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Addi - Ales, Alexander

by James Strong & John McClintock

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Ad’di

(Ἀδδί, probably for Heb. *Adi’*, ydi[e] *ornament,* as in <2330>Exodus 33:4, etc.), the name of one or two men.

1. An Israelite, several of whose descendants on returning from Babylon, married heathen women (1 Esdras 9:31); for which the parallel text (<1510>Ezra 10:30) has more correctly PAHATH-MOAB *SEE PAHATH-MOAB* (q.v.).

2. The son of Cosam and father of Melchi (i.e. probably Maaseiah, <1408>2 Chronicles 34:8) in the maternal ancestry of Christ (<4028>Luke 3:28). B.C. ante 623.

Addison, Joseph

one of the most eminent of British writers, was the son of Dean Addison, and was born at Milston, May 1, 1672. He was educated at the Charter House and at the colleges of Queen’s and Magdalen at Oxford. Of his contributions to general literature we do not speak. In the course of his writings in the *Tatler*, *Spectator*, and *Guardian*, appeared a series of papers, afterward collected, and often reprinted, under the title of “Addison’s *Evidences of the Christian Religion.”* In his latter years he projected a paraphrastical version of the Psalms of David, of which he gave a beautiful specimen in his metrical translation of <1901>Psalm 23: “The Lord my pasture shall prepare,” etc. But a long illness prevented the completion of this design. Addison died at Holland House, Kensington, June 17th, 1719. During his lingering decay he sent for a young nobleman of very irregular life and of loose opinions to attend him; and when the latter, with great tenderness, requested to receive his last injunctions, Mr. Addison told him, “I have sent for you that you may see how a Christian can die.” The best edition of his *Whole Works* is that of Bishop Hurd (Lend. 1711, 6 vols. 8vo). — Jones, *Chr. Biog.* p. 5.

Ad’do

(Ἀδδώ, comp. *Addon),* the “father” of the prophet Zechariah (1 Esdras 6:1), called in the genuine text (<1501>Ezra 5:1) IDDO *SEE IDDO* (q.v.).

Ad'don

(Heb. *Addon',* ˆ/Daj; *low* or *lord,* or perhaps i. q. *Iddo;* Sept. Ἡρών), the second of three persons mentioned in Nehemiah 7:61, who, on returning from the captivity to Palestine, were unable to "show their father's house or their seed, whether they were of Israel," B.C. 536. This probably means that they were unable to furnish such undeniable legal proof as was required in such cases. And this is in some degree explained by the subsequent (verse 63) mention of priests who were expelled the priesthood because their descent was not found to be genealogically registered. These instances show the importance which was attached to their genealogies by the Jews. *SEE GENEALOGY*. In Ezra 2:59, he is called ADDAN *SEE ADDAN* , but in 1 Esdras 5:36, his name is contained in CHARA-ATHALAR *SEE CHARA-ATHALAR* . According to others, this is the name of a place in the land of the captivity, like Tel-melah and Tel-haresha preceding; but the names Cherub and Immer immediately adjoining appear to be those of men, and the Masoretic punctuation rather favors the distinction of these three names as residents of the two places just named.

Ad'dus

a name twice occurring in the Apocrypha, but in both cases by interpolation.

1. (Ἀδδούς, perhaps for *Addon.)* One of the "children of Solomon's servants," whose sons are said to have returned from Babylon (1 Esdras 5:34); but the genuine text (Ezra 2:51) has no such name.

2. (Ἰαδδού, as if for *Jaddua.)* A priest, after the captivity, who is said to have married a daughter of Berzelus, and hence assumed his name (1 Esdras 5:38); evidently a corruption for *BARZILLAI* (q.v.) of the genuine text (Ezra 2:61).

Adelaide

a city and capital of South Australia, which had, in 1855, a population of 20,000 souls and 15 churches. It is the see of a bishop of the Church of England, as well as of a Roman Catholic bishop. The former was established in 1847, and had, in 1859, 30 clergymen, among whom were 1 dean, 1 archdeacon, and 4 honorary canons. Adelaide had also an

Episcopalian literary institution, called St. Peter's Collegiate School. See *Clergy List for* 1860 (London, 1860, 8vo).

Adelbert [Aldebert or Adalbert]

a priest and irregular bishop of the eighth century, who obtained great celebrity from his piety and zeal, and from his strifes in ecclesiastical matters with Boniface, the (so-called) apostle of Germany. Our knowledge of him is derived mostly from the account of his adversary, Boniface, who paints him in dark colors; but the truth seems to be that he had much more of the spirit of the Gospel than was usual in his times. He opposed, for instance, pilgrimages to Rome, and advised sinners to "seek relief from the omnipresent God, or from Christ alone." Boniface charged him with various superstitious practices, and he was condemned by the Synod. of Soissons, 744. — Neander, *Ch. Hist.* 3, 56; Mosheim, *Ch. Hist.* cent. 8, pt. 2, ch. 5, § 2.

Adelm or Adhelm

SEE ALDHELM.

Adeodatus

Pope, a Roman by birth, the son of Jovinian, succeeded Vitalianus in the papal chair, April 11, 672; governed four years, two months, and six days, and died June 17, 676. Nothing remains to us of Pope Adeodatus but his letters (Labbe, *Concilia,* 6, 523). *SEE EDER*.

A'der

(Heb. *E'der,* רֶדֶ֫ , in pause *A'der,* רֶדֶ֣ , a *flock, 1,* q. *Eder;* Sept. Ὠδέρ v. r. Εδερ), a chief Benjamite, "son" of Beriah, resident at Jerusalem (1 Chronicles 8:15), B.C. ante 588.

Adessenarii

or Impanators, a sect in the 16th century, who believed in the real presence of Christ in the Eucharist, but not in the full Roman dogma on that subject. The name is derived from the Latin word *Adesse*, "to be present." They held the so-called doctrine of impanation, scil. "non adesse in Eucharisti Humanam seu Carneum Christi Corpus sumptum ex B. Virgine Matre sod *Corpus panaceum* assumptum a Verbo." *SEE IMPANATION*.

Adiabene

(Ἀδιαβηνή, sc. χώρα, probably from the river *Zab* or *Diab),* the principal of the six provinces into which Assyria was divided. Pliny *(Hist. Nat.* 5, 12) and Ammianus (23, 6, § 20) comprehend the whole of Assyria under this name, which, however, properly denoted only the province which was watered by the rivers Diab and Adiab, or the Great and Little Zab (Dhab), which flow into the Tigris below Nineveh (Mosul), from the north-east. The queen of this region, Helena, and her son Izates, who became converts to Judaism, are very often named by Josephus *(Ant.* 20: 2, 4; *War,* 2: 16, 19; 5: 4, 6, 11).

Adiaphora

(ἀδιάφορα), *things indifferent.* In ethics the term has been applied to actions neither expressly commanded nor prohibited by the moral law, which may or may not be done. The question whether such actions are possible, is affirmed by the Stoics, and, among the Scholastics, by Dun Scotus, but denied by Thomas Aquinas. At the time of the Reformation it gave rise to the Adiaphoristic Controversy (q.v.). The Pietists of the 17th and 18th centuries and the philosophers Wolf and Fichte rejected it. Modern writers on ethics generally agree with Schleiermacher, who *(Philippians Schriften,* 2, 418) shows that this distinction can and ought to exist in *state* law, but cannot in the court of conscience. See, generally, Schmid, *Adiaphora, wissenschaftlich und historisch untersucht* (Leipz, 1809).

Adiaphoristic Controversies

I. A dispute which arose in 1548 among the Lutheran reformers. The *Augsburg Interim* (q.v.) gave great offense to the Lutherans, as well as to the pope. Melancthon, Camerarius, Bugenhagen, and other divines were summoned by the Elector Maurice of Saxony to consider how far the Interim might be adopted in Germany. They decided that in “things indifferent” *(in rebus adiaphoris)* the emperor might be obeyed; and they prepared the “Leipsic Interim,” as a *formula concordice* and rule, especially, for the churches of Saxony. While it professed to yield no point of Protestant faith, it admitted the use of some of the Roman ceremonies, e.g. confirmation, use of candles, gowns, holidays, etc., matters which Melancthon considered *adiaphora.* The strict Lutherans charged their

opponents (and justly) with Romanizing, not merely in things indifferent, but also in matters of faith; e.g. with granting that the pope is head of the Church, even though not *jure divino;* allowing that there are seven sacraments; admitting the use of extreme unction, and of other ceremonies. The controversy was continued with great bitterness until the adoption of the Augsburg *Formula Concordia*, 1555; but the topics of the Interim afforded matter for internecine strife among the Protestant theologians long after. See, generally, Schmid, *Controversia de Adiophoris* (Jen. 1807). — Mosheim, *Ch. Hist.* cent. 16, § 3, pt. 2, ch. 1; Planck, *Geschichte den Protestant. Theol.* 1, p. 151-248; 3, p. 801-804, addit. on second Adiaphor. Controversy; Hase, *Ch. Hist.* § 348, 351. *SEE FLACIUS*; *SEE INTERIM*; *SEE MELANCTHON*; *SEE SYNERGISTIC CONTROVERSY*.

II. A second controversy, called "Adiaphoristic," arose among the Pietists and their opponents. The former urged an abandonment of such secular amusements as dancing, playing (especially at cards), joking, visiting theaters, etc. *SEE PIETISM*.

Ad'ida

(Ἀδιδά, Josephus also τὰ Αδιδα or Αδδιδα, probably of Hebrew origin; Vulg. *Addus),* a fortified town in the tribe of Judah (1 Maccabees 12:38), which Simon Maccabaeus set up "in Sephela" (ἐν τῇ Σεφήλᾷ), and made it strong with bolts and bars. Eusebius *(Onomast.* s.v.) says that Sephela was the name given in his time to the open country about Eleutheropolis (see Reland, *Paloest.* p. 187). This Adida is probably the "Adida over against the plain," where Simon Maccabaeus encamped to dispute the entrance into Judaea of Tryphon, who had treacherously seized on Jonathan at Ptolemais (1 Maccabees 13:13). Josephus *(Ant.* 13, 6, 4) adds that this Adida was upon a hill, before which lay the plains of Judaea. It is scarcely (see Reland, *Paloest.* p. 546) the same as *Adithaim* (Joshua 15:36), but may be the ancient *Adatha* (Ἀδαθά of Eusebius, *Onomast.* s.v. Ἀδιαθαΐν*)* and the modern *Eddis* (Schwarz, *Palest.* p. 102), near Gaza. *SEE ADITHAIM*. It was apparently here that Aretas defeated Alexander (Josephus, *Ant.* 13, 15, 2). Lightfoot, however, contrives to multiply the place mentioned in the Maccabees and Josephus into four or five different towns (see *Chorog. Decad. §* 3). Another place of the name of Adida, mentioned by Josephus *(War,* 4, 9, 1) as having been garrisoned by Vespasian, is thought by Cellarius *(Geogr. Ant.* p. 338) to

have been near Jericho; but Reland *(Paloest.* p. 546) argues that it was precisely in the opposite direction from Jerusalem, perhaps identical with the HADID *SEE HADID* (q.v.) of (Ezra 2:32)Ezra 2:32.

A'diel

(Heb. *Adiel',* לאיעדא, *ornament of God),* the name of three men.

1. (Sept. Ὠδιήλ v. r. Ὀδιήλ.) The father of Azmaveth, which latter was treasurer under David and Solomon ((1 Chronicles 27:25)1 Chronicles 27:25). B.C. ante 1014.

2. (Sept. Ἐδιήλ v. r. Ἰεδιήλ.) One of the family heads of the tribe of Simeon, who seem to have dispossessed the aborigines of Gedor ((1 Chronicles 4:36)1 Chronicles 4:36), B.C. cir. 711.

3. (Sept. Ἀδιήλ.) A priest, son of Jahzerah and father of Maasiai, which last was one of those most active in reconstructing the Temple after the captivity ((1 Chronicles 9:12)1 Chronicles 9:12). B.C. ante 536.

A'din

(Heb. *Adin',* ˆydA[e, *effeminate,* as in (Isaiah 47:8)Isaiah 47:8; Sept. Ἀδίν, Ἀδδίν, Ἠδίν, Ἠδείν), the head of one of the Israelitish families, of which a large number (454, according to (Ezra 2:15)Ezra 2:15, but 655, according to (Nehemiah 7:20)Nehemiah 7:20 — the discrepancy being occasioned by an error in the hundreds, and the including or excluding of himself) returned from Babylon with Zerubbabel (B.C. 536) and fifty more (with Ebed the son of Jonathan) under Ezra (B.C. 459, (Ezra 8:6)Ezra 8:6). He appears to have been the same with one of those who subscribed the religious covenant with Nehemiah ((Nehemiah 10:16)Nehemiah 10:16, B.C. cir. 410). His name occurs in the parallel passages of the Apocrypha (Ἀδινού, 1 Esdras 5:14; Ἀδίν, 1 Esdras 8:32).

Ad'ina

(Heb. *Adina',* anydA[e, *delicate;* Sept. Ἀδινά), son of Shiza, a Reubenite, captain of thirty of his tribesmen, and second of the sixteen additional to the thirty-seven principal warriors of David ((1 Chronicles 11:42)1 Chronicles 11:42), B.C. 1045.

Ad'ino

(Heb. *Adino'*, /nydæ[} perhaps for ^/nydæ[} i. q. *Adina;* Sept. Ἀδινώ̀ν, Vulg. *tenerrimus),* a name that occurs in the common version of <102308>2 Samuel 23:8, as one of the mighty men of King David. Instead of the confused translation, "The Tachmonite that sat in the seat, chief among the captains; the same [was] Adino the Eznite, [he lifted up his spear] against eight hundred, whom he slew at one time," the margin translates: "Joshebassebeth the Tachmonite, head of the three [captains]," etc., which makes the sense no better, unless (by placing the pause after awh) we transpose the words "the same was," like the Sept., which translates, "Jebosthe the son of Thecemani [v. r. the Canaanite], he [was] ruler of the third. Adino the Asonite, he brandished his sword," etc. But this still distinguishes Jashobeam and Adino as two men, whereas the list seems to require but one. The marginal reading on this text conforms it to that of the parallel passage (<131111>1 Chronicles 11:11), which has, "Jashobeam, a Hachmonite, the chief of the captains; he lifted up his spear," etc. See JASHOBEAM. Gesenius renders the words translated "the same [was] Adino the Eznite" by "the brandishing of his spear [fell]." It is clear that these words are not proper names, although their grammatical construction is not very easy. The meaning, according to the above view, omitting the words supplied in the common version, would be, "Joshebassebeth the Tachmonite, chief of the three, he brandished it, his spear, against," etc. This seems the best mode of disposing of this difficult passage, which others resolve by supposing some corruption in the text. *SEE EZNITE*.

Ad'inus

(Ἰαδινός), one of the Levites who interpreted the law as read by Ezra (1 Esdras 9:48); evidently a corruption for JAMIN *SEE JAMIN* (q.v.) of the genuine text (<160807>Nehemiah 8:7).

Adite

SEE AD.

Aditha'im

(Heb. *Aditha'yim,* µyaeyDæ[} *double prey* or *double ornament;* Sept. Ἀδιαθάϊμ, but some copies omit; Vulg. *Adithaim),* a town in the plain of Judah, mentioned between Sharaim and Gederah (<061536>Joshua 15:36).

Eusebius *(Onomast.* s.v.) mentions two places of the name of *Adatha* (Ἀδαθά, Jerome, *Aditha* and *Adia),* one near Gaza, and the other near Diospolis (Lydda); the former being commonly supposed to be the same with Adithaim, and the latter with Hadid; and probably corresponding respectively to the two places called *Adida* (q.v.) by Josephus. Schwarz *(Palest.* p. 102) accordingly thinks that Adithaim is represented by the modern village *Eddis,* 5 Eng. miles east of Gaza (comp. Robinson's *Researches,* 2, 370 sq.); but this is too far from the associated localities of the same group, *SEE TRIBE,*which require a position not far from *Moneisin,* a village with traces of antiquity, about 5 miles south of Ekron (Van de Velde, *Memoir,* p. 114).

Adjuration

(the verb is expressed by hla; *alah',* in Hiph., to *cause to swear,* as rendered in 1Ki 8:31; 2Ch 6:22; also [bv; *shaba',* in Hiph., to *make swear,* or *charge with an oath,* as often rendered; Gr. ἐξορκίζω, to *bind by oath),* a solemn act or appeal, whereby one man, usually a person vested with natural or official authority, imposes upon another the obligation of speaking or acting as if under the solemnity of an oath (1Sa 14:24; Jos 6:26; 1Ki 22:16; 2Ch 18:15). *SEE SWEAR.*

1. A striking example of this occurs in the N.T., where the high-priest calls upon Christ, in the presence of the Sanhedrim, to avow his character as the Messiah (Mt 26:63; Mr 5:7; see Ac 19:13; comp. 1Th 5:27). An oath, although thus imposed upon one without his consent, was not only solemn, but binding in the highest degree; and when connected with a question, an answer appears to have been compulsory, and, if false, chargeable with perjury. Thus our Savior, who had previously disdained or declined to reply to the charges brought against him, now could not avoid an answer. The impropriety, however, of thus extorting truth must be evident; and in the case of Christ it was an outrage against the commonest principle of judicial fairness, by which a prisoner is never to be put in a position to inculpate himself. But the hierarchy, having failed to elicit any reliable evidence that would condemn Jesus, at last resorted to this base method of compelling him to declare his Messiahship, with a view to convict him upon his own testimony. *SEE JESUS.*

2. The term also occurs (<4419B>Acts 19:13) with reference to the expulsion of daemons. *SEE EXORCIST*.

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

Ad'lai

(Heb. *Adlay',* ילדעי *just;* Sept. Ἀδαΐ v. r. Ἀδλί and Ἀδλαΐ, Vulg. *Adli),* the father of Shaphat, which latter was herdsman under David (<132729>1 Chronicles 27:29). B. C. ante 1014.

Ad'mah

(Heb. *Admah",* המדא properly *earth;* Sept. Ἀδαμά, but Ἀδάμα in Hosea), one of the five cities in the vale of Siddim (<01010>Genesis 10:19), which had a king of its own (<01402>Genesis 14:2, 8). It was destroyed along with Sodom and Gomorrah (<01924>Genesis 19:24; <052923>Deuteronomy 29:23; <280108>Hosea 11:8). Near the south-west end of the Dead Sea, M. De Saulcy passed through a place marked with the effects of volcanic agency, called *et Thoemah,* where his guides assured him were ruins of a city anciently overthrown by the Almighty *(Narrative,* 1, 420); but its identification with Admah needs corroboration. Reland *(Paloest.* p. 545) is inclined to infer, from the constant order of the names, that it was situated between Gomorrah and Zeboim; but even these sites are so uncertain that we can only conjecture the locality of Admah somewhere near the middle of the southern end of the Dead Sea. *SEE SODOM*.

Ad'matha

(Heb. *Admatha',* אתמדא prob. from Persic *thma,* "the Highest," and *ta-data,* "given;" i. q. *Theodore;* Sept. Ἀδμαθά, but most copies omit; Vulg. *Admatha),* the third named of the seven princes or courtiers of Xerxes (<170114>Esther 1:14), B.C. 483.

Admedera

a town, according to the *Peutinger Table, on* the route from Damascus to Palmyra; located by Ritter *(Erdk.* 17,1457) at *Kuteifeh,* but, according to Van de Velde *(Memoir,* p. 282), to be found at the present *Jubb-Adin,* between Yabrud (Jebruda) and Saidnaya.

Admission

1. a term in use among English and Scotch Presbyterians, to denote the service and act by which a minister is publicly introduced into a new charge.

2. In the Church of England, when the bishop accepts a candidate presented for a benefice as sufficient, he is said to *admit* him. The canon and common law allow the bishop twenty-eight days after presentment, during which to examine him and inquire into his life and doctrine. A bishop may refuse to admit the candidate presented on account of perjury, schism, heresy, or any other crime on account of which he might be deprived. Bastardy, without a dispensation, is a just cause of refusal, but not so the fact of the person presented being the son of the last incumbent — the canon *ne filius succedat patri* not having been received in England; still, if the bishop refuse on this account, and the patron thereupon present another, the former nominee has no remedy. When the bishop refuses to admit he is bound, within a reasonable period, to send notice to the *lay* patron in person.

Admoni

SEE RUDDY.

Admonition

an act of discipline much used in the ancient Church: the first step toward the recovery or expulsion of delinquents. In case of private offenses it was performed, according to the evangelical rule, *privately;* in case of public offense, *openly* before the Church. If either of these sufficed for the recovery of the fallen person, all further proceedings in a way of censure ceased; if they did not, recourse was then had to excommunication (<56310>Titus 3:10; <52514>1 Thessalonians 5:14; <49004>Ephesians 3:4; <40301>Matthew 3:18). Bingham, *Orig. Eccl.* bk. 16, ch. 2, § 6. It is still exercised in the

Methodist Episcopal Church *(Discipline of M. E. Church,* pt. 3, ch. 1, § 5).

Admonitionists

a name given by the High Church party to Fidd, Cartwright, and other Puritans in the reign of Queen Elizabeth, who sent in two "Admonitions to the Parliament," 1571, in which were set forth the abuses of the hierarchy and the grievances under which non-subscribing Protestants labored (Neal, *Hist. of Puritans,* 1, 188).

Ad'na

(Heb. *Adna',* עדנא *pleasure;* Sept. Ἐδνέ, but in Nehemiah Μαννάς), the name apparently of two men.

1. A chief-priest, son of Harim, and contemporary with Joiakim (<16125>Nehemiah 12:15), B.C. cir. 500.

2. An Israelite of the sons (i.e. inhabitants) of Pahath-moab, who divorced the Gentile wife married by him after the captivity (<15030>Ezra 10:30), B.C. 459.

Ad'nah

(Heb. *Adnah',* עדנה 1, q. *Adna),* the name of two men.

1. A chiliarch of the tribe of Manasseh, who joined David at Ziklag (<131220>1 Chronicles 12:20, where the text has erroneously תנדעד, *Adnach'; Sept.* Ἐδνά, Vulg. *Ednas),* B.C. 1054.

2. (Sept. Εδνάς, Vulg. *Ednas.)* A Judahite, and principal general under Jehoshaphat, with a force of 300,000 (?) men (<141714>2 Chronicles 17:14), B.C. cir. 908.

Ado, St.,

archbishop of Vienne, France, born about 800, made archbishop in 860, and noted for his zeal in reforming the morals of the people and in enforcing Church discipline. He died 875. His memory is celebrated by the Roman Church on Dec. 16. His principal works are a *Martyrologium* (Paris, 1648, fol.; also, with notes, ed. Georgius, Romae, 1745, 4to) and a

Breviarium Chronicorum de 6 *Mundi, AEtatibus* (Basil, 1568; also in *Bibl. Max. Patr.* 16, 768).

Ad'onai

(Heb. *Adonay',* ynDa} prob. *my master,* in the plural form for the sake of intensity; see Gesenius, *Thes. Heb.* p. 329; Sept. Κύριος, Vulg. *Dominus,* Auth. Vers. "Lord," not in small capitals; but "God," when that term has just preceded as a translation of Jehovah), a term employed in the Hebrews Scriptures by way of eminence to God, especially (in the Pentateuch always) where he is submissively or reverently addressed in his character of sovereign; frequently with other titles added. *SEE JEHOVAH*. The simple form ^/da; *Adon'* (either with or without suffixes), is spoken of an *owner* or possessor in general, e.g. of property (<11621>1 Kings 16:21), of slaves (<01244>Genesis 24:14, 27; 39:2, 7); hence, of kings, as rulers over their subjects (<23613>Isaiah 26:13), and of husbands, as lords of their wives (<01812>Genesis 18:12); also of God, as proprietor of the world (<06313>Joshua 3:13; <02317>Exodus 23:17; <19407>Psalm 114:7). It is also used of a ruler or governor (<01408>Genesis 14:8); and hence as a title of respect in addressing, e.g. a father (<01315>Genesis 31:35), a brother (<04121>Numbers 12:11), a royal consort (<11017>1 Kings 1:17, 18), and especially kings or nobles (<10409>2 Samuel 14:9; <11317>1 Kings 3:17). The plural is employed in a similar manner. The distinctive form, *Adonai*, never has the article; it is twice applied by God to himself (<18828>Job 28:28, where, however, many copies have "Jehovah;" <23807>Isaiah 8:7, where, however, the expression may be only the prophet's); a circumstance that may have arisen from the superstition of the Jews, who always point the sacred name *Jehovah* with its vowels, and even substitute it for that name in reading, so that in some cases it appears to have supplanted it in the text (<27903>Daniel 9:3, 7, 8, 9, 15, 16, 19). It seems to have been written peculiarly (ynDa) to distinguish it from the regular form (ynda), which nevertheless occurs in its ordinary sense, once with a plural sense (<01902>Genesis 19:2), but elsewhere as a singular (<01803>Genesis 18:3; 19:8). See LORD.

Adon'i-be'zek

(Heb. *Adoni'-Be'zek,* qzBe Aynda} *lord of Bezek;* Sept. Ἀδωνιβέζεκ), a chieftain of Bezek (q.v.), who had subdued seventy of the petty kings around him, and, after barbarously cutting off their thumbs and great toes,

had compelled them, to gather their food under his table (<070705>Judges 1:5-7). Elated with this success, he ventured, at the head of the confederate Ganaanites and Perizzites, to attack the army of the tribes of Judah and Simeon, after the death of Joshua; but was himself defeated, captured, and served in the same manner as he had treated his own captives — a fate which his conscience compelled him to acknowledge as a righteous retribution for his inhumanity. He died of these wounds at Jerusalem, whither he was taken, B.C. cir. 1590. (See Kitto's *Daily Bible Illust.* in loc.; and comp. *A*Elian, *Var. Hist.* 2, 9)

Adoni'cam

(1 Esdras 8:39). *SEE ADONIKAM*.

Adoni'jah

(Heb. *Adoniyah'*, hYnda} *my lord* is *Jehovah*, otherwise *lord* [i.e. *worshipper* comp. AB-] *of Jehovah;* also in the prolonged form *Adoniya'hu*, WhYnda} <110108>1 Kings 1:8, 17, 24, 25, 41-51; 2:13-24; <141708>2 Chronicles 17:8; Sept. Ἀδωνίας, but in <100304>2 Samuel 3:4; <130302>1 Chronicles 3:2, Ἀδωνία*;* in <160106>Nehemiah 10:16, Ἀδανία v. r. Ἀαναά, Ἀανία*)*, the name of three men. *SEE TOB-ADONIJAH*.

1. The fourth son of David, and his second by Haggith; born while his father reigned over Judah only (<100304>2 Samuel 3:4). B.C. cir. 1050. According to Oriental usages, Adonijah might have considered his claim superior to that of his eldest brother Amnon, who was born while his father was in a private station but not to that of Absalom, who was not only his elder Brother, and born while his father was a king, but was of royal descent on the side of his mother. When, however, Amnon and Absalom were both dead, he became, by order of birth, the heir-apparent to the throne. But this order had been set aside in favor of Solomon, who was born while his father was king of all Israel. Unawed by the example of Absalom (q.v.), Adonijah took the same means of showing that he was not disposed to relinquish the claim of primogeniture which now devolved upon him (comp. Josephus, *Ant.* 7:14, 4). But it does not appear to have been his wish to trouble his father as Absalom had done; for he waited till David appeared at the point of death, when he called around him a number of influential men, whom he had previously gained over, and caused himself to be proclaimed king. In all likelihood, if Absalom had waited till a

similar opportunity, Joab and Abiathar would have given him their support; but his premature and unnatural attempt to dethrone his father disgusted these friends of David. This danger was avoided by Adonijah; but his plot was, notwithstanding, defeated by the prompt measures taken by David, who, at the instance of Nathan and Bathsheba, directed Solomon to be at once proclaimed king, with solemn coronation by Zadok, and admitted to the real exercise of the sovereign power. Adonijah then saw that all was lost, and fled to the altar, *SEE ASYLUM*, which he refused to leave without a promise of pardon from King Solomon. This he received, but was warned that any further attempt of the same kind would be fatal to him (<110105>1 Kings 1:5-53), B.C. cir. 1015. Accordingly, when, some time after the death of David, Adonijah covertly endeavored to reproduce his claim through a marriage with Abishag (q.v.), the virgin widow of his father, his design was at once penetrated by the king, by whose order he was instantly put to death (<110213>1 Kings 2:13-25), B.C. cir. 1012. See SOLOMON. Far from looking upon this as "the most flagrant act of despotism since Doeg massacred the priests at Saul's command" (Newman, *Hebrew Monarchy*, ch. 4), we must consider that the clemency of Solomon, in sparing Adonijah till he thus again revealed a treasonable purpose, stands in remarkable contrast with the almost universal practice of Eastern sovereigns. Any one of these, situated like Solomon, would probably have secured his throne by putting all his brothers to death, whereas we have no reason to think that any of David's sons suffered except the open pretender Adonijah, though all seem to have opposed Solomon's claims; and if his execution be thought an act of severity, we must remember that we cannot expect to find the principles of the Gospel acted upon a thousand years before Christ came, and that it is hard for us, in this nineteenth century, altogether to realize the position of an Oriental king in that remote age. (See Niemeyer, *Charakterist.* 4, 349 sq.; Kitto, *Daily Bible Illust.* in loc.)

2. One of the Levites sent by Jehoshaphat to assist in teaching the law to the inhabitants of Judah (<140708>2 Chronicles 17:8), B.C. 909.

3. A chief Israelite after the captivity (<161016>Nehemiah 10:16); probably the same elsewhere (<150213>Ezra 2:13; 8:13; <160718>Nehemiah 7:18) called ADONIKAM *SEE ADONIKAM* (q.v.).

Adoni'kam

[many *Adon'ikam]* (Heb. *Adonikam',* μqynda} probably, whom the *Lord sets up;* Sept. Αδωνικάμ), one, whose retainers, to the number of 666, returned (B.C. 506) to Jerusalem with Zerubbabel (<150213>Ezra 2:13), besides himself (<160718>Nehemiah 7:18), and somewhat later (B.C. 459) his three immediate descendants, with 60 male followers (<150813>Ezra 8:13). In the Apocryphal text (1 Esdras 8:39) his name is once Anglicized *Andonicam* (Ἀδωνικάμ, comp. Ἀδωνικάν, 1 Esdras 5:14). He appears (from the identity of the associated names) to have been the ADONIJAH *SEE ADONIJAH* who joined in the religious covenant of Nehemiah (<160106>Nehemiah 10:16), B.C. 410.

Adoni'ram

(Heb. *Adoniram',* μrynda} *lord of height,* i. c. *high lord;* Sept. Ἀδωνιράμ), a person mentioned as receiver-general of the imposts [see TAX] in the reigns of David (<110506>1 Kings 5:6, where he is said to lave been the son of Abda; <102024>2 Samuel 20:24, where he is called ADORAM, by contraction), Solomon (<110414>1 Kings 4:14), and Rehoboam (<111218>1 Kings 12:18, where he is called ADORAM; <141018>2 Chronicles 10:18, where he is called HADORAM, q.v.), for an extended term (B.C. 1014-973), during which he had rendered himself, as well as the tribute itself, so odious to the people (comp. <111204>1 Kings 12:4), in sustaining the immense public works of Solomon (q.v.), that, when Rehoboam rashly sent him to enforce the collection of the taxes, the exasperated populace rose upon him and stoned him to death, as a signal for the revolt under Jeroboam (1 Kings, 12:18).

Adonis

(Ἀδωνις, prob. from a Phoenician form of the Hebrew ˆwda; *lord),* was, according to Apollodorus (3, 14, 3), the son of Cinyrus and Medane, or, according to other accounts (Hesiod and Panyasis in Apollod. ut sup. 14), of Phoenix and Alphesibcea, or of an Assyrian king, Theias, by his own daughter, Smyrna, who was changed into a myrrh-tree (σμύρνα) in endeavoring to escape her father's rage on discovering the incest. The beauty of the youth made him a favorite with Venus, with whom he was permitted to spend a portion of each year after his death, which occurred from a wound by a wild boar in the chase. (See Smith's *Dict. of Class. Biog. and Mythol.* s.v.) This event was celebrated by a yearly festival,

originally by the Syrians, who called a river near which the fatal accident occurred (Reland, *Paloest.* p. 269) by his name (Robinson's *Researches,* new ed. 3, 606), and thence by all the nations around the Mediterranean. See Braun, *Selecta Sacra,* p. 376 sq,; Fickensecher, *Erklar. d. Mythus Adonis* (Gotha, 1800); Groddeck, *Ueb. d. Fest des Adonis,* in his *Antiquar. Versuche* (Lemberg, 1800), p. 83 sq.; Moinichen, *De Adonide Phoenicum* (Hafn. 1702); Maurer, *De Adonide ejusque cultu* (Erlang. 1782).

The Vulg. gives *Adonis* as a rendering for *Tammuz* or *Thammuz* (zWMTi; Sept. Θαμμούζ), a Syrian deity, for whom the Hebrew idolatresses were accustomed to hold an annual lamentation (<3684>Ezekiel 8:14). This idol was doubtless the same with the Phoenician Adon or Adonis, and the feast itself such as they celebrated. Silvestre de Sacy thinks that the name Tammuz was of foreign origin, and probably Egyptian, as well as the god by whom it was borne. In fact, it would probably not be difficult to identify him with Osiris, from whose worship his differed only in accessories. The feast held in honor of Tammuz was solstitial, and commenced with the new moon of July, in the month also called Tammuz. It consisted of two parts, the one consecrated to lamentation, and the other to joy; in the days of grief they mourned the disappearance of the god, and in the days of gladness celebrated his discovery and return. Adonis or Tammuz appears to have been a sort of incarnation of the sun, regarded principally as in a state of passion and sufferance, in connection with the apparent vicissitudes in its celestial position, and with respect to the terrestrial metamorphoses produced, under its influence, upon vegetation in advancing to maturity. (See Lucian, *De Dea Syra,* § 7, 19; Selden, *De Diis Syris,* 2, 31; Creuzer, *Symbolik,* 4, 3.) *SEE TAMMUZ.*

Adonists

critics who maintain that the Hebrew points ordinarily annexed to the consonants of the word Jehovah are not the natural points belonging to that word, but to the words *Adonai* (q.v.) and *Elohim;* and that they are applied to the consonants of the ineffable name Jehovah, to warn the readers that, instead of the word Jehovah, which the Jews were forbid to pronounce, they are always to read *Adonai.* They are opposed to *Jehovists,* who maintain the opposite view. *SEE JEHOVAH.*

Adon’i-ze’dek

(Hebrews Adoni’-Tse’dek, qdxAynda} *lord of justice,* i.e. *just lord;* Sept. Ἀδωνισέδεκ v. r. Ἀδωνιβεζέκ, *Vulg. Adonisedec),* the Canaanitish king of Jerusalem when the Israelites invaded Palestine (<06001>Joshua 10:1, 3), B.C. 1618. After Jericho and Ai were taken, and the Gibeonites had succeeded in forming a treaty with the Israelites, Adonizedek was the first to rouse himself from the stupor which had fallen on the Canaanites (<06010>Joshua 1:9-11), and he induced the other Amoritish kings of Hebron — Jarmuth, Lachish, and Eglon — to join him in a confederacy against the enemy. They did not, however, march directly against the invaders, but went and besieged the Gibeonites, to punish them for the discouraging example which their secession from the common cause had afforded. Joshua no sooner heard of this than he marched all night from Gilgal to the relief of his allies; and falling unexpectedly upon the besiegers, soon put them to utter rout. The pursuit was long, and was signalized by Joshua’s famous command to the sun and moon, as well as by a tremendous hail-storm, which greatly distressed the fugitive Amorites. *SEE JOSHUA*. The five kings took refuge in a cave, but were observed, and by Joshua’s order the mouth of it was closed with large stones, and a guard set over it, until the pursuit was over. When the pursuers returned, the cave was opened, and the five kings brought out. The Hebrew chiefs then set their feet upon the necks of the prostrate monarchs — an ancient mark of triumph, of which the monuments of Persia and Egypt still afford illustrations. *SEE TRIUMPH*. They were then slain, and their bodies hung on trees until the evening, when (comp. <052123>Deuteronomy 21:23) they were taken down and cast into the cave, the mouth of which was filled up with large stones, which remained long after (<060010>Joshua 10:1-27). The severe treatment of these kings by Joshua has been censured and defended with equal disregard of the real circumstances, which are, that the war was avowedly one of extermination, no quarter being given or expected on either side; and that the war-usages of the Jews were neither worse nor better than those of the people with whom they fought, who would most certainly have treated Joshua and the other Hebrew chiefs in the same manner had they fallen into their hands. (Simeon’s *Works,* 2, 592.) *SEE CANAANITES*.

Adoptianists or Adoptivi

a sect which originated with Elipandus, archbishop of Toledo, and his instructor, Felix, bishop of Urgel, in Spain. They taught that Jesus Christ,

as to his human nature, was not the *natural*, but merely the *adopted* Son of God, whence they were called Adoptivi or *Adoptiani*. This error was brought before the Council of Narbonne in 791; but it does not appear that Felix, who was present, was then condemned, as was the case at Ratisbon in the following year, at Frankfort in 794, and at Urgel in 799. The Adoptian doctrine had existed before in the East, but this development of it in Spain seems to have been aboriginal there, though it is not impossible that Felix may have seen some of the writings of Theodore of Mopsuestia (q.v.).

By the use of the term *Adoptio* this school wished to mark the distinction of proper and improper in reference to the Son. They made use of the illustration that, as a son cannot have two fathers, but may have one by birth and the other by adoption, so in Christ a distinction must be made between his proper sonship and his sonship by adoption. Still, they regarded as the important point the different relation in which Christ is called the Son of God according to his divine or his human nature. The former relation marked something founded in the nature of God, the second something that was founded not in his nature, but in a free act of the Divine will, by which God assumed human nature into connection with himself. Accordingly Felix distinguished between how far Christ was the Son of God and God according to nature *(natura, genere),* and how far he was so by virtue of grace, by an act of the Divine will *(gratia, voluntate),* by the Divine choice and good pleasure *(electione, placito);* and the name Son of God was given to him only in consequence of his connection with God *(nuncupative);* and hence the expressions for this distinction, *secundum naturam* and *secundum adoptionem.* The sect is fully treated by Walch, *Historia Adoptianorum* (Gotting. 1755, 8vo). See also Neander, *History of Dogmas,* 337, 432, 442 (transl. by Ryland, Lond. 1858, 2 vols. 12mo). Neander, *Ch. Hist.* 3, 156, 157; Hase, *Ch. Hist.* § 169; Mosh. *Ch. Hist.* bk. 3, c. 8, pt. 2, ch. 5, § 3. *SEE ELIPANDUS*; *SEE FELIX*.

Adoption

(υἱοθεσία, Romans 8:15, 23; 9:4: Galatians 4:5; Ephesians 1:5), the *placing as a son* of one who is not so by birth or naturally.

I. *Literal.* — The practice of adoption had its origin in the natural desire for male offspring, the operation of which is less marked in those countries where the equalizing influences of high civilization lessen the peculiar

privileges of the paternal character, and where the security and the well-observed laws by which estates descend and property is transmitted withdraw one of the principal inducements to the practice, but was peculiarly prevalent in the patriarchal period. The law of Moses, by settling the relations of families and the rules of descent, and by formally establishing the Levirate law, appears to have put some check upon this custom. The allusions in the New Testament are mostly to practices of adoption which then existed, but not confined to the Romans. In the East the practice has always been common, especially among the Semitic races, although the additional and peculiar stimulus which the Hebrews derived from the hope of giving birth to the Messiah was inapplicable to cases of adoption. But, as the arrangements of society became more complicated, some restrictions were imposed upon the power of adoption, and certain public forms were made necessary to legalize the act: precisely what these were, *in different ages*, among the Hebrews, we are mostly left to gather from the analogous practices of other Eastern nations. For the practice had ceased to be common among the Jews — by the time the sources of information became more open; and the culpable facility of divorce, in later times rendered unnecessary those adoptions which might have arisen, and in earlier times did arise, from the sterility of a wife. Adoption was confined to sons; the case of Esther affords the only example of the adoption of a female; for the Jews certainly were not behind any Oriental nation in the feeling expressed in the Chinese proverb, “He is happiest in daughters who has only sons” *(Mem. sur les Chinois*, 10, 149).

1. The first instances of adoption which occur in Scripture are less the acts of men than of women, who, being themselves barren, give their female slaves to their husbands, with the view of adopting the children they may bear. Thus Sarah gave her handmaid Hagar to Abraham; and the son who was born, Ishmael, appears to have been considered as her son as well as Abraham’s until Isaac was born. In like manner Rachel, having no children, gave her handmaid Bilhah to her husband, who had by her Dan and Naphtali (0130305Genesis 30:5-9); on which his other wife, Leah, although she had sons of her own, yet fearing that she had left off bearing, claimed the right of giving her handmaid Zilpah to Jacob, that she might thus increase their number; and by this means she had Gad and Asher (0130309Genesis 30:9-1). In this way the child was the son of the husband, and, the mother being the property of the wife, the progeny must be her property also; and the act of more particular appropriation seems to have been that, at the time of

birth, the handmaid brought forth her child “upon the knees of the adoptive mother” (<0103>Genesis 30:3). In this case the vicarious bearing of the handmaid for the mistress was as complete as possible; and the sons were regarded as fully equal in right of heritage with those by the legitimate wife. This privilege could not, however, be conferred by the adoption of the wife, but by the natural relation of such sons to the husband. Sarah’s case proves that a mistress retained her power, as such, over a female slave whom she had thus vicariously employed, and over the progeny of that slave, even though by her own husband (<0210>Genesis 21:10).

Still earlier Abraham appears to have adopted a house-born slave, his faithful and devoted steward Eliezer, as a son (<0152>Genesis 15:2) — a practice still very common in the East. A boy is often purchased young, adopted by his master, brought up in his faith, and educated as his son; or if the owner has a daughter, he adopts him through a marriage with that daughter, and the family which springs from this union is counted as descended from him. But house-born slaves are usually preferred, as these have never had any home but their master’s house, are considered members of his family, and are generally the most faithful of his adherents. This practice was very common among the Romans, and is more than once referred, to by Paul (<4815>Romans 8:15; <4612>1 Corinthians 2:12); the transition from the condition of a slave to that of a son, and the privilege of applying the tender name of “father” to the former “master,” affording a beautiful illustration of the change which takes place from the bondage of the law to the freedom and privileges of the Christian state.

As in most cases the adopted son was considered dead to the family from which he sprung, the separation of natural ties and connections was avoided by this preference of slaves, who were mostly foreigners or of foreign descent. For the same reason the Chinese make their adoptions from children in the hospitals who have been abandoned by their parents *(Mem. sur les Chinois*, 6, 325). The Tartars prefer to adopt their near relatives-nephews or cousins, or, failing them, a Tartar of their own banner (*ib.* 4, 136). In like manner Jacob adopted his own grandsons Ephraim and Manasseh to be counted as his sons (<0146>Genesis 48:6). The object of this remarkable adoption was, that, whereas Joseph himself could only have one share of his father’s heritage along with his brothers, the adoption of his two sons enabled Jacob, through them, to bestow two portions upon his favorite son. The adoption of Moses by Pharaoh’s daughter (<0201>Exodus

2:1-10) is an incident rather than a practice; but it recalls what has just been stated respecting the adoption of outcast children by the Chinese.

A man who had only a daughter often married her to a freed slave, and the children were counted as those of the woman's father, or the husband himself is adopted as a son. Thus Sheshan, of the tribe of Judah, gave his daughter to Jarha, an Egyptian slave (whom, as the Targum premises, he no doubt liberated on that occasion): the posterity of the marriage are not, however, reckoned to Jarha, the husband of the woman, but to her father, Sheshan, and as *his* descendants they take their heritage and station in Israel (<13034>1 Chronicles 2:34 sq.). So Machir (grandson of Joseph) gave his daughter in marriage to Hezron, of the tribe of Judah. She gave birth to Segub, — who was the father of Jair (q.v.). This Jair possessed twenty-three cities in the land of Gilead, which came to him in right of his grandmother, the daughter of Machir; and he acquired other towns in the same quarter, which made up his possessions to threescore towns or villages (<13021>1 Chronicles 2:21-24; <06039>Joshua 13:9; 1 Kings 4-13). Now this Jair, though of the tribe of Judah by his grandfather, is, in <04034>Numbers 32:41, counted as of Manasseh, because through his grandmother he inherited the property, and was the lineal representative of Machir, the son of Manasseh. This case illustrates the difference between the pedigree of Christ as given by Matthew and that in Luke — the former being the pedigree through Joseph, his supposed father, and the latter through his mother, Mary. This opinion, *SEE GENEALOGY* supposes that Mary was the daughter of Heli, and that Joseph is called his son (<42023>Luke 3:23) because he was adopted by Heli when he married his daughter, who was an heiress, as has been presumed from the fact of her going to Bethlehem to be registered when in the last stage of pregnancy. Her heirship, however, is not essential to this relation, and her journey may rather have been in order to continue under the protection of her husband during such a period of suspicion.

By the time of Christ the Jews had, through various channels, become well acquainted with the more remarkable customs of the Greeks and Romans, as is apparent particularly from the epistles of Paul. In <43836>John 8:36, "If the son shall make you free, ye shall be free indeed," is supposed by Grotius and other commentators to refer to a custom in some of the cities of Greece and elsewhere, called ἀδελφοθεσία, whereby the son and heir was permitted to adopt brothers and admit them to the same rights which he himself enjoyed. But it seems more likely that the reference was to the

more familiar Roman custom, by which the son, after his father's death, often made free such as were born slaves in. his house (Theophil. Antecensor, *Institut. Imp. Justinian.* 1, 6, 5). In Romans 8:23, νἱοθεσίαν ἀπεκδεχόμενοι, "anxiously waiting for the adoption," the former word appears to be used in a sense different from that which it bears in verse 15, and to signify the *consummation* of the act there mentioned, in which point of view it is conceived to apply to the twofold ceremony among the Romans. The one was the private act between the parties; and if the person to be adopted was not already the slave of the adopter, this private transaction involved *the purchase of him from his parents* when practicable. In this manner Caius and Lucius were purchased from their father Agrippa before their adoption by Augustus. The other was the public acknowledgment of that act on the part of the adopter, when the adopted person was solemnly avowed and declared to be his son. The peculiar force and propriety of such an allusion in an epistle to the *Romans* must be very evident. In Galatians 4:5, 6, there is a very clear allusion to the privilege of adopted slaves to address their former master by the endearing title of *Abba,* or father. Selden has shown that slaves were not allowed to use this word in addressing the master of the family to which they belonged, nor the corresponding title of *Mama,* mother, when speaking to the mistress of it *(De Succ, in Bona Defunct. secund. Hebr.* c. 4).

2. The Roman custom of adoption, by which a person, not having children of his own, might adopt as his son one born of other, parents, was a formal act, effected either by the process named *adrogatio,* when the person to be adopted was independent of his parent, or by *adoptio,* specifically so called, when in the power of his parent. The effect of it was that the adopted child was entitled to the name and *sacra privata* of his new father, and ranked as his heir at law; while the father, on his part, was entitled to the property of the son, and exercised toward him all the rights and privileges of a father. In short, the relationship was to all intents and purposes the same as existed between a natural father and son. (See Smith's *Dict. of Class. Antiq.* s.v. Adoption.)

3. The custom of adoption is still frequent in the East. Lady Montague says *(Letter* 42), "There is one custom peculiar to their country, I mean adoption, very common among the Turks, and yet more among the Greeks and Armenians. Not having it in their power to give their estate to a friend or distant relation, to avoid its falling into the grand seignior's treasury,

when they are not likely to have any children of their own, they choose some pretty child of either sex among the meanest people, and carry the child and its parents before the cadi, and there declare they receive it for their heir. The parents at the same time renounce all future claim to it; a writing is drawn and witnessed, and a child thus adopted cannot be disinherited. Yet I have seen some common beggars that have refused to part with their children in this manner to some of the richest among the Greeks (so powerful is the instinctive affection that is natural to parents); though the adopting fathers are generally very tender to those *children of their souls*, as they call them. Methinks it is much more reasonable to make happy and rich an infant whom I educate after my own manner, *brought up* (in the Turkish phrase) *upon my knees*, and who has learned to look upon me with a filial respect, than to give an estate to a creature without merit or relation to me."

Among the Mohammedans the ceremony of adoption is sometimes performed by causing the adopted to pass through the shirt of the person who adopts him. Hence, *to adopt* is among the Turks expressed by saying "to draw any one through one's shirt;" and they call an adopted son *Akhret Ogli*, the son of another life, because he was not begotten in this (D'Herbelot, *Bibl. Orient.* 43). Something like this is observable among the Hebrews: Elijah adopts Elisha by throwing his mantle over him (1 Kings 19:19); and when Elijah was carried off in a fiery chariot, his mantle, which he let fall, was taken up by Elisha, his disciple, his spiritual son, and adopted successor in the office of prophet (2 Kings 2:15). It should be remarked, also, that Elisha asks not merely to be adopted (for that he had been already), but to be treated as the elder son, to have a *double portion* (the elder son's prerogative) of the spirit conferred upon him. *SEE INVESTITURE*.

There is another method of ratifying the act of adoption, however, which is worthy of notice, as it tends to illustrate some passages in the sacred writings. The following is from Pitts: "I was bought by an old bachelor; I wanted nothing with him; meat, drink, and clothes, and money, I had enough. After I had lived with him about a year, he made his pilgrimage to Mecca, and carried me with him; but before we came to Alexandria, he was taken sick, and thinking verily he should die, having a woven girdle about his middle, under his sash (which they usually wear), in which was much gold, and also my letter of freedom (which he intended to give me when at Mecca), he took it off, and bid me put it on about me, and took my girdle,

and put it on himself. My patron would speak, on occasion, in my behalf, saying, *My* SON *will never run away*. He seldom called me any thing but *son*, and bought a Dutch boy to do the work of the house, who attended upon me, and obeyed my orders as much as his. I often saw several bags of his money, a great part of which he said he would leave me." This circumstance seems to illustrate the conduct of Moses, who clothed Eleazar in Aaron's sacred vestments when that high-priest was about to be gathered to his fathers; indicating thereby that Eleazar succeeded in the functions of the priesthood, and was, as it were, adopted to exercise that dignity. The Lord told Shebna, captain of the temple, that he would deprive him of his honorable station, and substitute Eliakim, son of Hilkiah (<232221>Isaiah 22:21): *"I will clothe him with thy robe*, saith the Lord, and strengthen him with thy girdle, and I will commit thy government into his hand." And Paul in several places says, that Christians *"put on the Lord Jesus;* that they *put on the new man,"* to denote their adoption as sons of God (<451314>Romans 13:14; <480327>Galatians 3:27; <490424>Ephesians 4:24; <510310>Colossians 3:10; comp. <430112>John 1:12; <620302>1 John 3:2). *SEE SON*. When Jonathan made a covenant with David, he stripped himself of his girdle and his robe and put them upon his friend (<091803>1 Samuel 18:3).

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

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

you, and ye shall be my sons and daughters, saith the Lord Almighty" (<4706 18>2 Corinthians 6:18).

(1.) Adoption, then, is that act by which we who were alienated, and enemies, and disinherited, are made the sons of God and heirs of his eternal glory. "If children, then heirs, heirs of God and joint heirs with Christ" (<4508 17>Romans 8:17); where it is to be remarked that it is not in our own right, nor in the right of any work done in us, or which we ourselves do, though it should be an evangelical work, that we become heirs; but jointly with Christ, and in his right.

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

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

[1.] <4508 15>Romans 8:15, 16, "For ye have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit that we are the children of God." In this passage it is to be remarked,

(a.) That the Holy Spirit takes away "fear," a servile dread of God as offended.

(b.) That the "Spirit of God" here mentioned is not the personified spirit or genius of the Gospel, as some would have it, but "the Spirit itself," or himself; and hence he is called (<4806 4>Galatians 4:6) "the Spirit of his Son," which cannot mean the genius of the Gospel.

(c.) That he inspires a filial confidence in God, as our Father, which is opposed to "the fear" produced by the "spirit of bondage."

(d.) That he excites this filial confidence, and enables us to call God our Father, by witnessing, bearing testimony with our spirit, ‘“that we are the children of God.”

[2.] ⁴⁰⁰⁴Galatians 4:4-6, “But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.” Here, also, are to be noted,

(a.) The means of our redemption from under (the curse of) the law, the incarnation and sufferings of Christ.

(b.) That the adoption of sons follows upon our actual redemption from that curse, or, in other words, upon our pardon.

(c.) That upon our being pardoned, the “Spirit of the Son” is “sent forth into our hearts,” producing the same effect as that mentioned in the Epistle to the Romans, viz., filial confidence in God, “crying, Abba, Father.”

[3.] To these texts are to be added all those passages, so numerous in the New Testament, which express the confidence and the joy of Christians, their friendship with God, their confident access to him as their God, their entire union and delightful intercourse with him in spirit. (See Watson, *Institutes*, 2, 269; Dwight, *Theology*, vol. 3.)

2. In the early fathers, adoption seems to have been regarded as the effect of baptism. The Romanist theologians generally do not treat of adoption as a separate theological topic, nor, indeed, does their system admit it. According to the old Lutheran theology (Apol. 4, 140; Form. Conc. 4, 631; Gessner, 118; Hutter, loc. 12), adoption takes place at the same time with regeneration and justification, justification giving to the sinner the right of adoption, and regeneration putting him in the possession and enjoyment of this right. The certainty of one’s adoption, and of the inheritance warranted by it, are counted among the attributes of the new birth. Pietism (q.v.) caused an approximation of the Lutheran theology to that of the Reformed Church, which, from the beginning, had distinguished more strictly between regeneration and adoption. The expressions of the Reformed theologians differed, however, greatly. Usually they represented

adoption as the effect or as the fruit of justification. Sometimes, however, as co-ordinate, but always as subsequent to regeneration. Rationalism (q.v.) threw aside the biblical conception of adoption as well as that of regeneration. Bretschneider explains it as the firm hope of a moral man for everlasting bliss after this life. Schleiermacher speaks of adoption as a constitutive element of justification, but explains it, on the whole, as identical with the putting on of a new man, and regards it as a phase in the phenomenology of the Christian consciousness. Lange *(Christliche Dogmatik*, § 97) regards the new birth as the transformation of the individual life into a divine human life, and finds it in the union of justification and faith. Adoption, as the result of the new birth, appears to him as a substantial relation with God and an individualized image of God according to his image in Christ. Gider, in Herzog's *Real-Encyklopadie*, thinks that the words of the Bible conceal treasures which theological science has not yet fully succeeded in bringing to light, and that adoption must be brought into an organic connection not only with justification, but with the new birth — the latter not to be taken merely in a psychological, but in a deeper mystical sense. *SEE ASSURANCE*; *SEE CHILDREN OF GOD*.

Adoptivi

SEE ADOPTIANISTS.

Ado'ra

(1 Maccabees 13:20). *SEE ADORAIM*.

Adora'im

(Heb. *Adora'yim*, µyaeD'a} *two mounds* or *dwellings;* Sept. Ἀδωραΐμ v. r. Ἀδωραΐ), a town, doubtless in the south-west of Judah, since it is enumerated along with Hebron and Mareshah as one of the cities fortified by Rehoboam (<141109>2 Chronicles 11:9). Under the name of *Adora* it is apparently mentioned in the Apocrypha (Ἀδωρα, 1 Maccabees 13:20), and also often by Josephus (Ἀδωρα or Δῶρα, *Ant.* 8:10, 1; 13:6, 5; 15, 4; *War*, 1, 2, 6; 8, 4), who usually connects it with Maressa, as cities of the later Idumaea (see Reland, *Paloest.* p. 547). It was captured by Hyrcanus at the same time with Maressa, and rebuilt by Gabinius (Joseph. *Ant.* 13, 9, 1; 14:5, 3). Dr. Robinson discovered the site under the name of *Dura*, a large village without ruins, five miles W. by S. from Hebron, on the eastern

slope of a cultivated hill, with olive-groves and fields of grain all around *(Researches,* 3, 2-5; comp. Schwarz, *Palest.* p. 113).

Ado'ram

(Heb. *Adoram',* µr;doa} a contracted form of *Adoniram;* Sept. Ἀδωνιράμ v. r. Ἀδωράμ), the officer in charge of the tribute under Solomon and Rehoboam (<102024>2 Samuel 20:24; <111218>1 Kings 12:18); elsewhere (<110406>1 Kings 4:6) called ADONIRAM *SEE ADONIRAM* (q.v.).

Adoration

Picture for Adoration

an act of worship to a superior being; strictly due to God alone, but performed to other objects also, whether idols or men. The word "adore" may be derived from *(manum) ad os (mittere),* or the custom of kissing the hand in token of respect. The Greek term προσκυνεῖν implies the prostration of the body as a sign of reverence. *SEE WORSHIP*.

