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Central America - Christopher, St.

by James Strong & John McClintock

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comprised, in 1868, five sovereign states, viz. Costa Rica, Nicaragua, Guatemala, Honduras, and San Salvador. The eastern coast of. Central America was discovered by Columbus in 1502, the western by H. Ponce in 1516. The Spaniards soon subjected to their rule the greater part of the country; but on the Mosquito coast the Indians maintained their independence, and the district of Peten was not taken possession of until 1697. In 1821 the five states overthrew the Spanish rule by a bloodless revolution; in 1822 they called a Constituent Assembly, and in 1823 they declared themselves an independent republic, under the name the United States of Central America. The new confederacy was continually a prey to civil war, arising principally from the mutual hostility of the three races: the white, which prevails in Costa Rica; the Indian, to which in Guatemala almost 90 per cent of the entire population belong; and the mixed, which is predominant in the three other states. The year 1839 put an end to the union, and the confederacy was divided into five sovereign and independent states. Together with the Spanish dominion, the ecclesiastical rule of the Roman Catholic Church was established throughout the whole extent of Central America. After the declaration of independence, the Central American confederacy showed itself favorable to ecclesiastical reforms and to religious toleration. The Constituent Assembly forbade the proclamation of papal bulls, and the receiving of money for indulgences. From 1826 to 1831 all the convents of monks except those of the Bethlehemites (q.v.) were suppressed, and in 1835 an annual visitation of the female convents was ordered, in order to see that no nun was retained in a convent against her will. In 1832 religious liberty was proclaimed, and Honduras even abrogated for some time the celibacy of priests. Since the dissolution of the union there has always been a fierce struggle between the clerical and the liberal parties. Some of the states, in particular Guatenmala, have recalled the priests, and re-enforced the most odious laws of intolerance which ever disgraced a papal country; others, in particular Honduras, have been more faithful to the principles of literalism. The religious condition of the people, as in all the papal countries of America, is very low. The grossest superstition prevails, especially among the Indians. In the Indian villages the rule of the priest is almost absolute. Worship consists mostly in processions and in the veneration of the images of the saints. Every Indian endeavors to possess a saint's image, which is preserved in the church, and which he carries about at processions on a

gilded pole. At the festival of the saint the rossessor of the image gives a great banquet, and the priest receives for the mass which he says, in honor of the saint, money and fowl. If the possessor of the image dies without heirs, it is bought by another Indian, lest it be rejected from the church; for the church rejects every image that has no owner, and every such rejection is expected to forbode a calamity to the village. The processions are attended by flutes and other instruments, by immense clouds of frankincense, and by a great display of fireworks. A peculiar custom is observed on the day of Pentecost, when a white dove, ornamented with flowers, is placed on the head of the priest who stands before the altar, and flowers are showered upon him from all sides. Marriages are conducted in the villages before sunrise, a custom probably transmitted from the times of Indian paganism. Efforts to establish Protestantism in Central America have been repeatedly made, especially by missionaries sent out by the venerable Mr. Gossner (q.v.), but thus far without great permanent fruit. The Moravians, however, have had (since 1848) some flourishing missions on the Mosquito Coast, an independent district of Central America inhabited by about 20,000 Indians. Their missionary statistics in 1860 were as follows: stations, 3; missionaries, 7; converts, 219. The Roman Catholic Church in the five states of Central America is under the jurisdiction of the archbishop of Guatemala (who is assisted in his diocese by two bishops *in partilus infidelium)* and four bishops, at San Salvador, Nicaragua, Comayagua (the capital of Honduras), and St. José (in the state of Costa Rica). The aggregate number of parishes in the five states, according to the last accounts, is 243, with 4 missions, and the number of churches 716. See Reichard, *Centro-America* (Brunsw. 1851); Fröbel, *Seven Years' Travel in Centro-America* (Lond. 1853); Marr, *Reise nach Central-America* (Hamb. 1863, 2 vols.); Squier, *Te States of Central America* (N. Y. 1858). *SEE AMERICA*.

Centuriators,

the writers of the CENTURIES OF MAGDEBURG *SEE CENTURIES OF MAGDEBURG* (q.v.) are so called.

Centuries Of Magdeburg

(Centuriae Madeburgenses), the name given to the first great work on Church History by Protestant writers. It was projected by Matthias Flacius, and prosecuted by him, in conjunction with Joh.Wigand, Matthew Judex,

Basilius Faber, Andr. Corvinus, and Thom. Holzhuter, of Magdeburg. Several of the Protestant princes joined to defray the expense incurred in the preparation of the work. "The centuriators thus describe the process employed in the composition of their work. Five directors were appointed to manage the whole design, and ten paid agents supplied the necessary labor. Seven of these were well-informed students, who were employed in making collections from the various pieces set before them. Two others, more advanced in years, and of greater learning and judgment, arranged the matter thus collected, submitted it to the directors, and, if it were approved, employed it in the composition of the work. As fast as the various chapters were composed they were laid before certain inspectors, selected from the members of the directors, who carefully examined what had been done, and made the necessary alterations; and, finally, a regular amanuensis made a fair copy of the whole. At length, in the year 1559, appeared the first volume of their laborious undertaking. It was printed at Basle, where the thirteenth and final volume (fol.) appeared in 1574; but, as it was projected at Magdeburg, that name was to remain on its title; and the first great Protestant work on Church History has been always commonly known as the Magdeburg Centuries. It was in every point of view an extraordinary production. Though the first modern attempt to illustrate the history of the Church, it was written upon a scale which has scarcely been exceeded. It brought to light a large quantity of unpublished materials, and cast thee whole subject into a fixed and regular form. One of its most remarkable features is the elaborate classification. This was strictly original, and, with all its inconveniences, undoubtedly tended to introduce scientific arrangement and minute accuracy into the study of Church History. Each century is treated separately, in sixteen heads or chapters. The first of these gives a general view of the history of the century; then follows, 2. The extent and propagation of the Church; 3. Persecution and tranquillity of the Church; 4. Doctrine; 5. Heresies; 6. Rites and Ceremonies; 7. Government; 8. Schisms; 9. Councils; 10. Lives of Bishops and Doctors; 11. Haeretics; 12. Martyrs; 13. Miracles; 14. Condition of the Jews; 15. Other religions not Christian; 16. Political changes of the world" (Hook, *Church History*, s.v.). "The work enlisted all the Protestant learning of the age. It was distinguished for its familiarity with original authorities, for its frequent citations, for a criticism which paid no deference to earlier writers on the same subject, and for its passionate style of controversy. For more than a century afterwards, nothing was published but text-books formed from the materials supplied by the Centuries, and

written in the same spirit" (Hase, *Church History,* § 10). As a whole, the work is controversial rather than purely historical; but its spirit, its thoroughness, and its method were far in advance of any book in the same field that had arisen in the Roman Church. The "Annals" of Baronius were undertaken in order to counteract the influence of this great work.

The "Centuries" do not reach beyond the 13th century. The best edition is the original one *(Ecclesiastica Historia,* etc. *per aliquot Studiosos et pios viros in urbe Magqdeburgica* (Basil, 1559-74, 13 vols. in 8, fol.) 2d edit. by Lucius, with alterations (Basel, 1624,13 vols. in 3); *new edition,* to be extended to 1500, commencedly Baumgarten and Semler, but reaching only the 6th century (Nürnb. 1757-65, 6 vols.); *Epitome* up to 1600, by Osiander (Tab. 1592-1604, 9 vols.); Germ. trinsl. by Count Munnich (Hamburg, 1855). See Budddeus, *Isagoge,* bk. 2, chap. 6, § 4. p. 787; Schaff, *Ch. Hist.* vol. 1, § 7; Schaff, *Apost. Church,* § 29, p. 66.

Centu'rion

(ἑκατοντάρχης and ἑκατόνταρχος, a translation of the Latin *centurio,* which also occurs in the Graecized form κεντυρίων, <41539>Mark 15:39, 44, 45), a Roman military officer in *command of a hundred mnen,* as the title implies. The number under him, however, was not always uniform, being enlarged or lessened according to circumstances (see Smith's *Dict. of Class. Antiq.* s.v.). Cornelius, the first Gentile convert to Christianity, held this rank (<44101>Acts 10:1, 22). *SEE CORNELIUS.* Other centurions are mentioned in <40805>Matthew 8:5, 8, 13; <42702>Luke 7:2, 6; <44232>Acts 21:32; 22:25,26; 23:17, 23; 24:23; 27:1, 6, 11, 31, 43; 28:16. *SEE ARMY.* The centurion at our Savior's cross (<402754>Matthew 27:54; <422347>Luke 23:47) is said to have been named Longinus (see the treatises on this point by Goetze and by Möller, *Obss.philol.* Rost. 1696, p.4 sq.). *SEE CAPTAIN.*

Ceolfrid, Or Ceolfirth,

a Saxon monk and writer, was born about the year 642, in the kingdom of Northumberland. In 674 he is mentioned by Bede as aiding Benedict Biscop in building the monastery of St. Peter at Wearmouth; and when Benedict founded the monastery of St. Paul at Jarrow, he made Ceolfrid the abbot. Benedict, on his death-bed, designated Ceolfrid abbot of both the monasteries at Wearmouth and at Jarrow. Bede describes him as "a man of great perseverance, of acute intellect, bold in action, experienced in judgment, and zealous in religion." He died on his way to Rome, when he

had nearly reached Lan.res, in France, on the 25th of September, 716. His remains were carried to Wearmouth, but were subsequently removed to Glastonbury. His letter concerning Easter, addressed to Neaitan, king of the Picts, and preserved by Bede, is distinguished by strength of reasoning and clearness of style. Bale attributes to him some homilies, epistles, and a tract, *De sua Peregrinatione.* — Wright, *Biog. Brit. Lit.* 1:234 sq.; Bede, *Hist. Ecclesiastes* bk. 5, ch. 21; Hook, *Ecclesiastes Biography,* 3:532.

Ceperaria

(evidently a compound of the Hebrew rpk. *SEE CAPHAR-*), a town of Palestine mentioned in the *Peutinger Table* as lying between Ashkelon and Jerusalem, 8 (or 13) R. miles from Eleutheropolis, and thought by Reland *(Palaest.* p. 684) to be the same as *Capharorsa* (q.v.); but identified by Robinson with "a deserted village, *Kefr Urieh,* in or near the plain, not far from Tibneh and the mouth of the Surar" *(Researches,* 2:643).

Ce’rhas

(Κηφᾶς; in later Hebrews or Syriac apyK), a surname which Christ bestowed upon Simon (<430142>John 1:42), and which the Greeks rendered by Πέτρος, and the Latins by *Petrus,* both words meaning "a rock," which is the signification of the original. *SEE PETER.*

Ce’ras

(Κηράς), mentioned (1 Esdr. 5:29) as one of the "temple servants" whose "sons" returned from Babylon; evidently the KEROS *SEE KEROS* (q.v.) of the Hebrews texts (<150244>Ezra 2:44; <160747>Nehemiah 7:47).

Cerastès.

SEE SERPENT.

Ceration, Ceratonia.

SEE HUSK.

Cerdo, Or Cerdon,

a Gnostic of the second century. Little is known of his history. Irenaeus says that he came to Rome from Syria in the time of Hyginus, A.D. 140. Lardner gathers the testimonies of the fathers with regard to his heresy as

follows: Cerdon taught, according to Irenaeus, that "the God declared in the law and the prophets is not the Father of our Lord Jesus Christ. For he was well known, the latter unknown; the former was just, the latter good". (Irenaeus, as cited by Eusebius *(Hist.* <21041> *Ecclesiastes* 4:11). Epiphanius's summary is to this purpose *(Haer.* 41): "That Cerdon learned his doctrine from Heracleon, making, however, some additions of his own; that he came from Syria to Rome, and there spread his notions in the time of Hyginus. He held two contrary principles; he said that Christ was not born. He denied the resurrection of the dead, and rejected the Old Testament." In his larger article Epiphanius writes that "Cerdon succeeded Heracleon, and came from Syria to Romce in the time of Hyginus, the ninth bishop after the apostles; that, like many other heretics, he held two principles and two gods: one good and unknown, the Father of Jesus; the other the Creator, evil and known, who spake in the law, appeared to the prophets, and was often seen. He taught, moreover, that Jesus was not born of Mary, and that he had flesh in appearance only. He denied the resurrection of the body, and rejected the Old Testament. He said that Christ descended from the unknown Father; that he came to overthrow the empire and dominion of the Creator of the world, as many other heretics do; and, having been a short time at Rome, he transmitted his venom to Marcion, who succeeded him."

Theodoret's account of Cerdon is to this effect: "He was in the time of tie first Antoniuus. He taught that there is one God, the Father of our Lord Jesus Christ, unknown to the prophets; another, the Maker of the universe, the giver of the Mosaic law; and this last is just, the other good. For he in the law orders 'that an eye should be given for an eye, and a tooth for a tooth;' but the good God in the Gospels commands that 'to him who smiteth thee on the right cheek, turn the other also;' and that to him who would take away thy coat, thou shouldest give thy cloak also. He in the law directs to love a friend and hate an enemy; but the other, to love even our enemies. 'Not observing,' says Theodoret, 'that in the law it is directed that if a man meet his enemy's ox going astray, he should bring him back; and not forbear to help his beast when Iving under his burden;' and that he who, according to him, is alone good, threatens 'hell-fire to him who calls his brother fool;' and showing himself to be just, said, 'With what measure ye mete, it shall be meted to you again.' " Irenaeus says that when Cerdon was at Rome, he several times renounced his errors; but at length, for returning to them again, or for teaching them in a clandestine manner, he

was finally excluded from the Church. Cerdo's views were adopted and amplified by Marcion. See Mosheim, *Commentaries,* cent. 2, § 63; Lardner, *Works,* 8:444 sq.; Baur, *Die Christliche Gnosis,* p. 101, 278 sq.; and the articles *SEE GNOSTICS; SEE MARCION.*

Cereâlis, Petilius,

a relative of the emperor Vespasian, and a Roman general of note in several provincial campaigns (Tacitus, *Ann.* 14:32; *Hist.* 3:59, 78, 79; 4:71,86; *Agr.* 8, 17). During the war of Titus against the Jews he commanded a detachment against the Samaritans (Josephus, *War,* 3:7, 32), and was active in the siege of Jerusalem *(ib.* 4:9, 9; 6:2, 5; 4, 3).

Cereals,

a general term embracing all those kinds of grain (ˆgD; "corn") of which bread (q.v.) is made. *SEE AGRICULTURE.* These, among the Hebrews, were the following (see Jahn, *Bibl. Archceol.* § 58). *SEE GRAIN.*

1. *Wheat* (hF;j æchittah´, i.e. h f ,ŋ]j , like the Arabic *chintah;* the several kernels are denoted by the plur. µyFajæ; Greek πῦρος; in the N.T. the more generic term σῖτος; in modern Egypt and Barbary *kamchun,* Heb. j miq) was the most important kind of bread-corn grown in Palestine (<232825>Isaiah 28:25; <260409>Ezekiel 4:9), and, like barley, was raised throughout the land (<050808>Deuteronomy 8:8; <070611>Judges 6:11; <091313>1 Samuel 6:13; <100406>2 Samuel 4:6; 17:28; comp. Pliny, 18:21); so fully supplying the inhabitants that Solomon was enabled with a surplus to procure the services of king Hiram's artificers (<110511>1 Kings 5:11), and considerable exports of wheat to Tyre are spoken of at a later date (<262717>Ezekiel 27:17). The culture of wheat is still practiced there (Robinson, *Researches,* 2:276 etc.). The finest wheat is said (Mishna, *Menach.* 8:1) to have grown in Michmnash, and an unknown locality called *Mezunichah* (h j ynwzm). In Ezekiel (l. c.) a peculiar kind of wheat (t yNaæ;Fe ;æ "wheat of Minnith") is spoken of. *SEE MINNITH.* The sowing of wheat fell in Marchesvan (Oct.-Nov.), and the reaping (µyFajæ; xq;] "wheat-harvest") at the end of Nisan (March-April). *SEE CALENDAR.* Wheat still ripens in Palestine sometimes in April (Korte, *Reise,* p. 145, 432; Shaw, *Trav.* p. 290), although it is usually fit to cut in May or the beginning of June (Robinson, *Researches,* 2:99, etc.). *SEE FIRST-FRUITS.* Wheat flour (µyFajæ; l ;so <022912>Exodus 29:2) was

used for bread and cakes (q.v.), and the grains were also roasted, *SEE PARCHED CORN*, when, green (<051105>Joshua 5:11; <080214>Ruth 2:14; <091717>1 Samuel 17:17; <100728>2 Samuel 7:28), as is still the case in Palestine, especially by the reapers (Hasselquist, p. 91).. *SEE HARVEST.* The kernels were also pounded (<030214>Leviticus 2:14; 23:14; <120442>2 Kings 4:42) into a kind of grits (lm,r;K). *SEE EARS (OF CORN).* In the sanctuary wheat was used in considerable quantity (<150722>Ezra 7:22; comp. 6:9; see Bel 2). Wheat was universally cultivated in the lands of hither Asia and the adjoining parts of North Africa (Egypt), from the earliest times; but how it was introduced to the Hebrews is unknown. See generally Link, in the *Abhandl. der Berliner Akademie*, 1816-17, p. 127 sq.; Celsii *Hierobot.* 2:112 sq. *SEE WHEAT.*

2. *Barley* (hr;[æ; *seirah),* of various kinds (chiefly the six-rowed), was largely cultivated (<012716>Genesis 27:16; <142820>2 Chronicles 2:10; <080217>Ruth 2:17; <100430>2 Samuel 14:30; <232825>Isaiah 28:25; <244108>Jeremiah 41:8) by the Egyptians (<020931>Exodus 9:31 sq.) and Hebrews (as one of the staple products of Palestine, <050808>Deuteronomy 8:8; comp. <290111>Joel 1:11), and was used partly as fodder (<110428>1 Kings 4:28; comp. *Pesach.* f. in, 2) for cattle (Phaedr. 5:5, 3; Juven. 8:154; Pliny, 13:47; 18:14; 28:81) or horses (Esop, *Fab.* 140; comp. Sonnini, *Trav.* 2:20), partly for bread (Pliny, *Hist. Nat.* 18:26) for the poorer classes (<070713>Judges 7:13; <120442>2 Kings 4:42; <430609>John 6:9,13; comp. <260409>Ezekiel 4:9; Joseph. *War*, 5:10, 2; Philo, 2:307; Seneca, *Ep.* 18, p. 85. Bip.; Athen. 7:304; Plutarch, *Apoph. reg.* p. 6, Lips.; Xenoph. *Anab.* 4:5, 31; see Weistein, 1:876 sq.); for the latter purpose it was regarded as wholesome (Lucian, *Macrob.* 5; Pliny, 22:65); but, being less palatable than wheat (Athen. 3:115), it was not usually eaten except under the pressure of hunger (Wilhelm Tyr. 11:22, p. 809), and therefore constituted the regular fare of Roman soldiers when undergoing correction (Livy, 27:13; Sueton. *Aug.* 24; *Veget. Mil.* 1:13; Dio Cass. 49, 100:27 and 38; Polyb. 6:38, 4; Polysen. 4:24), as of the hermits in the Christian Church (Jerome, *Opp.* 2:5); although in early times it was a common article of food (Pliny, 18:14; Artemid. 1:71), and is still highly relished by the Arabs in Morocco (Hist, *Nachr.* p. 132). It was also employed as malt for a species of intoxicating drink (q.v.). *SEE WINE.* Barley was sown in the middle of the month of Marchesvan (q.v.), or November (Lightfoot, p. 340, 1004), and was reaped in the month Abib (q.v.), or April (at Jericho in March; see Buhle, *Calendar. Palaest. econ.* p. 14, 23; in less favored situations even in May, Robinson, *Res.* 2:99, 100); and these seasons became regular notations of time (<100921>2 Samuel 21:9; <080122>Ruth 1:22; Judith

8:2). *SEE HARVEST.* See generally Celsius, *Hierob.* 2:239 sq. On the kinds of barley known to the ancients, see Link, in the *Abhandl. der physikal. Classe der kön. preuss. Akademie d. Wissensch.* 1816-17, p. 123 sq. On (Numbers 5:15, comp.). the article *SEE JEALOUSY-OFFERING*. *SEE BARLEY*.

3. *Spelt* (tmesKu, *kusse´meth;* Arab. *kassamat;* Aram. aTnWK; *Triticum spelta* of Linn.; by the Latins *ador* or *adoreum,* Adam, *Romans Ant. 2:*434), mentioned in (Exodus 9:32; Isaiah 28:25; Ezekiel 4:9, *SEE FITCHES*, is a species of bread-corn with a four-petaled blunt calyx, hermaphrodite blossoms, followed by little bearded slender ears, seemingly shorn (hence the name, from usK; to *curtail),* whose grains adhere so firmly in the husk as to be with difficulty separated from it. It grows about as tall as barley, and was cultivated in the southern parts of Europe (Strabo, 5:227), as well as in Egypt (Herod. 2:36; Pliny, 18:19), Arabia, and Palestine (where it is still raised), of several varieties, the winter grain being esteemed the best (Exodus 9:32). Among the Israelites it was usually associated with barley as a field-crop (Isaiah 1. c.). The meal is fine, and whiter than wheat flour (Pliny, 18:11); the bread made of it (Phocas, 100:23) is more brittle and less nutritious than wheaten (Dioscor. 2:111). Comp. generally Celsius, *Hierob.* 2:98 sq. Various other significations of the above Heb. term may be seen in Lindorfii *Ler. Heb.* 2:1007; among moderns," Shaw *(Trav.* p. 351) understands *rice (oryza,* Linn.); the Sept. has ζέα in Isaiah, but ὄλυρα in both the other passages (both are synonymous terms, Herod. 2:34). Comp. Link, *Urwelt,* 1:404 sq. *SEE SPELT*.

4. *Millet* appears to be denoted by the Hebrews ^jDo *dclhacn'* (Arab. *duchna)* of Ezekiel 4:9, which, however, Gesenius *(Thes.* p. 333) regards as a generic term, in distinction from the *Indian millet (Holchus dochna,* Linn.), a species of cereal (Pliny, 27:63) peculiar for its hermaphrodite or two-bearded and mostly two-petaled calyx. It stands quite tall, and bears prolate brown-kernels pressed together and resembling rice. It blossoms in Egypt (Rosellini, *Monum. civ.* 1:363 sq.; Forskal found it at Rosetta) in the beginnner of November, and is also now cultivated in Arabia (Wellsted, *Trav.* 1:295), where the grain is used for a poor sort of bread (Niebuhr, *Reise,* 1:1758). See generally Celsii *Hierob.* 1:453 sq.; Oedmann, *Samml.* , 5:92 sq. *SEE MILLET.*

Some distinct species of grain is thought by many (so the Sept., Aquila, Theod., and Vulg.) designated by the term ˆmsj, *nisman´*, of Isaiah 28:5; whether a variety of millet, spelt, barley, or some totally different cereal, is not agreed; but the word is perhaps rather an appellative indicative (so the A. V. "appointed" barley) of a barley-field (see Rosenmüller and Gesenius, in loc.). Other modern gramineous plants, as rye, oats, maize, rice, etc. do not appear to be mentioned in Scripture. *SEE RYE.* Some of the smaller grasses, however, seem to have been employed as farinacea. *SEE CUMMIN.* Certain legumes also, as beans, peas, etc. were used for similar culinary purposes. *SEE PULSE*.

Ceremony,

Latin *caerimonia,* a word sanctioned by Ciceronian usage, but of uncertain etymology, and variously derived:

(1) from *Ceres,* and the offerings made to her;

(2) from *Caere,* the Etrurian town, whither the sacred things and Vestals of the Romans were conveyed for safety from the Gauls (Forcellini, *Lex. tot. Latin.);*

(3) from *Carere;*

(4) from *Carus* and *Caritas;*

(5) from *Cerus,* an obsolete Latin word =*pius, sanctus,* i.e. pious, sacred (Scaliger);

(6) from *Coira-=Cura* (Georges' *Lexikon*);

(7) from *Caelum,* as though it should be *Caelimonia.*

Particular ceremonies are treated in this work under their appropriate heads. We propose only to consider here

(1) whether the term is a suitable one to denote Christian church services, and

(2) its import in creeds and symbolical books, making free use of Palmer's article in Herzog, *Real-Encyklop.* (Suppl. 1:314).

Whenever the word ceremony is used in an indefinite way of a religious act, we must not overlook the ditinction between the essential, necessary

part of the act, without which no worship can be, and its accompanying forms, which only serve to give it greater solemnity, and bring out more strikingly the contrast with common life. This non-essential part only is *ceremony*. To illustrate farther: the religious act may be defined as something done in obedience to divine command, and therefore necessary to salvation; while ceremony represents man's voluntary work, the offspring of the connection of the religious impulse and his esthetic taste. Hence results the truly Protestant doctrine that these forms, because they are subjectively conditioned, may vary according to times and places. The Roman Catholic Church, in spite of her longing for absolute unity, is unable to prevent some freedom and variety in this respect, and allows that particular rites *(ritus particulares)* need not be everywhere exactly the same, though universal ones *(ritus universales)* must be observed always and everywhere alike. On this point Melancthon rightly says, "We do not fully understand what our opponents mean" (Non satis intelligimus, quid velint adversarii); for by the distinction of universal and particular rites, the Protestant view is, in fact, conceded to be correct, and the only question would seem to be, which rites belong to the one and which to the other class. Yet, under the Romish view, we have only to rank among the universals as many as possible of the most formal, unmeaning, and arbitrary things, and thus make them obligatory. In the distinction of the divinely commanded and the humanly devised, we must keep in view (1) that the Mosaic law made what we call ceremony the subject of divine enactment, and did not leave it to man's choice; and (2) that this choice is not individual caprice. Whatever, through the Church's tendency to improvement in matters of worship, has grown into ritual forms — whatever has become settled practice in the Church, should be respected by the individual, as a custom inherited from the fathers — with the condition, indeed, that when a ceremony has lost its original, correct meaning, or assumed a false one, or when its outward form has become opposed to the moral consciousness and condition of the Church, Christian freedom may assert its right to abolish, simplify, or replace such ceremony.

The distinction may be made clearer by the following illustrations: To baptize is not a ceremony, but a necessary church act; but the use of a cope and surplice, of a silver baptismal cup and bowl, of certain liturgically prescribed words, the laying on of the hands, the sign of the cross — these constitute ceremony. Again, we celebrate the Lord's Supper in obedience to Christ's command, but ceremony prescribes how we shall furnish a table,

as a New Testament altar; what kind of vessels we shall use; whether, like the Lutherans, we shall give the *wafer* to each communicant, with the same words, or, like the Reformed, shall cut the bread, etc.; whether the communicants shall kneel or not, etc. These examples show that what is necessary and what is voluntary, what is divinely enjoined and what is pleasing to man, the kernel and the shell, cannot be mechanically separated; and that, though some ceremony enters into all religious services, it should never be mere empty, unmeaning form. What are called in public life court ceremonials are indeed such, but the minister of the Gospel may not be merely a master of ceremonies. In judicial proceedings ceremony may have real Significance: e.g. in the taking of oath, the raised hand and set form of words, the assumption of a black cap by the judge when pronouncing sentence of death, and the breaking of a staff before the execution, non-essential, yet symbolic acts, powerfully influence the imagination.

The application of the term ceremony to the rites of Christian baptism, marriage, burial, etc. is repugnant to our feelings, as implying excessive formality. The Socinians alone call baptism and the Lord's Supper ceremonies, regarding them as essentially unmeaning observances, though enjoined by Christ. On the other hand, the Roman Catholic and High-Church view assigns to certain ceremonial acts somewhat of saving efficacy, to attain which duly authorized forms must be observed. The evangelical Protestant, eschewing either extreme, accepts as helps in the Christian life such ritual forms as by their outward correspondence with the religious idea tend to edify; but he does not trust in them as having power to save; for him, far more important than sprinkled water, folded hands, chrism, or holy vessel, is the *Word of God*, understood by all, and pointing him to the sacrifice of Christ as his hope and salvation. We see, therefore, that the term ceremony is less frequently applicable to the services of the Protestant than to those of the Roman Catholic or Greek Church; and, indeed, in this sense the word is rather foreign to Protestant ecclesiastical and scientific language.

The Reformers were not punctilious in this respect, however; but, in their symbolical books, used ceremony as synonymous with *ritus ecclesiasticus*, and named, as such, *ordo lectionum, orationum, Vestitus ecclesiasticus et alia similia (Apol. Conf.* 12; Hase, *Libri Symb.* p. 250). Frequently ceremony was confounded with *traditiones*, and what holds good of these applies also to it. Nevertheless, a clear perception of the import of ceremony, and its distinction from the essential church act, is shown in

their doctrine that it is not *"per se cultus divinus aut aliqua saltem pars divini cultus" (Form. Concord. Epit.* cap. 10, p. 651), and that no general conformity therein is required by the practice of the ancient Church; and of more importance still, that no justifying or saving power belongs to the performance of ceremonial acts *(Apol.* 8, p. 206. Paulus ideo damnat Mosaicas ceremonias, sicut traditiones damnat, quia existimabantur esse opera, quae merentur justitiam coram Deo). If such an opinion of their value obtains, they must be abandoned (Luther, *Tischreden,* th., 11, cap. 10, 3). So we must not, for the sake of our ease or peace, take part in ceremonies which conscience disapproves. If those in use fail to effect the true aim of all ceremonies, i.e. the teaching the ignorant and producing harmony of worship, the Church may and should establish others; so that, on the one hand, the people lack not those seemly forms, which justly apprehended, "do serve to a decent order and godly discipline," and, on the other, be not so overburdened or misled by them as "in the bondage of the shadow" to lose "the freedom of the spirit" *(Preface to English Prayer-book).*

The Articles of Religion of the Church of England declare that "the Church hath power to decree rites or ceremonies" (Art. XX): and "every particular Church hath authority to ordain, change, and abolish ceremonies, etc." The Methodist Episcopal and Protestant Episcopal churches have similar articles. "If our reasonable service to God as Christians implies certain external acts of worship, these external acts *must be* performed after an external manner — that is to say, there *must be* certain forms and ceremonies in our divine worship. And those sects, like the Quakers, who have pretended to deny this fact, have proved, by their own quaint and peculiar ceremonies, that *something of the sort is needful* even to their form of Christianity. But as it is *needful*, so likewise is it *advantageous* to observe decent and orderly ceremonies in religion." Without such institutions, religion might be preserved, indeed, by a few of superior understanding and of strong powers of reflection, but among mankind in general all trace of it would soon be lost. When the end for which they are appointed is kept in view, and the simple examples of the New Testament are observed, they are of vast importance to the production both of pious feelings and of virtuous conduct; but there has constantly been a propensity in the human race to mistake the means for the end, and to consider themselves as moral and religious when they scrupulously observe what was intended to produce morality and religion. The reason is obvious:

ceremonial observances can be performed without any great sacrifice of propensities and vices; they are palpable; when they are observed by men who, in the tenor of public life, do not act immorally, they are regarded by others as indicating high attainments in virtue; and through that self-deceit which so wonderfully misleads the reason, and inclines it to minister to the passions which it should restrain, men have themselves become persuaded that their acknowledgment of divine authority, implied in their respect to the ritual which that authority is conceived to have sanctioned, may be taken as a proof that they have nothing to apprehend from the violation of the law under which they are placed (Watson, s.v.).

"The rites and ceremonies of the Christian Church, agreeably to the general rules of Scripture, ought to be of such a kind as to promote the order, the decency, and the solemnity of public worship. At the same time they ought not to be numerous, but should preserve that character of simplicity which is inseparable from true dignity, and which accords especially with the spiritual character of the religion of Christ. The apostles often remind Christians that they are delivered from the ceremonies of the law, which are styled by Peter 'a yoke which neither their fathers nor they were able to bear' (<44150>Acts 15:10). The whole tenor of our Lord's discourses, and of the writings of his apostles, elevates the mind above those superstitious observances in which the Pharisees placed the substance of religion; and, according to the divine saying of Paul, 'The kingdom of God is not meat and drink, but righteousness and peace, aid joy in the Holy Ghost' (<45147>Romans 14:17). The nature of this kingdom is forgotten when frivolous observances are multiplied by human authority; and the complicated, expensive pageantry of Roman Catholic worship, together with the still more childish ceremonies which abound in the Eastern or Greek Church, appear to deserve the application of that censure which the apostle pronounced when he reprented the attempts made in his days to revive the Mosaic ritual as a 'turning again to weak and beggarly clients.' Further, all the Scripture rules and examples suggest that, in enacting ceremonies, regard should be had to the opinions, the manners, and prejudices of those to whom they are prescribed; and that those who entertain more enlightened views upon the subject should not despise their weak brethren. Upon the same principle, it is obvious that ceremonies ought not to be lightly changed. In the eyes of most people, those practices appear venerable which have been handed down from remote antiquity. To many the want of those helps to which they have been accustomed in the

exercises of devotion might prove very hurtful, and frequent changes in the external parts of worship might shake the steadfastness of their faith. The last rule deducible from the Scripture examples is this, that the authority which enacts the ceremonies should clearly explain the light in which they are to be considered; should never employ any expressions, or any means of enforcing them, which tend to convey to the people that they are accounted necessary to salvation; and should beware of seeming to teach that the most punctual observance of things in themselves indifferent is of equal importance with judgment, mercy, and the love of God." — Hill, *Lectures on Divinity* (N. Y. ed., 1). 773). See also Palmer, in Herzog's *Real-Enyklopädie,* Supplem. 1:314; Farindon, *Sermons,* 2:130, 151; 3:27, 226; *Common Prayer* (Ch. of England), *Of Ceremonies;* Barrow, *Works* (N. Y. ed.), 1:593; 2:339; 3:168.

Cerinthians,

followers of Cerinthus (q.v.).

Cerinthus

(Κήρινθος), a heresiarch, who lived in the time of the apostle John, towards the end of the first and at the beginning of the second century. The accounts of the ancients and the opinions of modern writers are equally at variance with respect to him. He was a Jew by nation and religion, who, after having studied in the schools of Alexandria, appeared in Palestine, and spread his errors chiefly in Asia Minor. Our sources of information as to his doctrines are Irenaeus, *adv. Haer.* 1:26; Eusebius, *Hist. Eccl.* 3:28; 7:25; Epiphanius, *Haer.* 28; and Theodoret, *Fab. Haer.* 2:3 (Opp. tom. 3). Epiphanius makes him to have been one of those Jews who, in their zeal for the law of Moses, troubled the Church of Antioch by insisting on the necessity of the legal ceremonies for the Gentile converts; but in this he is probably mistaken. The account of Irenaeus is that he appeared about the year 88, and was known to St. John, who wrote his Gospel in refutation of his errors. Irenaus, on the authority of Polycarp, narrates that the apostle John, when at Ephesus, going on a certain day to the bath, and finding Cerinthus within, fled from the building, saying, "Let us even be gone, lest the bath should fall to pieces, Cerinthus, that enemy of the truth, being within." Eusebius (3:28), quoting from the presbyter Caius, states that Cerinthus put forth some *Revelations,* written by himself, as it were by

some great apostle, filled with the most monstrous narrations, which he pretended to have received from angels.

As to his peculiar tenets, also, "there is great difference of opinion. Some consider his system to be pure Gnosticism; others a compound of Gnosticism, Judaism, and Christianity. Irenaeus says, 'Cerinthus taught that the world was not made by the supreme God, but by a certain power (Demiurge) separate from Him, and below Him, and ignorant of Him. Jesus he supposed not to be born of a virgin, but to be the son of Joseph and Mary, born altogether as other men are; but he excelled all men in virtue, knowledge, and wisdom. At His baptism, the Christ came down upon Him, from God who is over all, in the shape of a dove; and then He declared to the world the unknown Father, and wrought miracles. At the end, the Christ left Jesus, and Jesus suffered and rose again, but the Christ, being spiritual, was impassible.' Epiphanius says nearly the same, but asserts that Cerinthus taught that the world was made by angels, and that he opposed the apostles in Judaea. It appears that Cerinthus considered Christ an ordinary man, born in the usual way, and devoid of miraculous powers, but distinguished from the rest of the Jews by possessing superior wisdom, so that He was worthy to be chosen as the Messiah; that he knew nothing of his high dignity till it was revealed to Him in His baptism by John, when He was consecrated to the Messiahship, and furnished with the necessary powers for the fulfillment of His office by the descent of the supreme Logos or Spirit from the heavens, which hung over Him like a dove, and at length entered into His heart; that He was then raised to the dignity of the Son of God, began to perform miracles, and even angels were now taught by His revelations; that redemption could not be effected by His sufferings. Jesus, in union with the mighty Spirit of God, could not suffer, but must triumph over all His enemies. The very fact of suffering was assumled to be a proof that the Spirit of God, which had been previously united to Him, was now separated from Him, and had returned to the Father. The sufferings were of the man Jesus, now left to himself. Cerinthus denied also the resurrection of Christ. He adhered in part to Judaism, and considered the Mosaic law binding on Christians. He taught that the righteous would enjoy a paradise of delights in Palestine, and that the man Jesus, through the power of the Logos again coming upon him, as the Messiah, would reign a thousand years" (Farrar, *Ecclesiastes Dict.* s.v.). It is supposed that Cerinthus and his doctrines are alluded to in John's Gospel. The system of Cerinthus seems to combine Ebionitism with

Gnosticism, and the Judaeo-Christian millenarianism. A full discussion of Cerinthus and his doctrines is given by Mosheim, *Comment.* 100:1, § 70. See also Gieseler, *Ch. Hist.* period 1, § 36; Hagenbach, *Hist. of Doctrines,* 1, § 23; Neander, *Ch. Hist.* 1:396; Neander, *Planting, etc.* 1:325, 392; Dormer, *Lehre v. d. Person Christi,* 1:310; Lardner, *Works,* 8:404 sq.; Schaff, *Ch. Hist.* 1:236; Paulus, *Historia Cerinthi* (Jena, 1795); Schmidt, in *Bibliothek für Kritik, etc.* 1:181 sq.; Cunningham, *Historical Theology,* 1:125 sq.

Certitude Of Salvation.

SEE ASSURANCE.

Cerularius.

SEE CAERULARIUS.

Caesar, Cesarea, Cesarius.

SEE CAESAR, CESAREA, CAESARIUS.

Cestius Gallus,

son of C. Cestius Gallus Cameronus, was governor *(legatus)* of Syria A.D. 64, 65, when the Jews broke out into the rebellion which ended in the destruction of their metropolis and Temple by Titus. Maddened by the tyranny of Gessius Florus (q.v.),they applied to Gallus for protection; but, though he sent Neapolitanus, one of his officers, to investigate the case, and received from him a report favorable to the Jews, he took no effectual steps either to redress their injuries or to prepare for any outbreak into which their discontent might drive them. When at last he found it necessary to act, he marched from Antioch, and, having taken Ptolemais and Lydda, advanced on Jerusalem. There he drove the Jews into the upper part of the city and the precincts of the Temple, and might, according to Josephus, have finished the war at once, had he not been dissuaded by some of his officers from pursuing his advantage. Soon after he unaccountably (comp. <4024 15>Matthew 24:15, 16) drew off his forces, and was much harassed in his retreat by the Jews, who took from him a quantity of spoil. Nero was at the time in Achaia, and Gallus sent messengers to him to give an account of his affairs as favorable as possible to himself. The emperor, however, much exasperated, commissioned Vespasian to conduct the war; and the language of Tacitus seems to imply that Gallus died before the arrival of his

successor, his death being probably hastened by vexation. (Josephus, *Life,* 43; *War,* 2:14, 3; 16, 1 and 2; 18, 9 and 10; 19, 1-9; 20, 1; 3:1; Tacit. *Hist.* 5:10; Sueton. *Vesp.* 4.) — Smith, *Dictionary of Biography,* 2:226. *SEE JERUSALEM.*

Ce'tab

(Κητύνβ, Vulg. *Celtra),* given (1 Esdr. 5:30) as one of the "servants of the Temple" whose "sons" returned from Babylon; but the Hebrews lists (<151246>Ezra 2:46; <161748>Nehemiah 7:48) do not contain any corresponding name.

