

(Jud. v. 25, 2 Sam. xvii. 29). But the butter in the East is more fluid and less solid than ours. The milk is put in a whole goatskin bag, sewed up, and hung on a frame so as to swing to and fro. The fluidity explains Job xx. 17, "brooks of honey and butter"; xxix. 6, "I washed my steps with butter." Isa. vii. 15, 22, "butter and honey shall he eat": besides these being the usual food for children, and so in the case of the prophets' child typifying the reality of Christ's humanity, which stooped to the ordinary food of infants, a state of distress over the land is implied, when through the invaders milk and honey, things produced spontaneously, should be the only abundant food. In Ps. lv. 21 the present reading is properly "smooth are the butter-masses (i.e. sweetnesses) of his mouth." The Chaldee version trans. as A. V. Gesenius explains Prov. xxx. 33, "the pressurs (not 'churning') of milk bringeth forth cheese."

Bus = contempt. 1. Second son of Milcah and Nahor, Abraham's brother (Gen. xxiii. 21). Kemuel was the father of Aram, i.e. Syria. Elihu (Job xxxiii. 2) is called "the son of Barachai the Busite, of the kindred of Ram" (i.e. Aram); he therefore probably was descended from Bus. The family settled in Arabia Deserta, for Jeremiah (xxv. 23), in denouncing judgments against Bus, associates the tribe with Tema and Dedan. 2. The name also occurs in Gad's genealogy (1 Chron. v. 14).

C

Cabbon (Josh. xv. 40). A town in the shephelah (low hilly region) of Judah.

Cabul. On the boundary of Asher (Josh. xix. 27). Solomon gave to Hiram a district containing 20 cities, Cabul included. Not liking the district, Hiram said, "What kind of cities are these?" and called the whole from the one city Cabul, which in Phœnician means *displeasing* (1 Kings ix. 13). From 2 Chron. viii. 2 it seems that Hiram restored the 20 cities. The district was "Galilee of the Gentiles" (Isa. ix. 1), i.e. the N. part of Galilee, only in part occupied by Israel, more completely so after Hiram restored the cities. Tiglath Pileser carried the inhabitants captive to Assyria (2 Kings xv. 29). The cities were occupied chiefly by Canaanite heathens (2 Sam. xxiv. 7), and were in a bad condition. Gesenius explains C. "the paved land." Solomon borrowed sixscore talents of gold from Hiram for his extensive buildings, and gave the 20 cities as an equivalent. But on Hiram expressing dissatisfaction with them, he took them back, and doubtless in course of time repaid the gold.

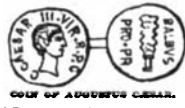
Cæsar. The common title of the successive Roman emperors, taken from Julius Cæsar. In the N. T. Augustus in Luke ii. 1, Tiberius in Luke iii. 1, Claudius in Acts xi. 28, Nero in Acts xxv. 11, etc. Roman citizens as Paul had the right of "appeal to C.," and in criminal cases were sent for judgment to Rome, where was the

emperor's court (Phil. iv. 22, comp. i. 13); Nero is the emperor meant. John's exile to Patmos (Rev. i. 9) was probably in Domitian's reign.

The current coin bore C.'s image, the argument which Jesus used to show C. could claim tribute (Matt. xxiii. 17, etc.). Though C. did not call himself "king," the Jews did (John xix. 15), in which respect Josephus (B. J. v. 2, § 2) confirms the gospel undesignedly.

Cæsarea. 1. Named also *Sebaste* (i.e. of Augustus, in whose honour Herod the Great built it in ten years with a lavish expenditure, so that Tacitus calls it "the head of Judæa"). Also *Stratonis*, from Strato's tower, and *Palæstina*, and *Maritime*. The residence of Philip the deacon and his four prophesying daughters (Acts viii. 40; xxi. 8, 16). Also the scene of the Gentile centurion Cornelius' conversion (x. xi. 11). Herod Agrippa I. died there (xii. 19-23). Paul sailed thence to Tarsus (ix. 30); and arrived there from his second missionary journey (xviii. 23), also from his third (xxi. 8); and was a prisoner there for two years before his voyage to Italy (xxiv. 27; xxv. 1, 4, 6, 13). It was on the high road between Tyre and Egypt; a little more than a day's journey from Joppa on the S. (x. 24), less than a day from Ptolemais on the N. (xxi. 8). About 70 miles from Jerusalem, from which the soldiers brought Paul in two days (xxiii. 31, 32) by way of Antipatris. It had a harbour 300 yards across, and vast breakwater, (the mole still remains), and a temple with colossal statues sacred to Cæsar and to Rome. Joppa and Dora had been previously the only harbours of Palestine. It was the Roman procurators' (Felix, Festus, etc.) official residence; the Herodian kings also kept court there. The military head quarters of the province were fixed there. Gentiles outnumbered Jews in it; and in the synagogue accordingly the O. T. was read in Greek. An outbreak between Jews and Greeks was one of the first movements in the great Jewish war. Vespasian was declared emperor there; he made it a Roman colony, with the Italian rights. It was the home of Eusebius, the scene of some of Origen's labours, and the birth-place of Procopius. Now a desolate ruin, called *Kaisariyeh*; S. of the medieval town is the great earthwork with its surrounding ditch, and a stone theatre within, which Josephus alludes to as an amphitheatre.

2. **Cæsarea Philippi**. Anciently *Panæos* or *Panium* (from the sylvan god Pan, whose worship seemed appropriate to the verdant situation, with groves of olives and Hermon's lovely slopes near); the modern *Banias*. At the eastern of the two sources of the Jordan, the other being at *Tel-el-Kadi* (Dan or Laish, the most northerly city of Israel). The streams which flow from beneath a limestone rock unite in one stream near O. P. There was a deep cavity full of still water there. Identified



COIN OF AUGUSTUS CAESAR.

with the BAAL GAD [see] of O. T. Herod erected here a temple of white marble to Augustus. Herod's son Philip, tetrarch of Trachonitis, enlarged and called it from himself, as well as Cæsar, C. P. Agrippa II. called it *Neronias*; but the old name prevailed. It was the seat of a Greek and a Latin bishopric in succession. The great castle (Shubeibeh) built partly in the earliest ages still remains the most striking fortress in Palestine. The transfiguration probably took place on mount Hermon, which rears its majestic head 7000 feet above C. P. The allusion to "snow" agrees with this, and the mention of C. P. in the context (Matt. xvi. 13; Mark viii. 27, ix. 8). The remoteness and privacy of C. P. fitted it for being the place whither Jesus retired to prepare His disciples for His approaching death of shame and His subsequent resurrection; there it was that Peter received the Lord's praise, and afterwards censure. The transfiguration gave them a foretaste of the future glory, in order to prepare them for the intermediate shame and suffering.

Cage (Jer. v. 27), rather "a trap"



with decoy birds in it. In Rev. xviii. 2 a prison, guardhouse. [See BIRD.]

Calaphas, Joseph. Appointed highpriest (after Simon ben Camith) by the procurator Valerius Gratus, under Tiberius. He continued in office from A. D. 26 to 37, when the proconsul Vitellius deposed him. The president of the Jewish council (Sanhedrim) which condemned the Lord Jesus, C. declaring Him guilty of blasphemy. ANNAS [see], his father in law, and father of five highpriests, besides having been highpriest himself, wielded a power equal to that of C., whose deputy (*sagan*) he probably was. Hence he and C. are named as highpriests together (Luke iii. 2); and the band led away the Lord to him first, then to C. (John xviii. 13-24). Annas is called the highpriest Acts iv. 6, perhaps because he presided over the council (Sanhedrim). The priesthood at the time no longer comprehended the end of their own calling. Providence therefore, whilst employing him as the last of the sacerdotal order (for it ceased before God at the death of Messiah, the true and everlasting Priest, whose typical forerunner it was) to prophesy Christ's death for the people, left him to judicial blindness as to the deep significance of his words: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not" (John xi. 50-52). A proof that the Holy Spirit, not merely man's spirit, is the inspirer of the sacred writers (1 Pet. i. 10-13). Balaam similarly was a bad man, yet uttered under the Spirit true and holy prophecies. Unscrupulous vigour, combined with political

shrewdness, characterizes him in the N. T., as it also kept him in office longer than any of his predecessors. See Matt. xxvi. 3, 57-65.

Cain=*acquired*. For Eve said, "I have gotten a man from (or with the help of) Jehovah." She recognised this gift of Jehovah, though accompanied with the foretold "sorrow" of conception, as a first step towards fulfilling the promise of the Redeemer, "the seed of the woman" (Gen. iii. 15). C., her supposed acquisition, proved a deadly loss. Parents' expectations are very different from after realities. C. was of that wicked one (1 John iii. 12), not associated with Jehovah, except as incurring His curse. Augustine (City of God, xv. 1) says: "C., the author of the city of the world, is born first, and is called an acquisition because he buildeth a city, is given to the cares and pomp of the world, and persecutes his brother that was chosen out of the world. But ABEL [see], the beginner of the city of God, is born second, called 'vanity' because he saw the world's vanity, and is therefore driven out of the world by an untimely death. So early came martyrdom into the world; the first man that died died for religion." Jealousy was C.'s motive, "because his own works were evil, and his brother's righteous." His "offering of the fruit of the ground," not "the firstlings of the flock," seems to have been an unhumbled self-willed setting aside of God's will (to be inferred from the "coats of skin," Gen. iii. 21, involving animal sacrifice) that the death which man's sin incurred should be acknowledged as due by the sinner offering penitently a *slain victim*, and a substitution of his own act of will worship ("the error of C.," Jude 11), a mere thank-offering. Jehovah "had not respect to C. and his offering," but had to Abel and his offering; probably God gave the visible token of acceptance, fire from heaven consuming the sacrifice. So Theodotion; comp. Gen. xv. 17; Lev. ix. 24; Jud. vi. 21, xiii. 19, 20; 1 Kings xviii. 39. Abel, according to Heb. xi. 4, "by faith offered a *more excellent sacrifice* than C.," lit. a *fuller sacrifice*, partaking more largely of the nature of a sacrifice. "Faith" presupposes a revelation of God's will concerning sacrifice, otherwise it would have been an act of presumptuous will worship (Col. ii. 23), and taking of a life which man had no right to before the flood (Gen. ix. 2-4). E. of Eden before the cherubic symbols of God was probably the appointed place of offering. "In process of time," lit. "at the end of days," viz. at some fixed sacred season, as the sabbath.

C.'s "countenance fell" at the rejection of his sacrifice, which possibly involved the loss of his privileges of primogeniture. Jehovah, who still vouchsafed intercourse to man though fallen, argues with C. as a wayward child, "If thou dost well shalt thou not be accepted?" (or "have the excellency," viz. that belonging to the elder born [comp. Gen. xlix. 3]. Lit., will there not be *lifted up*?) alluding by contrast to C.'s

fallen countenance.) "But if thou dost not well (which is thy real case, and thy not confessing it, but offering a mere thank offering, leaves thee still under guilt), a sin offering (so 'sin' is used Hos. iv. 8; Lev. vi. 26, x. 17; 2 Cor. v. 21; Heb. ix. 28) lieth at the door," i.e. is within thy reach (comp. Matt. xxiv. 33), you have only to go to the appointed place (probably E. of Eden where the cherubim were), and offering it in faith thou shalt be accepted and may have lifting up of countenance again (Job xi. 15, xxii. 28). The explanation, "if thou dost not well (i.e. sinnest), *sin* lieth at the door ready to assail you as a serpent" is tautology. The "sin" feminine joined with the masculine verb in the Heb. implies that a *male victim* is meant by "sin" or *sin offering*. "And unto thee shall be his desire" as that of a younger brother subordinate in rank to the elder. You need not in jealousy fear losing your priority of birth, if you do well. C. talked with Abel, proposing probably that they should go to the field, and when there away from man's eye rose up and slew him. Adam's sin now bears fratricide among its first and terrible fruits; and the seed of the serpent stands forth thenceforwards throughout man's history, as distinguished from the seed of the woman (Gen. iii. 15). Adam hid in the trees and then confessed his sin; but C. stoutly denies it, showing himself the child of him who is the father of lying and the murderer from the beginning (John viii. 44). But God convicted him, "The voice of thy brother's blood crieth unto Me from the ground." Herein God shows He takes cognisance of man's sin, though there be no other accuser; next, that innocent blood is too precious to be shed with impunity; thirdly, that not only He cares for the godly in life but "precious in the sight of the Lord is the death of His saints" (Ps. cxvi. 15) (Calvin). Exile from the original seat of the human family and the scene of God's manifestations was the sentence, a mild one, in consonance with the mild administration of the Divine government before the flood. "My punishment is greater than I can bear," marks C.'s unhumbled spirit, regretting only the punishment not the sin. "It shall come to pass that every one that findeth me shall slay me," words implying that the human race had even then multiplied since Adam's expulsion from Eden, a fact also appearing from C. having a wife, doubtless one of Adam's descendants; the sacred historian only giving one or two prominent links of the genealogy, not the sons, much less the daughters, all in full. God "set a mark upon," or set a sign for, "C.," (what it was we know not) to assure him of safety from the blood avenger (Jud. vi. 17, Isa. vii. 14). C., the second head of the race, viz. of the ungodly seed, must live, as the tares among the wheat, until the harvest, God reserving judgment to His own time and not allowing man to take avenging into his own hands. But after the flood God delegated in part

the avenging of blood to man (Gen. ix. 6).

In *Nod* (= *exile*) he built a city and named it from his son Enoch (high dedication); the first step in the founding of the spiritual world city upon which the carnal fix their affections as their lasting home, instead of seeking the heavenly city and continuing pilgrims on earth (Pa. xlix. 11, Heb. xi. 10-16). To make up for his loss of unity in the fellowship of God and His people, C. creates for himself and his an earthly centre of unity. There civilisation, but without God, developed itself, whilst the Sethites continued in godly pastoral simplicity (Gen. iv. 26). Lamech began polygamy; Jubal, nomadic life; Jubal, musical instruments; Tubalcain, working in brass and iron. Lamech made his man-slaughters an occasion for composing poetry in parallelism. The names of the women, Naamah (pleasant), Zillah (shadow), Adah (ornament), all imply refinement. But all this allied to godlessness, violence, and luxurious self-indulgence, only prepared the world for the consummated corruption which brought down judgment, as it soon shall again in the last days (Rev. xvii., xviii., xix.; Luke xvii. 26-37).

The traditions of the Phœnicians, Egyptians, and Greeks, refer the invention of agriculture and breeding of cattle to prehistoric times, also the preparation of metals; whereas in the historic period these arts have made comparatively small advances. But ethnologists from the art-formed flints in the gravel and drift formations on the earth's surface infer three successive ages, the flint, the bronze, the iron; also from the lower type of older skulls they infer that civilisation was a slow growth from original barbarism. But Scripture does not represent man as possessed of superior intellectual power and refined knowledge. Adam was placed in Eden to till it, and his power of knowledge and speech was exercised in naming the beasts. China has been in a state of mental cultivation and art far beyond Adam, yet for ages has made no progress. All that Scripture states is man's original innocence, and that his state was not savagery but *rudimentary civilisation*. High art in the valley of Ohio is proved by the dug up remains to have preceded the forests which the Red Indians tenanted. Cereals have been found among very early remains of man's industry, whether C. cultivated them, or knew only roots, fruits, and vegetables. The oldest skulls are by no means all of low type.

Cain=*the lance*, or else *the nest*. A city in the low hilly country (shephelah) of Judah (Josh. xv. 57).

Cainan=*possessor*, or *weapon maker*, as Tubalcain comes from the Arabic "to forge" (Gen. iv. 22). Son of Enos; aged 70 when he begat Mahalaleel; he lived 840 years more, and died at 910 (Gen. v. 9-14, 1 Chron. i. 2). In Luke iii. 36, 37, a second C. is introduced in the genealogy of Shem after the flood, a son of C. A transcriber seems to have

inserted it from the marg., where it was noted down from the LXX. version of Gen. x. 24, xi. 12; 1 Chron. i. 18, but not 24. For no Heb. MS. has it, nor the Samaritan, Chaldee, Syriac, and Vulg. versions from the Heb. Nor had even the LXX. originally, according to Berosus, Polyhistor, Josephus, Philo, Theophilus of Antioch, Origen, Eusebius, Jerome. Bess's MS. D, of Luke, omits it. Ephrem Syrus says the Chaldees in the time of Terah and Abraham worshipped a graven god, C. The rabbins represented him as the introducer of idol worship and astrology.

Calah. A most ancient Assyrian city founded by Asshur (Gen. x. 11), or rather by Nimrod; for the right trans. is, "out of that city (viz. Babel in Shinar) he (Nimrod) went forth to Asshur (Assyria E. of the Tigris) and builded Nineveh and Rehoboth-ir (i.e. city markets), and C. and Resen, . . . the same is a great city." The four formed one "great" composite city, to which Nineveh, the name of one of the four in the restricted sense, was given; answering now to the ruins E. of the Tigris, *Nebi Yunus, Koyunjik, Khorsabad, Nimrud.* If C. answer to *Nimrud* it was between 900 and 700 B.C. capital of the empire. The warlike Sardanapalus I. and his successors resided here, down to Sargon, who built a new city and called it from his own name (now Khorsabad). Esarhaddon built there a grand palace. The district Calahene afterwards took its name from it.

Calamus (Exod. xxx. 23). An ingredient in the holy anointing oil (S. of Sol. iv. 14, Ezek. xxvii. 19), an import to Tyre. Aromatic cane; an Indian and Arabian plant. The *Acorus C.* (Isa. xliii. 24, Jer. vi. 20), "sweet cane." A scented cane is said to have been found in a valley of Lebanon, reedlike, much jointed, and very fragrant when bruised.



SWEET CANE.

Calcol. A man of Judah, descended from Zerah (1 Chron. ii. 6). Probably identical with Chalcol or C., the same in the Heb., one of the four wise men whom Solomon executed (1 Kings iv. 31). He and Darda or Dara are called "the sons of Mahol," i.e. of the choir; they were the famous musicians, two of whom are named in the titles of Pa. lxxxviii. and lxxxix. If however Mahol be a proper name, he is their immediate father, Zerah their ancestor, of the great family of Pharez of Judah.

Caldron. A vessel for boiling flesh (2 Chron. xxxv. 13).

Caleb (1 Chron. ii. 9, 18, 19, 42, 50). Son of Hebron, son of Phares, son of Judah; father of Hur by Ephrath; grandfather of C. the son of Hur, the firstborn of Ephrath. In chap. iv. 15 C. the spy is called "son of Jephunneh," and in chap. ii. 49 the elder C. seemingly is father of the daughter Achsa. In Josh. xv. 17 C. the spy is father of Achsa. Possibly, after all, the C. of 1 Chron. ii. is the same as C. the spy; his adoption

into Hebron's family accounting for his appearing in the public Israelite record as his son. In this case the different families assigned to him he must have had by different wives, having their lots in different localities. This genealogy (1 Chron. ii.), drawn up in Hezekiah's reign, alone mentions the supposed elder C.

C., the illustrious spy, is also called "the Kenezite," or "son of Kenaz" (Num. xxxii. 12). C. was "head" (Num. xiii. 3) of the Hebronite family in Judah; whilst Nahshon son of Amminadab was head or prince of the whole tribe (Num. i. 7). He and Oshea or Joshua, alone of the twelve, on returning from Canaan to Kadesh Barnea, encouraged the people when dispirited by the other spies: "Let us go up at once, and possess the land [he does not for a moment doubt Israel's ability; not *Let us try*; success is certain, the Lord being on our side]; for we are well able to overcome it" (Num. xiii. 30). His character answers to his name, *all heart.*

His reward was according to his faith (xiv. 24). "My servant C., because he had another spirit, and hath followed Me fully, him will I bring into the land whereto he went, and his seed shall possess it." Forty-five years afterwards C. reminded Moses of God's promise, adding that now at 85 he was as strong as then. "Hebron therefore [the land he had trodden upon in faith as a spy, Deut. i. 36] became the inheritance of C., . . . because that he wholly followed the Lord God of Israel" (Josh. xiv. 8, 9, 14). He dislodged the three sons of ANAK [see], xv. 14, and gave ACHSAH [see] his daughter to Othniel, son of Kenaz his brother, for taking DEBIR [see]. In xv. 13, "unto C. Joshua gave a part among the children of Judah, according to the commandment of the Lord, . . . even the city of Arba, father of Anak-Hebron," it is implied that he was not by birth of Judah, but was given his portion in that tribe by the special command of the "God of Israel." By marriage and submission to the bond of Jehovah's covenant with Israel he became a true Israelite by adoption; a specimen of God's mercy to the Gentiles even in O. T. times, and a pledge of the opening of the door of faith to them widely in the N. T. So Jethro, Rahab, Ruth, Naaman. Kenaz his ancestor was a duke of Edom (Gen. xxxvi. 11, 15). The names Shobal and Manahath are other Edomite (Gen. xxxvi. 20-23) names which appear among the sons of the C. in 1 Chron. ii. 50, 52. *Jephunneh*, his father's name, is probably the same as Pinon (1 Chron. i. 52, Gen. xxxvi. 41). Temanites too are among the children of Ashur, Hebron's son (1 Chron. iv. 6). This consideration helps to account for the large numbers of Israelites at the exodus; proselytes and marriage connections from other races swelled the number of Israelites of pure blood.

Hebron was afterwards a priests' city, belonging to the Kohathites; but the territory about continued in C.'s family (from which sprang the churl Nabal, for faith does not always come

by blood descent) at the time of David (1 Sam. xxv. 3, xxx. 14).

Caleb Ephrathah. A place where Hebron died. But no such place is named elsewhere; and Hebron died in Egypt, and could hardly have named a place there, nor his son either, both being in bondage there (1 Chron. ii. 24). Therefore the reading in Jerome's Heb. Bible and in the LXX. is probably correct, "Caleb came in unto Ephrath" (comp. ver. 19, 50). Hebron had two wives, the mother of Jerahmeel, Ram, and Caleb or Chelubai; and Abiah, Machir's daughter, whom he married when 60 years old, and who bare him Segub, and *posthumously* (according to A. V.) Ashur. Caleb had two wives, Azubah mother of Jerioth (according to Jerome's reading), and Ephrath mother of Hur, *this second marriage of Caleb not taking place till after Hebron's death.* Others suppose C. E. named jointly from husband and wife, and identify it with *Bethlehem Ephrathah.* In A. V. reading, Hebron must be supposed to have died in the place afterwards called C. E.

Calf Worship. [See AARON.] The Israelites "in Egypt" had served the Egyptian idols (Josh. xxiv. 14), including the sacred living bulls Apis, Basis, and Mnevis, and scored cows Isis and Athor; worshipped for their utility to man, and made symbols of the sun and Osiris. In fact *Nature*, not the personal Creator, God, was symbolised by the calf and worshipped.



ATHOR.

But Aaron's golden calf he expressly calls, "thy Elohim which brought thee up out of Egypt"; and the feast to it "a feast to Jehovah" (Exod. xxxii. 4-8, 17-19). Israel too had just seen that "upon Egypt's gods Jehovah executed judgments" (Num. xxxiii. 4). What they yearned for therefore was not the vanquished Egyptian idols, but some visible symbol of the unseen Jehovah; the cherubic emblem, the calf or ox, furnished this. So Pa. cvi. 20, "they changed their glory (i.e. God) into the similitude of an ox that eateth grass"; indeed the Egyptians used to offer a bottle of hay to Apis. The rites of Mnevis' feast at Heliopolis, boisterous revelry, dancing, offerings, etc., which the Israelites were familiar with in Egypt, they transferred to Jehovah's calf image. Acts vii. 40, 41 marks this first stage of idolatry. The second more glaring stage surely followed: "God turned, and gave them up to worship the host of heaven" (42, 43). Jeroboam's calves, which his exile in Egypt familiarised him with, and which he subsequently set up at Dan and Bethel similarly, were not set up to oppose Jehovah's worship, but to oppose His worship by Jeroboam's subjects at *Jerusalem*, lest they should thereby be alienated from him (1 Kings xii. 26-29). It was notorious that it was Jehovah who delivered Israel out of Egypt; and, like Aaron, Jeroboam says of the calves, thereby identifying them with Jehovah, "Behold thy gods, O Israel, which brought thee up out of Egypt."

else mount Halak, a range of low cliffs, crosses the valley eight miles S. of the Dead Sea; thence the valley at a greater height gradually leads to Akabah. The plain or circle of Jordan on which Sodom and Gomorrah stood was probably, according to Grove, at the N. end of the Dead Sea, but see GOMORRAH. Grove states there are no clear traces of volcanic action there, nor in the Holy Land or near it, except in the *Leja*, or Argob. God's promise to Abraham was, "Unto thy seed have I given this land from the river of Egypt unto the great river the river Euphrates, the Kenites, the Kenezites, the Kadmonites, the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Girgashites, and the Jebusites" (Gen. xv. 18-21). "The river (*nahar*) of Egypt" is the Nile, or *Sihor*, here representing (according to Grove) Egypt in general, as "Euphrates" represents Assyria (comp. Isa. viii. 7, 8). The Israelite kingdom even in Solomon's time did not literally reach to the Nile. The truth seems to be, his kingdom is but the type of the Israelite kingdom to come (Acts i. 6), when Messiah King Prince shall be manifested (1 Kings iv. 21, 2 Chron. ix. 26; comp. Ezek. xlvi. 18, Ps. lxxii. 8, Num. xxiv. 5). "The border shall fetch a compass from Asmon unto the river (*nachal*) of Egypt." The *nachal*, or brook, here is distinct from *nahar* above. The brook is generally thought to be the *wady el Arish*, the S.W. bound of the Holy Land. So also Josh. xv. 4. But Josh. xiii. 3 expressly mentions *Sihor*, "the black turbid river," Nile, as the ultimately appointed border; this extended dominion twice foretold (for the simple language in histories as Genesis and Joshua hardly sanctions Grove's view that the river represents merely Egypt in general), and so accurately defining the limits, awaits Israel in the last days (Isa. ii. xi.; Zech. ix. 9, 10). In Exod. xxiii. 31, "I will set thy bounds from the Red Sea even unto the sea of the Philistines (the Mediterranean), and from the desert (*Paran* and *Shur*) to the river" (Euphrates), the immediate territory of Israel in the O. T. is assigned. So Deut. xi. 24, Josh. i. 4. Solomon accordingly possessed Tiphaz, the old ford of Euphrates on the N., and on the S. Ezion Geber and Elath, the Edomite ports of the Red Sea.

In Num. xxxiv. 1-12 the bounds of C. W. of Jordan are given from "the entrance of Hamath" between Lebanon and Antilebanon on the N., to Edom on the S. In Deut. i. 7 the natural divisions are given, THE PLAIN, THE HILLS, THE VALE, THE SOUTH, THE SEASIDE; THE WILDERNESS also is mentioned (Josh. xii. 8), and the SPRINGS OF PISGAR (Deut. iii. 17). Thus there are in all seven physical divisions. THE SOUTH, OR THE NEGEB, containing 29 cities (Josh. xv. 21-32), extended from mount Halak to a line from N.E. to S.W., a dry and thirsty land (Ps. cxxvi. 4), liable to whirlwinds (Isa. xxi. 1, xxx. 6). THE WILDERNESS (*midbar*) of Judah, N.W. of the Dead Sea, had but six cities (Josh. iv. 61, 62). THE HILLS

(*har*), from the WILDERNESS to the S. of Lebanon, were once the home of the Hittites, Jebusites, and Amorites (Num. xiii. 29); the cities are enumerated in Josh. xv. 48-60. The hill country abounds in traces of terraces which once kept up the soil on the side of the grey limestone, for tillage and vines. Also marks of forests, which must have caused there to be then much more of fertilising rain than now. The fertility improves continually as one goes northward, and the valleys and uplands of Galilee are beautiful, and the slopes of Carmel parklike. THE VALLEY, OR LOW HILLS (*shephelah*), is the fertile region between the HIGHER HILLS and the coast, from Carmel to Gaza; including Philistia on the S. and the beautiful plain of Sharon from Joppa to Carmel on the N. Part of the shephelah was called Goshen, from its resembling in fertility the old Goshen at the mouth of the Nile (Josh. x. 41, xi. 16); it perhaps contained Beersheba. THE SEA COAST is that N. of Carmel between Lebanon and the sea. The portion N. of Acoho Israel never gained, but S. of Acoho David gained by the conquest of the Philistines (Jud. i. 31). THE PLAIN OR CHAMPAIGN (the *Arabah*, Josh. xviii. 18, i.e. "the sterile place") originally (Deut. ii. 8, where "the plain" is the ARABAH; comp. i. 1) comprehended the whole valley from Lebanon to the gulf of Akabah. The Arabs call its N. part the Jordan valley, the *Ghor*, and the part S. of the Holy Land *wady el Arabah*. THE SPRINGS OF (ASHDOTH) PISGAR may represent the peculiarly fertile circle round the head of the Dead Sea, on both sides of the Jordan (comp. Josh. x. 40, xii. 3, 8; Deut. iii. 17, iv. 9).

The land, as receiving its blessings so evidently by the gift of God, not as Egypt by the labour of man, and as being so continually by its narrowness within view of the desert, was well calculated to raise Israel's heart in gratitude to her Divine Benefactor. It lay midway between the oldest world kingdoms, on one side Egypt and Ethiopia, on the other Babylon, Assyria, and India; then it had close by the Phoenicians, the great traffickers by sea, and the Ishmaelites the chief inland traders. So that though separated as a people dwelling alone, (Num. xxiii. 9) on the N. by mountains, by the desert on one hand, and by an almost harbourless sea on the other, from too close intercourse with idolatrous neighbours, it yet could act with a powerful influence, through many openings, on the whole world, if only it was faithful to its high calling. "Instead of casting the seed of godliness on the swamps, God took in a little ground to be His seed plot. When His gracious purpose was answered, He broke down the wall of separation, and the field is now the world (Matt. xiii. 38)." The long valley between the ranges of Lebanon, the valley of El Bulkaa, leading to "the entering in of (i.e. to Palestine by) Hamath," opened out Palestine on the N. Roman roads, and the harbour made at Caesarea, at the exact time when it was required,

made avenues for the gospel to go forth from Judaea into all lands. Tristram remarks, What has been observed of the physical geography of Palestine holds equally true of its fauna and flora. No spot on earth could have been selected which could have better supplied the writers of the book, intended to instruct the men of every climate, with illustrations familiar one or other of them to dwellers in every region.

Ganneau derives the modern fellahen from the Canaanites, arguing from their language, manners, customs, and superstitions, and the analogy which there is between Joshua's invasion and that of Caliph Omar. This view explains those prophecies which speak of those ancient nations existing in the last days and being then destroyed by God (Isa. xi. 14; Jer. xlviii., xlix.; Dan. xi. 41). The Israelite invaders as shepherds could not at once have become agriculturists, but would compel the subject Canaanites to till for them the land. The "places" (*maqom*) which God commanded Israel to destroy, where the Canaanites "served their gods upon the high mountains, and hills, and under every green tree" (Deut. xii. 2), exactly answer to the fellahen's Arabic *makam* (the same word as in Deut.) in Palestine, or Mussulman *kubbehs* with little white topped cupolas dotted over the hills. Their fetishism also for certain isolated trees marks the site of the Canaanite worship which God forbade; an oath on their local sanctuary is far more binding to them than on the name of God.

Candace. Queen of Ethiopia (the island of Meröe, in upper Nubia, between the Nile on one side and the Atbara on the other). The name of the dynasty, not merely the individual. Her eunuch or treasurer was converted to Christ by Philip the evangelist, through the power of the word (Isa. lxi.), and the Holy Spirit (Acts viii. 27, etc.); named Judich in Ethiopian tradition, which represents him as having propagated the gospel in Arabia Felix and Ethiopia, and brought C. herself to the faith. Pliny (vi. 35) and Strabo (xvii. 820), heathen authors, confirm Scripture as to C. being the name of the Ethiopian queens, as Pharaoh was common to the Egyptian kings. Ethiopian monuments singularly confirm the prominence given to *females* as queens and armed warriors; the more singular as not an instance of the kind occurs in the Egyptian remains.

Candle. Lamp more accurately represents the original than candle. Image of conscience, "the candle of the Lord, searching the inward man" (Prov. xx. 27). Of prosperity; the sinner's short candle soon goes out, the righteous shall shine as the sun for ever (Job xxi. 17, xviii. 5; Prov. xiii. 9; Matt. xiii. 43). Of believers' bright example leading others to spiritual light (Matt. v. 14).



FELLAHEN.

Of the *gladdening influence* of a ruler (2 Sam. xxi. 17). Of the *all-searching accuracy* with which Jehovah will search out sinners, so that in no dark corner can they escape punishment (Zeph. i. 12, Amos ix. 8). In beautiful contrast, as the woman in the parable "lit the candle, swept the house, and sought diligently till she found" the lost piece of silver, so God (Luke xv. 8) searches out His elect so that not one is lost, and takes each out of the darkness of this world, and restores the Divine image, with a view to their salvation.

Candlestick. Lampstand: menorah.

Exclusively that of the tabernacle, made of a talent of pure gold, symbolising *preciousness and sacredness and incorruptibility* (Exod. xxv. 31-39); of beaten work, 5 feet high and 3½ between the outside branches, according to the rabbins. An upright central stem, with three branches on one side and three on the other, still to be seen represented on the arch of Titus at Rome, erected after his triumph over Jerusalem. On the central shaft were four almond-shaped bowls, four round knobs, and four flowers, i.e. 12 in all; on each of the six branches three bowls, three knobs, and three flowers, i.e. 54 on the six, and adding the 12 of the shaft, 66 in all. Josephus counts 70, a mystical number, as was the seven, the number of branches, implying *Divine perfection*. Aaron lit it each evening; in the morning it was allowed to go out, as 1 Sam. iii. 3 proves; comp. also 2 Chron. xiii. 11, Lev. xxiv. 2, 3, "from the evening unto the morning before the Lord continually." It stood in the tabernacle "without the veil" that shut in the holiest. It illumined the table of shewbread obliquely (Josephus, Ant. iii. 6, § 7). "To burn *always*" is explained by "from evening to morning" (Exod. xxvii. 20, 21; xxx. 8). Aaron or his successor was "always" at the appointed time to light the lamp every evening, and dress it every morning with the golden snuffers, removing the snuff in golden dishes. The artificial light had to give place each morning to the light of the sun which rendered it needless, as the light of O. T. ordinances gives place to the Sun of righteousness (Mal. iv. 2). Under the N. T. of the True Light, Christ Jesus, the seven separate candlesticks represent the churches or the church in its entirety (Rev. i. 12, 13, 20); no longer as the one Jewish church (represented by the one sevenfold candlestick), restricted to one outward unity and locality. The several churches are mutually independent as to external ceremonies and government (provided all things are done to edification, and needless schisms are avoided), yet one in the unity of the Spirit and headship of Christ. The Gentile churches will not realize



THE SEVEN-BRANCHED CANDLESTICK.

their unity till the Jewish church, as the stem, unites all the lamps in one candlestick (Rom. xi. 16-24). Zechariah's candlestick (iv.) is prophetic of that final church which shall join in one all the earth under Messiah the King, reigning in Jerusalem as the spiritual centre and rallying point of all (comp. Zeph. iii. 9; Zech. xiv. 9, 16, 17; Jer. iii. 17). The candlestick is not the light, but bears it for the enlightening of all (Matt. v. 16). The light is the Lord's (Phil. ii. 15, 16). The candlestick stands in the outer sanctuary, the type of the present dispensation on earth; but not in the inner holiest place, the type of the heavenly world wherein the Lord God Almighty and the Lamb are both the temple and the light (Rev. xxi. 22, 23). In Rev. ii. 5 "remove thy candlestick" threatens not extinction of the candle, but removal of the seat of the light elsewhere. In xi. 4 "the two candlesticks" are connected with "the two witnesses," which Wordsworth identifies with the two Testaments; so they would represent the O. T. and the N. T. churches. The olive oil represents the grace of the Holy Spirit flowing in God's appointed channels. In Solomon's temple there were ten golden candlesticks (1 Kings vii. 49, 2 Chron. iv. 7). These were taken to Babylon (Jer. lii. 19). In the second temple, viz. Zerubbabel's, a single candlestick was again placed (Zech. iv. 2-6, 11), taken by Titus from the temple as restored by Herod, and carried in his triumph at Rome and deposited in the Temple of Peace. Genseric 400 years later transferred it to Carthage. Belisarius recovered it, and carried it to Constantinople, and then deposited it in the church of Jerusalem, A.D. 533. It has never since been heard of.



CANDLESTICK FROM ARCH OF TITUS.

In John viii. 12, "I am the light of the world," there is allusion to the two colossal golden candlesticks lighted at the feast of tabernacles (which was then being held: vii. 2, 37) after the evening sacrifice in one of the temple courts, and casting their beams on mount Olivet and on Jerusalem. Jesus coming to the temple at daybreak (viii. 1, 2), as they were extinguishing the artificial lights in the face of the superior light of the rising sun, virtually says, Your typical light is passing away, I am the Sun of righteousness, the True Light (i. 9).

Cankerworm: *ylequ*, "the licking locust"; the locust when it emerges from the caterpillar state, and takes wing. Nah. iii. 16: "spoilth," rather "the cankerworm puts off (the envelope of its wings) and fleeth away," so shall thy merchants flee. The small wings enable them to leap better, but not to fly; so, till their



FALMERMWORM OR YOUNG LOCUST.

wings are matured, they continue devouring all vegetation before them.

Canon of Scripture. [See BIBLE.]

The collection of sacred books constituting the Christian church's authoritative RULE (Gr. canon) of faith and practice. The word occurs in Gal. vi. 16, 2 Cor. x. 13-16. The law, i.e. the Pentateuch or five books of Moses, is the groundwork of the whole. The after written sacred books rest on it. The Psalms, divided into five books to correspond with it, begin, "Blessed is the man" whose "delight is in the law of the Lord; and in His law will he meditate day and night." In Joshua (i. 8) similarly the Lord saith, "this book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night." Moses directed the Levites, "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God" (Deut. xxxi. 25, 26). "The testimony," or decalogue written by God's finger on the tables of stone, was put into the ark (Exod. xxv. 16, xl. 20; 1 Kings viii. 9). Hilkiah "found the book of the law in the house of the Lord," where it had lain neglected during the reigns that preceded godly Josiah's reign (2 Kings xxii. 8, 2 Chron. xxxiv. 14), "the law of the Lord by [the hand of] Moses." Joshua under inspiration added his record, "writing these words in the book of the law of God" (xxiv. 26). Samuel further wrote "the manner of the kingdom in a book" (1 Sam. x. 25). Isaiah (vii. 20) as representative of the prophets makes the law the standard of appeal: "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The earlier sacred writings by his time seem to have been gathered into one whole, called "the book of the Lord": "seek ye out of the book of the Lord" (xxiii. 16, xxix. 18). Just as our Lord saith "Search the Scriptures" (John v. 39).

Canon of the O. T.

The spirit of prophecy continued in the Israelite church, with intervals of intermission, down to Malachi. If any uninspired writing had been put forward as inspired it would have been immediately tested and rejected. Comp. the instances, 1 Kings xxiii. 5-28, Jer. xxviii. and xxix. 8-32. At the same time the presence of the living prophets in the church caused the exact definition of the completed canon to be less needful, till the spirit of prophecy had departed. Accordingly (as the rabbins allege, comp. 2 Esdras) it was at the return from the Babylonian captivity that Ezra and "the great synagogue" (a college of 120 scholars) collected and promulgated all the O. T. Scriptures in connection with their reconstruction of the Jewish church. Nehemiah, according to 2 Macc. ii. 13, "gathered together the acts of the kings, and the prophets, and of David." Zechariah (vii. 12) speaks of "the law" and "the former prophets" upon which the later prophets rested; the succeeding sacred writers, under inspiration, setting their seal to their predecessors by quotations from them.

as Scripture. Nehemiah (ix. 30) saith, "Thou testifiedst by Thy Spirit in Thy prophets." Daniel (ix. 2) "understood by the books (so the Heb.) the number of the years whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem"; probably Jeremiah's letter to the captives in Babylon (xxix. 1-10), others explain it the books of the O. T. or of the prophets. "The book of the law of the Lord" (2 Chron. xvii. 9) was what the Levites under Jehoshaphat taught throughout all Judah.

An increased attention to the law, the sanctified result of affliction during the captivity, was the probable cause under God of the complete abandonment of idolatry on their return (Ps. cxix. 67, 71). The 119th Psalm, one continued glorification of the law or word of God, was probably the composition of Ezra "the priest and ready scribe in the law of Moses" (Ezra vii. 6, Neh. viii. 9). The restorer of the national polity based it on the law, the Magna Charta of the theocracy. Israel is the real speaker throughout; and the features of the psalm suit the Jews' position just after their return from Babylon. Their keenness to return to the law appears in Neh. viii. 1-8; Ezra the priest read to "all the people gathered as one man into the street before the water gate . . . from the morning until the midday." The arrangement and completion of the canon accounts for Ezra's honourable title "priest" becoming merged in that of "scribe." "The synagogue of scribes" (1 Macc. vii. 12) was a continuation probably of that founded by Ezra. Nehemiah and Malachi added their own writings as the seal to the canon.

The translator of Ecclesiastes (181 s.c.) mentions the three integral parts, "the law, the prophets, and the remainder of the books," as constituting a completed whole; just as the Lord Jesus refers to the whole O. T.: "the law of Moses, the prophets, and the psalms" (answering to the hagiographa or chetubim), Luke xxiv. 44, comp. Acts xviii. 28; and comprehends all the instances of innocent blood shedding in the formula "from Abel to Zacharias," i.e. from Genesis the first book to 2 Chronicles, the last of the Heb. Bible (Matt. xxiii. 35). So Philo, our Lord's contemporary, refers to "the laws, . . . the prophets, . . . and the other books." The law is the basis of the whole, the prophets apply the law to the national life, the hagiographa apply it to the individual. [See BIBLE.]