1. The Hebrew forms of adoration or worship were various; putting off the shoes, standing, bowing, kneeling, prostration, and kissing (<020305>Exodus 3:5; <060515>Joshua 5:15; <190212>Psalm 2:12; <011441>Genesis 41:40-43; 43:26-28; <270246>Daniel 2:46; <402709>Matthew 27:9; <420738>Luke 7:38; <661910>Revelation 19:20). *SEE ATTITUDES*. In this last sense the term (in its Latin signification as above) is descriptive of an act of worship alluded to in Scripture: "If I had beheld the sun when it shined, or the moon, walking in brightness; and my heart had been secretly enticed, or my mouth had kissed my hand; this also were an iniquity to be punished by the judge" (<183126>Job 31:2628); a passage which clearly intimates that kissing the hand was considered an overt act of worship in the East (see Kiesling, in the *Miscell. Lips. Nov.* 9, 595 sq.). *SEE ASTROLOGY*. So Minutius Felix *(De Sacrific.* cap. 2, ad fin.) remarks, that when Caecilius observed the statue of Serapis, according to the custom of the superstitious vulgar, he moved his hand to his mouth, and kissed it with his lips." The same act was used as a mark of respect in the presence of kings and persons high in office or station. Or rather, perhaps, the hand was not merely kissed and then withdrawn from the mouth, but held continuously before or upon the mouth, to which allusion is made in such texts as <071810>Judges 18:10; <182105>Job 21:5; 29:9, 40, 4; <193909>Psalm 39:9; in which "laying the hand upon the mouth" is used to describe the highest degree of reverence and submission; as such this

posture is exhibited on the monuments of Persia and of Egypt. *SEE SALUTATION*.

The acts and postures by which the Hebrews expressed adoration bear a great similarity to those still in use among Oriental nations. To rise up and suddenly prostrate the body was the most simple method; but generally speaking, the prostration was conducted in a more formal manner, the person falling upon the knee, and then gradually inclining the body until the forehead touched the ground. The various expressions in Hebrew referring to this custom appear to have their specific meaning: thus lpn; (*naphal'*, *to fall* down, πίπτω) describes the sudden fall; [rK; (*kara'*, to *bend*, κάμπτω), bending the knee; ddq; (*kadad'*, to *stoop*, κύπτω), the inclination of the head and body; and, lastly, h2Qjv; (*shachah'*, to *bow*, προσκυνεῖν), complete prostration; the term dgs; (*sagad'*, to *prostrate* one's self, <23445>Isaiah 44:15, 17, 19; 46:6) was introduced at a late period as appropriate to the worship paid to idols by the Babylonians and other Eastern nations (<27065>Daniel 3:5, 6). Such prostration was usual in the worship of Jehovah (<01703>Genesis 17:3; <19506>Psalm 95:6); but it was by no means exclusively used for that purpose; it was the formal mode of receiving visitors (<01802>Genesis 18:2), of doing obeisance to one of superior station (<10404>2 Samuel 14:4), and of showing respect to equals (<11029>1 Kings 2:19). Occasionally it was repeated three times (<09204>1 Samuel 20:41), and even seven times (<01303>Genesis 33:3). It was accompanied by such acts as a kiss (<02807>Exodus 18:7), laying hold of the knees or feet of the person to whom the adoration was paid (<40809>Matthew 28:9), and kissing the ground on which he stood (<19709>Psalm 72:9; <33717>Micah 7:17). Similar adoration was paid to idols (<11918>1 Kings 19:18); sometimes, however, prostration was omitted, and the act consisted simply in kissing the hand to the object of reverence (as above) in the manner practiced by the Romans (Pliny 28:5; see Smith's *Dict. of Class. Antiq.* s.v. Adoratio), or in kissing the statue itself (<28013>Hosea 13:2). The same customs prevailed at the time of our Savior's ministry, as appears not only from the numerous occasions on which they were put in practice toward himself, but also from the parable of the unmerciful servant (<40826>Matthew 18:26), and from Cornelius's reverence to Peter (<44025>Acts 10:25), in which case it was objected to by the apostle, as implying a higher degree of superiority than he was entitled to, especially from a Roman, to whom it was not usual.

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

3. Adoration is also used in the court of Rome in the ceremony of kissing the pope's feet. It is not certain at what period this practice was introduced into the Church; but it was probably borrowed from the Byzantine court, and accompanied the temporal power. Baronius pretends that examples of this homage to the popes occur so early as the year 204. These prelates, finding a vehement disposition in the people to fall down before them and kiss their feet, procured crucifixes to be fastened on their slippers, by which stratagem the adoration intended for the pope's person is supposed to be transferred to Christ. Divers acts of this adoration we find offered even by princes to the pope, and Gregory XIII claims this act of homage as a duty.

Adoration properly is paid only to the pope when placed on the altar, in which posture the cardinals, conclavists, alone are admitted to kiss his feet. The people are afterward admitted to do the like at St. Peter's church; the ceremony is described at large by Guicciardini.

4. In the Roman worship it is said that "to adore the cross, the saints, relics, and images, is to prostrate one's self before them, and to pay them a lower degree of worship, inferior to that which is due to God alone." Adoration is paid to the Host (q.v.) on the theory that Christ is bodily present in the Eucharist. *SEE IMAGES*.

In the Greek communion they pay, says Dr. King, a secondary adoration to the Virgin Mary and the saints, but they deny that they adore them as believing them to be gods; the homage paid to them is, as they define it, only a respect due to those who are cleansed from original sin and admitted to minister to the Deity. *SEE DULIA*; *SEE HYPERDULIA*.

Adorna

SEE CATHARINE OF GENOA.

Adraa

SEE EDREI.

Adram'melech

(Heb. *Adramme'lek*, ×Ö¶Ö¶×¨Ö·×“Ö¸Ö¼×, prob. for , ×Ö¶Ö¶×Ö¶×œÖ¶×šÖ° ×”Ö·×“Ö¸Ö¼×¨, **,** *glory of the king,* i.e., of Moloch; Sept. Ἀδραμέλεχ), the name of a deity, and also of a man. *SEE CUNEIFORM INSCRIPTIONS.*

1. An idol worshipped by the sacrifice of children in the fire, in connection with Anammelech, by the inhabitants of Sepharvaim, who were transported to Samaria by the king of Assyria (2 Kings 17:31). Selden *(De Diis Syris,* 2, 9) has confounded the two idols, being misled by a corrupt reading of the text (×”Ö·×œÖ¸×, *god,* instead of 1.×™×”Ö¹×•Ö¸×”, *gods of,* as in the margin). The above etymology (making the name equivalent to *the splendid king),* first proposed by Jurien *(Hist. des cultes,* 4, 653) favors the reference of this divinity to the *sun,* the moon perhaps being denoted by the associated Anammelech (as the female companion of the sun, comp. Rawlinson's *Herodotus,* 1, 611), in general accordance with the astrological character of Assyrian idolatry (Gesenius, *Comment. ub. Jesaias,* 2, 327 sq.), and seems preferable to the Persian derivation (i. q. *adar* or *azar, fire)* proposed by Reland *(De vet. ling. Pers.* 9). The kind of sacrifice has led to the conjecture (Lette, *De idolo Adrammelech,* in the *Bibl. Bremens. nov.* — fasc. 1, p. 41 sq.) that Saturn is meant; but Selden *(De Diis Syris,* 1, 6) and others have identified him with Moloch, chiefly on the ground that the sacrifice of children by fire, and the general signification of the name, are the same in both (see Gregorius, *Feuergotzen d. Samaritaner,* Lauban, 1754). Little credit is due to the rabbinical statements of the Bab. Talmud, that this idol was worshipped under the form of a *peacock,* or, according to Kimchi, that of a *mule* (Carpzov, *Apparatus,* p. 516); but it is probable that the former notion may have arisen from a confusion with some other ancient idol of the Assyrians of that form. The Yezidees, or so-called devil-worshippers of the same region, appear to retain a striking vestige of such a species of idolatry in their sacred symbol called *Melek Taus,* or *king peacock,* a name by which

they personify Satan, the chief object of their reverence (Layard's *Nineveh,* 1st ser. 1, 245; 2d ser. p. 47).

2. A son of Sennacherib, king of Assyria. Both he and Sharezar were probably the children of slaves, and had therefore no right to the throne. Sennacherib, some time after his return to Nineveh, from his disastrous expedition against Hezekiah, was put to death by them while worshipping in the temple of his god Nisroch; having accomplished this crime, they fled for safety to the mountains of Armenia, and their brother Esarhaddon succeeded to the throne (<12197>2 Kings 19:37; <23738>Isaiah 37:38; comp. <14921>2 Chronicles 32:21), B.C. 680. See SENNACHERIB. Moses Chorensis (p. 60) calls him *Adramelus;* so, also, Abydenus (in Euseb. *Chron. Armen.* 1, 53), who makes him the son and murderer of Nergal, Sennacherib's immediate successor (see Hitzig, *Begriff d. Kritik,* p. 194 sq.); while, according to Alexander Polyhistor (in Euseb. *Chron. Arm.* 1, 43), Sennacherib was assassinated by his son *Ardumusanus.* Colossians Rawlinson *(Outlines of Assyrian History,* also in the *Lond. Athenaeum,* March 18 and April 15, 1854) thinks he has deciphered the names of two Assyrian kings called Adrammelech, one about 300 and the other 15 years anterior to Sennacherib; but neither of them can be the one referred to in Scripture.

Adramyt'tium

Picture for Adramyt'tium

(Ἀδραμύττιον or Ἀδραμύττειον [also Ἀτραμύττιον, see Poppo's *Thucyd.* 2, 441 sq.; and *Adramytteos,* Pliny 5:32], in the N.T. only in the adj. Ἀδραμυττηνός, *Adramyttene),* a city of Asia Minor, on the coast of Mysia, (*A*Eolis, according to Mela, 1, 18), and at the head of an extensive bay (Sinus Adramyttenus) facing the island of Lesbos and at the foot of Mount Ida. *SEE MITYLENE*. Strabo (13, p. 606) and Herodotus (7, 42) make it an Athenian colony (comp. Pausan. 4, 27,5; Xenoph. *Anab.* 7:8, 8; Livy, 37:19). Stephanus Byzantinus follows Aristotle, and mentions Adramys, the brother of Croesus, as its founder (hence the name). This last is more probably the true account, especially as an adjacent district bore the name of Lydia. According, however, to Eustathius and other commentators, the place existed before the Trojan war, and was no other than the *Pedasus* of Homer (Pliny 5:33). Thucydides (5:1; 8:108) also mentions a settlement made here by those inhabitants of Delos who had been expelled by the Athenians, B.C. 422. The city became a place of

importance under the kings of Pergamus, and continued so in the time of the Roman power, although it suffered severely during the war with Mithridates (Strabo, 605). Under the Romans it was the seat of the Conventus Juridicus for the province of Asia (q.v.), i.e. the court-town of the district (Pliny, 5:32). It is mentioned in Scripture only (Acts 27:2) from the fact that the ship in which Paul embarked at Caesarea as a prisoner on his way to Italy, belonged to Adramyttium (πλο ον Ἀδραμυττηνόν v. r. Ἀτραμυτηνόν, see Wetstein in loc.). It was rare to find a vessel going direct from Palestine to Italy. The usual course, therefore, was to embark in some ship bound to one of the ports of Asia Minor, and there go on board a vessel sailing for Italy. This was the course taken by the centurion who had charge of Paul. Ships of Adramyttium must have been frequent on this coast, for it was a place of considerable traffic. It lay on the great Roman road between Assos, Troas, and the Hellespont on one side, and Pergamus, Ephesus, and Miletus on the other, and was connected by similar roads with the interior of the country. The ship of Adramyttium took them to Myra, in Lycia, and here they embarked in an Alexandrian vessel bound for Italy (see Conybeare and Howson, *Life of St. Paul,* 2, 310). Some commentators (Hammond, Grotius, Witsius, etc.) strangely suppose that *Adrametum* (see Tzchucke, *ad Mel.* 1, 7, 2) in Africa (Pliny 5:3; Ptolmy 4:3; Appian, *Syr.* 33:47; comp. Shaw, *Trav.* p. 96 sq.) was the port to which the ship belonged. Adramyttium is still called *Edramit* or *Adramiti* (Fellows, *Asia Minor,* p. 39; comp. Pococke, *Trav.* II, 2, 16). It is built on a hill, contains about 1000 houses, and is still a place of some commerce (Turner, *Tour,* 3, 265). The general appearance of the place, however, is poor, the houses being meanly built, and inhabited principally by Greek fishermen (Buisching, *Erdbesch.* 5, 1, 91). From medals struck in this town, it appears that it celebrated the worship of Castor and Pollux (Acts 28:11), as also that of Jupiter and Minerva (whose effigies appear in the preceding cut).

A’dria, or Adriatic Sea

(Ἀδρίας, Acts 27:27), the modern *Gulf of Venice* (Forbiger, *Alte Geogr.* 2, 16, sq.). It derives its name from the city Adria, in Cisalpine Gaul, on the river Po, now called *Atri.* The name *Adriatic* is now confined to the gulf lying between Italy on one side and the coasts of Dalmatia and Albania on the other (comp. Pliny, 3:16, 29). But in Paul’s time it extended to all that part of the Mediterranean between Crete and Sicily (Smith’s *Dict. of Class. Geogr.* s.v.). Thus Ptolemy (3, 16) says that Sicily was

bounded on the east by the Adriatic, and that Crete was bounded by the Adriatic on the west; and Strabo (2, p. 185; 7, p. 488) says that the Ionian Gulf was a part of what was in his time called the Adriatic Sea (comp. Eustath. *ad Dionys. Perieg.* p. 103, 168, ed. Bernhardy; Josephus, *Life*, 3). This obviates the necessity of finding the island of Melita (q.v.), on which Paul was shipwrecked, in the *present* Adriatic gulf (Hackett's *Comment.* in loc.) *SEE SHIPWRECK*. On the modern navigation, see M'Culloch's *Gazetteer*, s.v.

Adrian

Emperor. *SEE HADRIAN*.

Adrian

abbot of the monastery of Neridan, near Naples. Pope Vitalian selected him to fill the vacant see of Canterbury, but he refused, and induced the pope to select Theodore instead, promising that he would accompany him. Accordingly Theodore was consecrated in 668; and upon their arrival in England, after a very long journey, Adrian was made abbot of the monastery of St. Augustine at Canterbury. By their united efforts the Church in England was brought into strict conformity with that of Rome. He died January 9th, 709. — Bede, *Hist. Eccl.* 4, 1; Hook, *Eccl. Biog.* 1, 66.

Adrian I

Pope, elected in the room of Stephen III, Feb. 9th, 772. He was a man of large mental endowments and great perseverance. and all his powers were studiously devoted to the enlargement of the papal power. Charlemagne, after defeating Desiderius and destroying the rower of the Longobards in Italy in 774, went to Rome, where Adrian received him with high honors, acknowledging him king of Italy and patrician of Rome. Charlemagne, in turn, confirmed the grants made by Pepin to the Roman See, and added also Ancona and Benevento. In a letter to Charlemagne, Adrian flatters him with the title of *novus Christianissimus Constantinus.* Charlemagne visited Rome again in 787, when Adrian christened his son Pepin. In the same year, upon the invitation of the Empress Irene of Constantinople, Adrian sent legates to the Second Ecumenical Synod of Nice, by which image-worship was sanctioned. *SEE NICE*. In 794 he sent legates to the synod of Frankfort, which was presided over by Charlemagne, and condemned the

Adoptianists (q.v.), but also image-worship, although Adrian, in a letter to the king (Mansi, 13, p. 795), had declared, *"Si quis sanctas imagines Domini nostri Jesu Christi et ejus genetriads atque omnium sanctorum secundum St. Patrum doctrinam venerari noluerit, anathema sit."* Adrian wrote against the theological opinions of Felix of Urgel, and through his endeavors the Gregorian chant and rite were introduced, first at Metz, and subsequently in other churches of the empire. His fame is tarnished (see Rudolph, *De Codice Canonum quem Adrianus I Carolo Magno dedit.* Erl. 1777) by the use which he made of the Pseudo-Isidorian Decretals (q.v.). He died Dec. 25, 795,: having occupied the see twenty-three years. In spite of his dispute with Charlemagne about image-worship, and also of the fact that he attempted a reply to the "Caroline books" (q.v.) in his *Libellus responsorius ad Carolum Magnum pro Synodo Nic. II,* it is certain that Charlemagne was greatly distressed by his death. His *Isagoge SS. Literarum* may be found in the *Critici Sacri,* vol. 8. — Hoefer, *Biographie Generale,* s.v.; Herzog, *Real-Encyklopadie,* 5, 447.

II. Pope, a native of Rome, elected Dec. 14th, 867, at the age of seventy-five, having twice before refused the pontificate. His term of office was almost wholly occupied in disputes with Lothaire, Charles the Bald, and the Greek Church. In the war of Charles the Bald against Louis II, Adrian declared in favor of the latter, and threatened every one with the "censure of the apostolic vengeance" *(apostolicae uttionis censure)* who should dare to invade the country "contrary to the divine and the apostolical will." This papal interference in secular affairs was, however, sternly opposed by Archbishop Hincmar (q.v.) of Rheims. In letters to Charles the Bald and the synod of Duziacum (871), which had deposed Bishop Hincmar of Laon, notwithstanding his appeal to the pope, Adrian put forth the claim that bishops should be only deposed by the pope, not by particular synods. Charles the Bald remonstrated, however, so energetically against this claim, that Adrian endeavored to gain his object by flatteries instead of threats. Adrian was called upon to act as arbiter between the Patriarch Photius of Constantinople and his opponent Ignatius. Adrian deposed Photius in a synod at Rome, and he sent delegates to the synod of Constantinople (869), which repeated the sentence against Phocius. During the pontificate of Adrian a synod was held at Rome which prohibited the marriage of priests. He died Nov. 25, 872. — Herzog, *Real-Encyklopadie,* 5, 448.

III. Pope, a Roman, elected March 1, 884, and occupied the see only a year and four months. He was the first pope to change his name, having been called Agapetus before his elevation to the papal see. A decree is also attributed to him which provides that the emperor shall not meddle in the election of a pope. The Emperor Basilius urged him to admit the right of Photius to the see of Constantinople, and to admit him into communion, but Adrian steadily refused. He died July 8, 885.

IV. Pope, an Englishman named Nicholas Breakspeare, who raised himself from actual beggary and servitude to the highest place of dignity in the Church. He was a servant in the monastery of St. Rufus, near Avignon, and subsequently became its abbot in 1137. When the monks denounced him to Pope Eugene III for his severity, the pope, a disciple of Bernard of Clairvaux, made him a cardinal, and legate to Norway. He possessed learning, eloquence, and generosity, but, at the same time, an extreme attachment to the privileges of the papal chair. In the year 1154, December 4, he was elected pope, and received the felicitations of Henry II of England, whose ambassadors were accompanied by the monks of St. Alban's, whom he mildly rebuked for having rejected him from their society in his youth on account of his ignorance. In the following year he placed under an interdict the city of Rome, because the followers of Arnold of Brescia had wounded a cardinal. The Romans were compelled to expel Arnold, who fell into the hands of Frederic Barbarossa, and the latter was prevailed upon by the pope to deliver Arnold over to him. Adrian then met the emperor at Lutri, and compelled him to hold his stirrup. Frederic accompanied the pope to Rome, and was crowned emperor (1155). Adrian also excommunicated King William of Sicily as a usurper of church property, raised his subjects against him, and put himself at the head of an army against the king. The latter finally had to consent to receive his kingdom as a papal fief. A letter of Adrian's to the emperor and the German bishops, in which he stated that, he had conferred the crown upon the emperor, and that the emperor had received benefices from him, led to a new conflict between him and the emperor, in which the German bishops generally sided with the emperor. Adrian, on his part, complained of the exactions of the imperial commissioners who were sent to administer justice at Rome without his participation; he maintained that the patrimony of the Church should be exempt from paying *foderum*, or feudal tribute to the emperor; and, lastly, he claimed the restitution of the lands and revenues of Countess Matilda, of the duchy of Spoleti, and even of Corsica

and Sardinia. Thus arose that spirit of bitter hostility between the popes and the house of Hohenstauffen, which lasted until the utter extinction of the latter. The pope was on the point of excommunicating the emperor when he died, September 1, 1159, so poor that he commended the support of his mother to the church of Canterbury. He transferred the pontifical see first to Orvieto, and afterward to Anagni, where he resided until his death. He was the founder of *the penny tribute* to the papal chair in Ireland. He was also the author of dispensations concerning the accumulation of ecclesiastical benefices, and the residence-duty of the beneficiate, and the originator of papal mandates. Adrian probably did as much to extend the papal power as any other pope except perhaps Gregory VII. — Herzog, *Real-Encyklopadie,* 5, 449; *English Cyclopoedia:* Raumer, *Geschichte der Hohenstaufen.*

V. Pope, Othobon, of Fieschi. Was a native of Genoa, the son of Theodore of Fieschi, nephew of Pope Innocent IV. Having taken orders, he obtained, by the influence of his family, many valuable preferments, and was made a canon of Placenza, and archdeacon of Rheims, Parma, and Canterbury. In the latter capacity he held a synod in the church of St. Paul at London in 1268, where the Thirty-six Constitutions, known as those of Othobon, were published. On the 12th of July, 1276, he was elected pope, but was carried off by a sudden illness on the 18th of August in the same year, before his consecration. — Biog. *Univ.* vol. 1; Landon, *Eccles. Dictionary,* 1, 110.

VI. Pope, born at Utrecht, in 1459, of very humble parents, who could not afford to educate him. He was placed, however, in one of the charitable foundations at Louvain, and was soon distinguished for piety and diligence in study. He was professor of theology, and subsequently chancellor of the university of Louvain. In 1507 he was appointed tutor to Charles V, who was ever after his friend, and aided in raising him to the papal chair (Rosch, *Jets over Paus Adriaan VI* Utrecht, 1836; Hofler, *Die deutschen Papste).* He had, in 1517, been created cardinal by Leo X, and on his death Adrian was elected pope, January 9, 1522. at a time when all Germany was in the flame of the Lutheran Reformation. Adrian set himself to reform the clergy, and to put down the Reformation. In his letter to the Diet of Nuremberg, 1522, in which be urged that Luther should be cut off as Huss and Jerome had been, he still admitted that Luther’s charges against the corruptions of the Church were just. “Confess,” said he to the legate, “without disguise,

that God hath permitted this schism and this persecution for the sins of mankind, and above all for those of the priests and prelates of the Church . . . . ; for we know that many scandalous things have been done in this holy see, abuses of spiritual matters, and excesses in ordinances and decrees which have emanated from it," etc. He always refused to advance his own relations to any dignity in the Church. After filling the papal chair during twenty months, he died, September 14, 1523. He was greatly hated by the Romans, whom his dislike to all luxuries and vain expenses offended. In December, 1515, when the death of Ferdinand the Catholic was considered to be imminent, Adrian was sent by Charles to Castile, and authorized to take possession of the kingdom in the name of Charles as soon as Ferdinand should die. On the death of Ferdinand, January 23, 1516, Cardinal Ximenez, who, in the will of Ferdinand, had been appointed regent of Spain until the arrival of Charles, disputed the claims of Adrian, but finally compromised the matter by agreeing with him upon a joint administration until they should hear from Charles. Charles decided that Ximenez should remain regent, and that Adrian should be regarded as his ambassador. In the same year (1516) Adrian was made, through the influence of Ximenez, bishop of Tortosa, in Spain, and grand inquisitor of Aragon. The relations of Ximenez and Adrian were, however, not always friendly, Adrian striving to obtain a greater influence upon the administration of the kingdom than Ximenez permitted; and when, in 1517, Adrian was made a cardinal, Ximenez endeavored to make him quit Castile altogether. After the death of Ximenez, November 8, 1517, Adrian was appointed by Charles regent of Spain. On the death of Pope Leo X, Adrian, through the influence of Charles, was made his successor. Adrian greatly misunderstood the character of the Reformation, maintaining that no one seriously believed in the doctrines of the Reformers, and that a removal of the corruption in the Church would put an end to the reform agitation. He proposed to Erasmus to write against Luther. To please Duke George of Saxony, he canonized Bishop Benno of Misnia. Adrian was the author of *Quoestiones Quodlibeticae,* printed at Louvain (1515, Paris, 1516 and 1531), *Epistolae,* and *Disputationes in lib. quartum Magistri Sententiarum,* which last work, when pope, he caused to be reprinted, without making any alteration in the opinion he had originally expressed on the papal infallibility, viz., "The pope may err even in what belongs to the faith." A collection of historical papers relating to him may be found in Burmann, *Hadrianus VI* (Utrecht, 1727, 4to). Ranke gives a very favorable sketch of him *(History of the Papacy,* 1, 75 sq.). — Mosheim, *Ch. Hist.*

cent. 16, § 1, ch. 2; Jovius, *Vita Hadriani VI*, in his *Vitae Viror. Illustr.* 2, 221; Danz, *De Hadriano VI* (Jen. 1813).

Adrianists

a name given to certain disciples of Simon Magus, who flourished about A.D. 34. Their name and memory have been preserved by Theodoret, but he gives no account of their origin. It is probable that they were a branch of the Simonians, and took their name from some prominent and active disciple. (See Walch, *Hist. der Ketzereien*, 1, 160.)

Adrichomius, CHRISTIAN

a Roman Catholic theologian of Holland, born at Delft in 1533, died at Cologne on June 20, 1585. His most celebrated work is the *Theatrum Terrae Sanctae*, with geographical maps (Colon. 1590), containing very minute descriptions of places mentioned in Scripture, drawn chiefly from the writings of the Fathers and the classics. — Dupin, *Eccl. Writers*, 16th cent.

A'driel

(Heb. *Adriel'*, לאדרי אל, *flock of God;* Sept. Ἀδριήλ, Ἔδριήλ), a son of Barzillai the Meholathite. Saul gave him in marriage his daughter Merab, who had been originally promised to David (1 Samuel 18:19), B.C. cir. 1062. The five sons sprung from this union were taken to make up the number of Saul's descendants, whose lives, on the principle of blood-revenge, were required by the Gibeonites to avenge the cruelties which Saul had exercised toward their race (2 Samuel 21:8). *SEE GIBEONITE*. In this passage the name of *Michal* occurs as the mother of these sons of Adriel; but as it is known that Merab was the wife of Adriel, and that Michal never had any children (2 Samuel 6:23), there only remains the alternative of supposing either that Michal's name has been substituted for Merab's by some ancient copyist, or that the word which properly means *bare* (הדלה, *yaledah'*, Sept. ἔτεκε, Vulg. *genuerat)* should be rendered *brought up* or educated, as in the Auth. Vers. after the Targum. The Jewish writers conclude that Merab died early, and that Michal adopted her sister's children, and brought them up for Adriel (Bab. Talm. *Sanhed.* 19, 2); but the word הדלה will not bear this interpretation. — Kitto, s.v. See MICHAL.

Adu’el

(Ἀδουήλ, prob. for *Adiel,* q.v.), the son of Gabael, and father of Ananiel, in the ancestry of Tobit (Tobit 1:1).

Adul’lam

(Heb. *Adullam’,* עֲדֻלָּם prob. *justice of* the *people;* Sept. Ὀδολλάμ, *Odollam;* and so in the Apocrypha, 2 Maccabees 12:38, and Josephus, *Ant.* 8:10, 1; but *Adullami,* Ἀδουλλάμη in *Ant.* 6, 12, 3), an old city (<01380>Genesis 38:1, 12, 20) in the plain country of the tribe of Judah (<06355>Joshua 15:35), and one of the royal cities of the Canaanites (<06125>Joshua 12:15). It was one of the towns which Rehoboam fortified (<141107>2 Chronicles 11:7; <330101>Micah 1:15), and is mentioned after the captivity (<161130>Nehemiah 11:30; 2 Maccabees 12:38). Eusebius and Jerome *(Onomast.* s.v.) state that it existed in their time as a large village, ten miles to the east of Eleutheropolis, by which (unless, as Reland thinks, *Paloest.* p.547, they confound it with Eglon) they probably mean north-east (Keil, *Comment.* in loc. Josh.; Schwarz, *Palest.* p. 87), possibly at *el-Keishum,* near Timnath (comp. <013812>Genesis 38:12); or perhaps (see Tobler, *Drit. Wanderung,* p. 150) at the present village *Beit Ula* (Van de Velde, *Memoir,* p. 282). It is evident that Adullam was one of the cities of “the valley” or plain between the hill country of Judah and the sea; and from its place in the lists of names (especially <141108>2 Chronicles 11:8), it appears to have been not very far from the Philistine city of Gath.

This circumstance would suggest that the CAVE OF ADULLAM (<102313>2 Samuel 23:13; <131115>1 Chronicles 11:15), to which David withdrew immediately from Gath (<092201>1 Samuel 22:1), was near the city of that name (see Stanley, *Palestine,* p. 254, note). But there is no passage of Scripture which connects the city and the cave, and it is certainly not in a plain that one would look for a cave capable of affording a secure retreat to 400 men; nor has any such cave been found in that quarter. It is therefore far from improbable that the cave of Adullam was in the mountainous wilderness in the east of Judah toward the Dead Sea, where such caves occur, and where the western names (as Carmel) are sometimes repeated. Accordingly, we actually find in this very region the name *Dhullam,* belonging to a tribe of Arabs who encamp here for pasturage, but properly belong to a more western district around Beersheba (Robinson’s *Researches,* 2, 473), and whose predatory character well befits the ancient

notoriety of the spot (De Saulcy's *Narrative,* 1, 434, 435). May not this same nomadic habit have transferred the name of the city to the cave in former times likewise? This view is favored by the fact that the usual haunts of David were in this quarter (1Ch 11:15 1 Chronicles 11:15); whence he moved into the land of Moab, which was quite contiguous, whereas he must have crossed the whole breadth of the land, if the cave of Adullam had been near the city of that name. Tradition (William of Tyre, *De Bello Sacro,* 15, 6) fixes the cave on the borders of the Dead Sea, about six miles south-east of Bethlehem, in the side of a deep ravine (Wady Khureitun) which passes below the Frank mountain on the south (Robinson's *Researches,* 2, 175). It is an immense natural cavern, the mouth of which can be approached only on foot alone the side of the cliff. Irby and Mangles, who visited it without being aware that it was the reputed cave of Adullam, state that it "runs in by a long, winding, narrow passage, with small chambers or cavities on either side. We soon came to a large chamber with natural arches of great height; from this last there were numerous passages, leading in all directions, occasionally joined by others at right angles, and forming a perfect labyrinth, which our guides assured us had never been perfectly explored, the people being afraid of losing themselves. The passages are generally four feet high by three feet wide, and were all on a level with each other. There were a few petrifactions where we were; nevertheless the grotto was perfectly clean, and the air pure and good" (*Travels,* p. 340, 341). It seems probable that David, as a native of Bethlehem, must have been well acquainted with this remarkable spot, and had probably often availed himself of its shelter when out with his father's flocks. Dr. Thomson, who explored it to some extent, thinks that it corresponds to the Biblical account of David's fastness *(Land and Book,* 2, 427). Others (as Stanley, *Palestine,* p. 254) think the cave in question was one of the numerous excavations found in the soft lime-stone hills along the eastern edge of the "plain" of Judah, particularly those at *Deir Dubban* (Van de Velde, *Narrative,* 2, 156, 157); but these are evidently artificial, being apparently enlargements of naturally small crevices for the purpose of magazines of grain (Robinson, *Researches,* 2, 352-354, 395, 396). *SEE CAVE (of Adullam);* ODOLLAM *SEE ODOLLAM* .

Adul'lamite

(Heb. *Adullami',* wmlædu} Sept. Ὀδολλαμίτης), probably an inhabitant of the city called ADULLAM *SEE ADULLAM* (Ge 38:1, 12, 20 Genesis 38:1, 12, 20).

Adult baptism

SEE BAPTISM.

Adultery

(some form of the verb ãaṅ; *naaph'*, μοιχεία*)*, commonly denotes the sexual intercourse of a married woman with any other man than her husband, or of a married man with any other woman than his wife. *SEE MARRIAGE*.

I. *Nature of the Crime.* —

1. *Jewish.* — Among the Hebrews, as in other Oriental nations, adultery was the act whereby any married man was exposed to the risk of having a spurious offspring imposed upon him. An adulterer was, therefore, any man who had illicit intercourse with a married or betrothed woman; and an adulteress was a betrothed or married woman who had intercourse with any other man than her husband. An intercourse between a married man and an unmarried woman was simply fornication — a great sin, but not, like adultery, involving the contingency of polluting a descent, of turning aside an inheritance, or of imposing upon a man a charge which did not belong to him. Adultery was thus considered a great social wrong, against which society protected itself by much severer penalties than attended an unchaste act not involving the same contingencies.

This Oriental limitation of adultery is intimately connected with the existence of polygamy. If a Jew associated with a woman who was not his wife, his concubine, or his slave, he was guilty of unchastity, but committed no offense which gave a wife reason to complain that her legal rights had been infringed. If, however, the woman with whom he associated was the wife of another, he was guilty of adultery — not by infringing his own marriage covenant, but by causing a breach of that which existed between this woman and her husband (Michaelis, *Mosaisches Recht,* art. 259; Jahn's *Arcaologie,* Th. 1, b. 2, § 183). *SEE POLYGAMY*.

2. *Roman.* — It seems that the Roman law made the same important distinction with the Hebrew between the infidelity of the husband and of the wife, by defining adultery to be the violation of another man's bed *(violatio tori alieni);* so that the infidelity of the husband could not

constitute the offense. The more ancient laws of Rome, which were very severe against the offense of the wife, were silent as to that of the husband (Smith's *Dict. of Class. Antiq.).* See WIFE.

3. *Spiritual.* — Adultery, in the symbolical language of the Old Testament, means idolatry and apostasy from the worship of the true God (<2403B>Jeremiah 3:8, 9; <2616B>Ezekiel 16:32; 23:37; also <6612B>Revelation 2:22). Hence an *adulteress* meant an apostate Church or city, particularly "the daughter of Jerusalem," or the Jewish Church and people (<2301B>Isaiah 1:21; <2403B>Jeremiah 3:6, 8, 9; <2616B>Ezekiel 16:22: 23:7). This figure resulted from the primary one, which describes the connection between God and his separated people as a marriage between him and them (<2401B>Jeremiah 2:2; 3:14; 13:27; 31:32; <2801B>Hosea 8:9). By an application of the same figure, "an adulterous generation" (<4012B>Matthew 12:39; 16:4; <4108B>Mark 8:38) means a faithless and impious generation. *SEE FORNICATION*.

II. *Trial of Adultery.* — The Mosaic trial of the suspected wife by the bitter water, called the *water of jealousy* (<0405B>Numbers 5:11-31) — the only ordeal in use among the Israelites, or sanctioned by their law — is to be regarded as an attempt to mitigate and bring under legal control an old custom which could not be entirely abrogated. The forms of Hebrew justice all tended to limit the application of this test.

(1.) By prescribing certain facts presumptive of guilt, to be established on oath by two witnesses, or a preponderating but not conclusive testimony to the fact of the woman's adultery.

(2.) By technical rules of evidence which made proof of those presumptive facts difficult (see the Talmudical tract *Sotah,* 6, 2-5).

(3.) By exempting certain large classes of women (all, indeed, except a pure Israelitess married to a pure Israelite, and some even of them) from the liability.

(4.) By providing that the trial could only be before the great Sanhedrim *(Sotah,* 1, 4).

(5.) By investing it with a ceremonial at once humiliating and intimidating, yet which still harmonized with the spirit of the whole ordeal as recorded in <0405B>Numbers 5; but,

(6.) above all, by the conventional and even mercenary light in which the nuptial contract was latterly regarded. (See Simeon, *Works,* 2, 1.)

When adultery ceased to be capital, as no doubt it did, and divorce became a matter of mere convenience, it would be absurd to suppose that this trial was continued; and when adultery became common, as the Jews themselves confess, it would have been impious to expect the miracle which it supposed. If ever the Sanhedrim were driven by force of circumstances to adopt this trial, no doubt every effort was used, nay, was prescribed *(Sotah,* 1, 5, 6), to overawe the culprit and induce confession. Nay, even if she submitted to the trial, and was really guilty, some rabbis held that the effect on her might be suspended for years through the merit of some good deed *(Sotah,* 3, 4-6). Besides, moreover, the intimidation of the woman, the man was likely to feel the public exposure of his suspicions odious and repulsive. Divorce was a ready and quiet remedy; and the only question was, whether the divorce should carry the dowry and the property which she had brought, which was decided by the slight or grave character of the suspicions against her *(Sotah,* 6, 1; Gemara, *Kethuboth,* 7, 6; Ugolino, *Uxor Heb.* c. 7). If the husband were incapable, through derangement, imprisonment, etc., of acting on his own behalf in the matter, the Sanhedrim proceeded in his name as concerned the dowry, but not as concerned the trial by the water of jealousy *(Sotah,* 4, 6). *SEE JEALOUSY*.

This ordeal was probably of the kind which we still find in Western Africa, the *trial by red water,* as it is called, although varying among different nations in minute particulars, and a comparison of the two may suggest the real points of the evil which the law on Moses was designed to rectify, and the real advantages which it was calculated to secure. This ordeal is in some tribes confined to the case of adultery, but in others it is used in all crimes. In Africa the drink, in cases of proper ordeal, is poisonous, and calculated to produce the effects which the oath imprecates; whereas the "water of jealousy," however unpleasant, was prepared in a prescribed manner, with ingredients known to all to be perfectly innocuous. It could not, therefore, injure the innocent; and its action upon the guilty must have resulted from the consciousness of having committed a horrible perjury, which crime, when the oath was so solemnly confirmed by the draught, and attended by such awful imprecations, was believed to be visitable with immediate death from heaven. On the Gold Coast the ordinary oath-drink (not poisonous) is used as a confirmation of *all* oaths, not only oaths of purgation, but of accusation, or even of obligation. In all cases it is

accompanied with an imprecation that the fetish may destroy them if they speak untruly, or do not perform the terms of their obligation; and it is firmly believed that no one who is perjured under this form of oath will live an hour (Villault; Bosman). Doubtless the impression with respect to this mere oath-drink is derived from observation of the effects attending the drink used in the actual ordeal; and the popular opinion regards such an oath as of so solemn a nature that perjury is sure to bring down immediate punishment. The red water, as an ordeal, is confined to crimes of the worst class. These are murder, adultery, witchcraft. Perhaps this arises less from choice than from the fact that such crimes are not only the highest, but are the least capable of that direct proof for which the ordeal is intended as a substitute. A party is accused: if he denies the crime, he is required to drink the red water, and, on refusing, is deemed guilty of the offense. The trial is so much dreaded that innocent persons often confess themselves guilty in order to avoid it. And yet the immediate effect is *supposed* to result less from the water itself than from the terrible oath with which it is drunk. So the person who drinks the red water invokes the fetish to destroy him if he is really guilty of the offense with which he is charged. The drink is made by an infusion in water of pieces of a certain tree or of herbs, and, if rightly prepared, the only chance of escape is the rejection of it by the stomach, in which case the party is deemed innocent, as he also is if, being retained, it has no sensible effect, which can only be the case when the priests, who have the management of the matter, are influenced by private considerations or by reference to the probabilities of the case, to prepare the draught with a view to acquittal. The imprecations upon the accused if he be guilty are repeated in an awful manner by the priests, and the effect is watched very keenly. If the party seems affected by the draught, like one intoxicated, and begins to foam at the mouth, he is considered undoubtedly guilty, and is slain on the spot; or else he is left to the operation of the poisonous draught, which causes the belly to swell and burst, and occasions death. (Barhot, p. 126; Bosman, p. 148; Artus, in De Bry, 6:62; Villault, p. 191; Corry's *Windward Coast,* p. 71; *Church Missionary Paper,* No. 17; Davis's *Journal,* p. 24.) *SEE POISON*.

Traces of a similar ancient custom may be produced from other quarters. Hesiod *(Theogon.* 755-95) reports that when a falsehood had been told by any of the gods, Jupiter was wont to send Iris to bring some water out of the river Styx in a golden vessel; upon this an oath was taken, and if the god swore falsely he remained for a whole year without life or motion.

There was an ancient temple in Sicily, in which were two very deep basins, called Delli, always full of hot and sulfurous water, but never running over. Here the more solemn oaths were taken; and perjuries were immediately punished most severely (Diod. Sic. 11:67). This is also mentioned by Aristotle, Silius Italicus, Virgil, and Macrobius; and from the first it would seem that the oath was written upon a ticket and cast into the water. The ticket floated if the oath was true, and sunk if it was false. In the latter case the punishment which followed was considered as an act of divine vengeance (q.v.). *SEE OATH*.

The trial for suspected adultery by the bitter water amounted to this, that a woman suspected of adultery by her husband was allowed to repel the charge by a public oath of purgation, which oath was designedly made so solemn in itself, and was attended by such awful circumstances, that it was in the highest degree unlikely that it would be dared by any woman not supported by the consciousness of innocence. And the fact that no instance of the actual application of the ordeal occurs in Scripture affords some countenance to the assertion of the Jewish writers, that the trial was so much dreaded by the women that those who were really guilty generally avoided it by confession; and that thus the trial itself early fell into disuse. And if this mode of trial was only *tolerated* by Moses, the ultimate neglect of it must have been desired and intended by him. In later times, indeed, it was disputed in the Jewish schools, whether the husband was bound to prosecute his wife to this extremity, or whether it was not lawful for him to connive at and pardon her act, if he were so inclined. There were some who held that he was bound by his duty to prosecute, while others maintained that it was left to his pleasure *(Sotah,* 16, 2). From the same source we learn that this form of trial was finally abrogated about forty years before the destruction of Jerusalem (see Wagenseil's *Sota,* containing a copious commentary, with full illustrations of this subject, from rabbinical sources, Altdorf, 1674). The reason assigned is, that the men themselves were at that time generally adulterous, and that God would not fulfill the imprecations of the ordeal oath upon the wife while the husband was guilty of the same crime (John 8:1-8). *SEE ORDEAL*.

III. *Penalties of Adultery.* —

1. *Jewish.* — By excluding from the name and punishment of adultery the offense which did *not* involve the enormous wrong of imposing upon a man a supposititious offspring, in a nation where the succession to landed

property went entirely by birth, so that a father could not by his testament alienate it from any one who was regarded as his son, the law was enabled, with less severity than if the inferior offense had been included, to punish the crime with death. It is still so punished wherever the practice of polygamy has similarly operated in limiting the crime — not, perhaps, that the law expressly assigns that punishment, but it recognises the right of the injured party to inflict it, and, in fact, leaves it, in a great degree, in his hands. Now death was the punishment of adultery before the time of Moses; and, if he had assigned a less punishment, his law would have been inoperative, for private vengeance, sanctioned by usage, would still have inflicted death. But by adopting it into the law, those restrictions were imposed upon its operation: which necessarily arise when the calm inquiry of public justice is substituted for the impulsive action of excited hands. Thus death would be less frequently inflicted; and that this effect followed seems to be implied in the fact that the whole Biblical history offers no example of capital punishment for the crime. Indeed, Lightfoot goes farther, and remarks, "I do not remember that I have anywhere, in the Jewish Pandect, met with an example of a wife punished for adultery with death. There is mention (in the Talmud, *Sanhed.* 242) of the daughter of a certain priest burned for committing fornication in her father's house; but she was not married" *(Hor. Hebr.* ad <40190>Matthew 19:8). Eventually, divorce superseded all other punishment. There are, indeed, some grounds for thinking that this had happened before the time of Christ, and we throw it out as a matter of inquiry, whether the Scribes and Pharisees, in attempting to entrap Christ in the matter of the woman taken in adultery (see infra), did not intend to put him between the alternatives of either declaring for the revival of a practice which had already become obsolete, but which the law was supposed to command, or of giving his sanction to the apparent infraction of the law, which the substitution of divorce involved (<43801>John 8:1-11). In <40532>Matthew 5:32, Christ seems to assume that the practice of divorce for adultery already existed. In later times it certainly did; and Jews who were averse to part with their adulterous wives were compelled to put them away (Maimon. in *Gerushin,* c. 2). In the passage just referred to our Lord does not appear to render divorce compulsory, even in case of adultery; he only permits it in that case alone, by forbidding it in every other. *SEE DIVORCE*.

In the law which assigns the punishment of death to adultery (<03010>Leviticus 20:10), the mode in which that punishment should be inflicted is not

specified, because it was known from custom. It was not, however, *strangulation*, as the Talmudists contend, but *stoning*, as we may learn from various passages of Scripture (e.g. <26168>Ezekiel 16:38, 40; <43805>John 8:5); and as, in fact, Moses himself testifies, if we compare <02314>Exodus 31:14; 35:2, with <04556>Numbers 15:35, 36. If the adulteress was a slave, the guilty parties were both scourged with a leathern whip, the number of blows not exceeding forty. In this instance the adulterer, in addition to the scourging, was subject to the further penalty of bringing a trespass offering (a ram) to the door of the tabernacle, to be offered in his behalf by the priest (<03920>Leviticus 19:20-22). Those who wish to enter into the reasons of this distinction in favor of the slave may consult Michaelis *(Mosaisches Recht*, art. 264). We only observe that the Moslem law, derived from old Arabian usage, only inflicts upon a slave, for this and other crimes, half the punishment incurred by a free person. *SEE SLAVERY*,

The system of inheritances, on which the polity of Moses was based, was threatened with confusion by the doubtful offspring caused by this crime, and this secured popular sympathy on the side of morality until a far advanced stage of corruption was reached. Yet, from stoning being made the penalty, we may suppose that the exclusion of private revenge was intended. It is probable that, when that territorial basis of polity passed away — as it did after the captivity — and when, owing to Gentile example, the marriage tie became a looser bond of union, public feeling in regard to adultery changed, and the penalty of death was seldom or never inflicted. Thus, in the case of the woman brought under our Lord's notice <43801>(John 8), it is likely that no one then thought of stoning her, in fact, but there remained the written law ready for the purpose of the caviller. It is likely, also, that a divorce in which the adulteress lost her dower *SEE DOWRY*, and rights of maintenance, etc. (Gemara, *Kethuboth*, cap. 7:6), was the usual remedy suggested by a wish to avoid scandal and the excitement of commiseration for crime. The word παραδειγματίσαι ("make a public example," <40119>Matthew 1:19) probably means to bring the case before the local Sanhedrim, which was the usual course, *SEE TRIAL*, but which Joseph did *not* propose to take, preferring repudiation (Buxtorf, *De Spons. et Divort.* 3, 1-4), because that could be managed privately (Xciapa).

2. *Roman.* — As the Roman civil law defined adultery to be "the violation of another man's bed," the husband's incontinence could not constitute the offense. The punishment was left to the discretion of the husband and

parents of the adulteress, who, under the old law, could be put to death. The most usual mode of taking revenge against the man offending was by mutilating, castrating, or cutting off the nose or ears. The punishment assigned by the *lex Julia de adulteris,* instituted by Augustus, was banishment, or a heavy fine. It was decreed by Antoninus, that to sustain a charge of adultery against a wife, the husband who brought it must be innocent himself. The offense was not capital until made so by Constantine, in imitation of the Jewish law. Under Macrinus, adulterers were burnt at the stake. Under Constantius and Constans they were burnt, or sewed up in sacks and thrown into the sea. But the punishment was mitigated, under Leo and Marcian, to perpetual banishment or cutting off the nose; and, under Justinian, the wife was only to be scourged, lose her dower, and be shut up in a monastery; or, at the expiration of two years, the husband might take her back again; if he refused, she was shaven, and made a nun for life. Theodosius instituted the shocking practice of public constupration, which, however, he soon abolished.

3. *Other ancient Nations.* — The punishment of cutting off the nose brings to mind the passage in which the prophet (Ezekiel 23:25) after, in the name of the Lord, reproving Israel and Judah for their adulteries (i.e. idolatries) with the Assyrians and Chaldeans, threatens the punishment, "they shall take away thy nose and thy ears," which Jerome states was actually the punishment of adultery in those nations. One or both of these mutilations, most generally that of the nose, were also inflicted by other nations, as the Persians and Egyptians, and even the Romans; but we suspect that among the former, as with the latter, it was less a judicial punishment than a summary infliction by the aggrieved party (*A*En. 6, 496). It would also seem that these mutilations were more usually inflicted on the male than the female adulterer. In Egypt, however, cutting off the nose was the female punishment, and the man was beaten terribly with rods (Diod. Sic. 1:89, 90). The respect with which the conjugal union was treated in that country in the earliest times is manifested in the history of Abraham (Genesis 12:19). *SEE HAREM*.

The Greeks put out the eyes of the adulterers. In Crete adulterers were covered with wool as an emblem of their effeminacy, and carried in that dress to the magistrate's house, where a fine was imposed on them, and they were deprived of all their privileges and their share in public business. *SEE PUNISHMENT*.

4. *Modern.* — Among savage nations at the present day the penalties of adultery are generally severe. The Mohammedan code pronounces it a capital offense. It is one of the three crimes which the prophet directs to be expiated by the blood of a Mussulman. In some parts of India it is said that any woman may prostitute herself for an elephant, and it is reputed no small glory to have been rated so high. Adultery is stated to be extremely frequent in Ceylon, although punishable with death. Among the Japanese and some other nations it is punishable only in the woman. On the contrary, in the Marian Islands, the woman is not punishable, but the man is, and the wife and her relations waste his lands, burn him out of his house, etc. Among the Chinese it is said that adultery is not capital; parents will even make a contract with the future husbands of their daughters to allow them the indulgence.

In Portugal an adulteress was condemned to the flames; but the sentence was seldom executed. By the ancient laws of France this crime was punishable with death. Before the Revolution the adulteress was usually condemned to a convent, where the husband could visit her during two years, and take her back if he saw fit. If he did not choose to receive her again by the expiration of this time, her hair was shaven, she took the habit of the convent, and remained there for life. Where the parties were poor she might be shut up in a hospital instead of a convent. The *Code Napoleon* does not allow the husband to proceed against his wife in case he has been condemned for the same crime. The wife can bring an action against the husband only in case he has introduced his paramour into the house where she resides. An adulteress can be imprisoned from three months to two years, but the husband may prevent the execution of the sentence by taking her back. Her partner in guilt is liable to the same punishment. Castration was the punishment in Spain. In Poland, previous to the establishment of Christianity, the criminal was carried to the market-place, and there fastened by the testicles with a nail; a razor was laid within his reach, and he had the option to execute justice on himself or remain where he was and die. The Saxons consigned the adulteress to the flames, and over her ashes erected a gibbet, on which her paramour was hanged. King Edmund the Saxon ordered adultery to be punished in the same manner as homicide; and Canute the Dane ordered that the man should be banished, and the woman have her ears and nose cut off. In the time of Henry I it was punished with the loss of the eyes and genitals. Adultery is in England considered as a spiritual offense, cognizable by the spiritual

courts, where it is punished by fine and penance. The common law allows the party aggrieved only an action and damages. In the United States the punishment of adultery has varied materially at different times, and differs according to the statutes of the several states. Adultery is, moreover, very seldom punished criminally in the United States.

5. *Ecclesiastical.* — Constantine qualified adultery as a sacrilege which was to be punished with death. His successors went farther, and placed it on a level with parricide. But the definition of adultery remained, in general, confined to the infidelity of the wife and her accomplice, and for a long time the Church did not succeed in establishing with the Romanic nations the conviction that the infidelity of either party deserved an equal punishment. This principle was, on the other hand, carried through in the codes of most of the Christian Germanic States. The penalty was in all cases very severe, and, if there were aggravating circumstances, death. Later, especially since the eighteenth century, the penalty was reduced in all legislations to imprisonment. The canon law punished both adulterer and adulteress with excommunication, and a clergyman who was an accomplice with imprisonment for lifetime. Protestant churches, which are not impeded in the exercise of their jurisdiction by a connection with the state, generally exclude persons guilty of adultery from church membership; while state churches are mostly prevented, in this case as in others, from taking any measures. *SEE DECALOGUE*.

According to the canons of the Roman Church a clerk guilty of adultery was punishable by deposition and perpetual imprisonment in a monastery. Since the Reformation clerks have been deprived of their benefices for the sin of adultery. (See Stillingfleet, *Eccl. Cases*, p. 82.) *SEE CELIBACY*.

In the opinion of the Oriental Churches the marriage tie is broken by the sin of adultery, so that the husband of an adulterous wife may marry again during her lifetime. This opinion is founded on Matthew 19:9. The contrary doctrine is taught by the Western Churches (Augustine, lib. 2, *de Adult. Conjug.* cap. 13). See Tebbs, *Scripture Doctrine of Adultery and Divorce* (Lond. 1822, 8vo). *SEE MATRIMONY*.

IV. *Adulteress in the Gospel.* — A remarkable example under the Jewish law in cases of this offense occurs in the account of the “woman taken in adultery” *(γυνὴ ἐν μοιχείᾳ κατειλημμένη)*, given by one of the evangelists (John 7:53, to 8:11), from which some have even

erroneously inferred that our Savior regarded her act as venial — a view that is ably refuted by *Paley (Moral Philosophy,* vol. 1). It is true, great doubts exist as to the genuineness of the entire passage (see the dissertations of Dettmers, *Vindiciae* αὐθεντίας, etc., Frnkft. ad V. 1793; Stiludlin, *Pericope de adultera veritas et authentia defenditur,* Gotting. 1806), as it is omitted in very many of the early MSS. and versions, and greatly corrupted in others (see Tischendorf, 7th ed. in loc.), and rejected by numerous critics of note; yet, as it is retained in some good texts and editions, and as its presence cannot be explained by ascetic or monkish predilections (since it is not only without a trace of the rigor of these, but appears so lax in its doctrine as to involve serious difficulty in its adjustment to the ethics of all who could have been the authors of the interpolation), it seems to present strong claims to, being true history, if not entitled to its place in the evangelical narrative (see Tregelles, *Account of the Text of the N.T.* p. 236-242). See the arguments and advocates on both sides in Kuinol, *Comment.* in loc. *SEE JOHN*.

From this narrative, many have supposed that the woman's accusers were themselves guilty of the crime (at that time very common, Mark 8:38; comp. Matthew 19:10) which they alleged against her; and as it was not just to receive the accusations of those who are guilty of the evil of which they accuse others, our Lord dismissed them with the most obvious propriety. But it seems enough to suppose that the consciences of these witnesses accused them of such crimes as restrained their hands from punishing the adulteress, who, perhaps, was guilty, in this instance, of a less enormous sin than they were conscious of, though of another kind. It may be, too, that their malevolent design to entrap our Lord was appealed to by him, and was no slight cause of their confusion, if they wished to found a charge which might affect his life. Their *intended murder* was worse than the woman's adultery; especially if, as there is reason to believe, the woman had suffered some violence. See STONING

See Lesle, *De historia adultere* (Fkft. ad V. 1662); Osiander, *De historia adultery, non adulterina* (Tubing. 1751); Scherzer, *De historia adultere* (Lips. 1682, 1727); Dieck, *Geschichte v. der Ehebrecherin vom jur. Standpunkte,* in Ullmann's *Stud. u. Krit.* 1832, p. 791822; Hug, *De conjugii christ. vinculo indissolubili* (Frib. 1816), p. 22 sq.; Schulthess, *Ueb. d. Perikope v. d. Ehebrecherin,* in Winer's *N. Krit. Journ.* v. 257314; Heumann, *Interpretatio* γεωγραφίας *Christi* (Gotting. 1738); Hilliger, *De scriptione Christi in terram* (Viteb. 1672). Compare Lampe, *Comment.* in

loc. also Alford, Olshausen, Licke, Meyer, and Tholuck, in loc. For further illustration, consult Saurin, *Discours,* 10, 40; Pitman, *Lect.* p. 407; Bragg, *Miracles,* 2, 227; *Crit. Sac. Thes. Nov.* 2, 494; Bp. Horne, *Disc.* 3, 335; Enfield, *Sermons,* 3, 202; Simeon, *Works,* 13, 429; Spencer, *Serm.* p. 188; Moysey, *Serm.* p. 249; Williams, *Serm.* 2, 266. *SEE WEDLOCK*.