Cetubim

(the usual Anglo-Latin form of the Heb term µybwtK] *Kethubim´,* the *Writings),* one of the three large divisions of the Old Test. used by the Jews, and thus distinguished from the Law and the Prophets (the other divisions), as being, in the first instance, committed to writing, and not orally delivered. Hence the Book of Daniel is found in this section, his prophecies having been originally written down, and not uttered orally. This division of Scripture is also known by the equivalent Greek name HAGIOGRAPHA *SEE HAGIOGRAPHA* (q.v.). It contains the Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah (reckoned as one), and Chronicles. *SEE BIBLE.*

Ceylon

(the *Taprobãnè* of the Greeks and Romans, the *Serendib* of the *"Arabian Nights;" Lanka´,* in Singhalese; *Selendive,* in the Indian language, whence, probably, *Ceilan* or *Ceylon,* the European name), an island in the Indian Ocean, southeast of the coast of Coromandel (Hindostan), from which it is separated by the Gulf of Manaar. It lies between 5º 55' and 9º 51' N. lat. and 79º 42' and 81º 55' E. long. From north to south its length is about 270 miles; its narrowest width 40 miles, and its greatest 137½ miles. Its area is about 25,000 square miles. Ceylon can vie with any part of the world in natural beauty, richness of soil, and variety of fauna and flora.

The climate is much more equable than that of the main land of India. The average temperature is about 80º; 80 inches is the average annual fall of rain. The *population,* according to the Gotha Almanac for 1867, numbers 2,079,881. The European and other inhabitants, including the military, amount to about 25,000. Sir J. E. Tennent is of opinion that Ceylon, when

in the height of its prosperity, must have been ten times as, densely populated as at the present day. The natives are divided into four classes: first, the Ceylonese or Singhalese, occupying the Kandian territories and the coasts; second, the Moormen, who are found in all parts of the island; third, the Veddahs, a wild race who live in the mountains in the eastern part of the island, and, fourth, the Hindoos, who occupy chiefly the N. and E. coasts, and speak the Tamil language. Besides these there are also in the island some Portuguese, Dutch, and English colonists; and an intermixture of these with each other, and with the 'native races, forms still another class called "burghers." The Singhalese believe themselves to have been the aborigines. The Portuguese discovered Ceylon in 1505. They subsequently became masters of the island, and from them it was conquered by the Dutch, in 1656, just a century and a half after the arrival of the Portuguese. In 1796 the English took possession of Colombo, and in 1815 of Kandy (Newcomb, *Cyclopaedia of Missions,* s. v).

Religion. — "The Singhalese are devoted to Buddhism, which is the prevailing religion of the island. It does not exist, however, in that state of purity in which it is still found in the Indo-Chinese peninsula. Its sacred books are identical with those of Burmah and Siam, and both record the doctrines of Gautana in the Pali language; the deviations are in matters of practice. The Malabar kings adulterated Buddhism to a considerable extent with Brahmanism, introducing the worship of Hindoo deities into the Buddhist temples, and this continues more or less to be the case. More than once have the Buddhists of Ceylon sought to restore the purity of their faith — at one time sending deputies to Siam, at another to Burmah, with this object in view. The Burman or Amarapura sect have long been the reformers of Singhalese Buddhism, and maintain no very friendly relations with the party who, supported by the priests of Siam, acknowledge the civil power in matters of religion, sanction the worship of Hindoo deities and the employment of the priesthood in secular occupations, uphold caste, and restrict the sacred books. Caste was acknowledged by the Singhalese prior to the introduction of Buddhism, which in principle is opposed to it; but so firmly was it rooted that it still endures, though more as a social than a sacred institution. Gautama Buddha is said to have visited Ceylon three different times to preach his doctrine, and his *sri-pada,* or sacred footstep, on the summit of Adam's Peak still commands the homage of the faithful. Buddhism was not, however, permanently introduced into Ceylon till 307 B.C., when

Mahindo, obtaining the support of the king, established it as the national faith. The influence of the priests gradually increased, and, by the piety of the Singhalese kings, monasteries were richly endowed; for though the Buddhist monk is individually forbidden to possess goods, a community may own property to any extent; and it is a remarkable fact that, at the present day, no less than one third of the cultivated land of the island is computed to belong to the priesthood, and is exempt from taxation" (Chambers, s.v.). The Moormen, scattered through the island, are Mohammedans. The Hindoos (Malabar or Tamils), who form the chief population of the district of Jaffna, follow Brahminism. *SEE BRAHM*; *SEE BUDDHISM*; *SEE HINDOOISM*.

MIISSIONS IN CEYLON. —

1. *Roman Catholic.* — During the tenure of Ceylon by the Prrtuguese (1505-1656), they introduced the Roman Catholic religion. In 1544, Xavier (q.v.) preached to the Hindoos in Ceylon. The mission was very successful; a Jesuit college and several convents were erected, and the province of Jaffna became almost wholly Christian. The missionaries did not penetrate far into the interior. The Church of Rome has at present two vicariates apostolic, Colombo and Jaffna, and claim a membership of about 140,000, of whom 55,000 belong to the vicariate of Jaffna. Detailed statistical information on the vicariate of Jaffna is given in Battersby's *Catholic Directory* for 1864 (Dublin, 1864, p, 397-400).

2. *Dutch.* — When the Dutch drove out the Portuguese, they began at once to plant the Reformed religion. (In the remainder of this account we follow Newcomb, *Cyclopaedia of Missions,* p. 223 sq., and Brown, *History of Missions,* vol. 1.) They took possession of the Roman Catholic churches and convents, and banished the priests and nuns. In five years they reported 12,387 children baptized, 18,000 pupils in the schools, 65,000 converts to Christianity. When the Dutch surrendered the island to the English, the number of Christians was stated at 425,000. Many of these were nominal converts; all that was required before baptism was that the candidates should be able to repeat the Lord's Prayer, the Ten Commandments, a morning and evening prayer, and grace upon meat. By a very mistaken policy, the Dutch would give no public employment to an unbaptized native, and the Singhalese were baptized by hundreds with no religious aim whatever. It is not to be wondered at that when the Dutch gave up the island there was little fruit to be seen of their missions in it.

3. *The London Missionary Society.* — In 1804 this society entered upon a mission in Ceylon, and the Rev. Messrs.Vos, Ehrhardt, Palm, and Read were employed as missionaries for several years; but after several years of effort the mission was abandoned.

4. *The English Baptist Missionary Society.* — The English Baptists commenced a mission in Ceylon in 1812 in the person of Mr. Chater, whose efforts to Christianize the Singhalese, or Buddhists, and to systematize the study of their language, have made his name memorable. He died in 1829. The labors of his successors had reached, in 1888, to 131 villages of the Singhalese. in which they maintained 73 schools, with an average attendance of 2987 pupils. They had also 961 enrolled as Church members.

5. *The American Board.* — One of the first missionaries of the American Board to the East was the Rev. Samuel Newell. This missionary spent some time at Ceylon. In a letter dated at Colombo, Dec. 20,1813, Mr. Newell urged an American mission in Ceylon In the following grounds, among others, that the government (English) was friendly to missions; that the population of the island was from one to two millions; that there were but two languages to be learned in order to preach to three millions of people; that the natives could read and write; that the whole Bible had been translated into Tamil, and the New Testament into Singhalese; that there were 200,000 native Christians so called, and at least 100 schools were in operation, and that there but two missionaries in the whole island. The board decided to make Cevlon a mission field, and sent, in 1815, the Rev. Messrs. Meigs, Richards, Warren, Bardwell, and Poor, who landed at Colombo in March, 1816. In a year Mr. Poor was able to preach in Tamil, and schools were established at different points. By 1818, through deaths and changes, Messrs. Meigs and Poor only were left in Ceylon; but in 1819, Messrs. Winslow, Spalding, and Woodward, with John Scudder, M.D., arrived in Ceylon. A printing-press was established in 1820. In 1824 an extensive revival occurred in the island. By 1827 there was a high-school, 80 scholars, and 30 native assistants. The mission has passed through many vicissitudes, but, on the whole, its results have been very satisfactory. In 1849 a new version of the Bible in the Tamil was published. The statistics in 1889 were as follows: stations 7; out-stations 25; 13 American laborers, 8 of whom were women; 318 native laborers, 40 of whom were preachers; 15 churches, with 1442 communicants and 3116 adherents; 135 schools of all grades, with 8358 under instruction. The

native contributions for the year amounted to $5466. The government schools are in charge of the missionaries, so that the mission has no expense from this part of the work. The addition by confession during the year 1865 was only 18, while 9 were removed by death and 3 by excommunication. The aggregate number reported as attending the Sabbath morning exercises at 9 of the 10 stations was 1323; 46 preaching-places were reported, and 62 services are conducted each week; 15 adults and 38 children were baptized. The contributions of the churches for 1865 amounted to £102 7*s.* 2½*d.* The income of the Native Evangelical Society was £51. There were 7 stations, 7 sub-stations, 6 missionaries, 1 physician, 8 female assistant missionaries, 3 native pastors, 2 licensed preachers, 20 catechists, 6 teachers in seminaries, 40 school-teachers, and 9 other helpers.

6. *The Church Missionary Society.* — The Church Missionary Society sent four missionaries in 1818 to Ceylon. Two of them — Mr. Mayor and Mr. Lambrick — stationed themselves in Kandy. The town itself has only about 3000 people, but in the neighboring mountains, to which the labors of these missionaries extended, there is a population of 200,000. The fruits of this mission among the Kandians have been very small. The secluded and solitary condition of the Kandian territory, within which Europeans seldom entered, had kept this region under the sway of Buddhism, and the Kandians preserved a rigid conformity to all its rules. After five years five schools had been established, numbering 127 pupils; and in 1839 the number of schools had increased to 13, and the number of scholars to 400. During the last twenty years Europeans have settled among the Kandian Hills, causing some irritation to the peasants, but affording protection to the mission, which is still continued. It is stated in a recent report that the labors of the missionaries are confined in a great measure to sojourners from the maritime provinces, who reside at Kandy and other places in the interior, and who are nominal Christians, and that the native Kandians have received comparatively little attention.

The Church mission station at Baddagame, in the low country, ten miles north of Point de Galle, commenced at the same time as that at Kandy, has been even loss successful. Schools have been established, printed books have been circulated and read, and many have been made acquainted with the principles of Christianity. Still there have been but few conversions. In the annual report for 1852, the Rev. Mr. Parsons, one of the missionaries, says: "At this place the church is built (it was dedicated by bishop Heber),

and here are the mission residences, seminary, and girls' school; but here, alas! is the greatest indifference to the good news of salvation."

By far the most important of the stations of the Church of England mission in Ceylon is that at Cotta, a populous district within a few miles of Colombo. Here the mission commenced its labors in 1823, and a collegiate institute was founded in 1827 for the training of native teachers and assistants. It commenced with ten pupils, and has continued to the present time with success, being resorted to by the Tamils of Jaffna, the Kandians from the hills, and the Singhalese from the low country. In this "Oriental college" there were in 1852 22 students in Greek and Latin, Euclid, Scripture History, etc. A printing-press has been for some years in operation, which has issued a translation of the Scriptures known as the "Cotta version."

7. *Wesleyan Methodist Missions.* — The British Conference, stimulated by the earnest appeals of Dr. Coke (q.v.), and by the wishes of Sir A. Johnstone, chief justice of Ceylon, determined in 1813 to organize a mission in Ceylon. Dr. Coke, accompanied by six missionaries, Messrs. William Ault, James Lynch, George Erskine, William Martin Harvard, Thomas Hall Squance, and Benjamin Clough, set sail from Portsmouth on the 30th of December, 1813. Two of the party, Harvard and Squance, were acquainted with the management of the printing-press, which subsequently became the chief instrument in the mission. On the 3d of May Dr. Coke died on the passage. The missionaries landed in June, and were most cardially received by the British functionaries on the island. It was decided to occupy at first only four stations, viz., Jaffna and Batticaloa, for the *Tamil* division of the island; Galle and Matura for the *Singhalese;* Messrs. Lynch and Squance to be stationed at Jaffna, Mr. Ault at Batticaloa, Mr. Erskine at Matura, and Mr. Clough at Galle.

It is impossible for us to enter into details concerning this most interesting and successful mission. By 1818 there were 70 members of the Wesleyan Church; in 1863 there were over 50 churches and about 2200 members. The literary labors of the Wesleyan missionaries have been more extended than those of any others, and their contributions to our knowledge of Buddhism are of priceless value. "The Methodists," says Sir E. Tennent, "have been the closest investigators of Buddhism, the most profound students of its sacred books in the original, and the most accomplished scholars both in the classical and vernacular languages of Ceylon." Their

publications in Singhalese, against Buddhism and in favor of the evidences of Christianity, have been of great service. One of the missionaries, John Calloway, published a Dictionary of Singhalese, with several sermons and tracts; W. B. Fox, a Singhalese and Portuguese Vocabulary; Robert Newstead translated the N.T. and the Hymnbook into Portuguese; Alexander Hume translated the first part of Pilgrim's Progress into Singhalese. The most eminent names in literature among the Ceylon missionaries, however, are those of R. Spence Hardy (author of *Eastern Monachism; Manual of Buddhism;* and other works), and of the Rev. D. J. Gogerly († 1862), late general superintendent of the Wesleyan Missions in South Ceylon, who stood at the head of Pali scholarship at the time of his death (*SEE GOGERLY*). So great has been the effect of the preaching and of the literary labors of the Wesleyan missionaries, that the Buddhists have formed a society (since 1860) to propagate the doctrines of Gautama by itinerant preaching, the press, and colportage.

In 1889, the statistics of Wesleyan Missions were as follows:

Picture for Ceylon 1

Newcomb gave the following statistics of all the missions in Ceylon in 1853:

Picture for Ceylon 2

The following statistics for 1889-1890 are compiled from the *Missionary Year-Book New York*, 1890:

Picture for Ceylon 3

Literature. — Besides the works already cited, see Turnour, *Epitome of the History of Ceylon* (Colombo, 1836); Knighton, *History of Ceylon* (London, 1845); Tennent, *Christianity in Ceylon* (1850, 8vo); Tennent, *Ceylon: Physical, Historical, etc.* (London, 1859, 8vo); Heber, *Journey in India, with Notes in Ceylon* (Phila. 1829, 8vo); *London Quarterly Review*, April, 1863, art. 5 (The Ceylon Wesleyan Mission); *Annual Reports, A. B. C. F. M.* and of *Wesleyan Missionary Society;* Marshall (Roman Catholic), *Christian Missions* (Lond. and New York, 1864, 2 vols.), vol. 1, p. 357-409; Stevens, *History of Methodism*, vol. 3, ch. 12.

Chabãrè.

SEE ACHABARA.

Chabatstseleth.

SEE ROSE.

Cha’bris

(Χαβρείς v. r. Ἀβρίς, Vulg. omits), the son of Gothoniel (ὁ τοῦ Γ.), one of the three "rulors" (ἄρχοντες) or "ancients" (πρεσβύτεροι) of Bethulia (q.v.) in the time of Judith (Jude 6:15; 8:10; 10:6).

Chad, St.,

bishop of York in the 7th century, was educated under Aidan at the monastery of Lindisfarne. For some years he was head of the monastery of Lestingra, Cleveland. King Oswi made him bishop of York; but as Wilfrid had before been consecrated to that see by French bishops, Chad gave it up at the suggestion of Theodore (q.v.), and was appointed to the see of Lichfield, which he held till his death, March 2, A.D. 672. His name is still preserved in the Calendar of the Church of England (March 2), and the Cathedral of Lichfield is named St. Chad's. — Churton, *Early English Church*, chap. 4.

Chaderton, Laurence,

the first master of Emanuel College, Cambridge, was born at Chatterton, in Lancashire, in 1546. His parents were of the Romish religion, but the son, after studying the law, went to Cambridge, where he obtained a scholarship in Christ's College, for which his father disinherited him. In 1578 he took his degree of B.D., and was chosen lecturer of St. Clement's Church, Cambridge, where he preached many years; and such was his reputation that Sir Walter Mildmay declared that, if he would not accept the mastership of his college, the foundation should not go one In the beginning of the reign of James I he was appointed one of the divines at the Hampton Court Conference, and he was also one of the translators of the Bible, translating from Chronicles to the Canticles inclusive. In 1612 he took his doctor's degree. He died in 1640. He wrote a Treatise on Justification, and a sermon preached at St. Paul's Cross. — Rose, *New Genesis Biog. Dict.* 6:182; Hook, *Eccl. Biography*, 3:545.

Cha’dias,

named (1 Esdr. 5:20), in connection with Ammidioi, as one of the (?) places from which 422 persons ("they of Chadias," οἱ Χαδιασαί) returned from Babylon with Zerubbabel; but the Hebrew lists (<151226>Ezra 2:26; <161730>Nehemiah 7:30) do not contain the name.

Chae’reas

(Χαιρέας), a brother of Timotheus, the leader of the Ammonites against Judas Maccabseus (1 Macc. 5:6), who held Gazara (Jazar, 1 Macc. 5:8), where he was slain on the capture of the fortress by the Jews (2 Macc. 10:32, 37).

Chaff

(properly //m, *mots;* ἄχυρον), the refuse of winnowed grain, separated by the breeze, and consisting of hushand broken straw. It was the custom in the East to burn the chaff after winnowing. There was danger lest, after they had been separated, the chaff should be blown again among the wheat by the changing of the wind, and to prevent this they put fire to it at the windward side, which crept on and continued to burn till it had consumed all the chaff (<198313>Psalm 83:13; <230504>Isaiah 5:4; <400312>Matthew 3:12). *SEE AGRICULTURE*.

The word rendered "chaff" in <230524>Isaiah 5:24; 33:11, is vvij} *(chashash´),* and means rather dried grass or *hay.* In <242328>Jeremiah 23:28, it is (ˆb,T,), elsewhere "straw." In <020512>Exodus 5:12, we read of ˆb,T,l ivqi *stubble for straw;* so that it is not the same as stubble. It means straw cut into small portions, in which state it was mixed with the mud of which bricks were made to give it consistency. *SEE STRAW.* In <110428>1 Kings 4:28, mention is made of a mixed provender for horses and camels of barley and ˆb,T, such as the Arabs call *tibn* to this day. In <270235>Daniel 2:35, the term is the Chaldee rW[*(ur). SEE THRESHING*.

Chaff in the Scriptures is a frequent emblem of abortive wickedness (<190104>Psalm 1:4; <400312>Matthew 3:12, etc.). False doctrines are. called chaff; they are unproductive, and cannot abide the trial of the word and Spirit of God (<242328>Jeremiah 23:28). *SEE BAPTISM OF FIRE.* The carrying away of chaff by the wind is an ordinary scriptural image of the destruction of the

wicked, and of their powerlessness to resist God's judgments (<23173>Isaiah 17:13; <38303>Hosea 13:3; <36202>Zephaniah 2:2).

Chagab.

SEE LOCUST.

Chagigah.

SEE TALMUD.

Chain

Picture for Chain

(represented by several Hebrews and Gr. terms). Chains of different metals appear to have been used by the ancients for various purposes, similar to those of modern times.

1. *As a Badge of Office.* — The gold chain (dybær; *rabid´)* placed about Joseph's neck (<01442>Genesis 41:42), and that promised to Daniel (<27507>Daniel 5:7, named Ëynæmhi; *hamnik´),* are instances of the first use (comp. 1 Esdr. 3:6). In Egypt it was one of the *insignia* of a judge, who wore a jeweled image of Thmei or Truth attached to it (Wilkinson's *Anc. Egypt.* 2:26); it was also worn by the prime minister. In Persia it was considered not only a mark of royal favor (Xenophon, *Anab.* 1:2, § 27), but a token of investiture (Daniel l. c.; Morier's *Second Journey*, p. 93). In <26161>Ezekiel 16:11, the chain is mentioned as the symbol of sovereignty. The breastplate of the high-priest was in like manner fastened to the ephod with golden chains (<02916>Exodus 39:16, 21). *SEE ATTIRE*.

2. Chains for *ornamental purposes* (comp. Judith 10:4) were worn by men as well as women in many countries both of Europe (Smith's *Dict. of Class. Ant.* s.v. Torques) and Asia (Wilkinson, 3:375), and probably this was the case among the Hebrews (<20109>Proverbs 1:9). The necklace (qn;[} *anak´)* consisted of pearls, corals, etc., threaded on a string; the beads were called µyzWrx} *charuzim´,* that is, *perforated* (<22210>Song of Solomon 1:10, "chains," where a of gold" is interpolated). Besides the necklace, other chains were worn (Judith 10:4) hanging down as far as the waist, or even lower. Some were adorned with pieces of metal, shaped in the form of the moon, named µynæbo}vi *(saharonim´,* Sept. μήνισκοι; Vulg. *lunulae* ; A.

V. *round tires like the moon;* (Isaiah 3:18); a similar ornament, the *hilâl,* still exists in Egypt (Lane's *Modern Egyptians,* App. A.). The Midianites adorned the necks of their camels with such (Judges 8:21, 26); the Arabs still use a similar ornament (Wellsted, 1:301). To other chains were suspended various trinkets, as scent-bottles, yTB;vp,Nhi *(bottey´ han-ne´ phesh, tablets* or *houses of the soul,* (Isaiah 3:20), and mirrors, µynæ[eyl;Gæ *(gilyonim´,* (Isaiah 3:23). *Step-chains,* t/d[x]*tseädoth´, tinkling ornaments),* were attached to the ankle-rings, which shortened the step and produced a mincing gait (Isaiah 3:16, 18). *SEE ANKLET*; *SEE NECKLACE.* The particular female ornaments thus rendered in Isaiah 3:19 (t/pfæ;net'photh', Sept. κάθεμα, Vulg. *torques),* signify *drops* or pendants to earrings or other articles of jewelry. *SEE EARRING.*

3. The means adopted for *confining prisoners* among the Jews were either manacles or fetters of copper or iron, similar to our handcuffs, µyæ;v]jn] *(nechushta´yim,* lit. *two brasses,* as though made in halves), fastened on the wrists and ankles, and attached to each other by a chain (Judges 16:21; 2 Samuel 3:34; 2 Kings 25:7; Jeremiah 39:7). It was a custom among the lRomans likewise to fasten a prisoner with a light chain to the soldier who was appointed to guard him. One end of it was attached to the right hand of the prisoner, and the other to the left hand of the soldier. This is the *chain* by which Paul was so often bound, and to which he repeatedly alludes (Acts 28:20; Ephesians 6:20; 2 Timothy 1:16). When the utmost security was desired, the prisoner was attached by two chains to two soldiers, as was the case with Peter (Acts 12:6; Walch, *De vinculis Petri,* Jen. 1758). (See Smith's *Dict. of Class Antiq.* s.v. Catena.) *SEE FETTER.*

Idols, it appears, were fixed in their shrines with chains (Isaiah 40:19). Pride is *emblematically* termed a chain which keeps men under its power (Psalm 73:6; comp. 1 Esdr. 1:40; Wisd. 17:37; Ecclus. 6:24, 29).

Chair.

SEE CATHEDRA; *SEE SEAT*; *SEE THRONE.*

Chais, Charles-Pierre,

a Swiss divine of the Reformed Church, was born at Geneva in January, 1701. In 1728 he became pastor of the French congregation at the Hague;

and he remained in that charge until his death, October, 1785. He translated, from the English of Stackhouse, *Le Sens litteral de l'Ecriture Sainte* (La Haye, 1738, 3 vols. 8vo); and also published a commentary on the Bible *(La Sainte Bible avec un Comment. litteral, et des Notes chtisies et tirees de divers auteurs Anglais,* 6 vols. 8vo; La Haye, 1742-77; a seventh volume was issued after his death by Dr. Maclaine, with preliminary dissertations, 1790); a work on Biblical Theology *(Theol. de l'Ecriture Sainte, ou la Science du Salut,* 2 vols. 8vo, 1752); *Catechisme historique et dogmatique* (La Haye, 1755, 8vo); and numerous minor works. — Senebier, *Histoire Litt. de Genève;* Hoefer, *Nouv. Biog. Generale,* 9:556.

Chaise.

SEE LA CHAISE.

Chajug, Jehuda Ben-David,

commonly called CHIUG, and in Arabia *Abukcaria, Jachja B. Daûd el-Fasi el-Kartubi,* and *Jachja,* a Jewish writer who is regarded by Jewish critics as the chief of Hebrew grammarians (µyqdqmh ybr), was born in Fez about A.D. 1020-1040, and hence is sometimes also called *Jehuda Fâsi* (yµap hdwhy). He was the first who recognized that the stem words of the Hebrew consist of *three consonants,* as up to his time some of the chief etymologists and expositors, e.g. Suadia Gaon, Menachem Ibn-Saruk, maintained that there were biliteral and even monoliteral stems. He, too, was the first who discovered the true relation of the *quiescent letters,* forming the mnemonic ywha**,** and their changes. It was he, too, who arranged the Hebrews verbs according to their conjugations, distributing them under two heads:

1. KAL, *light,* not burdened with any formative additions; and,

2. CABED, *heavy,* being burdened with formative additions; and fixed six conjugations, viz.

1. *Kal;*
2. *Niphal;*
3. *Hiphil;*
4. *Hithpael;*

5. *Pual* and *Hophal;* and,
6. *Piel.*

This arrangement has been substantially adopted by all grammarians, and is exhibited in all the regular paradigms of the verb given by Gesenius, Ewald, and all modern linguists in their Hebrew grammars. These discoveries and scientific principles Chajug propounds in three books. The first is called ËvMhwjNbit/Ytæa rpse, and treats chiefly of *the quiescent letters,* in three sections. The second book is called lpKbaiylqP;rpse, and treats of verbs whose *second* and *third* radicals are alike= *Ayin doubled.* The third book is called dWQNbæirpse, and treats of the vowel points and accents. Originally written in Arabic, these marvellous grammatical discoveries were at first inaccessible and unknown to the Germano-French interpreters; but they exercised so extraordinary an influence upon the Spanish school of interpreters, that in order to make them more generally useful they were translated into Hebrew by AbenEzra. They have been published by Leop. Dukes (Frankft. a. M. 1844, 8vo), who has also given a sketch of the life and linguistic discoveries of Chajug in his *Literaturhistorische Mittheilungen,* etc. (Stuttg. 1844). See Fürst, *Bib. Jud.* 1:160.

Chalamish

(vymælj), a place in Palestine mentioned by the Talmudists *(Echa Rabbati,* 1:17) as being near Navel (Reland, *Palaest.* p. 702); thought by Schwarz *(Palest.* p. 236) to be the same with the modern *Sunamein. SEE AERE.*

Chalcedon,

a city of Bithynia. It was the seat of one of the so-called General Councils of the Church, held A.D. 451 (the fourth oecumenical council), which I was called by the emperor Marcianus, at the request of the bishops (especially of Leo I), to put down the Eutychian and Nestorian heresies. The emperor had first summoned the bishops to meet at Nicaea, but when the time approached he was prevented by political troubles from going so far from the imperial city, and therefore changed the place of meeting to Chalcedon, in Bithynia, on the Bosphorus, opposite Constantinople. The Council was attended by 630 bishops and deputies, all Eastern except four legates sent by Leo I from Rome. The sessions began Oct. 8, 451, and ended Oct. 31. As the two parties in the Council were roused to the highest pitch of passion, the proceedings, especially during the early

sessions, were very tumultuous, until the lay commissioners and senators had to urge the bishops to keep order, saying that such ἐκβοήσεις δημοτικαί (vulgar outcries) were disgraceful. (See the account from Mansi, cited by Stanley, *Eastern Church*, lect. 2, p. 165.)

At *the first* session (October 8, 451) the Council assembled in the Church of St. Euphemia; in the center sat the officers of the emperor; at their left, or on the epistle side, sat the bishops of Constantinople, Antioch, Caesarea in Cappadocia, and of the other Eastern dioceses, and Pontus, Asia, and Thrace, together with the four legates; on the other side were Dioscurus, Juvenal, Thalassius of Csesarea, and the other bishops; of Egypt, Palestine, and Illyria, most of whom had been present in the pseudo-council of Ephesus. In the midst were the Holy Gospels, placed upon a raised seat. When they had taken their seats, the legates of the pope demanded that Dioscurus should withdraw from the assembly, accusing him of his scandalous conduct tat Ephesus, and declaring that otherwise they would depart. Then the imperial officers ordered him to withdraw from the Council, and to take his seat among the accused. The acts of the so-called "Robber Council" of Ephesus (q.v.) were discussed and condemned, and Dioscurus was left with only twelve bishops to stand by him. The Eutychian heresy, that in our Lord were two natures before his incarnation, and but one afterwards, was anathematized. The majority of the assembled bishops then proceeded to anathematize Dioscurus himself, and demanded that he, together with Juvenal of Jerusalem, Thalassius of Caesarea, Eusebius of Ancyra, Eustachius of Berytus, and Basil of Seleucia, who had presided at the Council, should be deposed from the episcopate. *SEE DIOSCURUS.*

At the *second* session (Oct. 10), the following exposition of faith, substantially taken from a letter of Leo to Flavianus, was approved, and its opponents anathematized: "The divine nature and the human nature, each remaining perfect, have been united in one person, to the intent that the same Mediator might die, being yet immortal and impassible... Neither nature is altered by the other; he who is truly God is also truly man... The Word and the flesh preserve each its proper functions. Holy Scripture proves equally the verity of the two natures. He is *God*, since it is written, 'In the beginning was the Word, and the Word *was God.'* He is also *man*, since it is written, 'The Word was made flesh, and dwelt among us.' As *man*, he was tempted by the devil; as God, he is ministered unto by angels. As man, he wept over the tomb of Lazarus; as God, he raised him from the

dead. As man, he is nailed to the cross; as God, he makes all nature tremble at his death. It is by reason of the unity of person that we say that the Son of Man came down from heaven, and that the Son of God was crucified and buried, although he was so only as to his human nature."

At the *third* session the deposition of Dioscurus was pronounced irrevocable, and soon after he was banished to Gangra, in Paphlagonia, where, in the course of three years, he died.

In the *fifth* session the following formula of faith on the question at issue was adopted: "We confess and with one accord teach one and the same Son, our Lord Jesus Christ, perfect in the divinity, perfect in the humanity, truly God and truly man, consisting of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the manhood; in all things like unto us, sin only excepted; who was begotten of the Father before all ages, according to the Godhead; and in the last days, the same was born according to the manhood, of Mary the Virgin, mother of God, for us and for our salvation; who is to be acknowledged one and the same Christ, the Son, the Lord, the only begotten in two natures, without mixture, change, division, or separation; the difference of natures not being removed by their union, but rather the propriety of each nature being preserved and concurring in one person and in one ὑπόστασις, so that he is not divided or separated into *two persons,* but the only Son, God, the Word, our Lord Jesus Christ, and one and the same person." At the later sessions (9-15) a number of questions of order, supremacy, discipline, etc. were settled. But by far the most important was the 28th canon, sess. 15, by which the patriarch of Constantinople was placed on equality of authority with the bishop of Rome, saving only to the latter priority of honor. The Roman delegates protested against this, and, after its adoption, Leo constantly opposed it, upon the plea that it contradicted the sixth of Nicaea, which assigned the second place in dignity to Alexandria; however, in spite of his opposition and that of his successors, the canon remained and was executed. *SEE SUPREMACY OF THE POPE.*

The acts of this Council in Greek, with the exception of the anathemas, are loqt. See Evagrius, *Hist. Eccl.* 2:4; Labbe and Cossart, *Concilia,* tom. 4; Mansi, *Concilia,* 6:590; Landon, *Man. of Councils,* p. 113-127; Gieseler, *Church History* (Cunningham's), 1:240; Mosheim, *Church History,* bk. 2, cent. 5, pt. 2, ch. 5, § 15, 16; Neander, *Church History,* 2:518, 524;

Hefele, *Conciliengeschichte,* 2:392; especially Dorner, *Person of Christ* (Edinburgh, div. 2, vol. 1, p. 93-106); Schaff, *Church Hist.* 2, § 56, 65; 2, § 141; Shedd, *History of Doctrines,* 1:398 sq.; Elliott, *Delineation of Romanism,* bk. 3, ch. 3, 11. *SEE CHRISTOLOGY*; *SEE COUNCILS*; *SEE EUTYCHES*; *SEE NESTORIANISM*.

Chal'cedony

(χαλκηδών) occurs only in Revelation 21:19, being the precious stone with which the third foundation of the wall of the New Jerusalem is garnished. According to Pliny (*H. N.* 37:8, § 15), chalcedony is a gem resembling the Callais or turquoise, and some have judged it to be a kind of carbuncle or ruby. Salmasius differs from those who make the color of chalcedony to be like that of the carbuncle, and says that they confound τὸν καρχηδόνιον λίθον, which is a species of carbuncle, with τῇ χαλκηδονίῳ; but he confesses that it is by no means clear what stone the ancients called *chalcedonius.* Pignelius on Revelation (Revelation 21:19) says that this stone has the color of a pallid lamp, shines in the open air, but is dark in a house, cannot be cut, and has powers of attraction. The etymology of the word is not less doubtful than its meaning. Some derive it from χαλκός, from a belief that it rings like brass when struck. Others have derived it from Χαλκηδών, as though from a locality where it is found, and others from Καρχηδών. (See Braun. *de Vest. Hebrews* 2, 100:2, p. 525) The *Chalcedonius* was so called from Chalcedon, and was obtained from the copper mines there; it was a small stone, and of no great value. It is described by Pliny as resembling the green and blue tints which are seen on a peacock's tail or on a pigeon's neck, Mr. King *(Antique Gems,* p. 8) says it was a kind of inferior emerald, as Pliny understood it. This mineral is supposed by some to be the same that occurs in the Hebrews Scriptures (Exodus 28:18) under the name of Ëp̣o*no´phek* (translated "emerald"), but this is doubtful. *SEE EMERALD.* Chalcedony of modern lapidaries is a variety of amorphous quartz, and the distinction between it and agate is not very satisfactorily established. It is harder than flint (spec. grav. 2.04), commonly semi-transparent, and is generally of one uniform color throughout, usually a light brown, and often nearly white (and then termed "white cornelian"); but other shades of color are not infrequent, such as gray, yellow, green, and blue. Chalcedony occurs in irregular masses, commonly forming grotesque cavities, in trap rocks and even granite. It is found in most parts of the world; and in the East it is

employed in the fabrication of cups and plates, and articles of taste, which are wrought with great skill and labor, and treasured among precious things. In Europe it is made into snuff-boxes, buttons, knife-handles, and other minor articles. (See *Penny Cyclopaedia,* s.v. Quartz.) *SEE GEM.*

Chalcidius,

according to Fabricius *(Bibl. Lat.* lib. 3, 100:7), a Christian Platonist of the 4th century. Others place him in the 6th century. He translated the *Timaeus* of Plato, and added a commentary. Cave *(Hist. Lit. Saec.* 4, *an.* 330) doubts whether he was pagan or Christian. Lardner says, "I dare not be positive; but to me it seems that he was a polite Platonic philosopher, who was willing to be on good terms with Christians, and I place him, with Cave, about A.D. 330." In his Commentary on Timaeus he refers to the O. and N.T. repeatedly, and mentions the "star in the East." Lardner, *Works,* 7:570; Brucker, *Hist. Crit.* ³⁰⁰¹⁰⁰⁴*Philippians* 3:472; Murdoch's Mosheim, *Church History,* bk. 2, cent. 4, pt. 1, § 18, *note;* Cudworth, *Intell. System* (Lond. 1845), 2:463 sq.

Chalcis

(Χαλκίς), a city of Palestine mentioned by Josephus (Ant. 14:3, 2; 7, 4; 19:5,1; 8, 1; 20:1, 3; 7, 1; *War,* 1:9, 2; 2:12, 1) and Strabo (16:2, 16, p. 753, 755) as lying under Mount Lebanon, near Heliopolis; but thought by Reland *(Palaest.* p. 315) to be different from the Chalcis in Syria, placed by the *Antonine Itinerary* between Beroa (Bercea or Berea) and Androna. Modern travelers (Thomson, in the *Bibliotheca Sacra,* 1848, p. 761; Seetzen, *Reise,* 1:262; Porter, 1:14-16; Robinson, *Lat. Bibl. Res.* p. 497, 498) have sought its site in the considerable ruins near Medjel Anjar, 3 hours S. of Zahleh (Van de Velde, *Memoir,* p. 303).

Chal'col

(Hebrews *Kalcol´,* כַּלְכֹּל perhaps *sustenance;* Sept. Χαλχάλ v. r. Χαλκάδ, Josephus Χαλκέος, *Ant.* 8:2, 5), one of the four sons of Mahol, who were famous for their wisdom before the time of Solomon (¹¹¹⁰⁴³1 Kings 4:31). B.C. ante 1010. In ¹³⁰²⁰⁶1 Chronicles 2:6 (where the name is Anglicized "Calcol") he and his brothers are enumerated as the sons of Zerah, the son of Judah, perhaps by an error for the name Hamul preceding, which may be a transposition for Mahol. *SEE DARDA.*

Chaldae´a

Picture for Chaldae'a 1

(Jeremiah 1, 10; 51:24, 35; <26D16D29>Ezekiel 16:29; 23:16; Gr. ἡ Χαλδαία, for the Hebrews µyDæ¦K¡, elsewhere "Chaldaeans") is properly only the most southern portion of Babylonia. It is used, however, in our version for the Hebrew ethnic appellative *Kasdin* (or "Chaldees"), under which term the inhabitants of the entire country is designated, and it will therefore here be taken in this extended sense. The origin of the term is very doubtful. *Kasdim* has been derived by some from Kesed (dc¦K), the son of Nahor (<01D22D>Genesis 22:22); but if Ur was already a city "of the Chaldees" before Abraham quitted it (<01D11D>Genesis 11:28), the name Kasdim cannot possibly have been derived from his nephew. On the other hand, the term Chaldaea has been connected with the city *Kalwadha* (Chilmad of Ezekiel, 27:23). This is possibly correct. At any rate, in searching for an etymology, it should be borne in mind that *Kaldi* or *Kaldai*, not *Kasdim*, is the native form (Rawlinson, *Herod.* 1:533, *note).* The Chaldaeans are mentioned in the cuneiform inscriptions (q.v.). In Persian cuneiform the name of Babylon or Babylonia is written very differently:

The Babylonian cuneiform writes it in many ways, but none have any resemblance to *Kasdim* or *Kaldi. SEE BABYLON.*

1. *Extent and Boundaries.* — The tract of country viewed in Scripture as the land of the Chaldaeans is that vast alluvial plain which has been formed by the deposits of the Euphrates and the Tigris — at least so far as it lies to the west of the latter stream. The country to the east is Elam or Susiana; but the entire tract between the rivers, as well as the low country on the Arabian side of the Euphrates, which is cultivable by irrigation from that stream, must be considered as comprised within the Chaldaea of which Nebuchadnezzar was king. This extraordinary flat, unbroken except by the works of man, extends, in a direction nearly N.E. and S.W., a distance of 400 miles along the course of the rivers, and is on the average about 100 miles in width. A line drawn from the junction of the river Khabur with the Euphrates to that of the Lesser Zab with the Tigris may be considered to mark its northern limits; the eastern boundary is the Tigris itself; the southern the Persian Gulf; on the west its boundary is somewhat ill defined, and in fact would vary according to the degree of skill and industry devoted to the regulation of the waters and the extension of works for

irrigation. In the most flourishing times of the Chaldaean empire the water seems to have been brought to the extreme limit of the alluvium, a canal having been cut along the edge of the tertiary formation on the Arabian side throughout its entire extent, running at an average distance from the Euphrates of about 30 miles.