Josephus refers to the 22 books of Scripture, viz. 5 of Moses, 13 of the prophets extending to the reign of Artaxerxes (the time of Nehemiah), 4 containing hymns and directions for life (c. Apion, i. 8): i.e. the FIVE of Moses; THIRTEEN prophetic books, viz. (1) Joshua, (2) Judges and Ruth, (3) the two of Samuel, (4) the two of Kings, (5) the two of Chronicles, (6) Ezra and Nehemiah, (7) Esther, (8) Isaiah, (9) Jeremiah and Lamentations, (10) Ezekiel, (11) Daniel, (12) the twelve minor prophets, (13) Job; and FOUR

remaining, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon: the 22 thus being made to answer to the 22 letters of the Heb. alphabet. Joshua, Judges, Job, etc., are reckoned, in the Jewish use of the term "prophet" for inspired historian or writer, among "the former prophets." These sacred 22 are distinct from other Heb. writings such as Eccles. xii. 12. Josephus says: "it is an innate principle with every Jew to regard them as announcements of the Divine will, perseveringly to adhere to them, and if necessary willingly to die for them." "The faith with which we receive our Scriptures is manifest; for though so long a period has elapsed, no one has dared to add to, detract from, or alter them in any respect." The warnings: "add thou not to His words, lest He reprove thee and thou be found a liar" (Prov. xxx. 6), "neither shall ye diminish ought from it" (Deut. iv. 2, xii. 32), fenced in the O. T. canon as Rev. xxii. 18, 19 fences in the N. T. The Lord and His apostles quote all the books of the O. T. except Ruth, Ezra, Nehemiah, Esther, the Song of Solomon, Lamentations, and Ezekiel. Josephus denies the Apocrypha the same authority: "from the time of Artaxerxes to our own everything has been recorded; but these accounts are not worthy of the same credit, owing to the absence of the regular succession of prophets."

The Apocrypha was never in the Heb. canon. The cessation of the prophetic gift marks the point of time in both Testaments when the canon was complete. Antiochus Epiphanes (168 a.c.) in persecuting the Jews sought out "the books of the law" and burnt them (1 Macc. i. 56). To possess a book of the covenant was made a capital offence. Just as the persecution of Diocletian in N. T. times was especially directed against those possessing the Christian Scriptures. The N. T. writers have not one authoritative quotation from the Apocrypha. Some quotations in the N. T. are not directly found in the canonical books; thus Jude 17 takes a portion of the uninspired book of Enoch, and by inspiration stamps that portion as true; St. Paul also refers to facts unrecorded in O. T. (3 Tim. iii. 8, Eph. v. 14, Heb. xi. 24); see also John vii. 38, Jas. iv. 5, 6, 2 Tim. iii. 8.

Melito of Sardis (A.D. 179), after an exact inquiry in the East gives the O. T. books substantially the same as ours, including under "Esdras" Nehemiah, Ezra, and Esther. Origen excludes expressly 1 Maccabees from the canon though written in Heb. Jerome gives our canon exactly, which is also the Heb. one, and designates all others apocryphal. "Whatever is not included in the enumeration here made is to be placed among the Apocrypha." He puts Daniel in the hagiographa. The Alexandrine Jews, though more lax in their views, had at the beginning of the Christian era the same canon as the Hebrews of Palestine. But by admitting into the LXX. Gr. version of O. T. the Apocrypha they insensibly influenced those Christian fathers who depended on that version for their knowledge of O. T., so that

the latter lost sight of the gulf that separates the Heb. canon from the Apocrypha. To the Jews, saith Scripture, "were committed the oracles of God" (Rom. iii. 2). It never accuses them of altering the Scriptures. Their testimony condemns the decree of Rome's council of Trent that the apocryphal books deserve "equal veneration" as Scripture, and that all are "accursed" who do "not receive the entire books with all their parts as sacred and canonical." [See APOCRYPHA.]

Canon of the N. T. "The prophets" in the Christian church, speaking themselves under inspiration, and those having the Spirit's gift, "the discerning of spirits," acted as checks on the transmission of error orally before the completion of the written word. Secondly it was under their inspired superintendence that the N. T. Scriptures were put forth as they were successively written. 1 Cor. xiv. 37: "if any man . . . be a prophet or spiritual, let him acknowledge that the things that I write . . . are the commandments of the Lord." Thus by the twofold sanction of inspiration, that of the authors and that of the judges, the canonicity of each book is established. By God's gracious providence most of the books of the N. T. were in the church's possession years before the death of leading apostles, all of them before the death of John. If spurious books had crept into the cycle of professedly inspired books, they would have been at once removed by apostolic authority. The history of the N. T. canon in its collected form is not so clear as the evidence for the inspiration of its separate books. Probably each leading church made for itself a collection of those books which were proved on good testimony to have been written by inspired men, and sanctioned as such originally by men having the "discerning of spirits," as well as by uninspired men in the several churches. See 1 Cor. xii. 10, 1 John iv. 1. Thus many collections would be made. Their mutual accordance in the main, as that of independent witnesses, is the strongest proof of the correctness of our canon, especially when we consider the jealous care with which the early churches discriminated between spurious and authentic compositions. This view is confirmed by the doubts of some churches at first concerning certain N. T. books, proving that each church claimed the right to judge for itself; whilst their mutual love led to the freest communication of the inspired writings to one another. At last, when the evidence for the inspiration of the few doubted ones was fully sifted, all agreed. And the third council of Carthage (A.D. 397) declared that agreement by ratifying the canon of the N. T. as it is now universally accepted. The earliest notice of a collection is in 2 Pet. iii. 16, which speaks of "all the epistles" of Paul as if some collection of them then existed and was received in the churches as on a par with "the other Scriptures." The earliest uninspired notice is that of the anonymous fragment of "the canon

of the N. T." attributed to Caius, a Roman presbyter, published by Muratori (Ant. Ital., iii. 864). It recognises all the books except Epp. Hebrews, James, the 2 Epp. Peter, and perhaps 3 John. It condemns as spurious "the Shepherd, written very recently in our own times at Rome by Hermas, while his brother Pius was bishop of the see of Rome," i. e. between A. D. 140 and 150. Thus the canon in far the greater part is proved as received in the first half of the 2nd century, whilst some of John's contemporaries were still living. In the same age the Peshito or Syriac version remarkably complements the Muratorian fragment's canon, by including also Hebrews and James. In the latter part of the 2nd century Clement of Alexandria refers to "the gospel" collection and that of all the epistles of "the apostles." The anonymous epistle to Diognetus still earlier speaks of "the law, the prophets, the gospels, and the apostles." Ignatius of Antioch, a hearer of John (Ep. ad Philad., § 5), terms the written gospel "the flesh of Jesus," and the apostles, i. e. their epistles, "the presbytery of the church." Theophilus of Antioch (Ad Autolycom, iii. 11) and Irenæus (Adv. Hær., ii. 27) term the N. T. writings "the Holy Scriptures." Tertullian (Adv. Marc., iv. 2) uses for the first time the term "N. T.," and calls the whole Bible "the whole instrument of both Testaments." Thus there is a continuous chain of evidence from the apostles down to the 3rd century. The quotations by the fathers (of whom Origen quotes at least two thirds of N. T.), and the oldest versions, the Syriac, Latin, and Egyptian, prove that their Scriptures were the same as ours. Eusebius the ecclesiastical historian (A. D. 330) mentions (iii. 25) all the 27 books of the N. T., dividing them into the *universally acknowledged* and the *debated*; the latter the Epp. James, Jude, 2 Peter, 2 and 3 John, and Apocalypse, "received by the majority," and at last received by all the churches when the evidence had been more fully tested. A third class he calls "the spurious," as "the Shepherd of Hermas," "the Epistle of Barnabas," "the Acts of Paul," which all rejected. Moreover all our oldest Gr. MSS. of the epistles contain those epistles once doubted by some; so do all the versions except the Syriac; see above.

The church of Rome was certainly not infallible when it once rejected the Epistle to the Hebrews. Afterwards it acknowledged its error and accepted it. Rome says we received the canon from the church (meaning herself), and that therefore we are bound to receive her authority as infallible in interpreting it. But we did not receive her original view of the spuriousness of the Epistle to the Hebrews. Nor have we received most of our MSS., testimonies of fathers, and versions, from Rome, but from the Greek, Syrian, and African churches. Further, even if the premises were true the conclusion is false. Because a body of men *wishes* to and *transmit* a work *deriving* all its authority from God,

it does not follow they are its infallible interpreters. If the argument were true the Jews could use it with tenfold power against all Christians, for the Jews unquestionably are the witnesses and transmitters of the O. T. to us (Rom. iii. 2); and on Rome's principle we should be bound to accept the Jews' interpretation of it, renounce Christianity and become Jews. Nothing but almighty Providence could have constrained both the Jews (in the case of the O. T.) and the Roman and Greek apostate churches (in the case of the N. T.) to witness for the very Scriptures which condemn them. It utterly disproves the infidel allegation of collusion and corruption of the Scriptures.

Again Rome argues, since the rule of faith must be known, and since some books of Scripture were not universally received till the 4th century, Scripture cannot be the rule of faith. The answer is: those portions of Scripture are not the rule of faith to those to whom they are not given with full means of knowing them as such. But all Scripture is the rule of faith to all to whom it is given, and who may, if they will, know it. That could not become portion of inspired Scripture in the 4th century which was not so before. Man can never make that inspired which God has not; nor can the doubts of some divest of inspiration that which God has inspired. The council of Carthage did not make aught part of Scripture which was not so before. It merely sealed by declaration the decision which the churches previously came to by carefully sifting the testimony for each book's inspiration. Even at the council of Nice (A. D. 325) Constantine appeals to "the books of the evangelists, apostles, and prophets" as "the divinely inspired books for deciding their controversies." Accordingly in the Nicene Creed, "according to the Scriptures," quoted from 1 Cor. xv. 4, implies their being recognised as the standard. The Diocletian persecution (A. D. 303) was directed against the Christian Scriptures; whoever delivered them were stigmatized as "traitors" (*traditores*), so that they must have then existed as a definite collection. They were publicly read in the churches (Col. iv. 16) as an essential part of worship, just as the law and the prophets were in the synagogue (Justin Martyr, Apol., i. 66). Practically, as soon as they were severally thus read and accepted in the apostolic age by men in the churches having the discernment of spirits, they were canonized, i. e. immediately after having been written.

The transition from oral to written teaching was gradual. Catechizing, i. e. instructing by word of mouth, was the mode at first, and "faith" then "came by hearing" (Luke i. 4, Rom. x. 17), in which however there was always an appeal to O. T. Scripture (Acts xvii. 11). But that the orally taught might know more fully "the (unerring) certainty [ἐν ἀσφαλείᾳ] of those things wherein they had been instructed," and to guard against the dangers of oral tradition

(illustrated in John xxi. 23, 24), the word was committed to writing by apostles and evangelists, and was accredited publicly by the churches in the lifetime of the writers. The approach of their death, their departure to foreign lands, their imprisonment, and the need of a touchstone to test heretical writings and teachings in their absence, all made a written record needful. The cea-



SCROLLS AND WRITING MATERIALS.

sation of miracles and personal inspiration was about the same time as the written inspired word was completed. Bishop Kaye (Eccles. Hist., 98-100) observes that Justin Martyr, Theophilus, etc., only make general assertions of miracles still continuing, being loath to see what seemingly weakened their cause, the cessation of miracles; but they give no specific instance. The cessation was so gradual as hardly to be perceived at first. The power probably did not extend beyond those younger disciples on whom the apostles conferred it by laying on hands (Acts viii. 17, 19). Thus miracles would cease early in the 2nd century, shortly after St. John's death and the completion of the canon.

The scantiness of direct quotations from Scripture in the apostolic fathers arises from their being so full of all they had seen and heard, and so dwelling less on the written word. But they take it for granted, and imitate the tone and salutations of the apostolic epistles. All four make some express references to N. T. Scripture. With much that is good in the apostolic fathers, their works "remind us what the apostles would have been, had they not been inspired, and what we ourselves should be, if we had not the written word" (Wordsworth, Canon Scr., p. 137). So far from there being a gradual waning of inspiration from the writings of the apostles and evangelists to those of succeeding Christian writers, there is so wide a chasm (the more remarkable as the early fathers had the apostolic writings to guide them) that this alone is a strong proof that the Scripture writers were guided by an extraordinary Divine power. Their precious habits (as being some of them illiterate, and all bigoted Jews) prove that nothing but Divine power could have so changed them from their former selves as to be the founders of a spiritual and worldwide dispensation (see Luke xxiv. 25, 49), utterly alien to their Jewish prejudices. Their style accords with their supposed position, simple and unlearned (except Paul's), yet free from aught offensive to the polished.

If it be asked why we do not receive the epistles of Barnabas and of Cle-

ment, the Acts of Paul and Thecla (one of the earliest apocryphal writings), etc., we answer not because (as Rome would have us say) the churches could not err in judgment in rejecting them, but because as a matter of evidence we believe they did not err. These works were not received by contemporary Christians who had the best opportunity of knowing evidences of authenticity and inspiration. If one or two cite them it is the exception, not invalidating the otherwise uniform testimony against them. The internal evidence of their style is fatal to their pretensions. So "The Acts of Paul"; Tertullian (De Bapt., 17) testifies its author was excluded by John from the office of presbyter for having written it.

The N. T. is a complete organic whole, so that even one book could not be omitted without loss to the completeness of the Christian cycle of truth. As the O. T. is made up of the law, and the doctrinal, historical, and prophetic books; so in the N. T. the four Gospels are the fundamental law, based, as in the Pentateuch, on the included history; the Acts unfold the continued history; the Epistles are the doctrinal, the Apocalyptic revelations the prophetic elements.

Canonical is sometimes used in the Christian fathers, not in the sense divinely authoritative, but proper for public reading in church. Thus Gregory of Nazianzen calls the Apocalypse the last work of grace, and yet apocryphal, i.e. fit for private not public reading in church.

Canticles: the Song of Solomon. "The song of songs," i.e. the most excellent of songs; even as the antitypical Solomon, its subject and its author (by His Spirit), is King of kings, i.e. the greatest of kings (so the heaven of heavens means the highest heaven, Deut. x. 14). The fourth of the hagiographa (*chethubim*, "writings") or the third division of the O. T. [See CANON and BIBLE.] Its Divine canonicity and authority are certain, as it is found in all Heb. MSS. of Scripture; also in the Gr. LXX. version; in the catalogues of Melito, bishop of Sardis A.D. 170 (Eusebius, H. E., iv. 26), and others.

The literalists explain it as displaying "the victory of humble and constant love over the temptations of wealth and royalty": Solomon tempting a Shulamite shepherdess, who, in spite of the fascinations of his splendid court, pines for her shepherd lover from whom she has been severed. But had it been a representation of merely human love, it would have been positively indelicate and never would have been inserted in the holy canon (see chap. v. 2-6, vii. 2, 3). The sudden transitions from the court to the grove are inexplicable on the literal interpretation. Nor is the other literal interpretation tenable, viz. that the love of Solomon and Pharaoh's daughter is the subject. "Pharaoh's chariots" (chap. i. 9) allude not to this, but to the O. T. church's miraculous deliverance from Pharaoh's hosts at the Red Sea. A

shepherdess (chap. i. 7) would have been an abomination to the Egyptians; nor do chap. i. 6, iii. 4, iv. 8, v. 7 suit this view. Origen and Theodoret compare Solomon's teaching to a ladder with three steps; Ecclesiastes, natural (sensible things naturally vain); Proverbs, moral; Canticles, mystical, figuring the union of Christ and the church. Proverbs, said the rabbins, are the outer court of Solomon's temple; Ecclesiastes, the holy place; Canticles, the holy of holies. See the treatise Yadaim in the Mishna: "all the chethubim are holy, but the Canticles are holy of holies." Shulamith (chap. vi. 13), i.e. the daughter of peace, is fitly the bride of Solomon, "the prince of peace." Taken allegorically there is nothing incongruous in what would be, if literally taken, inexplicable; she by turns being a vinedresser, shepherdess, midnight inquirer, prince's consort, and at the same time daughter; just as under the same image in Ps. xlv. 9, 10, 13, 14, the church is at once the Lord's bride and daughter; as Ps. xlv., "a song of loves," answers to Canticles, so Ps. xxxvii. to Proverbs, and xxxix. and lxxiii. to Job. As Ecclesiastes sets forth the vanity of the love of the creature, so Canticles the all satisfying love which unites the church and her Lord. Love in man was created as the transcript of the Divine love. This song portrays the latter in imagery from the former. The union of Christ and His church was the original fact in the mind of God, on which human marriage is based (Eph. v. 23-32). This idea pervades all Scripture, from the original Eden (Gen. ii. 21-24) down to the restored paradise (Rev. xix. 7; xxi. 2, 9, 10; xxii. 17). Israel was the O. T. wife of Jehovah (Isa. liv. 5, lxii. 5; Jer. iii. 1, etc.; Hos. i., ii., iii.; Ezek. xvi., xxiii.). To her as His destined earthly bride the song primarily refers; secondarily to the spiritual and heavenly bride, the elect church, of all ages and countries (Matt. ix. 15, xxii. 2, xxv. 1; John iii. 29; 2 Cor. xi. 2). "The experimental knowledge of Christ's loveliness, and the believer's love, is the best commentary on this allegorical song" (Leighton). The name of God does not occur, because throughout the allegory, to the exclusion of everything literal, is maintained, and Solomon throughout represents Messiah JEHOVAH, whose love is the grand theme. Love to Christ is the most intense, as it is the purest, of human passions, and therefore is expressed in the most intensely ardent language. The details of the imagery are not to be strained in the interpretation. Many lovely natural objects, not always mutually congruous if pressed literally, are combined, to bring out the varied, and often seemingly opposite, beauties which meet in the Lord Jesus.

The significance of the name Solomon, "the peace giver," appears at the outset (chap. i. 3), "thy name is as ointment poured forth," diffusing peace and love (John xiv. 27); the same image as in Ps. cxxxiii. Not till towards the close does the bride

receive her name Shulamith (vi. 13), "the peace receiver," and so the "prince's daughter" (vii. 1; comp. Matt. v. 9). She explains her name (viii. 10) as expressing "one that found peace" (viii. 10 marg.). Not till her union with Solomon had been effected did she find peace, and received her name accordingly (Rom. v. 1). Shulamith is passive in meaning, the reconciled one (Eph. ii. 14, 2 Cor. v. 19, 20). Her becoming sensible of His being the king, in whose presence is peace and fulness of joy (chap. i. 2, 4, 7) leads her to seek in Him peace, and finally to find it. Driven from the vineyard of paradise which was once her own into the wilderness (chap. iii. 6), and to keep very different vineyards (Satan's and the world's), she became black with affliction, though still beautiful (chap. i. 5, 6; comp. Lam. iv. 7, 8, Ps. cxx. 5, 6): in contrast to His countenance, "white and ruddy" (chap. v. 10). But He at the close brings her up from the wilderness of affliction (iii. 6, viii. 5; Rev. xii. 6), and restores her her own vineyard (viii. 12), where He desires to hear her voice.

If we view the bride as Israel (the primary sense), Hos. ii. 14-16 is exactly parallel to the whole song. Five parts are to be traced: i. 1 to ii. 7, ii. 8 to iii. 5, both parts ending "I charge you, O ye daughters of Jerusalem," etc.; iii. 6 to vi. 9, vi. 10 to viii. 4, viii. 5 to 14, these three parts beginning severally with "Who is this?" etc. In the song's Israelite aspect the third or central part probably refers to the sealing of the union between Jehovah and the O. T. church by Solomon's erection of the temple (iii. 6-11). "The daughter of Zion was at that time openly married to Jehovah; for it is thenceforth that the prophets in reproving Israel's sin speak of it as a breach of her marriage covenant. The songs heretofore sung by her were the preparatory hymns of her childhood; the last and crowning 'song of songs' was prepared for the now mature maiden against the day of her marriage to the King of kings" (Origen; see Moody Stuart's admirable commentary). Her wilderness state then gave place to peaceful and prosperous settlement in a manifested union with her God; "the day of Solomon's espousals" (iii. 11).

But a further marriage is intended, that of the individual soul to the Lord, for Christ "loves one, as if that one were all"; and finally the yet future marriage of the whole elect church (Rev. xix. 7, 8, xxi. 2, 9). In the individual soul we have (1) its longing for Christ's manifestation to it, and the various alternations in its experience of His manifestation (i. 2-4, ii. 8, iii. 1, 4, 6, 7); (2) the abundant enjoyment of His sensible consolations, which is withdrawn through the bride's carelessness (v. 1-3), and her longings after Him and reconciliation (v. 8-16, vi. 3, etc., vii. 1, etc.); (3) effects of Christ's manifestation on the believer,—assurance, labours of love, anxiety for the salvation of the impenitent, eagerness for His second coming.

In the church aspect her longing for His first advent appears in the beginning (i. 2); joyful anticipation of His advent (ii. 8-13, 17); His stay with her during the one only whole day in the allegory (there are but two nights, ii. 17, iv. 6), answering to His sojourn here with His disciples, the last supper, the pledge of His return to her (iii. 6-iv. 5); His death in figurative language, and ascension to the heavenly mount where still He is to be met with spiritually in prayer until the everlasting daybreak when we shall see face to face (iv. 6, 8, 15). "My sister, . . . My spouse," excludes carnal ideas of love. As Eve was formed from Adam, so Christ took our flesh to be brother and also husband (comp. Heb. ii. 11, Mark iii. 35). In chap. v. 1 "I am come into My garden" is the central point of the whole, the bridegroom and bride are one; the Spirit, answering to the awakening N. wind and the softly blowing S. wind, having been shod on the church at pentecost, to make the spiritual union complete (iv. 10). "Eat, O friends," etc., follows immediately (Isa. lv. 1), the gospel being thenceforth preached in all its grace to all (Acts ii. 38, iii. 19). Then succeeds the period of declension, and the consequent withdrawing of the grieved Spirit (chap. v. 2-6). Then her earnest search for Him and praises of Him to others, wherein she regains her own assurance, "I am my Beloved's" (vi. 3).

Here Israel's sighing after Messiah, and finding Him hereafter as one united nation, combining "Tirzah" the northern capital and "Jerusalem" the southern capital, is hinted at (vi. 4); she the queen, and the attendant Gentile churches "threescore queens and fourscore concubines" (8, Ps. xiv. 9-15). Then Shulamith having found Solomon, i.e. Israel, "made like the chariots of Amminadib" (*My willing people*) instead of as heretofore "Lo-ammi," not *My people* (Hos. i. 9, 10), shall "look forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners" (Dan. xii. 1-3; Rev. xii. 1, xix. 14). The nations shall then admire and flow unto her (chap. vi. 13, vii. 1, etc., answering to Isa. lii. 7-10). The "return, return, O Shulamite" answers to "when the Lord shall bring again Zion" through the instrumentality of the nations who shall then long to "look upon" her as the source of spiritual blessing to them (Mic. v. 7, Zech. viii. 13). The daughters of Jerusalem, i.e. the nations (a phrase drawn by Jesus from the song, Luke xxiii. 28, *Galilean women* standing in the same relation to the Jews as *Gentiles* afterwards did), become nited to Christ through the instrumentality of the bride, and they also appropriate her words, "I am my Beloved's," etc. (vii. 10). At the close of this part (viii. 4) is restored Israel's charge to the Gentile converted nations not to interrupt the millennial rest of Christ with His worldwide church, "I charge you, O ye daughters of Jerusalem, that ye stir not up . . . My love;" for an apostasy succeeds, as one precedes, the millennium (Rev. xx. 4-9).

Then the elect church from Jews and Gentiles, now being gathered, is described, viii. 5-14, which is chronologically *before* the millennial church just described, but fitly brought in as the closing subject ("make haste, My beloved," etc.) to remind us our position is to be "hasting unto the coming of the day of God" (2 Pet. iii. 12, Rev. xxii. 20). The "little sister" having "no breasts" (neither *faith nor love*, the springs of spiritual nourishment, 1 Thess. v. 8; comp. in connection with breasts, Luke xi. 27, 28) answers to the Gentile church admitted to be a "wall" in Zion founded on Christ; "spoken for," i.e. sought in marriage by Him. No "stubble" of Jewish rites is to be built on her (1 Cor. iii. 11, 12), but a "palace of silver," i.e. the highest privileges of church fellowship (Gal. ii. 11-18, Eph. ii. 11-22). The "door" is that of faith opened to the Gentiles, implying *catholic accessibility* (1 Cor. xvi. 9), but *safely enclosed* with fragrant enduring "cedar," lest it should be corrupted by latitudinarianism.

The bride's joyful anticipations and desires at the beginning (i. 6, 12, etc.) are thus realized in the spiritual church, now in part (iv. 12-15, v. 1), and in the hereafter restored Israel (vi. 4-12, vii. 7), in the Gentile nations converted through her (vii. 10, etc.), and in the hereafter to be completed election church from Jews and Gentiles (viii. 5-13). The vineyard she had lost (i. 6) is regained, and presented by her, who now is in *peace and favour*, to her Lord (viii. 10-12). She is addressed, "thou that dwellest (permanently) in the gardens" (the paradise of God) (13). Words of the Syriac and Arabic tongues found nowhere else in Heb. occur, which leads to the inference that Solomon composed it among his "one thousand and five songs" (perhaps referring to this *one song in five cantos*) whilst staying in his Lebanon "buildings" (distinct from "the house of the forest of Lebanon" at Jerusalem: 1 Kings vii. 2, ix. 19, 2 Chron. viii. 6; his country seat for hot summer: comp. Song iv. 8), and enriched this idyllic poem with words of an archaic and rural stamp. Robinson found there remains of massive buildings.

Capernaum = the village of *Nachum*. N.W. of sea of Tiberias, in the land of Gennesaret (now El Ghuweir; comp. Matt. xiv. 34 with John vi. 17, 21, 24), a most populous and prosperous region. By some identified now with the mound at *Khan Minyeh*; by others with *Tell Hum*. Visited by Jesus for a few days (John ii. 12); afterwards "His own city" and home, to which He retired from Nazareth (where He was reared, as in Bethlehem He was born), when He heard that Herod Antipas, who often resided at Sepphoris, or Diocæsarea, near Nazareth, had imprisoned John the Baptist. C. was less conspicuous, and more suited to be the centre of the unobtrusive but energetic ministry of Jesus in Galilee. Remains of ancient potteries, tanneries, etc., still are seen at Tabiga, the manufacturing suburb

of C. The prophet Isaiah (ix. 2) had foretold that this region, viz. Zabulon and Nephthalim, the one most bordering on Gentile darkness, was to be the first to see the great light (Matt. iv. 12-16). Designated "His own city" (Matt. ix. 1; Mark ii. 1, "at home," A. V. "in the house"). The scene of most of His mighty works, and therefore the most guilty in its impotence. Matt. xi. 20-24: "exalted unto heaven" in privileges, it was doomed for neglect of them to be "brought down to hell."

Josephus mentions a fountain in Gennesaret, "Capharnaum," identified by some with *Ain et Tin* (the spring of the fig tree) near *Khan Minyeh*. The "round fountain" is three miles southward. *Tell Hum* is three or four miles more to the N. than *Khan Minyeh*, and so more convenient for the people to run round the N. end of the lake afoot to the E. side while Jesus crossed thither by water (Mark vi. 32, 33). *Hum* is the last syllable of *Kefer na hum*, and was used as an abbreviation. *Tell Hum* is the site, according to Arab and Jewish tradition. It is on a point of



RUINS AT CAPERNAUM.

the shore running into the lake, and backed by rising ground, three miles from where the Jordan enters the lake. Ruins of walls and foundations cover a space half a mile long by a quarter wide.

Josephus says: "Gennesaret plain is watered by a most fertile fountain, which the people call Capharnaum. Some have thought this fountain a vein of the Nile, since it produces a fish like the *coracinus* in the lake near Alexandria." The round fountain at Tabiga, two miles S. of *Tell Hum*, meets the requirements of Josephus' description. Tristram (Land of Israel) fixes on the round fountain *Ain Mudawarah* as the fount meant by Josephus (and the site of C.); for he found in it the siluroid catfish or *coracine*, identical with that of the ponds of Lower Egypt. But this site is too far S. and the catfish is found in the lake also, and was probably in Tabiga. The recent discovery of the aqueduct which once led Tabiga's waters into the plain of Gennesaret, watering the plain as Josephus describes, decides the question. And the city's site needs not to be put close to the fountain bearing its name in the time of Josephus.

The synagogue called "the White Synagogue," is 74 ft. 9 in. long, and 56 ft. 9 in. broad, built N. and S., with three entrances at the S. end. Luke vii. 5: the centurion (probably of the detachment quartered there, for it was large enough to be called

a "city") "bath built us a (Gr. *the*, i.e. *our*) synagogue," the only one in the place. Jairus was its "ruler."

Vine leaves, and the pot of manna, are still to be seen among the rich carvings of the ruins of the lintel at Tell Hum. If Jesus' discourse at C.



RUINS OF SYNAGOGUE AT TELL HUM.

(John vi. 31, 32) was delivered in the synagogue of what is now *Tell Hum*, how appropriate is the Jews' reference to the manna, and His reply, "My Father giveth you the true bread from heaven." C. was lower than Nazareth and Cana, whence He "went down" to it (John ii. 12, Luke iv. 31); the "exalted" in Matt. xi. 23 is not in respect to physical but spiritual elevation. There was a receipt of customs there of the commerce both of the lake and of the caravans passing by land by "the way of the sea" southwards. Here Levi, or Matthew, was called (ix. 9, xvii. 24). Simon Peter and Andrew belonged to C. (Mark i. 31, 20), and perhaps received Jesus' call at the adjoining sea beach (16, 17). He healed the centurion's servant there, and Simon's wife's mother (Matt. viii. 5, 14), the paralytic (ix. 1), the unclean demon-possessed man (Luke iv. 33). The nobleman's son at C. was healed by Jesus at Cana (John iv. 46). Jesus' teaching humility by a child occurred here (Mark ix. 33-36). The utter uncertainty of the site shows the exact fulfilment of its doom foretold by the Lord.

Caphar. From a root "to cover," denoting "a village," smaller than *sr*, "a city." Appearing in Capharnaum. Arabic *Kefr*.

Caphtar: CAPHTORIM. The original seat of the Philistines (Deut. ii. 23). Sprung from Mizraim (Gen. x. 14), akin to the Philistines who proceeded from the Casluhim, who sprung from Mizraim (Gen. x. 13, 14). In Jer. xlvii. 4 "the isle [margin, i.e. the maritime or even the river bordering coast] of Caphtar" is mentioned, implying their neighbourhood to either the sea (the Philistines' position) or to the Nile (whose waters are called "the sea," Nah. iii. 8). The Egyptian names *Copt* (Keftu, Keft-her in the hieroglyphics, the modern Coptic *Kuft*) and *E-gypt*, i.e. *Es* (the isle or coast of) C., are evidently the source of C. Capht-ur, i.e. the Great Capht, probably the northern delta from which the Phœnicians emigrated into Asia, whence Capht was the Egyptian name for the oldest Phœnicians in Asia or in Africa. The time of migration must have been very early, as the Philistines were settled in Palestine in Abraham's time (Gen. xxi. 32, 34). A seafaring race related to the Egyptians spread abroad at an ancient date. For at Medcenet Haboo the monuments of Rameses III. state that the Egyptians were at war with the Philistines, the *Tok-kar* (the Carians) and the *Shayratana* (the

Cherethim or Cretans) of the sea. ("The isle of C." in its later sense may mean Crete.) All three resemble the Egyptians. In Amos ix. 7, "Have I not caused the Philistines to go up from C.?" (i.e. from subjection to C., previous to their migration, as the context proves) *Philistin* means immigrants, from the Ethiopic *fallasa*. The *Cherethim* are seemingly identified with or formed a part of the Philistines (1 Sam. xxx. 14, 16). Pusey suggests there were different immigrations of the same tribe into Palestine, which afterwards merged in one name: the Caslahim first; a second from the Cherethim or Cretans, Crete being an intermediate resting place in their migrations, whence some passed into Philistia. The Philistines were first a Casluhian colony between Gaza and Pelusium, which was afterwards strengthened by immigrants from C., and extended its territory by pressing out the Avvim (Deut. ii. 23, Josh. xiii. 3). Tacitus (*Hist.* v. 2) says "the inhabitants of Palestine came from Crete"; perhaps many of the Cherethim settlers in Crete from Egypt, when disturbed by Minos and the Hellenes, withdrew from Crete to Philistia, where their kinsmen were settled.

Cappadocia. The most eastern province of Asia Minor. Jews resident in it were among Peter's hearers at his memorable pentecostal sermon (Acts ii. 9). To them accordingly, among others, he addressed his First Epistle (1 Pet. i. 1). Judaism there paved the way for Christianity. Seleucus first introduced Jewish colonists into Asia Minor (Josephus, Ant. xii. 8, §4). Rome, by the civilization and improved roads which it carried with it everywhere, facilitated the spread first of Judaism, then of Christianity. The approach to C. from Palestine and Syria was by the pass called "the Cilician gates," leading up through the Taurus range from the low region of Cilicia. Once C. reached to the Euxine Sea; but Rome made two provinces of the ancient C., Pontus on the N. along the sea, and C. on the S. Tiberius it was who reduced the Cappadocian Archelaus' kingdom to a province (A. D. 17), of which Cæsarea was the capital, afterwards the birthplace and see of Basil. Its cities, Nysa, Nazianzus, Samosata, and Tyana, were noted in church history.

Captain. OF THE TEMPLE (Luke xxii. 4; Acts iv. 1, v. 24): not military, but over the guard of the temple, consisting of priests and Levites (2 Kings xii. 9), "the priests that kept the door" (xxv. 18); they visited the posts by night, and saw that the sentries were on the alert. In Heb. ii. 10, (Gr. "Prince leader of their salvation," the antitypical Joshua who leads us into the heavenly Canaan. The same Gr. in xii. 2, "the Author," rather "Prince leader of our faith." Acts iii. 15, "Prince of life.")

Captivity. Used in Scripture for compulsory exile. Besides minor captivities six under the judges, viz. that by Chushan-rishathaim, Eglon,

the Philistines, Jabin of Canaan, Midian, Ammon (iii., iv., vi., x.), and that by Hasael of Syria (2 Kings x. 32), there were three great captivities. First in the reign of Pekah of Israel, when Tiglath Pileser, king of Assyria, carried away the people of Gilead, Galilee, and all Naphtali (2 Kings xv. 29, Isa. ix. 1). As Pul his predecessor is named with Tiglath Pileser as having carried away Benben, Gad, and half Manasseh to Halah, Habor, Hara, and the river Gozan (1 Chron. v. 25, 26), probably Tiglath Pileser carried (740 B.C.) out what Pul had intended but was diverted from by Menahem's bribe (771 or 762 B.C., Rawlinson) (2 Kings xv. 19, 20). Secondly, in the reign of Hoshea of Israel, Shalmaneser king of Assyria, after letting him remain as a tributary prince for a time, at last when Hoshea omitted to send his yearly "present," and made a league with So or Sabacho II. of Egypt (of which the record still exists on clay cylindrical seals found at Koyunjik), put Hoshea in prison and besieged Samaria three years, and in the ninth year of Hoshea's reign (721 B.C.) took it, and "carried Israel away to Halah and Habor by the river Gozan, and to the cities of the Medes" (2 Kings xvii. 1-6). Sargon (Isa. xx. 1), according to the Assyrian monuments, completed the capture of Samaria which Shalmaneser began. In striking minute coincidence with Scripture, he was the first Assyrian monarch who conquered Media. In the monuments he expressly says that, in order to complete the subjugation of Media, he founded in it cities which he planted with colonists from other parts of his dominions. Sennacherib (713 B.C.) carried into Assyria 200,000 from the Jewish cities he captured (2 Kings xviii. 13). Thirdly, Nebuchadnezzar carried away Judah under Zedekiah to Babylon, 588 B.C. (2 Kings xxiv., xxv.) A previous deportation of Jewish captives (including Ezekiel, i. 1-3, and Mordecai, Esther's uncle, Esth. ii. 6) was that of King Jehoiachin, his princes, men of valour, and the craftsmen, 599 B.C. From Jer. liii. 12, 15, 28, 29, 30 we learn Nebuchadnezzar in his seventh (or eighth, according to the month with which the counting of the year begins) year carried away 3023; but in 2 Kings xxiv. 14, 16, 10,000, and 7000 men of might, and 1000 craftsmen; the 3023 were probably of Judah, the remaining 7000 were of the other tribes of Israel, of whom some still had been left after the Assyrian deportation; the 1000 craftsmen were exclusive of the 10,000. Or else the 3023 were removed in the seventh year, the 7000 and 1000 craftsmen in the eighth year. In the 18th or 19th year of Nebuchadnezzar 832 of the most illustrious persons were carried away. In the 23rd year of Nebuchadnezzar, 745 persons, besides the general multitude of the poor, and the residue of the people in the city, and the deserters, were carried away by Nebuzaradan the captain of the guard. In Dan. i. 1, 2, we find that in the third year of Jehoiakim Nebuchadnezzar besieged

Jerusalem and carried away part of the temple vessels of Jehovah to the land of Shinar, to the house of his god Bel. (Subsequently he took all away; they were restored under Cyrus: Ezra i. 7, 2 Kings xxiv. 13, Jer. lii. 19.) Daniel, Hananiah, Mishaël, and Azariah, of the blood royal of Judah, were among the captives. With this first deportation in the third year of Jehoiakim (607 or 606 B.C.) the foretold (Jer. xv. and xxix. 10) 70 years' "captivity" (i.e. subjection of Judah to Babylon) begins. Nebuchadnezzar had intended to carry Jehoiakim to Babylon (2 Chron. xxxvi. 6, 7); but Jehoiakim died before Nebuchadnezzar's intention could be effected (Jer. xxii. 18, 19, xxxvi. 30), and his dead body was dragged out of the gates by the Chaldean besiegers and left unburied. This was eight years before the deportation under Jehoiachin.

In the first year of Darius (Dan. ix. 2-19) the 70 years were nearly run out. Now Jehoiachin's third year was one year before Nebuchadnezzar's accession (2 Kings xxiii. 36, xxiv. 12). 67 years elapsed from that time to the taking of Babylon (Ptolemy's canon). So it would be in the 68th year of the captivity that Daniel prayed pardon for Jerusalem. Cyrus' decree, granting liberty and encouragement to the Jews to return to their own land, was one or two years after taking Babylon, 536 B.C. (Ezra i. 2). The captivity ecclesiastically began with the destruction of the temple, 586 A.C. The restoration was 70 years afterwards, in the sixth year of Darius, 515 or 516 B.C. (Ezra vi. 15). The political aim of the deportation was to separate them from local associations, and from proximity to Egypt, their ally in every revolt, and so fuse them into the general population of the empire (Isa. xxvii. 16, Gen. xlvii. 21). The captives were treated as colonists. Daniel (ii. vi.) and his three friends and Nehemiah (i.) subsequently held high offices near the king. Jeremiah had recommended the Jews to settle quietly in the land of their exile. They did so, and increased in numbers and wealth. They observed the law (Esth. iii. 8), and distinctions of rank (Ezek. xx. 1). The synagogues for prayer and reading the law publicly began during the captivity, and afterwards were set up in every city (Acts xv. 21). The apocryphal Tobit pictures the inner life of a Naphtalite family among Shalmaneser's captives at Nineveh. Jeremiah, Ezekiel (who died after 27 years' exile at least, xxix. 17), and Daniel, and some of the Psalms (e.g. cxxxvii.) give a general view of the state of the whole people in their exile.

A portion of the people returned under Sheshbazzar or Zerubbabel, 535 B.C., who set up the altar and began the temple. Then, after a long interruption of the building of the temple through Samaritan opposition, the work was completed in the second year of Darius, through Haggai and Zechariah (515 B.C., Ezra v.) the prophets, Joshua the highpriest, and

Zerubbabel. A further portion returned under Ezra 458 B.C., and under Nehemiah 445 B.C. (Ezra vii. 6, 7, Neh. ii.) In 536, besides servants, 42,360 returned; 30,000 belonging to Judah, Benjamin, and Levi, the remainder probably belonging to the Israelite tribes. Ezra vi. 17 recognises, in the sacrifices, the twelve tribes (comp. 1 Chron. ix.). Of the 24 courses of priests but four returned, so that seemingly only one sixth returned of the people, five sixths remained behind (Ezra ii. 36-39, comp. 1 Chron. xxiv. 4, 18). The latter who kept up their national distinctions were termed "the dispersion" (Esth. viii. 9, 11; John vii. 35; 1 Pet. i. 1; Jas. i. 1).

The Affghans, the black Jews of Malabar, and the Nestorians, have been severally conjectured to represent the lost tribes. All we know is, some blended with the Jews, as Anna of Asher (Luke ii. 36), Saul or Paul of Benjamin (Phil. iii. 5); some with the Samaritans (Ezra vi. 21, John iv. 12); many, staying in their land of exile, founded colonies in the E. and were known as "the dispersion" (Acts ii. 9-11, xxvi. 7). The prayer, the 10th of the Shemoneh Esre, is still offered by the Jews: "Sound the great trumpet for our deliverance, lift up a banner for the gathering of our exiles, and unite us all together from the four ends of the earth!" evidently alluding to Isa. xi. 12, xxvii. 13; Ps. cvi. 47. Those who apostatised to Assyrian and Babylonian idolatry were absorbed among the heathen. The Jews' language became then much affected by Chaldaisms (Neh. viii. 7, 8), so that they could no longer understand, without interpretation, the pure Hebrew of the law. A Chaldee targum or paraphrase became necessary. An increased reverence for the law (the 119th Psalm witnesses to this), and an abhorrence thenceforth of idolatry to which they once had been so prone, were among the beneficial effects of affliction on their national character.