Adum'mim

(Heb. *Adummim',* µyMdaa} the *red* ones; Sept. Ἀδαμμίν*),* a place on the border between Judah and Benjamin, *SEE TRIBE*, and apparently an ascending road between Gilgal (and also Jericho) and Jerusalem, "on the south side of the 'torrent'" (<06537>Joshua 15:7; 18:17), which is the position still occupied by the road leading up from Jericho and the Jordan valley to Jerusalem (Robinson, *Researches,* 2, 288), on the south face of the gorge of the *Wady Kelt. SEE MAALEH-ADUMMIM*. Most commentators take the name to mean *the place of blood* (Heb. µD), and follow Jerome, who finds the place in the dangerous or mountainous part of the road between Jerusalem and Jericho (in his time called corruptly *Maledomim;* in Greek, Αναβα; in Latin, *Ascensus rufforum* sive *robentium),* and supposes that it was so called from the frequent effusion of blood by the robbers, by whom it was much infested. Others (see Keil, *Comment.* p. 365) attribute the name to the color of the rocks; these, however, are of limestone. It is possibly of a date and significance far more remote, and is rather derived from some tribe of "red men", *SEE EDOM* of the earliest inhabitants of the country (see Stanley, *Palest.* p. 416 note), doubtless themselves banditti likewise. Indeed, the character of the road was so notorious, that Christ lays the scene of the parable of the good Samaritan <42100>(Luke 10) upon it; and Jerome informs us that Adummim or Adommim was believed to be the place where the traveler (taken as a real person) "fell among thieves." He adds that it was formerly a village, but at that time in ruins, and that a fort and garrison was maintained here for the safeguard of travelers *(Onomast.* s.v. Adommim, and *in Epist. Pauloe).* The travelers of the sixteenth and seventeenth centuries noticed the ruins of a castle, and supposed it the same as that mentioned by Jerome (Zuallart, 4:30); but the judicious Nau *(Voyage Nouveau de la Terre-Sainte,* p. 349) perceived that this castle belonged to the time of the Crusades. Not far from this spot was a khan, called the "Samaritan's khan" *(le Khan du Samaritain),* in the belief that it was the "inn" to which the Samaritan brought the wounded traveler. The travelers of the present century mention the spot and neighborhood nearly

in the same terms as those of older date; and describe the ruins as those of "*a convent* and a khan" (Hardy, 193). They all represent the road as still infested by robbers, from whom some of them (as Sir F. Henniker) have not escaped without danger. The place thus indicated is about two thirds the distance from Jerusalem towards Jericho. Dr. Robinson probably means the same by the ruined *Khan Hudhrur* (or another a little south of it) on the way between Jerusalem and Jericho *(Researches,* 2, 122); and Schwarz speaks of seeing "a very high, rocky hill composed entirely of pyrites, called by the Arabs *Tell Adum,* six English miles E.N.E. of Jerusalem" *(Palest.* p. 95), apparently the ruined locality, *Kulat ed-Dem,* observed by Schultz (Ritter, *Erdk.* 15, 493) about half way on the descent to Jericho (Van de Velde, *Memoir,* p. 282, and *Map).*

Advent

(Lat. *adventus,* sc. *Redemptoris),* signifies the *coming of our Savior.* The name is applied to the season (four weeks in the Roman, Lutheran, and English Churches, six weeks in the Greek Church) preceding Christmas. The origin of this festival as a Church ordinance is not clear. The first notice of it as such is found in the synod of Lerida (A.D. 524), at which marriages were interdicted from the beginning of Advent until Christmas. Caesarius of Aries (A.D. 542) has two sermons on Advent, fully implying its ecclesiastical celebration at that time. The four Sundays of Advent, as observed in the Romish Church and the Church of England, were probably introduced into the calendar by Gregory the Great. It was common from an early period to speak of the coming of Christ as *fourfold:* his "first coming in the flesh," his coming at the hour of death to receive his faithful followers (according to the expressions used by St. John), his coming at the fall of Jerusalem (comp. Matthew 24:30), and at the day of judgment. According to this fourfold view of the Advent, the "gospels" were chosen for the four Sundays, as was settled in the Western Church by the *Homilarium* of Charlemagne. The festival of Advent is intended to accord in spirit with the object celebrated. As mankind were once called upon to prepare themselves for the personal coming of Christ, so, according to the idea that the ecclesiastical year should represent the life of the founder of the Church, Christians are exhorted during this festival to look for a spiritual advent of Christ. The time of the year, when the shortening days are hastening toward the solstice — which almost coincides with the festival of the Nativity — is thought to harmonize with the strain of sentiment proper during Advent. In opposition, possibly, to heathen

festivals, observed by ancient Romans and Germans, which took place at the same season, the Roman Church ordained that the four weeks of Advent should be kept as a time of penitence, according to the words of Christ, "Repent, for the kingdom of heaven is at hand." During these weeks, therefore, public amusements; marriage festivities, and dancing are prohibited, fasts are appointed, and sombre garments used in religious ceremonies. The Protestant Church in Germany abstains from public recreations and celebrations of marriage during Advent, but fasting is not enjoined. The Church of England and Protestant Episcopal Church observe Advent, but do not prescribe fasts. Advent begins on the first Sunday after November 26, i.e. the Sunday nearest St. Andrew's Day. In the sixth century, the Eastern and Western Churches (following the Nestorians) made Advent the beginning of the Church year instead of Easter. (See Bingham, *Orig. Eccl.* bk. 21, ch. 2, § 4; Procter, *On Common Prayer*, p. 268.) *SEE CHRISTMAS*.

On the general subject of the appropriateness of the *time* of Christ's advent, see the treatises, in Latin, of Austrin (Lond. 1835); Bock (Regiom. 1756, 1761); Faber (Kil. 1770, Jen. 1772); Hagen (Clausth. 1741); Quandt (Regiom. 1724); Ravius (Feft. 1673); Unger (Neap. 1779); Walch (Jen. 1738); Meyer (Kil. 1695); Scharbau (in his *Obs. Sacr.* 2, 395 sq.). On the state of the world at the time, Heilmann (Rint. 1755); Knapp (Hal. 1757). On the closing of the temple of Janus at his birth, Masson (Rotterd. 1700); and in German, Gedicke (in his *Verm. Schrit*, Berl. 1801, p. 188-200). *SEE NATIVITY*.

ADVENT, SECOND

SEE MILLENNIUM.

Adventists

the name of a recent sect of Millenarians, which owes its origin to William Miller, from whom they are frequently called Millerites. About 1833 Miller began to teach that the "Second Advent" of the Lord would occur in 1843. He soon found disciples; among whom was Joshua V. Himes, a member of the "Disciples of Christ" (q.v.), who had a great deal of energy and proselytizing spirit. He commenced a journal called *The Signs of the Times*, and, later, the *Advent Herald*, to disseminate the doctrines of the sect. Multitudes of people, chiefly of the ignorant, became believers; and, at the time appointed, it is said that thousands were out all night, waiting, in

anxiety, for "the coming of the Lord," according to the prediction of the leaders of the sect. They were disappointed, of course, but many still gave credit to new predictions, fixing the time at new periods. As these successive times arrived, the predictions still failed, and many of the believers fell off. There is still in existence, however, a sect bearing the name Adventists, who look for the "coming of the Lord," but who do not fix dates as definitely as Messrs. Miller and Himes used to do. A large camp-meeting of Adventists has for many years been annually held at Wilbraham.

As to doctrine, they differ from the Evangelical Churches generally only in their peculiar belief in the personal coming of Christ, and his bodily reign with the saints on the earth. They have no regular creed or form of discipline. It is a common belief among the Adventists that the wicked will be annihilated. — *American Christian Record,* p. 21. *SEE MILLENARIANS*. See articles in the *Supplement.*

Adversary

in Heb. properly ˆfc; *satan'* (i.e. *Satan,* as it signifies, when with the article), an opponent, e.g. in war, a *foe* (<110518>1 Kings 5:18; 11:14; 23:25; <092904>1 Samuel 29:4), in the forum, a *plaintiff* (<19A906>Psalm 109:6; comp. <380301>Zechariah 3:1, 2), or generally a *resister* (<101923>2 Samuel 19:23), as one that *blocks* the way (<042223>Numbers 22:23; comp. ver. 32). In Greek properly ἀντίδικος, one who *speaks against* us, e.g. in a suit, the *complainant* (<400525>Matthew 5:25; <421250>Luke 12:50); or, generally, an *enemy* (<421803>Luke 18:3), specially, the *Devil* (<600508>1 Peter 5:8). *SEE ACCUSER*.

Advocate

(Παράκλητος, PARACLETE), one who pleads the cause of another; also one who exhorts, defends, comforts, prays for another. It is an appellation given to the Holy Spirit by Christ (<431416>John 14:16; 15:26; 16:7) *SEE COMFORTER*] and to Christ himself by an apostle (<620201>1 John 2:1; see also <450834>Romans 8:34; <580725>Hebrews 7:25).

In the forensic sense, advocates or pleaders were not known to the Jews, *SEE TRIAL* until they came under the dominion of the Romans, and were obliged to transact their law affairs after the Roman manner. Being then little conversant with the Roman laws and with the forms of the jurists, it was necessary for them, in pleading a cause before the Roman magistrates,

to obtain the assistance of a Roman lawyer or *advocate* who was well versed in the Greek and Latin languages (Otti *Spicil. Crim.* p. 325). In all the Roman provinces such men were found who devoted their time and labor to the pleading of causes and the transacting of other legal business in the provincial courts (Lamprid. *Vit. Alex. Sev.* c. 44). It also appears (Cic. *pro Coelio,* c. 30) that many Roman youths who had devoted themselves to forensic business used to repair to the provinces with the consuls and praetors, in order, by managing the causes of the provincials, to fit themselves for more important ones at Rome. Such an advocate was Tertullus, whom the Jews employed to accuse Paul before Felix (Acts 24:1); for although ῥήτωρ, the term applied to him, signifies primarily an *orator* or *speaker*, yet it also denotes a pleader or advocate (Kuinol, *Comment.*, and Bloomfield, *Recens Synopt.* ad Act. 24:2). *SEE ACCUSER*.

Advocate of the Church

(Advocatus Ecclesiae), the patron or defender of the rights of a church or monastery, was formerly called *Patronus* or *Advocatus bonoarum Ecclesiae.* Spelman distinguishes two sorts of advocates of churches:

1. The *advocatus causarum,* who was granted by the prince to defend the rights of the Church at law. He appeared in the secular courts as the representative of the bishop, but only in cases involving the *temporalities* of his church. In all *personal* causes, civil or criminal, the bishop was answerable to the ecclesiastical synod alone.

2. The *advocatus soli,* or advocate of the territory, which office was hereditary. These offices were first intrusted to canons, but afterward were held even by monarchs. The advocates set over single churches administered justice in secular affairs in the name of the bishops and abbots, and had jurisdiction over their whole dioceses. In case of necessity they defended the property of the clergy by force of arms. In the courts of justice they pleaded the cause of the churches with which they were connected. They superintended the collection of the tithes and other revenues of the Church, and enjoyed, on the part of the convents, many benefices and considerable revenues. After a time these advocates and their assistants becoming a burden to the clergy and the people under their charge, who began to suffer severely from their avarice, the churches began to get rid of them. Urban III labored to deliver the Church from

these oppressors, but found, in 1186, the German prelates, in connection with the Emperor Frederick 1, opposed to it. Under the Emperor Frederick II, however, most of the German churches succeeded in abolishing these offices by the grant of large sums of money and of various immunities. See Paullini, *De Advocatis* (Jen. 1686); Knorre, *Kirchen-Vogte,* in the *Hall. Anzeig.* 1750; Miller, *De Advocatia* (Giess. 1768); Gallade, *De Advocatis* (Heidelb. 1768); Wundt, *De Advocatia* (ib. 1773). See WARDEN.

Advocatus Diaboli

(Devil's Advocate), the person appointed at Rome to raise doubts against the genuineness of the miracles of a candidate for canonization (q.v.), to expose any want of formality in the investigation of the miracles, and to assail the general merits of the candidate, whose cause is sustained by an ADVOCATUS DEI *(God's Advocate).* It is said that in the beginning of the seventeenth century the canonization of Cardinal Boromeo was almost prevented by the accusations of the devil's advocate.

Advowson

(from *advocatus),* the right of patronage to a church or ecclesiastical benefice. He who has the advowson is called the *patron,* from his obligation to defend the rights of the church from oppression and violence. Advowsons are either,

1. *Presentative,* where the patron presents his clerk to the bishop or other ordinary to be instituted, and the bishop commands the archdeacon to induct him;

2. *Collative,* where the advowson lies in the ordinary, and within his jurisdiction, in which case no presentation is needed, but the ordinary collates or institutes the clerk and sends him to the proper officer to be inducted;

3. *Donative,* where the benefice is exempt from the jurisdiction of the ordinary, and visitable by the king only, or some other secular patron, who puts his clerk into possession by virtue of an instrument under his hand and seal, without institution, or induction, or examination by the ordinary. The greater part of the benefices in the Church of England are presentative. They are often put up for sale, much to the disgrace of the Church and the nation. *SEE ENGLAND, CHURCH OF*.

Adytum

(from ἄδυτον, *inaccessible),* the *shrine* or inner room of a sacred building; hence applied in later times to the penetralia of the Temple at Jerusalem, which were accessible to the priests alone, especially the sanctuary, or "holy place," and still more to the "holy of holies," or inmost chamber. Ecclesiastical writers also employ it metaphorically to denote the recesses of the heart or spiritual nature, and sometimes to designate the deeper mysteries of divine truth. See AGION.

AEdesius

SEE ETHIOPIAN CHURCH.

Aedi'as

(Ἀϊδίας, for *Elias),* one of the "sons" of Ela, who divorced his Gentile wife (1 Esdras 9:27), evidently the ELIAH *SEE ELIAH* (q.v.) of the genuine text (comp. Ezra 10:26).

*A*Egidius

an eminent prelate, was born at Rome, A.D. 1247, of the illustrious race of Colonna, and carefully educated under Thomas Aquinas and Bonaventura. He became an Augustinian Eremite monk. Philip the Bold brought him to Paris to be tutor to his son. He afterward taught philosophy and theology for many years in the university of Paris with so great fame that he was styled *doctor fundatissimus, theologorum princeps.* He was a very voluminous writer, but many of his writings remain in MS. Among those published are: *De Peccato Originali* (printed at Oxford, 4to, 1479); *Questiones Metaphysicae* (Venice, 1501); *Lucubrationes de P. Lombardi Sententiis* (Basil, 1623). In 1292 he was made general of his Augustinian order; in 1296 bishop of Bourges. He died Sept. 22,1316. — Mosheim, *Ch. Hist.* cent. 13, pt. 2, ch. 2, § 44. *SEE COLONNA*.

AEgypt

SEE EGYPT.

AElath

SEE ELATH.

AElfric Archbishop of Canterbury,

consecrated in 996, died in 1006, was a scholar to whom we are indebted for much of our present knowledge of Anglo-Saxon literature. He wrote a *Treatise of the Old and New Testaments* in Saxon; also a *Paschal Homily* in Latin and Saxon; in the latter of which he declares himself against the papal doctrine of transubstantiation. Many of his works exist, it is said, in MS., and some few have been published, one in Saxon, viz. *Tract. de V. et N. Testamento;* and others in Latin, viz. the *Paschal Homily.* Also two letters, one to Wulfinus, bishop of Sherborne or Salisbury; the other to Wulstanus, archbishop of York, on the same subject, printed at London in 1566, 1623, and 1638. There is, moreover, in the Coll. of Councils *(Wilkins,* 1, 250, and *Labbe,* 9, 1003), a letter of this archbishop to Wulfinus, containing a sort of ritual for priests. — Cave, *Hist. Lit.* anno 980. — Landon, *Eccl. Dict.* s.v.

AElfric

partly contemporary with the last, and with him, apparently, educated by Ethelwold, who was at the time abbot of Abingdon. On the removal of Ethelwold to the see of Winchester, in 963, *A*Elfric succeeded him at Abingdon. He died in 1005, and was buried at Abingdon. By many he is believed to have been the same with the last-mentioned Elfric, and the question is involved in extreme obscurity; it is most probable, however, that they were different persons. The reader will find much in elucidation in Cave (anno 980). — Landon, *Eccl. Dict.* s.v.

AElia Capitolina

SEE JERUSALEM.

*A*E’neas

(Αἰνέας, a different form for the classical *AEne’as)*, a paralytic of Lydda, cured by Peter (40033Acts 9:33, 34), A.D. 32.

AE’neas Gazaeus,

a sophist and disciple of Hierocles, converted to Christianity about the year 487. He testifies that he heard the African confessors, whose tongues Hunneric, the king of the Vandals, had caused to be cut out, speak. He wrote the Dialogue called *Theophrastus, de Animarum Immortalitate et*

Corporis Resurrectione, which was printed at Basle, 1516; and has since appeared both in Greek and Latin, in different editions, with the version of Wolfius and the Notes of Gaspard Barthius. It is given in the *Bibl. Max. Patr.* 8, 649; also in Galland, 10, 627. — Cave, *Hist. Litt.* anno 487; Landon, *Eccl. Dict.* s.v.

*A*E'neas

bishop of Paris (843-877). About the year 863, taking part in the controversy with Photius, he wrote a treatise entitled *Liber adversus Objectiones Graecorum,* which is given by D'Achery, *Spicil.* 1, 113. — Cave, *Hist. Litt.* anno 859; Dupin, *Eccl. Script.* c. 9; Neander, *Ch. Hist.* 3, 567.

AE'neas Sylvius

SEE PIUS II.

*A*E'non

(Αἰνών, from Chald. ˆwnyu [*Œnavan', fountains;* Buxtorf, *Lex. Talm.* col. 1601), the name of a place near Salim, where John baptized (John 3:23); the reason given, "because there was *much water (*ὕδατα πολλά*, many waters)* there," would suggest that he baptized at the springs from which the place took its name. Eusebius *(Onomast.* s.v.) places it eight Roman miles south of Scythopolis (Bethshean), and fifty-three north-east of Jerusalem; and it was evidently (comp. John 3:26 with 1:28) on the west side of the Jordan (contrary to Kuinol and Lampe in loc.; after Zorn, *De AEnone,* in his *Olpusc.* 2, 71-94; also in Ugolini *Thesaur.* 7), but not necessarily in Judaea (as Wieseler, *Chronol. Synop.* p. 248). See the curious speculations of Lightfoot *(Cent. Chorog.* 1, 2, 3, 4). Dr. Robinson's most careful search, on his second visit (new ed. of *Researches,* 3, 333), failed to discover any trace of either name or remains in the locality indicated by Eusebius; but a *Salim* has been found by him to the east of and close to *Nablus,* where there are two very copious springs *(ib.* 2, 279; 3, 298). This position agrees with the requirements of Genesis 33:18. *SEE SHALEM*. In favor of its distance from the Jordan is the consideration that, if close by the river, the evangelist would hardly have drawn attention to the "much water" there. Dr. Barclay is disposed to locate *A*Enon at *Wady Farah,* a secluded valley about five miles to the N.E. of Jerusalem, running into the great *Wady Fowar* immediately above

Jericho; but the only grounds for this identification are the copious springs and pools with which *W. Farah* abounds, and also the presence of the name *Selam* or *Seleim,* the appellation of another valley close by *(City of the Great King,* p. 558-570). See SALIM.

AEon

*(*αἰών*, an age),* originally, the life or duration of any person or thing. In the system of Gnosticism we find the term used to signify spiritual beings who emanated from the Deity, and who presided over the various periods of the history of the world. *SEE GNOSTICS*.

AEpinus Johannes,

originally named *Hoch,* was born in 1499, in the province of Brandenburgh, and Studied at Wittenberg, where he imbibed the principles of the Reformers. In 1529 he was appointed pastor at Hamburg, and for many years he contributed to further the cause of the Reformation by preaching, writing, and travelling. He took part against Melancthon in the *Adiaphoristic controversy* (q.v.), but was very moderate and kind in his views and statements. He wrote a work *de Purgatorio,* and died May 13, 1553. — Adami, *Vitae Theol.*

AEra

a series of years used for chronological purposes, dating from some well-known event. *SEE EPOCH*.

I. *The ancient Jews* made use of several aeras in their computations:

1. From <01071>Genesis 7:11, and <01083>8:13, it appears that they reckoned from the lives of the patriarchs, or other illustrious persons.

2. From their departure out of Egypt, and the first institution of their polity (<02901>Exodus 19:1; <04101>Numbers 1:1; <04333>33:38; <11601>1 Kings 6:1).

3. Afterward, from the building of the temple (<11910>1 Kings 9:10; <14301>2 Chronicles 8:1), and from the reigns of the kings of Judah and Israel.

4. From the commencement of the Babylonian captivity (<26101>Ezekiel 1:1; 33:21; 40:1), and, perhaps, also from their return, and the dedication of the second temple. In process of time they adopted,

5, the *A*Era of the Seleucidae, which, in the books of Maccabees is called the *A*Era of the Greeks, and the Alexandrian *A*Era; it began from the year when Seleucus Nicanor attained the sovereign power; that is, about 312 years before the birth of Jesus Christ. This aera continued in general use among the Orientals, with the exception of the Mohammedans, who employed it, together with their own aera, from the flight of Mohammed. The Jews had no other epoch until A.D. 1040, when, being expelled from Asia by the caliphs, they began to date from the Creation, though still without entirely dropping the *A*Era of the Seleucidae.

6. They were accustomed, also, to reckon their years from the years when their princes began to reign. Thus, in <1 Kings 15:1>1 Kings 15:1; <Isaiah 36:1>Isaiah 36:1; and <Jeremiah 1:2, 3>Jeremiah 1:2, 3, we have traces of their anciently computing according to the years of their kings; and, in later times (1 Maccabees 13:42; 14:27), according to the years of the Asmonean princes. Of this mode of computation we have vestiges in <Matthew 2:1>Matthew 2:1; <Luke 1:5>Luke 1:5; and <Luke 3:1>Luke 3:1.

7. Ever since the compilation of the Talmud, the Jews have reckoned their years from the creation of the world, which they fix at B.C. 3761. (See Reland, *Antiq. Hebr.;* Schulzii *Compend. Arch. Hebr.;* Jahn, *Arch. Bibl.)* *SEE CHRONOLOGY.*

II. *The ancient Heathens* used the following aeras:

1. The *A*Era of the First Olympiad is placed in the year of the world 3228, and before the Vulgar *A*Era 776.

2. The taking of Troy by the Greeks, in the year of the world 2820, and B.C. 1184.

3. The voyage undertaken for the purpose of bringing away the golden fleece, in the year of the world 2760.

4. The foundation of Rome, in B.C. 753.

5. The *A*Era of Nabonassar, in B.C. 747.

6. The *A*Era of Alexander the Great, or his last victory over Darius, B.C. 330.

7. The Julian *A*Era, from B.C. 45.

8. In a great part of India, the *A*Era of Sulwanah, from A.D. 78.

9. In the later Roman empire, the *A*Era of Diocletian, from A.D. 284.

10. Among the Mohammedans, the Hegira, from A.D. 622.

11. Among the modern Persians, the *A*Era of Yezdegird, from A.D. 632. *SEE AGE*.

III. *The Christians* for a long time had no aera of their own, but followed those in common use in the several countries.

1. In the western part of the Roman empire the Consular *A*Era remained in use until the sixth century after Christ. Frequently, also, the years were counted from the accession of an emperor to the throne.

2. The *AEra Diocletiana*, beginning with the accession of Diocletian to the throne (284), came into use first, and became very common in Egypt. The Christians who used it gave to it the name *-AEra Martyrum*, on account of the great number of those who suffered martyrdom under the reign of that emperor. It is still used by the Abyssinians and Copts.

3. In the days of Constantine the custom arose to count the years according to Indictions. A cycle of indiction is a period of fifteen years, and the first year of the first cycle is generally considered to correspond with the year 313 of the Christian *A*Era. This aera was very common in the Middle Ages.

4. The *AEra Hispanica* was in use in Spain from the 5th until the 14th century, when it gave way to the Dionysian *A*Era. It begins with the year 38 B.C., i.e. the year following the conquest of Spain by Augustus.

5. The *A*Era of the Seleucidae, or Macedonian *A*Era, begins, according to the computation generally followed, with September 1, B.C. 312, the epoch of the first conquests of Seleucus Nicator in Syria. It is still used in the church year of the Syrian Christians.

6. The *A*Era of Antioch, which was adopted to commemorate the victory of Caesar on the plains of Pharsalia, begins with Sept. 1, B.C. 49, according to the computation of the Greeks, but 11 months later according to that of the Syrians. It is followed by Evagrius in his Ecclesiastical History.

7. The *A*Era of the Armenians begins with the year A.D. 552, in which the Armenians, at the council of Tiben, separated from the main body of the Eastern Church by rejecting the council of Chalcedon.

8. The *A*Era of Constantinople, or Byzantine *A*Era, begins with the creation of the world, which it fixes 5508 years before the Christian or Vulgar *A*Era. It is still in use among the Albanians, Servians, and modern Greeks.

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

AEre

a city noted in the *Antonine Itinerary* on the way from Damascus to Scythopolis (Bethshean); identified, from an inscription found in its extensive ruins, with the *Sanamein* of Abulfeda *(Tabula Syrice,* ed. Koehler, p. 97), now *Sunamein,* a large Moslem village in the district of Jedur (Ritter, *Erdk.* 15, 812-817). *SEE ASHTEROTH-KARNAIM*.

Aerians

a sect which arose about the middle of the fourth century, being the followers of Aerius (different from Arius and Aetius), a monk and a presbyter of Sebastia, in Pontus, A.D. 355-360. He is charged by Epiphanius with being an Arian, or Semi-Arian, without just ground. The *real* cause, perhaps, of the accusation against him was his attempt to reform the Church, by maintaining that a presbyter or elder differs not in order and degree from a bishop; and by rejecting prayers for the dead, with

certain fasts and festivals then superstitiously observed. Epiphanius attributes the zeal of Aerius to his being disappointed of the bishopric of Sebaste, which was conferred on his friend Eustathius; but the statements of Epiphanius are evidently colored by his personal prejudice against Aerius. His followers were driven from the churches, and out of all the towns and villages, and were obliged to assemble in the woods, caverns, and open defiles. The sect was still in existence at the time of Augustine. — Epiphanius, *Adv. Hoeres.* 56; Neander, *Ch. Hist.* 2, 342, 343; Bingham, b. 15, ch. 3; Lardner, *Works,* 4, 179; Walch, *Hist. d. Ketzer.* 3, 321.

Aerius

SEE AERIANS.

AEthiopia etc.

SEE ETHIOPIA, etc.

Aetians

a branch of Arians, named from Aetius of Antioch, one of the most zealous defenders of Arianism, who, after being servant to a grammarian, of whom he learned grammar and logic, was ordained deacon, and at last bishop, by Eudoxus, patriarch of Constantinople (about A.D. 356). He wrote about 300 theological treatises, one of which has been preserved by Epiphanius, who reports that he held that the Son was of a nature inferior to the Father (κτιστός, καὶ ἐξ οὐκ ὄντων, and ἀνόμοιος τῷ πατρὶ καὶ ἑτερούσιος); that the Holy Spirit was but a creature, made by the Father and the Son before all other creatures. Socrates *(Ch. Hist.* 2, 35) says that, though his "doctrines were similar to those of the Arians, yet, from the abstruseness of his arguments, which they could not comprehend, they pronounced him a heretic." He was said to be well versed in the Aristotelian logic. His doctrine and his disciples were condemned by the Council of Seleucia, A.D. 359. He died about A. D. 367. See Theodoret, 2:24; Neander, *Ch. Hist.* 2, 399, 409, Cave, *Hist. Lit.* anno 359; Lardner, *Works,* 3, 584; Walch, *Hist. d. Ketzereien,* 2, 660. *SEE ANOMOEANS*.

Aetius

SEE AETIANS.

Affection

in a philosophical sense, refers to the manner in which we are *affected* by any thing for a continuance, whether painful or pleasant; but in the most common sense it may be defined to be a settled bent of mind toward a particular being or thing. It holds a middle place between *disposition* on the one hand and *passion* on the other. It is distinguishable from *disposition*, which, being a branch of one's nature originally, must exist before there can be any opportunity to exert it upon any particular object; whereas affection can never be original, because, having a special relation to a particular object, it cannot exist till the object has once at least been presented. It is also distinguishable from *passion*, which, depending on the real or ideal presence of its object, vanishes with its object; whereas affection is a lasting connection, and, like other connections, subsists even when we do not think of the object. *SEE DISPOSITION* and *SEE PASSION*.

The affections, as they respect religion, may be defined to be the "vigorous and sensible exercises of the inclination and will of the soul toward religious objects." Whatever extremes Stoics or enthusiasts have run into, it is evident that the exercise of the affections is essential to the existence of true religion. It is true, indeed, "that all affectionate devotion is not wise and rational; but it is no less true that all wise and rational devotion must be affectionate." The affections are the springs of action they belong to our nature, so that, with the highest perceptions of truth and religion, we should be inactive without them. They have considerable influence on men in the common concerns of life; how much more, then, should they operate in those important objects that relate to the Divine Being, the immortality of the soul, and the happiness or misery of a future state! The religion of the most eminent saints has always consisted in the exercise of holy affections. Jesus Christ himself affords us an example of the most lively and vigorous affections; and we have every reason to believe that the employment of heaven consists in the exercise of them. In addition to all which, the Scriptures of truth teach us that religion is nothing if it occupy not the affections (Deuteronomy 6:4, 5; 30:6; Romans 12:11; 1 Corinthians 13:13; Psalm 27:14).

A distinction, however, must be made between what may be *merely natural* and what is *truly spiritual*. The affections may be excited in a natural way under ordinances by a *natural impression* (Ezekiel 33:32),

by a *natural sympathy,* or by the *natural temperament* of our constitution. It is no sign that our affections are spiritual because they are raised very high, produce great effects on the body, excite us to be very zealous in externals, to be always conversing about ourselves, etc. These things are often found in those who are mere professors of religion (<40721>Matthew 7:21, 22).

Now, in order to ascertain whether our affections are excited in a spiritual manner, we must inquire whether that which moves our affections be truly spiritual; whether our consciences be alarmed, and our hearts impressed; whether the judgment be enlightened, and we have a perception of the moral excellency of divine things; and, lastly, whether our affections have a holy tendency, and produce the happy effects of obedience to God, humility in ourselves, and justice to our fellow-creatures. Consult Lord Kaimes' *Elements of Criticism,* 2, 517; Edwards *On the Affections;* Pike and Hayward's *Cases of Conscience;* Watts' *Use and Abuse of the Passions;* M'Laurin's *Essays,* § 5 and 6, where this subject is ably handled; Jeremy Taylor's *Works,* 2, 114, 164; Buck.

Affendofulo, Caleb

a Jewish rabbi, who flourished at Adrianople, Belgrade, and Constantinople in the present century. The name Affendofulo is a compound of the Turkish *effendi* and the Greek πούλος (son). He wrote a commentary (t/rm2Ɂami hrc;[) on the Song of Solomon and <19901>Psalm 119, with introductions and epilogues to each section, having reference to the divergence of the Karaites from the Rabbins (Vienna, 1830, 4to), besides two other works of a polemical character. — See Furst, *Bibliotheca Judaica,* 1, 20, 21.

Affinity

(designated in Heb. by some form of the verb ˆ — tj; *chathan',* to *give in marriage)* is relationship by marriage, as distinguished from *consanguinity,* which is relationship by blood.

1. Marriages between persons thus related, in various degrees, which previous usage, in different conditions of society, had allowed, were forbidden by the law of Moses. These degrees are enumerated in <03817>Leviticus 18:7 sq. The examples before the law are those of Cain and Abel, who, as the necessity of the case required, married their own sisters.

Abraham married Sarah, the daughter of his father by another wife; and Jacob married the two sisters Leah and Rachel. In the first instance, and even in the second, there was an obvious consanguinity, and only the last offered a previous relationship of affinity merely. So also, in the prohibition of the law, a consanguinity can be traced in what are usually set down as degrees of affinity merely. The degrees of real affinity interdicted are. that a man shall not (nor a woman in the corresponding relations) marry,

(1), his father's widow (not his own mother);

(2), the daughter of his father's wife by another husband;

(3), the widow of his paternal uncle;

(4), nor his brother's widow if he has left children by her; but, if not, he was bound to marry her to raise up children to his deceased brother. *SEE LEVIRATE LAW*.

The other restrictions are connected with the condition of polygamy, and they prohibit a man from having,

(1), a mother and her daughter for wives at the same time,

(2), or two sisters for wives at the same time.

These prohibitions, although founded in Oriental notions, adapted to a *particular* condition of society, and connected with the peculiarities of the Levitical marriage law, have been imported wholesale into our canon law. The fitness of this is doubted by many; but as, apart from any moral or sanitary questions, the prohibited marriages are such as few would, in the present condition of Occidental society, desire to contract, and such as would be deemed repugnant to good taste and correct manners, there is little real matter of regret in this adoption of the Levitical law. Indeed the objections have arisen chiefly from a misunderstanding of the last of the above prohibitions, which, under permitted polygamy, forbade a man to have two sisters at once — an injunction which has been construed under the Christian law, which allows but one wife, to apply equally to the case of a man marrying the sister of a deceased wife. The law itself is rendered in our version, "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, *beside the other in her lifetime"* (Leviticus 18:18). Clear as this seems, it is still clearer if, with Gesenius and others, we take the word רִצַר; *tsarar',* rendered *to vex,* to mean *to rival,* as in the

Septuagint, Arabic, and Vulgate. The *Targum* of Jonathan, the *Mishna,* and the celebrated Jewish commentators Jarchi and Ben Gerson, are satisfied that *two sisters at once* are intended; and there seems an obvious design to prevent the occurrence of such unseemly jealousies and contentions between sister-wives as embittered the life of the patriarch Jacob. The more recondite sense has been extracted, with rather ungentle violence to the principles of Hebrew construction, by making "vex her" the antecedent of "in her lifetime," instead of "take her sister to her, in her lifetime." Under this view it is explained that the married sister should not be "vexed" in her lifetime by the prospect that her sister might succeed her. It may be safely said that such an idea would never have occurred in the East, where unmarried sisters are far more rarely than in Europe brought into such acquaintance with the husband of the married sister as to give occasion for such "vexation" or "rivalry" as this. Yet this view of the matter, which is completely exploded among sound Biblical critics, has received the sanction of several Christian councils *(Concil. Illiber.* can. 61; *Aurat.* can. 17; *Auxer.* can. 30), and is perhaps not calculated to do much harm, except under peculiar circumstances, and except as it may prove a snare to some sincere but weak consciences. It may be remarked that, in those codes of law which most resemble that of Moses on the general subject, no prohibition of the marriage of two sisters *in succession* can be found. (See Westhead, *Marriage Code of Israel,* Lond. 1850; *Critici Sac. Thes. Nov.* 1, 379.) *SEE MARRIAGE*.

2. The substance of the Levitical law is adopted in England, and may be found in the "table of degrees" within which persons may not marry, which was set forth by Archbishop Parker in 1563, and was confirmed by can. 99 of the synod of London, 1604. *SEE INCEST*.

3. According to the Roman canon law, affinity arises from marriage or from an unlawful intercourse between the one party and the blood relations of the other party; but in either case it is necessary that *copula sit completa (S. Thomas,* 4to, dist. 41, qu. 1, art. 1). Persons related to each other may contract affinity, as the husband with the relations of his wife, without the relations of the parties becoming bound together by any affinity; e.g. two brothers may marry two sisters, a father and his son may marry a mother and her daughter. The impediment of affinity, arising from marriage consummated, extends canonically, as in natural relationship, to the fourth degree *inclusive.* The impediment of affinity arising *ex coitu illicito* only extends to the second degree *(Conc. Trid.* sess. 24, *de reform.* cap. 4). It is

ruled in the Latin Church that the pope cannot dispense in the first degree of affinity in the *direct* line, but he can in the *indirect;* thus he can grant a dispensation to a man to marry his brother's widow. *SEE CONSANGUINITY*.

Affirmative

(Gr. διαβεβαίομαι, διϊσχυρίζομαι, etc.). Among the Jews the formula of assent or affirmation was Tַ֣ βְּאַ֔ ˆKֶ֖ σὺ εἶπας, *thou hast said,* or *thou hast rightly said.* It is stated by Aryda and others that this is the prevailing mode in which a person expresses his assent, at this day, in Lebanon, especially when he does not wish to assert any thing in express terms. This explains the answer of our Savior to the high-priest Caiaphas (<4026>Matthew 26:64), when he was asked whether he was the Christ, the son of God (see also <4025>Matthew 26:25, and. comp. <4837>John 18:37). Instances occur in the Talmud: thus, "A certain man was asked, 'Is Rabbi dead?' He answered, 'Ye have said:' on which they rent their clothes" — taking it for granted from this answer that it was so (Jerusalem Talmud, *Kilaim,* 32, 2). — All readers even of translations are familiar with a frequent elegancy of the Scriptures, or rather of the Hebrew language, in using an affirmative and negative together. by which the sense is rendered more emphatic: sometimes the negative first, as <1917>Psalm 119:17, "I shall not die, but live," etc., sometimes the affirmative first, as <2301>Isaiah 38:1, "Thou shalt die, and not live." In <4020>John 1:20, there is a remarkable instance of emphasis produced by a negative being placed between two affirmatives, "And he confessed, and denied not, but confessed, I am not the Christ." *SEE OATH*.

Affre, Denis Auguste

a French prelate, was born at St. Rome (Aveyron), Sept. 27,1793. He became in 1811 professor of philosophy at Nantes; and, after having been, in 1816, ordained priest, in 1818 was made professor of theology at the seminary of St. Sulpice in Paris; in 1821, vicar-general of the diocese of Lucon; in 1823, vicar-general at Amiens; in 1834, canon and honorary vicar-general of Paris. In 1839 he was appointed coadjutor of the bishop of Strasburg, but, before entering upon his episcopal duties at Strasburg, he was, after the death of Archbishop Quelen, of Paris, appointed one of the three vicars capitular of the diocese, and in 1840 appointed by Louis Philippe archbishop of Paris. He had several conflicts with the government

of Louis Philippe, especially upon the emancipation of the Church and school from the state. During the insurrection of 1848, he climbed upon a barricade in the Place de la Bastille, carrying a green bough in his hand, as a messenger of peace, and wished to persuade the insurgents to lay down their arms. He had scarcely uttered a few words when the insurgents and the troops commenced firing again, and he fell, mortally wounded by a musket ball, coming apparently from a window above. He was carried by the insurgents into the house of a priest, and the next day was removed to his palace, where he died, June 27, 1848. On the 28th of June the National Assembly passed the following resolution: "The National Assembly considers it a duty to proclaim the sentiments of religious gratitude and of profound grief which all hearts have felt at the saintly and heroical death of the archbishop of Paris." His writings include *Traite de l'administration des Paroisses* (1827); *Traite des ecoles primaires* (1826); *Traite des appels comme d'abus; Suprematie temporelle du Pape* (1829, in the Gallican interest); *Propriete des biens ecclesiastiques; Essai sur les Hieroglyphes Egyptiens* (1834, maintaining the insufficiency of the system of Champollion to explain the hieroglyphics); *Introduction Philosophique a l' etude du Christianisme.* See biographies of Archbishop Affre by Henry de Riancy, and Abbe Cruice (subsequently bishop of Marseilles).

Afghanistan

a country of Asia. Its area is estimated at 225,000 square miles, and its population at about 4,000,000, most of whom are Mohammedans, belonging partly to the Soonite and partly to the Shiite sect. Hindoos, Christians, and Jews are tolerated. There are besides two Indian sects, which have adherents in India, the Sufis, who hold pantheistic views, and the Mullah Fukkis, who are freethinkers. The clergy (Mullah) are, at the same time, also teachers. Schools, in which reading and the Mohammedan religion are taught, are found in almost every village. The Presbyterian Mission in Northern India has directed its attention also to the neighboring Afghans, and established, in 1856, the first mission among them. Their missionary, the Reverend Isidor Lowenthal (q.v.), took up his residence at Peschawur, and entered at once with ardor upon his work. Having acquired the difficult language of the Afghans, the Pushtoo, he translated and published in it the New Testament. The first native convert was baptized by him in 1859. — Pierer; *News of the Churches,* 1859. See ASIA.

Afra

martyr of Augusta Vindelicorum (Augsburg), is reported to have been originally a common prostitute, but Rettberg *(Kircheng. Deutschlands,* 1, 144) denies it. When the persecution in the time of Diocletian and Maximianus Herculius reached Augsburg, Afra was seized and carried before Gains the judge, as a Christian; when Gains could by no means prevail upon her to deny the faith, he condemned her to be burned alive, which sentence was speedily executed (the 7th of August, 304) upon her, continually, during her agony in the flames, glorifying and blessing God. Her festival is kept on the 5th of August. — Butler, *Lives of Saints,* 3, 327.

Africa

Picture for Africa

one of the four principal divisions of the globe, and the third in magnitude. The origin of its name is uncertain. Its general form is triangular, the northern part being the base, and the southern extremity the vertex. Its length may be reckoned about 70 degrees of latitude, or 4990 miles; and its greatest breadth something more than 4090 miles. Until the late researches of Livingstone and Barth, its interior was almost unknown.

Only very rough estimates can be made of the population of Africa. They vary from 60,000,000 to 200,000,000 and more. Most of the recent discoveries indicate, however, the existence of a dense population in the interior of Africa, and favor the highest estimates of the aggregate population. The natives are partly negroes, comprising the negroes proper, the Caffres, Betchuanas, Foolahs, Fellatas, Hottentots, Bushmen, etc.; partly Caucasians, among whom belong the Copts, Moors, Barbarians, Arabs, Abyssinians, Nubians, etc. Malays are to be found in Madagascar, and numerous Europeans have settled in the European colonies.

Until the beginning of the present century a very large portion of Africa was yet entirely unknown to the civilized world. The Arabs, who had extended their rule in Africa in the 7th century, conquered the whole of the northern coast, and became acquainted with the western coast as far as the Senegal, and the eastern coast nearly as far as the Cape of Good Hope. For a better knowledge of the western coast we are indebted to the Portuguese, who, after the expulsion of the Moors from their country, pursued them to Africa, and gradually advanced southward on the western

coast. Steadily pushing forward, they circumnavigated, in 1497, under Vasco de Gama, the Cape of Good Hope, and soon after explored the south-eastern shore. The Portuguese were soon followed by English travelers (since 1550), who considerably contributed to a better knowledge of the entire coast. But the interior still remained an unknown land; and even the bold travelers who were sent out by the African Society of London (established in 1788) could not overcome the immense obstacles, and many of them, as Ledyard, Lucas, Houghton, Mungo Park, Hornemann, and Rontgen, lost their lives.

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

The political divisions of Africa are much more numerous than those of any other of the grand divisions of the earth’s surface. On the north we have the empire of Morocco, the French province of Algeria, the pashaliks of Tunis, Tripoli, and Barca, and the oasis of Fezzan, dependencies of the Turkish empire; Egypt, a vice-royalty of the Turkish empire, though in a state of quasi independency. On the east, Nubia and Kordofan, dependencies of Egypt; the empire of Abyssinia, which has been recently enlarged by the subjection of a number of savage tribes; the countries bordering on the Gulf of Aden and the Indian Ocean, and stretching south-westward for more than 1000 miles. The names of the principal countries are Adel, Ajan, Berbera, Zanguebar, and Mozambique, the coast of which is held by the Portuguese. East of Mozambique is the populous island of

Madagascar. In South Africa Great Britain has several important colonies. Cape Colony is the oldest of these, and occupies the southern portion of the continent; above it, on the south-east, are Caffraria, Natal, and the Zulu country; west of these, and separated from them by the Kalamba Mountains, are the Orange River and Transvaal republics, composed mostly of Dutch settlers. and their Hottentot or Bechuana dependants. On the west coast, north of the Orange River, and extending about 300 miles into the interior, is the Hottentot country; and lying between this and the Transvaal republics is the land of the Bechuanas. North of the Hottentot country is Lower Guinea, a country composed of numerous chieftaincies and some Portuguese colonies. Among the best known of these chieftaincies are Angola, Congo, and Loango. Between this and the eastern coast lies a vast tract, varying in width from ten to twenty-eight degrees of longitude, and extending from nearly ten degrees above to sixteen degrees below the equator, almost wholly unexplored by Europeans. Upper Guinea, long known as the slave coast, is occupied by several native states, the largest being the kingdom of Dahomey. North of these is that region known formerly as Soudan and Nigritia, composed of numerous and constantly changing states (Bornou, Timbuctoo, etc.), part of them Mohammedan, and part pagan. Turning again northward, we find the republic of Liberia and the British colony of Sierra Leone, both settled in great part by free negroes. Lying between this and the Great Desert is the country of Senegambia; the larger portion has already become a dependency of France. England has a settlement, Bathurst, at the mouth of the Gambia. The Great Desert, which extends eastward from this country to the confines of Egypt and Nubia, is inhabited by tribes of Arab, or half Arab origin.

I. *Biblical Notices.* — Africa was peopled principally by Ham, or his descendants; hence it is called the “land of Ham” in several of the Psalms. *SEE HAM*. Mizraim peopled Egypt (Genesis 10:6, 13, 14), and the Pathrusim, the Naphtuhim, the Casluhim, and the Ludim, peopled other parts; but the situations they occupied are not now known distinctly. It is thought that many of the Canaanites, when expelled by Joshua, retired into Africa; and the Mohammedans believe that the Amalekites, who dwelt in ancient times in the neighborhood of Mecca, were forced from thence by the kings descended from Zioram. — Pococke, *Spec. Hist. Arab.* *SEE CANAANITE*.

The necessary information relative to those places in Africa which are spoken of in Scripture will be found under their respective names, *SEE ABYSSINIA*, *SEE ALEXANDRIA*, *SEE EGYPT*, *SEE ETHIOPIA*, *SEE LIBYA*, *SEE CYRENE*, etc.

II. *Early Christian Church in Africa.* — The continent of Africa, in the ancient Church, contained:

1. The *Exarchate of Africa Proper*. This contained, in Africa Proconsularis, fourteen dioceses; in Numidia, fifteen; in Mauritania, eighteen; in Tripoli, five. A list of these is given, from the *Notitia* of Leo, by Bingham *(Orig. Eccles.* bk. 9, ch. 7; see also ch. 11, § 5).

2. *The Patriarchate of Alexandria*, called also the *Egyptian Patriarchate.* It comprehended Libya, Pentapolis, Egypt, from Tripolis to the Red Sea, and Abyssinia, and contained more than a hundred Episcopal sees. Thus the whole of the north of Africa was, in the early ages, Christian. In the fifth century the Vandals, who were Arians, founded an empire there. The worst enemies, however, of the Church in Africa were the Saracens, or Oriental Arabs, who, in the seventh and eighth centuries, overran the country, and almost entirely extinguished the light of Christianity. The ancient sees which still remain are filled by Coptic prelates, *SEE COPTS*, the chief of whom is the patriarch of Alexandria, and dependent upon him is the abuna, or patriarch of the Abyssinians. Of the ancient sees, although the names are known to us, the situation is entirely lost, owing to the change wrought in the names of places by the Arabs. Little, then, can be said of the geography, and as little of the chronology, of these bishoprics; for, as to the former, all that we know is the provinces in which they were situated; as to the latter, we have no proofs of the most ancient before the third century, and of very few later than the seventh. — Bingham, *Orig. Eccl.* 9, 7. *SEE ABYSSINIA*; *SEE ALEXANDRIA*; *SEE ETHIOPIA*; *SEE CARTHAGE*.

III. *The Roman Catholic Church.* — The circumnavigation of Africa in the fifteenth century led to conquests of the Portuguese and Spaniards, and, in connection with them, to the establishment of Roman Catholic missions. In Western Africa the population of several entire kingdoms, *SEE ANGOLA*; *SEE CONGO*, and of a large number of islands, became, at least nominally, connected with the Roman Church. In Eastern Africa, Mozambique and the islands Bourbon and Mauritius were the principal

missionary fields. In Northern Africa several bishoprics were established in the Spanish possessions. The establishment of the French dominion in several parts of Western and Northern Africa, especially in Algeria, likewise enlarged greatly the territory of the Roman Catholic Church and improved its prospects. Also in the English possessions a considerable Roman Catholic population gradually gathered, especially among the Irish immigrants. Great efforts were also made by the Roman missionaries to effect a union of the Copts and Abyssinians with their Church, but without much permanent success. *SEE COPTS*; *SEE ABYSSINIA*. Repeatedly Roman missionaries penetrated farther into the interior, but no great results have as yet been obtained. In 1859 there was, outside of the possessions of Christian nations and of Tunis, Tripolis, and Egypt, only one vicariate apostolic for the Gallas.

IV. *The Protestant Missions*. — Protestantism got a firm footing in Africa after the beginning of the seventeenth century, in the possessions of the Dutch, English, and Danes. The foundation of another Protestant state was laid in 1823 by the establishment of the negro republic Liberia, whose growth and prospective influence is entirely under the control of Protestant Christianity. *SEE LIBERIA*. Missionary operations among the natives were commenced in South Africa, in 1737, by the Moravians. Their early operations, however, were greatly embarrassed by the Dutch colonial government, and, for fifty years (1744 to 1792), entirely interrupted. During all this time nothing was done for the conversion of the pagans. The London Missionary Society established its first mission in 179f the Wesleyan Missionary Society in 1814. In 182 a mission was established by the Glasgow Missionary Society, a union of members of the Established Church of Scotland and Dissenters. In 1838 this union w dissolved, the members of the Established Church retaining the old name, and the Dissenters taking the name of the Glasgow African Missionary Society. After the division in the Church of Scotland in 1843, the Glasgow Missionary Society became merged in foreign mission scheme of the Free Church of Scotland. The Glasgow African Missionary Society transferred its operations, in 1847, to the care of the United Presbyterian Church. The first missionaries of the Paris Evangelical Missionary Society came to Africa in 1822, and commenced, in 1830, their present mission among the Bechuanas. The American Board resolved in 1834 on a mission among the Zulus, which was commenced in 1835. The Rhenish Missionary Society sent to Africa, in 1829, four graduates of their Mission Seminary at

Barmen. Most of the flourishing stations founded by it are within the limits of the territory of the Dutch Boers. The operations of the Berlin Society commenced in 1833; those of the Norwegian Missionary Society, near Port Natal, in 1853. In West Africa the first efforts to introduce the Gospel were singularly disastrous. Attempts made by the Moravians in 1736, and by several English societies since 1795, had soon to be relinquished as hopeless. A permanent settlement was effected by the Church Missionary Society in 1804, which has been very successful, and is still extending its operations on every side. A bishop for Sierra Leone was consecrated in 1852. The English Baptist Missionary Society established in 1841 a flourishing mission at the island of Fernando Po, but it was almost entirely suppressed in 1858 by a new Spanish governor. The missions of the Wesleyan Missionary Society of England commenced as early as 1796, but until 1811 there was only one missionary. They have since become the most flourishing among all the Protestant missions in West Africa. The missions of the American Baptist Missionary Union, in Liberia and among the Bassas, commenced in 1821; those of the (American Presbyterian Board, in Liberia, in 1832; of the American Board, at Cape Palmas, in 1834; of the Methodist Episcopal Church, in Liberia, in 1833; of the Southern Baptist Convention of America, in Liberia and Yoruba, in 1853; of the American Missionary Association in the Sherbro country, in 1842; of the Basle Missionary Society, at the Gold Coast, in 1828; of the Protestant Episcopal Church of America, at Cape Palmas, in 1836. A new interest in the missions of Western Africa was awakened in England by the return of Dr. Livingstone, and an enlargement of the missionary operations resolved upon. In Eastern Africa, the island of Madagascar was visited in 1818 by missionaries of the London Missionary Society, and a large number of the natives were converted to Christianity. But the premature death of King Radama in 1828 put a stop to the progress of Christianity, and, in 1836, the mission schools were closed, and the missionaries driven from the island. The persecution lasted until the death of Radama’s widow, Ranavalona, and the accession to the throne of Radama II in 1861, under whom Christianity was again tolerated, and began to make new progress. The assassination of Radama in 1863 had no influence on the legal condition of the Christians, who, in 1864, were supposed to number about 7000. *SEE MADAGASCAR*. In Abyssinia, German missionaries of the Basle society have labored in behalf of Protestantism since 1830, without, however, achieving any permanent result. *SEE ABYSSINIA*. Egypt has some flourishing churches, schools, and benevolent institutions for the

Protestant residents of foreign countries, and the United Presbyterians of America sustain there a prosperous mission. *SEE EGYPT*.

V. *Ecclesiastical Statistics.* — The entire population of the Cape Verde, St. Thomas, and Prince's Islands (Portuguese), of the Spanish Presidios and Guinea Islands, and of the French island of Bourbon, belong to the Roman Catholic Church. The same is the case with a majority of the population of the English island of Mauritius and of the European population in Algeria. In Angola and Benguela the Portuguese claim dominion over 657,000, in Mozambique, over 300,000 subjects; but with the decline of the Portuguese power also, the connection of the natives with the Roman Church has to a great extent ceased. Angola had, in 1857, only 6 priests, Mozambique only 3. See also EGYPT and ABYSSINIA. The Roman Church had, in 1859, 5 bishoprics in the Portuguese possessions, 2 in the French, 1 in the English, 2 in the Spanish; and 12 vicariates apostolic, viz., 2 in Egypt (1 Latin and 1 Copt), 1 in Tunis, 1 in Abyssinia, 1 for the country of the Gallas, 2 for the Cape of Good Hope, 1 for the two Guineas, I for Sierra Leone, 1 for Madagascar, 1 for Natal. See ALGERIA.

The African missions of the Roman Church are mostly supported by the General Missionary Society for the Propagation of Faith. There are, besides special missionary societies for Africa in France and Austria. The Church of England had, in 1885, the following dioceses: Capetown, Grahamstown, Sierra Leone, St. Helena, Natal, Bloomfoorteen, Kaffraria, Central Africa, Zululand, Niger, some of which are outside of the British dominions. These bishoprics constitute the "Ecclesiastical Province of South Africa," with the Bishop of Capetown as metropolitan. The Wesleyan Methodists, in 1888, had 6 missionary districts (Cape of Good Hope, Grahamstown, Natal, Sierra Leone, Gambia, and the Gold Coast), 66 circuits, 204 chapels, 366 other preaching places, 95 missionaries and assistant missionaries, 17,955 members, 18,059 scholars in schools, and 76,485 attendants on public worship. The missions of the Methodist Episcopal Church in Western Africa are organized into an Annual Conference, which, in 1886, had 19 travelling preachers, 2,641 members, 160 probationers, 60 local preachers, 40 schools, 2,342 scholars, and 38 churches.

Other Christian denominations are found only in Egypt and Abyssinia (q.v.). Jews are numerous in all Northern Africa, especially in Morocco,

where, before the persecution in 1859, they counted over 300,000 souls. Mohammedanism prevails in Egypt, Tunis, Tripoli, Algeria, Morocco, Fez, and also throughout Soudan. Dieterici estimated this part of the population at about 100 million souls. The rest are pagans.

VI. *Literature.* — *On* the religious aspects: Sanchez, *Hist. Eccles. Africanoe* (Madrid, 1784); Morcelli, *Africa Christiana* (Bresc. 1816; Gott. 1820); Munter, *Primordia Eccles. Africana* (Hafn. 1829); Loscher, *De Patrum Africanor. Meritis* (Rochlitz, 1712); Kellner, *Nord-Africa's Relig.* in the *Deutsches Magaz.* v. 256 sq.; Von Gerlach, *Gesch. d. Ausbreit. d. Christenth. in Sud-Afrika* (Berl. 1832). Geographical information: Livingstone's *Travels in S. Africa* (Lond. 1857; N. Y. 1858); *Zambesi* (London and N. Y. 1865); Barth's *Travels in N. and Cent. Africa* (London and N. Y. 1857-1859); Krapf's *Trav. and Missions in Eastern Africa* (Lond. and N. Y. 1860); Burton, *Lake Regions of Cent. Africa* (London and N. Y. 1860); Andersson, *Lake Ngami* (London and N.Y. 1856); Baldwin, *South Africa* (London and N. Y. 1863); Cumming, *Hunter's Life in Africa* (London and N. Y. 1850); Wilson, *Western Africa* (N. Y. 1856); Du Chaillu, *Equatorial Africa* (N. Y. 1861); Moffat, *Adventures in South Africa* (Lond. and N. Y. 1865); Stanley, *Through the Dark Continent* (N. Y. 1875).

African Methodist Episcopal Church

a body of Christians composed entirely of colored people in the United States and Canada.

I. *History.* — The early Methodists labored zealously for the welfare of the Africans, both slaves and free, in the United States. Multitudes of them became Methodists, and thousands are now in the fellowship of the Methodist Episcopal Church (q.v.), which, at its General Conference of 1864, organized two new conferences, consisting exclusively of colored members. In 1816, a number of these Methodists, believing that they could be freer and more useful in a separate communion, called a convention in Philadelphia, which, in April of that year, organized the "African Methodist Episcopal Church." The Reverend Richard Allen (q.v.) was elected first bishop, and was ordained by five presbyters. He served until his death in 1831. In 1828 the Reverend M. Brown was also elected bishop. In 1836 the Reverend E. Waters was ordained bishop. The growth of the Church has been steady, and many of its preachers have been men of ability. It had,

in 1888, 50 conferences, 7 bishops, and a full corps of editors, secretaries. agents, and literary and financial officers. In 1856 the Canada Conference was organized as a separate body, The civil war which broke out in the United States in 1861, and the gradual destruction of slavery, greatly enlarged the territory of this Church and added to its membership. In May, 1864, the Quadrennial General Conference of the Church was held at Philadelphia, simultaneously with the General Conferences of the Methodist Episcopal Church and of the African Methodist Episcopal Zion Church. The General Conference was visited by a deputation from the General Conference of the Methodist Episcopal Church, and, to reciprocate this act of fraternal sentiment, appointed in its turn a committee, consisting of five members, to visit the latter body. A committee was also appointed to mature, with a similar committee appointed by the African Methodist Episcopal Zion Church, a plan of union of these two denominations, to be laid before the next General Conferences of both.

Unforeseen difficulties, however, intervened, and the plan of union was deferred. In 1888 it failed in like manner for lack of concurrence in some minor details, but the prospect was hopeful of its early realization. Meanwhile arrangements had been set on foot for the absorption of the British Methodist Episcopal Church of Canada and the West Indies into the African Methodist Episcopal Church, and at the General Conference of 1888 this union was declared fully effected.

On May 15, 1865, Bishop Payne reorganized the South Carolina Annual Conference of the A. M. E. Church, which was first established in Charleston, and had existed in prosperity for six years, worshipping in a house erected by themselves, when the African M. E. Church as a separate organization was overthrown, and until the breaking out of the rebellion the colored people were compelled to worship with the whites, and were brought under the pastoral care of the white pastors.