2. *General Character of the Country.* — The general aspect of the country is thus described by a modern traveler, who well contrasts its condition now with the appearance which it must have presented in ancient times. "In former days," he says, "the vast plains of Babylon were nourished by a complicated system of canals and water-courses, which spread over the surface of the country like a net-work. The wants of a teeming population were supplied by a rich soil, not less bountiful than that on the banks of the Egyptian Nile. Like islands rising from a golden sea of waving corn stood frequent groves of palm-trees and pleasant gardens, affording to the idler or traveler their grateful and highly-valued shade. Crowds of passengers hurried along the dusty roads to and from the busy city. The land was rich in corn and wine. How changed is the aspect of that region at the present day! Long lines of mounds, it is true, mark the courses of those main arteries which formerly diffused life and vegetation along their banks, but their channels are now bereft of moisture and choked with drifted sand; the smaller offshoots are wholly effaced. 'A drought is upon her waters,' says the prophet, 'and they shall be dried up!' All that remains of that ancient civilization-that 'glory of kingdoms' — 'the praise of the whole earth' — is recognizable in the numerous mouldering heaps of brick and rubbish which overspread the surface of the plain. Instead of the luxuriant fields, the groves, and gardens, nothing now meets the eye but an and waste — the dense population of former times is vanished, and no man dwells there" (Loftus's *Chaldaea,* p. 14, 15). The cause of the change is to be found in the neglect of man. "There is no physical reason," the same writer observes, "why Babylonia should not be as beautiful and as thickly inhabited as in days of yore; a little care and labor bestowed on the ancient canals would again restore the fertility and population which it originally possessed." The prosperity and fertility of the country depend entirely on the regulation of the waters. Carefully and properly applied and husbanded, they are sufficient to make the entire plain a garden. Left to themselves, they desert the river courses to accumulate in lakes and marshes, leaving large districts waterless, and others most scantily supplied, while they overwhelm tracts formerly under cultivation, which become covered with a

forest of reeds, and during the summer heats breed a pestilential miasma. This is the present condition of the greater part of Babylonia under Turkish rule; the evil is said to be advancing, and the whole country threatens to become within a short time either marsh or desert.

3. *Divisions.* — In a country so uniform and so devoid of natural features as this, political divisions could be only accidental or arbitrary. Few are found of any importance. The true Chaldaea, as has been already noticed, is always in the geographers a distinct region, being the portion most southerly from Babylon, lying chiefly (if not solely) on the right bank of the Euphrates (Strabo, 16:1, § 6; Ptolemy, 5:20). Babylonia above this is separated into two districts, called respectively *Amordacia* and *Auranitis.* The former is the name of the central territory round Babylon itself; the latter is applied to the regions toward the north, where Babylonia borders on Assyria (Ptol. 5:20).

Picture for Chaldae'a 2

4. *Cities.* — Babylonia was celebrated at all times for the number and antiquity of its cities. "Babel, and Erech, and Accad, and Calneh in the land of Shinar," are the first towns mentioned in Scripture (Genesis 10:10). The "vast number of great cities" which the country possessed was noted by Herodotus (1:178), and the whole region is, in fact, studded with huge mounds, each mound marking, beyond a doubt, the site of a considerable town. The most important of those which have been identified are Borsippa (now *Birs-Nimrud),* Sippara or Sepharvaim *(Mosaib),* Cutha *(Ibrahim),* Calneh *(Nifer),* Erech *(Warka),* Ur *(Megheir),* Chilmad *(Kalwadha),* Larancha *(Senkereh),* Is *(Hit),* Duraba *(Akkerkuf);* but of these not fully, and of many others not at all, have the exact sites been determined, as the Accad of Genesis (Genesis 10:10); the Teredon of Abydenus *(Fragm.* 8); *Asbi, Rubesi,* etc., towns mentioned in the inscriptions. Two of these places — Ur and Borsippa — are of particular note. Of the rest, Erech, Larancha, and Calneh were in early times of the most consequence, while Cutha, Sippara, and Teredon attained their celebrity at a comparatively recent period. (See each name in its place.)

5. *Canals.* — These constituted one of the most remarkable features of ancient Babylonia. Three principal canals carried off the waters of the Euphrates toward the Tigris, *above* Babylon. These were,

1. The original "Royal river," or *Ar-Malcha* of Berosus, which left the Ehphrates at Perisabor or Anbar, and followed the line of the modern *Saklawyeh* canal, passing by Akkerkuf, and entering the Tigris a little below Bagdad;

2. the *Nahr Mancha* of the Arabs, which branched off at Ridhivaniyeh, and ran across to the site of Seleucia; and,

3. the *Nahr Kutha*, which, starting from the Euphrates about twelve miles above Mosaib, passed through Cutha, and fell into the Tigris twenty miles below the site of Seleucia.

On the other side of the stream, a large canal, perhaps the most important of all, leaving the Euphrates at Hit, where the alluvial plain commences, skirted the deposit on the west along its entire extent, and fell into the Persian Gulf at the head of the Bubian creek, about twenty miles west of the Shat el-Arab; while a second main artery (the Pallacopai of Arrian) branched from the Euphrates nearly at Mosaib, and ran into a great lake in the neighborhood of Borsippa, whence the lands to the south-west of Babylon were irrigated. From these and other similar channels numerous branches were carried out, from which further cross cuts were made, until at length every field was duly supplied with the precious fluid.

6. *Sea of Nedjef, Chaldeean Marshes, etc.* — Chaldaea contains one natural feature deserving of special description-the "great inland fresh-water sea of Nedjef" (Loftus, p. 45). This sheet of water, which does not owe its origin to the inundations, but is a permanent lake of considerable depth, surrounded by cliffs of a reddish sandstone in places forty feet high, extends in a south-easterly direction a distance of forty miles, from about lat. 31º 53´, long. 44º, to lat. 31º 26´, long. 44º 35´. Its greatest width is thirty-five miles. It lies thus on the right bank of the Euphrates, from which it is distant (at the nearest point) about twenty miles, and receives from it a certain quantity of water at the time of the inundation, which flows through it, and is carried back to the Euphrates at Samava by a natural river course known as the Shat el-Atchan. Above and below the sea of Nedjef, from the Birs-Nimrud to Kufa, and from the southeastern extremity of the sea to Sanava, extend the famous Chaldsean marshes (Strab. 16:1, § 12; Arrian, *Exp. Al.* 7:22), where Alexander was nearly lost; but these are entirely distinct from the sea itself, depending on the state of the Hindiyeh canal, and disappearing altogether when that is effectually closed.

7. *Productions.* — The extraordinary fertility of the Chaldaean soil has been noticed by various writers. It is said to be the only country in the world where wheat grows wild. Berosus noticed this production *(Fragm.* 1, § 2), and also the spontaneous growth of barley, sesame, ochrys, palms, apples, and many kinds of shelled fruit. Herodotus declared (1:193) that grain commonly returned 200-fold to the sower, and occasionally 300-fold. Strabo made nearly the same assertion (16:1, § 14); and Pliny said *(Hist. Nat.* 18:17) that the wheat was cut twice, and afterwards was good keep for beasts. The palm was undoubtedly one of the principal objects of cultivation. According to Strabo it furnished the natives with bread, wine, vinegar, honey, porridge, and ropes; with a fuel equal to charcoal, and with a means of fattening cattle and sheep. A Persian poem celebrated its 360 uses (Strab. 16:1, 14). Herodotus says (1:193) that the whole of the flat country was planted with palms, and Ammianus Marcellinus (24:3) observes that from the point reached by Julian's army to the shores of the Persian Gulf was one continuous forest of verdure. At present palms are almost confined to the vicinity of the rivers, and even there they do not grow thickly except about the villages on their banks. The soil is rich, but there is little cultivation, the inhabitants subsisting chiefly upon dates. More than half the country is left dry and waste from the want of a proper system of irrigation, while the remaining half is to a great extent covered with marshes, owing to the same neglect. Thus it is at once true that "the sea has come up upon Babylon, and she is covered with the waves thereof" (Jeremiah 51:42); that she is made "a possession for the bittern, and pools of water" (Isaiah 14:23); and also that "a drought is upon her waters, and they are dried up" (Jeremiah 50:38), that she is "wholly desolate" "the hindermost of the nations, a wilderness, a dry land, and a desert" (*ib.* 12, 13). (See Loftus's *Chaldaea and Susiana;* Layard's *Nin. and Bab.* ch. 21-24; Rawlinson's *Herodotus,* vol. 1, Essay 9; and Mr. Taylor's *Paper in the Journal of the Asiatic Society,* vol. 15.) *SEE BABYLONIA.*

8. *Inhabitants.* — The monuments of Babylonia furnish abundant evidence of the fact that a Hamitic race held possession of that country in the earliest times, and continued to be a powerful element in the population down to a period very little preceding the accession of Nebuchadnezzar. The most ancient historical records found in the country, and many of the religious and scientific documents, are written in a language which belongs to the Allophyllian family, presenting affinities with the dialects of Africa on the

one hand, and with those of High Asia on the other. The people by whom this language was spoken, whose principal tribe was the Akkad (Accad, <01010>Genesis 10:10), may be regarded as represented by the Chaldaeans of the Greeks, the Kasdim of the Hebrew writers. This race seems to have gradually developed the type of language known as Shemitism, which became in course of time the general language of the country; still, however, as a priest-caste, a portion of the Akkad preserved their ancient tongue, and formed the learned and scientific Chaldaeans of later times (Rawlinson, *Herodotus,* 1:533). Their language was the language of science in those countries; and the Chaldasans devoted themselves to the study of the sciences, and especially astronomy. *SEE CHALDAEAN PHILOSOPHY.* The scientific tablets discovered at Nineveh are all in this dialect. These facts throw new and clear light on the many allusions to the Chaldean wise men in the Bible (<27104>Daniel 1:4; 2:2; 4:7; <26234>Ezekiel 23:14). The influence and power of the Chaldaeans rapidly increased, so that in the early part of the ninth century B.C. they became the dominant race in Babylonia, and gave that kingdom their name (<14617>2 Chronicles 36:17; <27901>Daniel 9:1). During the eighth century B.C. a number of them emigrated from their native plains, and settled in the mountains of Armenia. This is possibly the true explanation of the occurrence of the Chaldeans in that region, as noted by many ancient writers (Xenoph. *Anab.* 4:3, 4; Strabo, 12; Steph. Byz. s.v. Χαλδαία); and this, too, shows why Gesenius and other recent authors were led to believe that the Chaldaeans of Babylonia were a colony from the northern mountains, settled in that country by one of the later Assyrian monarchs. (See Rawlinson, *Five Great Monarcchies,* Lond. 1864 sq.; Ditmar, *Vaterland d. Chaldäer,* Berlin, 1786; Palmrblad, *De rebus Babylonicis,* Upsal. 1820; Bochart, *Geography.) SEE CHALDEES.*

Chaldae’an.

SEE CHALDEANS; *SEE CHALDEES.*

Chaldaean Philosophy.

Ritter *(History of Philosophy,* bk. 2, ch. 1) remarks that he passes over the philosophy of the Chaldaeans without special notice; both "because the fragments of Manetho, Berosus, and Sanchoniatho are not free from suspicion as to genuineness and antiquity, and also because the ideas and conceptions prevailing in them are of little value philosophically." Beard, in

Kitto's *Cyclopaedia* (s.v. Philosophy), remarks, nevertheless, that the subject is "of interest to the student of the Bible, in consequence of the general and decided influence which the Babylonian philosophy exerted on the opinions and manner of thinking of the Israelites during their captivity in Babylon, as the Rabbins themselves admit, in alleging that the names of the angels and of the months were derived by the house of Israel from Babylon *(Rosh Hashanah,* p. 56). *SEE CAPTIVITY.* The system of opinion and manner of thinking which the captives met with in Babylon was made up of elements whose birthplace was in various parts of the East, and which appear to have found in Babylon a not uncongenial soil, where they grew and coalesced into one general system. Of these elements the two principal were the Chaldaean and the Medo-Persian or Zoroastrian.

"The former of these, which alone we shall here consider, seems to have originated in the cultivation of astronomy (q.v.), a science very early pursued under the clear sky of Babylonia, although generally corrupted with a mixture of astrology (q.v.). *Light* naturally came to be regarded as a divine principle, and the heavenly bodies were worshipped as the residence or impersonation of Deity. This soon diverged into polytheism, as the celestial luminaries were assigned to separate powers of Nature. *SEE IDOLATRY.* An observation of the astronomical phenomena led not only to the formation of horoscopes with a view to divining the future, but it likewise induced. a belief in certain intermediate powers, which were supposed (as by the now discovered bond of gravitation) to link all bodies together, and whose presence was. made to fill the void between them and the invisible Being at the center. Thus arose the *emanation* theory, which figures so conspicuously in the Cabbala (q.v.) and in Gnosticism (q.v.). These intermediate or derived existences were invested with intelligence, and formed again a link between spirit and matter, giving rise to a whole world of *daemons* (q.v.), of various characters and capacities. To guard against the malignant influence of some of these, talismans (q.v.) were used, and the arts of sorcery (q.v.) were resorted to. *SEE CHALDEES.*

"The fragments of Berosus, preserved by Eusebius and Josephus, and to be found in Scaliger *(De Emendat. Temp.),* and more fully in Fabricius *(Bib. Gr.* 14:175), afford some information on the subject of Chaldaean philosophy. Berosus was a priest of the god Baal, at Babylon, in the time of Alexander the Great. The Talmud and other works of the, Jewish Rabbins may also be advantageously consulted, together with the following authorities: Euseb. *Pre-p. Evang.* 9:10; Philo, *De Mig. Mun.;* Selden, *De*

Diis Syris, Proleg. 3; Stanley's *History of Oriental Philosophy;* Rosenroth, *Cabbala denudata* (t. 1, Solisb. 1677, t. 2); 'Liber Johan. restitutus' (Francof. 1684); Kleuker, *Emanations-lehre bei den Kabbalisten* (Riga, 1786); Molitor, *Philosophie der Geschichte* (1827-8); Hartmann, *Verbindung des A. T. mit dem Neuen.* (1831); Fritz, *Ketzer-Lexikon* (1838); Brucker, *Hist. Crit. Phil.;* Nork, *Vergleichende Mythologie* (Lpz. 1836)." *SEE MAGI.*

Chaldeans, Or Chaldaean Christians,

a name by which the Nestorians (q.v.) call themselves. More commonly it is used to designate that portion of the Nestorians who have acknowledged the supremacy of the Pope.

The writings of Ibas, bishop of Odessa, and the activity of the school of Odessa, disseminated the Nestorian doctrines in Mesopotamia, Assyria, Persia, and other Eastern countries in the 5th century. The adherents of these doctrines received from the orthodox party the name of Nestorians, while they chose for themselves that of Chaldean Christians. Thus separated from cooperation with the Western Church, and the breach being subsequently widened by the schism of the Greek Church, they formed a separate organization, and established an ecclesiastical system of their own, having at its head Ctesiphon, patriarch of Seleucia. After the Council of Florence (q.v.) had to some extent reunited the Greek and Latin Churches, a large number of Nestorians returned to them. Timotheus, archbishop of the Nestorians of Cyprus, among others, abjured Nestorianism, and was received into the Roman Church in virtue of a bull of Pope Eugene IV (1445), which bull also decided that the name of Nestorians should no longer be applied to the Chaldean Christians. After this, partial accessions of Nestorians to the Roman Catholic Church took place from time to time; a number of them joined it during the reign of Pope Julius III (1552), When Sind, patriarch of the Nestorians of Mosul, asked and obtained the ratification of his election by the Pope. This union was continued by the patriarch Elias, who, in 1616, assembled a synod at Amid, where the patriarch, together with five archbishops and one bishop, endorsed the Roman Catholic Confession of Faith, and declared in favor of union with Rome. Yet separations occurred from time to time. Under Pope Innocent IX a large number of Nestorians joined the Roman Church, and he gave them, as well as to all Chaldean Christians, a patriarch in the person of Joseph I, who made his residence at Amid, usually called Diarbekir. From

this time forward the Roman Catholics of Chaldaea have had a patriarch of their own, bearing the title of patriarch of Babylon, and residing at Bagdad. They also preserve a ritual of their own in the Chaldaic language. Besides the patriarch, the Chaldeans have archbishops at Amadie and Seleucia in Asiatic Tulkey, four bishops in Turkey, and two in Persia. "This sect is accessible through the missions of the A. B. C. F. M. at Oroomiah and Diarbekir, but principally through the station at Mosul, where some of the members of the Protestant Church are converted Chaldeans. Recently, through papal intrigues with the pasha, the large Chaldean village of Telkeif has been closed to missionary efforts, and even Protestants who own property there have been forbidden to visit it. But such a state of things cannot last, and we may hope soon to hear that such measures have redounded, as they always do, to the furtherance of the truth" (Newcomb, *Cyclop. of Missions,* 243). — Wetzer und Welte, *Kirchenlexikon;* Schem, *Year-book for* 1859, p. 33; Assemani, *Biblioth. Orient.* t. i, p. 203-251, 543-549; 2, p. 457; 3, part 2, p. 412; Guriel (a Chaldean priest), *Elementa linguae Chaldaicae quibus accedit series Patriarchaium Chaldaeorum* (Rome, 1860); *Annals of the Propagation of the Faith* (1845); Perkins, *Eight Years among the Aestorian Christians* (N. Y. 1843). *SEE NESTORIANS.*

Chaldee Language

is the name by which the elder or Eastern form of the Aramaic idiom is generally distinguished (see the Introd. to Winer's *Chald, Grammn.* 2d ed. tr. by Prof. Hackett, N. Y. 1851, p. 9 sq.). Whether there is any authority in the Old Testament for applying this designation to the *Aramaic* language is a question which depends on the sense in which the expression "tongue of the Chaldees," in Daniel 1:4, is to be taken, and which involves such important historical points that it does not come within the scope of this article (see Hengstenberg, *Authentie des Daniel,* p. 310). Another preliminary question is, whether there is any propriety in the common definition of the Chaldee language as the *Eastern,* and especially as the *Babylonian* dialect — or, indeed, even as a *dialect* at all — of the Aramaic. Hupfeld strenuously maintains the negative of all these propositions in the *Theologische Studien* for 1830, p. 290 sq. Avoiding these debatable points, however, we apply the name Chaldee language to that Aramaic idiom which, in our present text of the Old Testament; is employed in the passages of Daniel, from Daniel 2:4, to Daniel 7:28; in Ezra, from Ezra 4:8, to Ezra 6:18, and 7, from 12 to 26; in

<01347>Genesis 31:47; and in <24011>Jeremiah 10:11; as also to that in which several translations and paraphrases of portions of the Old Testament, the so-called Targums, are written. The language is thus distinguished, as to the nature of the documents in which it is employed, into Biblical and Targumical Chaldee. Winer, however, regarding linguistical characteristics chiefly, distinguishes three grades of its purity: the language, as found in the Targum of Onkelos, as most free from Hebraisms; the Biblical Chaldee, which, as it frequently intermixes certain peculiarities of Hebrew (as the h of the article, the plural ending µAÄA2P, the dual form, and the conjugation *Hophal),* ranks below the first class; and the idiom of the other Targums, which not only abounds with foreign words, but possesses several peculiar formations bordering on those of the Syriac and of Rabbinical Hebrew. *SEE TARGUM.* The language of the Talmud is also usually called Chaldee; and, if we except the Mishnah (which is written in an idiom not so very far removed from Biblical Hebrew, with a tincture of Chaldee), it is true of the Gemaras that they are written in such very *corrupt* Chaldee that their idiom is more properly designated as the Talmudical dialect. *SEE TALMUD.*

Under the article ARAMJEAN LANGUAGE have been noticed those several features which the Chaldee possesses in common with the Syriac; and it now remains to define those, certainly not marked, characteristics by which it is distinguished from it. These are — the predominance of the A sound where the Syriac has O; the avoidance of diphthongs and of otiant letters; the use of dagesh-forte; the regular accentuation of the last syllable; and the formation of the infinitives, except in *Peal,* without the preformative m. The mode of writing is also much less *defective* than in Syriac.

Works auxiliary to the study of the Chaldee: — GRAMMARS: Cellarius, *Grammat. Ling. Chald.* (Cizae, 1684); Opitz, *Chaldaismus Targum. Talmud. Rabbin.* (Kiel, 1696); Hegelmaier, *Chaldaismi Biblici frndamenta* (Tab. 1770); J. D. Michaelis, *Grammatica Chaldaica* (Gotting. 1771); Hexel, *Anweisung zum Chald.* (Lemgo, 1787); Schroeder, *Institut. ad Chaldaism. Biblicum* (1787, 1810); Wittich, *Grundziige d. bibi. u. targ. Chaldaismus* (Leipzig, 1824); Hirzel, *De Chaldaismi biblici orig. et auct. critica* (Lips. 1830); Dietrich, *De sermonis Chaldaici proprietate;* Longfield, *Introduction to Chaldee* (Lond. 1859); Riggs, *Manual of Chald. Language* (N. Y. 1858); Guriel (a Chaldaean priest), *Elementa linguae Chaldaicae* (Rome, 1860); Fürst, *Lehrgebäude der aram. Idiome*

(Leipz. 1835). The best manual is Winer's *Grammatik* (Lpz. 1824), 2d ed. translated by Professor Hackett, *Grammar of the Chaldee Language as contained in the Bible and Targuums* (N. Y. 1851). The most complete LEXICON is Buxtorf's *Lexicon Chaldico-talmudico-rabbinicum* (Basil, 1639; a new ed. by Fische and Gelbe is announced, Lpz. 1866 sq., 4to). There are also Landau's *Rabbinisch-aramäisch-deutsches Wörterb.* (Prague, 1819-24), new ed. by Sperling (Lemberg, 1857); Levy. *Chald. Wosterbuch* (Lpz. 1866, sq.). The Biblical Chaldee words are contained in the Hebrews lexicons. CHRESTOMATHIES have been edited by Bauer (Norimb. 1792); J. Jahn (Wien, 1800); Grimm (Lemgo, 1801); Winer, *Chald. Lesebuch a. d. Targumirm, m. Anmerk. u. Wortregister* (Leipzig, 1825); P. Ewald, *"Pirke Aboth," übers. u. erklärt nebst punctirte Texte u. Wortregister* (Erlang. 1825); Petermann (Berol. 1840). The Biblical Chaldee is contained in the Hebrews Bible.

Chaldee Paraphrases.

SEE TARGUMS.

Chal´dees

Picture for Chal’dees

(or "Chaldaeans," Hebrew *Kasdim´*, µyDæ¦Ki, Sept. Χαλδαῖοι, Chald. ˆyaæ¦cÞKi or ayÐ¦cÞKi) appear in Scripture, until the time of the Captivity, as the people of the country which has Babylon for its capital (2 Kings 25; <232319>Isaiah 13:19; 23:13; comp. <234814>Isaiah 48:14; <244104>Jeremiah 21:4; 32:2 sq.; <261515>Ezekiel 22:15, etc.), and which is itself termed Shinar (r [ñ]v); but in the book of Daniel, while this meaning is still found (<270530>Daniel 5:30, and 9:1), a new sense shows itself. The Chaldaeans are there classed with the magicians and astronomers, and evidently form a sort of priest class who have a peculiar "tongue" and "learning" (1:4) and are consulted by the king on religious subjects. The same variety appears in profane writers. Berosus, the native historian, himself a Chaldaean in the narrower sense (Tatian, *Or. adv. Gr.* 58), uses the term only in the wider sense, while Herodotus, Diodorus, Strabo, and the later writers almost universally employ it to signify a sect or portion of the people whom they regard either as priests or as philosophers. With this view, however, is joined another, namely, that the Chaldeans are the inhabitants of a particular part of Babylonia, viz. the

country bordering on the Persian Gulf and on Arabia (Strab. 16:1, § 6; Ptol. 5:20, 3). *SEE BABYLONIA*.

1. It appears that the Chaldaeans *(Kaldai* or *Kaldi)* were in the earliest times merely one of the many Cushite tribes inhabiting the great alluvial plain known afterwards as Chaldaea or Babylonia. Their special seat was probably that southern portion of the country which is found to have so late retained the name of Chaldaea. Here was Ur "of the Chaldees," the modern Mugheir; which lies south of the Euphrates, near its junction with the Shat el-Hie. Hence would readily come those "three bands of Chaldseans" who were instruments, simultaneously with the Sabaeans, in the affliction of Job (<18015>Job 1:15-17). In process of time, as the *Kuldi* grew in power, their name gradually prevailed over that of the other tribes inhabiting the country, and by the era of the Jewish Captivity it had begun to be used generally for all the inhabitants of Babylonia. We may suspect that when the name is applied by Berosus to the dynasties which preceded the Assyrian, it is by way of *prolepsis*. The dynasty of Nabopolassar, however, was (it is probable) really Chaldaean, and this greatly helped to establish the wider use of the appellation. It had thus come by this time to have two senses, both ethnic; in the one it was the special appellative of a particular race, to whom it had belonged from the remotest times; in the other it designated the nation at large in which this race was predominant. — Smith, s.v. Probably it was a branch of the same people that are spoken of in Greek writers as an uncultivated tribe of mountaineers, on the Carduchian mountains, in the neighborhood of Armenia, whom Xenophon describes as brave and fond of freedom *(Cyrop.* 1:31; *Anab.* 4:3, 4, 7, 8, 25). In <35006>Habakkuk 1:6-10, the Chaldaeans are spoken of in corresponding terms. The circumstance, moreover, that a Shemitic dialect is found to have prevailed in Babylon, corroborates the idea that the Chaldaeans were of a mixed character. *SEE CHALDAEA*.

2. The kingdom of the Chaldees is found among the four "thrones" spoken of by Daniel (<27003>Daniel 7:3 sq.), and is set forth under the symbol of a lion having eagles' wings. The government was despotic, and the will of the monarch, who bore the title of "king of kings" (<27037>Daniel 2:37), was supreme law, as may be seen in <27312>Daniel 3:12; 14:28. The kings lived inaccessible to their subjects in a well-guarded palace, denominated, as with the ancient Persians (Xenoph. *Cyrop.* 1), "the gate of the king" (<27249>Daniel 2:49, compared with <17209>Esther 2:19, 21, and 3:2). The number of court and state servants was not small; in <27601>Daniel 6:1, Darius is said

to have set over the whole kingdom no fewer than "a hundred and twenty princes." The chief officers appear to have been a sort of "mayor of the palace," or prime minister, to which high office Daniel was appointed (Daniel 2:49), "a master of the eunuchs" (Daniel 1:3), " a captain of the king's guard" (Daniel 2:14), and "a master of the magicians," or president of the magi (Daniel 4:9). Distinct, probably, from the foregoing, was the class termed (Daniel 3:24, 27) "the king's counsellors," who seem to have formed a kind of "privy council," or even "cabinet," for advising the monarch and governing the kingdom. The entire empire was divided into several provinces (Daniel 2:48; 3:1), presided over by officers of various ranks. An enumeration of several kinds may be found in Daniel 3:2, 3. The head officers, who united in themselves the highest civil and military power, were denominated µyngas;e "rulers" (Jeremiah 51:23, 28, 57), or ^ynPÞrDpvjia} "presidents" (Daniel 6:2); those who presided over single provinces or districts bore the title of t/jPi, "governors" (Haggai 1:1; 2:2; in Chald. a tw;jPe). The administration of criminal justice was rigorous and cruel, will being substituted for law, and human life and human suffering being totally disregarded. Nebuchadnezzar (Daniel 2:5) declares to the college of the magi: "If ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dung-hill" (see also Daniel 3:19; 6:8; Jeremiah 29:22). The religion of the Chaldees was, as with the ancient Arabians and Syrians, the worship of the heavenly bodies; the planets Jupiter, Mercury, and Venus were honored as Bel, Nebo, and Meni, besides Saturn and Mars (Gesenius, *Jesa.* 2:332 sq.). The language spoken in Babylon was what is designated Chaldee, which is Sheinitic in is origin, belonging to the Aramaic branch. *SEE CHALDEE LANGUAGE.*

3. That the *Kaldi* proper, however, were a Cushite race, is proved by the remains of their language, which closely resembles the *Galla* or ancient language of Ethiopia. Now it appears by the inscriptions that while both in Assyria and in later Babylonia the Shemitic type of speech prevailed for civil purposes, the ancient Cushite dialect was retained, as a learned language, for scientific and religious literature. This is no doubt the "learning" and the "tongue" to which reference is made in the book of Daniel (Daniel 1:4). It became gradually inaccessible to the great mass of the people, who were Shemitized by means (chiefly) of Assyrian influence. But it was the Chaldean learning, in the old Chaldaean or

Cushite language. Hence all who studied it, whatever their origin or race, were, on account of their knowledge, termed Chaldaeans. In this sense Daniel himself, the "master of the Chaldaeans" (<27D511>Daniel 5:11), would no doubt have been reckoned among them; and so we find Seleucus, a Greek, called a Chaldean by Strabo (16:1, § 6). It may be doubted whether the Chaldeans at any time were all priests, though no doubt priests were required to be Chaldeans. They were really the learned class, who by their acquaintance with the language of science had become its depositaries. They were priests, magicians, or astronomers, as their preference for one or other of those occupations inclined them; and in the last of the three capacities they probably effected discoveries of great importance.

According to Strabo, who well distinguishes (16:1, § 6) between the learned Chaldaeans and the mere race descended from the ancient *Kaldi*, which continued to predominate in the country bordering upon Arabia and the Gulf, there were two chief seats of Chaldean learning, Borsippa, and Ur or Orchoe. To these we may add from Pliny *(H. N.* 6:26) two others, Babylon, and Sippara or Sepharvaim. The Chaldeans (it would appear) congregated into bodies, forming what we may perhaps call universities, and pursuing the studies in which they engaged together. They probably mixed up to some extent astrology with their astronomy, even in the earlier times, but they certainly made great advances in astronomical science, to which their serene sky, transparent atmosphere, and regular horizon specially invited them. The observations, covering a space of 1903 years, which Callisthenes sent to Aristotle from Babylon *(Simplic. ad Arist. de Cel.* 2, p. 123), indicate at once the antiquity of such knowledge in the country, and the care with which it had been preserved by the learned class. In later times they seem certainly to have degenerated into mere fortunetellers (Cicero, *de Div.* 1:1; Aul. Gell. 1:9; Juv. 6:552; 10:94, etc.); but this reproach is not justly levelled against the Chaldaeans of the empire, and indeed it was but partially deserved so late as the reign of Augustus (see Strabo, 16:1, § 6). Josephus, however, uses the word in this sense *(War,* 2:7, 38).

Upon the walls of the Assyrian palaces are representations of various magi, all distinguished by a peculiarity of dress. It may be difficult to determine the class to which they respectively belong, but there is one (Botta, pl. 43) who may be particularized as a diviner, and probably of the Chaldean race, for his person is much thinner, and his features are more delicate than are those of the other attendants of the court, I indicating a different order of

occupations, and an exemption from the ruler and more active employments of life. *SEE DIIVINE.*

Chalice

(Lat. *calix),* the cup in which the wine of the Eucharist is administered. At first, when the Christians were poor, the cups were of common materials; but when they grew rich, the cups were of the most costly materials they could afford, such as onyx, sardonyx, silver, and gold. The chalices are of two kinds, the greater, containing a large quantity of wine, and the less, called *ministeriales,* because the priests deliver the wine to be drunk out of them. — Binpham, *Orig. Ecclesiastes* bk. 8, ch. 6, § 21; Doughtseus, *de Cailic. Euchar. Vet.* (Helmst. 1726); Siegel, *Alterthümer,* 1:61.

Chalk.

The Hebrews ryG, *gir*, thus rendered in Isaiah 27:9, properly denotes *lime.* To make the stones of the Hebrew altars like lime-stones is to crumble and destroy them. *SEE LIME*.

Challah.

SEE TALMUD.

Challamish.

SEE FLINT.

Challamuth.

SEE PURSLAIN.

Challenge.

SEE SINGLE COMBAT.

Challoner, Richard,

an English Romanist, was born at Lewes, Sussex, Sept. 29, 1691. His parents were Protestants, but he was led over to Rome by his tutor, Mr. Gother, a Romish chaplain at Warworth, Northamptonshire. In 1704 he went to the English college in the University of Douay, where he was appointed professor of poetry, afterwards of rhetoric, in 1713 of philosophy, and in 1718 of divinity. In 1720 he became vice-president of

his college, and ten years afterwards was sent on a mission to England. He now commenced a series of controversial works, among which was a reply to Conyers Middleton's *Letter from Rome*. In 1741 he was made titular bishop of London and Salisbury, and vicar apostolic. He was accused of acting against the anti-papal law of William III, but was acquitted. In 1780 he was again in danger from Lord George Gordon's riots. He died in 1781. See Barnard, *Life of Richard Challoner* (Lond. 1784, 8vo). Among his writings are,

1. *The Catholic Christian instructed in the Sacraments, Sacrifices, and Ceremonies of the Church* (against Middleton's *Conformity between Popery and Paganism): —*

2. *Britannia Sancta* (Memoirs of British Faints, 1745, 2 vols. 4to): —

3. *A Caveat against Methodism,* etc. — Gorton, *Biog. Dictionary,* s.v.; Allibone, *Dictionary of Authors,* 1:301.

Chalmers. Thomas, D.D., LL.D.,

eminent alike as preacher, philanthropist, and philosopher, was born in Anstruther, in Fifeshire, Scotland, March 17, 1780. He was sent at an early age to the ancient University of St. Andrew's. He devoted himself chiefly to physical science, especially to astronomy, in which he became a proficient. In May, 1803, he was appointed minister of Kilmany, in Fifeshire. During his first years of service there he gave himself more to science than to pastoral duties, and published his first important work, the *Inquiry into the Extent and Stability of National Resources*, in which two points are especially prominent — an intense dislike of the spirit of trade, and a burning military ardor. About 1809 he was engaged to write the article on Christianity for the *Edinburgh Encyclopaedia.* In prosecuting the studies necessary for this article, he began to perceive that there was something in Christianity which he had never yet comprehended. The reflections to which a severe illness gave rise completed his "conversion," and on his recovery he began to confess publicly his previous blindness, and to preach Christ crucified. In 1815 he was invited by the town council of Glasgow to take charge of the Tron Church and parish in that city. It was here, perhaps, that the highest triumphs of his eloquence were achieved. In 1823 he was transferred to the chair of moral philosophy in the University of St. Andrew's. The ethical class-room, which had before presented a beggarly account of empty benches, was soon crowded with classes of enthusiastic

students. In 1828 he was appointed to the chair of theology in the College of Edinburgh — the summit of ecclesiastical elevation and influence in the National Establishment. In this post he continued to labor until the disruption of the Establishment. *SEE FREE CHURCH OF SCOTLAND.* In May, 1843, the pride and power of the ancient Church — four hundred ministers, with Chalmers at their head — departed from her, and organized the first "General Assembly of the Free Church of Scotland," over which he presided. "With the stupendous exertions that were then put forth to erect churches, manses, school-houses, and colleges; to send missions to Jews and heathen, and to set on foot all the machinery of an efficient Church; with the amazing labors of Chalmers, who traveled over the length and breadth of Scotland, breathing his own burning spirit into every class, while he seemed, like the eagle, to have renewed his youth; and with the wonderful success that crowned these exertions, we cannot be detained without exceeding our limits. Suffice it to say that, in a great measure, by the infusion of his own untiring energy into every class, rank, and age, the stupendous structure of the Free Church went up, like Aladdin's palace, as it were in a single night, and the world stood amazed at the unparalleled spectacle." Chalmers was appointed principal and professor of theology in the Free Church College, in which post ha continued till his death. Busied with his professorship, with the preparation of his *Institutes of Theology* and his *Daily Scripture Readings*, he yet found time for varied works of benevolence and philanthropy. On Sunday night, May 30, 1847, he retired to his chamber apparently in his ordinary health, and was found dead in his bed next morning.

In analyzing the "intellectual character of Dr. Chalmers we find but two prominent peculiarities. The first is the large development of the perceptive faculties. It was this peculiarity that directed his mind to natural science, and fitted him to excel in those departments that demanded the exercise of the perceptive powers; that determined his thoughts to the details of economics, poor-laws, statistics, etc.; that furnished him with the exuberance of illustration that adorns his discourses, and led him generally to reason by analogy rather than on abstract principles or by metaphysical deductions. The other prominent fact in his intellectual structure was imagination. He did not look at a subject in the cold, dry light of pure intellection, but in the warm and vivid light of a pow etic fancy. The 'body of divinity,' or ethics, which in the hands of other analysts became a skeleton of rattling bones, by his plastic touch was transformed into an

image of living, breathing beauty, warm and bright with a glorious life. The abstractions of colder and more logical minds were to him concrete, embodied realities. But when we examine his sermons critically we find much to condemn. There is an utter disregard of all the laws of style and language. The sentences are long, involved, and tangled. The veriest colloquialisms, the most unauthorized idioms, and in some cases even an approach to vulgarisms, appear in his language. Thus, in one of his most magnificent efforts, he tells his hearers that he does not expect by such appeals to break the '*confounded* spell' that chained them to the world. The most offensive trait in his style is its endless amplification and repetition" (Moore, *cited below).*

We cannot assign Chalmers a high rank as an expositor of Scripture. His *Lectures on Romans,* and still more fully his *Posthumous Works,* prove that his excursions into this vast field were but short and narrow in their range.

The *Works of Dr. Chalmers* are published in a uniform edition by T. Constable, Edinburgh (25 vols. 12mo). They are as follows: *Natural Theology,* 2 vols.; *Christiani Evidences,* 2 vols.; *Moral Philosophy,* 1 vol.; *Commercial Discourses,* 1 vol.; *Astronomical Discourses,* 1 vol.; *Congregational Sermons,* 3 vols.; *Public Sermons,* 1 vol.; *Tracts and Essays,* 1 vol.; *Essays on Christian Authors,* 1 vol.; *Christian and Econonic Polity,* 3 vols.; *Church Establishments,* I vol.; *Church Extension,* 1 vol.; *Political Economny,* 2 vols.; *Parochial System,* 1 vol.; *Lectures on Romans,* 4 vols. Besides these, his Posthumous Works contain, *Daily Scripture Readings,* 3 vols.; *Sabbath Scripture Readings,* 2 vols.; *Discourses hitherto unpublished,* 1 vol.; *Lectures on Butler, Ilill,* etc. 1 vol.; *Institutes of Christianity,* 1 vol. His *Life and Correspondence,* by the Rev. W. Hanna, D.D. (4 vols. 12mo), is not equal to the reputation of Dr. Chalmers. An abstract of his Theology, by the Rev. J. M. Manning, is given in the *Bibliotheca Sacra,* 13:477 sq. — Moore, in the *Methodist Quart. Review,* Oct. 1849; Hanna, *Life of Chalmers* (New York, Harpers, 1850); *N. Brit. Review,* 7:299; 8:210; 17:110; *Princeton Review,* 13:30.

Chalon.

SEE HALI.

Chalons,

a town in France, on the Saone, on the site of the ancient *Cabillonum.* *SEE FRANCE*.

