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Alexander - Ananias

by James Strong & John McClintock

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Picture for Alexander 1

(Ἀλέξανδρος, *man-defender*, a title often bestowed by Homer upon Paris, son of Priam, and hence a frequent Grecian name), the name of several men mentioned or involved in Biblical history, or in the Apocrypha and Josephus.

1. The third of the name, surnamed THE GREAT, son (by Olympias) and successor of Philip, king of Macedon. He is not expressly named in the Bible, but he is denoted in the prophecies of Daniel by a leopard with four wings, signifying his great strength; and the unusual rapidity of his conquests (Daniel 7:6); also by a one-horned he-goat, running over the earth so swiftly as not to touch it, attacking a ram with two horns, overthrowing him, and trampling him under foot, without any being able to rescue him (Daniel 8:4-7). The he-goat prefigured Alexander; the ram Darius Codomannus, the last of the Persian kings. In the statue beheld by Nebuchadnezzar in a dream (Daniel 2:39), the belly of brass was the emblem of Alexander, and the legs of iron designated his successors (Lengeike, *Daniel* p. 95 sq.). He is often mentioned in the books of the Maccabees (Wernsdorf, *Defide libror. Maccabees p.* 40 sq.); and his career is detailed by the historians Arrian, Plutarch, and Quintus Curtius (Droysen, *Gesch. Alex. d. Gr.* Berl. 1833, Hamb. 1837).

Alexander was born at Pella B.C. 356 (comp. 1 Maccabees 1:7; Euseb. *Chron. Ann.* 2, 33). At an early age he was placed under the care of Aristotle; and while still a youth he turned the fortune of the day at Chaeronea (B.C. 338). Philip was killed at a marriage feast when Alexander was about twenty. After he had performed the last duties to his father, and put down with resolute energy the disaffection and hostility by which his throne was menaced, he was chosen by the Greeks general of their troops against the Persians, and entered Asia with an army of 34,000 men, B.C. 334. In one campaign he subdued almost all Asia Minor. In the battle of Granicus he defeated Orobates, one of Darius's generals; and Darius himself, whose army consisted of 400,000 foot and 100,000 horse, in the narrow pass of Issus, which leads from Syria to Cilicia. Darius fled, abandoning his camp and baggage, his children, wife, and mother, B.C. 333. After he had subdued Syria, Alexander came to Tyre, and the Tyrians opposing his entrance into their city, he besieged it. At the same time he is

said to have written to Jaddus, high-priest of the Jews, that he expected to be acknowledged by him, and to receive those submissions which had hitherto been paid to the king of Persia. Jaddus refusing to comply, as having sworn fidelity to Darius, Alexander resolved to march against Jerusalem when he had reduced Tyre (q.v.). After a protracted siege, the latter city was taken and sacked, B.C. 332. This done, Alexander entered Palestine and reduced it. Egypt next submitted to him; and in B.C. 331 he founded Alexandria (q.v.), which remains to the present day the most characteristic monument of his life and work. In the same year he finally defeated Darius at Gaugamela; and in B.C. 330 his unhappy rival was murdered by Bessus, satrap of Bactria. The next two years were occupied by Alexander in the consolidation of his Persian conquests, and the reduction of Bactria. In B.C. 327 he crossed the Indus, penetrated to the Hydaspes, and was there forced by the discontent of his army to turn westward. He reached Susa, B.C. 325, and proceeded to Babylon, B.C. 324, which he chose as the capital of his empire. In the next year he died there (B.C. 323) in the midst of his gigantic plans; and those who inherited his conquests left his designs unachieved and unattempted (comp. <27006>Daniel 7:6; 8:5, 11:3). His death is attributed to intemperance; and upon his death-bed he sent for his court, and declared that “he gave the empire to the most deserving." Some affirm, however, that he regulated the succession by a will. The author of the first book of Maccabees (1:6) says he divided his kingdom among his generals while he was living; and it is certain that a partition was eventually made of his dominions among the four principal officers of his army. He died at the age of thirty-three, after reigning twelve years-six as king of Macedon and six as monarch of Asia. He was buried at Alexandria. *SEE MACEDONIA*.

The famous tradition of the visit of Alexander to Jerusalem during his Phoenician campaign (Josephus, *Ant.* 11, 8, 1 sq.) has been a fruitful source of controversy. The Jews, it is said, had provoked his anger by refusing to transfer their allegiance to him when summoned to do so during the siege of Tyre, and after the reduction of Tyre and Gaza (Josephus, 1. c.) he turned toward Jerusalem. Jaddua (Jaddus) the high priest (<161211>Nehemiah 12:11, 22), who had been warned in a dream how to avert the king's anger, calmly awaited his approach; and when he drew near went out to Sapha (hpx; *he watched),* within sight of the city and temple, clad in his robes of hyacinth and gold, and accompanied by a train of priests and citizens arrayed in white. Alexander was so moved by the solemn spectacle

that he did reverence to the holy name inscribed upon the tiara of the high-priest; and when Parmenio expressed surprise, he replied that "he had seen the god whom Jaddua represented in a dream at Dium, encouraging him to cross over into Asia, and promising him success." After this it is said that he visited Jerusalem, offered sacrifice there, heard the prophecies of Daniel which foretold his victory, and conferred important privileges upon the Jews, not only in Judaea, but in Babylonia and Media, which they enjoyed during the supremacy of his successors. The narrative is repeated in the Talmud (Yoma, 69, ap. Otho, *Lex. Rabb.* s.v. Alexander; the high-priest is there said to have been Simon the Just), in later Jewish writers (Vajikra R. 13; Joseph ben Gorion, ap. Ste. Croix, p. 553), and in the chronicles of Abulfeda (Ste. Croix, p. 555). The event was adapted by the Samaritans to suit their own history, with a corresponding change of places and persons, and various embellishments (Aboul'lfatah, quoted by Ste. Croix, p. 209-212); and in due time Alexander was enrolled among the proselytes of Judaism. On the other hand, no mention of the event occurs in Arrian, Plutarch, Diodorus, or Curtius; and the connection in which it is placed by Josephus is alike inconsistent with Jewish history (Ewald, *Gesch. d. Volkes Isr.* 4, 124 sq.) and with the narrative of Arrian (2, 1). *SEE JADDUA*.

But admitting the incorrectness of the details of the tradition as given by Josephus, there are several points which confirm the truth of the main fact. Justin says that "many kings of the East came to meet Alexander wearing fillets" (11, 10); and after the capture of Tyre "Alexander himself visited some of the cities which still refused to submit to him" (Curt. 4:5, 13). Even at a later time, according to Curtius, he executed vengeance personally on the Samaritans for the murder of his governor Andromachus (Curt. 4:8, 10). Besides this, Jewish soldiers were enlisted in his army (Hecat. ap. Josephus, *Apion,* 1, 22); and Jews formed an important element in the population of the city, which he founded shortly after the supposed visit. Above all, the privileges which he is said to have conferred upon the Jews, including the remission of tribute every sabbatical year, existed in later times, and imply some such relation between the Jews and the great conqueror as Josephus describes. Internal evidence is decidedly in favor of the story even in its picturesque fullness. From policy or conviction, Alexander delighted to represent himself as chosen by destiny for the great act which he achieved. The siege of Tyre arose professedly from a religious motive; the battle of Issus was preceded by the visit to Gordium; the invasion of Persia by the pilgrimage to the temple of Ammon. And if it be

impossible to determine the exact circumstances of the meeting of Alexander and the Jewish envoys, the silence of the classical historians, who notoriously disregarded (e.g. the Maccabees) and misrepresented (Tac. *Hist.* 5, 8) the fortunes of the Jews, cannot be held to be conclusive against the occurrence of an event which must have appeared to them trivial or unintelligible (Jahn, *Archceol.* 3, 300 sq.; Ste. Croix, *Examen critique*, etc., Paris, 1810 [in Eng. Bath, 1793]; Thirlwall, *Hist. of Greece,* 2, 193 sq.; and, on the other side, Ant. van Dale, *Dissert. super Aristed,* Amstel. 1705, p. 69 sq.; Favini, *De Alex. M. ingress. Hierosolyma,* Flor. 1781). *SEE PERSIA.*

The tradition, whether true or false, presents an aspect of Alexander's character which has been frequently lost sight of by his recent biographers. He was not simply a Greek, nor must he be judged by a Greek standard. The Orientalism, which was a scandal to his followers, was a necessary deduction from his principles, and not the result of caprice or vanity (comp. Arr. 7:29). He approached the idea of a universal monarchy from the side of Greece, but his final object was to establish something hi her than the paramount supremacy of one people. His purpose was to combine and equalize, not to annihilate; to wed the East and West in a just union — not to enslave Asia to Greece (Plut. *de Alex. Fort.* 1, 6). The time, indeed, was not yet come when this was possible, but if he could not accomplish the great issue, he prepared for its accomplishment.

The first and most direct consequence of the policy of Alexander was the weakening of nationalities, the first condition necessary for the dissolution of the old religions. The swift course of his victories, the constant incorporation of foreign elements in his armies, the fierce wars and changing fortunes of his successors, broke down the barriers by which kingdom had been separated from kingdom, and opened the road for larger conceptions of life and faith than had hitherto been possible (comp. Polyb. 3, 59). The contact of the East and West brought out into practical forms thoughts and feelings which had been confined to the schools. Paganism was deprived of life as soon as it, was transplanted beyond the narrow limits in which it took its shape. The spread of commerce followed the progress of arms; and the Greek language and literature vindicated their claim to be considered the most perfect expression of human thought by becoming practically universal. The Jews were at once most exposed to the powerful influences thus brought to bear upon the East, and most able to support them. In the arrangement of the Greek conquests which followed

the battle of Ipsus, B.C. 301, Judaea was made the frontier land of the rival empires of Syria and Egypt, and though it was necessarily subjected to the constant vicissitudes of war, it was able to make advantageous terms with the state to which it owed allegiance from the important advantages which it offered for attack or defense. *SEE ANTIOCHUS*. Internally also the people were prepared to withstand the effects of the revolution which the Greek dominion effected. The constitution of Ezra had obtained its full development. A powerful hierarchy had succeeded in substituting the idea of a church for that of a state, and the Jew was now able to wander over the world and yet remain faithful to the God of his fathers. *SEE DISPERSION*. The same constitutional change had strengthened the intellectual and religious position of the people. A rigid “fence" of ritualism protected the course of common life from the license of Greek manners; and the great doctrine of the unity of God, which was now seen to be the divine center of their system, counteracted the attractions of a philosophic pantheism. *SEE SIMON THE JUST*. Through a long course of discipline, in which they had been left unguided by prophetic teaching, the Jews had realized the nature of their mission to the world, and were waiting for the means of fulfilling it. The conquest of Alexander furnished them with the occasion and the power. But, at the same time, the example of Greece fostered personal as well as popular independence. Judaism was speedily divided into sects, analogous to the typical forms of Greek philosophy. But even the rude analysis of the old faith was productive of good. The freedom of Greece was no less instrumental in forming the Jews for their final work than the contemplative spirit of Persia, or the civil organization of Rome; for if the career of Alexander was rapid, its effects were lasting. The city which he chose to bear his name perpetuated in after ages the office which he providentially discharged for Judaism and mankind; and the historian of Christianity must confirm the judgment of Arrian, that Alexander, “who was like no other man, could not have been given to the world without the special design of Providence" (Arr. 7:30). *SEE ALEXANDRIA*. And Alexander himself appreciated this design better even than his great teacher; for it is said (Plut. *De Alex.* 1, 6) that when Aristotle urged him to treat the Greeks as freemen and the Orientals as slaves, he found the true answer to this counsel in the recognition of his "divine mission to unite and reconcile the world." *SEE SECTS, JEWISH*.

Picture for Alexander 2

In the prophetic visions of Daniel the influence of Alexander is necessarily combined with that of his successors. They represented with partial exaggeration the several phases of his character; and to the Jews nationally the policy of the Syrian kings was of greater importance than the original conquest of Asia. But some traits of "the first mighty king" (Daniel 8:21; 11:3) are given with vigorous distinctness. The emblem by which he is typified (rypæ, *a he-goat,* from Rpix; *he leaped,* Gesenius, *Thes.* s.v.) suggests the notions of strength and speed; and the universal extent (Daniel 8:5, … *from the west on the face of the whole earth)* and marvellous rapidity of his conquests (Daniel 1. c. *he touched not the ground)* are brought forward as the characteristics of his power, which was directed by the strongest personal impetuosity (Daniel 8:6, *in the fury of his power).* He ruled with great dominion, and did according to his will (Daniel 11:3); "and there was none that could deliver... out of his hand" (Daniel 8:7). *SEE GOAT.*

The name of Alexander is equally celebrated in the writings of the Orientals, as in those of the Greeks and Romans; but they vary extremely from the accounts which Western historians give of him (D'Herbelot, *Bibl. Orient.* s.v. Escander; Moses Choren. p. 82). They call him *Iscander Dulkarnaim* (see Golii, *Lex. Arab.* 1896), "double-horned Alexander," alluding to the two horns of his empire (or his power) in the East and West. For further details, see Anthon's *Class. Dict.;* Smith's *Dict. of Class. Biog.* s.v. *SEE GREECE.*

2. Surnamed BALAS (Josephus, *Ant. 1*3, 4, 8, Ἀλέξανδρος ὁ Βάλας λεγόμενος*;* Strab. 14, p. 751, τὸν Βάλαν Ἀλέξανδρον*;* Justin. 35:1, Subornant pro eo *Balam* quendam … et . . nomen ei Alexandri inditur; comp. the Aramaean al;[B; *the lord),* a personage whose history is detailed in the Maccabees and Josephus (comp. Justin. 35; Polyb. 33:14, 16; Liv. *Epit.* 1, 53; Appian. *Syriaca,* 67; Euseb. *Chron.).* He likewise assumed the titles "Epiphanes" (ἐπιφανής, *illustrious),* "Euergetes" (εὐεργετής, *benefactor),* etc. His extraction is doubtful; but he professed to be the natural son of Antiochus Epiphanes, and in that capacity, out of opposition to Demetrius Soter, he was recognised as king of Syria by the king of Egypt, by the Romans, and eventually by Jonathan Maccabaeus (Strab. 13; Josephus, *Ant.* 13, 2, 1), but he was more generally regarded as an impostor, who falsely assumed the connection (App. *Syr.* 67; Justin. 1.

c. comp. Polyb. 33:16). He claimed the throne of Syria in B.C. 152 in opposition to Demetrius Soter, who had provoked the hostility of the neighboring kings and alienated the affections of his subjects (Josephus, 1. c.). His pretensions were put forward by Heraclides, formerly treasurer of Antiochus Epiphanes, who obtained the recognition of his title at Rome by scandalous intrigues (Polyb. 33:14, 16). After landing at Ptolemais (1 Maccabees 10:1) Alexander gained the warm support of Jonathan, who was now the leader of the Jews (1 Maccabees 9:73); and though his first efforts were unsuccessful (Justin. 35:1, 10), in B.C. 150 he completely routed the forces of Demetrius, who himself fell in the retreat (1 Maccabees 10:48-50; Josephus, *Ant.* 13, 2, 4; Strab. 16, p. 751). After this Alexander married Cleopatra, the daughter of Ptolemaeus VI Philometor; and in the arrangement of his kingdom appointed Jonathan governor (μεριδάρχης, 1 Maccabees 10:65) of a province (Judaea; comp. 1 Maccabees 11:57). But his triumph was of short duration. After obtaining power, he gave himself up to a life of indulgence (Liv. *Epit.* 50; comp. Athen. 5, 211), leaving the government in the hands of ministers whose misrule rendered his reign odious (Diod. Sic. *Fragments*, 33). Accordingly, when Demetrius Nicator, the son of Demetrius Soter, landed in Syria in B.C. 147, the new pretender found powerful support (1 Maccabees 10:67 sq.). At first Jonathan defeated and slew Apollonius, the governor of Coele-Syria, who had joined the party of Demetrius, for which exploit he received fresh favors from Alexander (1 Maccabees 10:69-89); but shortly afterward (B.C. 146) Ptolemy entered Syria with a large force, and after he had placed garrisons in the chief cities on the coast, which received him according to the commands of Alexander, suddenly pronounced himself in favor of Demetrius (1 Maccabees 11:1-11; Josephus, *Ant.* 13, 4, 5 sq.), alleging, probably with truth, the existence of a conspiracy against his life (Josephus, 1. c.; comp. Diod. ap. Muller, *Fragm.* 2, 16). Alexander, who had been forced to leave Antioch (Josephus, 1. c.), was in Cilicia when he heard of Ptolemy's defection (1 Maccabees 11:14). He hastened to meet him, but was defeated (1 Maccabees 11:15; Justin. 35:2), and fled to Abse, in Arabia (Diod. 1. c.), where he was murdered, B.C. 146 (Diod. 1. c.; 1 Maccabees 11:17, differ as to the manner; and Euseb. *Chron. Arm.* 1, 349, represents him to have been slain in the battle). The narrative in 1 Maccabees and Josephus show clearly the partiality which the Jews entertained for Alexander "as the first that entreated of true peace with them" (1 Maccabees 10:47); and the same feeling was exhibited afterward in the zeal with which they supported the claims of his son Antiochus.

Balas left a young son, who was eventually made king of Syria by Tryphon, under the name of Antiochus Theos (1 Maccabees 11:13-18; Josephus, *Ant.* 13, 4). *SEE ANTIOCHUS*.

Picture for Alexander 3

3. Surnamed ZEBINA (or *Zabinas*, Ζαβίνας, said to signify "purchased," from a report that Ptolemy had bought him as a slave), the son of a merchant named Protarchus; he was set up by Ptolemy Physcon, king of Egypt, as a pretender to the crown of the Greek kingdom of Syria shortly after the death of Antiochus Sidetes and the return of Demetrius Nicator from his captivity among the Parthians (B.C. 128). Antioch, Apamea, and several other cities, disgusted with the tyranny of Demetrius, acknowledged the authority of Alexander, who pretended to have been adopted by Sidetes; but he never succeeded in obtaining power over the whole of Syria. In the earlier part of the year 125 he defeated Demetrius, who fled to Tyre, and was there killed; but in the middle of the same year Alexander's patron, the king of Egypt, set up Antiochus Gryphus, a son of Demetrius, by whom he was defeated in battle. Alexander fled to Antioch, where he attempted to plunder the temple of Jupiter in order to pay his troops; but the people rose against him and drove him out of the city. He soon fell into the hands of robbers, who delivered him up to Antiochus, by whom he was put to death, B.C. 122. He was weak and effeminate, but sometimes generous. (Justin. 39:1, 2; Josephus, *Ant.* 13, 9, 10; Clinton, *Fasti*, 3, 334.)

Picture for Alexander 4

4. Surnamed JANNAEUS (Ἰαννα῀ος), the first prince of the Maccabaean dynasty who for any considerable period enjoyed the title of king. *SEE MACCABEES*. Coins of his reign are extant, from which it appears that his original name was *Jonathan*, which he exchanged for the Greek name Alexander, according to the Hellenizing custom of the age. His history is detailed by Josephus *(Ant.* 13, 12-16). He was the third son of John Hyrcanus, who left three sons, or five, according to Josephus *(War*, 1, 2, 7). The father was particularly fond of Antigonus and Aristobulus, but could not endure his third son, Alexander, because he had dreamed that he would reign after him, which implied the death of his two brothers. Antigonus never reigned, and Aristobulus reigned but for a short time. After his death, Salome, or Alexandra, his widow, liberated Alexander,

whom Aristobulus had confined in prison since their father's death, and made him king, B.C. 104. Alexander put to death one of his brothers, who had formed a design on his life, and heaped favors on another, called Absalom, who, being contented with a private condition, lived peaceably, and retired from public employments. Alexander was of a warlike, enterprising disposition; and when he had regulated his dominions he marched against Ptolemais, but was soon compelled to relinquish the object of his expedition in order to defend his own territories against Ptolemy Lathyrus, who had marched a powerful army into Galilee. Alexander gave him battle near Asophus, not far from the Jordan; but Ptolemy killed 30,000, or, as others say, 50,000 of his men. After this victory the latter met with no resistance. His mother, Cleopatra, however, apprehensive for the safety of Egypt, determined to stop his further progress, and for this purpose levied a numerous army, and equipping a large fleet, soon landed in Phoenicia, B.C. 102. Ptolemais opened its gates to receive her; and here Alexander Jannaeus presented himself in her camp with considerable presents, and was received as an unhappy prince, an enemy of Ptolemy, who had no refuge but the queen's protection, B.C. 101. Cleopatra made an alliance with him in the city of Scythopolis, and Alexander marched with his troops into Coele-Syria, where he took the town of Gadara after a siege of ten months, and after that Amathus, one of the best fortresses in the country, where Theodorus, son of Zeno, had lodged his most valuable property as in absolute security. This Theodorus, falling suddenly on Alexander's army, killed 10,000, and plundered his baggage. — Alexander, however, was not deterred by this disaster from prosecuting his purposes: having recruited his army, he besieged Raphia, Anthedon, and Gaza — towns on the Mediterranean — and took them; the latter, after a desperate resistance, was reduced to a heap of ruins, B.C. 96.

Picture for Alexander 5

After this Alexander returned to Jerusalem, but the Jews had revolted; and on the feast of tabernacles, while he, as high-priest, was preparing to sacrifice, the people assembled in the temple had the insolence to throw lemons at him, taken from the branches which they carried in their hands. Alexander put the seditious to the sword, and killed about 6000. Afterward he erected a partition of wood before the altar and the inner temple to prevent the approach of the people; and to defend himself in future against such attempts, he took into his pay guards from Pisidia and Cilicia. Finding Jerusalem likely to continue the seat of clamor and discontent, Alexander

quitted the metropolis, at the head of his army, B.C. 93; and, having crossed the Jordan, he made war upon the Moabites and Ammonites, and obliged them to pay tribute; attacked Amathus, the fortress beyond Jordan before mentioned, and razed it; and also made war with Obeda, king, of the Arabians, whom he subdued. On his return to Jerusalem he found the Jews more incensed against him than ever, and a civil war shortly ensued, in which he killed above 50,000 persons. All his endeavors to bring about a reconciliation proving fruitless, Alexander one day asked them what they would have him do to acquire their good-will. They answered unanimously “that he had nothing to do but to kill himself." After this they sent deputies to desire succors from Demetrius Eucaerus against their king, who marched into Judaea with 3000 horse and 40,000 infantry, and encamped at Sichem. A battle ensued, in which Alexander was defeated and compelled to fly to the mountains for shelter, B.C. 88. This occurrence, however, contributed to his re-establishment, for a large number of the Jews, touched with the unhappy condition of their king, joined him; and Demetrius, retiring into Syria, left the Jews to oppose their king with their own forces. Alexander, collecting his army, marched against his rebellious subjects, whom he overcame in every engagement, and having shut up the fiercest of them in Bethom, he forced the town, made them prisoners, and carried them to Jerusalem, where he ordered eight hundred of them to be crucified before him during a great entertainment which he made for his friends; and before these unhappy wretches had expired he commanded their wives and children to be murdered in their presence — an unheard-of and excessive cruelty, which occasioned the people of his own party to call him “Thracides," meaning “as cruel as a Thracian," B.C. 86. Some time afterward Antiochus, surnamed Dionysius, having conquered Damascus, resolved to invade Judaea; but Alexander defeated his intention, and compelled him to return into Arabia, where he was killed. Aretas, the succeeding king of Damascus, however, came into Judea, and defeated Alexander in the plain of Sephala, B.C. 82. A peace being concluded, Aretas returned to Damascus, and Alexander ingratiated himself with the Jews, B.C. 81. Having given himself up to excessive drinking, he brought on a violent quartan fever, which terminated his life. His queen, Alexandra, observing him to be near his end, and foreseeing all she had to fear from a mutinous people not easily governed, and her children not of age to conduct her affairs,, was greatly distressed. Alexander told her that, to reign in peace, she should conceal his death from the army till Ragaba, which he was then besieging, was taken; that, when returned to Jerusalem,

she should give the Pharisees some share in the government; that she should send for the principal of them, show them his dead body, give them permission to treat it with what indignities they pleased in revenge for the ill-treatment they had received from him, and promise that she would in future do nothing in the government without their advice and participation. He died at the age of forty-eight, after a reign of twenty-seven years, B.C. 78. This admission of the Pharisees into the government demands the especial notice of the reader, as it accounts not only for their influence over the minds of the people, but also for their connection with the rulers, and their power as public governors, — which appear so remarkably in the history of the Gospels — much beyond what might be expected from a sect merely religious. Alexander left two sons, Hyrcanus and Aristobulus, who disputed the kingdom and high-priesthood till the time of Herod the Great, and whose dissensions caused the ruin of their family, and were the means of Herod's elevation. *SEE ALEXANDRIA*.

5. The son of Aristobulus and Alexandra, and grandson of Alexander Jannaeus. He was to have been carried captive to Rome, with his brother Antigonus, when Pompey took Jerusalem from Aristobulus (B.C. 63); on the way, however, he found means to escape, and, returning to Judaea (B.C. 57), raised an army of 10,000 foot and 15,000 horse, with which he performed many gallant actions, and seized the fortresses of Alexandrium and Machaerus. Hyrcanus applied for aid to Gabinius, the general of the Roman troops, who drove him from the mountains, beat him near Jerusalem, killed 3000 of his men, and made many prisoners. By the mediation of his mother, Alexandra, matters were accommodated with Gabinius, and the Romans marched into Egypt, but were soon compelled to return by the violent proceedings of Alexander. Wherever he met with Romans he sacrificed them to his resentment, and a number were compelled to fortify themselves on Mount Gerizim, where Gabinius found him at his return from Egypt. Being apprehensive of engaging the great number of troops who were with Alexander, Gabinius sent Antipater with offers of general pardon if they laid down their arms. This had the desired success; many forsook Alexander, and retired to their own houses; but with 30,000 still remaining he resolved to give the Romans battle. The armies met at the foot of Mount Tabor, where, after a very obstinate action, Alexander was overcome, with the loss of 10,000 men.

Under the government of Crassus (B.C. 53) Alexander again began to embroil affairs; but after the unhappy expedition against the Parthians

Cassius obliged him, under conditions, to continue quiet (B.C. 52) while he marched to the Euphrates to oppose the passage of the Parthians. During the wars between Caesar and Pompey, Alexander and Aristobulus, his father, espoused Caesar's interest, B.C. 49. Aristobulus was poisoned, and Alexander beheaded at Antioch. B.C. 48. (Josephus, *Ant.* 14, 5-7; *War,* 1, 8 and 9.)

6. The son of Jason, sent to Rome to renew friendship and alliance between the Jews and Romans: he is named in the decree of the senate directed to the Jews in the ninth year of Hyrcanus's pontificate, B.C. 60 (Josephus, *Ant.* 14, 8, 5).

7. The son of Dositheus, another Jewish ambassador on the same occasion (Josephus, *ib.).* Perhaps identical with the following.

8. The son of Theodorus, sent to Rome by Hyrcanus to renew his alliance with the senate. He is named in the decree of the senate addressed to the magistrates of Ephesus, made in the consulship of Dolabella (B.C. 43), which specified that the Jews should not be forced into military service, because they could not bear arms on the Sabbath-day, nor have, at all times, such provisions in the armies as were authorized by their law (Josephus, *Ant.* 14, 10, 10 and 11).

9. A son of Herod the Great by Mariamne. The history of this prince, which is given by Josephus *(Ant.* 15, 16; *War,* 1, 22-27), can hardly be separated from that of Aristobulus, his brother and companion in misfortune. After the tragical death of their mother, Mariamne (Josephus, *Ant.* 15, 7), Herod sent them to Rome to be educated in a manner suitable to their rank *(ib.* 10, 1). Augustus allowed them an apartment in his palace, intending this mark of his consideration as a compliment to their father Herod. On their return to Judea *(ib.* 16, 1, 2) the people received the princes with great joy; but Salome, Herod's sister, who had been the principal cause of Mariamne's death, apprehending that if ever the sons of the latter possessed authority she would feel the effects of their resentment, resolved by her calumnies to alienate the affections of their father from them. This she managed with great address, and for some time discovered no symptoms of ill-will. Herod married Alexander to Glaphyra, daughter of Archelaus, king of Cappadocia, and Aristobulus to Berenice, daughter of Salome. Pheroras, the king's brother, and Salome, his sister, conspiring to destroy these young princes, watched closely their conduct, and often induced them to speak their thoughts freely and forcibly concerning the

manner in which Herod had put to death their mother Mariamne. Whatever they said was immediately reported to the king in the most odious and aggravated terms, and Herod, having no distrust of his brother and sister, confided in their representations as to his sons' intentions of revenging their mother's death. To check in some degree their lofty spirits, he sent for his eldest son, Antipater, to court — he having been brought up at a distance from Jerusalem, because the quality of his mother was much inferior to that of Mariamne — thinking that, by thus making Aristobulus and Alexander sensible that it was in his power to prefer another of his sons before them, they would be rendered more circumspect in their conduct. The contrary, however, was the case. The presence of Antipater only exasperated the two princes, and he at length succeeded in so entirely alienating his father's affection from them, that Herod carried them to Rome to accuse them before Augustus of designs against his life, B.C. 11 *(ib.* 10, 7). But the young princes defended themselves so well, and affected the spectators so deeply with their tears, that Augustus reconciled them to their father, and sent them back to Judaea, apparently in perfect union with Antipater, who expressed great satisfaction to see them restored to Herod's favor. When returned to Jerusalem Herod convened the people in the temple, and publicly declared his intention that his sons should reign after him — first Antipater, then Alexander, and afterward Aristobulus. This declaration exasperated the two brothers still further, and gave new occasion to Pheroras, Salome, and Antipater to represent their disaffection to Herod. The king had three confidential eunuchs, whom he employed even in affairs of great importance. These were accused of being corrupted by the money of Alexander, and, being subjected to the rack, the extremity of the torture induced them to confess that they had often been solicited by Alexander and Aristobulus to abandon Herod and join them and their party, who were ready for any undertaking in asserting their indisputable right to the crown. One of them added that the two brothers had conspired to lay snares for their father while hunting, and were resolved, should he die, to go instantly to Rome and beg the kingdom of Augustus. Letters were produced likewise from Alexander to Aristobulus, wherein he complained that Herod had given fields to Antipater which produced an annual rent of 200 talents. This intelligence confirmed the fears of Herod, and rendered him suspicious of all persons about his court. Alexander was put under arrest, and his principal friends to the torture. The prince, however, was not dejected at this storm. He not only denied nothing which had been extorted from his friends, but admitted even more than they had alleged against him,

whether desiring to confound the credulity and suspicions of his father, or to involve the whole court in perplexities, from which they should be unable to extricate themselves. He conveyed letters to the king, in which he represented that to torment so many persons on his account was useless; that, in fact, he had laid ambuscades for him; that the principal courtiers were his accomplices, naming, in particular, Pheroras and his most intimate friends, adding that Salome came secretly to him by night, and that the whole court wished for nothing more than the moment when they might be delivered from that pain in which they were continually kept by his cruelties.

In the mean time, Archelaus, king of Cappadocia, and father-in-law of Alexander, informed of what was passing in Judaea, came to Jerusalem for the purpose of effecting, if possible, a reconciliation between Herod and his son. Knowing the violence of Herod's temper, he feigned to pity his present situation, and to condemn the unnatural conduct of Alexander. The sympathy of Archelaus produced some relentings in the bosom of Herod, and finally led to his reconciliation with Alexander and the detection of the guilty parties. But this calm did not long continue. One Eurycles, a Lacedemonian, having insinuated himself into Herod's favor, gained also the confidence of Alexander; and the young prince opened his heart freely concerning the grounds of his discontent against his father. Eurycles repeated all to the king whose suspicions against his sons were revived, and he at length ordered them to be tortured. Of all the charges brought against the young princes, nothing could be proved except that they had formed a design to retire into Cappadocia, where they might be freed from their father's tyranny, and live in peace. Herod, however, having substantiated this fact, took the rest for granted, and dispatched two envoys to Rome, demanding from Augustus justice against Alexander and Aristobulus. Augustus ordered them to be tried at Berytus, before the governors of Syria and the tributary sovereigns of the neighboring provinces, particularly mentioning Archelaus as one, and giving Herod permission, should they be found guilty, to punish them as he might deem proper. Herod convened the judges, but basely omitted Archelaus, Alexander's father-in-law; and then, leaving his sons under a strong guard at Platane, he pleaded his own cause against them before the assembly, consisting of 150 persons. After adducing against them every thing he had been able to collect, he concluded by saying that, as a king, he might have tried and condemned them by his own authority, but that he preferred

bringing them before such an assembly to avoid the imputation of injustice and cruelty. Saturnius, who had been formerly consul, voted that they should be punished, but not with death, and his three sons voted with him; but they were overruled by Volumnius, who gratified the father by condemning his sons to death, and induced the rest of the judges to join with him in this cruel and unjust sentence. The time and manner of carrying it into execution were left entirely to Herod. Damascenus, Tyro, and other friends interfered in order to save the lives of the unfortunate princes, but in vain. They remained some time in confinement, and, after the report of another plot, were conveyed to Sebaste, or Samaria, and there strangled, B.C. 5 *(ib.* 11, 7).

The leading incidents of this narrative, which is chiefly interesting as confirmatory of the barbarous character attributed to Herod in the Gospels, are confirmed by Strabo (16, 765). It is probably this event to which Macrobius alludes *(Saturn.* 2, 4) when speaking of the jocose remark that Augustus is said to have made on hearing that in the massacre of the Bethlehemite children (<40216>Matthew 2:16) one of the king's own sons had perished, “It were better to be Herod's *swine* than his *son!"* Perhaps, however, the son referred to may be Antipater (q.v.), whom he also ordered to execution just before his death. *SEE HEROD*.

10. A son of Alexander Herod (above) by Glaphyra (Josephus, *War*, 1, 18, 1). *SEE HEROD*.

11. A son of Phasaelus (son of Phasaelus, Herod's brother) by Salampsio, Herod's daughter (Josephus, *Ant*, 18, 5, 4). *SEE HEROD*.

12. A relative of the high-priest, and a leading Jew, present at the examination of Peter and John before the Sanhedrim for the cure of the lame man (<44406>Acts 4:6), A.D. 29. Many (Kuinol, in loc.) suppose he was the Alexandrian *alabarch* Alexander Lysimachus (below), who was a brother of the well-known Philo, and an old friend of the Emperor Claudius (Josephus, *Ant.* 18, 8, 1; 19:5, 1), and whose son, Alexander Tiberius (below), was procurator of Judaea and afterward of Egypt (Josephus, *War*, 2, 11, 6; 15, 1, etc.).

13. A man whose father, Simon, a Cyrenian Jew, was compelled to bear the cross of Christ — behind him from the gate to Calvary (<41521>Mark 15:21). A.D. post 29. From the manner in which he and his brother Rufus

are mentioned, it is not unlikely that they were afterward known as Christians.

14. An alabarch (q.v.) of Alexandria, surnamed LYSIMACHUS, steward of Antonia the mother of Claudius, who freed him from the incarceration to which he had been subjected by the preceding emperor (Josephus, *Ant.* 19, 5, 1). It was through him that Agrippa received the loan of 200,000 drachmae *(ib.* 18, 6, 3). Some have thought him the same with No. 12, above.

15. A son of the foregoing, surnamed TIBERIUS (Josephus, *Ant.* 20, 5, 2). His uncle was Philo, the celebrated Jewish author. Alexander, however, did not continue in the faith of his ancestors, and was rewarded for his apostasy by various public appointments. In the reign of Claudius he succeeded Fadius as procurator of Judaea, about A.D. 46, and was promoted to the equestrian order. He was subsequently appointed by Nero procurator of Egypt; and by his order 50,000 Jews were slain on one occasion at Alexandria in a tumult in the city. It was apparently during his government in Egypt that he accompanied Corbulo in his expedition into Armenia, A.D. 64; and he was, in this campaign, given as one of the hostages to secure the safety of Tiridates when the latter visited the Roman camp. Alexander was the first Roman governor who declared in favor of Vespasian; and the day on which he administered the oath to the legions in the name of Vespasian, the kalends of July, A.D. 69, is regarded as the beginning of that emperor's reign. Alexander afterward accompanied Titus in the war against Judaea, and was present at the taking of Jerusalem. (Josephus, *War,* 2, 11, 6; 15, 1; 18; 7, 8; 4:10, 6; 6:4, 3; Tacitus, *Ann.* 15, 28; *Hist.* 1, 11; 2:74, 79; Suetonius, *Vesp. 6.)*

16. A Jew of Ephesus, known only from the part he took in the uproar about Diana which was raised there by the preaching of Paul (Acts 19:33), A.D. 54. As the inhabitants confounded the Jews and Jewish Christians, the former, apprehensive lest they might be involved in the popular commotion as opponents of the prevalent idolatry, put forward Alexander, apparently one of their own number, and perhaps a practiced speaker, to defend them from any connection with the Christians (Conybeare and Howson's *St. Paul,* 2, 87 note); but his interference only inflamed the mob the more, so that he was unable in the tumult to obtain a hearing (Neander, *Planting of the Church,* 1, 318, Edinb. ed.). Some suppose that this person is the same with "Alexander the coppersmith" of

2 Timothy 4:14; but this is by no means probable: the name of Alexander was in those times very common among the Jews.

17. A coppersmith or brazier (mentioned in 1 Timothy 1:20; 2 Timothy 4:14), who, with Hymenaeus and others, broached certain heresies touching the resurrection, for which they were excommunicated by the Apostle Paul, A.D. 54-64. These persons, and especially Alexander, appear to have maligned the faith they had forsaken and the character of the apostle. As every Jew learned some trade, it has been imagined that Alexander was really a man of learning, and not an artisan, although acquainted with the brazier's craft. But we are not aware that it was usual to designate a literate person by the name of the trade with which he was acquainted, although this may possibly have been the case when a man bore a name so common and so undistinguishing as that of Alexander. The supposition of some (Neander, *Planting,* 1, 407 note), that different persons are alluded to in the two passages cited, is not the more probable one (Matthies, *Pastoralbriefe,* p. 259 sq.).

Alexander I

bishop of Rome, succeeded Evaristus about A.D. 110. He ruled for eight years and five months, and is said to have suffered martyrdom under, Hadrian in 119, though this is doubted (Euseb. *H. E.* 4, 4; Irenaeus 4:3). Alexander is said by some writers to have been the first who directed that water should be mixed with the wine in the Eucharist, and also to have introduced holy water; but it is the usual custom of Roman Catholic writers to attribute the events of later periods to earlier ones. The epistles attributed to him are spurious.

II, Pope (originally called *Anselmo da Baggio),* a native of Milan. As priest of his native town, he began, about the middle of the 11th century, to preach against the marriage of the clergy. Archbishop Guido, of Milan, who sympathized with the married clergy, obtained for him from the Emperor Henry and the Pope Stephen II, the diocese of Lucca, in order to remove him. Anselm, however, in his new position, vigorously pursued his attacks upon the married clergy, and became intimate with the leaders of the hierarchic. 1 party, Hildebrand and Petrus Damiani. On the death of Pope Nicholas II (1061), Hildebrand, who was already all-powerful at Rome, succeeded in elevating Anselm to the papal throne under the name of Alexander II. The party of the count of Tusculum, in union with the

married clergy, opposed to him Bishop Cadolous of Parma as anti-pope under the name of Honorius II, but Alexander was generally recognised in Germany by the Synod of 1062. As pope, Alexander endeavored to enforce all the exorbitant pretensions of the papacy, and in this effort was supported by Hildebrand and Damiani, who acted as his legates and councillors. He forbade King Henry II of Germany to divorce his wife Bertha, excommunicated the councillors of the king, and summoned the latter to Rome. He died before Henry had resolved to go, April 21, 1073, and was succeeded by Hildebrand under the name of Gregory VII. Forty-five of his epistles are extant *(Concilia*, tom. 9, p. 1115). — Neander, *Ch. Hist.* 3, 395-398; 4, 106; Cave, *Hist. Lit.* anno 1061; Wetzer and Welte, 1:154.

III. Pope (originally called *Rolando Bandinelli)*, a Tuscan. In 1159 he was made pope, but was driven out of Rome by the anti-pope Victor III. The Emperor Frederick Barbarossa convoked the Council of Pavia in 1160, in which Victor was confirmed, and Alexander deposed and excommunicated. Alexander and his party, in their turn, excommunicated Victor and his abettors. Alexander was recognised by the kings of France, England, Spain, Sicily, Jerusalem, and Hungary; while Victor, who claimed to have been elected by the clergy, the Senate, and the barons of Rome, was only recognised by Germany and Lombardy. Alexander had to flee to France, where, at a council held at Tours (1162), he declared all the ordinations made by the anti-pope sacrilegious, and condemned the Albigenses as heretics. After the death of Victor, April 20, 1164, Frederick had a new anti-pope elected, who assumed the name of Pascal III. In 1165 Alexander returned to Rome, where he met with an enthusiastic reception. Against the advancing armies of the emperor he was supported by the king of Sicily. In 1166 the Greek emperor, Manuel, opened negotiations with Alexander for the purpose of bringing about a union of the Greek and Latin Churches, as well as of the two empires; but the negotiations led to no permanent result. In 1166 he was again ejected from Rome by the emperor, who was crowned there by Pascal, while Alexander excommunicated him, and absolved his subjects from the oath of allegiance. Alexander also allied himself with the League of the Lombardian cities which rose against Frederick, and established a new federal city, which they called, in honor of the pope, Alexandria. The anti-pope Pascal died Sept. 26, 1168, but his partisans elected in his place John, abbot of Sturm, in Hungary, who assumed the name of Calixt III. In 1171 Alexander was informed of the

murder of Thomas A Becket. He put all England under the ban, and sent two cardinals to England to examine the whole matter, which terminated in the absolution of the king and the canonization of Thomas A Becket. In 1177 the emperor got reconciled with Alexander at Venice. The emperor threw himself upon his knees and kissed the foot of the pope, while the latter gave to the emperor the kiss of peace, and gave him his arm to conduct him into the church. The anti-pope Calixt abdicated in 1178, and was appointed by Alexander governor of Benevent. The opponents of Alexander elected, however, another anti-pope (Sept. 29, 1178), who assumed the name of Innocent III, but was soon after captured by order of Alexander, and imprisoned in a monastery, until his death. In 1179 Alexander held at Rome the third general council of Lateran (q.v.), which issued a number of decrees on church discipline and excommunicated the Albigenses. In 1180 Alexander prevailed upon the kings of France and England to undertake a new crusade for the purpose of aiding the king of Jerusalem against Saladin. Alexander even endeavored to convert the sultan of Iconium by addressing to him a kind of catechism under the name of *Instructio Fidei.* Alexander reserved the canonization of saints, which had formerly been practiced also by the metropolitans, to the popes, and introduced the *Literae Monitoriales.* Several *Epistles* of Alexander are found in the *Concilia* of Labbe, and his bulls have been printed in the *Bullarium* of Cherubini, and in the *Italia Sacra* of Ughelli. Alexander died at Rome, Aug. 30, 118l. — The best work on the history of Alexander is by Reuter, *Geschichte Alexander III und der Kirche seiner Zeit* (3 vols. Berl. 1845-64). See also Turner, *Hist. Engl.* vol. 4; Neander, *Ch. Hist.* 4, 168.

IV, Pope (originally *Rinaldi,* count of Segni), a man of worldly spirit, ascended the throne in 1254, at a period of great disturbance. Alexander, like his predecessor, endeavored to confiscate the entire kingdom of Sicily on the ground that the Emperor Frederick II, who was also king of Italy, had died excommunicated. When Manfred, an illegitimate son of Frederick, maintained himself against the papal troops as ruler of Sicily, Alexander excommunicated him, proclaimed against him a crusade, and put the entire kingdom under the ban. At the same time he asked considerable sums from Henry III, king of England, in order to defray the expenses of the crusade, and, as an indemnification, offered the kingdom of Sicily to Edmund, the second son of Henry. A legate gave to this young prince in advance the investiture. Manfred, however, maintained himself, and, aided by the

Saracens, conquered the pope, and compelled him to take refuge at Viterbo, where he died, May 25, 1261, leaving the papal authority greatly enfeebled. At the beginning of his pontificate, Alexander, at the request of Louis XI, sent inquisitors to France. He was very partial to the Dominicans, and condemned a work by William of St. Amour against the mendicant orders ("On the Dangers of the last Times") and a work entitled "The Everlasting Gospel," and ascribed to John of Parma, the general of the Franciscans. Like his predecessors, he endeavored to bring about a union between the Greek and the Roman Churches. Several letters and bulls of this pope have been printed in Labbe's *Concilia,* Ughelli's *Italia Sacra,* d'Achery's *Spicilegium,* and other collections. — Hoefer, *Biog. Generale,* 1, 878; Neander, *Ch. Hist.* 4, 188, 283, 421.

V, Pope (originally *Pietro Philargi),* a Franciscan monk from Candia, was raised to the papal throne in 1409 by the Council of Pisa, which deposed the popes Gregory XII and Benedict XIII. His prodigality of gifts and offices during his pontificate was so unbounded that he used to say, “When I became a bishop I was rich; when a cardinal, poor; and when a pope, a beggar." He died May 3, 1410, it was supposed from poison administered by his successor, John XXII. He was regarded as one of the most learned men of his age. He translated several works from Greek into Latin, which, however, have never been printed. Mazzuchelli (in his work *Scrittori d'Italia)* gives a list of the writings of this pope, but he only published his letters, his bulls, and a little treatise on the conception of the Virgin Mary. — Hoefer, *Biog. Generale,* 1, 879.

Picture for Alexander 6

VI, Pope (originally *Rodrigo Lenzoli,* but afterward *Borgia,* from his mother's family), was born at Valentia, Spain, in 1431. His mother, Jane Borgia, was the sister of Pope Calixtus III. Roderic first studied law, but entered on a military career at the age of 18. His youth was a very dissolute one; and he early formed a criminal connection with a Roman lady living in Spain with her two daughters. He soon seduced the daughters also; and one of them, Rosa Vanozza, became his life-long mistress. By her he had five children, two of whom, Caesar Borgia and Lucretia, surpassed their father, if possible, in abominable crimes. In 1455, while Roderic was living in adultery in Spain, his uncle became pope. This opened to him a new career of ambition. He went to Rome on a promise from the pope of an office worth 12,000 crowns a year; and at the same time his mistress and

her children went to Venice, under the charge of an intendant, Manuel, who afterward passed as her husband, to shield the amours of Roderic. The pope was charmed with the pleasing manners and apparent piety of his nephew, and made him cardinal and vice-chancellor in 1456. Roderic affected great piety, visited the prisons and the poor, was diligent in keeping church services, and soon beguiled the Romans into confidence in his purity. During the pontificates of Pius II, Paul II, and Sixtus IV, successors of Calixtus, he remained quiet. In the pontificate of Innocent VIII, which began in 1484, he brought his mistress to Rome, and put her in a house near St. Peter's, when he passed his nights with her, the days being devoted ostentatiously to his public duties and acts of piety! In the mean time he was busy buying up votes for the papal chair, and when Innocent died (1492), he had purchased a sufficient number of cardinals to secure his election. This statement rests on the authority of Burchard, master-of ceremonies to Alexander VI, who left a journal, which was afterward published in 1696 (Hanover, ed. by Leibnitz) in part, and has recently been published in full (Florence, 1854, 8vo). Burchard states the price paid by Roderic for the votes of the cardinals as follows: to Cardinal Orsino, the castles of Monticelli and Sariani; to Ascanius Sforza, the vice-chancellorship of the Church; to the cardinal of Colonna, the rich abbey of St. Benedict, as well as the domains and right of patronage for himself and family forever; to the cardinal of St. Angelo, the bishopric of Porto, and the tower which was a dependency on it, with a cellar full of wine. The cardinal of Parma received the city of Nepi; Savelli received the government of Citta Castellana, and of the church of St. Mary the Greater; a monk of Venice, who had obtained the cardinalate, sold his vote for five thousand ducats of gold. Roderic became pope August 2, 1492, and took the name of Alexander VI. His pontificate of eleven years was a stormy one, as he made every thing subordinate to the purpose of raising his bastard children above the heads of the oldest princely houses of Italy. Of the crimes alleged against Alexander and his children, Caesar and Lucretia, this is not the place to speak in detail; it is enough to say that this pontificate rivalled the worst periods of the Roman Empire in debauchery, venality, and murder. It was in 1492 that Columbus discovered America, and the Portuguese were soon after disputing with the Spaniards as to their claims through Vasco de Gama. The dispute was referred to Alexander. He traced a line which passed from pole to pole through the Azores, or Western Islands, and decreed that all the countries which were beyond this line, that is, the West Indies, or America, should belong to Spain; and all

east of it, i.e. the East Indies and the African coast, to Portugal. The censorship of books forms one of the many claims of Alexander to the gratitude of posterity, as he is said to have originated it in 1502. The monk Savonarola (q.v.) fearlessly exposed the wickedness of Alexander, who caused him to be burnt in 1498.

The wits of the time did not fail of their duty in pasquinades, one of which runs thus:

De vitio in vitium, de flamma transit in ignem.
Vendit Alexander claves, altaria, Christum;
Vendere jure potest, emerat ille prius;

Etc.

The death-scene of this wretch is stated by Tommasi, in substance, as follows: After the marriage of his daughter Lucretia, the pope requested Cardinal Corneto to lend him his palace for a great feast, to which all the cardinals and nobility were to be invited, and at which some of them were to be poisoned. By mistake the poisoned wine was handed to the pope and his son Caesar. Both were soon taken ill; Caesar recovered, but the pope died the same night, August 18, 1503.

Of course there have not been wanting apologists even for such a monster as Alexander VI. Among chose who doubt, or affect to doubt, the stories of his great crimes, are Voltaire, Roscoe, the *Biographie Universelle* of Michaud, and Appleton's *Cyclopoedia.* But the evidence of contemporary writers is not to be shaken by the kind of criticism employed by those who would whitewash the Borgias. See, as the chief authorities, Burchard, *Diarium, nunc primum pub. juris factum ab A. Gennarelli* (Florence, 1854, 8vo); Tommasi, *Vita di Caesar Borgia.* The chief points of Burchard's diary are given in Gordon, *Life of Alexander VI and Caesar Borgia* (Lond. 1729, fol.; 1730, French, 2 vols. 8vo). See also Ranke, *History of the Papacy,* 1, 44 sq.; Masse, *Hist. du Pope Alexandre VI* (Paris, 1830, 8vo); Gieseler, *Ch. Hist.* per. 3, § 133, and authorities there cited.

VII, Pope (originally *Fabio Chigi),* born at Sienna 1599, succeeded to the papacy in 1655. He surrounded himself with splendor, and while he indulged in luxury and licentiousness he also spent vast sums in improving and adorning the city of Rome. He confirmed the bull of Innocent X against the five propositions of Jansenius; and was the author of the

"Formulary" — an act the intention of which was to prove that these five propositions were contained in the writings of Jansenius. In consequence of a difficulty with the government of France, French troops seized the town and the district of Avignon, which at that time still belonged to the Papal States; and the Sorbonne published theses in order to prove that the popes, so far from being infallible in temporal affairs, were not even infallible in spiritual matters. After having in vain invoked the aid of several Catholic princes, Alexander complied with all the demands of the French king, and had Avignon restored to him. He died May 22, 1667. His bulls are found in Cherubini's *Bullarium.* A volume of his verses, *Philomathi musae Juveniles* (so called because written when he was at the college of the Philomathi, at Sienna), was printed in *1656. — Biog. Univ.* 1, 526; Ranke, *Hist. of Papacy,* 2, 191; Pallavicino, *Della Vita di Alessandro VII libri 5* (Prato, 1840, 2 vols.); Hoefer, *Biographie Generale,* 1, 903.

VIII, Pope (originally *Ottoboni),* born at Venice 1610, made pope 1689, died Feb. 1, 1691, having held the chair long enough to advance his own family, and secure for himself an enduring reputation for avarice and duplicity. He declared the decrees of 1682 which guaranteed the independence of the Gallican Church, to be null and void. This pope, though opposed to the Jansenists, nevertheless condemned the doctrine of “philosophical sin," as taught by the Jesuit professor, Bongot, of Dijon. The Vatican Library is indebted to him for the acquisition of the magnificent collection of books and manuscripts of the Queen Christina. — Hoefer, *Biog. Generale,* 1, 905; Ranke, *Hist. of Papacy,* 2, 279.

Alexander Saint, bishop of Cappadocia,

and afterward of Jerusalem: first, as colleague of the aged Narcissus, and afterward alone. Eusebius (lib. 6, ch. 11) gives an account of his call to the episcopacy of Jerusalem, and of his service there. He protected Origen, whose fellow-disciple he had been, and ordained him priest. Under Alexander Severus he was imprisoned for seven years. He suffered a second persecution under Decius, and died in prison at Caesarea in 251. He is the first bishop who has been a coadjutor. He was a friend of literature, and established a library at Jerusalem. He is commemorated by the Roman Church on March 18; by the Greek, on December 22. — Dupin, *Eccl. Writers,* 3d cent. Alexander, *Saint,* patriarch of Alexandria, succeeded Achillas A.D. 312 or 313, and his appointment excited the envy and hatred of Arius, who had himself aspired to the episcopal throne. His doctrines

were attacked by Arius, whom, after mildly exhorting to return to the truth, he cited before an assembly of the clergy at Alexandria, and, on his refusing to recant his errors, excommunicated him and his followers. This sentence was afterward confirmed by above a hundred bishops in the Council of Alexandria, A.D. 320. One of his epistles against Arius may be found in Socrates, *Hist. Eccl.* 1, 6, and another in Theodoret, *Hist. Eccl.* 1, 4. He died April 17, 326.

Alexander Saint, bishop of Constantinople,

is commemorated Aug. 28 (Latin) or 30 (Greek). He resolutely opposed the Arian heresy; and when Eusebius of Nicomedia insisted upon Arius being received into the Church of Constantinople, Alexander, in the deepest affliction, ordered public fasting and prayer to be made to God to avert it; and himself passed whole nights before the altar, with his face upon the ground. Arius died on the day before that fixed for his restoration. Alexander died in 340. — Socrates, *Hist. Eccl.* 1, 37, 38; 2:6*; Acta Sanctorum.*

Alexander bishop of Hierapolis,

an adherent of Nestorius. At the Council of Ephesus (431), where he had been sent as a delegate, he signed, with eight other bishops, a letter addressed by Nestorius to the Emperor Theodosius, for the purpose of obtaining the convocation of another synod, to which Cyril of Alexandria and the Egyptian bishops should not be invited. Pope Sixtus III, to whom Alexander at a later date appealed, refused him a hearing, and at length the emperor banished him to Famothis in Egypt. Twenty-three letters, existing in a Latin translation *(Epist. Lupi Ephesiane),* are ascribed to him as author; and Suidas reports a discourse of his, *Quid novi Christus in mundum intulerit. — Herzog, Real-Encyklopadie,* s.v.

Alexander, founder of the Acoemetae

(q.v.), was born of an ancient family, in Asia Minor, in the time of the Emperor Constantius. He first filled an office at court, but afterward gave all that he had to the poor, and retired into Syria. He afterward founded a monastery on the banks of the Euphrates, and introduced a new rule of chanting the praises of God without ceasing, day and night, throughout the year. To secure this, he divided his monks into six classes, one of which followed another perpetually. When he had thus exercised his monks for

twenty years in this first monastery of his order, he left them, and passed through Palmyra, Antioch, and Constantinople, in all which places he suffered for the faith. At last he died, about 440, at another monastery of his institution, called Gomon, at the mouth of the Pontus Euxinus. Bollandus give a life of him, which purports to be written by one of his disciples. — Baillet, Jan. 15; Landon, *Eccles. Dict.* 1, 240.

Alexander Alesius, Or De Hales

(so called because he was born at Hailes, in Gloucestershire, or was a monk in the monastery there), one of the most eminent of the scholastic divines. After studying in England he proceeded to Paris, and studied theology and the canon law, and gained such a high reputation that he was styled "the *Irrefragable Doctor."* He became a Franciscan in 1222, and died at Paris, Aug. 27, 1245. His works are:

1. *A Commentary on the Psalms* [erroneously attributed to Bonaventura, and by others, with greater probability, to Hugo de Sancto-Carol (Venice, 1496, fol.): —

2. *Commentaries on the Apocalypse* (Paris, 1647. fol.): —

3. *A Summary of all Theology Summa Theologica* (Norimb. 1482; Basle, 1502; Venice, 1576, 4 vols.; Cologne, 1622, and many other places): —

4. *Comment. on the Four Books of the Sentences* (Lyons, 1581); there are doubts whether he was the author of this last work.