The prophets foretell the restoration, spiritually and also nationally in their own land, of Israel and Judah distinct, and hereafter to be combined (Isa. xi. 12, 13), to be miraculously "gathered one by one" (xxvii. 12; Jer. iii. 18, xvi. 15, 16, xxxi. 7-20; Ezek. xxxvii. 16-23; Hos. i. 10, 11, iii. 4, 5; Zech. ix. 13, x. 6, 10). Their return under Messiah (then to be manifested) and their spiritual glory shall be the appointed instrumentality of the conversion of all nations (Isa. ii. 1, lx.; Mic. v. 7; Zech. viii. 13).

The Lord Jesus foretold the Jews' dispersion, in that very generation, under Titus and the Romans, 37 years before the event (A.D. 70), and the treading under foot of Jerusalem by all nations "until the times of the Gentiles shall be fulfilled" (Luke xxi. 20-24, 32). In the siege 1,100,000 Jews perished, according to the contemporary witness Josephus; but not one Christian, for the Christians obeyed the Lord's warning by fleeing to Pella, when Cestius Gallus first advanced against Jerusalem, and

then providentially, without seeming reason, withdrew (Matt. xxiv. 15, 16). The market was glutted with Jewish slaves, and Moses' words were fulfilled: "Ye shall be sold unto your enemies . . . and no man shall buy you." Again returning they revolted under Bar-Cochaba "the son of a



star" (Num. xxiv. 17); but Adrian destroyed them, and built a heathen city, Ælia, where Jerusalem had stood.

"Captivity of the land" (Jud. xviii. 30) refers to the capture of the ark. So in Ps. xiv. 7 "bring back the captivity" means restore from depression; Job xlii. 10, "the Lord turned the captivity of Job," i.e. amply indemnified him for all he lost: which passages prove the error of those who refer to the times after the Babylonian captivity any passage which mentions "the captivity," as if it were the only one in the Bible. Christ Jesus, the antitypical David (who took captive His foes), "when He ascended on high led captivity captive," i.e. led in triumphal procession as captives for destruction those who once had led men captive, viz. Satan, death, hell, the curse, sin (Eph. iv. 8, Ps. lxxviii. 18, Col. ii. 15, 2 Pet. ii. 4). Rev. xx. 10, 14, thus: "he that leadeth into captivity shall go into captivity" (xiii. 10); Satan who "brings into captivity to the law of sin and death" (Rom. vii. 23) is brought into captivity (2 Cor. x. 5, Isa. xlix. 24, Hos. xiii. 14).

Carbuncle (in English meaning a little coal, a bright red gem): *equedich*, *baraqueth*, the former in Isa. liv. 12 from *quadach* "to burn," the latter from *baraqu* "to flash." A brightly flashing stone. A *smaragd* (LXX.) or corundum, of green glass colour, transparent, and doubly refractive; the emerald (Exod. xxviii. 17); third stone in the first row in the highpriest's breastplate (Ezek. xxviii. 13).

Carchemish = the fort of Chemosh, the Moabite idol. The Assyrian monuments show it to be a city of the Hittites who held all Syria (between 1100 and 850 B.C.) from Damascus to the Euphrates at Bir; 200 miles higher up on the Euphrates than the classical Circesium. It stood where Hierapolis (*Mabog*) was subsequently. Important in position as commanding a passage of the Euphrates, whence its possession was a matter of contest between Babylon and Egypt (2 Chron. xxxv. 20). Taken by Pharaoh Necho after the battle of Megiddo in which king Josiah, Babylon's ally, fell 610 B.C. Retaken by Nebuchadnezzar three years later, 607 B.C. (Jer. xli. 2.) Assyria had originally taken it from the Hittites (Isa. x. 9).

Carmel. Generally with the article, "the park," derived from *Kerem-El*, "the vineyard of God." Sometimes not a proper name: Isa. xxxii. 15, "a fruitful field." Heb. *carmel*; a

characteristic feature of the Holy Land. 1. A mountain promontory in Asher, 12 miles long, jutting out into the Mediterranean, a few miles S. of Ptolemais or Acre; towards its eastern extremity 1600 feet above the level of the sea, at the W. end 600. Now *Mar Etyas* (Elijah), rarely *Kurmul*. The only bld headland of Palestine. It separates the plain of



MOUNT CARMEL.

Shar'on on the S. from the more inland plain of Esdraelon or Jezreel on the N., by which the river Kishon flows into the sea in a direction parallel to the mountain range. The stone is mostly soft white limestone, with nodules of flint; at the W. chalk; on the N.E. plutonic rocks. "Elijah's melons," or *lapides Judaici*, is the name applied to stones of light brown flint outside, hollow inside, and lined with quartz crystals or chalcedony, the geological "geodes." Fossil spines of echinus are called "olives." The "apples" are the shells of the *Cidaris glandifera*.

C.'s characteristic shrubberies are still to be seen, with rocky dells amidst jungles of copse oaks, evergreens, and numerous caves. The forests have disappeared. Flowering and fragrant herbs abound, hollyhocks, jasmine, and various vegetable creepers, "the excellency (i.e. the beauty) of C." (Isa. xxxv. 2.) Hence it is the image of the bride's head with luxuriant tresses (S. of Sol. vii. 5). "thine head upon thee is like C., and the hair of thine head like purple (Heb. *the pendulous hair* is of glossy black, like purple), the king is held captivated with the *flowing ringlets*" (not galleries).

The scene of Elijah's conflict with, and execution of, Baal's prophets was at the N.E. of the range, beside a spring said to be perennial. But Blunt (Undesigned Coincidences) thinks that *sea water* was used, as water would not have been otherwise so wasted in a drought. The distance of the sea forbids this view; the sea is far W. of the scene. The spring is 250 feet below the steep rocky altar plateau. It is in the form of a vaulted tank, with steps leading down to it. C. was so covered with thicket and forest as to be difficult of access, so that the fountain was not so available in the drought as otherwise it would have been. The shade of the trees and the vaulting (if it then existed) would check evaporation.

The site of Elijah's sacrifice is still marked by the Arab name *El-Maharrakah*, "the burning." The spring still flowing amidst the drought is close by. Josephus says the water was obtained from the neighbouring spring (Ant. viii. 13, § 5). The distance from Jezreel agrees with the narrative. A knoll between the ridge and the plain is called *Tell Kasis*,

"the hill of the priests;" the Kishon below is named *Nahr el Mukatta*, "the river of slaughter." From it Ahab "went up" to the sides of C. to take part in the sacrificial feast; Elijah went up to "the top" of the mountain to pray for rain; whilst Gehazi seven times climbed the highest point whence the Mediterranean is to be fully seen over the W. shoulder of the ridge, and at last saw the little cloud rising out of the sea "like a man's hand," the sure forerunner of rain. An altar of Jehovah had existed on C. before that Baal worship was introduced; Jezebel had cast it down (1 Kings xviii. 30); this Elijah repaired and used as the altar for his sacrifice. Hence, as being a sacred spot, he had convened Israel and Ahab there. They and the 850 prophets of Baal stood close beneath the high place of the altar, near the spring, in full view of Jezreel and Ahab's palace and Jezebel's temple in the distance. Subsequently it was the place of resort for worship on new moons and sabbaths (2 Kings iv. 23). Here too the successive fifties of king Ahasiah, at Elijah's call, were consumed by fire from heaven. (2 Kings i. 9, where it ought to be "he sat on the top of the hill," i.e. C.) Elisha repaired thither, after Elijah's ascension (2 Kings ii. 25). Here too Elisha was visited by the bereaved mother, with a view to his restoring to life her deceased son (2 Kings iv. 25).

Tacitus mentions that ages afterwards Vespasian went thither to consult the oracle which was without image or temple, and with "only an altar and reverential sanctity" attached to the place. On C. is the convent, the seat of the barefooted Carmelite monks, whose establishments spread over Europe from the 13th century. Berthold, a Calabrian, and a crusader in the 12th century, had founded the order, and St. Louis of France the convent, in the 13th century, at the traditional site of Elijah's abode. The Latin traditions as to Elijah being connected with the origin of that order of monks are purely mythical. Edward I. of England was a brother of the order; Simon Stokes of Kent was one of its famous generals.

2. A city in the hilly country of Judah (Josh. xv. 55). The abode of the churl Nabal and Abigail "the Carmelitess" (1 Sam. xxv. xxvii. 3). Saul set up a "place," i.e. a memorial, there after his victory over Amalek (1 Sam. xv. 12). Here Uziah had his vineyards (2 Chron. xxvi. 10). Ten miles S.E. of Hebron. In A.D. 1173 King Amalric held it against Saladin. The ruins of the castle (*Kasr el Birkeh*) are still visible, of great strength, with the large bevelled masonry characteristic of Jewish architecture. To the E. is a glaring white desert, without shrub or water, inhabited by the partridge and ibex alone, the very two noticed in the narrative (1 Sam. xxvi. 20): "the king of Israel doth hunt a partridge"; "David upon the rocks of the wild goats" (xxiv. 2).

Carmi. I. Descendant (as "son" must mean in 1 Chron. iv. 1) of Judah; father of Achan. the "troubler of

Israel" (Josh. vii. 1, 18; 1 Chron. ii. 7); son of Zabdi or Zimri. 2. Reuben's fourth son; forefather of "the Carmites" (Gen. xlv. 9, Num. xxvi. 6).

Carpus. A Christian at Tross, with whom Paul left his cloak (2 Tim. iv. 13) on his last hurried journey previous to his second captivity and martyrdom at Rome. Bishop of Berytus in Thrace subsequently, according to Hippolytus. He must have been a trustworthy friend to have had Paul's "books" (on papyrus), and "especially" his "parchments" (perhaps containing some of his inspired epistles) committed to him.

Carriages. In our sense *vehicles*. Only in 1 Sam. xvii. 20 and xxvi. 5, 7, marg. "place of carriages," i.e. "the trench," alluding to the circle of wagons round the encampment. Elsewhere the things carried, baggage (1 Sam. xvii. 22, Isa. x. 28, Jud. xviii. 21), lit. *heavy things*, i.e. the precious goods which the Danites had just seized on.

Isa. xlv. 1: "your carriages were heavy laden," rather "(the images) which used to be carried by you (in solemn procession) are become heavy burdens"; instead of carrying you as Jehovah does His people (ver. 3, 4), they have to be carried as heavy burdens by you. Acts xxi. 15: "we took up our carriages," i.e. our baggage.

Carsheena. Esth. i. 14.

Carts. Drawn by cattle (2 Sam. vi. 6). Open or covered (Num. xx. 3). The CHARIOT was drawn by horses. There are scarcely any roads in Syria and Palestine, so that horse carriages are almost unknown. The cart wheels are often of solid wood. WAGONS: Gen. xiv 19 Goods



EGYPTIAN OX CART.

are mostly conveyed on the backs of camels, asses, oxen. The Assyrian wagon is seen represented in bas-relief on the monuments at Nimrud and Koyunjik.

Casiphia. On the road between Babylon and Jerusalem (Esth. viii. 17).

Casluhim. Of Mizraite (Egyptian) origin (Gen. x. 14, 1 Chron. i. 12). Herodotus (ii. 104) says the Colchians were of Egyptian origin; so Bochart identifies the C. with the Colchians. Out of them proceeded the Philistines. Forster (Ep. ad Michael, 16, etc.) conjectures Casiotis, a region between Gaza and Pelusium, called from mount Casius. Knobel says the name in Coptic means *burning*, i.e. a dry desert region. The Colchians were probably a colony from Casiotis.

Cassia. An ingredient in the holy oil used in anointing the highpriest (Exod. xxx. 24). An article of Tyre's merchandise (Ezek. xxvii. 19). The inner bark of an aromatic plant, like cinnamon. QUIDDAN, from *quadd* "to split," viz. the stalks. Also *Queta'oth* from *quataah*, to "scrape off" bark. Used in scenting garments (Ps. xlv. 8).

Castor and Pollux. The *Diocuri* or two mythical sons of the

chief idol of Rome and Greece, Jupiter. The tutelary gods of sailors, identified with the phosphoric lights which play about masts and sails. The constellation Gemini, "the Twins." At *Cyrene* in the region of Africa, adjoining *Alexandria*, they were especially worshipped. This accords with the *Alexandrian* vessel that Paul sailed in (Acts xviii. 11), having as the figure head or painting on the bow these deities, as they may be seen on coins of Rhugin (where the ship touched); two youths on horseback, with conical caps, and stars above their heads.

Caterpillar. *Chasil*, from *chasal* to consume. As *gazam* is the gnawing locust, *arbet* the swarming locust, *yalak* the licking locust, so *chasil* is the consuming, i.e. the most destructive, locust. *Yelequ* is also translated "caterpillar" (Ps. cv. 34), in other places "cankerworm." The *chasil* or consuming locust is the climax. The real foe meant in Joel i. 4 is the Assyrian Babylonian power, the Medo-Persian, the Græco-Macedonian and Antiochus Epiphanes, Rome the fourth and most consuming foe of the four which successively ravaged Judæa.

Cauls. Headdresses, or ornaments of Hebrew headdresses, of checker or network (Isa. iii. 18). *Shebisim*.

Caves. The chalky limestone prevalent in Syria and Palestine abounds in caves, clefts, and fissures, which are so frequently alluded to in Scripture under a variety of names. From *hor*, "a cavern," the Horites take their name, who originally occupied mount Seir, and were driven thence by the Edomites. Hence also comes the name *Beth-horon*, "the house of caverns," and *HORONAIM*, "the two caverns;" and *HAURAN*, "the land of caverns" (Ezek. xlviii. 16, 18). The caverns were the resort of the people in times of danger: (Jud. vi. 2) when Midian oppressed them, (1 Sam. xiii. 6, xiv. 11) when the Philistines oppressed them. *Michmash*, the scene of Jonathan's enterprise, implies the same. Still the shepherds dwell in caves during summer to be nearer their flocks and fields; at *Gadara* the dwellings are almost all caves. For particular caves see *ENGEDI*, *ADULLAM*, *MACHPELAH*, *MAKEDAH*. Lot dwelt in a cave such as are still to be seen near the Dead Sea, after Sodom's overthrow (Gen. xix. 30). Obadiah hid the Lord's prophets by fifties in a cave (1 Kings xviii. 4). Elijah at Horeb was in a cave when the Lord revealed Himself (ix. 9). The custom of fleeing to caves in time of earthquakes illustrates Isa. ii. 10, 19, 21. They were also the resort of marauders [see *BETHARBEI*] and the final refuges of the Jewish leaders in their war with the Romans. Josephus relates his own hiding in the caves of Jotapata. Rock caverns abound along the shore of the sea of Tiberias, and were often used as tombs, the bodies being laid in excavated shelves at the sides. Here accordingly the demoniac had his dwelling continually (Mark v. 3, 5). The cave of *Machpelah*, Abraham's burying place, Aaron's tomb on mount Hor, Joseph's, and Rachel's are with

strong probability identified. The rock tombs near Jerusalem are assigned to kings and prophets with less certainty. Owing to the abundance of grottoes in the valley of Jehoshaphat, tradition assigns to them the sites of such unlikely events to occur in them as the birth of the Virgin, the announcement, the salutation, the Baptist's and our Lord's birth, the agony, Peter's denial, the composition of the Apostles' Creed, and the transfiguration.

Cedar. *Erez*, from *aras*, "coiled" or "compressed," a deeply rooted tree. According to Scripture, tall



CEDAR TREE

(Isa. ii. 13), spreading (Ezek. xxxi. 3), fit for beams, boards, and pillars (1 Kings vi. 10, 15, vii. 2), masts (Ezek. xxvii. 5), and carved work as images (Isa. xlv. 14). The timber for the second temple, as for Solomon's, was cedar (Ezra iii. 7). As our modern cedar is hardly fit for masts, and is of a worse quality than inferior deal, probably by the "cedar" of Scripture is meant Scotch fir (*Pinus sylvestris*). In Ezek. xxvii. 3 the LXX. translate "masts of fir," and by "fir" is meant cypress. Moreover the *deodara* cedar (the *tree of God*, Ps. civ. 16, the sacred tree of the Hindoos, of which they construct their temples) has the durability wanting in our modern cedar of Lebanon. The Nineveh inscriptions state that the palaces were in part constructed of cedar; this proves on microscopic examination to be yew; so that by "cedar of Lebanon" the wood of more than one tree is meant, the pine cedar, Scotch fir, yew, *deodara*. Cedar was also used in purification, probably the *ozycedrus* abounding in Egypt, Arabia, and the wady Mousa; indeed, the greater cedar not being found there, the tree meant in the laws of purification must have been a distinct one (Lev. xiv. 4, Num. xix. 6). It was anciently burnt as a perfume at funerals.

In a hollow of Lebanon; where no other trees are near, about 400 cedars of Lebanon stand alone, 3000 feet below the summit and 6400 above the sea. Only eleven or twelve are very large and old. This forest is regarded by the neighbouring people with superstitious reverence. Senacherib had desired to "go up to the sides of Lebanon and cut down the tall cedars thereof" (2 Kings xix. 23), but was baffled by the interposition of Jehovah. Another Assyrian king accomplished it, as an inscription at Nimrud states in recording his conquests in N. Syria. But God in retributive justice "con-

sumed the glory of the Assyrian's forest" figuratively; fulfilling His threat, "the rest of the trees of his forest shall be few that a child may write them" (Isa. x. 18, 19). Solomon's 80,000 hewers must have inflicted such havoc that the cedar forest never recovered it completely. The cedar of Lebanon is an evergreen, its leaves remaining on for two years, and every spring contributing a fresh supply.

Cedron, or Kedron. "The black torrent," in the ravine below the E. wall of Jerusalem (John xviii. 1). Gethsemane was beyond it.

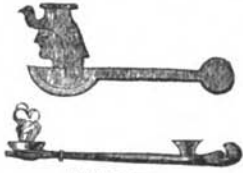
Ceilings. (1 Kings vi. 9, marg. 15, vii. 8; Jer. xxii. 14; 2 Chron. iii. 5, 9.) Cedar planks were applied to the beams crossing from wall to wall, with sunk panels edged with gold and carved or painted in patterns. The vermilion painting of the ceiling in Jehoiakim's palace was probably borrowed from Egypt.

Cenchrea, or Cenchreae. Now *Kikries*; from Gr. *kenchri*, "the millet," a grain abounding there. The harbour of Corinth on the Saronic gulf, and its channel of trade with Asia Minor, as *Lechæum*, on the Corinthian gulf, was with Italy and the W. Corinth was joined by walls to *Lechæum*; so that the pass between Corinth and C. (nine miles apart from one another) was the only one into the Morea from Greece. Paul sailed from C., returning to Syria from his second missionary journey (Acts xviii. 18), after having shorn his head there in fulfilment of a vow. He wrote to the Romans in his third journey, and alludes to the church at C., of which Phœbe was "deaconess" (Gr. Rom. xvi. 1).

Censer. An instrument to seize or hold burning coals. Latterly the portable metal vessel for receiving from the altar burning coals on which the priest sprinkled the incense for burning (2 Chron. xxvi. 16, 18, 19; Luke i. 9). Korah and his company were told to take censers, with which they had furnished themselves as aspiring to share in Aaron's priesthood. So Uzziah. So Ezek. viii. 11. But Aaron was told to take "the censer" (Heb.), viz. that of the sanctuary or of the highpriest, and make atonement to stay the plague (Num. xvi. 46). On the day of atonement the highpriest was to carry the censer of the golden altar within the most holy place, and put the incense on the fire in the censer "before the Lord" (Lev. xvi. 12, 13). Solomon made censers of pure gold, probably to take fire from the brazen altar, and to convey incense to the golden altar on which it was to be offered morning and evening (Exod. xxx. 7, 8; 1 Kings vii. 50).

In Rev. viii. 3, 4 the "angel" is not Christ, who always has His own title in Revelation, but a ministering spirit. The incense, i.e. Christ's meritorious obedience and death, is given to the angel that he may give it to (so the Gr.) the prayers of all saints, to render them a sweet smelling savour to God. "The golden altar," moreover, is Christ Himself (Heb. xiii. 10), resting on whom alone prayer is accepted before God. How the angels'

ministry exactly is exercised we know not, but we do know they are not to be prayed to (Rev. xix. 10). If we send an offering to the King, the King's messenger is not to appropriate what is due to the King alone. In Heb. ix. 4 "the holiest . . . had the golden censer" does not mean it was deposited there, for then the highpriest would have had to go in and bring it out before burning incense in it, but that the golden censer was one of the articles belonging to the yearly service in the holiest place; it was taken into the holiest on that anniversary



KUFFIAS CENSER.

by the highpriest. Its shape was probably that of a pan with a handle. **Census.** *Miphquad*, "numbering combined with lustration" or "purification." By the law (Exod. xxx. 12, 13) half a shekel was to be paid by every man above 20 years as a ransom for his soul, that there should be no plague whenever a numbering of the people took place. The number at the census in the third or fourth month after the exodus was 603,550; above 20 years (Exod. xxxviii. 26); in Exod. xii. 37 the round number 600,000. There were besides 22,000 male Levites of a month old and upwards (Num. iii. 39). Adding the wives and children we should have about 2,000,000. Of the 70 that went down to Egypt, after deducting Jacob, his 12 sons, Dinah, Zerah (Asher's daughter), Levi's three sons, the four grandsons of Judah and Benjamin, and those grandsons of Jacob who died without posterity, there remain at least 41 grandsons of Jacob who founded families, besides the Levites. Reckoning 40 years as a generation, there would be ten generations passed in the 400th year of the sojourn in Egypt. Comp. 1 Chron. vii. 20-27, where ten or eleven generations elapse between Ephraim and Joshua. Assuming three sons and three daughters to each married couple of the first six generations, and two sons and two daughters in the last four, there would be 478,224 sons about the 400th year of the sojourn, besides 125,326 of the ninth generation, still living; in all 603,550 men coming out of Egypt upwards of 20 years old. Besides, the Israelites were under a special dispensation of fruitfulness from God, and preservation from plague and from serious diminution even by Pharaoh's repressive measures.

In Num. iii. 43 all the firstborn males for whom the Levites were accepted as a substitute are stated to be 22,273, which, if it were the sum of the first-born sons in the entire nation, would require there to be 40 males begotten of each father in each family to make up 603,550 men of 20 years and upwards, or a population of more than 1,000,000 males. But Exod.

xiii. 2, 11, 12 shows that the law does not apply retrospectively, but only to the sanctification to God of all the firstborn of men and cattle that should be born from that time forward. It appears from Num. iii. 13, viii. 17, God had actually sanctified already all the firstborn to Himself by having protected His people from the destroyer on the paschal night (Exod. xii. 22, 23; iv. 22), and had adopted the whole nation in instituting the passover. The presentation of their firstborn to the Lord thenceforth was to be the practical manifestation of their sonship. The number of Levites (Num. iii. 39, 51), 22,000, does not agree with the numbers assigned to the three families, 7500 + 8600 + 6200 = 22,300. But the total is correct; for it is written, the number of the firstborn, 22,273, exceeded that of the Levites by 273. Probably there is a copyist's error in the number of one of the Levitical families, perhaps in ver. 28 read 8300 for 8600. For the surplus 273 each was to pay five shekels, 1365 in all.

The earlier numbering for collecting atonement money from every male of 20 or upwards (Exod. xxx. 11-16, xxxviii. 25, 26) gave the same number, 603,550, as that nine months later (Num. i. 1-3, 46; Exod. xl. 17), in the second month of the second year, four weeks after the rearing of the tabernacle. The reason is, because the former census for gathering the atonement head money was taken as the basis for mustering all fit for war nine months later. This latter mustering merely consisted in registering those already numbered in the public records according to their families and fathers' houses; probably according to Jethro's suggestion of classification for administering justice, viz. in thousands, hundreds, fifties, and tens (Exod. xviii. 25). Each tribe was placed under a special leader, head of the tribe, as is usual among the Arabs to this day. The supernumerary units would be used to balance the changes that had taken place in the actual condition of the families and fathers' houses between the earlier provisional numbering and the subsequent preparation of the muster rolls, so that the few changes that had taken place during the nine months' interval among those fit for war was made no account of, but the number was left the same.

A new census was taken 38 years afterwards in the plains of Moab (Num. xxvi.) for the division of Canaan among the tribes according to their families (xxxiii. 54). The number then was 601,730, of 20 years and upwards, of whom Joshua and Caleb alone were in the former census, the whole generation having died in the wilderness. The tribe of Simeon especially suffered a diminution of its numbers; probably owing to the plague which followed Zimri's sin with Cozbi the Midianite woman (Num. xxv. 9-15, xxvi. 51, 63-65; comp. xi. 21). The history does not detail the events of the intervening 38 years, but only of the beginning and the close of the 40 years. The total of Israel, including the 23,000

Levite males from a month old upwards, would be thus about 2,000,000 (xxvi. 62). The objection of rationalists that the peninsula of Sinai could not have sustained such a number is answered by the consideration (1) that Israel was sustained by a miracle, (2) the peninsula yielded much more anciently than at present. The destruction of the trees diminishes the rainfall; in the monumental period of ancient Egypt it is evident that the land was more cultivated; and the water in the wadies and the rain might, by artificial means, be made available to increase the fertility. The inscriptions of Sinai,



INSCRIBED ROCKS IN WADY MUKATTEB.

Serbal, and the wady Molatteb, and other valleys prove that formerly a numerous population lived there.

The next numbering was that by David, contrary to Joab's advice (2 Sam. xxiv. 1-9; 1 Chron. xxi. 1, 5, xxvii. 24). "Satan stood up against Israel and provoked David to number Israel." Pride is peculiarly of Satan (Isa. xiv. 12), and proud presumption actuated David. It was not so much the act which was faultworthy (for indeed the taking of the census was recognised in the pentateuch: Exod. xxx. 12) as the motive, trust in the arm of flesh instead of in Jehovah (Jer. xvii. 5). Ps. xxx. (see its authoritative heading, which ought to be read "A Psalm of David at the dedication of the house," viz. of God) commemorates "the dedication," or consecration, of the site whereon subsequently Solomon's temple was built. When David, after the plague sent for numbering the people, sacrificed upon an altar of burnt offering on the threshing-floor of Araunah on mount Moriah, Jehovah by fire from heaven consecrated the place as "the house of God," even before the actual building of the temple (comp. 1 Chron. xxii. 1, 2 with Gen. xxviii. 17-19). Pride through prosperity, and a sudden, severe, but temporary, reverse appear in the psalm as in the history. The deliverance was the answer to David's prayer, Jehovah at the same time interceding; for whilst we pray below our Intercessor is pleading above (comp. Ps. xxx. 8-10 with 1 Chron. xxi. 15-18). Apparently David had neglected to have the half shekel apiece payment made to God in recognition of His sovereignty (Exod. xxx. 12, 13); in which respect the people shared the guilt and therefore the punishment. Probably he sought popularity by omitting it.

The number in 1 Chron. xxi. 5 is 1,100,000 of Israel and 470,000 of

Judah. But in 3 Sam. xiv. 9 of Israel 800,000, of Judah 500,000. The census was not completed, through the reluctance of Joab to proceed, and through David's revoking the order before it was finished. The number was never put "in the account of the chronicles of King David" (1 Chron. xxvii. 24). Levi was omitted, as it was for men fit for war that the census was taken. Benjamin, which came last in order on the return home to Jerusalem, had not been numbered when the census was interrupted (1 Chron. xxi. 6). The 30,000 difference in the number of Judah, as given in Chronicles and according to Samuel, was perhaps due to Benjamin being given in Samuel but not in Chronicles. Or, possibly, Chronicles omits the 30,000 army of observation stationed on the Philistine frontier (2 Sam. vi. 1). The 300,000 more in Israel according to Chronicles probably included the standing army in 24 courses of 21,000 each, i.e. 288,000 in all (1 Chron. xxvii.), besides 12 captains with 1000 each as the king's own guard, in all 300,000, not counted in 2 Sam. xiv. These were in actual service; the larger numbers in the census are those capable of service. At best, oral tradition was the basis of the numbers here, seeing that it was not recorded in the chronicles of David. The whole population would thus amount to about 5,000,000; a number not too large for the well attested fertility of the land then to sustain. Even profane writers noticed Palestine's fertility, of which its present neglected state affords no test. God had promised a populous race. In A. D. 66, just before the Roman siege of Jerusalem, a census taken by the priests at the passover gave the approximate number 2,700,000, independently of foreigners and those ceremonially defiled. 1,100,000 perished in the siege; 97,000 were taken captives. These facts give us a glimpse of the populousness of the Holy Land.

Solomon completed David's census by causing the resident foreigners to be numbered and employed on his great works, viz. 153,600 (2 Chron. ii. 17, 18; comp. Josh. ix. 27). Jehoshaphat's army was one of the largest, 1,160,000 (2 Chron. xvii. 14-18); this probably included subject foreigners.

The object of the census on the return from Babylon was to settle against the year of jubilee the inheritances of the Holy Land (Lev. xxv. 10), which had been disarranged by the captivity, and to ascertain the family genealogies and ensure purity of Jewish blood. This accounts for differences appearing between the total and the details (Ezra ii. 59, 64) of the 42,360 who returned with Zerubbabel, 12,542 belonging to other tribes than Judah and Benjamin (x. 2, 8, 18, 44; Neh. vii. 1-67). [See CAPTIVITY.] The second caravan (458 B.C.) numbered 1406, exclusive of women and children (Ezra viii. 1-14). The genealogies (1 Chron. i.-ix.) were compiled for a similar object. The LXX. and Josephus confirm in the main the correctness of the Scripture numbers.

A "taxing" under Cyrenus, governor of Syria, is recorded Luke ii. 1: a disturbance caused by one Judas of Galilee "in the days of the taxing" is referred to in Acts v. 37. God's providence overruled Augustus' order for the provincial enrolment of all persons and estates under Roman sway, to effect His foretold purpose that Bethlehem should be the scene of Jesus' nativity (Mic. v. 2) 4 B.C.; His parents going up thither to be registered for the taxation, a plain proof that the foretold time for Shiloh's appearing was come, for "the sceptre was departed from Judah" to Rome (Gen. xlix. 10). Quirinus did not, according to history, become president of Syria till 9 or 10 years afterwards, A. D. 6. But Justin Martyr thrice (Apol., i. 34, 46; Trypho, 78) asserts Quirinus was president when Luke says he was. Zumpt moreover has recently brought to light the interesting fact that, owing to Cilicia when separated from Cyprus being joined to Syria, Quirinus as governor of Cilicia was also governor of Syria; his subsequent special connection with Syria caused his earlier and briefer one to be thus specified.

The word "first" too is to be noticed: "this taxing," ordered by Augustus just before Jesus' birth, was interrupted by the Jews' bitter opposition, and "was first carried into effect" when Cyrenus was governor of Syria; grammatically the Gr. expresses, "this taxing took place as a first one whilst Cyrenus was governor of Syria" (Ellicott). The omission, however, of the Gr. article in one oldest MS. (Vatican) would thus modify the trans., "this first taxation was carried into effect when Cyrenus," etc.

Centurion. It is a propriety in the N. T. that centurions are so often favourably noticed. Good conduct was generally the cause of their promotion to the command of a century (properly 100 men). Truthful straightforwardness would make them open to conviction. For instance, the one whose faith Jesus so commends in Matt. viii.; Cornelius, whom Peter was by vision sent to, and who is described as "devout, fearing God with all his house, giving much alms to the people, and praying to God always" (Acts x.); Julius, the centurion of Augustus' band, who entreated Paul courteously and saved his life when threatened by the soldiers (xxvii. 1, 3, 42, 43). In xiv. 23 translate "the centurion," viz. the commander of the horse who had conveyed Paul to Cæsarea after the other of the two centurions had come back with the infantry (comp. xxiii. 23, 32). The centurion at the Lord's crucifixion uttered the testimony so remarkable from a Gentile: "certainly this was a righteous man"; St. Luke's explanation (xxiii. 47) of what a Gentile would mean by saying, "Truly this was the Son of God" (Matt. xxvii. 54).

Chaff. All refuse of threshed and winnowed grain, not merely the outer covering, as with us. Image of all worthless doctrine, and vain counsels, and hollow professors, about to

perish utterly. Jer. xxiii. 28: "What is the chaff to the wheat?" God answers the objection, What must we do when lies are spoken as truths and prophets oppose prophets? Do as you would with wheat mixed with chaff; do not reject the wheat, because of the chaff mixed with it, but bring both to the test of "My word" (ver. 27, 29); so discriminate as to what to reject, and what to keep. My word, which is wheat or food to



WINNOWING.

the true prophet and his hearers, is a consuming "fire" to the "chaff," i.e. false prophets, their followers and doctrine. (Ps. i. 4; Isa. xxxiii. 11, xvii. 13; Hos. xiii. 3; Matt. iii. 12.) Chaff is separated from the grain, after having been threshed, on high threshingfloors on hills, to catch the wind. So the final doom of the world powers before the coming manifested kingdom of Messiah (Dan. ii. 35). "(Before) the day pass as the chaff" in Zeph. ii. 2 means, Before the day of repentance pass, and with it you, ungodly, pass away as the chaff.

Chain. Of gold on Joseph's neck (Gen. xli. 42). Was the badge of a judge, and a prime minister, in Egypt. Judges wore the image of Thmei, or truth, attached from their neck (comp. Prov. i. 9). Daniel was given by Belshazzar a chain of gold about his neck, a token of investiture as "the third ruler in the kingdom" of Babylon (v. 7, 29). Secondly, chains, besides the necklace, were used for ornament, hanging down to the waist (Ezek. xvi. 11, Isa. iii. 19). "Chains," *hannetiphoth*, from *nataph*, to drop; pendants about the neck, dropping on the breast. Some had ornamental miniature lunettes attached (18), "round tires like the moon," such as the Midianites adorned their camels' necks with (Jud. viii. 21, 26; comp. Num. xxxi. 50); the *chumarah* or crescent is still worn in front of the headdress in western Asia; (20) "tablets" or *scentbottles*, lit. houses of the breath or soul, were often suspended by chains. "Tinkling ornaments," i.e. step chains attached to ankle rings, shortened the step so as to give a tripping (marg.) gait (16, 18).

Prisoners were chained to one or even two guards, by a chain from each hand, as Peter (Acts xii. 6, 7). Paul's right hand was chained to the soldier's left (xxviii. 20). Originally he was bound with two chains (xxi. 33). Joseph's "feet they hurt with fetters, he was laid in (marg. his soul came into) iron," i.e. his soul suffered more pain than even the fetters caused to his body. As the Heb. verb is feminine, and "the iron" masculine, the Prayer-Book version,

"the iron entered into his soul," is wrong (Ps. cv. 18).

Chalcedony. Rev. xxi. 19. With it the third foundation of the wall of New Jerusalem is adorned. An agate-like quartz in modern mineralogy, of pearly lustre and transparent, found in the Travascus mine in Cornwall. Cups, plates, knife handles, etc., are formed of it in India. Pliny makes it resemble *turquoise*; others make it of a light brown. The chalcedony of Theophrastus is called from Chalcedon in ancient Thrace, and was the *copper emerald* obtained from the mines there.

Chaldæa. [See BABEL.] Properly the S. part of Babylonia, chiefly on the right bank of the Euphrates, but used to designate the whole country. Ur or Umqueir, more toward the mouth of the Euphrates, was the original chief city of C.; here inscriptions of the 22nd century B.C., deciphered lately, prove that the early seat of the Babylonian empire was there rather than higher up the Euphrates. In Isa. xxiii. 13 the prophet reminds Tyre of the fact so humbling to her pride, that the upstart Chaldees should destroy her: "Behold the land of the Chaldæans; this people was not, till the Assyrian founded it for them that dwell in the wilderness." i.e. their *latter* empire started into importance only after Assyria, in whose armies they had previously been mercenaries. The mountains of Armenia are thought by some to be their original seat (the Carduchian mountains, according to Xenophon, *Cyrop.* iii. 2, 3), whence they proceeded S. in wandering "bands" (Job i. 17) before they became a settled empire. But their *Cushite* language disproves this. Rawlinson distinguishes three periods. 1. When their empire was in the S., towards the confluence of the Tigris and Euphrates; this is the Chaldæan period (from 2340 to 1500 B.C.) in which CHEDORLAOMER [see] of Elam conquered Syria (*Gen.* xiv.), as the inscriptions show. 2. From 1500 to 625 B.C., the Assyrian period. 3. From 625 to 538 B.C., the Babylonian period. The Heb. name is *Chasdim*, akin to *Chesed*, Abraham's nephew apparently (*Gen.* xxii. 22). But their existence was centuries earlier (*Gen.* xi. 28). *Chesed*'s name implies simply that Abraham's family had a connection with them. The Kurds still in Kurdistan between Nineveh and Media may be akin to the ancient *Casdim*. But G. Rawlinson considers the *Chaldi* to be more probably one of the *Cushite* (Ethiopian) tribes that crossed over the Persian gulf and settled in Babylonia. Their name ultimately prevailed over that of the other tribes in the country. The remains found of their language correspond to that of the modern Galla of Abyssinia, the ancient language of Ethiopia. Scripture is thus confirmed, that Babel came from Cush and Ham, not from Shem (*Gen.* x. 6-10). Some interpret *Ur* = the moon goddess; the Chaldees being *moon worshippers* or *Sabeans*, from *saba* "the heavenly hosts," worshipped Bel, the planet Jupiter, Nebo, Mercury, etc. (*Job* xxxi. 26, 27.)

C. lies between the Tigris and Euphrates, and comprises also an average of 30 miles along the W. of the Euphrates; a vast alluvial plain, running N.E. and S.W. 400 miles, with the Persian gulf on the S., and a line from Hit on the Euphrates to Tekrit on the Tigris forming its N. boundary. Elam, or Susiana, lies on the E. An arid waste, with great mounds of rubbish and brick here and there, all that is left of that "glory of kingdoms," now extends where once, by a perfect network of canals for irrigation, a teeming population was supplied abundantly from the rich soil with corn and wine. Scripture is to the letter fulfilled: "a drought is upon her waters" (*Jer.* i. 38). It was once said to be the only country where wheat grew wild. Berosus states also that barley, sesame, palms, apples, and many shelled fruit, grew wild. Herodotus (i. 193) stated that grain yielded the sower from two to three hundred fold. Strabo says it yielded bread, wine, honey, ropes, and fuel equal to charcoal. Now, whilst dry in some parts, it is a stagnant marsh in others, owing to neglect of the canals; as Scripture also foretells: "the sea is come up upon Babylon," etc. (*Jer.* li. 42); "she is a possession for the bitter, and pools of water" (*Isa.* xiv. 23).

The Chaldæan cities are celebrated in Scripture: "Babel, Erech (now *Warka*), Accad, Calneh (*Niffer*)" (*Gen.* x. 10). Borsippa is *Birs-Nimrud* now; Sepharvaim or Sippara, *Mosaib*; Cutha, *Ibrahim*; Chilmad, *Caluadha*; Larancha, *Senkereh*; Is, *Hit*, where the canal leaving the Euphrates at the point where the alluvial plain begins passed along the whole edge of the plain, and fell into the Persian gulf. There is one large inland fresh water sea, *Nedjef*, 40 miles long by 35 wide, surrounded by red sandstone cliffs; about 20 miles from the right bank of the Euphrates. Above and below this sea are the Chaldæan marshes in which Alexander was almost lost.

In another sense the "CHALDÆANS" are a *priest caste*, with a peculiar tongue and learning, skilled in divination. In the ethnic sense we saw it was applied first to a particular *Cushite* tribe, then to the whole nation from the time of Nabopolassar. The *Semitic* language prevailed over the *Cushite* in Assyrian and later Babylonian times, and was used for all civil purposes; but for sacred and mystic lore the *Cushite* language was retained as a learned language. This is "the learning and the tongue of the Chaldæans" (*Dan.* i. 4), in which the four Jewish youths were instructed, and which is quite distinct from the Aramæan, or Chaldee so called (allied to Heb.), of those parts of the book of Daniel which are not Heb., as not being so connected with the Jews as with the Babylonians. The *Cushite* Chaldees had become a dead language to the mass of the people who had become Semitized by the Assyrians. All who studied it were called "Chaldæans," whatever might be their nation; so Daniel is called "master

of the Chaldæans" (*v.* 11). Their seats of learning were Borsippa, Ur, Babylon, and Sepharvaim. The serene sky and clear atmosphere, favoured their astronomical studies; Callisthenes sent Aristotle from Babylon their observations for 1903 years. Afterwards their name became synonymous with diviners and *fortunetellers*. They wore a peculiar dress, like that seen on the gods and deified men in Assyrian sculptures. At the time of the Arab invasion the Chaldæans chiefly still preserved the learning of the East. We owe to them the preservation of many fragments of Greek learning, as the Greeks had previously owed much of their eastern learning to the Chaldees.

The Aramæan and the Heb. are sister languages. The former is less developed and cultivated than either Heb. or Arabic. Of its two dialects, Chaldee and Syriac, the former prevailed in the E., the latter in the W., of Aram. To express the article it employs an affix instead of a prefix as the Heb. The dual number and the purely passive conjugations are wanting. The Chaldee of parts of the Bible (*Dan.* ii. 4-vii. 28; *Ezra* iv. 8-vii. 18, vii. 12-26; *Jer.* x. 11) more closely approaches the Heb. idiom than the Chaldee of the Targum of Onkelos. Some think the seeming Hebraisms in it are remnants of an older form of the language than that found in the targums.