Several provincial COUNCILS were held here during the Middle Ages, of which the most important was that of A.D. 813, ordered by Charlemagne. It published sixty-six canons, of which the first eleven relate to bishops, and direct that they shall read the holy Scriptures, the councils, and the pastoral of St. Gregory; that they shall preach to their people and edify them, establish schools, etc. The twenty-seventh forbids the repetition of confirmation. The thirty-second declares that spiritual sins must be confessed, as well as bodily sins. The thirty-sixth declares that almsgiving avails only to release from venial sins, arising from frailty, and reproves those who go on in sin, thinking to escape punishment for their much almsgiving. The forty-ninth orders prayers for the dead to be said at every mass, and declares it to be an ancient custom in the Church to commend to the Lord the spirits of those asleep. The forty-third declares the ordination of certain priests and deacons conferred by certain Scotch bishops to be null and void, being done without the consent of their diocesans, and with I suspicion of simony. The forty-fifth condemns pilgrimages made in order to obtain remission of sins, which, on that pretext, the persons about to make the pilgrimage go on committing more freely; pilgrimages made from proper devotional motives are commended. The forty-seventh orders all Christians to receive the holy Eucharist on Maunday Thursday. Labbe and Cossart, *Concil.* t. 7, p. 1270; Landon, *Manual of Councils*, s.v.

Chaluza.

SEE CHELLUS.

Chamber

Picture for Chamber

(the translation of various Hebrews words). Oriental houses have in general a court in the center, with cloisters and a gallery, into which the chambers open, the apartments of the women being at the back, and only to be approached by passing through the others. Toward the street is a dead wall, with a porch, over which is a chamber, sometimes used as a lodging for guests, and sometimes as a store-room, it being well suited for

either of these purposes, by being connected with the rest of the house by a door in the gallery, and having a separate staircase opening into the porch. This is the "chamber on the wall" (rqæt Yil ‡[} *wall-loft,* Sept. ὑπέρῳον) which the Shunamite prepared for the prophet Elisha (<120410>2 Kings 4:10). Such an "upper chamber" (ὑπέρῳον) is still the guestchamber. where entertainments are made, which was the custom with the Greeks as well as the Jews (<401914>Matthew 9:14; <411414>Mark 14:14). Among the former it occupied the upper story; among the Hebrews it seems to have been on, or connected with, the flat roof of their dwellings (comp. <442008>Acts 20:8). These upper chambers were also sometimes used for the performance of idolatrous rites (<122312>2 Kings 23:12), and in them the bodies of the dead were laid out (<440937>Acts 9:37). The early Christians, too, held their meetings for worship in such places. Besides these, there were inner chambers, or a "chamber within a chamber" (<112225>1 Kings 22:25), such as that into which the messenger of Elisha retired to anoint Jehu (<120912>2 Kings 9:2). *SEE HOUSE.*

The term *chamber* is used metaphorically in many places of the Scriptures, as <191403>Psalm 104:3, 13; <201727>Proverbs 7:27. To apply ourselves to earnest prayer and supplication, and to depend on the promises and providence of God for special protection, is to enter into our chambers, that we may be safe, as the Hebrews were in their houses, from the destroying angel (<232620>Isaiah 26:20). *SEE BED-CHAMBER.*

The "chambers of the south" (<180909>Job 9:9) are the constellations, or clusters of stars, belonging to the southern part of the firmament. *SEE ASTRONOMY.*

The term "Chambers of Imagery" (jyKæ]miy rdÞjj; *figure-apartments;* Sept. κοιτῶν κρυπτός) is used by the prophet Ezekiel (<260812>Ezekiel 8:12) to denote the vision which he had of the abominations practiced by the Jews in the distant Jerusalem. As the practices there denounced were evidently borrowed from their Chaldaean oppressors, they derive striking elucidation from the gorgeous halls of the Assyrian palaces lately brought to light by Layard, with their long lines of sculptured animals, and kings worshipping before them *(Nineveh,* 2:209). *SEE IMAGERY.*

"Chambering" (κόται) signifies in <451413>Romans 14:13, that lewd association with courtesans and similar characters that was a peculiar feature of the heathenism of that age. *SEE HARLOT.*

Chamberlain

(סָרִיס; *saris'*, 12218 2 Kings 23:18; 17010 Esther 1:10, 12, 14; 2:3, 14, 15, 21; 4:4, 5; 6:2, 14; Sept. regularly εὐνοῦχος, twice σπάδων, all signifying *castrated;* in other places it is translated "eunuch," or "officer"). The term appears to have been applied to officers confidentially employed about the person of the sovereign; thus Potiphar, who was also captain of the guard, in the Egyptian court, is styled thus (01336 Genesis 37:36; 39:1). It probably also occurs in the title Rab*saris* (q.v.). The title "chamberlain" (οἰκονόμος), in 45623 Romans 16:23, probably denotes the steward or treasurer of the city, called by the Romans the *quaestor*. The Vulg. renders it by *arcarius*, which was the title of a class of inferior magistrates, who had the charge of the public chest *(area publica)*, and were under the authority of the senate. They kept the accounts of the public revenues. (See Reinesius, *Syntagm. Inscr.* p. 431; La Cerda, *Advers. Sacr.* cap. 56; Elsner, *Obs. Sacs.* 2, p. 68; and a note by Reinesius to the *MAarmora Oxoniessia,'* p. 515, ed. 1732.) Blastus is said in 44120 Acts 12:20, to have been "the king's (Herod's) chamberlain" (ὁ ἐπι τοῦ κοιτῶνος τοῦ βασιλέως), by which is probably meant his personal attendant or *valet de chambre.* It was a post of honor, which involved great intimacy and influence with the king. The margin of our version gives "that was over the king's bedchamber," the office thus corresponding to that of the *praefectus cubiculo* (Suetonius, *Dom.* 16). *SEE EUNUCH.*

Chamberlain, Jeremiah, D.D.,

a Presbyterian minister, was born in York Co., Pa., Jan. 5,1794, graduated at Dickinson College in 1814, and studied theology at Princeton. He was licensed in 1817, when he became a missionary to the West and South, visiting Natchez, New Orleans, and Mobile. In 1818 he supplied the Bedford church, Pa., and in 1822-23 removed to Danville, Ky., to the Presidency of Centre College. In 1824 he became President in a State institution at Jackson, La., but resigned in 1828, and opened an academy. In 1830 he was made President of Oakland College, Claiborne Co., Miss., the establishment of which was the result of his own enterprise. He was stabbed to the heart (Sept. 5th, 1850) by a student, who afterward committed suicide. He published *A Sermon on the Sanctity and Perpetuity of the Sabbath,* 1831. Some of his *Addresses* and *Letters* were published in the current newspapers. — Sprague, *Annals*, 4. 590.

Chamberlain, Schuyler,

a minister of the Methodist Episcopal Church, was born in Woodstock, Conn., Sept. 4th, 1800. In 1818 he joined the first Methodist class formed in Craftsbury, Vt. He was received into the New England Conference in 1828, and during his itinerant career filled a number of important appointments, including the presiding eldership. He died at Craftsbury, May 5, 1862. He possessed superior abilities as a preacher; his style was easy, impressive, and attractive, and there was great clearness and definiteness in his sermons. He was elected three times a delegate to the General Conference. He also represented the town of Craftsbury in the State Legislature three terms. — *Minutes of Conferences*, 1863, p. 104.

Chameleon,

Picture for Chameleon

a reptile belonging to the *saurian* or lizard-like order. In the original of Leviticus 11:30, occur the words *ko´ach* (jKo, so called apparently on account of its great *strength)* and *tinshe´meth* (tm,vn]Ta;, the first of which, in our version, is rendered "chameleon" (after the Sept. and Vulg. χαμαιλέων, *chamaeleon),* and the second "mole;" but Bochart and others consider both words as relating to animals of the *saurian* or lizard tribe, and that which our translators have termed the mole is, in reality, the chameleon *(Chamaeleo vulgaris),* while the chameleon of our version is some other and larger creature of the same order, perhaps a species of the land crocodile. *SEE MOLE.* "The chameleon is a small species of lizard, celebrated for the faculty it has of changing the color of its skin. This property, however, has no reference to the substance it may be placed on, as generally asserted, but is solely derived from the bulk of its respiratory organs acting upon its transparent skin and on the blood of the animal. The chameleons form a small genus of saurians, easily distinguished by the shagreened character of the skin, and the five toes on the feet, divided differently from those of most other animals, there being, if the expression may be allowed, two thumbs opposed to three fingers. Their eyes are telescopic, move separately, and can be directed backward or forward. Chameleons are slow, inoffensive, and capable of considerable abstinence from food, which consists solely of flies, caught by a rapid protrusion of a long and viscous tongue. Among themselves they are irascible, and are then liable to change their colors rapidly; dark yellow or gray is

predominant when they are in a quiescent state, but, while the emotions are in activity, it passes into green, purple, and even ashy black. The species found in Palestine and all Northern Africa is the common 'African chameleon,' and probably is that referred to in Leviticus 11:30, where unclean animals are mentioned." (See *Penny Cyclopaedia*, s.v.). *SEE LIZARD*.

Chamier, Daniel,

a French Protestant divine, was born in 1565; studied at Orange; and at 16 became one of the professors of the college at Nismes. In 1583 he went to study at Geneva, where he was ordained. On his return he was made pastor of Vans, and afterward of Aubenas, and some time after succeeded his father, Adrian Chamier, as pastor of Montelimar. In 1596 he was sent by the province to the National Synod of Saumur, and several times afterwards to the Assemblies of Laudun, Vendome, Saumur, and Chatellerault. He gained great credit by his firmness in the negotiations relating to the Edict of Nantes. In 1600 he distinguished himself in a controversy with Father Coton at Nismes, and the next year with the Jesuit Gaultier. In 1601 be became a delegate to the National Synod of Gergeau, and, together with Maraval, went as a deputation to the king to ask for the continuation of the Saumur Assembly; this was refused, but the convocation of an assembly at Sainte Foix was granted, and of this he also became a member, as well as of several succeeding assemblies. Made pastor of Montauban, he also applied himself to the restoration of its college, and continued his labors as preacher and professor until he was killed by a cannon-ball at the siege of that city on Oct. 21, 1621. His principal works are: *Dispute de la vocation des ministres en l'Eglise Reformee* (La Rochelle, 1598, 8vo); *Epistolae Jesuiticae* (Genesis 1599, 8vo); *Confusion des disputes papistes* (Genesis 1600, 8vo); *Disputatio scholastico-theologica de oecumenico pontifice* (Genesis 1601, 8vo); *La honte de Babylon* (pt. 1:1612, 8vo); *Panstratiae catholicae sive controversiarum de religione adv. pontificios corpse* (Genesis 1626, 4 vols. fol.; 2d ed. Frankf. ad M. 1627, 4 vols. fol.); *Corpus theologicum, sive Loci communes* (Genesis 1613, fol.). See *Memoir of Chamier* (Lond. 1852, 8vo). — Haag, *La France protestante*, 3:317.

Chamois,

Picture for Chamois

the rendering in the Auth. Vers. at Deuteronomy 19:5, of the Hebrews רמז, *ze'mer* (so called from *leaping;* Sept. and Vulg. understand the *giraffe,* καμηλοπάρδαλις, *camelopardalus;* Luther "elend" or *elk).* The enumeration there requires us to understand *zemer* to be a clean ruminant; but it is plain that the Mosaic list of clean animals would not include such as were totally out of the reach of the Hebrew people, and at best only known to them from specimens seen in Egypt, consisting of presents sent from Nubia, or in pictures on the walls of temples. The camelopard is exclusively an inhabitant of Southern Africa (comp. Strabo. 16:771; 17:827; Pliny, 8:27), and therefore could not come in the way of the people of Israel (see Michaelis, *Suppl.* 3:628). The same objection applies to the elk, because that species of deer never appears further south than Northern Germany and Poland (Cuvier, *Anim. Kingd.* 1:376 sq.). As to the chamois (Gesenius, *Thes.* 1:420), though it did exist in the mountains of Greece, and is still found in Central Asia, there is no vestige of its having at any time frequented Libanus or any other part of Syria. *Zammer* is still used in Persia and India for any large species of ruminants, particularly those of the stag kind. In the sacred text, however, the word *zemer* is not generical, but strictly specific. *Ail,* or "stag," is mentioned, as well as several Antilopidae, in the same verse; we must, therefore, look for an animal not hitherto noticed, and withal sufficiently important to merit being named in such an ordinance. *SEE DEER*; *SEE GOAT*; *SEE GAZELLE,* etc.

The only species that seems to answer the conditions required is a wild sheep, still not uncommon in the Mokattam rocks near Cairo, found in Sinai, and eastward in the broken ridges of Stony Arabia, where it is known under the name of *kebsh,* a slight mutation of the old Hebrew כבש, *keseb,* or rather, כבש, *kebes,* which is applied, indeed, to a domestic sheep, one that grazed. This animal is frequently represented and hieroglyphically named on Egyptian monuments (Wilkinson, *Anc. Eg.* 3:19). It is a fearless climber, and secure on its feet, among the sharpest and most elevated ridges. In stature the animal exceeds a large domestic sheep, though it is not more bulky of body. Instead of wool, it is covered with close, fine, rufous hair: from the throat to the breast, and on the upper arms above the knees, there is abundance of long, loose, reddish hair,

forming a compact protection to the knees and brisket, and indicating that the habits of the species require extraordinary defense while sporting among the most rugged cliffs (see Bochart, *Hieroz.* 2:273 sq.; Rosenmüller, *Alterth.* IV, 2:186 sq.). The head and face are perfectly ovine, the eyes are bluish, and the horns, of a yellowish color, are set on as in sheep; they rise obliquely, and are directed backward and outward, with the points bending downward. The tail, about nine inches long, is heavy and round. *SEE ANTELOPE.*

Chamor.

SEE ASS.

Champaign

(hbr;[} *arabah´, desert),* an open or uninhabited district (<05130>Deuteronomy 11:30). *SEE ARABAH.*

Champeaux.

SEE WILLIAM OF CHAMPEAUX.

Champion

(r/BG;æ *gibbor',* <09751>1 Samuel 17:51; elsewhere "mighty man"). The Hebrews phrase µyaBeh' Avyaæ *ish hab-bena´ yim,* rendered "champion" in <09704>1 Samuel 17:4, 23, literally signifies a *man between the two,* that is, a go-between, an arbiter, or one who offers a challenge, and appropriately denotes the position of Goliath when he stood up between the Hebrew and Philistine armies. Single combats at the head of armies were not unusual in ancient times, and in many cases it was a condition that the result should determine the national quarrel. An example of this kind is the combat between Paris and Menelaus, described by Homer. A similar practice obtains in the present day among the Bedouin Arabs. *SEE SINGLE COMBAT.*

Cha'naän

(Χανάάν), a mode of Anglicizing, or, rather, Graecizing the name CANAAN in the A. V. of the Apocrypha and N.T. (Judith 5:3, 9, 10; Bar. 3:22; Sus. 56; 1 Macc. 9:37; <44711>Acts 7:11; 13:19).

Cha'naänite

(Χαναναῖος), another form for CANAANITE (Judith 5:16).

Chanamal.

SEE FROST.

Chancel

(Lat. *cancelli*, from *cancer*, a lattice), in modern usage, part of a church set off from the rest by a railing. *SEE CANCELLUS*. Modern French writers use the word *cancel* in its original sense of a lattice or screen, as they apply it to the screen *(transenna)* which separates the choir or side chapels from the nave or main body of the church. In English Protestant churches the term chancel is applied mostly to that part of the smaller churches cut off from the nave by the *cancel*, or, rather, the railing where formerly the *cancel* stood. The original term choir (q.v.) is retained in the larger churches and cathedrals. The chancel is reserved for the use of the clergy in the administration of their offices during divine service. In the German churches the term *"kanzel"* is applied to the pulpit, which projects from the side of a gallery, that all in the church may easily hear.

"By the rubric of the Church of England before the Common Prayer, it is ordained that" the chancels shall remain as they have done in times past, "that is to say, distinguished from the body of the church in manner aforesaid; against which distinction Bucer and bishop Hooper (at the time of the Reformation) inveighed vehemently, as tending only to magnify the priesthood; but though the king and the Parliament yielded so far as to allow the daily service to be read in the bode of the church, if the ordinary thought fit, yet they would not suffer the chancel to be taken away or altered." See Bingham, *Orig. Eccl.* bk. 8, ch. 3; Hook, *Church Dictionary*, s.v.; Guericke, *Manual of Antiquities*, p. 104 (Engl. transl.).

Chancellor

( , *beël´-teëm´;* Sept. Βαλτάμ and Βαλτάν). The original word signifies a commander, or lord of the edicts or causes; it was the Chaldee title of the Persian governor at Samaria, but is rendered in our version "chancellor" (Ezra 4:8, 9, 17).

Chancellor

(Cancellarius), a lay officer who is judge in a bishop's court, under his authority. "In ancient times bishops had jurisdiction in particular causes, as in marriages, adultery, last wills, etc., which were determined by them in their consistory courts. But when many controversies arose in these and other causes, it was not consistent with the character of a bishop to interpose in every litigious matter, and it became necessary for the bishop to depute some subordinate officer, experienced both in the civil and canon law, to determine those ecclesiastical causes, and this was the original of diocesan chancellors. Henry II of England, requiring the attendance of bishops in his state councils, and other public affairs, it was thought necessary to substitute chancellors in their room, to dispatch those causes which were proper to the bishop's jurisdiction. In a few years a chancellor became such a necessary officer to the bishop that he was not to be without him; for if he would have none, the archbishop of the province might enjoin him to depute one, and if he refused, the archbishop might appoint one himself. The person thus deputed by the bishop has his authority from the law, and his jurisdiction is not, like that of a *commissary,* limited to a certain place and certain causes, but extends throughout the whole diocese, and to all ecclesiastical matters; not only for reformation of manners, in punishment of criminals, but in all causes concerning marriages, last wills, administrations, etc." (Hook, *Church Dictionary,* s.v.). In England the chancellor presides in the bishop's court; and is called his *vicar-general,* as being clothed with the bishop's authority. In Ireland the chancellor has no ecclesiastical jurisdiction, all matters pertaining to his office being executed by a distinct officer, called the vicar-general. — Bingham, *Orig. Ecclesiastes* bk. 2, ch. 7, § 5; Marsden, *Churches and Sects,* 331.

Chandler, Edward, D.D.,

bishop of Durham, was born in Dublin about 1670. He received his education at Emanuel College, Cambridge, where he took his degree of M.A., and in 1693 he became chaplain to bishop Lloyd, of Lichfield (afterwards of Worcester), who gave him preferment in both those cathedrals. In 1717 Dr. Chandler was nominated to the see of Lichfield, from whence, in 1730, he was translated to Durham. He died in London July 20th, 1750. Among his writings are *A Defence of Christianity from the Prophecies of the O.T.,* in reply to Anthony Collins (London, 1725,

8vo), a work which compelled Collins to produce, in 1727, his *The Scheme of Literal. Prophecy considered,* which occasioned a second answer from the bishop, entitled *A Vindication of the Defence of Christianity from the Prophecies of the O.T.* (Lond. 1728). He also wrote *Eight Occasional Sermons;* the *Chronological Dissertation* prefixed to Arnald's *Ecclesiasticus;* and a preface to Cudworth's *Immutable Morality.* — Rose, *New Biographical Dictionary,* 6:200; Hook, *Eccl. Biography,* 3:550.

Chandler, Samuel, D.D.,

an eminent dissenting minister, was born at Malmesbury in 1693, and completed his studies at Leyden. In 1716 he was chosen minister to a congregation at Peckham, and during his stay there was also a bookseller. In 1718 he was chosen lecturer at the Old Jewry, and, about 1726, pastor at the latter place; this last office he held forty years. In 1748 the universities of Edinburgh and Glasgow gave him the degree of D.D. He died May 8,1766. Among his numerous works are, *Sermons published from MS.* (Lond. 1768, 4 vols. 8vo); *A Critical History of David* (Lond. 1766, 2 vols. 8vo); a *Vindication of the Christian Religion* (Lond. 1728, 8vo); *The History of Persecution* (Lond. 1736, 8vo); *Vindication of the Authority of Daniel's Prophecies* (Lond. 1728, *8vo); Paraphrase and Notes on Galatians and Ephesians* (Lond. 1779, 4to); *Paraphrase and Commentary on Joel* (Lond. 1735, 4to). His apologetical writings are still of value. In theology he was a semi-Arian. — *Biographia Britannica,* 3:430; Allibone's *Dictionary of Auchors,* 1:366; Rose, *New Biog. Dict.* 6:201.

Chandler, Thomas Bradbury, D.D.,

A Protestant Episcopal Minister, Was Born In Woodstock on the 26th of April, 1726, and graduated at Yale College in 1745. On his return from England in 1751, he entered upon the duties of a mission at Elizabethtown and Woodbridge, N. J. In the winter of 1763-4 Whitefield visited Elizabethtown, and Mr. Chandler refused him his pulpit on the ground of "the rules of our ecclesiastical policy." In 1766 he was made D.D. by the University of Oxford. In 1767 a controversy arose between him and Dr. Chauncy, of Boston, on the subject of episcopacy, and the pamphlets on both sides showed great ability. The Revolution did not enlist the sympathies of Dr. Chandler, and he retired to England, where he remained till 1785, when he returned to Elizabeth, having previously declined the

appointment of bishop of Nova Scotia. He died at Elizabeth, June 17th, 1790. — Sprague, *Annals*, 5:137.

Chandler, William Penn,

one of the most eminent Methodist preachers of his time, was born in Charles Co., Maryland, June 22d, 1764. He entered the Philadelphia Conference in 1797, and filled in succession the most important stations in the Church. He took a superannuated relation in 1811, and located in 1813, returning to the Conference, however, in 1822, the year in which he died. As a Christian and a minister, Mr. Chandler was a man of no ordinary mark; in the pulpit, the divine unction that rested upon him, and the evangelical energy of his sermons, gave eminent success to his labors *(Minutes of Conferences,* 1:402). Boehm styles him "one of the most powerful ministers that ever wielded the sword of the Spirit." In May, 1820, he had a paralytic stroke. He visited the West Indies in hope of benefit, but returned no better, and died in Philadelphia, Dec. 8th, 1822. — Stevens, *Hist. of the M. E. Church,* 3:409-413; Sprague, *Annals,* 7:287; Boehm, *Reminiscences of Methodism,* chap. 15; Ware, *Autobiography.*

Change Of Raiment.

SEE GARMENT.

Changer Of Money, Or Money-Changer

(κερματιστής, <43214>John 2:14; κολλυβιστής, <42112>Matthew 21:12; <41115>Mark 11:15; <43215>John 2:15). When Judaea became a province of Rome, the Jews were required to pay taxes in Roman currency, and at the same time the annual tribute for the service of the sanctuary was the half shekel of Jewish currency. *SEE TAX.* To exchange these, one for the other, was the business of the money-changers, like the business of modern brokers. To obtain custom, they stationed themselves in the outer courts of the Temple, the places of general resort for strangers from every part of Judaea, and their oppressive and fraudulent practices probably justified the allusion of our Savior to "a den of thieves." Perhaps they were also (like the τραπεζίται, "exchangers") accustomed to pay and receive interest on loans, and this practice is recognized in <42112>Matthew 21:12; 25:16, 27; <43214>John 2:14. At the present day, in Oriental cities, money-changers are found in the most public places, sitting at little tables covered with coins. *SEE MONEY.*

Channel,

the rendering in the Auth. Vers. in certain passages of two Hebrews words: qypa; *aphik´*, the *bed* of a brook (<102216>2 Samuel 22:16; <191815>Psalm 18:15; <230807>Isaiah 8:7; elsewhere "stream," "river," etc.); and tlBvp; *shibbo´leth*, a *stream* (<232712>Isaiah 27:12; "flood," <196902>Psalm 69:2, 15).

Channing, William Ellery, D.D.,

an eminent Unitarian divine and philanthropist, was born at Newport, Rhode Island, April 7th, 1780; entered Harvard University in his 14th year; graduated at the age of 18; spent a part of the ensuing two years as a private tutor in Richmond, Va.; returned to Cambridge as regent (a subordinate office) in 1801; was settled as pastor of Federal Street Church, Boston, in June, 1803: visited Europe in 1822; began his celebrated essays on Milton, Napoleon, and Fénélon, which distinguish the commencement of his literary career, proper, in 1826; visited the West Indies in 1830; commenced his antislavery labors in 1835; and died Oct. 2, 1842.

To the American community in general Channing is chiefly known as a theologian, while on the other side of the Atlantic his fame is chiefly that of a literary man and a philanthropist. The common impression that he was the leader of the Unitarian movement in this country is false. By the publication of his celebrated sermon at the ordination of Mr. Sparks, in Baltimore, in 1819, the doctrinal position of Unitarianism was, more generally made known in the American community than at any former date. By this accident, and still more, perhaps, by the fact that his literary reputation elevated him above all others engaged in the movement, he became recognized as its head, although it could boast of earlier advocates and abler polemics. He is perhaps rather to be classed with Samuel Clarke and Locke, as a high Arian, than with Priestley, Belsham, and the Socinians generally. He is described by his biographers "as a member of the Church Universal of the lovers of God and lovers of Man." But he himself says that "he had long ceased to attach any importance to the rank or dignity of Christ, or to believe in the Trinity; that the idea of Christ's death being a satisfaction is nowhere taught in Scripture; and that evil spirits have no existence, Satan being merely a figurative personation of moral evil." Still, according to his peculiar views of religious faith and duty, Dr. Channing was a devout and serious man, who had a profound reverence for the

authority of Scripture, and was accustomed habitually to view all things in connection with eternity.

With Unitarianism as a system or movement, he unquestionably did not feel satisfied in his later years. In 1837 he wrote as follows: "I feel that among liberal Christians the preaching has been too vague, has wanted unity, has scattered attention too much." In 1839 he thus expresses himself: "I would that I could look to Unitarianism with more hope. But this system was, at its recent revival, a protest of the understanding against absurd dogmas, rather than the work of deep religious principle, and was early paralyzed by the mixture of a material philosophy, and fell too much into the hands of scholars and political reformers; and the consequence is a want of vitality and force, which gives us but little hope of its accomplishing much under its present auspices or in its present form."

As a preacher Channing was pre-eminent, though he had very few natural oratorical qualities. His presence in the pulpit was not commanding; he was small in stature, exceedingly emaciated, and enveloped in a superabundance of clothing; his cheeks were sunken, his eye hollow, and his voice feeble, though remarkably flexible. He generally read his discourses. Throughout his long ministry he was the most popular preacher in Boston. In philanthropic enterprise he was the Chalmers of America. His journals contain "long lists" of plans "for public works, benevolent operations, special reforms." These plans include, "Associations among Mechanics," a "Work to be written on ardent Spirits," "Fire Clubs," "Poor-houses," "Female Employment Societies," "Provisions of Wood on a large Scale," "Bake-houses for the Poor," "Associations for the Relief of the Sick, Old, Debtors," Societies for the Advice of Emigrants, for the Reformation of Prostitutes, the Improvement of Africans," etc. His liberality was not absorbed in *devising* plans of good, but his personal charities were great. His latest and maturest strength was devoted to the discussion of American slavery, and no writer has treated the subject with more candor or more impressive eloquence. His literary reputation, especially in England, was scarcely paralleled by that of any other American author of his time. He possessed the best elements of immediate success as a writer — a poetic temperament, and a style of remarkable transparency and power. The greatest faults of his style are repetition and expansion, the fine gold being often beaten out into very thin leaf. Channing's works were reviewed by Macaulay in the *Edinburgh Review* (vol. 69, p. 214), and a graphic sketch of him is given by Stevens in the *Methodist Quarterly Review* (Jan. 1849,

art. 4), from which the present article is condensed. His *Works* have been published in Boston in 6 vols. 12mo (reprinted in England). Many of them have been translated into German (Berlin, 1850-55), also into French, with an Essay on his Life and Writings, by Laboulaye. — *Memoirs and Correspondence of Changing* (Bost. 1848, 3 vols. 12mo); Ware, *American Unitarian Biography*, 2:139; Sprague, *Unitar. Pulpit*, 360 sq.; *British Quarterly*, Nov. 1848, art. 1; *Literary and Theological Review*, 1:304; *N. American Review*, 41:366; *Democratic Review* (Bancroft), 12:524; *Westminster Review* (J. Martineau), 1, 317; *Edinburgh Review*, 69:214; Allibone, *Dict. of Authors*, 1:367.

Channunae'us

(Χανουναῖος), given (1 Esdr. 8:48) as a person, several of whose "sons" (there named) were among the priests or Levites secured by Ezra to accompany his party to Jerusalem; corresponding apparently to MERARI of the Hebrews text (Ezra 8:19).

Chant

Picture for Chant

(ר נ; *parat´*, to *chatter*, spoken contemptuously; Sept. ἐπικρατέω) occurs only in Amos 6:5, where the passage, "That *chant* to the sound of the viol," may be rendered, "That sing to the sound of the harp." The Chaldee, Syriac, and Vulgate read, "who sing to the sound of the psaltery;" and the margin of our version gives "quaver." Josephus informs us that the instrument here termed *nebel* was of a triangular shape, and carried in the hand. In the paintings on the monuments at Thebes we find players on the harp in the act of singing to the sound of their own music. (See the cut below.) Similar scenes are depicted on the Assyrian monuments. *SEE MUSIC*. Both among the Jews and the Egyptians musical instruments were chiefly played upon by women: the Psalmist, describing a musical procession,' says, "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels" (Psalm 68:25). *SEE HARP*.

Chant

(cantus, a song), the word employed in the early Church to designate the vocal music of the congregation. The term was applied, later, to special

tunes adapted to prose; e.g. the *Ambrosian*, established by St. Ambrose, and the *Gregorian*, introduced by Pope Gregory the Great, who established schools of chanters, and corrected the Church music. This, at first, was called the *Roman* song; afterwards the *plain* song, as the choir and people sing in unison. In modern liturgical worship, the word designates the musical performance of all those parts of a prose liturgy which are permitted to be sung or recited in a musical tone. In a wider sense, it is used to denote those forms of sacred music in which prose (e.g. passages of Scripture) is sung in simple harmonies. *SEE MUSIC.*

Chantry

(old French *chanterie,* from *chanter,* to sing), an ecclesiastical benefice or endowment to provide for the chanting of masses for the repose of the souls of the founders. Money was often left also for the building of a chapel in which the masses were to be chanted, and hence the term was applied also to such chapels. They were sometimes built in or near a church, hut more usually were attached to an abbey or monastely, and were frequently very richly decorated.

Chanuca.

SEE DEDICATION (FEAST OF).

Chaos,

a term taken from the Greek mythology, according to which Chaos was the first existence and the origin of all subsequent forms of being (Hesiod, *Theogon.* 116; Ovid, *Metatmorph.* 1:5). The word itself (in Gr. χάος, immeasurable *space)* signifies the vast void, or the confused mass of elements from which it was supposed by the ancient philosophers that the world was formed. It has been employed in later times to denote the unformed mass of primeval matter described by the sacred historian in Genesis 1:2, corresponding to the Hebrews words תֹהוּ, *to´hu*, and בֹהוּ, *bo´hu, a waste void, a desert, a waste solitude,* rendered in the Sept. ἀόρατος καὶ ἀκατασκεύαστος, *invisible and without order*. These two words, combined for the sake of the paronomasia into the phrase תֹהוּ וָבֹהוּ, in which the repetition of similar terms is a Hebrew method of designating intensity or superlativeness, signify simply *utter desolation.*

The description which Ovid (1. c.) gives of Chaos itself, and of the formation of the world from the chaotic mass, is very remarkable. The following is a literal version:

> Ere sea, or land, or sky, that covers all,
> Existed, over all of nature's round
> One face there was, which men have Chaos named —
> A rude, unfathomed mass, with naught save weight;
> And here were heaped the jarring elements
> Of ill-connected things. No sun as yet
> His rays afforded to the world; the moon
> Filled not afresh her horns by monthly growth;
> Nor hung the globe in circumambient air,
> Poised by its balanced weight; nor had the sea
> Reached forth its arms along the distant shore.
> Where'er was earth, there also sea and air;
> No land to stand upon, no wave to swim,
> And rayless air. Nothing preserved its form:
> Each thing opposed the rest; since in one frame
> The cold with hot things fought, the moist with dry,
> The soft with hard, and light with heavy things.
> *This strife the God and kind? Nature quelled,*
> By cleaving sky from land, and land from sea,
> And parting liquid sky from thicker air.
> These thus evolved and from the blind mass drawn,
> Disjoined in space, were tied in friendly peace:
> The fiery force of heaven's weightless arch
> Leaped forth, and chose the topmost point its seat;
> The air comes next in gravity and place;
> The denser earth drags down the bulky parts,
> Crushed with its weight; the water, flowing round,
> The outskirts held, and bound the orb entire.

"This statement bears so many striking resemblances to the Mosaic account of the creation that one can scarcely fail to regard it as having been derived by tradition from the same source. There is, however, this great difference between the scriptural and the heathen cosmogonies — that the former sets out with the emphatic declaration that the unformed mass was the creation of God; while the latter speaks of it as the already existing materials out of which he formed the world, or even as itself the cause and author of all things. Most interpreters, who have been ignorant of geological phenomena, have at once decided that the chaos of which Moses speaks

was the form in which matter was first created. Some have even declared that there cannot have been any such interval as we have spoken of (Prof. Stuart, in *Bib. Relpos. No.* 21, Jan. 1836). But, on the other hand, the world gives intimations, in the rocks which compose its crust, of various and long-continued changes both of condition and of inhabitants. Hence we conclude:

(1) that the world has existed during some long period *before* the Mosaic record of creation in six days;

(2) that during that period it was the abode of animals differing in organization and structure from those now found on its surface; and

(3) that it has been exposed to various convulsions and reorganizations, more or less general. A favorite mode of explaining the Mosaic account, a few years back, was to take the six days of creation for unlimited periods, during which the changes we are speaking of took place. This ground has, however, been almost completely abandoned, both because the account, so understood, does not agree with the physical phenomena, and because such an interpretation is, to say the least, hardly admissible on exegetical principles. The first sentence of the inspired record may therefore be regarded as the majestic declaration of a fact, which the world had lost sight of, but which it deeply concerned men to know. What occurred subsequently, until the earth was to be furnished for the abode of man, is to be gathered, not from the written word, but from the memorials engraven on the tablets of the world itself. The succeeding verse of the Mosaic account then relates to a state of chaos, or confusion, into which the world was thrown immediately before the last reorganization of it. Nor is such a chaos opposed to geological phenomena, which plainly tell of 'critical periods' and of 'revolutions of organic life' (Phillips's *Geology,* in *Cab. Cyclop.* 2:264). Whether the chaos of which we are now speaking was universal, or was confined to those regions which formed the cradle of the human race, is a distinct question. The latter supposition has been adopted by Dr. Pye Smith, in his lectures *On the Relation between the holy Scriptures and some Parts of Geological Science.* To these lectures, as well as to the articles by Prof. Hitchcock, in the *Biblical Repository* (Nos. 17,18, 20, and 22), and to various papers which have appeared at different times in the *Christian Observer,* the reader is referred for a fuller discussion of this and kindred questions" (Kitto, *Cyclop.* s.v.). The difficulty advanced by some that geology (q.v.) gives no intimation of any

such total break in the chain of organized beings as is implied in a chaotic condition of the globe just prior to man's introduction upon it, is hardly consistent with truth; for although the rocky tablets of the earth's crust do indeed exhibit a continued series of organized life, yet they also record great changes of species, and even wholesale demolitions of imperfect orders, not now extant, while they contain few, if any, specimens identifiable with those that inhabit the present surface of our planet. See also Hitchcock's *Religion of Geology* (Boston, 1855). *SEE CREATION*.

Chapel

(vDqmæ, *mikdash´*, *holy* place), a general name for a *sanctuary* (as it is elsewhere rendered) or place of worship, occurs in Amos 7:13, where Bethel is called "the king's chapel" by one of the idol priests, because there the kings of Israel paid idolatrous worship to the golden calves. In 1 Macc. 1:47, the Greek word is εἰδωλεῖον, and in 2 Macc. 10:2; 11:3, τέμενος; both used in a similar sense.

Chapel

(Lat. *capella*, a little cloak or hood). The kings of France are said to have preserved a piece of the cloak of St. Martin in a little church, and to have taken it with them to the field of battle. The tent or church containing this *capella* hence received its name. The term was afterward applied to all small churches, and especially to the side rooms or chapels added to the side aisles of a church, and which were separately dedicated, usually to the service of some saint. Before the Reformation nearly all castles, manor-houses, courthouses, and religious or charitable establishments had such chapels. These had not the right of sepulture, nor of sacramental services.

The term *chapel* was also sometimes applied to the sets of vessels or the vestments necessary for the celebration of the church services. It is also sometimes applied to a choir of singers; also to a printer's workhouse, or a body of printers, because printing in England was first carried on in a chapel of Westminster Abbey.

In England the word is now used to denote,

1. Domestic chapels, built by noblemen for private worship in their families;

2. College chapels, attached to colleges;

3. Chapels of ease, built for the use of parishioners who live at too great a distance from the parish church;

4. Parochial chapels, which differ from chapels of ease on account of their having a permanent minister or incumbent, though they are in some degree dependent upon the mother church;

5. Free chapels, such as were founded by kings of England, and made exempt from episcopal jurisdiction;

6. Chapels which adjoin to any part of the church; such were formerly built by persons of consideration as burial-places. In the great Roman cathedrals and churches of Europe side-chapels are commonly fitted up for prayer, with an altar and the other necessary appendages.

The Methodists and Disseinters in England call their churches chapels, and this erroneous use of the word has crept somewhat into use in America.

Chapelle Ardente,

a peculiar ceremony in the Roman Church in connection with the masses for the dead. The *chapelle* is a small tent in which the corpse is laid, and is called *ardente* in allusion to the lights placed round the catafalque. Incense is burned, holy water is sprinkled, prayers are chanted, and absolution is given, ending with *requiescat in pace.*

Chapharperah.

SEE MOLE.

Chapin, Calvin, D.D.,

an eminent Congregational minister, was born in Springfield, Mass., about 1764. He graduated at Yale in 1788, and in 1791 became tutor in the same college, where he remained until March, 1794, when he was ordained pastor at Rocky Hill. He was a trustee of the Conn. Miss. Soc., and one of the five organizers of the American Board of Commissioners for Foreign Missions." He was a strong advocate of the principle of "total abstinence." He was made D.D. by Union College in 1816. He resigned his pastoral charge in 1847, and died March 16, 1851. He published several sermons on funeral and other occasions. — Sprague, *Annals*, 2:323.

Chapin, Stephen, D.D.,

a Baptist minister, was born at Milford, Mass., Nov. 4, 1778. He graduated at Harvard in 1804, and in 1805 was ordained pastor of the Congregational church in Hillsborough, N. H., from whence he removed, in Nov. 1809, to the Congregational church in Mount Vernon, N. H. Here he remained nine years, but, on account of a change in his views concerning baptism, he was discharged Nov. 18, 1818, and the same month he was received a member of the Baptist Church. In the fall of 1819 he was installed pastor of the Baptist church in North Yarmouth, Me., where he was greatly esteemed. In 1822 he was made D.D. by Brown University. In 1823 he became professor of Theology at Waterville College, Me., and remained there until his appointment as president of Columbia College, Washington, D. C., where he was inaugurated in March, 1829, and labored for twelve years with unflagging zeal and energy. In consequence of growing infirmities he resigned the presidency in 1841, and retired to a small farm near Washington, where he died Oct. 1st, 1845. Dr. Chapin published a pamphlet on Baptism in 1819, and a number of occasional sermons, addresses, etc. — Sprague, *Annals*, 6:673.