The *Summa* was written at the command of Pope Innocent IV, and enjoined by his successor, Alexander IV, to be used by all professors and students of theology in Christendom. Alexander gave the doctrines of the Church a more rigorously syllogistic form than they had previously had, and may thus be considered as the author of the scholastic theology. He answered the question whether theology is a science in the following manner: he made a distinction in the application of the idea of science; science relates either to the completion of the knowledge of truth (in which case it has to do with knowledge as such — that is, theoretical); or the knowledge relates to religious experience, and of the latter kind is theological knowledge. This knowledge can only proceed from the disposition. Theology demands the human soul, since it rouses the affections, the tendencies of the disposition, by the principles of goodness, the fear of God, and love. The relation of knowledge to faith is therefore

the reverse of what it is in the other sciences, since theology first of all produces faith, and, after the soul has been purified through faith working by love, the result is the understanding of theology. In logical science, on the contrary, rational knowledge produces faith. If the former have produced faith, then the internal grounds for such conviction will appear. Faith is then the light of the soul; and the more any one is enlightened by this light, so much more will he apprehend the reasons by which his faith is proved. There is, indeed, a faith which does not rise so high as knowledge, — which satisfies itself with probabilities; but Christian faith is different. It proceeds from experience, appeals to the revelation of the highest truths, and hence stands above all knowledge (Neander, *History of Dogmas,* 2, 550). As to our knowledge of God, Alexander taught that “the idea of God is a *habitus naturaliter impressus primoe veritatis,* and is founded on the connection subsisting between eternal truth and the moral nature of man. But we must distinguish between a *cognitio in habitu* and *in actu.* The habitual lies at the basis of human consciousness; the actual is the developed idea. In reference to the former, the idea of God is undeniable; in reference to the second, a twofold tendency of the soul is possible — in proportion as it either turns to the revelation of the highest truth, or allows worldliness and the lower powers of the soul to govern it. In the latter case, the consciousness of God may be wanting, and the fool will say, There is no God." He distinguishes also between the idea of God in general *(ratio communis)* and the particular application of it *(ratio propria).* "The former is true even in idolatry, for that testifies of an idea of God as its foundation, though the application of it is erroneous." As to grace, he “defines the *gratia gratis data* as the gift which is communicated to rational creatures, in order to make them capable, as far as depends on this gift, to labor for the eternal salvation and improvement of others. It is the more remote preparation for salvation, mere dead faith, knowledge without life. Through the *gratia gratum faciens* salvation itself is added." He "supposed man to be created first in his *puris naturalibus,* and then the higher development of nature follows by the *informatio per gratiam.* According to this view man needed grace from the beginning, but it was to be attained by the determination of his will. The original relation of the latter to nature is distinguished from the present in this respect, that it required grace only for its higher culture, not for .its transformation. Man, in relation to grace, was *informis negative,* without the higher form of life, but not *informs privative,* as he was after the Fall. Hence *gratia* is *informans,* not *reformans"* (Neander, *Hist. of Dogmas,* 2, 574, 587). In

ecclesiastical matters he advocates the strongest papal doctrines, being especially in favor of the prerogatives of the papacy. He refuses any toleration to heretics, and would have them deprived of all property; he absolves subjects from all obligations to obey a prince that is not obedient to the Church. The spiritual power, which blesses and consecrates kings is, by that very fact, above all temporal powers, to say nothing of the essential dignity of its nature. It has the right to appoint and to judge these powers, while the pope has no judge but God. In ecclesiastical affairs also he maintains the pope's authority to be full, absolute, and superior to all laws and customs. The points on which Alexander exercises his dialectics are sometimes simply ludicrous; as when he discusses the question whether a mouse that should nibble a consecrated wafer would thereby eat the body of Christ. He arrives at the conclusion that it would. He thinks Adam died at three o'clock, because that was the hour of Christ's death. — Neander, *Ch. Hist.* vol. 4, 420 et al.; Gieseler, *Ch. Hist.* vol. 3, 324, 358; Cave, *Hist. Lit.* ann. 1230; Haureau, *Philosophie Scholastique*, ch. 15.

Alexander Natalis.

SEE NATALIS.

Alexander Nevski

one of the saints of the Russian calendar, second son of the Grand-duke Jaroslaus II, was born in Vladimir A.D. 1218. In 1238 he was made governor of Novogorod, which he defended against the Tartar hordes, who at that time grievously oppressed Russia. In 1239 an army of Swedes, Danes, and Teutonic knights appeared before the city and summoned Alexander to submit, who, however, bravely refused, and vanquished them in a bloody battle near the river Neva, whence he received the honorable surname which was then given to him. On the death of Yaroslav II, in 1247, his brother Andrew endeavored to deprive him of the throne of Vladimir, and Alexander fled to the khan of Sarai, with the aid of whom he ascended the throne in 1252, and reigned for 12 years with great wisdom. The rest of his life was spent in the defense of his country against the Tartars, the Swedes, and the Livonians, who continued their attacks. He died at Gorodetz, near Novogorod, Nov. 14, 1263, and was enrolled by the gratitude of his country among her saints. Peter the Great subsequently built the celebrated monastery of St. Alexander Nevski on the spot where Alexander's most renowned victory was gained. He also instituted under

the same name an order of knighthood, which still exists in unabated lustre, and is only conferred as the reward of extraordinary *services. — Biog. Univ.* 1, 582; Rose, *Biog. Dict.; Biog. Generale,* 1, 857.

Alexander Archibald

D.D., LL.D., an eminent Presbyterian clergyman, was born in Rockbridge Co., Va., April 17, 1772, was licensed to preach in 1791, and labored with great acceptance in his native state till 1796, when he accepted the presidency of Hampden Sidney College. By his wisdom and industry he soon imparted to the institution a more healthful and vigorous tone, as well as greatly increased the number of its students. In 1807 he removed to Philadelphia, taking charge of the Pine Street church. Made D.D. in 1810, Dr. Alexander was chosen in 1812 to the professorship of Didactic and Polemic Theology at the Princeton Seminary, then just organized. He continued in this office till his death, Oct. 22, 1851. As a preacher, he was very effective. As a teacher, “Dr. Alexander was possessed of a combination of qualities admirably fitted to secure both the respect and the affection of his students, and the strongest and most unanimous testimony has been borne by multitudes to the beneficial influence of his instructions and example in forming their religious character, in cultivating their intellectual powers, and in storing their minds with useful knowledge. Above eighteen hundred candidates for the ministry had studied under his superintendence, of whom about sixteen hundred were alive at the time of his death, most of them occupied as pastors in the two leading branches of the Presbyterian Church in the United States, but not a few also as missionaries among the heathen. While his great talents and acquirements, his sound judgment, and his profound piety secured their esteem and confidence, his unaffected simplicity, his cordial kindliness, and his hearty vivacity called forth a very large measure of personal affection. He filled for forty years, with powers that scarcely exhibited any symptom of decay, a situation of great influence; he was able and willing to improve fully his opportunities of usefulness; and thus he became a great benefactor to his Church and country, by exerting a most powerful and wholesome influence on the formation of the character of a large number of men who are now making full proof of their ministry, and are workmen that “need not to be ashamed" *(Brit. Qu. Rev.* 1854). His principal works are: *Brief Compendium of Bible Truth* (N. Y. 12mo): — *Advice to a young Christian (Phila.): — Annals of the Jewish Nation* (N. *Y.): — Bible Dict.* (18mo, Phila.): — *Christian Experience* (Phila. 1840, *12mo): —*

Evidences of Christianity (12mo, Phila. 1825; often reprinted): *Hist. of the Patriarchs* (1833, Phila.): — *Canon of O. and N.T.* (Phila. 1851, *12mo): — History of Colonization* (8vo, *1846): — History of the Israelitish Nation* (Phila. 1853, 8vo). His "*Moral Science"* (12mo) was a posthumous publication. He left also many MSS., which will, it is to be hoped, be published hereafter. — Sprague, *Annals,* 3, 612; *Memoir,* by Rev. J. W. Alexander (N. Y. 1854, 8vo); *Brit. and For. Evang. Review,* 1854, p. 584; *Meth. Quar. Rev.* 1862, p. 250.

Alexander, Caleb

a Presbyterian minister of the last century, born at Northfield, Mass., July 22,1755, and graduated at Yale in 1777, was licensed to preach in 1778. He was instrumental in founding Hamilton College, a seminary at Auburn, and other institutions. He died April 12,1828. — Sprague, *Annals,* 3, 406.

Alexander, James Waddell

D.D., eldest son of Archibald Alexander, was born March 13, 1804, in Louisa Co., Va. He received his academical training under James Ross in Philadelphia, and graduated A.B. at Princeton in 1820. He was appointed tutor in the college at the age of twenty, having in the mean time pursued his theological studies at the seminary under the instruction of his father, who was appointed in 1812 first professor in the Theological Seminary of the Presbyterian Church at Princeton. He was licensed to preach by the Presbytery of New Brunswick in 1824, and soon after became pastor of the same church in Charlotte Co., Va., in which his father had commenced his ministry. In 1828 he accepted a call to the First Presbyterian church in Trenton, N J. In 1832 he resigned his charge in Trenton, on account of impaired health, and became editor of the *Presbyterian* newspaper in Philadelphia. In the following year he was appointed Professor of Rhetoric and Belles-Lettres in the college at Princeton, which post he continued to occupy until, in 1844, he was called to the Duane Street church in New York. While fulfilling the professorship he preached regularly to a small congregation of colored people at Princeton, without compensation, for the space of seven years. In 1843 he was made D.D. by Lafayette College, Pa. In 1849 he was appointed by the General Assembly Professor of Ecclesiastical History and Church Government in Princeton Theological Seminary, and in 1851 he was called to take charge of the Fifth Avenue Presbyterian church, New York. Here his most important work in the

Gospel ministry was performed. He gathered around him one of the largest and most influential congregations in the land, who were attracted, not by his popular talents, but by his personal worth, and weight, and piety, and by the fervid simplicity with which he preached Christ Jesus. Dr. Alexander was a man of eminent and varied learning, reaching into all the departments of science and literature, the stories of which, in many modern as well as ancient languages, were as familiar to him and as much at his command as those in his mother tongue. Yet his practical religious zeal was so great that the greater part of his writings consists of books for children, and writings to increase practical religion. His rare qualities as a writer and a preacher enabled him to say every thing in a style of originality and peculiar grace. He was equally distinguished for moral excellence, especially for childlike simplicity of character, unaffected humility, and simple but ever-glowing piety. In the spring of 1859 his health began to fail. With a view to its restoration, he went to Virginia in the early summer, and appeared to grow better. About a week before his death he was seized with dysentery, and died at the Red Sweet Springs, Alleghany Co., Va., July 31, 1859.

Dr. Alexander's writings are chiefly practical, but all distinguished by breadth of thought and by admirable excellence of style. Among them are, *A Gift to the Afflicted (12mo): — Geography of the Bible (by J.* W. and J. A. Alexander, *12mo): — Consolation,* or *Discourses to the suffering Children of God* (N. Y. 1853, 8vo): — *American Mechanic* (2 vols. *18mo): — Thoughts on Family Worship (12mo): — Life of Rev. A. Alexander, D.D. (8vo): — Young Communicant (12mo): — The American Sunday — school and its Adjuncts* (Philippians 1856). He wrote more than thirty juvenile books for the American Sunday-school Union, of which the best known are *Infant Library, Only Son, Scripture Guide, Frank Harper, Carl, the Young Emigrant.* He also was a frequent contributor to the *Princeton Review.* Since his death has appeared his *Thoughts on Preaching* (N. Y. 1861, 12mo):*Discourses on Faith* (N. Y. 1862, 12mo). — New York *Observer; Forty Years' Correspondence of Dr. J. W. Alexander with a Friend* (N. Y. 1860, 2 vols. 12mo); *New Englander,* Nov. 1860, art. 5; *Mercersburg Rev.* Oct. 1860.

Alexander, Joseph Addison

D.D., an eminent Presbyterian minister and scholar, third son of Dr. Archibald Alexander (q.v.), was born April 24, 1809. He graduated at Princeton in 1826, receiving the first honor of his class. He was soon after

appointed tutor in that college, but declined the post, and united with Professor Robert B. Patton in the establishment of the Edgehill Seminary for boys at Princeton. In 1830 he was appointed Adjunct-professor of Ancient Languages at Princeton, but resigned in 1833 to visit the German universities. He spent a season at Halle and Berlin, and returned to accept the professorship of Oriental Literature in the Theological Seminary at Princeton, to which he had been appointed during his absence. In 1852 he was transferred to the chair of Ecclesiastical History. He died at Princeton, Jan. 28, 1860.

Dr. Alexander spoke almost all the modern languages of Europe, and as a scholar in Oriental literature had few, if any, superiors. His critical works are distinguished by keen analysis and sound discrimination. As a preacher, he was distinguished and popular. Preaching mostly from written notes, he was seldom known to take his eyes from the paper, though he kept up the interest of his auditors by the great learning, the clear method, and, at times, the high flight of eloquence he displayed. He had the rare capacity, both mental and physical, of almost incessant reading and intellectual labor, and he tasked his great energies to the utmost. The result is before us in a life of seldom paralleled intellectual achievement. He studied Arabic when a boy, and had read the whole Koran in that tongue when he was fourteen. Persic, Syriac, Hebrew, Coptic were successively mastered. He did not study these languages for the sake of their grammar, but of their literature; not for the purpose of *knowing,* but of *using* them. He studied, however, profoundly the philosophy of their structure and their analogies to each other, and learned the Sanscrit to possess the basis of comparative philology. Greek and Latin, and all the modern languages of Europe, were familiar to him. From this foundation of linguistic learning he proceeded to a wide and comprehensive system of historical, antiquarian, and philosophical studies. But all his other acquisitions were subordinated to the study and elucidation of the Word of God. His professional lectures and his commentaries were the fruit of his wide researches thus applied and consecrated. But his personal love for the Scriptures and delight in them were not less remarkable than his ability in illustrating them. He had learned whole books of them by heart, both in the original and in our English version. The exegetical works of Dr. Alexander have gained him a great reputation in Europe, as well as in America, and will doubtless remain a permanent part of Biblical literature. They include *The earlier Prophecies of Isaiah* (N. Y. 1846, 8vo): — *The later Prophecies of Isaiah*

(N. Y. 1847, 8vo): — *Isaiah illustrated and explained* (an abridgment of the critical commentary, N. Y. 1851, 2 vols. *12mo): — The Psalms translated and explained* (N. Y. 1850, 3 vols. *8vo): — Commentary on the Acts* (N. Y. 1857, 2 vols. *12mo): — Comm. on Mark* (1858, 12mo). He also published (from the *Princeton Review) Essays on the primitive Church Offices (N.* Y. 1851). Since his death his *Sermons* have been published (2 vols. 8vo, N. Y. 1860); also a *Commentary on Matthew* (N. Y. 1860); and *Notes on N.T. Literature* (N. Y. 1861, 12mo).

Alexandra

(Ἀλεξάνδρα, fem. of *Alexander),* the name of several women in Josephus.

1. Surnamed (or rather, perhaps, originally named) SALOME, first married to Aristobulus, and afterward the wife of Alexander Jannaeus, his brother. In the account of the latter prince we have noticed the advice which he gave upon his death-bed to Alexandra, with a view to conciliate the Pharisees and establish herself in the kingdom. Alexandra followed his counsel, and secured the object of her wishes. The Pharisees, won by the marks of respect which she paid to them, exerted their influence over the people, and Alexander Janneus was buried with great pomp and splendor, and Alexandra ruled during the space of nine years. Under her government the country enjoyed external peace, but was distracted by internal strife. The Pharisees, having obtained an ascendency over the mind of the queen, proceeded to exact from her many important advantages for themselves and friends, and then to obtain the punishment and persecution of all those who had been opposed to them during the king's reign. Many of the Sadducees, therefore, were put to death; and their vindictiveness proceeded to such acts of cruelty and injustice that none of Alexander's friends could be secure of their lives. Many of the principal persons who had served in the late king's armies, with Aristobulus at their head, entreated permission to quit their country, or to be placed in some of the distant fortresses, where they might be sheltered from the persecution of their enemies. After some deliberation, she adopted the expedient of distributing them among the different garrisons of the kingdom, excepting those, however, in which she had deposited her most valuable property. In the mean time her son Aristobulus was devising the means of seizing upon the throne, and an opportunity at length presented itself for carrying his project into effect. The queen being seized with a dangerous illness, Aristobulus at once made himself master of those fortresses in which his

friends had been placed, and, before the necessary measures could be taken to stay his progress, he was placed at the head of a large number of troops. Alexandra left the crown to Hyrcanus, her eldest son; but he, being opposed by Aristobulus, retired to private life. Alexandra died B.C. 69, aged seventy-three years (Josephus, *Ant.* 13, 16, 1-5; Muller, *De Alexandra,* Altd. 1711; Zeltner, *id.* ib. eod.).

2. The daughter of Hyrcanus, wife of Alexander (son of Aristobulus and brother of Hyrcanus), and mother of another Aristobulus and of Mariamne (q.v.), whose death, in consequence of her husband's (Herod the Great's) suspicions, she perfidiously connived at; but she was afterward herself put to death by Herod's order (Josephus, *Ant.* 15, 2, 5-7, 8).

3. A daughter of Phasaelus by Salampsio: she married Timius of Cyprus, but had no children (Josephus, *Ant.* 18, 5, 4).

Alexan'dria

Picture for Alexan’dria 1

(properly Alexandri'a, Ἀλεξάνδρεια, 3 Maccabees 3:20; 4:11; occurs in the N.T. only in the derivatives Ἀλεξανδρεύς, an *Alexandrian,* <4069>Acts 6:9; 18:24; and Ἀλεξανδρινός, *Alexandrine,* <4070>Acts 27:6; 28:11), the chief maritime city and long the metropolis of Lower Egypt, so called from its founder, Alexander the Great, was in many ways most importantly connected with the later history of the Jews — as well from the relations which subsisted between them and the Ptolemies, who reigned in that city, as from the vast number of Jews who were settled there, with whom a constant intercourse was maintained by the Jews of Palestine. It is situated on the Mediterranean, twelve miles west of the Canopic mouth of the Nile, in 310° 13' N. lat. and 25° 53' E. long. It owes its origin to the comprehensive policy of Alexander, who traced himself the ground-plan of the city (Plut. *Alex.* 26), perceiving that the usual channels of commerce might be advantageously altered; and that a city occupying this site could not fail to become the common emporium for the traffic of the Eastern and Western world, by means of the river Nile and the two adjacent seas, the Red Sea and the Mediterranean. *SEE ALEXANDER THE GREAT*. For a long period Alexandria was the greatest of known cities, for Nineveh and Babylon had fallen, and Rome had not yet risen to pre-eminence; and even when Rome became the mistress of the world, and Alexandria only the metropolis of a province, the latter was second only to the former in

wealth; extent, and importance, and was honored with the magnificent titles of the second metropolis of the world, the city of cities, the Queen of the East, a second Rome (Diod. Sic. 17; Strab. 17; Ammian. Marcell. 22; Hegesipp. 4:27; Josephus, *War*, 4, 11, 5). It is not mentioned at all in the Old Testament [see No], and only incidentally in the New (4069Acts 6:9; 18:24; 27:6).

Alexandria was founded B.C. 332, upon the site of the small village of Rhacotis (Strabo, 17, c. 1, 6), and; opposite to the little island of Pharos, which, even before the time of Homer, had given shelter to the Greek traders on the coast. Alexander selected this spot for the Greek colony which he proposed to found, from the capability of forming the deep water between Rhacotis and the isle of Pharos into a harbor that might become the port of all Egypt. He accordingly ordered Dinocrates, the architect who rebuilt the temple of Diana at Ephesus, to improve the harbor, and to lay down the plan of the new city; and he further appointed Cleomenes of Naucratis, in Egypt, to act as superintendent. The light-house upon the isle of Pharos was to be named after his friend Hephaestion, and all contracts between merchants in the port were to commence "In the name of Hephaestion." The great market which had hitherto existed at Canopus was speedily removed to the new city, which thus at once rose to commercial importance. After the death of Alexander, the building of the city was carried on briskly by his successor, Ptolemy Lagus, or Soter, but many of the public works were not completed till the reign of Ptolemy Philadelphus. The city was built upon a strip of land between the sea and the Lake Mareotis, and its ground plan resembled the form of a Greek chlamys, or soldier's cloak. The two main streets, 240 feet wide, left a free passage for the north wind, which alone conveys coolness in Egypt. They crossed each other at right angles in the middle of the city, which was three miles long and seven broad, and the whole of the streets were wide enough for carriages. The long narrow island of Pharos was formed into a sort of breakwater to the port, by joining the middle of the island to the mainland by means of a mole seven stadia in length, and hence called the Hepta-stadium. To let the water pass, there were two breaks in the mole, over which bridges were thrown. The public grounds and palaces occupied nearly a third of the whole extent of the city. The Royal Docks, the Exchange, the Posideion, or temple of Neptune, and many other public buildings, fronted the harbor. There also stood the burial-place for the Greek kings of Egypt, called "the Soma," because it held "the body," as

that of Alexander was called. On the western side of the Hepta-stadium, and on the outside of the city were other docks, and a ship-canal into Lake Mareotis, as likewise the Necropolis, or public burial place of the city. There were also a theater, an amphitheater, a gymnasium, with a large portico, more than 600 feet long, and supported by several rows of marble columns; a stadium, in which games were celebrated every fifth year; a hall of justice, public groves or gardens, a hippodrome for chariot races, and, towering above all, was the temple of Serapis, the Serapeum. The most famous of all the public buildings planned by Ptolemy Soter were the library and museum, or College of Philosophy. They were built near the royal palace, in that part of the city called Bruchion, and contained a great hall, used as a lecture room and common dining-room, and had a covered walk all round the outside, and a seat on which the philosophers sometimes sat in the open air. Within the verge of the Serapeum was a supplementary library, called the daughter of the former. The professors of the college were supported out of the public income. The light-house at Alexandria was not finished till the reign of Ptolemy Philadelphus, B.C. 284-246. It was built by the architect Sostratus. The royal burial-place was also finished in this reign, and Philadelphus removed the body of Alexander from Memphis to this city, and hither pilgrims came and bowed before the golden sarcophagus in which the hero's body was placed. Seleucus Cybiasactes, B.C. 54, is said to have stolen the golden coffin of Alexander. The Emperor Claudius, A.D. 41-55, founded the Claudian Museum; and Antoninus, A.D. 162-218, built the Gates of the Sun and of the Moon, and likewise made a hippodrome. At the great rebellion of Egypt, A.D. 297, Alexandria was besieged by Diocletian, when, in commemoration of his humanity in staying the pillage of the city, the inhabitants erected an equestrian statue, now lost, but which, there is little doubt, surmounted the lofty column known by the name of Pompey's Pillar, the base of which still bears the inscription, "To the most honored emperor, the savior of Alexandria, the unconquerable Diocletian." The *port* of Alexandria is described by Josephus (*War*, 4, 10, 5), and his description is in perfect conformity with the best modern accounts. It was secure, but difficult of access, in consequence of which a magnificent pharos, or light-house, accounted one of the "seven" wonders of the world, was erected upon an islet at the entrance. From the first arrival of Ptolemy Soter in Egypt, he made Alexandria his residence; and no sooner had he some respite from war than he bent all the resources of his mind to draw to his kingdom the whole trade of the East, which the Tyrians had, up to this time, carried on

by sea to Elath, and from thence, by the way of Rhinocolura, to Tyre. He built a city on the west side of the Red Sea, whence he sent out fleets to all those countries to which the Phoenicians traded from Elath; but, observing that the Red Sea, by reason of rocks and shoals, was very dangerous toward its northern extremity, he transferred the trade to another city, which he founded at the greatest practicable distance southward. This port, which was almost on the borders of Ethiopia, he called, from his mother, Berenice, but the harbor being found inconvenient, the neighboring city of Myos Hormos was preferred. Thither the products of the East and South were conveyed by sea, and were from thence taken on camels to Coptus on the Nile, where they were again shipped for Alexandria, and from that city were dispersed into all the nations of the West, in exchange for merchandise which was afterward exported to the East (Strabo, 22, p. 805; Pliny, *Hist. Nat.* 6, 23). The commerce of Alexandria being so great, especially in corn — for Egypt was considered the granary of Rome — the centurion might readily "find a ship, corn-laden, sailing into Italy" (<4276>Acts 27:6; 28:11; see Conybeare and Howson, *St. Paul*, 2, 308, 309). The beauty (Athen. 1, p. 3) of Alexandria was proverbial. Every natural advantage contributed to its prosperity. The climate and site were singularly healthful (Strab. p. 793). The harbors, formed by the island of Pharos and the headland Lochias, were safe and commodious, alike for commerce and for war; and the lake Mareotis was an inland haven for the merchandise of Egypt and India (Strab. p. 798). Under the despotism of the later Ptolemies the trade of Alexandria declined, but its population (300,000 freemen, Diod. 17:52, which, as Mannert suggests, should be doubled, if we include the slaves; the free population of *Attica* was about 130,000) and wealth — (Strab. p. 798) were enormous. After the victory of Augustus it suffered for its attachment to the cause of Antony (Strab. p. 792); but its importance as one of the chief corn-ports of Rome secured for it the general favor of the first emperors. In later times the seditious tumults for which the Alexandrians had always been notorious desolated the city (A.D. 260, Gibbon, *Decline and Fall*, c. x), and religious feuds aggravated the popular distress (Dionys. Alex. *Ep.* 3, 12; Euseb. — *H. E.* 6, 41 sq.; 7:22). Yet even thus, though Alexandria suffered greatly from constant dissensions and the weakness of the Byzantine court, the splendor of "the great city of the West" amazed Amrou, its Arab conqueror (A.D. 640, Gibbon, c. 51); and after centuries of Mohammedan misrule it promises once again to justify the wisdom of its founder (Strab. 17:791-9; *Frag.* ap. Josephus, *Ant.* 14, 7, 2; Plut. *Aler.* 26; Arr. 3, 1; Josephus, *War*,

4, 5). Bonaparte took Alexandria in 1798, and it remained in the possession of the French till they surrendered it to the British, Sept. 2, 1801, when they were finally expelled from the country. Mohammed Ali dug a canal, called El-Mahmoudieh (a compliment to Mahmoud, the father of the present sultan, Abd-el-Mejid), which opened a water communication with the Nile, entering that river at a place called Fouah, a few miles distant from the city. All about the city, but particularly to the south and east, are extensive mounds, and fragments of ancient luxury and magnificence, granite columns, marble statues, and broken pottery. The modern city of Alexandria is surrounded by a high wall, built by the Saracens between A.D. 1200-1300. Some parts of the walls of the old city still exist, and the ancient vaulted reservoirs, extending under the whole town, are almost entire. The ancient Necropolis is excavated out of the solid rock. The site of that part known to have been Rhacotis is now covered by the sea; but beneath the surface of the water are visible the remains of ancient Egyptian statues and columns.

Alexandria became not only the seat of commerce, but of learning and the liberal sciences. This distinction also it owed to Ptolemy Soter, himself a man of education, who founded an academy, or society of learned men, who devoted themselves to the study of philosophy, literature, and science. For their use he made a collection of choice books, which by degrees increased under his successors until it became the finest library in the world, and numbered 700,000 volumes (Strab. 17, p. 791; Euseb. *Chron.).* It sustained repeated losses by fire and otherwise, but these losses were as repeatedly repaired; and it continued to be of great fame and use in those parts, until it was destroyed by a mob of Christians, A.D. 391, or, according to others, burnt by the Saracens, A.D. 642. *SEE ALEXANDRIAN LIBRARY*. Undoubtedly the Jews at Alexandria shared in the benefit of these institutions, as the Christians did afterward, for the city was not only a seat of heathen, but of Jewish, and subsequently of Christian learning (Am. *Bib. Repos.* 1834, p. 1-21, 190, 617). The Jews never had a more profoundly learned man than Philo, nor the Christians men more erudite than Origen and Clement; and if we may judge from these celebrated natives of Alexandria, who were remarkably intimate with the heathen philosophy and literature, the learning acquired in the Jewish and Christian schools of that city must have been of that broad and comprehensive character which its large and liberal institutions were fitted to produce. It will be remembered that the celebrated translation of the

Hebrew Scriptures into Greek, *SEE SEPTUAGINT*, was made, under every encouragement from Ptolemy Philadelphus, principally for the use of the Jews in Alexandria, who knew only the Greek language (see Sturz, *De dialecto Macedonica et Alexandrina,* Lips. 1808); but partly, no doubt, that the great library might possess a version of a book so remarkable, and, in some points, so closely connected with the ancient history of Egypt. The work of Josephus against Apion affords ample evidence of the attention which the Jewish Scriptures excited. According to Eusebius *(Hist. Eccl.* 2, 17), Mark first introduced the Gospel into Alexandria; and, according to less authentic accounts, he suffered martyrdom here about A.D. 68. A church dedicated to this evangelist, belonging to the Coptic (Jacobite) Christians, still exists in Alexandria (Rosenmuller, *Bib. Geog.* 3, 291 sq.). The Jewish and Christian schools in Alexandria were long held in the highest esteem, and there is reason to believe that the latter, besides producing many eloquent preachers, paid much attention to the multiplying of copies of the sacred writings. The famous Alexandrian manuscript (q.v.), now deposited in the British Museum, is well known. For many years Christianity continued to flourish at this seat of learning, but at length it became the source, and for some time continued the stronghold, of the Arian heresy. The divisions, discords, and animosities which were thus introduced rendered the churches of Alexandria an easy prey to the Arabian impostor, and they were swept away by his followers.

Picture for Alexan’dria 2

The population of Alexandria was mixed from the first (comp. Curt. 4:8, 5), and this fact formed the groundwork of the Alexandrine character. The three regions into which the city was divided *(Regio Judoeorum, Brucheium, Rhacotis)* corresponded to the three chief classes of its inhabitants, Jews, Greeks, Egyptians; but in addition to these principal races, representatives of almost every nation were found there (Dion Chrys. *Orat.* 32). According to Josephus, Alexander himself assigned to the Jews a place in his new city; “and they obtained," he adds, “equal privileges with the Macedonians" *(Ap.* 2, 4) in consideration “of their services against the Egyptians" *(War,* 2, 18, 7). Ptolemy I imitated the policy of Alexander, and, after the capture of Jerusalem, he removed a considerable number of its citizens to Alexandria. Many others followed of their own accord; and all received the full Macedonian franchise (Josephus, *Ant.* 12, 1; comp. *Ap.* 1, 22), as men of known and tried fidelity (Josephus, *Ap.* 2, 4). Already on a former occasion the Jews had sought a home in the

land of their bondage. More than two centuries and a half before the foundation of Alexandria a large body of them had taken refuge in Egypt after the murder of Gedaliah; but these, after a general apostasy, were carried captive to Babylon by Nebuchadnezzar (<12256>2 Kings 25:26; Jeremiah 44; Josephus, *Ant.* 10, 9, 7). The Jews, however much their religion was disliked, were valued as citizens, and every encouragement was held out by Alexander himself and by his successors in Egypt to induce them to settle in the new city. The same privileges as those of the first class of inhabitants (the Greeks) were accorded to them, as well as the free exercise of their religion and peculiar usages; and this, with the protection and security which a powerful state afforded against the perpetual conflicts and troubles of Palestine, and with the inclination to traffic which had been acquired during the captivity, gradually drew such immense numbers of Jews to Alexandria that they eventually formed a very large portion of its vast population, and at the same time constituted a most thriving and important section of the Jewish nation (Hecataeus, in Josephus, *Apion,* 2; *War,* 2, 36; Q. Curtius, 4:8). The Jewish inhabitants of Alexandria are therefore often mentioned in the later history of the nation, and their importance as a section of that nation would doubtless have been more frequently indicated had not the Jews of Egypt thrown off their ecclesiastical dependence upon Jerusalem and its temple, and formed a separate establishment of their own at On or Heliopolis. *SEE ON*; *SEE ONIAS.*

We find (<44210>Acts 2:10) that, among those who came up to Jerusalem to keep the feast of Pentecost, there were Jews, devout men from Egypt, and the parts of Libya about Cyrene. Of this city, Apollos, the eloquent convert, was a native (<44824>Acts 18:24); and of the Jews that disputed with Stephen and put him to death, many were Alexandrians, who, it seems, had a synagogue at that time in Jerusalem (<44609>Acts 6:9). Philo estimates them in his time at little less than 1,000,000 *(In Flacc.* § 6, p. 971); and adds that two of the five districts of Alexandria were called “Jewish districts," and that many Jews lived scattered in the remaining three *(ib.* § 8, p. 973). Julius Caesar (Josephus, *Ant.* 14, 10, 1) and Augustus confirmed to them the privileges which they had enjoyed before, and they retained them, with various interruptions, of which the most important, A.D. 39, is described by Philo (1. c.), during the tumults and persecutions of later reigns (Josephus, *Ap.* 2, 4; *War,* 12, 3, 2). They were represented (at least from the time of Cleopatra to the reign of Claudius, Jost, *Gesch. d. Judenth.* p.

353) by their own officer, *SEE ALABARCH*, (ἐθνάρχης, Strab. ap. Josephus, *Ant.* 14, 7, 2; ἀλαβάρχης, *ib.* 18, 7, 3; 9, 1; 19:5,1; comp. Rup. ad Juv. *Sat.* 1, 130; γενάρχης, Philo, *In Flacc.* § 10, p. 975), and Augustus appointed a council (γερουσία, i e. *Sanhedrim;* Philo, 1. c.) “to superintend the affairs of the Jews," according to their own laws. The establishment of Christianity altered the civil position of the Jews, but they maintained their relative prosperity; and when Alexandria was taken by Amrou, 40,000 tributary Jews were reckoned among the marvels of the city (Gibbon, 151). They enjoyed their privileges undisturbed until the time of Ptolemy Philopator, who, being exasperated at the resistance he had met with in attempting to enter the temple at Jerusalem, wreaked his wrath upon the Jews of Alexandria on his return to Egypt. He reduced to the third or lowest class all but such as would consent to offer sacrifices to the gods he worshipped; but of the whole body only 300 were found willing to abandon their principles in order to preserve their civil advantages. The act of the general body in excluding the 300 apostates from their congregations was so represented to the king as to move his anger to the utmost, and he madly determined to exterminate all the Jews in Egypt. Accordingly, as many as could be found were brought together and shut up in the spacious hippodrome of the city, with the intention of letting loose 500 elephants upon them; but the animals refused their horrid task, and, turning wildly upon the spectators and soldiers, destroyed large numbers of them. This, even to the king, who was present, seemed so manifest an interposition of Providence in favor of the Jews, that he not only restored their privileges, but loaded them with new favors. This story, as it is omitted by Josephus and other writers, and only found in the third book of Maccabees (2-5), is considered doubtful.

The dreadful persecution which the Jews of Alexandria underwent in A.D. 39 shows that, notwithstanding their long establishment there, no friendly relations had arisen between them and the other inhabitants, by whom, in fact, they were intensely hated. This feeling was so well known that, at the date indicated, the Roman governor, Avillius Flaccus, who was anxious to ingratiate himself with the citizens, was persuaded that the surest way of winning their affections was to withdraw his protection from the Jews, against whom the emperor was already exasperated by their refusal to acknowledge his right to divine honors, which he insanely claimed, or to admit his images into their synagogues. The Alexandrians soon found out that they would not be called to account for any proceedings they might

have recourse to against the Jews. The insult and bitter mockery with which they treated Herod Agrippa, when he came to Alexandria before proceeding to take possession of the kingdom he had received from Caligula, gave the first intimation of their dispositions. Finding that the governor connived at their conduct, they proceeded to insist that the emperor's images should be introduced into the Jewish synagogues; and on resistance being offered, they destroyed most of them, and polluted the others by introducing the imperial images by force. The example thus set by the Alexandrians was followed in other cities of Egypt, which contained at this time about a million of Jews; and a vast number of oratories-of which the largest and most beautiful were called synagogues-were all either levelled with the ground, consumed by fire, or profaned by the emperor's statues (Philo, In *Flacc.* p. 968-1009, ed. 1640; *De Leg.* 9; Euseb. *Chron.* 27, 28). Flaccus soon after published an edict depriving the Jews of the rights of citizenship, which they had so long enjoyed, and declaring them aliens. The Jews then occupied two out of the five quarters (which took their names from the first five letters of the alphabet) into which the city was divided; and as they were in those times by no means remarkable for their submission to wrong treatment, it is likely that they made some efforts toward the maintenance of their rights, which Philo neglects to record, but which gave some pretense for the excesses which followed. At all events, the Alexandrians, regarding them as abandoned by the authorities to their mercy, openly proceeded to the most violent extremities. The Jews were forcibly driven out of all the other parts of the city, and confined to one quarter; and the houses from which they had been driven, as well as their shops and warehouses, were plundered of all their effects. Impoverished, and pent up in a narrow corner of the city, where the greater part were obliged to lie in the open air, and where the supplies of food were cut off, many of them died of hardship and hunger; and whoever was found beyond the boundary, whether he had escaped from the assigned limits or had come in from the country, was seized and put to death with horrid tortures. So likewise, when a vessel belonging to Jews arrived in port, it was boarded by the mob, pillaged, and then burnt, together with the owners. At length King Herod Agrippa, who staid long enough in Alexandria to see the beginning of these atrocities, transmitted to the emperor such a report of the real state of affairs as induced him to send a centurion to arrest Flaccus, and bring him a prisoner to Rome. This put the rioters in a false position, and brought some relief to the Jews; but the tumult still continued, and as the magistrates refused to acknowledge the citizenship of

the Jews, it was at length agreed that both parties should send delegates, five on each side, to Rome, and refer the decision of the controversy to the emperor. At the head of the Jewish delegation was the celebrated Philo, to whom we owe the account of these transactions; and at the head of the Alexandrians was the noted Apion. The latter chiefly rested their case upon the fact that the Jews were the only people who refused to consecrate images to the emperor, or to swear by his name. But on this point the Jewish delegates defended themselves so well that Caligula himself said, "These men are not so wicked as ignorant and unhappy in not believing me to be a god." The ultimate result of this appeal is not known, but the Jews of Alexandria continued to be harassed during the remainder of Caligula's reign; and their alabarch, Alexander Lysimachus (brother of Philo), was thrown into prison, where he remained till he was discharged by Claudius, upon whose accession to the empire the Alexandrian Jews betook themselves to arms. This occasioned such disturbances that they attracted the attention of the emperor, who, at the joint entreaty of Herod and Agrippa, issued an edict conferring on the Jews of Egypt all their ancient privileges (Philo, *In Flacc.* p. 1019-1043; Josephus, *Ant.* 18, 10; 19:4). The state of feeling in Alexandria which these facts indicate was very far from being allayed when the revolt of the Jews in Palestine caused even those of the nation who dwelt in foreign parts to be regarded as enemies both by the populace and the government. In Alexandria, on a public occasion, they were attacked, and those who could not save themselves by flight were put to the sword. Only three were taken alive, and they were dragged through the city to be consigned to the flames. At this spectacle the indignation of the Jews rose beyond all bounds. They first assailed the Greek citizens with stones, and then rushed with lighted torches to the amphitheater to set it on fire and burn all the people who were there assembled. The Roman prefect, Tiberius Alexander, finding that milder measures were of no avail, sent against them a body of 17,000 soldiers, who slew about 50,000 of them, and plundered and burned their dwellings (Josephus, *War*, 2, 18, 7; comp. <4006>Matthew 24:6).

After the close of the war in Palestine, new disturbances were excited in Egypt by the Sicarii, many of whom had fled thither. They endeavored to persuade the Jews to acknowledge no king but God, and to throw off the Roman yoke. Such persons as opposed their designs, and tendered wiser counsels to their brethren, they secretly assassinated, according to their custom. But the principal Jews in Alexandria having in a general assembly

earnestly warned the people against these fanatics, who had been the authors of all the troubles in Palestine, about 600 of them were delivered up to the Romans. Several fled into the Thebaid, but were apprehended and brought back. The most cruel tortures which could be devised had no effect in compelling them to acknowledge the emperor for their sovereign; and even their children seemed endowed with souls fearless of death and bodies incapable of pain. Vespasian, when informed of these transactions, sent orders that the Jewish temple in Egypt should be destroyed. Lupus, the prefect, however, only shut it up, after having taken out the consecrated gifts; but his successor, Paulinus, stripped it completely, and excluded the Jews entirely from it. This was in A.D. 75, being the 343d year from its erection by Onias. The Jews continued to form a principal portion of the inhabitants, and remained in the enjoyment of their civil rights till A.D. 415, when they incurred the hatred of Cyril, the patriarch, at whose instance they were expelled, to the number of 40,000, and their synagogues destroyed. However, when Amrou, in A.D. 640, took the place for the Caliph Omar, he wrote to his master in these terms: "I have taken the great city of the West, which contains 4000 palaces, 4000 baths, 400 theaters, 12,000 shops for the sale of vegetable food, *and* 40,000 *tributary Jews."* From that time the prosperity of Alexandria very rapidly declined; and when, in 969, the Fatemite caliphs seized on Egypt and built New Cairo, it sunk to the rank of a secondary Egyptian city. The discovery of the passage to the East by the Cape in 1497 almost annihilated its remaining commercial importance; and although the commercial and maritime enterprises of Mehemet Ali have again raised it to some distinction, Alexandria must still be accounted as one of those great ancient cities whose glory has departed. When Benjamin of Tudela visited the place *(Itin.* 1, 158, ed. Asher), the number of Jews was not more than 3000, and does not now exceed 500 families of African Jews, besides about 150 families of the Italian community (Benjamin's *Eight Years in Asia and Africa,* Hannov. 1859, p. 230). The entire population, at present, is rapidly increasing, but the statistical statements greatly vary. Pierer's *Universal Lexicon* (Altenburg, 1857) gives 60,000; Chambers's *Encyclopedia* (Edinburgh and New York, 1860, vol. 1), 80,000; the *Almanac de Gotha* for 1860, 400,000. It is now called *Scanderia* or *El-lskenderiyeh* (Mannert, 10:615 sq.; Forbiger, *Handb. d. alt. Geogr.* 2, 777; Ruppell, *Abyssinien,* 1, 82; Niebuhr, *Trav.* 1, 32 sq.; Ukert, *Erdbeschr.* 5, *Afrika,* 1, 183 sq.; *Descr. de l'Egypte,* 18, 83 sq.; Olivier, *Voyage,* 3, 1 sq.;

Schubert, *Reis.* 1, 484 sq.; comp. *Penny Cyclopoedia,* s.v.; Smith's *Dict. of Class. Geogr.* s.v.; M'Culloch's *Gazetteer,* s.v.). *SEE EGYPT*.

Alexandria, Church Of.

Christianity was early introduced into Alexandria, probably by some of the Jews converted by the preaching of Peter on the day of Pentecost; but its progress was slow; for it had to struggle against all the varieties of worship and opinion known to exist, and the spirit of the Neo-Platonic philosophy, which, by forcing every creed to bear an allegorical signification, represented each as a variety of itself. *SEE ALEXANDRIAN SCHOOLS*. In consequence of the disputations to which the attempt to blend the simple truths of Christianity with the abstruse speculations of the Platonic philosophy gave rise, the Church of Alexandria was early divided into sects and parties, whose violent controversies soon engaged the attention of the whole Christian world. In Alexandria itself the rivalry between the followers of Athanasius and Arius led to deeds of atrocious violence on both sides, and inflicted a schism on the Christian community which lasted for several centuries. The final triumph of the orthodox party was followed by a manifest decay of piety, and when the Saracens introduced the religion of Islam by the sword, they found little obstinacy in the Alexandrian Christians, the greatest portion of whom became apostates. Since that time a Christian Church has only had a nominal existence in the city, where the slightest variation in a single article of faith was once deemed of sufficient importance to require the interference of a general council. Ecclesiastical historians generally attribute most of the early heresies which divided the Christian Churches, not only of Asia, but of Europe, to the influence of the Alexandrian Platonists.

Alexandria was the scene of some of the fiercest persecutions which wasted the early Church; and among the sufferers in the time of the Emperor Severus was Leonides, father of the celebrated Origen, and Potamiaena, a woman not less distinguished for her chastity than her beauty, who, with her mother, Marcella, was burned to death, boiling pitch being poured over their naked bodies. These calamities induced Tertullian to compose his "Apology."

Alexandria was the source, and for some time the principal stronghold, of Arianism, as Arius was a presbyter of the Church of this city about the year 315. His doctrines were condemned by a council held here in the year 320, and afterward by a general council of three hundred and eighty fathers held

at Nice, by order of Constantine, in 325. These doctrines, however, which suited the reigning taste for disputative theology and the pride and self-sufficiency of nominal Christians better than the unsophisticated simplicity of the Gospel, spread widely and rapidly notwithstanding that Arius was steadfastly opposed by the celebrated Athanasius, bishop of Alexandria, the intrepid champion of the Catholic faith, who was raised to the archiepiscopal throne of Alexandria in 326.

This city was, in 415, distinguished by a fierce persecution of the Jews by the Patriarch Cyril. They who had enjoyed the rights of citizens and the freedom of religious worship for seven hundred years, ever since the foundation of the city, incurred the hatred of this ecclesiastic, who, in his zeal for the extermination of heretics of every kind, pulled down their synagogues, plundered their property, and expelled them, to the number of forty thousand, from the city.

Alexandria, Patriarchate Of.

I. Alexandria was the metropolis of Egypt, which was divided after the time of Marcellinus into nine provinces:

1, Egyptus Prima;
2, Augustamnica Prima;
3, Augustamnica Secunda;
4, Egyptus Secunda;
5, Arcadia;
6, Thebais Inferior;
7, Libya Superior;
8, Thebais Superior; and
9, Libya Inferior.

Libya was also called Cyrenaica. The number of bishops in these provinces was, early, very numerous. At a synod held in 321, about 100 were present. At that time the bishop of Alexandria held the second rank in the Christian Church, next to the bishop of Rome. Later, they had to yield this place to the bishop of Constantinople. *SEE PATRIARCH*. During the Arian and Monophysite controversies the patriarchate was sometimes temporarily in the hands of these sects; and the latter obtained the permanent possession of it about the middle of the 7th century. The orthodox Greek (Melchite) Church established a second patriarchate of their own; and a

third, though only nominal, was created by the Roman Church (Neale, *Hist. of Alex. Patriarchate,* Lond. 1847).

II. In modern days the number of dioceses within this patriarchate is miserably reduced. The Jacobites (Copts), who prevail in number, had in 1680 but eleven virtual sees, viz.:

1, Neggadei;
2, Girge;
3, Abuteg;
4, Siut (to which Girge and Abuteg are united);
5, Monfallut;
6, Koskam;
7, Melave;
8, Behnese;
9, Atfish;
10, Tahla, with Aschumin;
11, Fium;
12, Bilbeis;
13, Mansoura;
14, Damietta, to which the last mentioned two are united;
15, Menuf.

SEE COPTS. The Melchites, or Catholics, had but four sees besides Alexandria:

1, that of Libya, or *A*Ethiopia;
2, Memphis, or Old Cairo;
3, Pelusium, or Damietta; and,
4, Rosetta.

These four sees, Mr. Neale informs us, have now virtually ceased to exist *(Hist. East. Ch.* 2, 474). *SEE GREEK CHURCH*.

Both the patriarchs, viz., the Melchite, or orthodox, and the Jacobite, reside at present at Cairo. The title of the Jacobite patriarch, as given by Le Quien, is "Pater N … . , sanctissimus archiepiscopus magnas urbis Alexandriae Babylonis et Nomorum, *A*Egypti, Thebaidis," etc. Wiltsch, *Geogr. and Stat. of the Church* (Lond. 1860).

Alexandria, Councils Of.

The following councils were held at Alexandria: 1, A.D. 231, in which Origen was deposed from the priesthood; 2, A.D. 235, against Ammonius; 3, A.D. 258, against Novatus; 4, A.D. 263, against Nepotianus and Cerinthus *(Fabric.* 2, 292); 5, A.D. 305, 306, or 308, against Meletius, bishop of Lycopolis, in Egypt; 6, A.D. 315, against Arius, St. Alexander presiding; 7, A.D., 319 or 320, against Arius and the Meletians and Sabellians — Hosius of Cordova was present; 8, A.D. 321, against Arius; 9, A.D. 326, in which St. Athanasius was elected patriarch; 10, A.D. 340, in favor of St. Athanasius; 11, A.D. 362, in which the divinity of the Holy Spirit, the Incarnation, the term Hypostasis, and other matters, were treated of; 12, A.D. 363, in which St. Athanasius drew up a confession of faith, which was presented to the Emperor Jovianus; 13, A.D. 399. in which the Origenists were condemned; 14, A.D. 430, in which St. Cyril condemned Nestorius; 15, A.D. 451, against the Eutychians; 16, A.D. 578. by Damianus, the Eutychian patriarch, against Peter of Antioch; 17, A.D. 633, under Cyrus the Monothelite, in which the Monothelite errors were adroitly defended. For a good summary of the doings of these councils, see Landon, *Manual of Councils,* p. 17 sq.

Alexan'drian

Picture for Alexan’drian 1

(Ἀλεξανδρεύς), an inhabitant of Alexandria in Egypt, spec. a Jew living there (comp. Acts 6:9; 18:24). Alexandria was much frequented by Jews, so that 10,000 of them are said to have been numbered among its inhabitants (Philo, In *Flacc.* p. 971; Josephus, *Ant.* 19, 5, 2). *SEE ALEXANDRIA*. It appears from Acts 6:9, that they were accustomed to attend the festivals at Jerusalem, and that they even had a synagogue there for their special use (Kuinol, Hackett, in loc.). *SEE SYNAGOGUE*.

ALEXANDRIAN CHRONICLE, the name given to a MS. found in Sicily by Jerome Surita, and carried to Rome, and preserved by Antonio Augustine, auditor of the Rota. Charles Sigonius and Onuphrius Panvinius made considerable use of it in the composition of their *Consular Fasti,* and published it in Greek and Latin. The name *"Sicilia Fasti"* was given to these annals because of their having been found in that island. It is not so easy to assign a reason for the name of “*the Chronicle of Alexandria,"* except that the name of Peter of Alexandria is at the head of the Augsburg

MS. found in the library of Augsburg by Casaubon. Mattheus Raderus, a Jesuit, published the first complete edition of this chronicle at Munich, in 1615, in Greek and Latin. Dufresne, who published an improved edition (Gr. and Lat. with notes, Paris, 1688), gives it the name of the *Paschal Chronicle,* because it treats of the time of celebrating Easter. Cave and Ussher attribute it to George Pisides, A.D. 640; Casimir Oudin to George of Alexandria, A.D. 620. This chronicle begins at the creation, and is carried up to the tenth year of the consulate of the Emperor Heraclius, or A.D. 628. It seems to have been written by two authors, of whom one carried the work on to the year of Christ 354, and the other completed it. It is compiled without any great judgment or research, but the writer evidently had access to many ancient monuments, which are now lost. — Cave, *Hist. Lit.* anno 640.

ALEXANDRIAN LIBRARY. This remarkable collection of books, the largest of the ancient world, was founded by Ptolemy Soter, in the city of Alexandria, in Egypt. Even in the time of its first manager, Demetrius Phalereus, a banished Athenian, the number of volumes or rolls already amounted to 50,000; and during its most flourishing period, under the direction of Zenodotus, Aristarchus of Byzantium, Apollonius Rhodius, and others, is said to have contained 400,000, or, according to another authority, 700,000. The greater part of this library, which embraced the collected literature of Rome, Greece, India, and Egypt, was contained in the Museum, in the quarter of Alexandria called Brucheium. During the siege of Alexandria by Julius Caesar this part of the library was destroyed by fire; but it was afterward replaced by the collection of Pergamos, which was presented to Queen Cleopatra by Mark Antony, to the great annoyance of the educated Romans. The other part of the library was kept in the Serapeion, the temple of Jupiter Serapis, where it remained till the time of Theodosius the Great. When the emperor permitted all the heathen temples in the Roman empire to be destroyed, the magnificent temple of Jupiter Serapis was not spared. A mob of fanatic Christians, led on by the Archbishop Theophilus, stormed and destroyed the temple, together, it is most likely, with the greater part of its literary treasures, in A.D. 391. It was at this time that the destruction of the library was begun, and not at the taking of Alexandria by the Arabians, under the Caliph Omar in A.D. 642. The story, at least, is ridiculously exaggerated which relates that the Arabs found a sufficient number of books remaining to heat the baths of the city for six months. The historian Orosius, who visited the place after the

destruction of the temple by the Christians, relates that he then saw only the empty shelves of the library (Gibbon, *Decline and Fall*, c. 51). See Petit-Radel, *Recherches sur les Bibliotheques Anciennes et Modernes* (Paris, 1819); and Ritschl, *Die Alexandrinischen Bibliotheken* (Berlin, 1838). *See ALEXANDRIA*.

ALEXANDRIAN MANUSCRIPT (CODEX ALEXANDRINUS, So called from its supposed origin at Alexandria), one of the three or four most famous copies of the Holy Scriptures, and designated as A of the N.T. It contains the whole Bible in Greek, including the Septuagint version of the O.T., with the first (or genuine) Epistle of Clement to the Corinthians, and part of his second (or apocryphal). It is defective, however, in several passages of the N.T. (<40101>Matthew 1:1, 25:6; <43060>John 6:50 -8:52; <47413>2 Corinthians 4:13 - 12:6), and in part of the Psalms, where the leaves are totally missing. Letters here and there have also been cut away in binding; and in a considerable part of the N.T. one of the upper corners of the leaves is gone. The N.T. books are found in the order in which they are arranged in the other ancient MSS.: the Catholic Epistles follow the Acts; then come the Pauline Epistles, but with that to the Hebrew before the Pastoral Epistles; the Apocalypse, so rare in extant ancient codices, stands as usual at the close of the N.T.; and in this copy it has been preserved from the injury which has befallen both ends of the volume by reason of the Epistles of Clement having been added. The MS., which is on thin vellum and in semi-folio form, is now bound in four volumes, the first three of which contain the O.T. The pages are about thirteen inches long and ten broad; the writing on each is divided into two columns of fifty lines each, having about twenty letters or upward in a line. These letters are continuously written in uncial characters, without any space between the words, the uncials being of an elegant yet simple form, in a firm and uniform hand, though in some places larger than in others. The punctuation merely consists of a point placed at the end of the sentence, usually on a level with the top of the preceding letter, but not always, and a vacant space follows the point at the end of the paragraph, the space being proportioned to the break in the sense. Capital letters of various sizes abound at the beginning of books and sections, not painted as in later copies, but written by the original scribe in common ink. Vermilion is freely used in the initial lines of books. Accents and breathings are found in the beginning of Genesis only. At the end of each book are neat and unique ornaments in the ink of the first hand. Contractions occur as in

other very ancient MSS. It has the Ammonian divisions of the Gospels, with references to the canons of Eusebius; the headings of the large sections are placed at the top of the page, the places where they begin being indicated in the text, and in Luke and John the *numbers* being set in the margin of the column. The subdivisions of the Acts, Epistles, and Apocalypse, by Euthalius and others, are not indicated; a *cross* occasionally appears as a separation of the chapters of the Acts — a large initial denoting a paragraph throughout (Davidson, *Bib. Crit.* 2, 271 sq).

This MS. is now in the manuscript room of the British Museum, where it was placed on the formation of that library in 1753. It previously belonged to the king's private collection, having been presented to Charles I through Sir Thomas Roe, English ambassador to Turkey, by Cyril Lucar, patriarch of Constantinople. An Arabic inscription, several centuries old, at the back of the table of contents, on the first leaf of the MS., states that it was written by the hand of Thecla the martyr, and given to the Patriarchal Chamber in the year of the Martyrs 814 (A.D. 1098). Another, and apparently an earlier inscription, in Moorish Arabic, declares that the book was dedicated to the Patriarchal Chamber at *Alexandria*. But upon neither of these notices can much reliance be placed. That the codex was brought from Alexandria by Cyril (who had previously been patriarch of that see), need not, however, be doubted, though Wetstein, on the dubious authority of Matthew Muttis of Cyprus, Cyril's deacon, concluded that it came from Matthew Athos. It is now very generally assigned to the beginning or middle of the fifth century. The reasons for this are in part the general style of the characters, especially the shape of certain distinctive letters (e.g. α, δ, ε, π, σ, φ, and ω), the presence of the Eusebian canons (A.D. 268-340?), and of the Epistle of Marcellinus by Athanasius before the Psalms (303?-373), which place a limit in one direction; while the absence of the Euthalian divisions of the Acts and Epistles, and the shortness of the subscriptions appear tolerably decisive against a later date than A.D. 450. The insertion of Clement's Epistles points likewise to a period when the canon was yet unsettled. These were added as parts of the specified number of the N.T. books; while the apocryphal Psalms bearing the name of Solomon, which the MS. appears to have once contained, were separated in the list, as something wholly different in point of authority. The latter were prohibited by the Council of Laodicea, soon after the middle of the fourth century, from being read in the churches; and to this prohibition the MS. is conformed, although it treats the epistles of Clement

so differently. Wetstein's and Woide's objections to this date (such as the use of Θεοτόκος as a title of the Virgin in her song added to the Psalms) are anachronous. Woide believes that a different hand was employed upon it from 1 Corinthians 5, onward, but this is not clear. The original copyist was not very careful, and the later corrector was by no means accurate. Yet of all the uncials, this holds a rank as one of the first value. It contains indeed the itacisms (interchange of ι and ει, η and ι, ε and αι) common to that period, and certain orthographical peculiarities (e.g. χημψομαι, ελαβαμεν, etc.) frequent in the Egyptian MSS. The reference to St. Thecla as its writer is plausibly explained by Tregelles, who remarks that, inasmuch as the text (Matthew 25:6) where this MS. now begins was the lesson in the Greek Church for her festival, the Egyptian scribe may have hastily concluded that she wrote it (Scrivener, *Introd. to N.T.* p. 82). *SEE MANUSCRIPTS, BIBLICAL*.