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

III. *Government.* — The *bishops* preside in the conferences and station the ministers; they are styled “Right Reverend.” The *General Conference* is composed of travelling preachers of two years’ standing, and of local preachers delegated by the Annual Conference, in the ratio of one to every

five travelling preachers. Its sessions are quadrennial. The *Annual Conference* consists of all the travelling preachers in full connection, and of all local preachers who have been licensed a certain period, and can pass a satisfactory examination. In other respects the government resembles that of the M. E. Church.

IV. *Statistics.* — From the reports made at the General Conference of 1888 on the constitution of the Church, it appears that in that year the real estate and Church property was estimated at about $5,000,000, located in the New England States, the North-western States, in Delaware, Maryland, Virginia, Kentucky, Missouri, Kansas, Arkansas, Tennessee, Mississippi, Louisiana, South Carolina, California, the West Indies, and Africa. The latest statistics (1889) give 3,600 churches, 2,943 ministers, 4,891 local preachers, 47,000 probationers, and 390,000 members. Missions have been established in nearly all of the states above named, with a large number of missionaries. The Church had several thousand day-schools, and a corresponding number of teachers of color, educated at the various institutions of learning in the United States and Canada. Sunday-schools had been established in connection with nearly all of the meeting-houses. They were conducted by about 6,000 officers and teachers, and some 260,000 volumes of Sunday-school books were used. The highest literary institution of the denomination is Wilberforce University, which is under the control of the General Conference, and located three miles north of Xenia, Greene County, Ohio. It had, in 1888, 108 students. There are also seminaries at Baltimore, Columbus (O.), Alleghany, and Pittsburg. The school near Columbus has a farm of 172 acres. There are three religious papers, the *Christian Recorder*, a weekly, issued by the Book Concern at Philadelphia, the *Review*, and the *Missionary Record.*

African Methodist Episcopal Zion Church

a religious denomination composed entirely of colored Methodists, organized Oct. 25, 1820.

I. *History.* — This denomination originated in the secession, in 1820, of the Zion congregation of African Methodists, in the city of New York, from the Methodist Episcopal Church. The Congregation assigned as the cause of its separation some resolutions passed by the General Conference of the Methodist Episcopal Church, in 1820, concerning Church government. Zion congregation was soon joined by several other

congregations, and in 1821 the first Annual Conference was held in the city of New York, which was attended by 22 ministers, and reported the number of members connected with the Conference as being 1426. For seven more years successively an Annual Conference was convened, each of which appointed its president. At the Annual Conference of 1838, the Reverend Christopher Rush was elected permanent superintendent for four years. In 1887 the denomination had 2 general superintendents, 4 annual conferences (New York, Philadelphia, Boston, and Baltimore), 2,600 travelling ministers, 3,250 local preachers and exhorters, 325,000 lay members, 50 churches, and many congregations without churches, in 11 states of the Union, the District of Columbia, and Nova Scotia. The General Conference of 1864, held at Philadelphia, declared in favor of . union with the African Methodist Episcopal Church (q.v.).

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

III. *Government.* — The highest functionaries of the Church are general superintendents, who are elected to their office every four years by the suffrage of the members of the General Conference. They may be re-elected at the expiration of their term. The General Conference meets every four years, and is composed of all the travelling ministers of the connection. The Annual Conference is composed of all the travelling ministers of a district. See Reverend Christopher Rush's *Hist. of the African Methodist Church* (N. Y.).

Africanus, Julius

(called by Suidas *Sextus* Julius), was an intimate friend of Origen, an eminent Christian chronographer, and flourished about the year 220. Having been attracted by the fame of Heraclas, a celebrated philosopher, and pupil of Origen, he came to Alexandria to study with him, but he seems to have lived chiefly at Nicopolis (the ancient Emmaus), in Palestine, and to have exerted himself for its restoration; for which purpose, in 220, he made a visit to Antoninus Heliogabalus, to obtain from him permission that the walls of the ruined city should be rebuilt. According to one writer (Hebedjesu, *Cat. lib. Chald.* 15, 18), he was bishop of Nicopolis. He died about 232. Africanus wrote a chronological work in five sections under the title of *Pentabiblos* — a sort of universal history, composed to prove the antiquity of true religion and the novelty of paganism. Fragments of this

chronology are extant in the works of Eusebius, Syncellus, Malala, Theophanes, Cedrenus, and in the *"Chronicon Paschale."* The "Pentabiblos" commences with the creation, B.C. 5499, and closes with A.D. 221. The chronology of Africanus places the birth of Christ three years before the commencement of our era. But under the reign of Diocletian ten years were taken from the number which had elapsed, and thus the computation of the Churches of Alexandria and Antioch were reconciled. According to Fabricius *(Bibl. Gr.* ed. nova, 8:9), there exists at Paris a manuscript containing an abstract of the "Pentabiblos." Scaliger has borrowed, in his edition of Eusebius, the chronology of Africanus extant in *"Geo. Syncelli Chronographia ab Adamo ad Dioclesianum,* a Jac. Goar" (Gr. et Lat., Paris, 1652, fol.). Africanus wrote a learned letter to Origen, in which he disputes the authenticity of the apocryphal history of Susannah (Basle, Gr. and Lat. 1674, 4to). A great part of another letter of Africanus to Aristides, reconciling the disagreement between the genealogies of Christ in Matthew and Luke, is extant in Eusebius (bk. 6, ch. 31).

It is believed that Africanus was still a pagan when he wrote his work entitled *Cestus* (Κεστός, girdle of Venus), in which he treats of agriculture, medicine, physics, and especially the military art. Hebedjesu, in his catalogue of Chaldean works, mentions a commentary on the N.T. by Africanus, bishop of Emmaus. Finally, a translation of the work of Abdias of Babylon, entitled *Historia certaminis apostolici,* has been attributed to Africanus, but probably erroneously.

The fact of a man so learned and intelligent as the chronologer Africanus being a Christian, refutes the error of those who think that all Christians in the first centuries of our era were illiterate. The criticisms of Africanus upon the apocryphal books seem to attest that he did not receive the canonical writings of the New Testament without previous examination; and, from his manner of reconciling the different genealogies of Christ, it appears certain that he recognised the authenticity of the Gospels in which they occur. Cave, *Hist. Lit.* ann. 220; Lardner, *Works,* 2, 457.

Afternoon

(µ/Yhi t/fn;a*, *metoth' ha-yom', the day's declining,* <07911>Judges 19:8, as in the margin). The Hebrews, in conformity with the Mosaic law, reckoned the *day* from evening to evening, and divided it into six unequal parts:

1. The break of day.

2. The morning, or sunrise.

3. The heat of the day. It begins about nine o'clock (<01801>Genesis 18:1; <09111>1 Samuel 11:11).

4. Midday.

5. The cool of the *day*, literally the *wind* of the *day*, from the fact that in Eastern countries a wind commences blowing regularly for a few hours before sunset, and continues till evening.

6. The evening. See DAY.

Ag'aba

(Ἀκκαβά, prob. i. q. *Agzbus)*, one of the temple servants, whose "sons" returned from Babylon (1 Esdras 5:30), evidently the HAGAB (q.v.) of the genuine text (<15046>Ezra 2:46).

Agaba

(῎Αγαβα), a fortress near Jerusalem, which Galesius, its governor, restored to Aristobulus, the son of Alexander Jannaeus (Josephus, *Ant.* 13, 24, 5). The place cannot well be identified on account of the various readings (see Hudson's ed. 1, 602, note), one of which (Γαβαθά) even seems to identify it with GABBATHA *SEE GABBATHA* (q.v.). It was perhaps the eminence of GIBEAH *SEE GIBEAH* (q.v.).

Ag'abus

(῎Αγαβος; either from the Heb. bg;j ; a *locust* [which even occurs as a proper name, <15046>Ezra 2:46], or bg[; *to love;* Simon. *Onom. N.T.* 15, and Wolf, Cur. 2, 1167), the name of "a prophet," supposed to have been one of the seventy disciples of Christ (Walch, *De Agabo Vate,* Jen. 1757, and in his *Diss. ad Act. Ap.* 2, 131 sq.). He, with others, came from Judaea to Antioch, while Paul and Barnabas (A.D. 43) were there, and announced an approaching famine, which actually occurred the following year (<44127>Acts 11:27, 28). Some writers suppose that the famine was general; but most modern commentators unite in understanding that the large terms of the original (ὅλην τὴν οἰκουμένην) apply not *to the whole world,* nor even to the whole Roman empire, but, as in <42001>Luke 2:1, to Judaea only. Statements respecting four famines, which occurred in the reign of

Claudius (Oros. 7:6; Euseb. *Hist. Eccl.* 2, 8; *Chron. Arm.* 2, 269), are produced by the commentators who support this view (Wesseling, *Observ.* 1, 9, p. 28); and as all the countries put together would not make up a tenth part of even the Roman empire, they think it plain that the words must be understood to apply to that famine which, in the fourth year of Claudius (Suetonius, *Claud.* 18), overspread Palestine (see Kuinol, *Comment.* in loc.). The poor Jews, *in general*, were then relieved by the queen of Adiabene, who sent to purchase corn in Egypt for them (Josephus, *Ant.* 20, 2, 6; 5, 2); and for the relief of the Christians in that country contributions were raised by the brethren at Antioch, and conveyed to Jerusalem by Paul and Barnabas (<44129>Acts 11:29, 30). Many years after, this same Agabus met Paul at Caesarea, and warned him of the sufferings which awaited him if he prosecuted his journey to Jerusalem (<44210>Acts 21:10-12), A.D. 55. (See Conybeare and Howson's *St. Paul*, 1, 127; 2, 233; Baumgarten, *Apostelgeschichte*, 1, 270 sq.; 2, 113.) The Greek Church assert that he suffered martyrdom at Antioch, and hold his festival on the 6th of March (Eichhorn, *Bibl. d. bibl. Lit.* 1, 22, 23; 6, 20).

A'gag

(Heb. *Agag'*, ggia} perh. *flame*, from an Arab. root, in 1 Samuel always written ggai} Sept. Ἀγάγ, but Γώγ in Numbers.), the name of two kings of the Amalekites, and probably a common name of all their kings (Hengstenberg, *Pentat.* 2, 307), like Pharaoh in Egypt, and Achish or Abimelech among the Philistines. *SEE AGAGITE*.

1. The king apparently of one of the hostile neighboring nations, at the time of the Exode (B.C. 1618), referred to by Balaam (<042407>Numbers 24:7) in a manner implying that the king of the Amalekites was, then at least, a greater monarch, and his people a greater people, than is commonly imagined. *SEE AMALEKITE*.

2. A king of the Amalekites, who was spared by Saul, contrary to the solemn vow of devotement to destruction, *SEE ANATHEMA*, whereby the nation, as such, had of old precluded itself from giving any quarter to that people (<021714>Exodus 17:14; <041445>Numbers 14:45). Hence when Samuel arrived in the camp of Saul he ordered Agag to be brought forth. He came "pleasantly," deeming secure the life which the king had spared. But the prophet ordered him to be cut in pieces; and the expression which he employed — "As thy sword hath made women childless, so shall thy

mother be childless among women" — indicates that apart from the obligations of the vow, some such example of retributive justice was intended as had been exercised in the case of Adonibezek; or, in other words, that Agag had made himself infamous by the same treatment of some prisoners of distinction (probably Israelites) as he now received from Samuel (see Diedrichs, *Hinrichtung Agag's*, Gott. 1776). The unusual mode in which his death was inflicted strongly supports this conclusion (1 Samuel 15:8-33). B.C. cir. 1070. *SEE SAMUEL*.

Ag'agite

[others *A'gagite]* (Heb. *Agagi'*, ygga} Sept. Βουγαῖος, Μακέδων, Vulg. *Aggites)*, the name of the nation to which Haman (q.v.) belonged (Esther 3:1, 10; Esther 8:3, 5; Esther 9:24). Josephus explains it as meaning *Amalekite (Ant.* 11, 6, 5), *SEE AGAG*.

Agalla or Agallim

SEE EGLAIM.

Agam

SEE REED.

Agape

plural AGAPAE (ἀγάπη, ἀγάπαι*)*, the Greek term for *love*, used by ecclesiastical writers (most frequently in the plural) to signify the social meal of the primitive Christians, which generally accompanied the Eucharist. The New Testament does not appear to give it the sanction of a divine command: it seems to be attributable to the spirit of a religion which is a bond of brotherly union and concord among its professors. *SEE EUCHARIST*.

1. Much learned research has been spent in tracing the *origin* of this custom; but, though considerable obscurity may rest on the details, the general historical connection is tolerably obvious. It is true that the ἔρανοι and ἑταιρίαι, and other similar institutions of Greece and Rome, presented some points of resemblance which facilitated both the adoption and the abuse of the Agapae by the Gentile converts of Christianity; but we cannot consider them as the direct models of the latter. If we reflect on the profound impression which the transactions of "the night on which the

Lord was betrayed" (<461123>1 Corinthians 11:23) must have made on the minds of the apostles, nothing can be conceived more natural, or in closer accordance with the genius of the new dispensation, than a wish to perpetuate the commemoration of his death in connection with their social meal (Neander, *Leben Jesu*, p. 643; *Planting of the Christian Church*, 1, 27). The primary celebration of the Eucharist had impressed a sacredness on the repast of which it formed a part (comp. <402626>Matthew 26:26; <411422>Mark 14:22, with <422220>Luke 22:20; <461125>1 Corinthians 11:25); and when to this consideration we add the ardent faith and love of the new converts on the one hand, and the loss of property with the disruption of old connections and attachments on the other, which must have heightened the feeling of brotherhood, we need not look farther to account for the institution of the Agapae, at once a symbol of Christian love and a striking exemplification of its benevolent energy. However soon its purity was soiled, at first it was not undeserving of the eulogy pronounced by Chrysostom: "A custom most beautiful and most beneficial; for it was a supporter of love, a solace of poverty, a moderator of wealth, and a discipline of humility."

Thus the common meal and the Eucharist formed together one whole, and were conjointly denominated *Lord's Supper* (δεῖπνον τοῦ κυρίου, δεῖπνον κυριακόν) and *feast of love* (ἀγάπη). They were also signified (according to Mosheim, Neander, and other eminent critics) by the phrase, *breaking of bread* (κλῶντες ἄρτον, <442046>Acts 2:46; κλάσις τοῦ ἄρτου, <442042>Acts 2:42; κλάσαι ἄρτον, <442007>Acts 20:7). We find the term ἀγάπαι thus applied once, at least, in the New Testament (Jude 12), "These are spots in your feasts of charity" (ἐν ταῖς ἀγάπαις ὑμῶν). The reading in <610213>2 Peter 2:13, is of doubtful authority: "Spots and blemishes, living luxuriously in their Agapae" (ἐντρυφῶντες ἐν ταῖς ἀγάπαις αὐτῶν); but the common reading is ἐν ταῖς ἀπάταις αὐτῶν, "in their own deceivings." The phrase ἀγάπην ποιεῖν was early employed in the sense of celebrating the Eucharist; thus in the epistle of Ignatius to the church at Smyrna, § 8. In § 7 ἀγαπᾶν appears to refer more especially to the Agapae.

By ecclesiastical writers several synonyms are used for the Agapae, such as συμπόσια (Balsamon, *ad Can.* 27, *Concil. Laodicen.);* κοιναὶ τράπεζαι, εὐωχία, κοιναὶ ἑστιάσεις, κοινὰ συμπόσια (Chrysostomn); δεῖπνα κοινά (Ecumenius); συσσιτία καὶ συμπόσια (Zonaras).

Though the Agapae usually succeeded the Eucharist, yet they are not alluded to in Justin Martyr's description of the latter *(Apol.* 1, § 65, 67); while Tertullian, on the contrary, in his account of the Agapae, makes no distinct mention of the Eucharist. "The nature of our *Cana,"* he says, "may be gathered from its name, which is the Greek term for love *(dilectio).* However much it may cost us, it is real gain to incur such expense in the cause of piety; for we aid the poor by this refreshment; we do not sit down to it till we have first tasted of prayer to God; we eat to satisfy our hunger; we drink no more than befits the temperate; we feast as those who recollect that they are to spend the night in devotion; we converse as those who know that the Lord is an ear-witness. After water for washing hands, and lights have been brought in, every one is required to sing something to the praise of God, either from the Scriptures or from his own thoughts; by this means, if any one has indulged in excess, he is detected. The feast is closed with prayer." Contributions or oblations of provisions and money were made on these occasions, and the surplus was placed in the hands of the presiding elder (ὁ προεστώς — compare <5417>1 Timothy 5:17, οἱ προεστῶτες πρεσβύτεροι), by whom it was applied to the relief of orphans and widows, the sick and destitute, prisoners and strangers (Justin, *Apol.* 1, 67).

Allusions to the κυριακὸν δεῖπνον are to be met with in heathen writers. Thus Pliny, in his celebrated epistle to the Emperor Trajan, after describing the meeting of the Christians for worship, represents them as assembling again at a later hour, *"ad capiendum cibum, promiscuum tamen et innoxium."* By the phrase *"cibum promiscuum"* (Augustine remarks) we are not to understand merely food partaken in common with others, but common food, such as is usually eaten; the term *innoxium* also intimates that it was perfectly wholesome and lawful, not consisting, for example, of human flesh (for, among other odious imputations, that of cannibalism had been cast upon the Christians, which, to prejudiced minds, might derive some apparent support from a misinterpretation of our Lord's language in <4053>John 6:53, "Unless ye eat the flesh and drink the blood of the Son of man"), nor of herbs prepared with incantations and magical rites. Lucian also, in his account of the philosopher Peregrinus, tells us that, when imprisoned on the charge of being a Christian, he was visited by his brethren in the faith, who brought with them δεῖπνα ποικίλα, which is generally understood to mean the provisions which were reserved for the absent members of the church at the celebration of the Lord's Supper.

Gesner remarks on this expression, *"Agapas, offerente unoquoque aliquid, quod una consumerent; hinc* ποικίλα*, non a luxu.'"*

2. *The mode of celebrating* the feast was simple. The bishop or presbyter presided. The food appears, to have been either dressed at the houses of the guests, or to have been prepared at the place of meeting, according to circumstances. Before eating, the guests. washed their hands, and prayer was offered. The Scriptures were read, and questions proposed by the person presiding. Then followed the recital of accounts respecting the affairs of other churches, such accounts being regularly transmitted from one church to another, so that a deep sympathy was produced; and, in many cases, assistance was furnished to churches in trouble. At the close of the feast, money was collected for orphans and widows, for the poor, and for prisoners. The kiss of charity was given, and the ceremony concluded with prayer (<46166>Romans 16:16; <46160>1 Corinthians 16:20; <51526>1 Thessalonians 5:26; <60514>1 Peter 5:14).

3. *Their Decline.* — From the passages in the Epistles of Jude and Peter, already quoted, and more particularly from the language of Paul in <46101>1 Corinthians 11, it appears that at a very early period the Agapae were perverted from their original design; the rich frequently practiced a selfish indulgence, to the neglect of their poorer brethren: ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει (<46121>1 Corinthians 11:21); i.e. the rich feasted on the provisions they brought, without waiting for the poorer members, or granting them a portion of their abundance. They appear to have imitated the Grecian mode of entertainment called δεῖπνον ἀπὸ σπυρίδος (see Xenophon's *Memorabilia,* 3, 14; Neander's *Planting of the Christian Church,* 1:292). On account of these and similar irregularities, and probably in part to elude the notice of their persecutors, the Christians, about the middle of the second century, frequently celebrated the Eucharist by itself and before daybreak *(antelucanis coetibus)* (Tertullian, *De Cor. Militis,* § 3). From Pliny's *Epistle* it also appears that the Agapae were suspected by the Roman authorities of belonging to the class of Hetaeriae (ἑταιρίαι), unions or secret societies, which were often employed for political purposes, and as such denounced by the imperial edicts; for he says (referring to the *cibum promiscuum,"* etc.) *"quod ipsum facere desiisse post edictum meum, quo secundum mandata tua Hetcerias esse vetueram"* (Pliny *Ep.* 96 al. 97). At a still later period the Agapae were subjected to strict regulation by various councils. Thus by the 28th canon of the Council of Laodicea it was forbidden to hold them in churches. At

the Council of Carthage (A.D. 397) it was ordered (can. 29) that none should partake of the Eucharist unless they had previously abstained from food; but it is added, "*excepto uno die anniversario, quo coena domini celebratur."* This exception favors the supposition that the Agapae were originally held in close imitation of the Last Supper, i.e. before, instead of after, the Eucharist. The same prohibition was repeated in the sixth, seventh, and ninth centuries, at the Council of Orleans (can. 12), A.D. 533; in the Trullanian Council at Constantinople, A.D. 692; and in the council held at Aix-la-Chapelle, A.D. 816. Yet these regulations were not intended to set aside the Agapae altogether. In the Council of Gangra, in Paphlagonia (about A.D. 360), a curse was denounced on whoever despised the partakers of the Agapae or refused to join in them. When Christianity was introduced among the Anglo-Saxons by Austin (A.D. 596), Gregory the Great advised the celebration of the Agapae, in booths formed of the branches of trees, at the consecration of churches.

Few vestiges of this ancient usage can now be traced. In some few churches, however, may still be found what seem to be remnants of the old practice; thus it is usual, in every church in Rouen, on Easter-day, after mass, to distribute to the faithful, in the nave of the church, an *Agape,* in the shape of a cake and a cup of wine. It appears that it used to be done on all great festivals; for we read in the life of Ansbertus, archbishop of Rouen, that he gave an Agape to the people in his church "after communion, on solemn days, and himself waited at table especially upon the poor." Dr. King suggests, that the *Benediction of the Loaves,* observed in the Greek Church, is a remnant of the ancient *Agapae.* Suicer says that it is yet the custom in that Church on Easter-day, after the celebration of the holy mysteries, for the people to feast together in the churches; and this distribution *panis benedicti et vini,* he also seems to consider a vestige of the Agape. But the primitive *love-feast,* under a simpler and more expressly religious form, is retained in modern times by the Moravians and the Methodists. *SEE LOVE-FEAST*. Similar meetings are held in Scotland by the followers of Mr. Robert Sandeman (q.v.), and by a branch of them in Danbury, Conn. — Suicer, *Thes.* col. 23; Gieseler, *Ch. Hist.* 1:59, 104, 296; Lardner, *Works,* 7:280; Coleman, *Anc. Christianity,* ch. 21, § 13; Bingham, *Orig. Eccl.* 15:8; *Discipline of the M. E. Church,* pt. 2.

Besides the Eucharistic Agapae, three other kinds are mentioned by ecclesiastical writers:

(1.) *Agapoe natalitioe,* held in commemoration of the martyrs (Theodoret, *Evang. Verit.* 8, 923, 924, ed. Schulz);

(2.) *Agapoe connubiales,* or marriage-feasts (Greg. Naz. *Epist.* 1, 14);

(3.) *Agapoe funerales,* funeral-feasts (Greg.' Naz. *Carm. X.),* probably similar to the περίδειπνον or νεκρόδειπνον of the Greeks. — Kitto, s.v.

For further details, see Resenius, *De Agapis Judoe Epistoloe* (Havn. 1600); Oldecop, *De Agapis* (Helmst. 1656); Cabassutius, *De Agapis,* in his *Notitia eccl. historiar.* (Lugd. 1680), p. 31 sq.; Hoornbeck, *De Agapis vett.* in his *Miscell. Sacr.* (Ultraj. 1689), p. 587; Schurzfleisch, *De vet. Agaparum ritu* (Viteb. 1690, also in Walch's *Compend. Antiq.* Lips. 1733, p. 566); Same, *De vett. Christ. Agapis* (Regiom. 1701); Muratori, *De Agapis sublatis* (Patau. 1709); Bohmer, *De Christ. capiendis cibum,* in his *Dissert. juris eccl. antiq.* (Lips. 1711), p. 223; Hanzschel, *De Agapis* (Lips. 1729); Schlegel, *De Agapar. etate apostolica* (Lips. 1756); Schuberth, *De Agapis vett. Judacor.* (Gorlic. 1761); Bohn, *D. Liebesmahle d. ersten Christen* (Erf. 1762); Fruhauf, *De Agapis* (Littav. 1784); Drescher, *De vett. Christ. Agapis* (Giess. 1824); Augusti, *Handb. d. Christlichen Arch. Sol.* 1, pt. 1, 2; Neander, *Church Hist.* 1:325; 2:325; Bruns, *Canones Apost. et Concil.* (Berol. 1839); Kestner, *Die Agapen, od. d. geheime Weltbund d. ersten Christen* (Jena, 1819); Molin, *De vett. Christianorum Agapis* (Lips. 1730); Sahmen, *id.* (Regiom. 1701); Stolberg, *id.* (Viteb. 1693, and in *Menthen. Thes.* 2, 800 sq.); Duguet, *Des anciennes Agapes* (Par. 1743); Fronto, *De* φιλοτησίαις *veterum,* in his *Dissert. Eccl.* p. 468-488; Hilpert, *De Agapis* (Helmst. 1656); Quistorp, *id.* (Rosb. 1711); Tileman, *id.* (Marb. 1693); Sandelli, *De Christianor. synaxibus* (Venet. 1770); Sonntag, *Ferice cereales Christianor.* (Altdorf. 1704); Bender, *De conviviis Hebroeor. eucharisticis* (Brem. 1704). *SEE FEAST.*

Agapetae

(ἀγαπηταί, *beloved,* used in the primitive Church as a title of saints). In the early ages of the Church this title was given to virgins who dwelt with monks and others professing celibacy, in a state of so-called *spiritual* love. This intercourse, however pure and holy it may have been at first, soon occasioned great scandal in the Church, and at length became the cause of such evils that it was synodically condemned (Lateran Council, 1139). It

seems that the name *Agapeti* (ἀγαπητοί) was given to men who passed the same kind of life with deaconesses and other women. The 6th Novell (cap. 6) forbids deaconesses to have with them such men, with whom they dwelt as with their brothers or relations. — Epiphanius, *Hoer.* 43; Mosheim, *Comm.* 2:138. *SEE SUBINTRODUCTAE*.

For special treatises on this class of persons see Gunther, *Historia* ἀγαπητῶν [συνεισακτῶν] (Regiom. 1722); Muratori, *De Synisactis et Agapetis*, in his *Anecd. Gr.* p. 218-230; an anonymous treatise, *De commercio cum Mulieribus subintroductis* (Dresd. 1743); Quistorp, Ἀγαπηταί *et* Συνεισακτοί (Viteb. 1708); Larroquanus, *De Mulieribus Clericorum* συνεισακταῖς (Viteb. 1708).

Agapetus I

pope, son of Gordianus, a priest, by birth a Roman; succeeded John II in the papacy, April 21st (29th, Cave), 535. Theodatus, the king of the Goths in Italy, alarmed at the conquests of Belisarius, obliged Agapetus to proceed to Constantinople to sue for peace from the Emperor Justinian. This the pope was unable to obtain; but he signalized his zeal for religion by refusing to communicate with Anthimus the Eutychian, then patriarch of Constantinople. The emperor endeavored to compel Agapetus to receive him into communion, but he resolutely persisted in his refusal. Induced by this bold conduct to look more closely into the question, Justinian became convinced of the error that had been committed in elevating Anthimus to the patriarchal see, and by his order a council was held at Constantinople in 536, in which Agapetus presided, where Anthimus was deposed, and Mennas elected in his stead, and consecrated by the pope. Agapetus died at Constantinople in that same year, on the 22d day of April, after having held the see eleven months and three weeks, according to the most probable opinion. His body was carried to Rome, and buried in the church of St. Peter, in the Vatican, September 20th, on which day his festival is marked in the Roman Martyrology. Five of his epistles remain, viz., one to Justinian, two to Caesarius, bishop of Aries, and two to Reparatus, bishop of Carthage. The epistle to Anthimus, given together with these in the Collections of Councils, is spurious. He was succeeded by Silverius. — Biog. *Univ.* vol. 1; Baronius, A.D. 535, 536; Cave, *Hist. Lit.* ann. 535.

Agapetus II

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

In order to break down the powerful house of Marozia in Italy, Agapetus favored the claims of Otho to the imperial dignity, and was about to summon him to Rome, when the pope himself died, A.D. 955. His successor, John XII, placed the crown of Charlemagne on Otho's head. — Baronius, *Annal.* 951; Mosheim, Ch. *Hist.* cent. 10, pt. 2, ch. 2.

A'gar

(Αγαρ), a Graecized form (Galatians 4:24, 25) of the name HAGAR *SEE HAGAR* (q.v.).

Agard, Horace

an esteemed Methodist Episcopal minister, entered the itinerancy in the Genesee Conference in 1819. In 1821 he was ordained deacon, and in 1823 elder. In 1826 he was made presiding elder of the Susquehanna district, which he served for seven years, and then was transferred to Berkshire district. He filled the various posts to which he was called with great credit and success. In 1838 he was superannuated. His later years were clouded by nervous disease, which abated, so as to leave his mind clear and happy, a few days before his death in 1850. — *Minutes of Conferences,* 4, 498; Peck, *Early Methodism,* p. 457.

Agarene

(υἱὸς Ἄγαρ), a Graecized form (Baruch 3, 23) of the name HAGARENE (q.v.).

Agate

(/bv] *shebo',* signif. unknown; Sept. ἀχάτης, Vulg. *achates),* a precious, or rather ornamental stone, which was one of those in the breastplate (see Braunii *Vest. Sacerd. Heb.* 2:15) of the high-priest (Exodus 28:19; 39:12). The word *agate,* indeed, occurs also in Isaiah 54:12, and Ezekiel 27:6, in our translation; but in the original the word is dKdK; *kadkod.* See RUBY. Theophrastus describes the agate as "an elegant stone, which took its name from the river Achates (now the Drillo, in the Val di Noto), in Sicily, and was sold at a great price" (58). But it must have been known long before in the East, and, in fact, there are few countries in which agates of some quality or other are not produced. The finest are those of India; they are plentiful, and sometimes fine, in Italy, Spain, and Germany. We have no evidence that agates were found in Palestine. Those used in the desert were doubtless brought from Egypt. Pliny says that those found in the neighborhood of Thebes were usually red veined with white. He adds that these, as well as most other agates, were deemed to be effectual against scorpions, and gives some curious accounts of the pictorial delineations which the variegations of agates occasionally assumed. Agate is one of the numerous modifications of form under which silica presents itself, almost in a state of purity, forming 98 per cent. of the entire mineral. The silicious particles are not so arranged as to produce the transparency of rock crystal, but a semi-pellucid, sometimes almost opaque substance, with a resinous or waxy fracture, and the various shades of color arise from minute quantities of iron. The same stone sometimes contains parts of different degrees of translucency, and of various shades of color; and the endless combinations of these produce the beautiful and singular internal forms, from which, together with the high polish they are capable of receiving, agates acquire their value as precious stones. Agates are usually found in detached rounded nodules in that variety of the trap rocks called amygdaloid or mandelstein, and occasionally in other rocks. Some of the most marvellous specimens on record were probably merely fancied, and possibly some were the work of art, as it is known that agates may be artificially stained. From Pliny we learn that in his time agates were less valued than they had been in more ancient times *(Hist. Nat.* 37, 10). The varieties of the agate are numerous, and are now, as in the time of Pliny, arranged according to the color of their ground. The Scripture text shows the early use of this stone for engraving; and several antique agates, engraved with exquisite beauty, are still preserved in the cabinets of the

curious. (For a further account of the modern agate, see the *Penny Cyclopcedia,* s.v.). *SEE GEM*.

Agatha

a female Christian martyr, born at Palermo, in the third century. Quintianus, the pagan governor of Sicily (A.D. 251), captivated with her charms, and incensed by her rejection of his illicit overtures, tortured her in the most brutal manner. By his order she was first scourged with rods, then burnt with red-hot irons and cruelly torn with sharp hooks; after which she was laid upon a bed of live coals mingled with glass. She died in prison February 5, A.D. 251. The history of Agatha, however, given by the Bollandists, is suspected of corruption. — Tillemont, 3, 209; Butler, *Lives of Saints*, Feb. 5.

Agatho

Pope, surnamed *Thaumaturgus,* on account of his pretended gift of working miracles. He was a native of Palermo, in Sicily. On the 27th of June, 678, he was elected pope on the death of Donus. He is remembered mainly for his efforts against the Monothelite heresy. Chiefly by his instrumentality the 6th and last Ecumenical Council was assembled in 680 at Constantinople against these opinions, to which he sent four legates; and at that council the doctrine sanctioned by Pope Honorius was renounced by Pope Agatho — infallibility against infallibility. He died January 10th, 682. His letters against the Monothelites are preserved in the records of the 6th council (Hardouin, *Concilia*, tom. 3).

Agathopolis

a diocesan town of Palestine referred to in the records of the Council of Chalcedon, probably for "Azotopolis" (Reland, *Paloest.* p. 550) or ASHDOD *SEE ASHDOD* (q.v.).

Age

Picture for Age

(represented by several Hebrew and Gr. words), sometimes signifies an indefinite period; at others, it is used for: 1. A generation (q.v.) of the human race, or thirty years; 2. As the Latin *soeculum,* or a hundred years;

3. The maturity of life (<43021>John 9:21); 4. The latter end of life (<18117>Job 11:17). *SEE AEON*.

OLD AGE. The strong desire of a protracted life, and the marked respect with which aged persons were treated among the Jews, are very often indicated in the Scriptures. The most striking instance which Job can give of the respect in which he was once held, is that *even* old men stood up as he passed them in the streets (<18298>Job 29:8), the force of which is illustrated by the injunction in the law, “Before the hoary head thou shalt stand up, and shalt reverence the aged" (<031930>Leviticus 19:30). Similar injunctions are repeated in the Apocrypha, so as to show the deportment expected from young men toward their seniors in company. Thus, in describing a feast, the author of Ecclesiasticus (<213207>32:3, 7) says, “Speak thou that art the elder, for it becometh thee. Speak, young man, if there be need of thee, and yet scarcely when thou art twice asked." *SEE ELDER*. The attainment of old age is constantly promised or described as a blessing (<011515>Genesis 15:15; <180526>Job 5:26), and communities are represented as highly favored in which old people abound (<236520>Isaiah 65:20; <380804>Zechariah 8:4, 9), while premature death is denounced as the greatest of calamities to individuals, and to the families to which they belong (<090232>1 Samuel 2:32); the aged are constantly supposed to excel in understanding and judgment (<181220>Job 12:20; 15:10; 32:9; <111206>1 Kings 12:6, 8), and the mercilessness of the Chaldeans is expressed by their having “no compassion" upon the “old man, or him who stooped for age" (<143617>2 Chronicles 36:17). *SEE LONGEVITY*. The strong desire to attain old age was necessarily in some degree connected with or resembled the respect paid to aged persons; for people would scarcely desire to be old, were the aged neglected or regarded with mere sufferance. *SEE OLD*. Attention to age was very general in ancient times; and is still observed in all such conditions of society as those through which the Israelites passed. Among the Egyptians, the young men rose before the aged, and always yielded to them the first place (Herod. 2:80). The youth of Sparta did the same, and were silent — or, as the Hebrew would say, laid their hand upon their mouth — whenever their elders spoke. At Athens, and in other Greek states, old men were treated with corresponding respect. In China deference for the aged, and the honors and distinctions awarded to them, form a capital point in the government *(Mem. sur les Chinois,* 1, 450); and among the Moslems of Western Asia, whose usages offer so many analogies to those of the Hebrews, the same regard for seniority is strongly shown. Among the

Arabs, it is very seldom that a youth can be permitted to eat with men (Lane, *Arabian Nights*, c. 11, note 26). With the Turks, age, even between brothers, is the object of marked deference (Urquhart, *Spirit of the East*, 2, 471).

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

AGE, CANONICAL, i.e. proper for receiving orders. In the Latin Church it is forbidden to give the tonsure to any one unless he be seven years of age, and have been confirmed *(Conc. Trid.* sess. 23, cap. 4). The proper age for conferring the four minor orders is left to the discretion of the bishop: but it is forbidden to promote any one to the rank of subdeacon under twenty-two years of age, to that of deacon under twenty-three, and to that of priest unless in his twenty-fifth year (*Ibid.* cap. 12). A bishop must be at least in his twenty-seventh year, or, more properly, thirty.

In the Church of England a deacon may be admitted to the priesthood at the expiration of one year from the time of receiving deacon's orders, and not before, i.e. at twenty-four years of age at the earliest; and it is to be noted that the stat. 13 Eliz. 12 declares all dispensations to the contrary to be absolutely void in law. The preface to the ordination service declares that every man, to be consecrated bishop, must be full thirty years of age.

AGES OF THE WORLD. The time preceding the birth of our Savior has been generally divided into six ages:

1. From the beginning of the world to the Deluge;

2. From the Deluge to the entrance of Abraham into the land of promise;

3. From the entrance of Abraham into the land of promise to the Exodus;

4. From the Exodus to the foundation of the Temple by Solomon;

5. From the foundation of the Temple of Solomon to the Babylonian captivity;

6. From the Babylonian captivity to the birth of our Lord. *SEE CHRONOLOGY*.

Ag'ee

(Hebrew *Age',* agea; *fugitive,* Sept. Ἀγά v. r. Ἀσά), a Hararite, father of Shammah, which latter was one of David's chief warriors (2 Samuel 23:11). B.C. ante 1046.

Agellius, or Agelli, Antonio

an Italian bishop, was born at Sorrento in 1532. An account of him will be found in the letters of Peter Morin (Paris, 1675). He was remarkable for his extensive knowledge of languages. He died at Acerno in 1608. His works are:

1. *A Commentary on the Psalms and Canticles* (Rome, 1606, fol.);

2. *A Commentary on the Book of Lamentations, taken from the Greek writers and translated* (Rome, 1589, 4to);

3. *A Commentary on the Book of Proverbs* (Verona, 1649, fol.);

4. *A Commentary on Habakkuk* (Antwerp, 1697, 8vo).

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

Agenda

(Lat. *things to be done),* among ecclesiastical writers of the ancient Church, denotes (1,) divine service in general; (2,) the mass in particular. We meet with *agenda matutina* and *vespertina* — morning and evening prayers; *agenda die* — the office of the day, whether feast or fast day; *agenda mortuorum* — the service of the dead. It is also applied to church-books, compiled by public authority, prescribing the order to be observed by the ministers and people in the ceremonies and devotions of the Church. In this sense *agenda* occurs for the first time in a work of Johannes de Janua, about 1287. The name was especially used to designate a book containing the formulae of prayer and ceremonies to be observed by priests

in their several ecclesiastical functions. It was generally adopted in the Lutheran Church of Germany, in which it is still in use, while in the Roman Church it has been, since the 16th century, supplanted by the term *ritual* (q.v.). For the history of the Lutheran Agendas, *SEE LITURGY*.

Aggae'us

(Ἀγγαῖος), the Graecized form (1 Esdras 6:1; 7:3; 2 Esdras 1:40) of the name of the prophet HAGGAI *SEE HAGGAI* (q.v.).

Agier, Pierre Jean

a French jurist, was born at Paris, December 28th, 1748, of a Jansenist family. When forty years old he commenced the study of Hebrew, and gave translations and comments on the prophets (principally on the four greater). In 1789 appeared his *Fues sur la reformation des lois civiles, suivies d'unplan et d'une classification de ces lois* (Paris, 2 vols. 8vo), followed by his *Psaumes nouvellement traduits en Francais sur l'Hebren,* etc. (Paris, 1809, 3 vols. 8vo); *Psalmi ad Hebraicam veritatem translati,* etc. (Paris, 1818, 1 vol. 16mo); *Vues sur le second avenement de Jesus-Christ* (Paris, 1818, 1 vol. 8vo); *Propheties concernant Jesus-Christ et l'Eglise, eparses dans les Livres saints* (Paris, 1819, 8vo); *Les Prophetes nouvellement traduits de l'Hebreu, avec des explic. et des notes critiques* (Paris, 1820-1822, 9 vols. 8vo); *Commentaire sur l'Apocalypse* (Paris, 1823, 2 vols. 8vo). In all these works the Jansenist doctrines are strongly upheld. It is said of him that Napoleon, on seeing him once, said, "Voil un magistrat!" He died at Paris September 22d, 1823. — Mahul, *Annuaire necrologique* (Paris, 1823).

Agion

or rather HAGION (ἅγιον or ἅγιον ἁγίων, *the holy or the most holy place). SEE TEMPLE*. A name anciently given to the inner portion of the church, which was appropriated to the clergy. *SEE ADYTUM*. It was so called because the most sacred services, especially the consecration of the Eucharist, were performed within it. This place had various names. *SEE BEMA*.

Agmon

SEE RUSH

Agnes

saint and martyr. The acts of her martyrdom which have come down to us as written by Ambrose are spurious, and nothing further is known of her history than what Prudentius relates in the 14th Hymn, περὶ στεφάνων, and Ambrose in lib. 1, *de Virginibus*, which amounts to this: Agnes, at the early age of twelve or thirteen, having made profession of the Christian faith at Rome, was put to the torment to induce her to retract, in vain, and the judge ordered her to be conveyed to a house of ill fame, hoping that fear for her chastity might force her to recant. But God preserved his servant in this trial; for, according to the tradition, the first man who cast his eyes upon her was struck with blindness, and fell nearly dead at her feet! Nevertheless the saintly story adds that she was immediately delivered over to the executioner and was beheaded, according to Ruinart, in 304, or, according to Bollandus, in the preceding century. Augustine, in his 273d *Sermon*, declares that he made that discourse on the anniversary of the passion of St. Agnes, St. Fructuosus, and St. Eulogius, viz., Jan. 21st, on which day her festival is celebrated by the Latin, Greek, and English Churches. Many churches contend for the honor of possessing her remains. — Butler, *Lives of Saints*, Jan. 21.

Agnoetae

(from ἀγνοέω, *to be ignorant of)*, a sect which appeared about A.D. 370, adopting the opinions of Theophronius of Cappadocia. They questioned the omniscience of God, alleging that He knew things past only by memory, and things future only by uncertain prescience. Ecclesiastical historians mention another sect, which in the sixth century followed Themistius, deacon of Alexandria. They maintained that Christ was ignorant of many things, and particularly of the day of judgment (see Colbe, *Agnoetismus*, Giess. 1654). Eulogius, patriarch of Alexandria. ascribes this opinion to certain solitaries in the neighborhood of Jerusalem, who cited, in vindication of their opinion, 41132Mark 13:32: “Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." — Baronius, A.D. 535; Mosheim, *Ch. Hist.* cent. 6, pt. 2, ch, 5, § 9; Walch, *Hist. der Ketzereien*, 8, 644. *SEE THEMISTIANS*.

Agnus Dei

(Lat. *Lamb of God).*

I. A hymn generally supposed to have been introduced into the Roman Mass service by Pope Sergius I in 688. It is more probable that before his time it had been sung by the clergy alone, and he only required the laity to join. The hymn is founded on (4012)John 1:29, begins with the words *Agnus Dei,* and is sung at the close of the mass. For a full account of the hymn and its varieties, see Pascal, *Liturg. Cathol.* p. 51.

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

III. It also signifies, like the Greek word *Poteriocalymma* (ποτηριο-κάλυμμα), a cloth embroidered with the figure of a lamb, with which, in the Greek Church, the cup at the Lord's Supper is covered.

See generally Fabricius, *Bibliog. Antiquar.* ed. Schaffhausen, p. 522; Pope Sixtus V, *Breve de more benedicendi et consecrandi ceream quae Agnus Dei vocatur,* in the *Giornale de' Letterati d'Italia, 17,* 435; Heine, *Dissertt. Sacrar.* (Amst. 1736), 1. 2, c. 12; Munter, *Sinnbilder d. ersten Christen,* 1, 80 sq.; Gerbert, *De canto et musica sacra,* 1, 454 sq.

Agobard

(AGOBERTUS, AGOBALDUS, or AGUEBAUDUS), archbishop of Lyons, was born in 779, but whether in France or Spain is uncertain. In 813 he was appointed coadjutor of Leidradus, the archbishop of Lyons, who was very far advanced in years; and in 816 the archbishop retired into the monastery of Soissons, having appointed Agobard his successor in the episcopal chair. Agobard was driven from his see by Louis-le-Debonnaire for having taken an active share in deposing him in the assembly of bishops, held at Compiegne in 833. When peace was restored between Louis and his sons, Lothaire and Pepin, Ago, bard recovered his see. He died at Saintonge, June 5th, 840. He was considered a man of much genius, and of no small learning in theological questions. He held liberal views with regard to inspiration. He wrote against the Adoptionists, against Ordeal by duel, and against various superstitions of the time. (See Hundeshagen, *De Agobardi vita et scriptis*, Giess. 1831.) His works have been preserved to us by a singular accident. Papyrius Massonus, happening to enter the shop of a bookbinder at Lyons, as the latter was on the point of tearing up a MS. which he held in his hands, asked permission to look at it first, which he did, and, soon perceiving its value, he rescued it from its impending destruction, and shortly after published it. The MS. itself is preserved in the Bibliotheque du Roi at Paris. His works were edited Paris, 1606, and again by Baluze (2 vols. 8vo, Paris, 1666), and by Masson (Paris, 1605). They may also be found in *Bib. Max. Patr.* tom. 14.

Agonistici

a branch of the Donatists who spread themselves through Africa to preach the opinions of Donatus, and committed many crimes under pretext of doing justice at fairs and such places. Desirous of becoming martyrs, they exposed themselves to the greatest dangers, and sometimes even killed themselves. They were forcibly suppressed under Emperor Constans, but existed till the inroad of the Vandals. *SEE DONATISTS*. Agonizants (Confraternity of the), a society of Roman Catholic penitents at Rome (and elsewhere, as at Lima in South America), whose chief duty is that of prayer for persons condemned to death by the law. On the eve of an execution they give notice of it to several nunneries, and on the day on which the criminal is to suffer they cause a great number of masses to be said for him. Another confraternity under the same name assist at death-beds generally.

Agony

(ἀγωνία), a word generally denoting *contest*, and especially the contests by wrestling, etc., in the public games; whence it is applied metaphorically to a severe *struggle* or *conflict* with pain and suffering (Robinson's *Lex. of the N.T.* s.v.). *Agony* is the actual struggle with present evil, and is thus distinguished from *anguish*, which arises from the reflection on evil that is past (Crabb's *Eng. Synonymes*, s.v.). In the New Testament the word is only used by Luke (<42244>22:44) to describe the fearful struggle which our Lord sustained in the garden of Gethsemane (q.v.). The circumstances of this mysterious transaction are recorded in <401636>Matthew 26:36-46; <411432>Mark 14:32-42; <422239>Luke 22:39-48; Hebrew 5:7, 8. Luke alone notices the agony, the bloody sweat, and the appearance of an angel from heaven strengthening him. Matthew and Mark alone record the change which appeared in his countenance and manner, the complaint which he uttered of the overpowering sorrows of his soul, and his repetition of the same prayer. *SEE BLOODY SWEAT*. All agree that he prayed for the removal of what he called "this cup," and are careful to note that he qualified this earnest petition by a preference of his Father's will to his own; the question is, what does he mean by "this cup?" Doddridge and others think that he means the instant agony, the trouble that he then actually endured. But Dr. Mayer (of York, Pa.) argues (in the *Am. Bibl. Repos.* April 1841, p. 294-317), from <431811>John 18:11, that the cup respecting which he prayed was one that was then before him, which he had not yet taken up to drink, and which he desired, if possible, that the Father should remove. It could, therefore, be no other than the death which the Father had appointed for him — the death of the cross — with all the attending circumstances which aggravated its horror; that scene of woe which began with his arrest in the garden, and was consummated by his death on Calvary. Jesus had long been familiar with this prospect, and had looked to it as the appointed termination of his ministry (<401621>Matthew 16:21; 17:9-12; 20:17, 19, 28; <411032>Mark 10:32-34; <431018>John 10:18; 12:32, 33). But when he looked forward to this destination, as the hour approached, a chill of horror sometimes came over him, and found expression in external signs of distress (<431227>John 12:27; comp. <421249>Luke 12:49, 50). But on no occasion did he exhibit any very striking evidence of perplexity or anguish. He was usually calm and collected; and if at any time he gave utterance to feelings of distress and horror, he still preserved his self-possession, and quickly checked the desire which nature put forth to be spared so dreadful a death.

It is, therefore, hardly to be supposed that the near approach of his sufferings, awful as they were, apart from every thing else, could alone have wrought so great a change in the mind of Jesus and in his whole demeanor, as soon as he had entered the garden. It is manifest that something more than the cross was now before him, and that he was now placed in a new and hitherto untried situation. Dr. Mayer says: "I have no hesitation in believing that he was here put upon the trial of his obedience. It was the purpose of God to subject the obedience of Jesus to a severe ordeal, in order that, like gold tried in the furnace, it might be an act of more perfect and illustrious virtue; and for this end he permitted him to be assailed by the fiercest temptation to disobey his will and to refuse the appointed cup. In pursuance of this purpose, the mind of Jesus was left to pass under a dark cloud, his views lost their clearness, the Father's will was shrouded in obscurity, the cross appeared in tenfold horror, and nature was left to indulge her feelings, and to put forth her reluctance." *SEE JESUS (CHRIST)*.

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

This, however, is not entirely satisfactory. Doubtless there was much of this obscuration of our Savior's mind, *SEE CRUCIFIXION*; but it would appear to have had reference to another point, and one connected with his condition and circumstances at the time, rather than with any future act or consequences. The apostle's inspired remark in Hebrew 5:7, has not been sufficiently attended to by interpreters, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto Him that was able to save him from death, and was heard in that [i.e.

as to what] he feared." We are here distinctly informed, respecting this agony of Christ, that he *was delivered* from the object of dread, whatever it was; but this was not true in any sense of his future passion, which he suffered, and could not consistently have expected to have avoided, in its full extent. The mission of the angels, also, shows that some relief was administered to him on the spot: "There appeared an angel unto him from heaven strengthening him" (<4243>Luke 22:43). The strength imparted appears to have been physical, thus, as the passage in Hebrew intimates, saving him from the *death* which would otherwise have instantly supervened from the force of his emotions. This death Jesus was anxious to avoid just *at that time;* his work was not yet done, and the "cup" of sacrificial atonement would have been premature. His heavenly Father, in answer to his prayer, removed it for the time from his lips, by miraculously sustaining his bodily powers, and his mind soon recovered its usual tone of equanimity. The emotions themselves under which he labored were evidently the same as those that oppressed him while hanging on the cross, and on other occasions in a less degree, namely, a peculiar sense of abandonment by God. This distress and perplexity cannot be attributed to a mere dread of death in however horrid a form, without degrading Christ's magnanimity below heathen fortitude, and contradicting his usually calm allusions to that event, as well as his collected endurance of the crucifixion tortures. Neither can they well be attributed (as above) to any uncertainty as to whether he had thus far fulfilled the will of God perfectly, and would be enabled in any future emergency to fulfill it as perfectly, without a gratuitous contradiction of all his former experience, and statements, and assigning him a degree of faith unworthy of his character. The position thus assigned him is incompatible with every thing hitherto in his history. Some other explanation must be sought. The state of mind indicated in his expiring cry upon the cross, "My God, my God, why hast THOU forsaken me ?" seems to betray the secret ingredient that gave the atoning cup its poignant bitterness. This appears to have been the consciousness of enduring *the frown of God* in the place of sinful man; without which sense of the divine displeasure, by a temporary withholding of his benign complacency, personally experienced by the Redeemer, although in others' behalf, the full penalty of transgression could not have been paid. *SEE ATONEMENT*. Jesus must suffer (in character) what the sinner would have suffered, and this with the concentrated intensity of a world's infinite guilt. The sacrifice of his human body could only have redeemed *man's body;* his soul's beclouded anguish alone could represent the sentence passed ,upon men's

souls. This view essentially agrees with that taken by Olshausen *(Comment.* in loc.).

See Posner, *De sudore Chr. sanguineo* (Jen. 1665); Bethem, *id.* (ib. 1697); Clota. *De doloribus animae J. C.* (Hamb. 1670); Hasseus, *De Jesu patiente in horto* (Brem. 1703); Hekel, *Iter Christi trans Cedron* (Cygn. 1676); Hoffman, *Jesu anxietas ante mortem* (Lips. 1830); Koepken, *De Servatore dolente* (Rost. 1723); Krackewitz, *De Sponsoris animi doloribus* (Rost. 1716); Lange, *De Christi angoribus* (Lips. 1666); Nitzsche, *De horto Gethsemane* (Viteb. 1750); Voetius, *De agonia Christi,* in his *Disputt. Theol.* 2, 164 sq.; Wolfflin, *Christus agonizans* (Tubing. 1668); Ziebich, *In hist. Servatoris* ἀγωνιζομένου (Viteb. 1744); Zorn, *Opusc.* 2, 530 sq., 300 sq.; Buddensieg, *Matth.* (in loc.) *enarratus et defensus* (Lips. 1818); Gurlitt, *Explicatio* (in loc.) *Matth.* (Magdeb. 1800); Schuster, in Eichhorn's *Bibl.* 9, 1012 sq.; Baumgarten, *De precatione Ch. pro avertendo calice* (Hal. 1785); Kraft, *De Ch. calicem deprecante* (Erlang. 1770); Neunhofer, *De precibus Chr. Gethsemaniticis* (Altenb. 1760); Quenstedt, *De deprecatione calicis Christi* (Viteb. 1675, and in Ikenii *Thes. dispp.* 2, 204 sq.); Scepseophilus, *Christus in Gethsemane precans* (Essl. 1743); Schmid, *De Chr. calicem passionis deprecante* (Lips. 1713); Nehring, *De precatione Chr. pro avertendo calice* (Hal. 1735); Cyprian, *De sudariis Christi* (Helmst. 1698, 1726, also in his *Pent. Diss.* 2); Gabler, *Ueber d. Engel der Jesum gestarkt haben soil* (in his *Theol. Journ.* 12, 109 sq.); Hilscher, *De angelo luctante cum Christo* (Lips. 1731); Huhn, *De apparitione angeli Chr. confortantis* (Lips. 1747); Pries, *Modus confortationis angelicam illustratus* (Rost. 1754); Rosa, *Chr. in horto Geths. afflictissimus* (Rudolphop. 1744); Carpzov, *Spicileg. ad verba* (in loc.) *Luc.* (Helmst. 1784); Bossuet, *Reflexions sur l'agonie de J. C.* (in his *Euvres, 1*4, 240); Moore, *The Nature and Causes of the Agony in the Garden* (Lond. 1757); Mayer, *De confortatione angelica agonizantis Jesu* (Viteb. 1674, 1735).

Agora, Agoraeus.

SEE MARKET.

Agrammatus

SEE UNLEARNED.

Agrarian Regulations.

SEE LAND.

Agreda, Maria De

abbess of the Franciscan convent of the Immaculate Conception of Agreda, in Aragon. She was born April 2d, 1602, of rich and pious parents. Her mother, influenced by some dream or supposed vision, conceived it to be her duty to found a convent of the Immaculate Conception; and, having induced her husband to consent to it, they began to build the new monastery on the site of their own house. Subsequently, the father assumed the Franciscan habit, as his two sons had done previously, and Maria, with her mother and younger sister, took the veil in the new monastery. She was elected superior, by dispensation, at twenty-five years of age. She believed herself commanded from heaven to write the life of the Virgin, but seems to have resisted the impression for ten years, for it was not till 1637 that she commenced it. When it was finished she burned it, by direction of her temporary confessor, but her ordinary confessor immediately directed her to write it again. She finished it in 1660. She died May 24, 1665. — As soon as the book appeared it was justly condemned by the censors in Spain, Portugal, Rome, and Germany, and by the Faculty of Theology at Paris (the Sorbonne), in 1696. The title of the book, which is written in Spanish, and is filled with the wildest extravagances and much that is immodest, is "The Mystical City of God" *(Mistica Ciudad de Dios,* Perpignan, 1690, 4 vols. Antwerp, 1692, 3 vols. and oft.; French translat. by Croizet, Marseilles, 1696, 3 vols.). Eusebius Amort, theologian of Cardinal Lercari, declares that the book was inserted in the Index at Rome in 1710, but that subsequently, during the pontificate of Benedict XIII, there appeared a decree permitting it to be read. Nevertheless, he asserts that he saw in the hands of Nicolas Ridolphus, then the secretary of the congregation of the Index, *another* and *later* decree, *annulling* the first, and declaring that it had been surreptitiously obtained. "At first," says Amort, "I wondered why this latter decree of Benedict XIII had not been published; but my surprise ceased when I found that they had already commenced the process of the beatification of the venerable Maria de Agreda!" See Amort, *De Revelationibus,* etc., Augsburg, 1744, and, on the other side, a long series of articles by Don Gueranger, Benedictine of Solesmes, in *Univers,* 1859.

Agricola, Francis

canon and curate of Rodinges, and afterward of Sittarden, in the duchy of Juliers, celebrated for his erudition. He died in 1621, leaving the following works:

1. *Libri quatuor Evangelicarum Demonstrationum* (Cologne, 1578);

2. *Loci praecipui S. Scrip. de Sacerdotii Institutione et Officio* (Lugd. 1597).