Chapiter

(&&var, *rosh, head,* as it is usually rendered; but in the account of the Temple it is translated "top," as <110716>1 Kings 7:16, etc.), or CAPITAL, as it is called in modern architecture, is the upper or ornamental part of a column (<022638>Exodus 26:38; 38:17, 19, 28), in which passages those of the Tabernacle are spoken of as being overlaid with gold. *SEE TABERNACLE*. In 1 Kings, 7:19, the chapiters on the tops of the pillars were formed of "lily work." *SEE JACHIN.* By comparing these descriptions with the remains of ancient temples in Egypt, we find that it was the practice to gild and paint the columns of various colors. The *lotus* or lily ornament was also a. favorite in Egyptian architecture. *SEE PILLAR.* A more distinctive term thus rendered is tpx (*tse´pheth,* literally something *overlaid),* which occurs in <141315>2 Chronicles 3:15, evidently in this sense. In all other passages the Hebrews word thus rendered is the specific one tr,tKo (*kothe´reth,* literally a *coronet),* which in the case of the Sanctuary was of brass, and in some instances decorated with artificial pomegranates (<245222>Jeremiah 52:22). *SEE ARCHITECTURE*. "The prevalent idea of the Hebrew term is the *roundness* of the forms which characterized the capitals of the Egyptian

and Assyrian columns (First, *Hebr. Wört.* p. 643). The *kothereth* consisted of two portions, the crown or ledge (in which sense it is applied to the laver [q.v.], <1073>1 Kings 7:31), and the 'pommel' or turban-shaped bowl beneath (hLGu). According to R. Levi ben-Gershom, this chapiter rather resembled a pair of crowns or caps, so joined as to form an oval figure of five cubits high, bulging out all around beyond the breadth of the column which it surmounted, not unlike, as we may suppose, the truncated lotus-bud capitals of the grand pillars of the Memnonium, Thebes (see Frith's *Egypt and Palestine Photographed*, vol. 1, pl. 35). Lightfoot, who adopts Gershom's view *(Descriltio Templi*, 13:2, 3), reconciles the discrepancy between <1071>1 Kings 7:16, and <1257>2 Kings 25:17, as to the height of the chapiters, by observing that the three cubits contained the sculpture or "wreathenwork" mentioned in the same verse, whereas the other passage included two belts or necks of plain space of two more cubits below the ornamental portion. The chapiters were festooned with 'nets of checker-work and wreaths of chain-work,' with sculptured 'pomegranates,' forming an ornate group similar to that which still adorns the columns of the beautiful temple ruins of Wady Kardassy in Nubia (Frith, 2, pl. 4). Lightfoot *(ut supra)* translates thus: 'The chapiters upon the top of the pillars possessed lily-work of four cubits over the porch,' and supposes that the lily-work surrounded the column *under* and *not around* the chapiter; the lily-leaf not enveloping the chapiter, which had its ornaments already, but curving laterally over the space of the porch, and occupying four cubits of the column below the chapiter. The more natural view, however, is that the lily-leaves or lotus ornaments formed the capital itself. A vast amount of learned information, from ancient and modern sources, is accumulated on the subject in Plesken's *Dissertation Philologica de Columnnis AEneis* (Vitemb. 1719)." *SEE COLUMN.*

Chaplain

(capellanus), a person who performs divine service in a *capella* (chapel). The position of the chapllin was contingent upon the nature of the *capella*, which either denotes a church without parochial rights, an oratory, a sanctuary, or even a part (altar, etc.) of a particular church. *SEE CHAPEL.* Thus the chaplain was sometimes the assistant of a parish priest; sometimes even exempted from episcopal jurisdiction. The "royal or palace chaplains" *(capellani regii or palatini)* usually received large privileges from the popes. At the head of the army chaplains *(capellani militum)* was a

chaplain general *(Capellanus major regius),* to whom usually extraordinary faculties were transferred. There I were also special chaplains in the castles of noblemen and in the houses of wealthy citizens. The chaplains of the bishops usually served as their secretaries. The chaplains attached to the papal court were divided into three classes: titular chaplains *(capellani honorarii),* chaplains assisting at the pontifical ceremonies *(ceremoniarii),* and chaplains employed as private secretaries of the pope *(capellani secreti).* Chaplains were also commonly appointed for the religious services in monasteries, hospitals, and other ecclesiastical institutions; but the most common employment of chaplains in the Church of Rome soon became, and still is, service at non-parochial churches and sanctuaries, or as assistants of the parish priests at large churches requiring the services of more than one clergyman.

In many of the Protestant churches the name chaplain was for a long time retained for the assistant clergymen at large churches, but this use has gradually disappeared, and is now only to be found in a few places, especially in Hungary. It is used in modern I times as the title of court preachers, of preachers appointed for the chapels of ambassadors or for private chapels, and more commonly for clergymen appointed exclusively to minister in the army or navy (army and navy chaplains). "In England there are 48 chaplains to the king, who wait four each month, preach in the chapel, read the service to the family, and to the king in his private oratory, and say grace in the absence of the clerk of the closet. While in waiting they have a table and attendance, but no salary. In Scotland the king has six chaplains, with a salary of £50 each; three of them haying, in addition, the deanery of the chapel royal divided between them, making up above £100 to each. Their only duty at present is to say prayers at the election of peers for Scotland to sit in Parliament." In England, "when the system of army chaplains was remodeled in 1796, a *chaplain-general* was appointed: his office was abolished by the Duke of Wellington soon after the termination of the great war, but revived by Mr. Sidney Herbert in 1846. The chaplain-general, who receives £1000 per annum, has duties partaking somewhat of those of an archdeacon. He assists the War Office in selecting chaplains, and in regulating the religious matters of the army. His office forms one of the 17 departments under the new organization of the War Office. There are about 80 chaplains on the staff, besides assistant clergymen and chapel clerks. The commissioned chaplains receive from 16s. to 23s. per day, and there are always some on half pay, while the assistant clergymen receive

from £200 to £400 a year. The whole expenditure for commissioned chaplains, assistant clergymen, chapelclerks, and church and chapel books, figures in the Army Estimates for 1860-61 at about £45,000. In the navy every ship in commission, down to and including fifth-rates, has a chaplain. The Navy Estimates (1860-61) provide for 99 commissioned chaplains, at stipends varying from £160 to £255 per annum; 9 others in district guard-ships, at average stipends of about £175; and 66 on half-pay, at 5s. to 10s. per day. The chaplains perform divine service at stated times on shipboard, visit the sick sailors, and assist in maintaining moral discipline among the crew."

In the United States the national government has not only army and navy chaplains, but also chaplains for both houses, Senate and Representatives. Many of the state Legislatures have chaplains also.

Chaplet

(French *chapelet),* a string of beads, or other material, used by Romanists in counting the number of their prayers. It is more commonly called the Rosary (q.v.).

Chaplin, Daniel, D.D.,

a Congregational minister, and native of Rowley, Mass., was born Dec. 30, 1743. He graduated at Harvard, 1772, and was made D.D. by the same college in 1817. He was ordained pastor at Groton, Jan. 1, 1778, and remained in the same charge for fifty years. His great piety and decision of character gave him great influence in the stormy times of the Revolution, and his long ministry was acceptable and useful, until, toward the close of his life, part of his congregation chose a Unitarian ,minister. He died in peace in 1831. — Sprague, *Annals,* 2:150.

Chaplin, Jeremiah, D.D.,

a Baptist minister, was born at Georgetown (then Rowley), Mass., Jan. 2, 1776; graduated at Brown University in 1799, and took charge of the Baptist Church in Danvers, Mass., about 1802. In 1817 he became principal of a theological school in Waterville, Me., of which, after its being chartered as Waterville College in 1820, he was elected President. He held the office thirteen years with great success. He was made D.D. by the College of South Carolina in 1819. In 1833 he resigned the presidency of the college, and, after preaching for some time at Rowley, Mass., and at

Willington, Conn., finally settled at Hamilton, N.Y., where he died suddenly, May 7th, 1841. Dr. Chaplin published *The Evening of Life; or, Light and Comfort amidst the Shadows of declining Years.* — Sprague, *Annals,* 6:463; Pattison, *Eulogy on Dr. Chaplin,* Boston, 1843.

Chaplin, Jonathan E.,

a Methodist Episcopal minister, was born in Connecticut in 1789, was converted in 1830, and entered the travelling ministry in the Ohio Conference in 1834. He was three years principal of Norwalk Seminary, Ohio, and then remained in the itinerant work in Ohio till 1840, when he removed to the Michigan Conference, and was made principal of White Pigeon Branch of the Michigan University. Here he remained until his death, Sept. 15, 1846. While young he studied law in the State of New York, and during the war of 1812 was aid-de-camp to General Porter. Soon after the peace he settled at Urbana, Ohio, where he practiced law till his conversion. In the cause of education he was of lasting service and benefit to the Church in Ohio and Michigan. His care of the institutions committed to him was very satisfactory. His last words were, "Live holiness, and preach it from the heart." — *Minutes of Conf.* 4:178.

Chapman

(rWThiv/nE, *enosh´ hat-tur´, man of the journeying, traveler,* i.e. for purposes of traffic), a trader who transports articles of commerce from the place of production to a mart (14914 2 Chronicles 9:14); a merchant-man, as the same phrase is rendered in the parallel passage (11105 1 Kings 10:15). *SEE MERCHANT*.

Chapman, John, D.D.,

an eminent English theologian, was born at Strathfieldsaye in 1704; studied at King's College, Cambridge, and in 1739 became rector of Mersham, in Kent, from whence, in 1744, he removed to the rectorship of Alderton. He afterwards became archdeacon of Sudbury, and treasurer of Chichester, and died Oct. 14, 1784. The most important of his works are: *Eusebius; or, the true Christian's Defence against a late Book entitled the Moral Philosopher* [by Dr. Morgan] (1739-41, 2 vols. 8vo); *Miscellaneous Tracts relating to Antiquity, revised and corrected, with Additions* (Lond. 1743, 8vo); *Expedienacy and Credibility of Miraculous Powers among the primitive Christians after the Decease of the Apostles* (Lond. 1752, 4to).

— Darling, *Cyclopaedia Bibliographica,* 1:632; Hook, *Eccl. Biography,* 3:554.

Chappel, William, D.D.,

bishop of Cork, was born at Lexington, Nottinghams., Dec. 10, 1582, and was educated at Mansfield, from whence he removed to Christ's College, Cambridge, where he obtained a fellowship. By the favor of archbishop Laud he was made dean of Cashel, Ireland, in 1633, and soon after provost of Trinity College, Dublin. In 1638 he was made bishop of Cork. He suffered many hardships in the Rebellion, and on landing in England was sent to prison, but soon obtained his liberty. He died at Derby in 1649. He wrote *Methodus Concionandi* (London, 1648), and *A Treatise on the Use of Holy Scripture* (London, 1653, 8vo). The *Whole Duty of Man* has also been ascribed to him, but without probability. Archbishop Usher and bishop Martin opposed him on account of his apparent leaning to Romanist views of discipline. — Hook, *Church Dictionary,* 3:554; Kippis, *Biographia Britannica,* 3:439.

Chappelow, Leonard, B.D.,

an eminent Oriental scholar, was born in England in 1683. He was educated at St. John's College, Cambridge, chosen fellow in 1717, and became Arabic professor in that university in 1720. He also obtained the livings of Great and Little Hormead. He died in 1768. His principal works are, *A Commentary on the Book of Job, in which is inserted the Hebrew Text and English Translation* (Camb. 1752, 2 vols. 4to); *Elementa linguae Arabicae* (1730, 8vo); *Six Assemblies, or ingenious Conversations of learned Men among the Arabians* (1767, 8vo). — Darling, *Cyclopaedia Bibliographica,* 1:633; Rose, *New Genesis Biog. Dict.* 6:211.

Chapter,

an abbreviated form of the word *chapiter* (q.v.), *heading,* e.g. of a column.

Chapter Of The Bible.

The present numeral division of the Scriptures into *chapters* and *verses* is, in some respects, of comparatively recent origin. The Pentateuch was divided by the Jews, at an early period, into fifty-four *parshioth* (תּוֹרָה פָּרָשִׁיוֹת) = sections, one of which was read in the synagogue every Sabbath day (44 13 15 Acts 13:15). These sections were subdivided, probably by the

Masoretes, into 669 *sidrim* (µyrdsi, or orders. After the reading of the law, it was also customary, from an early period, to read a passage from the prophets, and with that to dissolve the assembly. Such passages were called *haphtoroth´* (tr/fpi) = dismissions, and appear to have been selected according to the choice of any reader (<441315>Acts 13:15; 27:43; <420416>Luke 4:16). The divisions or sections found in the Greek and Latin manuscripts are different from those of the Hebrew books; they are of unequal and arbitrary length, and very different from the chapters in our printed Bibles. So, also, the books of the New Testament were divided, at an early period, into, certain portions, which appear under various names. The division into church lessons, read in the assemblies like the sections of the law and the prophets, was the most ancient. Subsequently the New Testament was divided into two kinds of sections, called *titles* (τίτλοι) and *chapters* (κεφάλαια =*heads).* The *titles* were portions of the Gospels, with summaries placed at the top or bottom of the page. The *chapters* were divisions, with numeral notations, chiefly adapted to the Gospel harmony of Ammonius. Other sectional divisions are occasionally seen in manuscripts, which appear to have varied at different times and in different churches, accordingly as festival days were multiplied. *SEE BIBLE*.

The numerical division of the Old and New Testaments into modern *chapters* is by some ascribed to Lanfranc, who was archbishop of Canterbury in the reigns of William the Conqueror and William II, while others attribute it to Stephen Langton, who was archbishop of the same see in the reigns of John and Henry III. Its authorship, however, is usually assigned to the schoolmen, who, with cardinal Hugh of St. Cher, were the authors of the Concordance for the Latin Vulgate, about A.D. 1240. This cardinal wrote remarks, or *Postils,* as they were called, on all the books of Scripture; and this Latin Bible, published by him, is generally supposed to be the first Bible divided into the present chapters. Yet cardinal Humbert, about A.D. 1059, cites the 12th and 13th chapters of Exodus, and the 23d of Leviticus, according to our present division of chapters. Whoever was the author, from about this period the division of the several books into chapters was gradually adopted in the Latin and other versions; and, finally, in the Hebrew, with a few variations, and also in the Greek text. The several Psalms were not included in this division. *SEE VERSE.*

Chapter,

as an ecclesiastical term, the name of a corporation of ecclesiastics, bound by canonical rules, and generally attached to a cathedral. The name chapter arose from the fact that the first communities of canons (q.v.) were called together daily in a common hall, to hear a chapter of the Bible, or of their common rules, read aloud. The hall was hence called the Chapter, or Chapter-house (q.v.), and the name finally passed to the body of ecclesiastics assembling in it.

Originally the property of the chapter belonged to the diocese; and the monks or canons had a common life, and kept strict obedience. Corporations of this kind rapidly multiplied, however, and soon began to have wealth of their own; by the 12th century these *capitula canonicorum* were attached to almost every see. The nomination of the bishop fell to the chapter, and this was allowed by the popes, thus enlarging greatly the power of the chapter, and diminishing the authority of the bishop over it. The nobility of Europe found the canonries rich, and the chapters were made sources of income for their children, who in some dioceses filled every stall. These *secular* canons absorbed the revenues of the chapters, and appointed vicars to do the work. The Council of Trent introduced many reforms (sess. 23, 25). In 1803 the chapters, as corporations, were abolished in South Germany, and in 1810 in Prussia. Whatever rights the chapters now have are based upon the canon law, and upon the special legislation of each country in which they exist. In Switzerland, Prussia, and other Protestant countries of Germany, the chapters have received the right of electing the bishops, who in most of the Roman Catholic countries are appointed by the sovereigns.

In England the chapter of a cathedral church consists "of persons ecclesiastical, canons and prebendaries, whereof the dean is chief, all subordinate to the bishop, to whom they are as assistants in matters relating to the church, for the better ordering and disposing the things thereof, and for confirmation of such leases of the temporalities and officers relating to the bishopric as the bishop from time to time shall happen to make" (Hook, s.v.). The dean and chapter had formerly the right to choose the bishop in England, but that right was assumed by Henry VIII as a prerogative of the crown. In Germany, Luther made an attempt to preserve the chapters as ecclesiastical corporations, but soon most of them lost altogether their ecclesiastical character, and nearly all of them perished

at the beginning of the present century. A few chapters, like those of Halberstadt, Minden, and Osnabruck, had both Protestant and Roman Catholic canons, and in Osnabruck even the election of the bishop had to alternate between the two denominations. Herzog, *Real-Encyklopädie,* 2:554 sq.; Ersch u. Gruber, *Encyklop.* 26:383 sq. *SEE CANON*; *SEE DEAN.*

Chapters, The Three,

a title given to three points (κεφάλαια, *capitula)* condemned by the fifth Council of Constantinople. They were, 1. The person and writings of Theodore of Mopsuestia; 2. The writings of Theodoret, so far as they were directed against Cyril; 3. The letter of Ibas of Edessa to Maris, concerning the Council of Ephesus. The emperor Justinian, under the influence of his wife Theodora, who was at heart a Monophysite, and of Theodore, bishop of Caesarea, published an edict A.D. 544, in which the above were condemned. This edict was signed by most of the Eastern bishops, but was opposed by the African and Western bishops, especially by Vigilius, the Roman pontiff, who was ordered to Constantinople (A.D. 547), and obliged to give a written declaration *(Judicatum)* approving the condemnation of the "Three Chapters." They were afterwards condemned anew by Justinian, A.D. 551, and by the fifth Council of Constantinople, A.D. 553. Dr. Schaff remarks (3:770) that the "controversy of the 'Three Chapters' has filled more volumes than it is worth lines." — Mosheim, *Ch. Hist.* cent. 6, pt. 2, ch. 3, § 10, note; Schaff, *Ch. History,* 3, § 144; Gieseler, *Church History,* 1, § 109. *SEE CONSTANTINOPLE*.

Chapter-House

SEE CHAPTER, an apartment or hall in which the monks and canons of a monastic establishment, or the deans and prebendary of cathedrals and collegiate churches, meet for transacting the business of the body of the society. Chapter-houses were often built in the most magnificent and costly style of architecture. They are of various forms, more usually located contiguous to a church, and often mere places of burial, having occasionally crypts under them.

In mediaeval Latin the chapter-house is denominated *capitulum,* and also *Domus Capitularis.* The former term was also applied to the east end of the church *(caput ecclesiae),* and hence there have been errors of translation.

Charaäth'alar

(Χαραααθαλάρ v. r. Χαραααθαλάν, Vulg. *Carmella et Careth)* is given among the pseudopriests in 1 Esdr. 5:36, where "Charaathalar, leading them and Aalar," is the confused translation for " CHERUB *SEE CHERUB* (q.v.), Addan (or Addon), and Immer," of the Hebrews texts (<15129>Ezra 2:59; <16761>Nehemiah 7:61).

Char'aca

(Χάραξ, Vulg. *Characa),* a place obscurely mentioned only in 2 Macc. 12:17 (εἰς τὸν Χάρακα), as that to which Judas Maccabaeus retired after his attack of the Nabatheeans. It was on the east of Jordan, being inhabited by the Jews called "Tubieni," or of "Tobie" (see Ton), who were in Gilead (comp. 1 Macc. 5:9,13); and it was 750 stadia from the city Caspin; but where the latter place was situated, or in which direction Charax was with regard to it, there is no clew. Ewald *(Isr. Gesch.* 4:359, note) places it to the extreme east, and identifies it with Raphon. The only name now known on the east of Jordan which recalls Charax is *Kerak,* the ancient KIR-Moab, on the S.E. of the Dead Sea, which in post-biblical times was called Χαράκμωβα, and Μωβουχάραξ (see Reland, *Palcest.* p. 705). The Syriac has *Karka,* which suggests Karkor (<070810>Judges 8:10).

Character

(χαρακτήρ, *impress, image),* CHRISTIAN, is the force of a man's moral personality, as modified and developed by the work of the Holy Spirit.

Christianity does not seek to destroy the natural and moral qualities of man, but to elevate, strengthen, and sanctify them. But the individual man, under the Christian system, is taught "of the Holy Spirit" the way of life; and, under his own responsibility, the influence of the Holy Spirit must be voluntarily accepted as the inspiring and controlling principle of the qualities which belong to him by nature. If this be not the case, the man remains a "natural man," and his character is his natural character. But the beginning of a new moral course of life, through the work of the Holy Spirit, is *regeneration,* and in regeneration the true foundation of the Christian character is laid. But this regeneration, though it requires active faith on the part of man, is, nevertheless, the work of God, and therefore character is necessarily a divine work, "lest any man should boast" (<490209>Ephesians 2:9). Of course, all the practical forms of goodness, the

cardinal virtues, so called (2 Peter 1:5-7), and the special Christian virtue of charity, are elements of this Christian character. It manifests itself in the "fruits of the Spirit," which always, in turn, react upon the character, bringing it constantly into nearer identity with the "inner" or "spiritual" man (Ephesians 3:16; 4:23). It fixes the moral worth of the individual, as well as his fitness for the kingdom of God, in which the entire character, the *whole man,* is peremptorily required (Matthew 6:24; 12:23). Christianity demands the *whole* heart; for "out of the heart are the issues of life," and the ruling disposition of a man's heart forms the essence of his character. With Paul, character is the man: the holy character is the " new man;" the corrupt character the "old man."

But, though the Spirit works this Christian character in man, it leaves free play for the special gifts and endowments of the individual. Although "in Christ there is neither Jew nor Greek," there is room in Christ's kingdom for diversities springing from temperament, race, or nationality. The apostles Peter, Paul, John, and Jude have been taken, by some writers, as types of the four temperaments, sanguine, nervous, lymphatic, and bilious. The Word of God is regarded, in the Christian system, as the rule of life and standard of appeal for the Christian character. On *perfection* of character, *SEE HOLINESS*; *SEE SANCTIFICATION*; *SEE PERFECTION*. — Herzog, *Real-Encyklop.* 7:376; *Bibliotheca Sacra,* 3:22.

Character Dominicus

(the mark of the Lord), a name by which, as well as *character regius (royal mark),* Augustine designates the sacrament of baptism; "by which he does not mean any internal quality or spiritual power distinct from baptism imprinted on the soul, but only the external form common to all receivers, both good and bad, who are duly baptized in the name of the Holy Trinity; that they are so far signed by the mark or character of the Lord as thereby to be distinguished from unbaptized Jews and Gentiles, who never made any formal profession of Christianity, nor ever received so much as the external indication of it. He allowed this character to be so far indelible that a Christian, though he turn Jew or pagan, can never need a second baptism, but only repentance and absolution to reinstate him in the Church." It is clear that Augustine did not dream of the later Romanist theory of sacramental "character." — Bingham, *Orig. Ecclesiastes* bk. 11, ch. 1, § 7. *SEE CHARACTER INDELEBILIS.*

Character Indelebilis.

In the Church of Rome it is held that a spiritual sign, called *character*, is impressed in the soul by certain sacraments. Aquinas taught that, "in consequence of the death of Jesus, the sacraments instituted in the New Testament have obtained what is called *virtus instrumentalis*, or *effectiva*, which those of the Old Testament did not possess. Therefore, by partaking of the sacraments, man acquires a certain character, which, in the case of some sacraments, such as baptism, confirmation, and the ordination of priests, is *character indelebilis*, and, consequently, renders impossible the repetition of such sacraments"(Aquinas, *Summa*, pt. 3, Qu. 60-65).

The Council of Florence (1439) laid down the following canon (Mansi, t. 31, col. 1054 sq.): Inter haec sacramenta tria sunt, baptismus, confirmatio et ordo, quse characterem, i.e. spirituale quoddam signum a caeteris distinctivum imprimunt in anima indelebile. *Unde in eadem persona non reiterantur*. Reliqua vero quatuor characterem non imprimunt, et reiterationem admittunt. — "Among the sacraments there are three, baptism, confirmation, and orders, which impose in the soul a character, that is, a certain spiritual and indelible sign, distinguishing it from others. Hence, in the same persons, these sacraments are not repeated. The other four do not impress a character, and admit of repetition." The Council of Trent gives the following: "9. Whoever shall affirm that a character, that is, a certain spiritual and indelible mark, is not impressed on the soul by the three sacraments of baptism, confirmation, and orders, for which reason they cannot be repeated, let him be accursed" (sess. 7, can. 9). There is a great variety of opinions (naturally enough) among Romanist theologians concerning the nature of this "character." See Ferraris, *Promta Bibliotheca*, 8:221 (s.v. Sacramentum); Elliott, *Delineation of Romanism*, bk. 2, ch. 1.

Char'ashim

(Hebrews *Charashim´*, µyvæj} *craftsmen*, as it is explained in the text; *Sept.* Åγεαδδαΐρ v. r. Γησρασείμ), the name of a valley (ayGe *ravine)* inhabited by the descendants of Joab (q.v.), of the tribe of Judah, so called from their employment as artificers (<130414>1 Chronicles 4:14). The same place is mentioned in <161135>Nehemiah 11:35 (A. V. "valley of craftsmen;" Sept. γῆ ἀγασείμ*)* as extant after the Captivity, and inhabited by the Benjamites, and as lying not far from Jerusalem. The Talmud (as quoted by Schwarz,

Palest. p. 135) reports the valley of Charashim to consist of Lod and Ono, which lay therein. These notices appear to fix its position as in the undulating ground at the back of the plain of Sharon, east of Jaffa, being, in fact, the depression now marked by *Wady hazeirah. SEE CRAFTSMAN.*

Char'chamis

(Χαρκαμύς v. r. Χαλχαμύς, 1 Esdr. 1:25),

Char´chemish

(2 Chronicles 35:20), other methods of Anglicising the name CARCHEMISH *SEE CARCHEMISH* (q.v.).

Char'cus

(Βαρχουέ; Vulg. *Barcus),* given (1 Esdr. 5:32) as one of the heads of the Temple servants that returned from Babylon; a corruption for *Barkos* (q.v.) in the lists of Ezra (2:53) and Nehemiah (7:55), possibly by a change of b into k. But it does not appear whence the translators of the A. V. got their reading of the name. In the edition of 1611 it is "Chareus."

Cha'rea

(Χαρέα), given (1 Esdr. 5:32) as the name of another head of the Temple servants who returned with Zerubbabel, instead of the HARSHA *SEE HARSHA* (q.v.) of the Hebrews text (Ezra 2:52; Nehemiah 7:54).

Charenton,

a town of France, five miles from Paris. A Protestant Synod was held there in 1631, in which the Confession of Augsburg was declared free of errors on all fundamental doctrinal points, and its adherents to be entitled to the sacrament of the Lord's Supper in the Reformed churches, to be accepted as sponsors for children, and to intermarry with the Reformed. *SEE FRANCE, REFORMED CHURCH OF*.

Chares

(Χαρής), one of the most influential of the Jewish commanders, who died of illness during the final struggle with the Romans (Josephus, *War,* 9, 1:4, 9).

Charey-Yonim.

SEE DOVES DUNG.

Charger.

The silver vessels offered by the heads of the tribes for the service of the Tabernacle (Numbers 8) are thus termed in our translation, being in the original hr;[q] *(keärah´,* literally a *deep dish),* a *bowl,* elsewhere rendered "dish" (<02529>Exodus 25:29; 36:16; <040407>Numbers 4:7). These are said to have been of silver, and to have weighed each 130 shekels, or 65 oz. (Hussey, *Anc. Weights,* chap. 9, p. 190). The "charger" upon which the Baptist's head was presented to Herodias (comp. Homer, *Il.* 1:141) must have been a large *platter* (πίναξ, strictly a broad *tablet* [comp. πινακίδιον a writing-tablet, <420163>Luke 1:63], hence a wooden trencher, <401408>Matthew 14:8, 11; <410625>Mark 6:25, 28; rendered "platter" in <422139>Luke 11:39). The "chargers" of gold and silver, in <150109>Ezra 1:9 (lfrgja} *agartal'),* were probably, as interpreted by the Sept., Vulg., and Syriac, *basins* for containing the blood of sacrifices; although others make them to have been *baskets* for first-fruit offerings. *SEE BASIN*; *SEE DISH.*

Chargol.

SEE BEETLE.

Chariot

Picture for Chariot 1

(properly hbKrjm, *merkabah´,* a vehicle for *riding;* ἅρμα), a car used either for warlike or peaceful purposes, but most commonly the former. Of the latter use there is but one probable instance as regards the Jews (<111844>1 Kings 18:44), and as regards other nations, but few (<014143>Genesis 41:43; 46:29; <120509>2 Kings 5:9; <440828>Acts 8:28). The Scriptures employ different words to denote carriages of different sorts, but it is not in every case easy to distinguish the kind of vehicle which these words severally denote. We are now, however, through the discovery of ancient sculptures and paintings, in possession of much new information respecting the chariots of Egypt, Assyria, Babylon, and Pera, which are, in fact, mentioned in the Scriptures. There has been some speculation as to any difference of meaning between the above word and the briefer (masc.) form bKrjm,

merkab´, which occurs in three passages only. In 1 Kings 5:6, the latter obviously means chariots, taken collectively. But in Leviticus 15:9 (Auth. Vers. "saddle"), and Song of Solomon 3:10 ("the covering"), it has been understood by some to denote the seat of a chariot. To this view there is the fatal objection that ancient chariots had no seats. It appears to denote the seat of a litter (the only vehicle that had a seat), and its name *merkab* may have been derived from the general resemblance of the body of a litter (distinguished from the canopy, etc.), both in form and use, to that of a chariot. Another still simpler form, the word bkeer; *re´keb* (with the analogous *forms* hBkr;a, *ikbah´,* Ezekiel 27:20, and b/kr] *rekob´,* Psalm 104:3), from the same root, appears to signify a carriage of any kind, and is especially used with reference to large bodies of carriages, and hence most generally of war-chariots; for chariots were anciently seldom seen together in large numbers except in war. It is applied to the war-chariots of the Egyptians (Exodus 14:9), the Canaanites (Joshua 17:18; Judges 1:19; 4:3), the Hebrews (2 Kings 9:21, 24; 10:16), the Syrians (2 Kings 5:9), the Persians (Isaiah 21:7, 9). To this corresponds the ῥέδη of Revelation 18:13; the Latin *rheda,* a carriage with four wheels, an improvement of later times. By a comparison of these references with those passages in which *merkabah* occurs, we find the two words applied to all sorts of carriages indifferently and interchangeably, just as we should say either "carriage" or "coach" — "neither of which is specific, and both of which differ more from each other than the Hebrew words in question — to denote the same vehicle. Indeed, there are passages in which both words are manifestly applied to the same identical vehicle, as in 2 Kings 5:9, 21, and 1 Kings 22:35, 38, where some have endeavored to make out a difference between the Hebrews terms. There is another word once rendered chariot, viz. hlg;[} *(cgalah´,* Psalm 46:9), but it denotes a *plaustrum,* cart, or wagon drawn by oxen. *SEE CART*. The only other words rendered "chariot" in the Bible are ^/yrPæi *(qappiryon´,* Song of Solomon 3:9), which the etymol, as well as the rendering in the Sept. and Vulg., shows to have been a portable sedan *or palanquisn, SEE LITTER,* and ^xhoP *(ho´tsen,* only in Ezekiel 23:24), which, according to etymology and the Rabbins, means *weapons* or defensive armor. It is demonstrated that the word *rekeb,* rendered "horsemen," does not mean "cavalry," but merely riders *in* the chariots — in other words, chariotwarriors; for Exodus 14:7, which gives the first account of the Egyptian army, says, "he took six hundred chosen chariots,

and all the chariots of Egypt, and captains over every one of them" (or in each). The "horsemen" in verse 9 and the subsequent verses means literally "riders," not *upon* the horses, but in the chariots. Hence, though Moses's song of triumph mentions the "horse and his rider" (<02150>Exodus 15:1), yet <02150>Exodus 15:4 clearly indicates that by rider chariot-rider is understood: "Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also (chariot warriors) are drowned in the Red Sea." *SEE HORSE*.

The earliest mention of chariots in Scripture is in Egypt, where Joseph, as a mark of distinction, was placed in Pharaoh's second chariot (<01443>Genesis 41:43), and later when he went in his own chariot to meet his father on his entrance into Egypt from Canaan (<01429>Genesis 46:29). In the funeral procession of Jacob chariots also formed a part, possibly by way of escort or as a guard of honor (<01509>Genesis 50:9). The next mention of Egyptian chariots is for a warlike purpose (<02147>Exodus 14:7). In this point of view chariots .among some nations of antiquity, as elephants among others, may le regarded as filling the place of heavy artillery in modern times, so that the military power of a nation might be estimated by the number of its chariots. Thus Pharaoh, in pursuing Israel, took with him 600 chariots. The Canaanites of the valleys of Palestine were enabled to resist the Israelites successfully in consequence of the number of their chariots of iron, i.e. perhaps armed with iron scythes (<06178>Joshua 17:18; <07019>Judges 1:19; see Schickendanz, *De curribus falcatis*, Zerbst. 1754). Jabin, king of Canaan, had 900 chariots (<07043>Judges 4:3). The Philistines in Saul's time had 30,000, a number chich seems excessive (<09305>1 Samuel 13:5; but comp. the Sept. and Joseph. *Ant.* 6:6, 1). David took from Hadadezer, hing of Zobah, 1000 chariots (<10804>2 Samuel 8:4), and from the Syrians a little later 700 (<10918>2 Samuel 10:18), who, in order to recover their ground, collected 52,000 chariots (<13907>1 Chronicles 19:7). Up to this time the Israelites possessed few or no chariots, partly, no doubt, in consequence of the theocratic prohibition against multiplying horses, for fear of intercourse with Egypt, and the regal despotism implied in the possession of them (<05716>Deuteronomy 17:16; <09811>1 Samuel 8:11, 12). — But to some extent David (<10804>2 Samuel 8:4), and in a much greater degree Solomon, broke through the prohibition from seeing the necessity of placing his kingdom, under its altered circumstances, on a footing of military equality or superiority toward other nations. He raised, therefore, and maintained a force of 1400 chariots (<11025>1 Kings 10:25) by taxation on certain cities,

agreeably to Eastern custom in such matters (<11009>1 Kings 9:19; 10:25; Xenoph. Anzab. 1:4, 9). The chariots themselves, and also the horses, were imported chiefly from Egypt, and the cost of each chariot was 600 shekels of silver, and of each horse 150 (<11029>1 Kings 10:29). *SEE SHEKEL.* From this time chariots were regarded as among the most important arms of war, though the supplies of them and of horses appear to have been still drawn from Egypt (<11234>1 Kings 22:34; <12916>2 Kings 9:16, 21; 13:7, 14; 18:24; 23:10; <23101>Isaiah 31:1). The prophets also allude frequently to chariots as typical of power (<19107>Psalm 20:7; 104:3; <24621>Jeremiah 51:21: <38601>Zechariah 6:1). Chariots of other nations are likewise mentioned, as of Assyria (<12923>2 Kings 19:23; <26224>Ezekiel 23:24), Syria (2 Samuel 8, and <12614>2 Kings 6:14, 15), Persia (<23216>Isaiah 22:6); and, lastly, Antiochus Eupator is said to have had 300 chariots armed with scythes (2 Macc. 13:2). In the N.T. the only mention made of a chariot, except in <66909>Revelation 9:9, is in the case of the Ethiopian or Abyssinian eunuch of Queen Candace, who is described as sitting in his chariot reading (<44828>Acts 8:28, 29, 38). *SEE RIDER.*

Jewish chariots were no doubt imitated from Egyptian models, if not actually imported from Egypt. These appear to have come into use not earlier than the 18th dynasty (B.C. 1530). The war-chariot, from which the chariot used in peace did not essentially differ, was extremely simple in its construction. It consisted, as appears both from Egyptian paintings and reliefs, as well as from an actual specimen preserved at Florence, of a nearly semicircular wooden frame with straightened sides, resting posteriorly on the axle-tree of a pair of wheels, and supporting a rail of wood or ivory attached to the frame by leathern thongs and one wooden upright in front. The floor of the car was made of rope net-work, intended to give a more springy footing to the occupants. The car was mounted from the back, which was open, and the sides were strengthened and ornamented with leather and metal binding.

Picture for Chariot 2

Attached to the off or right-hand side, and crossing each other diagonally, were the bow-case, and inclining backwards, the quiver and spear-case. If two persons were in the chariot a second bow-case was added. The wheels, of which there were 2, had 6 spokes: those of peace chariots had sometimes 4, fastened to the axle by a linch-pin secured by a thong. There were no traces; but the horses, which were often of different colors, wore only a breast-band and girths, which were attached to the saddle, together

with head furniture, consisting of cheek-pieces, throat-lash, head-stall, and straps across the forehead and nose. A bearing-rein was fastened to a ring or hook in front of the saddle, and the driving-reins passed through other rings on each side of both horses. From the central point of the saddle rose a short stem of metal, ending in a knob, whether for use or mere ornament is not certain. The driver stood on the off side, and in discharging his arrow hung his whip from the wrist. In some instances the king is represented alone in his chariot, with the reins fastened round his body, thus using his weapons with his hands at liberty. Most commonly two persons, and sometimes three, rode in the chariot, of whom the third was employed to carry the state umbrella (<120910>2 Kings 9:20, 24; <112234>1 Kings 22:34; <440838>Acts 8:38). A second chariot usually accompanied the king to battle, to be used in case of necessity (<141618>2 Chronicles 35:34).

On peaceable occasions the Egyptian gentleman sometimes drove alone in his chariot, attended by servants on foot. The horses wore housings to protect them from heat and insects. For royal personages and women of rank, an umbrella was carried by a bearer or fixed upright in the chariot. Sometimes mules were driven instead of horses, and in travelling sometimes oxen; but for travelling purposes the sides of the chariot appear to have been closed. One instance occurs of a 4-wheeled car, which (like the τετράκυκλος ἅμαξα of Herod. 2:63) was used for religious purposes. See CART. The processes of manufacture of chariots and harness are fully illustrated by existing sculptures, in which also are represented the chariots used by neigh. boring nations (Wilkinson, *Anc. Egypt.* 1:368, 386; 2:75, 76, 2d ed.).

Picture for Chariot 3

Picture for Chariot 4

The earliest Egyptian chariot noticed in Scripture (<014143>Genesis 41:43) was doubtless a state-chariot; but, among the Egyptians, it does not appear to have been different from the war-chariot, the splendid military appointments of which rendered it fit for purposes of royal pomp. Hence, although the same word (הבָכָרְמ, *merkabah)* is again used for chariots of state in <014629>Genesis 46:29; <090811>1 Samuel 8:11; <101501>2 Samuel 15:1, it undoubtedly denotes a war-chariot in <021504>Exodus 15:4; <290205>Joel 2:5. In <230207>Isaiah 2:7, the same word appears to comprehend chariots of every kind which were found in cities. In fact, chariots anciently in the East were used

almost entirely for purposes of state or of war, being very rarely employed by private persons. We also observe that where private carriages were known, as in Egypt, they were of the same shape as those used in war, only having less complete military accoutrements, although retaining the case for arrows. One of the most interesting of the Egyptian paintings represents a person of quality arriving late at an entertainment in his curricle, drawn (like all the Egyptian chariots) by two horses (one hidden by the other in profile). He is attended by a number of running footmen, one of whom hastens forward to knock at the door of the house, another advances to take the reins, a third bears a stool to assist his master in alighting, and most of them carry their sandals in their hands, that they may run with the more ease. This conveys a lively illustration of such passages as (0981)1 Samuel 8:11; (1051)2 Samuel 15:1. The principal distinction between these private chariots and those actually used in war was, as appears from the monuments, that in the former the party drove himself, whereas in war the chariot, as among the Greeks, often contained a second person to drive it, that the warrior might be at liberty to employ his weapons with the more effect. But this was not always the case; for in the Egyptian monuments we often see even royal personages alone in their chariots, warring furiously, with the reins lashed round their waist. So it appears that Jehu (who certainly rode in a war-chariot) drove himself, for his peculiar style of driving was recognised at a considerable distance ((1090)2 Kings 9:20). The Egyptians used horses in the equipment of an armed force before Jacob and his sons had settled in Goshen; they had chariots of war, and mounted asses and mules, and therefore could not be ignorant of the art of riding; but for ages after that period Arab nations rode on the bare back, and guided the animals with a wand. Others. and probably the shepherd invaders, noosed a single rope in a slip-knot round the lower jaw, forming an imperfect bridle with only one rein; a practice still in vogue among the Bedouins. Thus cavalry were but little formidable, compared with chariots, until a complete command over the horse was obtained by the discovery of a true bridle. This seems to have been first introduced by chariot-drivers, and there are figures of well-constructed harness, reins, and mouth-pieces in very early Egyptian monuments, representing both native and foreign chariots of war. In fighting from chariots great dexterity was shown by the warrior, not only in handling his weapons, but also in stepping out upon the pole to the horses' shoulders, in order the better to attain his enemies; and the charioteer was an important person, sometimes equal in rank to the warrior himself. Both the kingdoms of Judah and Israel had war-chariots,

and, from the case of king Josiah at the battle of Megiddo, it is clear they had also travelling vehicles, for, being wounded, he quitted his fighting-chariot, and in a second, evidently more commodious, he was brought to Jerusalem (<14524>2 Chronicles 35:24). Chariots of war continued to be used in Syria in the time of the Maccabees (2 Macc. 13:5), and in Britain when Caesar invaded the island *(Bell. Gall.* 4:29).