The N.T. portion of this Codex was published by Woide, from facsimile letters cast expressly for the purpose, under the title *"Nov. Test. Groec. e Cod. Alexandr."* (Lond. 1786, fol.); revised by Cowper (Lond. 1860). The O.T. part was printed from the same characters by Baber (4 vols. fol. Lond. 1816-28). On its critical value, see Semler, *De oetate Cod. Alexandr.* (Hal. 1759); Woide, *Notitia Cod. Alexandr.* curavit Spohn (Lips. 1788). Comp. Michaelis, *Orient. Bibl.* 9, 166 sq.; Cramer, *Beitr.* 3, 101-146;. Tregelles, in Home's *Introd.* ed. 1846, 4:152 sq., 678; *Princeton Rev.* Jan. 1861; *Am. Theol. Rev.* July, 1861; *Chr. Remembrancer,* Apr. 1861; Dietelmaier, *Antiquitas Cod. Alex. vindicata* (Hal. 1739); Jorke, *De estate Cod. Alex.* (Hal. 1759); Spohn, *Notitia Cod. Alex.* (Lpz. 1789); Stroth, *De Cod. Alex.* (Hal. 1771). It has also been published in phototype (Lond. 1888, 3 vols. fol.).

ALEXANDRIAN SCHOOLS, a term usually applied to the various systems of philosophy and religious belief that have characterized or originated among the citizens of Alexandria at different periods in its history. *SEE ALEXANDRIA*.

I. *Pagan.*— When Alexander the Great built the city of Alexandria, with a determination to make it the seat of his empire, he also opened a new mart of philosophy, which emulated the fame of Athens itself. A general indulgence was granted to Egyptians, Grecians, Jews, or others, to profess their respective systems of philosophy without molestation. The consequence was that Egypt was soon filled with religious and

philosophical sectaries of every kind, and particularly that almost every Grecian sect found an advocate and professor in Alexandria. The family of the Ptolemies, who, after Alexander, obtained the government of Egypt, from motives of policy encouraged this new establishment. Ptolemy Lagus, who had obtained the crown of Egypt by usurpation, was particularly careful to secure the interest of the Greeks in his favor, and with this view invited people from every part of Greece to settle in Egypt, and removed the schools of Athens to Alexandria. Under the patronage, first of the Egyptian princes and afterward of the Roman emperors, Alexandria long continued to enjoy great celebrity as the seat of learning, and to send forth eminent philosophers of every sect to distant countries. Philosophy during this period suffered a grievous corruption from the attempt which was made by philosophers of different sects and countries, Grecian, Egyptian, and Oriental, to frame from their different tenets one general system of opinions. The respect which had long been universally paid to the schools of Greece, and the honors with which they were now adorned by the Egyptian princes, induced other wise men, and even the Egyptian priests and philosophers themselves, to submit to this innovation. *SEE PHILOSOPHY*.

Naturally enough, therefore, the philosophy which seems to have obtained most at Alexandria was an eclectic teaching, aiming at bringing together the best features of every school, and combining them into one harmonious aggregate. Antiochus is the best representative of that movement: the fundamental idea of his metaphysics consists in asserting that the writings of Plato, connected with those of Orpheus and of Pythagoras, form a code of doctrine, a species of *revelation,* given by heaven, and superior to all the attempts of human speculation. The eclecticism taught by Antiochus was exclusively confined to the doctrines of the Greek school. The celebrated Philo (q.v.), who flourished from A.D. 40 to 60, borrowing from the works of Plato a great number of ideas and views, endeavored to amalgamate them with the truth contained in the Old Testament, the traditions of the Cabala, and the Essenian philosophy. Philo may be said to have *spiritualized* Judaism by the means of Platonism; and in turning the mind of his countrymen away from mere verbal criticism, and from the minutiae of legal observances, he prepared them, to some degree, for the reception of the Gospel. But the philosopher whose name is chiefly connected with the history of Alexandria is Ammonius Saccas (q.v.), surnamed Θεοδίδακτος, on account of the beauty of his teaching, who was a mystic theosophist,

but a theosophist who blended his views with polytheism, and engrafted them there, not on Christianity. Seeing how fast the old convictions were vanishing away before ideas, feelings, and hopes of a totally different origin, he endeavored to renovate philosophy by showing that on the most important points Plato and Aristotle agree. This was the ruling axiom of his theories, which he completed in systematizing the Greek demonology by the help of elements derived from Egyptian and Eastern sources. As soon as the Christian religion became the creed of the state, the pagan school of Alexandria fell to the ground. It had to maintain, single-handed, a desperate struggle against the united forces of Gnostic philosophers and of the new religion, which, after having originated in an obscure corner of the Roman empire, was advancing with rapid strides to the conquest of society. The best accounts of the literary history of Alexandria, its pagan schools, libraries, philosophy, etc., may be found in M. Matter's *Histoire de l'ecole d'Alexandrie* (Paris, 2d ed. 3 vols. 8vo) and in Simon's *Histoire de l'ecole d'Alexandrie* (Paris, 1845, 2 vols. 8vo). A rapid and vigorous, but not very trustworthy sketch is given in Kingsley's *Alexandria and her Schools* (Cambridge, 1854, 12mo).

II. *Jewish.* — For some time the Jewish Church in Alexandria was in close dependence on that of Jerusalem. Both were subject to the civil power of the first Ptolemies, and both acknowledged the high-priest as their religious head. The persecution of Ptolemy Philopator (B.C. 217) occasioned the first political separation between the two bodies. From that time the Jews of Palestine attached themselves to the fortunes of Syria, *SEE ANTIOCHUS THE GREAT*; and the same policy which alienated the Palestinian party gave unity and decision to the Jews of Alexandria. The Septuagint translation, which strengthened the barrier of language between Palestine and Egypt, and the temple of Leontopolis (B.C. 161), which subjected the Egyptian Jews to the charge of schism, widened the breach which was thus opened. But the division, though marked, was not complete. At the beginning of the Christian aera the Egyptian Jews still paid the contributions to the temple-service (Raphall, *Hist. of Jews*, 2, 72). Jerusalem, though its name was fashioned to a Greek shape, was still the Holy City, the metropolis, not of a country but of a people (ἡ Ἱερόπολις, Philo, In *Flacc.* § 7; *Leg, ad Cai.* § 36), and the Alexandrians had a synagogue there (<4010>Acts 6:9). The internal administration of the Alexandrine Church was independent of the Sanhedrin at Jerusalem; but respect survived submission.

There were, however, other causes which tended to produce at Alexandria a distinct form of the Jewish character and faith. The religion and philosophy of that restless city produced an effect upon the people more powerful than the influence of politics or commerce. Alexander himself symbolized the spirit with which he wished to animate his new capital by founding a temple of His side by side with the temples of the Grecian gods (Arr. 3, 1). The creeds of the East and West were to coexist in friendly union; and in after-times the mixed worship of Serapis (comp. Gibbon, c. 28; Smith, *Dict. of Class. Geogr.* 1, 98) was characteristic of the Greek kingdom of Egypt (August. *De Civ. Dei*, *1*8, 5; *S. maximus AEgyptiorum Deus).* This catholicity of worship was further combined with the spread of universal learning. The same monarchs who favored the worship of Serapis (Clem. Al. *Protr.* 4, § 48) founded and embellished the museum and library; and part of the library was deposited in the Serapeum. The new faith and the new literature led to a common issue, and the Egyptian Jews necessarily imbibed the spirit which prevailed around them.

The Jews were, indeed, peculiarly susceptible of the influences to which they were exposed. They presented from the first a capacity for Eastern or Western development. To the faith and conservatism of the Oriental they united the activity and energy of the Greek. The mere presence of Hellenic culture could not fail to call into play their powers of speculation, which were hardly repressed by the traditional legalism of Palestine (comp. Jost, *Gesch. d. Judenth.* p. 293 sq.): and the unchanging element of divine revelation, which they always retained, enabled them to harmonize new thought with old belief. But while the intercourse of the Jew and Greek would have produced the same general consequences in any case, Alexandria was peculiarly adapted to ensure their full effect. The result of the contact of Judaism with the many creeds which were current there must have been speedy and powerful. The earliest Greek fragment of Jewish writing — which has been preserved (about 160 B.C.) *SEE ARISTOBULUS*, contains large Orphic quotations, which had been already moulded into a Jewish form (comp. Jost, *Gesch. d. Judenth.* p. 370); and the attempt thus made to connect the most ancient Hellenic traditions with the law was often repeated afterward. Nor was this done in the spirit of bold forgery. Orpheus, Musaeus, and the Sibyls appeared to stand in some remote period anterior to the corruptions of polytheism, as the witnesses of a primeval revelation and of the teaching of nature, and thus it seemed excusable to attribute to them a knowledge of the Mosaic doctrines. The

third book of the Sibyllines (cir. B.C. 150) is the most valuable relic of this pseudo-Hellenic literature, and shows how far the conception of Judaism was enlarged to meet the wider views of the religious condition of heathendom which was opened by a more intimate, knowledge of Greek thought; though the later Apocalypse of Ezra, *SEE ESDRAS, 4* exhibits a marked reaction toward the extreme exclusiveness of former times.

But the indirect influence of Greek literature and philosophy produced still greater effects upon the Alexandrine Jews than the open conflict and combination of religious dogmas. The literary school of Alexandria was essentially critical and not creative. For the first time men labored to collect, revise, and classify all the records of the past. Poets trusted to their learning rather than to their imagination. Language became a study; and the legends of early mythology were transformed into philosophic mysteries. The Jews took a vigorous share in these new studies. The caution against writing, which became a settled law in Palestine, found no favor in Egypt. Numerous authors adapted the history of the Patriarchs, of Moses, and of the Kings to classical models (Euseb. *Proep. Ev.* 9, 17-39. Eupolemus, Artapanus [?], Demetrius, Aristaeus, Cleodemus or Malchas, "a prophet"). A poem which bears the name of Phocylides gives in verse various precepts of Leviticus *(Daniel, sec. LXX, Apolog.* p. 512 sq. Romae, 1772); and several large fragments of a "tragedy" in which Ezekiel (cir. B.C. 110) dramatized the Exodus have been preserved by Eusebius (1. c.), who also quotes numerous passages in heroic verse from the elder Philo and Theodotus. This classicalism of style was a symptom and a cause of classicalism of thought. The same Aristobulus who gave currency to the Judaeo-Orphic verses endeavored to show that the Pentateuch was the real source of Greek philosophy (Euseb. *Proep. Ev.* 13, 12; Clem. Al. *Strom.* 6, 98).

The proposition thus enunciated was thoroughly congenial to the Alexandrine character; and henceforth it was the chief object of Jewish speculation to trace out the subtle analogies which were supposed to exist between the writings of Moses and the teaching of the schools. The circumstances under which the philosophical studies first gained a footing at Alexandria favored the attempt. For some time the practical sciences reigned supreme, and the issue of these was scepticism (Matter, *Hist. de l'ecole d'Alex.* 3, 162 sq.). Then at length the clear analysis and practical morality of the Peripatetics found ready followers, and, in the strength of the reaction, men eagerly trusted to those splendid ventures with which

Plato taught them to be content till they could gain a surer knowledge *(Phoed.* p. 85). To the Jew this surer knowledge seemed to be already given, and the belief in the existence of a spiritual meaning underlying the letter of Scripture was the great principle on which all his investigations rested. The facts were supposed to be essentially symbolic; the language the veil (or sometimes the mask) which partly disguised from common sight the truths which it enwrapped. In this way a twofold object was gained. It became possible to withdraw the Supreme Being *(τὸ ὄν, ὁ ὤν)* from immediate contact with the material world, and to apply the narratives of the Bible to the phenomena of the soul. It is impossible to determine the process by which these results were embodied; but, as in parallel cases, they seem to have been shaped gradually in the minds of the mass, and not fashioned at once by one great teacher. Even in the Sept. there are traces of an endeavor to interpret the anthropomorphic imagery of the Hebrew text, *SEE SEPTUAGINT*, and there can be no doubt that the Commentaries of Aristobulus gave some form and consistency to the allegoric system. In the time of Philo (B.C. 20-A.D. 50) the theological and interpretative systems were evidently fixed even in many of their details, and he appears in both cases only to have collected and expressed the popular opinions of his countrymen. *SEE PHILO*.

In each of these great forms of speculation — the theological and the exegetical — Alexandrianism has an important bearing upon the apostolic writings. But the doctrines which are characteristic of the Alexandrian school were by no means peculiar to it. The same causes which led to the formation of wider views of Judaism in Egypt, acting under greater restraint, produced corresponding results in Palestine. A doctrine of the Word *(Memra),* and a system of mystical interpretation grew up within the rabbinic schools, which bear a closer analogy to the language of the Apostle John and to the "allegories" of Paul than the speculations of Philo. *SEE LOGOS*.

The speculative doctrines which thus worked for the general reception of Christian doctrine were also embodied in a form of society which was afterward transferred to the Christian Church. Numerous bodies of ascetics *(Therapeutoe),* especially on the borders of Lake Mareotis, devoted themselves to a life of ceaseless discipline and study. *SEE THERAPEUTAE*. Unlike the Essenes, who present the corresponding phase in Palestinian life, they abjured society and labor, and often forgot, as it is said, the simplest wants of nature in the contemplation of the hidden

wisdom of the Scriptures (Philo, *De Vit. Contempt.* throughout). The description which Philo gives of their occupation and character seemed to Eusebius to present so clear an image of Christian virtues that he claimed them as Christians; and there can be no doubt that some of the forms of monasticism were shaped upon the model of the Therapeutae (Euseb. *H. E.* 2, 16).

At the beginning of the second century the number of Christians at Alexandria must have been very large, and the great leaders of Gnosticism (q.v.) who arose there (Basilides, Valentinus) exhibit an exaggeration of the tendency of the Church. But the later forms of Alexandrine speculation, the strange varieties of Gnosticism, the progress of the catechetical school, the development of Neoplatonism, the various phases of the Arian controversy, belong to the history of the Church and to the history of philosophy. To the last Alexandria fulfilled its mission; and we still owe much to the spirit of its great teachers, which in later ages struggled, not without success, against the sterner systems of the West. — Smith, *Dict. of Bible,* 1, 46.

See Kirchbaum, *D. Judische Alexandrinismus* (Lpz. 1841); Dahne, *Geschichtliche Darstellung der Judisch Alexandrinischen Relgions-Philosophie* (Halle, 1834); Gfrorer, *Philo, und die Judisch-Alexandrinische Theosophie* (Stuttgart, 1835). To these may be added, Ewald, *Gesch. des Volkes Israel* (Gottingen, 1852), 4:250 sq., 393 sq.; Jost, *Gesch. des Judenthums* (Leipzig, 1857), 1:344 sq., 388 sq.; Schaff, *Hist. of the Church,* § 126.

III. *Christian.* — The Christian school of Alexandria at first aimed only at the instruction of converts from heathenism, and the instruction was *catechetical.* It was afterward developed into a theological seminary. Jerome, dates its origin from the time of St. Mark, but there is no authority for his statement. Eusebius *(Hist. Eccl.* 5, 10) states that it had existed from "ancient times;" but the first definite account dates from about 181, when Pantsenus, a philosopher who had abandoned first Stoicism and then Platonism, and had been a Christian missionary in India, commenced lecturing in Alexandria (Euseb. loc. cit.). Whether Athenagoras, a philosopher who embraced Christianity about the middle of the 2d century, and who is called by Philip of Sida (see Dodwell, *Dissert. in Iren. Oxon.* 1689, p. 488, 497) a predecessor of Pantaenus, was ever at Alexandria, is extremely doubtful. The testimony of Philip of Sida is not very trustworthy,

and the silence of Eusebius, and Athenagoras's way of teaching, which is by no means Alexandrine, speak against it. About A.D. 190 Clement became assistant to Pantaenus, and, about 203, head of the school. Origen became connected with the school as teacher when only a youth of 18 years, and he labored then, with some brief interruptions, until 232, when he was expelled from Alexandria. In the later years of his stay at Alexandria he was assisted by his disciple and successor Heraclas, who subsequently became bishop of Alexandria. Heraclas was succeeded by Dionysius, also a disciple of Origen, and later, likewise a bishop of Alexandria. The celebrity of the Alexandrian school continued for some time after the death of Dionysius, notwithstanding the rival institution which arose at Caesarea Palaestinae, and which was for some time conducted by Origen. It did not cease until the close of the fourth century.

Of the history of the school after the death of Dionysius we are, however, but imperfectly informed. Eusebius (*H. E.* 7, 32) names among the successors of Dionysius only Achillas, whose name is wholly omitted by Philip of Sida, and who, at all events, was less prominent than Pierius, who is mentioned by Philip and by Photius (Cod. 118). The names of Theognostus and Serapion are given as principals of the school only by Philip. It is possible, as Philip states, that about the close of the third century the Alexandrian bishop and martyr, Peter (Euseb. *H. E.* 7, 32), gave catechetical instruction, and later, about the middle of the fourth century, an Alexandrian monk, Macarius. Arius, the originator of Arianism, seems to have likewise been for some time principal of the school. The name of the learned and pious Didymus is mentioned as an Alexandrian catechist not only by Philip, but by Sozomen *(H. E.* 3, 15) and Rufin *(H. E.* 2, 7), and there is reason to believe that he presided over the school during the long period from 340 to 395. His assistant in later years, and his successor as catechist, was Rhodon, the teacher of Philip of Sida, and his withdrawal from Alexandria to Sida about 395 led, according to the testimony of Philip, to the close of the Alexandrian school. It is more probable that other causes had a greater share in bringing about this event. The controversies concerning Origen, and later, concerning Nestorianism and Monophysitism, in which the Alexandrian spirit degenerated and became extinct; the complete victory of Christianity, which diminished the number of adult converts and lessened the need of catechetical Instruction for adults, and the prosperous development of Christian science, gradually undermined the prominent position of the Alexandrian school in the

Church. It again became what it had been at the beginning, a school in which children received catechetical instruction.

In the best days of the school the number of students was very great, but it seems never to have had buildings or endowments. The head master chose his own assistants; the teachers were paid only by presents from the scholars; and the students lodged where they could. The manner of teaching was as in the schools of the ancient philosophers, accommodated in many cases to the needs of individuals, and frequently it was catechetical. Whoever wished it received instruction in philosophy also. In general the instruction was related to the Christian Gnosis, as milk to more substantial food. It did not depart from the plainness of faith; and the speculative doctrines of the essence of God, the origin of the world, the relation of reason to revelation, were excluded *(Strom.* 5, 685). Probably what is contained in the *Cohortatio* of Clement constituted the contents of his introductory catechetical lectures; and it was followed by instructions in a pious, moral life, as we find them in the *Pedagogus,* and by a discussion of the fundamental doctrines of Christianity. To impart a more profound "gnostic" insight into Christianity, he reserved for private conversations. The following chronological list of the catechists is given in Guerike, *De Schola Alexandrina* (Halle, 1824-25, 2 pts.):

Picture for Alexan'drian 2

Schaff gives the following brief but clear account of the influence of the Alexandrian school on theology: "From this school proceeded a peculiar theology, the most learned and genial representatives of which were Clement and Origen. This theology is, on the one hand, a regenerated Christian form of the Alexandrian Jewish religious philosophy of Philo; on the other, a Catholic counterpart and a positive refutation of the heretical Gnosis, which reached its height also in Alexandria but half a century earlier. The Alexandrian theology aims at a reconciliation of Christianity with philosophy, or, subjectively speaking, of pistis with the gnosis; but it seeks this union upon the basis of the Bible and the doctrine of the Church. Its center, therefore, is the Logos, viewed as the sum of all reason and all truth, before and after the incarnation. Clement came from the Hellenic philosophy to the Christian faith; Origen, conversely, was led by faith to speculation. The former was an aphoristic thinker, the latter a systematic. The one borrowed ideas from various systems; the other followed more the track of Platonism. But both are Christian philosophers and churchly

gnostics. As Philo, long before them, in the same city, had combined Judaism with Grecian culture, so now they carried Grecian culture into Christianity. This, indeed, the apologists and controversialists of the second century had already done as far back as Justin the 'philosopher.' But the Alexandrians were more learned and liberal-minded, and made much freer use of the Greek philosophy. They saw in it, not sheer error, but in one view a gift of God, and a theoretical schoolmaster for Christ, like the law in the practical sphere. Clement compares it to a wild olive-tree, which can be ennobled by faith; Origen (in the fragments of an epistle to Gregory Thaumaturgus) to the jewels which the Israelites took with them out of Egypt, and turned into ornaments for their sanctuary, though they also wrought them into the golden calf. It is not necessarily an enemy to the truth, but may, and should be its handmaid, and at least neutralize the attacks against it. The elements of truth in the heathen philosophy they attributed partly to the secret operation of the Logos in the world of reason, partly to acquaintance with the Jewish philosophy, the writings of Moses and the prophets. So with the Gnostic heresy. The Alexandrians did not successively condemn it, but recognised the desire for deeper religious knowledge which lay at its root, and sought to meet this desire with a wholesome supply from the Bible itself. To the γνῶσις ψευδώνυμος they opposed a γνῶσις ἀληθινή. Their maxim was, in the words of Clement, ' No faith without knowledge, no knowledge without faith;' or, 'Unless you believe, you will not understand' (<2709>Isaiah 7:9, in the Sept. ἐὰν μὴ πιστεύσητε, οὐδὲ μὴ συνῆτε). Faith and knowledge have the same substance, the saving truth of God, revealed in the Holy Scriptures, and faithfully handed down by the Church; they differ only in form. Knowledge is our consciousness of the deeper ground and consistency of faith. The Christian knowledge, however, is also a gift of grace, and has its condition in a holy life. The ideal of a Christian gnostic includes the perfect love as well as the perfect knowledge of God. Clement describes him as one 'who, growing gray in the study of the Scriptures, and preserving the orthodoxy of the apostles and the Church, lives strictly according to the Gospel.' The Alexandrian theology is intellectual, profound, stirring, and full of fruitful germs of thought, but rather unduly idealistic and spiritualistic, and, in exegesis, loses itself in arbitrary allegorical fancies. In its efforts to reconcile revelation and philosophy, it took up, like Philo, many foreign elements, especially of the Platonic and Gnostic stamp, and wandered into views which a later and more orthodox, but more narrow-minded and less productive age, condemned as heresies, not appreciating the immortal

service of this school to its own and after times" *(History of the Christian Church,* § 126).

A full account of the (Christian) Alexandrian school is given in the *Am. Bib. Repos.* Jan. 1834, art. 1; and its doctrines, and their influence on Christianity, in the same journal, April, 1834, art. 1. See also Herzog, *Real-Encyclopadie,* 1, 239 sq.; Michaelis, *De Schol. Alex.* etc. (Halle, 1739); Neander, *Ch. Hist.* 1, 527-557; *Hist. of Dogmas,* 1, 62 sq.; Mosheim, *Comm.* 2, 166; Prat, *Histoire de l'eclectisme Alexandrine considere dans sa Lutte avec le Christianisme* (Lyon, 1843, 2 vols. 8vo); comp. Prof. Jowett, *Philo and St. Paul; St. Paul's Epistles to the Thessalonians,* etc. (London, 1855), 1:863 sq. Other treatises, bearing more or less directly upon the subject, are the following: Feuerlain, *De ratione docendi theologiam in schola Alexandrina* (Gotting. 1756); Hilscher, *De Schola Alexandrina* (Lips. 1776); Ritter, *Gesch. d. Christl. Philos.* 1, 421 sq.; Hasselbach, *De schola quae Alex. floruit* (Stettin, 1826); Henry, *Epit. of Hist. of Philos.* (from the French), 1:207-220; Hase, *Hist. of Chr. Ch.* (Am. ed.), § 85; Weichmann, *De schola Origenis sacra* (Viteb. 1744).

ALEXANDRIAN VERSION, another name for the SEPTUAGINT *SEE SEPTUAGINT* (q.v.).

Alexandrium

(Ἀλεξάνδρειον), a place frequently referred to by Josephus as having been originally built by Alexander (hence, doubtless, the name), apparently Jannaeus *(Ant.* 13:16, 3), on a hill near Coreae (q.v.), toward Jericho *(Ant.* 14, 3, 4); fortified by Alexander the son of Aristobulus *(Ant.* 14, 5, 2; *War,* 1, 8, 2), and demolished by Gabinius *(Ant.* 14, 5, 4; *War,* 1, 8, 5), but again restored by Herod *(Ant.* 14, 15, 4). It was the burial-place of the founder's family, and here accordingly the bodies of Herod's sons, Alexander and Aristobulus, were removed by night for interment *(Ant.* 16, 11, 7; *War,* 1, 17, 6). It has been identified by Schultz (Ritter, *Erdk.* 15, 452-454) as the modern village *Kefr Istuna,* about four miles S.E. of Shiloh, containing the ruins of an ancient castle built with very large stones (Van de Velde, *Memoir,* p. 284).

Alexandroschene

(for Ἀλεξάνδρου σκηνή, *Alexander's tent),* a place mentioned in the *Jerusalem Itinerary* as 12 R. miles from Tyre, and the same distance from Ecdippa; evidently the ruin now called *Iskanderuna,* at the southern foot of Ras el-Abiad on the Mediterranean.

Alexas

(Ἀλεξᾶς, contracted from *Alexander,* q.v.), a favorite of Herod the Great, and by his influence the husband of Salome (Josephus, *Ant.* 17, 1, 1; *War,* 1, 28, 6), by whom he had a son, also named Alexas, and married to Cypros, a daughter of Antipater *(Ant.* 18, 5, 4). *SEE HERODIAN FAMILY.*

Alexians

or “Brethren and Sisters of St. Alexius," so called from their patron saint, Alexius, said to have been a Roman senator of the fifth century, who gave up the world for a life of poverty and celibacy. They were also called CELLITES *SEE CELLITES* , and a fuller account of them will be found under that title.

Alexius

SEE ALEXIANS.

Alfred The Great

king of England, was born in 849, his parents being Ethelwulf, king of the West Saxons, and Asburga, his first wife. He mounted the throne in 871, and during the thirty years in which he held the reins of government he experienced the greatest vicissitudes of fortune. As king, he was a great benefactor of the Church; he built many monasteries and churches, and founded the University of Oxford, which has been, under God, through all ages, the main support of the true faith in that kingdom. He died Oct. 21 or 28, 901, being little over fifty years old. Besides drawing learned men to his court, Alfred himself was devoted to letters. He translated Boethius, *De Consolatione* (published by Cordale, London, 1829, 8vo). Several other works are attributed to Alfred; among them,

1. A Saxon *Paraphrase of the History of Bede,* given in the Cambridge edition of *Bede's History* (1722, fol.): —

2. *Various Laws relating to the Church,* contained in the same work (Appendix): —

3. A Saxon *Translation* of the *Liber Pastoralis* of St. Gregory (in MS. at Cambridge): —

4. *The Psalter of David,* partly translated into Saxon (printed at London, with the Latin text, in 1640, 4to): —

5. Anglo-Saxon *Translation* of *Orosius* (given at the end of Pauli's "Life of Alfred," in Bohn's Library). He is also said to have translated the *Four Dialogues of St. Gregory,* which are lost. — Powell, *Life of Alfred the Great* (Lond. 1634, 12mo); Cave, *Hist. Lit.* anno 871; Weisz, *Geschschte Alfred's* (Schaffhausen, 1852, 8vo); Pauli, *Life of Alfred* (Berl. 1851), trans. by Thorp (Lond. 1853, 12mo).

Algeria

Picture for Algeria

a country of Northern Africa, which forms now (since 1830) a French possession. Its area is about 150,000 square miles; population, in 1889, 3,960,000, most of whom are Mohammedans. The European population. in 1832, was only 5919 souls; in 1856, 155,607, among whom were 86,969 French, and 42,569 Spaniards; in 1881, it was 401,550 souls. Among the Europeans were, in 1857, about 10,000 Protestants, with eleven clergymen. The rest are mostly Roman Catholics, who have one bishopric at Algiers. There are several convents, among which a large agricultural and educational institution of the Trappists is celebrated. There were, in 1885, 178 boys' and 119 girls' schools, with 10,672 boys and 8986 girls. Four towns had Arabic-French schools, with 400 scholars. An Association of St. Louis was formed in 1859 for the civilization of the Mohammedans, and had commenced the publication of an Arabic paper, *Birgys Barys* (the *Eagle of Paris). — Schem's Ecclesiastical Year-book;* Behaghel, *L'Algerie* (Par. 1865). *SEE AFRICA*.

Al'gum

a transposed form (2Ch 2:8; 9:10, 11) of the Hebrew term ALMUG *SEE ALMUG* (q.v.).

Ali'ah

a less correct form (1Ch 1:51) of the name ALVAH *SEE ALVAH* (q.v.).

Ali'an

a less correct form (1Ch 1:40) of the name ALVAN *SEE ALVAN* (q.v.).

Alien

(rG;, *eger*, also rkn;e, *nekar'*, or yrIkon;, *nokri'*, both meaning *stranger*, as often rendered; ἀλλότριος), a foreigner; or person born in another country, and not having the usual rights and privileges of the citizens of the country in which he lives. Among the Hebrew there were two classes of persons denominated thus: 1. The proper aliens (µyrê;, those who were strangers generally, and who possessed no landed property, though they might have purchased houses; 2. Those less properly so called (µybæ/T, *toshabim', sojourners),* i.e. strangers dwelling in another country without being naturalized (Le 22:10; Ps 39:12). Both of these classes were to be treated with kindness, and were to enjoy the same rights with other citizens (Le 19:33, 34; De 10:19; 23:7; 24:17). Strangers might be naturalized, or permitted to enter into the congregation of the Lord, by submitting to circumcision and renouncing idolatry (De 23:1-8).

The Edomites and Egyptians were capable of becoming citizens of Israel after the third generation. It appears also that other nations were not entirely excluded from being incorporated with the people of Israel. But the Ammonites and Moabites, in consequence of the hostile disposition which they had manifested to the Israelites in the wilderness, were absolutely excluded from the right of citizenship (Michaelis, *Mos. Recht,* § 63).

In the earlier periods of the Hebrew state, persons who were natives of another country, but who had come, either from choice or necessity, to

take up their residence among the Hebrew, appear to have been placed in favorable circumstances. At a later period, viz., the reigns of David and Solomon, they were compelled to labor on the religious edifices which were erected by those princes (2 Chronicles 2:1, 17, 18, comp. with 1 Chronicles 22:2). These, however, were probably prisoners of war (Jahn, *Bibl. Archoeol.* § 181). *SEE CITIZENSHIP*; *SEE GENTILE*.

The term alien is used figuratively in Ephesians 2:12, to denote those persons who were without Christ, and who had no interest in the blood of the covenant. *SEE ADOPTION*.

Alisgema

(ἀλίσγημα), a Hellenistic word (Stephens, *Thes. Gr.* s.v.) which occurs in Acts 15:20, Auth. Vers. "pollution" (comp. ver. 29 and 1 Corinthians 8), with reference to meat sacrificed to idols, and there means *defilement, pollution.* The apostle in these passages alludes to the customs of the Gentiles, among whom, after a sacrifice had been concluded and a portion of the victim had been assigned to the priests, it was usual to hold a sacrificial feast in honor of the god, on which occasion they ate the residue of the flesh (comp. Homer, *Odys.* 3, 470). This feast might take place either in the temple or in a private house (see Smith's *Dict. of Class. Ant.* s.v. Sacrificium). But there were many who, from need or avarice, salted and laid up the remnants for future use (Theoph. *Char.* c. x), or even gave them to the butchers to sell in the shambles (Schottg. *Hor. Heb. ad Act.* 15, 20; 1 Corinthians 8). This flesh, having been offered to idols, was held in abomination by the Jews; and they considered not only those who had been present at these feasts, but also those who ate the flesh which had been offered up, when afterward exposed for sale in the shambles, as infected by the contagion of idolatry (q.v.). The council at Jerusalem, therefore, at the suggestion of James, directed that converts should refuse all invitations to such feasts, and abstain from the use of all such meat, that no offense might be given to those Christians who had been Jews. See Kuinol, *ad Act.* 15, 20. *SEE DECREE*.

Alkali

the oxide or carbonate of one of the metallic bases, having a strong caustic power; usually applied to soda, potash, and ammonia. Of these substances the Hebrew appear to have been acquainted with two forms (see

Thomson's *Land and Book,* 2, 302) concerning which the following are the Biblical notices.

1. *Mineral* alkali seems to have been designated by the term *neither (*רֶשֶׁנ, "nitre," Proverbs 25:20; Jeremiah 2:22; νίτρον, Attic λίτρον*).* It was found at all times in large quantities in two lakes of the valley of the Nile west of the river (Strabo, 17:803; Pliny 31:46), and is still obtained there from the water under the name *of natrum* (Paulus, *Samml.* v. 182 sq.; Forskal, *Flor. Eg.* p. 45; Andreossy, in the *Memoires sur l'Egypte,* 2, 27 sq.; comp. *Descript. de l'Egypte,* 12, 1 sq,.; Hasselquist, *Reisen,* p. 548). The Egyptians used nitre for embalming dead bodies (Herodotus 2:87); it was also employed instead of soap for washing (Jeremiah 2:22; comp. Jerome, *ad Proverbs* 25, 20), as still appears to be customary in Egypt (Hasselquist, ut sup.; Forskal, *Flor.* p. 46). The property of this mineral, when dissolved in vinegar, of effervescing and losing its cleansing power, is alluded to in Proverbs 25:20. (See generally Michaelis, *Comment. in Soc. Gott. praelect.* Brem. 177, p. 134 sq.; Beckmann, *Gesch. d. Erfind.* v. 517 sq.) *SEE NITRE*.

2. *Vegetable* alkali is denoted by the Hebrew term *borith* (תֹרֹב, "soap," Jeremiah 2:22; Malachi 3:2), and by the Greeks and Romans likewise *nitre* (comp. Pliny 31:46). It was obtained by water (lye) from the ashes of the soap-wash (Arabic *kale),* of which Forskal *(Flor.* p. 64 sq, 54 sq., 98) found various kinds in Egypt, e.g. the *Salsola kali,* or the *Mesembryantheum nodiorum* of Linnaeus (comp. Hasselquist, *Reisen,* p. 225; Raffenan Delile, *Flora AEg.* illustr. in the *Descript. de l'Egypte,* 19, 81; see Oken, *Botan.* 2, 1:584; 2:856; Schkuhr, *Botan. Handb.* 1, 174 sq.). The saline plants indigenous in Palestine from which *borith* was obtained were also, according to the Talmudists (see Celsii *Hierobot.* 1, 450) and Jerome *(in loc. Jer.),* called by the same name, and are the same as those called by the Arabs *ashnan.* Of these plants Rauwolf *(Reisen,* p. 37) found in Syria two species; one was a thick bushy shrub, with numerous slender branches, surmounted by thick tufts, and furnished with narrow pointed leaves; the other in stem and top resembles "sheep-dew," with thick ash-colored roots (see his figures of each under Nos. 37, 38). The distinction of the various kinds of Oriental saline plants requires a new botanical treatment (Kitto, *Phys. Geogr. of Holy Land,* p. 268; Pliny, 19:18, mentions among the plants growing in Syria one "which yields a juice useful for washing wool," under the name *vadicula,* Gr. στρούθιον,

comp. Dioscorides, 2:193; Beckmann, *Gesch. d. Erfind.* 4, 18 sq.; Sprengel, *ad Dioscor.* 2, 478, regards this as no other than the *Saponaria officinalis).* Formerly, as at the present day (Rauwolf, ut sup.; Arvieux, *Reisen,* 2, 163; Belon, in Paulus's *Samml.* 4, 151), the ashes of these plants formed an important article of commerce in Oriental markets (thus their name *al-kali* is Arabic); end it is not only employed (in the form of lye or soap) as a means of cleansing clothes and the skin (Jeremiah 2:22; Malachi 3:2; Job 9:30), but also in the reduction of metals, e.g. silver and lead (Isaiah 1:25), and in the manufacture of glass (comp. generally Celsius, 1, 449 sq.; Michaelis, *Commentat.* ut sup.). *SEE SOAP*.

Alkoran

SEE KORAN

Allah

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

Allah

SEE OAK.

Allan, William

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

Rome in 1594, and the Jesuits were charged with poisoning him. They, in turn, charged the crime against Dr. Lewis, bishop of Cassona, who, they said, hoped to succeed Allan as English cardinal. —Hook, *Eccl. Biog.* 1, 103; Collier, *Eccl. Hist.* 7, 180.

Allatius, Leo

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

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

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

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

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

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

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

Allegory

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

An *allegory* has been sometimes considered as only a lengthened *metaphor;* at other times as a *continuation of metaphors.* But, according

to its original and proper meaning, as shown by its derivation, the term denotes a representation of one thing which is intended to excite the representation of another thing. In most allegories the immediate representation is made in the form of a narrative; and, since it is the object of the allegory itself to convey a moral, not a historic truth, the narrative is commonly fictitious. The immediate representation is understood from the words of the allegory; the ultimate representation depends upon the immediate representation applied to the proper end. The interpretation of the former is commonly called the *grammatical* or the *literal* interpretation, although we should speak more correctly in calling it the *verbal* interpretation, since, in the plainest narratives, even in narratives not designed for moral application, the use of words is never restricted to their mere *literal* senses. Every parable is a kind of allegory; e.g. in the parable of the sower (<4008>Luke 8:5-15) we have a plain narrative — a statement of a few simple and intelligible facts, such, probably, as had fallen within the observation of the persons to whom our Savior addressed himself, followed by the explanation or allegorical interpretation. The impressive and pathetic allegory addressed by Nathan to David affords a similar instance of an allegorical narrative accompanied with its explanation (<101201>2 Samuel 12:1-14). Allegories thus accompanied constitute a kind of simile, in both parts of which the words themselves are construed either literally or figuratively, according to the respective use of them; and then we institute the comparison between the things signified in the former part and the things signified in the latter part. The most frequent error in the interpretation of allegorical representations is the attempt to discover too minute coincidences, or to apply them in all their details. *SEE PARABLE*.

But allegorical narratives are frequently left to explain themselves, especially when the resemblance between the immediate and ultimate representation is sufficiently apparent to make an explanation unnecessary. Of this kind we cannot have a more striking example than that beautiful one contained in the 80th Psalm, "Thou broughtest a vine out of Egypt," etc. The allegorical delineation of old age by Solomon (<211202>Ecclesiastes 12:2-6) is perhaps one of the finest of the Old Testament. The use of allegorical interpretation is not, however, confined to mere allegory, or fictitious narratives, but is extended also to history or real narratives. And in this case the grammatical meaning of a passage is called its *historical*, in contradistinction to its *allegorical* meaning. There are two modes in which Scripture history has been thus allegorized. According to one, facts and

circumstances, especially those recorded in the Old Testament, have been applied to other facts and circumstances, of which they have been described as *representative.* According to the other, these facts and circumstances have been described as mere *emblems.* The former is warranted by the practice of the sacred writers themselves; for when facts and circumstances are so applied, they are applied as *types* of those things to which the application is made. But the latter has no such authority in its favor, though attempts have been made to procure such authority. For the same things are there described, not as types or as real facts, but as mere *ideal* representations, like the immediate representations in allegory. By this mode, therefore, history is not *treated* as allegory, but *converted* into allegory — a mode of interpretation that cannot claim the sanction of Paul from the above treatment of the history of Isaac and Ishmael. — Marsh, *Criticism and Interpretation of the Bible,* Lect. 5. *SEE INTERPRETATION*.

Alleine, Joseph

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

Allelu'ia

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

Allemanni

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

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

Allen, Benjamin

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

Allen, Cardinal

SEE ALLAN.

Allen, David Oliver

D.D., a Congregational minister and missionary, was born Sept. 14, 1799, at Barre, Mass. He graduated at Amherst College, in 1823, studied theology in Andover Theological Seminary, 1824-27, went, with his wife, as missionary to India in 1827. In 1844 he took charge of the printing establishment in Bombay, employing at that time one hundred persons. He published several tracts in the Mahratta language, and superintended a revised and corrected edition of the whole Scriptures in that language. He

returned, on account of enfeebled health, to America in June, 1853, and published in 1856 a *"History of India, Ancient and Modern."* He was a member of the "Royal Asiatic Society" and the “American Oriental Society.'" He died in Lowell, July 17, 1863.

Allen, Henry

SEE ALLENITES.

Allen, James

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

Allen, John

chancellor of Ireland, was born in 1476, was educated at Oxford, and took his bachelor's degree at Cambridge. He soon obtained several benefices, and was sent by Archbishop Warham to Rome on ecclesiastical affairs; he spent nine years there; and, on his return, Wolsey made him his chaplain. He was made archbishop of Dublin in 1528, and soon after chancellor. He was an active assistant of Cardinal Wolsey in the spoliation of the religious houses, and was a learned canonist. Allen was murdered by Thomas Fitzgerald, son of the earl of Kildare, July 28, 1534, and his death was regarded by the people as a divine judgment upon him for having been instrumental in the destruction of forty monasteries. He wrote *Epist. de*

Pallii Significatione, and other pieces relating to ecclesiastical *subjects.* — *Biog. Univ.* tom. 1, p. 590; Rose, *Biog. Dictionary;* Landon, *Eccles. Dict.* s.v.; Wood, *Athenoe Oxonienses.*

Allen, John

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

Allen, John

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

Allen, Moses

a minister of the Protestant Episcopal Church, was born in Northampton, Massachusetts, September 14, 1748. He was educated at Princeton, where he graduated in 1772. He was ordained at Christ's Church parish, about twenty miles from Charleston, S. C., March 26, 1775. In 1777 he removed to Midway, Georgia. The British army from Florida, under General Prevost, dispersed his society in 1778, and burned the church, almost every dwelling-house, and the crops of rice then in stacks. In December he was taken prisoner by the British, and treated with great severity. Seeing no

prospect of release from the prison-ship where he was confined, he determined to attempt the recovery of his liberty by jumping overboard and swimming to an adjacent point; but he was drowned in the attempt, February 8, 1779. — Allen. *Biog. Dictionary*, s.v.

Allen, Richard

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

Allen, Solomon

a useful minister of the Gospel, brother of Moses Allen (q.v.), was born at Northampton, February 23, 1751. He, with four of his brothers, entered the army in the Revolutionary war, and rose to the rank of major. At 40 he was converted, and was made deacon of the church at Northampton. Soon after he felt it his duty to preach the Gospel, but the neighboring clergy discouraged him, on account of his great age and his want of theological learning. But he was not to be hindered; he devoted himself to the study of the Bible, and went for his theology to the works of Hoar and Baxter. At fifty years of age he entered upon a career of voluntary labor as a preacher, which lasted, chiefly in the new settlements in Western New York, for 20 years. "He rejoiced in fatigues and privations in the service of his beloved Master. Sometimes, in his journeys, he reposed himself with nothing but a blanket to protect him from the inclemency of the weather. But though poor, he was the means of enriching many with the inestimable riches of religion. Four churches were established by him, and he numbered about two hundred souls as by his preaching reclaimed from perdition. Though poor himself, there were those connected with him who were rich, and by whose liberality he was enabled to accomplish his benevolent purposes. From such sources he expended about a thousand dollars in books and clothing for the people in the wilderness." In 1820 he returned to Massachusetts. “At Pittsfield, where some of his relations lived, and where his brother had been the minister, Mr. Allen went through the streets, and entering each house, read a chapter in the Bible, exhorting all the members of the family to serve God, and praying fervently for their salvation. In like manner he visited other towns. He felt that the time was short, and he was

constrained to do all the good in his power. With his white locks, and the strong, impressive tones of his voice, and having a known character for sanctity, all were awed at the presence of the man of God. He went about with the holy zeal and authority of an apostle. In prayer Mr. Allen displayed a sublimity and pathos which good judges have considered as unequaled by any ministers whom they have known. It was the energy of true faith and strong feeling. In November he arrived at New York, and there, after a few weeks, he expired in the arms of his children, Jan. 28,1821." — Allen, *Biog. Dictionary*, s.v.

Allen, Thomas

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

Allen, Thomas

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

Allen, Thomas

brother of Moses, and first minister of Pittsfield, Mass., was born January 7, 1743, at Northampton. He was educated at Harvard College, and passed A.B. in 1762. After studying theology under the direction of Mr. Hooker of Northampton, Mr. Allen was ordained April 18, 1764. During a ministry of forty-six years he was unwearied in his sacred calling. Besides his stated labors on the Sabbath, he frequently delivered lectures, and in the course of

his life preached six or seven hundred funeral sermons. During the war of the Revolution he went out twice as a volunteer chaplain. He died February 11, 1810. — Sprague, *Annals*, 1, 608; Allen, *Biog. Dictionary*, s.v.

Allen, William (Cardinal).

SEE ALLAN.

Allen, William

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

Allen, William

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

December 30, 1843. — Sherman, *Life of William Allen* (1857, 8vo); *English Cyclopoediea,* s.v.; Allibone, *Dictionary of Authors,* 1, 54.

Allenites

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

Allestree, Richard,

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

Alley, William

bishop of Exeter, was born about 1512 at Great Wycomb, Bucks; he was educated at Eton, from whence, in 1528, he went to King's College,

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

Alliance

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

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

On the first establishment of the Israelites in Palestine, lest the example of foreign nations should draw them into the worship of idols, intercourse and alliance with such nations were strongly interdicted (Leviticus 18:3, 4; 20:22, 23). For the same object of political isolation a country was

assigned to them shut in by the sea on the west, by deserts on the south and east, and by mountains and forests on the north. But with the extension of their power under the kings, the Jews were brought more into contact with foreigners, and alliances became essential to the security of their commerce (q.v.). These diplomatic arrangements may primarily be referred to a partial change of feeling which originated in the time of David, and which continued to operate among his descendants. During his wanderings he was brought into association with several of the neighboring princes, from some of whom he received sympathy and support, which, after he ascended the throne, he gratefully remembered (<1002>2 Samuel 10:2). He married the daughter of a heathen king, and had by her his favorite son (<1003>2 Samuel 3:3); the king of Moab protected his family (<0923>1 Samuel 22:3, 4); the king of Ammon showed kindness to him (<1002>2 Samuel 10:2); the king of Gath showered favors upon him (1 Samuel 27; 28:1, 2); the king of Hamath sent his own son to congratulate him on his victories (<1015>2 Samuel 8:15); in short, the rare power which David possessed of attaching to himself the good opinion and favor of other men, extended even to the neighboring nations, and it would have been difficult for a person of his disposition to repel the advances of kindness and consideration which they made. Among those who made such advances was Hiram, king of Tyre; for it eventually transpires that "Hiram was ever a lover of David" (<1102>1 Kings 5:2), and it is probable that other intercourse had preceded that relating to the palace which Hiram's artificers built for David (<1051>2 Samuel 5:11). The king of Tyre was not disposed to neglect the cultivation of the friendly intercourse with the Hebrew nation which had thus been opened. He sent an embassy to condole with Solomon on the death of his father, and to congratulate him on his own accession (<1101>1 Kings 5:1). The plans of the young king rendered the friendship of Hiram a matter of importance, and accordingly "a league" was formed (<1102>1 Kings 5:12) between them; and that this league had a reference not merely to the special matter then in view, but was a general league of amity, is evinced by the fact that more than 250 years after a prophet denounces the Lord's vengeance upon Tyre, because she "remembered not the brotherly covenant" (Amos 1:9). Under this league large bodies of Jews and Phoenicians were associated, first in preparing the materials for the Temple (<1106>1 Kings 5:6-18), and afterward in navigating the Red Sea and the Indian Ocean (<1109>1 Kings 9:26-28). Solomon also contracted an alliance with a Pharaoh, king of Egypt, which was cemented by his marriage with a princess of the royal family; by this he secured a monopoly of the trade in horses and other products of that

country (<111028>1 Kings 10:28, 29). After the division of the kingdom the alliances were of an offensive and defensive nature; they had their origin partly in the internal disputes of the kingdoms of Judah and Israel, and partly in the position which these countries held relatively to Egypt on the one side, and the great Eastern monarchies of Assyria and Babylonia on the other. The scantiness of the historical records at our command makes it probable that the key to many of the events that occurred is to be found in the alliances and counter-alliances formed between these people, of which no mention is made. Thus the invasion of Shishak in Rehoboam's reign was not improbably the result of an alliance made with Jeroboam, who had previously found an asylum in Egypt (<111202>1 Kings 12:2; 14:25). Each of these monarchs sought a connection with the neighboring kingdom of Syria, on which side Israel was particularly assailable (<111519>1 Kings 15:19); but Asa ultimately succeeded in securing the active co-operation of Benhadad against Baasha (<111516>1 Kings 15:16-20). Another policy, induced probably by the encroaching spirit of Syria, led to the formation of an alliance between the two kingdoms under Ahab and Jehoshaphat, which was maintained until the end of Ahab's dynasty; it occasionally extended to commercial operations (<142036>2 Chronicles 20:36). The alliance ceased in Jehu's reign; war broke out shortly after between Amaziah and Jeroboam II; each nation looked for foreign aid, and a coalition was formed between Rezin, king of Syria, and Pekah on the one side, and Ahaz and Tiglath Pileser, king of Assyria, on the other (<121605>2 Kings 16:5-9). By this means an opening was afforded to the advances of the Assyrian power; and the kingdoms of Israel and Judah, as they were successively attacked, sought the alliance of the Egyptians, who were strongly interested in maintaining the independence of the Jews as a barrier against the encroachments of the Assyrian power. Thus Hoshea made a treaty with So (Sabaco, or Sevechus), and rebelled against Shalmaneser (<121704>2 Kings 17:4); Hezekiah adopted the same policy in opposition to Sennacherib (<233002>Isaiah 30:2): in neither case was the alliance productive of much good — the Israelites were abandoned by So; it appears probable that his successor Sethos, who had offended the military caste, was unable to render Hezekiah any assistance; and it was only when the independence of Egypt itself was threatened that the Assyrians were defeated by the joint forces of Sethos and Tirhakah, and a temporary relief afforded thereby to Judah (<121909>2 Kings 19:9, 36; Herod. 2:141). The weak condition of Egypt at the beginning of the 26th dynasty left Judah entirely at the mercy of the Assyrians, who, under Esarhaddon, subdued the country, and by a conciliatory policy

secured the adhesion of Manasseh and his successors to his side against Egypt (<14331>2 Chronicles 33:11-13). It was apparently as an ally of the Assyrians that Josiah resisted the advance of Necho (<14650>2 Chronicles 35:20). His defeat, however, and the downfall of the Assyrian empire, again changed the policy of the Jews, and made them the subjects of Egypt. Nebuchadnezzar's first expedition against Jerusalem was contemporaneous with and probably in consequence of the expedition of Necho against the Babylonians (<12401>2 Kings 24:1; <24602>Jeremiah 46:2); and lastly, Zedekiah's rebellion was accompanied with a renewal of the alliance with Egypt (<26705>Ezekiel 17:15). A temporary relief appears to have been afforded by the advance of Hophrah (<24711>Jeremiah 37:11), but it was of no avail to prevent the extinction of Jewish independence.

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

2. *Their Religious and Political Effects.* — This intercourse with the heathen appears to have considerably weakened the sentiment of separation, which, in the case of the Hebrew, it was of the utmost importance to maintain. The disastrous consequences of even the seemingly least objectionable alliances may be seen in the long train of evils, both to the kingdom of Israel and of Judah, which ensued from the marriage of Ahab with Jezebel, the king of Tyre's daughter. *SEE AHAB*; *SEE JEZEBEL*. These consequences had been manifested even in the time

of Solomon; for he formed matrimonial alliances with most of the neighboring kingdoms, and to the influence of his idolatrous wives are ascribed the abominations which darkened the latter days of the wise king (<111101>1 Kings 11:1-8). The prophets, who were alive to these consequences, often raised their voices against such dangerous connections (<112208>1 Kings 20:38; <141607>2 Chronicles 16:7; 19:2; 25:7, etc.; <230717>Isaiah 7:17); but it was found a difficult matter to induce even the best kings to place such absolute faith in Jehovah, the Head of their state, as to neglect altogether those human resources and alliances by which other nations strengthened themselves against their enemies. Remarkable instances of this are those of Asa, one of the most pious monarchs of Judah (<111516>1 Kings 15:16-20), and, in a less degree, of Ahaz (<121605>2 Kings 16:5, etc.; <141816>2 Chronicles 18:16, etc.). In later times the Maccabees appear to have considered themselves unrestrained by any but the ordinary prudential considerations in contracting alliances; but they confined their treaties to distant states, which were by no means likely ever to exercise that influence upon the religion of the people which was the chief object of dread. The most remarkable alliances of this kind in the whole Hebrew history are those which were contracted with the Romans, who were then beginning to take a part in the affairs of Western Asia. Judas claimed their friendly intervention in a negotiation then pending between the Jews and Antiochus Eupator (2 Maccabees 11:34 sq.); and two years after he sent ambassadors to the banks of the Tiber to propose a treaty of alliance and amity. By the terms of this treaty the Romans ostensibly threw over the Jews the broad shield of their dangerous protection, promising to assist them in their wars, and forbidding any who were at peace with themselves to be at war with the Jews, or to assist directly or indirectly those who were so. The Jews, on their part, engaged to assist the Romans to the utmost of their power in any wars they might wage in those parts. The obligations of this treaty might be enlarged or diminished by the mutual consent of the contracting parties. This memorable treaty, having been concluded at Rome, was graven upon brass and deposited in the Capitol (1 Maccabees 8:22-28; Joseph. *Ant.* 12, 10; ether treaties with the Romans are given in lib. 13).

3. *Rites by which they were ratified.* — From the time of the patriarchs a covenant of alliance was sealed by the blood of some victim. A heifer, a goat, a ram, a turtle-dove, and a young pigeon were immolated in confirmation of the covenant between the Lord and Abraham (<011509>Genesis 15:9). The animal or animals sacrificed were cut in two (except birds, ver.

10), to typify the doom of perjurers. Between the two parts the contracting parties passed, involving imprecations of a similar destruction upon him who should break the terms of the alliance (<0150>Genesis 15:10; cf. Liv. 1:24); hence the expression tydB]t rK;(=ὅρκια τέμνειν, *foedus icere),* to make (lit. *to cut)* a treaty; hence, also, the use of the term hl,a;(lit. *imprecation)* for a covenant. This usage often recurs in the prophets, and there are allusions to it in the New Testament (<2948>Jeremiah 34:18; Daniel 13:55; <0245>Matthew 24:51; <4246>Luke 12:46). The perpetuity of covenants of alliance thus contracted is expressed by calling them “covenants of salt" (<0419>Numbers 18:19; <1435>2 Chronicles 13:5), salt being the symbol of incorruption, or fidelity, inasmuch as it was applied to the sacrifices (<0213>Leviticus 2:13), and probably used, as among the Arabs, at hospitable entertainments. See SALT. Occasionally a pillar or a heap of stones was set up as a memorial of the alliance, (<0352>Genesis 31:52). Presents were also sent by the party soliciting the alliance (<1518>1 Kings 15:18; <3006>Isaiah 30:6; 1 Maccabees 15:18). The event was celebrated by a feast (<2411>Exodus 24:11; <0312>2 Samuel 3:12, 20).

The fidelity of the Jews to their engagements was conspicuous at all periods of their history. The case of the Gibeonites affords an instance scarcely equalled in the annals of any nation. The Israelites had been absolutely cheated into the alliance; but, having been confirmed by oaths, it was deemed to be inviolable (<0919>Joshua 9:19). Long afterward, the treaty having been violated by Saul, the whole nation was punished for the crime by a horrible famine in the time of David (<0101>2 Samuel 21:1 sq.). The prophet Ezekiel (<2713>17:13-16) pours terrible denunciations upon King Zedekiah for acting contrary to his sworn covenant with the king of Babylon. From numerous intimations in Josephus, it appears that the Jewish character for the observance of treaties was so generally recognised after the captivity, as often to procure for them consideration from the rulers of Western Asia and of Egypt.

Alliance, Evangelical.

SEE EVANGELICAL ALLIANCE.

Alliance, Holy,

a league entered into by the Emperor Alexander of Russia, the Emperor Francis of Austria, and Frederic William, king of Prussia, after the defeat of

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

Allison, Burgess, D.D.