Chamberlain. *Rom.* xvi. 23: *Erastus, oikonomos*, steward or public treasurer of the city, who kept account of the revenues. *Latinarcarius*. So in inscriptions in *Marm. Oxon.* 85, *Neilos* is called *oikonomos* of Asia. On the other hand *Blastus* was *chamberlain* (*epi tou koitōnos tou basilēos*) in a different sense, viz. over the king's bedchamber, a post of honour and intimacy (*Acts* xii. 20).

Chambers of Imagery. *Ezek.* viii. 7, 10, 12. The vision is not of an actual scene, but an ideal pictorial representation of the Egyptian idolatries into which the covenant people had relapsed; having light enough to be ashamed of their idolatries, and therefore practising them in *secret*, but not decision enough to renounce them, casting away their superstitious fears and self-willed devices to allay them. Idolatry tends more and more to degrade its votaries, so that in Egypt they sank so low as to worship abominable creeping things. Their own perverse imaginations answer to the *priests' chambers* in the vision, whereon the pictures were portrayed. If "in the wall" of most men's religious profession "a hole" were opened whereby the inner heart might be seen, what awful pictures would be seen in "the chambers of imagery"! (*See* John iii. 10.)

Chameleon. A kind of large lizard, called *koach* from its great strength (*Lev.* xi. 30). Knobel makes it "the croaking frog"; Gesenius, "the Nile lizard." The word translated "the mole," *tinshemeth*, is rather the *chameleon*, lit. "the inflating animal," as it inflates its body when

excited. The *koach* answers well to the *gecko* lizard, small, clumsy, hiding by day in holes, and at night coming forth to prey upon insects. They can crawl like flies on the under side of ceilings by the lamellated structure of the under surface of their toes.



Chamois. *Zemer*, from *zamar* to leap. Allowed as clean food (Deut. xiv. 5). The *giraffe* according to Gosse, (from the Arabic version and the LXX.). The objection is, the giraffe is not a native of Palestine; but it is of Nubia, and may have been of the Arabian peninsula at the exodus. Clearly it is not the *chamois* found only on high peaks of the Alps, Taurus, and Caucasus. It may be some other species of antelope. Col. Smith suggests the *oudad* mountain sheep. The Syriac has "the mountain goat."

Changers of money. Matt. xxi. 12, John ii. 14. They set up their tables in the court of the Gentiles, to exchange at a price the foreign coin of Jews and proselytes coming from distant lands for the Heb. half shekel, (which was required from every adult from 20 years old and upwards: Exod. xxxvii. 26) in presenting themselves to worship at the tabernacle or temple. At the beginning of His ministry, and at its close, Christ marked His mission as the foretold Purifier of the temple (Mal. iii. 1-5), for the presence of Jehovah, of which His own divinely formed body was the type. The court of the Gentiles, as distinguished from that of Israel and that of the priests, was designed not only for an uncircumcised Jew, but also for the uncircumcised Gentile proselytes. The Jewish traffic here was an insult to the Gentiles. It made what God designed to be "a house of prayer for all people" (Isa. lvi. 7) to become "a house of merchandise." The bustle around rendered prayer almost impossible. The priests let the court to the money changers, making godliness into a source of gain. Christ's clearing them out with so puny a weapon as "a whip of small cords" is a warrant of His having "all power given" to Him by the Father, and of His future purging out of His kingdom "all things which offend, and them which do iniquity" (Matt. xiii. 41). Then and then only shall the temple be made "a house of prayer for all people" (Isa. ii. 2-4).

Chapter. The capital of a pillar; also a moulding at the top of a work of art, as the lavers (Exod. xxxviii. 17; 1 Kings vii. 27, 31, 38).

Charashim, Valley of, i.e. of craftsmen. Joab, of Othniel's family, of Judah, founded the settlement there (1 Chron. iv. 14, Neh. xi. 35). E. of Jaffa, at the rising ground behind the plain of Sharon, near Lod or Lydda.

Charger = what bore any weight. A

hollow plate for presenting offerings of fine flour and oil (Num. vii. 79). Among the vessels of the temple taken by Nebuchadnezzar and restored by Cyrus, and brought back by Sheshbazzar (Ezra i. 9). In such a "charger" John's head was presented to the cruel Herodias (Matt. xiv. 8).

Chariot: sometimes including the horses (2 Sam. viii. 4, x. 18). Mentioned first in Gen. xli. 43, where Joseph rides in Pharaoh's second chariot; also xli. 29. In the Egyptian monuments they occur to the



EGYPTIAN CHARIOT.

number of 27,000 in records of the reign of Rameses II., 1300 B.C., and even earlier in the 18th dynasty 1530 B.C., when Amosis I. used them against the shepherd kings. A leading purpose of chariots was war. Pharaoh followed Israel with 600 chosen chariots (Exod. xiv. 7). The Canaanites of the valleys armed their apparently with iron scythes (Josh. xvii. 18, Jud. i. 19). Jabin had 900, which enabled him to "oppress the children of Israel mightily," because of their sins (Jud. iv. 3). The Philistines in Saul's time had 30,000 (1 Sam. xiii. 5). David took from Hadarezer of Zobah 1000, and from the Syrians 700; these to retrieve their loss gathered 32,000 (1 Chron. xix. 7).

God forbade His people their use, lest they should depend on human help rather than on Him (Deut. xvii. 16, xx. 1; Ps. xx. 7), also lest there should be a turning of the elect nation's heart back to Egypt and its corrupt ways. Solomon from carnal state policy allied himself to Egypt, and disregarded God's prohibition, as Samuel foretold would be the case if Israel, not content with God, should set up a human king (1 Sam. viii. 11, 12). Solomon had 1400 chariots, and bought each out of Egypt at 600 shekels of silver, and a horse for 150; and taxed certain cities for the cost, according to eastern usage (1 Kings ix. 19, x. 26, 29).

In Exod. xiv. 7 translate "captains (lit. men of the king's council of 30) over the whole of them." Not as some thought, "third men in every one of them." For the Egyptian chariots only carried two, the driver and the warrior. The Assyrian chariots (Nah. ii. 3, 4) depicted on the monuments often contain a third, viz. the warrior's shieldbearer.

In Exod. xiv. 9 "horsemen" are mentioned. Hengstenberg thinks *rekeb* does not mean *cavalry*, as they are not depicted in the Egyptian monuments, but merely "riders in chariots." But Diodorus Siculus states that Rameses II. had 24,000 cavalry. Egyptian art seems even in later times, when certainly cavalry were employed, to have avoided depicting horsemen. The language of

Exod. xv. 1, Isa. xxxi. 1, can be reconciled with either view. Ancient papyri allude to mounting on horseback (Cook, in Speaker's Commentary).

The men in the chariot always stood. The Egyptian chariot consisted of a semicircular frame of wood with straight sides, resting on the axle-tree of a pair of wheels; and on the frame a rail attached by leathern thongs; one wooden upright in front; open at the back for mounting. On the right side the bowcase and the quiver and spearcase crossed diagonally. The horses wore only breast-band and girths attached to the saddle, and a bearing rein fastened to a ring in front of it.

In N. T. the only chariots mentioned are that of the Ethiopian eunuch of Candace (Acts viii. 28, 29, 38), and Rev. ix. 9.

The Persians sacrificed horses to the sun; so the Jews under the idolatrous Manasseh dedicated chariots and horses to the sun (2 Kings xxiii. 11). Josiah burned these chariots with fire, thus making the object of their superstition, fire, to consume their instruments of worship.

Charity. The Gr. "love," "loving esteem"; Latin *caritas*. The outward beneficence, or *alms*, is a mere manifestation of the inward and true charity of Scripture (1 Cor. xiii. 3): "Though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing."

Chebar. A river of Chaldea, where Ezekiel saw his earlier visions (Ezek. i. 1, 3; iii. 15, 23). Nebuchadnezzar had planted many of the captives taken with Jehoiachin there (2 Kings xiv. 15). The Habor or river of Gozan, where the Assyrians planted the Israelites (2 Kings xvii. 6), is conjectured to be the same. The Gr. Chaboras. It flows into the Euphrates at Ciroesim. But the name Chaldea does not reach so far N. More probably the C. is the *nahr Malcha*, Nebuchadnezzar's royal canal, the greatest (*chabeer* means great) in Mesopotamia. The captives may have been made to excavate the channel. Tradition places Ezekiel's tomb at Kefit, which favours our placing C. in Chaldea, rather than upper Mesopotamia.

Chedorlaomer. Gen. xiv. King of Elam, who for twelve years had in subjection to him the kings of Sodom, Gomorrah, Admah, Zebolim, and Bela, or Zoar. In the 13th they revolted, whereupon he, with his subordinate allies, the kings of Shinar (Babylonia), and Ellasar, and Tidal, "king of nations" (Median Scyths, belonging to the old population) smote the Rephaims in Ashteroth Karnaim, the Zuzims in Ham, the Emims in Shaveh Kiriathaim, the Horites in mount Seir, the Amalekites, and the Amorites in Hazekon Tamar; and finally encountered and defeated the five allied kings in the vale of Siddim. Among the captives whom he took was Lot. Abraham with 318 armed servants however defeated him in turn, and rescued Lot, and pursued the invader to Hobah on the left of Damascus. A recently deciphered record states that an Elam-

ite king, Kudur-Nakhunta, conquered Babylon about 2290 B.C. Assurbanipal, king of Assyria 668 B.C., recovered an image of Nana captured by the Elamites from Uruk—Erech 1635 years previously, i.e. 2286. Babylonian documents of the age 2200–2100 B.C. also allude to an interruption in the native dynasty about this date by a king from Elam or Susiana between the Tigris and Persia. There is mentioned among the Babylonian kings one who held his court at Ur in Lower Chaldaea, an Elamite prince, Kudur-Mabuk (= Chedor-laomer; *Lagomer* being an Elamite goddess of which *Mabuk* is the Hamitic name). Kudur is thought to mean *mother*, i.e. *attendant* or *worshipper* of *Lagomer*. Kudur the king bears in the inscriptions the surname *Apda Martu*, “the ravager of the West.” He did not establish a lasting empire over Syria, as his Assyrian and Babylonian successors, but was simply its “ravager,” exactly as the Bible represents him. He was Semitic, and had made himself lord paramount over the Hamite kings of Shinar and Ellasar.

Cheese. Job x. 10, 1 Sam. xvii. 18, 2 Sam. xvii. 29. The modern Arabs use either *butter*, or coagulated butter-milk dried so as to be hard. Our “butter” means derivation “cheese of kine.” In ancient Palestine probably by “cheese” is meant milk compressed in cakes, salted, soft when new, but soon becoming hard and dry.

Chelal. Ezra x. 30.

Chelub. 1. 1 Chron. xxvii. 26. 2. Written *Cheleb*; Heb. *Chelub* (1 Chron. iv. 11).

Chelubai. 1 Chron. ii. 9; same as Caleb (18, 42). Brother of Jerahmeel; the Jerahmeelites' position was S. of Judah, where also was the inheritance of Caleb's house (Jud. i. 15; 1 Sam. xxv. 3, xxvii. 10, xxx. 14).

Chemarim. In Zeph. i. 4 distinct from “the priests,” from *chamar* “to burn” or “blacken,” the black-attired ministers of the idol priests, who felled the victim at the altar. Or they were named from branding idol marks on their foreheads, idol fanatics. Others derive it from *chamar* “to resound,” viz. their howlings during the rites. Josiah put them down (2 Kings xxiii. 5 marg., Hos. x. 5). The root in Syriac is “to be sad”: an ascetic priest.

Chemosh. The “abomination” (i.e. idol, in Scripture's contemptuous phrase) of Moab (Num. xxi. 29, Jer. xlvi. 7, 13, 46). Depicted on coins with sword, lance, and shield, and two torches at his side. Ammon, from its close connection with Moab, also worshipped C., but Moloch (*king*) was their peculiar deity (Jud. xi. 24). Solomon introduced, and Josiah overthrew, C. worship in Jerusalem. A black star, according to Jewish tradition, was his symbol, whether as identical with Mars or Saturn. Jerome states that Dibon was his chief seat of worship. A black stone was the Arab symbol of him. The inscribed black stone set up at Dibon, lately discovered, is full of the Moabite king Mesha's praises of C. as the giver of his martial suc-

cesses against Israel. [See MOAB and DIBON.] Derived from *kabash*, to vanquish. Idolatry originated in appropriating to separate deities the attributes combined in the one true God. “Ashtar Chemosh,” mentioned on the Moabite stone, connects the Moabite and the Phœnician worship. Ashtar is the masculine of Astarte, an androgynous god, combining the active and passive powers of nature. C. required human sacrifices as god of war; Mesha, after taking Ataroth, offered all the warriors in sacrifice.

Chenaanah. Feminine of *Canaan*. 1. Among Benjamin's descendants; son of Bilhan (1 Chron. vii. 10). 2. The false prophet Zedekiah's father or ancestor (1 Kings xxii. 11, 24).

Chenanil. Neh. ix. 4.
Chenaniah = the favour of Jehovah. 1 Chron. xv. 22, xxvi. 20.

Cephar-haammonai = hamlet of the Ammonites. Among Benjamin's towns (Josh. xviii. 24). The name alludes to some Ammonite inroad up the ravines from the Jordan valley to the Benjamite highlands.

Cephirah. One of Gibeon's four cities (Josh. ix. 17), afterwards belonging to Benjamin (xviii. 26). The men of C. returned with Zerubbabel from Babylon (Ezra ii. 25, Neh. vii. 29). Now *Kejir*, on the W. of Benjamin, near Ajalon (*Jalo*).

Cheran. Gen. xxxvi. 26.

Cherethims, or Cherethites. David's body guard, along with the PELETHITES [see] (2 Sam. viii. 13, xv. 18, xx. 7, 23; 1 Kings i. 38, 44; 1 Chron. xviii. 17). Saul had “footmen” (*runners*) as his guard (1 Sam. xii. 17); so Rehoboam (1 Kings xiv. 27, 28). Couriers afterwards took their place. The Cherethites and Pelethites were called out from attending the king's person only on extraordinary emergencies, as the rebellion of Sheba (2 Sam. xx. 6, 7). Benaiah was their commander (2 Sam. xxiii. 23). The name is a national name; a tribe of the Philistines (1 Sam. xxx. 14, comp. 16; Ezek. xxv. 16; Zeph. ii. 5).

Crete seems a kindred name to C.; it was famed for archery, as were they; for which David chose a number of them as his body guard. Some of them probably joined him during his sojourn among the Philistines (1 Sam. xvii., xxix.). Others he may have afterwards enrolled on his conquest of the Philistines (2 Sam. viii. 1). Some of the Philistine C. probably colonised Crete originally, whilst others remained in Philistia, whither they had migrated from Africa. Gittites of the Philistine Gath, to the number of 600, under Ittai, similarly followed David (2 Sam. xv. 18, 19). The name Pelethites may be another form of *Philistines*, or possibly be from *Peleethim*, (political) “refugees” from Philistia. Ewald supports the former. It is probably an ethnic name, as *Cherethim*. [See CAPITOT.]

Cherith = separation. The brook or torrent channel (*wady*) by which Elijah sojourned in the early part of the three years drought (1 Kings xvii. 3, 5). Probably running into the Jordan from the E. side, Elijah's

native region, where he would be beyond Ahab's reach. Possibly now the *W. Fasaif*, farther N.

Cherub, Cherubim. Composite animal forms, always spoken of as familiar to the Hebrews: fourfold, consisting of man, lion, ox, and eagle; ideal representatives of redeemed creaturely life, in which man is prominent (Ezek. i. 5, Rev. iv. 7). Distinct from the Assyrian and Egyptian winged forms still existing (almost always a beast form with human head) in having the fourfold composite animal aspect, with the characteristics of manhood as the basis and body of the whole. “At the E. of Eden [after Adam's fall] God placed (*yashkeen*,” set as the dwelling place of His *Shekinah* glory”) the C., and a flaming sword which turned every way to keep the way of life” (Gen. iii. 24). As the flaming sword proclaimed God's just wrath against sin, so the C. mercy in store for lost man. They were “the provisional occupants of man's lost inheritance” (Fairbairn), the pledge of the restoration of man and the creaturely world closely allied with and subject to him (Ps. viii.; Isa. xi. 6–9; Rom. viii. 17–24; Ezek. xxxiv. 25; Hos. ii. 18); the symbolical prophecy of the recovery of the tree of life; for they guard it, not against but for man, against the time when man shall be fit to enjoy it and never to lose it. Rev. ii. 7, xiii. 14: they, with the flaming sword, were the forerunners of the sanctuary, where the C. on either side of the bright *Shekinah* cloud (from which, as on Sinai, the flame might at any moment dart) looked down on the blood-sprinkled mercy seat of the ark, God's meeting place in reconciliation with sinners by the atoning blood; mercy and justice meeting together in man's redemption. Hence it was before God's manifested presence, between the C. at the E. of Eden, the first sacrifices were offered (Gen. iv. 3, 4, 16; iii. 21). Whereas heathen sacrificed to appease their God, Bible sacrifices were brought before God expressing the propitiation which He had already in His gracious purpose made by His Son (Rev. xiii. 8).

The placing of the man-like C. on the inheritance once man's suggested the truth that man and the creatures involved in his fall have still by some gracious mystery, of which the C. are the pledge, an interest in Eden. The appearance of the C. in the holiest place afterwards suggested to man the same assurance of a common meeting ground with God at peace and in holiness. Finally, their appearance in Revelation, round God's throne as the redeemed, crowned that hope with joyful certainty. As the glory of God was last seen on the E., so shall “the glory of the God of Israel come from the way of the E.” (Gen. iii. 24; Ezek. xi. 23, xliii. 2.)

As the redeemed will hereafter be one with Christ in His executing vengeance on the ungodly (Rev. xix. 11–16), so the C. (xv. 7, Ezek. x. 7). In Ezek. i. the four living creatures of the C. stand in contrast with the four world monarchies (Dan. vii.),

termed "beasts." The four answers to the four quarters of the world, implying *worldwide extension*, true catholicity, which the world powers sought vainly to attain by ambitious selfishness. The Mosaic C. were formed out of the same mass of pure gold as the mercy seat (Exod. xxv. 19, 20).

The wings express rapidity in fulfilling God's will. The eyes all over (Ezek. x. 12) express manifold and ubiquitous wisdom. The ox form represents tame animals, of which he is chief; the lion, wild animals; the eagle, birds; man, head of all, in his ideal realised by the Son of man, combines all animal excellences. The redeemed shall be the ruling powers, through whom, as now by the angels, God shall administer the government of the world, and proclaim His manifold wisdom (Matt. xix. 28; 1 Cor. vi. 2; Eph. iii. 10; Rev. iii. 21, iv. 6-8). In Ezek. x. 13 "it was cried unto the wheels . . . O wheel," i.e. "Roll on." Jehovah by His word in connection with His ministering powers sets the whole "wheel of nature" (Gr., Jas. iii. 6) and providence in motion.

In Rev. v. 9-12 the four living creatures (soa, not *theria*, "beasts") identify themselves as the redeemed. (All creation is summed up in man its lord; whence Christ's command, "preach the gospel to every creature," for man's redemption involves the restoration of the creature now subject to vanity: Rom. viii.) "Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue . . . and hast made us unto our God kings and priests, and we shall reign on the earth." Whereas in Ezekiel (i. 6) each living creature has all four faces, in Rev. iv. 6-9 the four faces are distributed, one to each.

The Christian fathers identify them with the four Gospels: Matthew, the lion, the kingly aspect of Christ's manifestation; Mark, the ox, Christ's laborious endurance; Luke, the man, Christ's brotherly sympathy with our whole race; John, the eagle, the soaring majesty of the Divine Word made flesh. The grain of truth in this view is that the church of the redeemed, like Christ her Head and His gospel, is one under a fourfold aspect answering to the several characteristics represented by the four heads of animal life. In and with Christ she shall realise the ideal of man combining fourfold creaturely perfections: (1) kingly righteousness with hatred of evil, as "the lion springing terribly on the victim"; (2) laborious diligence in duty, as the "ox bound to the soil"; (3) human sympathy, as "the man"; (4) sublime contemplation of heavenly things, as "the eagle." In Revelation the four living creatures represent the elect redeemed, as they shall be when perfected, ministering as king-priests unto God, and media of blessing to the redeemed earth with its nations and its animal creation.

The four standards under which Israel encamped in the wilderness were a lion for Judah on the E., an eagle

for Dan on the N., an ox for Ephraim on the W., and a man for Reuben on the S. In the midst was the tabernacle with the Shekinah cloud symbolising God's presence, "the picture of the blessed period when the earth being fitted for the kingdom of the Father . . . heaven's court will be transferred hither (Rev. xxi. 3), and the world be subject to a never ending theocracy" (De Burgh). The cherubic four stand always in nearest relationship to God in His holiness and life-imparting presence; comp. Exod. xxv. 2, Pa. lxxx. 1. Whereas angels are "round about the throne," the living creatures occupy the innermost circle next it and Him who is in their midst (Rev. v. 6, 11). Thirty times they are called "the living creatures," full of the life of God everlastingly flowing into them. [See ADAM.]

The griffins of northern fable and the winged beasts of Assyria and Egypt seem a relic of primeval tradition corrupted. The Gr. *grups*, *glupho*, and the Syriac and Arabic words for "carve" and *griffin*, seem kindred words to cherub; *cherob* is the rabbinical term for an image; *chereb*, the Coptic. Gesenius takes the root *charab* "to consecrate a shrine." Colossal figures of compound living creatures are still found "guarding the portals of the Assyrian temples" (Layard).



ASSYRIAN WINGED BULL.

The heathen knowledge of the C. of revelation is implied in Ezek. xxviii. 13, 14, where the king of Tyre is represented as having been "in Eden the garden of God," and as boasting that he is "the anointed cherub that covereth," i.e. the cherub of the temple anointed by the consecrating oil, and defending Tyre as the C. "covered" or overshadowed the mercy seat; the type of Antichrist who shall usurp the attributes of the true Anointed One, who "covers" His church, the beau ideal of humanity. The clearness of the type as symbolising the redeemed increases as the revelation of the scheme of redemption becomes fuller. At Eden the C. are mysteriously indefinite. In the tabernacle they are lifeless carved figures, with faces ever turned to the mercy seat, the pledge of redemption. In Solomon's temple they are of colossal size, symbolising the future grandeur of the church, reigning with the anti-typical Solomon over the earth. In Ezekiel, for the first time, instinct with life, zeal, and ceaseless untiring motion. In Revelation they reveal who and what they are, and sing the song of praise for their redemption (v. 8, 9). As the mercy seat (typifying Christ as our propitiation) interposed between the law inside the ark and the C. outside, so Christ interposes between the Divine justice and the redeemed. As the C. were of one piece with the ark, so the redeemed are one with Christ, and one

with Him as their propitiation (2 Pet. i. 4, Heb. ii. 11; Exod. xxix. 42-46, xxv. 23; 1 Cor. iii. 16, 17; Gal. ii. 20). Archdeacon Freeman suggests that the C. were the archetype in heaven upon which God moulded all the various genera and species of the animal kingdom on earth; hence arises the strange similarity in difference; it is the token of a universal pattern, though not of a common parentage, a mutual relation between them, but not a development of one out of the other by natural selection, as Darwin thinks.

Cherub. In the low salt region near the Persian gulf. Chiripha in Ptolemy. [See TEL MELAH.]

Chesalon. "The side of mount Jearim (*forests*) which is C." (Josh. xv. 10.) A landmark N.W. of Judah. Now the village *Kesla*, eight miles W. of Jerusalem.

Chesed. Nahor's fourth son (Gen. xxii. 22).

Chesil. S. of Judah (Josh. xv. 80). Perhaps the same as Bethul, of Simeon, within Judah's inheritance, or Bethul (Josh. xix. 4, 1 Chron. iv. 30, 1 Sam. xxx. 27), "Bethel" among the cities of the extreme S.

Chest. 1. Aron, always, except twice (Joseph's coffin and Jehoiaada's alms chest, Gen. i. 26, 2 Kings xii. 9, 10), used for the ark of the covenant; the "ark" (*tebah*) of Noah, and that of bulrushes in which Moses was put, is quite distinct. 2. *Gen-azim*, "chests of rich apparel" (Ezek. xxvii. 24), from *gunas* "to hoard."

Chestnut tree (*armon*). Gen. xxx. 37, from which Jacob piled rods to set before the flock. Ezek. xxxi. 7, 8,



CHESTNUT TREE.

to which the Assyrian empire is compared in beauty and strength. A tree, stately and wide spreading and growing near water, must be meant. The eastern plane tree (not ours, which is a maple, *Acer pseudoplatanus*) fulfils the conditions; its root, *avam* "to be naked"; "to strip off the bark"; corresponds; for it yearly sheds its bark. The groves of the Academy at Athens, where Plato and Aristotle taught, were of eastern *plane*.

Chesulloth. In Isaacar (Josh. xix. 18). The Xaloth of Josephus. Meaning "the loins," probably therefore on a hill slope.

Chezib. Gen. xxviii. 5. Same as Achzib and Chozeba.

Chidon=*javelin*: 1 Chron. xiii. 9. Elsewhere *Nachon*'s (=firm) threshing-floor (2 Sam. vi.), where Uzza touched the shaking ark.

Children. *Ben*, "son"; *bath*, "daughter"; both from *banah*, to build. Regarded as consecrated to God, in the same covenant relation as the parents; therefore sons on the eighth day were circumcised (Gen. xvii. 12). So as to the Christian covenant of which baptism is the initiatory seal (1 Cor. vii. 14). Hence

flowed parents' responsibility to rear children in the way of the Lord (Gen. xviii. 19; Deut. vi. 7, xi. 19); also children's responsibility to obey parents, as a preparatory discipline for the higher relationship to God. At five the boy passed under the father's training. At 12 he became "son of (i.e. subject to) the law," and was advanced to a fuller instruction in it. Smiting, or even cursing, a parent was punishable with death (Exod. xxi. 15, 17); also contumacy (Deut. xxi. 18-21; comp. xxvii. 16). The child might be sold to bondage until the jubilee year for a parent's debt (2 Kings iv. 1, Neh. v. 5).

Children were often nursed till three years old. They were carried on the mother's hip or shoulder (Isa. xlix. 22, lxvi. 12). Governors or tutors watched them in nonage (Num. xi. 12; 2 Kings x. 1, 6; Isa. xlix. 23; Gal. iii. 24, *paidagogos*, the guardian slave who led the child to school). The mother's example and authority were weighty over sons and daughters alike (Prov. x. 1, xv. 20), even with a royal son (1 Kings ii. 19). Daughters had no right of inheritance; but if a man had no son the daughters received the inheritance, only they must marry in their own tribe.

Metaphorically: CHILDREN OF LIGHT (Luke xvi. 8, 1 Thess. vi. 5), of *obedience* (1 Pet. i. 14, "as children of obedience" Gr.), of *this world*, of **BELIAL** [see], of *wisdom* (Matt. xi. 19), of *faith*. As children resemble their parent, so those in whom these several qualities, good or bad, predominate, are children of them severally (2 Sam. xxiii. 6). So Barnabas is termed "son of consolation," expressing his predominant grace (Acts iv. 36); John and James "sons of thunder," characterized by fiery zeal (Mark iii. 17). So "sons of might," "daughters of song" (comp. Isa. v. 1, "a very fruitful hill," Heb. "the horn (i.e. peak) of the son of oil,") "children of the bridechamber" (Matt. ix. 15), the *heavenly Bridegroom's best men* who go and fetch the bride, the apostles and evangelists who seek to bring sinners to Jesus and to heaven (Matt. xxv.).

Chileab. David's son by Abigail (2 Sam. iii. 3). Elsewhere called Daniel (1 Chron. iii. 1).

Chilion. Orpah's husband, son of Elimelech and Naomi (Ruth i. 2-5, iv. 9). An Ephrathite of Bethlehem Judah (formerly Ephrath, Gen. xxxv. 19).

Chilmad. Named with Sheba and Asshur (Ezek. xxvii. 23). Ptolemy mentions a *Gaala of Media*, which compounded forms Chil-mad. The Chaldee version has "Media," others "Carmanda," a large city beyond the Euphrates (Xenophon).

Chimham. 2 Sam. xix. 34, 37-40. Taken by David to court, instead of Barillai the Gileadite, his father, to whom the king owed a debt of gratitude for help in his flight from Absalom. In Jer. xli. 17, ages after, the Jewish refugees from the Babylonians "dwelt in the habitation of C., which is by Bethlehem, to go to enter into Egypt." David's patrimony was at Bethlehem; and this incidental notice leads to the infer-

ence that, having undertaken to provide for C., he conferred on him his personal patrimony, subject to the reversion to David's heirs at the year of jubilee; hence it was called "the habitation of C."

Chinnereth, Sea of, or Chinneroth. 1. Afterwards the lake of *Gennesaret*, a corruption of C. (Josh. xii. 3, xiii. 27). The district of C. is called "all C." (1 Kings xv. 20). 2. A fortified city of Naphtali (Josh. xix. 35); probably the same as Tiberias, from which similarly the lake or sea was named (Num. xxxiv. 11, John vi. 1).

Chios. Acts xx. 14, 15; xxi. Now Scio, an island of the Archipelago, near which Paul passed going from Mitylene, in Lesbos, to Samos, between which two islands it lay, 32 miles long, from 8 to 18 broad; mountains, beautiful, and fertile. Its modern inhabitants suffered severely in the war of independence.

Chislon. Father of Elidad, prince of Benjamin, chosen to help in dividing Canaan (Num. xxiv. 21).

Chisloth Tabor. On the boundary of Zebulun (Josh. xix. 12) (perhaps *Iksul*, W. of mount Tabor), meaning "confidences of Tabor," i.e. fort of Tabor (comp. 1 Chron. vi. 77).

Chittim. A race sprung from *Javan*, i.e. of *Ionian* or *Greek* origin (Gen. x. 4, 1 Chron. i. 7). Balaam foretold that a fleet from C. should "afflict Asshur" (Nam. xxiv. 24). Thither Tyre's fleets resorted (Isa. xxiii. 2, 12). The name C. is applied by the Hebrews to *Cyprus*, of which the cities, including *Citium*, its capital, were mostly Phœnician. Thence the Tyrians procured the boxwood which they inlaid with ivory (Ezek. xxvii. 6). (*Heb.*, instead of "the company of the Ashurites," "they have made thy (rowing) benches of ivory inlaid in the daughter of cedars," i.e. the best boxwood, which came from *Cyprus* and *Macedonia*. "C." was applied subsequently to the other islands of the *Ægean*, and to the maritime mainlands of *Greece* and *Italy*. The Assyrians in an inscription 710 B.C. designate *Cyprus* as "the land of *Yavnan*," as the Scripture traces it to *Javan*. The Ionian stream of migration proceeding from *Asia* to *Greece* would leave some of the race in *Cyprus* or *C.* on its way, as it did in *Magnesia* under *Sipylus*. When *Cyprus* first comes before us in history it is *predominantly* a *Greek* island (G. Rawlinson). The Phœnicians also colonised it. C. = *Hittim*, the *Hittites*, a *Canaanite* race. The "ships of C." in Dan. xi. 30 are the *Macedonian-Greek* or even *Italian* vessels, in which the Roman ambassador *Popilius Lænas* arrived to check *Antiochus Epiphanes*. As *Kedar* expresses generally the East, so C. the West (Jer. ii. 10).

Chiun. [See **REMPHAN.**]

Chloe. 1 Cor. i. 11. A matron at Corinth, some of whose household informed Paul of the divisions in the Corinthian church. The Corinthians had "written" to Paul consulting him about marriage, things offered to idols, decorum in church assemblies, but not a syllable about the disorders that had crept in. *That*

information reached him from other quarters: comp. v. 1, 2. "It hath been declared unto me," "it is reported." All this he says *before* he notices their *letter*, which shows it gave him no intimation of these evils. An undesigned proof of genuineness (Paley). He names the *family*, to show he has authority for his allegation, but not individuals, to avoid exciting odium against them. He tacitly implies that the information ought to have come from their presbyters, who consulted him about matters of less moment.

Chorashan. 1 Sam. xxx. 30. Probably *Ashan* of *Simeon*, one of David's haunts. To its citizens among the cities of the S. he sent presents of the *Amalekite* spoils.

Chorazin. With *Capernaum* and *Bethsaida* doomed to "woe," because of neglected spiritual privileges. The scene of many of Jesus' mighty works, which failed to bring its people to repentance and faith (Matt. xi. 21, Luke x. 13). No work of Jesus in it is recorded, a proof of how much more He did than is written (John xxi. 25). Probably at *Kerash*, near *Thul Hum*.

Choseba. [See **CHIZIB.**] The descendants of *Shelah*, *Judah's* son, are called "the men of C., . . . and these are ancient things" (1 Chron. iv. 22). Identified by *Conder* (Pal. Expl., Jan. 1875) with *Khirbet Kueizibah*. The houses are standing to the height of eight or ten feet. The indications on the hill imply great antiquity. How accurate is Scripture in its names and topography! The Talmud mentions that a plain is in front of C.; so *Kueizibah* has before it the valley of *Berachoth* (*wady Arrub*).

Christian. The name given first at Antioch to Christ's followers. In the N. T. it only occurs in 1 Pet. iv. 16, Acts xi. 26, xxvi. 27, 28. Their name among themselves was "brethren," "disciples," "those of the way" (Acts vi. 1, 3; ix. 2), "saints" (Rom. i. 7). The Jews, as they denied that Jesus is the Christ, would never originate the name "Christians," but called them "Nazarenes" (Acts xxiv. 5). The Gentiles confounded them with the Jews, and thought them a Jewish sect. But a new epoch arose in the church's development when, at Antioch, *idolatrous* Gentiles (not merely Jewish proselytes from the Gentiles, as the eunuch, a circumcised proselyte, and *Cornelius*, an uncircumcised proselyte of the gate) were converted. Then the Gentiles needed a new name to designate men who were Jews neither by birth nor religion. And the people of Antioch were famed for readiness in giving names: *Partisans of Christ, Christians*, as *Cæsarians*, partisans of *Cæsar*; a Latin name, as Antioch had become a Latin city. But the name was *divinely ordered* (as *chrematizo* always expresses, xi. 26), as the new name to mark the new era, viz. that of the church's gospel missions to the Gentiles. The rarity of its use in the N. T. marks its early date, when as yet it was a name of reproach and hardly much recognised among the disciples. So in our age "Me-

thodist," a term originally given in reproach, has gradually come to be adopted by Wesley's disciples themselves. Blunt well says: "if the Acts were a fiction, is it possible that this unobtrusive evidence of the progress of a name would have been found in it?"

Christianity. [See JESUS CHRIST.]

The law and Mosaic system, though distinct from the gospel, yet clearly contemplates the new dispensation as that for which itself was the preparation. The original promise to Abraham, "in thee . . . and thy seed . . . shall all families of the earth be blessed" (Gen. xii. 3, xxii. 16), still awaited its fulfilment, and the law came in as the parenthesis between the promise of grace and its fulfilment in Christ the promised "seed." Rom. v. 20: "the law entered (as a parenthesis, incidentally, Gr.) that the offence might abound." Gal. iii. 8-25: "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith; but after that faith is come we are no longer under a schoolmaster." Jacob's prophecy contemplated the theocratic sceptre passing from Judah, when Shiloh should come as the gatherer of the peoples to Himself (Gen. xlix. 10). Many psalms (as ii., lxxii., xxii., lxxvii.) and all the prophets (comp. Isa. ii., liii.) look forward to Messiah as about to introduce a new and worldwide dispensation. Nay, even Moses himself (Deut. xviii. 15, etc.) announces the coming of another lawgiver like him, about to promulgate God's new law; for to be like Moses He must be a lawgiver, and to be so He must have a new law, a fuller development of God's will, than Moses' law, its germ. The 110th Psalm declared His priesthood should be one "for ever, after the order of Melchizedek" (the king of righteousness and king of peace), to which the Levitical priesthood did homage in the person of Abraham their ancestor, paying tithes to Melchizedek (comp. Heb. vi., vii.).

The law was the type, the gospel the antitype (Heb. x. 1-10). Christ came not to destroy it (i.e. its essence) but to fulfil (Matt. v. 17). The letter gives place to the spirit which realizes the end of the letter (2 Cor. iii. 8-18). As also Jeremiah foretells (xxxi. 31-34; comp. Heb. viii. 4-13, x. 15-18). If Christianity had not been of God, it could never have prevailed, without human might or learning, to supersede the system of the mightiest and most civilized nations (1 Cor. i., ii.). Its miracles, its fulfilment of all prophecy, and its complete adaptation to meet man's deep spiritual needs, pardon, peace, holiness, life, immortality for soul and body, are the only reasonable account to be given of its success.

Chronicles, I., II. Heb. "Words" or "Acts of days." In the LXX. *Paraleipomena*, i.e. "Supplements" to Kings I., II. Probably compiled by Ezra. One genealogy, indeed, of a later date, viz. Zerubbabel's, was doubtless added by a more recent hand (1 Chron. iii. 22-24), as was Neh. xii. 10, 11, 22, 23. The book of Ezra forms a continuation

to C. The chief difficulty at the return from Babylon was to maintain the genealogical distribution of lands, which was essential in the Jewish polity. Ezra and Nehemiah therefore, as restorers of that polity, gave primary attention to this. Again, the temple service, the religious bond of the nation, could only be maintained by the Levites' residence in Jerusalem, for which end the payment of tithes and firstfruits was indispensable. Moreover, the Levitical genealogies needed to be arranged, to settle the order of the temple courses, and who were entitled to allowances as priests, porters, and singers. The people too needed to have their inheritances assigned according to their families, to be able to pay tithes. Hence, genealogies occupy a prominent place in the C., just as we should expect in a book compiled by Ezra under such circumstances. Zerubbabel, and subsequently Ezra and Nehemiah, not only strove in the face of difficulties (Ezra ii., iii., v., vi., viii.; Neh. vii., viii.) to restore the temple service to its state under the kings of Judah, but also to infuse into the people a national spirit. For this end the C. give a summary history of David, introduced by the closing scene of Saul's life, and of the succeeding kings, especially of some of the greatest and best kings who built or restored the temple, abolished corruptions, and established the services in due order, as Jehoshaphat, Hezekiah, Josiah, etc.

As the northern kingdom of Israel had passed away, and Samaria its only remaining representative was among Judah's bitterest foes, Israel's history occupies a subordinate place. Accordingly the first eight chapters give the genealogies and settlements; chap. ix. 1-24 their disturbance by the captivity, and partial restoration at the return; this portion is reinserted in Neh. xi. 3-22 with additional matter from the archives, as to times succeeding the return from Babylon, down to xii. 27, where Nehemiah's narrative is resumed from xi. 2. At 1 Chron. ix. 35 begins Saul's genealogy, taken from the tables drawn up in Hezekiah's reign (for 14 generations from Jonathan to Azel correspond to the 14 from David to Hezekiah); then the history of (mainly) Judah's kings follows, and of the events down to the end of the book of Ezra, which suit the patriotic purpose of the compiler. 1 Chron. xv.-xvii., xxii.-xxix., 2 Chron. xiii.-xv., xvii.-xx., xxiv., xxvi., xxix., xxxi., xxxv. are mainly peculiar to C., and manifestly are calculated to awaken by the glorious, as well as the sad, memories of the past a desire in the people to restrain the corruptions which had led to the captivity, and to restore the national polity in church and state.

The conclusion of C. and beginning of Ezra are similar, the one ending with Cyrus' decree for the restoration, the other telling how that decree was obtained and was carried out. If this connection of the two books were rejected, it would be hard to account for the breaking off of the

narrative in C.'s close, in Ezra's lifetime, and the abruptness with which the book of Ezra opens (i. 1). The style of both, tinged with Chaldaisms, accords with this view. The mention in both 1 Chron. xxix. 7 and Ezra ii. 69 of the Persian coin, *darics* (as it ought to be translated instead of "dram"), is another proof. The law is often quoted in both, and in a similar formula, "according to the law of Moses" (1 Chron. xxiii. 31, Ezra iii. 4). The sacrifices, the passover celebration, the Levitical order, are similarly described in both. The highpriests' genealogy is given in the descending line ending with the captivity, in 1 Chron. vi. 1-15; in Ezra vii. 1-5 in the ascending line from Ezra himself to Aaron, abridged by the omission of many links, as the writer had in C. already given a complete register.

The writer's sources of information are genealogies drawn up in different ages, and accordingly terminating in the particular reign when they were severally drawn up. Thus Sheshan's (1 Chron. ii. 34-41) ends with a generation contemporary with Hezekiah. That of the highpriests (1 Chron. vi. 1-15) must have been drawn up during the captivity; that in 50-53, and those of Heman and Asaph (33-39, etc.) in David's or Solomon's time; that of the sons of Azel (1 Chron. viii. 38) in Hezekiah's time; that of the sons of Zerubbabel in Ezra's time (1 Chron. iii. 19-24). The sources must have been very ancient from which the compiler drew the account of the kings of Edom before Saul's reign, the slaughter of the sons of Ephraim by the Gittites (vii. 21, viii. 13), the notice of the sons of Shelah, and their dominion in Moab (iv. 21, 22). The genealogical records of Jotham and Jeroboam probably embodied from contemporary documents the details as to the Reubenites and Gadites (v. 1-22). The account in ix. 1-34 is drawn from records subsequent to the return from captivity; also 2 Chron. xxxi. 20. In Ezra (ii., iv.) the documents used were still later, viz. the time of Pseudo-Smerdis or Artaxerxes.