Picture for Chariot 5

In the prophecy of Nahum, who was of the first captivity, and resident (if not born) at Elkosh in Assyria, there is much allusion to chariots, suggested doubtless by their frequency before his eyes in the streets of Nineveh and throughout the Assyrian empire. In fact, when prophesying the downfall of Nineveh, he gives a particular and animated description (<34003>Nahum 2:34) of their action in the streets of the great city:

The shield of his heroes is reddened,
The men of prowess are crimsoned [in dress]:
With the fire of irons [flashing steel armatures]
is the chariot in the day of his array,

And the cypresses [lances] are brandished;
In the streets will madden the chariot-force,
They will race in the broad places;
Their appearance is as the torches,
As the lightnings will they rush.

Picture for Chariot 6

Picture for Chariot 7

Picture for Chariot 8

Abundant illustrations of this passage occur on the recently discovered sculptures of Nineveh and Babylon. They are minutely described by Layard *(Nineveh,* 2:268 sq.). The earlier Assyrian war-chariot and harness did not differ essentially from the Egyptian. Two or three persons stood in the car, but the driver is sometimes represented as standing on the near side, while a third warrior in the chariot held a shield to protect the archer in discharging his arrow. The car appears to have had closed sides. The war-chariot wheels had 6 spokes; the state or peace chariot 8 or more; and a third person in state processions carried the royal umbrella. A third horse, like the Greek παρήορος, was generally attached (Layard, *Nineveh,*

2:350). In later times the third horse was laid aside, the wheels were made higher, and had 8 spokes, and the front of the car, to which the quiver was removed from its former side position, was made square instead of round. The cars were more highly ornamented, paneled, and inlaid with valuable woods and metals, and painted. The embroidered housings, in which in earlier times the horses were clothed, were laid aside, and plumes and tassels used to decorate their necks and foreheads (Layard, *Nineveh*, 2:353, 356; *Nineveh and Babylon*, p. 341, 587, 603, 618; *Mon. of Nin.* 2d series, pl. 24; comp. <27:20>Ezekiel 27:20). Chariots used for other purposes than that of war, especially in hunting, were also found sculptured on the Assyrian monuments, as well as occasionally carts for the transportation of persons or baggage.

Picture for Chariot 9

The Persian art, as appears from the sculptures at Persepolis, and also at Koyounjik, shows great similarity to the Assyrian; but the procession represented at the former place contains a chariot or car with wheels of 12 spokes, while, from the sculptures at the latter, it appears that the Elamites, or Persians, besides chariots containing two persons, which were sometimes drawn by four horses, used a kind of cart, drawn by a single mule or more, consisting of a stage on high wheels, capable of holding five or six persons, of whom the driver sat on a low stool, with his legs hanging on each side of the pole (<23216>Isaiah 22:6; <23224>Ezekiel 23:24; see Xenoph. *Cyrop.* 4:3, 1; 2:22; Niebuhr, *Voyage*, 2:105; Chardin, *Voyage*, 7:257, pl. 59; Layard, *Nin. & Bab.* p. 447,449; Olearius, *Travels*, p. 302). Chariots armed with scythes (ἅρματα δρεπανήφορα, Xen. *Anab.* 1:7, 10) may perhaps be intended by the " chariots of iron" of the Canaanites; they are mentioned as part of the equipment of Antiochus (2 Macc. 13:2), and of Darius (Diod. Sic. 17:53; Appian, *Syr.* 32). Xenophon mentions a Persian chariot with 4 poles and 8 horses *(Cyrop.* 6:4). The Persian custom of sacrificing horses to the Sun (Xen. *Cyrop.* 8:3, 12), seems to have led to offerings of chariots and horses for the same object among the Jewish monarchs who fell into idolatry (<26817>Ezekiel 8:17; <12211>2 Kings 22:11;. see P. della Valle, p. 255). *SEE WAGON.*

Picture for Chariot 10

Not very different from the Persian chariot is one represented on a coin found at Babylon, but somewhat ruder; but the spokes of the wheels are

eight, as in the Assyrian chariot. This coin has given occasion to much unsound speculation in the attempt to connect it with the history of Daniel. *SEE BABYLON.*

Picture for Chariot 11

Among the Greeks and Romans, chariots were used at all times for purposes of war, and the chariot-races of the "Isthmian Games" were especially famous (see Smith's *Dict, of Class. Antiquity,* s.v. Currus). *SEE CHARIOT-RACE*.

Picture for Chariot 12

Among the parts of wheel-carriages mentioned in the Scriptures are:

1, the *wheel,* ˆp;a *(ophan* , <0212>Exodus 14:25, etc.); also lG;lG; *(gilgal´*, <2368>Isaiah 28:28) or lGilG; *(gilgal´*, <2358>Isaiah 5:28; <2602>Ezekiel 10:2, 6; 23:24; 26:10; id. Chald. <2709>Daniel 7:9);

2, the *rim,* bG; *(gab,* <1073>1 Kings 7:33; <2618>Ezekiel 1:18);

3, the *spokes,* µyqæj; *(chishshukim´*, <1063>1 Kings 6:33);

4, the *hub,* µyræj; *(chishshurim´*, <1073>1 Kings 7:33); 5, the *axle,* dy; *(yad,* <1072>1 Kings 7:32, 33). To *harness* (yoke) the horses or other animals is designated by rsa; *(asar´*, <0412>Genesis 41:29; <0907>1 Samuel 6:7; <1184>1 Kings 18:14), or µjr; *(ratham´*, <3001>Micah 1:13); also bkr; *(rakab´*, <2810>Hosea 10:11), which properly signifies to *ride* or *drive.* *SEE WHEEL.*

The word chariots is sometimes used figuratively for hosts or armies (<1807>Psalm 68:17; <1267>2 Kings 6:17); and Elijah, by his prayers and counsels, and power with God, was "the chariot of Israel, and the horsemen thereof" (<1212>2 Kings 2:12; see Rosh, *De curru Israelis,* Bautz. 1780), inasmuch as he did more for them than all the chariots they could muster (<1907>Psalm 20:7; <2301>Isaiah 3:1). *SEE WAR.*

Picture for Chariot 13

The term "chariot" is likewise used poetically in Scripture to designate the rapid agencies of God in nature (<1948>Psalm 104:3; 68:17; <2665>Isaiah 66:15; <3808>Habakkuk 3:8).

Captains Of Chariots

(2Exo 15:4) might be supposed to denote the officer or officers who had charge of the chariot forces, but the literal meaning is mounted *third* men (µyvølv). This passage seems obscure, but a picture from an Egyptian tomb (the Rameseium of Thebes), nearly or quite as ancient as the period to which the above-cited passage relates, furnishes a key to this otherwise difficult expression. It represents three men standing upon a chariot, two of whom are prepared for action, and the third manages the horses (compare the large cut above of the Assyrian chariot). They were probably selected for their valor, and perhaps formed by themselves a distinct division of the army, and each had its distinct officer (2Exo 14:7). *SEE CAPTAINS.*

Chariot Of The Cherubim

probably means the frame-work on which the cherubim rested, and one pattern of which might resemble the body of a chariot (1Ch 28:18). *SEE CHERUB.*

Chariot-Cities

cities specially designated for storing the chariots of war during the time of peace, as magazines and arsenals of modern times are used (2Ch 1:14). *SEE CITY.*

Chariot-Horses

such as were peculiarly fitted, by size, spirit, docility, or special training, for service in chariots, as carriage, draught, and saddle horses of later days (2Ki 7:14). *SEE HORSE.*

Chariot-Man

the driver or charioteer, or perhaps an officer who had charge of the chariot (2Ch 18:33). *SEE DRIVER.*

Chariots Of War

(2Exo 14:7; 2Sa 8:4). One class of carriages thus denominated were used as the common vehicles of princes and generals; but another formed the most terrible of military engines, and were employed in great numbers to break the enemy's battalions by rushing in

among them (<0901305>1 Samuel 13:5; <1318004>1 Chronicles 18:4). Like other ancient carriages, they had usually only two wheels; and iron hooks or scythes, strong and sharp, were affixed to the extremities of the axles on each side, which made dreadful havoc among the troops (<0611004>Joshua 11:4 <0704303>Judges 4:3,13). Warriors sometimes fought standing on them, or leaping from them upon the enemy. The chariots in the army of Cyrus were capacious enough to permit twenty men to fight from them. If we examine the sculptures of Egypt, we find that the strength of the armies of the Pharaohs was in their chariots, an Egyptian army being composed exclusively of infantry and bigas, or two-horsed chariots, which carry the driver and the warrior. In no instance is an Egyptian ever represented on horseback. Such palpable evidence that the Egyptians did not employ cavalry is difficult to reconcile with the Scripture account of the pursuit of 'the Israelites, which expressly speaks of " the horses and chariots of Pharaoh, and his horsemen" (<0201409>Exodus 14:9). Hengstenberg, after a critical examination of the text, says, in his *Egypt and the Books of Moses* (p. 126), that "Moses does not mention cavalry at all; that, according to him, the Egyptian army is composed only of chariots of war, and that he therefore agrees in a wonderful manner with the native Egyptian monuments." *SEE ARMY;SEE CHARIOT.*

Chariots Of The Sun.

The ancient Persians who worshipped the sun dedicated to that luminary certain horses and chariots, which, in allusion to his rapid course, they consecrated to him. The kings of Judah fell into this peculiar idolatry. In these chariots, the Rabbins informs us, the king and nobles rode when they went forth to meet the morning sun. The idolatrous chariots of the sun were burnt by king Josiah (<1223111>2 Kings 23:11). *SEE SUN.*

In the narrative of the translation of Elijah (<1202111>2 Kings 2:11), it is said "there appeared a chariot of fire, and horses of fire," and a corrupt tradition of this miraculous ascension seems to have been preserved in the East. Mr. Roberts says, "The Hindoos believe their supreme god Siva sends his angels with a green chariot, to fetch the souls of those who are devoted to him; and there are occasionally horses, but at other times none. The holy king *Tirru-Sangu* (divine chank) was taken to heaven, body and soul, without the pain of dying."

Chariot-Race

the most renowned of all the exercises used in the Olympic games of the ancient Greeks and Romans, and those from which the victors were held to derive the greatest honor. There appear to be but one or two allusions to them in the New Testament, and these are involved in some uncertainty. In Corinthians 16:9, the apostle refers to his great success in collecting a church at Ephesus: "But I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries;" alluding, it is thought, to the door of the circus, which was opened to admit the chariots when the races were to begin; and by the word ἀντικείμενοι, "adversaries," which Doddridge renders "opposers," he is supposed to mean antagonists or competitors. In Colossians 3:15, he says, "Let the peace of God *rule* (βραβεύω, preside, as the arbiters or judges of the games) in your hearts;" 2 Thessalonians 3:1, "that the word of the Lord may have free course (τρέχω, *run),* and be glorified," referring, as it seems, to the applause of the spectators; 1 Timothy 4:8, "Bodily *exercise* (γυμνασία, gymnastic discipline) profiteth little," alluding to the training of the racers; Hebrews 12:23, "the general assembly" (πανήγυρις, crowd of attendants). *SEE GAMES*.

Charisma

(χάρισμα), (1.) one of the names by which baptism was designated in the early Church; (2.) a spiritual gift. *SEE GIFTS, SPIRITUAL.*

Charity,

one of the three chief Christian graces. The Greek word ἀγάπη, frequently rendered in the authorized version *love,* is occasionally translated *charity,* and is so rendered throughout 1 Corinthians 13. The old English word *charity* means *love* — love to God and man, which is the fulfilling of the law. Perhaps it would have been better had the word been rendered "love." The meaning of the term can, however, scarcely be misapprehended after a careful perusal of that important chapter. In popular usage, charity is often restricted to *almsgiving,* which is only one of its manifestations. See LOVE. Christian ethics teach that charity, in this sense of love, is to be the habitual affection of the heart, in all our relations to our fellow-creatures. Charity considered,

1. As to its *source,* implies a regenerated state of mind.

2. As to its *exclusiveness,* shuts out all,

1, anger;
2, implacability;
3, revenge;
4, prejudice;
5, evil speaking;
6, petty aggressions, though legal;
7, artificial distinctions, as its limitations.

3. As to its *active expression;*

(1) it delights in sympathy, liberality, and, in general, in benevolence;
(2) it dictates and regulates *works of mercy;*
(3) it teaches us that we are only *stewards* of the divine goodness.

"All spiritual gifts are surpassed by charity, which alone puts on them the crown of perfection (461231 Corinthians 12:31-13:13). By this we are to understand not a mere inclination and emotion, however pure, or natural benevolence and philanthropy, however disinterested; but a disposition wrought by the Holy Ghost, springing from the consciousness of reconciliation; a vital supernatural energy, uniting all the powers of the soul with God, the essence of all love, and consecrating them to the service of his kingdom. Without this, even speaking with the tongues of angels were but 'sounding brass or a tinkling cymbal.' Without this, the boldest prophecy, the most comprehensive knowledge, and a power of faith which could call the impossible into being, have no abiding worth or practical importance. Without this, the other gifts would separate, pass into the service of ambition, and thus ruin themselves and the whole church. Without this, the gift of tongues fosters vanity and enthusiasm, knowledge puffs up (460011 Corinthians 8:1-3), and the gift of government degenerates to despotism. As faith lies at the bottom of all the charisms, and forms their common root, so also love is properly not a gift by itself, but the soul of all gifts, binding them together like the members of a body, making them work in for each other, and directing them to the common good. It maintains the unity of the manifold divine powers, subordinates everything individual and personal to the general, and makes it subservient to the interests of the body of Christ.

"For another reason, love transcends all the other gifts. It never ceases. In the future world the other gifts will disappear, at least in their present

nature. The mysterious tongues will cease in the land, where all understand them. Prophecies will be lost in their fulfillment, like the aurora in the moon. Knowledge, which on earth is but partial, will merge in immediate, perfect intuition. Nay, faith itself will be exchanged for sight, and hope for fruition. But love, by which even here we have fellowship of life with God through Christ, remains love. It changes not. It rises not out of its element. It passes not into another sphere. It only deepens and expands. It can never gain higher grounds, never reach another and better form of union with God; but only continues to grow stronger, fuller, more lively, and more blissful (<460813>1 Corinthians 13:8-13). 'Charity,' says Bishop Warburton somewhere, 'regulates and perfects all the other virtues, and is in itself in no want of a reformer.'

"Hence Paul exhorts the Corinthians, who were inclined to place an undue estimate on the more striking and showy charisms, to strive after charity, above all, as the greatest and most precious gift, the cardinal and universal Christian virtue, of which heathenism had scarce the faintest notion. 'Heathenism,' observes Olshausen *(Comment.* in, p. 698), 'did not get beyond ἔρως. It knew nothing of the Christian ἀγάπη. In the Old Testament nothing but the stern δίκη reigns. Eros, even in its purest, noblest form, is but the result of want, the longing for love, springing from the consciousness that we have not what is worth loving.

But the Christian ἀγάπη is the streaming forth of positive love, God himself dwelling in the believer, so that streams of living water flow out of him (<430414>John 4:14).' And he commends it, in the most glowing and attractive description ever uttered by tongue of man or angel, in language which comes to the heart with perpetual freshness, like music from the bowers of eternity, and is of itself enough to put beyond all doubt the divinity of Christianity and its infinite superiority to all other religions. 'And now (in the present earthly life of Christians) abideth faith, hope, charity, these three; but the greatest of these is charity' " (Schaff, *Apostolical Church,* § 120). See also Watson, *Theol. Institutes,* pt. 3, ch. 4; Fellowes, *Body of Theology,* 2:64, etc.; Barrow, *Works,* vol. 1, ser. 27, 28; Fletcher, *Works* (N.Y. ed.), 3, 156 sq.

Charity, Brothers Of

(called, in Italy, *Fate ben fratelli;* in France, *Frères de a1 Charite;* in Spain, *Brothers of Hospitality),* a Romanist order, founded in 1540 at

Seville, by the Portuguese Johannes a Deo, for nursing the sick and reforming immoral females. In 1572 Pope Pius V confirmed it, under the rule of St. Augustine, and it then limited itself to serving hospitals for the sick of all nations and religions. In 1580 it had a number of institutions in France, Italy, Germany, Poland, both Indies, and other countries. In 1617 it was received into the number of regular orders by adopting the solemn vows. In 1619 the brethren were exempted from the jurisdiction of the diocesan bishops, and in 1624 they received all the privileges of the mendicant orders. Among the hospitals of the order, those of Milan, Paris, Rome, Naples, Vienna, Prague, are especially celebrated. The number of houses amounts at present to over a hundred, in Italy, France, Spain, Austria, Prussia, Bavaria, and North and South America. See Helyot, *Ordres Religieux,* vol. 2; Fehr, *Geschichte der Mönchsorden,* 2:80 sq.

Charity, Sisters Of,

Called Also Daughters Of Christian Charity

Picture for Charity, Sisters of

(Saeurs or *Filles de la Charite),* or, from their dress, GRAY SISTERS *(Saeurs grises),* a community of women in the Roman Catholic Church for nursing the poor and the sick, founded in 1629 at Chatillon, in France, by Vincent de Paul, aided by Madame Louise de Marillac le Gras. The rule which Vincent gave to his community was confirmed by the pope in 1668, whereupon the community spread so rapidly that by 1685 two hundred and twenty-four houses were established. Until the end of the eighteenth century they remained almost entirely confined to France, where their labors were interrupted by the Revolution. After a few years they were permitted to take them up again, and in 1807 they were placed under the protection of the mother of Napoleon. Since that time they have enjoyed the patronage of all French governments. In 1827 they nursed in France 1145,000 sick persons and 120,000 children, which number has since considerably increased. Since 1815 they have rapidly established themselves in all states in which monastic orders are not forbidden. Several states, as Prussia and Baden, which exclude most of the monastic orders, have made an exception in favor of the Sisters of Charity. Since 1848 they have been admitted into all the German states except Saxony. In all Germany they had, in 1858, establishments in 194 places, with about 2000 members. Spain promised to admit them in the Concordat of 1851. They

established themselves in Portugal in 1857, but were there, as also in Brazil, severely attacked by the Liberal party, and mobbed by the populace. Large numbers. of them were called to Russia by the government of Alexander II, and they have penetrated even into Denmark and Sweden. In Turkey they conduct several largely-attended schools. They are also found in many of the missions of Asia, Africa, and Australia, and in several of the states of Central and South America. In the United States they were established in 1809 by *Elizabeth Seton* (a pervert from Protestantism), with a distinct rule, which is still followed in the dioceses of New York, Brooklyn, Newark, and Halifax. The houses in the other dioceses have abandoned Mrs. Seton's rule, and have united with the French order. In 1852 there were 38 houses under the charge of the sisters in different parts of the United States, and the number of sisters was 420. This number has since considerably increased. In the diocese of New York alone there are now about 250 sisters, having under their care, besides the parish schools in the city of New York, a hospital, a male and female asylum, and an industrial school. Their mother-house is at Fonthill, on the Hudson River, near Yonkers.

Numerous other communities of women have been established on the same plan, and on nearly the same rule. The most important among them is the congregation of St. Carolus Borromaeus, so called because they chose Borromeo as their patron. Their mother-house is at Nancy, France; and in 1845 they counted 70 houses, with about 700 members. Another was founded in 1808 in Westphalia, by baron Droste zu Vischering, who became afterwards archbishop of Cologne. It counted, in 1858, 41 establishments, with about 200 sisters. The United States have also a number of similar institutions, as Sisters of Charity of Montreal, Sisters of Charity of Nazareth, Sisters of our Lady of Mercy, Sisters of Mercy, Sisters of Charity of the Blessed Virgin, Sisters of Charity of St. Augustine, most of which have been founded during the present century.

No monastic institution has spread since the beginning of the present century with equal rapidity, and the increase is still going on in nearly every part of the world. In 1862, the number of establishments, as far as known, was 1064; namely, 947 in Europe, 80 in America, 17 in Asia, 17 in Africa, and 3 in Australia and Oceanica (P. Karl vom heil. Aloys, *Statis. Jahrbuch der Kirche,* Ratisbon, 1862). The number of members of the French order was estimated at 13,000, and that of all the Sisters of Charity at 28,000.

"Conscious that celibacy alone excites little admiration in modern times, Rome has sought, by her 'Sisters of Charity' and by her educational orders, to give her female aristocracy better claims on the gratitude of mankind. In England and America the female orders have attracted many to the Church of Rome, and softened many antipathies. The association of unmarried females for such purposes will ever have an attraction for romantic minds; yet the wellworked Protestant congregations in our cities send out more such sisters of charity and educators of the young than any of the sisterhoods of Rome. 'Without any bond but the law of love, and 'without observation,' because without the dress and separation of Rome's 'Sisters of Charity,' thousands now do the part of Priscilla or Dorcas, yet take part in all home duties and enjoyments, unconscious that they are better than others, or that they have attained a higher perfection than their fathers and mothers" (Lewis, *Bible, Missal, and Breviary,* 1:124). See also Fehr, *Geschichte der Mönchsorden,* 2:328 sq.; Eremites, *Der Orden der barmherzigen Schwestern* (Schaffhausen, 1844); *Methodist Quarterly Review,* Jan. 1849, art. 5.

Charlemagne (Charles I, Or The Great),

Picture for Charlemagne

Emperor of the West, was born at Salzburg, in Bavaria, about 742, and, jointly with his brother Karloman, succeeded his father, Pepin-le-Bref, in 768. Karloman died in 771, and Charles became sole sovereign. By his wars against the Saxons, the Lombards, and the Saracens of Spain, he increased his empire until he was master of the best part of Europe. Pepin had granted the exarchate of Ravenna to the pope and his successors forever. After Pepin's death, Diedrich, the Lombard king, attacked the pope (Adrian I), who applied to Charlemagne for aid. He crossed the Alps (A.D. 774) with a formidable army, and terminated the contest between the bishops of Rome and the kings of Lombardy forever. The exarchate of Ravenna was overthrown, its vanquished prince was sent into France, and Charlemagne proclaimed himself king of the Lombards. The conqueror visited Rome, where it is said he not only confirmed the grants which Pepin had made to its bishops, but added to them new donations. By these acts he opened a way to the attainment of an object which Pepin had contemplated, but was unable to accomplish — he was enabled to gain the authority as well as to assume the title of Emperor of the West. In A.D. 800 he visited Rome, where Pope Leo III crowned him Emperor of the

West, with the title of Carolus I, Caesar Augustus. "Although this added nothing directly to his power, yet it greatly confirmed and increased the respect entertained for him, such was still the luster of a title with which were associated recollections of all the greatness of the Roman empire. Nicephorus I, emperor of Constantinople, also acknowledged him, and between them they fixed the limits of the Eastern and Western empires. A profound statesman and legislator, as well as a successful conqueror, he then devoted the remainder of his life to the internal improvement of his vast empire, and to the fortification of its frontiers against the invasions of the Normans and Danes. In 813 he named his third son, Louis (Louis le Débonnaire), his colleague in the empire, and died at Aix-la-Chapelle January 28, 814. "His last days, after the coronation of his son Louis, were occupied in correcting the text of the four Evangelists, in which he was assisted by Greeks and Syrians. Charlemagne had long shown a great zeal for religion; he never failed, while his health permitted, to attend divine service daily, morning and evening. He took great care that the service should be conducted with decorum and propriety, supplied his chapels with abundance of vestments and ornaments, and, being perfectly instructed in the best manner of reading and singing, he corrected the mode of performing both; but he himself never read publicly in church, but contented himself with singing in a low tone and with others. His alms were not only liberally bestowed in his own dominions, but on all the poor and distressed Christians in Syria, Egypt, Africa, Jerusalem, Alexandria, and Carthage; and he cultivated the friendship of unbelieving princes with a view to assuage the sufferings of the Christians under their dominion" (Palmer, *Church History,* ch. 15).

Charlemagne was throughout his reign the champion of Christianity. He never rested until the Saxons were not only subjected, but baptized, if not Christianized; his war against the Lombards, whose kingdom he finally annexed, was originally commenced at the instance of the pope, whose power was menaced by the inroads of these barbarians. It cannot be denied, however, that Charlemagne propagated Christianity by the use of "carnal weapons." His "wholesale and indiscriminate mode of administering baptism on the conclusion of his campaigns drew forth the indignant expostulations of Alcuin and men of a kindred spirit" (Mac Lear, *Missions in the Mid. Ages,* p. 449). "He did not confine his benefactions to the bishop of Rome, but distributed them among all the orders of the hierarchy. He augmented their wealth, he enlarged their privileges, he exalted their

dignity, he confirmed and extended their immunities. But the motives of his liberality were such as became a magnanimous and a benevolent monarch. Superstition has never been accounted among them, nor any unfounded fears or undue reverence of the ecclesiastical order; from the former he was perhaps more nearly exempt than would have appeared possible in so rude an age; and in his transactions with the clergy, even with the pope himself, he never forgot, or allowed them to forget, his own supremacy. But he was desirous to civilize his barbarous subjects; he was anxious to influence their rude manners, and correct their vicious morals, by the more general diffusion and comprehension of the Christian truths; and he was willing also to sow the seeds of secular learning, and dispel the ignorance which oppressed his people" (Waddington, *Church History*, ch. 5.). As a statesman he favored the Church because he considered it a school for the improvement of his people, and, while adding to the temporal power of the Church, was careful not to render it independent. He decided against image-worship, and in his *Libri Carolimzi* (A.D. 790, Elias Philyra, 1549; Heumann, Han. 1731), he set forth (in opposition to the decision of the second Synod of Nicaea of A.D. 787), that "God could be worshipped only in spirit," and his opinions were indorsed by the Synods of Frankfort (794) and of Paris (825), censuring Adrian's treatise in favor of image-worship. But, while Charlemagne condemned image-worship as idolatry, the Caroline books approve of the crucifix, and of reverence to the relics of saints, etc. — Hase, *Ch. History* (N. Y. ed.), p. 178; Chambers, *Encyclopaedia,* s.v. Herzog, *Real-Encyklopädie,* 7:379 sq.; Gibbon, *Decline and Fall,* ch. 49; Neander, *Church History,* 3:235 sq.; *Studien u. Kritiken,* 1855, Heft 2; Dippold *Leben Kaiser Karl des Grossen* (Tüb. 1810); Gaillard, *Hist. de Charlemagne* (Par. 1819, 2d ed. 4 vols.); Abel, *Jahrbücher des frank. Reiches unter Karl dem Grossen* (Berlin, 1866, vol. 1). *SEE CAROLINE BOOKS.*

Charles V,

emperor of Germany and king of Spain (under the title of *Don Carlos I*), eldest son of Philip, archduke of Austria, and Joanna, second daughter of Ferdinand and Isabella of Spain, was born at Ghent, Feb. 24th, 1500, and died at the monastery of San Yuste, near Placencia, in Estramadura, Spain, Sept. 21st, 1558. His father died when he was only six years of age, and his grandfather Maximilian became his guardian, and placed him under the care of William de Croy, lord of Chièvres, as governor, and Adrian of Utrecht, afterwards Pope Adrian VI, as preceptor.

On the death of his grandfather Ferdinand, Charles, conjointly with his mother, was acknowledged as his successor, and visited Spain in 1517, where the conduct of his Flemish ministers gave rise to serious troubles. In the year 1519 his grandfather Maximilian died, and Charles became a competitor for the imperial crown. Through the efforts of Frederick the Wise, elector of Saxony and regent of the empire, he was chosen over Francis I of France, his principal rival, June 28th, 1519. This contest ripened the jealousy between these young and ambitious sovereigns into an enmity which gave rise to *four* wars, and ended only with the death of Francis. Charles was crowned emperor with great pomp at Aix-la-Chapelle, Oct. 22, 1520. His first act was to issue a call for convoking a diet at Worms early the next year, especially to consider the means of suppressing the new religious ideas awakened by the teachings of Luther. This assembly was held April 17-26, 1521, and thither Luther repaired under a safe-conduct, and plead his cause; but an edict of outlawry was pronounced against him. *SEE WORMS.* The prudent action of his patron, Frederick of Saxony, in having him taken to the Wartburg, and the almost sovereign power of the German princes, saved the reformer and his cause from the impending danger; while the wars with France, 1521-6 and 1527-9 forced Charles to "leave the conduct of German affairs to the established authorities, who were not opposed to a reform of the Church, and who, instead of executing the edict of Worms, persisted in the demand for a general council 'to be held in a German city.' " At the Diet of Spires, 1526, a decree was signed by Charles's brother, Ferdinand, as his representative, which left to each state of Germany the right to regulate its religious affairs, which decree, according to Ranke, was the basis of the legal existence of Protestantism in Germany. At a second diet at Spires, in March, 1529, the Roman Catholic party, emboldened by the more favorable aspect of Charles's affairs abroad, sought to prevent the farther progress of the Reformation by a decree "that the Church should remain in statu quo until the convocation of a council." This led to the celebrated *Protest* of the Lutheran princes, April 19, 1529, from which the name Protestant arose. This protest was not favorably received by Charles; but the fear of the Turks, who had laid siege to Vienna, compelled moderation on his part until their retreat, when the subject again came up at the Diet of Augsburg (1530). In accordance with the promise of Charles that each party should lay before this diet a statement in Latin and German of their opinions, the Reformers presented the *Augsburg Confession* (q.v.), drawn up by Melancthon, which was read June 25th, and produced so powerful

an impression that many Roman Catholic princes inclined to a milder judgment of the new faith.

No statement was presented by the other party, but the emperor caused a refutation of the Lutheran Confession to be prepared, to which the Protestants replied in the *Apologia Confessonis,* also from the pen of Melancthon; but this failed to change the purpose of Charles, who, influenced by Campeggio, the papal legate, issued a decree, Nov. 19, 1530, condemning the Confession, and requiring its adherents to submit unconditionally, until a future general council, and to be reconciled to the Roman Catholic Church within seven months. The design of the emperor to force submission to his will in matters of religion was now evident, and, to protect themselves, the Protestant princes and states formed the "League of Smalcald," Feb. 27, 1531, and made treaties with France, England, and Denmark. Confronted by so formidable a coalition, and threatened with a new invasion of Austria by the Turks under Solyman, Charles was forced to grant the "Truce of Nuremberg," July 23, 1532, by which liberty of conscience was allowed until the assembling of a council.

The constant pressure of foreign enterprises, and the necessity of conciliation within the empire, to ward off outward dangers, postponed for some years the armed conflict between Charles and his Protestant subjects; and at the Diet of Spires, 1544, considerable concessions were made to them in order to secure their hearty support against the French. But when the war was ended, the Protestants saw plainly that Charles purposed to compel their submission to the decrees of the Council of Trent, then assembled by Paul III, and they prepared to defend their religious liberties by arms. Owing to the lack of energy and decision on the part of their leaders, and the skill of Maurice of Saxony, who took the side of Charles, they failed of success, and were totally defeated at Mühlberg.

Shortly before this, the death of Francis and Henry VIII had freed Charles from his most powerful external foes, and he might now hope, aided by the pope and the new order of the Jesuits, to compel religious unity in Germany. Accordingly, he convoked a diet at Augsburg with this view; but after he had with great difficulty induced the Protestants to accept conditionally the Council of Trent, the pope removed the council to Bologna, and would neither change the place nor make any concessions to the Protestants. This so irritated Charles that he caused a declaration to be drawn up by Pflug, Helding, and Agricola, called the *Interim* (q.v.), to

serve as a rule of faith and practice until a free and general council — a plan which pleased neither party. But Charles was now too powerful for open resistance. Maurice of Saxony, however, began to form schemes for humbling him, and so well did he conceal his purposes, that he was even appointed to the command of the army intended to compel the refractory city of Magdeburg to receive the *Interim.* Having formed alliances with France and other powers, and provided for the support of his army, Maurice openly declared against Charles in March, 1552, and by his rapid and successful movements extorted from the emperor the treaty of Passau, Aug. 2, 1552, by which, together with the release of the captive princes, complete religious liberty was granted to the Protestants — terms subsequently confirmed by the Recess or Religious Peace of Augsburg, Sept. 21,1555.

The star of Charles had now passed its zenith. The consuming cares of a life devoted to exciting and ambitious schemes, and the uncontrolled indulgence of an excessive appetite, not to say gluttony, had left their impress in failing powers and tormenting disease; and now that he saw his cherished hope of universal monarchy and an imperial throne for his son fading away, baffled and disappointed by Fortune, which n e, peevishly described as a woman who smiled on his youth, but forsook him in his age, he determined to throw off the prerogatives and responsibilities of power, and seek in retirement ease of mind and body. Accordingly, Oct. 25th, 1555, before an assembly of the estates of the Netherlands, convened at Brussels for that purpose, he resigned the crown of those provinces, and, Jan. 15,1556, at the same place, in the presence of the grandees of Spain, the crown of Spain to his son Philip II; and on August 27, 1556, also the imperial crown, in favor of his brother Ferdinand. He set out, Sept. 17th, 1556, for his chosen retreat, the Hieronymite monastery of San Yuste, where, by his orders, separate buildings had been erected for himself and the few servants who accompanied him. Here he remained until his death, occupied in religious exercises, gardening, and mechanical experiments, without, as recent researches show, losing sight of the political and religious movements of the outer world.

He is described as possessing dignity and elegance of manner, slow in resolving, but prompt to execute, patient of every hardship but hunger, firm and self-possessed in danger, but without the warmth of genius or that noble directness of character which subordidnates selfish aims to the higher claims of humanity and right. Though amiable in private life, his inhuman

persecution of his Protestant subjects in the Netherlands, and his testamentary directions to his son, evince the feelings of a bigot and a tyrant; while his course towards the Reformation in Germany proves how readily his secret preferences were made to yield to the promptings of policy, when the furtherance of his ambitious plans demanded a show of moderation in dealing with the newly-awakened desire of the age for religious reform. — Herzog, *Real-Encyklopädie*, 7:379 sq.; Hoefer, *Nouv. Biog. Generale*, 9:269; Heine, *Briefe an Karl V, geschrieben von s. Beichtvater* (Berlin, 1848, 8vo); Sleidan, *De statu religionis, etc. Carolo V Caesare commentarii* (Frankf. 1785, 3 vols: 8vo); Ranke, *History of the Reformation;* Prescott, *History of Philip II;* Ranke, *History of the Papacy* (2 vols. 8vo, 1851); Motley, *The Rise of the Dutch Republic* (3 vols. 8vo, N. Y. 1857); Sismondi, *Histoire des Frangais,* 18 vols. 8vo (Bruxelles, 1849; see index in 18th vol.); Robertson, *History of the Reign of Charles V;* Lanz, *Correspondenz des Kaisers Karl V* (Leipz. 1844-46, 3 vols.); Kervyn de Lettenhove, *Aufzeichnungen des Kaisers Karl V* (German transl. Leipz. 1862); Gachard, *Correspond. de Charles Quint* (Brussels, 1859). Special works on the life of Charles V after his abdication and retirement have been written by Stirling *(Cloister Life of the Emperor Charles the Fifth,* N. Y. 12mo), Gachard *(Retrait et Mort de Ch. V* (Brussels, 1854-55), Pichot *(Chronique de Charles V,* Paris, 1854), and Migne *(Charles Quint,* Paris, 1854).

Charles IX,

second son of Henry II and of Catharine de Medici, was born at St. Germain-en-Laye June 27, 1550, and on December 5, 1560, succeeded his brother, Francis II. "His character was a compound of passion, acuteness, heartlessness, and cunninz. Although only twenty-four years of age when he died, so well had his detestable mother trained him to a love of perfidy and cruelty, that he found time, with her assistance and that of the Guises, to perpetrate an act so hideously diabolical that all civilized Europe still shudders at the recollection. The massacre of St. Bartholomew's (q.v.), Aug. 24, 1572, was the culmination of a series of treacheries toward the Huguenots which disgraced his reign. The result was that civil war broke out anew, and assumed a very threatening character, as political malcontents associated themselves with the Protestants. Charles died May 30, 1574. "Chambers, *Encyclopaedia*, s.v.; and a good article, with an account of the massacre of St. B., in the *English Cyclopaedia*, s.v. Charles IX. *SEE FRANCE, REFORMED CHURCH OF.*

Charleton, Walter, M.D.,

an English physician, was born Feb. 2, 1619, was educated at Magdalen Hall, Oxford, became an eminent practitioner in London, president of the College of Physicians in 1689, and died in 1707. He is mentioned here on account of his *Darkness of Atheism dispelled by the Light of Nature* (Lond. 1652, 4to); and *Harmony of Natural and Positive Divine Laws* (Lond. 1680, 8vo). — Darling, *Cyclopedia Bibliographica,* 1:637; Kippis, *Biographia Britannica,* 3:448 sq.