Agricola, Johannes

(called *Magister Islebius),* said to be the founder of the sect of Antinomians (q.v.); born April 20th, 1492, at Eisleben, in Upper Saxony. His real name was *Schnitter* or *Schneider,* which he Latinized, according to the custom of the time. He studied philosophy and theology at Wittenberg, where he was distinguished for his learning and virtue, and taught in the university for several years. At Eisleben he became distinguished as a preacher. In 1526 he was present at the diet of Spires, with the elector of Saxony and the count of Mansfeld; he also subscribed the confession of Augsburg, although he subsequently differed from it in many things. In 1538 he began to preach “against the Law," and, for a time, Antinomianism appeared likely to spread; but Luther opposed the new error with so much force that the sect was suppressed in its infancy; and Agricola, at least in form, renounced his heresy (see Nitzsche, *De Antinomisino Jo. Agricole,* Viteb. 1804). Having retired to Berlin, he became preacher to the elector of Brandenburg, in 1540. In 1537 he signed the Articles of Smalcald, excepting, however, the additional article on the primacy of the pope. Together with Julius Phlugius *(Pflug),* bishop of Nuremberg, and Michael Helden, titular bishop of Sidon, he composed the celebrated *Interim* of Charles V. He endeavored, in vain, to appease the Adiaphoristic controversy (q.v.), and died at Berlin, September 22d, 1566. His works are: 1. *Comment. in Evang. Lucae* (Nurem. 1525); *2. Comment. in Ep. Pauli ad Coloss.* (Wittenb. 1527); 3. *A Collection and Explication of three hundred German Proverbs* (Magdeburg, 1526. The best edition, Wittenberg, 1592, contains seven hundred and fifty proverbs); 4. *Comment. in Ep. Pauli ad Titum* (Haguenan. 1530); 5. *Refutation of Thomas Muncer's Explication of* 1906*Psalm* 19:6. *Antinomia, with its Refutation by Luther* (Wittenb. 1538); 7. *Antinomicoe Theses;* 8. *Historia Passionis et Mortis Christi* (Strasb. 1543); 9. *Formulae Pueriles* (Berlin,

1561); 10. *Epistola de Caitibus Doctrinae Eccl.* (Wittenb. 1613); 11. *The Lives of the Saints,* in German (Cologne, 1618). — Cordes, *Joh. Agricola's Schr. moglichst verzeichnet* (Alton. 1817); Mosheim, *Ch. Hist.* cent. 16, § 3, part 2, ch. 25; Hook, *Ecc. Biog.* vol. 1, s.v.; Bretschneider, in the *Theol. Stud.* 2, 741. *SEE ANTINOMIANISM*.

Agriculture

the art or profession of cultivating the soil. *SEE FARM*; *SEE TILLAGE*.

I. *History.* — The antiquity of agriculture is indicated in the brief history of Cain and Abel, when it tells us that the former was a "tiller of the ground," and brought some of the fruits of his labor as an offering to God (<01042>Genesis 4:2, 3), and that part of the ultimate curse upon him was, “When thou tillest the ground, it shall not henceforth yield to thee her strength" (<01042>Genesis 4:12). Of the actual state of agriculture before the Deluge we know nothing. *SEE ANTEDILUVIANS*. Whatever knowledge was possessed by the Old World was doubtless transmitted to the New by Noah and his sons; and that this knowledge was considerable is implied in the fact that one of the operations of Noah, when he “began to be a husbandman," was to plant a vineyard, and to make wine with the fruit (<01092>Genesis 9:2). There are few agricultural notices belonging to the patriarchal period, but they suffice to show that the land of Canaan was in a state of cultivation, and that the inhabitants possessed what were at a later date the principal products of the soil in the same country. It is reasonable, therefore, to conclude that the modes of operation were then similar to those which we afterward find among the Jews in the same country, and concerning which our information is more exact. *SEE ARABIA*.

Agriculture was little cared for by the patriarchs; more so, however, by Isaac and Jacob than by Abraham (<01262>Genesis 26:12; 37:7), in whose time probably, if we except the lower Jordan valley (<01310>Genesis 13:10), there was little regular culture in Canaan. Thus Gerar and Shechem seem to have been cities where pastoral wealth predominated. The herdmen strove with Isaac about his wells; about his crop there was no contention (<01014>Genesis 10:14; 34:28). In Joshua's time, as shown by the story of the "Eshcol" (<04323>Numbers 13:23-24), Canaan was found in a much more advanced agricultural state than when Jacob had left it (<05808>Deuteronomy 8:8), resulting probably from the severe experience of famines, and the example

of Egypt, to which its people were thus led. The pastoral life was the means of keeping the sacred race, while yet a family, distinct from mixture and locally unattached, especially while in Egypt. When, grown into a nation, they conquered their future seats, agriculture supplied a similar check on the foreign intercourse and speedy demoralization, especially as regards idolatry, which commerce would have caused. Thus agriculture became the basis of the Mosaic commonwealth (Michaelis, 37-41). It tended to check also the freebooting and nomad life, and made a numerous offspring profitable, as it was already honorable by natural sentiment and by law. Thus, too, it indirectly discouraged slavery, or, where it existed, made the slave somewhat like a son, though it made the son also somewhat of a slave. Taken in connection with the inalienable character of inheritances, it gave each man and each family a stake in the soil, and nurtured a hardy patriotism. "The land is Mine" (<3Leviticus 25:23) was a dictum which made agriculture likewise the basis of the theocratic relation. Thus every family felt its own life with intense keenness, and had its divine tenure which it was to guard from alienation. The prohibition of culture in the sabbatical year formed, under this aspect, a kind of rent reserved by the Divine Owner. Landmarks were deemed sacred (<5Deuteronomy 19:14), and the inalienability of the heritage was insured by its reversion to the owner in the year of jubilee; so that only so many years of occupancy could be sold (<3Leviticus 25:8-16, 23-35). The prophet Isaiah (<23Isaiah 5:8) denounces the contempt of such restrictions by wealthy grandees who sought to “add field to field," erasing families and depopulating districts. *SEE LAND*.

In giving to the Israelites possession of a country already under cultivation, it was the Divine intention that they should keep up that cultivation, and become themselves an agricultural people; and in doing this they doubtless adopted the practices of agriculture which they found already established in the country. This may have been the more necessary, as agriculture is a practical art; and those of the Hebrew who were acquainted with the practices of Egyptian husbandry had died in the wilderness; and even had they lived, the processes proper to a hot climate and alluvial soil, watered by river inundation, like that of Egypt, although the same in essential forms, could not have been altogether applicable to so different a country as Palestine. *SEE EGYPT*.

II. *Weather, etc.* — As the nature of the seasons lies at the root of all agricultural operations, it should be noticed that the variations of sunshine

and rain, which with us extend throughout the year, are in Palestine confined chiefly to the latter part of autumn and the winter. During all the rest of the year the sky is almost uninterruptedly cloudless, and rain very rarely falls. The autumnal rains usually commence at the latter end of October or beginning of November, not suddenly, but by degrees, which gives opportunity to the husbandman to sow his wheat and barley. The rains continue during November and December, but afterward they occur at longer intervals, and rain is rare after March, and almost never occurs as late as May. The cold of winter is not severe; and as the ground is never frozen, the labors of the husbandman are not entirely interrupted. Snow falls in different parts of the country, but never lies long on the ground. In the plains and valleys the heat of summer is oppressive, but not in the more elevated tracts. In these high grounds the nights are cool, often with heavy dew. The total absence of rain in summer soon destroys the verdure of the fields, and gives to the general landscape, even in the high country, an aspect of drought and barrenness. No green thing remains but the foliage of the scattered fruit-trees, and occasional vineyards and fields of millet. In autumn the whole land becomes dry and parched, the cisterns are nearly empty, and all nature, animate and inanimate, looks forward with longing for the return of the rainy season. In the hill-country the time of harvest is later than in the plains of the Jordan and of the seacoast. The barley harvest is about a fortnight earlier than that of wheat. In the plain of the Jordan the wheat harvest is early in May; in the plains of the coast and of Esdraelon, it is toward the latter end of that month, and in the hills not until June. The general vintage is in September, but the first grapes ripen in July; and from that time the towns are well supplied with this fruit. — Robinson, *Biblical Researches,* 2, 96-100. *See PALESTINE*.

The Jewish calendar (q.v.), as fixed by the three great festivals, turned on the seasons of green, ripe, and fully-gathered produce. Hence, if the season was backward, or, owing to the imperfections of a non-astronomical reckoning, seemed to be so, a month was intercalated. This rude system was fondly retained long after mental progress and foreign intercourse placed a correct calendar within their power; so that notice of a *Veadar*, i.e., second or intercalated Adar, on account of the lambs being not yet of a paschal size, and the barley not forward enough for the *Abib* (green sheaf), was sent to the Jews of Babylon and Egypt (Ugol. *de Re Rust.* verse 22) early in the season. *SEE TIME*. The year, ordinarily consisting of twelve

months, was divided into six agricultural periods, as follows (Mishna, *Tosaphta Taanith,* ch. 1):

(1.) SOWING TIME.

Tisri, latter half beginning about autumnal equinox. Early rain due.

Marchesvan..... Early rain due
Fasleu, former half ..... Early rain due

(2.) UNRIPE TIME

Kisleu, latter half.
Tebeth.
Sebat, former half.

(3.) COLD SEASON.

Sebat, latter half ..... Latter rain due
Adar ...., Latter rain due.
[Veadar]…… Latter rain due
Nisan, former half ..... Latter rain due

(4.) HARVEST TIME.

Nisan, latter half .....(Beginning about vernal equinox. Barley green. Passover.)

Ijar. ..... Wheat ripe..... Pentecost
Sivan, former half ..... Wheat ripe..... Pentecost.

(5.) SUMMER.

Sivan, latter half.
Tammuz.
Ab, former half.

(6.) SULTRY SEASON.

Ab, latter half.
I lul.
Tisri, former half. ..... Ingathering of fruits.

Thus the six months from mid Tisri to mid Nisan were mainly occupied with the process of cultivation, and the rest with the gathering of the fruits. Rain was commonly expected soon after the autumnal equinox, or mid Tisri; and if by the first of Kisleu none had fallen, a fast was proclaimed (Mishna, *Taanith,* ch. 1).

The common Scriptural expressions of the “early" and the "latter rain" (<05114>Deuteronomy 11:14; <24524>Jeremiah 5:24; <28603>Hosea 6:3; <38101>Zechariah 10:1; Jam. 5:7) are scarcely confirmed by modern experience; the season of rains being unbroken (Robinson, 1, 41, 429; 3, 96); though perhaps the fall is more strongly marked at the beginning and the end of it. The consternation caused by the failure of the former rain is depicted in <29010>Joel 1 and 2; and this prophet seems to promise that and the latter rain together "in the first month," i. c. Nisan (2, 23). *SEE RAIN*.

Its plenty of water from natural sources made Canaan a contrast to rainless Egypt (<05807>Deuteronomy 8:7; 11:8-12). Nor was the peculiar Egyptian method of horticulture alluded to in <05110>Deuteronomy 11:10 unknown, though less prevalent in Palestine. That peculiarity seems to have consisted in making in the fields square shallow beds, like our salt-pans, surrounded by a raised border of earth to keep in the water, which was then turned from one square to another by pushing aside the mud, to open one and close the next, with the foot. Robinson, however, describes a different process, to which he thinks this passage refers *(Res.* 1, 542; 2, 351; 3, 21), as still in use likewise in Palestine. There irrigation (including under the term all appliances for making the water available) was as essential as drainage in our region; and for this the large extent of rocky surface, easily excavated for cisterns and ducts, was most useful. Even the plain of Jericho is watered not by canals from the Jordan, since the river lies below the land, but by rills converging from the mountains. In these features of the country lay its expansive resources to meet the wants of a multiplying population. The lightness of agricultural labor in the plains set free an abundance of hands for the task of terracing and watering, and the result gave the highest stimulus to industry. *SEE IRRIGATION*.

III. *Soil, etc.* — The Israelites probably found in Canaan a fair proportion of woodland, which their necessities, owing to the discouragement of commerce, must have led them to reduce (<06718>Joshua 17:18). But even in early times timber seems to have been far less used for building material

than among Western nations; the Israelites were not skillful hewers, and imported both the timber and the workmen (1 Kings 5:6, 8). No store of wood-fuel seems to have been kept; ovens were heated with such things as dung and hay (Ezekiel 4:12, 15; Malachi 4:13); and, in any case of sacrifice on an emergency, some, as we should think, unusual source of supply is constantly mentioned for the wood (1 Samuel 6:14; 2 Samuel 24:22; 1 Kings 19:21; comp. Genesis 22:3, 6, 7). All this indicates a nonabundance of timber, and implies that nearly all the arable soil was under culture, or, at least, used for pasturage. *SEE FOREST*.

The geological characters of the soil in Palestine have never been satisfactorily stated; but the different epithets of description which travelers employ, enable us to know that it differs considerably, both in its appearance and character, in different parts of the land; but wherever soil of any kind exists, even to a very slight depth, it is found to be highly fertile. As parts of Palestine are hilly, and as hills have seldom much depth of soil, the mode of cultivating them in terraces was anciently, and is now much employed. A series of low stone walls, one above another, across the face of the hill, arrest the soil brought down by the rains, and afford a series of levels for the operations of the husbandman. This mode of cultivation is usual in Lebanon, and is not unfrequent in Palestine, where the remains of terraces across the hills, in various parts of the country, attest the extent to which it was anciently carried. This terrace cultivation has necessarily increased or declined with the population. If the people were so few that the valleys afforded sufficient food for them, the more difficult culture of the hills was neglected; but when the population was too large for the valleys to satisfy with bread, then the hills were laid under cultivation. *SEE VINEYARD*.

In such a climate as that of Palestine, water is the great fertilizing agent. The rains of autumn and winter, and the dews of spring, suffice for the ordinary objects of agriculture; but the ancient inhabitants were able, in some parts, to avert even the aridity which the summer droughts occasioned, and to keep up a garden-like verdure, by means of aqueducts communicating with the brooks and rivers (Psalm 1:3; 65:10; Proverbs 21:1; Isaiah 30:25; 32:2, 20; Hosea 12:11). Hence springs, fountains, and rivulets were as much esteemed by husbandmen as by shepherds (Joshua 15:19; Judges 1:15). The soil was also cleared of stones, and carefully cultivated; and its fertility was increased by the ashes to which the dry stubble and herbage were occasionally reduced by

being burned over the surface of the ground (<20248>Proverbs 24:31; <23723>Isaiah 7:23; 32:13). Dung and, in the neighborhood of Jerusalem, the blood of animals were also used to enrich the soil (<12937>2 Kings 9:37; <19830>Psalm 83:10; <23250>Isaiah 25:10; <24922>Jeremiah 9:22; <42434>Luke 14:34, 35). A rabbi limits the quantity to three heaps of ten half-cors, or about 380 gallons, to each *seah* (q.v.) of grain, and wishes the quantity in each heap, rather than their number, to be increased if the field be large (Mishna, *Shebiith*, 3, 2). Nor was the great usefulness of sheep to the soil unrecognised (*ib.* 4), though, owing to the general distinctness of the pastoral life, there was less scope for it. *SEE MANURE*.

That the soil might not be exhausted, it was ordered that every seventh year should be a sabbath of rest to the land: there was then to be no sowing or reaping, no pruning of vines or olives, no vintage or gathering of fruits; and whatever grew of itself was to be left to the poor, the stranger, and the beasts of the field (<03501>Leviticus 25:1-7; <05601>Deuteronomy 15:1-10). But such an observance required more faith than the Israelites were prepared to exercise. It was for a long time utterly neglected (<03634>Leviticus 26:34, 35; <14621>2 Chronicles 36:21), but after the captivity it was more observed. By this remarkable institution the Hebrew were also trained to habits of economy and foresight, and invited to exercise a large degree of trust in the bountiful providence of their Divine King. *SEE SABBATICAL YEAR*.

A change in the climate of Palestine, caused by increase of population and the clearance of trees, must have taken place before the period of the N.T. A further change, caused by the decrease of skilled agricultural labor, e.g. in irrigation and terrace-making, has since ensued. Not only this, but the great variety of elevation and local character in so small a compass of country necessitates a partial and guarded application of general remarks (Robinson, 1, 507, 553, 554; 3, 595; Stanley, *Palestine*, p. 118-126). Yet wherever industry is secure, the soil still asserts its old fertility. The Hauran (Peraea) is as fertile as Damascus, and its bread enjoys the highest reputation. The black and fat, but light soil about Gaza, is said to hold so much moisture as to be very fertile with little rain. Here, as in the neighborhood of Beyrut, is a vast olive-ground, and the very sand of the shore is said to be fertile if watered. *SEE WATER*.

IV. *Crops and Fields.* — Under the term ˆgD; *dagan'*, which we translate "grain" and "corn," the Hebrew comprehended almost every object *of field* culture. Syria, including Palestine, was regarded by the ancients as one of

the first countries for corn (Pliny, *Hist. Nat.* 18, 7). Wheat was abundant and excellent; and there is still one bearded sort, the ear of which is three times as heavy, and contains twice as many grains as our common English wheat (Irby and Mangles, p. 472). Barley was also much cultivated; not only for bread, but because it was the only kind of corn which was given to beasts; for oats and rye do not grow in warm climates. Hay was not in use; and therefore the barley was mixed with chopped straw to form the food of cattle (<01245>Genesis 24:25, 32; <07919>Judges 19:19, etc.). Other kinds of field culture were millet, spelt, various species of beans and peas, pepperwort, cummin, cucumbers, melons, flax, and perhaps cotton. Many other articles might be mentioned as being now cultivated in Palestine; but, as their names do not occur in Scripture, it is difficult to know whether they were grown there in ancient times or not. The cereal crops of constant mention are wheat and barley, and more rarely rye and millet (?). Of the two former, together with the vine, olive, and fig, the use of irrigation, the plough and the harrow, mention is found in the book of Job (<18340>Job 31:40; 15:33; 24:6; 29:9; 39:10). Two kinds of cummin (the black variety called "fitches," <23827>Isaiah 28:27), and such podded plants as beans and lentiles, may be named among the staple produce. To these, later writers add a great variety of garden plants, e.g. kidney-beans, peas, lettuce, endive, leek, garlic, onion, melon, cucumber, cabbage, etc. (Mishna, *Kilaim,* 1, 2). The produce which formed Jacob's present was of such kinds as would keep, and had kept during the famine (<01431>Genesis 43:11). The ancient Hebrew had little notion of green or root crops grown for fodder, nor was the long summer drought suitable for them. Barley supplied food both to man and beast, and the plant called in <26409>Ezekiel 4:9 "millet," ˆjDo *dochan'* (the *holcus dochna* of Linn. according to Gesenius, *Heb. Lex.* s.v.), was grazed while green, and its ripe grain made into bread. In the later period of more advanced irrigation the ˆT;lJTa *kiltan'*, "fenugreek" (Buxtorf, *Lex. Talm.* col. 2601), occurs (Mishna, *Maaseroth,* 1), also the tjiv; *shach'ath, a* clover, apparently, given cut (Mishna, *Peah,* 5, 5). Mowing (zGeg; *gez,* Am. 6, 1; <19706>Psalm 72:6) and haymaking were familiar processes, but the latter had no express word; ryxaj; *chatsir',* standing both for grass and hay, a token of a hot climate, where the grass may become hay as it stands. The yield of the land, besides fruit from trees, was technically distinguished as haWbT] *tebuah', produce,* including apparently all cereal plants, t/Ynafep;a *kitniyoth', pod-fruits* (nearly equivalent to the

Latin *legumen),* and aNyGaynE[rz, *zaruney' ginna', garden seeds* (Buxtorf, *ib.* col. 693), while the simple word *seeds (^ynEz[rz, zarunin')* was used also generically for all seed, including all else which was liable to tithe, for which purpose the distinction seems to have existed. (See Otho, *Lex. Rabb.* p. 17 sq.). *SEE BOTANY.*

Picture for Agriculture 1

The rotation of crops, familiar to the Egyptians (Wilkinson, 2, p. 4), can hardly have been unknown to the Hebrew. Sowing a field with divers seeds was forbidden (<05219>Deuteronomy 22:9), and minute directions are given by the rabbis for arranging a seeded surface with great variety, yet avoiding the juxtaposition of heterogenea. Some of these arrangements are shown in the annexed drawings (from Surenhusius's *Mischna,* 1, 120). Three furrows' interval was the prescribed margin *(Kilaim,* 2, 6). The blank spaces represent such margins, often tapering to save ground. In a vineyard wide spaces were often left between the vines, for whose roots a radius of four cubits was allowed, and the rest of the space cropped; so herb-gardens stood in the midst of vineyards *(Peah,* 5, 5). Similar arrangements were observed in the case of a field of grain with olives about and amidst it.

Picture for Agriculture 2

Anciently, as now, in Palestine and the East the arable lands were not divided into fields by fences, as in most countries. The ripening products therefore presented an expanse of culture unbroken, although perhaps variegated, in a large view, by the difference of the products grown. The boundaries of lands were therefore marked by stones as landmarks, which, even in patriarchal times, it was deemed a heinous wrong to remove (<18402>Job 24:2); and the law pronounced a curse upon those who, without authority, disturbed them (<05914>Deuteronomy 19:14; 27:17). The walls and hedges which are occasionally mentioned in Scripture belonged to orchards, gardens, and vineyards. *SEE GARDEN.* Fields and floors were not commonly enclosed; vineyards mostly were, with a tower and other buildings (<04224>Numbers 22:24; <19013>Psalm 80:13; <23505>Isaiah 5:5; <40233>Matthew 21:33; comp. <07061>Judges 6:11). Banks of mud from ditches were also used. *SEE WALL.*

With regard to occupancy, a tenant might pay a fixed moneyed rent (<22811>Song of Solomon 8:11) — in which case he was called rkEc, *soker^,*

a *mercenary,* and was compellable to keep the ground in good order — or a stipulated share of the fruits (2 Samuel 9:10; Matthew 21:34), often a half or a third; but local custom was the only rule; in this case he was called lBeqim; *mekabbel', lessee,* and was more protected, the owner sharing the loss of a short or spoiled crop; so, in case of locusts, blight, etc., the year's rent was to be abated; or he might receive such share as a salary — an inferior position —when the term which described him was rkeéj, *choker', manager on shares* (Buxtorf, *Lex. Talm.* col. 1955). It was forbidden to sow flax during a short occupancy (hence leases for terms of years would seem to have been common), lest the soil should be unduly exhausted (comp. Virgil, *Georg.* 1, 77). A passer-by might eat any quantity of corn or grapes, but not reap or carry off fruit (Deuteronomy 23:24, 25; Matthew 12:1).

The rights of the corner (q.v.) to be left, and of gleaning (q.v.), formed the poor man's claim on the soil for support. For his benefit, too, a sheaf forgotten in carrying to the floor was to be left; so, also, with regard to the vineyard and the olive-grove (Leviticus 19:9, 10; Deuteronomy 24:19). Besides, there seems a probability that every third year a second tithe, besides the priests', was paid for the poor (Deuteronomy 14:28; 26:12; Amos 4:4; Tobit 1:7; Joseph. *Ant.* 4, 8, 22). On this doubtful point of the poor man's tithe (ynæa; r ci[}mi, *maasar' ani'* see a learned note by Surenhusius, *ad Peah,* 8, 2. *SEE TITHE*. These rights, in case two poor men were partners in occupancy, might be conveyed by each to the other for half the field, and thus retained between them (Maimon. *ad Peah,* 5, 5). Sometimes a charitable owner declared his ground common, when its fruits, as those of the sabbatical year, went to the poor. For three years the fruit of newly-planted trees was deemed uncircumcised and forbidden; in the fourth it was holy, as first-fruits; in the fifth it might be ordinarily eaten (Mishna, *Orlah,* passim). *SEE POOR*.

Picture for Agriculture 3

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

receive them as guides on the present subject (see also Corse's *Assyria*, p. 560).

Picture for Agriculture 4

Picture for Agriculture 5

Picture for Agriculture 6

1. *Ploughing* has always been a light and superficial operation in the East. At first, the ground was opened with pointed sticks; then a kind of hoe was employed; and this, in many parts of the world, is still used as a substitute for the plough. But the plough was known in Egypt and Syria before the Hebrew became cultivators (<18114>Job 1:14). At first it was little more than a stout branch of a tree, from which projected another limb, shortened and pointed. This, being turned into the ground, made the furrow; while at the farther end of the larger branch was fastened a transverse yoke, to which the oxen were harnessed. Afterward a handle to guide the plough was added. The Syrian plough is, and doubtless was, light enough for a man to carry in his hand (Russell's *Nat. Hist. of Aleppo*, 1, 73). The plough, probably, was like the Egyptian, and the process of ploughing like that called *scarificatio* by the Romans ("Syria tenui suico arat," Pliny 18:47), one yoke of oxen mostly sufficing to draw it. Mountains and rough places were hoed (<23705>Isaiah 7:5; Maimon. *ad Mishn.* 6 2; Robinson, 3, 595, 602-3). The breaking up of new land was performed, as with the Romans, in "early spring" *(vere novo).* Such new ground and fallows, the use of which latter was familiar to the Jews (<24003>Jeremiah 4:3; <28102>Hosea 10:12), were cleared of stones and of thorns (<23702>Isaiah 5:2; *Gemara Hierosol* ad loc.) early in the year, sowing or gathering from "among thorns" being a proverb for slovenly husbandry (<18805>Job 5:5; <20430>Proverbs 24:30, 31; Robinson, 2, 127). Virgin land was ploughed a second time. The proper words are jtP; *patkach'*, to *open*, and ddic; *sadad'* to *level* (by cross ploughing, Varro, *De Re Rustica*, 1, 32); both are distinctively used in <23824>Isaiah 28:24. Land already tilled was ploughed before the rains, that the moisture might the better penetrate (Maimon. ap. Ugol. *De lie Rust.* 5, 11). Rain, however, or irrigation (<23220>Isaiah 32:20) prepared the soil for the sowing, as may be inferred from the prohibition to irrigate till the gleaning was over, lest the poor should suffer *(Peah,* 5:3); and such sowing often took place *without* previous ploughing, the seed, as in the parable of the sower, being scattered broadcast, and ploughed in *afterward*, the roots of the late crop

being so far decayed as to serve for manure (Fellows, *Asia Minor*, p. 72). Where the soil was heavier, the ploughing was best done dry ("dum sicca tellure licet," Virg. *Georg*. 1, 214); and there, though not generally, the hoeing *(sarritio,* rWD[*addur'*, dressing), and even the *liratio*, or ridging, of Roman husbandry, performed with *tabulae* affixed to the sides of the share, might be useful (see Smith's *Dict. of Class. Antiq.* s.v. Aratrum). But the more formal routine of heavy western soils must not be made the standard of such a naturally fine tilth as that of Palestine generally (comp. Columella, 2, 12). During the rains, if not too heavy, or between their two periods, would be the best time for these operations; thus 70 days before the passover was the time prescribed for sowing for the "wavesheaf," and, probably, therefore, for that of barley generally. The plough was drawn by oxen, which were sometimes urged by a scourge (<23D026>Isaiah 10:26; <34D102>Nahum 3:2), but oftener by a long staff, furnished at one end with a flat piece of metal for clearing the plough, and at the other with a spike for goading the oxen. This ox-goad (q.v.) might easily be used as a spear (<07D303>Judges 3:31; <09D1321>1 Samuel 13:21). Sometimes men followed the plough with hoes to break the clods (<23D2824>Isaiah 28:24); but in later times a kind of harrow was employed, which appears to have been then, as now, merely a thick block of wood, pressed down by a weight, or by a man sitting on it, and drawn over the ploughed field. *SEE PLOUGH*.

Picture for Agriculture 7

Picture for Agriculture 8

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

Occasionally, however, the sowing was by patches only in well-manured spots, a process called rMeen] *menammer'*, *variegating like a leopard*, from its spotted appearance, as represented in the accompanying drawing by Surenhusius (1, 45) to illustrate the Mishna.

3. *Ploughing in the Seed.* — The Egyptian paintings illustrate the Scriptures by showing that in those soils which needed no previous preparation by the hoe (for breaking the clods) the sower followed the plough, holding in the left hand a basket of seed, which he scattered with the right hand, while another person filled a fresh basket. We also see that the mode of sowing was what we call "broadcast," in which the seed is thrown loosely over the field (Matthew 13:3-8). In Egypt, when the levels were low, and the water had continued long upon the land, they often dispensed with the plough altogether; and probably, like the present inhabitants, broke up the ground with hoes, or simply dragged the moist mud with bushes after the seed had been thrown upon the surface. To this cultivation without ploughing Moses probably alludes (Deuteronomy 11:10), when he tells the Hebrew that the land to which they were going was *not* like the land of Egypt, where they "sowed their seed, and watered it with their foot, *as a garden of herbs."* It seems, however, that even in Syria, in sandy soils, they sow without ploughing, and then plough down the seed (Russell's *N. H. of Aleppo,* 1, 73, etc.). It does not appear that any instrument resembling our *harrow* was known; the word ddic; *sadad',* rendered *to harrow,* in Job 39:10, means literally *to break the clods,* and is so rendered in Isaiah 28:24; Hosea 10:11; and for this purpose the means used have been already indicated. The passage in Job, however, is important. It shows that this breaking of the clods was not always by the hand, but that some kind of instrument was drawn by an animal over the ploughed field, most probably the rough log which is still in use. *SEE HARROW*. The readiest way of brushing over the soil is by means of a bundle composed simply of thorn bushes. In highly-irrigated spots the seed was trampled in by cattle (Isaiah 32:20) as in Egypt by goats (Wilkinson, 1, p. 39, 2d ser.).

Picture for Agriculture 9

Picture for Agriculture 10

4. *Harvest.* — The custom of watching ripening crops and threshing-floors against theft or damage (Robinson, 1, 490; 2, 18, 83, 99) is probably ancient. Thus Boaz slept on the floor (Ruth 3:4, 7). Barley ripened a week or two before wheat; and, as fine harvest weather was certain (Proverbs 26:1; 1 Samuel 12:17; Amos 4:7), the crop chiefly varied with the quantity of timely rain. The period of harvest must always have differed according to elevation, aspect, etc. (Robinson, 1:430, 551).

The proportion of harvest gathered to seed sown was often vast, a hundred-fold is mentioned, but in such a way as to signify, that it was a limit rarely attained (<01262>Genesis 26:12; <40138>Matthew 13:8). Among the Israelites, as with all other people, the harvest was a season of joy, and such is more than once alluded to in Scripture (<19605>Psalm 126:5; <23913>Isaiah 9:13). *SEE HARVEST*.

Picture for Agriculture 11

Picture for Agriculture 12

5. *Reaping.* — In the most ancient times the corn was plucked up by the roots, which continued to be the practice with particular kinds of grain after the sickle was known. In Egypt, at this day, barley and “doorra" are pulled up by the roots. The choice between these modes of operation was probably determined, in Palestine, by the consideration pointed out by Russell *(N. H. of Aleppo,* 1, 74), who states that “wheat, as well as barley in general, does not grow half as high as in Britain; and is therefore, like other grain, not reaped with the sickle, but plucked up by the roots with the hand. In other parts of the country, where the corn grows ranker, the sickle is used." When the sickle was used, the wheat was either cropped off under the ear or cut close to the ground. In the former case, the straw was afterward plucked up for use; in the latter, the stubble was left and burned on the ground for manure. As the Egyptians needed not such manure, and were economical of straw, they generally followed the former method; while the Israelites, whose lands derived benefit from the burned stubble, used the latter, although the practice of cutting off the ears was also known to them (<18424>Job 24:24). Cropping the ears short, the Egyptians did not generally bind them into sheaves, but removed them in baskets. Sometimes, however, they bound them into *double* sheaves; and such as they plucked up were bound into single long sheaves. The Israelites appear generally to have made up their corn into sheaves (<01307>Genesis 37:7; <03230>Leviticus 23:10-15; <08107>Ruth 2:7, 15; <18240>Job 24:10; <24922>Jeremiah 9:22; Mich. 4:12), which were collected into a heap, or removed in a cart (<30213>Amos 2:13) to the threshing-floor. The carts were probably similar to those which are still employed for the same purpose. *SEE WAGON*. The sheaves were never made up into *shocks,* as with us, although the word occurs in our translation of <07515>Judges 15:5; <18526>Job 5:26; for the original term signifies neither a shock composed of a few sheaves standing temporarily in the field, nor a stack of many sheaves in the home yard, properly thatched, to

stand for a length of time; but a heap of sheaves laid loosely together, in order to be trodden out as quickly as possible, in the same way as is done in the East at the present day (Brown, *Antiq. of the Jews*, 2, 591). Such heaps were sometimes fancifully arranged in the form of helmets (t/[bWql] *lekubaoth')* or of turbans (t/smWkl] *lekumasoth')* [but see other explanations of these terms in Buxtorf, *Lex. Talm.* col. 1960, 1051], or of a cake (ar;r;jNl] *lecharara'),* as in the following illustration from Surenhusius *(Mischna,* ut sup.). *SEE SHEAF*.

Picture for Agriculture 13

Picture for Agriculture 14

With regard to sickles, there appear to have been two kinds, indicated by the different names vmeÞj , *chermesh',* and lGmi *maggal';* and as the former occurs only in the Pentateuch (<051609>Deuteronomy 16:9; 23:20), and the latter only in the Prophets (<242616>Jeremiah 2:16; <290117>Joel 1:17), it would seem that the one was the earlier and the other the later instrument. But as we observe two very different kinds of sickles in use among the Egyptians, not only at the same time, but in the same field, it may have been so with the Jews also. The figures of these Egyptian sickles probably mark the difference between them. One was very much like our common reaping-*hook,* while the other had more resemblance in its shape to a scythe, and some of the Egyptian examples appear to have been toothed. This last is probably the same as the Hebrew *maggal,* which is indeed rendered by *scythe* in the margin of <242016>Jeremiah 1:16. *SEE SICKLE*.

Picture for Agriculture 15

The reapers were the owners and their children, men-servants and women-servants, and day-laborers (<080204>Ruth 2:4, 6, 21, 23; <430435>John 4:36; <590504>James 5:4). Refreshments were provided for them, especially drink, of which the gleaners were allowed to partake (<080209>Ruth 2:9). So in the Egyptian harvest-scenes (as above depicted), we perceive a provision of water in skins, hung against trees or in jars upon stands, with the reapers drinking, and gleaners applying to share the draught. Among the Israelites, gleaning was one of the stated provisions for the poor; and for their benefit the corners of the field were left unreaped, and the reapers might not return for a forgotten sheaf. The gleaners, however, were to obtain in the first place express permission of the proprietor or his steward (<031909>Leviticus 19:9, 10;

(Deuteronomy 24:19; Ruth 2:2, 7). *SEE REAPING*; *SEE GLEANING*.

Picture for Agriculture 16

Picture for Agriculture 17

6. *Threshing.* — Formerly the sheaves were conveyed from the field to the threshing-floor in carts; but now they are borne, generally, on the backs of camels and asses. The threshing-floor is a level plot of ground, of a circular shape, generally about fifty feet in diameter, prepared for use by beating down the earth till a hard floor is formed (Judges 6:37). Such floors were probably permanent, and became well-known spots (Genesis 1:10, 11; 2 Samuel 24:16, 18). Sometimes several of these floors are contiguous to each other. The sheaves are spread out upon them; and the grain is trodden out by oxen, cows, and young cattle, arranged usually five abreast, and driven in a circle, or rather in all directions, over the floor. This was the common mode in the Bible times; and Moses forbade that the oxen thus employed should be muzzled to prevent them from tasting the corn (Deuteronomy 25:4; Isaiah 28:28). *SEE MUZZLE*.

Flails, or sticks, were only used in threshing small quantities, or for the lighter kinds of grain (Ruth 2:17; Isaiah 28:27). There were, however, some kinds of threshing instruments, such as are still used in Egypt and Palestine. One of them is composed of two thick planks, fastened together side by side, and bent upward in front. Sharp fragments of stone are fixed into holes bored in the bottom. This machine is drawn over the corn by oxen — a man or boy sometimes sitting on it to increase the weight. It not only separates the grain, but cuts the straw and makes it fit for fodder (2 Kings 13:7). This is, most probably, the /Wrj; *charuts',* or "corn-drag," which is mentioned in Scripture (Isaiah 28:27; 41:15; Amos 1:3; rendered "threshing instrument"), and would seem to have been sometimes furnished with iron points instead of stones. The Bible also notices a machine called a grf/m, *morag'* (2 Samuel 24:22; 1 Chronicles 21:23; Isaiah 41:15), which is unquestionably the same which bears in Arabic the name of *noreg* (Wilkinson, 2, 190). It appears to have been similar to the Roman *tribulum* and the *plostellum Punicum* (Varr. *de R. R.* 1, 52). This machine is not now often seen in Palestine; but is more used in some parts of Syria, and is common in Egypt. It is a sort of frame of wood, in which are inserted three wooden rollers armed with iron

teeth, etc. It bears a sort of seat or chair, in which the driver sits to give the benefit of his weight. It is generally drawn over the corn by two oxen, and separates the grain, and breaks up the straw even more effectually than the drag. In all these processes, the corn is occasionally turned by a fork, and, when sufficiently threshed, is thrown up by the same fork against the wind to separate the grain, which is then gathered up and winnowed. Barley was sometimes soaked and then parched before treading out, which got rid of the pellicle of the grain. (See further the *Antiquitates Trituroe*, Ugolini, 29.) *SEE THRESHING*.

Picture for Agriculture 18

Picture for Agriculture 19

7. *Winnowing* was generally accomplished by repeating the process of tossing up the grain against the wind with a fork (<24041>Jeremiah 4:11, 12), by which the broken straw and chaff were dispersed, while the grain fell to the ground. After this it underwent a still further purification, by being tossed up with wooden scoops or short-handed shovels, such as we see in Egyptian paintings (<23024>Isaiah 30:24). *SEE WINNOWING*.

The "shovel" and "fan" (respectively t j ir i, *rach'ath*, and h r z] m a, *mizreh'*, <23024>Isaiah 30:24, but their precise difference is very doubtful) indicate a conspicuous part of ancient husbandry (<19505>Psalm 35:5; <18218>Job 21:18; <23713>Isaiah 17:13), and important, owing to the slovenly threshing. Evening was the favorite time (<08002>Ruth 3:2), when there was mostly a breeze. The *mizreh (scatterer,* prob. = πτύον, <40312>Matthew 3:12; Homer *Iliad,* 18, 588) was perhaps a broad shovel which threw the grain up against the wind; while the *rachath (blower)* may have been a fork (still used in Palestine for the same purpose) or a broad basket, in which it was tossed. The heap of produce customarily rendered in rent was sometimes so large as to cover the *rachath* (Mishna, *Baba Metsiath*, 9, 2); this favors the latter view; again, the πτύον was a corn-measure in Cyprus (see Liddell and Scott, *Lex.* s.v. πτύον). The last process was the shaking in a sieve, h r b K] *kebarah' (cribrum),* to separate dirt and refuse (<30909>Amos 9:9). *SEE FAN*; *SEE SHOVEL*; *SEE SIEVE*.

VI. For the literature of the subject, *SEE HUSBANDRY*.

Agrip'pa

Picture for Agrip'pa 1

(Ἀγρίππας, a frequent Roman name, signif. unknown [see Smith's *Dict. of Class. Biog.* s.v.]), the name of two of the members of the Herodian family (q.v.).

1. Grandson of Herod the Great, and son of Aristobulus and Berenice (Josephus, *Ant.* 17, 1, 2; *War,* 1, 28, 1). After various fortunes in Rome and Judaea (Josephus, *Ant.* 18, 6; *War,* 2, 9, 5), he received from Caligula, soon after his accession, the original territories of Philip (Batanaea, Trachonitis, and Auranitis) and the tetrarchy of Lysanias, with the title of *king* (Josephus, *Ant.* 18, 6, 10.; *Wars,* 2, 9, 6; Philo, *Opp.* 2, 520). Returning to Palestine in the second year of Caligula (Josephus, *Ant.* 18, 6, 11), A.D. 38, he was soon afterward invested likewise with the tetrarchy of the banished Antipas (Galilee and Peraea), and finally by Claudius (to whom he had rendered important services at Rome during the changes of succession, Josephus, *Ant.* 19, 4; *Wars,* 2, 11) also with Samaria and Judea (Josephus, *Ant.* 19, 5, 1; 19, 6, 1; *War,* 2, 11, 5 [see Dahl, *Exc.* in his *Chrestom. Philon.* p. 377 sq.]; comp. Dio Cass. 60, 8), so that he became monarch of all Palestine, and enjoyed great celebrity (Josephus, *Ant.* 19, 8, 2). He sought to conciliate the Jews (Josephus, *Ant.* 19, 7, 3) not only by public munificence, but also by persecuting bigotry, as instanced by his murder of James and imprisonment of Peter (<44120>Acts 12:1 sq.). His death at Caesarea (Josephus, *War,* 2, 12, 6), in a terrible agony caused by worms (σκώληκες, <44123>Acts 12:23; not vermin, *see WORM,*) is related by Josephus *(Ant.* 19, 8, 2) in almost the same terms. (See Ernesti, *De morte Herodis Agrippae,* Lips. 1745; Ranisch, *De Lucce et Josephi in morte Agr. consensu,* Lips. 1745; Guericke, *Beitr. z. N.T. Einleit.* p. 189 sq.; comp. Eusebius, *His'. E'ccl.* 2, 10; and see Heinecken, *Excurs. in Euseb.* 3, 356 sq.) *SEE HEROD.*

2. The Agrippa before whom Paul was brought (<44253>Acts 25:13, 26) was the son of the foregoing, who died when he was only seventeen years old (Josephus, *Ant.* 19, 9, 1), and hence he did not succeed to his father's dominions (Joseph. *Ant.* 19, 9, 2); but he was allowed by Claudius (A.D. 48) to enjoy the principality of Chalcis, which his uncle Herod had held (Josephus, *Ant.* 20, 5, 2; *War,* 2, 12, 1), together with the superintendence of the Temple at Jerusalem, and the privilege of nominating the high-priest

(Josephus, *Ant.* 20, 1, 3), and four years afterward he was instated into the sovereignty of the former tetrarchy of Philip and Lysanias, with the title of *king* (Josephus, *Ant.* 20, 7, 1; *War*, 2, 12, 8) — an appellation that is applied to him likewise in the Mishna *(Sotah*, 7, 8). Still later Nero added Tiberias, Tarichesa, Julias, and fourteen neighboring villages to his jurisdiction (Josephus, *Ant.* 20, 8, 4). Agrippa contributed much to the adornment of Jerusalem and other cities (Josephus, *Ant.* 20, 8, 11; 9, 4); but yet he was held in no special esteem by the Jews, on account of his arbitrary appointment and deposition of the high-priests, and other mistakes in his administration (Josephus, *War*, 3, 17, 1). When the last war with the Romans broke out, he firmly joined their cause. He died at the age of nearly seventy years, in the fifty-first year of his reign (Phot. *Bibl.* 33). *SEE HEROD*.

Picture for Agrip'pa 2

3. A son of Felix by Drusilla, who perished in an eruption of Vesuvius (Josephus, *Ant.* 20, 7, 2).

Agrippa, Marcus Vipsanius

born at Rome of an obscure family B.C. 63, and educated in company with Octavianus, afterward Augustus, by whom he was appointed to various responsible positions, which he filled with honor (Smith's *Dict. of Class. Ant.* 8. v.). At the close of B.C. 17 he visited Jerusalem, at the invitation of Herod the Great, and conferred many privileges upon the Jews of Palestine (Josephus, *Ant.* 16, 2) as well as in Ionia *(Ant.* 12, 3, 2, 1-4) and other provinces *(Ant.* 16, 6, 4-7). He died, B.C. 12, in his 51st year, greatly lamented by his imperial patron. (Dio Cass. lib. 45-54; Liv. *Epit.* 117-137; Appian, *Bell. Civ.* lib. 5; Suet. *Octav.;* Trandsen, *Hist. Untersuchung ub. M. Vip. Agrippa*, Altona, 1836.) *SEE AUGUSTUS*.

Agrippa, Fonteius

probably the son of a Roman of the same name (Tacitus, *Ann.* 2, 30, 86), was proconsul of Asia Proconsularis in A.D. 67, and was recalled by Vespasian, who placed him over Moesia, A.D. 70 (Tacit. *Hist.* 3, 46). He was shortly afterward killed in battle with the Sarmatians (Josephus, *War*, 7, 4, 3).

Agrippa, Heinrich Cornelius

was born at Cologne Sept. 14, 1486. He first followed the profession of arms, and served in the armies of Italy seven years with credit. Subsequently he took the degrees of doctor in law and medicine, and in 1509 had the chair of Professor of Sacred Literature at Dole, in Franche-Corte. After passing over into England on some secret mission, he took up his abode at Cologne, where he delivered some theological lectures called *Quodlibetales.* His active mind was early turned to the so-called secret arts, and he belonged to a society for the promotion of them. In 1509-10 he wrote his treatise *De Occulta Philosophia*, which was kept in MS. until 1531. But now he appears to have returned to his first profession of arms, and served again with the Emperor Maximilian I, until he was called to the Council of Pisa, in 1511, by the cardinal of St. Croix. In 1515 he taught theology at Turin and Pavia, where he explained *Mercurius Trismegistus.* After his wife's death in 1519 he wandered about for the following twelve years from place to place, and eventually, in 1535, returned to France, where he was imprisoned for having written against Louisa of Savoy, the mother of Francis I. As soon as he was set at liberty he proceeded to Grenoble, where he died in the same year, 1535. It has been said that he became a Calvinist or Lutheran, but without foundation. Many authors accuse him of dealing in magic; and Paul Jovius, Delrio, and others speak harshly of him. He was styled the Trismegistus of his time, because he was learned in theology, medicine, and law.

Agrippa was a man of quick intellect and of varied knowledge: in many respects he was far in advance of his age. His *Occulta Philosophia* is a system of visionary philosophy, in which magic, the complement of philosophy, as he terms it, and the key of all the secrets of nature, is represented under the three forms of natural, celestial, and religious or ceremonial, agreeably to the threefold division of the corporeal, celestial, and intellectual worlds. He there enumerates, with a superficial show of scientific classification, the hidden powers which the Creator has assigned to the different objects of the creation, through the agency of the Spirit of the World. It was natural that Agrippa should become a partisan of Raymond Lull (q.v.), and he accordingly wrote a commentary on his *Ars Magna.* Nevertheless his caprice sometimes inclined him to opinions directly the reverse; and in such a mood he composed his cynical treatise, as he terms it, *De Incertitudine et Vanitate Scientiarum.* This work, which had great reputation in its day, occasionally presents us admirable remarks

on the imperfections and defects of scientific pursuits. It contains also severe rebukes of the superstitions of Romish worship. He insisted on the Bible as the only rule of faith, and taught the necessity of a moral change through the Holy Spirit. Still he remained a Romanist to the end. Agrippa and his follower, *John Weir,* were of service to philosophy by opposing the belief in witchcraft. A full account of Agrippa is given in Meiners' *Lives of Eminent Men,* vol. 1. His writings are collected in *Opera H. C. Agrippae* (Lugd. 1560, 2 vols. 8vo); and a translation of the treatise *De Incertitudine,* etc., under the title *The Vanity of Arts and Sciences,* appeared in London (1684, 8vo). See also Morley, *Life of C. Agrippa* (Lond. 2 vols. 1856); Tennemann, *Hist. Philippians* § 289; Ritter, *Geschichte d. Phil.* 9.

Agrippias

SEE ANTHEDON.

Agrippinus

a bishop of Carthage in the 3d century. He maintained, in opposition to Bishop Stephen of Rome, that apostates had to be baptized anew. His adherents were called AGRIPPINIANS *SEE AGRIPPINIANS* .

Ague

a disease of the fever kind, in which a cold shivering fit is succeeded by a hot one; in the Hebrew t j Dqi *kaddach'ath,* a *kindling,* a burning or inflammatory fever (<03066>Leviticus 26:16; <05082>Deuteronomy 28:22). *SEE DISEASE*.

Aguirre, Josg Saenz D'

a Spanish prelate, was born at Logrono, March 24, 1630, assumed the habit of the order of St. Benedict, and in 1668 took the degree of doctor at Salamanca, where he was chosen professor. He was afterward inquisitor, and in 1686 Innocent XI gave him the cardinal's hat as a return for the book which he had written against Gallicanism (q.v.). He was a man of acquirements, but strongly biased in favor of ultramontane views. He died at Rome August 19th, 1699. In 1671 he published three folios on philosophy, and in 1675 a work on Aristotle's Morals. His *Treatise on the Virtues and Vices* appeared in 1677; in this work he followed the principles of probability, which he abandoned in 1679. During the following two

years he put forth at Salamanca his *Theologia St. Anselmi,* which he afterward printed at Rome, in three vols. fol. In 1683 he published his *Defence of the Chair of St. Peter against the Declaration of the Gallican Clergy;* but another work, entitled *De Libertatibus Eccl. Gallicanoe,* is incorrectly attributed to him, having been written by M. Charlas, a priest of the diocese of Pamiers, who composed it at Rome. He is, however, perhaps best known by his *Collection of the Councils of Spain* (Rome, 1693-4), and in which he inserted many original dissertations, some of which are attempts to defend the false decretals attributed to the early popes.

A'gur

(Hebrew *Agurs,* rWg2Pa; *gathered),* the author of the sayings contained in <2PRO>Proverbs 30, which the inscription describes as composed of the precepts delivered by "Agur, the son of Jakeh," to his friends “Ithiel and Ucal." Some writers have regarded the name as an appellative, but differ as to its signification (Gesenius, *Thes. Hebr.* p. 22). The Vulg. has "Verba Congregantis filii Vomentis." Most of the rabbins and fathers think that Solomon himself is designated under this name, which they render *collector,* i.e. holder of a congregation (comp. <21120>Ecclesiastes 12:19); and if the word is to be understood as an appellative, it may be as well to look for its meaning in the Syriac, where, according to Bar Bahlui (in Castell. *Lex.), agur* means *qui sapientioe studiis se applicat,* a sense that aptly designates Solomon. Most copies of the Sept. omit the chapter ascribed to Agur, as well as the first nine verses of the following chapter; but insert verses 1-14 of this chap. between verses 23 and 24 of chap. 24. That version renders the present verse thus: Τοὺς δὲ ἐμοὺς λόγους, υἱέ, φοβήθητι, καὶ δεξάμενος αὐτοὺς μετανόει. Τάδε λέγει ὁ ἀνὴρ τοῖς πιστεύουσιν Θεῷ, καὶ παύομαι. *Son, fear my words, and receive them with penitence. These things says the man to those that believe God, and I cease.* Winer *(Realwort.* s.v.) argues that by Agur must be designated some otherwise unknown Israelite, since he is designated as the *son of Jakeh* (hqyqA^Bæa rarer form for A^B), and not Solomon, who, even in Ecclesiastes (<21001>1:1), is styled by his proper patronymic, "the son of David" (see Bertholdt, *Einl.* 5, 2193). *SEE JAKEH*. This argument, however, especially the latter part of it, is not of much force, since Solomon is elsewhere designated in Proverbs by a symbolical name, in connection with his parentage (<2PRO>31:1). *SEE LEMUEL*. Prof. Stuart

(Comment. in loc.) understands by Agur the son of a queen of Massa, a place which he locates near the head of the eastern fork of the Red Sea, and supposes to have been peopled by a Jewish colony. *SEE MASSA*.

Agur

SEE SWALLOW.

Agynians or Agyniani

(from ἀ negative, and γύνη, *a woman),* a sect belonging to the seventh century, and chiefly distinguished by their condemnation of marriage, and of the use of certain meats.

Ah-

(Hebrew *Ach-*, Ahai, or ACHI, Ayjæ, *brother of)* occurs as the former part of many Hebrew proper names, with a signification of relationship or property, similar to that contained in AB- (q.v.) or ABI-, *father* (Gesenius, *Thes. Heb.* p. 64), e.g. the names following; and likewise applied to females, e.g. AHINOAM *SEE AHINOAM* , comp. ABINOAM *SEE ABINOAM* ; indeed in some cases they are nearly interchangeable, e.g. ABIMELECH *SEE ABIMELECH* , AHIMELECH *SEE AHIMELECH* .

A'hab

(Hebrew *Achab',* baj;a, *father's brother;* Sept. Ἀχαάβ, Josephus ῎Αχαβος), the name of two men.

1. The son of Omri, and the eighth king of Israel, who reigned twenty-one years (current, B.C. 915-895, the preceding year apparently as viceroy in his father's old capital Tirzah), the weakest of all the Israelitish monarchs, although not without occasional good feelings and dispositions (Kitto's *Daily Bible Illustr.* in loc.). Many of the evils of his reign may be ascribed to the close connection which he formed with the Phoenicians (Ewald, *Isr. Gesch.* 3, 169 sq.). There had long been a beneficial commercial intercourse between that people and the Jews, and the relations arising thence were very close in the times of David and Solomon. This connection appears to have been continued by the nearer kingdom of Israel, but to have been nearly, if not quite, abandoned by that of Judah. The wife of Ahab was Jezebel (q.v.), the daughter of Ethbaal or Ithobaal, king of Tyre, who had been priest of Astarte, but had usurped the throne of his brother

Phalles (compare Josephus, *Ant.* 8, 13, 2, with *Apion.* 1, 18). She was a woman of a decided and energetic character, and soon acquired such influence over her husband that he sanctioned the introduction, and eventually established the worship of the Phoenician idols, and especially of the sun-god Baal. Hitherto the golden calves in Dan and Bethel had been the only objects of idolatrous worship in Israel, and they were intended as symbols of Jehovah. But now the king built a temple at Samaria, and erected an image and consecrated a grove to Baal. A multitude of the priests and prophets of Baal were maintained. Idolatry became the predominant religion; and Jehovah, with the golden calves as symbolical representations of him, were viewed with no more reverence than Baal and his image. But a man suited to this emergency was raised up in the person of Elijah, who boldly opposed the regal authority, and succeeded in retaining many of his countrymen in the worship of the true God. *SEE ELIJAH*.

The history of King Ahab is given in detail in the sacred narrative, <1162>1 Kings 16:22 (see Obbarius, *Gesch. d. Hauses Ahab,* Nordh. 1754). One of his chief tastes was for splendid architecture, which he showed by building an ivory house and several cities, and also by ordering the restoration and fortification of Jericho, which seems to have belonged to Israel, and not to Judah, as it is said to have been rebuilt in the days of *Ahab* rather than in those of the con. temporary king of Judah, Jehoshaphat (<1163>1 Kings 16:34). But the place in which he chiefly indulged this passion was the beautiful city of Jezreel (now *Zerin),* in the plain of Esdraelon, which he adorned with a palace and park for his own residence, though Samaria remained the capital of his kingdom. Desiring to add to his pleasure-grounds there the vineyard of his neighbor Naboth, he proposed to buy it or give land in exchange for it; and when this was refused by Naboth, in accordance with the Mosaic law, on the ground that the vineyard was “the inheritance of his fathers" (<0325>Leviticus 25:23),. a false accusation of blasphemy was brought against him, and not only was he himself stoned to death, but his sons also, as we learn from <1226>2 Kings 9:26. Elijah, already the great vindicator of religion, now appeared as the asserter of morality, and declared that the entire extirpation of Ahab's house was the penalty appointed for his long course of wickedness, now crowned by this atrocious crime. The execution, however, of this sentence was delayed in consequence of Ahab's deep repentance. (See Niemeyer, *Charakt.* v. 101). *SEE NABOTH*.

We read of three campaigns which Ahab undertook against Benhadad II, king of Damascus, two defensive and one offensive. *SEE BENHADAD*. In the first, Benhadad laid siege to Samaria, and Ahab, encouraged by the patriotic counsels of God's prophets, who, next to the true religion, valued most deeply the independence of his chosen people, made a sudden attack on him while, in the plenitude of arrogant confidence, he was banqueting in his tent with his 32 vassal kings. The Syrians were totally routed, and fled to Damascus. Next year Benhadad, believing that his failure was owing to some peculiar power which the God of Israel exercised over the hills, invaded Israel by way of Aphek, on the east of Jordan. Yet Ahab's victory was so complete that Benhadad himself fell into his hands, but was released (contrary to the will of God as announced by a prophet) on condition of restoring all the cities of Israel which he held, and making “streets" for Ahab in Damascus; that is, admitting into his capital permanent Hebrew commissioners, in an independent position, with special dwellings for themselves and their retinues, to watch over the commercial and political interests of Ahab and his subjects. This was apparently in retaliation for a similar privilege exacted by Benhadad's predecessor from Omri in respect to Samaria. After this great success Ahab enjoyed peace for three years, and it is difficult to account exactly for the third outbreak of hostilities, which in Kings is briefly attributed to an attack made by Ahab on Ramoth in Gilead on the east of Jordan, in conjunction with Jehoshaphat, king of Judah, which town he claimed as belonging to Israel. But if Ramoth was one of the cities which Benhadad agreed to restore, why did Ahab wait for three years to enforce the fulfillment of the treaty? From this difficulty and the extreme bitterness shown by Benhadad against Ahab personally (<1123I>1 Kings 22:31), it seems probable that this was not the case (or at all events that the Syrians did not so understand the treaty), but that Ahab, now strengthened by Jehoshaphat, who must have felt keenly the paramount importance of crippling the power of Syria, originated the war by assaulting Ramoth without any immediate provocation. In any case, God's blessing did not rest on the expedition, and Ahab was told by the prophet Micaiah that it would fail, and that the prophets who advised it were hurrying him to his ruin. For giving this warning Micaiah was imprisoned; but Ahab was so far roused by it as to take the precaution of disguising himself, so as not to offer a conspicuous mark to the archers of Benhadad. But he was slain by a “certain man who drew a bow at a venture;" and, though stayed up in his chariot for a time, yet he died toward evening, and his army dispersed. When he was brought to be buried in Samaria, the dogs

licked up his blood as a servant was washing his chariot; a partial fulfillment of Elijah's prediction (1 Kings 21:19), which was more literally accomplished in the case of his son (2 Kings 9:26). Josephus, however, substitutes Jezreel for Samaria in the former passage *(Ant.* 8, 15, 6). *SEE ISRAEL, KINGDOM OF*.