Thus it appears the books of C. and Ezra are compiled by one writer from records of various dates, *exant when the compilation was made*. The books of Samuel the seer, Nathan the prophet, and Gad the seer (1 Chron. xxix. 29), furnished information for David's reign; "the book of Nathan," and "the prophecy of Abijah the Shilonite," and "the visions of Iddo the seer" (2 Chron. ix. 29), for Solomon's reign; "the story (*midrash*, 'interpretation') of the prophet Iddo," for king Abijah's "acts, ways, and sayings" (xxiii. 22). Iddo's "book concerning genealogies and the prophet Shemaiah's words," for Rehoboam's acts (xii. 15); "the book of the kings of Israel and Judah" (xxv. 26, xxvii. 7, xxxii. 32, xxxiii. 18), "the sayings of the seers" (xxxiii. 19, *chozai*), for many subsequent reigns; "the words of Jehu the son of Hanani" (xx. 34), for Jehoshaphat's reign; "the vision of the prophet Isaiah" (xxvi. 22, xxxii. 32),

for Uzziah's and Hezekiah's reigns. There were besides the national records, "the book of the chronicles" (Neh. xii. 23), which began as early as David (1 Chron. xxvii. 24), "the chronicles of king David," probably the same as Samuel's, Nathan's and Gad's books above noticed. So there was "the book of the acts of Solomon" (1 Kings xi. 41). From "the book of the chronicles of the kings of Judah," or "of Israel" (1 Kings xi. 23, xv. 7), continued down to the end of Jehoiakim's reign (2 Kings xxiv. 5, 2 Chron. xxxvi. 8), the compilers of C. and Kings drew the passages which are identical in both. Genealogical registers (Neh. vii. 5) furnished many of the materials.

The writer of the closing chapters of Kings lived in Judah, and died under Nebuchadnezzar, the writer of the close of C. lived at Babylon and survived till the Persian dynasty began. Comp. 2 Chron. xxxvi. 9-23 and Ezra i. with 2 Kings xxiv., xv. For the writer of C. and Ezra gives no details of Jehoiachin or Zedekiah, or what occurred in Judah after the temple was burnt; but only dwells on the spiritual lessons which Jerusalem's overthrow teaches, and proceeds at once to the return from Babylon. One in Babylon would be the most likely to know all about Cyrus' decree, the presents to the captives, the bringing out of the temple vessels, their weight, the Chaldee treasurer Mithredath, and Zerubbabel's Chaldee name Sheshbazzar. Lord A. Hervey conjectures that Daniel at Babylon, under Nebuchadnezzar, and afterwards under the Persian kings, vividly remembering Jeremiah's prophecies and bewailing the nation's perversity, wrote the close of C. and Ezra i., just as Jeremiah wrote the close of Kings. Comp. with these passages Dan. v. 2, 23, ix. 2, 5-8, i. 3, 7, 11. The close of 2 Chron. and Ezra i. supplies the gap between Dan. ix. and x. Ezra, by the help of this portion, carried forward the history from the point where the C. closed.

The division of C. into two books is due to the LXX. Much is omitted that was unsuitable to the compiler's patriotic design, e.g. Amnon's defilement of Tamar, David's adultery with Bathsheba and Absalom's rebellion, Sheba's revolt, the delivery of Saul's sons to the Gibeonites, etc. Peculiar to C. are the lists of heroes who came to David at Ziklag, and those hosts who came to Hebron to make him king (1 Chron. xii.). David's preparation for building the temple (xxii.). The order of the Levites and priests (xxiii.-xxvi.), of the army and captains (xxvii.). David's public directions (xxviii., xxix.). Rehoboam's fortifications, reception of priests and Levites from Israel (2 Chron. xi.). Abijah's successful war with Jeroboam (xiii.). Asa's fortifying his kingdom and overcoming Zerah the Ethiopian's vast host (xiv.); his suppression of idolatry with the help of Asariah's prophecy (xv.); Hanani's reproof of Asa's reliance on Syria instead of on Jehovah (xvi.). Jehoshaphat's garrisoning the cities of Judah and of Ephraim; removal of high places

and groves; sending his princes and Levites throughout the land to teach the people in "the book of the law of the Lord" (xvii., xviii.); reproof by Jehu, son of Hanani the seer, and by Eliezer, son of Dodavah of Marashah, for his alliance with the ungodly kings of Israel; instructions to the judges; victory over the vast allied forces of Ammon and Moab (xix., xx.). Jehoram's idolatry and punishment (xxi.). Apostasy of Joash, and murder of Zechariah his reposer, on the death of Jehoiaada, Zechariah's father (xxiv.). Amaziah's warlike preparations; idolatry (xxv.). Uzziah's victory and forces (xxvi.). Jotham's success against Ammon, "because he prepared his ways before the Lord his God" (xxvii.). Hezekiah's reformation and passover; riches (xxix.-xxxi.). Manasseh's captivity, repentance, and restoration (xxiii.). All these instances were just what suited the purpose of one seeking the restoration of the religious and civil polity of the Jews on their return from the captivity, as we know was Ezra's great mission.

C., with Ezra and Nehemiah, form the last link of the O.T. genealogical chain which is resumed in the N. T. (Matt. i.). Messianic prophetic hints occur (1 Chron. xvii. 17): "Thou hast regarded me according to the order (law) of the man from above"; and in the genealogy (v. 2), "Judah prevailed above his brethren, and of him came the chief ruler," referring to the Messianic prophecy (Gen. xlix. 8-10, comp. 1 Chron. xxviii. 4).

The accuracy of the book appears from such incidental touches as 1 Chron. ii. 13-17, where Abigail is not styled daughter of Jesse, but only sister of David; she was the daughter of Nahash, not of Jesse, and so only half sister to David. Also from its giving the very words of the documents used, even when inappropriate in the compiler's time, "unto this day" (1 Chron. iv. 42, 43; 2 Chron. v. 9). Also other scriptures confirm statements in C.; comp. 2 Chron. xxxii. 1-6 with Isa. xxii. 8-11, 2 Chron. xx. with Ps. xlviii., lxxiii., Joel iii. The names of the scribes before the restoration express the national hope at the time (1 Chron. iii. 19, 20): Hananiah (*Jehovah's grace*); Berechiah (*Jehovah's blessing*); Hasadiah (*Jehovah's mercy*); Jushabhesed (*mercy returns*). Akkub and Talmon, mentioned in 1 Chron. ix. 17, 18, are stated in Neh. xii. 25, 26 to have been Levitical porters "in the days of Nehemiah and of Ezra, the priest, the scribe." Thus every hint accords with the date and the author presumed above.

Chronology. There are three principal systems, the Long, the Short, and the Rabbinical. The nature of the evidence hardly admits of certainty as to all details. The dates of the flood, etc., are thus differently given in the LXX., the Heb., and the Samaritan pentateuch:

	LXX.	Heb.	Sam.
Flood after Creation	2263	1656	1307
Peleg's birth	401	101	401
Abram's departure from Haran	616	266	616
	3279	2023	2324

Hales takes the long system mainly from the LXX. account of the patriarchal generations. He rightly rejects the number 430 years assigned in 1 Kings vi. 1 as having elapsed from the exodus to the foundation of the temple in the fourth year of Solomon's reign. It must be an ancient error of transcribers; for 40 years elapsed from the exodus to the death of Moses, Joshua was for more than seven years Israel's leader in Canaan, Israel's servitude and the rule of the judges to Eli's death occupied 430 years, thence to Saul's accession was more than 20 years, Saul's reign was 40 years, David's 40, Solomon's, before the temple's foundation, 3; i.e. 530 in all: besides the unknown intervals between Joshua's leadership of seven years and his death; and again between his death and the first servitude; also the unknown period, above 20 years, between Eli's death and Saul's accession. These unknown times are approximately estimated at 6, 32, and 20 years respectively, i.e. 58 in all; which, added to the 530, will give 638. The O. T. never dates events from an era, which makes 1 Kings vi. 1 suspicious. Origen, Comm. (John ii. 20), quotes 1 Kings vi. 1 without the words "in the 480th year." See also Jud. xi. 26. But see EGYPT below as to Thothmes III. and the inscription favouring 1 Kings vi. 1. Ussher is the representative of the short system, following the Heb. in the patriarchal generations, and taking the 480 years as given in 1 Kings vi. 1 between the exodus and the foundation of the temple. The rabbinical system is partly accepted in Germany; it takes the biblical numbers, but makes arbitrary corrections.

	Hales. B.C.	Ussher. B.C.
Creation	5411	4004
Flood	3155	2348
Abram leaving Haran	2078	1921
Exodus	1648	1491
Foundation of temple	1027	1012
Destruction of temple	598	598

The differences between the Heb. and the LXX. consist in the periods assigned by them respectively to the patriarchs before and after the births of their eldest sons. Thus Adam lives 130 years before the birth of his eldest son in Heb., but 230 in LXX. Seth 105 in Heb., but 205 in LXX., etc. After the births of their eldest sons, Adam 800, Seth 807, in Heb., but 700 and 707 in LXX.; thus the totals come to the same, Adam 930, Seth 912, in both Heb. and LXX. Similarly in the case of Enos, Cainan, Mahalaleel. This proves that the change, whether by shortening or by lengthening if the Heb. be the true reading, is not accidental but was made on system. The LXX. and Luke iii. 36, 37 have a second Cainan, who is omitted in the Heb. Philo and Josephus also know nothing of him.

In genealogies (e.g. Matt. i. 8) names are often passed over, a man being called the son of a remote ancestor, his father and grandfather and great grandfather being omitted; as Jorath is followed by Ozias, Ahasiah, Josiah,

and Amasiah being omitted. For some Divine purpose connected with the mystical sense of numbers the generations are condensed into *fourteen* (the double of the sacred *seven*) in each of the three periods, from Abraham to David, from David to the captivity, and thence to Christ. Comp. Ezra vii. 1-5, 1 Chron. xxvi. 24. So Jehu is "son of Nimshi," also "of Jehoshaphat son of Nimshi" (2 Kings ix. 2, 14, 20; 1 Kings xix. 16). Again, the length of generations varies: Abraham, at a time when life was so much longer than now, implies a generation was about 100 years (Gen. xv. 16, comp. 13), "the fourth generation" answering to "four hundred years." The Heb. text was preserved with much more scrupulous care than the LXX. On the other hand, the civilization and history of Egypt, Babylonia, and Assyria reach farther back than accords with the Heb., and so favour the LXX.

"The sojourning of Israel who dwelt in Egypt was 430 years" (Exod. xii. 40, 41). Paul, in Gal. iii. 16, 17, dates this period from God's promise to Abraham. In Gen. xv. 13, 14, comp. Acts vii. 6, 7: "thy seed shall be a stranger in a land not theirs . . . and they shall afflict them 400 years"; by putting the comma after "afflict them," the "400 years" refers to the whole time of their being "a stranger in a land not theirs," comp. Heb. xi. 9. It would not be literally true that the Israelites were afflicted for the whole 400 years by the Egyptians, even if the 400 be applied to the sojourn in Egypt alone. Therefore there is no greater strain put on the words by supposing the 400 includes the sojourn in Canaan. Abraham probably means (Gen. xv. 16), "in the fourth generation they (i.e. some of the fourth generation, allowing 100 years for each generation) shall come hither again." There were more than four in fact; thus, in Ruth iv. 18, etc., 1 Chron. ii. 5, 6, there are six from Judah to Nahshon the tribe prince in Moses' time; nine from Joseph to Joshua (1 Chron. vii. 20, etc.). Abram was 75 on leaving Haran; 100 at Isaac's birth; Isaac was 60 at Jacob's; and Jacob 130 on entering Egypt: in all 215 years. Again, Joseph was about 45 on entering Egypt, 92 occupied the rest of his life; then followed, after all Joseph's brethren and that generation were dead (Exod. i. 6, etc.), the oppression; Moses was 80 at the exodus. Thus there will be 172 years, besides the interval between Joseph's generation dying and the oppression, and between the beginning of the oppression and the birth of Moses; which may be reasonably set down as 215 in all; which, added to the 215 in Canaan, will give the 430.

The increase from 70, at Jacob's going down to Egypt, to 600,000 at the exodus is accountable when we remember the special fruitfulness promised by God. There were at the exodus 51 pairs at least bearing children, for there were 67 men, viz. Jacob's 12 sons, 51 grandsons, and four great grandsons, besides one

daughter and one granddaughter (Gen. xli. 8-27). These 51 must have taken foreign wives. Then, besides, polygamy prevailed. All these causes together fully account for the great increase in 215 years.

Another note of time is furnished by Paul (Acts xiii. 19-21): "after that (the division of Canaan) He gave judges about the space of 450 years until Samuel"; or rather, as the three oldest MSS., Sin., Vat., Alex., "He distributed their land to them for an inheritance, about 450 years. And after that He gave unto them judges until Samuel." The *datives* in the Gr. marks, not duration of time, as A. V., but a *point of time*. The point of time backwards to which the 450 refers is implied in ver. 19, "when He had destroyed seven nations"; i.e., about 450 or 462 elapse between God's promise to drive out those nations in 400 years from that time (Gen. xv. 13-21), and God's commencing the fulfilment of it under Joshua; the former date is about 1913, the latter 1451 (Josh. i.). Jephthah makes 300 years elapse between his time and Joshua's division of Canaan (Jud. xi. 26). Theophilus of Antioch (Autol. iii. 22) states that the Tyrian archives of Hiram, David's contemporary, prove that the building of the temple took place 566 years after the exodus from Egypt.

The whole period between the foundation and the destruction of the temple is about 425 years; that of the undivided kingdom 120, that of Judah 388, that of Israel 255. The Median, Heb., Babylonian, and Assyrian chronicles, according to J. W. Bosanquet, coincide in making Nebuchadnezzar's reign begin 581 B.C. He makes Jotham's 16 years' reign begin in 734 B.C.; Abaz's 16 years begin 718; Hezekiah's 29 begin 702; Manasseh's 55 begin 673; Amon's two begin 618; Josiah's 31 begin 616; Jehoiaquim's 11 begin 585.

Two periods of 70 years are specified by Jeremiah; that during which Babylon's dominion over Palestine and the East was to last (xxv.), and that of the captivity (xxix. 10, Dan. ix. 2), probably identical. The former begins the 1st of Nebuchadnezzar and the 4th of Jehoiaquim (606 or 607 B.C.), and ends with Babylon's fall (xxv. 26), 536 B.C., when Cyrus decreed the return of the Jewish captives (Jer. xxxix. 10). Ptolemy's famous canon counts it 66 years; but if the Jewish years meant be the prophetic ones of 360 days each, as in Dan. xii. 7, the sum will be about 69 tropical years. [See CAPTIVITY.] Ecclesiastically, the 70 years began with the destruction of the temple 586 B.C., and ended with its restoration in the sixth year of Darius, 516 B.C.

The Apis tablets of Egypt prove the synchronism of Josiah and Pharaoh Necho; also they demonstrate that of Hezekiah and Tirhakah. An inscription on the quarries of Silsilis in Upper Egypt records the cutting of stone in the 32nd year of She-shonk I., or Shishak, for the chief temple of Thebes, where still is to be seen a record of his conquest of

Judah; thus confirming the Scripture account of his synchronism with Rehoboam whom he conquered. The Bible puts Rehoboam 240 years before Hezekiah, i.e. 973 B.C.; and Shishak's invasion in his fifth year, i.e. 909; 22 before



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that would make Shishak's accession 900 B.C., which closely agrees with Manetho's list.

R. P. Stewart (Smith's Bible Dict.) mentions the coincidence, in their commencements, of the vague year of the Egyptians and the Heb. year at the first passover; i.e., the 14th of Abib, the full moon of the passover exodus, corresponded to the 14th day of a Phamenoth in a vague year commencing at the autumnal equinox; this took place, it is computed, on Thursday, April 21st, 1652 B.C. This date for the exodus is but four years earlier than Hales's, and the interval to Solomon's temple foundation is 642, only four more than the 638 obtained above by Bible calculations.

Thus 430 back to the promise to Abraham (Gen. xv.) will bring the promise to 2062 B.C. But see above on the 450 years in Acts xiii. 20. Stewart takes Peleg's birth, 2098 (or correcting Terah's age at Abraham's birth) 2758. Abraham was perhaps youngest son of Terah; for Terah was 70 when he began having sons, and died at 205 years old (Gen. xi. 26, 32), and Abraham was 75 when he left Haran (xii. 4). This would make Terah survive Abraham's migration 60 years, if Abraham were eldest (Gen. xi. 26). But Acts vii. 4 says Terah died before it. Terah therefore was probably 130 years old when Abraham was born, and died when Abraham was 75, at his migration from Haran. Haran the elder brother of Abraham was father of Iscah = Sarah (xi. 27-29). As Milcah married her uncle Nahor, so Iscah, = Sarai, her uncle Abraham; hence he calls her his sister, as granddaughter of (i.e. sprung from) his father, though not sprung from his mother (xx. 12). She was only ten years younger than Abraham (xvii. 17), which shows Abraham was Terah's youngest son. The flood he assigns to 3009 or 3159. The Egyptian monuments do not carry us back for the foundation of its first kingdom earlier than the latter end of the 28th century B.C. Adam's creation he makes 5861 or 5421. G. Rawlinson truly says: "nothing in ancient MSS. is so liable to corruption from mistakes of copyists as numbers, it is quite possible that we may not possess Moses' real scheme in any of the three extant versions of his words."

The traditions of Greece, Babylon, and Egypt confirm the Scripture account of the longevity of the patriarchs. Sprung from a pair originally immortal, living a simple even course of life, they retained some of the original vitality of Adam's state in paradise. This longevity favoured

the multiplication of mankind, and the formation of marked character for good or evil in the different races. The geological arguments for man's great antiquity are relics of man, flints, etc., in recent formations, along with bones of the mammoth and extinct animals; it is argued that, at the present rate of deposition, the beds that overlie these remains must have taken a vast time to form. But probably causes were at work at the time of their formation which made the rate much speedier than it is now. A mammoth was found in the Siberian ice, with skin, hair, and flesh; and it is hardly likely that it was dead more than 6000 years. Many animals have become extinct within the human period. The present population is about that which would spring from a single pair in 6000 years. The historical arguments for man's great antiquity, from Egyptian lists of dynasties, are set aside by the strong probability that many of these are contemporary dynasties. Another argument is drawn from the slowness of growth of languages; e.g., 1500 years have been taken in forming from Latin the French, Italian, and Spanish languages. But it is only the languages with a literature that change slowly; a few years suffice to change completely a language without a literature, wild tribes in a single generation cannot comprehend one another. The 3000 years between the flood and the Christian era in the LXX. allow 1800 years before the Vedas for the Sanskrit tongue to have reached the perfection apparent in that poem. Besides, the Babel-confounding of tongues miraculously is to be taken into account. The ethnological objection from the fixity of type in the negro as represented under Sethos I. on the monuments is answered by the consideration that races placed continuously under the same conditions of climate and other circumstances do not change. The negroes may have been in Africa 1500 years before Sethos I. Rapid changes take place when circumstances change rapidly, as in Europeans settling in N. America. The GENEALOGIES [see] in Gen. v. and xi. give only the great leading links, omitting many intermediate ones.

Chrysolite = gold stone. The garniture of the seventh foundation of New Jerusalem. The modern topaz.

Chrysoprasus = gold leek. A transparent gem, an agate of the colour of the leek's juice; it owes its colour to oxide of nickel. Found only in Silesia; also in antique Egyptian jewellery. The garniture of the tenth foundation of New Jerusalem (Rev. xxi. 20).

Chub. Ezek. xxx. 5. A people named *Kufa* on the monuments. Ptolemy (iv. 2, 5, 9) mentions a *Chob-at* in Mauritania, and a *Chob-ion* in the Mareotic nome in Egypt.

Chun. A city of Hadarezer (1 Chron. xviii. 8) = Berothai (2 Sam. viii. 8).

Church. From Gr. *Curiake*, "house of the Lord," a word which passed to the Gothic tongue; the Goths being the first of the northern hordes con-

verted to Christianity, adopted the word from the Gr. Christians of Constantinople, and so it came to us Anglo Saxons (Trench, Study of Words). But Lipsius, from *circus*, whence *kirk*, a circle, because the oldest temples, as the Druid ones, were circular in form. "Ecclesia" in the N. T. never means the building or house of assembly, for church buildings were long after the apostolic age. It means an organized body, whose unity does not depend on its being met together in one place; not an assemblage of atoms, but members in their several places united to the One Head, Christ, and forming one organic living whole (1 Cor. xii.). The bride of Christ (Eph. v. 25-32, i. 22), the body of which He is the Head. The household of Christ and of God (Matt. x. 25, Eph. ii. 19). The temple of the Holy Ghost, made up of living stones (Eph. ii. 22, 1 Cor. iii. 16, 1 Pet. ii. 5).

Church is used of one or more particular Christian associations, even one small enough to worship together in one house (Rom. xvi. 5). Also of "the whole church" (Rom. xvi. 23, 1 Cor. xii. 28). Church occurs twice only in Matt. (xvi. 18, xviii. 17), elsewhere called "the kingdom of the heavens" by Matthew, "the kingdom of God" by Mark, Luke, and John. Also called Christ's "flock," never to be plucked out of His hand (John x. 28), "branches" in Him "the true Vine." Founded on the Rock, "the Christ the Son of the living God," the only Foundation (Matt. xvi. 18, 1 Cor. iii. 11). Constituted as Christ's mystical body on Pentecost; thenceforth expanding in the successive stages traced in Acts [see]. Described in a beautiful summary (Acts ii. 41, 47). [On its apostasy see BABYLON.] Professing Christendom numbers now probably 30 millions of Greek churches, 90 millions of Teutonic or Protestant churches, and 170 millions of Romanists. The Church of England definition of the church is truly scriptural (Art. XIX.): "a congregation of faithful men in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." The church that shall reign with Christ is made up of those written in heaven, in the Lamb's book of life, the spirits of just men made perfect (Heb. xii. 22, 23; Rev. xxi. 27). The faultless perfections and the glorious promises in Scripture assigned to the church (*election, adoption, spiritual priesthood, sure guidance by the Spirit into all truth, eternal salvation*) belong not to all of the visible church, but to those alone of it who are in living union with Christ (Eph. v. 23-27; Heb. xii. 22, 23). The claim for the visible church of what belongs to the invisible, in spite of Christ's warning parable of the tares and wheat (Matt. xiii. 24-30, 36-43), has led to some of Rome's deadliest errors. On the other hand, the attempt to sever the tares from the wheat prematurely has led to many schisms, which have invariably failed

in the attempt and only generated fresh separations. We must wait till Christ's manifestation for the manifestation of the sons of God (Rom. viii. 19, Col. iii. 4).

The true catholic church is restricted to "them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. i. 2). They are visible in so far as their light of good works so shines before men that their Father in heaven is glorified (Matt. v. 16). They are invisible in so far that it is God alone who can infallibly see who among professors are animated by a living, loving faith, and who are not.

A visible community, consisting of various members and aggregations of members, was founded by Christ Himself, as needed for the extension and continuation of Christianity to all lands and all ages. The ministry of the word and the two sacraments, baptism and the supper of the Lord, (both in part derived from existing Jewish rites, Matt. xxvi. 26-28, 1 Cor. v. 7, 8) [see BAPTISM, LORD'S SUPPER] were appointed as the church's distinctive ordinances (Matt. xxviii. 19, 20 Gr.): "make disciples of all nations, baptizing them . . . Teaching them to observe all things whatsoever I have commanded you; and (only on condition of your doing so) I am with you always," etc. The professing church that neglects the precept forfeits the promise, which is fatal to Rome's claims.

No detailed church government is explicitly commanded by Jesus in N. T. The O. T. ministry of highpriest, priests, and Levites necessarily ended with the destruction of the one and only temple appointed by God. That the Christian ministry is not sacerdotal, as the O. T. ministry, is proved by the title *hierues*, the Gr. of *sacerdos*, being never once used of Christian ministers. When used at all as to the Christian church it is used of the whole body of Christians; since not merely ministers, as the Aaronic priests, but all equally, have near access to the heavenly holy place, through the rent veil of Christ's flesh (Heb. x. 19-22, xiii. 15, 16; 1 Pet. ii. 19; Rev. i. 6). All alike offer "spiritual sacrifices." For a minister to pretend to offer a literal sacrifice in the Lord's supper, or to have the sacerdotal priesthood (which appertains to Christ alone), would be the sin which Moses charged on Korah: "Seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation to bring you near to Himself, . . . to stand before the congregation to minister to them; and seek ye the priesthood also?"

The temple then not being the model to the Christian church, the *synagogues* alone remained to be copied. In the absence of the temple during the captivity the people assembled together on sabbaths and other days to be instructed by the prophet (Ezek. xiv. 1, xx. 1, xxxiii. 81). In Neh. viii. 1-8 a specimen is given of such a service, which the syn-

gogues afterwards continued, and which consisted in Scripture reading, with explanation, prayers, and thanksgivings. The synagogue officers consisted of a "ruler of the synagogue," the "legate of the church" (*scheliach tsibbur*), answering to the *angel of the church* (Rev. i., ii., iii.), a college of *elders* or *presbyters*, and subordinate ministers (*chazzan*), answering to our *deacons*, to take care of the sacred books. Episcopacy was adopted in apostolic times as the most expedient government, most resembling Jewish usages, and so causing the less stumbling block to Jewish prejudices (Acts iv. 8, xxiv. 1). James, the brother of our Lord, after the martyrdom of James the son of Zebedee and the flight of Peter (Acts xii. 17), alone remained behind in Jerusalem, the recognised head there. His Jewish tendencies made him the least unpopular to the Jews, and so adapted him for the presidency there without the title (xv. 13-19, xxi. 18; Gal. ii. 2, 9, 12). This was the first specimen of apostolic local episcopacy without the name. The presbyters of the synagogue were called also **BISHOPS** [see], or overseers. "Those now called 'bishops' were originally 'apostles.' But those who ruled the church after the apostles' death had not the testimony of miracles, and were in many respects inferior, therefore they thought it unbecoming to assume the name of apostles; but dividing the names, they left to 'presbyters' that name, and themselves were called 'bishops.'" (Ambrose, in Bingham Eccles. Ant., ii. 11; and Amalarius, De Officiis, ii. 13.) The steps were *apostle*, then *vicar apostolic* or *apostolic delegate*, as Timothy in Ephesus and Titus in Crete, temporarily (1 Tim. i. 3; 2 Tim. iv. 21; Tit. iii. 12, i. 5), then *angel*, then *bishop* in the present sense.

Episcopacy gives more of centralized unity, but when made an absolute law it tends to spiritual despotism. The visible church, whilst avoiding needless alterations, has power under God to modify her polity as shall tend most to edification (Matt. xviii. 18; 1 Cor. xii. 28-30, xiv. 26; Eph. iv. 11-16). The Holy Spirit first unites souls individually to the Father in Christ, then with one another as "the communion of saints." Then followed the government and ministry, which are not specified in detail till the pastoral epistles, viz. 1 and 2 Timothy and Titus, the latest epistles. To be "in Christ" (John xv.) presupposes repentance and faith, of which the sacraments are the seal. The church order is not imposed as a rigid unchangeable system from without, but is left to develop itself from within outwardly, according as the indwelling Spirit of life may suggest. The church is "holy" in respect to those alone of it who are sanctified, and "one" only in respect to those who "keep the unity of the Spirit in the bond of peace" (Eph. iv. 3-6, 15, 16), "growing up . . . into the Head, Christ, in all things."

The latest honourable and only *Christian* use of "synagogue" (A. V. "as-

sembly") occurs in James (ii. 2), the apostle who maintained to the latest the bonds between the Jewish synagogue and the Christian church. Soon the continued resistance of the truth by the Jews led Christians to leave the term to them exclusively (Rev. ii. 9). *Synagogue* expresses a congregation not necessarily bound together; *church*, a people mutually bound together, even when not assembled, a body called out (*ecclesia*, from *ekkalein*) from the world in spirit, though not in locality (John xvii. 11, 15). The Heb. *quahal*, like "church," denotes a *number of people united by definite laws and bonds, whether collected together or not*; but *'eedah* is an assembly independent of any bond of union, like "synagogue."

Christian churches were built like synagogues, with the holy table placed where the chest containing the law had been. The desk and pulpit were the chief furniture in both, but no altar. When the ruler of the synagogue became a Christian, he naturally was made bishop, as tradition records that Crispus became at Corinth (Acts xviii. 8). Common to both church and synagogue were the discipline (Matt. xviii. 17), excommunication (1 Cor. v. 4), and the collection of alms (1 Cor. xvi. 2).

Chushan Rishathaim = the *Ethiopian of double wickednesses*. (A Cushite or Hamitic element was prominent in the oldest Babylonian race, as their vocabulary proves.) The Mesopotamian king who oppressed Israel eight years in the generation succeeding Joshua (Jud. iii. 8). About 1402 B.C. he was king of the Syrian country about Haran, the region between the Euphrates and the *Khabour*, held by the *Nairi*, divided into petty tribes, as Assyria had not at this time extended her dominion to the Euphrates. Cuneiform inscriptions two centuries later confirm this; in 1270 B.C. the Assyrian empire rose. Othniel delivered Israel from him. C., a chieftain, probably had established a temporary dominion over the petty tribes of Mesopotamia, which ceased long before Assyria marched thither.

Chusa. Herod's house steward, husband of Joanna, who ministered to the Lord of her substance (Luke viii. 3). Subsequently she was one of the women who, on the morning of the resurrection, brought spices to complete the Lord's burial (xxiv. 10), and who came and told the eleven and all the rest of His being no longer in the tomb, and of their having seen angels. We read in Matt. xiv. 1, "Herod heard of the fame of Jesus, and said unto his servants, This is John the Baptist, who is risen from the dead." The reason does not in Matthew appear why Herod addressed his servants about Christ; but we infer it from Luke's incidental mention of *Joanna, wife of C., Herod's steward*, as among the women ministering to Christ. Also from marg. Acts xiii. 1, where "Manaen, Herod's foster brother," appears among the Christian "prophets." How naturally, since Christ had followers among Herod's house-

hold, did that prince turn to his servants for information about Christ. The undesigned coincidence is a proof of the gospel veracity.

Ciccar. A. V. "the plain" (Gen. xii. 10, 12). The Heb. means the "circuit" or low tract round about the Jordan. [See REGION ROUND ABOUT.]

Cilicia. A province S.E. of Asia Minor, having the Mediterranean on the S., Pamphylia on the W., the Taurus and Antitaurus range on the N., separating it from Lycaonia and Cappadocia, and on the E. the range of Amanus separating it from Syria. The eastern portion is level, well watered, and fruitful; the western rugged, and chiefly fit for pasture. Tarsus, on the Cydnus, capital of the E., became a favourite residence of the Greeks and seat of learning under the Græco-Macedonian empire. Many Jews were settled there and had their synagogue (Acts vi. 9). Paul belonged to Tarsus, and there acquired his knowledge of the Greek poets, three of whom he quotes: Aratus of C., Menander, and Epimenes (Acts xvii. 28, 1 Cor. xv. 33, Tit. i. 12). He naturally visited it after his conversion, and probably founded the church there. C. was the high road between Syria and the W.; from Syria into C. by the gates of Amanus, a pass at the head of the valley of Pinarus; from C. by the gates of C., near the sources of Cydnus, through the Antitaurus into Lycaonia and Cappadocia, the pass whereby Paul crossed into Lycaonia (Acts xv. 41). The goat's hair cloth, called *cilicium*, was one of its products. Paul, according to the excellent Jewish custom that all boys should learn a trade, wrought at making tents of this hair cloth procurable in every large town of the Levant, a profitable trade in those days of travelling. The hair cloth is still manufactured in Asia Minor, and the word still retained in French, Spanish, and Italian (*cilicio*). Theodore of Mopsus in C. was another of its eminent Christian writers.

Cinnamon. The aromatic inner rind of the *Laurus cinnamomum*. A perfume only in O. T. (Exod. xxx.



CINNAMON.

28); a condiment with us. Imported into Judæa by the Phœnicians. It now grows best in S.W. Ceylon. From the coarser pieces oil of cinnamon is obtained, and a finer oil by boiling the ripe fruit. This last gives the delightful odour to incense when burning. Gesenius derives it from *quan, quaneh*, "cane," the idea being that of *standing upright*. *Cassia lignea* is often substituted in the markets for the more delicate flavoured cinnamon. Others derive the word from *Cinn* (*Chinese*), *anomonum* (*nard*). It reached Phœnicia overland from China by way of Persia.

Cinneroth, all. The district by the N. side of the lake Chinnereth or Tiberias; afterwards "the plain of

Gennesareth." Laid waste by Benhadad king of Damascus, ally of Aah king of Judah (1 Kings xv. 20).

Circumcision. *The cutting off all round of the foreskin (the projecting skin in the male member, the emblem of corruption, Deut. x. 16, Jer. iv. 4) of males, appointed by God as token of His covenant with Abraham and his seed (Gen. xvii. 10-14). The usage prevailed, according to Herodotus (ii. 104, § 36, 37), among the Egyptians, Ethiopians, and Syrians. But his statement may refer only to the Egyptian priests, and those initiated in the mysteries. The Jews alone of the inhabitants of the Syrian region were circumcised. So circumcision kept them distinct from uncircumcised Canaanite heathen around. If the rite existed before Abraham it was then first sanctioned as a token of God's covenant with Abraham and his seed, and particular directions given by God as to the time of its being performed, the eighth day, even though it were a sabbath (John vii. 22, 23), and the persons to be circumcised, every male, every slave, and (at the exodus it was added) every male foreigner before he could partake of the passover (Gen. xvii. 12, 13; Exod. xii. 48). So the rainbow existed before the flood, but in Gen. ix. 13-17 first was made token of the covenant. The testimony of the Egyptian sculptures, mummies, and hieroglyphics, is very doubtful as to the pre-Abrahamic antiquity of circumcision. (See note Gen. xvii., Speaker's Commentary.) The Hamite races of Palestine, akin to the Egyptians, as (Jud. xiv. 3) the Philistines and Canaanites (the Hivites, Gen. xxxiv.), were certainly not circumcised. The Egyptian priests probably adopted the rite when Joseph was their governor and married to the daughter of the priest of On. The Israelites by the rite, which was associated with the idea of purity, were marked as a whole "kingdom of priests" (Exod. xix. 6, Deut. iv. 6, 7). In Jer. ix. 25, "I will punish all them which are circumcised with the uncircumcised: Egypt, and Judah, and Edom," two classes seem distinguished: Israel circumcised in flesh, but uncircumcised in heart; and the Gentile nations uncircumcised both in flesh and heart. Hyrcanus first compelled the Edomites to be circumcised (Josephus, Ant. xiii. 9, § 1; comp. Ezek. xxxi. 18).*

Its significance is, the cutting the outside flesh of the organ of generation denotes corruption as inherent in us from birth, and transmitted by our parents, and symbolises our severance from nature's defilement to a state of consecrated fellowship with God. Jehovah consecrated the nation to Himself; and whatsoever male was not circumcised on the eighth day was liable to be "cut off." Moses had neglected to circumcise his son, owing to Zipporah's repugnance to it, as a rite not generally adopted in the East, even by the descendants of Abraham and Keturah, the Midianites. Therefore he was attacked by some sudden seizure in the resting place for the night, which he and his

wife were divinely admonished arose from the neglect. She took a sharp stone or flint (comp. marg. Josh. v. 2, 8), the implement sanctioned by patriarchal usage as more sacred than metal (as was the Egyptian usage also in preparing mummies), and cut off her son's foreskin, and cast it at Moses' feet, saying, "a bloody husband art thou to me," i.e., by this blood of my child I have recovered thee as my husband, and sealed our union again (Exod. iv. 25).

The name was given at circumcision, as at baptism (Luke i. 59, ii. 21). The painfulness of O. T. initiatory rite, as compared with the N. T. sacrament of baptism, marks strongly the contrast between the stern covenant of the law and the loving gospel. Jesus' submission to it betokened His undertaking to fulfil the law in all its requirements, and to suffer its penalty incurred by us.

"Oh wherefore bring ye here this holy Child?

Such rite befits the sinful, not the clean;

Why should this tender Infant undefiled Be thus espoused in blood, while we have been

So gently into covenant beguiled?

No keen edged knife our bleeding fore-heads scored

With the sharp cross of our betrothed Lord:

But we belike in quiet wonder smiled,

While on our brow the priest, with finger cold,

Traced with the hallowed drops the saving sign;

Whilst Thou, unsparing of Thy tears, the old

And sternest ritual on Thyself didst take:

Meet opening for a life like Thine,

Changing the blood to water for our sake."—*Wyldesthead.*

"Uncircumcised" is used of the lips (Exod. vi. 12, 20), the ears (Jer. iv. 4, vi. 10), the heart (Lev. xxvi. 41, Deut. x. 16, Acts vii. 51), in the sense *closed by the foreskin of inborn fleshiness; impure, rebellious* (Deut. xxx. 6, Isa. lii. 1). Even the fruit of the Canaanites' trees was called "uncircumcised," i.e. unclean (Lev. xix. 23). Christians "are circumcised with the circumcision made without hands in putting off the body [not merely the foreskin, as in literal circumcision] of the sins of the flesh [i.e. the whole old fleshly nature with its sins] by the circumcision of Christ" (Col. ii. 11, Rom. ii. 28, 29).

The reason of the omission of circumcision in the wilderness (Josh. v. 5, 6) was, whilst suffering the penalty of their unbelief the Israelites were practically discovered by God, and so were excluded from the sign of the covenant. "The reproach of Egypt" was the taunt of the Egyptians that God brought them into the wilderness to slay them (Num. xiv. 13-16, Deut. ix. 23-28); which reproach lay on them so long as they were in danger of being "cut off" in the wilderness as uncircumcised, but was rolled off the younger generation by their circumcision at Gilgal.

Paul warned Christians who regarded circumcision as still possessing spiritual virtue, that thereby they made themselves "debtors to do the whole law," and "Christ should profit them nothing" (Gal. v. 2, 3,

12). He calls its practisers "the concision," in contrast to the true circumcision (Phil. iii. 2, 3), a mere flesh cutting. So he resisted the demand that Titus should be circumcised; for, being a Greek, Titus did not fall under the rule of expediency that Jewish born Christians should be circumcised, as Timothy was (Acts xv., xvii. 1, 3; Gal. ii. 3-5). Christianity did not interfere with Jewish usages, as social ordinances (no longer religiously significant) in the case of Jews, whilst the Jewish polity and temple stood. After their overthrow the Jewish usages necessarily ceased. To insist on them for Gentile converts would have been to make them essential to Christianity. To violate them in the case of Jews would have been inconsistent with the charity which in matters indifferent becomes all things to all men, that by all means it may win some (1 Cor. ix. 22, Rom. xiv.). The Arabians circumcised in the 13th year, after Ishmael's example (Gen. xvii. 25). The Mahometans and the Abyssinian Christians practise it still.

Cistern. *Bor, a dug pit for receiving water conducted from a spring or the rainfall. [See CONDUIT.] The dryness between May and September*



in Palestine makes reservoirs necessary; of which the larger are called "pools," the smaller "cisterns." The rocky soil facilitates their construction. The top, with stone-

work and a round opening, has often a wheel for the bucket; an image of the aorta or great artery circulating the blood from the ventricle of the heart, or the wheel expresses life in its rapid motion (Jas. iii. 6, Eccles. xii. 6). The rain is conducted to them from the roofs of the houses, most of which are furnished with them; whence is derived the metaphor, Prov. v. 15, "drink waters out of thine own cistern," i.e. draw thy enjoyments only from the sources that are legitimately thine. Hezekiah stopped the water supply outside Jerusalem at the invasion of Sennacherib, whilst within there was abundant water (2 Chron. xxxii. 3, 4). So it has been in all the great sieges of Jerusalem, scarcity of water outside, abundance within.

Empty cisterns were used as prisons. So Joseph was cast into a "pit" (Gen. xxxvii. 22); Jeremiah into one miry at the bottom, and so deep that he was let down by cords (Jer. xxxviii. 6), said to be near "Herod's gate." Cisterns yield only a limited supply of water, not an everflowing spring; representing creature comforts soon exhausted, and therefore never worth forsaking the never failing, ever fresh supplies of God for (Jer. ii. 13). The stonework of tanks often becomes broken, and the water leaks into the earth; and at best the water is not long fresh. Comp. Isa. lv. 1, 2; Luke xii. 33.

Citizenship. Paul's Roman citizenship was of the lower kind, which though not entitling him to vote with the tribes and enjoy a magistracy, yet secured to him the protection of the laws of the empire, and the right of appeal from his own hostile countrymen to Cæsar, as also exemption from scourging (Acts xvi. 37, xxii. 25-28, xxv. 11). He seems to have inherited it from his father.

Hence he naturally uses the image to express the believer's high privileges as a citizen of the heavenly Jerusalem. "Our citizenship (Gr., or rather our life as citizens; *politēma*, not *politeia*) is in heaven," etc. (Phil. iii. 20); an image especially appropriate at Philippi, it being a Roman colony and possessing Roman citizenship of which its people were proud. Moreover it was there that Paul had compelled the magistrates publicly to recognise a Roman citizen's privileges. So believers, though absent from their heavenly city in body, still enjoy its civic privileges and protection; pilgrims on earth, citizens of heaven (Eph. ii. 6; Gal. iv. 26; Heb. xi. 9, 10, 13-16, xii. 22; Rev. xxi. 2, 10; Luke x. 20).

City. Cain first founded one (Gen. iv. 16, 17). The material civilization of the Canite race was superior to that of the Sethite. To the former belonged many inventions of useful arts and luxury (iv. 20-22). Real refinement and moral civilization are by no means necessary concomitants of material civilization; in these the Sethites took the lead (iv. 25, 26). The distinction between tent or nomad and town life early began. The root meaning of the Heb. terms for "city," *ar* or *ir* (from 'ur "to keep watch"), and *kirjath* (from *quarah* "to approach as an enemy," Gen. xxiii. 2) implies that a leading object of gathering into towns was security against marauders. So "the tower of Edar," i.e. *flocks* (xxv. 21). Of course the first "cities" would be mere groups of rude dwellings, fenced round together.