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

Allison, Francis, D.D.

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

Allison, Patrick, D.D.

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

Allix, Peter

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

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

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

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

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

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

Allocution

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

Al'lom

(Ἀλλώμ v. r. Ἀδλών), one of the "servants of Solomon," whose descendants are said to have returned from the captivity (1 Esdras 5:34); but as the genuine text (1025Ezra 2:57) has no such (nor the preceding) name, it is probably an error of copyists or editors for the appellative

ἄλλων, *"of others"* (Fritzsche, *Handb.* in loc.), unless for AMON *SEE AMON* .

Al'lon

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

1. A town on the border of Naphtali, according to the Auth. Vers., between Heleph and Zaanannim (<16B33>Joshua 19:33); but perhaps rather designating only some remarkable tree as a landmark near the latter place (µyNïni[;xB]ˆ/Laime[v. r. ˆ/laemeâ22Ijmeµl¥Wbg]yhiyÏWi, *and their border ran from Cheleph,* thence from the *oak* that is *by Zaanannim;* Vulg. *et coepit terminus de Heleph, et Elon in Saanim;* Sept. καὶ ἐγενήθη τὰ ὅρια αὐτῶν Μεέλεφ καὶ Μαηλὼν καὶ Σεεννανίμ), q. d. *Allon-Zaanaim*, i e. "the oak of Zaanaim" (since the enumeration in ver. 38 requires the union of these names as of one place), or "the oak of the loading of tents," as if deriving its name from some nomad tribe frequenting the spot (Stanley, *Palest.* p. 340 note). See ZAANAIM. Such a tribe were the Kenites, and in connection with them the place is again named in <07011>Judges 4:11, with the additional definition of "by Kedesh (Naphtali"). Here, however, the Auth. Vers. following the Vulgate, renders the words "the plain of Zaanaim."

In <16B33>Joshua 19:33, ˆ/Laj, *Allon,* is the reading of V. d. Hooght, and of Walton's *Polyglott;* but most MSS. have ˆ/laeÞ*Elon* (Davidson's *Hebr. Text*, p. 46). In <07011>Judges 4:11, the Targum Jonathan renders "the plain of the swamp" (see Schwarz, *Palest.* p. 181). This is Ewald's explanation also *(Gesch. Isr.* 2, 492 note). For other interpretations, see Furst *(Heb. Handw.* p. 91). In <01308>Genesis 35:8, the Sam. Version, according to its customary rendering of Allon, has htykb rwçm, "the *plain* of Bakith." See more fully under ELON.

2. (Sept. Ἀλλών v. r. Ἀλών.) The son of Jedaiah and father of Shiphi, chief Simeonites, of the family of those who expelled the Hamites from the valley of Gedor (<13437>1 Chronicles 4:37). B.C. apparently considerably ante 711.

Al'lon-bach'uth

(Hebrew *Allon'-Bakcuth'* ˆwLai tWkB; *oak of weeping;* Sept. βάλανος πένθους),*a* spot near Bethel, so designated from a tree under which Jacob encamped, and where Rebekah's nurse Deborah was buried (<01538>Genesis 35:8). *SEE OAK*. From the comparative rarity of large trees in the plains of Palestine, they were naturally designated as landmarks, and became favorite places for residence and sepulture (<07061>Judges 6:11-19; <09613>1 Samuel 31:13). *SEE ALLON*. The particular tree in question is thought by some to have been a *terebinth* (q.v.), but scarcely the same under which Abraham sojourned (<01801>Genesis 18:1) *SEE MAMRE*, but perhaps the "palm-tree of Deborah," under which Deborah (q.v.) dwelt (<07045>Judges 4:5). So Ewald *(Isr. Gesch.* 1, 344; 3, 29) believes the "oak of Tabor" (<09003>1 Samuel 10:3, Auth. Vers. "plain of T.") to be the same as, or the successor of, this tree, “Tabor" being possibly a merely dialectical change from “Deborah" (see also Stanley, *Palest.* p. 143, 220). *SEE BAAL-TAMAR*.

Allophyli

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

Alloy

SEE TIN.

All-saints' Day

a festival celebrated by the Greek Church the week after Whitsuntide, and by the Roman Catholics on the 1st of November, in honor of all saints and martyrs. Chrysostom *(Hom.* 74 *de Martyribus)* seems to indicate that it was known in the fourth century, and that it was celebrated on Trinity Sunday, called by the Greeks Κυριακὴ τῶν ἁγίων (the Sunday of the Martyrs). It was introduced into the Western Church in the beginning of the seventh century by Boniface. The number of saints being excessively multiplied, it was found too burdensome to dedicate a feast-day to each, there being, indeed, scarcely hours enough in the year to distribute among them all. It was therefore resolved to commemorate on one day all who had no particular days. By an order of Gregory IV, it was celebrated on the

1st of November, 834; formerly the 1st of May was the day appointed. It was introduced into England (where it is usually called *All-hallowmas)* about 870, and is still observed in the English and Lutheran Churches, as well as in the Church of Rome, on 1st November. — Itlig, *De Festo Omnium Sanctorum,* in the *Miscell. Lips.* 1, 300 sq.; Farrar, *Eccles. Dictionary,* s.v.; Bingham, *Orig. Eccles.* b. 70, ch. 7, § 14.

All-Souls' Day

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

Soul! soul! for a soul-cake;
Pray, good mistress, for a soul-cake,
One for Peter, two for Paul,
Three for Them who made us all.

Soul! soul! for an apple or two;
If you've got no apples, pears will do,
Up with your kettle, and down with your pan;
Give me a good big one, and I'll be gone.

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

Allud, Allus

SEE CHELLUS.

Allut, Jean

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

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

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

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

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

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

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

Allworden, Heinrich Von

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

Allyn, John,

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

Massachusetts. He published several of his sermons and charges. — Sprague, *Unitarian Pulpit*, p. 207.

Almain, Jacques

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

Almah

SEE VIRGIN.

Almeida, Emmanuel

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

Almericians or Amauricians

a short-lived sect of the thirteenth century, which derived its name from Amalric (Almeric or Amauric, of Bena), a theologian whose doctrines (approaching to Pantheism) were prohibited and condemned at Paris by a public decree in the year 1204. The followers of Almeric, after his death, led by David of Dinanto (q.v.), carried his doctrines out to their full

consequences. Respecting the Trinity, they held and taught that the power of the Father had continued only during the Mosaic dispensation, that of the Son twelve hundred years after his incarnation; and that in the thirteenth century the age of the Holy Ghost commenced, in which all sacraments and external worship were to be abolished, and the salvation of Christians was to be accomplished entirely by the internal operation of the Holy Spirit, without any external acts of religion. "Although an abstract speculative system was not calculated in that age to spread among the laity, yet, through the element of mysticism, these doctrines were diffused quite widely among the people. Books unfolding the system and its practical aims were written in French, and widely circulated. Pantheism, with all its practical consequences, was more plainly expressed than Amalric had probably ever intended or expected. The members of the sect were claimed to be subjects in which the incarnation of the Holy Ghost was begun. Ceasarius of Heisterbach charges the sect with teaching that God had spoken in Ovid as well as in Augustin; that the only heaven and the only hell are in the present life; that those who profess the true knowledge no longer need faith or hope; they have attained already to the true resurrection, the true Paradise, the real heaven; that he who lives in mortal sin has hell in his mouth, but that it is much the same thing as having a rotten tooth in the mouth. The sect opposed the worship of saints as idolatry, called the ruling church Babylon, and the pope Anti-Christ" (Neander, *Ch. History,* 4, 448). See Hahn, *Gesch. der Pasagier,* etc. (Stuttgart, 1850, 8vo). A goldsmith by the name of William of Aria was the prophet of the sect. He claimed to be one of seven personages in which the Holy Ghost was to incarnate himself, and, besides many other prophecies, predicted to the king of France that the French empire would embrace the entire globe. As many of the followers of Amalric concealed their doctrines, commissioners were sent out into several French dioceses to discover them by professing adhesion to the views of Amalric. In 1209 fourteen of the foremost followers of Amalric were summoned before a Council of Paris, sentenced, and delivered over to the secular arm. They were kept imprisoned until the return of King Philip Augustus, when, on Dec. 20,1210, ten of them were burned and two exiled. The council again condemned the works of Amalric, together with those of David of Dinanto, with all books of theology written in the vulgar language, and the metaphysical works of Aristotle. The physical works of Aristotle were prohibited for three years. In 1215 the fourth general council of the Laterans again condemned Amalric and his followers. In many instances it

is difficult to determine which doctrines belong to Amalric himself and which to his followers. Some of the latter, it is certain, had very loose notions of morality. The sect of the Free Spirit owes its origin chiefly to the impulse given by Amalric. — Neander, *Ch. Hist.* 4, 446 sq.; Mosheim, *Ch. Hist.* cent. 13, pt. 2, ch. 5, § 12; Hahn, in *Stud. u. Krit.* 1846, p. 184; Hagenbach, *Hist. of Doctrines,* 2, 127. *SEE AMALRIC*.

Almeyda, Francisco de

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

Almici, Pietro Camillo

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

Almighty

SEE SHADDAI; *SEE ATTRIBUTES*; *SEE OMNIPOTENCE*.

Almo'dad

(Hebrew *Almodad'*, ddmlj signif. unknown; Sept. Ἐλμωδάδ, Vulg. *Elmodad,* Josephus Ἐλμόδαδος, *Ant.* 1, 6, 4), the first named of the thirteen "sons" of Joktan (Genesis 10:26; 1 Chronicles 1:20), doubtless founder of an Arabian tribe. B.C. post 2384. *SEE ARABIA*. The ancient interpreters afford no light as to the location of the tribe, either simply retaining the name (Sept., Vulg., Syr., Samar.), or giving fanciful etymological paraphrases (Saad., Pseudojon.). Syncellus (p. 46) understands the inhabitants of *India* (Ἰνδοί). Bochart *(Phaleg,* 2, 16) supposes the *Allumoeotoe* (Ἀλλουμαιῶται) of Ptolemy (6:7, 24) to be meant; a people in the middle of Arabia Felix, near the sources of the river

Lar, which empties into the Persian Gulf. The early Arabian genealogies contain the name *Modad (Al-* being the Arabic article) as that of at least two kings of the Jorhamidae reigning in Hejaz (Caussin de Perceval, *Essai sur l'Hist. des Arabes avant l'Islamisme,* 1, 33 sq., 168, 194 sq.), one of whom is said to have married the daughter of Ishmael (Pococke, *Specim.* p. 80); while another named *Modar* was the grandson of Adnan (Pococke, p. 46; Ibn Coteiba, in Eichhorn's *Monum. Arabum,* p. 63). Gesenius *(Thes. Heb.* p. 93) rejects both these names, as less likely than a corruption from *Morad,* the name of a tribe in the mountains of Arabia Felix near Zabid (see Abulfeda, *Hist. Anteislamica,* p. 190, ed. Fleischer), so called from their progenitor, a son of Kahlan, son of Saba, son of Jashhab, son of Jaarab, son of Kachtan, i.e. Joktan (Pococke, *Specim.* p. 42, ed. White; Abulfeda, p. 478, ed. De Sacy; Eichhorn, ut sup. p. 141; comp. generally Michaelis, *Spicileg.* 2, 153 sq.).

Al'mon

(Hebrew *Almon',* ˆ/ml][; *hidden;* Sept. Ἐλμών v. r. Γάμαλα), the last named of the four sacerdotal cities of the tribe of Benjamin (<06218>Joshua 21:18), called ALEMETH *SEE ALEMETH* (q.v.) in the parallel passage (<13660>1 Chronicles 6:60), where it is named second of the three there mentioned; it is omitted in the general list of the Benjamite cities (<06821>Joshua 18:21-28). Jarchi and Kimchi, after the Targum of Jonathan, confound it with the BAHURIM *SEE BAHURIM* (q.v.) of <10816>2 Samuel 3:16. Schwarz *(Palest.* p. 128) says he discovered the ruins of ancient buildings bearing the name *Al-Muth,* which he regards as Almon, on a hill one mile north-east of the site of Anathoth; doubtless the *Almit* similarly identified by Dr. Robinson (new ed. of *Researches,* 3, 287; comp. Tobler, *Denkblatter,* p. 631). *SEE ALMON-DIBLATHAIM***.**

Almond

Picture for Almond 1

(dqe; *shaked', wakeful,* from its early blossoming, comp. Pliny 16:25, 42) occurs as the name of a tree in <21205>Ecclesiastes 12:5: “The *almond-tree* (Sept. ἀμύγδαλον, Vulg. *amygdalum)* shall flourish, and the fruit of the caper (q.v.) droop, because man goeth to his long home." This evidently refers to the profuse flowering and white appearance of the almond-tree when in full bloom, and before its leaves appear. It is hence adduced as

illustrative of the hoary hairs of age (Thomson's *Land and Book*, 1, 496). Gesenius, however, objects *(Thes. Heb.* p. 1473) that the blossoms of the almond are not white, but roseate, like the peach-blow; but see Knobel, Ewald, Hitzig, in loc. In Jeremiah 1:11, a "rod of an *almond-tree"* (Sept. καρύϊνος, Vulg. *vigilans)* is made an emblem of prompt vigilance and zeal, according to the inherent force of the original term (Henderson, *Comment.* in loc.). The produce of the tree is also denoted by the same term, evidently some species of nut, in Genesis 43:11 (Sept. κάρυον, Aquila and Symmachus ἀμύγδαλον), where Jacob desires his sons to take into Egypt of the best fruits of the land, *almonds*, etc. As the almond-tree is a native of Syria and Palestine, and extends from thence to Afghanistan, and does not appear to have been indigenous in Egypt, almonds were very likely to form part of a present from Jacob, even to the great men of Egypt; the more especially as the practice of the Ease is for people to present what they can afford in their respective stations. In Numbers 17:8, the rod of Aaron is described as having "brought forth buds, and bloomed blossoms, and yielded *almonds"* (Sept. κάρυα, Vulg. *amygdalas).* In Exodus 25:33, 34; 37:19 (where the derivative verb qiv;is used), bowls are directed to be made like *almonds* (Sept. καρυΐσκους). The form of the almond would lead to its selection for ornamental carved work, independently of its forming an esteemed esculent, as well as probably yielding a useful oil. *SEE NUT*.

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

Picture for Almond 2

The almond-tree very closely resembles the peach-tree both in form, blossoms, and fruit; the last, however, being destitute of the pulpy flesh covering the peach-nut. It is, in fact, only another species of the same genus *(Amygdalus communis,* Linn.). It is a native of Asia and Africa, but it may be cultivated in the south of Europe, and the hardier varieties even in the middle portions of the United States. The flowers appear as early as February (Thomson, *Land and Book,* 1, 495), or even January (Pliny, 16:42; comp. Buhle, *Calend. Paloest.* p. 5 sq.; Schubert, *Reis.* 3, 114), the

fruit in March (Kitto, *Phys. Hist. of Palest.)*. For a general discussion of the subject, see Celsius, *Hierob.* 1, 297 sq.; Hayne, *Beschreib. d. in d. Arzneikunde gebrauchlichen Gewachse*, 4, No. 39; Strumpf, *Handbuch der Arzneimittellehre* (Berlin, 1848), 1:93 sq.; Martins, *Pharmakogn.* p. 254 sq.; London, *Arboret. Britann.* (Lond. 1838), 2:637 sq.; *Penny Cyclopoedia*, s.v. Amygdalus. *SEE BOTANY*.

Al'mon-diblatha'‘im

(Hebrew *Almon'-Diblatha-yim*, found only with h- local and in pause, ˆ/ml][ihmy]* tlbDi; *[to* the] *covering of* the *two fig-cakes;* Sept. Γελμὼν Δεβλαθαίμ, *Vulg. Helmondeblathaim),* the fifty-first station of the Israelites, *SEE EXODE* between Dibongad and the well (Beer) in the wilderness east of the Dead Sea (<0336>Numbers 33:46, 47); probably the same elsewhere called BETH-DIBLATHAIM *SEE BETH-DIBLATHAIM* (<2482>Jeremiah 48:22) and DIBLATH *SEE DIBLATH* (<2614>Ezekiel 6:14). *SEE DIBLATHAIM*. It appears to have lain in a fertile spot not far north of Dibon-gad, perhaps on the edge of the eminence overlooking the Wady Waleh. *SEE DIBON-GAD*.

Almoner

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

Alms

(ἐλεημοσύνη, *mercifulness,* i e. an act of charity, <401601>Matthew 6:1-4; <421141>Luke 11:41; 12:23; <441002>Acts 3:2, 3, 10; 10:2, 4, 31; 24:17; "almsdeeds," <440936>Acts 9:36), beneficence toward the poor, from Anglo-Sax. *oelmesse,* probably, as well as Germ. *almosen,* from the corresponding Greek word ἐλεημοσύνη; Vulg. *eleemosyna* (but see Bosworth, *Anglo-Saxon Dict.).* The word "alms" is not found in our version of the canonical books of the O.T., but it occurs repeatedly in the N.T., and in the Apocryphal books of Tobit and Ecclesiasticus. The Hebrew hqdx] *tsedakah', righteousness,* the usual equivalent for *alms* in the O.T., is rendered by the Sept. in <052413>Deuteronomy 24:13, and elsewhere, ἐλεημοσύνη, while the best MSS., with the Vulg. and Rhem. Test., read in <400601>Matthew 6, δικαιοσύνη, *righteousness. SEE POOR.*

I. *Jewish Alms-giving.* — The regulations of the Mosaic law respecting property, and the enjoining of a general spirit of tender-heartedness, sought to prevent destitution and its evil consequences. The law in this matter is found in <032535>Leviticus 25:35: "And if thy brother be waxen poor, and fallen into decay with thee, then shalt thou relieve him;" and it is liberally added, "yea, though he be a stranger or a sojourner, that he may live with thee." The consideration by which this merciful enactment is recommended has peculiar force: “I am the Lord your God, which brought you forth out of the land of Egypt to give you the land of Canaan, and to be your God." The spirit of the Hebrew legislator on this point is forcibly exhibited in <051507>Deuteronomy 15:7 sq.: "If there be among you a poor man … thou shalt open thine hand wide unto him … . Beware that thine eye be not evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this the Lord thy God shall bless thee in all thy works." The great antiquity of the practice of benevolence toward the poor is shown in <183113>Job 29:13 sq. How high the esteem was in which this virtue continued to be held in the time of the Hebrew monarchy may be learnt from <19401>Psalm 41:1: "Blessed is he that considereth the poor; the Lord will remember him in time of trouble" (comp. <19309>Psalm 112:9; <201431>Proverbs 14:31). The progress of social corruption, however, led to the oppression of the poor, which the prophets, after their manner, faithfully reprobated (<235803>Isaiah 58:3); where, among other neglected duties, the Israelites are required to deal their bread

to the hungry, and to bring the outcast poor to their house (comp. <23D002>Isaiah 10:2; <30D007>Amos 2:7; <24D558>Jeremiah 5:28; <26D229>Ezekiel 22:29). However favorable to the poor the Mosaic institutions were, they do not appear to have wholly prevented beggary; for the imprecation found in <19A910>Psalm 109:10, “Let his children be vagabonds and beg," implies the existence of beggary as a known social condition (comp. generally Carpzov, *Eleemosynoe Judreor. ex antiquitate Jud. delineatoe*, Lips. 1728). Begging naturally led to almsgiving, though the language of the Bible does not present us with a term for "alms" till the period of the Babylonish captivity, during the calamities attendant on which the need probably introduced the practice (Gesenius, *Carm. Samar.* p. 63). In <27D424>Daniel 4:24, we find the Chald. word hqdxi *(tsidkah';* lit. *righteousness),* rendered ἐλεημοσύναι in the Sept., and the ensuing: member of the sentence puts the meaning beyond a question: “O king, break off thy sins by *righteousness*, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity." A new idea is here presented, namely, that of merit and purchase. Alms-giving had come to be regarded as a means of conciliating God's favor and of warding off evil. At a still later period this idea took a firm seat in the national mind, and almsdeeds were regarded as a mark of distinguished virtue (Tobit 2:14; 4:11). That begging was customary in the time of the Savior is clear from <41D046>Mark 10:46," Blind Bartimaeus sat by the wayside begging;" and <44D302>Acts 3:2, “A lame man was laid daily at the gate of the temple called Beautiful to ask alms" (comp. ver. 10). And that it was usual for the worshippers, as they entered the temple, to give relief, appears from the context, and particularly from the fine answer to the lame man's entreaty made by the Apostle Peter. *SEE BEGGAR*.

Charity toward the poor and indigent — that is alms-giving — was probably among the later Jews a highly-honored act of piety (see Buxtorf, *Florileg. Heb.* p. 88 sq.; Otho, *Lex. Rabb.* p. 196 sq.), and hence is named even in connection with prayer and fasting (Tobit, 12:9). It was regarded as especially agreeable to God (comp. <44D004>Acts 10:4, 31; Hebrew 13:16; Thilo, *Apocr.* p. 324), as meritorious in the divine sight (<20D002>Proverbs 10:2; 11:4; Tobit 2:14), even availing to blot out sins (Tobit 4:10; Sir. 29:10-13; comp. <27D424>Daniel 4:24), in short, as a fulfillment of the whole law (Talm. Jerus. *Peah,* 1). Children were early trained up to it (Tobit 14:11), and among the encomiums of pious persons their charitableness was almost always enumerated (Sir. 31:11; <44D936>Acts 9:36; 10:2). Exhortations to this

virtue are especially frequent in the Proverbs of Solomon (3, 27 sq.; 22:9; 28:27), and in the book of Sirach (3, 23 sq.; 7:36), and the latter gives practical hints for the performance of this duty (12, 1 sq.; 18:14; 20:13 sq.). Accordingly, there were arrangements in the synagogues for the collection of alms on the Sabbath (<4062>Matthew 6:2; comp. Vitringa, *Synag.* p. 811), and in the temple was a chamber (µyvwjt Kvl) where alms not specially designated for the poor Jews (µybvf yfb µyvnfe) were deposited (Mishna, *Shek.* v. 6); on the other hand, the trumpet-shaped vessels (trpv, to which some have erroneously referred the term σαλπίζω in <4062>Matthew 6:2) served for the reception of those that individuals contributed for the support of divine worship. *SEE TEMPLE*. In the community, according to Maimonides, eleemosynary contributions were so arranged that almoners (ˆyabg; *collectors*, fully hqdxyabg; Talm. Jerus. *Demay*, fol. 23:2) sometimes took up collections of money in a box (hpwq) on the Sabbath, and sometimes received daily from house-to-house voluntary offerings, consisting of victuals, in a vessel (ywjm) carried for that purpose (see, [Eck or] Werner, *De fisco et paropside pauperum duab. specieb. eleemosynar. vet. Ebroeor.* Jen. 1725). By far the foremost in alms-giving were the Pharisees, but they did it mostly in an ostentatious manner. The charge laid against them in <4062>Matthew 6:2, has not yet been fully explained, on account of the obscurity of the expression "do not sound a trumpet before thee" (µὴ σαλπίσῃς ἔμπροσθέν σου), which can hardly refer to the modern Oriental practice (Niebuhr, *Reisen*, 1, 181) of beggars (as in some parts of Switzerland) demanding charity by making music, since in that case the "trumpeting" would not proceed from the donor, nor would he be at all in fault. The language conveys the idea that the Pharisees assembled the poor in the synagogues and streets by the sound of a trumpet, which naturally attracted also spectators thither; but this custom would be too ceremonious to be probable, because it would require these individuals to have an attendant with a trumpet, as they could not well have blown it themselves. By the term "synagogues" here could not be meant the audience-room, at least during divine service, but only the porch or immediate vicinity of the edifice. On the whole, the expression "sound a trumpet" may more easily be interpreted metaphorically (with the Church fathers, also Grotius, Fritzsche, Tholuck, and others), q. d., *don't make a flourish of music in front of you*, i e. do not proclaim your liberality in a noisy manner. See generally Aster, *De Eleemosynis Judicorum* (Lips. 1728); Maimonides, *De Jure Pauperis*, 7, 10; 9:1, 6; Jahn, *Arch. Bibl.* 4,

371; Lightfoot, *Horoe Hebr.* on Matthew 6:2, and *Descr. Templi.* 19; and comp. Smith's *Dict. of Class. Antiq.* s.v. Tuba. *SEE OFFERINGS*; *SEE TITHES*; *SEE TEMPLE*.

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

Accordingly, we find that the duty of relieving the poor was not neglected by the early Christians (Luke 14:13; Acts 20:35; Galatians 2:10). Every individual was exhorted to lay by on the Sunday in each week some portion of his profits, to be applied to the wants of the needy (Acts 11:30; Romans 15:25-27; 1 Corinthians 16:1-4). It was also considered a duty specially incumbent on widows to devote themselves to such ministrations (1 Timothy 5:10). One of the earliest effects of the working of Christianity in the hearts of its professors was the care which it led them to take of the poor and indigent in the "household of faith." Neglected and despised by the world, cut off from its sympathies, and

denied any succor it might have given, the members of the early churches were careful not only to make provision in each case for its own poor, but to contribute to the necessities of other though distant communities (<44129>Acts 11:29; 24:17; <47092>2 Corinthians 9:12). This commendable practice seems to have had its Christian origin in the deeply interesting fact (which appears from <43329>John 13:29) that the Savior and his attendants were wont, notwithstanding their own comparative poverty, to contribute out of their small resources something for the relief of the needy. See generally Gude, *Eleemosynoe Eccles. Apostolicoe ex Antiquitate Sacra* (Lauban. 1728).

III. *Ecclesiastical Alms-giving.* — In the early ages of Christianity alms were divided in some provinces into four portions; one of which was allotted to the bishops, another to the priests, a third to the deacons and sub-deacons, which made their whole subsistence, and a fourth part was employed in relieving the poor and in repairing churches. These alms were given to the poor at their entrance into the church. The reasons assigned for this practice by Chrysostom indicate on his part a very defective view of Gospel truth. He says, "For this reason our forefathers appointed the poor to stand before the door of our churches, that the sight of them might provoke the most backward and inhuman soul to compassion. And as, by law and custom, we have fountains before our oratories, that they who go in to worship God may first wash their hands, and so lift them up in prayer, so our ancestors, instead of fountains and cisterns, placed the poor before the door of the church, that, as we wash our hands in water, we should cleanse our souls by beneficence and charity first, and then go and offer up our prayers. For water is not more adapted to wash away the spots of the body than the power of almsdeeds is to cleanse the soul. As, therefore, you dare not go in to pray with unwashen hands, though this be but a small offense, so neither should you without alms ever enter the church for prayer" *(Hom.* 25, *de verb. Apost.).* The period of Lent was particularly fruitful in alms. During the last week Chrysostom enjoins a more liberal distribution than usual of alms to the poor, and the exercise of all kinds of charity. The reason he assigns is, the nearer men approach to the passion and resurrection of Christ, by which all the blessings of the world were poured forth on men, the more they should feel themselves obliged to show all manner of acts of mercy and kindness toward their brethren (Bingham, bk. 21, ch. 1, § 25). At the time of marriage, as a substitute for the old Roman practice of throwing about nuts, the early Christians were accustomed to distribute alms to the poor and to children. The distribution

of alms at funerals was associated with the unscriptural practice of praying for the dead. In one of Chrysostom's "Homilies," he says, “If many barbarous nations burn their goods together with their dead, how much more reasonable is it for you to give your child his goods when he is dead! Not to reduce them to ashes, but to make him the more glorious; if he be a sinner, to procure him pardon; if righteous, to add to his reward and retribution." In several of the fathers alms-giving is recommended as meritorious; and the germ of Romish teaching on the subject of salvation by the merit of good works may be clearly found in them. — Bingham, *Orig. Eccl.* 13, 8, § 14; Coleman, *Anc. Christianity,* ch. 4, § 3; Hofling, *Lehre d. alt. Kirche v. Opfer. SEE ALMONER*.

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

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

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

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

Al'mug

Picture for Al’mug

(Hebrew only in the plural *almuggim',* µyGmeU]j;, according to Bohlen, from the Sanscrit *micata,* a similar wood, *al-* being the Arab. article, <110101>1 Kings 10:11, 12; Sept. τὰ ξύλα τὰ πελεκητά, Vulg. *ligna thyina,* Auth. Vers. "algum-trees"), or ALGUM *SEE ALGUM* (Hebrew likewise only in plur. *algummim',* µyMiWG l]j;, by transposition from the preceding, <140208>2 Chronicles 2:8, Vulg. *ligna pinea;* <141010>2 Chronicles 9:10, 11, *ligna thyina;* Sept. ξύλα τὰ πεύκινα, Auth. Vers. "algum-trees"), a kind of precious wood brought along with gold and precious stones from Ophir by the navy

of Hiram in the time of Solomon, and employed by him for the ornaments of the temple and palace, as well as for making musical instruments (<11001>1 Kings 10:11, 12), and previously unknown to the Israelites (<14009>2 Chronicles 9:10, 11), although it is stated to have been also procured from Lebanon (<14008>2 Chronicles 2:8). The Sept. translators of Kings understand *"hewn wood"* to be meant, but in Chron. it is rendered *"pine wood,"* as by the Vulg. in one passage, although elsewhere "*thyine-wood"* (comp. Rev. 18:12), or citron-wood. *SEE THYINE***.** Its occurrence in <14008>2 Chronicles 2:8 (whence the inference that it was a species of *pine,* see Biel, *De lignis ex Libano petitis,* in the *Museum Hagan.* 4, 1 sq., or *cedar,* as Abulwalid, in loc.) among the trees procurable from Lebanon (comp. its omission in the parallel passage, <11068>1 Kings 5:8) is probably an interpolation (Rosenmuller, *Bib. Bot.* p. 245), since it would not in that case have afterward become unknown (<11002>1 Kings 10:12). Dr. Shaw supposes it to have been the *cypress,* because the wood of that tree is still used in Italy and elsewhere for violins, harpsichords, and other stringed instruments. Hiller *(Hierophyt.* 13, § 7) supposes a gummy or resinous wood to be meant, but this would be unfit for the uses to which the almug-tree is said to have been applied. Josephus *(Ant.* 8, 7,1) describes the wood as that of a kind of *pine,* which he distinguishes from the pine of his own days. Many of the rabbins (e.g. R. Tanchum) understand *pearls,* for which the word in the sing. (*almug,* gWmlha) occurs in the Talmud (Mishna, *Kelim,* 13, 6; comp. Maimonides and Bartinora, in loc.); but these are not a wood (µyxi[e), and are obtained from the Red and Mediterranean seas, whence they are even exported to India (Pliny, 32:2); so that we must probably understand the Talmudists as only referring to the red or *coralline* hue of the wood. The interpretation of Kimchi *(Targum,* in loc. 2 Chron.), that it was a red dye-wood, called *albaccum* in Arabic, and commonly *Brazil-wood* (Abulfadli and Edrisi, ap. Celsius), has been followed by most moderns since Celsius *(Hierobot.* 1, 171 sq.), who refer it to the *sandal-wood* of commerce (in Sanscrit, *rakta),* a view which is corroborated by the position of Ophir (q.v.), probably southward and eastward of the Red Sea, in some part of India *(Pict. Bible,* 2, 349-366), whence alone the associated products, such as gold, precious stones, ivory, peacocks, apes, and tin, could have been procured. Among those, however, who have been in favor of sandal-wood, many have confounded with the true and far-famed kind what is called "red sandal-wood," the product of *Pterocarpus santalinus,* as well as of *Adenanthera pavonina* (Beckmann, *Waarenkunde,* II, 1, 112 sq.; Wahl, *Ostindien,* 2, 802; Faber, *Archiologie,*

p. 374). But the most common sandal-wood is that which is best known and most highly esteemed in India. It is produced by the *Santalum album*, a native of the mountainous parts of the coast of Malabar, where large quantities are cut for export to China, to different parts of India, and to the Persian and Arabian gulfs. The outer parts of this tree are white and without odor; the parts near the root are most fragrant, especially of such trees as grow in hilly situations and stony ground. The trees vary in diame ter from 9 inches to a foot, and are about 25 or 30 feet in height, but the stems soon begin to branch. This wood is white, fine-grained, and agreeably fragrant, and is much employed for making rosaries, fans, elegant boxes, and cabinets. The Chinese use it also as incense both in their temples and private houses, and burn long slender candles formed by covering the ends of sticks with its sawdust mixed with rice-paste. As sandal-wood has been famed in the East from very early times, it is more likely than any other to have attracted the notice of, and been desired by, more northern nations. We do not, however, trace it by its present or any similar name at a very early period in the writings of Greek authors; it may, however, have been confounded with agila-wood, or agallochum, which, like it, is a fragrant wood and used as incense. *SEE ALOE*. Sandal-wood is mentioned in early Sanscrit works, and also in those of the Arabs. Actuarius is the earliest Greek author that expressly notices it, but he does so as if it had been familiarly known. In the Periplus o Arrian it is mentioned as one of the articles of commerce obtainable at Omana, in Gedrosia, by the name ξύλα σαγάλινα, which Dr. Vincent remarks may easily have been corrupted from σανδάλινα. As it was produced on the Malabar coast, it could readily be obtained by the merchants who conveyed the cinnamon of Ceylon and other Indian products to the Mediterranean (comp. Gesenius, *Thes. Heb.* p. 93; *Penny Cyclopoedia*, s.v. Santalaceae, Santalum). *SEE BOTANY*, and comp. *SEE SANDAL-WOOD*.

Al'nathan

(Ἀλναθάν v. r. Ἐλναθάν), one of the popular chiefs at the return from Babylon (1 Esdras 8:16); evidently the first ELNATHAN *SEE ELNATHAN* (q.v.) of the parallel text (Ezra 8:44).

Aloe, Aloes, or Lign-Aloe

Picture for Aloe, Aloes, or Lign-Aloe 1

an Oriental tree, having a fragrant wood, but entirely different from the plant from which the bitter resin *aloes* is obtained, used in medicine. The Hebrew words *ahalim'* and *ahaloth'* (μyl ha} t/l ha) occur in <19B18>Psalm 45:8, "All thy garments smell of myrrh, and *aloes* (Sept. στακτή), and cassia;" <20717>Proverbs 7:17, “I have perfumed my bed with myrrh, with cinnamon and *aloes"* (Sept. omits); <22014>Song of Solomon 4:14, “Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and *aloes* (Sept. ἀλώθ), with all the chief spices." From the articles which are associated with them (both names indicating the same thing), it is evident that it was some odoriferous substance probably well known in ancient times. *SEE AROMATICS*.

This tree or wood was called by the Greeks ἀγάλλοχον, and later ξυλαλόη (Dioscor. 1:21), and has been known to moderns by the names of aloe-wood, paradise-wood, eagle-wood, etc. Modern botanists distinguish two kinds; the one genuine and most precious, the other more common and inferior (Ainslie, *Materia Indica,* 1, 479 sq.). The former *(Cynometra agallocha,* or the *Aquilaria ovata* of Linn.) grows in Cochin-China, Siam, and China, is never exported, and is of so great rarity in India itself as to be worth its weight in gold (Martins, *Lehrbuch der Pharmakognosie,* p. 83 sq.). Pieces of this wood that are resinous, of a dark color, heavy, and perforated as if by worms, are called *calambac;* the tree itself is called by the Chinese *suk-hiang.* It is represented as large, with an erect trunk and lofty branches. The other or more common species is called *garo* in the East Indies, and is the wood of a tree growing in the Moluccas, the *Excoecaria agallocha* of Linnaeus (Oken, *Lehrb. d. Naturgesch.* II, 2:609 sq.; Lindley, *Flora Med.* p. 190 sq.). The leaves are like those of a pear-tree; and it has a milky juice, which, as the tree grows old, hardens into a fragrant resin. The trunk is knotty, crooked, and usually hollow (see Gildemeister, *De Rebus Indicis,* fasc. 1:65). The domestic name in India is *aghil* (Sanscrit, *agaru);* whence the Europeans who first visited India gave it the name of *lignum aquiloe,* or eagle-wood. From this the Hebrew name seems also to be derived (Gesenius, *Thes. Heb.* p. 33), which the Vulgate, in <04206>Numbers 24:6, has translated, "As *tents* which the Lord hath spread;" instead of "As aloe-trees which the Lord hath planted" — in our version, “lign-aloes." Aloe-wood is said by Herodotus to have

been used by the Egyptians for embalming dead bodies; and Nicodemus brought it, mingled with myrrh, to embalm the body of our Lord (John 19:39). By others, however, the aloes (ἀλόη) with which Christ's body was embalmed is thought to have been an extract from a different plant, the prickly shrub known among us by that name *(Penny Cyclopoedia,* s.v. Agave). Some, again, consider the lign-aloe of the Old Testament to be a different East-Indian tree from the above, namely, the *Aquilaria agallochum,* but whether it be the same with the more precious variety above spoken of is uncertain (Celsius, *Hierobot.* 1, 135). An inferior kind of aloes is also said to be obtained from the *Aquilaria Malaccensis* (Rumphius, *Herbar. Amboin.* 2, 29 sq.). The aloes of the ancients were procured from Arabia and India (Salmasius, *Exerc. ad Pliny* 2, 1054 sq.). It is still highly prized as an article of luxury in the East (Harmar, *Observ.* 2, 149; Kampfer, *Amoen.* p. 904; Burckhardt, *Arabia,* 1, 216; Hartmann, *Hebr.* 1, 315 sq.; Lamarck, *Enc. Meth.* 1, 422-429; Roxburgh, *Flora Ind.* 2, 423).

Picture for Aloe, Aloes, or Lign-Aloe 2

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

Alogi or Alogians

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

Hist.5, 28; Lardner, *Works,* 4, 190; 8:627; Heinichen, *De Alogis,* etc. (Lips. 1829); Neander, *Ch. Hist.* 1, 526, 583.

Alombrados

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

A'loth

SEE BEALOTH.

Aloysius (or Louis)

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

Al'pha or A

Picture for Al’pha or A 1

the first letter in almost all alphabets. In Hebrew it is called *aleph* (א), which signifies *ox,* from the shape of it in the old Phoenician alphabet, where it somewhat resembles the head and horns of that animal (Plutarch, *Quoest. Sympos.* 9, 2; Gesenii *Thesaur. Heb.* p. 1). The following figures illustrate the steps by which this letter reached its form in various languages. *SEE ALPHABET*. Its predominant sound in nearly all languages is very simple, being little more than a mere opening of the mouth as in *ah!* In Hebrew, however, it is treated in grammar as a consonant of the *guttural* class, although a very soft one, corresponding to the "smooth breathing" in Greek (’), and cannot therefore be readily represented in English. Like all the other letters of the Hebrew alphabet, it is frequently employed in the Psalms and Lamentations to indicate a division of the stanzas in the manner of an *acrostic* (q.v.). A remarkable instance occurs in 1990Psalm 119, which is divided into as many sections of several verses

each as there are letters in the alphabet, the first word of each verse beginning with the letter appropriate to the section. The Hebrew name has passed over along with the letter itself into the Greek *alpha.* Both the Hebrew and Greeks employed the letters of their alphabets as numerals; and A, therefore *(aleph* or *alpha),* denoted *one, the first.* Hence our Lord says of himself that he is (τὸ Α) *Alpha and* (τὸ Ω) *Omega,* i e. the first and the last, the beginning and the ending, as he himself explains it (Revelation 1:8, 11; 21:6; 22:13).

Picture for Al'pha or A 2

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

Alphabet

Picture for Alphabet 1

(from the first two Greet letters, *alpha* and *beta),* the series of characters employed in writing any language. The origin of such written signs is unknown, having been ascribed by some to Adam and other antediluvians (Bangii *Exercitationes de ortu et progressu literarum,* Hafniae, 1657, p. 99 sq,), and, lately to an astronomical observation of the relative position of the planets in the zodiac by Noah at the deluge (Seyffarth, *Unser Alphabet ein Abbild des Thierkreises,* Leipz. 1834). *SEE LANGUAGE.*

The earliest and surest data, however, on which any sound speculation on this subject can be based, are found in the genuine palaeographical monuments of the Phoenicians; in the manifest derivation of all other Syro-Arabian and almost all European characters from that type, and in the testimony which history bears to the use and transmission of alphabetical writing (Carpzov, *Crit. Sacr.* p. 227; Kopp, *Bilder und Schriften der Vorzeit,* Mannh. 1819; and especially Gesenius, *Scripturoe linguoeque Phaenioc monumenta,* Lips. 1837). *SEE WRITING*.

Picture for Alphabet 2

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

Nearly an equal number of ancient authorities might be cited as testimonies that the discovery of letters was ascribed to the Phoenicians and to the Egyptians (Walton's *Prolegomena,* 2, 2). And, indeed, there is a view, suggested by Gesenius *(Palaography,* 1. c.), by which their rival claims might, to a certain extent, be reconciled — that is, by the supposition that the hieroglyphical was, indeed, the earliest kind of all writing; but that the Phoenicians, whose commerce led them to Egypt, may have borrowed the first germ of alphabetical writing from the *phonetic* hieroglyphs. There is at least a remarkable coincidence between the Syro-Arabian alphabet and the phonetic hieroglyphs, in that in both the figure of a material object was made the sign of that sound with which the name of the object began. See ALPHA. But, if this theory were true, it would still leave the Phoenicians the possibility of having actually developed the first alphabetical writing; and that, together with the fact that the earliest monuments of the Syro-Arabians have preserved *their* characters, and the unanimous consent with which ancient writers ascribe to them the transmission of the alphabet to the Greeks (Herod. 5, 58; Diod. Sic. 5, 74), may make the probabilities preponderate in their favor.

On this assumption, the following table exhibits the probable derivation of the alphabets of the three leading types, the Shemitic, the Indo-Germanic, and the modern European, as represented by the three forms of character employed in this work, namely, the Hebrew, Greek, and English, to which all the others bear a well-known and mostly obvious relation. The *sounds* attributed to them respectively, however, were in many cases different. Another and more fundamental variation arises from the fact that in the Hebrew all the letters are regarded as *consonants,* the vowels being designated by certain additional marks called “points," of late invention. *SEE HEBREW LANGUAGE*. For a view of the printed characters of all languages with their powers, see Ballhorn, *Alphabete orientalischer und occidentalischer Sprachen* (Leipz. and Lond. 1859). This (and still more the above) classification must be understood as applying only to the written symbols, and not to the etymological affinities of languages, which depend upon national derivation. *SEE ETHNOLOGY*.

Alphabetical Poems.

SEE ABECEDARIAN HYMNS.

Alphae'us

(Ἁλφαῖος), the name of two men.

1. The putative father of James the Less (<40A03>Matthew 10:3; <41803>Mark 3:18; <42615>Luke 6:15; <44013>Acts 1:13), and husband of Mary, the sister-in-law of our Lord's mother (<43925>John 19:25) *SEE MARY*; for which reason James is called "the Lord's brother" (<48019>Galatians 1:19). *SEE JAMES*. A.D. ante 26. It seems that he was a (perhaps elder) brother of Joseph, to whom, on his decease without issue, his widow was married according to the Levirate Law (q.v.). By comparing <43925>John 19:25, with <42410>Luke 24:10, and <40A03>Matthew 10:3, it appears that *Alphaeus* is the Greek, and *Cleophas* or *Clopas* (q.v.) the Hebrew or Syriac name of the same person, according to the custom of the provinces or of the time, when men had often two names, by one of which they were known to their friends and countrymen, and by the other to the Romans or strangers. More probably, however, the double name in Greek arises, in this instance, from a diversity in pronouncing the j in his Aramaean name, ypil]j i*(chalphay', changing,* as in the Talmudists, Lightfoot, ad *Acts,* 1, 13), a diversity which is common also in the Septuagint (Kuinol, *Comment.* on <43925>John 19:25). *SEE NAME*. Or rather, perhaps, *Clopas* was a Greek name adopted out of resemblance

to the Jewish form of *Alpheus* (like “Paul" for “Saul"), if, indeed, the former be not the original from which the latter was derived by corruption.

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

Alphage or Elphegus

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

Alphen, Jerome Simon Van

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

Alphery, Nicephorus (or Nikipher)

a Russian, allied by birth to the imperial family. In consequence of political troubles, he went to England, studied theology, and, in 1618, became curate of Warlen, Huntingdonshire. It is said that he was repeatedly called from his retirement to return to Russia, even with offers of the imperial throne; but he preferred his quiet duties in England. In 1643 he was deprived of his living, but it was restored to him after the Restoration, and

he lived, greatly respected, to a great age. — *Biographia Britannica*, s.v.; Walker, *Sufferings of the Clergy in the Great Rebellion*, pt. 2.

Alphitomancy

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

Alphonso de Alcala

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

Alphonso de Zamora

a Spanish Jew and distinguished rabbi, converted to the Catholic faith, and baptized in 1506. Cardinal Ximenes employed him for fifteen years upon his celebrated Polyglot, after which he composed a Dictionary of the Chaldee and Hebrew words of the Old Testament, and other works relating to the text of the Holy Scriptures. In these labors he had some assistance from others; but he composed many other works by himself, mostly on the Hebrew tongue. He wrote also, from Spain, a letter to the Roman Jews, in Hebrew and Latin interlined, reproaching them for their obstinacy. — Cave, *Hist. Lit* anno 1506; Wolf, *Bibl. Hebr.* 1, 193.

Alphonsus of Liguori

SEE LIGUORI.

Alsted, Johann Heinrich

a German Protestant divine, born in 1588 at Herborn, in Nassau, professor of philosophy and theology in his native town, and subsequently at Weissembourg, in Transylvania, where he died in 1638. He represented the Reformed Church of Nassau at the Synod of Dort. Among his numerous works may be mentioned, *Tractatus de Mille Annis* (1618; a treatise on the

Millennium, translated and published in London in 1643, 4to); *Encyclopoedia Biblica* (Francof. 1620, 1642), in which he attempts to prove that the principles and materials of all the arts and sciences should be sought for in the Scriptures. He wrote also a general *Encyclopoedia* (Lyons, 1649, 4 vols. fol.), and other works, of which a list may be found in Niceron, *Memoires*, t. 41.

Altanae'us

(Ἀλτανα῀ος, prob. for Μαλτανα῀ος, and this, by resolution of the dagesh, for Ματτανα῀ος), one of the "sons" of Asom (or Hashum), who divorced his Gentile wife after the captivity (1 Esdras 9:33); evidently, the MATTENAI *SEE MATTENAI* (q.v.) of the genuine text (<15103>Ezra 10:33).

Altar

Picture for Altar 1

(jBemi, *mizbe'ach*, from jbz; to *slay* in sacrifice; βωμός), a structure on which sacrifices of any kind are offered. In ancient times this was always done by slaughter or by fire. The term is borrowed in modern times to signify a table or other erection in a church on which the sacraments are administered, or near which prayer is offered and other religious exercises performed (comp. Hebrew 13:10). They were originally of earth (<022024>Exodus 20:24; comp. Lucan. 9:988; Horace, *Odes*, 3, 8, 4; Ovid, *Metam.* 4, 752; *Trist.* 5, 5, 9; Pliny, 4, 4) or unwrought stone (<022025>Exodus 20:25), erected on such spots as had been early held sacred (<011207>Genesis 12:7 sq.; 13:18; 26:25; 35:1; <021715>Exodus 17:15; 24:4 sq.), especially hill-tops and eminences (<011209>Genesis 22:9; <261806>Ezekiel 18:6; comp. Herodotus 1:131; Homer, *Iliad*, 22, 171; Apollon. Rhod. 524; Livy, 21:38; Philostr. *Apol.* 1, 2), also house-tops (<122312>2 Kings 23:12), as being nearer the sky (Tacit. *Anal.* 13, 57; Philostr. *Apol.* 2, 5); occasionally under remarkable trees (<121604>2 Kings 16:4). See Smith's *Dict. of Class. Antiq.* s.v. Ara; Selden, *Synedr.* 3, 260 sq.; Jahn, *Archaol.* pt. 3, c. 2, 5; Bahr, *Symbolik*, 1, 157, 233; Lakemacher, *Antiq. Graec. sacr.* p. 221 sq. The stone altars erected to the true God (<060831>Joshua 8:31; <111831>1 Kings 18:31; <090614>1 Samuel 6:14) were imitated by the Gentiles, as appears from Pausanias (6, 382), where he mentions "an altar of white stone," and Apollonius Rhodius, in speaking of the temple of Mars *(Argon.* 2). Altars were generally erected at the gates of the city (<122308>2 Kings 23:8). We may refer to this <441413>Acts 14:13,

where the priest of Jupiter is said to have brought filleted oxen *to the gates* to perform sacrifice. An altar, both among the Jews and the heathen, was an asylum, a sanctuary, for such persons as fled to it for refuge (<02114>Exodus 21:14; <11050>1 Kings 1:50; 2:28, etc.). As to the practice of the heathen in this respect, all the Greek writers are more or less copious. *SEE HORNS*.

<58130>Hebrews 13:10, “We have an altar," etc., Macknight explains thus: "Here, by a usual metonymy, the altar is put for the *sacrifice*, as is plain from the apostle's adding ‘of which they have no right to *eat.'* This is the sacrifice which Christ offered for the sins of the world;: and the *eating* of it does not mean *corporeal* eating, but the partaking of the pardon which Christ, by that sacrifice, had procured for sinners" (comp. Olshau. sen, *Comment.* in loc.). *SEE LORD'S SUPPER*.

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

Picture for Altar 2

Picture for Altar 3

I. *Pagan.* — There is a strong probability that some of those ancient monuments of unhewn stone, usually called Druidical remains, which are found in all parts of the world, were derived from the altars of primitive times. *SEE STONE*. These are various in their forms, and their peculiar uses have been very much disputed. (See *Penny Cyclopoedia,* s.v. Avebury, Carnac, Stonehenge.) Dr. Kitto has elaborately examined the subject *(Pict. Hist. of Palest.* append. to bk. 3, ch. 3 and 4), and comes to the conclusion that the *cromlechs* are representatives of ancient altars, while the *kistvaens*, or stones disposed in a chest-like form, are analogous to the arks of Jewish and Egyptian worship, *SEE ARK*, and are remnants of the so-called arkite traditions. *SEE FLOOD*. Cromlechs are somewhat in the form of a table, one large stone being supported in a horizontal or slightly inclined position upon three or more, but usually three stones, set upright. That they were used as altars is almost instinctively suggested to every one that views them; and this conclusion is strengthened when, as is often the case, we observe a small circular hole through which probably the

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

Picture for Altar 4

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

Picture for Altar 5

Among the ancient Egyptian pictures that have been discovered at Herculaneum are two of a very curious description, representing sacred ceremonies of the Egyptians, probably in honor of His. In one the scene is in the area before a temple (as usual); the congregation is numerous, the music various, and the priests engaged are at least nine persons. The temple

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

Picture for Altar 6

Picture for Altar 7

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

altars on high-places were common in Egypt, though there are some traces of worship in groves. *SEE ASHERAH*.

Picture for Altar 8

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

Picture for Altar 9

The ALTAR AT ATHENS, inscribed "*to the unknown God."* — Paul, discoursing in that city on the resurrection of the dead, was carried by some of the philosophers before the judges of the Areopagus, where he uses this expression (⁴⁴Acts 17:22, 23): "Ye men of Athens, I perceive that in all things ye are too superstitious" (over-fond of gods); "for as I passed by, and beheld your sacred instruments, I found an altar with this inscription, 'To the unknown god;' him, therefore, whom ye worship as *'unknown,'* him declare" (represent, announce) "I unto you." The question is, What was this altar thus consecrated to the "unknown god?" Jerome says that it was inscribed "to the gods of Asia, Europe, and Africa — to the unknown and strange gods;" and that the apostle uses the singular form

because his design was only to demonstrate to the Athenians that they adored an unknown god *(Comment. ad Tit.* 1, 12). Some, as Grotius, Vossius, Beza, believe that Paul speaks of altars extant in several places of Attica, without any inscription, erected after a solemn expiation for the country, by the philosopher Epimenides (Diog. Laert. *Vit. Epim.* 1, 29). Others conceive that this altar was the one mentioned by Pausanias (1, 1) and Philostratus *(Vit. Ap.* 6, 3), who speak of altars at Athens consecrated "to the unknown gods." Lucian *(Philopatr.* § 9) swears "by the *unknown god* at Athens." He adds, "Being come to Athens, and finding there the *unknown god,* we worshipped him, and gave thanks to him, with hands lifted up to heaven" (but see Niemeyer, *Interp. Orat. Pauli in Areop. hab.).* Peter Comestor relates that Dionysius the Areopagite, observing while he was at Alexandria the eclipse which, contrary to nature, happened at the death of our Savior, from thence concluded that some unknown god suffered; and not being then in a situation to learn more of the matter, he erected at his return to Athens this altar "to the unknown god," which gave occasion to Paul's discourse at the Areopagus. Theophylact, OEcumenius, and others, give a different account of its origin and design, but each of their opinions, as also those we have noticed, has its difficulties. Augustine had no doubt that the Athenians, under the appellation of the *unknown God,* really worshipped the true one (comp. Hales, *Analysis,* 3, 519-531). *SEE ATHENS*. The most probable appears to be the conjecture of Eichhorn *(Allgem. Biblioth.* 3, 414), to which Niemeyer subscribes, that there were standing at Athens several very ancient altars, which had originally no inscription, and which were afterward not destroyed, for fear of provoking the anger of the gods to whom they had been dedicated, although it was no longer known who these gods were. He supposes, therefore, that the inscription ἀγνώστῳ Θεῷ, *to an [some] unknown God,* was placed upon them; and that one of these altars was seen by the apostle, who, not knowing that there were others, spoke accordingly. To this we may add the notion of Kuinol *(Comment.* in loc.), who considers it proved that there were several altars at Athens on which the inscription was written in the plural number, and believes that there was *also one* altar with the inscription in the singular, although the fact has been *recorded* by no *other* writer; for no argument can be drawn from this silence to the discredit of a writer, like Paul, of unimpeached integrity. The altar in question, he thinks, had probably been dedicated ἀγνώστῳ Θεῷ on account of some remarkable benefit received, which seemed attributable to *some* God, although it was uncertain to *whom. SEE UNKNOWN GOD*.

Picture for Altar 10

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

II. *Jewish.* — Cain and Abel appear to have worshipped at some primitive form of altar (<01043>Genesis 4:3, 4); but the first altar we read of in the Bible was that erected by Noah on leaving the ark. According to a rabbinical legend, it was partly formed from the remains of one built by Adam on his expulsion from Paradise, and afterward used by Cain and Abel, on the identical spot where Abraham prepared to offer up Isaac *(Zohar*, Genesis 51:3, 4; Jonathan's *Targum*, <01910>Genesis 9:20; 22:29). Mention is made of altars erected by Abraham (<01207>Genesis 12:7; 13:4; 22:9); by Isaac (26:25); by Jacob (33:20; 35:1, 3); by Moses (<02715>Exodus 17:15). After the giving of the law, the Israelites were commanded to make an altar of earth; they were also permitted to employ stones, but no iron tool was to be applied to them. This has been generally understood as an interdiction of sculpture, in order to guard against a violation of the second commandment. Altars were frequently built on *high places* (q.v.), the word being used not only for the elevated spots, but for the sacrificial structures upon them (Creuzer, *Symbol.* 1, 159; Gesenius, *Comment. zu Jesa.* 2, 282). Thus Solomon *built* a high-place for Chemosh (<11107>1 Kings 11:7), and Josiah broke down and burnt the high-place, and stamped it small to powder (<12315>2 Kings 23:15). Such structures, however, were forbidden by the Mosaic law (<05213>Deuteronomy 12:13; 16:5), except in particular instances, such as those of Gideon (<07026>Judges 6:26) and David (<10418>2 Samuel 24:18). It is said of Solomon that he “loved the Lord, walking in the statutes of David, his father, only he sacrificed and burnt incense on the high-places" (<11003>1 Kings 3:3). Altars were sometimes built on the roofs of houses: in <12312>2 Kings 23:12, we read of the altars that were on the top of the upper chamber of Ahaz. In the tabernacle, and afterward in the temple, two altars were erected, one for sacrifices, the other for incense; the table for the shew-bread is also sometimes called an altar.

Picture for Altar 11

1. The ALTAR OF BURNT-OFFERING (hl/[h;jBizbe), Exodus 30:28, or *brazen altar* (tv,jNhijBizbe), Exodus 39:39, called in Malachi 1:7, 12, "the table of the Lord," perhaps also in Ezekiel 44:16. This differed in construction at different times.

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

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

1. t/rysi *siroth'*, *pans* or dishes to receive the ashes (q.v.) that fell through the grating.

2. µy[iy; *yaim', shovels (Vulg. forcipes),* for cleaning the altar.

3. t/qrzjmi *mizrakoth'* (Auth. Vers. *basins;* Sept. φιάλαι; Gesenius, *patera sacrifica),* vessels for receiving the blood and sprinkling it on the altar.