2. A false prophet who deceived the Israelites at Babylon, and was threatened by Jeremiah, who foretold that he should be put to death by the king of Babylon in the presence of those whom he had beguiled; and that in following times it should become a common malediction to say, “The Lord make thee like Ahab and Zedekiah, whom the king of Babylon roasted in the fire" (Jeremiah 29:21, 22), B.C. 594. The rabbins, followed by several expositors, believe that this Ahab and his associate Zedekiah were the two elders that conspired against the chastity and life of Susanna, as related in the Apocrypha; but their punishment appears to have been by stoning (Penz, *De supplicio Achabi,* etc. Lpz. 1736). *SEE SUSANNA*.

Ahad

SEE ACHAD.

Ahalim and Ahaloth

SEE ALOE.

Ahar'ah

(Hebrew *Achrach',* יַחְרַא, perh. *after* the *brother;* Sept. Ἀαρά*),* the third son of Benjamin (1 Chronicles 8:1), elsewhere called EHI *SEE EHI* (Genesis 46:21), AHIRAM (Numbers 26:38), and AHER *SEE AHER* (1 Chronicles 7:12). SEE AHIRAM*SEE SEE AHIRAM* .

Ahar'hel

(Hebrew *Acharchel',* אֲחַרְחֵל, appar. born *behind* the *breastwork;* Sept. ἀδελφὸς Ῥηχάβ, a son of Harum, whose families are named as among the lineage of Coz, a descendant of Judah (1 Chronicles 4:8). B.C. post 1612. *SEE HARUM*.

Ahas'ai

(Hebrew *Achzay'*, yzij]ai prob. a prolonged form of *Ahaz;* Sept. omits, Vulg. *Ahazi),* a grandson of Immer and grandfather of Amashai (<16113>Nehemiah 11:13). Gesenius thinks him the same with JAHZERAH *SEE JAHZERAH* (q.v.), who is made the great-grandson of Immer in <130912>1 Chronicles 9:12.

Ahas'ba'

(Hebrew *Achasbay'*, yBsj]a} prob. *blooming;* Sept. Ἀχασβαΐ v. r. Ἀσβίτης), a Maachathite, father of one of David's warriors, Eliphalet (<102334>2 Samuel 23:34); apparently called UR (q.v.) in the parallel passage (<131135>1 Chronicles 11:35).

Ahasue'rus

(Hebrew *Achashverosh'*, v/rywrj]a} prob. the Hebrew form of *Xerxes;* Tobit 14:15, Ἀσύηρος), the name, or rather the *title,* of three or four Median and Persian monarchs in the Bible. *SEE MEDIA*; *SEE PERSIA*. The true native orthography of the name Xerxes, long a subject of dispute (Simonis *Lex. V. T.* p. 580; Jahn, *Einleit. ins A. T.* p. 299; Pott, *Etymol. Forsch.* 1, 65; Hyde, *Rel. Vet. Pers.* p. 43), has recently been brought to light from the cuneiform inscriptions of Persepolis (Grotefend, in Heeren's *Ideen,* 1, 2, pl. 4), where it is written *khshyarsha* (Niebuhr, 2, p. 24), or *Ksharsa* (Lassen, *Keilschr.* p. 23), which seems to correspond to the modern Persian *shyr-shah, lion-king* (Gesenius, *Thes. Heb.* p. 75), corresponding nearly to the interpretation, ἀρήϊος, given by Herodotus (6, 98). It may be of service here to prefix a chronological table of the Medo-Persian kings from Cyaxares to Artaxerxes Longimanus, according to their ordinary classical names. The Scriptural names conjectured to correspond to them are added in italics. *SEE CUNEIFORM INSCRIPTIONS*; *SEE HIEROGLYPHICS*.

1. Cyaxares, king of Media, son of Phraortes, grandson of Deioces, and conqueror of Nineveh, began to reign B.C. 634. *"Ahasuerus"* 4.

2. Astyages his son, last king of Media, B.C. 594. *"Ahasuerus"* 1.

3. Cyrus, son of his daughter Mandane and Cambyses, a Persian noble, first king of Persia, 559. *"Cyrus."*

4. Cambyses his son, 529. *"Ahasuerus"* 2.

5. A Magian usurper, who personates Smerdis, the younger son of Cyrus, 521. *"Artaxerxes"* 1.

6. Darius Hystaspis, raised to the throne on the overthrow of the Magi. 521. *"Darius"* 2.

7. Xerxes, his son, 485. *"Ahasuerus"* 3.

8. Artaxerxes Longimanus (Macrocheir), his son, 465-495. *"Artaxerxes"* 2.

1. The *first* Ahasuerus (Sept. Ἀσούηρος, Theodotion Ξέρξης) is incidentally mentioned in Daniel 9:1 as the father of Darius (q.v.) the Mede. It is generally agreed that the person here referred to is the ASTYAGES *SEE ASTYAGES* (q.v.) of profane history. (Jehring, in the *Biblioth. Brem.* 8, 565 sq.; Bertholdt, *Excurs. zum Daniel* 2, 848 sq.) According to others, however (Rawlinson's *Herodotus*, 1, ess. 3, § 11), his father, Cyaxares (q.v.), is meant, as in Tobit 14:15.

2. The *second* Ahasuerus (Sept. Ἀσσούηρος*)* occurs in Ezra 4:6, where it is said that in the beginning of his reign the enemies of the Jews wrote an accusation against them, the result of which is not mentioned (Havernick, *Einleit.* 2, 1:296). Chronologers have been very much divided in identifying this prince with those mentioned in profane history (Prideaux's *Connection;* Gray's *Key;* Tomline's *Elements;* Hale's *Analysis;* Ussher's *Annals);* so much so that some author or another has sought to identify him in turn with each personage in the line of Persian kings, unless it be Cyrus and Smerdis. The form of the word favors Xerxes, but this is inconclusive, as it is rather a *title* than a distinctive proper name. The account of Josephus *(Ant.* 12, 6) favors the popular identification with Artaxerxes Longimanus, but his testimony is mere opinion in such a case, and this king is elsewhere mentioned in this very book of Scripture (Ezra 7:1) by his usual name. The order of time in the sacred narrative itself requires us to understand CAMBYSES *SEE CAMBYSES* (q.v.), son of Cyrus, who came to the throne B.C. 529, and died after a reign of seven years and five months. His character was proverbially furious and despotic. Much confusion has been caused by mistaking this Ahasuerus for the following *(Stud. u. Krit.* 1847, 3, 660, 669, 678).

3. The *third* Ahasuerus (Sept. Ἀρταξέρξης) is the Persian king of the book of Esther. The chief facts recorded of him there, and the *dates* of their

occurrence, which are important in the subsequent inquiry, are these: In the *third* year of his reign he made a sumptuous banquet for all his nobility, and prolonged the feast for 180 days. Being on one occasion merry with wine, he ordered his queen, Vashti, to be brought out, to show the people her beauty. On her refusal thus to make herself a gazing-stock, he not only indignantly divorced her, but published an edict concerning her disobedience, in order to insure to every husband in his dominions the rule in his own house. In the *seventh* year of his reign he married Esther, a Jewess, who, however, concealed her parentage. In the *twelfth* year of his reign his minister Haman, who had received some slights from Mordecai the Jew, offered him 10,000 talents of silver for the privilege of ordering a massacre of the Jews in all parts of the empire on an appointed day. The king refused this immense sum, but acceded to his request; and couriers were despatched to the most distant provinces to enjoin the execution of this decree. Before it was accomplished, however, Mordecai and Esther obtained such an influence over him that he so far annulled his recent enactment as to despatch other couriers to empower the Jews to defend themselves manfully against their enemies on that day; the result of which was that they slew 800 of his native subjects in Shushan, and 75,000 of them in the provinces. (See *Jour. Sac. Lit.* July, 1860, p. 385 sq.)

The same diversity among chronologers has existed with reference to the identification of this Ahasuerus as with the preceding, with whom he has usually been confounded. But the circumstances under which he is mentioned do not well comport with those under which any other of the Persian kings are introduced to us in Scripture. Now from the extent assigned to the Persian empire (Esther 1:1), "from India even unto Ethiopia," it is proved that Darius Hystaspis is the earliest possible king to whom this history can apply, and it is hardly worth while to consider the claims of any after Artaxerxes Longimanus. But Ahasuerus cannot be identical with Darius, whose wives were the daughters of Cyrus and Otanes, and who in name and character equally differs from that foolish tyrant. Josephus *(Ant.* 11, 6, 1) makes him to be Artaxerxes Longimanus; but as his twelfth year (Esther 3:7) would fall in B.C. 454, or 144 years after the deportation by Nebuchadnezzar, in B.C. 598 (Jeremiah 52:28), Mordecai, who was among those captives (Esther 2:6), could not possibly have survived to this time. Besides, in Ezra 7:1-7, 11-26, Artaxerxes, in the *seventh* year of his reign, issues a decree very favorable to the Jews, and it is unlikely, therefore, that in the *twelfth* (Esther 3:7)

Haman could speak to him of them as if he knew nothing about them, and persuade him to sentence them to an indiscriminate massacre. Nor is the disposition of Artaxerxes Longimanus, as given by Plutarch and Diodorus (11, 71), at all like that of this weak Ahasuerus. It therefore seems necessary to identify him with XERXES *SEE XERXES* (q.v.), whose regal state and affairs tally with all that is here said of Ahasuerus (the names being, as we have seen, identical); and this conclusion is fortified by the resemblance of character, and by certain chronological indications (see Rawlinson's *Hist. Evidences*, p. 150 sq.). As Xerxes scourged the sea, and put to death the engineers of his bridge because their work was injured by a storm, so Ahasuerus repudiated his queen, Vashti, because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish people to gratify the malice of Haman. In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war (Herod. 7, 7 sq.); in the third year of Ahasuerus was held a great feast and assembly in Shushan the palace (Esther 1:3). In the seventh year of his reign Xerxes returned defeated from Greece, and consoled himself by the pleasures of the harem (Herod. 9, 108); in the seventh year of his reign "fair young virgins were sought" for Ahasuerus, and he replaced Vashti by marrying Esther. The tribute he “laid upon the land and upon the isles of the sea" (Esther 10:1) may well have been the result of the expenditure and ruin of the Grecian expedition. Throughout the book of Esther in the Sept. *Artaxerxes* is written for Ahasuerus, but on this no argument of any weight can be founded. *SEE ESTHER*.

Xerxes was the second son of Darius Hystaspis, whom he succeeded on the throne about B.C. 486, and was succeeded by his son Artaxerxes Longimanus about B.C. 466 (omitting the seven months' reign of the usurper Artabanus). He is famous in history from his memorable invasion of Greece at the head of an army of more than three millions, who were repulsed by the little band of Spartans at Thermopylae, and, after burning the city of Athens, were broken to pieces, and the remnant, with the king, compelled to return with disgrace to Persia (Baumgarten, *De fide Esth.* p. 141 sq.; De Wette, *Einleit.* 1, 274; Petavius, *Doctrina Temp.* 15, 27; Kelle, *Vindic. Esth.* Freib. 1820; Rambach, *Annotat.* 2, 1046; Bertholdt, *Einleit.* 5, 2422; Scaliger, *Emend. Temp.* 1. 6; Justi, *Neue Abhandl.* 1, 38 sq.; Gesenius, *Thes. Heb.* 1, 75).

4. The *fourth* Ahasuerus (Ἀσούηρος) is mentioned (Tobit 14:15), in connection with Nabuchodonosor (i.e. Nabopolassar), as the destroyer of

Nineveh (Herod. 1, 106); a circumstance that points to CYAXARES *SEE CYAXARES* (q.v.) I (Polyhistor *ap. Syncell.* p. 210), a Median king, son of Phraortes, and father of Astyages (Ilgen, *Comment.* in loc.).

Aha'va

(Hebrew *Ahava',* awhja, prob. *water;* Sept. Ἀουέ in Ezra 8:21, 31, but Ἐυεί v. r. Ἐυί in verse 15), the "river" (rhn) by which the Jewish exiles assembled their second caravan under Ezra, in returning from Babylon to Jerusalem; or, rather, as appears from verse 15 ("the river that runneth to Ahava"), the name of some spot (according to Michaelis, a city; comp. De Wette, *Einleit.* 2, 1:289; but more probably the river Euphrates itself, which is still called "the river" by way of eminence, Gesenius, *Heb. Lex.* s.v.), in the direction of which the stream where they encamped ran. Some have inferred from the mention of Casiphia (q.v.), apparently in the same neighborhood (ver. 17), that the place in question was situated near the Caspian Sea, or, at least, in Media; but this would be entirely out of the required direction, and no corresponding name has been found in that vicinity. Others have sought the Ahava in the Lycus or Little Zab, finding that this river was anciently called *Adiaba* or Diaba (i. c. *of Adiabene,* Ammian. Marcel. 23, 6; comp. Mannert, 5, 429). But these names would, in Hebrew, have no resemblance to awha and it is exceedingly unlikely that the rendezvous for a Palestine caravan should have been in the north-eastern part of Assyria, with the Tigris and Euphrates between them and the plains they were to traverse (Le Clerc, in loc.). Rosenmuller, on the other hand, supposes *(Bibl. Geogr.* I, 2, 93) that it lay to the south-west of Babylonia, *because that was in the direction of Palestine;* but caravan routes seldom run straight between two places. In this case a straight line would have taken the caravan through the whole breadth of a desert seldom traversed but by the Arabs; and to avoid this the usual route for large caravans lay, and still lies, northwest through Mesopotamia, much above Babylonia; and then, the Euphrates being crossed, the direction is south-west to Palestine. The greater probability, therefore, is that the "river" in question (whether the Ahava itself or a branch running into it) was one of the streams or canals of Mesopotamia communicating with the Euphrates, somewhere in the north-west of Babylonia. The name, however, may be the designation of a place, and the latest researches are in favor of its being the modern *Hit,* on the Euphrates, due east of Damascus, the name of which is known to have been in the post-biblical times *ohi,* or

Jehe de-kera (Talm. arqDjayh), "the spring of bitumen" (Rawlinson's *Herodotus*, 1, 246, note). But this is rather the Ava (q.v.) or Ivah of 2 Kings 17:24, 30. In the parallel passage of the Apocrypha (1 Esdras 8:41, 60) the name is given *Theras* (Θεράς). Josephus *(Ant.* 11, 5, 2) merely says "beyond the Euphrates" (εἰς τὸ πέραν τοῦ Εὐφράτου).

A'haz

(Hebrew *Achaz'*, zja; *possessor),* the name of two men.

1. (Sept. Χαάζ v. r. Ἀχάζ.) A great grandson of Jonathan, son of King Saul, being one of the four sons of Micah, and the father of Jehoiadah or Jarah (1 Chronicles 8:35; 9:42). B.C. post 1037.

2. (Sept. and N.T. Ἄχαζ, Josephus Ἀχάζης, Auth. Vers. "Achaz," Matthew 1:9.) The son and successor of Jotham, being the twelfth king of the separate kingdom of Judah, who reigned fourteen years, B.C. 740-726 (besides two years as viceroy under his father). In 2 Kings 16:2, he is said to have ascended the throne at the age of 20 years. This has been regarded as a transcriber's error for 25, which number is found in one Hebrew MS., the Sept., the Peshito, and Arabic version of 2 Chronicles 28:1; for otherwise his son Hezekiah was born when he was eleven years old (so Clinton, *Fasti Hell.* 1, 318). But it more probably refers to a still earlier viceroyship at the date of his father's full coronation (2 Kings 15:32, 33), B.C. 756. At the time of his accession, Rezin, king of Damascus, and Pekah, king of Israel, had recently formed a league against Judah, and they proceeded to lay siege to Jerusalem, intending to place on the throne Ben-Tabeal, who was not a prince of the royal family of Judah, but probably a Syrian noble. Upon this the prophet Isaiah, full of zeal for God and patriotic loyalty to the house of David, hastened to give advice and encouragement to Ahaz (see Richardson's *Sermons,* 2, 186), and it was probably owing to the spirit of energy and religious devotion which he poured into his counsels that the allies failed in their attack on Jerusalem. Thus much, together with anticipations of danger from the Assyrians, and a general picture of weakness and unfaithfulness both in the king and the people, we find in the famous prophecies of the 7th, 8th, and 9th chapters of Isaiah, in which he seeks to animate and support them by the promise of the Messiah. From 2 Kings 16, and 2 Chronicles 28, we learn that the allies took a vast number of captives, who, however, were restored in virtue of the remonstrances of the prophet Oded; and that they also

inflicted a most severe injury on Judah by the capture of Elath, a flourishing port on the Red Sea, in which, after expelling the Jews, they re-established the Edomites (according to the true reading of 2 Kings 16:6, µymædla} for µymædla), who attacked and wasted the east part of Judah, while the Philistines invaded the west and south. The weak-minded and helpless Ahaz sought deliverance from these numerous troubles by appealing to Tiglath-pileser, king of Assyria, who freed him from his most formidable enemies by invading Syria, taking Damascus, killing Rezin, and depriving Israel of its northern and Transjordanic districts — an extension of their dominions for which the Assyrians had been already preparing (see Kitto's *Daily Bible Illustr.* in loc.). But Ahaz had to purchase this help at a costly price: he became tributary to Tiglath-pileser, sent him all the treasures of the Temple and his own palace, and even appeared before him in Damascus as a vassal. He also ventured to seek for safety in heathen ceremonies, despite the admonitions of Isaiah, Hosea, and Micah; making his son pass through the fire to Moloch, consulting wizards and necromancers (Isaiah 8:19), sacrificing to the Syrian gods, introducing a foreign (originally Assyrian, apparently, Rawlinson, *Hist. Evidences*, p. 117) altar from Damascus, and probably the worship of the heavenly bodies from Assyria and Babylon, as he would seem to have set up the horses of the sun mentioned in 2 Kings 23:11 (comp. Tacit. *Ann.* 12, 13); and "the altars on the top (or roof) of the upper chamber of Ahaz" (2 Kings 23:12) were connected with the adoration of the stars. *SEE ASTROLOGY*. The worship of Jehovah became neglected, and the Temple at length altogether closed. We see another and blameless result of this intercourse with an astronomical people in the "sundial of Ahaz" (Isaiah 38:8). *SEE DIAL*. He died at the age of fifty years, and his body was refused a burial in the royal sepulcher (2 Kings 16, and 2 Chronicles 28; Isaiah 7). He was succeeded by his son Hezekiah (see Simeon's *Works*, 4, 177). *SEE JUDAH, KINGDOM OF*.

Ahazi'ah

(Hebrew *Achazyah'*, hyzjha} *held* by *Jehovah*, 2 Kings 1:2; 9:16, 23, 27, 29; 11:2; 2 Chronicles 20:35; elsewhere in the prolonged form, *Achazya'hu*, Whyzjha} Sept. Ὀχοζίας, but v. r. Ὀζίας in 1 Chronicles 3:11), the name of two Jewish kings.

1. The son and successor of Ahab, and ninth king of Israel, who reigned two years (current, B.C. 895-4). Under the influence of his mother,

Jezebel, Ahaziah pursued the evil courses of his father. The most signal public event of his reign was the revolt of the vassal king of the Moabites, who took the opportunity of the defeat and death of Ahab to discontinue the tribute which he had paid to the Israelites, consisting of 100,000 lambs and as many rams, with, their wool (comp. <23I601>Isaiah 16:1). The difficulty of enforcing this tribute was enhanced by the fact that after the battle of Ramoth in Gilead, *SEE AHAB*, the Syrians had the command of the country along the east of Jordan, and they cut off all communication between the Israelites and Moabites. Ahaziah became a party in the attempt of Jehoshaphat, king of Judah, to revive the maritime traffic by the Red Sea, in consequence of which the enterprise was blasted, and came to nothing (<14I035>2 Chronicles 20:35-37). Soon after, Ahaziah, having been much injured by a fall from the roof-gallery of his palace, had the infatuation to send to consult the oracle of Baal-zebub, the god of Ekron, respecting his recovery. But the messengers were met and sent back by Elijah, who announced to the king that he should rise no more from the bed on which he lay (<11I251>1 Kings 22:51, to <12I105>2 Kings 1:50). *SEE ISRAEL, KINGDOM OF*.

2. The son of Jehoram by Athaliah (daughter of Ahab and Jezebel), and sixth king of the separate kingdom of Judah; otherwise called JEHOAHAZ *SEE JEHOAHAZ* (<14I217>2 Chronicles 21:17; 25:23), and AZARIAH *SEE AZARIAH* (<14I226>2 Chronicles 22:6). In <12I826>2 Kings 8:26, we read that he was 22 years old at his succession, but in <14I202>2 Chronicles 22:2, that his age at that time was 42. The former number is certainly right (comp. ver. 1), as in <14I205>2 Chronicles 21:5, 20, we see that his father Jehoram was 40 when he died, which would make him younger than his own son, so that a transcriber must have confounded bk (22) and bm (42). (See the treatises on this difficulty in Latin by Lilienthal [Regiom. 1750], and in German by Mtihlenfeld [Nordhaus. 1753].) He reigned but one year (B.C. 884-883), and that ill, being guided by his idolatrous mother (<12I824>2 Kings 8:24-29). He joined his uncle Jehoram of Israel in an expedition against Hazael, king of Damascene-Syria, for the recovery of Ramloth-Gilead, and afterward paid him a visit while he lay wounded in his summer palace of Jezreel. The two kings rode out in their several chariots to meet Jehu (q.v.); and when Jehoram was shot through the heart Ahaziah attempted to escape, but was pursued as far as the pass of Gur, and being there mortally wounded, had only strength to reach Megiddo, where he died (Guranmiller, *Harmonia vitoe A chasiep*, Jen. 1717). His body was conveyed by his servants in a

chariot to Jerusalem for interment (2Ki 9:22-28). The variation in 2Ch 22:7-9, is not substantial (see Poole's *Synopsis*, in loc.). It appears from the latter passage that Jehu was right in considering Ahaziah as included in his commission to root out the house of Ahab, his presence in Jezreel at the time of Jehu's operations being an arrangement of Providence for accomplishing his doom. *SEE JUDAH, KINGDOM OF*.

Ah'ban

(Hebrew *Achbian'*, ˆB;j]a, *brother of the wise*, i.e. *discreet*, otherwise ˆBh]a, *amiable;* Sept. Ἀχαβάρ v. r. Ὀζά, Vulg. *Ahobban)*, the first named of the two sons of Abishur by Abihail, of the descendants of Judah (1Ch 2:29), B.C. long after 1612.

A'her

(Hebrew *Acher'*, r je a, *after;* Sept. Ἀόρ), a descendant of Benjamin (1Ch 7:12), the same person as AHARAH *SEE AHARAH* (1Ch 8:1), or AHIRAM *SEE AHIRAM* (q.v.).

A'hi

(Hebrew *Achi'*, y j a] *my brother* [comp. AHI-], the name of two men.

1. (Sept. Ἀχί.) The first named of the four sons of Shamer, a chieftain of the tribe of Asher (1Ch 7:34), B.C. long post 1612.

2. (Sept. ἀδελφός, but most copies omit.) A son of Abdiel, and chieftain of the tribe of Gad, resident in Bashan (1Ch 5:15), B.C. apparently cir. 782.

Ahi-.

SEE AH-.

Abi'ah

another mode of Anglicizing (1Sa 14:3, 18; 1Ki 4:3; 1Ch 8:7) the name AHIJAH *SEE AHIJAH* (q.v.).

Ahi'am

(Hebrew *Achiam'*, µayjæa} *mother's brother*, perh. for *Achiab'*, bayjæa} *father's brother;* Sept. Åχιάμ v. r. Åμνάν and Αχίμ*)*, a son of Sharar the Hararite, and one of David's thirty heroes (<10233>2 Samuel 23:33; <13135>1 Chronicles 11:35), B.C. 1046. *SEE DAVID*.

Ahi'an

(Hebrew *Achyan'*, ^y;jæa} *brotherly;* Sept. Åείν v. r. Åΐμ), the first named of the four sons of Shemidah, of the family of Manasseh (<13179>1 Chronicles 7:19), B.C. post 1856.

Ahie'zer

(Hebrew *Achim'zer*, rz,[yjæa} *brother of help*, i e. *helpful;* Sept. Åχιέζερ), the name of two men.

1. A son of Ammishaddai, and phylarch or chief of the tribe of Dan at the time of the exode (<040112>Numbers 1:12; 2:25; 10:25). He made an offering for the service of the tabernacle, like his compeers (<040766>Numbers 7:66, 71), B.C. 1657.

2. The chief of the Benjamite warriors and slingers that repaired to David at Ziklag (<131203>1 Chronicles 12:3), B.C. 1054.

Ahi'hud

the name of two men, alike in our version, but different in the original.

1. (Hebrew *Achichud'*, dj,wjæa} *brother [or friend] of union;* Sept. Ἰαχιχάδ v. r. Ἰαριχώ*)*, the second named of the two later sons of Bela the son of Benjamin (<130807>1 Chronicles 8:7), B.C. post 1856. *SEE SHAHARAIM*. Perhaps the same as ABIHUD *SEE ABIHUD* (ver. 3). *SEE JACOB*.

2. (Hebrew *Achihud'*, rWhyjæa}, *brother* [i.e. *lover] of renown;* Sept. Åχιώρ), a son of Shelomi, and phylarch of the tribe of Asher; one of those appointed by Moses to superintend the partition of Canaan (<043427>Numbers 34:27), B.C. 1618.

Ahi'jah

(Hebrew *Achiyah'*, hY:j æ} *brother* [i.e. *friend*] *of Jehovah*, also in the prolonged form *Achiya'hu*, WhY:j æ} 1 Kings 14:4, 5, 6, 18; 2 Chronicles 10:5; Sept. Ἀχιά or Ἀχία, but omits in 1 Chronicles 2:25, οἱ Λευῖται ἀδελφοὶ αὐτῶν in 1 Chronicles 26:20, Ἀΐα in Nehemiah 10:26; Auth. Vers. "Ahiah" in 1 Samuel 14:3, 18; 1 Kings 4:3; 1 Chronicles 8:7), the name of several men.

1. The second named of the three earlier sons of Bela son of Benjamin (1 Chronicles 8:7), [*SEE SHAHARAIM*,] elsewhere (ver. 4) called AHOAH *SEE AHOAH* (q.v.).

2. The last named of the five sons of Jerahmeel (great-grandson of Judah) by his first wife (1 Chronicles 2:25), B.C. cir. 1612.

3. A son of Ahitub, and high-priest in the reign of Saul (1 Samuel 14:3, 18); hence probably the same as AHIMELECH *SEE AHIMELECH* (q.v.) the son of Ahitub, who was high-priest at Nob in the same reign, and was slain by Saul for assisting David (1 Samuel 22:11). *SEE HIGH PRIEST*. In the former passage Ahijah is described as being the Lord's priest in Shiloh, wearing an ephod. And it appears that the ark of God was under his care, and that he inquired of the Lord by means of it and the ephod (comp. 1 Chronicles 13:3). There is, however, some difficulty in reconciling this statement concerning the ark being used for inquiring by Ahijah at Saul's bidding and the statement elsewhere (1 Chronicles 13:3), that they inquired not at the ark in the days of Saul, if we understand the latter expression in the strictest sense. This difficulty seems to have led to the reading in the Vatican copy of the Sept. at 1 Samuel 14:18, of "ephod" instead of "ark" (τὸ ἐφούδ instead of τὴν κιβωτόν, or rather, perhaps, of r/pae instead of ^/r a; in the Hebrew codex from which that version was made). Others avoid the difficulty by interpreting the *ark* in this case to mean a chest for carrying about the ephod in. But all difficulty will disappear if we apply the expression only to all the latter years of the reign of Saul, when we know that the priestly establishment was at Nob, and not at Kirjath-jearim, or Baale of Judah, where the ark was. The narrative in 1 Samuel 14 is entirely favorable to the mention of the ark; for it appears that Saul was at the time in Gibeah of Benjamin, so near the place where the house of Abinadab was situated (2 Samuel 6:3) as to be almost a quarter of Kirjath-jearim, which lay on the very borders of Judah

and Benjamin (see <061814>Joshua 18:14, 28). Whether it was the encroachments of the Philistines, or an incipient schism between the tribes of Benjamin and Judah, or any other cause, which led to the disuse of the ark during the latter years of Saul's reign, is difficult to say. But probably the last time that Ahijah inquired of the Lord before the ark was on the occasion related <091436>1 Samuel 14:36, when Saul marred his victory over the Philistines by his rash oath, which nearly cost Jonathan his life; for we there read that when Saul proposed a night-pursuit of the Philistines, the priest, Ahijah, said, “Let us draw near hither unto God," for the purpose, namely, of asking counsel of God. But God returned no answer, in consequence, as it seems, of Saul's rash curse. If, as is commonly thought, and as seems most likely, Ahijah is the same person as Ahimelech the son of Ahitub, this failure to obtain an answer from the priest, followed as it was by a rising of the people to save Jonathan out of Saul's hands, may have led to an estrangement between the king and the high-priest, and predisposed him to suspect Ahimelech's loyalty, and to take that terrible revenge upon him for his favor to David. Such changes of name as Ahi-melech and Ahi-jah are not uncommon. However, it is not impossible that, as Gesenius supposes *(Thes. Heb.* p. 65), Ahimelech may have been brother to Ahijah, and that they officiated simultaneously, the one at Gibeah or Kirjath-jearim, and the other at Nob. *SEE ARK*.

4. A Pelonite, one of David's famous heroes (<131136>1 Chronicles 11:36); apparently the same called ELIAM *SEE ELIAM* (q.v.) the son of Ahithophel the Gilonite in the parallel passage (<102334>2 Samuel 23:34). *SEE DAVID*.

5. A Levite appointed over the sacred treasury of dedicated things at the Temple in the arrangement by David (<132620>1 Chronicles 26:20), B.C. 1014.

6. The last named of the two sons of Shisha, secretaries of King Solomon (<110403>1 Kings 4:3), B.C. 1014.

7. A prophet of Shiloh (<111402>1 Kings 14:2), hence called the Shilonite (<111129>1 Kings 11:29), in the days of Rehoboam, of whom we have two remarkable prophecies extant: the one in <111131>1 Kings 11:31-39, addressed to Jeroboam, announcing the rending of the ten tribes from Solomon, in punishment of his idolatries, and the transfer of the kingdom to Jeroboam, B.C. 973. This prophecy, though delivered privately, became known to Solomon, and excited his wrath against Jeroboam, who fled for his life into Egypt, to Shishak, and remained there till Solomon's death. The other prophecy, in

<11146>1 Kings 14:6-16, was delivered in the prophet's extreme old age to Jeroboam's wife, in which he foretold the death of Abijah (q.v.), the king's son, who was sick, and to inquire concerning whom the queen had come in disguise, and then went on to denounce the destruction of Jeroboam's house on account of the images which he had set up, and to foretell the captivity of Israel "beyond the river" Euphrates, B.C. 952. These prophecies give us a high idea of the faithfulness and boldness of Ahijah, and of the eminent rank which he attained as a prophet. Jeroboam's speech concerning him (<11142>1 Kings 14:2, 3) shows the estimation in which he held his truth and prophetic powers. In <14929>2 Chronicles 9:29, reference is made to a record of the events of Solomon's reign contained in the “prophecy of Ahijah the Shilonite." If there were a larger work of Ahijah's, the passage in <11101>1 Kings 11, is doubtless an extract from it. *SEE JEROBOAM*.

8. An Issacharite, father of Baasha, king of Israel (<11527>1 Kings 15:27, 33; 21:2; <12909>2 Kings 9:9), B.C. ante 950.

9. One of the chief Israelites who subscribed the sacred covenant drawn up by Nehemiah (<16026>Nehemiah 10:26), B.C. cir. 410.

Ahi'kam

(Hebrew *Achikam'*, sqyjæa; *brother of support*, i e. *helper;* Sept. Åχικάμ), the second named of the four eminent persons sent by King Josiah to inquire of the prophetess Huldah concerning the proper course to be pursued in relation to the acknowledged violations of the newly-discovered book of the law (<12212>2 Kings 22:12-14; <14340>2 Chronicles 34:20), B.C. 623. He afterward protected the prophet Jeremiah from the persecuting fury of Jehoiakim (<24624>Jeremiah 26:24), B.C. 607; and other members of his family were equally humane (<24914>Jeremiah 39:14). He was the son of Shaphan, the royal secretary, and father of Gedaliah, the viceroy of Judaea after the capture of Jerusalem by the Babylonians (<12522>2 Kings 25:22; <24105>Jeremiah 40:5-16; 41:1-18; 43:6).

Ahi'lud

(Hebrew *Achilud'*, rWlyjæa; perh. *brother of* the *Lydian;* Sept. Åχιλούδ, but Åχιλούθ, in <11042>1 Kings 4:12), the father of Jehoshaphat, chronicler under David and Solomon (<10816>2 Samuel 8:16; 20:24; <11043>1 Kings 4:3; <13815>1 Chronicles 18:15), and also of Baana, one of Solomon's purveyors (<11042>1 Kings 4:12), B.C. ante 1014.

Ahim'aiz

(Hebrew *Achima'ats*, /ʦmyjæ, *brother of anger*, i e. *irascible;* Sept. Ἀχιμάας), the name of three men.

1. The father of Ahinoam, wife of King Saul (1 Samuel 14:50), B.C. ante 1093.

2. The son and successor of Zadok (1 Chronicles 6:8, 53) in the high-priesthood (B.C. cir. 972-956), in which he was succeeded by his son Azariah (1 Chronicles 6:9). *SEE HIGH-PRIEST*. During the revolt of Absalom, David having refused to allow the ark of God to be taken from Jerusalem when he fled thence, the high-priests Zadok and Abiathar necessarily remained in attendance upon it; but their sons, Ahimaaz and Jonathan, concealed themselves outside the city, to be in readiness to bear off to David any important information respecting the movements and designs of Absalom which they might receive from within. *SEE ABSALOM*. Accordingly, Hushai having communicated to the priests the result of the council of war, in which his own advice was preferred to that of Ahithophel (q.v.), they instantly sent a girl (probably to avoid suspicion) to direct Ahimaaz and Jonathan to speed away with the intelligence. The transaction, however, was witnessed and betrayed by a lad, and the messengers were so hotly pursued that they took refuge in a dry well, over which the woman of the house placed a covering, and spread thereon parched corn. She told the pursuers that the messengers had passed on in haste; and when all was safe, she released them, on which they made their way to David (2 Samuel 15:24-37; 17:15-21). B.C. cir. 1023. As may be inferred from his being chosen for this service, Ahimaaz was swift of foot. *SEE RUNNER*. Of this we have a notable example soon after, when, on the defeat and death of Absalom, he prevailed on Joab to allow him to carry the tidings to David. Another messenger, Cushi, had previously been despatched, but Ahimaaz outstripped him, and first came in with the news. He was known afar off by the manner of his running, and the king said, "He is a good man, and cometh with good tidings;" and this favorable character is justified by the delicacy with which he waived that part of his intelligence concerning the death of Absalom, which he knew would greatly distress so fond a father as David (2 Samuel 18:19-33). *SEE DAVID*.

3. Solomon's purveyor in Naphtali, who married Basmath, Solomon's daughter (1 Kings 4:15), B.C. post 1014.

Ahi'man

(Hebrew *Achiman',* ˆmyjæ; in pause ˆmyjæ; *brother of a gift,* i e. *liberal;* Sept. Ἀχιμάν, but in 1 Chronicles 9:17, Αἰμάν v. r. Διμάν), the name of two men.

1. One of the three famous giants of the race of Anak, who dwelt at Hebron when the first Hebrew spies explored the land (Numbers 13:22), B.C. 1657; and who (or their descendants, Keil, *Comment.* in loc.) were afterward expelled by Caleb (Joshua 15:14), B.C. 1612, and themselves eventually slain by the Judaites (Judges 1:10), B.C. cir. 1593.

2. One of the Levitical Temple wardens after the exile (1 Chronicles 9:17), B.C. cir. 516.

Ahim'elech

(Hebrew *Achime'lek,* Ëlmyjæ; *brother* [i.e. *friend*] *of* the *king;* Sept. Ἀχιμέλεχ, but Ἀβιμέλεχ in Psalm 52, title; Josephus Ἀχιμέλεχος), the name of two men.

1. The twelfth high-priest of the Jews, B.C. cir. 1085-1060, son of AHITUB *SEE AHITUB* (q.v.), and father of ABIATHAR *SEE ABIATHAR* (q.v.); apparently called also AHIAH *SEE AHIAH* (q.v.). *SEE HIGH-PRIEST.* (On the difficulties involved in these names see Kuinol, *Comment. ad Marc.* 2, 26; Korb, in the *Krit. Journ. d. Theol.* 4, 295 sq.; Fritzsche, *Comment. in Marc.* p. 72 sq.; Hitzig, *Begriff' d. Krit.* p. 146; Ewald, *Tsr. Gesch.* 2, 596; Engstrom, *De Ahimeleche et Ahjathare,* Lund. 1741; Wolf, *Car.* 1, 439 sq.) He was a descendant of the line of Ithamar through Eli (1 Chronicles 24:2 6; comp. Josephus, *Ant.* 5, 11, 5; 8:1, 3). When David fled from Saul (B.C. 1062), he went to Nob, a city of the priests in Benjamin, where the tabernacle then was, and, by representing himself as on pressing business from the king, he obtained from Ahimelech, who had no other, some of the sacred bread which had been removed from the presence-table (see Osiander, *De Davide panes propositionis accipiente,* Tub. 1751). He was also furnished with the sword which he had himself taken from Goliath, and which had been laid up as a trophy in

the tabernacle (1 Samuel 21:1-9). These circumstances were witnessed by Doeg, an Edomite in the service of Saul, and were so reported by him to the jealous king as to appear acts of connivance at, and support to, David's imagined disloyal designs. Saul immediately sent for Ahimelech and the other priests then at Nob, and laid this treasonable offense to their charge; but they declared their ignorance of any hostile designs on the part of David toward Saul or his kingdom. This, however, availed them not, for the king commanded his guard to slay them. Their refusal to fall upon persons invested with so sacred a character might have brought even Saul to reason; but he repeated the order to Doeg himself, and was too readily obeyed by that malignant person, who, with the men under his orders, not only slew the priests then present, eighty-six in number, but marched to Nob, and put to the sword every living creature it contained (1 Samuel 22; Psalm 52, title). The only priest that escaped was Abiathar. Ahimelech's son, who fled to David, and afterward became high-priest (1 Samuel 23:6; 30:7). *SEE ABIATHAR*. Some have supposed from Mark 2:26, that there was another Ahimelech, a son of Abiathar, and grandson of the preceding, and that he officiated as one of the two high-priests in the time of David (2 Samuel 8:17; 1 Chronicles 24:3, 6, 31); but the two may be identified by reading in these passages, "Abiathar the son of Ahimelech," instead of the reverse. In 1 Chronicles 18:16, he is called ABIMELECH *SEE ABIMELECH* (q.v.). He is probably the same as the Ahiah who officiated for Saul (1 Samuel 14:3, 18). *SEE AHIJAH*.

2. A Hittite, one of David's followers whom he invited to accompany him at night into the camp of Saul in the wilderness of Ziph, but Abishai alone appears to have had sufficient courage for the enterprise (1 Samuel 26:6), B.C. 1055.

Ahi'moth

(Hebrew *Achimoth'*, t/myjæ*brother of death*, i e. perh. *destructive;* Sept. Ἀχιμώθ), a person named with Amasai as sons of Elkanah, a Levite (1 Chronicles 6:25). From ver. 35, however, it would appear that he was rather the grandson of this Elkanah (through Amasai), and the father of the other Elkanah of verse 26. He is there called MAHATH *SEE MAHATH* (q.v.).

Ahin'adab

(Hebrew *Achinadab'*, bdnyjæa; *brother of liberality*, i e. *liberal;* Sept. Åχιναδάβ), a son of Iddo, and one of the twelve officers, *SEE PURVEYOR*, who, in as many districts into which the country was divided, raised supplies of provisions in monthly rotation for Solomon's household (Kitto, *Pict. Bible*, in loc.); his district was Mahanaim, the southern half of the region beyond the Jordan (1 Kings 4:14), B.C. post 1014.

Ahin'oam

(Hebrew *Achino'am*, µ[nwjæa; *brother* [see AB-] *of pleasantness*, i e. *pleasant)*, the name of two women.

1. (Sept. Åχινοόμ.) The daughter of Ahimaaz, and wife of King Saul (1 Samuel 14:50), B.C. cir. 1093,

2. (Sept. Åχινάαμ, but Åχιναάμ in 1 Chronicles 3:1, and v. r. Åχινόομ in 2 Samuel 3:2.) A Jezreelitess, the first (according to Josephus, *Ant.* 6, 13, 8) wife of David, while yet a private person (1 Samuel 25:43; 27:3), B.C. 1060. In common with his other wife, she was taken captive by the Amalekites when they plundered Ziklag, but was recovered by David (1 Samuel 30:5, 18), B.C. 1054. She is again mentioned as living with him when he was king of Judah in Hebron (2 Samuel 2:2), B.C. cir. 1052, and was the mother of his eldest son Amnon (2 Samuel 3:2). SEE DAVID*SEE SEE DAVID* .

Ahi'o

(Hebrew *Achyo'*, wyjha, *brotherly;* Sept. in all cases translates as an appellative, *his brother* or *brothers)*, the name of two men. (In 1 Chronicles 8:14 we should read ^yjæa; *his brother*, as an appellative of Shashak following.)

1. The fifth named of the sons of Jehiel, or Jeiel, the Gibeonite, by Maachah (1 Chronicles 8:31; 9:37), B.C. post 1612.

2. One of the sons of the Levite Abinadab, who went before the new cart on which the ark was placed when David first attempted to remove it to Jerusalem, for the purpose of guiding the oxen, while his brother Uzzah walked by the cart — (2 Samuel 6:3, 4; 1 Chronicles 13:7), B.C. 1043. *SEE UZZAH*.

Ahi'ra

(Hebrew *Achira',* [rjxa} *brother of evil,* i e. *unlucky;* Sept. Åχιρέ), a son of Enan and phylarch of Naphtali, whose followers were numbered, and who made a contribution to the sacred service at the Exode (<04015>Numbers 1:15; 2:29; 7:78, 83; 10:27), B.C. 1657.

Ahi'ram

(Hebrew *Achiram',* µrjxa} *brother of height,* i e. *high;* Sept. Åχιράν), a brother of Bela and son of Benjamin, whose posterity assumed his name (<04638>Numbers 26:38), B.C. post 1856; apparently the same with AHARAH (<13001>1 Chronicles 8:1), AHER *SEE AHER* (<13012>1 Chronicles 7:12), and EHI *SEE EHI* (<01421>Genesis 46:21). *SEE JACOB*; *SEE HUSHIM*.

Ahi'ramite

(Hebrew *Achirami',* ymrjxa} Sept. Åχιρανί), a designation of the descendants of the Benjamite AHIRAM *SEE AHIRAM* (<04638>Numbers 26:38).

Ahis'amach

(Hebrew Achisa'mak, Ëmsjxa} *brother of help,* i e. *aiding;* Sept. Åχισαμάχ), the father of one of the famous workmen upon the tabernacle, Aholiab the Danite (<02806>Exodus 31:6; 35:34; 37:23), B.C. ante 1657.

Ahish'ahar

(Hebrew *Achisha'char,* rjvxa} *brother of the dawn,* i e. *early;* Sept. Åχισαάρ), a warrior, last named of the sons of Bilhan, of the tribe of Benjamin (<13010>1 Chronicles 7:10), B.C. ante 1658.

Ahi'shar

(Hebrew *Achishar',* rvxa} *brother of song,* i e. *singer;* Sept. Åχισάρ), the officer who was "over the household" of Solomon (<11006>1 Kings 4:6), i.e. steward (q.v.) or governor of the palace (comp. ch. 16:9; <23225>Isaiah 22:15), B.C. 1014 — a post of great influence in Oriental courts, on account of the ready access to the king which it affords.

Ahith'ophel

(Hebrew *Achitho'phel,* ֲחיתֹפֶל *brother of insipidity,* i e. *foolish;* Sept. Ἀχιτόφελ, Josephus Ἀχιτόφελος), the singular name of a man renowned for political sagacity among the Jews, who regarded his counsels as oracles (2 Samuel 16:23). He was of the council of David (1 Chronicles 27:33, 34), and his son Eliam (q.v.) was one of David's body-guard (2 Samuel 23:34). He was at Giloh, his native place, at the time of the revolt of Absalom, by whom he was summoned to Jerusalem; and it shows the strength. of Absalom's cause in Israel that a man so capable of foreseeing results, and estimating the probabilities of success, took his side in so daring an attempt (2 Samuel 15:12). He probably hoped to wield a greater sway under the vain prince than he had done under David, against whom it is also possible that he entertained a secret malice on account of his granddaughter Bathsheba (2 Samuel 11:3, comp. with 23:34). The news of his defection appears to have occasioned David more alarm than any other single incident in the rebellion. He earnestly prayed God to turn the sage counsel of Ahithophel “to foolishness" (probably alluding to his name); and being immediately after joined by his old friend Hushai, he induced him to go over to Absalom with the express view that he might be instrumental in defeating the counsels of this dangerous person (15:31-37). Psalm 55 is supposed to contain (12-14) a further expression of David's feelings at this treachery of one whom he had so completely trusted, and whom he calls "My companion, my guide, and my familiar friend" — a passage which our Savior applies to his own case in such a manner as to indicate that Ahithophel was in some sense a type of Judas (John 13:18); at least their conduct and their end were similar (see Steuber, *Achitophel sibi loqueo gulam fractus,* Rint. 1741; Lindsay, *Lect.* 2, 199; *Crit. Sac. Thes. Nov.* 1, 676; Jones, *Works,* 7, 102). The detestable advice which Ahithophel gave Absalom to appropriate his father's harem committed him absolutely to the cause of the young prince, since after that he could hope for no reconcilement with David (2 Samuel 16:20-23). His proposal as to the conduct of the war undoubtedly indicated the best course that could have been taken under the circumstances; and so it seemed to the council until Hushai interposed with his plausible advice, the object of which was to gain time to enable David to collect his resources. *SEE ABSALOM*. When Ahithophel saw that his counsel was rejected for that of Hushai, the far-seeing man gave up the cause of Absalom for lost (comp. Josephus, *Ant,* 7, 9, 8); and he forthwith saddled his ass, returned

to his home at Giloh, deliberately settled his affairs, and then hanged himself. and was buried in the sepulcher of his fathers (<10701>2 Samuel 17), B.C. cir. 1023. (Niemeyer's *Charak.* 4, 327 sq.; Ewald, *Isr. Gesch.*, 2, 642.) *SEE DAVID*.

Ahi'tub

(Hebrew *Achitub'*, bWfyjæa; *brother of goodness*, i e. *good;* Sept. Ἀχιτώβ, Josephus Ἀχίτωβος), the name of at least two priests. *SEE HIGH-PRIEST*.

1. A descendant of Ithamar, who on the death of his father, Phinehas, in battle, and also of his grandfather, Eli, at the news of the capture of the ark, succeeded the latter in the high-priesthood, B.C. 1125, and was succeeded (B.C. cir. 1085) by his son Ahijah or Ahimelech (<09403>1 Samuel 14:3; 22:9, 11, 12, 20).

2. A descendant of the line of Ithamar, being the son (or rather descendant) of Amariah (<13607>1 Chronicles 6:7, 8, 52), and not an incumbent of the high-priesthood (comp. Josephus, *Ant.* 8, 1, 3, where his father's name is given as Arophaeus), since his son Zadok (<13816>1 Chronicles 18:16) was made high-priest by Saul after the extermination of the family of Ahimelech (<10817>2 Samuel 8:17). B.C. ante 1012. It is doubtful whether this or the preceding person of this name is mentioned in <13911>1 Chronicles 9:11; <16111>Nehemiah 11:11, where he is erroneously called the father (instead of son or descendant) of Meraioth (q.v.). *SEE AMARIAH*.

3. A descendant of the last, mentioned (<13611>1 Chronicles 6:11, 12; <15702>Ezra 7:2) as the son of another Amariah and father of another Zadok among the Jewish high-priests; but as such a coincidence of names is improbable, the person intended may perhaps have been the AZARIAH *SEE AZARIAH* of <14310>2 Chronicles 31:10. *SEE GENEALOGY*.

Ah'lab

(Hebrew *Achlab'*, blj;ha, *fatness*, i e. *fertile;* Sept. Ἀχλάβ v. r. Δαλάφ), a town of Asher, apparently near Zidon and Achzib, the native inhabitants of which the Israelites were unable to expel (<07013>Judges 1:31). Its lying thus within the unconquered Phoenician border may be the reason of its omission in the list of the Asherite cities (<06924>Joshua 19:24-31). It is supposed (see Schwarz, *Palest.* p. 198) that Achlab reappears in later

history as *Gush-Chalab (*bj;vWG*)* or *Giscala* (Reland, *Palest.* p. 813, 817), a place lately identified by Robinson under the abbreviated name of *el-Jish*, near Safed, in the hilly country to the northwest of the sea of Galilee *(Researches*, new ed. 2:446; 3, 73). This place was in rabbinical times famous for its oil, and the old olive-trees still remain in the neighborhood (Reland and Robinson, *ib.).* From it came the famous John, son of Levi, the leader in the siege of Jerusalem (Joseph. *Life*, 10; *War*, 2, 21, 1), and it had a legendary celebrity as the birth-place of the parents of no less a person than the Apostle Paul (Jerome, *Comment. ad Ep. ad Philem.).* But this cannot be the Ahlab of Asher. *SEE GISCHALA*.

Ah'lai

(Hebrew *Achlay'*, yjla, perh. *ornamental)*, the name of a woman and also of a man.

1. (Sept. Ἀαδαΐ v. r. Δαδαΐ.) The daughter and only child of Sheshan, a descendant of Judah, married to her father's Egyptian slave Jarha (q.v.), by whom she had Attai (<132231>1 Chronicles 2:31, 34, 35). B.C. prob. ante 1658.

2. (Sept. Ὀλί v. r. Ἀχαϊά.) The father of Zabad, which latter was one of David's body-guard (<131141>1 Chronicles 11:41). B.C. ante 1046.

Aho'ah

(Hebrew *Acho'ach*, jx;a *brotherly;* Sept. Ἀχιά v. r. Ἀχιήλ), one of the sons of Bela, the son of Benjamin (<130804>1 Chronicles 8:4); called also AHIAH *SEE AHIAH* (ver. 7), and perhaps IRI *SEE IRI* (<130707>1 Chronicles 7:7). B.C. post 1856. It is probably he whose descendants are called AHOHITES *SEE AHOHITES* (<102309>2 Samuel 23:9, 28).

Aho'hite

(Hebrew *Achochi'*, yjæx;a} Sept. παράδελφος, Ἀχωΐτης [v. r. Ἀωΐτης], Ἀχωχί, Ἀχώρ [v. r. Ἀχωνί], Ἀωθί [v. r. Χώχ, Ἐχώχ]), an epithet applied to Dodo or Dodai, one of the captains under Solomon (<132704>1 Chronicles 27:4), and his son Eleazar, one of David's three chief warriors (<102309>2 Samuel 23:9; <131112>1 Chronicles 11:12), as well as to Zalmon or Ilai, another of his body-guard (<102328>2 Samuel 23:28; <131129>1 Chronicles 11:29); doubtless from their descent from AHOAH *SEE AHOAH* (<130804>1 Chronicles 8:4) the Benjamite (comp. <131126>1 Chronicles 11:26).

Aho'lah

(Hebrew *Oholah',* הֹלָה; i. q. הָלַהּ; she has *her* own *tent,* i e. tabernacle, for lascivious rites; Sept. Ὁολά v. r. Ὁλλά, Ὁολλά; Vulg. *Oolla),* the name of an imaginary harlot, used by Ezekiel (Ezekiel 23:4, 5, 36, 44) as a symbol of the idolatry of the northern kingdom, the apostate branch of Judah being designated, by a *paronomasia,* AHOLIBAH *SEE AHOLIBAH* (q.v.). These terms indicate respectively that, while the worship at Samaria had been self-invented, and never sanctioned by Jehovah, that at Jerusalem was divinely instituted and approved, so long as pure, but now degraded and abandoned for foreign alliances (Henderson, *Comment.* in loc.). They are both graphically described as sisters who became lewd women, adulteresses, prostituting themselves to the Egyptians and the Assyrians, in imitating their abominations and idolatries; wherefore Jehovah abandoned them to those very people for whom they showed such inordinate and impure affection. They were, carried into captivity, and reduced to the severest servitude. But the crime of Aholibah was greater than that of Aholah, for she possessed more distinguished privileges, and refused to be instructed by the awful example of her sister's ruin. The allegory is an epitome of the history of the Jewish Church. *SEE IDOLATRY*.

Aho'liab

(Hebrew *Oholiab',* בַיְלָאֳהָל; *tent of* his *father;* Sept. Ἐλιάβ), the son of Ahisamach, of the tribe of Dan, one of the two artificers in the precious metals and other materials, appointed to superintend the preparation; of such articles for the tabernacle (Exodus 31:6; 35:34; 36:1, 2; 38:23), B.C. 1657. *SEE BEZALEEL*.

Ahol'ibah

(Hebrew *Oholibah',* הָבְיְלָאֳהָל; for יְלָאֳהָבִי; *my tent* is *in her;* Sept. Ὁολιβά v. r. Ὁλιβά; Vulg. *Ooliba),* a symbolical name given to Jerusalem (Ezekiel 23:4, 11, 22, 36, 44) under the figure of an adulterous harlot, as having once contained the true worship of Jehovah, but having prostituted herself to foreign idolatries (Havernik, *Comment.* in loc.). *SEE AHOLAH*.

Aholiba'mah

[many *Aholib'amah]* (Hebrew *Oholibamah',* hmþyl‰æ* a, *tent of* the *height),* the name, apparently, of a woman (Sept. Ὁλιβεμά*),* and of a man or district (Sept. Ἐλιβαμάς) named after her, in connection with the family and lineage of Esau (q.v.). She was the granddaughter of Zibeon (q.v.) the Hivite (of the family of Seir the Horite) by his son Anah (q.v.), and became one (probably the second) wife of Esau (<0136>Genesis 36:2, 25). B.C. 1964. It is doubtless through this connection of Esau with the original inhabitants of Mount Seir that we are to trace the subsequent occupation of that territory by him and his descendants, and it is remarkable that each of his three sons by this wife is himself the head of a tribe, while all the tribes of the Edomites sprung from his other two wives are founded by his grandsons (<0136>Genesis 36:15-19). In the earlier narrative (<0126>Genesis 26:34) Aholibamah is called JUDITH *SEE JUDITH* (q.v.), daughter of Beeri (q.v.) the Hittite (q.v.). The explanation of the change in the name of the woman seems to be that her proper personal name was Judith, and that Aholibamah was the name which she received as the wife of Esau and foundress of three tribes of his descendants; she is, therefore, in the narrative called by the first name, while in the genealogical table of the Edomites she appears under the second. This explanation is confirmed by the recurrence of the name Aholibamah in the concluding list of the genealogical table (<0136>Genesis 36:40-43), which, with Hengstenberg *(Die Authentie d. Pent.* 2, 279; Eng. transl. 2, 228), Tuch *(Comm. uib. d. Gen.* p. 493), Knobel *(Genes.* p. 258), and others, we must therefore regard as a list of names of places, and not of mere persons, as, indeed, is expressly said at the close of it: “These are the chiefs (heads of tribes) of Esau, according to their settlements in the land of their possession." The district which received the name of Esau's wife, or, perhaps, rather from which she received her married name, was no doubt (as the name itself indicates) situated in the heights of the mountains of Edom, probably, therefore, in the neighborhood of Mount Hor and Petra, though Knobel places it south of Petra, having been misled by Burckhardt's name *Hesma,* which, however, according to Robinson *(Researches,* 2, 552), is “a sandy tract with mountains around it ... but not itself a mountain, as reported by Burckhardt." It seems not unlikely that the three tribes descended from Aholibamah, or, at least, two of them, possessed this district, since there are enumerated only eleven districts, whereas the number of tribes is thirteen, exclusive of that of Korah, whose name occurs twice, and which

we may further conjecture emigrated (in part at least) from the district of Aholibamah, and became associated with that of Eliphaz. *SEE EDOM*.

Ahriman.

SEE ORMUZD.

Ahu'mai

(Hebrew *Achumay'*, ymhwj a} *brother of water*, i e. living near a stream; otherwise, *swarthy;* Sept. Ἀχιμαΐ), the first named of the two sons of Jahath, a Zorathite, of the tribe of Judah (1Ch 4:2) 1 Chronicles 4:2), B.C. post 1612.