Sir H. Rawlinson supposes Behoboth, Calah, etc., in Gen. x. 11, denote only sites of buildings afterwards erected. The later dates assigned to the building of Nineveh, Babylon, etc., refer to their being *rebuilt* on a larger scale on the sites of the primitive towns. Unwalled towns are the symbol of peace and security (Zech. ii. 4).

Special cities furnished supplies for the king's service (1 Kings ix. 19, iv. 7; 1 Chron. xxvii. 25; 2 Chron. xvii. 12). So our Lord represents the different servants having the number of cities assigned them in proportion to their faithfulness (Luke xi. 17, 19).

Forty-eight were assigned to the Levites, of which 13 were for the family of Aaron, nine in Judah, four in Benjamin, and six cities of refuge. The streets of eastern cities are generally narrow, seldom allowing more than two loaded camels to pass one another. But Nineveh's admitted of chariots passing, and had large parks and gardens within (Nah. ii. 4). Those of one trade generally lived in the same street (Jer. xxxvii. 21). The GATES are the usual place of assembly, and there courts of judges

and kings are held (Gen. xxiii. 10, Ruth iv. 1).

CITIES OF REFUGE. [See BLOOD, AVENGING OF.] Kedesch (*holy*, so Jesus our city of refuge, Heb. vi. 18, vii. 26), now *Kedes*, 20 miles E.S.E. from Tyre. Shechem (*shoulder*, upon Jesus' shoulder the government is, Isa. ix. 6), now *Nablous*. Hebron (*fellowship*, so Christ to us, 1 Cor. i. 9), now *El-Khalil*. Bazer, perhaps *Bozor* in the Book of Maccabees (= *fortress*, so Jesus, Isa. xxxii. 2, xxvi. 1, 4). Ramoth Gilead, on the site of *Ex-Szalt* (Ramoth = *high*, so Jesus to us, Acts v. 31). Golan, *Jaulan* (= *joy*; Jesus is our joy, Rom. v. 11). All the 43 cities of Levi had the right of asylum. But the six of refuge were bound to entertain the involuntary manslayer gratuitously. The cities on each side of the Jordan were nearly opposite one another (Deut. xix. 2; Num. xxv. 6, 13, 15; Josh. xx. 2, 7, 9). If manslayers had been driven out of the country as among the Greeks, they would have been exposed to the temptation of worshipping strange gods (1 Sam. xxvi. 19).

The Levitical cities were to have a space of 1000 cubits (583 yards) beyond the city walls for pasture and other purposes (Num. xxxv. 4, 5). The 2000 also specified mean probably the sum of the two single thousands on opposite sides of the city, exclusive of the city itself; as here shown. Clermont-Ganneau has discovered a bilingual inscription, Gr. and Heb., meaning "limit of Gezer" (now Tel-el-Jezer), on a horizontal slab E. of that royal Canaanite city; also a second similarly inscribed stone 1636 yards due N.W. of the first. This proves that the sacred boundary was a square, having its four angles at the four cardinal points (Pal. Expl. Qy. Stat., Oct. 1874).

Civilization. The early invention of the arts, recorded in Gen. iv., agrees with the Greek tradition that Prometheus in the beginning stole fire from heaven, and taught men all the arts and ornaments of life (Grote, Hist. of Greece, i., 68), especially to work metals. So Oannes long before the flood, in the Babylonian tradition, taught the Chaldeans art and science, "so that no grand discovery was ever made afterwards" (Berossus, Fragm., i. 1). The earliest remains in Egypt and Babylonia soon after the flood indicate advanced civilization, with metallic implements.

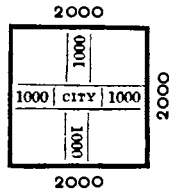
On the other hand, no instance can be given of a savage race having ever, without light introduced from without from civilized races, risen by their own independent efforts to civil-

ization (see Abp. Whately's Civilization). The inference follows that man began not with savagery but with a considerable civilization, especially its highest constituent the moral and religious element. At the same time it is noteworthy that the arts of secular life began with the corrupt line of Cain. The fall soon developed a divorce between secular art, refinements and luxuries, and religious civilization. The two were joined, and shall be again, in the perfect state. So after the flood the Hamitic, which was the corrupter race, developed as to civilization the earliest; theirs were the first great empires, Egypt, Babylon, Canaan, Sidon; but they degenerated the soonest because apostates from true religion, the great conservator. So, though they were the foremost in commencing, however rudely, alphabetic writing, astronomy, history, sculpture, navigation, agriculture, weaving, they are now among the lowest.

Clauda = *Gaudos* (Pliny); *Gaudonesis* is present Gr. name. Dne W. of cape Matala, S. of Crete, and due S. of Phœnice. Paul's ship on her way from Fair Havens to Phœnice (Acts xxvii. 12-17) was attacked by a gale coming down from the island, and was in danger of being driven into the African "quicksands" (Syrtis). She ran under the lee of Clauda. The Euroclydon (rather as Sin., Vat., and Alex. MSS. read, *Euraquilon*) or E.N.E. wind would be exactly the one to drive the vessel as described. In the smooth water under the lee of C. they got the boat on board, and undergirt the ship (Smith, Voyage, etc., of St. Paul). Now Gozzo.

Claudia. Mentioned (2 Tim. iv. 21) with Pudens, whose wife she afterwards became (Martial, iv. 13, xi. 54); he a Roman knight, she a Briton, surnamed Rufina. Tacitus (Agricola, 14) mentions that territory in S.E. Britain was given to a British king, Cogidunus, for his fidelity to Rome A.D. 52, whilst Claudius was emperor. In 1772 a marble was dug up at Chichester (now in the gardens at Goodwood) mentioning Cogidunus, with the surname Claudius from his patron the emperor's name. Pudens too is mentioned, Cogidunus' son-in-law. Cogidunus' daughter would be C., probably sent to Rome for education, as a pledge of her father's fidelity. There she was put under the patronage of Pomponia, wife of Aulus Plautius, conqueror of Britain. Pomponia was accused of *foreign superstitions* A.D. 57 (Tacitus, Annals, iii. 32), probably *Christianity*. C. probably learned Christianity from Pomponia, and took from her the surname of the Pomponian clan, Rufina; so we find Rufus a Christian in Rom. xvi. 13. Pudens in Martial, and in the inscription, appears a pagan. He, or perhaps his friends, through fear concealed his Christianity. Tradition represents Timothy, Pudens' son, as taking part in converting the Britons.

Claudius: Tiberius Nero Drusus Germanicus; fourth Roman emperor; reigned from A.D. 41 to 54; successor of Caligula; son of Nero Drusus; born 9 B.C.; lived in privacy till



CHALDEAN BRONZE IMPLEMENTS.
1. Axe. 2. Hammer.
3. Knife. 4. Spear.

he became emperor (A.D. 41) mainly through the influence of Herod Agrippa I. (Josephus, Ant. xix. 2, § 1, 3, 4), whose territory therefore he enlarged by adding Judæa, Samaria, and part of Lebanon. He appointed Herod's brother to Chalcis and the presidency over the temple at Jerusalem. In C.'s reign occurred the famine in Palestine and Syria (Acts xi. 28-30) under the procurators Cuspius Fadus and Tiberius Alexander. Suetonius (Claud., 25) writes: "C. expelled the Jews from Rome, as they were constantly raising disturbances under the instigation of one Christ" (this was between A.D. 50 and 52): a sample of the ignorance of heathen writers in respect to Christ and Judaism. C. was poisoned by his fourth wife, Agrippina, Nero's mother (A.D. 54), after a weak reign in which, according to Suetonius (29), "he showed himself not a prince but a servant" in the hands of others.

Clay. Tough plastic earth, containing silica and alumina. Used for making pottery in Palestine (Jer. xviii. 2, 6). Vessels of dark blue clay are still made at Gaza. Used by Jesus in curing the blind man (John ix. 6), a mixture of dust and spittle. Doors are sealed with clay in the East, to facilitate detection of thieves. Wine



EARTHEN WINE JARS

jars were so sealed. It may have been with clay our Lord's tomb, and the earthen vessel with the proofs of Jeremiah's purchase, were sealed (Matt. xxvii. 66, Jer. xxxii. 14). At Koyunjik fine clay cylinders with Assyrian impressions have been found, which were made by rolling the seals on the moist clay, which was then baked in the fire.

Clement. Paul's fellow helper at Philippi, whom Origen (Comm., John i. 29) identifies with the Clement, the apostolical father afterwards bishop of Rome, whose epistle to the Corinthian church (part of Alex. MS. of Gr. O. and N. T.) is extant. Philippi being closely connected with Rome, as a Roman colony, might easily have furnished a bishop to the Roman church.

Cleopas. One of the two disciples who walked to Emmaus on the day of Christ's resurrection, and unconsciously spake with Him (Luke xxiv. 18). Identified by some with ALPHAEUS (see) or Clotas or Cleophas (John xix. 25). But *Alphæus* or *Clotas* is an Aramaic name; whereas C. is a Greek name, contracted from *Cleopater*, as *Antipas* from *Antipater*. Clotas was probably dead before Jesus' ministry began; for his wife and children constantly appear with Joseph's family in the time of our Lord's ministry.

Cloud. A type of refreshment, as it shades off the oppressive sun in

Palestine, and gives promise of rain (1 Kings xviii. 45). It stands out the more prominent because of the clear sky that surrounds it, and the usually cloudless weather that prevails in the East. "Cloud without rain," therefore, symbolises a man that promises much, but does not perform (Prov. xvi. 15, xxv. 14; Jude 12). Isa. xxv. 5: "as the heat in a dry place (is brought down by the shadow of a cloud, so) Thou shalt bring down the triumphant shout of the foreigners." Also typifying *transitoriness* (Job xxx. 15, Hos. vi. 4). Also of what intercepts God's favour from us (Lam. ii. 1, iii. 44). As the veil between things seen and things unseen, it, with its floating undefined form, is the symbol manifesting the mysterious unseen presence of God (2 Sam. xxii. 12, 13). Sometimes in thick gloom portending judgment (Joel ii. 2). "Clouds and darkness round about Him" (Ps. xvii. 2). The fire of lightning, too, wrapt in the clouds, suggesting the same punitive aspect of God (Isa. xix. 1), especially as He shall come to judgment (Dan. vii. 13, Rev. i. 7, Matt. xxvi. 64). The supernatural cloud on mount Sinai was attended with fire (Exod. xix. 16, 18; Deut. iv. 11), a fit symbol of the legal dispensation which speaks the Divine terror to the transgressor, in contrast to the gospel which speaks Jesus' loving invitation from the heavenly mount (Heb. xii. 18-25).

PILLAR OF CLOUD. The symbol of God's presence with Israel, guiding them from Egypt to Canaan (Exod. xiii. 21, 22). It became fire by night. So in the Red Sea it gave light to the escaping Israelites, whilst interposing between them and the pursuing Egyptians, to whom it "was a cloud and darkness." When Israel was appointed to rest in any place, it rested on the tabernacle over the mercy seat, and was named by later Jews the *Shekinah* (Exod. xxix. 42, 43; at the door xxxiii. 9, 10; Num. xii. 5, ix. 15-23); covering the tabernacle of the congregation (Exod. xl. 34-38).

The ark (Num. x. 33-36, Speaker's Comm.) went in the midst of the people, and the cloud rested on them, guiding them where to halt. The cloud covered them from the heat (Ps. cv. 39, Isa. iv. 5). Its fire symbolised God's purity and glory (Exod. xxiv. 17, Dan. vii. 10), and His consuming wrath against transgressors (Lev. x. 2, Num. xvi. 35, Deut. iv. 24, Heb. xii. 29). Its nebulous haze typifies His hiding Himself, even whilst revealing Himself (Isa. xlv. 15); unfolding only a small part of His ways to our finite faculties (Job xxvi. 14, 1 Tim. vi. 16). The cloud is not mentioned as having been on the tabernacle after Israel's entrance into Canaan, until it rested on Solomon's temple at the dedication (2 Chron. v. 13, 14), in the moment when the trumpeters and singers together "made one sound to be heard in praising and thanking the Lord."

Again, Ezekiel in vision saw the glory of the Lord leaving the temple (x. 4, xi. 23). Its return is foretold (xliii.

2, Isa. iv. 5). Paul speaks of "the glory," i.e. the Divine glory cloud, as Israel's peculiar privilege (Rom. ix. 4).

Cnidus. A magnificent city S.W. of Asia Minor, in Caria on the promontory, now *cape Crio*, projecting between the islands Cos and Rhodes (Acts xxi. 1). Passed by Paul in sailing from Myra, N. of Rhodes, to Crete. The promontory is what was originally an island, joined to the mainland by an artificial causeway, forming two harbours, one of the N. the other on the S.

Coal: *pecham*, "a black coal," and *gachelath*, "burning coals." Prov. xxvi. 21: "as coals (fuel) are to burning coals," etc.; so we speak of quarrelsome men "adding fuel to the flame." "Coals of fire" in 2 Sam. xxii. 9, 13, represent the lightnings of God's wrath. In Prov. xxv. 22, "heap coals of fire upon thine enemy's head" (Rom. xii. 20), the meaning is, melt him into burning shame at his own unworthy hatred, and love for thee who hast overcome his evil with thy good. Either he shall be like metals melted by fire or like clay hardened by it.

In Ps. cix. 4 "coals of juniper" rather *burning brands of broom, retamw*. The Arabs regard the *retam* or broom the best firewood. As their slanders burnt like coals on fire, so, by righteous retribution in kind, God will give them hot coals. Ps. cxl. xviii. 12, 13; comp. the same image of the tongue, Jas. iii. 6.

In 2 Sam. xiv. 7 "they shall quench my coal that is left," i.e., extinguish the only surviving light of my home, my only son.

In Isa. vi. 6 and 1 Kings xix. 6 the "coals" are in the Heb. (*reseph*) hot stones, on which cakes were baked and flesh cooked.

In Hab. iii. 5 (*reseph*) "burning coals" poetically and figuratively express "burning diseases," as the parallel "pestilence" shows; also comp. Douc. xxvii. 24, Ps. xci. 6.

In Lam. iv. 8 translate as marg. "darker than blackness." Mineral coal protrudes through the strata to the surface of parts of Lebanon, at Cornale, eight miles from Beyrût, the coal seams are three feet thick; but it seems not to have been anciently known as fuel. *Charcoal* is what is meant by "coal."

Cock. "Cockcrowing" was the third watch of the four WATCHES [see] introduced by the Romans. The Jews originally had but three. The first ended at 9, the second at 12, the third or "cockcrowing" at 3, and the fourth at 6 o'clock a.m. (Mark xiii. 35). The second cockcrowing (xiv. 72), which marked Peter's third denial of Jesus, was probably at the beginning of the fourth watch between 3 and 4 in the morning, not long before the first day dawn, just when our Lord was being led bound to Caiaphas across the court where Peter was standing. The Mishna states that "cocks were not bred at Jerusalem because of the holy things." But Peter could easily hear their shrill crow on mount Olivet, only a half mile off from where he was in the porch of the highpriest's palace, in the stillness of night.

Moreover, the restriction could only apply to the Jews, not to the Romans, who used fowl for food. The first crowing being fainter in the distance did not awaken his slumbering conscience; but the second with its loud sound was the crowing which alone is recorded by Matthew (xxvi. 34), Luke (xxii. 34), and John (xiii. 38), being that which roused him to remember bitterly his Lord's neglected warning.

Cockatrice. Isa. xiv. 29. [See ADDER.]

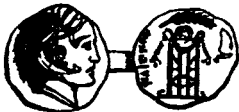
Cockle=*baasha*, from a root "to stink" (Job xxxi. 40). Probably the "tares" (*sisama*) of Matt. xiii. 30. Bad weeds in general; or barley affected by *Uredo fetida*, "the stinking rust."

Colhoseh. A man of Judah in Nehemiah's time (iii. 15, xi. 5); father of Shallum and Baruch.

Collar. Job xxx. 18: "my affliction (disease) bindeth me about as the collar of my (inner) coat"; just as in the preceding clause, "my (outer) garment is changed into affliction"; comprising Job's trials, both those from without and those from within.

College. Not a school of learning in 2 Kings xxii. 14, but the second part or suburb or lower part of the city. Zeph. i. 10, answering to Akra N. of Zion; the Besetha or Newtown, Heb. *ha-mishneh*; called by Josephus "the other city," i.e. the lower city (Ant. xv. 11, § 5). "Outside the wall, between the two walls, which was a second part of the city" (Bashi).

Colony. Philippi was one, planted with Italian colonists, transplanted from those parts of Italy which had espoused Antony's side, and which Augustus assigned therefore to his veterans. Inscriptions and coins of



COIN OF PHILIPPI.

Augustus are still extant, with the designation "colonia" assigned to Philippi. It had the "jus Italicum," or privileges of Italian citizens. The accuracy of Acts xvi. 12 appears in calling Philippi "colonia" (Roman), not *Gr. apotikia*.

Colosse, properly *Colossæ*. A city on the Lycus, an affluent of the Mæander. To the Christians there was addressed St. Paul's epistle, before he had seen their face (chap. ii. 1; i. 4, 7, 8). Epaphras probably founded the Colossian church (Col. i. 7, iv. 12). C. was ethnologically in Phrygia, but politically then in the province of Asia. On the site of the modern Chonos. The foundation of the church must have been subsequent to Paul's visitation, "strengthening in order" all the churches of Galatia and Phrygia (Acts xvii. 24), for otherwise he must have visited the Colossians, which chap. ii. 1 implies he had not. Hence, as in the epistle to the Romans, so in the epistle to C. there are no allusions to his being their father in the faith, such

as there are in 1 Cor. iii. 6, 10; iv. 15; 1 Thes. i. 5, ii. 1. Probably during Paul's "two years" stay at Ephesus, when "all which dwell in Asia heard the word of the Lord Jesus" (Acts xix. 10, 26), Epaphras, Philemon (2, 13, 19), Archippus, Apphia, and other natives of C. (which was on the high road from Ephesus to the Euphrates), becoming converted at Ephesus, were subsequently the first preachers in their own city. This accounts for their personal acquaintance with, and attachment to, Paul and his fellow ministers, and their salutations to him. So as to "them at Laodicea" (chap. ii. 1). He hoped to visit C. when he should be delivered from his Roman prison (Philem. 22, comp. Phil. ii. 24).

The angel worship noticed in Col. ii. 18 is mentioned by Theodoret as existing in his days. A legend connected with an inundation was the ground of erecting a church to the archangel Michael near a chasm, probably the one noticed by Herodotus. "The river Lycus, sinking into a chasm in the town, disappears under ground, and, emerging at five stadia distance, flows into the Mæander" (vii. 30). Two streams, one from the N. the other from the S., pour into the Lycus, both possessing the power of petrifying. The calcareous deposits on the plants, and obstructions which the stream met with, gradually formed a natural arch, beneath which the current flowed as Herodotus describes; the soft crust was probably broken up by an earthquake. In the 4th century the council of Laodicea (in the same region) in its 35th canon prohibited calling upon angels.

EPISTLE TO THE COLOSSIANS: written by Paul during his first captivity at Rome (Acts xxviii. 16), in that part of it when as yet it had not become so severe as it did when the epistle to the Philippians (i. 20, 21, 30) was written (probably after the death of Burrhus, A.D. 62, to whom Tigellinus succeeded as prætorian prefect). Its genuineness is attested by Justin Martyr (c. Tryphon, p. 311 b.), Theophilus of Antioch (Autol., ii. 100), Irenæus (iii. 14, § 1), Clement of Alexandria (Stromata, i. 325), Tertullian (Præscr. Hæret., vii.), Origen (c. Celsus, v. 8).

Object: to counteract the Jewish false teaching there, of which Paul had heard from Epaphras (iv. 12), by setting before them their standing in CHRIST ALONE, exclusive of angels; the majesty of His person (chap. i. 15), and the completeness of redemption by Him. Hence they ought to be conformed to their risen Lord (chap. iii. 1-5), and exhibit that conformity in all relations of life. The false teaching opposed in this epistle (ii. 16, 18, "new moon . . . sabbath days") is that of Judaizing Christians, mixed up with eastern theosophy, angel worship, and the asceticism of the Essenes (ii. 8, 9, 18-23). The theosophists professed a deeper insight into the world of spirits and a greater subjugation of the flesh than the simple gospel affords. Some Alexandrian Jews may have visited C. and taught Philo's Greek philosophy, combined with the rabbinical angel-

ology and mysticism, afterwards embodied in the Cabbala.

Alexander the Great had garrisoned Phrygia with Babylonian Jews. The Phrygians' original tendency had been to a mystic worship, viz. that of Cybele; so, when Christianized, they readily gave heed to the incipient gnosticism of Judaizers. Later, when the pastoral epistles were written, the evil had reached a more deadly phase, openly immoral teachings (1 Tim. iv. 1-3, vi. 5).

The place of writing was Rome. The three epistles, Ephesians, Colossians, and Philemon, were sent at the same time. The epistle to Colossians, though carried by the same bearer, Tychicus, who bore that to the Ephesians, was written earlier, for the similar phrases in Ephesians appear more expanded than those in Colossians. The "ye also" (as well as the Colossians) may imply the same fact (Eph. vi. 21). The similarity between the three epistles written about the same date to two neighbouring cities (whereas those written at distant dates and under different circumstances have little mutual resemblance) is an undesigned coincidence and proof of genuineness. Comp. Eph. i. 7 with Col. i. 14; Eph. i. 10 with Col. i. 20; Eph. iii. 2 with Col. i. 25; Eph. v. 19 with Col. iii. 16; Eph. vi. 22 with Col. iv. 8; Eph. i. 19, ii. 5 with Col. ii. 12, 13; Eph. iv. 2-4 with Col. iii. 12-15; Eph. iv. 16 with Col. ii. 19; Eph. iv. 32 with Col. iii. 13; Eph. iv. 22-24 with Col. iii. 9, 10; Eph. v. 6-8 with Col. iii. 6-8; Eph. v. 15, 16 with Col. iv. 5; Eph. vi. 19, 20 with Col. iv. 3, 4; Eph. v. 22, 23, vi. 1-9 with Col. iii. 18; Eph. iv. 24, 25 with Col. iii. 9; Eph. v. 20-22 with Col. iii. 17, 18.

Onesimus travelled with Tychicus, bearing the letter to Philemon. The persons sending salutations are the same as in epistle to Philemon, except Jesus Justus (Col. iv. 11). Archippus is addressed in both. Paul and Timothy head both. Paul appears in both a prisoner.

The style has a lofty elaboration corresponding to the theme, Christ's majestic person and office, in contrast to the Judaizers' beggarly system. In the epistle to the Ephesians, which did not require to be so controversial, he dilates on these truths so congenial to him, with a fuller outpouring of spirit and less antithetical phraseology.

Commerce. In Solomon's time first, the foreign trade of the Israelites to any extent began; chiefly consisting in imports, viz. linen yarn, horses, and chariots from Egypt. For these he paid in gold brought by his fleets, in concert with the Phœnicians, from India, East Africa, and Arabia (1 Kings x. 22-29). He supplied provisions for the workmen in Lebanon, whilst the Phœnicians brought the timber by sea to Joppa (v. 6, 9). Palestine supplied Tyre with corn, honey, oil, balm, and wine (Ezek. xxvii. 17, Acts xii. 20). Solomon's and the Phœnician united fleets brought on the Indian Ocean, from Opbir to Elath and Ezion Geber on the Eilatitic gulf of the Red Sea (ports gained by David from Edom),

gold, silver, ivory, ALGUM or ALMUG [see] trees, and precious stones, peacocks and apes (1 Kings ix. 26; x. 11, 28). He fortified Baalbec and Palmyra too, as a caravan station for the inland commerce of eastern and south eastern Asia. Oil was exported to Egypt (Hos. xii. 1). Fine linen and girdles were sold to merchants (Prov. xxxi. 24).

Jerusalem appears in Ezek. xxvi. 2 as the rival of Tyre, who exulted at the thought of her fall; "she is broken that was the gates (*the mart*) of the people, she (*s. e.* her commerce from Palmyra, Petra, and the East) is turned unto me. . . I shall be replenished now she is laid waste." Cæsarea was made a port by Herod; besides Joppa.

The law strictly enjoined fair dealing, and just weights (Lev. xix. 35, 36; Deut. xxv. 13-16).

Compel. The Gr. *angareusin* is a Tartar word adopted by the Persians for impressing into the government service men and horses to carry the despatches without interruption, by relays of men and horses stationed at intervals (Matt. v. 41, Mark v. 21).

Conaniah. 2 Chron. xxxv. 9.

Concubine. The desire of offspring in the Jew was associated with the hope of the promised Redeemer. This raised concubinage from the character of gross sensuality which ordinarily it represents, especially when a wife was barren. This in some degree palliates, though it does not justify, the concubinage of Nahor, Abraham, and Jacob. The concubine's children were adopted, as if they were the wife's own offspring; and the suggestion to the husband often came from the wife herself (Gen. xxx.). The children were regarded, not as illegitimate, but as a supplementary family to that of the wife. Abraham sent them away with gifts during his lifetime, so as not to interfere with the rights of Isaac, the son of the promise.

The seeming laxity of morals thus tolerated is a feature in the Divine scheme arising from its progressive character. From the beginning, when man was sinless it was not so; for God made male and female that in marriage "they *TWAIN* should be one flesh" (Matt. xix. 4, 5, 8). But when man fell, and, in the course of developing corruption, strayed more and more from the original law, God provisionally sanctioned a code which imposed some checks on the prevalent licentiousness, and exercised His Divine prerogative of overruling man's evil to ultimate good. Such a provisional state was not the best absolutely, but the best under existing circumstances. The enactment was not a licence to sin, but a restraint upon existing sin, and a witness against the hardness of man's heart. The bondmaid or captive was not to be cast away arbitrarily after lust had been gratified (Exod. xxi. 7-9; Deut. xxi. 10, 11); she was protected by legal restraints whereby she had a kind of secondary marriage relationship to the man. Thus limits were set within which concubinage was tolerated until "the times of this ignorance" which "God

winked at" (Acts xvii. 30) passed by, and Christ restored the original pure code. Henceforward fornication is a sin against one's own body, and against the Lord Christ, with whom the believer is one in body and spirit (1 Cor. vi. 15-20).

To take the royal concubines was regarded as tantamount to seizing on the throne. [See ABNER, ADONIJAH.]

Conduit. Hezekiah stopped the "upper watercourse of Gihon," and brought it down straight to the W. of the city of David (2 Chron. xxxii. 30). Robinson identifies Gihon with the pool *Birket-es-Mamilla* at the head of the valley of Hinnom S.W. of Jerusalem. He thinks the lately discovered subterranean conduit in the city to be a branch from Hezekiah's watercourse. Williams places Gihon N. of Jerusalem, near the tombs of the kings, and thinks that the watercourse flowed S. to the temple, and thence into the pool of Siloam, the lower pool. The proximity of "the upper pool" to "the fuller's field" (2 Kings xviii. 17) favours this; as "the fuller's monument" was N.E. of the city (Josephus).

The pools of Solomon beyond Bethlehem for irrigating his garden (Eccles. ii. 6) were probably connected with the supply of water for Jerusalem, which Talmudical tradition assigns to him. Pontius Pilate applied the sacred treasure of the corban to an aqueduct of 200 or 300 stadia, which is about the measure of the existing one. Probably he repaired Solomon's original watercourse. The water is still conveyed from the fountains which supply the pools two miles S. of Bethlehem. It crosses the Hinnom valley on a nine-arched bridge above the pool *Birket-es-Sultan*, and at last is conducted to the Haram; repaired by Sultan Mahomet Ibn Kaloun of Egypt about A.D. 1300.

Coney: *shaphan*, from the root "to hide"; the S. Arab, *thofun*; the Syrian Arab, *weber*. A pachydermatous animal, gregarious, greybacked, white on the belly, with long hair, short tail, and round ears; common on the ridges of Lebanon; living in caves and clefts; the *Hyrax Syriacus*, not the *rabbit* or *coney*. Prov. xxx. 26: "the coneys are but a feeble folk, yet make they their houses in the rocks;" exactly true of the hyrax; with weak teeth, short incisors, and nails instead, it seems defenceless, but its security is in rocky hiding places, such as Ain Feshkah on the Dead Sea shore. "No animal" (says



CONEY.

Tristram) "gave us so much trouble to secure." It is described as "chewing the cud" (Lev. xi. 5, Deut. xiv.

7), in phenomenal language, because the motion of its jaws is like that of ruminating animals; so also the hare. Though in some respects like the rodentia, it is really akin to the rhinoceros; its molar teeth differ only in the size; its body is as large as the rabbit. The "exceeding wisdom" of the coneys is illustrated in their setting an old male sentry near their holes to warn his companions when danger approaches, by a whistling sound.

Confession. Jas. v. 16: "confess your faults one to another (the apostle does not say to the priest), and pray one for another, that ye may be healed." The "faults" (*paraptomata*) are literally "falls" in relation to one another. But Sin., Alex., and Vat. MSS. and Vulg. read "sins" (*hamartias*). Confession is desirable (1) in case of wrong done to a neighbour, Matt. xviii. 15; (2) to a Christian adviser, ordained or unordained, any one who can apply God's written word suitably to one's need, and "pray for" and with one, Jas. v. 16; (3) open confession of any wrong done to the church, which has caused scandal to religion, in token of penitence. Not *auricular*: Matt. iii. 6, Acts xix. 18, "many confessed and showed (openly, not in the ear of a priest under seal of secrecy) their deeds."

Confirmation. [See BAPTISM. *Laying on hands.*]

Congregation: *'eedah*. CONVOCATION, *quahal* (restricted to the pentateuch, except Isa. i. 13). The Hebrews, regarded in their collective capacity as a "holy" community, gathered in sacred assembly composed of the homeborn Israelites. Settlers, only if circumcised, were admitted to the privileges (Exod. xii. 19). Each Israelite was member of a *house*; the *family* was a collection of houses; the *tribe*, a collection of families; the *congregation*, a collection of tribes. The CONGREGATION was a national parliament, with legislative and judicial powers. The CONVOCATION was restricted to religious meetings (Lev. xxiii.). Each house, family, and tribe had its head; these representative heads were "the elders" or "princes."

Moses selected 70 elders by God's appointment to share the burden of government with him (Num. xi. 16). The sounding of the two silver trumpets was the signal for the whole body of the people assembling at the door of the tabernacle, which was there called "the tabernacle of the congregation," the *mo'eed*, lit. *place of meeting* (Num. x. 2-4). The princes were convened with only one trumpet. The people were bound to abide by the acts of their representatives (Josh. ix. 18).

In later times the Sanhedrim council (answering to Moses' *seventy*) represented the congregation. *Synagogue*, which originally applied to the assembly, came to mean the place of worship.

Cononiah. 2 Chron. xxxi. 12, 13. **Copper** (Ezra vii. 27). But for A. V. "brass" the trans. elsewhere ought to be *copper*, (*nechoshath*), or where native ore is not meant, pro-

bably bronze. Zinc, one ingredient of brass, was then unknown. Used by the ancients for many purposes, for which its ductile nature adapted it. The earliest inhabitants of Europe used flint weapons, now discovered in various places. But Tubalcaïn (Gen. iv. 22, whence probably by corrupted tradition was derived the classic idol, *Vulcan*, the god of the forge) was "an instructor of every artificer in brass (copper) and iron," 500 years after creation according to Heb., or 1000 according to LXX., chronology. The ignorance of large portions of mankind, of iron and copper, subsequently or even at that early date, does not disprove Tubalcaïn's and his artificers' acquaintance with them. Savage nations, or races which have sunk in course of ages into barbarism, used first flint, then copper or bronze (an alloy of tin and copper), then iron. But there is no well established instance of a savage race gradually civilizing themselves; the civilisation has always been introduced from without. Thus bronze or copper was probably introduced among savages from more civilized nations. The American Indians at cape Honduras visited by Columbus had hatchets, etc., of copper, and crucibles for melting it.



ANCIENT BRONZE MIRROR.

Seth's race was less distinguished for advancement in arts and luxuries than Cain's race, which was wise in their generation; but the truest civilisation is that which develops man's moral and highest nature; in this respect Seth's descendants were far superior, walking in recognition of conscience and of the providence and grace of God.

Many intimations show that the Israelites knew how to dig out and smelt metals (Dent. iv. 20, viii. 9; Ezra xxii. 18). Their mirrors of polished copper (Exod. xxxviii. 8 marg.) and "bows of copper" (Heb. Ps. xviii. 34) and "helmet," etc. (1 Sam. xvii. 38), show they had some secret of rendering copper harder than ours is. The absence of iron remains does not necessarily prove it was unknown in Egypt, for it and the making of good steel have been known from very ancient times in India. It quickly decomposes, and so would leave no remains of implements. The copper mines worked by the Moschi, whose merchants imported it into Tyre, are mentioned Ezek. xxvii. 13.

Coral. More precious anciently than now, when it is more easily procured (Job xxviii. 18, Ezek. xxvii. 16). The red coral is the stony skeleton of a red zoophyte. In the Mediterranean, on the African coast off Tunis, attached to the rock at a considerable depth, and broken off from them by long hooked poles, and thus *drawn out* (Heb. for "price," Job xxviii. 18, is *meshék*, "the drawing out"). From Carthage (where Tunis now stands) the rough coral was imported to the mother city Tyre, and there manufactured into ornaments to be

purchased by merchants for the women of Syria. Its tree-like growth is implied by its name *ramoth*, from *raam* "to be high"; others from the Sanskrit *ramye*, "pleasant."

Corban. An offering to God in fulfilment of a vow; from which the temple treasury into which such gifts were cast is called in Gr. *Corbanas* (Matt. xxvii. 6). Also whatever men by vow interdicted themselves from, as wine, etc., was called *corban* (Lev. xxvii.; Num. xxx.; Jnd. xiii. 7; Jer. xxxv.). Undutiful children, under the plea of having consecrated as corban to the Lord whatever help they might otherwise have given to their parents, evaded their filial obligation; this Christ denounced as a "making the commandment of God of none effect by man's traditions" (Matt. xv. 5; Mark vii. 11, 12). The rabbins allowed a youth even to pronounce corban upon his property, and retain it for himself, though withholding it from his own parents. This extreme case however was not immediately referred to by our Lord.

Cord. "Lengthen thy cords, strengthen thy stakes" (Isa. liv. 2); an image from a tent (appropriate, as the Israelite church was symbolised by the tabernacle); it, when enlarged, needs at once longer cords and stronger stakes. The church must not merely seek new converts, but strengthen in faith existing members. So in Job iv. 21, "is not their cord in them unstrung?" or "snapped," so that their earthly tabernacle comes down (2 Cor. v. 1). In Eccles. xii. 6, "or ever the silver cord be loosed, or the golden bowl be broken," the meaning is, before life's gilded lamp, suspended from on high by the cord of intertwined silk and silver, be broken by the snapping of the cord. "The golden bowl" may hint at the skull; "the silver cord," the spinal marrow attached to the brain, white and precious as silver. "He hath loosed my cord" (Job xxx. 11) is an image from a bow unstrung (contrast xxix. 20). In Hos. xi. 4, "I drew them with cords of a man," i.e., with human methods, as a father would draw his child by leading strings. In Mic. ii. 5, "cast a cord by lot," i.e. have any measured out possession, cords being used for measurement (Josh. xiii. 6, Ps. xvi. 6).



CORDS OF TENT.

Coriander. To it in form and colour the manna is compared (Exod. xvi. 31, Num. xi. 7). The *gad*, Phœnician *gold*. An umbelliferous plant, with white or red flowers, producing globular, grey, spicy, striated, seed-vessels. Used as a condiment with food in Egypt, and in making confectionery.

Corinth. Famed for its commerce, chiefly due to its situation between the Ionian and Ægean seas, on the isthmus connecting the Peloponnese with Greece. In St. Paul's time it was capital of Achaia, and seat of the Roman proconsul (Acts xviii. 12). Its people had the Greek love of philosophical subtleties. The immorality

was notorious even in the heathen world; so that "to Corinthianize" was proverbial for *playing the wanton*. The worship of Venus, whose temple was on Acrocorinthus, was attended with shameless profligacy, 1000 female slaves being maintained for the service of strangers. Hence arose dangers to the purity of the Corinthian church (1 Cor. v.—vii.), founded by St. Paul on his first visit in his second missionary journey (Acts xviii. 1-17).

The early Greek C. had been for a hundred years left desolate; its merchants had withdrawn to Delos, and the presidency of the Isthmian games had been transferred to Sicily, when Julius Cæsar refounded the city as a Roman colony. Gallo the philosopher, Seneca's brother, was proconsul during Paul's first residence, in Claudius' reign. Paul had come from Athens, shortly afterwards Silas and Timothy from Macedonia joined him. His two earliest epistles, 1 and 2 Thess., were written there, A.D. 52 or 53. Here he made the friendship of Aquila and Priscilla, and laboured at tentmaking with the former. Hither, after his departure, Apollos came from Ephesus.

The number of Latin names in Paul's epistle to the Romans, written during his second visit of three months at C. (Acts xx. 3), A.D. 53, is in undesignated harmony with the origin of many of its people as a Roman colony. At the time of Paul's visit Claudius' decree banishing the Jews from Rome caused an influx of them to C. Hence many Jewish converts were in the Corinthian church (Acts xviii.), and a Judaizing spirit arose.

Clement's epistles to the Corinthians are still extant. C. is now the seat of an episcopal see. It is a poor village, called by a corruption of the old name, *Gortho*. The remains of its ancient Greek temple, and of the Posidonium or sanctuary of Neptune (N.E. of C., near the Saronic gulf), the scene of the Isthmian games, are remarkably interesting. The stadium for the foot race (alluded to in 1 Cor. ix. 24), and the theatre where the pugilists fought (26), and the pinetrees of which was woven the "corruptible crown" or *wreath* of the conquerors in the games (25), are still to be seen. The Acrocorinthus eminence rising 2000 feet above the sea was near C., and as a fortress was deemed the key of Greece. N. of it was the port Lechæum on the Corinthian gulf; and on the other side on the Saronic gulf was Cenchræa (Acts xviii. 18).

The ornate "Corinthian order" of architecture, and "the Corinthian brass" or choice bronze statuary, attest the refinement of its people. **FIRST EPISTLE TO THE CORINTHIANS.** Its authenticity is attested by Clement of Rome (Ep., c. 47), Polycarp (Ep. to Philipp., c. 11), Ignatius (ad Eph., 2), and Irenæus (Adv. Hær., iv. 27, § 3).

Its occasion and subject. Paul had been instrumental in converting many Gentiles (xii. 2) and some Jews (Acts xvii. 8), notwithstanding the Jews' opposition (5), during his one year and a half sojourn. The con-

verts were mostly of the humbler classes (i. 26). Crispus, Erastus, and Gaius (Gaius), however, were men of rank (i. 14; Acts xviii. 8; Rom. xvi. 23). Chap. xi. 22 implies a variety of classes. The immoralities abounding outside at C., and the craving even within the church for Greek philosophy and rhetoric which Apollos' eloquent style gratified, rather than for the simple preaching of Christ crucified (ii. 1, etc.; Acts xviii. 24, etc.), as also the opposition of Judaizing teachers who boasted of having "letters of commendation" from Jerusalem the metropolis of the faith, caused the apostle anxiety. The Judaizers depreciated his apostolic authority (ix. 1, 2; 2 Cor. x. 1, 7, 8), professing, some to be the followers of the chief apostle, Cephas; others to belong to Christ Himself, rejecting all subordinate teaching (i. 12; 2 Cor. x. 7). Some gave themselves out to be apostles (2 Cor. xi. 5, 13), alleging that Paul was not of the twelve nor an eyewitness of the gospel facts, and durst not prove his apostleship by claiming support from the church (ix.). Even those who declared themselves Paul's followers did so in a party spirit, glorying in the minister instead of in Christ. Apollos' followers also rested too much on his Alexandrian rhetoric, to the disparagement of Paul, who studied simplicity lest aught should interpose between the Corinthians and the Spirit's demonstration of the Saviour (ii.). Epicurean self-indulgence led some to deny the resurrection (xv. 32). Hence they connived at the incest of one of them with his stepmother (v.). The elders of the church had written to consult Paul on minor points: (1) meats offered to idols; (2) celibacy and marriage; (3) the proper use of spiritual gifts in public worship; (4) the collection for the saints at Jerusalem (xvi. 1, etc.). But they never told him about the serious evils, which came to his ears only through some of the household of Chloe (i. 11), contentions, divisions, lawsuits brought before heathen courts by Christian brethren against brethren (vi. 1). Moreover, some abused spiritual gifts to display and fanaticism (xiv.); simultaneous ministrations interrupted the seemly order of public worship; women spoke unveiled, in violation of eastern usage, and usurped the office of men; even the Holy Communion was desecrated by revellings (xi.). These then formed topics of his epistle, and occasioned his sending Timothy to them after his journey to Macedonia (iv. 17).

In iv. 18, v. 9, he implies that he had sent a previous letter to them; probably enjoining also a contribution for the poor saints at Jerusalem. Upon their asking directions as to the mode, he now replies (xvi. 2). In it he also announced his design of visiting them on his way to and from Macedon (2 Cor. i. 15, 16), which design he changed on hearing the unfavourable report from Chloe's household (xv. 5-7), for which he was charged with fickleness (2 Cor. i. 15-17). Alford remarks, Paul in 1 Cor. alludes to the fornication only in a summary way, as if replying to an ex parte set up

after his rebuke, rather than introducing it for the first time.