4. t/glzjmi *mizlagoth'* (Auth. Vers. *"flesh-hooks;"* Sept. κρεάγραι; Vulg. *fuscinulke),* large *forks* to turn the pieces of flesh, or to take them off the fire (see <091213>1 Samuel 2:13).

5. t/Tjmi *machtoth'* (Auth. Vers. "*firepans;"* Sept. τὸ πυρεῖον); the same word is elsewhere translated *censers* (<041617>Numbers 16:17); but in <022538>Exodus 25:38, *"snuff-dishes;"* Sept. ὑποθέματα. (Comp. Lamy, *De Tabern.* p. 439 sq.; Meyer, *Bibeldeut.* p. 201 sq.; Van Til, *De Tabernac.* p. 57.)

(b.) The altar of burnt-offerings in *Solomon's temple* was of much larger dimensions, “twenty cubits in length and breadth, and ten in height" (<140401>2 Chronicles 4:1; comp. <110822>1 Kings 8:22, 64; 9:25), and was made entirely of brass, i.e. bronze plates covering a structure of earth or stone (Cramer, *De Ara exter.* p. 29 sq.). It is said of Asa that he renewed (vDeÒ), that is, either *repaired* (in which sense the word is evidently used in <142404>2 Chronicles 24:4) or *reconstructed* (Sept. ἐνεκαίνισε) the altar of the Lord that was before the porch of the Lord (<141508>2 Chronicles 15:8). This altar was removed by King Ahaz (<121614>2 Kings 16:14); it was "cleansed" by Hezekiah; and in the latter part of Manasseh's reign was rebuilt. It is not certain whether this was one of the sacred utensils which the Babylonians broke up and removed their materials (<245217>Jeremiah 52:17 sq.).

(c.) Of the altar of burnt-offering in the *second temple* the canonical scriptures give us no information, excepting that it was erected before the foundations of the temple were laid (<150303>Ezra 3:3, 6), on the same place where it had formerly been built (Josephus, *Ant.* 11, 4, 1). From the Apocrypha, however, we may infer that it was made, not of brass, but of unhewn stone (comp. Spencer, *Leg. rit.* p. 418 sq.; Bahr, *Symbol.* 1, 489; Cramer, p. 32 sq.), for in the account of the restoration of the temple service by Judas Maccabeus, it is said, “They took whole stones, according to the law, and built a new altar according to the former" (1 Maccabees 4:47). When Antiochus Epiphanes pillaged Jerusalem, Josephus informs us that he left the temple bare, and took away the golden candlesticks, and the

golden altar (of incense), and table (of shew-bread), and the altar of burnt-offering *(Ant.* 12, 5, 4).

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

According to Leviticus 6:6, the fire on the altar of burnt-offerings was not permitted to go out (Buxtorf, *Historia ignis sacri,* in his *Exercit.* p. 288 sq.; and in Ugolini *Thesaur.* 10; Horeb, *De igne Sacro,* in Ugolini *Thesaur.* 32; Bohn, *De igne Gentilium sacro in Israel. sacra injurio,* in Ugolini *Thesaur.* 10; comp. Deyling, *Observ.* 2, 164 sq.; 5, 47 sq.; Carpzov, *Appar.* p. 286; Schacht, *Animadv. ad Iken.* p. 293; Rosenmuller,

Morgenl. 2, 156 sq.; Spanheim, *De Vesta et Prytaneis Groec.* in Graevii *Thesaur.* 5, 660 sq.; Hyde, *Relig. vet. Pers.* 8), as having originally fallen from heaven (<03:09>Leviticus 9:24; πῦρ οὐρανοπετές, comp. Curt. 3, 3; Ammian. Marcel. 23:6; Pausan. 5, 15, 5; 8:9, 1; Plutarch, *Numa*, 9; Solin. 5; Serv. *ad AEn.* 12, 200; Val. Max. 1:1, 7; Zendavesta, 3, 237), and, according to the rabbinical traditions, renewed in like manner on several occasions (Gemara, *Yoma, 21; Zebach*, 61,2; 2 Maccabees 1:19 sq.; comp. Van Dale, *De Idolatr.* c. 8, p. 149 sq.). *SEE BURNT-OFFERING*.

2. The second altar belonging to the Jewish Cultus was the ALTAR OF INCENSE (tr,foQ]hi jBiz]mi and tr,foq]r fiq]mi; <02:01>Exodus 30:1; Sept. θυσιαστήριον θυμιάματος), called also the *golden altar* (bhz;hi jBiz]mi; 29:38; <04:11>Numbers 4:11) to distinguish it from the altar of burnt-offering, which was of less costly materials (<02:38>Exodus 38:30). Probably this is meant by the "altar of wood" spoken of in <26:41>Ezekiel 41:22, which is further described as the "table that is *before the Lord*," an expression precisely suitable to the altar of incense (see Delitzsch, *Brief an die Hebr.* p. 678). The name jBe]mi, "altar," was not strictly appropriate, as no sacrifices were offered upon it; but once in the year, on the great day of atonement, the high-priest sprinkled upon the horns of it the blood of the sin-offering (<02:30>Exodus 30:10). It was placed between the table of shew-bread and the golden candlestick (<03:16>Leviticus 16:18), i.e. in the holy place, "before the vail that is by the ark of the testimony" (<02:06>Exodus 30:6; 40:5). Philo, too, speaks of it as "within the first vail," and as standing between the candlestick and the table of shew-bread. In apparent contradiction to this, the author of the Epistle to the Hebrew enumerates it among the objects which were within the second vail, i.e. in the Holy of Holies. It is true that by θυμιατήριον in this passage *may* be meant "a censer," in accordance with the usage of the Sept., but it is better understood of the altar of incense, which by Philo and other Hellenists is called θυμιατήριον. It is remarkable also that in <11:06>1 Kings 6:22, this same altar is said to belong to "the oracle" (rybD]li rv,a}jBe]Mih;), or most holy place. This may perhaps be accounted for by the great typical and symbolical importance attached to this altar, so that it might be considered to *belong* to the "second tabernacle." (See Bleek on Hebrew 9:4, and Delitzsch, in loc.)

(a.) This altar in the *tabernacle* was made of shittim-wood overlaid with gold plates, and was one cubit in length and breadth, and two cubits in

height. It had horns (<2704>Leviticus 4:7) of the same materials; and round the flat surface (gG; *gag,* "top") was a border (rz,ezer, Auth. Vers. "crown;" Sept. στρεπτὴν στεφάνην) of gold, underneath which were the rings to receive "the staves (µyDBi; *baddim', parts;* Sept. σκυτάλαι) made of shittim-wood overlaid with gold, to bear it withal" (<2301>Exodus 30:1-5; Josephus, *Ant.* 3, 6, 8).

(b.) The altar in *Solomon's temple* was similar, but made of cedar (<1106>1 Kings 6:20; 7:48; <1398>1 Chronicles 29:18) overlaid with gold (comp. <2606>Isaiah 6:6).

(c.) The altar in the *second temple* was taken away by Antiochus Epiphanes (1 Maccabees 1:23), and restored by Judas Maccabaeus (1 Maccabees 4:49). On the arch of Titus there appears no altar of incense; it is not mentioned in <5800>Hebrews 9, nor by Joseph. *Ant.* 14, 4, 4. According to the Mishna *(Chagigah,* 3, 8; *Tamid,* 6, 2), it was overlaid with metal. From the circumstance that the sweet incense was burnt upon it every day, morning and evening (<2307>Exodus 30:7, 8), as well as that the blood of atonement was sprinkled upon it (5, 10), this altar had a special importance attached to it. It is the only altar which appears in the Heavenly Temple (<2606>Isaiah 6:6; <6603>Revelation 8:3, 4). It was doubtless this altar at which Zacharias was ministering when the angel appeared to him (<4011>Luke 1:11).

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

3. Of other Jewish altars, we read only of

(1.) Altars of brick. There seems to be an allusion to such in <2603>Isaiah 65:3. The words are, µynbæ;hi l [iµyrFqim;, "offering incense *on the bricks,"* generally explained as referring to altars made of this material, and probably situated in the "gardens" mentioned just before. Rosenmuller suggests, however, that the allusion is to some Babylonish custom of burning incense on bricks covered over with magic formulae or cuneiform inscriptions. This is also the view of Gesenius and Maurer.

(2.) The Assyro-Damascene altar erected by Ahaz for his own use (<1210>2 Kings 16:10-13). *SEE AHAZ*. It probably resembled one of those in the annexed cut, modified for the occasion.

III. *Christian.* —

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

The Church of England never uses the word "altar" for communion-table in her rubrics, and she carefully excludes, the notion of a literal sacrifice, which *altar* would imply, by expressly referring in her communion- service to the sacrifice of Christ ("who, by his one oblation of himself once offered, made a full, perfect, and sufficient sacrifice for the sins of the whole world”); and by studiously introducing into the same service the word "sacrifice" in the several figurative senses (warranted by Scripture) which it. will bear; applying the word to our alms, to our offering of: praise and thanksgiving, to the offering of ourselves, souls and bodies, but never applying it to the elements, That the English reformers wished to discountenance the notion of altars, and sacrifices thereon, appears from the fact that at the Reformation altars were ordered henceforth, to be called tables, in consequence of a sermon preached by Bishop Hooper, who said, “that it would do well, that it might please the magistrate to turn 'altars' into 'tables,' according to, the first institution of Christ; to take away the false persuasion of the people, which they have of sacrifice to be done

upon the altars for as long as altars remain, both the ignorant people and the ignorant and evil-persuaded priest will always dream of sacrifice" *(Hooper's Writings*, Parker Society, p. 488; Burnet, *Hist. of Reformation*, 2, 252, 253). Other Protestant Churches, in particular the Lutheran, have retained the use of an altar, at which the Liturgy is read, the Lord's Supper celebrated, and other ecclesiastical actions performed.

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

Altars in the Romish Church are built of stone, to represent Christ, the foundation-stone of the spiritual building, the Church. Every altar has three steps going up to it, covered with a carpet. It is decked with natural and artificial flowers, according to the season of the year, and no cost is spared in adorning it with gold, silver, and jewels. The tabernacle of the Holy Sacrament is placed on the holy altar, on each side of which are tapers of white wax, except at all offices for the dead, and during the last three days of Passion-week, at which time they are yellow. A crucifix is placed on the altar. There is a copy, written in a legible hand, of the *Te igitur*, a prayer addressed only to the first Person of the Trinity. The altar is furnished with a little bell, which is rung thrice when the priest kneels down, thrice when he elevates the host, and thrice when he sets it down. There is also a portable altar or consecrated stone, with a small cavity in the middle of the front side, in which are put the relics of saints, and it is sealed up by the

bishop. Should the seal be broken, the altar loses its consecration. The furniture of the altar consists of a chalice and paten for the bread and wine, both of gold or silver; a pyx for holding the wafer, at least of silver-gilt; a veil, in form of, pavilion, of rich white stuff to cover the pyx; a thurible, of silver or pewter, for the incense; a holy-water pot, of silver, pewter, or tin; also corporals, palls, purificatories, etc. About the time of Charlemagne it became common to have several altars in one church, a custom which spread, especially since the eleventh century. The side altars were usually erected on pillars, side walls, or in chapels, while the main or high altar stands always in the choir. The Greek churches have generally only one altar.

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

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

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

In the earliest ages, the clergy only were allowed to approach the altar; not even the emperor himself, at first, was allowed this privilege, but afterward the rule was relaxed in favor of the imperial dignity (Canon 69, *in Trullo).* The approach of women to the altar was, if possible, even more strictly prohibited than that of men (Can. 44 of Laodicea, can. 4 of Tours, etc.).

“In these days," says Martene, "the licentiousness of men has arrived at that pitch in the churches, that not only emperors and princes, but the very common people so fill the choir that scarcely is there. sitting room left for the ministering clergy. Nay, more; with shame be it spoken, often *women* are found so lost to all reverence and shame, as not to hesitate to sit on the very steps of the altar!" — Martene, *De Ant. Eccl. Rit.* lib. 1, cap. 3; Landon, *Eccl. Dict.* s.v.

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

Al-tas'chith

(Hebrew *al-tashcheth',* תַּשְׁחֵת *destroy not;* Sept. μὴ διαφθείρῃς), in the title of Psalms Psalms 57, 58, 59, 75, seems to have been the commencement or name of a kind of poem or song, to the melody of which these Psalms were to be sung or chanted. This is the view taken by Aben-Ezra *(Comment.* on Psalm 57). Others, however, of the Jewish interpreters (e.g. Rashi and Kimchi) regard these words as a compendium or motto to the contents of the Psalms to which it is prefixed. *SEE PSALMS*.

Altenburg, Duchy of.

SEE SAXE-ALTENBURG.

Alter, Franz Carl

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

Althamer, Andreas

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

1. *Conciliationes locorum scripture* (1528, 8vo): —
2. *Annotationes in Jacobi Epistolam:—*
3. *De Peccato Originali: —*
4. *De Sacramento Altaris: —*
5. *Scholia in Taciti Germania: —*
6. *Sylva bibl. nominum* (1530).

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

Alting, Jacob

a reformed theologian, son of the following, was born at Heidelberg, Dec. 27, 1618; made professor of Hebrew at Groningen 1667; died Aug. 20, 1679. He was an eminent Oriental scholar. His works are published under

the title, *Opera omnia theologica, analytica, exegetica, practica, problematica, et philologica*, (Amst. 1687, 5 vols. fol.). They include, among other writings,

1. *Historia Academicarum in Populo Hebraeorum:* —
2. *Dissertatio maxime de Rebus Hebraeorum:* —
3. Commentaries on most of the Books of the Bible: —
4. A Syro-Chaldaic Grammar: —
5. A Treatise on Hebrew Points. — Hoefer, *Nouv. Biog. Generale*, 2, 235.

Alting, Joh. Heinrich

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

Alukah

SEE HORSE-LEECH.

A'lush

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

Ἀλλούδ) has only this notice, "a region of leaders (?) in what is now Gebalene, near the city Petra."

Alva y Astorga, Pedro De

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

Al'vah

(Hebrew *Alvah',* הוּעַלְוָה perh. *evil;* Sept. Γωλά), the second named of the Edomitish chieftains descended from Esau (<0136>Genesis 36:40; <1305>1 Chronicles 1:51, in which latter passage the name is Anglicized, "Aliah," after the text הַעַלְיָה *Alyah'),* B.C. post 1905.

Al'van

(Hebrew *Alvan',* עַלְוָן *tall;* Sept. Γωλάμ), the first named of the five sons of Shobal the Horite, of Mount Seir (<0136>Genesis 36:23); called less correctly ALIAN *SEE ALIAN* (Hebrew *Alyane',* עַלְיָן Sept. Ἰωλάμ) in the parallel passage (<1304>1 Chronicles 1:40). B.C. cir. 1927.

Alvarez of Cordova

(St.), was born at Cordova; a scion of the ancient house of the dukes of Cordova. He took the habit of the Dominicans in the convent of St. Paul, at Cordova, in 1368. Far from being satisfied with closely adhering to the rule of his order, he added to the strictness of it whatever was not actually

forbidden. To the hair shirt he added commonly a chain of iron round his body; his fasts were rigorous, his watchings long, and his self-mortification continual; and he went throughout Spain, and even into Italy, proclaiming the Gospel (as he understood it) with the fervor of an apostle. He afterward proceeded to the Holy Land, and upon his return was selected first by Catherine, the wife of King Henry II, of Castile, and afterward by her son John II, to be their confessor. Alvarez, however, pined to be released from the worldly pomp and splendor of a court, and obtained permission to depart, for the purpose of building a new convent according to his own views and plan. This he did upon a mountain a short distance from Cordova, and gave to the new sanctuary the name of *Scala Coeli.* He died Feb. 19,1420. His tomb became a great place of resort to persons of all ranks, even to ecclesiastics and bishops. Benedict XIV authorized the worship of this saint (!), and extended the worship to the whole order of St. Dominic. His festival is held on the 19th of February. — Touron, *Hist. of Illustrious Men of the Order of St. Dominic;* Landon, *Eccl. Dict.* s.v.

Alvarez, Diego

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

Alverson, John B.

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

the pulpit. For eight years he was president of the board of trustees of Genesee Wesleyan Seminary. — *Minutes of Conferences,* 4, 522.

Alypius St.,

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

Alypius

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

A'mad

(Hebrew *Amad',* dmi *people of duration;* Sept. Ἀμαάθ v. r. Ἀμιήλ, Vulg. Ἀμιήλ), a town near the border of Asher mentioned between Alammelech and Misheal, as if in a southerly or westerly course (Joshua 19:26). Schwarz *(Palest.* p. 192) thinks it is the modern village *Al-Mead,* a

few miles north of Acco, meaning apparently the place called *Em el-Amed*, with extensive ruins near the sea-coast, the identity of which with the ancient Amad is also suggested by Thomson *(Land and Book,* 1, 469); but we should otherwise look for a more south-easterly position, and one on the boundary. The same objection applies to the location proposed by Van de Velde *(Memoir,* p. 284) at *Um el-'Amad,* on the shore south of Tyre, which, however, contains no ruins (Robinson, later *Researches,* 3, 113). It may not improbably be identified with *Shefa 'Omar* or Shefa 'Amar (perhaps dm[for d[m[), a large market-town on a ridge east of Haifa, with streets of shops and a large deserted castle (Robinson, later *Researches,* 3, 103).

Amad'atha

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

Amadeists

SEE AMEDIANS.

Amadeus.

SEE BASLE, COUNCIL OF.

A'mal

(Hebrew *Amal',* l[m; *toil;* Sept. Ἀμάλ), the last named of the four sons of Helem, of the tribe of Asher (1 Chronicles 7:35). B.C. prob. post 1658.

Amalarius

a priest of Metz in the 9th century. He wrote a treatise, *De Divinis Officiis libri quatuor,* giving an account of the church services, and a rationale of their meaning. Some passages in it favor the idea that he was free from the superstitions of his times as to the Lord's Supper. He also wrote *De ordine Antiphonarii.* Both this and the former treatise are given in *Bibl. Max. Patr.* 14, He wrote many *Letters,* to be found in D'Achery, *Spicileg.* 3, 330. The *sixth* letter is occupied with a curious discussion, arising from the

notion of our Lord's body being actually present in the sacrament. Amalarius was consulted about a person who had *spit* immediately after receiving the sacrament, whether he had thus spit away some of our Lord's body and blood, and whether he could be saved after such an act; he does not decide whether the person had voided some particles of Christ's body, but says that the health of the soul will not be endangered by this act which was done for the health of the body. — Clarke, *Sac. Lit.* 2, 471; Cave, *Hist. Lit.* anno 812.

Am'alek

(Hebrew *Amalek',* qlemo according to Furst, from the Arabic, *dweller in a valley;* Sept. Ἀμαλήκ, Vulg. *Amalech, Amalec),* the son of Eliphaz (the first-born of Esau) by his concubine Timna (<01636>Genesis 36:12; <13036>1 Chronicles 1:36); he was the chieftain, or emir *("Duke"),* of an Idumaean tribe (<01616>Genesis 36:16); which, however, was probably not the same with the AMALEKITES *SEE AMALEKITES* (q.v.) so often mentioned in Scripture (<04420>Numbers 24:20, etc.). B.C. post 1905. His mother came of the Horite race, whose territory the descendants of Esau had seized; and, although Amalek himself is represented as of equal rank with the other sons of Eliphaz, yet his posterity appear to have shared the fate of the Horite population, a "remnant" only being mentioned as existing in Edom in the time of Hezekiah, when they were dispersed by a band of the tribe of Simeon (<13043>1 Chronicles 4:43).

Am'alektite

(Hebrew *Amaleki',* yqilemo also the simple AMALEK *SEE AMALEK* , used collectively; Sept. Ἀμαλήκ, Josephus Ἀμαληκίτης, Auth. Vers. often "Amalekites"), the title of a powerful people who dwelt in Arabia Petraea, between the Dead Sea and the Red Sea, or between Havilah and Shur (<09507>1 Samuel 15:7), south of Idumaea, and east of the northern part of the Red Sea. The Amalekites are generally supposed to have been the descendants of Amalek, the son of Eliphaz and grandson of Esau (Vater, *Comm. Ub. Pent.* 1, 140 sq.); but Moses speaks of the Amalekites long before this Amalek was born, i.e. in the days of Abraham, when Chedorlaomer, king of Elam, devastated their country (<01407>Genesis 14:7); from which Le Clerc inferred that there was some other and more ancient Amalek from whom this people sprung. The supposition that this people are there *proleptically* spoken of (Hengstenberg, *Genuineness of the*

Pentateuch, 2, 247 sq.) is hardly a satisfactory solution of the difficulty (Kurtz, *Hist. of the Old Covenant,* 3, 1 sq.). Arabian historians represent them as originally dwelling on the shores of the Persian Gulf, whence they were pressed westward by the growth of the Assyrian empire, and spread over a portion of Arabia at a period antecedent to its occupation by the descendants of Joktan. This account of their origin harmonizes with <01407>Genesis 14:7; it throws light on the traces of a permanent occupation of central Palestine in their passage westward, as indicated by the names Amalek and mount of the Amalekites (<07014>Judges 5:14; 12:15); and it accounts for the silence of Scripture as to any relationship between the Amalekites and either the Edomites or the Israelites (<01616>Genesis 36:16, does not refer to the whole nation).

The physical character of the district which the Amalekites occupied, *SEE ARABIA*, necessitated a nomadic life, which they adopted to its fullest extent, taking their families with them even on their military expeditions (<07065>Judges 6:5). Their wealth consisted in flocks and herds. Mention is Made of a nameless "town" (<09105>1 Samuel 15:5), and Josephus gives an exaggerated account of the capture of several towns by Saul *(Ant.* 6, 7, 2); but the towns could have been little more than stations, or nomadic enclosures. The kings or chieftains were perhaps distinguished by the hereditary title Agag (<04207>Numbers 24:7; <09108>1 Samuel 15:8). Two important routes led through the Amalekite district, viz., from Palestine to Egypt by the *Isthmus of Suez,* and to Southern Asia and Africa by the *A*Etlanitic arm of the Red Sea. It has been conjectured that the expedition of the four kings (<01401>Genesis 14) had for its object the opening of the latter route; and it is in connection with the former that the Amalekites first came in contact with the Israelites, whose progress they attempted to stop, adopting a *guerrilla* style of warfare (<05518>Deuteronomy 25:18). The Amalekites, suspecting that the Israelites were advancing to take possession of the land of Canaan, did not wait for their near approach to that country, but came down from their settlements on its southern borders to attack them at Rephidim. Moses commanded Joshua with a chosen band to attack the Amalekites, while he, with Aaron and Hur, went up to the mount of Horeb. During the battle Moses held up his hands to heaven; and as long as they were maintained in this attitude the Israelites prevailed, but when through weariness they fell, the Amalekites prevailed. (See Verpoorten, *De bello in Amalek,* Ged. 1736; Sartorius, *De bello Domini in Amalek,* Danz. 1736.) Aaron and Hur, seeing this, held up his hands till the

latter were entirely defeated with great slaughter (<02708>Exodus 17:8-13; comp. <05257>Deuteronomy 25:17; <09512>1 Samuel 15:2). In union with the Canaanites they again attacked the Israelites on the borders of Palestine, and defeated them near Hormah (<04445>Numbers 14:45). Thenceforward we hear of them only as a secondary power, at one time in league with the Moabites (<07083>Judges 3:13), when they were defeated by Ehud near Jericho; at another time in league with the Midianites (<07063>Judges 6:3), when they penetrated into the plain of Esdraelon, and were defeated by Gideon. Saul in his expedition overran their whole district and inflicted immense loss upon them, but spared Agag, their king, and the best of the cattle and the movables, contrary to the divine command (<09648>1 Samuel 14:48; 15:2 sq.). After this the Amalekites scarcely appear any more in history (<09708>1 Samuel 27:8; <10812>2 Samuel 8:12). Their power was thenceforth broken, and they degenerated into a horde of banditti (dWdG, predatory *band).* Such a "troop" came and pillaged Ziklag, which belonged to David (<09301>1 Samuel 30); but he returned from an expedition which he had made in the company of Achish into the valley of Jezreel, pursued them, overtook and dispersed them, and recovered all the booty which they had carried off from Ziklag. This completed their political destruction, as predicted (<04420>Numbers 24:20); for the small remnant of Amalekites whose excision by the Simeonites is spoken of in <13043>1 Chronicles 4:43, were the descendants of another family *SEE AMALEK*. Yet we meet again with the name of Amalek (according to Josephus, *Ant.* 11, 6, 5) in the history of Esther, in the person of Haman the Agagite, in <17301>Esther 3:1, 10; 8:3, 5, who was most likely an Amalekite of the royal house of Agag (<04207>Numbers 24:7; <09518>1 Samuel 15:8), that fled from the general carnage, and escaped to the court of Persia.

The Arabians relate of the Amalek destroyed by Saul that he was the father of an ancient tribe in Arabia, which contained only Arabians called pure, the remains of whom were mingled with the posterity of Joktan and Adnan. According to Josephus *(Ant.* 3, 2, 1), the Amalekites inhabited Gobolitis (<19708>Psalm 78:8) and Petra, and were the most warlike of the nations in those parts (comp. *Ant.* 2, 1, 2); and elsewhere he speaks of them as "reaching from Pelusium of Egypt to the Red Sea" *(Ant.* 6, 7, 3). We find, also, that they had a settlement in that part of Palestine which was allotted to the tribe of Ephraim (<07215>Judges 12:15; see also 5:14). According to Schwarz *(Palest.* p. 219), traces of this name are preserved in that region

to this day. The editor of Calmet supposes that there were no less than three distinct tribes of Amalekites:

(1.) Amalek the ancient, referred to in Genesis 14;
(2.) A tribe in the region east of Egypt, between Egypt and Canaan (Exodus 17:8; 1 Samuel 15, etc.);
(3.) Amalek, the descendants of Eliphaz.

No such distinction, however, appears to be made in the biblical narrative, at least as regards the former two of these tribes; their national character is everywhere the same, and the different localities in which we find these Amalekites may be easily explained by their habits, which evidently were such as belong to a warlike nomade people (Reland, *Palest.* p. 78 sq.; Mannert, *Geogr.* VI, 1, 183 sq.). Arabian writers mention *Amalika, Amalik, Imlik,* as an aboriginal tribe of their country, descended from Ham (Abulfeda says from Shem), and more ancient than the Ishmaelites (D'Herbelot, *Bibl. Orient.* s.v. Amlac; De Sacy, *Excerpta ex Abulf.* in Pococke's *Specim.* p. 543 sq.; Michaelis, *Spicileg.* 1, 170 sq.). They also give the same name to the Philistines and other Canaanites, and assert that the Amalekites who were conquered by Joshua passed over to North Africa (Ewald, *Isr. Gesch.* 1, 300, 450). Philo *(Vita Moysis,* 1, 39) calls the Amalekites who fought with the Israelites on leaving Egypt Phoenicians. The same writer interprets the name Amalek as meaning "a people that licks up or exhausts" *(Legis Allegor.* 3, 66). From the scriptural notices of their location south of Palestine (Numbers 13:29), in the region traversed by the Israelites (Exodus 17:8 sq.), and their connection with the Ammonites (Judges 3:13), Midianites (Judges 6:3; 7:12), Kenites (1 Samuel 15:6), as well as their neighborhood to the Philistines (1 Samuel 27:8), Mount Soir (1 Chronicles 5:43), and the city of Shur or Pelusium (1 Samuel 15:7), it is evident that their proper territory was bounded by Philistia, Egypt, Idumaea, and the desert of Sinai. — Van Iperen, *Histor. Crit. Edom. et Amalecitar.* (Leonard. 1768); *Jour. of. Sac. Lit.* Apr. 1852, p. 89 sq.; Noldeke, *Ueber die Amalekiter.* etc. (Gotting. 1863). *SEE CANAANITE*.

On the apparent discrepancy between Deuteronomy 1:44 and Numbers 14:45, *SEE AMORITE*.

Amalric of Bena

or of Chartres (in Latin, Amalricus or Emelricus; in French, Amaury), a celebrated theologian and philosopher of the Middle Ages, born at Bena, a village near Chartres, lived at Paris toward the close of the twelfth and the beginning of the thirteenth century. He gave instruction in dialectics and other liberal arts comprised in the *Trivium* and *Quadrivium.* He undertook to explain the metaphysical works of Aristotle, which had just been translated into Latin, partly from some new copies, partly from Arabic versions, which had been imported from the East. In these works Amalric advances the opinion that all beings proceed from a first matter, which in itself has neither form nor figure, but in which the motion is continual and necessary. The Arabs had long before begun to introduce this philosophy into Western Europe; for as early as the ninth century Scotus Erigena (q.v.) taught that the first matter was every thing, and that it was God. Although the temerity of this language was frequently complained of, the doctrine of Erigena was never expressly condemned, and Amalric was therefore not afraid of again professing it. He also maintained the ideality of God and the first matter, but he pretended to reconcile this view with the writings of Moses and the theology of the Catholic Church From the continual and necessary movement of the first matter, he concluded that all particular beings were ultimately to re-enter the bosom of the Being of Beings, which alone is indestructible, and that before this ultimate consummation the vicissitudes of nature would have divided the history of the world and of religion into three periods corresponding to the three persons of the Trinity. *SEE ALMERICIANS*. He developed his ideas especially in a work entitled *"Physion, a Treaty of Natural Things."* This book was condemned by the University of Paris in 1204. Amalric appealed from this sentence to the pope, and went himself to Rome; but Pope Innocent III confirmed the sentence in 1207. Amalric was compelled to retract, which he did with great reluctance. He died from grief in 1209. In 1210, when ten of his chief followers were burned, the body of Amalric was also exhumed, and his bones burned, together with his books, inclusive of the metaphysics of Aristotle. — Herzog, *Real-Encyklopadie,* 1, 268; Hoefer, *Biog. Generale,* 2, 305.

A'mam

(Hebrew *Amam',* עמאם *gathering;* Sept. Ἀμάμ), a city in the southern part of the tribe of Judah, mentioned between Hazor and Shema (Joshua

15:26), being apparently situated in the tract afterward assigned to Simeon (<16901>Joshua 19:1-9); probably about midway on the southern border between the Mediterranean and the Dead Sea. The enumeration in <06652>Joshua 15:32, shows that this name is to be taken in connection with the preceding, i.e. *Hazor-Amam SEE HAZOR*, which probably designates the same place as KERIOTH-HEZROM *SEE KERIOTH-HEZROM* (q.v.). *SEE TRIBE*.

Amama, Sixtin

a Protestant theologian, and professor of Hebrew at Franecker, was born there Oct. 15, 1593, and died Nov. 9, 1639. He visited England in 1613. He wrote *Censura Vulgate Latinae Editionis Pentateuchi* (1620), and, in reply to Mersenne, his *Antibarbarus Biblicus* (Franc. 1628, 4to), containing strictures on other books of the Vulgate, namely, the Historical Books, Psalms, Solomon's writings, and (in a posthumous edition) Isaiah and Jeremiah. He published also a collation of the Dutch version with the originals *(Bybelsche Conferencie,* Amst. 1623), and a Hebrew grammar (Amst 1625); and edited some posthumous works of Drusius.

A'man

(Ἀμάν), the Graecized' form (Tobit 14:10; Esther 10:7, etc.) of the name HAMAN *SEE HAMAN* (q.v.).

Ama'na [many *Am'ana]* (Hebrew *Amanahah',* חֲנָמָה a *covenant,* as in <16001>Nehemiah 10:1), the name of a river and of a hill.

1. The marginal reading (of many codices, with the Syriac, the Targum, and the Complutensian ed. of the Sept.) in <12512>2 Kings 5:12, of the stream near Damascus called in the text ABANA *SEE ABANA* (q.v.).

2. (Sept. πίστις, Vulg. *Amana.)* A mountain mentioned in <22408>Song of Solomon 4:8, in connection with Shenir and Hermon, as the resort of wild beasts. Some have supposed it to be Mount *Amanus* in Cilicia, to which the dominion of Solomon is alleged to have extended northward. But the context, with other circumstances, leaves little doubt that this Mount Amana was rather the southern part or summit of Anti-Libanus, and was so called perhaps from containing the sources of the river Amana or ABANA *SEE ABANA* (q.v.). The rabbins, indeed, call Mount Lebanon various names (Reland, *Paloest.* p. 320), among which appears that of *Amanon*

(ˆ/nma} *Gittin,* fol. 8, 1, v. r. sWnmW, *Umanus,* or Matthew Hor, according to Buxtorf, *Lex. Talm.* col. 117).

Ama'nah

the correct form of the name ABANA *SEE ABANA* (q.v.), which has probably crept in by an error of copyists. *SEE AMANA*.

Amandus

St., bishop of Maestricht, called "the apostle of Belgium," was born in 589 in Nantes, of a Roman family, and at twenty-one entered a monastery near Rochelle. After visiting Rome, he was in 626 ordained a missionary bishop without any fixed see, and he labored first in Brabant and Flanders, then in Sclavonia near the Danube. After this he passed into Austrasia, but was driven away by Dagobert, whom he had reproved for his vices; afterward, however, the penitent prince recalled him, and made him the spiritual instructor of his son Sigebert. In the territory of Ghent, to which he went next, he was cruelly used, and, after being appointed bishop of Maestricht in 649, he resigned it at the end of three years, in order that he might resume his former mode of life. He was a great itinerant preacher, founded many monasteries, and died in 679, on the 6th of February., — Baillet, February 6; Butler, *Lives of Saints,* 1, 369; Neander, *Ch. Hist.* 3, 41.

Amaranthine

(ἀμαράντινος, *unfading),* occurs in the original of 1 Peter 5:4 (Auth. Vers. “that fadeth not away;" comp. ἀμάραντος, 1 Peter 1:4, Auth. Vers. id.), where the apostle seems to allude to *the fading sprig,* or *crown of laurel* awarded to him who came off victorious in the Grecian games (q.v.). Hence the word AMARANTH, the name of a class of flowers, so called from their *not speedily fading* (see Milton, *Par. Lost,* 3, in med.). They have a rich color, but dry flowers. Prince's-feather and cock's-comb are examples of the natural order of Amaranthaceae, all the varieties of which are innocuous. To such unwithering garlands the apostle compares the Christian's crown of glory, won by faith and self-denial (1 Corinthians 9:25). *SEE CROWN*.

Amari'ah

(Hebrew *Amaryah',* hyrmia} *said* [i.e. promised] by *Jehovah,* q. d. Theophrastus; also in the paragogic form *Amarya'hu,* Whyrmia} <1242>1 Chronicles 24:23; <1491>2 Chronicles 19:11; 31:15), the name of several men.

1. (Sept. Ἀμαρίας, Ἀμαρία.) A person mentioned in <1067>1 Chronicles 6:7, 52, in the list of the descendants of Aaron by his eldest son Eleazar, as the son of Meraioth and the father of Ahitub, which last was (not the grandson and successor of Eli of the same name, but) the father of that Zadok in whose person Saul restored the high-priesthood to the line of Eleazar. The years during which the younger line of Ithamar enjoyed the pontificate in the persons of Eli, Ahitub, and Abimelech (who was slain by King Saul at Nob) were doubtless more than sufficient to cover the time of this Amariah and his son Ahitub (q.v.), if they were contemporary, and it has, therefore, been thought that they never were high-priests in fact, although their names are given to carry on the direct line of succession to Zadok. But it is more probable that Amariah was the last of the high-priests of Eleazar's line prior to its transfer (for some unknown reason) to the house of Ithamar in the person of Eli (q.v.), and that the Ahitub whose son Zadok was the first to regain the lost succession was a more distant descendant in private life, the intermediate names in the genealogy being omitted. *SEE HIGH-PRIEST.* B.C. ante 1125. Josephus *(Ant.* 8, 1, 3) calls him *Arophceus* (Ἀροφαῖος), and says he lived in private, the pontificate being at the time in the family of Ithamar.

2. (Sept. Ἀμαριά, Ἀμαρίας.) A Levite, second son of Hebron and grandson of Kohath of the lineage of Moses (<1239>1 Chronicles 23:19; 24:23). B.C. 1014.

3. A “chief-priest" active in the political reformation instituted by Jehoshaphat (<1491>2 Chronicles 19:11); perhaps identical with the high-priest that appears to have intervened between Azariah and Johanan (<1069>1 Chronicles 6:9). See HIGH-PRIEST. B.C. 895. Josephus *(Ant.* 9, 1, 1) calls him *"Amasias* the priest" (Ἀμασίας ὁ ἱερεύς); and says that he (as well as Zebadiah) was of the tribe of Judah, a statement probably due to the inaccuracy of the text (ἑκατέρους, “both," being evidently spurious or corrupt, see Hudson, in loc.). In the list of Josephus *(Ant.* 10, 8, 6) his name does not appear.

4. (Sept. Ἀμαρίας, but Σαμαρεία v. r. Σαμαρία in Ezra.) A high-priest at a somewhat later date, the son of another Azariah (q.v.), and also father of a different Ahitub (1 Chronicles 6:11; Ezra 7:3), or rather, perhaps, of Urijah (2 Kings 16:10). *SEE HIGH-PRIEST*. B.C. prob. ante 740. Josephus *(Ant.* 10, *8,* 6) appears to call him *Jotham* (Ἰώθαμος), as also the Jewish chronicle *Seder Olam.*

5. (Sept. Ἀμαρίας v. r. Μαρίας.) One of the Levites appointed by Hezekiah to superintend the distribution of the temple dues among the sacerdotal cities (2 Chronicles 31:15). B.C. 726.

6. (Sept. Ἀμορίας v. r. Ἀμορείας and Ἀμαρίας.) The son of Hizkiah and father of Gedaliah, which last was grandfather of the prophet Zephaniah (Zephaniah 1:1). B.C. long ante 640.

7. (Sept. Σαμαρία.) The son of Shephatiah and father of Zechariah, which last was grandfather of Athaiah, the Judahite descendant of Pharez, resident at Jerusalem after the exile (Nehemiah 11:4). B.C. long ante 536.

8. (Sept. Ἀμαρία.) One of the priests who returned from Babylon with Zerubbabel (Nehemiah 10:3), B.C. 536, and afterward (in extreme age, if the same) sealed the covenant with Nehemiah (Nehemiah 12:2), B.C. cir. 410. He appears to have been identical with the chief-priest the father of Jehohanan (Nehemiah 12:13).

9. (Sept. Ἀμαρίας v. r. Ἀμαρεία.) One of the Israelite "sons" of Bani, who divorced the Gentile wife whom he had married after the return from Babylon (Ezra 10:42). B.C. 459.

Amari'as

(Ἀμαρίας), the Graecized form (1 Esdras 8:2; 2 Esdras 1:2) of the name AMARIAH *SEE AMARIAH* (q.v.).

Am'asa

(Hebrew *Amasa',* acm; *burden),* the name of two men.

1. (Sept. Ἀμεσσά; but v. r. Ἀμεσσαΐ, and in 1 Chronicles 2:17, even Ἀμεσσάβ.) The son of Abigail, a sister of King David, by Jether or Ithra (q.v.), an Ishmaelite (1 Chronicles 2:17; 2 Samuel 17:25; 1 Kings 2:5, 32); a foreign paternity that appears to have caused his neglect in

comparison with the more honored sons of David's other sister Zeruiah; until on the occurrence of Absalom's rebellion, whose party he naturally joined, and of which he was made general, his good conduct probably of the battle, although defeated, led David to offer him not only pardon, but the command of the army in the room of his cousin Joab (2 Samuel 19:13), whose overbearing conduct had become intolerable to him, and to whom he could not entirely forgive the death of Absalom (q.v.). B.C. cir. 1023. But on the breaking out of Sheba's insurrection, Amasa was so tardy in his movements (probably from the reluctance of the troops to follow him) that David despatched Abishai with the household troops in pursuit of Sheba, and Joab joined his brother as a volunteer. When they reached "the great stone of Gibeon," they were overtaken by Amasa with the force he had been able to collect. Joab thought this a favorable opportunity of getting rid of so dangerous a rival, and immediately executed the treacherous purpose he had formed. *SEE ABNER*. He saluted Amasa, asked him of his health, and took his beard in his *right* hand to kiss him, while with the unheeded *left* hand he smote him dead with his sword. Joab then put himself at the head of the troops, and continued the pursuit of Sheba; and such was his popularity with the army that David was unable to remove him from the command, or call him to account for this bloody deed (2 Samuel 20:4-12). B.C. cir. 1022. *SEE JOAB*. Whether Amasa be identical with the *Amasai* who is mentioned among David's commanders (1 Chronicles 12:18) is uncertain (Bertheau, *Erklar.* — *p.* 140). *SEE DAVID*.

2. (Sept. Ἀμασίας.) A son of Hadlai and chief of Ephraim, who, with others, vehemently and successfully resisted the retention as prisoners of the persons whom Pekah, king of Israel, had taken captive in a successful campaign against Ahaz, king of Judah (2 Chronicles 28:12). B.C. cir. 738.

Am'asai

[some *Amas'ai*] (Hebrew *Amasay'*, ycim;[} *burdensome)*, the name of several men. *SEE AMASHAI*.

1. (Sept. Ἀμασί and Ἀμάς v. r. Ἀμεσσί and Ἀμαθί.) A Levite, son of Elkanah, and father of Ahimoth or Mahath, of the ancestry of Samuel (1 Chronicles 6:25, 35), B.C. cir. 1410.

2. (Sept. Ἀμασαί.) The principal leader of a considerable body of men from the tribes of Judah and Benjamin, who joined David in "the stronghold," apparently the cave of Adullam; his fervent declaration of attachment instantly dispelled the apprehensions that David expressed at their coming (1 Chronicles 12:18), B.C. cir. 1061. There is not much probability in the supposition (Ewald, *Isr. Gesch.* 2, 544) that he was the same with AMASA *SEE AMASA* (q.v.), the nephew of David.

3. (Sept. Ἀμασαΐ.) One of the priests appointed to precede the ark with blowing of trumpets on its removal from the house of Obed-edom to Jerusalem (1 Chronicles 15:24), B.C. cir. 1043.

4. (Sept. Ἀμασί.) Another Levite, father of a different Mahath, and one of the two Kohathites that were forward at the instance of Hezekiah in cleansing the temple (2 Chronicles 29:12), B.C. 726.

Am'ashai

(Hebrew *Amaslsay",* ysPPvmi[} prob. an incorrect form of the name AMASAI *SEE AMASAI* ; Sept. Ἀμεσαΐ, Ἀμασία, Vulg. *Amassai),* the son of Azareel, and chief of the valiant priests of his family, appointed by Nehemiah to reside at Jerusalem and do the work of the temple (Nehemiah 11:13), B.C. cir. 440.

Amasi'ah

(Hebrew *Amasyah',* hysjmi[} *burden of* [i.e. sustained by] *Jehovah;* Sept. Ἀμασίας v. r. Μασαΐας), the son of Zichri, and chieftain of the tribe of Judah, who volunteered to uphold King Jehoshaphat in his religious efforts, at the head of 200,000 chosen troops (2 Chronicles 17:16), B.C. cir. 910.

Amasis

supposed to be the Pharaoh whose house in Tahpanhes is mentioned in Jeremiah 43:9, and who reigned B.C. 569-525; he was the successor of Apries, or Pharaoh Hophra. Amasis, unlike his predecessors, courted the friendship of the Greeks; and, to secure their alliance, he married Laodice, the daughter of Battus, the king of the Grecian colony of Cyrene (Herod. 2:161-182; 3, 1-16; Diod. 1:68, 95). He also contributed a large sum toward the rebuilding of the temple of Delphi, and is said to have been

visited by Solon (Herod. 1:30; Plut. *Solon,* 26; Plato, *Timoeus,* p. 21). — Smith's *Dict. of Class. Biog.* s.v. *SEE EGYPT*.

Amath

SEE HAMATH; *SEE BORCEOS*.

Amatha

(Ἀμαθά, i.q. *Hamath,* q.v.; comp. Josephus, *Ant.* 10, 5, 2), a place named by Jerome and Eusebius (Ἐμμαθά) in the *Onomasticon* (s.v. *A*Emath, Ἀιθάμ) as one of several places by that name, this being situated near Gadara, and having warm springs. It is apparently the modern ruin *Amateh,* discovered by Seetzen (Ritter, *Erdk.* 15, 372), on the Nahr Yarmuk, not far from Um Keis (Burckhardt, *Travels,* p. 273, 276-278). *SEE AMATHUS*.

Amathe'is

(rather *Amath'as,* Ἀμαθίας), one of the "sons" of Bebai, who divorced his Gentile wife after the captivity (1 Esdras 9:29); evidently a corruption for the ATHLAI *SEE ATHLAI* (q.v.) of the genuine text (<15I028>Ezra 10:28).

Am'athis

(1 Maccabees 12:25). *SEE AMATHITIS*.

Amathi'tis

(Ἀμαθῖτις, Eng. Vers. "Amathis"), a district to the north of Palestine, in which Jonathan Maccabaeus met the forces of Demetrius (1 Maccabees 12:25); not around the city AMATHUS *SEE AMATHUS* (q.v.) beyond the Jordan (Josephus, *Ant.* 13, 13, 3; *War,* 1, 4, 3); but the neighborhood of the metropolis Amath or HAMATH *SEE HAMATH* (q.v.), on the Orontes (Drusius; Michaelis, in loc. Maccabees). So the Sept. *Gives* Ἀμαθί for ytaeh} in <011007>Genesis 10:17.

Amathus

(Ἀμαθούς, -οῦντος , also τὰ Ἀμαθά), a strongly-fortified town beyond the Jordan, which Eusebius and Jerome *(Onomast.* s.v. *A*Etham) place twenty-one Roman miles south of Pella. It was taken by Alexander Jannaeus (Josephus, *War,* 1, 4, 3; *Ant.* 13, 13, 3), and its importance is

shown by the fact that Gabinius made it the seat of one of the five jurisdictions (συνέδρια) into which he divided the country *(Ant.* 14, 5, 4; *War,* 1, 8, 5). Josephus elsewhere *(Ant.* 17, 10, 6) mentions that a palace was burnt at *Amatha* (q.v.) on the Jordan, which was probably the same place. It is mentioned as the seat of a Christian bishopric at the Council of Chalcedon *(Concil.* 4, 118). Reland *(Paloest.* p. 559 sq.) thinks it is mentioned in the Talmud by the name of *Amathu* (Wtm;[), and that it may be the same with Ramoth-Gilead. Burckhardt passed the ruins of an ancient city standing on the declivity of the mountain, called *Amata,* near the Jordan, and a little to the north of the Zerka or Jabbok; and was told that several columns remain standing, and also some large buildings *(Travels,* p. 346). This is doubtless the site (Van de Velde, *Memoir,* p. 284), although not quite so far south as the *Onomasticon* would make it (Raumer, — *Palast.* p. 213).

Amaury.

SEE AMALRIC.

Amazi'ah

(Hebrew *Amatsyah',* hyxiMa} *strengthened* by *Jehovah,* <122221>2 Kings 12:21; 13:12; 14:8; 15:1; <130434>1 Chronicles 4:34; 6:45; <330710>Amos 7:10, 12, 14; elsewhere in the prolonged form *Amatsya'hu,* Whyxima} Sept. Ἀμασίας, but Μαεσσίας in <130645>1 Chronicles 6:45), the name of four men.

1. A Levite, son of Hilkiah and father of Hashabiah, of the ancestry of Ethan the Merarite (<130645>1 Chronicles 6:45), B.C. considerably ante 1014.

2. The son and successor of Joash (by Jehoaddan, a female of Jerusalem), and the ninth king on the separate throne of Judah; he was twenty-five years old at his accession, and reigned twenty-nine years, B.C. 837-808 (<121401>2 Kings 14:1, 2; <142501>2 Chronicles 25:1). His reign was marked, in general, by piety as well as energy, but was not without its faults (<121403>2 Kings 14:3, 4; <142502>2 Chronicles 25:2). He commenced his sovereignty by punishing the murderers of his father; and it is mentioned that he respected the law of Moses by not including the children in the doom of their parents, which seems to show that a contrary practice had previously existed (<121405>2 Kings 14:5-7; <142503>2 Chronicles 25:3-5). The principal event of Amaziah's reign was his attempt to reimpose upon the Edomites the yoke of Judah, which they had cast off in the time of Jehoram (<121820>2 Kings 8:20; comp.

<1224>1 Kings 22:48). The strength of Edom is evinced by the fact that Amaziah considered the unaided power of his own kingdom, although stated to have consisted of 300,000 troops, unequal to this: undertaking, and therefore hired an auxiliary force of 100,000 men from the king of Israel for 100 talents of silver (<1425>2 Chronicles 25:5, 6). This is the first example of a mercenary army that occurs in the history of the Jews. It did not, however, render any other service than that of giving Amaziah an opportunity of manifesting that he knew his true place in the Hebrew Constitution, as the viceroy and vassal of the King JEHOVAH. A prophet commanded him, in the name of the Lord, to send back the auxiliaries. on the ground that the state of alienation from God in which the kingdom of Israel lay rendered such assistance not only useless, but dangerous. The king obeyed this seemingly hard command, and sent the men home, although by doing so he not only lost their services, but the 100 talents, which had been already paid, and incurred the resentment of the Israelites, who were naturally exasperated at the indignity shown to them (<1425>2 Chronicles 25:7-10, 13). This exasperation they indicated by plundering the towns and destroying the people on their homeward march (Kitto's *Daily Bible Illustr.* in loc.). The obedience of Amaziah was rewarded by a great victory over the Edomites (<1425>2 Chronicles 25:14-16), ten thousand of whom were slain in battle, and ten thousand more savagely destroyed by being hurled down from the high cliffs of their native mountains (<1425>2 Chronicles 25:11, 12). He even took the city of Petra (q.v.) by assault, and changed its name from Selah to Joktheel (<1214>2 Kings 14:7). But the Edomites afterward were avenged; for among the goods which fell to the conqueror were some of their idols, which, although impotent to deliver their own worshippers, Amaziah betook himself to worship (Withof, *De A masia deos Edom. secum abducente*, Ling. 1768). This proved his ruin (<1425>2 Chronicles 25:14-16). Puffed up by his late victories, he thought also of reducing the ten tribes under his dominion, and sent a challenge to the rival kingdom to meet him in a pitched battle. After a scornful reply, he was defeated by King Joash of Israel, who carried him a prisoner to Jerusalem, which, according to Josephus *(Ant.* 9, 9, 3), opened its gates to the conqueror under a threat that otherwise he would put Amaziah to death — a statement evidently made conjecturally to explain the fact that the city was taken apparently without resistance (<1214>2 Kings 14:13). Joash broke down a great part of the city wall on the side toward the Israelitish frontier, plundered the city, and even laid his hands upon the sacred things of the temple. He, however, left Amaziah on the throne, but not without

taking hostages for his good behavior (2Ki 14:8-14; 2Ch 25:17-24), B.C. cir. 824. The disasters which Amaziah's infatuation had brought upon Judah probably occasioned the conspiracy in which he lost his life, although a space of fifteen years intervened (2Ki 14:17). On receiving intelligence of this conspiracy he hastened to throw himself into the fortress of Lachish; but he was pursued and slain by the conspirators, who brought back his body “upon horses" to Jerusalem for interment in the royal sepulcher (2Ki 14:19, 20; 2Ch 25:27, 28). His name, for some reason, is omitted in our Savior's genealogy (Mt 1:8; comp. 1Ch 3:12). *SEE JUDAH, KINGDOM OF*.

3. The priest of the golden calves at Bethel, who, in the time of Jeroboam II, complained to the king of Amos's prophecies of coming evil, and urged the prophet himself to withdraw into the kingdom of Judah and prophesy there; for which he was threatened with severe family degradation in the approaching captivity of the northern kingdom (Am 7:10-17), B.C. cir. 790.

4. The father of Joshah, which latter was one of the Simeonite chiefs who expelled the Amalekites from the valley of Gedor in the time of Hezekiah (1Ch 4:34). B.C. cir. 712.

Ambassador

a public minister sent from one sovereign prince, as a representative of his person, to another. At Athens ambassadors mounted the pulpit of the public orators, and there acquainted the people with their errand. At Rome they were introduced to the senate, and there delivered their commissions (Smith's *Dict. of Class. Antiq.* s.v. Legatus).

In the Old Testament, the word ry2ax, *tsir*, one who goes on an *errand*, is thus rendered in Jos 9:4; Pr 13:17; Isa 18:2; Jer 49:14; Oba 1; and this translation is used for /yl ae, *melits'*, *an interpreter*, in 2Ch 22:31; also for Ëa;lmi, *malac'*, *messenger*, in 2Ch 35:21; Isa 30:4; 33:7; Eze 17:15. Ministers of the Gospel in the New Testament are said to be *ambassadors* (πρεσβεύω), because they are appointed by God to declare his will to amen, and to promote a spiritual alliance with Him (2Co 5:20; Eph 6:20). *SEE ALLIANCE*.

The relations of the Hebrew with foreign nations were too limited to afford much occasion for the services of ambassadors. Still, the long course of their history affords some examples of the employment of such functionaries, which enable us to discover the position which they were considered to occupy. Of ambassadors resident at a foreign court they had, of course, no notion, all the embassies of which we read being "extraordinary," or for special services and occasions, such as to congratulate a king on his accession or victories, or to condole with him in his troubles (<10815>2 Samuel 8:15; 10:2; <11501>1 Kings 5:1), to remonstrate in the case of wrong (<07112>Judges 11:12), to solicit favors (<04014>Numbers 20:14), or to contract alliances (<06903>Joshua 9:3 sq.; 1 Maccabees 8:17).

The notion that the ambassador represented the *person* of the sovereign who sent him, or the dignity of the state from which he came, did not exist in ancient times in the same sense as now. He was a highly distinguished and privileged *messenger*, and his dignity (<10101>2 Samuel 10:1-5) was rather that of our heralds than of our ambassadors. It may have been owing, in some degree, to the proximity of all the nations with which the Israelites had intercourse that their ambassadors were intrusted with few, if any, discretionary powers, and could not go beyond the letter of their instructions. In general, their duty was limited to the delivering of a message and the receiving of an answer; and if this answer was such as required a rejoinder, they returned for fresh instructions, unless they had been authorized how to act or speak in case such an answer should be given.

The largest act performed by ambassadors appears to have been the treaty of alliance contracted with the Gibeonites (<06901>Joshua 9), who were supposed to have come from "a far country;" and the treaty which they contracted was in agreement with the instructions with which they professed to be furnished. In allowing for the effect of proximity, it must be remembered that the ancient ambassadors of other nations, even to countries distant from their own, generally adhered to the letter of their instructions, and were reluctant to act on their own discretion. Generals of armies must not, however, be confounded with ambassadors in this respect. The precept given in <05210>Deuteronomy 20:10, seems to imply some such agency; rather, however, that of a mere nuncio, often bearing a letter (<12165>2 Kings 5:5; 19:14), than of a legate empowered to treat. The inviolability of such an officer's person may perhaps be inferred from the only recorded infraction of it being followed with unusual severities toward the

vanquished, probably designed as a condign chastisement of that offense (<10102>2 Samuel 10:2-5; comp. 12:26-31). The earliest examples of ambassadors employed occur in the cases of Edom, Moab, and the Amorites (<04204>Numbers 20:14; 21:21; <07117>Judges 11:17-19), afterward in that of the fraudulent Gibeonites (<06904>Joshua 9:4, etc.), and in the instances of civil strife mentioned in <07112>Judges 11:12, and 20:12 (see Cunaeus *de Rep. Hebr.* 2, 20, with notes by Nicolaus in Ugolini *Thesaur.* 3, 771-774). They are mentioned more frequently during and after the contact of the great adjacent monarchies of Syria, Babylon, etc., with those of Judah and Israel, e.g. in the invasion of Sennacherib. They were usually men of high rank, as in that case the chief captain, the chief cup-bearer, and chief of the eunuchs were deputed, and were met by delegates of similar dignity from Hezekiah (<12817>2 Kings 18:17, 18; see also <23004>Isaiah 30:4). Ambassadors are found to have been employed, not only on occasions of hostile challenge or insolent menace (<12408>2 Kings 14:8; <11202>1 Kings 20:2, 6), but of friendly compliment, of request for alliance or other aid, of submissive deprecation, and of curious inquiry (<12408>2 Kings 14:8; 16:7; 18:14; <14231>2 Chronicles 32:31). The dispatch of ambassadors with urgent haste is introduced as a token of national grandeur in the obscure prophecy in <23102>Isaiah 18:2. *SEE MESSENGER*.

Amber

Picture for Amber

(Hebrew ׁmiv]j¡ *chashmal'*, <26104>Ezekiel 1:4, 27; 8:2) is a yellow or straw-colored gummy substance, originally a vegetable production, but reckoned to the mineral kingdom. It is found in lumps in the sea and on the shores of Prussia, Sicily, Turkey, etc. Externally it is rough; it is very transparent, and on being rubbed yields a fragrant odor. It was formerly supposed to be medicinal, but is now employed in the manufacture of trinkets, ornaments, etc. *(Penny Cyclopaedia,* s. v).