Charm

(לחש; *lachash´,* to *whisper,* as enchanters). In <19805>Psalm 58:5; <24817>Jeremiah 8:17; <21101>Ecclesiastes 10:11 ("enchantment"), this word is used to express *serpent-charming.* In the first of these passages it occurs in connection with חבר, *(che´ber,* strictly a *confederacy,* i.e. with spirits of the other world), which is rendered in the same manner, and has a similar meaning. In other passages, although still rendered "charm," both words, as is the case also with other terms, signify ordinary *necromancy* or conjuration. That the most venomous reptiles might be rendered tame and harmless by certain charms, or soft and sweet sounds, and trained to delight in music, was an opinion which prevailed very early and universally (see Bochart, *Hieroz.* I, 3, cap. 6). Virgil speaks of it particularly *(AEn.* 7:750); so also Lucan *(Pharsalia).* *SEE SERPENT.* The most famous serpent-charmers of antiquity were the *Psylli,* a people of Cyrenaica; and that theirs was relieved to be a natural power appears from the story old by Pliny, that they were accustomed to try the legitimacy of their new-born children by exposing them to the most cruel and venomous serpents, which dared not molest or even approach them unless they were illegitimate. He thinks their power resided in some peculiar odor in their persons which the serpents abhorred *(Nat. Hist.* lib. 7, 100:2). Shaw, Bruce, and indeed all travelers who have been in the Levant, speak of the charming of serpents as a thing frequently seen (see especially Thomson, *Land and Book,* 2:216, 233). The much-dreaded *Cobra di Capello,* or *good Serpent* of the Hindoos, is capable of being tamed; and the Malabar jugglers have the art of teaching them to dance to the inharmonious and slow notes of their flageolet. The serpent first seems astonished, then begins to rear himself, and sometimes, by a gentle undulatory motion of the head, and with distended hood, seems to listen with pleasure to the notes. These dancing snakes are carried about

in baskets by the jugglers all over India, and Mr. Forbes states it as a well-attested fact that when a house is infested with these snakes, and some others of the *Coluber* genus, which destroy poultry, or with some even of the larger serpents of the boa tribe, the musicians are sent for, who charm the reptiles from their hiding-places to their own destruction *(Oriental Memoirs).* It is often said that the charmer introduces his tame serpents, and that they obey the accustomed call, and are exhibited in proof of the triumph of the charmer's art. This may sometimes be the case, but instances are known in which: there could not have been any collusion or contrivance; and, after the severest test and scrutiny, many have been obliged to rest in the conclusion that the charmers do really possess the physical means of discovering the presence of serpents without seeing them, and of attracting them from their lurking-places. This is Mr. Lane's conclusion, who also suspects that they discover the presence of serpents by the smell, and compares their attractive powers to those of the fowler, who, by the fascination of his voice, allures the bird into his net *(Modern Egyptians).* The deaf-adder or asp may either be a serpent of a species naturally deaf (for such kinds are mentioned by Avicenna as quoted by Bochart), or on account of its appearing to be so. In either case, in the language of poetry, it may be said to *stop its ear,* from its being proof against all the efforts of the charmer *(Un. Presb. Quart. Review,* July, 1860). *SEE DIVINATION*; *SEE MAGICIAN.*

In modern usage the word *charm* (Lat *carmen,* a *song)* denotes a spell, ill a form of words, generally in verse, supposed to possess, when recited, some occult power, either hurtful or beneficial. When written on paper or parchment, and worn on the person, charms are to be classed with amulets (q.v.). *SEE INCANTATION*; *SEE MAGIC.*

Char’mis

(Χαρμίς v. r. Χαλμείς; Vulg. *Charmi),* son of Melchiel, one of the three "ancients" (πρεσβύτεροι) or "rulers" (ἄρχοντες) of Bethulia (Judith 6:15; 8:10; 10:6). *SEE BETHULIA.*

Charnel-House

(med. Lat. *carnarium),* a place in the neighborhood of a church-yard or other cemetery, usually vaulted, where the dry bones of the dead, which the grave-digger had thrown up, were carefully laid in order. Afterwards a

chapel was built over it, wherein interment could be made, monuments erected, and masses, *SEE CHANTRY*, be sung. In this case the "charnel-house" was a vault under the chapel. The chapels of cathedrals sometimes had such charnelhouses under them.

Charnock, Stephen, D.D.,

an eminent English Nonconformist, was born in London in 1628. He received his earliest education from his father, and when very young he entered Emanuel College, Cambridge, under Dr. William Sancroft. He commenced his labors as a minister in Southwark, but soon obtained a fellowship in New College, Oxford, and in 1652 became senior proctor of the university. In 1663 he went to Dublin, and his ministry there was eminently successful. About 1660, ejected by the Act of Uniformity, he returned to England, and spent fifteen years in and about London in study and preaching, but without a settled congregation until about 1675. He died July 27, 1680. "His sermons constitute the chief of his works; and while on the *doctrines* they contain, being decidedly Calvinistic, a variety of opinions are entertained, yet it is universally admitted that they are distinguished by great originality and genius, and are well deserving of the widely-spread attention they have so long received. His reasonings are nervous and his appeals affecting. His judgment was sound, his taste correct, his imagination lively, his piety undissembled. He was grave without being dull, and perspicuous without being wearisome. His *Treatise on the Attributes of God* is acknowledged to be the best in the English language" (Jones). His *Works* were republished in 1815 (Lond. 9 vols. 8vo), with a life prefixed, by Edward Parsons. There is an American edition of the *Attributes*, with a life of Charnock, by Symington (N. Y. 2 vols. 8vo), and a new edition of his *Works* is now going on at Edinburgh (Nichols), 1866, vols. 1-5. 8vo. See Jones, *Christian Biography*, p. 106; Symington, *Choice Works of Charnock, with his Life* (N.Y. 12mo); Middleton, *Ecclesiastes Biography*, 3:443; Calamy, *Non-conformist's Memorial* (Lond. 1778), 1:159 sq.

Char’ran

(Χαῤῥάν), another mode (Acts 7:2, 4) of Anglicizing the name HARAN *SEE HARAN* (q.v.).

Charter-House

(a corruption of *Chartreuse*, i.e. Carthusian house) is a hospital, chapel, and schoolhouse in London, established in 1611 by Sir Thomas Sutton. It had originally been a Carthusian monastery, but after the dissolution of monastic establishments by Henry VIII it fell into various hands, and was finally purchased from Lord Suffolk by Sir Thomas Sutton for £13,000, who endowed it with the revenues of upward of 20 manors, lordships, and other estates in various parts of England. This "masterpiece of Protestant English charity," as old Fuller calls it, serves three uses-it is an asylum for poor brethren, an educational, and a religious institution; hence Bacon terms it a "triple good." The Charter-house school is memorable as the place where Barrow, Addison, and John Wesley received their early education.

Chartom.

SEE MAGICIAN.

Chartophylax.

SEE CEIMELIARCHAE.

Chartreux.

SEE CARTHUSIANS.

Chartsan.

SEE KERNELS.

Charul.

SEE NETTLE.

Chase

Picture for Chase

(dWx, ãdir; διώκω, etc.). The practice of hunting wild animals early prevailed among the nomade Hebrews (01258Genesis 25:28; 27:3 sq.), and continued to later times to be a common employment (03173Leviticus 17:13; 20227Proverbs 12:27; Josephus, *War*, 1:21, 13), both for the sake of the flesh of the game (Sirach 36:21; but in the Sabbatical year it was allowed to

multiply, (2312)Exodus 23:11; (2517)Leviticus 25:7; comp. Michaelis, *Mos. Recht*, 3:178 sq.), and also for the extermination of noxious beasts ((1030)2 Samuel 23:20), of both which there was no lack in Palestine (see Harmar, 1:328 sq.). The means employed in this pursuit were usually the bow ((0108)Genesis 27:3), the spear or javelin (comp. Strabo, 15:734), the net (tv,r, rm;k]mæd/xm; which was likewise used for the larger kinds of animals, as gazelles, (2512)Isaiah 51:21, and even for lions, (2608)Ezekiel 19:8), the sling (µyMæi jPi vqel/m, 9:12; (1903)Psalm 91:3), and the pitfall (tjPi; tjiv; Plin. 10:54; comp. (2604)Ezekiel 19:4; (1030)2 Samuel 23:20), the last especially for the lion (Shaw, *Trav.* 152 sq.). Compare the description in (1808)Job 18:8 sq. They do not appear to have had hunting dogs (yet comp. Joseph. *Ant.* 4:8, 9), and it is doubtful if in hunting birds they used trained falcons or other species of birds (Elian, *Anim.* 8:24), although hawks (Harmar, 3:79), like hounds *(Odyss.* 19:438; Strabo, 5:215; Philostr. *Icon.* 1:28; Polyb. 31:22; Curt. 9:1, 31; Plin. 8:61; Becker, *Charicles*, 1:389) were anciently, and, still are universally common in the East (Shaw, *Travels*, p. 300; Kampfer, *Amaen.* p. 131). On the Egyptian monuments hunting scenes are frequently represented (Wilkinson, 1:212 sq.). Hunting became an aristocratic sport (Meurs. *ad Lycophr.* 499) at least in later periods of Jewish history (Josephus, *Ant.* 15:7, 7; 16:10, 3; see also Philo, 2:356; comp. Heindorf on Horace, *Sat.* 2:2, 9). Instances occur in which men of strength overcame wild animals even without weapons ((0746)Judges 14:6; (0175)1 Samuel 17:35). (See Jahn's *Bibl. Archceol.* § 52.) *SEE NIMROD.*

The instruments and modes of the chase are sometimes used figuratively, to indicate the wiles of an adversary, great danger, or impending destruction ((1916)Psalm 9:16; 57:6; 91:3; 94:13; 119:85; (2127)Proverbs 26:27; (2947)Isaiah 24:17; 42:22; (2456)Jeremiah 5:26; 6:21; 16:16; 18:22; 48:44; (3305)Amos 3:5; (2814)Hosea 13:14; (4215)Luke 21:35; (5109)Romans 11:9; (4655)1 Corinthians 15:55). *SEE HUNTING*.

Chase, Abner,

a minister of the Methodist Episcopal Church, was born in Stonington, Conn., Dec. 11, 1784, and died in Penn Yan, N. Y., April 27, 1854. At the age of 19 he was converted, and joined the Methodist Episcopal Church. When 22 years of age he was licensed to exhort, and soon after received license to preach. He continued as an exhorter and local preacher about six years, laboring very successfully in winning souls to Christ. In 1810 he was

admitted on trial in the N. Y. Conference, and appointed to the Delaware Circuit. The next year, at his own request, he was transferred to the Genesee Conference, in whose ranks he remained, part of the time as superannuated, until his death. Vera few men have served the Church more faithfully, acceptably, and useful. — *Minutes of Conf.* 5:419; Sprague, *Annals,* 7:497.

Chase, Henry,

a minister of the Methodist Episcopal Church, was born in Hoosick, N. Y., Sept. 10, 1790. His father being unable to send him to a classical school, he began, unaided, in youth a course of study which ended only with his life, and which included Latin, Greek, Hebrew, French, and German, besides general literature and theology. In 1809 he entered the Methodist ministry, and served in several laborious circuits until 1820, when he removed to New York, and became a teacher in the Wesleyan Seminary. In 1823 he devoted himself to the service of the seamen of New York, and continued, with short interruptions, to be pastor of "The Mariners' Church" until his death, July 8,1853. He was greatly beloved and esteemed both by his own flock and by the general public. — Sprague, *Annals,* 7:478.

Chase, Philander, D.D.,

a bishop of the Protestant Episcopal Church, was born at Cornish, N. H., Dec. 14th, 1775, and graduated at Dartmouth College in 1795. After ordination, he was occupied for about a year and a half as a missionary in the State of New York, extending his services to Utica, Auburn, Canandaigua, and other places. In 1799 he accepted the charge of the Protestant Episcopal churches at Poughkeepsie and Fishkill. He was next appointed to Christ Church, New Orleans, but returned to New England in 1811 to become rector of Christ Church, Hartford, "where he labored with great assiduity, acceptance, and success." His thoughts, however, were directed to the "Great West," and in 1817 he journeyed thither, preaching as he advanced. In May, 1817, he presided at the first meeting of the parishioners of Christ Church, Cincinnati, and became rector at Worthington, Columbus, and Delaware, and accepted also the charge of an academy. In 1819 he was elected bishop of Ohio; in 1821 he became President of Cincinnati College. Desiring to supply the West with an efficient ministry, he visited England, and received large contributions for education. About 1826 he engaged in the foundation of Kenyon College

and the Theological Seminary of Ohio. This assiduity and energy were, however, ill rewarded, for "a stand was taken by the professors of Kenyon College as to the extent of his powers over the institution of which he was the originator; and on the same day, in September, 1831, with his usual magnanimity, he resigned his offices of president and bishop of Ohio." Being now in search of temporary repose, he selected as his residence a place in Illinois, which he named "The Valley of Peace;" engaged here, and on the St. Joseph, Michigan, in missionary labors, and planning for himself a wide circle of visitation, which "invaded no man's diocese, parish, or labors." In 1835 he was elected bishop, of Illinois, and used similar expedients for the interests of his diocese as those which he had before adopted for Ohio. He again visited England, and collected nearly $10,000 for this purpose. In 1838 he laid the foundation of Jubilee College, and shortly after visited Mississippi, Louisiana, Georgia, and South Carolina, where he received liberal contributions. His colleges were subsequently better endowed, and his own circumstances rendered easy, if not comfortable; and thus, towards his latter end, "the smiles of Providence beamed on his broad philanthropy and indomitable perseverance." He died Sept. 20th, 1852. His published works are: *A Plea for the West* (1826); *The Star in the West. or Kenyon College* (1828); *Defence of Kenyon College, Ohio* (1831); *Reminiscences: An Autobiography, comprising a History of the principal Events in the Author's Life to* 1847 (1848, 2 vols. 8vo). — Sprague, *Annals,* 5:45.1; Bp. Chase's *Reminiscences, an Autobiography to A.D.* 1847 (2 vols. 8vo, Boston, 1848).

Chase, Squire,

a Methodist Episcopal minister and missionary. He was born in Scipio, Cayuga Co., New York, February 15, 1802; was converted at about fourteen; entered the travelling ministry in the Gencsee Conference in 1822; was set off with the Black Piver Conference at its organization in 1836; sailed as missionary to Liberia, Oct. 15, 1836; returned to America in August, 1837; was delegate to General Conference in 1840; sailed again to Africa in January, 1842; returned to America in May, 1843; and died at Syracuse, N. Y., July 26, 1843. Mr. Chase was of prepossessing appearance, natural amiability, and unaffected piety. In the pulpit his "commanding figure and earnest manner gave him great advantage over his audience, and his sermons bespoke a cultivated mind and diligent preparation." He was a good scientific and classical scholar, and a vigorous writer. As presiding elder he was eminently efficient. In 1840 he published

An Examination of the Doctrine, History, and Moral Tendency of Roman Catholic Indulgences. — Black River Conference Memorial, p. 50; Sprague, *Annals,* 7:664.

Chas'eba

(Χασεβά, Vulg. *Caseba),* a name among the list of the "servants of the Temple" (1 Esdr. 5:31), which has nothing corresponding to it in Ezra (2:48) or Nehemiah (7:50), and is probably a mere corruption of that succeeding it — GAZERA *SEE GAZERA* (q.v.).

Chashmal.

SEE AMBER.

Chasible.

SEE CHASUBLE.

Chasidah.

SEE STORK.

Chasidim

(μydsj i.e. *saints;* comp. Ἀσσιδαῖοι. 1 Macc. 7:13), a name which among the ancient Jews was given to all who manifested their attachment to the Jewish creed in some extraordinary manner. In a more special sense it was given to a sect which was organized for the purpose of opposing Hellenistic innovations, and uniting the true believers by voluntary imposition of works of supererogation. In the time of Judas Maccabaeus the sect readily joined the great leader of the true Jewish faith. The essential principles of the Chasidim were as follows: most rigidly to observe all the ritual laws of purification; to meet together frequently for devotion, carefully preparing themselves for it by ablutions, and wearing their phylacteries longer than others; to seek diligently for opportunities of offering sacrifices *(Nedarim,* 10, a); to impose upon themselves voluntarily great acts of self-denial and mortification; to abstain from wine and all intoxicating liquors sometimes for several weeks, and sometimes for their whole lives; and to observe, like the priests, the Levitical purifications during the time of their being Nazarites, and sometimes longer. It also appears from the Mishna that they frequently had all things in common

(Aboth, 5:10); that they sometimes withdrew altogether from general society, and devoted themselves entirely to contemplation, and to the study of the written and oral law, while others of the sect, by pursuing secular avocations, procured the common means of support; that they would not talk much to their own wives, and would not at all look at strange women. The Mishna states *(Sota,* 3:7) that these principles were carried by some to extravagant excesses. In the course of time the association was split up into parties, those insisting upon the rigid observances forming themselves into separate denominations, such as the Essenes, etc., while the moderate party retained the name Chasidim. In the Talmudic period (A.D. 200-500) the meaning of Chasidim was on the whole again that of the word in the Old Testament, denoting those who are pious, temperate, mild, forbearing, benevolent, etc. There were, however, occasionally zealots among them who would not, for instance, extinguish a fire which broke out on the Sabbath; but they were an exception. In the post-Talmudic period, and in the Middle Ages, the philosophical school appears to have understood by the term those who possessed simple piety in contradistinction to scientific knowledge. The Karaites claimed the name for those who earnestly strove to know God as he is, and only gave it to their spiritual heads. The German and French schools also fixed so high a standard for the qualifications of a Chasid that few except the Rabbins could attain it. In these schools it somewhat approaches the asceticism of the old sect, and still more was this the case in the Cabalistic school representing the Sohar, in which a rigorous observance of externals and mortifications is insisted upon.

The Chasidim were reorganized as a special sect in the eighteenth century by Rabbi Israel ben-Eliezer Baal-Shem (µvel [Bi "lord of the name" =θεοῦργος, a man who by words of conjuration and other formulas knows how to exercise a power over the visible and invisible world), also called *Besht,* fç8[b, from the initials of b/f µvel [Bi Baal-Shem made his public appearance about 1740 in Tlusti, in the district of Czartkow, from whence he subsequently removed to Medziboze, in Podolia. His miraculous cures and prophecies attracted attention in large circles; his mode of. life, consisting of contemplation, study of the book Sohar, giving advice to all applying for it, and frequent washings in rivers, soon spread a halo round him, while his liberal views on the gratification of sensual wants, which he declared to be more conducive than prejudicial to true godliness, disposed a large number to become his disciples. To promote the separate organization of a sect, his disciples circulated many miraculous

reports; for instance, that his father had been visited by the prophet Elijah, to predict his birth, and that his mother was a hundred years old when she was delivered of him; that, when a youth, he had victoriously struggled with evil spirits, etc. — all of which may be found in the book fç8[Bė¡i yjèb]v, published in 1815 by the grandson of Baal-Shem, R. Bar Linz. Baal-Shem and his successors received the name Zadik (qydæ; i.e. *righteous),* and his fame attracted multitudes of Jews from all parts of Poland, who were desirous to submit themselves to his guidance, and become members of the sect. The following are the chief principles and tenets of the sect:

1. The great aim of every Chasid is to be in intimate communion with (tWqbÐ), or wedded to the Deity (hnykæ¡gWWz), who is regarded as a bride. This communion is effected through prayer, and more especially through frequent contact with the Zadik, or spiritual head, who is espoused to God, and who, as his delegate upon earth, can do all manner of wonderful things. The Zadik is therefore the king and supreme judge of the community; has absolute power over their thoughts, words, and deeds; is richly supported by the voluntary contributions of his followers; they perform pilgrimages to him to spend the Sabbaths and festivals with him, when the rich sit with him at the table, and the poor esteem it the greatest privilege to touch the hem of his garment, or even to catch a glimpse of him.

2. Revelation and the reward of all good works depend upon *absolute faith,* which is greatly interfered with by research and philosophy.

3. Miracles must be implicitly believed in; the greatest devotion is to be manifested during prayer, and hence shouting, clapping of hands, singing, dancing before the Lord, etc., must be resorted to, so as to preclude the intrusion of profane thoughts.

4. Repentance and conversion are essential to salvation; a man must always prepare himself for them, and never despair.

5. The Chasid must keep aloof from profane knowledge, and from the love of mammon, which leads to unbelief, but worship God, even in the performance of business.

6. He must be exceedingly cheerful, contented, unselfish, benevolent, peaceable, charitable in judging others, courageous, temperate in his dress

and mode of living, etc. In every town or village where ten Chasidim are to be found, they must meet separately for prayer and meditation, and use the Spanish form of prayer, introducing into it the Cabalistic elements.

The Chasidim derive their doctrines from the Bible, the Talmud, and more especially from the Sohar. At the death of Baal-Shem, his three grandsons, Bar of Meseritz, Mendel of Przemislan, and Michael of Kolk, continued to govern the sect, which at that time numbered about 40,000 members, and became firmly established in Poland, Wallachia, Moldavia, Gallicia, and Palestine, in all of which countries it still exists, though divided into several parties. Into Hungary it was introduced in 1809, by R. Moses Dattelbaum, one of the ablest men that have thus far belonged to the sect.

The Chasidim have published a number of works in defense of their doctrines. The following are some of them:

1. A small work called ayn]Ti *(Tradition)*, by Senior Salman Lidier, 1780, reprinted in Konigsberg, 1823;

2. hnWmEhw]dWjYhaiyre{}vi *(Gates of Love and Truth)*, by R. Aaron the Levite, Sklow, 1820;

3. t/ghN]hit/rWvy], a book of ethics, arranged in alphabetical order by R. Nachman, 1821. See Kitto, *Cyclopedia*, 1:475 sq.; Herzog, *Real-Encyklop*. 2:637 sq.; Jost, *Geschichte des Judenthums und seiner Secten*, 3:185 sq.; *Ben Chananja*, 2:1, 49, 145, 193; Fürst, *Bib. Jud.* 1:74. *SEE ASSIDAEAN.*

Chasil.

SEE CATERPILLAR.

Chaskuni Ben-Manoach,

a learned Jew, who flourished in France about A.D. 1260. He wrote a commentary on the Pentateuch, usually styled rp,feynEhqz]j, in which he made large use of the Midrashic literature; indeed, it is almost entirely a compilation from some twenty older annotators. It was printed by Bomberg at Venice in 1524, fol., and again at Basle in 1606, and in 1559 a carefully revised edition, by Vittorino Eliano, appeared at Cremona, 4to. It may be found also in the *Biblia Magina* of Moses Frankfurter (q.v.), Amst. 1724-27. — Kitto, *Cyclopaedia*, 1:478; Fürst, *Bib. Jud.* 1:171.

Chassidim.

SEE CHASIDIM.

Chasten;

chastise, correct.

(1.) To strike or afflict one for his advantage and correction; and to refuse or despise *chastisement,* or correction, is to undervalue it, and be not reformed by it (<240230>Jeremiah 2:30, and 7:28; <581205>Hebrews 12:5). The overthrow of the Jewish nation by the Chaldaeans was *the chastisement of a cruel one;* it was very severe, and inflicted by cruel instruments (<240314>Jeremiah 30:14).

(2.) To punish in just wrath (<032628>Leviticus 26:28). Thus the *chastisement of our peace* was laid on Christ; that punishment, by the bearing of which our reconciliation with God is effected, was laid on him as our surety (<235305>Isaiah 53:5). To *chasten one's self* is to be exercised before God in self-abasement, fasting, and prayer (<270112>Daniel 10:12). The Scriptures are for *correction;* by their powerful influence they pierce a man to the heart, and make him amend his evil courses (<550316>2 Timothy 3:16).

Chastity

(Lat. *castitas),* in the Christian sense, denotes (1.) freedom from impure thoughts, desires, or imaginations; and (2.) abstinence from illicit sexual intercourse. It requires a control of the passions and of the imagination to a degree which no system of morals, except the Christian, has ever succeeded in securing. The love of God in the heart is the only sure safeguard against evil lusts. The body, in Christian ethics, is "the temple of the Holy Ghost." But, apart from pure religious life, a strict morality may do a great deal toward securing purity, if not of heart, at least of life. The evil consequences of sexual disorder should be taught in morals as hindrances to lust. Among them is the certainty that domestic happiness, as well as the physical and mental health of the criminal, are endangered by it. Chastity is the noblest result of pure morality, or of the free mastery of spiritual elevation and purity over the natural instincts; it protects liberty from sinking into subjection to the flesh, so far only, however, as his the result of virtue, not of a natural indifference arising from temperament.

The best sources of chastity are, first, the true fear of God, which leads to avoid offending God by a sinful misuse of the noblest force of nature, and disturbing the divine law of human reproduction by beastly indulgences; secondly, education, inculcating honesty, modesty, and morality; thirdly, active occupation both of mind and body; fourth, moderation in the use of drink and spices. Chastity is highly blessed in its results, for from it result the purity of the soul, the liberty of the will, the preservation of health and strength, and freedom from the difficulties and misfortunes which unchastity entails on its unfortunate victims. It is also the seal of a high mind, a true virtue, and a sincere fear of God (<41072>Mark 7:21, 22; <45613>Romans 13:13, Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; <47604>2 Corinthians 6:4, 6; <48519>Galatians 5:19-22; <46705>1 Corinthians 7:5, Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency; <50408>Philippians 4:8; <54512>1 Timothy 4:12; 5:2; <56108>Titus 1:8; 2:5; <60122>1 Peter 1:22; 3:2, While they behold your chaste conversation coupled with fear; 4:3, For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; <59317>James 3:17). He who is under the guidance of divine wisdom is essentially chaste (<59408>James 4:8). Those who are δίψυχοι, double-minded, cling on the one side to the earth, and on the other aspire after heaven. When the heart is purified by the spirit of God, this duality ceases, and chastity is easy. — Krehl, *N.T. Handwörterbuch,* s.v.

Chasuble

(casula, a hut, the name of the frock worn by the Roman peasants in the rain), the outer dress worn by the priest at the altar-service; called also *poenula.* It succeeded the old Roman toga. The *poenula* was a circular cloth, with an aperture to admit the head in the center, while it fell down over the body, so as completely to cover it. It was otherwise called φαινόλιον, *amphiballum, and planeta.* This *paenula,* worn rather longer than common, was adopted at an early age for the outer dress of the clergy. The Romish Church has altered it by cutting it away at the sides, so as to expose the arms, and leave only a straight piece before and behind. The color of the vestment varies according to the different festivals of the Church at which it is used. The Greek Church retains it in its primitive

shape. It often appears on the older sculptures and mosaics, and also in old brasses in England. — Palmer, *Orig. Liturg.* 2:309; Hook, *Church Dictionary,* s.v.; Siegel, *Alterthuimer,* 3:63 sq.; Martigny, *Dictionnaire des Antiquites,* 146.

Chatel, Du.

SEE DU CHATEL.

Chatlim (Cylut) Or Chatulim

(sylwft)**,** a place in Palestine mentioned by the Talmudists *(Menachoth,* 86 b), and made by Schwarz *(Palest.* p. 178) to be "the modern village *Al-Chatli,* east of Matthew Tabor, not far from Jordan," where it is marked as *El-Hatli* on Van de Velde's *Map.*

Chatsir.

SEE LEEK.

Chauncy, Charles,

a Congregational minister, was born in Yardleybury, Hertfordshire, Eng., 1592. He entered as student in Trinity College, Cambridge, and passed M.A. in 1617. He was chosen fellow, and was made bachelor of divinity in 1624, and, still later, was elected professor of Greek. He left the University, entered the ministry, and in 1627 became vicar of Ware. He was brought before Laud for his opposition to the "Book of Sports" in 1629, and in 1635 he was found guilty of disobedience and contempt of Church authority, but he made a recantation. He was afterwards silenced, and came to New England in 1638. About three years he lived at Plymouth, and then became pastor in Scituate. In November, 1654, he was chosen president of Harvard College, in which station he remained with honor until his death, Feb. 19,1672. He was the author of several Latin and Greek poems, and also of *Retractation of Chas. Chauncy, formerly Minister of Ware, in Hertfordshire, written with his own Hands before his going to New England in* 1637 (Lond. 1641); *Twenty-six Sermns on Justification* (4to, 1659); *Antisynodalia Americana,* and a few occasional sermons. — Sprague, *Annals,* 1:110.

Chauncy, Charles, D.D.,

a descendant of president Chauncy, of Harvard University (see preceding article), was born in Boston Jan. 1, 1705, graduated at Harvard in 1721, studied divinity, and was ordained pastor of the First Church in Boston in 1727. He was distinguished for learning and independence, and was one of the founders of Universalism. He died Feb. 10, 1787, in the eighty-third year of his age. He published *A complete View of Episcopacy: — Seasonable Thoughts* (opposed to Whitfield), 1776: — *The Fall and its Consequences*, 1785: — *The Benevolence of the Deity*, 1784, 8vo: — *The Salvation of all Men*, 1784, 8vo; answered by Edwards, jun. *(Works*, N. Y. ed., vol. 1:5-279).

Chauncy, Isaac,

an English Nonconformist divine (son of Charles Chauncy 1st [q.v.]), was one of the ministers ejected in 1662, and afterwards became pastor of a Congregational church at Andover. In 1687 he became pastor of the Independent Church in London, which had previously been Dr. John Owen's. In 1704 he retired from the ministry, and was professor of divinity for several years in the Dissenters' Academy in London. He died Feb. 28, 1712. Among his writings are, *The Divine Institution of Congregational Churches: — The Doctrine according to Godliness* (in catechetical form; Lond. 1737, 12mo): — *Neonomianism unmasked* (Lond. 1692). — Calamy, *Nonconformists' Memorial*, 2:517.

Chazir.

SEE SWINE.

Che’bar

(Hebrews *Kebar´*, רבכ perhaps from its *length;* Sept. Χοβάρ), a river in the "land of the Chaldaeans" (<26103>Ezekiel 1:3), i.e. apparently of Mesopotamia (comp. <12415>2 Kings 24:15), on the banks of which some of the Jews were located at the time of the captivity, and where Ezekiel saw his earlier visions (<26101>Ezekiel 1:1; 3:15, 23; 10:15, 20, 23; 43:3). It is commonly regarded as identical with the HABOR (רבח), or river of Gozan, to which some portion of the Israelites were removed by the Assyrians (<12706>2 Kings 17:6). But this is a mere conjecture, resting wholly upon the similarity of name, which, after all, is not very close. It is perhaps

better to suppose the two streams distinct, more especially if we regard the Habor as the ancient Chaboras (modern Khabour), which fell into the Euphrates at Circesium, for in the Old Testament the name of Chaldea is never extended so far northward. The Chebar of Ezekiel must be looked for in Babylonia. It is a name which might properly have been given to any *great* stream (comp. rbK; *great).* Perhaps the view, which finds some support in Pliny (H. *N.* 6:26), and is adopted by Bochart *(Phaleg,* 1:8) and Cellarius *(Geograph.* 100:22), that the Chebar of Ezekiel is the *Nahr Malchr,* or Royal Canal of Nebuchadnezzar — the *greatest* of all the cuttings in Mesopotamia — may be regarded as best deserving acceptance. In that case we may suppose the Jewish captives to have been employed in the excavation of the channel. That Chaldea, not Upper Mesopotamia, was the scene of Ezekiel's preaching, is indicated by the tradition which places his tomb at Keffil (Loftus's *Chaldaea,* p. 35). *SEE EZEKIEL.*

Chebel

(lbj, *che´bel;* usually rendered in the older versions σχοίνισμα, περίμετρον, περίχωρον; *regio, funiculus),* one of the singular topographical terms (q.v.) in which the ancient Hebrew language abounded, and which add so, much force and precision :to its records. The ordinary meaning of the word is a "rope" or " cord;" and in this sense it frequently occurs both literally (as <061815>Joshua 2:15, "cord;" 1 Kings 30:31, "ropes;" <232323>Isaiah 33:23, "tacklings;" <300717>Amos 7:17, "line") and metaphorically (as <211206>Ecclesiastes 12:6; <230518>Isaiah 5:18; <280104>Hosea 11:4). From this it has passed — with a curious correspondence to our own modes of speech — to denote a body of men, a "band" (as in <198961>Psalm 119:61). In <090105>1 Samuel 10:5, 10, our word " string" would not be inappropriate to the circumstances — "a string of prophets coming down from the high place." Further it is found in other metaphorical senses, arising out of its original meaning (as <181810>Job 18:10; <191804>Psalm 18:4; <241321>Jeremiah 13:21). From the idea of a measuring-line (<330205>Micah 2:5), it has come to mean a "portion" or "allotment" (as <131618>1 Chronicles 16:18; <191105>Psalm 105:11; <264713>Ezekiel 47:13). It is the word used in the familiar passage "the *lines* are fallen unto me in pleasant places" (<191606>Psalm 16:6). But in its topographical sense, as meaning a "tract" or "district," we find it always attached to the region of Argob, which is invariably designated by this, and by no other term (<050304>Deuteronomy 3:4, 13, 14; <110413>1 Kings 4:13). Its propriety is illustrated by a late traveler in those regions, who shows the

abrupt definiteness of the boundary of the district (Graham, in *Cambridge Essays*, 1858). A comparison of the fact that Argob was taken possession of by Manasseh — a part of the great tribe of Joseph — with the use of this word by that tribe, and by Joshua in his retort, in the very early and characteristic fragment, <06705>Joshua 17:5, 14 (A. V. "portion"), prompts the suggestion that it may have been a provincialism in use among that large and independent part of Israel. Or its application to the "rocky shore" of Argob may be illustrated and justified by its use (<360205>Zephaniah 2:5-7; A. V. "coast") for the "coast line" of the' Mediterranean along Philistia. In connection with the sea-shore it is also employed in <061929>Joshua 19:29. *SEE ARGOB*.

Checker

(הכבכ *sebakah´*, <111717>1 Kings 7:17). The original term, thus rendered, is the same as that translated *net-work* in the context, and signifies a *lattice* forming the *balustrade* surmounting the capitals of columns.

Chedek.

SEE THORN.

Chedorla'omer

(Hebrews *Kedorlaö´mer*, רמעלכדר Sept. Χοδολλογομόρ, Josephus Χοδολλόμορος, *Ant.* 1:9, 1), a king of Elam, who, in the time of Abraham, with three other chiefs, made war upon the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, and reduced them to servitude (<011401>Genesis 14:1 sq.).' B.C. cir. 2080. For twelve years he retained his hold over them; in the thirteenth they rebelled; in the next year, however, he and his allies marched upon their country, and, after defeating many neighboring tribes, encountered the five kings of the plain in the vale of Siddim. He completely routed them, slew the kings of Sodom and Gomorrah, and carried away much spoil, together with the family of Lot (comp. Psalm 110). Chedorlaomer seems to have perished in the rescue, which was effected by Abraham upon hearing of the captivity of his nephew (<011417>Genesis 14:17). According to Gesenius *(Thes. Hebrews* p. 660 b), the meaning of the word may be *"handful of sheaves*, from the Arabic *kadara*, *handful*, and the Heb. רמע *sheaf,"* an etymology with which Fürst *(Heb. Handw.* s.v.) coincides; but this is little satisfactory. The name

of a king is found upon the bricks recently discovered in Chaldaea, which is read *Kudurmapula. SEE BABYLON*. This man has been supposed to be identical with Chedorlaomer, and the opinion is confirmed by the fact that he is farther distinguished by a title which may be translated "Ravager of the West." "As, however, one type alone of his legends has been discovered," says Colonel Rawlinson, "it is impossible to pronounce at present on the identification. The second element in the name 'Chedorlaomer' is of course distinct from that in 'Kudur-mapula.' Its substitution may be thus accounted for. In the names of Babylonian kings the latter portion is often dropped. Thus Shalmaneser becomes Shalman in Hoshea; Merodach-bal-adan becomes Mardocempal, etc. *Kudur-mapula* might therefore become known as *Kudur* simply. The Arabic epithet 'el-Ahmar,' which means *the Red*, may afterwards have been added to the name, and may have been corrupted into *Laomner,* which, as the orthography now stands, has no apparent meaning. *Kedar el-Ahmar*, or 'Kedar the Red,' is in fact a famous hero in Arabian tradition, and his history bears no inconsiderable resemblance to the Scripture narrative of Chedorlaomer. It is also very possible that the second element in the name of Chedorlaomer, whatever be its true form, may be a Shemitic translation of the original Hamite term *mapula."* "Chedorlaomer may have been the leader of certain immigrant Chaldaean Elamites who founded the great Chaldaean empire of Berosus in the early part of the 20th [21st] century B.C., while Amraphel and Arioch, the Hamite kings of Shinar and Ellasar, who fought under his banner in the Syrian war as subordinate chiefs, and Tidal, who led a contingent of Median Scyths belonging to the old population, may have been the local governors who had submitted to his power when he invaded Chaldaea" (Rawlinson's *Herod.* 1:348, 356.

Mr. Stuart Poole supposes that the first invasion of Palestine by Chedorlaomer and his confederates caused the shepherd-kings to leave the East and settle in Egypt *(Horce AEgypt.* p. 150). The narrative is strangely supposed by Hitzig *(*19010*Psalm* 2:176) to be a late fiction referring to the expedition of Sennacherib against Jerusalem (comp. 01145Genesis 14:5, and 128132 Kings 18:13). See, on the other side, Tuch *(Genes.* p. 308); Bertheau *(Israel. Geschichte,* p. 217). *SEE ELAM.*

Cheek

(yjæl *lechi´*, the *jaw*, as often rendered; σιαγών). Smiting upon the cheek is frequently spoken of in the Scriptures as a most grievous insult and

injury (<18160>Job 16:10; <25330>Lamentations 3:30; <33501>Micah 5:1; <42629>Luke 6:29); and the incidental notices of modern travelers on this, as on other subjects, exhibit the literal accuracy of the language of the inspired writers. Lord Valentia, in his *Travels,* alluding to one of his servants, says, "Davage was deeply incensed; nor could I do more than induce him to come to the factory on business while I was there, Mr. Pringle having, in one of his fits struck him on the cheek with the sole of his slipper." Sir W. Ouseley, speaking of the Persian court, remarks, "When the vizir declared himself unable to procure the money, Fathh Ali Shah reproached him for his crimes, struck him on the face, and, with the high wooden heel of a slipper, always iron-bound, beat out several of his teeth." Roberts remarks that the Hindoo can bear almost anything without emotion except slippering — that is, a stroke with the sole of a slipper or sandal, after a person has taken it off his foot and spit upon it: this is dreaded above all affronts, and considered as no less ignominious than spitting in the face or bespattering with dirt among Europeans. An angry man often says, "I will beat thy cheek, thou low-caste fellow."

The term "cheek-bone," in <19307>Psalm 3:7, is used figuratively, and presents the Psalmist surrounded by his enemies as by a herd of wild beasts, and denotes their complete deprivation of the power of seizing upon or devouring their prey. In <29006>Joel 1:6, the *"cheek-teeth"* (tl/[L]tm;, *methalleöth´), grinders,* of locusts are compared to those of a beast of prey.

Cheese

(in <09178>1 Samuel 17:18, bl;j; hn,yxeræ}, *charitsey´ he-chalab´, slices of the* [curdled] *milk;* Sept. τρυφαλίδες τοῦ γάλακτος, *Vulg. formellcm casei;* in <10729>2 Samuel 17:29, twpÞv] *shephoth´,* according to the Rabbins, so called from *being filtered* from the whey; Sept. Σαφώθ, *Vulg. pingues;* in <18010>Job 10:10, hnybG] *gebinah´, coagulated* milk; Sept. τυρός). It is difficult to decide how far these terms correspond with our notion of *cheese,* for they simply express various degrees of coagulation (see Gesenius, *Thes. Hebrews* p. 25, 526). It may be observed that cheese is not at the present day common among the Bedouin Arabs, butter being decidedly preferred; but there is a substance, closely corresponding to those mentioned in 1 Samuel 17; 2 Samuel 17, consisting of coagulated buttermilk, which is dried until it becomes quite hard, and is then ground:

the Arabs eat it mixed with butter (Burckhardt, *Notes on the Bedouins,* 1:60). It is noticeable that the ancients seem generally to have used either butter or cheese, but not both: thus the Greeks had in reality but one expression for the two, for βούτυρον= βοῦς, τυρός, "cheese of kine." The Romans used cheese exclusively (see Beroald, *ad Apulej. Metam.* p. 26), while all nomad tribes preferred butter. The distinction between cheese proper and coagulated milk seems to be referred to in Pliny, 11:96. *SEE BUTTER*.

The most important passage in which this preparation from milk is mentioned in Scripture is that where Job (10:10), figuratively describing the formation of the foetus in the womb, says:

Is it not like milk thou wouldst pour me out,
Even like cheese wouldst curdle me?

This text alludes to that progressive solidification which is common to all cheese, which is always soft when new, though it hardens when it becomes old. Undoubtedly the Orientals do eat curds, or curdled milk, but that, therefore, their cheese consists of curdled milk is not the correct inference. We also eat curds, but do not regard curds as cheese; neither do they. The other passages describe "cheese" in the plural, as parts of military provision, for which the most solid and compact substances are always preferred. Persons on a march eould not like to encumber themselves with curdled milk (<10729>2 Samuel 17:29). *SEE CURDLE*.