Before this former letter he paid a second visit (probably during his three years' sojourn at Ephesus, from which he could pass readily by sea to C.: Acts xix. 10, xx. 31); for in 2 Cor. xii. 14, xiii. 1, he declares his intention to pay a third visit. In xiii. 2 trans. "I have already said (at my second visit), and declare now beforehand, as (I did) when I was present the second time, so also (I declare) now in my absence to them who have heretofore sinned (vis. before my second visit, xii. 21) and to all others" (who have sinned since it, or are in danger of sinning). "I write," Alex., Vat., and Sin. MSS. rightly omit; A. V. "as if I were present the second time," vis. this time, is inconsistent with ver. 1, "this is the third time I am coming" (comp. 2 Cor. i. 15, 16).

The second visit was a painful one, owing to the misconduct of many of his converts (2 Cor. ii. 1). Then followed his letter before the 1 Cor., charging them "not to company with fornicators." In 1 Cor. v. 9-12 he corrects their misapprehensions of that injunction. The Acts omits that second visit, as it omits other incidents of St. Paul's life, e.g. his visit to Arabia (Gal. i. 17-28).

The place of writing was Ephesus (xvi. 8). The English subscription "from Philippi" arose from mistranslating xvi. 5, "I am passing through Macedonia;" he intended (3) leaving Ephesus after Pentecost that year. He left it about A. D. 57 (Acts xix. 21). The passover imagery makes it likely the date was Easter time (v. 7), A. D. 57. Just before his conflict with the beastlike mob of Ephesus, 1 Cor. xv. 32 implies that already he had premonitory symptoms; the storm was gathering, his "adversaries many" (xvi. 9, Rom. xvi. 4). The tumult (Acts xix. 29, 30) had not yet taken place, for immediately after it he left Ephesus for Macedon.

Sosthenes, the ruler of the Jews' synagogue, after being beaten, seems to have been won by Paul's love to an adversary in affliction (Acts xviii. 12-17). Converted, like Crispus his predecessor in office, he is joined with Paul in the inscription, as "our brother." A marvellous triumph of Christian love! Paul's persecutor paid in his own coin by the Greeks, before Gallio's eyes, and then subdued to Christ by the love of him whom he sought to persecute. Stephanas, Fortunatus, and Achaicus, were probably the bearers of the epistle (xvi. 17, 18); see the subscription.

SECOND EPISTLE TO THE CORINTHIANS. *Reasons for writing.* To explain why he deferred his promised visit to C. on his way to Macedonia (1 Cor. iv. 19, xvi. 5; 2 Cor. i. 15, 16), and so to explain his apostolic walk, and vindicate his apostleship against gainsayers (i. 12, 24; vi. 3-13; vii. 2; x. xi., xii.). Also to praise them for obeying his first epistle, and to charge them to pardon the transgressor, as already punished sufficiently (ii. 1-11, vii. 6-16). Also to urge them to contributions for the poor brethren at Jerusalem (viii.).

Its genuineness is attested by Irenæus

(Hær., iii. 7, § 1), Athenagoras (De Res. Mort.), Clement of Alex. (Strom., iii. 94, iv. 101), and Tertullian (Pudic., xiii.).

Time of writing. After Pentecost A. D. 57, when Paul left Ephesus for Troas. Having stayed for a time at Troas preaching with success (ii. 12, 13), he went on to Macedonia to meet Titus there, since he was disappointed in not finding him at Troas as he had expected. In Macedonia he heard from him the comforting intelligence of the good effect of the first epistle upon the Corinthians, and having experienced the liberality of the Macedonian churches (viii.) he wrote this second epistle and then went on to Greece, where he stayed three months; then he reached Philippi by land about passover or Easter, A. D. 58 (Acts xx. 1-6). So that the autumn of A. D. 57 will be the date of 2 Cor.

Place of writing. Macedonia, as chap. ix. 2 proves. In "ASIA" [see] he had been in great peril (chap. i. 8, 9), whether from the tumult at Ephesus (Acts xix. 23-41) or a dangerous illness (Alford). Thence he passed by way of Troas to Philippi, the first city that would meet him in entering Macedonia (Acts xx. 1), and the seat of the important Philippian church. On comparing chap. xi. 9 with Phil. iv. 15, 16 it appears that by "Macedonia" there Paul means Philippi. The plural "churches," however, (viii. 1) proves that Paul visited other Macedonian churches also, e.g. Thessalonica and Berea. But Philippi, as the chief one, would be the centre to which all the collections would be sent, and probably the place of writing 2 Cor. Titus, who was to follow up at C. the collection, begun at the place of his first visit (viii. 6).

The style passes rapidly from the gentle, joyous, and consolatory, to stern reproof and vindication of his apostleship against his opponents. His ardent temperament was tried by a chronic malady (iv. 7, v. 1-4, xii. 7-9). Then too "the care of all the churches" pressed on him; the weight of which was added to by Judaizing emissaries at C., who wished to restrict the church's freedom and catholicity by bonds of letter and form (iii. 3-18). Hence he speaks of (vii. 5, 6) "fightings without" and "fears within" until Titus brought him good news of the Corinthian church. Even then, whilst the majority at C. repented and excommunicated, at Paul's command, the incestuous person, and contributed to the Jerusalem poor fund, a minority still accused him of personal objects in the collection, though he had guarded against possibility of suspicion by having others beside himself to take charge of the money (viii. 18-23). Moreover their insinuation was inconsistent with their other charge, that his not claiming maintenance proved him to be no apostle. They alleged too that he was always threatening severe measures, but was too cowardly to execute them (x. 8-16, xiii. 2); that he was inconsistent, for he had circumcised Timothy but did not circumcise Titus, a Jew amongst the Jews, a Greek among the Greeks (1 Cor. ix. 20, etc.; Gal. ii. 3).

That many of his detractors were Judaizers appears from chap. xi. 22. An emissary from Judaea, arrogantly assuming Christ's own title "he that cometh" (Matt. xi. 3), headed the party (xi. 4); he bore "epistles of commendation" (iii. 1), and boasted of pure Hebrew descent, and close connection with Christ Himself (xi. 13, 22, 23). His high sounding pretensions and rhetoric contrasted with Paul's unadorned style, and carried weight with some (x. 10, 13; xi. 6). The diversity in tone, in part, is due to the diversity between the penitent majority and the refractory minority. Two deputies chosen by the churches to take charge of the collection accompanied Titus, who bore this 2 Cor. (viii. 18-22).

Cormorant. The *Pelicanus bassanus*, of the family *Colymbidae*, order *Natatores*. Heb. *shalak*, i.e. the diver, from a root "to cast down" itself, or plunge after its prey. Unclean (Lev. xi. 17, Dent. xiv. 17). L X X. *katarrhaktes*, which Speaker's Comm. makes the



CORMORANT.

"cormorant," *Phalacrocorax crabo*, often seen in Syria, and occasionally at the sea of Galilee; this the Appendix to Smith's Dict. contradicts. But for "cormorant" in Isa. xxxiv. 11, Zeph. ii. 14, trans. "pelican," Heb. *quaath*.

Corn. Wheat, barley, spelt (as the Heb. for "rye," Exod. ix. 32, ought to be trans., for it was the common food of the Egyptians, called *doora*, as the monuments testify; also in Ezek. iv. 9 for "fitches" trans. *spelt*). "Principal wheat," i.e. prime, excellent (Isa. xxviii. 25). "Seven ears on one stalk" (Gen. xli. 22) is common still in Egypt.

The sheaves in harvest used to be decorated with the lilies of the field, which illustrates S. of Sol. vii. 2. "Plenty of corn" was part of Jacob's blessing (Gen. xxvii. 28). From Solomon's time the Holy Land exported grain to Tyre (Ezek. xxvii. 17). See Amos viii. 5. It is possible Indian corn or maize was known and used in Palestine as it was at Thebes in Egypt, where grains and leaves of it have been found under mummies. The wheat root will send up many stalks, but never more than one ear upon one stalk. But seven full ears upon one maize corn stalk have often been found. Maize corn in the milky state roasted is delicious; this, if meant in Lev. ii. 14, would give zest to the offering.

Cornelius. Centurion of the Italian band or cohort at Caesarea (Acts x.); "devout and one that feared God with all his house": he ordered not merely himself but all his family in God's ways. Comp. Gen. xviii. 19, Josh. xxiv. 15. He had made the most of his spiritual opportunities; for coming to the Holy Land a heathen, when he knew of the true God there he became a true proselyte. Now "whosoever hath to him shall be given" (Matt. xiii. 12, Isa. lxiv. 5, Mic. ii. 7, John vii. 17). So, "giving

much alms to the people," which showed the self sacrificing sincerity of his religion, and "praying to God always," he was vouchsafed a further revelation, viz. the gospel, through Peter's instrumentality. A vision to C. desiring him to send to Joppa for Peter, and a vision to Peter on the morrow, just as C.'s messengers, two household servants and "a devout soldier of them that waited on him continually" (for he followed David's rule, Ps. ci. 6), were drawing nigh the city, instructing him to regard as clean those whom "God had cleansed," though heretofore ceremonially "unclean," and desiring him to go with C.'s messengers "doubting nothing," prepared the way. Whatever uncertainty there might be of the miraculous nature of either vision by itself, there can be none of the two mutually supporting each other. Whilst Peter preached Jesus to them the Holy Ghost fell on all who heard. This left no doubt as to the propriety of baptizing these Gentile proselytes of the gate with Christian baptism.

Thus Peter showed in act what Jesus meant by His promise, "I will give unto thee the keys of the kingdom of heaven, and whatsoever (ceremonies) thou shalt bind (declare obligatory), etc., loose (declare not so), etc., shall be bound . . . loosed." The question which perplexed the early church was not whether Gentiles might become Christians (for that was plainly declared Mark xvi. 16, Luke xxiv. 47), but whether they could be admitted without circumcision. C.'s case decided this (Acts xi. 17, x. 28, 34, 35). C. already "knew" by hearsay of Jesus' preaching (ver. 36, 37); but now the faith was authoritatively declared to and accepted by him.

An unsigned coincidence (a mark of truth) is to be observed in comparing "four days ago," ver. 30, with ver. 9, 23, 24, from which it incidentally comes out that four days in all intervened between C.'s vision and Peter's arrival, two days in going to Joppa and two in returning, just as C. states. C., representing Roman nationality and force, was peculiarly fitted to be the first Gentile convert, the first-fruits of the harvest that followed.

Corner. A merciful provision of the law left the corners of the fields and whatever crop was on them to be enjoyed by the poor (Lev. xix. 9). So also gleanings of fields and fruit trees (xxiii. 22, Deut. xxiv. 19-21). Such regulations diminished much the amount of poverty. In David's time only 500 or 600 in debt or distress joined him out of all Judaea (1 Sam. xxi. 11). Later the prophets constantly complain of the rich defrauding the poor (Isa. iii. 14, 15; x. 2; Amos v. 11).

Corner stone. Binding together the sides of the building. Some of the temple ones are 19 ft. long and 7½ thick. Comp. Solomon's temple, 1 Kings v. 17, vii. 9. Christ is the true corner stone, laid by the Father in Zion, on whom the whole church rests (Isa. xxviii. 16). He is also "the head stone," or fifth crowning top corner of the pyramid, in which the whole building meets and culminates

(Zech. iv. 7). Comp. Gen. xlix. 24; Ps. cxviii. 22; Matt. xxi. 42; Rom. ix. 33, 34; Eph. ii. 21.

Cornet. A horn trumpet used for war, for signals, for proclaiming the jubilee and new year. The *shophar* was long and straight; the *queren* (Dan. iii.) crooked. *Shophar* is generally



trans. "trumpet," *queren* "cornet" (Dan. iii.). God appointed the making of two silver trumpets. They were 120 in Solomon's time (2 Chron. v. 12), and were employed for other purposes besides those originally contemplated, viz. in the temple orchestra.

The first day of the seventh month was "the memorial of blowing of trumpets" (Lev. xxiii. 24, Num. xxix. 1). The beginning of the civil new year was thus ushered in with joyful thanksgivings for the mercies of the old year, the Levites chanting the 81st Psalm. This usage, however, cannot be proved so early as Moses' time, when the beginning of the [religious] year was fixed at the spring equinox, the period of the institution of the passover, the month Abib (Exod. xii. 2).

The rabbins represent the seventh month as the anniversary of creation. The first day "memorial of blowing of trumpets" preluded the tenth day yearly great "atonement."

Cos, Coos: now *Stanchio*, a contraction of *eis ten choa*. Paul passed the night on this island on his way by sea from Miletus to Rhodes (Acts xxi. 1). It is N.W. of Rhodes; 25 miles long by 10 broad. The chief town was on the N.E. of the island, near the promontory Scandarium.

Cosam. Luke iii. 28. [See **GENEALOGIES.**]

Cotton. *Karpas*. A. V. has "green" (Esth. i. 6), where "cotton" ought to be; for *karpasa* in Sanskrit and kindred terms of other eastern languages means "cotton." Cotton was manufactured, though not grown, anciently in Egypt. In India is the earliest record of its use for dress.

Council. The **SANHEDRIM**, a term formed from the Gr. *sunhedrion*. The Jews' supreme council in Christ's time. Moses' tribunal of seventy seems to have been temporary (Num. xi. 16, 17), for there are no traces of it in Deut. xvii. 8-10, nor under Joshua, judges, and the kings. As the permanent great council it probably took its rise after the return from Babylon, under the Græco-Macedonian supremacy. 2 Macc. i. 10, iv. 44, xi. 27, contain the earliest allusion to it. The number was probably derived from Moses' council. Its members were the chief priests or heads of the 24 courses, and those who had been high priests; also the elders and scribes learned in Jewish law (Matt. xxvi. 57, 59; Mark xv. 1; Luke xii. 66; Acts v. 21). Seventy-one is the number, according to Jewish tradition, to correspond to the 70 and Moses (Num. xi. 16). Others say 72, since to the 70 Eldad and Medad are to be added (Num. xi. 26).

The president was called *nasi*; generally the highpriest (Matt. xxvi. 62). The vice-president is called in the Talmud "father of the house of judgment." One scribe registered the votes for acquittal, another those for condemnation, according to the Babylonian Gemara. They sat in the form of a half circle; the vice-president or the oldest at the president's right hand, the rest sat before these two according to their dignity. The *Gassith* or council hall was in the S.E. corner of a court near the temple. Sometimes they met in the highpriest's palace (Matt. xxvi. 3). In Christ's time the sessions were moved from *Gassith* to a hall farther from the temple, but still on mount Moriah. Its final seat was at Tiberias. They tried cases of idolatry and false prophets. On this allegation Jesus, and subsequently Peter, John, Stephen, and Paul were brought before them (John xi. 47). Their authority extended even to Jews in foreign cities (Acts ix. 2). The Gemara states that power of life and death was taken from them just forty years before the destruction of Jerusalem, coinciding with Jobn xviii. 31, 32. The confirmation and execution of a capital sentence rested with the Roman procurator, whence they took Jesus before Pontius Pilate on a different charge from that of *blasphemy*, for which the Sanhedrim condemned Him, viz. that of *treason against Cæsar*, the only one which Pilate would have entertained. The stoning of Stephen (Acts vii. 56, etc.) was an illegal assumption of power, an outbreak of fanatical violence, as also the execution of the apostle James in the procurator's absence (Josephus, Ant. xx. 9, § 1).

There were two lesser courts or "councils" (Matt. x. 17) in Jerusalem; one in each town of Palestine, 23 members in each in a town of 120, three when the population was below 120 (Talmud). They were connected with the several synagogues and possessed the right of scourging (2 Cor. xi. 24); but Josephus represents the local courts, as constituted by Moses, to have consisted of seven, with two Levitical assessors apiece. Matt. v. 21, 22, "the judgment," perhaps alludes to such courts.

There was also a privy "council" to assist the Roman procurator when he chose to consult them (Acts xxv. 12).

Covenant. Heb. *berith*, Gr. *diatheke*. From *barah* "to divide" or "cut in two" a victim (Gesenius), between the parts of which the covenanting parties passed (Gen. xv. 9, etc., Jer. xxxiv. 18, 19). Probably the covenanting parties *eating together* (which *barah* sometimes means) of the feast after the sacrifice entered into the idea; comp. Gen. xxxi. 46, 47, Jacob and Laban.

"A COVENANT OF SALT," taken in connection with the eastern phrase for *friendship*, "to eat salt together," confirms this view. *Salt*, the antidote to corruption, was used in every sacrifice, to denote purity and perpetuity (Lev. ii. 13, Mark ix. 49). So a perpetual covenant or appointment (Num. xviii. 19, 2 Chron. xiii. 5).

The covenant alluded to in Hos. vi. 7

is not with Adam (A. V. "men" is better, comp. Ps. lxxxii. 7), for nowhere else is the expression "covenant" applied to Adam's relation to God, though the thing is implied in Rom. v. 12-19, 1 Cor. xv. 22; but the Sinaitic covenant which Israel transgressed as lightly as "men" break their every day covenants with their fellow men, or else they have transgressed like other "men," though distinguished above all men by extraordinary spiritual privileges.

"Covenant" in the strict sense, as requiring two independent contracting parties, cannot apply to a covenant between God and man. His covenant must be essentially one of gratuitous promise, an act of pure grace on His part (Gal. iii. 15, etc.). So in Ps. lxxxix. 28 "covenant" is explained by the parallel word "mercy." So God's covenant not to destroy the earth again by water (Gen. ix., Jer. xxxiii. 20). But the covenant, on God's part gratuitous, requires man's acceptance of and obedience to it, as the consequence of His grace experienced, and the end which He designs to His glory, not that it is the *meritorious condition* of it. The LXX. renders *berith* by *diatheke* (not *suntheke*, "a mutual compact"), i. e. a gracious disposal by His own sovereign will. So Luke xxii. 29, "I appoint (*diatithemai*, cognate to *diatheke*, by testamentary or gratuitous disposition) unto you a kingdom."

The legal covenant of Sinai came in as a parenthesis (*pareisethe*, Rom. v. 20) between the promise to Abraham and its fulfilment in his promised seed, Christ. "It was added because of the (so Gr.) transgressions" (Gal. iii. 19), i. e. to bring them, and so man's great need, into clearer view (Rom. iii. 20, iv. 15, v. 13, vii. 7-9). For this end its language was that of a more stipulating kind as between two parties *mutually covenanting*, "the man that doeth these things shall live by them" (x. 5). But the promise to David (2 Sam. vii.; Ps. lxxxix. ii., lxxii.; Isa. xi.) took up again that to Abraham, defining the line, the Davidic, as that in which the promised seed should come. As the promise found its fulfilment in Christ, so also the law, for He fulfilled it for us that He might be "the Lord our righteousness," "the end of the law for righteousness to every one that believeth" (Jer. xxxiii. 6; 1 Cor. i. 30; Rom. x. 4; Matt. iii. 15, v. 17; Isa. xlii. 21, xlv. 24, 25).

In Heb. ix. 15-18 the gospel covenant is distinguished from the legal, as the N. T. contrasted with the O. T. "Testament" is the better trans. here, as bringing out the idea of *diatheke*, God's gracious disposal or appointment of His blessings to His people, rather than *suntheke*, *mutual engagement* between Him and them as though equals. A human "testament" in this one respect illustrates the nature of the covenant; by death Christ chose to lose all the glory and blessings which are His, that we, who were under death's bondage, might inherit all. Thus the ideas of "mediator of the covenant," and "testator," meet in Him, who at once

fulfils God's "covenant of promise," and graciously disposes to us all that is His. In most other passages "covenant" would on the whole be the better rendering. "Testament" for each of the two divisions of the Bible comes from the Latin Vulg. version.

In Matt. xxvi. 28, "this is My blood of the new testament" would perhaps better be trans. "covenant," for a testament does not require blood shedding. Still, here and in the original (Exod. xxiv. 8) quoted by Christ the idea of *testamentary disposition* enters. For His blood was the seal of the testament. See below. Moses by "covenant" means one giving the heavenly inheritance (typified by Canaan) after the testator's death, which was represented by the sacrificial blood he sprinkled. Paul by "testament" means one with conditions, and so far a covenant, the conditions being fulfilled by Christ, not by us. We must indeed believe, but even this God works in His people (Eph. ii. 8).

Heb. ix. 17, "a testament is in force after men are dead," just as the O. T. covenant was in force only in connection with slain sacrificial victims which represent the death of Christ. The fact of the death must be "brought forward" (ver. 16) to give effect to the will. The word "death," not sacrifice or slaying, shows that "testament" is meant in Heb. ix. 15-20. These requisites of a "testament" here concur: 1. The Testator. 2. The heirs. 3. Goods. 4. The Testator's death. 5. The fact of His death brought forward. In Matt. xxvi. 28 two additional requisites appear. 6. Witnesses, His disciples. 7. The seal, the sacrament of the Lord's supper, the sign of His blood, wherewith the testament is sealed. The heir is ordinarily the successor of him who dies, and who so ceases to have possession. But Christ comes to life again, and is Himself (including all that He had), in the power of His now endless life, His people's inheritance; in His being heir (Heb. i. 2, Pa. ii. 8) they are heirs.

Coz. 1 Chron. iv. 8.

Cozbi. Num. xxv. 15-18.

Cracknels. 1 Kings xiv. 3; biscuits baked hard.

Crane. Isa. xxxviii. 14, "like a crane or swallow, so did I chatter" (rather "twitter"); rather "like a swallow or a crane": *sus agur*. A plaintive and migratory (Jer. viii. 7) bird is implied by *sus*;



CRANE.

Italian *sisilla*, "swallow." Gesenius takes *gahur* as an epithet, "like the circling swallow." Thirteen MSS. of Kennicott read *isis* for *sus* or *sis*; that goddess having been, according to Egyptian fable, changed into a swallow; a fable transferred to the Greek mythology, in the story of Progne.

Creation. Science and revelation being from the same God cannot be mutually opposed. But either, or both, may be misinterpreted; and there have been as many false interpretations of the book of nature as of revelation.

As the Copernican theory was ultimately found not to militate against, but to harmonize with, Scripture, when the language of the latter was better understood; so no real scientific discovery ever since has been found adverse to full belief in revelation, when the latter has been better understood. The full knowledge of both has ever advanced side by side. The Bible, having not scientific but religious truth for its object, speaks in phenomenal language, which in part even the scientific have to do, as in the phrases *sunrise* and *sunset*.

C., in the strict sense of the first origination of being out of nothing, does not come within the scope of science. It is by the Bible alone, and "through faith we understand that the worlds were framed (*filly formed*) by the word of God, so that not [as, from the analogy of things reproduced from previously existing and visible materials, one naturally would suppose] out of things which appear hath that which is seen been made" (Heb. xi. 3). No human being was witness of creation (Job xxxviii. 4). Geology traces ages ascending backwards, marked by animal and vegetable existences, less and less highly organized the farther back we go; but at last comes to a point beyond which it has no light, and must fall back on revelation and faith for information.

"In the beginning God created" the world, "the heaven and the earth" (Gen. i. 1). "In the beginning the Word was" (John i. 1). *Bara*, "created," used of creating (1) the universe; (2) the sea monsters whose vastness causes amazement at God's power; (3) man, in the image of God (ver. 27). Everywhere else God "makes" (*asa*), as from an already created material, the firmament, sun and stars, and the brute (ver. 7, 16, 25), or "forms" (*yatzar*) beasts out of the ground (ii. 19), and "builds up" (ii. 23 marg.) the woman of the rib from man. The three verbs occur together (Isa. xliii. 7). *Bara* is confined to God's acts; the other two verbs are used also of man's acts. Though *bara* extends to other acts of God besides the original creation, it is only in a secondary application, without reference to preexisting materials; still, except in the original creation, they are not excluded. Moreover the contextual "in the beginning" can only mean an absolute beginning, in contrast to the previous nonexistence of the world and sole existence of the Creator. This creation of all things out of nothing distinguishes the Bible from all heathen cosmogonies and philosophical speculations, which make matter eternal. The Creator's mode of "creating" is not revealed, but simply the fact, that it was by the putting forth of His will.

Two narratives of creation, the latter (Gen. ii. 4, etc.) the supplement to the former (Gen. i.—ii. 3), appear at the forefront as the basis of the Bible revelation. That in chap. ii. 4, etc., evidently continues and recapitulates that in chap. i.—ii. 3, in order to prepare the way for the account of paradise and man's fall. The first gives a clear summary of creation, man included, down to the sabbath rest from

creation. The second concentrates attention on man. Accordingly in the first Elohim (from *alah* "strong"), the name for the mighty God of creation in general, appears. In the second Jehovah, the personal God in covenant relation to man, the unchanging "I AM." To mark the identity of this personal Jehovah with the Elohim of the previous part, the two, the personal and the generic names, are joined, Jehovah-Elohim "the Lord God." The mighty Elohim who created all things is also the Jehovah, who from the days of paradise down to the days of Moses, the writer of the pentateuch, has been in personal and unchangeable covenant relation with His people. Moreover, Jehovah, being derived from *hawah* the Syriac and Chaldee for the Heb. *hayah* "to be," must have come down from a time prior to the separation of the Hebrews from the Aramaeans, i.e. prior to Abraham (for Syriac was soon after quite distinct from Heb., Gen. xxxi. 47).

The accounts of creation and of the construction of the tabernacle resemble each other (the world being God's great tabernacle, Ps. xix.); the general plan first (chap. i.), then the actual creation of the first pair, Eden, etc., next. Scripture's design being to unfold redemption, only so much of the natural world is set forth as is needed for that design. The 1st chap. of Gen. is not so much a full narrative of details as a revelation of the scheme in the Creator's mind, the archetype of the actual (Gen. ii. 4, 5; Gesen., Targ., and Syr.). "Now no plant of the field was yet in the earth, and no herb of the field had yet sprouted forth, for the Lord God had not caused it to rain," etc. The earth already had brought forth grass (i. 11); but no cultivated land and no vegetables fit for man's use existed yet; "plant," "field," "grew," do not occur in chap. i. In the pattern of the tabernacle shown on the mount the description begins with the furniture of the tabernacle, then goes on to the priests, and ends with the sabbatical law. So in creation the process begins with the lower creatures, plants, and animals, then man, creation's priest, Eden, and lastly the sabbath.

Gen. i. 1 teaches the religious truth needed for a right knowledge of God, that the world is not eternal, that God created it in the beginning; when that beginning was it does not state. But the high antiquity of the earth is expressly taught in Ps. xc. 2, where God's formation of "the earth" in general is distinguished from that of "the (Heb. *tebel*) habitable world," Gr. *oikoumene* (cu. 25, Prov. viii. 22). Geology shows that creation occupied immense ages, but that man's creation was its closing act and at a comparatively recent date.

Two views are held as to Gen. i. The one that between ver. 1 and 2 intervened the vast geological periods, and that these are undescribed in Gen. i.; and that ver. 2 describes the chaotic state which succeeded the last geological period before the earth's preparation for man; and that the description of the six days refers to this preparation.

If the seventh day sabbath in Gen. ii. 2 be an ordinary day, then the six days must be ordinary days and this view is favoured. But geology seems to oppose any such state of the earth intervening between the preceding age and that of man's creation as could be described as "without form (desolate) and void." No universal convulsion (if these words are to be pressed literally) separates the present orders of life from those preceding. No one series of stratified rocks is void of traces of life. Thus we seem led to the conclusion (2) that the stage in the earth's progress when it became surrounded with chaotic waters (how long after "the beginning" we know not), described in ver. 2, is that which existed before the arrangement of its surface took place. (But see below.) The sabbath of God is described in Heb. iii., iv., as not yet ended; it will last till He who sitteth on the throne shall say, "Behold I make all things new." God's creating this dark and desolate state of the earth was not in vain, but that in due time it might be "inhabited" (Isa. xlv. 18). It was no "fortuitous concurrence of atoms," or "laws of nature" acting independently of the continually active Divine will of their Author. "The Spirit of God" as the Giver of life "brooded" ("moved") upon the waters." Then began organic life, at first in the lower types. Sir W. Jones (Asiatic Researches) states that the Indian philosophers similarly believed (doubtless from the primitive tradition) that water was the first element and work of the creative power. "The waters are called *Nara*, since they are the offspring of *Nera* or *Iwara*, and thence was *Narayana* named, because His first moving was upon them. THAT WHICH IS (the exact meaning of the I AM or JEHOVAH), the invisible Cause eternal, self existing, but unperceived, is *Brahma*." This address of *Menu*, *Brahma's* son, to the sages who consulted him concerning the formation of the world, evidently corresponds with the revelation in Genesis.

Then God said "Let there be light," and there was light. Light was first in a diffused state. It is not a separate, distinct body in itself, but caused by undulations of ether propagated through space with inconceivable rapidity. Hence it is not said God created, but God commanded it to be. Scientifically the Bible distinguishes between "light" (*or*), ver. 3-5, and the light bearing "luminaries" (*meoroth*), ver. 14-18. Much of the pre-existing light diffused through space on the fourth day gathered round the sun's body (comp. Job xxxviii. 19). Still, through the incandescent photosphere that enwraps the sun we catch glimpses of the orb itself by the spots visible on it.

"Day" is used often for a long period, with a beginning and close, like morning and evening (Gen. xlix. 27, Dent. xxxiii. 12). As the prophetic "days" at the close (Dan. xii. 11, 12), so the historical "days" at the beginning of the Bible seem to be not literal but "days of the Lord"; comp. Ps. xc. 4, "a thousand years in Thy sight are but as yesterday,"

and 2 Pet. iii. 8, "one day is with the Lord as a thousand years and a thousand years as one day." The 104th Psalm is an inspired commentary on the history of creation in Gen. i.; comp. the account in Ps. civ. 8, Prov. viii. 23-28, of the upheaval of mountains from beneath the waters and depression of valleys, whereby land was severed from sea; just as we still find traces (sea shells, etc.) of their former submersion on the highest mountains. The peculiar phrase in the Heb. for the first day, "one day," marks it as a day *unique*, just as the day that shall usher in the millennium is called "one (extraordinary and unique) day" (Zech. xiv. 7). The seventh day is not described as the previous six, "it was evening, it was morning," because the Lord's sabbath extends over the whole present order of things, eventuating in the "sabbath rest that remaineth for the people of God" (Heb. iv. 9 marg.). The Creator entered into the sabbath rest when He ceased from material creation, to carry on the new and spiritual creation in man (2 Cor. v. 17, Heb. iv. 10). Yet God's sabbath is not an idle one: "My Father worketh hitherto," viz. upholding all creation. Comp. Jesus's "day" (John ix. 4, v. 17); man's present short-day-sabbath is a type of God's and the saints' sabbatism. The proportion of the seventh day to the previous six, of whatever length it and they be, is the ground of our seventh-day sabbath.

For the "firmament" (ver. 6) trans. "the (air) expanse," or skyoverhead which supports the clouds or "waters above the heavens." Air, involved in the creation of the expanse, was the second necessity after light. Light was needed for the crystallization of inorganic forms and the molecular arrangement of the mineral matter of rocks. Light and air are needed for even the lowest types of life.

Hugh Miller identifies the first day's work with the azoic period; the second day with the silurian or palaeozoic; the third day with the carboniferous; the fourth day with the permian and triassic; the fifth day with the oolitic or cretaceous, the period when the air and the waters having been previously prepared, the waters brought forth in swarms insects, fishes, and monstrous reptiles of sea and land, and fowl flew in the air; the sixth day with the tertiary, which saw first the higher animals, the land mammalia, and lastly MAN.

Plants appear before animals in Gen. i. Geology does not directly as yet confirm this; but it may hereafter; the cellular structure of the earlier plants was not favourable to their preservation. Moreover, dependent as animals are on vegetation, it must have preceded them.

Traces of life are found in the laurentian and certainly in the cambrian strata, the former the oldest rocks, whereas animal creation seemingly does not appear till the fifth day in Gen. i. 20-22. But "fish" (*dag*) is omitted in the fifth day; an omission the more remarkable, as "fish" occurs (ver. 26, 28) as among the animals over which God gave man do-

minion. The creation of fish long previously is therefore assumed, not stated. The *tannin*, from *tanan* "to stretch, and *romesheth*, from *ramas* "to trample" ("whales" and "every living creature that moveth," ver. 21), answer to the saurians and allied reptiles occurring in the rocks precisely at the point assigned them by Moses. The narrative in Gen. does not assert simultaneous creation of all the plants on the third day, and of reptiles and birds on the fifth, and of mammals on the sixth day; the Divine command and its fulfilment are narrated as distinct. What Moses narrates is, not the first appearance of each class, but the time when each came into remarkable development and prominence. The simplicity and brevity of the narrative exclude the noting of the creation of the primeval types which passed out of existence ages before man appeared. God ordered His own work on a system of law, and from time to time supplied new forces, or gave new directions to existing forces; not that He changed His design, or found His original plan defective. He contemplated the interferences from the first, but did not introduce them till their time was come.

In the theory of the correlation of forces, electricity, galvanism, chemical action, gravitation, light and heat, are various manifestations of the same thing, called force or energy. Light is not a material substance, but a mode of motion, undulations of ether propagated with inconceivable velocity. Accurately Moses writes, not God made light, but said on the first day Let light be. But why at the first, before organisms needing light existed? Because, to call forth light was to call into action FORCE in its various manifestations. Matter and force are the two elements out of which visible creation is formed. Matter was already made, but it remained chaotic (i. 2) till force in the form of "light" was evolved. Then gravitation would begin, light and heat would permeate the mass, elementary substances which chemistry reveals would be developed, and the whole would move towards the centre of gravity. The great nebula of Orion illustrates the state of the solar system when light first appeared. God's dividing the light from the darkness, and calling the light Day and the darkness Night, is the Mosaic phrase which marks His communicating rotatory motion to the mass, so that the earth revolved on its axis, whence now results the division of day and night; a result however not then ensuing till the sun concentrated the diffused light in itself on the fourth day, when accordingly again the division of day and night is mentioned. Laplace's nebular hypothesis is possible only by supplying what revelation supplies, viz. God's interposition to impart force and rotation to matter. The nebulae in Orion and Argo represent the state of our system on the first appearance of light; there are changes passing over nebulae, some in the purely gaseous stage, others (as the nebula Draco) in transition, others in incipient central condensation. The

118 Andromeda nebula assumes a lenticular form resulting from rapid rotation, the mass being ready to break up into separate worlds. All the motions of the bodies of our solar system are from W. to E., proving that their motions have a common origin, all at one time existing as a single mass revolving in the same direction. Uranus' satellites alone on the outer verge of our system retrograde, having been acted upon by some disturbing force. Bode's law of planetary distances ceases beyond Uranus, and does not hold good in Neptune. The figure of the earth is that naturally assumed by a plastic mass revolving about its axis; also its traces of intense heat accord with the nebular theory as modified by revelation; also the sun's state as a nebulous star which has not yet gathered up the whole of the original nebula.

At the beginning of THE SECOND DAY the earth had become separated from the gradually condensing mass of the solar system, and formed into a sphere. The "waters" mean the fluid mass of what afterwards was divided into solid, fluid, and gas. The sorting of them was the work of the second day. Hydrogen and nitrogen in an incandescent state compose mainly many nebulae, as the spectroscope shows. God's introduction of OXYGEN into active operation produced air and water in our earth, which before the second day had consisted of a fused heterogeneous mass. Almost half of the earth's crust consists of oxygen, which enters into the composition of every rock and metallic ore. Chemical action therefore must have been most intense during the whole second day. By it the waters above the firmament were separated from that molten mass under the firmament which subsequently consolidated into rocks and ores. Probably all the water, strictly so called, floated above, in the condition in which Jupiter now appears. His apparent surface is crossed by alternating belts of light and shade, due to vast masses of steam ejected forcibly from the body of the fiery planet. His atmosphere being of vast depth (7850 miles), the rotatory velocity of its upper portions is much greater than that of the planet's surface; hence the steam arranges itself in belts parallel to its equator. The eight greater planets are divided into two groups of four by the intervening belt of minor planets. The two groups differ much; but the members of each differ little in density, size, and length of day; the moon is the only satellite of the inner group; the outer has 17 satellites. The steam of the earth floating at the second day's commencement would soon lose its heat by radiation into space, and would descend to the surface as rain. So the nucleus would gradually cool, and solids be formed, as granite, from the heat, moisture, and enormous pressure; and the globe internally molten would have a solid crust, covered all round with water, and surrounded by an atmosphere denser and more complex and extensive than now.

The laurentian is the earliest sedimentary rock, 200,000 square miles N. of

the St. Lawrence; the lower Laurentian has been displaced from its original horizontal position before the upper was deposited above it. At this point is the first trace of upheaval



STRATIFICATION.

and subsidence; here the Creator's interposition is marked, "Let the waters under the heaven be gathered together into one place, and let the dry land appear," the first work of THE THIRD DAY. The first appearance of life is not noted in Gen. In the Laurentian rock the first traces of life appear, a lowly organization akin to the foraminifera, the individuals being connected together as in varieties of coral. In the Cambrian, the next rocks, ripple marks occur showing that those rocks (the Harlech grit) formed a sea beach. The Silurian, deposited in the bed of a sea, and the old red sandstone, a fresh water formation, come next. Then the carboniferous, with the coal measures above, testifying to an uniformly high temperature (since coal is found in far N. latitudes), a moist atmosphere, and an enormous terrestrial vegetation. This answers to God's command on the third day, "Let the earth sprout sprouts (desee), the herb seeding seed," and the fruit trees yielding fruit, etc. The majority of the vegetation then was cryptogamous, having only spores which only contain the germ; but seeds contain the germ and nourishment for it. No traces of grasses are found. The first of the three classes in God's words is the cryptogamous or seedless, the other are seedbearers. Not the first beginnings, but the extraordinary development, of vegetable life is here marked. The cryptogams thrive best in an atmosphere such as then existed, in which light was diffused rather than concentrated in the sun, and in which the atmosphere was full of moisture. They absorbed and decomposed the excess of carbonic acid, and so purified the atmosphere. The great heat was derived from other sources than the sun, perhaps from the interior of the earth.

On THE FOURTH DAY the concentration of light and heat in the sun was so far completed that he became the luminary of the system which heretofore had derived its light and heat from other sources; possibly the light now in the sun had existed as a nebulous ring warming the planets within it, as the nebula ring in Lyra; or as diffused luminous matter, filling a space which included the earth's orbit. The system's light is not even yet wholly concentrated into the sun, but a vast chromosphere or ring of light surrounds his disc. Enormous volumes of hydrogen are ejected from it, and rotate on their axis as a cyclone. A corona, like the nebula in Draco 4373, extends beyond the chromosphere, reaching from 400,000 to

1,800,000 miles beyond the sun; besides gaseous hydrogen, the corona contains solid or fluid particles giving a spectrum with dark lines indicating matter capable of reflecting light. The zodiacal light is thought to be a faint extension of the corona. The fourth day work was the concentration of light into the sun, "God made two luminaries" (light bearers, marking the distinction between them and light itself). The Permian and Triassic rocks, of which the magnesian limestone and the new red sandstone are chief representatives in England, answer to the fourth day. The earliest saurian fossils occur in very small numbers, and the first traces of mammalia, viz. small marsupials. Old forms pass away, and the barrenness of new forms of life answers to the Mosaic silence as to new forms of life on the fourth day.

The great sized saurians characterize the lias and oolite and chalk, answering exactly to Moses' account of THE FIFTH DAY.

The mammalia, the rodentia, and mustelids, predominating in the tertiary period, answer to Moses' account of THE SIXTH DAY.

However, in favour of the six days being ordinary days, D'Orbigny maintains that a gulf of darkness and death must have intervened between the tertiary strata and our present fauna and flora; for that not a single species, vegetable or animal, is common to the tertiary and the human periods. Dr. Pusey (Daniel, preface, xix.) thinks that the condition of the earth "without form and void" was such as God, who made all things "very good," never created (ver. 2); then for an undefined period (ver. 3) "the Spirit of God was brooding (Heb.) upon the face of the waters" of the dark and disordered "deep." Then followed successive action in God's remodelling the earth for man's habitation. Possibly the order of creation of the whole world in six vast periods, called "days," was repeated in six literal days, in preparing the earth for man, its noblest occupant, "the minister and interpreter of nature" (Bacon).

Natural selection and sexual selection, the causes conjectured lately as accounting for change of species, are inadequate; for in each individual the concurrence of many contingent causes through ages is needed for producing the result. The probabilities against this concurrence in any one case are enormous, and in a large number of cases are out of the question. Such causes do not account for the development of a new organ, as mammary glands; or for the case of man, in whom intellectual superiority is accompanied by loss of physical power. No one case is known of natural or sexual selection altering species, and man's moulding of breeds to his mind has never been carried beyond narrow limits. The plan of creation is progressive development modified by continual superintendence and occasional interpositions of the Creator, just at the points where they were required to make the theory of Darwin possible. God's "breathing into man the breath of lives"

marks that whilst his body is allied to lower animals his moral and intellectual qualities come directly from above. The facts of observation confirm Genesis, and prove that these never could have been developed by natural or sexual selection, or the struggle for life out of lower organizations. Man's moral and intellectual superiority, whilst he is physically inferior, distinguishes his creation from that of all below him. (Condensed from Ackland's Story of Creation.) Unless one abnormal variety in a species furnished both a male and a female of the new kind, the new species would cease. Even if both were produced simultaneously, unless intermixture with the original species were secured, hybrids would result, and these do not propagate. No trace in all the strata of geology occurs of intermediate links between species. Cuvier's principle of final causes and conditions of existence requires the co-ordination of each being so as to render the total possible. Every organised being has an entire system of its own, all the parts of which mutually correspond and combine by reciprocal action to the same end; no one can change in one part without a corresponding change in its other members. Thus, if the viscera be fitted only for digesting recent fish, the jaws must be constructed for devouring, the claws for seizing and tearing prey, the teeth for dividing its flesh, the limbs for pursuing and overtaking it, the organs of sense for discovering it far off, and the brain for such instincts as will enable it to plot for its prey.