In the above passages of Ezekiel, the Hebrew word is translated by the Sept. ἤλεκτρον, and Vulgate *electrum,* which signify not only “amber," but also a very brilliant metal, composed of silver and gold, much prized in antiquity (Pliny, 33, 4, p. 23). Others, as Bochart *(Hieroz.* 2, p. 877), compare here the mixture of gold and brass, *aurichalcum,* of which the ancients had several kinds; by which means a high degree of lustre was obtained; e.g. *oes pyropum, ces Corinthium,* etc. (Smith's *Dict. of Class.*

Antiq. s.v. Bronze). Something similar to this was probably also denoted by the difficult term χαλκολίβανον, "fine brass," in Revelation 1:15 (comp. Ezra 8:27). *SEE BRASS*. The Hebrew word *chashmal* probably signifies *smooth* (i.e. *polished) brass. SEE METAL*.

Ambidexter

SEE LEFT-HANDED.

Ambivius

(a Latin name, signifying *doubtful* as to the way; Graecized Ἀμβιούϊος), surnamed MARCUS, procurator of Judaea, next after Coponius, and before Rufus, A.D. 9 to 12 (Josephus, Ant. 18:2, 2).

Ambo

Picture for Ambo

a raised platform or reading-desk, from which, in the primitive Church, the gospel and epistle were read to the people, and sometimes the sermon preached. Its position appears to have varied at different times; it was most frequently on the north side of the entrance into the chancel. The singers also had their separate ambo. — Bingham, *Orig. Eccl.* bk. 3, ch. 7.

Baldus and Durandus derive the name from the circumstance of there being a double flight of steps to the ambo; others, with more probability, from the Greek ἀναβαίνω, *to ascend.* Treatises on this subject are by Geret, *De vet. ecclesioe ambonibus* (Onold. 1757); Weidling, *De ambonibus vet. ecclesiae* (Lips. 1687). *SEE LESSON*; *SEE PULPIT*.

Ambrose

deacon of Alexandria, flourished chiefly about the year 230; he was a man of wealth, and by his wife, Mavella, had many children. For some time he was entangled in the errors of the Valentinians and Marcionites, but Origen brought him to the true faith. With Origen he became closely intimate, and they studied together. He is said to have furnished Origen with seven secretaries, whom he kept constantly at work. Ambrose died about 250, after the persecution of Maximinus, in which he confessed the faith boldly with Protoctetes, a priest of Caesarea in Palestine. His letters to Origen, which St. Jerome commends highly, are lost. The Roman Church

commemorates him as confessor on March 17. — Euseb. Ch. *Hist.* 6, 18; Landon, *Eccl. Dictionary,* 1, 302.

Ambrose

bishop of Milan, was born about 340, at Treves (Augusta Trevirorum), where his father resided as prefect of the Praetorium, among the Gauls. It is said that while he was yet an infant a swarm of bees settled upon his mouth, which his father interpreted as a portent of future greatness. After his father's death his mother took him to Rome, where he received the education of an advocate under Anicius Probus and Symmachus. For some time he pleaded at the bar, and his success, together with his family influence, led to his appointment (about A.D. 370) as consular prefect of Liguria and Emilia, a tract of Northern Italy which extended, as near as can be ascertained, to Bologna. It is said that Anicius Probus, the prefect, when he sent him to his government, did so in these remarkable words, which may well be called prophetic, “Go, then, and act, not as a judge, but as a bishop." Ambrose made Milan his residence; and when Auxentius the bishop died, the people of Milan assembled to elect a successor. This the cruel divisions made in, the Church by the Arian heresy rendered no easy matter; and the contest was carried on between Catholics and Arians with such violence that Ambrose was obliged to proceed himself to the church to exhort the people to make their election quietly and in order. At the close of his speech the whole assembly, Arians and Catholics, with one voice demanded him for their bishop. Believing himself to be unworthy of so high and responsible an office, he tried all means in his power to evade their call, but n vain, and he was at last constrained to yield (A.D. 374). He was yet only a catechumen; he had then to be baptized, and on the eighth day after he was consecrated bishop. He devoted himself to his work with unexampled zeal; gave all his property to the Church and poor, and adopted an ascetic mode of life. He opposed the Arians from the very beginning of his episcopacy, and soon acquired great influence both with the people and the Emperor Valentinian. In 382 he presided at an episcopal synod in Aquileia (summoned by the Emperor Gratian), at which the Arian bishops Palladius and Secundianus were deposed. In 385 he had a severe conflict with Justina (mother of Valentinian II), who demanded the use of at least one church for the Arians; but the people sided with Ambrose, and Justina desisted. In the year 390 he excommunicated the Emperor Theodosius for the massacre at Thessalonica, and did not absolve him till after a penance of eight months and a public humiliation. Ambrose was the

principal instructor of Augustine in the Christian faiths He died at Milan, April-4, 397, and is commemorated in the Roman Church as a saint Dec. 7. His writings abound in moral lessons, plentifully interspersed with exhortations to celibacy and the other superstitions of the day. It is also recorded that he performed many astonishing miracles — stories that throw disgrace on an elevated character, which really needed not the aid of imposture to secure respect or even popularity. He has deserved from succeeding generations the equivocal praise that he was the first effectual assertor of those exalted ecclesiastical pretensions so essential to the existence of the Romish system, and so dear to the ambitious ministers of every Church. His services to church music were very great; he was the father of “hymnology" in the Western Church. The writings of the early fathers concur in recording the employment of music as a part of public worship, although no regular ritual was in existence to determine its precise form and use. This appears to have been first supplied by Ambrosius, who instituted that method of singing known by the name of the “cantus Ambrosianus," which is said to have had a reference to the modes of the ancients, especially to that of Ptolemaeus. This is rather matter of conjecture than certainty, although the Eastern origin of Christianity and the practice of the Greek fathers render the supposition probable. The effect of the Ambrosian chant is described in glowing terms by those who heard it in the cathedral of Milan. “The voices," says Augustine, "flowed in at my ears, truth was distilled into my heart, and the affection of piety overflowed in sweet tears of joy." Whether any genuine relics of the music thus described exist at the present time is exceedingly doubtful; the style of singing it may, however, have been preserved; and this is still said to be applied at Milan to compositions of a date comparatively recent *(Biog. Dict. Soc. Useful Knowledge).* His writings are more numerous than valuable. Ten of the many hymns which are ascribed to him are generally admitted to be genuine, but it is doubtful whether the *Ambrosian Hymn* or the *Te Deum* is by him. The best edition of his complete works has been published by the Benedictines under the title, *Opera, ad manuscriptos codices Vaticanos, Gallicanos, Belgicos, etc., ad editiones veteres emendata, studio monachorum ordinis Benedicti* (Par. 1686-90, 2 vols. fol.; also reprinted without the Indexes, Paris, 1836, 4 vols. large 8vo). The Appendix contains three lives of Ambrose. His writings are arranged as follows in the edition of 1686, 2 vols.: Vol. I contains *Hexoemeron, lib.* 3; *De Paradise; De Cain et Abel; De Noe et Arca; De Abraham; De Isaac et Anima; De Bono Mortis; De Fuga*

Soeculi; De Jacob et Vita beata; De Josepho Patriarcha; De Benedictionibus Patriarcharum; De Elia et Jejunio; De Nabuthe Israelita; De Tobia; De Interpollatione Job et David; Apologia Prophetae David; Enarrationes in Psalmos1:35-40, 43i, 45, 47, 48, 49; Expositia in Psalmum 118; Expositio in Lucam. Vol. II contains *De Officiis Ministrorum; De Virginibus; De Viduis; De Virginitate; De Institutione Virginis; Exhortatio Virginitatis De Lapsu Virginis; De Mysteriis; De Sacramentis; De Ponitentia; De Fide; De Spiritu Sancto; De Incarnationis Dominicae Sacramento; Frag. A mbrosianum ex Theodoreto desumptum; Epistolae; De excessu Fratris sui Satyri; De Obitu Valentiniani Consolatio; De Obitu Theodosii Oratio; Hymni aliquot Ambro*siani. — Waddington, *Ch. Hist.* ch. 4; Heinze, *Beschr. d. Bucher d. Ambrosius "de officiis"* (Weimar, 1790); Michelsen, *De Ambrosio fidei vindice* (Hann. 1825); Bohringer, *Kirche Christi*, 1, 3, 1-98.

Ambrose the Camaldule

a French ecclesiastical writer, was born at Portico, near Florence, Sept. 24, 1378. He was but fourteen years of age when he entered the order of Camaldules, and afterward became one of the first men of his age in theology and Greek literature; his master in the latter was Emmanuel Chrysolares. In 1431 he became general of his order, and afterward was several times appointed to the cardinalate; but, whether or not he refused it, he never possessed that dignity. Eugenius IV sent him to the Council of Basle, where, as well as at Ferrara and Florence, he supported the pope's interests. He did all in his power to bring about the union of the Greek and Latin Churches, and he drew up the formula of union at the desire of the council. He died October 21, 1439. His works are,

1. *Hodoeporicon; an Account of a Journey taken to visit the various Monasteries of Italy, by the Pope's command* (1678; Florence and Lucca, 1681. 4to): —

2. *Formula of union between the Churches* (in the Coll. of Councils): —

3. *Life of St. Chrysostom, by Palladius; translated from the Greek into Latin* (Venice, 1533): —

4. *The Four Books of Manuel Calecas against the Errors of the Greeks* (Ingolstadt, 1608): —

5. *Nineteen Sermons of St. Ephrens Syrus: —*

6. *St. Donysius the Areopagite on the Celestial Hierarchy: —*

7. *The Book of St. Basil on Virginity,* and many other translations of the Greek Fathers, which have been printed at different times.

The library of St. Mark at Florence contains also many MSS. by this writer, viz.:

1. *A Chronicle of Monte-Cassino —*
2. *Two Books of his Proceedings while General of the Camaldules: —*
3. *The Lives of certain Saints: —*
4. *A Treatise of the Sacrament of the Body of Christ: —*
5. *A Treatise against the Greek Doctrine of the Procession —*
6. *A Discourse made at the Council of Florence: —*
7. *A Treatise against those who blame the monastic state.*

Besides these, Mabillon and Martene have discovered various other smaller works by this author, exclusive of twenty books of his letters given in the third volume of the *Veterum Scriptorum,* etc … . . *Ampl. Collectio,* of the latter — Landon, *Eccl. Dict.* 1, 306; Hoefer; *Biog. Generale,* 2, 343.

Ambrose, Autpert

a French Benedictine monk, and abbot of St. Vincent de Voltorne, about 760, in the time of Pope Paul, and Desiderius, king of the Lombards, as he himself tells us. He died July 19, 778. He wrote a *Commentarius in Apocalypsin* (Colossians 1536, fol.), also published in the *Bibl. Patrum.* 13, 403, and some other works, viz., *Commentaries on the Psalms and Song of Solomon,* the *Combat between the Virtues and Vices,* which goes under the names of St. Ambrose, and is inserted in the works of Augustine; a *Homily on the Reading of the Holy Gospel* (among the works of St. Ambrose), and another on the *Assumption of the Virgin* (which is the eighteenth of Augustine de Sanctis), and others. Mabillon gives as his, the *Lives of SS. Paldo, Tuto, and Vaso,* together with the *History of his Monastery. — Cave, Hist. Lit.* 1, 631; *Hist. Lit. de la France,* t. 4; Landon, *Eccl. Dict.* 1, 305.

Ambrose, Isaac

a Presbyterian minister, born in Lancashire, 1592, and educated at Oxford. He officiated as minister in Preston, and afterward at Garstang in Lancashire, from which he was ejected in 1662 for non-conformity. He was

a man of great learning, which he adorned by sincere and ardent piety. He died in 1664. Amid the labors of an active ministry he found time to prepare several works of practical religion for the press. He was the author of *The First, Middle, and Last Things,* viz. *Regeneration, Sanctification, and Meditations on Life, Death, and Judgment,* etc. But his book entitled *Looking unto Jesus* is the one which has most of all received, and longest retained, the award of popular favor. Both these, with other writings, may be found in his *Complete Works* (Dundee, 1759, fol.).

Ambrose

archbishop of Moscow, with his family name *Andrew Sertis-Kamensky,* was born at Nejine, in the government of Tchernigoff, in 1708, After studying at the seminary of St. Alexander Nevski, he became, in 1735, one of its teachers. In 1739 he entered a monastic order, and, according to custom, changed his Christian name, assuming that of Ambrose. After being for some time prefect of studies at the academy of St. Alexander, he was transferred as archimandrite to the convent of New Jerusalem at Vosnecensk, and, in 1758, was consecrated bishop, first of Pereiaslavl, and later, of the diocese of Krusitzy, near Moscow. He was appointed archbishop of Moscow in 1761, and retained his dignity until his death. He had also been from 1748 a member of the Holy Synod. Ambrose displayed great zeal in the service of his Church. He established a number of new churches and monasteries, and distinguished himself by his zeal for the benevolent institutions of Moscow. His death was very tragical. In 1771 the pestilence raged in Moscow with extraordinary fury, and carried off, it is reported, nearly one hundred thousand people. The people, attributing a miraculous healing power to a sacred image of the Virgin (called "the Iberian"), the whole population of the city crowded around the chapel where this image was preserved. Ambrose, who was sufficiently enlightened to see that the contagion in this way would spread more rapidly than before, had the miraculous image removed during the night. On the next day the populace, charging at once the archbishop with the removal, rushed toward his house. The archbishop had retired to a monastery outside of the city. The populace followed him, and broke open the gates of the monastery. The archbishop concealed himself in the sanctuary of the church, where only priests are allowed to enter; but they found him out, and dragged him to the gate of the temple. The archbishop begged them for enough time to receive once more the eucharist; this was granted to him. The populace remained silent spectators of the ceremony;

the archbishop was then dragged out of the church and strangled, Sept. 16. Ambrose published a large number of translations from the Church fathers, some sermons, and a liturgy. — Hoefer, *Biog. Generale*, 2, 341.

Ambrosian Chant.

SEE AMBROSE.

Ambrosian Hymn.

SEE TE DEUM.

Ambrosian Music.

SEE MUSIC (CHURCH).

Ambrosiaster

a Pseudo-Ambrosius, the usual name of the unknown author of the *Commentaria in 12 Epistolas B. Pauli*, which is contained in the second volume of the Benedictine edition of the works of Ambrose. It appears from the book itself that it was compiled while Damasus was bishop of Rome. Augustine quotes a passage from this book, but ascribes it to St. Hilary, from which circumstance many have concluded that Hilary, a deacon of the Roman Church under Damasus, who joined the schism caused by Bishop Lucifer of Cagliari, was the author. But against this opinion it may be adduced that Augustine would not have given to a follower of Lucifer the title of saint. — Herzog, 1:277.

Ambrosius-ad-Nemus

(AMBROSE-AT-THE WOOD), ORDER OF, monks of. The origin of the order is known from a bull of Gregory XI, addressed in 1375 to the monks of the church of St. Ambrose without the walls of Milan; from which it appears that these monks had for a long time been subject to a prior; but had no fixed rule, in consequence of which the pope, at the prayer of the archbishop, had ordered them to follow the rule of Augustine, permitted them to assume the above name, to recite the Ambrosian office, and directed that their prior should be confirmed by the archbishop of Milan. They afterward had many establishments in different parts of Italy; but they were independent of one another until Eugenius IV, in 1441, united them into one congregation, and exempted them from the jurisdiction of the

ordinaries, making the convent at Milan the chief of the order. In 1579 they applied to St. Charles Borromeo to aid them in the reformation of their houses, whose discipline had become somewhat relaxed. In 1589 Sixtus V united them to the congregation of St. Barnabas; but in 1650 both were dissolved by Pope Innocent X. — Helyot, ed. Migne, 1, 203.

Ambuscade and Ambush

(Hebrew בָּרָא; *arab',* to *lie in wait),* in military phraseology, are terms used promiscuously, though it is understood that the first more properly applies to the act, and the second to the locality of a stratagem which consists mainly in the concealment of an army, or of a detachment, where the enemy, if he ventures, in ignorance of the measure, within the sphere of its action, is suddenly taken at a disadvantage, and liable to be totally defeated. The principles which must guide the contrivers of an ambuscade have been nearly the same in all ages; embracing concealment from the observation of an enemy so as to create no suspicion; a position of advantage in case of being attacked by superior forces; and having the means of retreating, as well as of issuing forth to attack, without impediment, when the proper moment is arrived. The example of Joshua at the capture of Ai (Joshua 8) shows the art to have been practiced among the Jews on the best possible principles. The failure of a first attempt was sure to produce increased confidence in the assailed, who, being the armed, but not disciplined inhabitants of a strong place, were likely not to be under the control of much caution. Joshua, encamping within sight, but with a valley intervening, when he came up to make a false attack, necessarily appeared to disadvantage, the enemy being above him, and his retreat toward his own camp rendered difficult by its being likewise above him on the other side, and both sides no doubt very steep, as they are in general in the hills of this region. His men therefore fled, as directed, not toward the north, where the camp was, but eastward, toward the plain and desert; while in the hills, not behind, but on the west side, lay the ambuscade, in sufficient force alone to vanquish the enemy. This body of Israelites had not therefore the objectionable route to take from behind the city, a movement that must have been seen from the walls, and would have given time to close the gates, if not to warn the citizens back; but, rising from the woody hills, it had the shortest distance to pass over to come down directly to the gate; and, if an accident had caused failure in the army of Joshua, the detachment could not itself be intercepted before

reaching the camp of the main body; while the citizens of Ai, pursuing down hill, had little chance of returning up to the gates in time, or of being in a condition to make an effectual onset (see Stanley, *Sinai and Palest.* p. 198). In the attempt to surprise Shechem (Judges 9:30 sq.) the operation, so far as it was a military maneuver, was unskillfully laid, although ultimately successful in con. sequence of the party spirit within, and the intelligence which Abimelech (q.v.) maintained in the for tress. *SEE WAR*.

Amedians, Amadeists

an order of minor friars, instituted about 1452; so called from their professing. themselves *amantes Deum,* loving God; or *amati Deo,* loved by God. Others derive the name from their founder, Amadeus or Amedeus, a Portuguese nobleman. They wore a gray habit and wooden shoes, and girt themselves with a cord. They had twenty-eight convents in Italy, besides others in Spain, and were united by Pope Pius V partly with the Cistercian order, and partly with that of the Soccolanti, or wooden-shoe wearers. — Helyot, ed. Migne, 1, 200.

A'men'

(Hebrew *amen'*, ˆmea; ἀμήν), a particle of attestation adopted into all the languages of Christendom.

I. This word is strictly an adjective, signifying *"firm,"* and, metaphorically, "faithful." Thus, in Revelation 3:14, our Lord is called "the *amen, the faithful* and *true* witness." In Isaiah 65:16, the Hebrew has "the God of amen," which our version renders "the God *of truth,"* i e. *of fidelity.* In its adverbial sense amen means *certainly, truly, surely.* It is used in the beginning of a sentence by way of emphasis — rarely in the Old Test. (Jeremiah 28:6), but often by our Savior in the New, where it is commonly translated *"verily."* In John's Gospel alone it is often used by him in this way double, i.e. "verily, verily." In the end of a sentence it often occurs singly or repeated, especially at the end of hymns or prayers, as "amen and amen" (Psalm 41:14; 72:19; 89:53). The proper signification of it in this position is to confirm the words which have preceded, and invoke the fulfillment of them: "so be it,! *fiat*; Sept. γένοιτο. Hence in oaths, after the priest has repeated the words of the covenant or imprecation, all those who pronounce the *amen* bind themselves by the

oath (Numbers 5:22; Deuteronomy 27:15, 17: Nehemiah 5:13; 8:6; 1 Chronicles 16:36; comp. Psalm 106:48). *SEE OATH*.

II. In the public worship of the primitive churches it was customary for the assembly at large to say *Amen* at the close of the prayer; a custom derived from apostolic times (1 Corinthians 14:16). Several of the fathers refer to it. Jerome says that in his time, at the conclusion of public prayer, the united voice of the people sounded like the fall of water or the noise of thunder. Great importance was attached to the use of this word at the celebration of the eucharist. At the delivery of the bread the bishop or presbyter, according to the Apostolical Constitutions, is directed to say, "The body of Christ;" at the giving of the cup the deacon is instructed to say, "The blood of Christ, the cup of life;" the communicant is directed on each occasion to say *"Amen."'* This answer was universally given in the early Church. *SEE RESPONSE*.

III. It is used as an emphatic affirmation, in the Sense "so be it," at the end of all the prayers of the Church of England. It is sometimes said in token of undoubting assent, as at the end of the creed, Amen, "So I believe." The order of the Church of England directs that the people shall, at the end of *all* prayers, answer Amen." — Bingham, bk. 15, ch. 3, § 25.

Special treatises on the subject are Kleinschmidt, *De particula Amen* (Rint. 1696); Weber, *De voce Amen.* (Jen. 1734); Wernsdorf, *De Amen, liturgico* (Viteb. 1779); Brunner, De *voce Amen* (Helmst. 1678); Fogelmark, *Potestas verbi* ˆma;(Upsal. 1761); Meier, *Horoe philol. in Amen* (Viteb. 1687); Treffentlich, *De* ˆma;(Lips. 1700); Vejel, *De vocula Amen* (Argent. 1681); Bechler, *Horoe philol. in Amen* (Wittemb. 1687).

Amenites

a subdivision of the Mennonites, so named from JACOB AMEN; a Mennonite minister of Amenthal, Switzerland. He was not a man of note, nor was he considered the founder of a sect. The perpetuation of his name in this way is due to a controversy in 1670 on minor points of doctrine between Jacob Amen and John Heisly, another Mennonite, which produced, finally, a schism in the Mennonite body. By a corruption of *the name Amenite*, the members of the sect in Pennsylvania, where they abound, are called *Amish, Awmish*, or *Omishers. SEE MENNONITES*.

America

Picture for America 1

I. *Church History,* — Of the religious creeds of the American aborigines we treat in the article INDIANS (AMERICAN) *SEE INDIANS (AMERICAN)* . The introduction of Christianity coincides with the discovery of America by Europeans. About the year 1000 the Icelanders and Norwegians are said to have established in Greenland twelve churches, two convents, and one bishopric (of Gandar) on the eastern shore, and four churches on the western; and in 1266 some priests are said to have made a voyage of discovery to regions which have recently become more known by Parry, John and James Ross and others. All traces of Christianity, however, had disappeared when, in the sixteenth century, North America, and in particular Greenland, were discovered again. The discovery of America by Columbus was followed by the establishment of the Roman Church in South and Central America, in the West Indies, and on the southern coast of North America. Canada, the northern lakes, and the Mississippi valley were for a century under the sway of the French. and thus likewise under the influence of the Roman Church. But the temperate zone, the heart of the continent, was reserved for the Protestants of England, Germany, Holland, and the persecuted Huguenots. The Church of England was established in Virginia, the Carolinas, and Georgia; in Maryland after the decline of the Roman Catholic influence, and in New York after its cession by the Dutch. Its at. tempts at gaining ground in other colonies failed; and at the time of the Revolution its growth had remained far behind that of the persecuted and dissenting bodies of the Old World, which soon became the strength of the New The Puritans and non-conformists occupied New England, the Quakers planted Pennsylvania, the Presbyterians and Methodists became numerous in the Middle States, and a number of minor denominations found here religious toleration, and helped to foster the spirit of religious liberty. The Declaration of Independence, by which thirteen British colonies freed themselves from the mother country in 1776, marks a new era not only in the church history of America, but in the general history of Christianity. The union between church and state was dissolved; the state renounced its claims over the consciences of men, and the church sought its support no longer from the state, but from the voluntary contributions of its members. *SEE UNITED STATES*. This principle, which was originally established in the United States only, soon

began to exert an influence over the churches of the whole country, and even to spread across the Atlantic, where it prepared, slowly but steadily, an entire transformation of the relation between church and state. Protestantism has since not only brought the whole of North America and a part of the West Indies under its influence, but it is steadily pressing forward toward the south, and narrowing the territory of the Roman Church. The: states of Central and South America have nominally remained connected with the Roman Church, but religious toleration has been established in most of them, and every where the Roman clergy has a hard stand against an advanced liberal party, which is determined to abolish all the privileges of the Roman Church, send to introduce unlimited religious liberty. For the details of American Church History, see the articles on the various states, *SEE UNITED STATES*, *SEE MEXICO*, etc. A brief and comprehensive survey of the development of American Church History is given in Smith's *Tables of Church History.*

Picture for America 2

II. *Religious statistics.* — The latest available returns give approximately the following details as to the denominational status of America:

Picture for America 3

It appears from the above table that Protestant Christianity prevails in the United States, in British America, and in the Dutch, Danish, and Swedish possessions in the West Indies and South America. In the rest of America the Protestant population consists mostly of foreigners. But in Brazil a large immigration from Germany and Switzerland has already established the foundation of a native Church; and in New: Granada, Chili, the Argentine Confederation, Uruguay, and Hayti flourishing congregations labor for the same end. The Roman Church prevails in Mexico, the West Indies, and all the Central and South American states, and is also numerously represented in the United States and in the British possessions. In Russian America all the native Russian population belongs to the Greek Church. A number of pagan Indians still live in nearly all parts of America. Their number is estimated at about 1,000,000. Jews, Mormons, and Spiritualists are found almost only in the United States, where there are also a number of other congregations which expressly place themselves outside of Christianity, without having established any other positive creed (see Schem, *Ecclesiastical Yearbook).*

American and Foreign Bible Society

SEE BIBLE SOCIETIES.

American and Foreign Christian Union

a religious association of the United States, organized in the city of New York in May, 1849. It was formed by the fusion of three societies which had existed for several years, the *Foreign Evangelical Society,* the *American Protestant Society,* and the *Philo-Italian Society.* The *Foreign Evangelical Society* was organized in 1839 to advance the work of evangelization in papal countries generally. It had been preceded by the *French Association,* which was founded in 1834, in order to assist the evangelical efforts made by the French Protestants, and, in 1836, changed its name into that of *Evangelical Association.* The receipts of the *French Association* and the *Evangelical Association* were $19,759, those of the *Foreign Evangelical Society* during the ten years of its existence, $154,345. At the request of the *French Association,* Rev. Dr. Baird went, in 1835, for three years to Paris, for the purpose of learning what could be done by the American churches to aid their Protestant brethren in France, and later, at the request of the *Foreign Evangelical Society,* traveled for four more years extensively on the Continent in prosecution of the same work. In 1849 the society had missionaries in France, Belgium, Sweden, Canada, Hayti, and South America, besides having aided the work in Germany, Poland, Russia, and Italy. The *American Protestant Society* was formed in 1843 in consequence of the large immigration of Roman Catholics into the United States. Its objects were: To enlighten Protestants of this country in regard to the errors of Rome, and to convert and save the members of the Roman Church in the United States. A number of colporteurs and other missionaries were maintained, laboring mostly among the Irish and German immigrants. The total receipts from 1843 to 1849 were $92,160. The *Philo-Italian Society,* which later took the name of the *Christian Alliance,* was also founded in 1843. As the proceedings of this society were not published, little is known of it farther than that it employed an active agent, a Protestant Italian, for years on the confines of Italy. The *American and Foreign Christian Union,* which arose in 1849 out of a union of these three societies, undertook the work and assumed the responsibilities of them all combined. Its objects are "to diffuse and promote, by missions, colportage, the press, and other appropriate agencies, the principles of religious liberty, and a pure and evangelical

Christianity, both at home and abroad, wherever a corrupted Christianity exists." In the first two years of its existence, 1850 and '51, it expended nearly $15,000 for the removal to Illinois of some 500 or 600 Portuguese exiles, who had been exiled from Madeira for having embraced Protestantism. The receipts from 1849 to 1859 have ranged from $45,000 to $80,000, making a total of over $600,000 in ten years. In 1863 they were $59,063; in 1864, $73,778. It publishes a monthly magazine of 32 pages, the *"Christian World"* (formerly the *"Am. and For. Chr. Un."),* which has a large circulation. The society has also published a Sabbath-school library, consisting of 21 volumes, mostly exposing the doctrines and usages of the Roman Church. The agents of the society in the home field preach the Gospel to Roman Catholics, viz., English, Irish, French, Italian, Spanish, German, and Bohemian. In the foreign field, the society sustains missionaries itself, or supports the Protestant missions of other societies in Canada, Hayti, Mexico, South America, Ireland, Western or Azores Islands, Sweden, Belgium, Switzerland, Piedmont, France. The number of laborers employed in the home field was, in 1859, 63; the number of teachers, male and female, 375; making a force of 438 persons endeavoring to counteract the influence of the papacy. Up to May, 1859, the association had brought 14,250 youths under evangelical influence, and had been the means of the conversion of 1404 persons from Roman Catholicism. In 1885 the publication of the *Christian World* was discontinued, and since that time the society has suspended active operations.

American Baptist Missionary Union.

SEE MISSIONS (BAPTIST).

American Baptist Publication Society.

SEE BAPTISTS.

American Bible Society.

SEE BIBLE SOCIETIES.

American Bible Union.

SEE BIBLE SOCIETIES.

American Board of Commissioners for Foreign Missions.

SEE MISSIONS (AMERICAN BOARD).

American Home Mission Society.

SEE MISSIONS.

American Missionary Society.

SEE MISSIONS (AMERICAN MISSIONARY SOCIETY).

American Reform Tract and Book Society.

SEE TRACT SOCIETIES.

American Sunday-school Union.

SEE SUNDAY-SCHOOL.

American Tract Society.

SEE TRACT SOCIETIES.

Amerytha

(Ἀμερυθά according to some copies, see Hudson, in loc., while others have Ἀμερώθα; according to Reland, *Palest.* p. 560, both by erroneous transcription for Μηρώθ, which most editors give; *SEE ACHABARA*), a town of Upper Galilee, which Josephus fortified against the Romans *(Life,* 37); probably the same as MEROTH *SEE MEROTH* (q.v.), which terminated Upper Galilee westward (Josephus, *War,* 3, 3, 1); and conjectured by Reland *(Palest.* p. 875) to have been the *Mearah* of the Sidonians (Joshua 13:4).

Ames (or Amesius), William,

a celebrated Puritan divine, born in Norfolk, 1576, and educated at Christ's College, Cambridge, under Dr. Perkins, by whom he was taught evangelical religion. Appointed chaplain to the university, he gave great offense by a sermon in which he inveighed against some of the bad practices of the university, e.g. card-playing, etc., and, to avoid expulsion, he left England and became English chaplain at the Hague, and afterward divinity professor at Franeker in Friesland. He attended the synod of Dort,

and died at Rotterdam, Nov. 14, 1633. He wrote many works, among them,

1. *Puritanismus Anglicanus* (1623, in English, 1641): —
2. *De Conscientia* (1630, in English, 1643): —
3. *A Reply to Bishop Morton* (on Ceremonies): —
4. *Fresh Suit against Human Ceremonies in God's Worship* (1633): —
5. *Antisynodalia,* 1629 (against the Remonstrants): —
6. *Medulla Theologica* (1623 and often after, both Lat. and Eng.).

His Latin works are collected under the title *Opera, quoe Lat. scripsit, omnia* (Amst. 1658, 5 vols. 12mo). Ames was eminent in casuistry (q.v.), and was a strong opponent of Arminianism. — Neal, *Hist. of Puritans,* 1, 572 sq.; Brooks, *Lives of Puritans,* 2, 405; Mosheim, *Ch. Hist.* c. 16, sec. 3, pt. 2, ch. 2, § 371 n.

Am'ethyst

(הִמְלָחַ, *achlamah';* Sept. and N.T. ἀμέθυστος, Vulg. *amethystus),* a precious stone mentioned in Scripture as the ninth in the breastplate of the high-priest (Exodus 28:19; 39:12), and the twelfth in the foundations of the New Jerusalem (Revelation 21:20). The transparent gems to which this name is applied are of a color which seems composed of a strong blue and deep red, and, according as either of these prevails, exhibit different tinges of purple, sometimes approaching to violet, and sometimes declining even to a rose color. From these differences of color the ancients distinguished five species of the amethyst; modern collections afford at least as many varieties, but they are all comprehended under two species — the *Oriental amethyst* and the *Occidental amethyst.* These names, however, are given to stones of essentially different natures, which were, no doubt, anciently confounded in the same manner. The Oriental amethyst is very scarce, and of great hardness, lustre, and beauty. It is, in fact, a rare variety of the adamantine spar, or corundum. Next to the diamond, it is the hardest substance known. It contains about 90 per cent. of alumine, a little iron, and a little silica. Of this species emery, used in cutting and polishing glass, etc., is a granular variety. To this species also belongs the sapphire, the most valuable of gems next to the diamond, and of which the Oriental amethyst is merely a violet variety. Like other sapphires, it loses its color in the fire, and comes out with so much of the lustre and color of the diamond that the most experienced jeweller may be deceived by it. The more

common, or Occidental amethyst, is a variety of quartz, or rock crystal, and is found in various forms in many parts of the world, as India, Siberia, Sweden, Germany, Spain; and even in England very beautiful specimens of tolerable hardness have been discovered. This also loses its color in the fire *(Penny Cyclopoedia,* s.v.). Amethysts were much used by the anicients for rings and cameos and the reason given by Pliny, because they were easily cut *(Hist. Nat.* 37, 9), shows that the Occidental species is to be understood. The ancients believed that the amethyst possessed the power of dispelling drunkenness in those who wore or touched it *(Anthol. Gr.* 4, 18, Pliny, 37:9; Marbodius, *De Gemmis,* c. 4) and hence its Greek name ("from *a* privative, and μεθύω, *to get drunk,"* Martini, *Excurs.* p. 158). In like manner the rabbins derive its Jewish name (from μ l ij ; *to dream),* from its supposed power of procuring dreams to the wearer. (See Bruckmann, *Abhandlung von den Edelsteinean;* Hill's *Theophrastus,* notes; Hillier, *De gemmus in pector. pontif.,* Rosenmuller, *Mineralogy of the Bible;* Braun, *De vestitu sacerd.* 2, 16; Bellarmin, *Urim und Thummim,* p. 55; Moore's *Anc. Mineralogy,* p. 168.) *SEE GEM.*

Amharic Language

a degenerate Shemitic dialect, mixed with many African words, spoken with the greatest purity in Amhara, one of the principal divisions of the Abyssinian empire. *SEE ABYSSINIA.* It is apparently referred to by Agatharcides (Hudson, *Geogr. Min.* 1, 46), about B.C. 120, under the name Καμάρα λέξις, as the language of the Troglodytes of Ethiopia. It began to prevail in Abyssinia over the Geez language about A.D. 1300, and is more or less prevalent throughout that country to the present day. Its literature is nearly confined to a few theological treatises and translations of portions of the Holy Scriptures, which have been printed mostly by the British and Foreign Bible Society, in Ethiopic characters. (See Gesenius, in Ersch and Gruber's *Encyclopadie,* s.v. Amharische Sprache.) The Amharic has the same alphabet as the Ethiopic, with the addition of seven characters, which have, respectively, the sound nearly of *sh, ch* (soft), nasal n, guttural (German) *ch,* weak (French) *ch, g* (soft), and z (as in *azure).* The vowels and diphthongs are the same in number and sound as in Ethiopic; also the same rules of pronunciation prevail as in that language. The formation of nouns differs very little from the Ethiopic. The indication of gender is the same. Declension takes place by means of certain particles; but the *accusative* case exhibits the peculiar Arabic "nunnation." *SEE*

ARABIC LANGUAGE. The verb appears in four modifications, as *active* (neuter), a two-form *factive,* and *passive.* The *proeterite, present,* and *future* are clearly distinguished by a change in formation. Besides the "conjunctive" form of the present imperative and infinitive, there is also a peculiar kind of *participle.* Numerals and pronouns are, as to their form and use, entirely after the Shemitic analogies. The same is almost universally true of the particles. In the arrangement of words the nominative follows the other cases, and some of the conjunctions are placed at the end of the sentence. The best known specimens of Amharic literature are contained in Ehbragzer's *Catechesis Christ. linguae Amharico* (Rome, 1787). Ludolph prepared a brief *Grammatica lingue Amharicoe,* with a *Lexicon Amharico-latinum* attached (Frcf. 1698, fol.). The Church Mission Society (of Great Britain) has published a *Grammar of the Amharic Language,* by Isenberg (Lond. 1842, 8vo). Further details may be found in Jowett's *Christian Researches,* p. 197-213; Platt, *Ethiopic MSS.* (Lond. 1823); Seetzen, *Linguistischer Nachlass* (Leipz. 1816-18), p. 145 sq.; Schmid's *Bibl. f. Kritik.* 1, 307-310. *SEE ETHIOPIC LANGUAGE*.

A'mi

(Hebrew *Ami',* ymæ; prob. a corrupted form of the name *Amon;* Sept. Ἡμεί), the chief of a family that returned from Babylon (Ezra 2:57); more properly called AMON *SEE AMON* (q.v.) in the parallel passage (Nehemiah 7:59).

Amianthus

(ἀμίαντος, *unstained,* i e. by sin; Hebrew 7:3, "undefiled," and so tropically, Jas. 1:27; undecaying, 1 Peter 1:4; chaste, Hebrew 13:4), the 'name of a fibrous mineral substance commonly called *asbestos.* This extraordinary mineral was well known to the ancients. It occurs in long, parallel, extremely slender and flexible fibres; it is found in all countries more or less abundantly, and exists, forming veins, in serpentine, mica, slate, and primitive limestone rocks, the most delicate variety comes most plentifully from Savoy and Corsica. Its fibrous texture, and the little alteration it undergoes in strong heats, caused it to be used by the Eastern nations as an article for the fabrication of cloth, which, when soiled, was purified by throwing it into the fire, from whence it always came out clear and perfectly white, hence it obtained the name of *amianthus,* or *unsoiled.*,

By the Romans this cloth was purchased at an exorbitant price, for the purpose of wrapping up the bodies of the dead, previous to their being laid upon the funeral pile, in order to prevent their ashes from being mingled with those of the wood. — Smith's *Dict. of Class. Ant.* and *Penny Cyclopoedia,* s.v. Asbestus.

Amiatine Manuscript

(CODEX AMIATINUS), the most valuable of the Latin uncial MSS. of the Vulgate translation, of which it is designated as *am* (Tischendorf, *N.T. Gr.* 7th ed. proleg. p. 247; Scrivener, *Introd. to N.T. Crit.* p. 264). Its name is derived from the Cistercian Monastery of Monte Amiatino in Tuscany, whence it was brought into the Laurentian Library at Florence, where it still remains. It was written by the Abbot Servandus about A.D. 541, and contains both Testaments, with scarcely any defect, in one very large volume, stichometrically written in a good bold hand. Bandini first pointed out its value, although it had been slightly used for the Sixtine ed. of the Vulg. in 1587-90. Fleck wretchedly edited the N.T. part in 1840; Tischendorf collated it in 1843, and Tregelles in 1846 (Del Furea comparing it for the differences); and it was published by Tischendorf in 1850 *(Testamentum Novum, Latine interprete Hieronymo; ex celeberrimo cod. Amiatino,* etc., Lips. 4to), and again in 1854. The O.T. has been but little examined. The Latin text of Tregelles' N.T. is taken from this MS. (Davidson, *Bib. Criticism,* 2, 254; Tregelles, in Horne's *Introd.* 4, 253) *SEE VULGATE*.

Amice

(amictus, amiculum sacrum). In Roman antiquity, this was an upper garment worn over the tunic. In ecclesiastical writers, it is a square-shaped linen cloth worn by the clergy. It is called by Isidore the *anabologium,* and, he says, was originally a veil worn by women to cover the shoulders. Its use was formerly, as now, different in different places; sometimes it was worn round the neck, and sometimes over the head. When worn over the shoulders and neck, it was called the *super-humerale,* or simply *humerale.* It was originally worn under the alb, not, as now, over it — a custom which is still preserved among the Maronites. It is still in use in the Roman Catholic Church, but not in the Church of England.

A-min'adab

(Ἀμιναδάβ), a Graecized form (<40104>Matthew 1:4) of the name of AMMINADAB *SEE AMMINADAB* (q.v.).

Am'inon

(<10330>2 Samuel 13:20). *SEE AMNON*.

Amir.

SEE BOUGH.

Amit'tai

(Heb. Amittay', yTmæa; *true;* Sept. Ἀμαθί), the father of the prophet Jonah, a native of Gathhepher (2 Kings, 14:25; Jon. 1, 1). — B.C. ante 820.

Am'mah

(Hebrew *Ammah',* hMa; *a cubit,* as often;. Sept. Ἀμμά v. r. Ἀμμάν), a hill "that lieth before Giah by the way of the wilderness of Gibeon:" the sun went down as Joab and Abishai reached this place in pursuit of Abner (<10224>2 Samuel 2:24). The description appears to indicate some eminence immediately east of Gibeon (q.v.). Josephus *(Ant.* 7, 1, 3) renders, "a place called Ammata" (τόπος τις, ὃν Ἀμμάταν καλοῦσι); compare the *Amta* (aTma) of Jonathan's *Targum.* Both Symmachus (νάπη) and Theodotion (ὑδραγωγός) agree with the Vulgate in an allusion to some water-course here. It is possibly to the "excavated fountain" "under the high rock," described as near Gibeon *(El-Jib) by* Robinson *(Researches,* 2, 136). *SEE METHEG-AMMAH*.

Ammah

SEE CUBIT

Ammaius

SEE HAMMATH; *SEE EMMAUS*.

Am'mi

(Hebrew *Ammi'*, yM [,*my people*, Sept. λαός μου), a figurative name given by Jehovah to the people of Israel (Hosea 2:1) to denote their restoration from Babylon (Henderson, *Comment.* in loc.). *SEE LO-AMMI*.

Ammianus Marcellinus

a Latin historian, "the last subject of Rome who composed a profane history in the Latin language," was a native of Antioch, born in the fourth century, and, in his youth, served with distinction in Germany, Gaul, and Persia. Retiring from a military life, he went to reside at Rome, where he wrote a valuable history of the Roman emperors, from Nerva, A.D. 91, where the *Annals* of Tacitus end, to Valens, A.D. 378. It consisted of thirty-one books, of which the first thirteen are lost. He died A.D. 390 or 410. The value of his writings for general history are fully acknowledged by Gibbon (ch. 26), and they are important to Church history for their details as to Julian and the state of Christianity in his time. There has been much controversy as to the question whether Ammianus himself was a Christian or not. Chifflet *(De Ammiani Marcellini vita et libris rerum gestarum monobiblion,* Lovan. 1627) advocated the opinion that Ammianus was a Christian; while Moller *(Dissertat. de Ammiano Marcellimo.* Altdorf. 1685, 4to), Ditki *(De Ammiano Marcell. Comment.* Rossel, 1841), and Heyne *(Censura Ingenii et Historiar. Ammian. Marcell.* p. 3 sq.) combated it. It is now generally admitted that he was not a member of the Christian Church. His work contains many caustic remarks on the doctrines of Christianity. When speaking of the martyrs, of synods and other points of the Christian system, he frequently adds remarks which clearly point to a non-Christian author. It is, however, on the other hand, equally certain that he was not addicted to the then common belief of paganism. He recognised a supreme *numen* which curbs human arrogance and avenges human crime, and, in general, professes views which we find in Herodotus, Sophocles, and others of the best Greek writers, and which approach a monotheistic stand-point. It seems probable that he believed primitive, unadulterated Christianity to have been, as well as the philosophy of enlightened pagans, a form of deism. From this point of view Ammianus could consistently speak favorably of many things he found among the Christians. He censures Constantine's interference in the Arian controversy, and calls it a confusion of the absolute and plain Christian religion with obsolete superstition *(Christianam religionem*

absolutam et simplicem anili superstitione confundens). By this obsolete superstition, as the connection shows, he meant in particular the controversy concerning the Trinity and Divinity of Christ. He censured Julian the Apostate for forbidding the Christians to receive instruction in liberal studies, while he did not blame the restoration of pagan sacrifices. He was not opposed to the paganism of Julian, but to the violation of religious toleration. — See Rettberg, in Herzog, *Real Encyklopadie,* 1, 279 sq.. The best edition of his history is that of Wagner (Leipz. 1808, 3 vols. 8vo). An English translation was published by Philemon Holland (Lond. 1609). Bahr, *Gesch. der rom. Literatur* (Carlsruhe, 1845), 2, 194.

Ammid'ioi

[some editions corruptly AMMIDIOR] (Ἀμμίδιοι, v. r. Ἀμμιδαῖοι), one of the persons whose descendants (or rather places whose inhabitants) are said to have returned from the captivity (1 Esdras 5:20), but the name is apparently an interpolation, or at least inextricably confused, as nothing corresponding to it is found in the genuine texts (<15025>Ezra 2:25; <16029>Nehemiah 7:29); this, with the previous two names (Pira and Chadias), being inserted between Beroth (Beeroth) and Cirama (Ramah). Perhaps it is compounded of the following names, Harim and Hadid, which otherwise are not given in the list of Esdras.

Am'miel

(Hebrew *Ammiel',* לאעַמִּי *people* [i.e. *friend*] *of God:* Sept. Αμιήλ), the name of four men:

1. The son of Gemalli, of the tribe of Dan, one of the twelve spies sent by Moses to explore the land of Canaan (<04132>Numbers 13:12), B.C. 1657. He was, of course, among the ten who perished by the plague for their unfavorable report (<04437>Numbers 14:37).

2. The father of Machir of Lo-debar, which latter was one of David's friends (<10904>2 Samuel 9:4, 5; 17:27). B.C. ante 1023.

3. The father of Bathsheba, wife of Uriah, and afterward of David (<13305>1 Chronicles 3:5). In <10103>2 Samuel 11:3, he is called (by transposition) ELIAM (q. V.).

4. The sixth son of Obed-edom, the Levite (<13265>1 Chronicles 26:5), B.C. 1014.

Ammi'hud

(Hebrew *Ammihud'*, dWhyMæ[i *people of glory*, i e. *renowned;* Sept. Ἐμιούδ, but in 1 Chronicles Ἀμιούδ), the name of five men.

1. The father of Elishama, which latter was the Ephraimite chief in the time of the Exode (<04010>Numbers 1:10; 2:18; 7:48, 53; 10:22). He was the son of Laadan, and the fifth or sixth in descent from Ephraim (<130726>1 Chronicles 7:26). B.C. ante 1658.

2. The father of Shemuel, which latter was a Simeonite chief of the period of the Exode (<043420>Numbers 34:20). B.C. ante 1618.

3. The father of Pedahel, which latter was the chief of the tribe of Naphtali at the same period (<043428>Numbers 34:28). B.C. ante 1618.

4. The father of Talmai, the king of Geshur, to whom Absalom fled after his murder of Amnon (<101337>2 Samuel 13:37, where the text has rWhyMæ[i *Ammichur*, margin "Ammihur"). B.C. ante 1033.

5. The son of Omri the descendant of Pharez, and the father of Uthai, which last was one of those who lived at Jerusalem on the return from Babylon (<130904>1 Chronicles 9:4). B.C. ante 556.

Ammin'adab

(Hebrew *Amminadab'*, bdnyMæ[i *kindred of* the *prince*, Gesen.; *man of generosity*, Furst, who ascribes to µ[i the sense “homo" as its primitive meaning; the passages, <190110>Psalm 110:3; <220612>Song of Solomon 6:12, margin, seem, however, rather to suggest the sense *my people* is *willing;* Sept. and New Test. Ἀμιναδάβ, but in <020623>Exodus 6:23, Ἀμιναδάβ), the name of three men. *SEE AMMINADIB*.

1. The father of Nahshon, which latter was phylarch of the tribe of Judah at the time of the Exode (<040107>Numbers 1:7; 2:3; 7:12, 17; 10:14). B.C. ante 1658. His father's name was Ram, and he was the fourth in descent from Judah, the sixth in ascent from David, and the forty-sixth from Christ (<080419>Ruth 4:19, 20; <130210>1 Chronicles 2:10; <400104>Matthew 1:4; <420333>Luke 3:33). His daughter Elisheba was married to Aaron (<020623>Exodus 6:23).

2. A son of Kohath, the second son of Levi (<130622>1 Chronicles 6:22, 2, 18, in which latter two verses he seems to be called IZHAR, q.v.).

3. A leader of the 112 descendants of Uzziel the Levite, who were appointed by David to remove the ark to Jerusalem (<13150>1 Chronicles 15:10, 11), B.C. cir. 1043.

Ammin'adib

(bydnæ[;yMi[i; perhaps another form of the name AMMINADAB; Sept. Ἀμιναδάβ), a person whose chariots are mentioned as proverbial for their swiftness (<22612>Song of Solomon 6:12); from which he appears to have been, like Jehu. one of the most celebrated charioteers of his day. In many MSS. the Hebrew term is divided into two words, bydnæ yMi[i *ammi nadih,* "of my willing" or "loyal people," which has been followed in the Syriac, by the Jews in their Spanish version, and by many modern translators; but, taken in this way, it is difficult to assign any satisfactory meaning to the passage. — Good's *Song of Songs,* in loc.

Ammishad'dai

(*Heb., Ammishadday',* yDiv;yMi[i; *people* [i.e. *servants*] *of* the *Almighty;* Sept. Ἀμισαδαι), the father of Ahiezer, which latter was the chief of the Danites at the Exode (<040112>Numbers 1:12; 2:25). B.C. ante 1658.

Ammiz'abad

(*Heb., lmmizabad',* dbz;yMi[i; *people* of the *Giver,* i.e. *servant of Jehovah;* Sept. Ἀμιραζάθ v. r. Ζαβάδ), the son and subaltern of Benaiah, which latter was the third and prominent captain of the host under David (<132706>1 Chronicles 27:6), B.C. 1014.

Am'mon

Picture for Am'mon

(*Heb., Ammon',* ^/M[i; another form of the name *Ben-Ammi;* Sept. Ἀμμάν), the son of Lot by his younger daughter (<011938>Genesis 19:38), B.C. 2063. *SEE BEN-AMMI*. It also stands for his posterity (comp. <198307>Psalm 83:7, 8), usually in the phrase *"children of Ammon."* *SEE AMMONITE*. The expression most commonly employed for this nation is (in the original) "Bene-Ammon;" next in frequency comes "Ammoni" or "Ammonim;" and least often "Ammon." The translators of the Auth. Vers. have, as usual, neglected these minute differences, and have employed the three terms,

children of Ammon, Ammonites, Ammon, indiscriminately. For *No-Ammon*, *SEE AMON*, and *SEE NO*. The name is perpetuated in the modern ruins called *Amman*, which represent RABBAH-AMMON *SEE RABBAH-AMMON* (q.v.).

Ammon, Jupiter

SEE AMON.

Ammon, Christoph Friedrich Von

a German theologian, born at Bayreuth, January 16, 1766. He became, in 1789, professor of philosophy in Erlangen; in 1792, professor of theology at the same university; in 1794, professor of theology at Gottingen. In 1804 he was called back to Erlangen, and was at the same time appointed superintendent and consistorial councillor at Ansbach. In 1813 he was called as chief court-preacher (Oberhofprediger) and chief consistorial councillor to Dresden. In 1831 he became a member of the state council of Saxony, and of the ministry of worship and public instruction, and, subsequently, vice-president of the supreme consistory. He resigned in 1849, and died at Dresden on May 21, 1850. He is chiefly known by his work on the *Development of Christianity as a Universal Religion* (*Fortbildung d. Christenthums ur Weltreligion*, 4 vols. Leip. 1833-1840), in which he argues in favor of such a development of doctrine as may keep theology in harmony with the progress of science. Ammon was a leader of the Rationalist school. He was a man of extensive learning, and a copious author. Among his writings are *Geschchte d. fomi'etik* (Gott. 1804); *Kanzelberedtsamikeit* (1799 and 1812, 8vo); *Opuscula Theologica* (2 vols. 1793, 1803); *Bibl. Theologi* , (2d ed. 1801-2, 8vo Isaiah 8vo); *Summa Theologica* (3d ed. 1816); *Christologie* (Erl. 1794, 8vo); besides many minor works. He was regarded as one of the first pulpit orators of Germany, and is the author of many volumes of sermons. He also edited the *Magazinffir christliche Prediger* (Magazine for Christian preachers, Hanover, 1816-21, 6 vols.). A biographical sketch of Ammon is given in the pamphlet *"Christoph Friedrich von Ammon nach Leben, Ansichten und Wirken"* (Leipsic, 1850). See also *Bibliotheca Sacra*, 10, 244. — Winer, *Theol. Literatur.*

Am'monite

(*Heb., Ammoni'*, ynæB' [i, Sept. Ἀμμωνίτης and Ἀμμανίτης; also ^/M[i yfeB], "children of Ammon;" Sept. υἱοὶ Ἀμμών), the usual designation of the people descended from Ben-Ammi, the son of Lot by his younger daughter (<01938>Genesis 19:38; comp. <19807>Psalm 83:7, 8), as Moab was by the elder; and dating from the destruction of Sodom. The near relation between the two peoples indicated in the story of their origin continued throughout their existences from their earliest mention (<05201>Deuteronomy 2) to their disappearance from the biblical history (<07502>Judges 5:2) the brother-tribes are named together (comp. <07010>Judges 10:10; <14201>2 Chronicles 20:1; <36208>Zephaniah 2:8, etc.). Indeed, so close was their union, and so near their identity, that each would appear to be occasionally spoken of under the name of the other. Thus the "land of the children of Ammon" is said to have been "given to the children of Lot," i.e. to both Ammon and Moab (<05219>Deuteronomy 2:19). They are both said to have hired Balaam to curse Israel (<05304>Deuteronomy 23:4), whereas the detailed narrative of that event omits all mention of Ammon (Numbers 22, 23). In the answer of Jephthah to the king of Ammon the allusions are continually to Moab (<07115>Judges 11:15, 18, 25), while Chemosh, the peculiar deity of Moab (<04229>Numbers 21:29), is called "thy god" (ver. 24). The land from Arnon to Jabbok, which the king of Ammon calls "my land" (ver. 13), is elsewhere distinctly stated to have once belonged to a "king of Moab" (<04226>Numbers 21:26). "Land" or "country" is, however, but rarely ascribed to them, nor is there any reference to those habits and circumstances of civilization — the "plentiful fields," the "hay," the "summer fruits," the "vineyards," the "presses," and the "songs of the grape-treaders" — which so constantly recur in the allusions to Moab (Isaiah 15, 16; Jeremiah <24801>48); but, on the contrary, we find everywhere traces of the fierce habits of marauders in their incursions, thrusting out the right eyes of whole cities (<09102>1 Samuel 11:2), ripping up the women with child (<30101>Amos 1:13), and displaying a very high degree of crafty cruelty (<24406>Jeremiah 41:6, 7; <07071>Judges 7:11, 12) to their enemies, as well as a suspicious discourtesy to their allies, which on one occasion (<10101>2 Samuel 10:1-5) brought all but extermination on the tribe (12:31). Nor is the contrast less observable between the one city of Ammon, the fortified hold of Rabbah (<10101>2 Samuel 11:1; Ezra 25:5; <30101>Amos 1:13), and the "streets," the *"house-tops,"* and the "high-places" of the numerous and busy towns of the rich plains of Moab (Jeremiah <24801>48; Isaiah 15, 16). Taking the above into account, it is

hard to avoid the conclusion that, while Moab was the settled and civilized half of the nation of Lot, the Bene-Ammon formed its predatory and Bedouin section. A remarkable confirmation of this opinion occurs in the fact that the special deity of the tribe was worshipped, not in a house or on a high place, but in a booth or tent designated by the very word which most keenly expressed to the Israelites the contrast between a nomadic and a settled life (<30156>Amos 5:26; <44743>Acts 7:43). *SEE SUCCOTH*. (See Stanley, *Palest.* App. § 89.) On the west of Jordan they never obtained a footing. Among the confusions of the times of the judges we find them twice passing over; once with Moab and Amalek, seizing Jericho, the "city of palm-trees" (<07313>Judges 3:13), and a second time "to fight against Judah and Benjamin, and the house of Ephraim;" but they quickly returned to the freer pastures of Gilead, leaving but one trace of their presence in the name of Chephar ha-Ammonai, "the hamlet of the Ammonites" (<06824>Joshua 18:24), situated in the portion of Benjamin somewhere at the head of the passes which lead up from the Jordan valley, and form the natural access to the table-land of the west country.