Ahu'zam

(Hebrew *Achuzzam*, µZ;j a} *their possession;* otherwise, *tenacious;* Sept. Ὠχαζάμ v.r. Ὠχαία), the first named of the four sons of Ashur ("father" of Tekoa) by one of his wives, Naarah, of the tribe of Judah (1Ch 4:6) 1 Chronicles 4:6), B.C. cir. 1612.

Ahuz'zath

(Hebrew *Achuzzath'*, tZij a} *possession*, as often in the constr. of hZ;j a} otherwise, *tenacious* [the termination "-ath" being frequent in Philistine nouns, *SEE GATH*, *SEE GOLIATH*, etc.]; Sept. Ὀχοζάθ, Vulg. *Ochozath)*, the "friend" ([reSept. νυμφαγωγός, *bridesman;* but rather, evidently, that unofficial but important personage of ancient Oriental courts called "the king's friend" or favorite) of Abimelech' (q.v.) II, king of Gerar, who attended him on his visit to Isaac (Ge 26:26) Genesis 26:26), B.C. cir. 1985.

A'i

(Hebrew *Ay*, y[, *ruin*, perh. so called after its destruction, Ge 12:8) Genesis 12:8; 13:3; Jos 7:2-5) Joshua 7:2-5; 8:1-29; 9:3; 10:1, 2; 12:9; Ezr 2:28) Ezra 2:28; Ne 7:32) Nehemiah 7:32; Jer 49:3) Jeremiah 49:3; always with the art., y[h; except in the passage last cited; Sept. Γαί in Joshua, Ἀγγαί in Genesis, Ἀϊά in Ezra, Ἀΐ in Nehemiah, Γαΐ in Jeremiah; Vulg. *Hai;* Auth. Vers. "Hai" in Genesis: also in the prolonged forms *Aya'*, ay;[; Ne 11:31) Nehemiah 11:31, Sept. Ἀϊά, Vulg. *Hai*, Auth. Vers. "Aija;" *Ayath'*, hy;[, Isa 10:28) Isaiah 10:28, Ἀγγαί, *Ajath*, "Aiath;" v. r. ry[; text Jos 8:16) Joshua 8:16; hny[; Samar. Ge 12:8) Genesis

12:8, comp. Ἀίνά, Josephus, *Ant.* 5, 1, 12; Jerome *Gai)*, the name of one or two places. See also AVIM.

1. A royal city of the Canaanites (<06001>Joshua 10:1), the site of which (not necessarily then a city) is mentioned as early as the time of Abraham, who pitched his tent between it and Bethel (<01208>Genesis 12:8; 13:3); but it is chiefly noted for its capture and destruction by Joshua (<06702>Joshua 7:2-5; 8:1-29). *SEE AMBUSH*. At a later period Ai appears to have been rebuilt, for it is mentioned by Isaiah (<23028>Isaiah 10:28), and it was inhabited by the Benjamites after the captivity (<15228>Ezra 2:28; <16732>Nehemiah 7:32; 11:31). The site was known, and some scanty ruins still existed in the time of Eusebius and Jerome *(Onomast.* s.v. Ἀγγαί), but Dr. Robinson was unable to discover any certain traces of either. He remarks *(Bib. Researches*, 2, 313), however, that its situation with regard to Bethel may be well determined by the facts recorded in Scripture. That Ai lay to the east of Bethel is certain (comp. <06209>Joshua 12:9; "beside Bethaven," <06702>Joshua 7:2; 8:9); and the two cities were not so far distant from each other but that the men of Bethel mingled in the pursuit of the Israelites when they feigned to flee before the king of Ai, and thus both cities were left defenseless (<06817>Joshua 8:17); yet they were not so near but that Joshua could place an ambuscade on the west (or south-west) of Ai, without its being observed by the men of Bethel, while he himself remained behind in a valley to the north of Ai (<06804>Joshua 8:4, 11-13). A little to the south of a village called Deir Diwan, and one hour's journey from Bethel, the site of an ancient place is indicated by reservoirs hewn in the rock, excavated tombs, and foundations of hewn stone. This, Dr. Robinson inclines to think, may mark the site of Ai, as it agrees with all the intimations as to its position. Near it, on the north, is the deep Wady el-Mutyah, and toward the south-west other smaller wadys, in which the ambushed party of Israelites might easily have been concealed. According to Schwarz *(Palest.* p. 84), the ancient name is still preserved in some ruins called *Khirbet Medinat Gai*, near the edge of a valley, two English miles south-east of Bethel; a position which he thinks corresponds with a rabbinical notice of Ai *(Shemoth Rabbah*, c. 32) as lying three Roman miles from Bethel (erroneously written Jericho). Thenius, however (in Kauffer's *Exeget. Studien*, 2, 127 sq.), locates Ai at *Turmus Aya*, a small rocky mound east of Sinjil (Robinson's *Researches*, 3, 85), a position which is defended by Keil *(Comment.* on <06702>Joshua 7:2); but in which he has been influenced by an incorrect location of Bethel (q.v.). Stanley *(Palest.* p. 200 note) places it at the head of the *Wady*

Harith. For Krafft's identification with *Kirbet el-Haiyah,* see Robinson (new ed. of *Researches,* 3, 288). Van de Velde, after a careful examination, concludes that no spot answers the conditions except *Tell el-Hajar,* about 40' E. by S. of Beitin, on the southern border of Wady el-Mutyah, with no remains but a broken cistern *(Narrativiii.* 278-282). This position essentially corresponds to that assigned by Robinson.

It is the opinion of some that the words AVIM *SEE AVIM* in Joshua 18:23, and GAZA *SEE GAZA* in 1 Chronicles 7:28, are corruptions of Ai.

2. A city of the Ammonites, apparently opposite Heshbon, and devastated next to it by the Babylonians on their way to Jerusalem (Jeremiah 49:3). Others, however, regard the name as an appellative here.

Ai'ah

another mode (2 Samuel 3:7; 21:8, 10, 11; 1 Chronicles 1:40) of Anglicizing the name AJAH *SEE AJAH* (q.v.).

Ai'ath

another form (Isaiah 10:28) of the name of the city Ai (q.v.).

Aichmalotarch

*(*αἰχμαλωτάρχης*)* an imaginary title (Carpzov, *Apparat. Crit.* p. 8 sq.), signifying *chief of the captives,* assigned to the heads of the Jewish families during the captivity (q.v.).

Aidan

born in Ireland about A.D. 605, was sent, according to Bede, by the Scottish bishop, at the request of Oswald, king of Northumbria. as missionary bishop to the Northumbrians, about A.D. 635. Upon his arrival in Northumbria, he was appointed, at his own request, to the see of Lindisfarn, then first erected, on the island of that name. Here he set up the rule of St. Columban, and persuaded the king to establish the Church in his kingdom. "Often," says Bede, "might be seen a beautiful sight — while the bishop (who was but imperfectly acquainted with the English tongue) preached, the king and his officers, who, owing to their long exile in Scotland, had acquired the language of that country, interpreted his words to the people." Bede says that “nothing more commended his doctrine to

the attention of his hearers than the fact that, as he taught, so he himself lived, seeking for nothing and attaching himself to nothing which belonged to this world. All that the king gave him he quickly distributed to the poor: and never, unless when compelled to do so, did he travel through his diocese except on foot." He died August 31, 651, apparently broken-hearted at the death of the king, who, as he had predicted, perished by treachery twelve days before. He is commemorated in the Romish martyrology on the 31st of August. — Bede, *Eccl. Hist.* lib. 3, cap. 3, 5, 14-17; Neander, *Ch. Hist.* 3, 21; Collier, *Eccl. Hist.* 1, 203.

Aigenler, Adam

a German Jesuit, born in the Tyrol, 1633, who became professor of Hebrew at Ingolstadt. In 1673 he was sent out to China as missionary, and died on the voyage, August 16, 1673. Among other writings, he left *Fundamenta linguae sanctae* (Dillingen, 1670, 4to). — Jocher, *Allg. Gelehrten Lexicon;* Hoefer, *Nouv. Biog. Generale,* 1, 454.

Ai'ja

another form (<16131>Nehemiah 11:31) of the name of the city Ai (q.v.).

Aij alon

another mode (<06224>Joshua 21:24; <07035>Judges 1:35; 12:12; <09143>1 Samuel 14:31; <13669>1 Chronicles 6:69; 8:13; <14110>2 Chronicles 11:10) of Anglicizing the name of the city AJALON *SEE AJALON* (q.v.).

Aij'eleth Sha'har

(Hebrew *Aye'leth, hash-Shach'ar,* רחשה תליא, *hind of the dawn,* in which signification the terms often occur separately; Sept. ἡ ἀντίληψις ἡ ἑωθινή, Vulg. *susceptio matutina)* occurs in the title of <19220>Psalm 22, and is apparently the name of some other poem os song, to the measure of which this ode was to be performed or chanted (Aben Ezra, in loc.; Bochart, *Hieroz.* 1, 888; Eichhorn, *Proef. ad Jonesium, De Poesi Asiat.* p. 323; Rosenmuller, De Wette, in loc.); like the similar terms, e.g. AL-TASCHITH *SEE AL-TASCHITH* (q.v.), which occur in the inscriptions of other Psalms (57, 58, 59, 75), after the manner of Syriac poets (Assemani, *Bibl. Orient.* 1, 80). The phrase, however, is not necessarily taken from the *initial words* of a song (as Aben Ezra maintains, comp. <20519>Proverbs 5:19), much less an amatory effusion (comp. the opening of a poem of Ibn

Doreid, "O gazelle!"); but the title may be borrowed, according to Oriental custom, from some prominent expression or theme in it, like David's "Song of the Bow" (2 Samuel 1; comp. Gesenius, *Comment.* in Isaiah 22:1). It may in this case allude either to the hunting of the deer by the early daylight, as the most favorable time for the chase; or, as more agreeable to the Arabic similes (Schultens, *ad Meidan. Proverbs* p. 39), as well as rabbinical usage (Talmud. Hieros. *Berakoth,* 2, 30, 1. 30, 35, ed. Cracon.), it may refer to the rays of the rising sun under the metaphor of a stag's horns (comp. Schultens and De Sacy, *ap. Haririum Cons.* 32). The interpretation of Faber (in Harmar's *Observ.* 2, 172) as signifying the *beginning of dawn,* is less agreeable to the etymology. Some (as Hare in the *Bibl. Brem. Class.* 1, pt. 2) understand some instrument of music; and others (e.g. Kimchi and the Talmudists) the *morning star.* — Gesenius, *Thes. Heb.* p. 45. *SEE PSALMS.*

Ail, Ajal, Ajalah

SEE DEER.

Ailly, Pierre D'

(Petrus de Alliaco), a noted cardinal and learned theologian of the fourteenth century, surnamed the "Hammer of Heretics." He was born at Compiegne in 1350, of humble parentage, and completed his studies at the college of Navarre in Paris. The dispute between Nominalism and Realism had not yet died out, and D'Ailly threw himself with ardor into philosophical study. He soon became noted among the students for the skill and subtlety with which he advocated the nominalist theory, and for the wide extent of his general knowledge. At twenty-five he lectured in the university of Paris on Peter Lombard's *Sententioe,* and soon obtained a brilliant reputation. In 1377, while yet a subdeacon, he was sent as delegate to the Provincial Council of Amboise, a rare distinction for one so young. In 1380 he was made doctor of the Sorbonne. In his inaugural address he extolled the study of Holy Writ, and afterward held lectures upon the New Testament and the nature of the Church. D'Ailly declared that the passage, “Upon this rock," etc., Matthew 16:18, was to be taken in a spiritual sense, asserting that the Bible alone is the everlasting rock upon which the Church is built, as Peter and his successors could not be such, on account of their human frailty. He also distinguished between the universal Church of Christ and the Church of Rome as a particular Church, and maintained

that the latter had no precedence before the universal Church, and that another bishop than that of Rome might be the head of the Church. In 1384 D'Ailly was made the head of the College of Navarre, where, Gerson (q.v.) and Nicholas de Clemange (q.v.) were among his pupils. When in the university of Paris, he defended the doctrine of the Immaculate Conception against the Dominicans, and especially against John de Montion; and when the latter appealed from an ecclesiastical censure to Pope Clement VII, the university sent D'Ailly to the pope to defend before him the doctrine of the Immaculate Conception, as also the opinion that the right to decide in such questions *("circa ea quoe sunt fidei doctrinaliter definire")* does not belong to the pope alone, but also to the *doctores ecclesieoe*. , The pope approved both opinions; and the university of Paris elected D'Ailly, in reward for his victory, chancellor. Soon afterward he was made confessor and almoner of Charles VI, archdeacon at Cambray, and treasurer of the Holy Chapel at Paris. In 1394 he was sent by Charles VI to Peter de Luna (Benedict XIII), to prevail upon this anti-pope to resign, but Benedict succeeded in bringing D'Ailly over to his side, and, through him, was recognised by France as the legitimate pope. He appointed D'Ailly, in 1398, bishop of Cambray. D'Ailly continued to take an active and prominent part in the endeavors made for a restoration of the ecclesiastical unity. In 1409 he was a leading member of the Council of Pisa, and prevailed upon the council to depose all the popes who at that time claimed the Papal See. Alexander V was nominated in their place, but died soon after.

His successor, John XXIII, made D'Ailly a cardinal, and papal legate in Germany. As such, he took part in the Council of Constance, where he was again very conspicuous. *SEE CONSTANCE, COUNCIL OF*. Soon after his arrival, and through his influence, the Council adopted a resolution that the vote on the reformation of the Church should be taken, not according to heads, but according to nations — a decision which at once fixed the fate of John XXIII. He again urged the resignation or deposition of all the popes, and the election by the Council of a new pope, who should pledge himself to carry out the reformatory decrees of the Council. He strongly maintained the superiority of a general council over the pope, and under the influence of his views Benedict XIII was deposed. He was one of the Committee to investigate the case of John Huss, and it is a stain upon his great name that he voted for the condemnation of the reformer. In the question whether the election of a new pope was to take place before or

after the completion of the reformatory decrees of the Council, D'Ailly separated from the reformatory party (the Germans, Gerson, etc.), carried the priority of the papal election, and thereby neutralized to a large extent the beneficial effects which otherwise the Council might have produced. Martin V appointed him legate at Avignon; he died there in 1425; or, according to another account, on a legative mission in the Netherlands, 1420. D'Ailly is one of the most remarkable dignitaries of the Church of the Middle Ages, and greatly distinguished both as a theologian and orator. He was, however, addicted to a belief in astrology, maintaining that important events might be predicted from the conjunctions of the planets. A very remarkable coincidence appears in the case of one of his predictions, viz., that in the year 1789, "si mundus usque ad illa tempora duraverit, quod solus Deus novit, multze tune et magnae et mirabiles alterationes mundi et mutationes faturae sunt, et maxime circa leges et sectas." This prediction was written in 1414, in his *Concord. astronomic cum historica narratione* (published in Augsburg, 1490, 4to). D'Ailly may be considered as a predecessor of that liberal party in the Roman Catholic Church afterward represented by Bossuet and Fenelon. His principal writings were published at Douay, 1634, 8vo; but there is no full collection of his works. Among them are:

1. *Commentarii Breves in libros 4 Sentent.* (1500,' 4to): —
2. *Quatuor Principia in 4 libros Sentent.:* —
3. *Recommendatio S. Scripturab:* —
4. *Principium in cursum Bibliorum:* —
5. *Quaestio Vesperiarum, utrum Petri Eccl. lege reguletur:* —
6. *Quoestio resumpta, utrum P. E. Rege gubernetur, lege reguletur, fide confirmetur, et jure dominetur:* —
7. *Speculum Considerationis:* —
8. *Compendium Contemplationis, in 3 tractatus:* —
9. *De 4 Gradibus Scale Spiritualis:* —
10. *Epitome Quadruplicis Exercitii Spiritualis:* —
11. *De Oratione Dominica Tractatus* 2. —
12. *Salutationis Angelicoe Expositio devota:* —
13. *Verbum abbreviatum super libros Psalmorum:* —
14. *Meditationes 2 in Psalm* 30: —
15. *Meditat. in Psalm "Judica me, Deus:"* —
16. *Meditat. in 7 Psalm Penitentiales:*
17. *Meditat. in Cantica, Magnificat, Benedictus, et Nunc Dimit.:* —

18. *Expositio in Cantica Canticorum Solomonis:* —
19. 12 *Honores S. Josephi Sponsi Virganis.* All the above, from the *Speculum Considerationis* to the last, inclusive, were published at Douay in 1634 (8vo): —
20. *Tractatus de A nima* (Paris, 1494, 8vo; 1505): —
21. *Sermones, varii Argumenti.* 20: —
22. *Modus seu Forma eligendi Summ. Pontif.* —
23. *Libellus de Emendatione Eccl.,* in the *"Fasciculus rerum expetendarum"* (Cologne, 1535): —
24. *De Ecclesioe et Cardinalium auctoritate libellus* (in Gerson's works, Paris, 1606, tom. 1, p. 895). —
25. *Sacramentale* (Louvain, 1487):

26. *Vita S. Petri de Morono,* afterward Celestine V (Paris, 1539). — Dupin, *Eccl. Writers,* cent. 15, ch. 4; Mosheim, *Ch. Hist.* cent. 14, pt. 2, ch. 2, § 38; Cave, *Hist. Lit.* ann. 1396; Dinaud, *Notice historique et literaire, sur P. D'Ailly* (Cambray, 1824, 8vo); Hoefer, *Nouv. Biog. Generale,* 1, 125; Landon, *Eccl. Dictionary,* 1, 169.

Ailredus, Aelredus

an English historian, born in 1109, and said to have died in 1166. According to Cave, he was an Englishman, educated in Scotland, having been educated together with Henry, son of David, king of Scotland. When he was of the proper age a bishopric was offered to him, but he refused it; and, returning to England, he took the monastic vows among the Cistercians of Revesby Abbey, in Lincolnshire. He became abbot of this monastery, and afterward of Rievaux, and made Bernard of Clairvaux his model both as to his life and style of writing. His works include *Historia de Vita et Miraculis S. Edwardi R. et Confess.* (among the "Decem Scriptores" of England, edited by Twisden, Lond. 1652); *Genealogia Regum Anglorum; De Bello Standardi; Historia de Sanctimoniali de Watthun* (all in Twisden); *Sermones de Tempore et de Sanctis* (in Bibl. Clarae Vallis); *In Isaiam Prophetam Sermones* 31; *Speculum Charitatis, libris 3; Tractatus de puero Jesu duodecenni* (ed. by David Camerarius, *de Scot. fortitud,* Paris, 1631); *De Spirituali Amicitia, libri* 3. The latter four treatises were edited by Gibbon, a Jesuit, and printed at Douay in 1631; also in the *Biblioth. Cistercien.* tom. verse 16, and *Bibl. Patr.* tom. 23:1. — Cave, *Hist. Lit.* sec. 12, vol. 2, 227; Dupin, *Hist. Eccl. Writers,* cent. 12; Landon, *Eccl. Dictionary,* 1, 170; Clarke, *Sacred Literature,* 2, 696.

Aimo

SEE HAYMO.

Aimon

also called AIMOIN, AYMOIN, a French Benedictine of the convent of Fleury, died 1008. He was a pupil of Abbo of Fleury, at whose request he wrote the work *Historia Francorum,* which extends from 253 to 654. A continuation by another author, which is more valuable than the original, carries the narrative to the year 727. It is contained in Bouquet's *Collection des historiens de France* (Paris, 1738, 8 vols.)o Aimon also wrote *Vita Abbonis Floriacencis,* and several works on St. Bernard. — Herzog, 1:198.

A'in

(Hebrew *A'yin,* ˆyfe; *a fountain)* signifies literally *an eye,* and also, in the simple but vivid imagery of the East, a *spring,* or natural burst of living water, always contradistinguished from the well or tank of artificial formation, and which latter is designated by the word "Beer" (raB) or "Bor" (raB and r/B). Ain still retains its ancient and double meaning in the Arabic *'Ain.* Such living springs abound in Palestine even more than in other mountainous districts, and, apart from their natural value in a hot climate, form one of the most remarkable features of the country. Prof. Stanley *(Palest.* p. 147, 509) has called attention to the accurate and persistent use of the word in the original text of the Bible, and has well expressed the inconvenience arising from the confusion in the Auth. Vers. of words and things so radically distinct as *Ain* and *Beer.* The importance of distinguishing between the two is illustrated by <02157>Exodus 15:27, in which the word *Ainoth* (translated "wells") is used for the springs of fresh water at Elim, although the rocky soil of that place excludes the supposition of dug wells.

Ain oftenest occurs in combination with other words, forming the names of definite localities: these will be found under EN- (q.v.), as En-gedi, En-gannim, etc. It occurs alone in two cases. *SEE FOUNTAIN*.

1. (Sept. at <06216>Joshua 21:16, Ἀσά, at <13042>1 Chronicles 4:32, Ἦν; elsewhere it blends as a prefix with the following names, Ἐρ-εμώθ, Ἐρ-εμών.) A city at first assigned to the tribe of Judah, on its southern border

(<16152>Joshua 15:32), but afterward to Simeon (<16197>Joshua 19:7; <13042>1 Chronicles 4:32). In all these passages it is mentioned as adjoining Remmon or Rimmon (q.v.), and it seems to be the EN-RIMMON *SEE N-RIMMON* (q.v.) of <16129>Nehemiah 11:29. It was one of the Levitical cities (<16216>Joshua 21:16). Reland *(Palaest.* p. 554, 625) thinks it the same with the *Betane (*Βετάνη*)* of Judith 1:9, and the *Bethanin* (Βηθανίν) located by Eusebius *(Onomast.* s.v. Ἀρί, i e. Ἄϊν*)* at four Roman miles from Hebron. But these are rather the Bethanoth (q.v.) of <16159>Joshua 15:59. Dr. Robinson conjectures it may have been the same with the modern village *el-Ghuwein,* the ruins of which he saw in a valley a short distance to the right of the road a few hours south of Hebron *(Researches,* 2, 625). But this again is probably the Anim (q.v.) of <16150>Joshua 15:50. The margin of our Bibles identifies this Ain with the *Ashan* of <16542>Joshua 15:42, but in <13042>1 Chronicles 4:32 both are mentioned. In the list of priests' cities in <13069>1 Chronicles 6:59, Ashan (q.v.) appears to take the place of Ain.

2. (With the art., ˆyaeh; *Ha-A'yin.);* One of the landmarks on the northern or eastern boundary of Palestine as described by Moses (<04411>Numbers 34:11), near the lake Gennesareth, adjoining Shephan, and apparently mentioned to define the position of Riblah, viz. "on the east side of 'the spring'" (Sept. ἐπί πηγάς). But the ambiguous phrase ˆyaeAl;µdQ,mæ (literally, *from the east as to the spring),* rather refers directly to the boundary as extending in general terms easterly to Ain, in the direction of Riblah (q.v.). By Jerome, in the Vulgate, it is rendered *contra fontem Daphnin,* meaning the spring which rose in the celebrated grove of Daphne dedicated to Apollo and Diana at Antioch. Riblah having been lately, with much probability, identified (Robinson, *Research.* new ed. 3, 542-6; Porter, 2:335) with a place of the same name on the north-east slopes of the Lebanon range, "the spring" of the text is probably the modern *Ain,* in Coele-Syria, between the Orontes and the Litany *(Bibliotheca Sacra,* 1847, p. 405, 408); so called from a large fountain of the same name a little to the north of the village, which "is strong enough to drive several mills, and about it are heavy blocks of hewn stone of a very antique appearance" *(ibid.* 1848, p. 698). Dr. Robinson, however, thinks it is rather an appellative, and refers to *the fountain* of the Orontes still farther south-west of Riblah (new ed. of *Researches,* 3, 534).

Ainsworth, Henry

D. D., one of the earliest leaders of the Independents, then called Brownists; a celebrated nonconformist English divine, who was born at Pleasington, then a small hamlet in Lancashire, about the year 1560. In early life he gained great reputation by his knowledge of the learned languages, and particularly of Hebrew. He removed about 1593 to Amsterdam, and had a church there (with an interval spent in Ireland) until his death, which occurred suddenly in 1622. Suspicion of his having been poisoned was raised by his having found a diamond, of great value, belonging to a Jew, and his refusing to return it to him till he had confessed with some of the rabbins on the prophecies of the Old Testament relating to the Messiah, which was promised; but the Jew not having sufficient interest to obtain one, it is thought he was the instrument of his death. Ainsworth was a man of profound learning, well versed in the Scriptures, and deeply read in the works of the rabbins. His much celebrated "Annotations on several Books of the Bible" were printed at various times and in many sizes. In those on the five Books of Moses, Psalms, and the Canticles, the Hebrew words are compared with and explained by the ancient Greek and Chaldee versions, and other records and monuments of the Hebrew. The "*Annotations on the Pentateuch"* were republished in Edinburgh (Blackie and Son, 2 vols. 8vo) in 1843. — Neal, *Hist. of the Puritans,* 2, 43; Wilson, *Dissenting Churches,* 1, 22.

Ainsworth, Laban

a Congregational minister, was born at Woodstock, Conn., July 19th, 1757. He graduated at Dartmouth College in 1778, and became pastor of the church at Jaffrey, N. H., Dec. 10th, 1782. Here he continued in the pastoral relation until his death, March 17th, 1858. He was an evangelical preacher of more than ordinary ability, and a man of great humor in his social intercourse, but earnestly intent in his great calling. He retained the respect and affection of his people to the last. — *Amer. Cong. Year Book* (vol. 6, 1859, p. 117).

Aionios

SEE ETERNAL.

Air

(ἀήρ), the atmosphere, as opposed to the ether (αἰθήρ), or higher and purer region of the sky (<442224>Acts 22:24; <520417>1 Thessalonians 4:17; <661202>Revelation 2:2; 16:17). The Hebrew term jWr, *ru'ach*, occurs in this sense but once (<181616>Job 41:16); "air" is elsewhere the rendering of µyaeîv; *shama'yim*, in speaking of *birds of the heavens.* The later Jews (see Eisenmenger, *Entd. Jud.* 2, 437 sq.), in common with the Gentiles (see Elsner, *Obs.* 2, 205; Dougtaei *Annal.* p. 127), especially the Pythagoreans, believed the air to be peopled with spirits, under the government of a chief, who there held his seat of empire (Philo, 31, 28; Diog. Laert. 8:32; Plutarch, *Quaest. Romans* p. 274). These spirits were supposed to be powerful, but malignant, and to incite men to evil. That the Jews held this opinion is plain from the rabbinical citations of Lightfoot, Wetstein, etc. Thus in *Pirke Aboth,* 83, 2, they are described as *filling the whole air,* arranged in troops, in regular subordination (see Rosenroth, *Cabbala denud.* 1, 417). The early Christian fathers entertained the same belief (<490301>Ignat. *ad Ephes.* § 13), which has indeed come down to our own times. It is to this notion that Paul is supposed to allude in <490202>Ephesians 2:2, where Satan is called "prince of the power (i.e. of those who exercise the power) of the air" (see Stuart, in the *Biblioth. Sacra,* 1843, p. 139). Some, however, explain "air" here by *darkness,* a sense which it bears also in profane writers. But the apostle no doubt speaks according to the notions entertained by most of those to whom he wrote, without expressing the extent of his own belief (see Bloomfield, *Rec. Syn.,* and Meyer, *Comment.* in loc.). *SEE POWER*; *SEE PRINCIPALITY*. The sky as the midst of heaven, or the middle station between heaven and earth, may symbolically represent the place where the Divine judgments are denounced, as in <132116>1 Chronicles 21:16. *SEE ANGEL*.

The phrase εἰς ἀέρα λαλεῖν, *to speak into the aim* (<461409>1 Corinthians 14:9), is a proverbial expression to denote speaking in vain, like *ventis verba profundere* in Latin (Lucret. 4:929), and a similar one in our own language; and εἰς ἀέρα δέρειν, *to beat the air* (<460926>1 Corinthians 9:26), denotes *acting* in vain, and is a proverbial allusion to an abortive stroke into the air in pugilistic contests (comp. Virgil, — *AEn.* 5, 377). *SEE GAMES*.

Ai'rus

(Ἰάιρος, comp. *Jairus* of the N.T.), one of the temple-servants whose "sons" are said to have returned from the captivity (1 Esdras 5:31); probably a corruption for *GAHAR* (q.v.) of the genuine text (Ezra 2:47).

Aisle

Picture for Aisle

is derived from the Latin *ala*, French *aile*, a *wing*, and signifies the wings or sidepassages of the church. The term is incorrectly applied to the middle avenue of a church, which its derivation shows to be wrong. Where there is but one aisle to a transept, it is always to the east. In churches on the continent of Europe the number of aisles is frequently two on either side of the nave and choir, and at Cologne there are even three. *SEE CHURCH ARCHITECTURE*.

Aix-la-Chapelle

(Aquis-granum or *Aqus-gra ai*, Germ. *Aachen)*, a large city of Germany, dependent on the archbishopric of Cologne in spiritual matters. As the favorite abode of Charlemagne, it acquired great ecclesiastical importance; and many councils were held there. From the time of Otho I (937) to Ferdinand I, 1558, twenty-nine German emperors were crowned in this city.

The first COUNCIL OF AIX-LA-CHAPELLE was held in 789, on discipline; in the council held in 799 Felix of Urgel renounced Adoptianism. which he previously upheld. The others are that of 803, where the Benedictines received their religious regulations; of 809, on the procession of the Holy Ghost; 813, when the canons of the preceding council were published; 816, confirmatory of the rules of Chrodegang; 817, on St. Benedict's rule, etc.; 825, on the same subjects; 831, declaring the innocence of the Empress Judith; 836, on the restoration of Church property; 837, on Episcopal controversies; 842, by Kings Louis and Charles, on the division of Lothaire's possessions; two sessions in 860, against Queen Thetburga; 862, allowing King Lothaire to contract a new marriage; 992, forbidding marriages during Advent, from Septuagesima to

Easter, etc.; 1165, to canonize Charlemagne. — Smith, *Tables of Church Hist.*

A'jah

(Hebrew *Ayah'*, הַיָּה prop. a *cry*, hence a *hawk*, as often), the name of two men.

1. (Sept. Ἀϊέ; but Αἰά, Auth. Vers. "Aiah" in Chronicles) The first named of the two sons of Zibeon the Horite or rather Hivite (<01636>Genesis 36:24; <13140>1 Chronicles 1:40), B.C. ante 1964.

2. (Sept. Αἰά, but in <10307>2 Samuel 3:7 v. r. Ἰώλ, Auth. Vers. "Aiah.") The father of Rizpah, King Saul's concubine (<10307>2 Samuel 3:7; 21:8-11), B.C. ante 1093.

Aj'alon

(Hebrew *Ayalon'*, אַיָּלוֹן/ place of *deer*, or of *oaks)*, the name of two towns.

1. (Sept. Αἰλών, *but* Ἐλών in <06942>Joshua 19:42, ἐν αἱ ἄρκοι in <07035>Judges 1:35, omits in <09431>1 Samuel 14:31, Ηλών v. r. Αἰλών in <13669>1 Chronicles 6:69, Αἰλάμ v. r. Ἀλάμ and Ἀδάμ in <13813>1 Chronicles 8:13, Ἀϊαλών v. r. Αἰλώμ in <14110>2 Chronicles 11:10, Ἀϊλών in <14818>2 Chronicles 28:18; Josephus Ηλώμ, *Ant.* 8, 10, 1; Auth. Vers. "Aijalon" in all the passages except <06102>Joshua 10:12; 19:41; <14818>2 Chronicles 28:18.) A town and valley in the tribe of Dan (<06942>Joshua 19:42), which was given to the Levites (<06124>Joshua 21:24; <13669>1 Chronicles 6:69). The native Amorites for a long time retained possession of it, although reduced to the condition of tributaries by the neighboring Ephraimites (<07035>Judges 1:35), Being on the very frontier of the two kingdoms, we can understand how Ajalon should be spoken of sometimes (<13669>1 Chronicles 6:69, comp. with 66) as in Ephraim, and sometimes (<14110>2 Chronicles 11:10; <09431>1 Samuel 14:31) as in Judah and Benjamin. It was not far from Bethshemesh (<14818>2 Chronicles 28:18), and was one of the places which Rehoboam fortified (<14110>2 Chronicles 11:10) during his conflicts with the new kingdom of Ephraim (<11430>1 Kings 14:30), and among the strongholds which the Philistines took from Ahaz (<14818>2 Chronicles 28:18). Saul pursued hither the routed Philistines from Michmash (<09431>1 Samuel 14:31), and some of its chiefs appear to have subsequently defeated an incursion of the same enemies

from Gath (<1Ch 8:13>1 Chronicles 8:13). But the town, or rather the valley to which the town gave name, derives its chief renown from the circumstance that when Joshua, in pursuit of the five kings, arrived at some point near Upper Beth-horon, looking back upon Gibeon and down upon the noble valley before him, he uttered the celebrated command, “Sun, stand thou still on Gibeon, and thou moon, in the valley of Ajalon" (<Jos 10:12>Joshua 10:12). From the indications of Jerome *(Onomast.* and *Epitaph. Paul.),* who places Ajalon two Roman miles from Nicopolis, on the way to Jerusalem (comp. Ἰαλώ in Epiphan. *Opp.* 1, 702), joined to the preservation of the ancient name, Dr. Robinson *(Bibl. Researches,* 3, 63) appears to have identified the valley and the site of the town. From a housetop in Belt Ur (Beth-horon) he looked down upon a broad and beautiful valley, which lay at his feet, toward Ramleh. This valley runs out west by north through a tract of hills, and then bends off southwest through the great western plain. It is called *Merj lbn 'Omeir.* Upon the side of the long hill which skirts the valley on the south a small village was perceived, called *Yalo,* which cannot well be any other than the ancient Ajalon; and there can be little question that the broad wady to the north of it is the valley of the same name (see Thomson's *Land and Book* 2, 304, 546). Keil, however *(Comment.* in <Jos 10:12>Joshua 10:12), controverts the above view (from Lengerke, after Lapide and Le Clerc, in loc.) respecting the position of Joshua on this occasion, maintaining that if Joshua really saw both the sun and moon when he delivered this memorable address, it must have been in the early part of the day, and during the engagement before Gibeon itself; for then the sun might have been visible on the east or south-east of Gibeon, and the moon in the south-west, above the valley of Ajalon, as it would then be about to set. *SEE JASHER*. According to Schwarz *(Palest.* p. 141), a person on the summit of Upper Beth-horon can see at once Gibeon on the east and Ajalon on the west. The village of Yalo is situated on the northern declivity overlooking the plain, between two ravines, the western one of which contains a fountain that supplies the village. It has an old appearance, and contains several caverns in the cliffs (new ed. of Robinson's *Researches,* 3, 144).

2. (Sept. Αἰλών, Auth. Vers. "Aijalon.") A city in the tribe of Zebulon, where Elon the judge was buried (<Jdg 12:12>Judges 12:12). It is probably the modern *Jalun,* about four hours east of Akka, and a short distance south-west of Mejdel Kerum (Van de Velde, *Memoir,* p. 283); for this place, although really within the bounds of Naphtali, is sufficiently near, perhaps,

to the border of Zebulon to be included in that region, according to the indefinite mention of the text.

Aj'ephim

(Hebrew *Ayephim'*, µyp{ø}a{} *weary* ones; Sept. ἐκλελυμένοι, Vulg. *lassus,* Auth. Vers. "weary") occurs in the original, <10614>2 Samuel 16:14, where, although rendered as an appellative in the versions, it has been regarded by many interpreters (e.g. Michaelis, Dathe, Thenius, in loc.) as the name of a place to which the fugitive David and his company retired from Jerusalem on the approach of the rebellious Absalom, and where they made their halt for the night, but from which they were induced to remove by the news sent them by Hushai. This view is favored by the phraseology, abÅ¥wi, "and he came," µv; "there," evidently referring to some locality, which must be sought east of Jerusalem, beyond the Mount of Olives, toward the ford of the Jordan; perhaps between Bethany and Khan Hudrur, on the S.W. bank of Wady Sidr.

A'kan

(Hebrew *Akan'*, ˆq;[} *twisted;* Sept. Ἰουκάμ), the last named of the three sons of Ezer, son of the Horite Seir of Idumaea (<01627>Genesis 36:27); elsewhere called JAKAN *SEE JAKAN* (<13044>1 Chronicles 1:41). *SEE JAAKAN*.

Akbar

SEE MOUSE.

Akbara.

SEE ACHABARA.

Akiba

a learned Jewish rabbi of the second century. He was president of the seminary at Bene Berak (<06945>Joshua 19:45), near Jamnia. As a teacher he wielded great influence, especially in developing and diffusing the Talmudic learning and the Cabbala. Among his scholars were Rabbi Meir, one of the originators of the Mishna, and Rabbi S. ben-Jochai, author of the Cabbalistic work *Zohar*. He is said to have joined the rebel Barchochebas,

and to have been taken and flayed by the Romans in his 120th year. See Jost, *Geschichte d. Israeliten,* p. 252; Furst, *Bib. Jud.*1.

Akins, JAMES

one of the early Methodist ministers, was born in Ireland 1778, removed to America in 1792, and entered the itinerant ministry in 1801. He labored for over twenty years with success, chiefly in Maryland, Pennsylvania, and New Jersey, and died at Haverstraw, Aug. *9,1823. — Minutes of Conferences,* 1824, p. 439.

Akkabish

SEE SPIDER.

Akko

SEE GOAT.

Ak'kub

(Hebrew *Akkub',* bWQ[¡ a contracted form of *Jacob;* Sept. Åκούβ, sometimes Åκκούβ v. r. usually Åκούμ), the name of at least three men.

1. The head of one of the families of Nethinim that returned from Babylon (<1325>Ezra 2:45), B.C. 536 or ante.

2. One of the Levitical gate-wardens of the Temple on the return with many of his family from the captivity (<1307>1 Chronicles 9:17; <1342>Ezra 2:42; <1675>Nehemiah 7:45; 9:19; 12:25); and probably one of those who expounded the law to the people (<1687>Nehemiah 8:7), B.C. 536-440.

3. The fourth named of the seven sons of Elioenai or Esli, a descendant of David (<1324>1 Chronicles 3:24), B.C. cir. 410.

Akrab

SEE SCORPION.

Akrab'bim

(Hebrew *Akrabbim',* µyBrqB[¡ *scorpions,* as in <2606>Ezekiel 2:6; Sept. Åκραβίν, Åκραβειν), only in the connection MAALEH-ACRABBIM *SEE MAALEH-ACRABBIM* (q.v.), i.e. *Scorpion-Height* (<6503>Joshua 15:3;

"ascent of Akrabhim" (Numbers 34:4; "going up to Akrabbim," Judges 1:36), an ascent, hill, or chain of hills, which, from the name, would appear to have been much infested by scorpions and serpents, as some districts in that quarter certainly were (Deuteronomy 8:15; comp. Volney, 2:256). It is only mentioned in describing the frontier-line of the promised land southward in the region of the Amorites (Numbers 34:4; Joshua 15:3; Judges 1:36). Shaw conjectures that Akrabbim may be the same with the mountains of *Akabah,* by which he understands the easternmost range of the "black mountains" of Ptolemy, extending from Paran to Judaea. This range has lately become well known as the mountains of Edom, being those which bound the great valley of Arabah on the east *(Travels,* 2, 120). More specifically, he seems to refer Akrabbim to the southernmost portion of this range, near the fortress of Akabah, and the extremity of the eastern gulf of the Red Sea; where, as he observes, "from the badness of the roads, and many rocky passes that are to be surmounted, the Mohammedan pilgrims lose a number of camels, and are no less fatigued than the Israelites were formerly in getting over them." Burckhardt *(Syria,* p. 509) reaches nearly the same conclusion, except that he rather refers "the ascent of Akrabbim" to the acclivity of the *western* mountains from the plain of Akabah. This ascent is very steep, and has probably given to the place its name of Akabah, which means a cliff or steep declivity." But the south-eastern frontier of Judah could not have been laid down so far to the south in the time of Moses and Joshua. The signification of the *names* in the two languages is altogether different. M. De Saulcy finds this “Scorpion-steep" in the *Wady es-Zuweirah,* running into the S.W. end of the Dead Sea; a precipitous, zigzag ascent, up which a path marked with ancient ruins is cut in the flanks of the hard rock, and which is peculiarly infested with scorpions *(Narrative,* 1, 361, 418, 421). Schwarz, on the other hand, locates it at the *Wady el-Kurahy,* running into the south-eastern extremity of the Dead Sea *(Palest.* p. 22). Both these latter positions, however, seem as much too far north as the preceding are too far south, since the place in question appears to have been situated just beyond the point where the southern boundary of Palestine turned northward; and we know from the localities of several towns in Judah and Simeon (e.g. Kadesh, Beersheba, etc.) that the territory of the promised land extended as far southward as the ridge bounding the depressed level of the desert et-Tih. The conclusion of Dr. Robinson is, that in the absence of more positive evidence the line of cliffs separating the Ghor from the valley of the Akabah may be regarded as the Maaleh-Akrabbim of

Scripture *(Researches,* 2, 501). This, however, would be a descent and not an ascent to those who were entering the Holy Land from the south. Perhaps the most feasible supposition is that Akrabbim is the general name of the ridge containing the steep pass *es-Sufah,* by which the final step is made from the desert to the level of the actual land of Palestine. As to the name, scorpions abound in the whole of this district. The same spot may be that alluded to in the Mishna *(Maaser Sheni,* 5, 2), as *"Akrabah* (hbrqqz[) on the south."

The district of *Acrabattine* mentioned in 1 Maccabees 5:3, and Josephus, *Ant.* 12, 8, 1, as lying on the frontier of Idumaea, toward the southern extremity of the Dead Sea, may have derived its name from this ridge. But Dr. Robinson thinks that the toparchy referred to took its name from *Akrabeh,* now a large and flourishing village a little east of Nablous, the ancient Shechem *(Bibliotheca Sacra,* 1853, p. 132; and see the authorities in his *Researches,* 3, 103). This "Acrabattine" of the Apocrypha, however, was probably a different place. *SEE ACRABATTINE.*

Akrothinion

(Ἀκροθίνιον, from the *top of the heap).* This Greek word (usually in the plur. ἀκροθίνια), which occurs in Hebrew 7:4, means *the best of the* (fruits of the earth, hence) *spoils* (Smith's *Dict. of Class. Ant.* s.v. Acrothinion). The Greeks, after a battle, were accustomed to collect the spoils into a heap, from which an offering was first made to the gods; this was the ἀκροθίνιον (Xenoph. *Cyrop.* 7, 5, 35; Herodot. 8:121, 122; Pind. *Nem.* 7, 58). In the first cited case, Cyrus, after the taking of Babylon, calls the magi, and commands them to choose the ἀκροθίνια of certain portions of the ground for sacred purposes (see Stephens, *Thes. Graec.* p. 1560). *SEE SPOIL.*

Akshub

SEE ADDER

Alabama

a diocese of the Protestant Episcopal Church of the United States coextensive with the state of the same name. In 1859 the diocese counted 32 clergymen and 38 parishes, and the following diocesan institutions: missionary committee, ecclesiastical court, trustees of the bishops' fund,

society for the relief of disabled clergymen and of the widows and orphans of the clergy. The first bishop of the diocese was Nicholas Hamner Cobbs (q.v.), consecrated in 1844, and the second, Richard H. Wilmer, consecrated March 6, 1862. Alabama was one of the dioceses which, in 1862, organized "the General Council of the Confederate States of America."

Alabarch

(Ἀλαβάρχης, a term compounded apparently of some unknown foreign word, and ἄρχω, to *rule;* also ἀλάβαρχος), a term not found in Scripture, but which Josephus uses repeatedly, to signify the chief of the Jews in Alexandria *(Ant.* 18, 6, 3; 8, 1; 19:5, 1; 20:5, 2; 7, 3). Philo calls this magistrate Γενάρχης, *genarch* (q.v.), and Josephus, in some places, *ethnarch* (q.v.), which terms signify the prince or chief of a nation. Some believe that the term alabarch was given, in raillery, to the principal magistrate or head of the Jews at Alexandria, by the Gentiles, who despised the Jews. *SEE ALEXANDRIA*. The Jews who were scattered abroad after the captivity, and had taken up their residence in countries at a distance from Palestine, had rulers of their own. *SEE DISPERSION*. The person who sustained the highest office among those who dwelt in Egypt was denominated *alabarch;* the magistrate at the heed of the Syrian Jews was denominated *archon* (q.v.). (See Jahn, *Bibl. Archaol.* § 239.) The dignity of alabarch was common in Egypt, as may be observed in Juvenal, *Sat.* 1, 130. It was perhaps synonymous with *chief tax-gatherer* (comp. Sturz, *De Dial. Maced.* p. 65 sq.). Thus Cicero *(Ep. ad Attic.* 17) calls Pompey an *alabarch,* from his raising taxes; but others here read *arabarch* (see Facciolati, *Lat. Lex.* s.v. Arabarches). *SEE JEWS*.

Alabaster

Picture for Albaster 1

(Ἀλάβαστρον) occurs in the N.T. only in the notice of the "alabaster *box,"* or rather *vessel,* of "ointment of spikenard, very precious," which a woman broke, and with its valuable contents anointed the head of Jesus as he sat at supper, once at Bethany and once in Galilee (<401207>Matthew 26:7; <411403>Mark 14:3; <401737>Luke 7:37). At Alabastron, in Egypt, there was a manufactory of small pots and vessels for holding perfumes (Ptolemy 4:5), which were made from a stone found in the neighboring mountains (Irwin's *Travels,* p. 382). The Greeks gave to these vessels the name of the city from which

they came, calling them *alabastra.* This name was eventually extended to the stone of which they were formed; and at length the term *alabastron* was applied without distinction to all perfume vessels of whatever materials they consisted. (Herod. 3, 20; *A*Elian, *Var. Hist.* 12, 18; Theocr. 15:114; Lucian, *Asin.* 51; Petron. *Sat.* 60; Pliny, 9:56; comp. Wetstein, 1:515; Kype, *Obs.* 1, 188.) The material, although sometimes colored, was usually white, which was the most esteemed (Athen. 15:686). Theocritus speaks of golden alabastra *(Idyl.* 15, 114); and perfume vessels of different kinds of stone, of glass, ivory, bone, and shells, have been found in the Egyptian tombs (Wilkinson, 3, 379). It does not, therefore, by any means follow that the alabastron which the woman used at Bethany was really of alabaster, but a probability that it was such arises from the fact that vessels made of this stone were deemed peculiarly suitable for the most costly and powerful perfumes (Pliny *Hist. Nat.* 13, 2; 36:8, 24). The woman is said to have "broken" the vessel, which is explained by supposing that it was one of those shaped somewhat like a Florence oil-flask, with a long and narrow neck; and the mouth being curiously and firmly sealed up, the usual and easiest; way of getting at the contents was to break off the upper part of the neck. The alabastrum mentioned in the Gospels was, according to Epiphanius, a measure containing one cotyla, or about half a pint (Smith's *Dict. of Class. Antiq.* s.v.). The word itself is, however, properly the name of the substance of which the box was formed, and hence in 2 Kings 21:13, the Sept. use ὁ ἀλάβαστρος for the Hebrew tjLkiv *(tsallach'-ath, a dish, patina,* λήκυθος, *ampulla).* Horace *(Od.* 4, 12) uses *onyx* in the same way. Alabaster is a calcareous spar, resembling marble, but softer and more easily worked, and therefore very suitable for being wrought into boxes (Pliny, 3, 20). The alabastra were not usually made of that white and soft gypsum to which the name of alabaster is now for the most part confined. Dr. John Hill, in his notes on Theophrastus, sets this matter in a clear light, distinguishing the *alabastrites* of naturalists as hard, and he adds: "This stone was by the Greeks called also sometimes *onyx,* and by the Latins *marmor onychites,* from its use in making boxes to preserve precious ointments, which boxes were commonly called 'onyxes' and 'alabasters.' So Dioscorides interprets." It is apprehended that, from certain appearances common to both, the same name was given not only to the common alabaster, called by mineralogists *gypsum,* and by chemists *sulfate of lime,* but also to the *carbonate of lime,* or that harder stone from which the alabastra were usually made *(Penny Cyclopcedia, s.v.*).

Picture for Albaster 2

By the English word *alabaster* is likewise to be understood both that kind which is also known by the name of *gypsum,* and the *Oriental alabaster* which is so much valued on account of its translucency, and for its variety of colored streakings, red, yellow, gray, etc., which it owes for the most part to the admixture of oxides of iron. The latter is a fibrous carbonate of lime, of which there are many varieties, *satin spar* being one of the most common. The former is a hydrous sulfate of lime, and forms, when calcimined and ground, the well-known substance called *plaster of Paris.* Both these kinds of alabaster, but especially the latter, are and have been long used for various ornamental purposes, such as the fabrication of vases, boxes, etc., etc. The ancients considered alabaster (carbonate of lime) to be the best material in which to preserve their ointments (Pliny, *H. N.* 13, 3). Herodotus (3, 20) mentions an alabaster vessel of ointment which Cambyses sent, among other things, as a present to the *A*Ethiopians. Hammond *(Annotat. ad Matthew 2*6, 7) quotes Plutarch, Julius Pollux, and Atheneus, to show that alabaster was the material in which ointments were wont to be kept. Pliny (9, 56) tells us that the usual form of these alabaster vessels was long and slender at the top, and round and full at the bottom. He likens them to the long pearls, called *elenchi,* which the Roman ladies suspended from their fingers or dangled from their ears. He compares also the green pointed cone of a rose-bud to the form of an alabaster ointment-vessel *(It. N.* 21, 4). The *onyx* (Hor. *Od.* 4, 12, 17, "Nardi parvus onyx"), which Pliny says is another name for *alabastrites,* must not be confounded with the precious stone of that name, which is a sub-species of the *quartz* family of minerals, being a variety of agate. Perhaps the name of onyx was given to the pink-colored variety of the calcareous alabaster, in allusion to its resembling the finger-nail *(onyx)* in color, or else because the calcareous alabaster bears some resemblance to the agate onyx in the characteristic lunar-shaped mark of the last-named stone, which mark reminded the ancients of the whitish semicircular spot at the base of the finger-nail. *SEE MARBLE*; *SEE VASE*.

Alabaster, William

a learned but erratic divine, born in Suffolk 1567, and studied both at Cambridge and Oxford. In 1596 he went to Cadiz as chaplain to the Earl of Essex, and there joined the Church of Rome. A few years of Romish life dist gusted him, and in 1610 he returned to the Church of England. He

obtained a prebend in St. Paul's, and afterward was made rector of Therfield, where he died in 1640. He was a great student of the so-called cabalistic learning. His works are (1) *Lexicon Pentaglotton* (Heb., Chald., Syr., etc.), Lond. 1637, fol.; (2) *Comm. de Bestia Apocalyptica,* 1621. He also wrote a tragedy, "*Roxana,*" of which Dr. Johnson spoke highly. — Wood, *Athen. Oxon.*, Hook, *Eccl. Biog.* 1, 102.

Alah

SEE OAK.

Al'ameth

a less correct mode (<1Ch 7:8>1 Chronicles 7:8) of Anglicizing the name ALEMETH *SEE ALEMETH* (q.v.).

Alam'melech

(Hebrew *Allamme'lek,* Ë l ¦M Ł ài; perhaps *king's oak:* Sept. Ἐλμέλεχ), a town on the border of the tribe of Asher, mentioned between Achshaph and Amad (<Jos 19:26>Joshua 19:26). Schwarz remarks *(Palest.* p. 191) that the name may be indicative of a location on the branch of the Kishon still called *Nahr el-Melek;* perhaps at the ruins *el-Harbaji* (Van de Velde, *Memoir,* p. 283).

Al'amoth

(Hebrew *Alamoth',* t /m l ;[} *virgins,* as often; Sept. ἀλημώθ v. r. ἀλαιμὼθ and ἀλιμώθ,Vulg. *arcana),* a musical term used in <1Ch 15:20>1 Chronicles 15:20, apparently to denote that the choristers should sing in the female voice, i.e. our *treble,* or *soprano.* So Lafage *(Hist. Gen. de la Musique)* renders it "chant superieur ou a 'loctave" (comp. Mendelssohn, *Introd. to Psalms).* The word occurs in the same form and signification in the inscription of <Psa 46:0>Psalm 46 (where the Sept. and Vulg. translate κρύφια, *arcana,* i.e. *secrets,* as if indicative of the contents of the Psalm), and twice again in nearly the same form (t Wm l][ ), namely, in the inscription of <Psa 9:0>Psalm 9 (where it has the same sense, but is differently rendered by our translators "upon Muth-," Sept. again ὑπὲρ τῶν κρυφίων, Vulg. *occultis),* and in <Psa 48:14>Psalm 48:15 (where the context requires the meaning *forever,* but our version has "*unto death,*" Sept. correctly εἰς τοὺς αἰώνας, *Vulg. in soecula). SEE MUTH-LABBEN*.

Forkel *(Gesch. der Musik,* 1, 142) understands *virgin measures* (Germ. *Jungfernweise),* i e. in maidenly style, but against the propriety of the usage. *SEE PSALMS.*

Alan, Cardinal

SEE ALLAN.

Alan (rather Alain) De L'isle

(Alanus de Insulis), so called because he was a native of Ryssel, in Flanders, now Lille (L'Isle, *Insuloe)* in France, or it was the name of his family. He obtained the name of "the *Universal* Doctor," being equally well skilled in theology, philosophy, and poetry. It is said that a great part of his life was spent in England. The opinion that he was the same as Alan of Flanders (q.v.) is now generally rejected. He was born in 1114, and died about 1203. Having been appointed to the episcopal see of Auxerre or Canterbury (the place is as uncertain as the fact), he soon resigned his functions in order to retire to the monastery of Citeaux, where he seems to have devoted himself to alchemy. Of his alchemical labors, we only know his aphorism *(dicta)* on the philosopher's stone. Alan calls the amalgam resulting from the union of gold or of silver with mercury the "solution of philosophers" *(solutio philosophorum),* and adds that great advantages may be derived therefrom, His works are,

1. *Doctrinale ilinus,* or the book of parables (Gons. 1491, 4to);

2. *Doctrinale Minus Alterum,* or *Liber Sententiarum et Dictorum Memorabilium* (Paris, 1492, 4to);

3. *Elucidatio supra Cantica Canticorum* (Paris, 1540);

4. *Lib. de Planctu Nature,* on the vices of the age and their remedy;

5. *Anticlaudianus, sive, de officio viri in omnibus virtutibus perfecti: libri 9* (Basle, 1536, 8vo; Ant. 1621): this work is also called the "*Encyclopedia,"* from its professing to contain every thing divine and human which man ought to meditate upon and admire;

6. *De arte seu articulis Catholicae fidei* (published by Masson, Paris, 1612, 8vo);

7. *Alani Magni de Insulis explanationum in prophetiam Merlini Ambrosii, Britanni, libri 7* (Francfort, 1607 8vo);

8. *Liber poenitentialis,* dedicated to Henry de Sully, archbishop of Bourges.

Several other works of Alan are found in manuscript in the libraries of France and England. Another work of his on morals has been discovered during the present century at Avranches (see Ravaisson, *Rapport sur les Bibliotheques de Il' uest de la France,* Paris, 1841, p. 157). The work *Opus Quadripartitum de fide Catholica contra Valdenses, Albigenses et alios hujus temporis hereticos,* which was formerly enumerated among his works, is probably not from him, but from Alan de Podio (q.v.). — Cave, *Hist. Lit.* ann. 1151; Mosheim, *Ch. Hist.* cent. 13, pt. 2, ch. 2.

Alan (or Alain) Du Puy

(A lanus de Podio), who is probably the author of the work *Opus Quadripartitum de fide Catholica. SEE ALAN DE L'ISLE*. No particulars of the life of this author are known. His surname points to Provence. Another work of his has been discovered during the present century at Avranches (see Ravaisson, *Rapport sur les Bibliotheques de l' uest de la France,* Paris, 1841, p. 157); and he is also supposed to be the author of a work dedicated to the Abbot Ermengaldus, of St. Gilles, and designated in the manuscript as *Oculus, Oraculum Scripturce Sacre, AEquivoca,* etc.

Alan Of Flanders

(Alanus Flandriensis), bishop of Auxerre, born in Flanders at the beginning of the 12th century, died in 1182. Some historians, as Oudin (q.v.), identify him with Alan de l'Isle (q.v.), while others, like Cave and the authors of the *Histoire Litteraire de France,* regard them as different persons. He became a monk at Clairvaux, under St. Bernard, in 1128; was, about 1139, made the first abbot of Rivoir or Rivour, in the diocese of Troyes, in Champagne, and, in 1151 (or 1152), bishop of Auxerre. He is the author of a life of St. Bernard (included in *Opera St Bernardi,* tom. 2, 1690, fol.).

Alarm

(h [W r T] *teruah',* a loud *sound* or *shout, as* often), a broken quivering sound of the silver trumpets of the Hebrew, warning them in their journey in the wilderness (Numbers 10:5, 6; comp. Leviticus 23:24; 25:9;

29:1). When the people or the rulers were to be assembled together, the trumpet was blown softly; when the camps were to move forward, or the people to march to war, it was sounded with a deeper note (Jahn, *Bibl. Archaeol.* § 95, 5). Hence a warnote or call to arms, or other public exigency in general (2049Jeremiah 4:19; 49:2; 3016Zephaniah 1:16). *SEE TRUMPET*.