The Assyrian tradition of creation, discovered by G. Smith, accords with the Bible rather than with Berossus. The fall of an evil angel is described; the creation by the gods out of chaos (over which a goddess Tiamat, the Gr. Thalatta, "sea," presides) in successive stages; its being pronounced good by the gods; its culmination in the creation of man with the faculty of speech; man's original innocence, temptation, fall, and curse. There is however an elaborate lengthening of details (e.g. the Deity's long address to the newly created man on his duties, privileges, and glory), and an introduction of gods many, which contrasts with the sublime simplicity and Divine brevity of the inspired record. The Bible account of the primeval tradition, in its reticence of all details save what subserve the ends of a moral and spiritual revelation, is just what man would never have given except by inspiration. The Assyrian account is uninspired man's expansion and dilution of the original history; at the same time confirming remarkably the true story.

The general harmony in the order of plants, animals, and man, between Scripture and science is strikingly confirmatory of revelation. Geology and Scripture agree: (1) that the material world had a "beginning," the flora and fauna advancing progressively from the less perfect to the more perfect. The Greeks and Latins mark the orderly formation of the universe by expressing "order" and "world" by the same term, kosmos, mundus.

Furthermore, revelation states the scientific truth that God "hatheth the earth upon nothing" (Job xxvi. 7). The mention of the northern hemisphere here, and the southern hemisphere (ix. 9), "the chambers of the S.," hints plainly at the globular form of the earth; (2) that *fire* ("light") and water were two great agents of the mighty changes on the earth (Gen. i. 3, 9; Ps. civ. 2, 3, 6-9); the connection of light and heat is admitted, the sun's light being now known to come from its photosphere of incandescent hydrogen; (3) that continents were formed under the ocean (Gen. i. 9, 10; Ps. civ. 6-9; xiv. 2, "He founded it above (not upon) the seas"; cxxxvi. 6); (4) that creation was not sudden, but progressive; (5) that man was the last created (no fossil remains of man are found), that his appearance is comparatively recent. Man is the crowning apex of creation; all the previous steps described are preparations for, and so silent prophecies of, his advent. Man is the summary of all preceding organizations; hence his brain in the embryo passes through the successive types of the fish's, reptile's, and mammal's brain.

Geology gives no support to the theory that every species grew out of some species less perfect, the lower animal developing into the higher, the stronger surviving the weaker in the struggle for existence, and by the law of "natural selection" assuming those members which it needed for its development. There is no unbroken chain of continuity. New forms appear on the stage of life, having no close affinity to the old. The marvellous instinct of the working bee has not grown by cultivation and successive inheritance. It does not inherit its cell building or honey making power from its parents; for the drone and queen bee do neither. It does not transmit it to its offspring, for it has none. Man degenerates indeed to an almost brutal state. But, as such, the race becomes enfeebled and dies out; whereas the domesticated animal which reverts to the wild state becomes stronger and more fruitful. This proves that the wild state is natural to the brutes, the civilized to man. Civilization never comes to savages from themselves, but from without; almost all barbarous races have traditions of having sprung from ancestors more powerful and enlightened than themselves.

Man retains in a rudimentary form certain muscles and organs which are fully developed in the quadrumanous (apes, etc.); the tail is a remarkable instance. But man's development has taken the form most disadvantageous (in the Darwinian view) in the struggle of life. His body unclothed, slowness of foot, want of power in teeth, hands, and feet compared with many brutes, bluntness of smell and sight, put him at an immense disadvantage in the struggle for life. "Man must have had human proportions of mind before he could afford to lose bestial proportions of body" (Duke of Argyll, *Good Words*, April 1868).

Specific centres for the creation of many animals and plants are generally now supposed, since each species is confined to a certain habitat. Probably, those specific centres which are very far from man's primitive home were the scene of the creation of animals going on during the six days, simultaneously with the creation of the animals in the region of Adam's paradise. No clear proof of pre-Adamite man exists. If such yet be found, no physiological reason can forbid the Scripture view that God, after having formed the body of Adam on the highest type of human form, "breathed into his nostrils the breath of life," so that man thenceforward "became a living soul;" thus he is distinct from the brute, of which it is not said that God so breathed into them, but only that they have body and "living soul" (Gen. i. 20, 21); man, besides "body and soul," has "spirit" (1 Thess. v. 23, Eccles. iii. 21).

The unity of the human species is a fundamental principle of the Bible scheme of redemption (Deut. xxxii. 8; Matt. xix. 4; Acts xvii. 26; Rom. v. 14, 19; 1 Cor. xv. 22). The differences of races, though hard to explain on the supposition of their unity, are not so hard as it is to account, on the opposite theory, for the close affinities, physical, intellectual, and moral, of all the human family. The germs of various characteristics were doubtless originally implanted in man by the Creator, to be manifested as the race progressed, in order to diffuse man over the earth of which he was the appointed lord under God (Gen. i. 28). The subsequent confusion of tongues at BABEL [see] was not at random, but a systematic distribution of languages in connection with corresponding varieties of characteristics, for the purpose of a systematic distribution of the human race, as Gen. x. 5, 20, 31 proves. The several varieties of race are gradually shaded off from one another, so that there is no alternative between the extremely improbable theory of eleven distinct species (!) and the Bible statement of only one. All men have reason and articulate speech; *general* words used by all prove in all the power of abstract reasoning; the absence of the former proves the absence of the latter, in beasts. All have the sense of responsibility to unseen powers; all are capable of being Christianized and civilized. All are reducible to one original ideal type, to which the Indo-European comes nearest. The cubic contents of the skull of the lowest savage is 82 inches, the highest 94; the gorilla only 30. Man alone walks erect; the negro's skull, unlike the ape's, is as perfectly balanced on the vertebral column as the European's. The lowest savage has more brain than he needs for the few wants of his rude life.

Man brought death on himself by sin (Rom. v. 12; 1 Cor. xv. 21; Gen. ii. 17, iii. 19). But he did not entail death on the animal world according to any scripture; and geology proves the death of whole races of animals before man. That the lower crea-

turely world has a connection with man in its common present subjection to "vanity" (i.e. failure as yet of their designed end), and its future emancipation into the glorious liberty of the sons of God, appears from Rom. viii. 18-23. Man's fall is only a segment of a wider circle of evil which began with Satan and his angels' previous fall.

Crete. Paul's companion at Rome who had gone to Galatia when Paul wrote 2 Tim. iv. 10. In Galatia he preached the gospel, according to the Apostolic Constitutions.

Crete, now Candia. 158 miles long, from cape Salmone on the E. (Acts xxvii. 7, 12) to cape Crinnetopon on the W. beyond Phœnicæ. Its breadth is small. [On its connection with the **CHERETHIM** see.] It abounded with Jews in the apostolic age; hence "Cretans" were among the witnesses of the effusion of the Holy Spirit at Pentecost (Acts ii. 11). Paul's ship was constrained by contrary winds off Cnidus to sail under the lee of C. "over against Salmone"; having passed which with difficulty the ship reached FAIR HAVENS, near Lasea. Thence it made for Phœnicæ to winter there, but was driven by a sudden gale from the N.E., sweeping down from the region of mount Ida, to the island Clauda, whence it drifted to Melita or Malta (xxvii. 13-16).

Paul visited C. between his first and second imprisonments at Rome, and left TITUS [see] to "set in order the things wanting, and to ordain elders in every city" (Tit. i. 5). In ver. 12 he quotes Epimenides a Cretan poet. C. was *without wild beasts*; the poet's sarcasm was that *bestial* men supplied their place: "the Cretians are always (not merely at times, as all natural men are) liars, evil beasts, slow bellies." "To Cretanize" was proverbial for *to lie*, as "to Corinthianize" for *to be dissolute*. In C. was the fabled birthplace of Jupiter, king of the gods. *They themselves* are called "bellies," since it is for their bellies they live (Phil. iii. 19). Christianity won its triumphs for truth and holiness even in such an unpromising soil.

In the middle ages the cathedral of Megalocastro was dedicated to Titus.

Crispus. Ruler of the Corinthian synagogue; converted and baptized by Paul (Acts xviii. 8, 1 Cor. i. 14).

Cross. The instrument of a slave's death, associated with the ideas of pain, guilt, and ignominy. "The very name," writes Cicero (Pro Rab. 5), "ought to be excluded not merely from the body, but from the thought, eyes, and ears of Roman citizens." The Hebrews, having no term for it as not being a punishment in their nation, called it "warp and woof."

Scourging generally preceded crucifixion: so Jesus (Matt. xxvii. 26, Mark xv. 15; foretold in Isa. i. 6, liii. 5). Pilate had probably hoped the Jews would be content with this scourging, and still let Him escape crucifixion (Luke xxiii. 23, John xix. 1). Jesus bore His own cross toward Golgotha outside the city (Heb. xiii. 12; so Stephen, Acts vii. 58), but sinking exhausted probably He was

relieved, and it was transferred to Simon of Cyrene; prefigured in Isaac carrying the wood (Gen. xxii. 6; contrast Isa. ix. 6, "the government shall be upon His shoulder"). Jesus' sacred and lacerated body was raised aloft, the hands nailed to the transverse beam, the feet *separately* nailed to the lower part of the upright beam so as to be a foot or two above the ground (others think that two feet were pierced by *one and the same* nail). Stupefying drink, vinegar mixed with gall and myrrh, was first offered to Him and refused (Matt. xxvii. 34), for He would meet suffering consciously. Near death, to fulfil Ps. lxix. 21, He drank of the sour wine or vinegar kindly offered Him on a sponge. His death was hastened by rupture of the heart [see BLOOD; also Mark xv. 23; comp. John xix. 28, Matt. xxvii. 48]. The sour wine called *posca* was the common drink of the Roman soldiers. Pilate marvelled at His speedy death, crucifixion often not terminating in death for days. The approach of the passover sabbath, one of peculiar solemnity, led to his permitting the Jewish law to be carried out which forbids bodies to hang after sunset (Dent. xxi. 22, 23). His legs could not be broken, because the passover type must be fulfilled (Exod. xii. 46). Constantine when converted abolished crucifixion. The agony consisted in: (1) the unnatural position of the body, causing pain at the least motion; (2) the nails being driven through the hands and feet, which are full of nerves and tendons, yet without a vital part being directly injured; (3) the wounds so long exposed bringing on acute inflammation and gangrene; (4) the distended parts causing more blood to flow through the arteries than can be carried back through the veins; (5) the lingering anguish and burning thirst.

After Constantine's vision of the cross in the air and the inscription, "Under this standard thou shalt conquer," a new standard was adopted, the Labarum, with a pendent cross and embroidered monogram of Christ, the first two Gr. letters of His name, and Alpha and Omega (Rev. i. 8).



The St. Andrew's cross is shaped like an X, though Hippolytus says he was crucified upright.

The St. Anthony cross (embroidered on his cope) was shaped as a T. The heathen Egyptians, Copts, Indians, and Persians, all have the same sacred emblem.

Tradition, and the inscription over our Lord's head, make it likely that the form of His cross was †. The pole on which the brazen serpent was lifted by Moses was the type (John iii. 14; Num. xxi. 8, 9). The fathers regarded its four limbs pointing above, below, and to both sides, as typifying "the height, depth, length, and breadth" of the love of Christ, extending salvation to all (Eph. iii. 18). The harmlessness of cruciform flowers is another suggested type in nature. Christ's cross transforms the curse into a blessing (Gal. iii. 18, 14); the inscription was written

PART IV.]

with letters of black on a white gypsum ground.

By a striking retribution in kind, the Jewish people, whose cry was "crucify Him," were crucified in such numbers by Titus "that there was not room enough for the crosses, nor crosses enough for their bodies" (Josephus, B. J., vi. 28). The piercing of Jesus' hands was foretold in Ps. xxii. 16, Zech. xii. 10.

The story of "the invention of the cross," A. D. 326, is: Helena the empress, mother of Constantine, then nearly 80 years old, made a pilgrimage to the holy places, and there, by help of a Jew who understood her superstitious tastes, found three crosses, among which Christ's cross was recognised by its power of working miracles, at the suggestion of Macarius, bishop of Jerusalem. Bits of this real cross were distributed as relics throughout Christendom. To supply the enormous demand, they were alleged to have been miraculously multiplied! In the church of the Holy Jerusalem Cross at Rome, relics of the top of the cross with the inscription are yearly exhibited to the people for veneration. The falsity of the whole story appears from the fact that the Jews' law required the cross to be burnt; Ensebius is silent as to the alleged discovery of it.

A symbol or emblem merely at first, it soon began to have the notion of spiritual and supernatural efficacy attached to it. In the 6th century the crucifix image was introduced, and worship (*latría*) to it was sanctioned by the church of Rome.

Figuratively the cross and crucifixion are used for spiritually mortifying the flesh, in union spiritually by faith with Christ crucified, not self imposed austerities (Matt. xvi. 24, Phil. iii. 18, Gal. vi. 14, Col. ii. 20-23). Our will and God's will are as two separate pieces of wood; so long as both lie side by side there is no cross; but put them across one another, then there is a cross. We must take up the cross Christ lays on us if we would be His disciples.

Crown. A band encircling the head by way of honour; the royal badge of kings; the sacerdotal badge of priests;

the prize winner's badge of victory. The Gr. *diadema*, "diadem" which A. V. less fitly trans. "crown" in Rev. xii.



ANCIENT CROWNS.

3, xix. 12, is restricted to Christ the King of kings; Satan wears it only as usurping Christ's right (Rev. xiii. 1). *Stephanos* is once applied to His golden "crown" (Rev. xiv. 14), which refers to Him viewed as a victor, the image being from the wreath of conquerors in contests. This is also the sense of "crown" in the reward promised to believers who overcome the world, the flesh, and Satan; the "incorruptible crown" (1 Cor. ix.

25); "crown of righteousness," for righteousness will be its own reward (Rev. xxii. 11; Exod. xxxix. 30; 2 Tim. iv. 8). "Crown of life" (Jas. i. 12; Rev. ii. 10, iii. 11), "crown of glory that *fadeth not away*" as the withering garlands of wild olive, ivy, or parsley, given to the victors in the Isthmian and other games (1 Pet. v. 4). The priests' mitre was a linen crown or fillet. The *mitzenepheth* or linen tiara of the highpriest was preeminent in splendour (Lev. viii. 9). A "blue (the colour of heaven) lace" fillet was underneath, and the golden plate graven with "Holiness to the Lord" on the front of the mitre (Exod. xxxviii. 36-38, 40). In Ezek. xxi. 26, "remove the *diadem* (*mitzenepheth*), and take off the crown" (*atarah*), i. e. remove the mitre, the last Jewish king Zedekiah's priestly emblem, as representing the priestly people. The "mitre" elsewhere is always used of the highpriest; but the anointed king partook of the priestly character, whence his "diadem" is so called (Exod. xix. 6, xxviii. 4; Zech. iii. 5); also the crown, the emblem of the kingdom; until they be restored and united in the Mediator Messiah (Ps. cxv. 2, 4; Zech. vi. 13). Gold was the chief material of the king's crown (Ps. xxi. 3); comp. 2 Sam. xii. 30, the Ammonites' crown, with its precious stones, was worth (rather than "weighed") a talent of gold.

Those feasting at banquets wore "crowns" or wreaths. Comp. Isa. xxviii. 1, 5: "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower"; Samaria, Ephraim's capital on the brow of a hill, is the proud crown of his drunkards; it shall perish as the flower crown on his drunkard's brow soon "fades"; but "the Lord of hosts (in striking contrast) shall be for a crown of glory and for a diadem (*tzephirah*, splendid headdress) of beauty unto the residue (the remnant left after consuming judgments) of His people."

The Jews boast of three crowns: the law, the priesthood, the kingly crown. Better than all, a good name. So "crown" is used figuratively (Prov. xii. 4, xiv. 24, xvii. 6; 1 Thess. ii. 19). "Crown" is used in the sense of the projecting rim round the top of an altar or a table (Exod. xxv. 26, xxx. 4, xxxvii. 27).

Christ's "crown of thorns" has been supposed to have been made of the *Ramnus nabeca* (Hasselquist) or the *Lucium spinosum*, probably the latter (Sieber). To mock rather than to pain Him was the soldiers' object, and they took what first came to their hand. The dark green was a parody of the triumphal ivy wreath.

Cruse: *tzappachath*. Probably like the vessels still made at Gaza; a blue clay porous globular vessel, about nine inches wide, a neck three long, a handle below the neck, and a straight spout, with an opening the size of a straw (1 Sam. xxvi. 11, 12, 16; 1 Kings xix. 6, xvii. 12, 14, 16). The *baquboogu*, from the gurgling noise in pouring (1 Kings xv. 8).

Tsellachah, from a root to sprinkle; a flat saucer or dish (2 Kings ii. 20).

In Prov. xix. 24, "a slothful man hideth his hand in his bosom" (*tzal-lachath*, the cruse or dish like cavity in the bosom, or else trans. "in the dish").

Crystal: *sekukith*, from *zakak*, "to be pure." Job xxviii. 17: "the gold and the crystal cannot equal wisdom." *Glass* is meant, some costly goblet composed of glass and gold, such as Wilkinson says the Egyptians made (Anc. Egypt., ii. 61).

Kerach, lit. ice, the ancients believing rock crystal to be ice intensely congealed. In Ezek. i. 22, "the likeness of the firmament was as the terrible (rather splendid, dazzling) crystal" (Rev. iv. 6, xii. 11).

Cuckoo: *shachaph*, Lev. xi. 16, Deut. xiv. 15: unclean. Rather the Gr. *cephus* of Aristotle, a large petrel, as the *Puffinus cinereus*. From a root to be slender; light of body like a gull, whose body is small compared with its apparent size and outspread wings; it skims the waves, seeking its food in the agitated water. Andouin's gull, abounding on the shores of Syria (Tristram), a more likely bird than the storm petrel, which is seldom seen on land.

Cucumber. A product abounding in Egypt, a variety of which, the *Cucumis chate*, is "the queen of cucumbers" (Hasselquist). A variety of the melon; hence the Israelites pined for this Egyptian dainty in the wilderness (Num. xi. 5). *Quisshu*, from *quasha* "to be hard," it being an indigestible food. Tristram observed quantities of the common cucumber in Palestine. Isa. i. 8: "a lodge (a lonely box for watching in against deceptions) in a garden of cucumbers," so solitary was Zion to be, as such a lodge when deserted and wrecked by the winds, the poles fallen or leaning every way, and the green boughs which had shaded it scattered.

Cummin. An umbelliferous plant like fennel, with aromatic, pungent, carminative seeds; beaten out with a rod, not threshed (Isa. xxviii. 25, 27); tithed by the punctilious Pharisees (Matt. xxiii. 23). "Cummin splitting" was a Greek adage for cheeeping parsimony (Aristophanes, Wasps). Grown still in Malta.

Cup. Gen. xl. 11, for drinking; xlv. 5, for divination, practised by dropping gold, silver, or jewels into the water, and examining their appearance; or looking into the water as a mirror. The sacred cup symbolised the Nile (which was "the cup of Egypt," Pliny H. N., viii. 71) into which a golden and silver goblet was yearly thrown. Joseph's cup was of silver; the Egyptians ordinarily drank from vessels of brass. Joseph's preserving his disguise by language adapted to his supposed character before his brethren, "Wot ye not that such a man as I can certainly divine?" is inconsistent with his disclaiming all knowledge except what God revealed (xli. 16), but was the act of a good but erring man; Scripture does not sanction it. One alone there was in whose mouth was found no guile (1 Pet. ii. 22).

Solomon and the Assyrians probably derived their art mainly from Phœnicia. Assyrian cups from Khorsabad

resemble the heads of animals, some terminating in the head of a lion. In Matt. xxvi. 7 an "alabaster vase" for ointment is meant, broad at the base, tapering to the neck, with little projections at the sides; such as are in the British Museum. Glass was a material for cups, and a glass bead bearing a Pharaoh's name of the 18th dynasty has been found, i.e. 3200 years ago. Alabastron, a town in Upper Egypt, had quarries of alabaster near, whence the name is derived.

Figuratively, one's portion (Ps. xi. 6, xvi. 5, xxiii. 5). Babylon was called a golden cup (Jer. li. 7), because of her sensuality, luxury, and idolatries which she gave draughts of to the subject nations; so mystical Babylon, the apostate church (Rev. xvii. 4). So "the cup of devils" is opposed to "the cup of the Lord" (1 Cor. x. 21). To partake of a wine feast where a libation was first poured to an idol made one to have fellowship with the idol, just as believing participation of the Lord's supper gives fellowship with the Lord. This is called "the cup of blessing which we bless," the celebrants being *the whole church*, whose leader and representative the minister is; answering to the passer-over "cup of blessing," over which "blessing" was offered to God. It was at this part of the feast Jesus instituted His supper (1 Cor. x. 15; Luke xxii. 17, 20; comp. 1 Chron. xvi. 2, 3). Figurative also is the cup of affliction (Ps. lxxv. 8; Isa. li. 17, 22). Christ's sufferings (Matt. xx. 22). The cup of salvation (Ps. cxvi. 13).

Cupbearer. Gen. xl. 1-21. A high officer in eastern courts, e.g. Solomon's (1 Kings x. 5). Pharaoh's was the instrument of Joseph's elevation (Gen. xli. 9). *Rabshakeh* was "chief cupbearer" in Sennacherib's court (Isa. xxxv. 2), as his name implies. *Nehemiah* was cupbearer to Artaxerxes Longimanus, king of Persia (i. 11, ii. 1).

Curtains. 2 Sam. vii. 2: "the ark of God dwelleth within curtains" or "the curtain" = the curtain covered tabernacle (Exod. xxvi. 1-13, xxxvi. 8-17), implying its transitoriness and slightness. In Isa. liv. 2 = the cloth forming the covering and sides of the tent. *Black* haircloth is used for the Bedouin's tent. Jer. xlix. 29, Hab. iii. 7, "curtains," i.e. *shifting tents*. S. of Sol. i. 5: "the curtains of Solomon" mean the hangings and veil of Solomon's temple, typifying Christ's righteousness, the covering of saints who together constitute the living temple of the antitypical Solomon (Isa. lxi. 10, Rev. xix. 8, 1 Cor. iii. 16).

Cush: "the Benjamite," heading of Ps. vii. An enigmatic title for *Saul the Benjamite*, with an allusion to the similar sounding name of Saul's father, *Kish*. Cush or the Ethiopian expresses one *black* at heart, who "cannot change his skin" or heart (Jer. xiii. 23, Amos ix. 7). David in this Ps. vii. 4 alludes to Saul's gratuitous enmity and his own sparing "him that without cause is mine enemy," viz. in the cave at Engedi, when Saul was in his power (1 Sam. xxiv.).

Cush. Gen. x. 6-8, 1 Chron. i. 8-10.

Eldest son of Ham; his descendants were Seba, Havilah, Sabtah, Raamah, Sabtechah; Raamah's sons, Sheba and Dedan; Nimrod, mentioned after the rest as C.'s son, was probably a more remote descendant. C. ethnologically includes not only Ethiopia (meaning *the sunburnt*, Nubia and N. Abyssinia) in Africa, its chief representative, but the C. of Asia, watered by the Gihon river of paradise (Gen. ii. 13). Isaiah couples it with Elam (xl. 11), Ezeiel with Persia (xxxviii. 5). Also part of Arabia (Gen. x. 7, Isa. xliii. 3, especially 2 Chron. xxi. 16), Mesopotamia (Gen. x. 8-10), and still farther E. Chuzistan in the region of Susiana, in S. Asia, was their first home. Thence the main body crossed over to Ethiopia. C.'s connection with Midian appears in Hab. iii. 7, where Cush-an is joined to Midian. But the Cushan there may be Israel's first oppressor, CUSHAN RISHATHAIM [see]; the name however shows a Cushite origin. The Babylonian inscriptions of the mounds of Chaldaea proper, the primitive seat of the Babylonian empire close to the Persian gulf, prove there was a C. on the E. or Asiatic side of the Arabian gulf, as well as on the W. or African side. So Homer (Odys., i. 23) speaks of the Ethiopians as divided, part towards the E., part towards the W. Nimrod's kingdom began with Babel or Babylon, whence "he went forth into Assyria and builded Nineveh" (Gen. x. 11 marg.).

Two streams of Hamitic migration appear to have taken place: (1) an earlier one of Nigritians through the Malayan region, the Misraites spreading along the S. and E. coasts of the Mediterranean resembled the modern seafaring Malays. (2) A later one of Cushites through Arabia, Babylonia, Susiana, eastward to W. of India. Merop of Ethiopia is called in the Assyrian inscriptions by the name *Nimrod*, which must therefore be a Cushite name. The writing and vocabulary at Ur or Umquei, near the Persian gulf, is Hamitic rather than Semitic. Ideographic rather than phonetic writing characterizes the Turanian races. Massive architectural remains, and a religion of nature worship from the highest to the lowest (fetish) kind, are found in all the Mizraite and Cushite settlements; and the language is partly Turanian, partly Semitic.

The 22nd Egyptian dynasty, to which Zerah the Cushite who invaded Assa belonged, contains names of Babylonian origin. Shishak = Sheshak, Namuret = Nimrod, Tekbit = Tiglath. [See BABEL.]

Cushi. 1. Jer. xxxvi. 14. 2. Zeph. i. 1. 3. Joab's retainer, a foreigner, probably from his name a *Cushite*, and so unrecognised by the watchman, and ignorant of David's devoted affection for Absalom, as appears from the abrupt inconsiderateness with which he announced Absalom's death. Less acquainted also with "the way of the Ciccar," the ground in the Jordan valley, whence Ahimaz outran him (2 Sam. xviii. 21-23).

Cuthah. The region of the Assyrian empire whence Shalmaneser transported colonists, after the deporta-

tion of Israel from it. The seat of the worship of Nergal (2 Kings xvii. 24, 30). The name is akin to CUSH [see], as the Chaldeans said Ashur for Ashur. Its locality is probably Chuzistan in the region of Susiana E. of the Tigris. The mountainous region between Elam and Media was called C. It would be a natural policy to transplant some of the hardy mountaineers (called also Cossæi) from their own region, where they gave the Assyrians trouble, to Samaria. There is also a town C. now *Towiba*, close to Babylon. G. Smith and Rawlinson identify it with Tel Ibrahim. Intermixing with the ten tribes' remnant, they became progenitors of the Samaritans who are called "Cutheans" by the Jews. The Samaritans claimed kindred with the Sidonians, and these again with the Cutheans (Josephus, Ant. xi. 8, § 6; xii. 5, § 5; Chald. Paraphr. Gen. x. 19; 1 Chron. i. 13).

Cuttings. Lev. xix. 28: "ye shall not make any cuttings in your flesh for (in behalf of) the dead, nor print any mark upon you." And (xxi. 5) the priests "shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh." The prohibition was directed against the heathen self inflicted mutilation or baldness which was supposed to propitiate the manes of the dead; probably a milder substitute (Homer, Il., xiii. 141) for the human sacrifices offered over the dead, as the 12 Trojans immolated by Achilles at Patroclus' burial (Homer, Il., xiii. 171, 176), and as among the ancient Scythians (Herodotus, iv. 71) and modern Africans (e.g. in Dahomey) at the death of chiefs both men and animals are sacrificed. The cuttings also expressed excessive grief, death being to the heathen a dark blank future (contrast 1 Thess. i. 13).

Self mutilation and cuttings were also supposed to propitiate the idols at other times (1 Kings xviii. 28). The Syrians (Lucian de Dea Syr., ii. 658, 661; comp. Ezek. viii. 14), the neighbours of Israel in Canaan, not the Egyptians from whose land Israel had come, practised these self cuttings, expressive of excited feeling.

Tattooing also, in mark of allegiance to a deity, as soldiers and slaves indicated their devotion to those over them, is hereby forbidden. Voluntary disfigurement of the person is an outrage on God's workmanship (Speaker's Comm., Lev. xix. 28). This explains the "mark in the right hand or in the forehead" (Rev. xiii. 16, xvii. 5, xix. 20). God signs His people with His own name on their forehead mystically (the most conspicuous, highest part of the body, whereon the helmet "the hope of salvation" is worn; implying open confession on their part as well as on His): Rev. xiv. 1-9, xxii. 4. Paul's bodily scars, suffered for Jesus' sake, were God's own marks that Paul was His, in contrast to the *circumcision marks* in the flesh of their followers in which the Judaizing teachers gloried (Gal. vi. 17, 13, 14; Col. i. 24; Rev. vii. 3). Isa. xlv. 5, "another shall subcribe his hand unto the

Lord," Lowth explains, shall write upon his hand, I am Jehovah's; as soldiers punctured their hands in token of devotion to their commander. Brahmins bear similar marks on their foreheads

Cuttings of the flesh, the beard, whiskers, and hair of the head expressed extreme grief (Jer. xli. 5, xlvii. 5, xlviii. 37; comp. Isa. xv. 2). In spite of the prohibition the Jews often practised it in Jeremiah's time (xvi. 6).

Cymbals: *tzitzelim*, from a root to tingle or tinkle. Of two kinds: "loud cymbals," castanettes; four small plates of brass; two plates were attached to each hand, and smitten together, marking for the choir their time for joining in the sacred song; see 1 Chron. xiii. 8. And "high sounding cymbals," two larger plates, one held in each hand, and struck together as an accompaniment to other music, like the Italian *piatta*, marking the rhythm. Zech. xiv. 20, "the bells," rather *concave plates of brass* attached to horses as an ornament, and *tinkling* in striking against one another; even the common things shall have sanctity attached to them.

Cypress. Isa. xlv. 14: *tirzah*, from *taraz* "to be hard." Ecclus. xxiv. 13, i. 1-21. A large, coniferous, evergreen tree; the wood very durable, hard, and fragrant. The cypress, which is a native of Taurus, is now only found in lower levels of Syria. As it seldom rots it was used for idol statues. The juniper is found 7000 ft. up Lebanon, but not at the top, which is 10,500 ft. high.

Cyprus. The Chittim of Ezek. xxvii. 6. Citium, one of its towns, is a kindred name. This island in easternmost part of the Mediterranean runs from N.E. to S.W., 143 miles long, about 40 broad for the most part, facing Phœnicia and Lebanon on the E., and Cilicia with the Taurus range on the N.; containing the mountain range of Olympus. Notorious for its licentious worship of Venus, or the Assyrian Astarte. Yet in this unpromising soil Christianity took early root, the Jews having prepared the way. Its copper mines in the mountains were once farmed to Herod the Great; hence the number of Jews on the island was natural. Barnabas was born there, and "being a good man and full of the Holy Ghost and of faith" was keen to impart to his countrymen that gospel which he so much loved (Acts iv. 36). Moreover those scattered abroad in the persecution whereby Stephen suffered "travelled as far as C., preaching the word to none but unto the Jews only." Some of the men of C. too preached the Lord Jesus to the Greeks effectually at Antioch (xi. 19, 20). Moreover, when Barnabas and Paul were there "separated for the Lord's work" by the Holy Ghost (xii. 1-13), C. was their first destination. With John Mark as their minister they

preached in the Jews' synagogue at Salamis; and then passing by the Roman road to Paphos, the proconsular residence in the W., at his request they preached before Sergius Paulus the "proconsul," A. V. "deputy." A delicate mark of truth. C. had been an *imperial* province, and governed by the emperor's "lieutenants"; but the emperor transferred it to the *senate*, and so Luke accurately designates its governor, as under the senate, "proconsul," *anthupatos* (Dion Cassius, liii. 12, liv. 4). Coins and inscriptions confirm this (one on the lintel of a doorway referred to by Luke, confuting Beza's doubt). Elymas or Barjesus, a sorcerer and false prophet, a Jew, withstood Paul and Barnabas, "seeking to turn away the deputy from the faith"; but on his being struck with blindness at Paul's word the deputy was astonished and believed.

Barnabas visited his native island again, with his nephew Mark, when Paul had refused to allow Mark's attendance because of his former departure from them from Pamphylia, instead of going forward with them to the work (xv. 36-39). Mnason, "an old disciple" of C., is mentioned in xxi. 16 as the appointed entertainer of Paul at Jerusalem. In sailing from Rhodes and Patara Paul's ship "sighted" C., leaving it on the left in going to Phœnicia (xxi. 3). In sailing from Sidon on their way to Rome they went N. of it, to be under lee of land, and to take advantage of the current, which flows northward along Phœnicia and westward along Cilicia (xxvii. 4).

Cyrene. The chief city of Cyrenaica (now *Tripoli*), or the Libyan pentapolis (*five cities*) in N. Africa, between Egypt and Carthage, S., across the sea, of Crete and the Greek Peloponnese. A Dorian Greek colony, reigned over by Battus and his family 630 B.C. Afterwards joined to its eastern neighbour Egypt. A table land descending by terraces to the sea. Famed for luxuriant vegetation and grandeur of its hills; for its intellectual activity in philosophy and poetry; and for its commerce. Jews in large number were settled there, and had a synagogue at Jerusalem, some of whose members took part against Stephen (Acts vi. 9). Others were hearers of Peter and witnesses of the Spirit's miraculous effusion on Pentecost (ii. 10). Being converted, and subsequently scattered at the persecution of Stephen, they preached to the Greeks at Antioch, at which time and place believers were first called Christians (xi. 19, 20). Simeon, who bore Jesus' cross, was of C. (Luke xxiii. 26). Among "the prophets and teachers" at Antioch who ministered to the Lord was Lucius of C. (Acts xiii. 1), whom some identify with Luke the evangelist and physician. Certainly, it is from Luke alone that we hear so much of C. [But see LUKE.] C. was a great centre from which the gospel afterwards went forth, raising the famous N. African churches.

Cyrenius. [See CENSUS.] Publius Sulpicius Quirinus (not Quirinius).



CYPRUS

Consul 12 B.C., made governor of Syria after Archelaus' banishment, A.D. 6 (Josephus, Ant. xvii. 13, § 5). He was directed to make a census or "enrolment" of property (Luke ii. 2, *apographē*) in Syria and Judæa. Varus was governor up to the end of 4 B.C. Volusius Saturninus was governor (we know from an Antioch coin) A.D. 4 or 5. In the interval between Varus' governorship ending 4 B.C. and Volusius Saturninus' government A.D. 4 falls the census (Luke ii. 2). Quirinus, as having been consul 12 B.C., must have had a proconsular province subsequently. A. W. Zumpt shows by an exhaustive reasoning that Cilicia was the only province that *could* have been his, and that Syria was at this time attached to Cilicia. Quirinus was rector or adviser to Caius Cæsar when holding Armenia (Tacitus, Ann. iii. 48). This cannot have been during Quirinus' governorship of Syria in 6 B.C., for Caius Cæsar died A.D. 4, and the nearness of Syria to Armenia was probably a reason for choosing Quirinus, Syria's governor, to be the young prince's adviser. He must then have had a first governorship, 4 B.C. to 1 B.C., when he was succeeded by M. Lollius. Probably in Luke ii. 2 the "first" implies that "the first enrolment" or *registration of persons and families* was in Quirinus' first government; intimating indirectly that there was a second enrolment which carried into effect the *taxation* ultimately contemplated by the previous enrolment. The second enrolment we know from Josephus (Ant. xviii. 1) was to ascertain the resources. C. is called therefore an "appraiser" of these. Tacitus (Ann. iii. 48) records that the emperor Tiberius asked for Quirinus the honour of a public funeral from the senate. He represents him as unpopular because of his meanness and undue power in old age.

It was during his first governorship of Cilicia and Syria that he conquered the Homonadenses of Cilicia, and obtained the insignia of a triumph. A *brevarium* of the empire was ordered by Augustus (Tacitus, Ann., i. 11), giving a return of its population and resources. The enrolment in Luke ii. 1, 2 perhaps was connected with this, "all the world" meaning the whole Roman empire.

Cyrus: *Koresh*, from the Persian *koḥr* "the sun," as Pharaoh from *phrah* "the sun." Founder of the Persian empire. Represented as the son of Mandane, who was daughter of Astyages last king of Media, and married to Cambyses a Persian of the family of the Achæmenidæ. Astyages, because of a dream, directed Harpagus his favourite to have the child C. destroyed; but the herdsman to whom he was given preserved him. His kingly qualities, when he grew up, betrayed his birth. Astyages enraged served up at a feast to Harpagus the flesh of his own son. Harpagus in revenge helped C. at Pasargadæ, near Persepolis, 559 B.C., to defeat and dethrone Astyages, and make himself king of both Medes and Persians. Afterwards C. conquered Croesus, and added Lydia to

his empire. In 538 B.C. he took BABYLON [see] by diverting the course of the Euphrates into another channel, and entering the city by the dry bed during a feast at which the Babylonians were revelling, as Isa. xxi. 5, xlii. 27, Jer. l. 38, li. 57 foretell.



TOMB OF CYRUS.

He finally fell in a battle against the Massagætæ. His tomb is still shown at Pasargadæ.

In Dan. v. 31, at the overthrow of Babylon, we read "Darius the Median took (received) the kingdom, being about threescore and two years old." Isa. xlii. 17, xli. 2 confirm Daniel as to the Medes' share in destroying Babylon. Daniel (vi. 28) joins the two, "Daniel prospered in the reign of Darius and in the reign of C. the Persian." Comp. also Jer. li. 11, 28. The honorary precedence given to the Medes in the formula, "the law of the Medes and Persians altereth not," also in Dan. v. 28, marks their original supremacy. But the expressions "Darius received the kingdom" (Dan. v. 31), and "Darius the son of Ahasuerus (the same name as Cyaxares and Xerxes) of the seed of the Medes . . . was made king over the realm of the Chaldeans" (ix. 1), mark that C. was the supreme king and conqueror, and Darius made subordinate king under him. It is probable that this Darius was representative of the deposed Median line of supreme kings, whether he is to be identified with Astyages or his successor Cyaxares II., and that C. deemed it politic to give him a share of royal power, in order to consolidate by union the two dynasties and conciliate the Medes. [See DARIUS.] Darius reigned as viceroy at Babylon from 538 to 536 B.C., when C. assumed the throne there himself; whence Ezra (i. 1) regards the year of C.'s beginning to reign at Babylon as the first year of his reign over the whole empire, though he was king of Persia 20 years before. So also 2 Chron. xxxvi. 22. The prophecies of Isaiah attribute the capture of Babylon to C., not Darius; xlii. 27, 28, xlv. 1, "C. My (Jehovah's) shepherd . . . the Lord's anointed," a type of Messiah, the true King, *Sun* of righteousness (Mal. iv. 2), and Redeemer of His people from mystical Babylon. "Ahasuerus" is another form of Cyaxares, whom Xenophon represents as uncle of C. and son of Astyages.

The pure monotheism in which C. had been reared as a Persian predisposed him to hate the Babylonian idols and favour the Jewish religion. Zoroaster about this very time reformed the popular nature worship of Persia, and represented the sun or fire as only a symbol of the one God. In C.'s decree for the Jews' restoration from Babylon he intimates his acquaintance with Isaiah's and Jeremiah's prophecies concerning him,

which he doubtless heard from Daniel the prophet of Belshazzar's doom: "the Lord God of heaven hath given me all the kingdoms of the earth, and He hath charged me to build Him an house at Jerusalem which is in Judah . . . He is the God."

Smith's Bible Dict. (B.F. Westcott) truly says: "the fall of Sardis and Babylon was the starting point of European life; and the beginning of Grecian art and philosophy, and the foundation of the Roman constitution, synchronise with the triumph of the Aryan race in the East." C. represents eastern concentration and order, Alexander western individuality and independence. The two elements exercised an important influence upon the history of the world and of the church, and C.'s restoration of the Jews is one of the great turning points in the development of God's mighty scheme for ultimate redemption. Xenophon (Cyrop. i. 2, § 1) celebrates C.'s *humanity*. This, with his Zoroastrian abhorrence of idolatry and its shameless rites, and veneration for the "great god Ormuzd," the special object of ancient Persian worship, would interest him in behalf of the sufferings of the Jews, whose religion so nearly resembled his own. Thus their restoration, an act unparalleled in history, is accounted for. His acknowledgment of "the Lord God of heaven" (Ezra i. 2), whom he identifies with the Jehovah of the Jews, and his pious ascription of his wide dominion to His gift, accord with his belief as a votary of the old Persian religion. His gift of the golden vessels out of the treasury (i. 7-11, vi. 5), the allowance of the temple rebuilding expenses out of the royal revenue (vi. 4), and the charge to his subjects to "help with silver, gold, goods, and beasts" (i. 4) accord with his characteristic munificence. His giving so high a post as the government of Babylon to a *Mede* agrees with his magnanimity in appointing two Medes in succession to govern the rich Lydia (Herodotus, i. 156, 162). See Rawlinson's Historical Illustrations of O. T. J. W. Bosanquet gives reasons for thinking that the C. (son of Cyaxares and grandson of Astyages) who took Babylon is distinct from C. son of Cambyses who conquered Astyages.

D

Dabareh, rather **Daberath**. Josh. xxi. 28, xix. 12. A Levitical town on the boundary of Zebulun. Also stated to be in Issachar (1 Chron. vi. 73). Probably on the border between Issachar and Zebulun. Called **Dabaritta** by Josephus. Now **Debarieh**, at the base of mount Tabor.

Dabbasheth. A town on the boundary of Zebulun (Josh. xix. 11). Now **Dûweibeh**.

Dagon. Diminutive (expressing *endearment*) of *dag*, "a fish." The male god to which Atargatis corresponds (2 Macc. xii. 26), the Syrian goddess with a woman's body and fish's tail, worshipped at Hierapolis and Ascalon. Our fabulous mermaid