Unlike Moab, the precise position of the territory of the Ammonites is not ascertainable. They originally occupied a tract of country (sometimes called *Ammonitis*, Ἀμμανῖτις, 2 Maccabees 4:26; comp. Joseph. *Ant.* 5,7, 9; 11:2, 1) east of the Amorites, and separated from the Moabites by the river Arnon, and from Bashan or Gilead by the Jabbok (<05316>Deuteronomy 3:16; <06202>Joshua 12:2). The capital of this naturally well-fortified territory (<04224>Numbers 21:24) was Rabbath-Ammon (<05311>Deuteronomy 3:11; <30101>Amos 1:14; comp. Reland, *Paloest. r.* 103 sq.; Cellarii *Notit.* 2, 671 sq.). It was previously in the possession of a gigantic race called "Zamzummim" <05120>Deuteronomy 2:20), "but the Lord destroyed them before the Ammonites, and they succeeded them and dwelt in their stead." The Israelites, on teaching the borders of the promised land, found Sihon, king of Heshbon, in possession by conquest of the district adjoining the Dead Sea (<04216>Numbers 21:26), but were commanded not to molest the children of Ammon, for the sake of their progenitor Lot (<05219>Deuteronomy 2:19). But, though thus preserved from the annoyance which the passage of such an immense host through their country might have occasioned, they showed them no hospitality or kindness; they were therefore prohibited from "entering the congregation of the Lord" (i.e. from being admitted into the civil community of the Israelites) "to the tenth generation forever" (<05203>Deuteronomy 23:3). This is evidently intended to be a perpetual

prohibition, and was so understood by Nehemiah (<16301>Nehemiah 13:1). The first mention of their active hostility against Israel occurs in <07313>Judges 3:13: “The king of Moab gathered unto him the children of Ammon and Amalek, and went and smote Israel.” Later we are informed that the children of Israel forsook Jehovah and served the gods of various nations, including those of the children of Ammon, and the anger of Jehovah was kindled against them, and he sold them into the hands of the Philistines and of the children of Ammon. The Ammonites crossed over the Jordan, and fought with Judah, Benjamin, and Ephraim, so that “Israel was sore distressed.” In answer to Jephthah’s messengers (<07112>Judges 11:12), the king of Ammon charged the Israelites with having taken away that part of his territories which lay between the rivers Arnon and Jabbok, which, in <06325>Joshua 13:25, is called “half the land of the children of Ammon,” but was in the possession of the Amorites when the Israelites invaded it; and this fact was urged by Jephthah, in order to prove that the charge was ill-founded. Jephthah “smote them from Aroer to Minnith, even twenty cities, with a very great slaughter” (<07133>Judges 11:33; Josephus, *Ant.* 5, 7, 10). The Ammonites were again signally defeated by Saul (<09111>1 Samuel 11:11), and, according to Josephus, their king, Nahash, was slain (*Ant.* 6, 5, 3). His successor, who bore the same name, was a friend of David, and died some years after his accession to the throne. In consequence of the gross insult offered to David’s ambassadors by his son Hanun (<10004>2 Samuel 10:4: Joseph. *Ant.* 7, 6, 1), a war ensued, in which the Ammonites were defeated, and their allies, the Syrians, were so daunted “that they feared to help the children of Ammon any more” (<10019>2 Samuel 10:19). In the following year David took their metropolis. Rabbah, and great abundance of spoil, which is probably mentioned by anticipation in <10812>2 Samuel 8:12 (<10014>2 Samuel 10:14; 12:26-31; Joseph. *Ant.* 7, 7, 8). In the reign of Jehoshaphat the Ammonites joined with the Moabites and other tribes belonging to Mount Seir to invade Judah; but, by the divine intervention, were led to destroy one another. Jehoshaphat and his people were three days in gathering the spoil (<14025>2 Chronicles 20:25). The Ammonites “gave gifts” to Uzziah (<14268>2 Chronicles 26:8), and paid a tribute to his son Jotham for three successive years, consisting of 100 talents of silver, 1000 measures of wheat, and as many of barley. When the two and a half tribes were carried away captive, the Ammonites took possession of the towns belonging to the tribe of Gad (<24901>Jeremiah 49:1). “Bands of the children of Ammon” and of other nations came up with Nebuchadnezzar against Jerusalem, and joined in exulting over its fall (<26503>Ezekiel 25:3, 6). Yet they

allowed some of the fugitive Jews to take refuge among them, and even to intermarry (<24401>Jeremiah 40:11; <16313>Nehemiah 13:13). Among the wives of Solomon's harem are included Ammonite women (<11101>1 Kings 11:1), one of whom, Naamah, was the mother of Rehoboam (<11431>1 Kings 14:31; <14213>2 Chronicles 12:13), and henceforward traces of the presence of Ammonite women in Judah are not wanting (<14426>2 Chronicles 24:26; <16223>Nehemiah 13:23; <15901>Ezra 9:1; see Geiger, *Urschrift*, p; 47, 49; 299). In the writings of the prophets terrible denunciations are uttered against the Ammonites on account of their rancorous hostility to the people of Israel, and the destruction of their metropolis, Rabbah; is distinctly foretold (<36208>Zephaniah 2:8; <24901>Jeremiah 49:1-6; <26501>Ezekiel 25:1-5, 10; <30101>Amos 1:13-15). *SEE RABBAH*. On the return of the Jews from Babylon the Ammonites manifested their ancient hostility by deriding and opposing the rebuilding of Jerusalem (<16403>Nehemiah 4:3, 7, 8). Both Ezra and Nehemiah expressed vehement indignation against those Jews who had intermarried with the heathen (Ezra 10; <16325>Nehemiah 13:25), and thus transgressed the divine command (<05703>Deuteronomy 7:3). The last appearances of the Ammonites in the biblical narrative are in the books of Judith (5-7) and of the Maccabees (1 Maccabees 5:6, 30-43), and it has been already remarked that their chief characteristics — close alliance with Moab, hatred of Israel, and cunning cruelty — are maintained to the end. Judas Maccabeeus fought many battles with the Ammonites, and took Jazer, with the towns belonging to it (1 Maccabees 5:6, 3-43). In the time of Antiochus Epiphanes, Josephus (*Ant.* 13, 8, 1) speaks of a certain Zeno Cotylas as ruler of Philadelphia (the older Rabbah). Justin Martyr affirms that in his time the Ammonites were numerous (*Dial. cum Tryph.* § 119). Origen speaks of their country under the general denomination of Arabia (*In Job.* c. i). Josephus says that the Moabites and Ammonites were inhabitants of Coele-Syria (*Ant.* 1, 11, 5; 11, 5, 8). *SEE AMMON*.

The tribe was governed by a king (<07112>Judges 11:12, etc.; <09122>1 Samuel 12:12; <10101>2 Samuel 10:1; <24014>Jeremiah 40:14) and by "princes," µyrc; (<10103>2 Samuel 10:3; <13903>1 Chronicles 19:3). Their national idol was Molech or Milcom (see *Jour. Sac. Lit.* 1852, p. 365 sq.), whose worship was introduced among the Israelites by the Ammonitish wives of Solomon (<11105>1 Kings 11:5, 7); and the high-places built by that sovereign for this "abomination" were not destroyed till the reign of Josiah (<12313>2 Kings 23:13). Besides Nahash and Hanun, an Ammonitish king, Baalis, is mentioned by Jeremiah (40:14) and Josephus (*Ant.* 10, 9, 3). The following

Ammonite names are preserved in the sacred text: Achior (Judith 5:5, etc.), Baalis (Jeremiah 40:14), Hanun (2 Samuel 10:1, etc.), Molech, Naamah (1 Kings 14:21, etc.), Nachash (1 Samuel 11:1, etc.), Shobi (2 Samuel 17:27), Timotheus (1 Maccabees 5:6. etc.), Tobijah (Nehemiah 2:10, etc.), Zelek (2 Samuel 23:37); to which may probably be added the name Zamzummim, applied by the Ammonites to the Rephaim whom they dispossessed. *SEE CANAANITE*.

Am'monitess

(*Heb., Ammonith',* tynamo[i or tynamo[e; Sept. Ἀμμωνῖτις, in Chronicles Ἀμμανίτης and Ἀμμανίτης), a female (1 Kings 14:21, 31; 2 Chronicles 12:13; 24:26) AMMONITE *SEE AMMONITE* (q.v.).

Ammonitis

SEE AMMONITE.

Ammonius

a Christian philosopher, sometimes confounded with Ammonius Saccas, lived at Alexandria in the third century. He is the author of a "Harmony in the Gospel," a work which by several critics is attributed to Tatian, and which is said to have induced Eusebius to write his "Canons." There is a Latin translation of this work by Victor of Capua, entitled *Ammonii, vulgo Tatiani, diatessaron, sive harmonioe in quatuor evangelia* (Mayence, 1524, 8vo). A life of Christ was extracted from this work by Nachtigal (Latinized Luscinius), under the title *Vita Jesu Christi, ex quatuor evangelistis ex Ammonii Alex fragmentis grecis latine versa, per O. Luscinium* (Erfurt, 1544). This Ammonius is perhaps also the author of a metaphrase of the gospel of John, which is generally attributed to Nonnus, and which is found in MS. in the library of St. Mark at Venice. — Hoefer, *Biographie Generale,* 2, 384,

Ammonius-Saccas, or Saccophorus

(so called because he was a porter in early life), a philosopher of Alexandria toward the end of the second century. He is considered as the founder of the Neo-Platonic Philosophy. Plotinus, Longinus, and Origen, were among his pupils. His object was to reconcile Plato and Aristotle, and hence his school was called *eclectic.* Ammonius had been educated in Christianity; and he seems never to have abandoned the name of the faith,

while he was disparaging its doctrines and its essence. Porphyry asserts that Ammonius deserted Christianity, Eusebius (*Hist. Eccl.* 6, 19) that he adhered to it. To these two opinions, variously advocated by most modern divines, others have added a third, that Eusebius mistook a Christian writer of the same name for the heathen philosopher; and this is warmly maintained by Lardner (*Works*, 2, 439; 7, 446). He was a man of great talents and energy, and indefatigable in the pursuit of knowledge. — Waddington, *Ch. Hist.* ch. 3; Tennemann, *Hist. Phil.* § 203; Brucker, *Hist. Phil.* 2, 205; Mosheim, *Comm.* 2, 348, 7; Simon, *Hist. de l'cole d' Alexandrie*. 1, 204; Dehaut, *Essai sur Ammonius Saccas* (Bruxelles, 1836, 4to). *SEE ALEXANDRIAN SCHOOL*; *SEE ECLECTICS*; *SEE NEW PLATONISTS*.

Am'non

(*Heb., Amnon'*, ˆ/nmÞai[¹⁰³³⁰2 Samuel 13:20, ˆ/nymiaÞ *Aminon'*], *faithful;* Sept. Ἀμνών), the name of two men.

1. The first named of the four sons of Shimon or Shammai, of the children of Ezra, the descendant of Judah (¹³⁰⁴⁰1 Chronicles 4:20, comp. ver. 17), B.C. prob. post 1612.

2. The eldest son of David by Ahinoam of Jezreel (¹³⁰⁰¹1 Chronicles 3:1), born at Hebron (¹⁰³⁰²2 Samuel 3:2), B.C. cir. 1052. He is only known for his violation of his half sister Tamar, B.C. cir. 1031, which her full brother Absalom revenged two years after, by causing him to be assassinated while a guest at his table (2 Samuel 13). *SEE ABSALOM*. The Sept. (in a clause added in ¹⁰³²¹2 Samuel 13:21, but wanting in the Hebrew) assigns as the reason for David's refraining from executing the penalty due to Amnon, that "he loved him because he was his first-born" — a fact that no doubt formed an additional incentive to the ambitious Absalom for putting him out of the way. *SEE DAVID*.

A'mok

(Heb., *Amok'*, q/m[; deep *Sept*. Ἀμούχ, Ἀμέχ), the father of Eber, and a chief among the priests that returned from Babylon with Zerubbabel (¹⁶²⁰⁷Nehemiah 12:7, 20), B.C. 536.

Amolo or Amulo

archbishop of Lyons, A.D. 841, was one of the opponents of Gotteschalcus, but seems to have been of a different spirit from some of them, Hincmar especially. He wrote,

1. *An Epistle* to Theobald, about certain pretended relics of saints and the false miracles which were promulgated by the scoundrels who sold them. Amolo declared it all imposture.

2. *To Gotteschalcus,* an epistle (Sismondi, *Opera,* 2, 893) written with a great deal of brotherly love, and declaring that "God had predestinated no man to damnation." Also *"Opuscula duo de Praedestinatione,"* to be found in *Bib. Max. Patr.* 14, 329.

Amomum

(ἄμωμον). This word is only found in Revelations 18:13 (between "cinnamon" and "odors"), and is even there omitted in the received text. It denoted an odoriferous plant or seed, used in preparing precious ointment. It probably differed from the modern amomum of the druggists (*Penny Cyclopcedia,* s.v.), but the exact species is not known. It was of various qualities, growing in Armenia and Media, and also in Pontus, with seeds in clusters like grapes (Pliny, *Hist. Nat.* 12, 28; Theophrastus, *Hist. Plant.* 9, 7).

A'mon

(*Heb., Amon',* ˆ/ma; *builder* [the deriv. of No. 3 is prob. different]), the name of three men and a deity.

1. (Sept. Ἀμμών, and Ἐμήρ v. r. Σεμήρ.) The governor of the city of Samaria in the time of Ahab, to whose custody the prophet Micaiah was delivered (<1226>1 Kings 22:26; <1425>2 Chronicles 18:25), B.C. 895.

2. (Sept. Ἀμών v. r. Ἀμώς.) The son of Manasseh (by Meshullemeth the daughter of Haruz of Jotbah), and fifteenth separate king of Judah, B.C. 642-640. He appears to have derived little benefit from the instructive example which the sin, punishment, and repentance of his father offered; for he restored idolatry, and again set up the images which Manasseh had cast down. To Amon's reign we must refer the terrible picture which the prophet Zephaniah gives of the moral and religious state of Jerusalem;

idolatry supported by priests and prophets (1, 4; 3, 4), the poor ruthlessly oppressed (3, 3), and shameless indifference to evil (3, 11). He was assassinated in a courit conspiracy; but the people put the regicides to death, and raised to the throne his son Josiah, then but eight years old (<12218>2 Kings 21:18-26; <14330>2 Chronicles 33:20-25). He is mentioned among the ancestors of Christ (Ἀμών, <40110>Matthew 1:10; comp. <13314>1 Chronicles 3:14; <24002>Jeremiah 1:2; 25:3; <36001>Zephaniah 1:1). *SEE JUDAH, KINGDOM OF*.

3. (Sept. Ἀμμών.) AMMON *SEE AMMON* , an Egyptian and Libyan god, in whom the classical writers unanimously recognize their own Zeus and Jupiter (Ἀμοῦν, Herod. 2, 42; ῎Αμμων, Diod. Sic. 1, 13). The primitive seat of his worship appears to have been at Meroe, from which it descended to Thebes, and thence, according to Herodotus (2, 54), was transmitted to the oasis of Siwah and to Dodona; in all which places there were celebrated oracles of this god (Plut. *Isid.* c. 9; *Alex.* c. 72; Arnotius, 6, 12; Justin, 11, 11; Strabo, 1, 49 sq.; 17, 814). His chief temple and oraclein Egypt, however, were at Thebes, a city peculiarly conseerated to him, and which is probably meant by the No and No-Amon of the prophets, the Diospolis of the Greeks. He is generally represented on, Egyptian monuments by the seated figure of a man with a ram's head, or by that of an entire ram, and of a blue color (Wilkinson, 2 ser. 1, 243 sq.). In honor of him, the inhabitants of the Thebaid abstained from the flesh of sheep, but they annually sacrificed a ram to him and dressed his image in the hide. A religious reason for that ceremony is assigned by Herodotus (2, 42); but Diodorus (3, 72) ascribes his wearing horns to a more trivial cause, There appears to be no account of the manner in which his oracular responses were given; but as a sculpture at Karnak, which Creuzer (*Symbol.* 1, 507) has copied from the *Description de l'Egypte*, represents his portable tabernacle mounted on a boat and borne on the shoulders of forty priests, it may be conjectured, from the resemblance between several features of that representation, and the description of the oracle of Jupiter Ammon in Diodorus, 17:50, that his responses were communicated by some indication during the solemn transportation of his tabernacle. (See Smith's *Dict. of Class. Biog.* s.v. Ammon.) That the name of this god really occurs in the passage "Behold, I will punish *the multitude* (literally, Amon) of No" (<24625>Jeremiah 46:25), is a view favored by the context and all internal grounds; but in the parallel passage; <26015>Ezekiel 30:15, the equivalent *hamon,* ˆ/mh; is employed. Comp. also <26004>Ezekiel 30:4, 10, for

the use of the latter word with reference to Egypt. These cases, or at least the former two, seem therefore to be instances of paronomasia (comp. <23307>Isaiah 30:7; 65:11, 12). It is also undoubtedly referred to in the name NO-AMMON, *SEE NO*, given to Thebes (<34308>Nahum 3:8, where the English text translates "*populous* No"). The etymology of the name is obscure. Eustathius (ad Dionys. Perieg. p. 125, ed. Bernhardy) says that, according to some, the word means *shepherd.* Jablonski (*Panth. AEgypt.* 1, 181) proposed an etymology by which it would signify *producing light;* and Champollion originally regarded it as meaning *glory* (*Egypte sous les Pharaons,* 1, 247), but, in his latest interpretation (after Manetho in Plut.), assigned it the sense of *hidden.* The name accompanying the above figure on the monuments is written *Amn,* more fully *Amn-Re,* i.e. "Amon-Sun" (Gesenius, *Thes. Heb.* p. 115). Macrobius asserts (*Saturnal.* 1, 21) that the Libyans adored the *sun* under the form of Ammon; and he points to the ram's horns as evidence of a connection with the zodiacal sign Aries (Muller, *Archaol.* p. 276; Pauly, *Real-Encycl.* 1, 407 sq.); but this has been disputed (Jomard, *Descr. de l'Egypte;* Bahr, *Synbolik d. Mos. Cultus,* 2, 296, 641), although it would seem unsuccessfully (Creuzer, *Symbolik,* 2, 205; Schmidt, *De Zodiaci origine AEq.* p. 33, in his *Opusc. quibus res AEg. illustrantur,* Carolsr. 1765). *SEE EGYPT*; *SEE HIEROGLYPHICS*.

4. (Sept. Ἡμειμ v. r. Ἡμίμ.) The head or ancestor of one of the families of the "Solomon's servants" that returned from Babylon (<16759>Nehemiah 7:59); called AMI in <15257>Ezra 2:57. B.C. ante 536.

Am'orite

(*Heb., Emori',* יִרֱמֱא, Sept. Ἀμορῥαῖος), the designation of the descendants of one of the sons of Canaan (<01016>Genesis 10:16, in like manner. with the art., יִרֱמֱאה; Sept. οἈμορῥαῖος, Auth. Vers *"the Amorite."* Gesenius, however, prefers the derivation suggested by Simonis, from an obsolete רָמָא, *height,* q. d. *mountaineer;* comp. Ewald, *Isr. Gesch.* i. 279 sq.). They were the most powerful and distinguished of the Canaanitish nations (<01016>Genesis 10:16; <02308>Exodus 3:8; 13:5; 33:2). We find them first noticed in <01407>Genesis 14:7, "'the Amorites that dwelt in Hazezon-tamar" (q v.), afterward called Engedi, a city in the wilderness of Judiea not far from the Dead Sea (<04329>Numbers 13:29; <05007>Deuteronomy 1:7, 20). In the promise to Abraham (<01521>Genesis 15:21), the Amorites are specified as one of the nations Whose country would be given to his

posterity. But at that time three confederates of the patriarch belonged to this tribe — Mamre, Aner, and Eshcol (<01413>Genesis 14:13, 24). When the Israelites were about to enter the promised land, the Amorites occupied a tract on both sides of the Jordan. Josephus calls it *Amoritis* (Ἀμωρῖτις, *Ant.* 4, 5, 1; 7, 3) and *Amoria* (Ἀμορία v.r. Ἀμοραία, Ἀμωραία, *Ant.* 5, 1, 1). They seem to have originally inhabited the southern slopes of the mountains of Judsea (hence called the mount of the Amorites, <05107>Deuteronomy 1:7; 19:20), but whether as aborigines or as dispossessors of an earlier race is uncertain, probably the former. It appears, therefore, that from the barren heights west of the Dead Sea (<01407>Genesis 14:7) they had stretched west to Hebron (<01413>Genesis 14:13; comp. 13:18). From this, their ancient seat, they may have crossed the valley of the Jordan, tempted by the high table-lands on the east, for there we next meet them at the date of the invasion of the country. Sihon, their then king, had taken the rich pasture-land south of the Jabbok, and had driven the Moabites, its former possessors, across the wide chasm of the Arnon (<04126>Numbers 21:26, 13), which thenceforward formed the boundary between the two hostile peoples (<04213>Numbers 21:13). That part of their' territories which lay to the east of the Jordan was allotted to the tribes of Reuben, Gad, and half the tribe of Manasseh. This district was under two kings-Sihon, king of Heshbon (frequently called king of the Amorites), and Og, king of Bashan, who "dwelt at Ashtaroth [and] in [at] Edrei" (<05104>Deuteronomy 1:4, compared with <06204>Joshua 12:4; 13:12). The Israelites apparently approached from the southeast, keeping "on the other side" (that is, on the east) of the upper part of the Arnon, which there bends southward, so as to form the eastern boundary of the country of Moab. Their request to pass through his land to the fords of Jordan was refused by Sihon (<04121>Numbers 21:21; <05126>Deuteronomy 2:26); he "went out" against them (21:23; 2:32), was killed with his sons and his people (2:33), and his land, cattle, and cities, taken possession of by Israel (21:24, 25, 31; 2:34-56). This rich tract, bounded by the Jabbok on the north, the Arnon on the south, Jordan on the west, and "the wilderness" on the east (<07112>Judges 11:21, 22) — in the words of Josephus, "a land lying between three rivers after the manner of an island" (*Ant.* 4, 5, 2) — was, perhaps; in the most special sense, the "land of the Amorites" (<04231>Numbers 21:31; <06212>Joshua 12:2, 3, 13:9; <07112>Judges 11:21, 22); but their possessions are distinctly stated to have extended to the very foot of Hermon (Dent 3:8; 4:48), embracing "all Gilead and all Bashan" (3:10), with the Jordan valley on the east of the river (4:49), and forming together the land of the "two kings of the

Amorites," Sihon and Og (<05304>Deuteronomy 31:4; <06210>Joshua 2:10; 9:10; 24:12). Og also gave battle to the Israelites at Edrei, and was totally defeated. After the capture of Ai, five kings of the Amorites, whose dominions lay within the allotment of the tribe of Judah, leagued together to wreak vengeance on the Gibeonites for having made a separate peace with the invaders. Joshua, on being apprised of their design, marched to Gibeon and defeated them with great slaughter (<06010>Joshua 10:10). Another confederacy was shortly after formed on a still larger scale; the associated forces are described as "much people, even as the sand upon the sea-shore in multitude, with horses and chariots very many" (<06104>Joshua 11:4). Josephus says that they consisted of 300, 000 armed foot-soldiers, 10,000 cavalry, and 20,000 chariots (*Ant.* 5,1, 8). Joshua came suddenly upon them by the waters of Merom (the lake Semechonitis of Josephus, *Ant.* 5,5, 1, and the modern Bahr el-Huleh), and Israel smote them until they left none remaining (<06108>Joshua 11:8). Still, after their severe defeats, the Amorites, by means of their war-chariots and cavalry, confined the Danites to the hills, and would not suffer them to settle in the plains; they even succeeded in retaining possession of some of the mountainous parts (<07034>Judges 1:34-36). It is mentioned as an extraordinary circumstance that in the days of Samuel there was peace between Israel and the Amorites (<09714>1 Samuel 7:14). In Solomon's reign a tribute of bond-service was levied on the remnant of the Amorites and other Canaanitish nations (<11921>1 Kings 9:21; <14808>2 Chronicles 8:8). *SEE CANAAN*.

A discrepancy has been supposed to exist between <05044>Deuteronomy 1:44, and <04445>Numbers 14:45, since in the former the *Amorites* are said to have attacked the Israelites, and in the latter the *Amalekites;* the obvious explanation is,;that both terms are used synonymously for the "Canaanites" named in the same connection. Thus the Gibeonites in <06007>Joshua 9:7, are called *Hivites,* yet in <10202>2 Samuel 21:2, they are said to be "of the remnant of the *Amorites,"* probably because they were descended from a common stock, and werein subjection to an Amoritish prince, as we do not read of any king of the Hivites. The Amorites, on account of their prominence among the Canaanitish tribes, sometimes stand (<06248>Joshua 24:18; <30209>Amos 2:9; <11226>1 Kings 21:26) as the representatives of the Canaanites in general (Hamelsweld, 3, 56 sq.; Kurtz, on the primitive inhabitants of Palestine, in the *Luther. Zeitschr.* 1845, 3, 48 sq.; *Jour. of. Sac. Lit.* Oct. 1851, p. 166; Apr. 1852, p. 76; Jan. 1853, p. 306; Rosenmuller, *Bibl. Geogr.* II, 1, 255; Reland, *Paloest.* p. 138). But although the name generally denotes the

mountain tribes of the center of the country, yet this definition is not always strictly maintained, varying probably with the author of the particular part of the history, and the time at which it was written. Nor ought we to expect that the Israelites could have possessed very accurate knowledge of a set of small tribes whom they were called upon to exterminatewith whom they were forbidden to hold any intercourse — and, moreover, of whose general similarity to each other we have convincing proof in the confusion in question. Thus, Hebron is "Amorite" in <01138>Genesis 13:18; 14:13, though "Hittite" in 23, and "Canaanite" in <07010>Judges 1:10. The "Hivites" of <01342>Genesis 34:2, are "Amorites" in 48:22; and so also in <06907>Joshua 9:7; 11:19, as compared with <10212>2 Samuel 21:12. Jerusalem is "Amorite" in <06105>Joshua 10:5, 6, but in 17:63; 18:28; <07021>Judges 1:21; 19:11; <10506>2 Samuel 5:6, etc., it is "Jebusite." The "Canaanites" of <04445>Numbers 14:45 (comp. <07017>Judges 1:17), are "Amorites" in <05044>Deuteronomy 1:44. Jarmuth, Lachish, and Eglon were in the low country of the *Shefela* (<06556>Joshua 15:35, 39), but in <06105>Joshua 10:5, 6, they are "Amorites that dwelt in the mountains;" and it would appear as if the "Amorites" who forced the Danites into the mountain (<07034>Judges 1:34, 35) must have themselves remained on the plain. Notwithstanding these few differences, however, from a comparison of the passages previously quoted, it appears plain that "Amorite" was in general a local term, and not the name of a distinct tribe. This is confirmed by the following facts:

1. The wide area over which the name was spread.

2. The want of connection between those on the east and those on the west of Jordan — which is only once hinted at (<06210>Joshua 2:10).

3. The existence of kings like Sihon and Og, whose territories were separate and independent, but who are yet called "the two kings of the Amorites," a state of things quite at variance with the habits of Semitic tribes.

4. Beyond the three confederates of Abram and these two kings, no individual Amorites appear in history (unless Araunah or Ornan the Jebusite be one)

5. There are no traces of any peculiar government, worship, or customs, different from those of the other "nations of Canaan." *SEE CANAANITE*.

All mountaineers are warlike; and, from the three confederate brothers who at a moment's notice accompanied "Abram the Hebrew" in his pursuit of the five kings, down to those who, not depressed by the slaughter inflicted by Joshua and the terror of the name of Israel, persisted in driving the children of Dan into the mountain, the Amorites fully maintained this character. From the language of Amos 2:9 it has been inferred that the Amorites in general were men of extraordinary stature, but perhaps the allusion is to an individual, Og, king of Bashan, who is described by Moses as being the last "of the remnant of the giants." His bedstead was of iron, "nine cubits in length and four cubits in breadth" (Deuteronomy 3:21). One word of the "Amorite" language has survived — the name Senir (not "Shenir") for Mount Hermon (Deuteronomy 3:9); but may not this be the Canaanitish name as opposed to the Phoenician (Sirion) on the one side and the Hebrew on the other? *SEE HERMON*.

Amort, Eusebius

a Roman Catholic theologian of Germany, was born at the Bibermuhle (beaver mill) near Toelz, Bavaria, Nov. 15, 1692. He entered the order of the Augustines as Pollingen, when he subsequently became professor of philosophy, theology, and ecclesiastical law. He followed Cardinal Cervari to Rome, where he gained the favor of Pope Clement XII. He returned to Bavaria in 1735, and died Feb. 5, 1775. He wrote two works to vindicate the authorship of Thomas a Kempis to the book *"De Imitatione Christi"* (*Scutum Kempense,* Cologne, 1728, 4to; and *Deductio Critica,* Angsburg, 1761, 4to). Among his numerous other works are a manual of theology in four volumes (*Theologia eclectica, moralis et scholastica,* Augsb. 1751), and a defense of the Roman Catholic Church (*Demonstratio critica Religionis Catholicce,* Augsb. 1751). See Hoefer, *Biographie Generale,* 2, 393; Wetzer and Welte, *Kirchen-Lexicon,* 1, 208.

Amortization.

SEE MORTMAIN

Amory, Thomas, D.D.

an English dissenting minister, born at Taunton, Jan. 28, 1701, and educated under the care of his uncle, Mr. H. Grove, who had an academy for training young ministers at Taunton. In 1730 he was ordained to the pastoral office. On the death of Mr. Grove, in 1738, Mr. Amory succeeded

him as chief tutor in the academy at Taunton, where he was greatly esteemed, not only by his own congregation and sect, but by all the neighboring congregations and ministers, as well of the Independent and Baptist denominations as of the Church of England. In October, 1759, he removed to London, as afternoon preacher to the society in the Old Jewry, belonging to Dr. S. Chandler. In London he was not popular; his sermons, though practical and affecting to the attentive hearer, were rather too close, judicious, and philosophical for the common run of congregations. When the dissenting ministers, in 1772, formed a design of endeavoring to procure an enlargement of the Toleration Act, Dr. Amory was one of the committee appointed for that purpose. He died on the 24th of June, 1774. He was a good Biblical critic, and an excellent scholar. His principal works are, *Sermons* (5 vols.v. y.) — *A Letter to a Friend on the Perplexities to which Christians are exposed: — A Dialogue on Devotion after the manner of Xenophon* (Lond. 1746): — *Forms of Devotion for the Closet.* He also wrote the *Life* and edited the *Writings* of the Rev. Henry Grove (Lond. 1740); also edited the *Sermons* of Grove, and Grove's *System of Moral Philosophy:* he wrote the *Life* and edited the *Writings* of Dr. George Benson, and edited the *Posthumous Sermons* of Dr. Chandler. — Jones, *Chr. Biog.*

A'mos

(*Heb., Amos',* s/m[; *bormne* Sept. and New Test. Ἀμώς), the name of two men.

1. One of the twelve minor prophets, and a contemporary of Isaiah and Hosea. He was a native of Tekoah, about six miles south of Bethlehem, inhabited chiefly by shepherds, to which class he belonged, being also a dresser of sycamore trees, and not trained in any of the prophetical schools (³⁰¹⁰¹Amos 1:1; 7:14, 15). Though some critics have supposed that he was a native of the kingdom of Israel, and took refuge in Tekoah when persecuted by Amaziah, yet a comparison of the passages ³⁰¹⁰¹Amos 1:1; 7:14, with Amaziah's language, ³⁰⁷¹²Amos 7:12, leads us to believe that he was born and brought up in that place. The period during which he filled the prophetic office was of short duration, unless we suppose that he uttered other predictions which are not recorded. It is stated expressly that he prophesied in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash, king of Israel, two years before the earthquake (³⁰¹⁰¹Amos 1:1). This earthquake, to which there is an allusion in Zechariah

14: 5, is represented by Josephus (*Ant.* 9, 10, 4) and some other Jewish writers as amark of the divine displeasure against Uzziah (in addition to his leprosy) for usurping the priest's office some time before his death. This agrees with the sacred narrative, which informs us that Jotham, his son, acted as regent during the remainder of his reign; for we must understand the accession spoken of in <12533>2 Kings 15:33, when he was twenty-five years old, to refer to this association with his father. *SEE JOTHAM*. As Uzziah and Jeroboam were contemporaries for about twenty-seven years (B.C. 808-782), the latter part of this period will mark the dant when Amos prophesied. This agrees with the intimation in <300710>Amos 7:10, of the proximity of Jeroboam's death. Amos speaks of the conquests of this warlike king as completed (6, 13; comp. <121425>2 Kings 14:25); on the other hand the Assyrians, who toward the end of his reign were approaching Palestine (<280106>Hosea 10:6; 11:5), do not seem as yet to have caused any alarm in the country. Amos predicts, indeed, that Israel and other neighboring nations will be punished by certain wild conquerors from the north (Amos 1:5; 5:27; 6:14), but does not name them, as if they were still unknown or unheeded. (See Niemeyer, *Charakt. d. Bibel*, *5*,302 sq.)

BOOK OF AMOS. — When Amos received his commission (B.C. 783), the kingdom of Israel, which had been "cut short" by Hazael (<121033>2 Kings 10:33) toward the close of Jehu's reign, was restored to its ancient limits and splendor by Jeroboam II (<121425>2 Kings 14:25). But the restoration of national prosperity was followed by the prevalence of luxury, licentiousness, and oppression, to an extent that again provoked the divine displeasure; and Amos was called from the sheepfolds to be the harbinger of the coming judgments. The poor were oppressed (<300804>Amos 8:4), the ordinances of religion thought burdensome (<300805>Amos 8:5), and idleness, luxury, and extravagance were general (<300315>Amos 3:15). The source of these evils was idolatry, of course that of the golden calves, not of Baal, since Jehu's dynasty occupied the throne, though it seems probable from <121306>2 Kings 13:6, which passage must refer to Jeroboam's reign, *SEE BENHADAD III*, that the rites even of Astarte were tolerated in Samaria, though not encouraged. Calf-worship was specially practiced at Bethel, where was a principal temple and summer palace for the king (<300713>Amos 7:13; comp. <300315>Amos 3:15), also at Gilgal, Dan, and Beersheba in Judah (<300404>Amos 4:4; 5:5; <300814>Amos 8:14), and was offensively united with the true worship of the Lord (<300514>Amos 5:14, 21-23; comp. <121738>2 Kings 17:33). Amos went to rebuke this at Bethel itself, but was compelled to return to

Judah by the high-priest Amaziah, who procured from Jeroboam an order for his expulsion from the northern kingdom. Not that his commission was limited entirely to Israel. The thunder-storm (as Ruckert poetically expresses it) rolls over all the surrounding kingdoms, touches Judah in its progress, and at length settles upon Israel. Chapters 1; 2:1-5, form a solemn prelude to the main subject; nation after nation is summoned to judgment, in each instance with the striking idiomatical expression (similar to that in <20>Proverbs 30:15,18, 21), "For three transgressions — and for four — I will not turn away the punishment thereof." Israel is then addressed in the same style, and in chap. in (after a brief rebuke of the twelve tribes collectively) its degenerate state is strikingly portrayed, and the denunciations of divine justice are intermingled, like repeated thunder-claps, to the end of chap. 6. The seventh and eighth chapters contain various symbolical visions, with a brief historical episode (<30>Amos 7:10-17). In the ninth chapter the majesty of Jehovah and the terrors of his justice are set forth with a sublimity of diction which rivals and partly copies that of the royal Psalmist (comp. ver. 2, 3, with Psalm 109, and ver. 6 with Psalm 104). Toward the close the scene brightens; and from the eleventh verse to the end the promises of the divine mercy and returning favor to the chosen race are exhibited in imagery of great beauty taken from rural life. The allusions in the writings of this prophet are numerous and varied; they refer to natural objects, as in 3, 4, 8; <30>Amos 4:7, 9; 5:8; 6:12; 9:3: to historical events, Amos 1:9, 11, 13; 2:1; 4:11; 5:26: to agricultural or pastoral employments and occurrences, Amos 1:3; 2:13; 3:5, 12; 4:2, 9; 5:19; 7:1; 9:9, 13, 15: and to national institutions and customs, <30>Amos 2:8; 3:15; 4:4; 5:21; 6:4-6, 10; 8:5, 10, 14. The book presupposes a popular acquaintance with the Pentateuch (see Hengstenberg, *Beitrage zur Einleitung ins Alte Testament*, 1, 83-125), and implies that the ceremonies of religion, except where corrupted by Jeroboam I, were in accordance with the law of Moses. As the book is evidently not a series of detached prophecies, but logically and artistically connected in its several parts, it was probably written by Amos as we now have it after his return to Tekoah from his mission to Bethel (see Ewald, *Propheten des Alten Bundes*, 1, 84 sq.) (Smith, s.v.).

The canonicity of the book of Amos is amply supported both by Jewish and Christian authorities. Philo, Josephus, and the Talmud include it among the minor prophets. It is also in the catalogues of Melito, Jerome, and the 60th cation of the Council of Laodicea. Justin Martyr, in his *Dialogue with*

Trypho (§ 22), quotes a considerable part of the fifth and sixth chapters, which he introduces by saying, “Hear how he speaks concerning these by Amos, one of the twelve.” There are two quotations from it in the New Testament; the first (5:25, 26) by the proto-martyr Stephen, Acts 7:42; the second (9:11) by the Apostle James, Acts 15:16. (See, generally, Knobel, *Prophet.* 2, 147 sq.; Hitzig, *Kl. Proph.* p. 29; Carpzov, *Introd.* 3, 314 sq.; Eichhorn, *Einleit.* 4, 307 sq.; Jahn, II, 2, 401 sq.; Bertholdt, 4, 1611 sq.; Davidson, in Home’s *Introd.* new ed. 2, 960 sq.).

Special exegetical works on the book of Amos are the following, of which the most important are designated by an asterisk [*] prefixed: Ephraem Syrus, *Explanatio* (in *Opp. 5:*255); *Kimchi, *Commentarius* (in Hebr. ed. Minster, Basil. 1531, 8vo); Luther, *Enarratio* (in *Opp. 3*, 513); Brent, *Commentarius* (in *Opp.* 4); Ecolampadius, *Adnotationes* (Basil. 1535, fol.); Quinquaboreus, *Notes* (Par. 1556, 4to); Mercer, *Commentarius* (Genev. 1574, fol.; Giess. 1595, 4to); Danean, *Commentarius* (Genev. 1578, 8vo); Lively, *Adnotationes* (Lond. 1587, 8vo; also in the *Critici Sacri*, 3); Schade, *Commentarius* (Argent. 1588, 4to); Tarnovius, *Commentarius* (Lips. 1622, 4to); Benefield, *Sermons* (Lond. 1629, 3 vols. 4to); Hall, *Exposition* (Lond. 1661, 4to); Gerhard, *Annotationes* (Jen. 1663, 1676, 4to); *Van Toll, *Vitlegginge* (Ultraj. 1705, 4to); Michaelis, *Exercitatio* (Hal. 1736, 4to); Hase, *Stilus Amosi* (Hal. 1755, 4to); *Harenberg, *Amos expositus* (L. B. 1763, 4to); Uhland, *Animadversiones* (Tub. 1779,1780, 4to); *Dahl, *Amos’ ubers. u. erlaut.* (Gott. 1795,;8vo); *Horsley, *Notes* (in *Bib. Crit.* 2, 391); *Justi, *Amos ubers. u. erlaut.* (Lpz. 1799, 8vo); Berg, *Specimem* (in Rosenmuller’s *Repertor.* 2, 1 sq.); Swanborg, *Amos illustr.* (Ups. 1808 sq. 4to); *Vater, *Amos ubers. u. erlut.* (Hal. 1810; 4to; also with Latin title, ib. eod.); *Rosenmuller, *Scholia* (Lips. 1813, 8vo); Juynboll, *De Amoso* (L. B. 1828, 4to); Faber, *Abweichungen d. Gr. Uebers.* (in Eichhorn’s *Repertor.* 6, 288 sq.); *Baur, *Amos erklart* (Lpz. 1847, 8vo); Ryan, *Lectures* (Lond. 1850, 12mo). *SEE PROPHETS (MINOR).*

2. The ninth in the maternal line of ascent from Christ, being the son of Nahum (or Johanan), and the father of Mattathiah (Luke 3:25), B.C. cir. 400. His name perhaps would be more properly Anglicized AMOZ *SEE AMOZ* , and in that case it would have the same derivation as under that article.

Amour, Saint.

SEE SAINT-AMOUR, WILLIAM.

A'moz

(*Heb., Amots',* //ma; *strong;* Sept. Ἀμώς), the father of the prophet Isaiah (<121912>2 Kings 19:2, 20; 20:1; 2 Chr. 26:22; 32:20, 32; <230100>Isaiah 1:1; 2:1; 13:1; 20:2), B.C. ante 756. He is also traditionally said to be the son of King Joash, and brother of Amaziah. The rabbins assert that the father of Isaiah was also a prophet, according to a rule among them, that when the father of a prophet is called in Scripture by his name it is an indication that he also had the gift of prophecy (Clem. Alex. *Stromat.* 1). Augustine conjectured (*De Civit. Dei,* 18, 27) that the prophet Amos was the father of Isaiah; but the names of these two persons are written differently. Besides, the father of Isaiah, as well as Isaiah himself, was of Jerusalem. Some are of opinion that this Amoz was the man of God who spoke to King Amaziah, and obliged him to send back the hundred thousand men of Israel, whom he had purchased to march against the Edomites (<142507>2 Chronicles 25:7, 8); but this opinion is supported by no proofs.

Amphibalum

(*outer coat,* from ἀμφιβάλλω, to *throw around*), the outermost dress worn by the priest in the service of the altar; not used in the Church of England, but retained in the Roman and Greek churches. It resembled in form the *poenula,* which took the place of the Roman toga. The paenula formed a circle, with an aperture to admit the head, while it fell down so as to envelop the person of the wearer. The Romish Church has altered it by cutting it away laterally, so as to expose the arms, and leave only a straight piece before and behind. The Greek Church retains it in its primitive shape. *SEE VESTMENT.*

Amphilochius, St.

bishop of Iconium, was born in Cappadocia, and studied for the bar; but, after discharging for some time the office of advocate and judge, he retired into a solitude, where he led a self-denying life. In 374 he was consecrated bishop of Iconium, the metropolitan see of Lycaonia. He attended the second ecumenical council in 381, and in 383 held a synod at Side against the Messalians. The time of his death is unknown, but Jerome speaks of

him as still living in 392. He opposed Arianism (Sozomen, *Hist. Ec.* 7, 6). Jerome also mentions a treatise concerning the Holy Spirit, written by Amphilochius, in which he proved the godhead of the Holy Ghost. Theodoret, in his dialogues, cites some passages of certain homilies of Amphilochius on the words of our Savior, "My Father is greater than I," and "The Son can do nothing of Himself," etc. All these fragments were collected and published by Combefis (fol. Paris, 1644). Among them are:

1. *A Discourse on the Birth of Jesus Christ: —*
2. *A Discourse on the Circumcision: —*
3. Another on the *Meeting with the Lord: —*
4. Three *Homilies* — on *Lazarus,* on the *Woman that was a Sinner,* and on *Holy Saturday.*

The fourth, given by Combefis, on *Penance,* certainly is not his; neither is the life of Basil, and some other pieces which that father has inserted in his collection as the works of Amplilochius. Both Greeks and Latins commemorate him as a saint on the 23d of November. — Theodoret, *Ch. Hist.* lib. 5, cap. 16; Cave, *Hist. Lit.* anno 370; Coteler. *Mon. Eccl. Gr.* 2.

Amphip'olis

Picture for Amphip'olis

(Ἀμφίπολις, *city* on *both* sides), a city of Macedonia, through which Paul and Silas passed on their way from Philippi to Thessalonica (Acts 17:1; see Conybeare and, Howson, *Life of Paul,* 1, 318 sq.). It was distant 33 Roman miles from Philippi (*Itin. Anton.* p. 320). It was situated along the Egnatian Way, on the left bank of the river Strymon (by which it was nearly surrounded [hence its name]), just below its egress from the lake Kerkine (now Takino), and about three miles above its influx into the sea (Leake, *Northern Greece,* 3, 181 sq.; Cousinery, *Voyage dans le Macedoine,* 1, 128). This situation upon the banks of a navigable river, a short distance from the sea, with the vicinity of the woods of Kerkine and the gold-mines of Mount Pangaeus, rendered Amphipolis a place of much importance (see Kutzen, *De Amphipoli,* Lips. 1836), and an object of contest between the Thracians, Athenians, Lacedaemonians, and Macedonians, to whom it successively belonged (Thucyd. 1:100; 4:102 sq.; Herod. 7:117; Diod. Sic. 16:8; Appian. 4:104 sq.; Plin. 4:17; Liv. 45:29; Cellar, *Notit.* 1, 1053 sq.). It was a colony of the Athenians, and was memorable in the Peloponnesian war for the battle fought under its walls,

in which both Brasidas and Cleon were killed (Thuc. 5,6-11). It has long been in ruins; and a village of about one hundred houses, called *Neokhorio* ("New Town;" in Turkish *Jeni-keni*), now occupies part of its site (Tafel, *Thessalonica*, p. 498 sq.). There is a miserable place near it called *Emboli* by the Turks, a corruption of the ancient name. It was called *Popolia* in the time of the Byzantine empire. (See Anthon's *Class. Dict* s.v.; *Penny Cyclopedia*, s.v.; Smith's *Dict. of Class. Geogr.* s.v.)

Amphora

Picture for Amphora

a general term among the Greeks and Romans, as often in the Vulgate, for a *pitcher* (q.v.) or vessel to hold wine or water. Thus the passage in Luke 22:10, is rendered, "There shall a man meet you bearing a *pitcher* of *water*" — (κεράμιον) *amphoram aquaeportans.* At other times it is taken for a certain measure. The Roman amphora contained forty-eight sextaries, equal to about seven gallons one pint English wine measure; and the Grecian or Attic amphora contained one third more. Amphora was also a dlr measure used by the Romans. and contained about three bushels (Smith's *Dict. of Class. Ant.* s.v.).

Amphorae were generally tall and narrow, with a small neck, and a handle on each side (whence the name, from ἀμφί, *on both sides*, and φέρω, *to carry*), and terminating at the bottom in a point, which was let into a stand or stuck in the ground. They were commonly made of earthenware. Homer mentions amphorae of gold and stone, and the Egyptians had them of brass; glass vessels of this form have been found at Pompeii.

Am'plias

(Ἀμπλίας), a Christian at Rome, mentioned by Paul as one whom he particularly loved (Romans 16:8), A.D. 55. It is not known with certainty who Amplias was; but the Greeks say that he was ordained bishop of Odypopolis, in Moesia, by the Apostle Andrew, and was an apostolical person, at least one of the seventy-two disciples, and a martyr. His festival, in the Greek calendar, is observed Oct. 31.

Ampulla

1. the name, among Roman ecclesiastical writers, of one of the vessels used at the altar to hold the wine.

2. The vessel for holding the oil in chrismation, consecration, coronation, etc., which frequently appears in the inventory of church furniture, was also called *ampulla.* The ampulla is used in the coronation of the sovereigns of England.

A'mram

(*Heb., Amrram',* µrmi *kindred of* the *High,* i.e. *friend of Jehovah;* Sept. in Exodus 6:20, Ἀμβράμ; in 1 Chronicles 1:41, Ἐμερών v. r. Ἀμαδά, [where the text has ^rmj *Chaemran',* marg. *Hamrana*]*;* elsewhere Ἀμράμ), the name of two or three men.

1. The son of Kohath, the son of Levi; he married Jochebed, "his father's sister," by whom he had Aaron, Miriam, and Moses (Exodus 6:18; Numbers 3:19). He died in Egypt, aged 137 years (Exodus 6:20), B.C. ante 1658. Before the giving of the law, it was permitted to marry a father's sister, but this was afterward forbidden (Leviticus 18:12). His descendants were sometimes *called Amramites* (Numbers 3:27; 1 Chronicles 26:23).

2. One of the "sons" of Bani, who, after the return from Babylon, separated from his Gentile wife (Ezra 10:34), B.C. 459.

3. A descendant of Esau (1 Chronicles 1:41). In Genesis 36:26, he is called more correctly HEMDAN *SEE HEMDAN* (q.v.).

Am'ramite

(Heb., always with the art., *ha-Amrami',* ymirmh; Sept. οἈμρὰμ εἷς and Ἀμραμί), a title of the descendants of the Levite AMRAM *SEE AMRAM* (Numbers 2:27; 1 Chronicles 26:23).

Am'raphel

(*Heb., Amraphel',* lpr,mai apparently the Sanscrit *amarapala, "keeper of the gods;"* Sept. Ἀμαρφάλ, Josephus Ἀμράφηλος, *Ant.* 1, 9, 1), a king (perhaps Hamite, comp. Rawlinson's *Herodotus,* 1, 446) of Shinar (i.e. Babylonia), confederated with Chedorlaomer (q.v.), king of Elam, and two other kings, to make war against the kings of Pentapolis, viz., Sodom, Gomorrah, and the three neighboring cities, which they plundered; among the captives whom they carried off was Lot, Abrahami's nephew; but

Abraham (q.v.) pursued them, retook Lot, and recovered the spoil (Genesis 14:1, 4), B.C. cir. 2080.

Amsdorf, Nicolaus Von

born near Wurtzen, in Misnia, Dec. 3,1483, was a celebrated disciple and warm supporter of Luther. Educated at Leipsic and Wittenberg, he became licentiate of theology in 1511, and accompanied Luther in 1519 to the Leipsic disputation, and in 1521 to Worms. He was greatly instrumental in introducing the Reformation into Magdeburg and Goslar. In 1542 he was consecrated bishop of Naumburg by Luther; but his life in this office was embittered by strife, and in 1548 he had to flee to Jena. In the adiaphoristic controversy he opposed Melancthon strenuously. A work having a title purporting that good works are pernicious, and a hindrance to salvation, came from his pen (reprinted in Baumgarten, *Geschichte der Relgionsparteien,* p. 1172-78). He died May 14, 1565. A biography of Amsdorf, with a selection from his works, has been published by Pressel, in the collective work *Leben und ausgewdhlte Schriften der Viter d. luth. Kirche,* vol. 8 (also published separately, Elberfeld, 1862, 8vo). See also Mosheim, *Ch. Hist. 3,* 147; *Bibliotheca Sacrl,* 1863, p. 641.

Amulet

Picture for Amulet 1

(Lat. *amauletum,* from *amolior,* to *avert* evil; French *amulette;* according to others, originally from the Arabic *hamail,* a locket *suspended* from the neck). From the earliest ages the Orientals have believed in the influences of the stars, in spells, witchcraft, and the malign power of envy; and to protect themselves against the maladies and other evils which such influences were supposed to occasion, almost all the ancient nations wore amulets (Plin. *Hist. Nat.* 30, 15). These consisted, and still consist, chiefly of tickets inscribed with sacred sentences (Shaw, 1:365; Lane's *Mod. Egypt.* 2, 365), and of certain stones (comp. Plin. *Hist. Nat.* 37, 12, 34) or pieces of metal (Richardson, *Dissertation;* D'Arvieux, 3, 208; Chardin, 1, 243 sq,; 3, 205 sq.; Niebuhr, 1, 65; 2, 162). Not only were persons thus protected, but even houses were, as they still are, guarded from supposed malign influences by certain holy inscriptions upon the doors. The previous existence ofthese customs is implied in the attempt of Moses to turn them to becoming uses by directing that certain passages extracted from the law should be employed (Exodus 13:9, 16; Deuteronomy 6:8; 11:18).

The door-schedules being noticed elsewhere *SEE DOOR-POSTS*, we here limit our attention to personal amulets. By this religious appropriation the then all-pervading tendency to idolatry was in this matter obviated, although in later times, when the tendency to idolatry had passed away, such written scrolls degenerated into instruments of superstition (q.v.).

Picture for Amulet 2

The "ear-rings" in Genesis 35:4 (µymiz]n; *nezamim'*; ἐνώτια, *inaures*), were obviously connected with idolatrous worship, and were probably amulets, taken from the bodies of the slain Shechemites. They are subsequently mentioned among the spoils of Midian (Judges 8:24), and perhaps their objectionable character was the reason why Gideon asked for them. Again, in Hosea 2:13, "decking herself with earrings" is mentioned as one of the signs of the "days of Baalim." Hence in Chaldee an ear-ring is called avyDiq; *kaddisha'*, *sanctity*. But amulets were more often worn round the neck, like the golden *bulla* or leather *lorum* of the Roman boys. Sometimes they were precious stones, supposed to be endowed with peculiar virtues. In the "Mirror of stones" the strangest properties are attributed to the amethyst, Kinocetus, Alectoria, Ceraunium, etc.; and Pliny, speaking of succinum, says "It is useful to bind upon children like an amulet" (37, 12, 37). They were generally suspended as the center-piece of a necklace (q.v.), and among the Egyptians often consisted of the emblems of various deities, or the symbol of truth and justice ("Thmei"). A gem of this kind, formed of sapphires, was worn by the chief judge of Egypt (Diod. 1:48, 75), and a similar one is represented as worn by the youthful deity Harpocrates (Wilkinson, *Anc. Egypt.* 3, 364). The Arabs hang round their children's necks the figure of an open hand, a custom which, according to Shaw, arises from the *unluckiness* of the number 5. — This principle is often found in the use of amulets. *SEE SERAPHIM*.

The µyvij ;l](*lechashim'*, *charms*) of Isaiah 3:20 (Sept. περιδέξια, Tulg. *inaures*, Auth. Vers. *ear-rings*), it is now allowed, denote *amulets*, although they served also the purpose of ornament. They were probably precious stones, or small plates of gold or silver, with sentences of the law or magic formulae inscribed on them, and worn in the ears, or suspended by a chain round the neck. "Ear-rings" is not perhaps a bad translation. It is certain that ear-rings were sometimes used in this way as instruments of superstition, and that at a very early period, as in Genesis 35:4, where

Jacob takes away the ear-rings of his people along with their false gods. Ear-rings, with strange figures and characters, are still used as charms in the East (Chardin, in Harmer, 3, 314). Schroeder, however, deduces from the Arabic that these amulets were in the form of serpents, and similar probably to those golden amulets of the same form which the women of the pagan Arabs wore suspended between their breasts, the use of which was interdicted by Mohammed (Schroeder, *De Vestitu Mulierum*, cap. 11, p. 172, 173; Grotefend, art. *Amulete*, in Ersch and Gruber's *Encyclop.;* Rosenmuller, *ad* Isaiah 3:20; Gesenius, *ad eund.;* and in his *Thesaurus*, art. çjl). Thus the basilisk is constantly engraved on the talismanic scarabaei of Egypt, and, according to Jahn (*Bibl. Arch.* § 131), the *lechashim* of Isaiah 3:23, were "figures of serpents carried in the hand" (more probably worn in the ears) "by Hebrew women." The word is derived from vjil; *lachash',* to *hiss,* and means both "enchantments" (comp. Isaiah 3:3) and the magical gems and formularies used to avert them (Gesenius, s.v.). It is doubtful whether the Sept. intends περιδέξια as a translation of this word (Schleusner's *Thesaurus*). For a like reason the phallus was among the sacred emblems of the Vestals (Smith's *Dict. of Ant.* s.v. Fascinum). *SEE EAR-RING*. That these *lechashim* were charms inscribed on silver and gold, was the opinion of Aben-Ezra. The Arabic has *boxes of amulets,* manifestly concluding that they were similar to those ornamental little cases for written charms which are still used by Arab women. These are represented in the first figure of cut 1. Amulets of this kind are called *chegab,* and are specially adapted to protect and preserve those written charms, on which the Moslems, as did the Jews, chiefly rely. The writing is covered with waxed cloth, and enclosed in a case of thin embossed gold or silver, which is attached to a silk string or a chain, and generally hung on the right side, above the girdle, the string or chain being passed over the left shoulder. In the specimen here figured there are three of these *chegabs* attached to one string. The square one in the middle is almost an inch thick, and contains a folded paper; the others contain scrolls. Amulets of this shape, or of a triangular form, are worn by women and children; and those of the latter, shape are often attached to children's head-dress (Lane's *Modern Egyptians,* 2, 365). Charms, consisting of words written on folds of papyrus tightly rolled up and sewed in linen, have been found at Thebes (Wilkinson, 1. c.), and our English translators possibly intended something of the kind when they rendered the curious phrase (in Isaiah 3) vpNhiyTB;(*houses of the spirit*) by "tablets." It

was the danger of idolatrous practices arising from a knowledge of this custom that probably induced the sanction of the use of phylacteries (comp. Deuteronomy 6:8; 9:18, טפפות, *billets*, "frontlets"). The modern Arabs use scraps of the Koran (which they call "telesmes" or "'alakakirs") in the same way. *SEE PHYLACTERY*.