Alasco, John.

SEE LASCO.

Alb, Alba

Picture for Alb, Alba

a long white tunic in the Church of Rome, worn by all ecclesiastics during service, and answering to the *surplice* in the Church of England, excepting that the all) is narrower in the sleeves, and fits the body more closely, being often gathered at the waist by a girdle. The ornaments at the bottom and wrists are called *apparels*, and it is also sometimes embroidered with a cross upon the breast. *SEE VESTMENT*.

It was an ancient custom to clothe the newly-baptized *in albis*, in *white* garments. These garments were delivered to them, with a solemn charge to keep their robes of innocence unspotted until the day of Christ. This dress was worn from Easter-eve until the Sunday after Easter, which was called *Dominica in albis;* that is, the Sunday in white, whence the name *Whitsunday*. The garment was usually made of white linen, but occasionally of more costly materials. — Bingham, *Orig. Eccl.* lib. 13, cap. 8, § 2.

Alban

St., protomartyr of England, is said to have served seven years with Diocletian, after which, returning to his country, he took up his abode at *Verulamium*, in Hertfordshire, his birth-place. Shortly after this the persecution of Diocletian broke out, which drove Amphibalus, who had been the companion of Alban, on his journey to Rome, and his fellow-soldier, to Britain for safety, where he at once betook himself to Verulamium. When the persecution of the Christians commenced in Britain, the name of Amphibalus was brought before the prefect, Asclepiodotus, as that of a man guilty of following the new religion; but,

when he could not be found, Alban voluntarily presented himself to the judge, and was put to the torment and imprisoned. Shortly after, both he and his friend, who had been discovered, were condemned to die as being Christians: Alban was put to death by the sword on a small hill in the neighborhood, called afterward by the Saxons Holmehurst, and where his body was also buried. When tranquillity had been restored to the Church, great honors were paid to the tomb of Alban, and a chapel was erected over it, which Bede says was of admirable workmanship. About 795, Offa, king of the Mercians, founded here a spacious monastery in honor of St. Alban, and soon after the town called St. Alban arose in its neighborhood. Pope Adrian IV, who was born in this neighborhood, directed that the abbot of St. Alban's should hold the first place among the abbots of England. He is commemorated by the Roman Church on June 22d. — Gough's *Camden's Britannia,* 1, 336; Tanner, *Biblioth. Brit.* p. 18; Collier, *Eccl. Hist.* 1, 48; Landon. s.v.

Albanenses

a sect of the Cathari, which appeared toward the close of the eleventh century, and derived its name from *Albania,* where Dualism was quite prevalent; others say, from Albano, in Italy. They held the Gnostic and Manichnean doctrines of two principles, one good and the other evil. They denied the divinity of Jesus Christ, and rejected the account of his sufferings, death, resurrection, and ascension. They rejected the doctrine of the resurrection of the dead, affirmed that the general judgment was already passed, and that the torments of hell are the pains which men feel in this life. They denied man's free will, did not admit the doctrine of original sin, and held that man can impart the Holy Spirit to himself. — Mosheim, *Ch. Hist.* cent. 12, pt. 2, ch. 5, § 5; Gieseler, *Ch. Hist.* per. 3, § 87. *SEE CATHARI.*

Albati

a sect so called from the *white* garments they wore. They entered Italy from the Alps about 1400, having as their guide a priest clothed in white, and a crucifix in his hand. He was deemed a saint, and his followers multiplied so fast that Pope Boniface IX, growing jealous of the augmenting power of the leader, sent soldiers, who put him to death and dispersed his followers. (See Siber, *De Albatis,* Lips. 1736.) They are said (by their enemies and persecutors, however) to have been dissolute in their

habits, while, at the same time, they professed to weep and sorrow for the sins and calamities of the times. Mosheim, *Church History*, 2, 467.

Alber, Erasmus

a German Protestant theologian, born, it is thought, at Sprendlingen or at Wetterau, and educated at Wittenberg. In 1528 he was called by. Landgrave Philip of Hesse as pastor to Sprendlingen. Subsequently, he was court preacher to Elector Joachim II of Brandenburg, by whom he was again dismissed on account of the violence of language with which he combated the taxation of the clergy. In 1543 he received from Luther the title of doctor of divinity. In 1545 he was called by the count of Hanau Lichtenberg to carry through the reformation in his land. From Magdeburg, to which city he was subsequently called as pastor, he was expelled on account of his opposition to the Interim. In 1553 he was appointed superintendent at Neu-Brandenburg, in Mecklenburg, where he died, May 5, 1553. While court preacher of the elector of Brandenburg, he found in a Franciscan convent a work by a Franciscan monk, Bartholomew Albizzi (q.v.), entitled *Liber Conformitatum S. Francisci ad. vitam Jesu Christi.* This induced him to write his celebrated work, *Der Barfusser Monche Eulenspiegel und Alcoran,* which was published, with a preface from Luther, at Wittenberg, in 1542, and soon appeared in a French, Latin, and Dutch translation. He wrote several other works against the Interim; against Andreas Osiander, against the followers of Karlstadt, against Witzel, fables for the youth in rhymes, and religious songs, published by Stromberger, in *Geistliche Stanger der christlichen Kirche deutscher Nation,* vol. 10 (Halle, 1857). A complete list of his works is in Strieder, *Grundlage zu einer Hessischen Gelehrten-und Schriftstellergeschichte* (Gott. 1781), 1:24 sq. — See Herzog, *Supplem.* 1, 33; *Biog. Univ.* 1, 394.

Alber, Johann Nepomuk

a Roman Catholic theologian of Hungary, was born at Ovar, July 7, 1753, died about 1840. He wrote a large work on Hermeneutics, in 16 vols. *(Interpretatio Sacrae Scripturae,* Pesth, 1801-4), which Horne recommends as an able refutation of the opinions of the anti-supernaturalist divines of Germany. He also wrote *Institutiones Historiae Ecclesiastes* (Vienna, 1793); *Institutiones Hermeneuticoe,* 1817; and *Institutiones Linguoe Hebraicoe,* 1826. Hoefer, *Biog. Generale.* 2, 539.

Alber, Matthaeus

one of the leaders of the Reformation in Germany, born at Reutlingen, Dec. 4, 1495, studied at Tubingen, and was ordained priest about 1521. He received a call as preacher to his native town, where he labored so faithfully in behalf of the Reformation, that, in 1523, the people generally were favorable to it. In 1524, Alber, notwithstanding the remonstrances of the abbot of Konigsbronn, the patron of the churches of Reutlingen, was appointed by the city authorities the first pastor of the city. At the instigation of the abbot of Konigsbronn, he was summoned before the bishop of Constance, but, owing to the urgent solicitations of his friends, did not go. He was therefore put under the ban by the bishop, by Pope Leo X, and by the imperial court of Rothweil. The three decrees were simultaneously posted on all the church doors, but failed to produce any effect. Alber, with the applause of the people, proceeded undauntedly on the way of reformation. He abolished the Latin mass, introduced the use of the native language at divine service, removed the images from the churches, and got married. In December, 1524, he was summoned before the Imperial Chamber of Esslingen, where he was charged with 68 heresies, all of which he acknowledged, except the charge that he had spoken disrespectfully of the Virgin Mary. The court, after examining him three days, dismissed him unpunished. The Anabaptists, who at this time endeavored to establish themselves at Reutlingen, were prevailed upon by the sermons of Alber to leave the city. He also succeeded in keeping the citizens of Reutlingen from joining in the peasants' war. Zuingle, in a letter of November 16, 1526, endeavored to gain Alber over to his view of the Lord's Supper; but Alber, like his friend Brentz, remained on the side of Luther, with whom he became personally acquainted in Wittenberg in 1536. In 1537 Alber took part in the colloquy of Urach, when he zealously combated the use of images in the churches. In 1539 he received from the university of Tubingen the title of doctor of divinity. When the Interim was forced upon Reutlingen, he left the city on June 25, 1548, and was called by Duke Ulric as antistes (first pastor) of the collegiate church (Stiftskirche) of Stuttgart. Duke Christopher appointed him church counsellor, and, in 1563, he was made abbot of Blaubeuren. He died Dec. 2, 1570. He published several sermons, a catechism *(Grundlicher Bericht des wahren Christenthumes)*, and a work on Providence *(Vom rechten Brauch der ewigen Vorschung Gottes).* See Hartmann, *Matthaus Alber,*

der' Reformator der Reichsstadt Reutlingen (Tubingen, 1863); Herzog, *Real-Encyklopadie,* 1, 202.

Albert

bishop of Liege (saint and martyr of the Roman Church), was the son of Godfrey, duke of Brabant. He was unanimously chosen to succeed Radulphus, bishop of Liege, who died on the 5th of August, 1191. The Emperor Henry VI opposed this election with all his power, but Celestin II confirmed Albert in the see, and made him cardinal. Henry still persisted in his opposition; and to carry it out fully, three German gentlemen followed Albert to Rheims, whither he had retired, and in his own house, where they had been kindly and generously received, they murdered him, piercing him with thirteen mortal wounds. His body was at first interred at Rheims; but, under Louis XIII, it was translated to Brussels, where it is still preserved. The Roman Martyrology commemorates him on the 21st of November. His life, written by one of his attendants, is in the history of the bishops of Liege, by Gilles, monk of Orval. Landon, *Eccles. Dict.* 1, 202; Hoefer, *Biog. Generale,* 1, 597.

Albert

"the Great" (ALBERTUS MAGNUS), So called on account of his vast erudition, was born at Lauingen, Suabia. The date of his birth is variously given, by some 1193, by others 1205. He studied at Padua, and entered the order of St. Dominic in 1221. His abilities and learning were of the highest class, and he was deemed the best theologian, philosopher, and mathematician of the age; indeed, his knowledge of mathematics was such, that the people, unable to comprehend the intricate mechanism which he used in some of his works, regarded him as a magician. An automaton which he made was so exquisitely contrived that it seemed to be endowed with powers of spontaneous motion and speech, and deceived even St. Thomas Aquinas, his pupil, who broke it in pieces with a stick, thinking it to be an emissary of the evil one. He was a strong Aristotelian, and his authority contributed greatly to uphold the reign of Aristotle in the schools at that period, in opposition to the papal bull against him. When Jordanus, general of the Dominicans, died in 1236, Albert governed the order for two years as vicar-general. Being afterward made provincial for Germany, he established himself at Cologne, where he publicly taught theology to an infinite number of pupils who flocked to him from all parts; and from this

school proceeded Thomas Aquinas, Ambrose of Siena, and Thomas of Cantimpro. In 1260 he was nominated to the bishopric of Ratisbon, and reluctantly consented to accept it; he did not, however, long retain it, and in 1263 obtained permission to leave it, and retire into his convent, where he occupied himself entirely in prayer and study until his death, which happened on the 15th of November, 1280.

Albert was certainly one of the most cultivated men of his age; but yet he was rather a learned man, and a compiler of the works of others, than an original and profound thinker. He wrote commentaries on most of the works of Aristotle, in which he makes especial use of the Arabian commentators, and blends the notion of the Neoplatonists with those of his author. Logic, metaphysics, theology, and ethics were rather externally cultivated by his labors than effectually improved. With him began those minute and tedious inquiries and disputes respecting matter and form, essence and being *(Essentia* or *Quidditas,* and *Existentia,* whence subsequently arose the further distinction of *Esse Essentioe* and *Existentioe).* Of the universal, he assumes that it exists partly in external things and partly in the understanding. Rational psychology and theology are indebted to him for many excellent hints. The latter science he treated in his *Summa Theologioe,* as well according to the plan of Lombardus as his own. In the former he described the soul as a *totum potestativum.* His general relation to theology is thus stated by Neander *History of Dogmas* (2, 552): "Albert defines Christianity as practical science; for although it is occupied with the investigation of truth, yet it refers every thing to the life of the soul, and shows how man, by the truths it reveals, must be formed to a divine life. It treats of God and his works, not in reference to abstract truth, but to God as the supreme good, to the salvation of men, to the production of piety in the inner and outer man. He also distinguishes various kinds of certainty: the theoretical, which merely relates to knowledge *(informatio mentis),* and the certainty of immediate consciousness *(informatio conscientioe).* The knowledge obtained by faith is more certain than that derived from other sources; but we must distinguish between *the fides informis* and the *fides formata;* the first is only a means to knowledge, but the second is an immediate consciousness. Man is attracted by the object of faith just as moral truth leads him to morality. All knowledge and truth come from God, but they are imparted in different ways; our reason has the capacity to perceive truth, as the eye possesses the faculty of sight. Natural light is one thing, and the light of

grace is another. The latter is a higher stage, an assimilation between him who knows and the thing known, a participation of the divine life." In his theology he labored to define our rational knowledge of the nature of God, and enlarged upon the metaphysical idea of him as a necessary Being (in whom pure Esse and his determinate or qualified nature *[Seyn und Wesen]* are identical), endeavoring to develop in this manner his attributes. These inquiries are often mixed up with idle questions and dialectic absurdities, and involve abundant inconsistencies; as for instance, when he would account for the creation by the doctrine of emanation *(causatio univoca)*, and nevertheless denies the emanation of souls, he insists upon the universal intervention of the Deity in the course of nature, and yet asserts the existence of natural causes defining and limiting his operations. In treating of the Trinity, he traced an analogy between the divine and the human as follows: "There is no excellence among the creatures which is not to be found in a much higher style, and as an archetype, in the Creator; among created beings it exists only in foot-marks and images. This is true also of the Trinity. No artistic spirit can accomplish his work without first forming to himself an outline of it. In the spirit, therefore, first of all, the idea of its work is conceived, which is, as it were, the offspring of the spirit, in every feature resembling the spirit, representing it in its acting. (Format ex se rationem operis et speciem, que est sicut proles ipsius intellectus, intellectuii agenti similis in quantum agens est.) Thus, therefore, the spirit reveals himself in the idea of the spirit. Now, from the acting spirit this idea passes into reality, and for this purpose the spirit must find a medium in outward action. This medium must be simple, and of the same substance with him who first acted, if indeed the latter is so simple that being, nature, and activity are one in him. From this results the idea in reference to God, of the formative spirit, of the planned image, and of the spirit by which the image is realized. (Spiritus rector formae.) The creation in time is a revelation of the eternal acting of God, the eternal generation of his Son. The revelation of God in time for the sanctification of nature, is an image of the eternal procession of the spirit from the Father and the Son. Our love is only a reflection of the divine love; the archetype of all love is the Holy Spirit, who, like all love, proceeds from God. The one love spread abroad through all holy souls proceeds from the Holy Spirit. (Una caritas diffusa per omnes animas sanctas per spiritum sanctum, ad quam sicut exempla omnis dilectio refertur et comparatione illius et assimilatione caritas dici meretur.) Love in God neither diminishes nor increases, but we diminish or increase it in ourselves according as we receive this love into

our souls, or withdraw from it." With reference to original sin, he taught that mankind were materially embodied in Adam: *Omne genus humanum secundum corpulentam substantiam in Adano fuit.* He considered conscience to be the highest law of reason, and distinguished the moral disposition *(synteresis,* συντήρησις*)* from its habitual exercise *(conscientia).* All virtue which is acceptable to God is infused by him into the hearts of men. His scholars were distinguished by the name of Albertists. His life is given at length in Quetif and Echard, *Script. Ord. Praedicatorum,* 1, 171. His works, embracing natural and moral science, metaphysics, and theology, are collected and published under the title *Opera Alberti Magni quae hactenus haberi potuerunt,* ed. Pet. Jammy (21 vols. fol. Lyons, 1651). Those which relate to theology are the following:

1. *Commentaries* on different Books of Holy Scripture, contained in the 7th, 8th, 9th, and 10th vols. of the above edition: —

2. *Sermons* for the whole Year and Saints' Days; *Prayers* formed upon the Gospels of all the Sundays in the Year; thirty-two *Sermons on the Eucharist,* which are usually contained among the works of St.Thomas; all contained in vols. 11 and 12: —

3. *Commentaries on the works attributed to Dionysius the Areopagite;* also, *An Abridgment of Theology,* in seven books; contained in vol. 13: —

4. *Commentaries on the Four Books of the Master of the Sentences,* in vols. 14, 15, 16: —

5. *A Summary of Theology,* in vols. 17 and 18: —

6. *Summaries of Creatures,* in two parts, the second concerning *Marl,* in vol. 19: —

7. *A Discourse in honor of the Virgin. A* special edition of his *"Paradisus animoe sive libellus de virtutibus,"* with an appendix, containing *De sacro Christi Corporis and Languinis sacramento tractatus 22,* has been published by Bishop Seiler (new edit., Ratisbon, 1864, 16mo). — Neander, *Ch. Hist.* 4, 421; Mosheim, *Ch. Hist.* cent. 13, pt. 2, ch. 2, § 44; Haureau, *Philosophie Scholastique,* 2, 1-104; Tennemann, *Hist. Phil.* § 264; Neander, *Hist. of Dogmas,* 2, 542-593; Herzog, *Real-Encyklopadie,* 1, 203; Hoefer, *Biog. Generale,* 1, 590

sq. (where his services to physical science are fully vindicated); Joel, *Verhaltniss Albert des Grossen zu Maimonides* (Breslau, 1863).

Albert

fifth archbishop of Magdeburg and primate of all Germany (1513), and further, in 1514, elected archbishop of Mentz, both of which archiepiscopal sees, by dispensation from Pope Leo X, he held together — a thing altogether without example. Besides this, he was appointed administrator of the bishopric of Halberstadt. He made a contract with Pope Leo for the farming of indulgences, and made the notorious Tetzel (q.v.) one of the agents for their sale in Germany. The proceedings of Tetzel, were vigorously watched and opposed by Luther, who, in turn, was hated by the archbishop. His efforts to retard the Reformation were rewarded by the cardinal's hat in 1518. He was the first to introduce the Jesuits into Germany. He died at Mentz in 1545. His writings are,

1. *Statuta pro Cleri Reformatione:* —
2. *Decreta adversus Novatores Lutherum et Asseclas:* —
3. *Sermons:* —
4. *Oratio de Bello movendo contra Turcos* (Eisleben, 1603): —
5. *Responsio ad Epist. Lutheri:* —
6. *Constitutions and Statutes Ecclesiastical,* in German (Leipsic, 1552). — Fabricius, *Biblioth. Hist.* 1, 386, 407, 411.

Alberti, Johannes

a Dutch theologian, was born at Assen, March 6, 1698, and died there Aug. 13. 1762. He was pastor at Harlem, and subsequently professor of theology at the university of Leyden. He wrote *Observationes Philologicoe in sacros Novi Foderis Libros* (Leyd. 1725), in which he collected from profane writers parallel passages in justification of the Greek language of the New Testament; a *Glossarium Groecum in sacros noviz Faederis libros* (Leyd. 1735). He also published the first volume of the Lexicon of Hesychius, the second volume of which was published by Ruhnhenius (Leyd. 1766). — Hoefer, *Biog. Generale,* 3, 615.

Alberti, Leandro

a Dominican monk and writer was born at Bologna, Dec. 11, 1479, and entered the order of St. Dominic in 1495. He applied himself entirely to

study, and was called to Rome by the general of his order, Francis Sylvester, of Ferrara, in 1525, to act as one of his assistants, with the title of Provincial of the Holy Land. He was also inquisitor general at Bologna, where he died in 1552. Among his writings are *De Viris Illust. Ord. Predicatorum libri 6* (Bolog. 1517, fol.); *De D. Dominici Obitu et Sepultura* (Bolog. 1535); *Historie di Bologna* (up to 1279; Bolog.: 1541-1590); *Descrizione di tutta l'talia,* etc. (Bolog. 1550; Ven. 1551,1581, and 1588; Latin, Cologne, 1567). — Niceron, *Memoires,* 26, 303; Hoefer, *Nouv. Biog. Generale,* 1, 617.

Albertini, Johann Baptist Von

a Moravian bishop, born Feb. 17, 1769, at Neuwied, in Germany. He was appointed in 1804 preacher at Niesky, and consecrated bishop in 1814. In 1821 he became bishop at Herrnhut, and died Dec. 6, 1831, at Berthelsdorf. He distinguished himself especially as the author of many beautiful hymns, some of which have been received into nearly all the Protestant hymn-books of Germany. His theological works are, *Predigten* (1805, 3d ed. 1829); *Geistliche Lieder* (1821, 3d ed. 1835); *Reden* (1832).

Albertus Magnus

SEE ALBERT.

Albigenses

the name of one or more religious sects to whom this title seems to have been first given in the twelfth century in the south of France, distinguished by their zealous opposition to the Church of Rome, as also by the peculiar doctrines for which they contended. Some writers (e.g. Cave) suppose them to be the same as the Waldenses, as the two sects are generally associated and condemned together by the Romanist writers. But it is certain that the Waldenses originated at a later period and held a purer faith, though it is not at all impossible that in the terrible persecutions to which the Albigenses were subjected many Waldenses were included. In the creed of the Waldenses "we find no vestiges of Dualism, nor any thing which indicates the least affinity with Oriental theories of emanation." That the Albigenses were identical with the Waldenses has been maintained by two very different schools of theologians for precisely opposite interests: by the Romanists, to make the Waldenses responsible for the errors of the Albigenses, and by a number of respectable Protestant writers (e.g. Allix),

to show that the Albigenses were entirely free from the errors charged against them by their Romish persecutors. "What these bodies held in common, and what made them equally the prey of the inquisitor, was their unwavering belief in the corruption of the mediaeval Church, especially as governed by the Roman pontiffs" (Hardwick, *Middle Ages,* p. 311).

By some writers their origin is traced to the Paulicians (q.v.) or Bogomiles (q.v.), who, having withdrawn from Bulgaria and Thrace, either to escape persecution or, more probably, from motives of zeal to extend their doctrines, settled in various parts of Europe. They acquired different names in different countries; as in Italy, whither they originally migrated, they were called Paterini and Cathari; and in France Albigenses, from the name of a diocese (Albi) in which they were dominant, or from the fact that their opinions were condemned in a council held at Albi in the year 1176. Besides these names, they were called in different times and places, and by various authors, Bulgarians, Publicans (a corruption of Paulicians), Boni Homines, Petro-Brussians, Henricians, Abelardists, and Arnaldists. In the twelfth century the Cathari were very numerous in Southern France. At the beginning of the thirteenth century a crusade was formed for the extirpation of heresy in Southern Europe, and Innocent III enjoined upon all princes to expel them from their dominions in 1209. The immediate pretense of the crusade was the murder of the papal legate and inquisitor, Peter of Castelnau, who had been commissioned to extirpate heresy in the dominions of Count Raymond VI of Toulouse; but its real object was to deprive the count of his lands, as he had become an object of hatred from his toleration of the heretics. It was in vain that he had submitted to the most humiliating penance and flagellation from the hands of the legate Milo, and had purchased the papal absolution by great sacrifices. The legates, Arnold, abbot of Citeaux, and Milo, who directed the expedition, took by storm Beziers, the capital of Raymond's nephew, Roger, and massacred 20,000 — some say 40,000 — of the inhabitants, Catholics as well as heretics. "Kill them all," said Arnold; “God will know his own!" (For a full and graphic account of this crusade, see Milman, *Latin Christianity,* 4, 210 sq.) Simon, count of Montfort, who conducted the war under the legates, proceeded in the same relentless way with other places in the territories of Raymond and his allies. Of these, Roger of Beziers died in prison, and Peter I of Aragon fell in battle. The conquered lands were given as a reward to Simon of Montfort, who never came into quiet possession of the gift. At the siege of Toulouse, 1218, he was killed by a

stone, and counts Raymond VI and VII disputed the possession of their territories with his son. But the papal indulgences drew fresh crusaders from every province of France to continue the war. Raymond VII continued to struggle bravely against the legates and Louis VIII of France, to whom Montfort had ceded his pretensions, and who fell in the war in 1226. After hundreds of thousands had perished on both sides, a peace was concluded in 1229, at which Raymond purchased relief from the ban of the Church by immense sums of money, gave up Narbonne and several lordships to Louis IX, and had to make his son-in-law, the brother of Louis, heir of his other possessions. These provinces, hitherto independent, were thus for the first time joined to the kingdom of France; and the pope sanctioned the acquisition in order to bind Louis more firmly to the papal chair, and induce him more readily to admit the inquisition. The heretics were handed over to the proselytizing zeal of the order of Dominicans, and the bloody tribunals of the inquisition; and both used their utmost power to bring the recusant Albigenses to the stake, and also, by inflicting severe punishment on the penitent converts, to inspire dread of incurring the Church's displeasure. From the middle of the thirteenth century the name of the Albigenses gradually disappears.

So far as the Albigenses were a branch of the Cathari, they were Dualistic and, to a certain extent, Manichnean. For their doctrines and usages, *SEE BOGOMILES*; *SEE CATHARI*; *SEE PAULICIANS*. But as the name "Albigenses" does not seem to have been used until some time after the Albigensian crusade (Maitland, *Facts and Documents*, p. 96), it is likely, as has been remarked above, that many who held the simple truths of the Gospel, in opposition to the corruptions of Rome, were included in the title by the Romish authorities, from whom our knowledge of these sects must chiefly be derived. Indeed, the gross charges brought even against the Cathari rest upon the statements of their persecutors, and therefore are to be taken with allowance. In the reaction from the mistake of Allix and others, who claimed too much for the Albigenses, there is little doubt that Schmidt and others of recent times have gone too far in admitting the trustworthiness of all the accounts of Bonacorsi, Rainerius, and the other Romanist sources of information, both as to the Albigenses and the pure Cathari (Hase, *Church History*, § 228). With the exception of the charge of rejecting marriage, no allegation is made against their morals by the better class of Roman writers. Their constancy in suffering excited the wonder of their opponents. "Tell me, holy father," says Evervinus to St. Bernard,

relating the martyrdom of three of these heretics, “how is this? They entered to the stake and bore the torment of the fire, not only with patience, but with joy and gladness. I wish your explanation, how these members of the devil could persist in their heresy with a courage and constancy scarcely to be found in the most religious of the faith of Christ?" Elliott, in his *Horoe Apocalypticoe,* vindicates the orthodoxy of the Albigenses, however, too absolutely. For arguments in their favor, see Allix, *History of the Albigenses* (Oxford, 1821, 8vo); Faber, *Theology of the Vallenses and Albigenses* (Lond. 1838); Baird, *History of the Albigenses, Vaudois,* etc. (N. Y. 1830, 8vo). On the other hand, C. Schmidt, *Histoire et doctrine de la Secte des Cathares* (Paris, 1849, 2 vols.); Hahn, *Geschichte der Ketzer im Mittelalter,* vol. 1 (Stuttgart, 1845); Maitland, *Facts and Documents illustrative of the Ancient Albigenses and Waldenses* (Lond. 1832, 8vo); Maitland, *Dark Ages* (Lond. 1844, 8vo). Compare Fauriel, *Croisade contre les Albigeois* (Paris, 1838); Petri, *Hist. Albigensium* (Trecis, 1615); Perrin, *list. des Albigeois* (Genev. 1678); Benoist, *Hist. des Albigeois* (Paris, 1691); Sismondi, *Kreuzzuge gegen d. Albigenser* (Leipz. 1829); Maillard, *Hist. Doct. and Rites of the ancient Albigenses* (Lond. 1812); Barran and Darrogan, *Histoire des Croisades contre les Albigeois* (Paris, 1840); Faber, *Inquiry into the History and Theology of the ancient Vallenses and Albigenses* (Lond. 1838); Chambers' *Cyclopcedia; Princeton Rev.* vols. 8, 9; *North Amer. Rev.* 70, 443; Neander, *Ch. Hist.* 4, 560 sq.; Mosheim, *Ch. Hist.* cent. 11, pt. 2, ch. 5; Gieseler, *Ch. Hist.* per. 3, § 86; *Lond. Qu. Rev.* April, 1855, Art. 1.

Albinus

(a frequent Roman name, signifying *whitish;* Graecized Ἀλβῖνος), a procurator of Judaea in the reign of Nero, about A.D. 62 and 63, the successor of Festus and predecessor of Florus. He was guilty of almost every kind of crime in his government, pardoning the vilest criminals for money, and shamelessly plundering the provincials (Josephus, *Ant.* 20, 9, 1; *War,* 2, 14, 1). He was perhaps identical with Luccius Albinus, procurator of Mauritania under Nero and Galba, but murdered by his subjects on the accession of Otho, A.D. 69 (Tacitus, *Hist.* 2, 58, 59).

Albizzi, Antonio

an Italian theologian, born at Florence on November 25, 1547, died at Kempten, Bavaria, on July 17, 1626. He occupied important posts at several Italian courts, but had to leave his native country when he embraced Protestantism. He lived afterward at Augsburg, Innsbruck, and (after 1606) at Kempten. He published *Sermones in Matthoeum* (Augsburg, 1609, 8vo); *Principium Christianorum Summata* (1612, 12mo); *De principiis religionis Christianae* (1612); *Exercitationes theologicae* (Kempten, 1616, 4to).

Albizzi, Bartolomeo

of Pisa, a Franciscan monk and writer, better known under his Latin name Bartholomeus Albicius Pisanus, born at Rivano, in Tuscany, died at Pisa, Dec. 10, 1401. He owes his celebrity to a blasphemous work *(Liber Conformitatum Sancti Francisci cum Christo),* in which he drew a parallel between the events in the life of Christ and the life of Francis of Assisi. This work was presented to and expressly approved by the General Chapter of the Franciscan Order in the meeting at Assisi in 1339. The first edition of the work appeared, without date, at Venice (in folio); the second (1480) and third (1484) editions, which appeared under the title *Li Fioretti di San Francisco, assimilati alla vita ed alla passione di Nostro Figuare,* are only abridgments. A refutation of this work by P. Vergerio *(Discorsi supra i Fioretti di San Francisco)* was put into the Index, and the author declared a heretic. At the time of the Reformation Erasmus Alber (q.v.) wrote a celebrated work against Albizzi. The refutations of Albizzi, and especially the work of Alber, produced so profound an impression that the Franciscans considered it best to modify the work. Hence a large number of editions were published, which differ from the original both in title and in contents, such as the *Liber Aureas* by Bucchius (Bologna, 1590), and the *Antiquitates Franciscance* by Bosquier (Cologne, 1623, 8vo). These editions were again followed by several apologies, refutations, and counter-refutations. According to Wadding *(Annales Minorum,* vol. 9), Albizzi had, during 60 years, the reputation of being an eminent preacher, and taught theology at Bologna, Padua, Pisa, Siena, and Florence. His sermons were published at Milan in 1488. A work, *De vita et laudibus B. Marin Virginis, libri vii,* appeared at Venice in 1596. Other works are still extant in manuscript. — Fabricius, *Bibl. Lat. Med. et Infimoe oetatis,* 1, 318; Hoefer, *Biog. Generale,* 1, 640.

Albrights

a body of German Methodists, so called from their founder, Jacob Albright. *SEE EVANGELICAL ASSOCIATION*.

Alcantara, Orders Of

Picture for Alcantara

1. The name of a military order in Spain. The town of Alcantara having been taken from the Moors in 1212 by Alphonso IX, he intrusted the keeping of it to the knights of Calatrava, in the first instance, and two years after to the knights of St. Julian, an order instituted in 1156 (according to Angelo Manrique) by Suarez and Gomez, two brothers, and confirmed by Pope Alexander III in 1177, under the mitigated rule of St. Benedict, as in the case of the knights of Calatrava, whose other observances they also, subsequently, followed. Gomez at first was only styled *prior*, but afterward he assumed the title of grand master, and the order itself came to be styled the order of the knights of Alcantara. Upon the defeat of the Moors and the capture of Granada, the mastership of the order, as well as that of Calatrava, was united to the crown of Castile by Ferdinand and Isabella. In 1540 the knights of Alcantara obtained permission to marry ("to avoid offense"). Joseph Bonaparte, in 1808, deprived the order of all its revenues, part of which was restored in 1814 and the following years by Ferdinand VII. In 1835 it was abolished as an ecclesiastical order, but it still exists as a court and civil order. Their arms are a pear-tree with two grafts. This order, in its best days, possessed 50 commanderies, and exercised lordship over 53 towns or villages of Spain; it had the same dignities, and nearly the same statutes, as the order of Calatrava. The dress of ceremony consisted of a large white mantle with a green cross, *fleurdenisse*, on the left side, to distinguish them from the knights of Calatrava. They were bound by vow to maintain the doctrine of the immaculate conception of the Blessed Virgin. — Helyot, *Dict. des Ordres Religieux;* Landon, *Ecclesiastes Dictionary*, 1, 217.

2. The name of a branch of the Franciscan order. *SEE FRANCISCANS*.

Al'cimus

(Ἄλκιμος, *strong*, or perh. only a Graecized form of the Hebrew *Eliakim)*, called, also, *Jacimus*, i e. Joakim (Ἰάκειμος, Josephus, *Ant.* 12,

9, 7), a Jewish priest (1 Maccabees 7:14) who, apostatizing to the Syrians, was appointed high-priest (B.C. 162) by King Demetrius, as successor of Menelaus (1 Maccabees 7:5), by the influence of Lysias, though not of the pontifical family (Josephus, *Ant.* 12, 9, 7; 20:10; 1 Maccabees 7:14), to the exclusion of Onias, the nephew of Menelaus, having already been nominated by Antiochus Eupator (Josephus, *Ant.* 12, 9, 7; comp. Selden, *De success. in pontyf.* p. 150), and instated into office by force of arms by the Syrian general Bacchides (1 Maccabees 7:9 sq.). According to a Jewish tradition *(Bereshith R.* 65), he was “sister's son of Jose ben-Joeser," chief of the Sanhedrim, whom he afterward put to death (Raphall, *Hist. of Jews*, 1, 245, 308). At first he attached many of the patriots to his cause by fair promises (1 Maccabees 7:18 sq.), but soon alienated by his perfidy not only these but his other friends, so that he was at length compelled to flee from the opposition of Judas Maccabeus to the Syrian king (1 Maccabees 7:25; 2 Maccabees 14:3 sq.). Nicanor, who was sent with a large army to assist him, was routed and slain by the Jewish patriots (1 Maccabees 7:43; 2 Maccabees 15:37), B.C. 161. Bacchides immediately advanced a second time against Jerusalem with a large army, routed Judas, who fell in the battle (B.C. 161), and reinstated Alcimus. After his restoration, Alcimus seems to have attempted to modify the ancient worship, and, as he was engaged in pulling down "the walls of the inner court of the sanctuary" (i.e. which separated the court of the Gentiles from it; yet see Grimm, *Comment.* on 1 Maccabees 9:54), he was “plagued" (by paralysis), and “died at that time," B.C. 160 (Josephus, *Ant.* 12, 9, 5; 12:10; 1 Maccabees 7, 9; comp. 2 Maccabees 14, 15; see Ewald, *Gesch. des Volkes Isr.* 4, 365 sq.).

Alcuin, Flaccus

a native of Yorkshire, England, born A.D. 735, and educated under the care of Egbert and Albert, bishops of York, from whom he learned Latin, Greek, and Hebrew. Most of the schools of France were either founded or improved by him. He was sent to Rome about 780, and on his return passed through Parma, where he met with Charlemagne, who secured his services, gave him several abbeys in France, and retained him as his tutor and friend during the rest of his life. The palace of Charlemagne was converted into an academy, in which the family and the intimate counsellors of Charlemagne joined the latter in becoming pupils of Alcuin. This academy, in which all the members assumed antique names (Charlemagne called himself David, Alcuin Flaccus, etc.), was the origin of

the famous palatine schools in the houses of the princes which so long rivalled the cloister schools in the houses of the bishops. In 794 Alcuin took a prominent part in the Council of Frankfort, at which the theological opinions of the Adoptianists (q.v.) were condemned. About 796 Alcuin retired from the court to the abbey of St. Martin, at Tours, which he soon made the most famous school of the age. He died May 19, 804. His *Life*, by Lorentz (Halle, 1829), translated by Mrs. Slee, was published in London, 1837. The best edition of his works is entitled *Alcuini opera post primam editionem a D. A. Quercitano curatam*, etc., stud. Frobenii Abbatis (Ratisbon, 1777, 2 vols. fol.). This edition contains 232 letters from Alcuin, and also several letters from Charlemagne in reply to Alcuin. They are a very valuable source of information for the ecclesiastical history of the age, and extend to the year 787. Other letters, not contained in this edition, have been discovered by Pertz. Alcuin, in these letters, strongly declares himself against all compulsion in matters of faith, and in favor of religious toleration. The theological works of Alcuin comprise *Quoestiunculoe in Genesim* (280 questions and answers on important passages of the Genesis); *Enchiridium seu Expositio pia et brevis in Psalmos Poenitentiales*, a literal commentary on the penitential Psalms; a commentary on the gospel of John; a treatise on the doctrine of the Trinity; and a number of homilies or panegyrics on the lives of the saints. He left, besides many theological writings, several elementary works in the branches of philosophy, rhetoric, and philology; also poems, and a ῥlarge number of letters. He is acknowledged as the 'most learned and polished man of his time,' although his writings are chiefly compilations from older authors. The edition of Alcuin, published at Paris by Duchesne in 1617, in one vol. fol., is divided into three parts. Contents of Part I *(On Scripture):*

1. *Interrogationes et responsiones, seu liber Quoestionum in Genesis*, containing 181 questions, with their answers, addressed to Sigulphus, his disciple and companion. The last question and reply are very much longer than the others, and were in after times included among the works of St. Augustine. They are also included, with some changes, in the third book of the Commentary on Genesis, attributed to St. Eucherius, bishop of Lyons.

2. *Dicta super illud Geneseos, "Faciamus llominemn ad Imaginem Nostram."* This has been printed among the works of St. Ambrose, with the title "Treatise on the Excellence of Man's Creation;" and also among the writings of St. Augustine, "Of the Creation of the Man."

3. *Enchiridium seu Expositiopia et brevis in 7 Psalmos Poenitentiales, in Psalm. 118 et in Psalmos Graduales;* addressed to Arno, archbishop of Salzburg; printed at Paris, separately, in 1547, 8vo, but without the preface, which D'Achery has given in his *Spicilegium* (old ed. 9, 111, 116).

4. De *Psalmorum Usu liber.*

5. *Officia per Ferias,* a kind of breviary, in which he marks in detail the Psalms to be said on every day of the week, together with hymns, prayers, confessions, and litanies.

6. *Epistola de illo Cantici Canticorua loco, "Sexaginta sent Reginer,* "etc.

7. *Commentaria in Ecclesiasten.*

8. *Commentarium in S. Joh. Evangelium, libri 7,* printed at Strasburg in 1527. By the preface at the head of book 6, it appears that Alcuin was at the time employed, by order of Charlemagne, in revising and correcting the Vulgate. Copies of this work in MS. are extant in the library at Vauxelles and at Rome: —

Part II *(Doctrine, Morals, and Discipline):*

1. *De Fide S. Trinitatis libri 3, ad Carolum 1. cum Invocatione ad S. Trinitatem et Symbolo Fidei.*

2. *De Trinitate ad Fridegicum Quaestiones* 28.

3. *De Differentia ceterni et sempiterni, immortalis et perpetui AEvi et Temporis, Epistols.*

4. *De Animce Ratione, ad Eulaliam Virginem.*

5. *Contra Felicem Orgelitanum Episc. libri* 7, This work was composed in A.D. 798, and in the *Biblioth. Patrum* is erroneously attributed to Paulinus of Aquilea.

6. *Epistola ad Elipandum* (Bishop of Toledo).

7. *Epistola Elipandi ad Alcuinum,* a defense made by Elipandus.

8. *Contra Elipandi Epistolam, libri;* a reply to the above, addressed to Leidradus, archbishop of Lyons, Nephridius of Narbonne, Benedict, abbot of Anicana, and all the other bishops, abbots, and faithful of the province of

the Goths. The Letter of Elipandus to Felix, and the Confession of Faith made by the latter after having retracted, are added at the end. The above are all the dogmatical works contained in Part II; the others are works on discipline.

1. *De Divinis Officiis liber, sive Expositio Romani Ordinis.* This work appears to have been erroneously attributed to Alcuin, and to be the work of a later hand; indeed, it is a compilation made from authors, many of whom lived after his time, such as Remigius, a monk of Auxerre, and Helpericus, a monk of Saint-Gal, who lived in the eleventh century.

2. *De Ratione Septuagesimae, Sexagesimae, et Quinquagesimae Epistola;* a letter to Charlemagne on this subject, and on the difference in the number of weeks in Lent, together with the emperor's reply.

3. *De Baptismi Caeremoniis, ad Odwynum Presb. Epistola.*

4. *De iisdem Crerem. alia Epistola.* Sirmondus attributes this to Amalarius, archbishop of Treves; and, as the writer speaks of himself as "archbishop," having. "suffragans" under him, it cannot be the work of Alcuin, who was only deacon. It appears from this letter that triple immersion was in use at that period, as well as the custom of giving the holy eucharist and confirmation to the newly baptized.

5. *De Confessione Peccatorum, ad Pueros S. Martini Epistola.*

6. *Sacramentorum Liber,* containing the collects, secrets, prefaces, and post-communions for 32 different masses.

7. *Homilier* 3,

8. *Vita Antichristi, ad Carolum M.;* this is properly the work of Adso, abbot of Montier-en-Der.

9. *De Virtutibus et Vitiis,* addressed to Count Wido or Guido. This is one of the chief of the moral treatises of Alcuin, and is divided into 36 chapters. Various discourses, placed in the appendix to the works of St. Augustine, are taken from this treatise, viz., those numbered 254, 291, 297, 302, and 304 in the new edition.

10. *De vii A tibus liber imperfectus,* containing only what relates to grammar and rhetoric. The preface is the same with that which Cassiodorus puts at the head of his work on the same subject.

11. *Grammatica.* This was printed separately at Hanau in 1605.

12. *De Rhetorica et de Virtutibus Dialogus* (Paris, 1599).

13. *Dialectica.* Like the last, is in the form of a dialogue between Alcuin and Charlemagne (Ingolstadt, 1604).

14. *Disputatio Regalis.* A familiar dialogue between Pepin, afterward king of Italy, and Alcuin —

Part III *(History, Letters, and Poetry):*

1. *Scriptum de Vita S. Martini Turonensis.*

2. *De Transitu S. Martini Sermo.*

3. *Vita S. Vedasti Episcopi A trebotensis;* written about 796, at the request of the abbot Rado.

4. *Vita Beatissimi Richardi, Presbyteri.*

5. *De Vita S. Willebrordi Trajectensis Epis. libri* 2,

6. One hundred and fifteen letters, exclusive of many fragments of letters given by William of Malmesbury.

7. *Poemata et Versus de pluribus SS.* Many of these, however, are erroneously attributed to Alcuin.

Since Duchesne's edition, the following have been printed:

1. *Treatise of the Procession of the Holy Spirit.* This work is divided into three parts. In Part I he shows that the Holy Ghost proceeds from the Father and from the Son; in Part II that He is the Spirit of the Father and of the Son; and in Part III that He is sent by the Father and by the Son. It is dedicated to Charlemagne; but as the name of Alcuin nowhere appears in the book, the only ground for believing it to be the work of Alcuin is the act of donation by which Didon, bishop of Laon (who was nearly contemporary with Alcuin), gave the MS. of the work to his cathedral church, prohibiting its ever being taken away from the library of that church under pain of incurring the anger of God and the Blessed Virgin. This may probably be the cause why the work was so long concealed.

2. *Various letters* — three of which are given by D'Achery, in his *Spicilegium;* one in the Irish letters of Archbishop Usher, published at

Paris in 1665; two in the 5th volume of the Acts of the order of St. Benedict; three given by Baluze, in his *Miscellany;* twenty-six by Mabillon, in his *Analecta,* together with a poem, in elegiac verses. Baluze also gives *Epistola et Praefatio in libros 7, ad Felicem Orgelitanum,* 4, 413.

3. Two poems published by Lambecius.

4. *Homilia de die natali S. Vedasti* (Bollandus, February, p. 800).

5. *Libri Quatuor Carolini de Imaginibus,* attributed by Roger de Hoveden, in his *Annals,* to Alcuin.

6. *Poema Heroicum de Pontificibus Anglis et SS. Ecclesiae Eboracensis,* containing 1658 verses. Thomas Gale, dean of York, caused this to be printed from two MSS. Oudinus attributes this poem to Fridegodus, a Benedictine, who lived about 960.

7. *Commentaries Brevis in Cantica Canticorum.* Cave and others regard this as the same originally with the explication of the text, “Sexaginta sunt reginae," etc., in the first part of Duchesne's volume.

8. *Breviarium fidei adversus Arianos,* by Sirmondus (Paris, 1630); attributed to Alcuin by Chiffiet, on the authority of a MS.

9. The catalogue of the library of Centula mentions a *Lectionary,* indicating the epistles and gospels for every festival and day in the year, which was corrected and put in order by Alcuin. This is given by Pamelius in his collection of liturgical works (Cologne, 1561, 1571, and 1609, p. 1309).

10. *A Book of Homilies,* attributed to Alcuin by the author of his life, although probably he only corrected the Homiliary of Paul, the deacon, which was in two volumes, as well as that attributed to Alcuin. If the latter wrote a homiliary, it has not yet seen the light. (See Mabillon, *Analecta,* p. 18.) The Book of Homilies attributed to Alcuin, but really the work of Paul, was printed at Cologne in 1539.

11. *Confessio Fidei;* published as the work of Alcuin, with other treatises by Chifflet, at Dijon, 1656, 4to. It has been doubted by some writers whether Alcuin was really the author. Mabillon *(Analecta,* 1, 178, or 490 in the folio edition) gives proofs to show that he was so, one of which is, that the MS. itself from which Chifflet printed it assigns it to him by name. Besides all these works, some of the writings of Alcuin have been lost, others still remain in MS.: only, and others again have been erroneously

ascribed to him. Some of them have been recently discovered by Pertz. — See Monnier, *Alcuin and Charlemagne* (with fragments of an unpublished commentary of Alcuin on St. Matthew, and other pieces, published for the first time (Paris, 2d ed. 1864, 32mo); *Biog. Univ.* 1, 466; Richard and Giraud, who cite Ceillier, *Hist. des A ut. Sacr. and Eccl.* 18, 248; Landon, *Eccl. Dict.* s.v.; Cave, *Hist. Lit.* ann. 780; Mosheim, *Ch. Hist.* c. 8, pt. 2, ch. 2, § 18; *Christian Rev.* 6, 357; *Presb. Rev.* Oct. 1862.

Alden, Noah

a Baptist minister, was born at Middleborough, Mass., May 30,1725. At 19 he married and removed to Stafford, Conn., connecting himself at that time with the Congregational Church. In 1753 he became a Baptist, and was ordained in 1755 pastor of the Baptist church in Stafford. In 1766 Mr. Alden was installed pastor of the church in Bellingham, Mass.; from which place he was sent as a delegate to the convention which formed the constitution of the state. He was also a member of the convention to which was submitted the Constitution of the U. S. Mr. Alden remained pastor at Bellingham until his death, May 5, 1797. — Sprague, *Annals,* 6, 67.

Alden, Timothy

was born at Yarmouth, Mass., Aug. 28, 1771, and graduated in 1794 at Harvard, where he was distinguished for his knowledge of Oriental languages. In 1799 he was ordained pastor of the Congregational church at Portsmouth, N. H., but in 1805 devoted himself to teaching. He conducted female schools successively in Boston, Newark. New York, and in 1817 was appointed president of Meadville College, Penn., which office he held till 1831. He died at Pittsburg, July 5, 1839. He published a number of occasional sermons and pamphlets. — Sprague, *Annals,* 2, 452.

Aldhelm or Adelme

an English bishop, born in Wessex about 656, educated by Adrian in Kent, embraced the monastic life, and founded the abbey of Malmesbury, of which he was the first abbot;. He became bishop of Sherborne 705, and died May 25, 709. He is said to have lived a very austere life, “giving himself entirely to reading and prayer, denying himself in food, and rarely quitting the walls of the monastery. If we may believe the account of William of Malmesbury, he was also in the habit of immersing himself as far as the shoulders in a fountain hard by the abbey, and did not come forth

until he had completely repeated the Psalter; this he did not omit, summer or winter." The first organ used in England is said to have been built under the directions of Aldhelm. According to Camden *(Britannia in Wilt. p.* 116), he was the first Englishman who wrote in Latin, and taught his people to compose Latin verses. His works have recently been collected and published under the title *Aldhelmi opera que extant, omnia e codicibus MSS. emendavit, nonnulla nunc primum edidit J.* A. Giles, LL.D. (Oxon. 1844, 8vo). — Collier, *Eccl. Hist.* 1, 283; Cave, *Hist. Lit.* anno 680; Landon, *Eccles. Dict.* 1, 91.

Aldrich, Henry

was born at Westminster, 1647, and studied at Christ Church, Oxford. He was celebrated for the zeal and ability which he displayed as a controversialist against the Romish writers of his time. After the Revolution he was made dean of Christ Church, Oxford (1689), and was presented to the living of Wem, in Shropshire. He was a great lover of church music, and has left twenty anthems; he was also the author of the well-known glee, “Hark, the bonny Christ Church Bells." Himself a sound and accomplished scholar, he endeavored by every means in his power to foster the love of classical learning among the students of his college, and presented them annually with an edition of some Greek classic, which he printed for this special purpose. He also published a system of logic for their use, and at his death bequeathed to his college his valuable classical library. Dr. Aldrich was a proficient in more than one of the arts: three sides of what is called Peckwater Quadrangle, in Christ Church College, and the church and campanile of All Saints in High Street, Oxford, were designed by him; and he is also said to have furnished the plan, or at least to have had a share in the design of the chapel of Trinity College, Oxford. He died Dec. 14, 1710. Among his writings are,

1. *A Reply to two Discourses* [by Abr. Woodhead] *concerning the Adoration of our Blessed Savior in the Holy Eucharist* (1687) —

2. *A Defence of the Oxford Reply* (1688): —

3. *Artis Logicae Compendium* (1691, and often reprinted); it is still in use at Oxford as a manual for beginners. — *English Cyclopoedia,* s.v.; *New Gen. Dict.* 1, 142.

Aleandro, Girolamo

Cardinal, born Feb. 13, 1480, at Motta, on the confines of Friuli and Istria. He studied at Venice, where he became acquainted with Erasmus, and applied himself with great success to the Chaldee and Arabic languages. In 1508 Louis XII called him to France, where he became rector of the university of Paris. In 1519 Pope Leo X sent him as nuncio into Germany to oppose Luther, and, during his absence, in 1520, made him librarian of the Vatican. Aleander, who was papal legate at the diet of Worms, spoke for three hours against Luther, and drew up the edict which condemned him (Munter, *Beitr. zur Kirch. — Gesch.* p. 48). In 1523 he caused the burning of two monks at Brussels. He afterward became archbishop of Brindisi and nuncio in France, and was made prisoner by the Spaniards at the battle of Pavia, 1525. After his liberation he was created cardinal of St. Chrysogono, 1538, and died at Rome, February 1, 1542. — Landon, *Eccles. Dict.* 1, 227.

Alegambe, Philippe

born at Brussels, Jan. 22, 1592, became a Jesuit at Palermo in 1613, theological professor at Gratz, 1629, and finally prefect of the German Jesuits. He died Sept. 6, 1652. He made large additions to Ribadaneira's *Catalogus Scriptt. Soc. Jesu*, of which he published a revised edition at Antwerp, 1643. P. Sotuel (Southwell) in 1675 published at Rome a new edition of the book, with the last additions and corrections of Alegambe. He also wrote *Heroes et Victimae charitatis Soc. Jesu* (Rome, 1658, 4to) and *Mortes Illustres et Gesta eorum de Soc. Jesu, qui in odium fidei occisi sunt* (Rome, 1657, fol.). — Landon, *Eccles. Dict.* 1, 228; *New General Biog. Dict.* 1, 148.

Al'ema

(only in the dat. plur. ἐν Ἀλέμοις), one of the fortified cities in Gilead beyond the Jordan, occupied in the time of Judas Maccabeus, to the oppression of the Jews, by the Gentiles, in connection with certain neighboring towns (1 Maccabees 5:26). Grimm *(Handb. zu d. Maccabees* in loc.) thinks it is probably the BEER-ELIM *SEE BEER-ELIM* (q.v.) of ²³15⁰⁸Isaiah 15:8 (*SEE BEER* simply in ⁰⁴21¹⁶Numbers 21:16), an identification favored by the associated names (Bozrah and Carnaim).

Alemanni

SEE ALLEMANNI.

Alembert, Jean Le Rond D',

a French mathematician and philosopher of the empirical school, was born in Paris, Nov. 16, 1717, and died in the same city Oct. 29, 1783. He was the illegitimate child of the Chevalier Destouches-Canon, and of the celebrated Madame de Tencin, sister of the archbishop of Lyons. His unnatural parents exposed him, soon after his birth, near the church of St. Jean le Rond, and hence his Christian name. After he became eminent, his father recognised him and gave him a pension. In childhood he displayed great precocity of talent, and in 1730 he entered the College Mazarin, where he had a Jansenist tutor, studied mathematics and philosophy, and wrote a commentary on the Epistle to the Romans. After leaving college he attempted to study medicine, and afterward law; but finding his turn for mathematics all-powerful, he determined to live on his small pension of 1200 francs a year and devote himself to free studies. At twenty-three he was admitted a member of the Academy of Sciences, and in 1741 he published his "Treatise on Dynamics," which was followed by successive publications in mathematical science, all of the first rank, but which do not fall within our province to notice. About 1750 he joined with Diderot in the *Encyclopoedie*, to which he communicated many articles, and also the preliminary "Discourse." In 1754 he became a member of the French Academy; and in 1759 he published his *Elements of Philosophy*. After the peace of 1763 D'Alembert was invited by Frederick the Great to fill the office of president of the Academy of Berlin, and the empress of Russia had also solicited him to superintend the education of her children. Having refused, however, both these appointments, he was, in 1772, nominated perpetual secretary to the French Academy, a position in which he wrote seventy *eloges* of deceased members. In the latter part of his life he was attacked with calculus, and died of that disease in his sixty-sixth year. His miscellaneous writings are collected in *OEuvres litteraires*, edited by Bastien (Paris, 1805, 18 vols. 8vo; new ed. Paris, 1821, 5 vols. 8vo, the best). As a philosopher, D'Alembert was a disciple of Locke, and carried out his principles to their ultimate conclusion in scepticism and materialism. He never wrote as vulgarly or violently against Christianity as Voltaire, but he was quite as far gone in unbelief. As to the existence of God, he thought the "probabilities" were in favor of Theism; as to Christianity, he thought

the "probabilities" were against Revelation. —Hoefer, *Biog. Generale,* 1, 783; Tennemann, *Manual Hist. of Philosophy,* § 379.

Ale'meth

the name of two persons, and also of a place; of two forms in the original.

1. (Hebrew *Ale'meth,* תמלע; in pause *Ala'meth,* תמלע; *covering,* otherwise *adolescence;* Sept. Ἐλεμέθ v. r. Ἐλμεθέμ, Vulg. *Almath,* Auth. Vers. "Alameth.") The last named of the nine sons of Becher the son of Benjamin (1 Chronicles 7:8), B.C. post 1856.

2. (Hebrew same as preced.; Sept. Γαλεμέθ and Γαλεμάθ, v. r. Σαλαιμάθ, Vulg. *Alamah.)* The first named of the two sons of Jehoadah or Jarah, son of Ahaz, of the posterity of King Saul (1 Chronicles 8:36; 9:42), B.C. post 1037.

3. (Hebrew *Alle'meth,* תמלע; but other copies same as the foregoing, with which the signif. agrees; Sept. Γαλημέθ v. r. Γαλεμάθ, Vulg. *Almath.)* A sacerdotal city of the tribe of Benjamin (1 Chronicles 6:60); doubtless the same elsewhere (Joshua 21:18) called ALMON *SEE ALMON* (q.v.).

Aleph

SEE ALPHA.

Aleppo

SEE HELBON.

Ales (originally Alane), Alexander

was born at Edinburgh, April 23, 1500, and educated at St. Andrew's, where he afterward became canon. Employed to influence Patrick Hamilton (q.v.) to recant, he was so impressed by Hamilton's arguments, and by his constancy at the stake, that he embraced the reformed doctrines himself. In 1532 he went to Germany, and visited Luther and Melancthon, with whom he became intimate. In 1534 he came to England on the invitation of Cranmer, and was appointed professor of theology at Cambridge. Cranmer employed him in translating the English liturgy into Latin. In 1540 he returned to Germany, and was professor first at Frankfort-on-the-Oder and afterward at Leipsic, where he died March 17,

1565. In the Synergestic controversy (q.v.) he maintained the necessity of good works. His principal works are,

1. *De necessitate et merito bonorum operum* (1560): —

2. *Commentarii in Evangelium Joan c,* et *in utramque Epistolam ad Timotheum: —*

3. *Espositio in Psalmos Davidis: —*

4. *De Justficatione,* contra Osiandrum: —

5. *De Sancta Trinitate,* cum confutatione erroris Valentini: —

6. *Responsio ad triginta et duos articulos theologorum Loveniensum.*

Also a Latin work on the right of the laity to read the Scriptures in the vernacular tongue, and a defense of that work against Cochlaus. — Hook, *Eccl. Biog.* 1, 130; Burnet, *Hist. of Reformation,* 1, 345; 2:247; Proctor *on Common Prayer,* 65, 66.