The superstitions connected with amulets grew to a great height in the later periods of the Jewish history. "There was hardly any people in the whole world," says Lightfoot (*Hor. Hebr. ad Matt.* 24, 24), "that more used or were more fond of amulets, charms, mutterings, exorcisms, and all kinds of enchantments … . The amulets were either little roots hung about the neck of sick persons, or, what was more common, bits of paper (and parchment) with words written on them, whereby it was supposed that diseases were either driven away or cured. They wore such amulets all the week, but were forbidden to go abroad with them on the Sabbath, unless they were 'approved amulets;' that is, were prescribed by a person who knew that at least three persons had been cured by the same means. In these amulets mysterious names (especially the tetragrammaton, or sacred name, יהוה) and characters were occasionally employed in lieu of extracts from the law. One of the most usual of these was the cabalistic hexagonal figure known as 'the shield of David' and 'the seal of Solomon' (Bartoloc. *Bibliotheca Rabbinica,* 1, 576; Lakemacher, *Observatt. Philol.* 2, 143 sq.). The reputation of the Jews was so well established in this respect that even in Arabia, before the time of Mohammed, men applied to them when they needed charms of peculiar virtue (*Mishkat ul-Masabih,* 2, 377). A very large class of amulets depended for their value on their being constructed under certain astronomical conditions. Their most general use was to avert ill-luck, etc., especially to nullify the effect of the "evil eye" (ὀφθαλμὸς βάσκανος), a belief in which is found among all nations. Some animal substances were considered to possess such properties, as we see from Tobit. Pliny (28, 47) mentions a fox's tongue worn on an amulet as a charm against blear-eyes, and says (30, 15) that beetles' horns are efficacious for the same purpose — perhaps an Egyptian fancy. In the same way one of the Roman emperors wore a seal-skin as a charm against thunder. Among plants, the white bryony and the Hypericon, or *Fuga daemonum,* are mentioned as useful. On the African "pieces of medicine" — a belief in which constitutes half the religion of the Africans (see Livingstone's *Travels,* p. 285 et passim).

Picture for Amulet 3

Many of the Christians of the first century wore amulets marked with a fish, as a symbol of the Redeemer. *SEE ICHTHUS*. Another form is the pentangle (or pentacle, *vide* Scott's *Antiquary*), which "consists of three triangles intersected, and made of five lines, which may be so set forth with the body of man as to touch and point out the places where our Savior was wounded" (Sir Thos. Brown's *Vulg. Errors*, 1, 10). Under this head fall the "curious arts" (τὰ περίεργα) of the Ephesians (Acts 19:19), and in later times the use of the word "Abracadabra," recommended by the physician Serenus Samonicus as a cure of the hemitritseus. Among the Gnostics, Abraxas gems (q.v.) were used as amulets. At a later period they were formed of ribbons, with sentences of Scripture written on them, and hung about the neck. They were worn by many of the Christians in the earlier ages, but were condemned by the wiser and better of the clergy as disgraceful. Chrysostom mentions them for the purpose of reprehension (*In* Psalm 9, 15; also *Hom.* 6, *Cont. Judceos*). The Council of Laodicea, A.D. 364, condemns those of the clergy who pretend to make them, declaring that such phylacteries, or charms, are bonds and fetters to the soul, and ordering those who wore them to be cast out of the Church (*Can.* 36). Augustine (*Tract.* 7, *in Ison.*) expostulates with those that wore them in this language: "When we are afflctecd with pains in the head, let us not run to enchanters and fortune-tellers, and remedies of vanity. I mourn for you, my brethren; for I daily find these things done. And what shall I do? I cannot yet persuade Christians to put their only trust in Christ. With what face can a soul go unto God that has lost the sign of Christ, and taken upon him the sign of the devil?" The practice of wearing these *periapta* was most probably taken from the custom of the Jews, who wore the *tephilim*, or phylacteries. The Council of Trullo ordered the makers of all amulets to be excommunicated, and deemed the wearers of them guilty of heathen superstition. Faith in the virtue of amulets was almost universal in the ancient world; it need not, therefore, excite our surprise that some of the less-informed should have adhered to the heathenish practice after their admission into the Christian Church. — Bingham, *Orig. Eccl.* bk. 16, ch. 5, § 6.

See, generally, Hubner, *Amuletorum historia* (Hal. 1710); Schwabe, *Ueb. e. teutsches Amulet*, in Meusel's *Geschichtsforscher*, 1, 121; Schumacher, *De amuleto quodam Gnostico* (Guelph. 1774); Emele, *Ueber Amulete* (Mainz, 1827); Kopp, *Paleographia crit.* 3, 15. *SEE SUPERSTITION*.

Amyot, Joseph

a Jesuit missionary to China, was born at Toulon in 1718. At the close of 1750 he arrived at Macao in company with two Portuguese Jesuits, and the brethren of that order already established at Peking presented a petition to the reigning emperor, Keen-Loong, to the effect that the newcomers were well acquainted with mathematics, music, and medicine. A-persecution against the Christians was going on, but the reply of the emperor was favorable, and he directed the missionaries to be conveyed to Peking at the public expense. Amyot gives an interesting account of the journey in a letter inserted in the *"Lettres Edifiantes et Curieuses,"* from which these particulars are taken. On arriving at the capital, where an underhand sort of toleration was extended to the missionaries, he applied himself to the study of the Chinese, and afterward to the Manchoo-Tartar language and literature, in both of which he made great proficiency. From that time he appears to have acted rather as a missionary of learning than of religion. While his name scarcely figures at all in the "Lettres Edifiantes," not a year seems to have passed without his dispatching to Europe some information on the history and manners of the Chinese and Tartars, to the illustration of which he contributed more than any other writer of the 18th century. He remained at Peking 43 years, during which time the order to which he belonged was dissolved, and more than one vigorous persecution was directed against the Christians in China. At the time of Lord Macartney's embassy in 1793, Amyot wrote a letter to the ambassador on his arrival in Peking, "expressive of the most fervent wishes for his success, and offering every assistance that his experience could supply;" but he was then so infirm as not to be able to wait on Lord Macartney. In the following year, 1794, he died at Peking, at the age of 76. Among his works are: 1. *Abrege histor. des principaux traits de la vie de Confucius* (Paris, 1789), the best history of the Chinese philosopher, the material of which has been carefully selected from the most authentic Chinese sources: — 2. *Dictionnaire Tatare-Mantcheou-Francais,* edit. by Langles (Paris, 1789, 3 vols.): — 3. *Grammaire Tatare-Mantcheou* (in the 3d vol. of the *Mem. concernant la Chine*) -*Lettres Edifiantes,* tom. 28.

Amyraldism.

SEE AMYRAUT.

Amyraut (or Amyraldus), Moise

a French Protestant theologian of the seventeenth century; born at Bourgueil, in Anjou, in 1596, and instructed in theology at Saumur. He was nominated to succeed John Daille, at Saumur, and was appointed professor of theology in that academy with Louis Cappel and Joshua de la Place (Placeeus) in 1633. In 1631 he was sent to attend the national synod of French Protestants at Charenton, who deputed him to deliver a harangue to the king, which is inserted in the *Mercure Francais* of 1631. His conduct in this affair gained him the esteem of Richelieu. The eminence of the three Saumur professors drew students from many parts of Europe; but it soon began to be reported that their teaching was subversive of the doctrines of Dort on Predestination and Grace. The views of Amyraut on these topics were derived from Cameron (q.v.), and were first published in a tract, *De Predestinatione* (*Traiti de la Predestination et de ses principales dependances*), in 1634. His views were called Universalist and Arminian, but they were neither. Amyraut asserted a *gratia universalis*, indeed, but he meant by it simply that God desires the happiness of all men, provided they will receive his mercy in faith; that none can obtain salvation without faith in Christ; that God refuses to none the power of believing, but that he does not grant to all his assistance, that they may improve this power to saving purposes; that none can so improve it without the Holy Spirit, which God is not bound to grant to any, and, in fact, only does grant to those who are elect according to his eternal decree. “In defending his doctrine of universal atonement, Amyraut appealed confidently to the authority of Calvin; indeed, he wrote a treatise, entitled *Echantillon de la doctrine de Calvin touchant la Predestination*, to show that Calvin supported his views concerning the extent of the atonement, and was in all respects a very moderate Calvinist” (Cunningham, *The Reformers*, p. 395). Uni. versal grace (as Amyraut held the doctrine of it) is of no actual saving benefit to any. He distinguished between *objective* and *subjective* grace. Objective grace offers salvation to all men on condition of repentance and faith, and is *universal;* subjective grace operates morally in the conversion of the soul, and is *particular*, i.e. only given to the elect. The aim of Amyraut was to reconcile the Lutherans and Calvinists; and his views were received widely, as seeming to soften down the rigid Predestinarianism of Dort. The true peculiarity of Amyraut’s theology is the combination of a real particularism, in the full Calvinistic sense, with an *ideal* universality of grace, which, in fact, never saves a single soul (Schweizer, in Herzog,

Real-Encyclop. s.v.). Charges were brought against him by Du Moulin and others, but he was acquitted of heresy by the Synod of Alenvon (1637), and afterward at Charenton (1644). Daille and Blondel favored the views of Amyraut. He died Jan. 8, 1664. Eleven years after (1675) the *Formula Consensus Helvetica* (q.v.) was drawn up and published, chiefly against the socalled heresies of the Saumur professor. Amyraldism was, in substance, the theory adopted by Baxter (q.v.), and has been sustained, with various modifications, in recent times, by Williams (*Essay on Sovereignty,* 1813), Payne (*Lectures on Sovereignty and Election,* 1838), Wardlaw (*On the Atonenment,* 1844); by Fuller and Hinton among Baptists; by T. Scott and Milner in the Church of England; by many Congregationalists and New-School Presbyterians in America; and, of late, by many ministers of the U. P. Church of Scotland. Among his writings are,

1. *Paraphrases on vai.ous books of the N.T. and of the Psalms* (12 vols. 8vo, 1644-1662): —

2. *De la Vocation des Pasteurs* (Saumur, 1649, small 8vo): —

3. *Morale Chretienne* (Saumur, 1652-1660, 6 vols. 8vo): —

4. *Traite des Religions* (Saumur, 1631, 8vo; transl. into English, *A Treatise concerning Religions,* etc; Lond. 1660, small 8vo): —

5. *In Symbolum Apostol. exercitatio* (Saumur, 1663, small 8vo); besides various sermons and tracts on the disputed question of predestination and grace.

A list of his works is given by Haag, *La France Protestante,* 1, 72. — Nichols, *Calvinism and Arminianism,* 1, 220-230; Morrison, *Lectures on Romans* 9, p. 376; Neander, *Hist. of Dogmas,* 2, 680; Schweizer, in *Baur u. Zeller's Jahrb.* 1852, pV. 41, 155; Ebrard, *Cristliche Dogmatik,* § 43; Smith's Hagenbach, *Hist. of Doctrines,* § 225 a; Gass, *Geschichte der Protest. Dogmatik,* 2, 328 sq.; Cunningham, *Hist. Theol.* 2, 324 sq.; Watson, *Insts.* 2, 411., *SEE BAXTER*; *SEE CAMERON*.

Am'zi

(*Heb., Amtsi',* יִצְמַי *strong*), the name of two Levites.

1. (Sept. Ἀμεσαί.) A Levite, son of Bani, and father of Hilkiah, a descendant of Merari (1 Chrun. 6:46). B.C. long ante 1014. '

2. (Sept. Ἀμασί.) :A priest, son of Zechariah, and father of Pelaiah, in the familjy of Adaiah ‘(1611 12 Nehemiah 11:12). ‘ B.C. considerably ante 586.

A’nab

(*Heb., Anab’,* bn;[} *grape-town;* Sept. Ἀνάβ v. r. Ἀναβώθ and Ἀνών), one of the cities in the mountains of Judah, from which Josh ua expelled theAnakim (0612 12 Joshua 11:21; 15:50). Nearly west of Main (Maon) Dr. Robinson (*Researches,* 2, 195) observed a place called *Anab,* distinguished by a’ small tower. Eusebius and Jerome (*Onomast.* s.v. Anob) both confound it with a *Beth-Anab’* (q.v.) lying a few miles from Diospolis or Lydda (Reland, *Palest.* p. 560). Schwarz (*Palest.* p. 136) says it is the village *Anabah,* three English miles east of Ramleh, meaning doubtless the *Annabeh* marked on Zimmermann’s *Map;* but this is not at all in the mountains of Judah, as stated in both passages of Joshua.

Anabaptists

(ἀνά, *again,* and βαπτίζω, *I baptiz*), a name given to those who reject infant-baptism, because they *rebaptize* such as join their communion; and who maintain that this sacrament is not valid if it be administered by sprinkling and not by immersion, and if the persons baptized be not in a condition to give the reasons of their faith. The name is sometimes given reproachfully to the modern BAPTISTS *SEE BAPTISTS* (q.v.); but, as they disclaim the title, it should not be applied to them.

1. The term Anabaptists, or Rebaptizers, is connected with the controversies of the third century. In Asia Minor and in Africa, where the spirit of controversy had raged long and bitterly, baptism was considered to be only valid when administered in the orthodox church.” In the Western Church the great principle of baptism rested on the invocation of the name of Christ or of the Trinity; and, therefore, “any baptism administered in the nanme of Christ or of the Trinity, let it be performed by whomsoever it might, was held valid,” so that heretics baptized by heretics, coming over to the Church, were received as baptized Christians. So high were the disputes on this question, that two synods were convened to investigate it, one at Iconium, and the other at Synnada, in Phrygia, which confirmed the opinion of the invalidity of heretical baptism. From Asia the question passed to Northern Africa: Tertullian accorded with the decision of the Asiatic councils in opposition to the practice of the Roman Church. Agrippinus convened a council at Carthage, which came to a similar

decision with those of Asia. Thus the matter rested, till Stephen, bishop (if Rome, prompted by ambition, proceeded to excommunicate the bishops of Asia Minor, Cappadocia, Galatia, and Cilicia, and applied to them the epithets of Rebaptizers and Anabaptists, A.D. 253.

2. A fanatical sect of Anabaptists arose in Germany in the early part of the sixteenth century who broug'ht the name into great disrepute. It originated at Zwickau, in Saxony, in the yetr 1520, and its leaders, by their lawless fanaticism, completely separated themselves from the cause of the reformers, and with the subject of adult baptism connected principles subversive of all religious and civil order. The vast increase of their adherents from the year 1524, especially among the common people on the Rhine, in Westphalia, Holstein, Switzerland, and the Netherlands, was soon met by severe measures on the part of the magistrates. Imperial and ecclesiastical decrees were issued against them, and many were put to death, after being 'urged' to recant. But persecution produced its usual fruits. Still new associations were perpetually formed by itinerant prophets and teachers, whose doctrines consisted of the following propositions: "Impiety prevails everywhere. It is therefore necessary that a new family of holy persons should be founded, enjoying, without distinction of sex, the gift of prophecy, and skill to interpret divine revelations. Hence they need no learning: for the internal word is more than the outward expression. No Christian must be suffered to engage in a legal process, to hold a civil office, to take an oath, or to hold any private property; but all things must be in common." With such sentiments, John Bochhold, or Bockel, a tailor, of Leyden, aged 26, and John Matthias, or Matthiesen, a baker, of Harlem, came, in 1553. to Munster, in Westphalia, a city which had adopted the doctrines of the Reformattion. Here they soon gained over a portion of the excited populace, and among the rest, Rothmann, a Protestant clergyman, and the councillor Knipperdolling. The magistrates in vain excluded them from jthe churches. They obtained possession of the council-house by violence. Their numbers daily increased, and toward the end of the year they extorted a treaty, securing the religious liberty of both parties. Being strengthened by the accession of the restless spirits of the adjacent cities; they soon made themselves masters of the town by force, and expelled their adversaries. Matthiesen came forward as their prophet, and persuaded the people to devote their gold, and: silver, and movable property to the common use, and to burn all their books but the Bible; but in a sally Iagainst the bishop of Munster, who had laid siege to the city, he lost his

life. He was succeeded in the prophetic office by Bochhold and Knipperdolling. The churches were destroyed, and twelve judges were set over the tribes, as in Israel; but even this form of government was soon abolished, and Bochhold, under the name of *John of Leyden,* raised himself to the dignity of king of *New Zion* (so the Anabaptists of Munster styled their kingdom), and caused himself to be formally crowned. From this period (1534) Munster was a theater of all the excesses of fanaticism, lust, and cruelty. The introduction of polygamy, and the neglect of civil order, concealed from the infatuated people the avarice and madness of their young tyrant and the daily increase of danger from a broad. Bochhold lived in princely luxury and niagnificence; he sent out seditious proclamations against neighboring rulers — against the Pope and Luther; he threatened to destroy with his mob all who differed in opinion I from him; made himself an object of terror to his subjects by frequent executions, and while famine and pestilence raged in the city, persuaded the wretched, I deluded inhabitants to a stubborn resistance of their besiegers. The city was at last taken, June 24, 1535, by treachery, though not without a brave defense, in which Rothmann and others were killed, and the kingdom of the Anabaptists destroyed by the execution of the chief men. Bochhold, and two of his most active companions, Knipperdolling and Krechting, were tort tured to death with red-hot pincers, and then hung up in iron cages on St. Lambert's steeple, at Minster, as a terror to all rebels. In the mean time, some of the twenty-six apostles, who were sent out by Bochhold to extend the limits of his kingdom, had been successful in various places; and many independent teachers, who preached the same doctrines, continued active in the work of founding a new empire of pure Christians, and propagating their visions and revelations in the countries above mentioned. It is true that they rejected the practice of polygamy, community of goods, and intolerance toward those of different opinions, which had prevailed in Munster; but they enjoined upon their adherents the other doctrines of the early Anabaptists, and certain heretical opinions in regard to the humanity of Christ, occasioned by the coritroversies of that day about the sacrament. The most celebrated of these Anabaptist prophets were Melchior Hoffmann and David Joris. The former, a furrier from Suabia, first appeared as a teacher in Kiel in 1527; afterward, in 1529, in Emden.: and finally in Strasburg, where, in 1540, he died in prison. He formed, chiefly by his magnificent promises of a future elevation of himself and his disciples, a peculiar sect, whose scattered members retained the name of *Hoffmannists* in Germany till their remains were lost among the

Anabaptists. They have never owned that Hoffmann recanted before his death. David Joris, or George, a glass-painter of Delft, born 1501, and rebaptized in 1534, showed more depth of mind and warmth of imagination in his various works. Amid the confusion of ideas which prevails in them, they dazzle by. their elevation and fervor. In his endeavors to unite the discordant parties of the Anabaptists, he collected a party of quiet adherents in the country, who studied his works (as the Gichtelians did those, of B.hme), especially his book of miracles, which appeared at Deventer in 1542, and revered him as a kind of new Messiah. Unsettled in his opinions, he traveled a long time from place to place, till at last, to avoid persecution, in 1554, he became a citizen of Basil, under the name of *John of Bruges.* In 1556, after an honorable life, he died there among the Calvinists. In 1559 his long-concealed heresy was first made public. He was accused, though without much reason, of profligate doctrine and conduct, and the Council of Basil condemned him, and ordered his body to be burnt. A friend of Joris was Nicholas, the founder of the Familists, who do not, however, belong to the Anabaptists.

It must not be supposed that all the Anabaptists of Germany were engaged in the excesses above recited. In fact, between these excesses and the doctrines of the Anabaptists, properly so termed, there does not seem to be the slightest connection. The fanaticism of, some of the early Anabaptists is sufficiently explained by the obvious tendency which exists in human nature to rush into extremes. The iron hold of the papacy, which had cramped the church for ages, being suddenly relaxed, men had yet to learn what were the true conditions whether of civil or religious liberty. But these considerations were overlooked, and the reformed churches, with one consent, regarded the Anabaptists with horrorand disdain. The correspondence of the Reformers is full of allusions to the subject. They are seldom spoken of but with the severest reprobation, and no distinction is drawn between the sober Christians and the worst fanatics of the party. It is probable, at least, that their faults have been exaggerated even by the best writers. A modern writer on their own side asserts that “it has been proved by irrefragable evidence from state papers, public confessions of faith, and authentic books, that the Spanheims, Heidegger, Hoffmann, and others, have given a fabulous account of the German Baptists, and that the younger Spanheim had taxed them with holding thirteen heresies, of which not a single society of them believed one word; yet later writers quote these historians as devoutly as if all they affirmed were allowed to be true.”

— Robinson, *History of the Baptists;* Marsden, *Churches and Sects,* 1, 81; Ottii *Annal. Anabaptist.* (Basil. 1672); Cornelius, *Geschichtspellen des Bisthums Munster* (Munst. 1853): Hase, *Das Reich der Wiedertaufer* (Leipz. 2d edit. 1860); Cornelius (Romans Cath.), *Geschichte des Munzsterischen Aufruhrs* (Leipz. 1860). *SEE BAPTISTS*; *SEE DUNKERS*; *SEE HOFFMANN*; *SEE MENNONITES.*

Anachorets or Anchorets

(ἀναχωρέω, *to separate, to retire, to withdraw*), monks, so called from their retiring from society, and living privately in cells. When the ascetics withdrew to the lonely and remote districts of the Egyptian desert, they assumed particular appellations, expressive of their solitary mode of life: *monks,* from the Greek μόνος, *alone,* one who dwells alone; *eremites,* corrupted into hermits, from ἐρῆμος, *a desert*; — and *anchorets,* those who withdraw from society. These terms were afterward employed to define more accurately the various shades of austerity by which these ascetics were distinguished. Thus, *monks* denoted those who adopted a secluded habit of life, but were still disposed occasionally to hold intercourse with society, and later, as *coenobites,* to dwell in communities; the *hermits* were those who withdrew to sequestered places, but who did not deny themselves a fixed place of shelter, or that supply of food which might be obtained from cultivating the ground; the *anchorets* were most excessive in their austerities, and chose the wildest localities as their retreats. Many of the anchorets voluntarily subjected themselves to the vicissitudes of the weather, without proper habitation or clothing, restricted themselves to coarse and scanty fare, wore chains and iron rings, and even throughout many years maintained painful postures, such as standing on the top of a pillar, *SEE STYLITES*, thus displaying an earnestness which greater enlightenment might have directed to the good of mankind. Paul (q.v.) the Hermit, and Antony (q.v.), were among the first and most celebrated anchorets. The anchorets were not able always to preserve their solitude unbroken. The fame of their sanctity drew many to visit them; their advice was often sought; and the number of their visitors was much increased by the belief that maladies, particularly mental diseases, were cured by their blessing. Sometimes, also, they returned for a short time to the midst of their fellow-men to deliver warnings, instructions, or encouragements, and were received as if they had been inspired prophets or angels from heaven. The number of anchorets, however, gradually diminished, and the religious life of convents was

preferred to that of the hermitage. The Western Church, indeed, at no time abounded in anchorets like the Eastern, and perhaps the reason may in part be found in the difference of climate, which renders a manner of life impossible in most parts of Europe that could be pursued for many years in Egypt or Syria. — Helyot, *Ordres Relig.* t. i. *SEE COENOBITE*; *SEE MONACHISM*; *SEE ASCETICISM*.

Anacletus or Cletus

bishop of Rome, said to have been elected A.D. 78 or 83, and to have died A.D. 86 or 91. The Roman Church honors him as a *martyr,* as she does the other popes who lived during this period, upon the ground that those among them who were not actually put to death by the sword did not suffer less for the faith. — Baillet, July 13; Eusebius, lib. 3, cap. 13, 15.

Anaclitus II, Antipope

His name was *Pietro Leoni,* cardinal of Santa Maria beyond the Tiber, and upon the death of Honorius II he was elected, Feb. 14, 1130. A part of the cardinals at the same time seceded and elected Innocent. Anacletus kept Innocent II besieged in the palace of the Lateran, and obtained possession of the city of Rome and the entire papal dominions. He wrote to all the princes of Europe in order to be recognised, but in this he met with no success. He was condemned by the Councils of Rheims and Pisa, rejected by the larger portion of the clergy of the Roman Catholic world, not recognised by any sovereign except Roger of Sicily, to whom he had given his sister in marriage, and the duke of Aquitania; but in Rome he maintained himself, notwithstanding the arms: of the Emperor Lothaire, who protected Innocent. This schism lasted until the death of Anacletus, Jan. 25, 1138. Voltaire calls him, ironically, the Jewish pope, because he descended from a Jewish family which had grown rich at the expense of the church. Anacletus was a disciple of Arnold of Brescia (q.v.), and found implacable enemies in St. Bernard and Arnoul, archdeacon of Seez. — Hoefer, *Biog. Generale,* 2, 468; Riddle, *Hist. of Papacy,* 2, 169.

An’ael

(Ἀναήλ, prob. contracted for *Anaziel*), the brother of Tobit, and father of Achiacharus (Tobit 1:21).

Anagnostes

(ἀναγνώστης), *reader,* the name of a class of officers in the early church. In the Greek, Church they held the first rank in the lower order of officers; in the Roman Church they were next to the sub-deacons. They have sometimes been regarded as an order instituted by the apostles, and by them derived from the Jewish synagogue. Compare <scripRef passage="Luke 4:16" />Luke 4:16; <scripRef passage="Acts 13:15" />Acts 13:15, 27; <scripRef passage="2 Corinthians 3" />2 Corinthians 3, There were among the Jews persons who performed the same office as readers among the Christians. There is not, however, any proof of the early appointment of a special minister in the capacity of reader: the office was probably instituted in the third century. Tertullian distinguishes the *lector* from the *episcopus, presbyter,* and *diaconus;* and the church observed a fixed rule respecting the office and duty of these respective ministers. Both in the synagogue and in the early Christian Church, any person who was able to discharge the duty was allowed to hold the office of reader, without reference to age. Boys of twelve, ten, and eight years of age, were frequently employed in this manner. The office was a favorite one with youths in the higher classes of society. Julian, afterward the apostate, in his younger years was reader in a church in Nicomedia. — Bingham, *Orig. Ecclesiastes* bk. 3, ch. 5.

Anagogical

(ἀνάγω, *to lead* or *bring up*), in the older writers on interpretation, is one of the four senses of Scripture, viz. the literal, allegorical, anagogical, and tropical. The anagogical sense is when the sacred text is explained with regard to eternal life; for example, the rest of the Sabbath, in the anagogical sense, signifies the repose of everlasting happiness.

A’nah

(*Heb., Anah’,* hn;[} *speech* or *affliction;* Sept. Ἀνά), the name of one or two Horites.

1. The fourth mentioned of the sons of Seir, and head of an Idumaean tribe preceding the arrival of Esau (<scripRef passage="Genesis 36:20" />Genesis 36:20, 29; <scripRef passage="1 Chronicles 1:38" />1 Chronicles 1:38), B.C. much ante 1964. It seems most natural to suppose him to be also the one referred to in <scripRef passage="Genesis 36:25" />Genesis 36:25, as otherwise his children are not at all enumerated, as are those of all his brothers (Hengstenberg, *Genuineness of the Pentateuch,* 2, 229), although from ver. 2 some have inferred that

another person of the same name is there meant. *SEE DISHON*; *SEE AHOLIBAMAH*.

2. The second named of the two sons of Zibeon the Hivite, and father of Esau's wife Aholibamah (<36:18, 24>Genesis 36:18, 24). B.C. ante 1964. While feeding asses in the desert he discovered "warm springs" (*aquca calide*), as the original, µymy*ae *yemim'*, is rendered by Jerome, who states that the word had still this signification in the Punic language. Gesenius and most modern critics think this interpretation correct, supported as it is by the fact that warm springs are still found in the region east of the Dead Sea. The Syriac has simply "waters," which Dr. Lee seems to prefer. Most of the Greek translators retain the original as a proper name, Ἰαμείμ, probably not venturing to translate. The Samaritan text, followed by the Targums, has "Emims," *giants.* Our version of "mules" is now generally abandoned, but is supported by the Arabic and Veneto-Greek versions. *SEE MULE*.

In verse 2, 14, of the above chap. Anah is called the *daughter* of Zibeon, evidently by an error of transcription, as the Samaritan and Sept. have *son;* or (with Winer, Hengstenberg, Tuch, Knobel, and many others) we may here understand it to mean *grand-daughter*, still referring to Aholibamah (Turner's *Compan. to Genesis* p. 331). *SEE ZIBEON*. He had but one son, Dishon (ver. 25; <130140>1 Chronicles 1:40, 41), who appears to be named because of his affinity with Esau (q.v.) through his sister's marriage. We may further conclude, with Hengstenberg (*Pent.* 2, 280; Engl. transl. 2, 229), that the Anah mentioned among the sons of Seir in 5,20 in connection with Zibeon is the same person as is here referred to, and is therefore the grandson of Seir. The intention of the genealogy plainly is not so much to give the lineal descent of the Seirites as to enumerate those descendants who, being heads of tribes, came into connection with the Edomites. It would thus appear that Anah, from whom Esau's wife sprang, was the head of a tribe independent of his father, and ranking on an equality with that tribe. Several difficulties occur in regard to the race and name of Anah. By his descent from Seir he is a Horite (<013620>Genesis 36:20), while in v. 2 he is called a Hivite, and again in the narrative (<012634>Genesis 26:34) he is called Beeri the Hittite. Hengstenberg's explanation of the first of these difficulties, by supposing that one of the descendants of Seir received the specific epithet *Hori* (i.e. Troglodyte, or dweller in a cave) as a definite proper name (*Pent.* 2, 228), is hardly adequate, for others of the same family are similarly named; it is more probable that the word Hivite

(yWjæ) is a mistake of transcribers for Horite (yrajeb), or rather that all the branches of the Hivites were, in course of time, more particularly called Horites, from their style of habitation in the caves of Matthew Seir. See: HORITE. As the name Beeri *signifiesfontanus*, i.e. “man of the fountain” (raB), this has been thought. to be his designation with reference to the above noticed “warm springs” of Callirrhoe discovered 1ly him; whereas in the genealogy proper he is fitly called by his original name Anah. *SEE BEER*.

Anaha’rath

(*Heb., Anacharath’,* tr;j}ha} *pass,* Furst; Sept. Ἀναχερέθ, Vulg. *Anaharath*), a town on or within the border of Issachar, mentioned between Shihon and Rabbith (<061919>Joshua 19:19). Its site was apparently unknown in the time of Eusebius and Jerome (*Onomast.* s.v. Ἀνέρθ, *Anerith*). It was, perhaps, in the northern part of the tribe, possibly at *Meskarah,* where there are ruins (Van de Velde, *Map*).

Anai’ah

(*Heb., Anayah’,* hyni[} *answered* by *Jehovah;* Sept. Ἀνανίας, Ἀναΐα), one of those who stood on the right hand of Ezra while he read the law to the people (<160804>Nehemiah 8:4), and probably the same with one of the chief Israelites who joined in the sacred covenant (<161022>Nehemiah 10:22). B.C. cir. 410.

A’nak

(*Heb., Anak’,* qn;[} [in <062111>Joshua 21:11, *Anok’,* qwo[}, *long-necked,* i.e. a *giant;* Sept. Ἐνάκ), the son of Arba, who founded Kirjath-Arba (afterward Hebron), the progenitor of a race of giants called ANAKIN *SEE ANAKIN* (<061513>Joshua 15:13). B.C. ante 1658.

Anakah

SEE FERRET.

An’akim

(*Heb., Anakim’,* µyqn;[} <050210>Deuteronomy 2:10,11, 21; <061221>Joshua 11:21, 22; 14:12, 15; also called *sons of Anak,* qn;[}ynB} <041333>Numbers 13:33;

qn;[;ynB] <061514>Joshua 15:14; *children of Anak,* qn;[;ydl y, <043222>Numbers 13:22; <061514>Joshua 15:14; *sons of the Analkim,* µyqn;[}ynB, <050902>Deuteronomy 9:2; Sept , Ἐνακὶμ υἱοὶ Ἐνάκ, γενεαὶ Ἐνάκ, γενεὰ Ἐνάκ, γίγαντες; Vulg. *Enacim, filii Enakim, flii Enac, stirps Enac;* Auth. Vers. "Anakims," "sons of Anak," "children of Anak," "sons of the Anakims"), a nomadic tribe of giants (<041333>Numbers 13:34; <050902>Deuteronomy 9:2) *SEE NEPHILIM* descended from a certain Arba (<061415>Joshua 14:15; 15:13; 21:11), and bearing the name of their immediate progenitor, Anak (<061121>Joshua 11:21), dwelling in the southern part of Palestine, particularly in the vicinity of Hebron (q.v.), which was called Kirjath-Arba (city of Arba) from their ancestor (<012302>Genesis 23:2; <061513>Joshua 15:13). These designations serve to show that we must regard Anak as the name of the race as well as that of an individual, and this is confirmed by what is said of Arba, their progenitor, that he "was a great man among the Anakim" (<061415>Joshua 14:15). The Anakim appear (see Bochart, *Chanaan,* 1, 1) to have been a tribe of Cushite wanderers from Babel, and of the same race as the Philistines, the Phoenicians, the Philistim, and the Egyptian shepherd-kings (see *Jour. Sac. Lit.* July, 1852, p. 303 sq.; Jan. 1853, p. 293 sq.). The supposition of Michaelis (*Syntag. Comment.* 1, 196; also Lowth, p. 133) that they were a fragment of the aboriginal Troglodytes is opposed to <061121>Joshua 11:21 (see Faber, *Archkeol.* p. 44 sq.). They consisted of three tribes, descended from and named after the three sons of Anak-Ahiman, Sesai, and Talmai (<061514>Joshua 15:14). When the Israelites invaded Canaan, the Anakim were in possession of Hebron, Debir, Anab, and other towns in the country of the south (<061121>Joshua 11:21). Their formidable stature and warlike appearance struck the Israelites with terror in the time of Moses (<041328>Numbers 13:28, 33; <050902>Deuteronomy 9:2); but they were nevertheless dispossessed by Joshua, and utterly driven from the land, except a small remnant that found refuge in the Philistine cities, Gaza, Gath, and Ashdod (<061122>Joshua 11:22). Their chief city, Hebron, became the possession of Caleb, who is said to have driven out from it the three sons of Anak mentioned above — that is, the three families or tribes of the Anakim (<061514>Joshua 15:14; <070120>Judges 1:20). The Philistine giants, *SEE GOLIATH* that David on several occasions encountered (<102115>2 Samuel 21:15-22) seem to have sprung from the remnant of this stock. Josephus says (*Ant. 5*,2, 3) that their bones were still shown at Hebron, and Benjamin of Tudela tells a story respecting similar relics at Damascus (*Itin.* p. 56). *SEE GIANT*. According to Arabic tradition, Oa, king of Bashan, was of this race, and the same dubious authority states that the prophet Shoaib or Jethro was

sent by the Lord to instruct the Anakim, having been born among them (D'Herbelot, *Bibliotheque Orientale*, p. 105). They are thought to be depicted on the Egyptian monuments. *SEE TALMAI*.

Analogy

(ἀναλογία), *proportion.*

1. As applied to the works of God generally, it leads to the conclusion that since He is the chief of intelligent agents, a part of any system of which He is the author must, in respect of its leading principles, be similar to the whole of that system; and, farther, that the work of an intelligent and moral being must bear in all its lineaments the traces of the character of its author. In accordance with these principles of analogy, it is maintained that the revelation of God in the Holy Scriptures is in all respects agreeable to what we know of God, from the works of nature and the order of the world, and that such agreement amounts to a strong evidence that the book professing to contain this revelation of God's mind and purposes is really and truly indited by Him. The best exposition of this argument is to be found in Bishop Butler's immortal *Analogy of Religion to the Constitution and Course of Nature*. (best ed. by Crooks, N. Y. 12mo). *SEE BUTLER*.

2. The *analogy of faith* is the correspondence of the several parts of divine revelation in one consistent whole. Its use is pointed out by the apostle in his direction (^{ROM}Romans 12:6) that "prophecy" — that is, preaching — be according to "the proportion of faith." His rule, of course, extends to all interpretation and exposition of Scripture. The parts of Scripture must be explained according to the tenor of the whole; and, in order to his doing this, the reader must understand the design of the whole. If he do not, he will be continually liable to fall into error. Prejudices and leanings of our own will dispose us to interpret particular parts of the word of God according to the analogy of our own system, rather than according to the total sense of the divine word. Almost every sect and school of divinity has fallen into this error. A prerequisite for following the analogy of faith is the simple love of truth for its own sake. This, more than any thing else, will protect the mind of a student of Scripture from destroying the proportions of sacred truth. The course necessary to avoid these errors is well stated by Dr. Campbell, as follows: "In vain do we search the Scriptures for their testimony concern, ing Christ, if, independently of these Scriptures, we have received a testimony from another quarter, and are determined to

admit nothing as the testimony of Scripture which will not perfectly quadrate with that formerly received. This was the very source of the blindness of the Jews in our Savior's time. They searched the Scriptures as much as we do; but, in the disposition they were in, they would never have discovered what that sacred volume testifies of Christ. Why? Because their great rule of interpretation was *the analogy of the faith;* or, in other words, the system of the Pharisaean scribe, the doctrine then in vogue, and in the profound veneration of which they had been educated. This is that veil by which the understandings of that people were darkened, even in reading the law, and of which the apostle observed that it remained unremoved in his day, and of which we ourselves have occasion to observe that it remains unremoved in ours. Is it not precisely in the same way that the phrase is used by every sect of Christians for the particular system or digest of tenets for which they themselves have the greatest reverence? The Latin Church, and even the Greek, are explicit in their declarations on this article. With each, *the analogy of the faith* is their own system alone. That different parties of Protestants, though more reserved in their manner of speaking, aim at the same thing, is undeniable; the same, I mean, considered relatively to the speakers; for, absolutely considered, every party means a different thing." But Chalmers remarks on this, "I think Dr. Campbell sets too little value on the analogy of faith as a principle of interpretation. He seems never to speak of a system of divinity without the lurking imagination that there must be human invention in it, whereas such a system may be as well grounded as Scripture criticism" (Chalmers, *Institutes of Theology*, 1, 370; and see further at that place).

There has just appeared (1864) a work entitled *Analoqy considered as a Guide to Truth, and applied as an Aid to Faith,* by J. Buchanan, D.D., professor of theology, New College, Edinburgh. The following notice of it is from the *Bibliotheca Sacra*, January, 1865: "Archbishop King, and after him Dr. Copleston and Archbishop Whately, define analogy as 'a resemblance of relations or ratios,' so that there may be an analogy between things that have no direct resemblance at all. Between the seed and the plant, the egg and the bird, there is a resemblance of 'relations,' although no external likeness. 'A sweet taste gratifies the palate,' says Dr. Whately, 'so does a sweet sound gratify the ear, and hence the same word "sweet" is applied to both, though no flavor can resemble a sound in itself.' This limitation Dr. Buchanan thinks is too narrow. While it is true to a certain extent, it omits the use which we make of analogy in connection

with concrete objects and substantive realities. It is liable also, he thinks, to the objection that is founded on a comparatively small part of human knowledge, viz. the sciences of number and quantity. Without attempting a logical definition, the author of this volume seems to apply the term to all cases where a resemblance exists." — Campbell, *Prelim. Dissert.* 4, § 13; Home. *Introd.* 2, 342; Knapp, *Theol.* Introd. § 5; Ansgus, *Bible Handbook,* § 304-307; Home, *Introd.* 2, 243. *SEE FAITH*.

Anam or Annam

an empire of Farther India. The statements of its extent and population greatly differ. The latter amounts, according to the report of the missionaries, to more than twenty millions, while many geographers give to all Farther India not more than fifteen millions. It is divided into four different realms: Tonkin, Cochin China, Cambodia, and Laos. Most of the inhabitants profess Buddhism, although also the Kami religion, which before the spreading of Buddhism prevailed in all Farther India, still has adherents. Anam is one of the principal missionary fields of the Roman Church. The first misstons were: establisied by Spanisi Dominicans, who came from the Philippine Islands, more than 200 years ago, and they have survived to the present day, in spite of frequent and cruel persecutions. Especially since 1820 the persecution has raged with great intensity, and thousands of Christians have been either put to death or forced into apostasy. In 1858 France and Spain sent a joint expedition against Cochin China, which, in September of that year, conquered the fort and the bay of Turon. The war continued until 1862, when the power of the emperor of Anam was so completely broken that he made overtures for the cessation of hostilities. On June 5, 1862, a treaty of peace was signed, by which the provinces of Saigon, Bienhoa, and Mytho were ceded to France; three ports of Tonkin were opened to commerce; the other provinces of Lower Cochin China not ceded to France were to reserve only such number of troops as the French government should permit; Christianity was, to be tolerated, and the Christians protected in their lives and property throughout the empire. In 1863 the French concluded a special treaty with the king .of Cambodia, by which this whole kingdom was placed ,under the protectorate of France, and liberal stipula:tions were made in favor of Roman Catholic missionaries. The Roman Church had, in 1859, eight vicariates apostolic, viz.:

1. Eastern Tonkin;
2. Middle Tonkin;
3. Western Tonkin;
4. South Tonkin;
5. North Cochin China;
6. Eastern Cochin China;
7. Western Cochin China;
8. Cambodia.

The first two are under the administration of Spanish Dominicans, the others under that of French Lazarists. The number of native converts was estimated in 1854 at about 500,000 or 600,000, but has since considerably decreased, in consequence of the persecution. The number of the native priests amounted to about 300, and there were also numerous congregations of native nuns. In 1859 the letters of several missionaries represented the churches of Tonkin and Cochin China as being almost a complete wreck. — Wetzer and Welte. s. vv. *Tunkin* and *Asien* (in vol. 12); Schem, *Ecclesiastical Yearbook; Annual American Encyclop.* 1862, p. 224; 1863, p. 148. *SEE INDIA*.

An'amim

(*Heb., Anamnim'*, µymn;[} signif. unknown; Sept. Ἐνεμετιείμ v. r. Αἰνεμετιείμ, in Chronicles Ἀναμιείμ, Vulg. *Anamim*), the name of some Egyptian tribe, descended from Mizraim (<01013>Genesis 10:13; <13011>1 Chronicles 1:11). Some compare the city ANEM *SEE ANEM* (q.v.) in Palestine (<06534>Joshua 15:34) as having possibly been settled by an Egyptian colony. Others (as Bochart, *Phaleg,* 4, 30), on very precarious etymological grounds (Arab. *anam,* a shepherd; transposed, *aman*), refer the name to the nomadic custodians of the temple of Jupiter *Ammon* (but see Michaelis *Suppl.* 1932 sq.). Still others (as Calmet) regard the Anamim as the *Amaniuns* or *Garamantes* in the oasis Phazania on the river Cinyphus (q. d. µymn;[} r G) in north-western Africa (Strabo, 17, 835; Ptol. 4, 6; Plin. 5, 4; Mel. 1, 8), but with little probability (see Schulthess, *Parad.* p. 154). Gesenius (*Thes. Heb.* p. 1052) calls especial attention to a geographical name, *Benemis,* found on the Egyptian monuments (Champollion, *Gram.* 1, 150) as perhaps meaning these people (*B* being the article); or else he thinks they may be the *Blemyes,* a people of Upper Egypt (Champollion, *L'Egypte sous les Pharaons,* 1, 256). Among the old versions, Saadias interprets *Alexandrines,* the Chaldee paraphrasts (comp.

Beck, *ad Targ. Chronicles* 1, 9 sq.) *inhabitants of Mareotis* (yafwyrm or yafarm). (See generally Michaelis, *Spicileg.* 1, 260 sq.; Vater, *Comm.* 1, 131.)

Anam'melech

(*Heb., Anamme'lek,* Ël|Mn[} Sept. Ἀνημέλεχ, Vulg. *Anamelech*) is mentioned, together with Adrammelech, as a god whom the people of Sepharvaim, who colonized Samaria, worshipped by the sacrifice of children by fire (2 Kings 17:31). No satisfactory etymology of the name has been discovered. The latter part of the word is the Hebrews for *king,* but as the former part is not found in that language (unless it be for the Arabic *sanam,* a *statue,* Gesenius, *Thes. Heb.* p. 1052), the whole is probably foreign. Reland (*De vet. ling. Persarum, §* 9) renders it *king of grief* (from the Persic); but Hyde (*Rel. vet. Persar. p.* 131) understands it as referring (from An[}i. q. ^c, *sheep*) to. the Arabian constellation Cepheus, containing the shepherd and the sheep. Benfey (*Monatsnamen einiger alter Volker,* p. 188) proposes the name of the Persian goddess *Ananit* or that of the Ized *Aniran* as containing the first part of the title *Anammelech.* So Rawlinson (*Herodotus,* 1, 498), who understands the female power of the *sun* to be meant, derives it from the name of the Asssyrian goddess *Anunit.* Other conjectures are still more fanciful. The same obscurity prevails as to the form under which the god was worshipped. The Babylonian Talmud states that his image had the figure of a horse; but Kimechi says that of a pheasant or quail (Carpzov's *Apparatus,* p. 516). *SEE ADRAMMELECH*.

A'nan

(*Heb., Anan',* ^n[; *cloud;* Sept. Ηνάν v. r. Ηνάμ, one of the chief Israelites that sealed the sacred covenant on the return from Babylon (Nehemiah 10:26), B.C. cir. 410.

In the apocryphal list of the "temple-servants," whose descendants returned from the captivity, the same name (Ἀνάν) occurs (1 Esdras 5:30) in place of the HANAN *SEE HANAN* (q.v.) of the genuine text (Ezra 2:46).

Ananelus

(Ἀνάνηλος, i. q. *Hlaananel*), a descendant of one of the sacerdotal families still resident in Babylonia, appointed by Herod high-priest (B.C. 37) on his own elevation to royalty (Josephus, Ant. 15:3, 1), but removed — to make room for the youth Aristobulus (*ib.* 2, 7), upon whose murder he was replaced (*ib.* 3, 3), B.C. cir. 34.

Ana'ni

(*Heb., Anani',* ynIn;[} *protected,* or perh. a shortened form of the name *Anrniah:* Sept. Ἀνανί v. r. ʼΑναν), the last named of the seven sons of Elioenai, a descendant of the royal line of David after the captivity (<130324>1 Chronicles 3:24), B.C. cir. 404.

Anani'ah

(*Heb., Ananyah',* hyNIn]i[} *protected* by *Jehovah*), the name of a man and of a place. *SEE ANANIAS*.

1. (Sept. Ἀνανία.) The father of Maaseiah and grandfather of Azariah, which last repaired part of the walls of Jerusalem after the exile (<160323>Nehemiah 3:23). B.C. considerably ante 446.

2. (Sept. Ἀνία.) A town in the tribe of Benjamin, mentioned between Nob and Hazor as inhabited after the captivity (<161132>Nehemiah 11:32). Schwarz (*Palest.* p. 13,) regards it as the modern *Beit Hanina.* three miles north of Jerusalem; a small village, tolerably well built of stone, on a rocky ridge, with many olive-trees (Robinson, *Res.* 3, 68; comp. Tobler, *Topog. von Jerus.* 2, 414).

Anani'as

(Ἀνανίας, the Greek form of the name *Annaiah,* q.v.), the name of several men, principally in the Apocrypha and Josephus. *SEE HANANIAH*, etc.

1. (Ἀννίς v. r. Ἀννίας.) One of the persons (or places) whose "sons," to the number of 101, are said to have returned with Zerubbabel from the captivity (1 Esdras 5:16); but the genuine text (<150125>Ezra 2:15, 16) has no such name.

2. One of the priests, “sons” of Emmer (i.e. Immer), who renounced his Gentile wife after the riturn from Babylon (1 Esdras 9:21); evidently the HANANI *SEE HANANI* (q.v.) of the genuine text (<15102>Ezra 10:20).

3. An Israelite of the “sons” of Bebai, who did the same (1 Esdras 9:29); evidently the HANANIAH *SEE HANANIAH* (q.v.) of the true text (<15102>Ezra 10:28).

4. One of the priests who stood at the right hand of Ezra while reading the law (1 Esdras 9:43); the ANAIAH *SEE ANAIAH* (q.v.) of the genuine text (<16004>Nehemiah 8:4).

5. One of the Levites who aided Ezra in expounding the law (1 Esdras 9:48); the HANAN *SEE HANAN* (q.v.) of the true text (<16007>Nehemiah 8:7).

6. A person called “Ananias the Great,” the son of “that great Samaias,” the brother of Jonathas, and father of Azarias, of the family of Tobit; who the angel that addressed Tobit assumed to be (Tobit 5:12, 13). The names are apparently allegorical (see Fritzsche, *Handb.* in loc.).

7. The son of Gideon and father of Elcia, in the ancestry of Judith (Judith 8:1).

8. The Greek form (Song of Three Children, ver. 66) of the original name, HANANIAH *SEE HANANIAH* (q.v.), of Shadrach, — (<27007>Daniel 1:7). See also in 1 Maccabees 2:59.

9. One of the Jewish ambassadors in Samaria, to whom the decree of Darius in favor of the Jews was addressed (Josephus, *Ant.* 11, 4, 9).

10. A son of Onins (who built the Jewish temple at Heliopolis), high in favor with the Egyptian queen Cleopatra (Josephus,’ *Ant.* 13, 10, 4), who made a league with Alexander Jannaeus at his instance as general of her army in Palestine (*ib.* 13, 2).

11. A Christian belonging to the infant church at Jerusalem, who, conspiring with his wife Sapphira to deceive and defraud the brethren, was overtaken by sudden death, and immediately buried (Acts 5, 1 sq.), A.D. 23.

The Christian community at Jerusalem appear to have entered into a solemn agreement that each and all should devote their property to the great work of furthering the Gospel and giving succor to the needy.

Accordingly they proceeded to sell their possessions, and brought the proceeds into the common stock of the church. Thus Barnabas (4036Acts 4:36, 37) “having land, sold it, and brought the money, and laid it at the apostles’ feet.” The apostles, then, had the general disposal, if they had not also the immediate distribution, of the common funds. The contributions, therefore, were designed for the sacred purposes of religion. — As all the members of the Jerusalem Church had thus agreed to hold their property in common for the furtherance of the holy work in which they were engaged, if any one of them withheld a part, and offered the remainder as the whole, he committed two offenses — he defrauded the church, and was guilty of falsehood; and as his act related, not to secular, but to religious affairs, and had an injurious bearing, both as an example and as a positive transgression against the Gospel while it was yet struggling into existence, Ananias lied, not unto man, but unto God, and was guilty of a sin of the deepest dye. Had Ananias chosen to keep his property for his own worldly purposes, he was at liberty, as Peter intimates, so to do; but he had, in fact, alienated it to pious purposes, and it was therefore no longer his own. Yet he wished to deal with it in part as if it were so, showing, at the same time, that he was conscious of his misdeed, by presenting the residue to the common treasury as if it had been his entire property. He wished to satisfy his selfish cravings, and at the same time to enjoy the reputation of being purely disinterested, like the rest of the church.

That the death of these evil-doers was miraculous seems to be implied in the record of the transaction, and has been the general opinion of the church. That this incident was no mere physical consequence of Peter’s severity of tone, as some of the German writers have maintained (Ammon, *Krit. Journ. d. theol. Lit.* 1, 249), distinctly appears by the direct sentence of a similar death pronounced: by the same. apostle upon| his wife Sapphira a few hours after. *SEE SAPPHIRA*. It is, of course, possible that Ananias’s death may have been an act of divine justice unlooked for by the apostle, as there is no mention of such an intended result in his speech; but in the case of the wife, such an idea is out of the question. Niemeyer (*Characteristik der Bibel,* 1, 574) has well stated the case as regards the blame which some have endeavored to cast on Peter in this matter (*Wolfenb. Frnagm.* p. 256) when he says that not man, but God, is thus animadverted on: the apostle is but the organ and announcer of the divine justice, which was pleased by this act of deserved severity to protect the morality of the infant church, and strengthen its power for good.

The early Christian writers were divided as to the condition of Ananias and Sapphira in the other world. Origen, in his treatise on Matthew, maintains that, being purified by the punishment they underwent, they were saved by their faith in Jesus. Others, among whom are Augustine and Basil, argue that the severity of their punishment on earth showed how great their criminality had been, and left no hope for them hereafter.

See, generally, *Bibl. — hermen. Unters.* p. 375 sq.'; Hohmann, in Augusti's *Theol. Blatt.* 2, 129 sq.; Neander, *Planting,* 1, 31 sq.; *Vita Ep'phan.* in his *Op.* 2, 351; Wetstein, 2, 483; comp. Schmidt's *Allgem. Biblioth. d. theol. Lit.* 1, 212 sq.; also Medley, *Sernons,* p. 363; Bulkley, *Disc.* 4, 277; Mede, *Works,* 1, 150; Simeoni, *Works,* 14, 310; Durand, *Sermons,* p. 223. Special treatises are those of Walch, *De Sepultura Anan. et Sapphir.* (Jen. 1755); Meerheim, *Ananix et Sapph. saerilegium* (Wittenb. 1791); Ernesti, *Hist. Ananice* (Lips. 1679-1680); Franck, *De crinine Ananice et Sapph.* (Argent. 1751).

12. A Christian of Damascus (comp. Acts 9:10; 22:12), held in high repute, to whom the Lord appeared in a vision, and bade him proceed to "the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus; for, behold, he prayeth." Ananias had difficulty in giving credence to the message, remembering how much evil Paul had done to the saints at Jerusalem, and knowing that he had come to Damascus with authority to lay waste the Church of Christ there. Receiving, however, an assurance that the persecutor had been converted, and called to the work of preaching the Gospel to the Gentiles, Ananias went to Paul, and, putting his hands on him, bade him, receive his sight, when immediately there fell from his eyes as it had been scales; and, recovering the sight which he had lost when the Lord appeared to him on his way to Damascus, Paul, the new convert, arose, and was baptized, and preached Jesus Christ (see Walch, *Dissert. in Act. Apost.* 2, 78 sq.), A.D. 30.

Tradition (*Menolog. Graecor.* 1, 79 sq.) represents Ananias as the first that published the Gospel in Damascus, over which place he was subsequently made bishop; but having roused, by his zeal, the hatred of the Jews, he was seized by them, scourged, and finally stoned to death in his own church.

13. A son of Nebedaeus (Josephus, *Ant.* 20, 5, 2), was made high-priest in the time of the procurator Tiberius Alexander, about A.D. 48, by Herod, king of Chalcis, who for this purpose removed Joseph, son of Camydus, from the high-priesthood (Josephus, *Ant.* 20, 1, 3). He held the office also

under the procurator Cumanus, who succeeded Tiberius Alexander, A.D. 52. Being implicated in the quarrels of the Jews and Samaritans, Ananias was, at the instance of the latter (who, being dissatisfied with the conduct of Cumanus, appealed to Ummidius Quadratus, president of Syria), sent in bonds to Rome, together with his associate Jonathan and a certain Ananus (Josephus, *War*, 2, 12, 6), to answer for his conduct before Claudius Caesar (Josephus, *Ant.* 20, 6, 2). The emperor decided in favor of the accused party. Ananias appearsto have returned with credit, and to have remained in his priesthood until Agrippa gave his office to Ismael, the son of Phabi (Josephus, *Ant.* 20, 8, 8), who succeeded (Wieseler, *Chronol. Synopsis*, p. 187 sq.) a short time before the departure of the' procurator Felix (Joe oephus, *Ant.* 20, 8, 5), and occupied the. station also under his successor Festus (Josephus, *Ant.* 20, 6, 3). Ananias, after retiring from his high-priesthood, "increased in glory every day" (Josephus, *Ant.* 20, 9, 2), and obtained favor with the citizens, and with Albinus, the Roman procurator, by a lavish use of the great wealth he had hoarded. His prosperity met with a dark and painful termination. The assassins (*sicarii*) who played so fearful a part in the Jewish war, set fire to his house in the commencement of it, and compelled him to seek refuge by concealment; but, being discovered in an aqueduct, he was captured and slain, together with his brother Hezekiah (Josephus, *War*, 2, 17; 9), A.D. 67.

It was this Ananias before whom Paul was brought, in the procuratorship of Felix (Acts 23), A.D. 55. The noble declaration of the apostle, "I have lived in all good conscience before God until this day," so displeased him that he commanded the attendant to smite him on the face. Indignant at so unprovoked an insult, the apostle replied, "God shall smite thee, thou whited wall" — a threat which the previous details serve to prove wants not evidence of having taken effect. Paul, however, immediately restrained his anger, and allowed that he owed respect to the office which Ananias bore. After this hearing Paul was sent to Caesarea, whither Ananias repaired in order to lay a formal charge against him before Felix, who postponed the matter, detaining the apostle meanwhile, and placing him under the supervision of a Roman centurion (Acts 24). Paul's statement, "I wist not (οὐκ ἤδειν), brethren, that he was the highpriest" (Acts 23:5), has occasioned considerable difficulty (see Cramer, *De Paulo in Synedrio verbafaciente*, Jen. 1735; Brunsmann, *An Paulus vere ignorarit Ananiam esse summum sacerdotem*, in his *Hendecad. Diss.* Hafn. 1691, p. 44 sq.), since he could scarcely have been ignorant of so public a fact, and one

indicated by the very circumstances of the occasion; but it seems simply to signify that the apostle had at the moment overlooked the official honor due to his partisan judge (see Kuinol, *Comment.* in loc.). *SEE PAUL*.

14. An eminent priest, son of Masambalus,, slain by Simon during the final siege of Jerusalem (Josephus, *War*, 5,13, 1).