There is much reason to conclude that the cheese used by the Jews differed in no respect from that still common in the, East, which is.-usually.-exhibited in small cakes about the size of a tea-saucer, white in color, and excessively salt. It has no rind, and soon becomes exceedingly hard and dry, being, indeed, not made for long keeping. It is best when new and comparatively soft, and in this state large quantities are consumed in lumps or crumbs not made up into cakes. All cheese in the East is of very indifferent quality, and the natives infinitely prefer English or Dutch cheese when they can obtain it. In making cheese the common rennet is either buttermilk or a decoction of the great-headed thistle or wild artichoke. The curds are afterwards put into small baskets made of rushes or palm leaves, which are then tied up close and the necessary pressure applied. (See Kitto, *Pict. Bible,* note on <09179>1 Samuel 17:19.) *SEE MILK.*

There are several decisions in the Mishna relative to the pressure by which cheese was made *(Cholim,* 8:2). This -proves that, as observed before, no preparation of milk was regarded as cheese while in a fluid state, or before being subjected to pressure. In another place *(Aboda Sara,* 2:5) it is decided that cheese made by foreigners could not be eaten, from the fear that it might possibly be derived from the milk of some animal which had been offered in sacrifice to idols. It is therefore certain that cheese was known to the Jews (comp. Philo, *Opp.* 2:337; Otho, *Lex. Rabb.* p. 120), and there was even a valley at Jerusalem called the *Tyropoeon* (q.v.), i.e. *cheese-makers'* valley (φάραγξ τῶν τυροποιῶν), doubtless from its being occupied by persons of this craft (Josephus, *War,* 5:5, 1). *SEE BAZAAR.* An instrument for cutting firm cheese is even named in the Mishna *(Shabb.* 17:2). (See generally Ugolini, *De re rustica vet. Hebr.* [in his *Thesaur.* 29:], 2:15.) *SEE FOOD.*

Cheke, Sir John,

was born at Cambridge June 16, 1514, and was educated at the University there, devoting himself especially to the study of Greek, then much neglected in England. When the first professorship of Greek was founded in Cambridge by king Henry VIII, about 1540, Cheke was appointed professor. He was made tutor of the prince, afterwards Edward VI, but when queen Mary came to the throne his property was confiscated. He fled to the Continent, but was arrested at Brussels by order of Philip II, and sent back to London. He abjured Protestantism, but this act preyed on his mind, and he died in the following year, September 13, 1557. His writings were very numerous and learned; among them are *De Obitu Martini Buceri* (Lond. 1551, 4to); *De Pronunciatione Linguae Graecae* (Basil, 1555); *Translation of Matthew* (from the Greek, edited by Goodwin, Cambridge). — *Genesis Biog. Dict.* 3:301; Strype, *Life of Cheke* (Lond. 1705, 8vo); Kippis, *Biog. Britannica,* 3:484.

Che'lal

(Hebrews *Kelal´,* כָּלָל *completion;* Sept. Χαλήλ), one of the "sons" of Pahath-Moab who divorced his Gentile wife after the return from Babylon (1500Ezra 10:30). B.C. 458.

Chelbenah.

SEE GALBANUM.

Chel'cias

(Χελκίας, i.e. *Hilkiah),* the name of three or four men.

1. Thz father of Asadiah and ancestor of Baruch (q.v.), (Bar. 1:1). B.C. considerably ante 605.

2. A priest, son of Salom (Shallum), and father of Joachim (Bar. 1:7); evidently the HILKIAH *SEE HILKIAH* (q.v.) of the Old Test. (<130613>1 Chronicles 6:13).

3. The father of Susanna (Sus. 2, 29, 63). B.C. post 588. He was perhaps identical with the Hilkiah of <162107>Nehemiah 12:7, or of <160804>Nehemiah 8:4. Tradition, however (Hippol. *in Susann.* 1:689, ed. Migne), represents him as identical with the father of Jeremiah (<240101>Jeremiah 1:1), and also with the priest who found the copy of the law in the time of Josiah (<122208>2 Kings 22:8).

4. One of the two Alexandrian Jewish generals of Cleopatra in her contest with her son Ptolemy Lathyrus, in which campaign he died in Coele-Syria (Josephus, *Ant.* 13:10, 4; 13, 1).

Chel'lian

(or, rather, *Chellaean,* Χελλαῖος), an inhabitant of a region mentioned (Judith 2:23) as adjoining Arabia Deserta on the north; probably that elsewhere (Judith 1:9) called CHELLUS *SEE CHELLUS* (q.v.).

Chel'luh

(Hebrews *Keluhu',* WtWlK][text YhWlK], v. **r.** yhiWlK]or yhWeK], *completed;* Sept. Χελία v. r. Χελκία and Χελκεία, Vulg. *Chelian),* one of the " sons" of Bani who divorced their Gentile wives after the Babylonian exile (<150135>Ezra 10:35). B.C. 458.

Chel'lus

(Χελλούς v. r. Χελούς, Vulg. omits), named among the places beyond (i.e. on the west of) Jordan to which Nabuchodonosor sent his summons (Judith 1:9). Except its mention with "Kades" there is no clew to its situation; this, however, would seem to locate it near Kadesh-barnea. Hence Reland *(Palaest.* p. 717) conjectures that it may be *Chaluza* (hxWlj), a place which, under the altered form of ELUSA *SEE ELUSA*

(q.v.), was well known to the Roman and Greek geographers. With this agrees the subsequent mention of the "land of the Chellians" (ἡ Χελλαίων, Vulg. *terra Cellon),* "by the wilderness," to the south of whom were the children of Ishmael (Judith 2:23). Movers *(Zeitschr. f. Philos.* 1835, p. 36) supposes it to be the same as HALHUL (Joshua 15:58), and that Betane, mentioned with it, is the same as Beth-anoth (Joshua 15:59).

Che'lod

(Χελεούδ v. r. Χελεούλ, Vulg. omits, old Lat. ver. *Chelleuth,* Syr. "Chaldaeans"). "Many nations of the sons of Chelod" were among those who obeyed the summons of Nabuchodonosor to his war with Arphaxad (Judith 1:6). The word is apparently corrupt (see Fritzsche, *Exeg. Handb.* in loc.). Simonis suggests Χαλών, i.e. CALNEH, perh. *Ctesiphon.* Ewald *(Gesch. Isr.* III, 2:543) conjectures it to be a nickname for the *Syrians,* "'sons of the mole" (לֵכֹחָלֶד *choled´).*

Che'lub

(Hebrews *Kelub´,* כְּלוּב *a cage,* as in Jeremiah 5:27), the name of two men.

1. (Sept. Χαλέβ.*)* The; brother of Shuah and rather of Mehir, of the tribe of Judah (1 Chronicles 4:11). B.C. appar. ante 1612.

2. (Sept. Χελούβ.) The father of Ezri, which latter was David's chief gardener (1 Chronicles 27:26). B.C. ante 1014.

Chelu'bai

(Hebrews *Kelubay',* כְּלוּבָי; Sept. Χαλέβ) one of the sons of Hezron (1 Chronicles 2:9); elsewhere (1 Chronicles 5:18, 42) called CALEB *SEE CALEB* (q.v.). It is worth noting that, while in this passage Jerahmeel is stated to be a brother of Chelubai, it appears from 1 Samuel 27:10, that the Jerahmeelites were placed on the " south of Judah," where also were the possessions of the house of Caleb (Judges 1:15; 1 Samuel 25:3; 30:14).

Chem'arim

(Hebrews *Kemarim´*, syrmeK] *idol-priests).* This word occurs only once in our version of the Bible ("chemarims," <360104>Zephaniah 1:4; Sept. confounds with ἱερεῖς following); but it is met with in the Hebrew in <122305>2 Kings 23:5 (Sept. Χομαρίμ); <280105>Hosea 10:5 (Sept. omits), where it is rendered "idolatrous priests," and priests;" and in both of these passages the margin has *"chemarim."* According to Gesenius *(Thes* Hebrews p. 693), the corresponding Syriac word signifies "a priest in general; but this, as well as other Syriac words relating to divine worship, is restricted by the Hebrews to idol-worship. As to the etymology, the singular form rmeKo, *ko´mer,* is properly *blackness, sadness,* and concretely, *one* who *goes about in black, in mourning,* hence an *ascetic, a priest."* First *(Heb. Lex.* s.v.) suggests a derivation from rmeK;= rmea; in the sense of *worship,* and remarks that the title *chemarim,* although proper to the peculiar priests of Baal, was also applied to other idolatrous priests. <360104>Zephaniah 1:4, the *chemarim* are coupled with the priests, and the passage may signify, "I will destroy the *chemarim,* together with the priests of the tribe of Levi who have joined in the worship of idols." The priests who officiated in the service of the golden calves at Dan and Bethel were called *chemarim* (see the other passages referred to). Even to this day the Jews retain the word, and apply it in derision to Christian ministers, on account of their black robes. *SEE BAAL*.

Chemnitz (Properly Von Kemnitz), Martin,

an eminent German theologian, was born at Treuenbritzen, in Brandenburg, Nov. 9, 1522. His parents designed him for an artisan, but he took kindly to no trade, and a distant relative (Niemann) called him to Magdeburg (1539), where he spent three years preparing for the University. He was compelled by want of money to become a teacher at Kalbe in 1542, and at Wrietzen in 1544; studied mathematics and astrology at Wittenberg in 1545-47; was made rector at Königsberg, Prussia, in 1548, and two years afterwards became librarian of duke Albrecht. He now turned his attention to theology, and became a thorough student of the Bible and the fathers. In the controversy on the doctrine of justification he took part against Osiander; but the controversy so annoyed him that, in 1552, much against the will of the duke, he left Königsberg. He immediately after began the scientific study of dogmatics at Wittenberg,

attaching himself closely to Melancthon, and lecturing in the University. He became preacher at Brunswick in 1554, and also delivered lectures there on theology, which gained great celebrity, and were published after his death by Polykarp Lyser (Frankfurt, 1591, 3 vols. 8vo, and often). His work, entitled *Theologiae Jesuitarum prcecipua capita* (Greifsw. 1562), involved him in a controversy with the Roman Catholics, and led to his writing the *Examen concilii Tridentini* (Greifsw. 15651573, 4 vols.; Frankf. 1707, fol.), which is still a classical work on the subject. After the death of Melancthon he showed himself a zealous Lutheran, and in 1566 became associated with Mörlin in the preparation of the *Corpus doctrince Prutenicum,* designed as the symbolical text-book of Prussia. In 1567, having become superintendent of Brunswick, he prepared the Confession of the Church of Lower Saxony. From 1574 he exerted himself, with Jacob Andrea, to induce the churches of Saxony and Suabia to adopt the *Formula Concordiae* (q.v.), in the preparation of which he had taken a leading part. He devoted himself almost exclusively to this work, took with Andrea a leading part in all the meetings that were held on the subject, and obtained the admiration of his contemporaries as well by the prudence and firmness of his conduct as by the depth and extent of his knowledge. He resigned his charge in 1585, and died April 8, 1586. Besides the above-named works, he wrote also *Repetitio sance doctrine de vera prcsentia corporis et sanguinis Domini in cena sacra* (Leipzig, 1561): — *Die führnehmsten Hauptstücke der christlichen Lehre* (Wolfenb. 1569): — *De duabus in Christo naturis* (Jena, 1570): — *Harmonia evangeliorum,* completed by Leyser and Gerhard (Hamburg, 1704, 3 vols. fol.). Chemnitz has been pronounced the "first great theologian produced by the Reformation." Schenkel (in Herzog, cited below) says that it was more from the force of circumstances than from his own theological tendencies that he appeared to be a leader of the Lutheranparty." On his Christology, see Dorner, *Person of Christ,* div. 2, vol. 2:198 sq. See also Lentz, *Dr. Martin Kemnitz* (Gotha, 1866); Hachfeld, *M. Chemnitz* (Leipz. 1867).

Che'mosh

(Hebrews *Kemosh´,* vm;K] perh. *subduer,* or [as Fürst prefers] *fire-god;* Sept. Χαμώς), the national deity of the Moabites (<04229>Numbers 21:29; <24807>Jeremiah 48:7, 13, 46). In <07124>Judges 11:24 (see Kraft, *Chamos a Jephtha derisus,* Erlang. 1766), he also appears as the god of the Ammonites, but not of the Amorites (as De Wette states, *Archiol.* p. 328).

Solomon introduced, and Josiah abolished, the worship of Chemosh at Jerusalem (<111107>1 Kings 11:7; <122313>2 Kings 23:13). *SEE IDOLATRY.* With regard to the meaning of the name, and the position which Chemosh held in mythology, we have nothing to record beyond doubtful and discordant conjectures. Jerome *(Comm.* in <232502>Isaiah 15:2) identifies him with *Baal-Peor* (comp. Selden, *De diis Syr. p.* 165, 341); others with *Baal-Zebub,* on etymological grounds (Hyde, *De rel. vet. Pers.* 100:5); others, as Gesenius *(Thesaur.* p. 693), with *Mars,* or the god of war, on similar grounds; and others (Beyer *ad Selden,* p. 323) with *Saturn,* as the star of ill omen, Chemosh having been worshipped, according to a Jewish tradition (comp. Pococke, *Specim.* p. 307), under the form of a black stone; and Maimonides states that his worshippers went bareheaded, and abstained from the use of garments sewn together by the needle (see Calmet, *Dissertt.* 2:277 sq.). This last identification is favored by the connection of the name Chemosh with that of Moloch or Milcom (<111107>1 Kings 11:7; <122313>2 Kings 23:13), and by the sacrifice apparently of children to him (see <122801>2 Kings 3:27). Hackmann, however *(Diss. de Chemoscho,* Brem. 1730; also in Oelrich's *Opusc. histor. philol. theol.* I, 1:19 sq.), makes the name to be equivalent to *royal deity.* Jerome *(ut. sup.)* notices Dibon as the chief seat of his worship. Eusebius asain *(Onomast.* s.v. Ἀριναά, i.e. Ἀριήλ) names *Ariel* (?fire-god) as the chief deity of Ar-Moab (thence called Areopolis), and in this character he is represented on coins (Eckhel, *Doctr. Numbers* I, 3:504). *SEE SATURN.*

Chena'anah

(Hebrews *Kenaänah´,* hn;[}K] femn. forr of *Canaan),* the name of two men. Furst *(Hebr. Worterb.* s.v.) suggests that the prevalence of such names as this, and *Tarsish* and *Cush* among the Benjamites, indicates special connection by intermarriage with the earlier race; the straits to which this tribe was reduced by its civil war <072101> (Judges 21) may have driven its members to special alliances with their Phoenician neighbors.

1. (Sept. Χανανάν v. r. Χανανά). The fourth named of the seven " sons" of Bilhan, son of Jediael, of the tribe of Benjamin, a leading warrior apparently in the time of David (<130710>1 Chronicles 7:10). B.C. cir. 1020.

2. (Sept. Χαναάν v. r. Χανανά and Χαναανά). The father of the false prophet Zedekiah, which latter encouraged Ahab against Micaiah (<112211>1 Kings 22:11, 24; <141810>2 Chronicles 18:10, 23). B.C. ante 896.

Chen’ani

(Hebrews *Kenani´*, ynIK; probably abridged from hyNIK; *Chenaniah;* Sept. Χανανί v. r. Χωνενί), one of the Levites who offered the public prayer on the occasion of the fast at the return from the captivity (<16904>Nehemiah 9:4). B.C. 459. By the Sept. the word "Bani" (ynB) preceding is read υἱοί (like others adjoining), as if meaning "sons of Chenani." This reading is very probable, for there is not only another *Bani* in the verse, but one of Kennicott's MSS. (180), and six of De Eossi's, read ynIK]yfB; "sons of Chenani," instead of 8K ynB; "Bani, Chenani" (for there is no conjunction in the original). The Peshito version *assimilates* the names of verse 4 to those of verse 5, *omits Chenani.* and in place of it reads *Pethahia.* In the omission of Chenani, it is supported by the *Cod. Frid.-August* of the Sept., which omits υἱοὶ Χωνενί *(prima mana).* The Vulgate and A. V., adhering to the Masoretic pointing, insert "and."

Chenani’ah

(Hebrews *Kenanyah´*, hyNIK; *established* by *Jehovah;* <13157>1 Chronicles 15:27; Sept. Χενενίας v. r. Χωνενίας; elsewhere in the longer form *Kenanya´hu*, WhyNIK; <13152>1 Chronicles 15:22, Χωνενία; v. r. in <13159>1 Chronicles 26:29, Χωνενίας), a Levite of the family of Izharites (<13159>1 Chronicles 26:29), and chief of the temple singers (<13152>1 Chronicles 15:22), who conducted the grand musical services when the ark was removed from the house of Obed-edom to Jerusalem (<13157>1 Chronicles 15:27). B.C. 1043. *SEE CONONIAH.*

Che’phar-haäm’monai

(Hebrews *Kephar´ ha-Ammonay´*, ynIM[h; rpK; *village of the Ammonites;* or, as the margin corrects, *Kephar´ ha-Ammonah´*, rpK] hnIM[h; *village of [the] Ammonah,* i.e. *Ammonitis;* Sept. Καφαραμμονά, but v.r. Καραφὰ καὶ Κεφιρὰ καὶ Μονί, blending with Ophni following; Vulg. *villa Emona),* a place in the N.E. section of the tribe of Benjamin (q.v.), mentioned between Ophrah and Ophni (<16824>Joshua 18:24. Schwarz *(Palest.* p. 126) thinks it is the *"Ammonai"* (so he reads for "Emmaus") repaired by Barchides (1 Macc. 9:50). In the *Onomasticon* (s.v.) it is merely called *"Ammonai* (Euseb. Ἀμμωενία; Jerome, *Amonai),* in the tribe of Benjamin." In the name of this hamlet, *SEE CAPHAR-*, is

doubtless preserved the memory of an incursion of the Ammonites up the long ravines which lead from the Jordan valley to the highlands of Benjamin. *SEE AMMONITE.* Such a position is the modern *Ain Yebrud*, a little east of Jufna (Robinson, *Researches,* 3:79 note).

Chephi'rah

(Hebrews in Joshua always with the art. *hak-Kephirah´*, הַכְּפִירָה; *the village*, Sept. Κεφιρά; but in Ezra Καφαρά, Nehemiah Καφερά v. r. Καφιρά), one of the four cities of the Gibeonitish Hivites with whom Joshua made the league (Joshua 9:17; comp. ver. 7); assigned to the tribe of Benjamin (18:26), and occupied by the remnant of the same tribe after the Captivity (Ezra 2:25; Nehemiah 7:29). Schwarz *(Palest.* p. 127) thinks it is one of "the villages *(Kephirim,* כְּפִירִים) in the plain of Ono" (Nehemiah 6:2). The Samaritan Version, at Genesis 13:3, renders Hai (Ai) by *Kephrah* (כְּפְרָה); but this cannot be Chephirah, since both Ai and it are mentioned together in Joshua 9 (comp. 3 with 17), and in the lists of Ezra and Nehemiah already quoted. Dr. Robinson seems to have discovered it under the scarcely altered name of *Kefîr (Biblioth. Sacra,* 1853, p. 124), in the mountain country on the western confines of Benjamin, about two miles east of Ajalon *(Later Bib. Res.* p. 146). The "extensive site called *Keferrut,"* suggested by Thomson *(Land and Book,* 2:304), is too far N.W. The same objection applies to another ruined village, *el-Kefir,* laid down in this direction on Van de Velde's *Map.*

Che'ran

(Hebrews *Keran´*, חֹרָן according to Gesenius *a harp,* but according to Fürst *association;* Sept. Χαρράν), the last named of the four "sons" of Dishon (but the Hebrews in Genesis has Dishan), the Horite "duke" descended from Seir (Genesis 36:26; 1 Chronicles 1:41). B.C. apparently cir. 1920.

Che'reas.

SEE CHAEREAS.

Cherem.

The vow thus called in Hebrew (חֵרֶם), "the accursed thing," is nowhere enjoined by Moses, nor does he specify by what solemnities or expressions

it was distinguished from other vows, but takes it for granted all this was then well known. The species of *cherem* with which we are most familiar was the previous devoting to God of hostile cities against which they intended to proceed with extreme severity, and that with a view to inflaming the minds of the people to war. In such cases, not only were all the inhabitants put to death, but also, according as the terms of the vow declared, no booty was made by any Israelite; the beasts were slain; what would not burn, as gold, silver, and other metals, was added to the treasury of the sanctuary; and everything else, with the whole city, burnt, with an imprecation upon any attempt that should ever be made to rebuild it. Of this, the history of Jericho furnishes an example (<06067>Joshua 6:17, 19, 2124. In the time of Moses there was a similar vow against the king of Arad (<04201>Numbers 21:1-3). *SEE ACCURSED*; *SEE ANATHEMA*.

Cher'ethim

(Hebrews *Kerethim´*, µyTærK] the regular plural of *Cherethite),* occurs in this form only in <26516>Ezekiel 25:16; <36205>Zephaniah 2:5, in the former of which passages it is rendered "Cherethims," and in the latter "Cherethites." The only other passage where the Cherethites are mentioned singly (although in a slightly different form in the original) is <09014>1 Samuel 30:14. In all these passages they are expressly named as inhabitants of the southern Philistia, that is, *Philistines.* The Sept. and Syriac render the word in these places by *Cretans;* from which, and the passages in <30907>Amos 9:7; <24704>Jeremiah 47:4; <05223>Deuteronomy 2:23, the conjecture would be strong that the Philistines sprang from Crete, were it certain that Caphtor means Crete. *SEE PHILISTINE*; *SEE CAPHTOR.* For the other passages in which the word occurs, *SEE CHERETHITE.*

Cher'ethite

(Heb. *Kerethi´*, yTærK] occurs alone only in 1. Samuel 30:14 (A. V. "Cherethites"), where the people so designated are meant. *SEE CHERETHIM.* The word is elsewhere, and always in the same form, found only in the formula, "THE CHERETHITES AND THE PELETHITES" (yTæPeÞhiw]yTærKÞh;, without the final µ of the plural; Sept. ὁ Χερεθὶ καὶ ὁ Φελεθί, but v. r. in 1 Chronicles ὁ Χερηθὶ καὶ ὁ Φαλλεθθί; Vulg. *Cerethi et Phelethi),* a collective term for the lifeguards (Josephus σωματοφύλακες, *Ant.* 7:5,4) of king David (<10818>2 Samuel 8:18; 15:18;

20:7, 23; <1038>1 Kings 1:38, 44; <1318>1 Chronicles 18:17). Prevailing opinion *(Talmud Bab.* tit. *Zerach.* p. 18, ed. Rabe; see Carpzov in Ugolini *Thesaur.* 27:432) translates their names "headsmen and foot-runners." The former word (from trK; *karath´,* to *cut)* is used for *woodcutters* (<1421>2 Chronicles 2:10), and it might seem probable that the Cherethites, like the victors of the Roman dictator, carried axes, both as a badge of office and for prompt use. In the later years of David, their captain, Benaiah, rose to a more commanding importance than the generals of the regular troops, just as in imperial Rome the praefect of the prsetorian guards became the second person in the empire. It is evident that, to perpetrate any summary deed, Benaiah and the guards were chiefly relied on. That they were strictly a body-guard is distinctly stated in <1023>2 Samuel 23:23. The grammatical form of the Hebrew words is nevertheless not quite clear; and as the Cherethites are named as a nation of the south (<0914>1 Samuel 30:14), some are disposed to believe Crethi and Plethi to be foreign Gentile names used collectively. No small confirmation of this may be drawn from <1518>2 Samuel 15:18: "All the Cherethites, and all the Pelethites, and all the Gittites, six hundred men," etc. If the first two words were grammatical plurals, like the third (Gittites), it is difficult to see why final µ should be added to the third, and not also to the other two (yet see Gesenius, *Lehrgeb.* p. 526). As the word *all* is repeated three times,- and 600 men is the number intended the third time, the Cherethites and Pelethites must have been reckoned by the hundred; and since the Gittites were clearly foreigners, all the a priori improbability which some have seen in David's defending himself by a *foreign* guard-falls to the ground. His Gittite satellites are one more proof of the intensity of the tyrannical principle already come in, since equally among the Greeks and Romans (Herod. 2:152; 5:66, 111; Livy, 37:40), and in modern -Europe, for a prince to trust the care of his person to foreign guards has ever been looked on as the most evident mark that he is keeping down his own subjects by force. It would seem that the office of the Cherethi was of the same nature as that of *Capigis* among the Turks and other Orientals (see Lüdecke, *Beschr. des türk. Reichs, p.* 293), who are bearers of the sultan's orders for punishing any one, by decapitation or otherwise (Le Bryn, *Voyage,* 1:184 sq.; 2:253); an office which is very honorable in the East, though considered as degrading among us. It appears that Herod made use of an officer of this description in beheading John the Baptist. Of a like nature, probably, were the "footmen" of Saul (<0922>1 Samuel 22:17). At a later date they were called "the captains and the

guard" (µyxæ[]µyrßæ; <121104>2 Kings 11:4, 19; comp. <111427>1 Kings 14:27). It is plain that these royal guards were employed as executioners (<121104>2 Kings 11:4), and as couriers (<111427>1 Kings 14:27). Similarly Potiphar was captain of the guard of Pharaoh, and also chief of the executioners (<013736>Genesis 37:36), as was Arioch, Nebuchadnezzar's officer (<270214>Daniel 2:14). See Elsner, in the *Biblioth. Brem. Nov.* I, in, 464 sq.; Schwarz, in the *Nov. Miscell. Lips.* II, 1:95 sq.; Opitz, *De Davidls et Solomonis satellitio, Crethi et Plethi* (Jen. 1672); also in Crenii *Dissert. hist. philol.* (Rotterd. 1692); also in Ugolino, 27; Iken, *De Crethi et Plethi,* in, his *Dissert. philol. theol.* p. 102 sq.; Elsling, in Winckler's *Animadver. philol.* 2:382 sq.; Lund, *Diss. de Crethi et Plethi* (Upsal.,1704) i Carpzov, *Disputatt. acad.* p. 187 sq. *SEE PELETHITE*; *SEE EXECUTIONER*.

Che’rith

(Hebrews *Kerith´,* tyrßæ, *a cutting;* Sept. Χοῤῥάθ), a "brook" (lj,n;, *nach'al,* Sept. χειμάῤῥους) i.e. torrent-bed (the Arabic *wady)* or winter-stream of Palestine, in (K;, not "by") which, i.e. upon whose sloping bank the prophet Elijah (q.v.) hid himself during the early part of the three years' drought (<111703>1 Kings 17:3, 5). The words of the passage give no precise clew to its position: " Get thee hence [i.e. apparently from the spot where the interview with Ahab had taken place], and turn thy face eastward (hm;rßh;), and hide thee in the torrent of Cherith, which is facing (yfe[]l[;) the Jordan." This last expression, which occurs also in verse 5, seems simply to indicate that the stream in question ran into that river, and not into either the Mediterranean or Dead Sea; for although the words sometimes require the translation "beyond" (as in <012518>Genesis 25:18; <061518>Joshua 15:18), they may also be rendered " towards," or "before the Jordan" (comp. <011602>Genesis 16:22), that is, in coming from Samaria. Josephus *(Ant.* 8:13, 2) does not name the torrent (χειμάῤῥους τις), and he says that Elijah went, not "eastward," but towards the. south (εἰς τὰ πρὸς νότον μέρη). Eusebius and Jerome, on the other hand *(Onomasticon,* s.v. Χοῤῥά, Chorath), place the Cherith beyond Jordan, where also Schwarz *(Palest.* p. 51) would identify it in a *Wady Alias,* opposite Bethshean. This is the *Wady el-Yaabis* (Jabesh); the other name, Benj. Tudela says, is a corruption of *Uad Elias* (sayla raw, *Itin.* 2:408, ed. Asher). The argument from probability is but little in favor of the Cherith being on the east of Jordan, of which region Elijah was indeed a native, but where *he* would scarcely be more out of Ahab's reach than in

the recesses of the mountains of the rival kingdom of Judah. The only explicit tradition on the subject is one mentioned by Marinus Sanutus in 1321 *(Gesta per Franc.* p. 247), that it ran by Phasaelis (q.v.), Herod's city in the Jordan valley (comp. Reland, *Palest.* p. 953). This would make it the *Ain Fusail,* which falls from the mountains of Ephraim into the Ghor, south of Kurn Surtabeh, and about fifteen miles above Jericho. This view is supported by Bachiene *(Heilige Geogr.* I, 1:126-130, and Van de Velde, *Narrative,* 2:310, 311). The spring of the brook is concealed under high cliffs and under the shade of a dense jungle (Van de Velde, *Memoir,* p. 339). Dr. Robinson, on the other hand, would find the stream in the *Wady el-Kelt,* behind Jericho *(Researches,* 2:288). This last name is, however, not greatly like Cherith, yet the identification is perhaps the best hitherto suggested. This wady is formed by the union of many streams in the mountains west of Jericho, issuing from a deep gorge, in which it passes by that village, and then across the plain to the Jordan. It is dry in summer. No spot in Palestine is better fitted to afford a secure asylum to the persecuted than Wady el-Kelt. On each side of it extend the bare, desolate hills of the wilderness of Judaea, in whose fastnesses David was able to bid defiance to Saul. The Kelt is one of the wildest ravines in this wild region. In some places it is not less than five hundred feet deep, and just wide enough at the bottom to give a passage to a streamlet (1 Kings 17:6), like a silver thread, and to afford space for its narrow fringe of oleanders. The banks are almost sheer precipices of naked limestone, and are here and there pierced with the dark openings of caves and grottoes, in some one of which probably Elijah lay hid. The wady opens into the great valley, and from its depths issues a narrow line of verdure into the white plain; it gradually spreads as it advances until it mingles, at the distance of a mile or more, with the thickets that encompass Riha, the modern representative of Jericho. To any one passing down from Jerusalem or Samaria towards Jericho, the appropriateness of the words in 1 Kings 17:3, would be at once apparent (see Tristram, *Land of Israel,* p. 202). The Kelt *be*ing near Mount Quarantania, the traditional scene of the Temptation, was a favorite resort for anchorites when the example of St. Saba made that order fashionable in Palestine. *SEE ELIJAH.*

Wady el-Kelt is held by Porter *(Hand-book for Syria,* p. 191) to be the "Valley of Achor," in which the Israelites stoned Achan (Joshua 7:26), and which served to mark the northern border of Judah (Joshua 15:7). Along the southern bank of the wady, by a long and toilsome pass, ascends

the ancient and only road from Jericho to Jerusalem. This he deems "the *going up* to Adummim, which is on *the south side of the river* (<06517>Joshua 15:7). But this identification would confound the name Cherith with the very dissimilar one Achor, which latter we know was retained to a late period in Jewish history. *SEE ACHOR*.

Che'rub

[the proper name is pronounced *Ke´rub]* (Hebrews *Kerub´;* bWrK] etymolygy uncertain; Sept. Χερούβ v. r. Χαρούβ and Χαρήβ; Vulg. *Cherub),* a place apparently in the Babylonian dominions, associated with Tel-harsa, Addan, etc., from which some Jewish exiles returned with Zerubbabel, who had lost their pedigree (<15959>Ezra 2:59; <16761>Nehemiah 7:61). The true construction of these names, however, would rather make this to be that of a *man* thus unregistered. B.C. 536. *SEE ADDON*.

Cher'ub

(Hebrews *kerub´,* bWrK] in the sing. only in <02559>Exodus 25:19; <10211>2 Samuel 22:11; <11624>1 Kings 6:24, 25, 27; <14811>2 Chronicles 3:11, 12; <19810>Psalm 18:10; <26102>Ezekiel 10:2, 7, 9, 14; 28:14, 16; Sept. χερούβ), plur. CHER´UBIM (Hebrews *kerubim',* µybWrK] sometimes µybArK]; Sept. χερουβίμ v. *r.* χερουβείμ, and so in Ecclesiastes 49:8, and <58905>Hebrews 9:5; Engl.Vers. invariably "cherubims"), the appellation of certain symbolical figures frequently mentioned in Scripture. *SEE SERAPH.*

I. *Import of the Name.* — The origin and signification of the word it is impossible to determine with any certainty. Those who seek it in a Shemitic root are still divided in opinion, some deriving it from the Chald. brK] *kerab´,* to *plough,* so that *cherub* ="plougher," i.e. *ox,* urging the parallel between <26104>Ezekiel 10:14, and 1:10; others (as Gussetius, L. de Dieu, and Rodiger) take it by a transposition of letters for bWbr] *rekub´,* q. d. divine "beast" (<19301>Psalm 23:11), comp. the Arabic *karib,* a *ship* of transport; others (see Hyde, *De relig. vet. Pers.* p. 263) make it i.e. brq; *karob´,* "near" to God, i.e. admitted to his presence; with others (see Maurer, *Comment. in Vet. Test.* at <23902>Isaiah 6:2) it is equivalent to µrK; *karam´* (Arabic the same), "to be noble," i.e. chief (comp. *seraphim);* finally, to pass over other less probable conjectures (e.g. Rosenmüller, *Alterthumsk.* I, 1:181; and Paulus ap. Zullig, p. 31), the Talmudists regard it as the

Chald. aYbæKæ, *ke-rubya´, boylike* (see Buxtorf, jun., *Exercitatt.* p. 100; Otho, *Lex. Rabb.* s.v.). Gesenius at first proposed a derivation from the Syriac *kerub, strong,* but afterwards, convinced that he was misled by an error of Castell (see his *Anecdot. Orient.* 1:66), he proposed a new etymology, as = µrij; *charam´* (Arabic the same), "to prohibit from a common use," to consecrate *(Thesaur.* p. 711), compare the Ethiopic kindred word for sanctuary; so that the signification would be *keeper,* or guard, sc. of the Deity against all profane approach. Others (e.g. Eichhorn, *Einleit. ins A. T.* 3:80; Vatke, *Bibl. Theologie,* 1:325) think the cherubim were the same with the γρύτες, *griffins,* of the Oriental imagination, guardians of the golden mountains; and seek the root in the Persic *karub,* to *grasp* (Tychsen in Heeren's *Ideen,* 1:386). Forster even seeks an Egyptian derivation of the name *(De bysso,* p. 116). Hivernick *(Zu Ezekiel* p. 5) suggests a derivation from a Syriac root, meaning to *cut* or carve (Keil on <1K 6:29>1 Kings 5:9); so Aben Ezra says that "cherub" is the same as hrw[, and means *any artistic figure* (Schultens, *Proverbs Sol.* p. 472). An early etymology makes it from brK; *ke-rab´, great-as-it-were,* q. d. like Cabeiri = θεοί δυνατοί (see <19A320>Psalm 103:20; δυνάμεις, <600122>1 Peter 3:22; ἀρχαί, <490121>Ephesians 1:21; so Procopius on <010301>Genesis 3; Theodorus in <010401>Genesis 46 The oldest derivation is from br and rkn, as though it meant "abundance of knowledge," a meaning once universally adopted (rhilo, *Vit. Mos.* p. 688; Clem. Alex. *Strom.* 5:40, ed. Sylb.; Origen, *Frag. Hex.* p. 114; Jerome on <230602>Isaiah 6:2; Dionys. *De Cael. Hier.* 7:96; Spencer, *De Legg.* III, 3:1, etc.). Hence the remark of Aquinas, "The name Seraphim is given from their fervor, as belonging to love; but the name Cherubim is given from *their knowledge"* (I, 1, b. 1087, ch. 7). Fürst *(Concord.* p. 571), followed by Delitzsch *(<010220>Genesis* 2:208), regards the root as properly Shemitic, allied to the above sense of *grasping* (Sanscr. *gribh,* Engl. *grip).*

II. *History and Classification. —*

1. The first occasion on which they are mentioned is on the expulsion of our first parents from Eden (<010324>Genesis 3:24), where the office of preventing man's access to the tree of life is assigned to "the cherubim (µybæKæh; not as in A.V. 'cherubims') with the flame of the waving sword." They are thus abruptly introduced, without any intimation of their shape and nature, as though they were too well understood to require

comment. That some *angelic beengs* are intended is obvious, and the attempts to refer the passage to volcanic agency (Sickler, *Ideen zu einem Vulkan,* p. 6), or to the inflammable bituminous region near Babylon (Plin. 2:109, etc.), is a specimen of that valueless rationalism which unwisely turns the attention from the inner spirit of the narrative to its mere external form. We might perhaps conjecture, from the use of the *article,* that there were supposed to be a definite number of cherubim, and it seems *that four* is the mystic number usually attached to the conception of them. As the number four has special significance in Hebrew symbolism — being the number to express the world and divine revelation (Bähr's *Symbolik.* 1:119 sq.) — this consideration must not be lost sight of.

The word µrQ;mi here translated "on the east," may signify as well *"before* or on the edge of." Besides, bvy; rendered by our translators "placed," signifies properly "to place in a tabernacle," an expression which, viewed in connection with some incidents in the after history of the primeval family (<010414>Genesis 4:14-16), seems a conclusive establishment of the opinion that this was a local tabernacle, in which the symbols of the Divine presence were manifested, suitably to the altered circumstances in which man, after the Fall, came before God, and to the acceptable mode of worship he was taught to observe. That consecrated place, with its striking symbols, called "the presence of the Lord," there is reason to believe, continued till the time of the Deluge, otherwise there would have been nothing to guard the way to the tree of life; and thus the knowledge of their form, from the longevity of the antediluvians, could have been easily transmitted to the time of Abraham (Faber, *Horae Mosaico,* bk. 2, ch. 6). Moreover, it is an approved opinion that, when those emblems were removed at the close of the patriarchal dispensation from the place of public worship, the ancestors of that patriarch formed small models of them for domestic use, under the name of Seraphim or Teraphim, according to the Chaldee dialect (Faber, *Origin of Pag. Idol.* 1:256).

In like manner were lion-shaped and eagle-formed griffins supposed by the aborigines of Northern Europe (Herod. 3:102, 116) and India (Ctesias, *Ind.* p. 12) as guardians of the gold-bearing hills (comp. <010211>Genesis 2:11); and in Greek mythology (see Creuzer, *Symbolik,* 2:647) they were sacred to the deities (e.g. Apollo, Minerva, Bacchus). But the cherub was anointed as a divine emblem (<261814>Ezekiel 28:14; where some, however, take jvimi for hvmi, in the sense merely of "extended"), presiding over

sacred mountains blazing with precious ores (<26816>Ezekiel 28:16); at least the king of Tyre is there compared to such a being, unless, with others, we refer that whole description to the cherubic forms of the Jewish sanctuary (see Henderson, *Comment.* in loc.).

2. The next occasion on which the cherubim are noticed is when Moses was commanded to provide the furniture of the tabernacle; and, although he received instructions to make all things according to the pattern shown him in the Mount, and although it is natural to suppose that he saw a figure of the cherubim, yet we find no minute and special description of them, as is given of everything else, for the direction of the artificers (<022631>Exodus 26:31). The simple mention which the sacred historian makes, in both these passages, of the cherubim conveys the impression that the symbolic figures which had been introduced into the Levitical tabernacle were substantially the same with those established in the primeval place of worship on the outskirts of Eden, and that by traditional information, or some other means, their form was so well known, both to Bezaleel and the whole congregation of Israel, as to render superfluous all further description of them.

Similar figures were to be enwoven on the ten blue, red, and crimson curtains of the tabernacle (<022601>Exodus 26:1). The promise that God would "meet and commune with Moses from *between the two cherubim"* (<022522>Exodus 25:22) originates the constant occurrence of that expression as a description of the divine abode and presence (<040789>Numbers 7:89; <090404>1 Samuel 4:4; <233716>Isaiah 37:16; <198001>Psalm 80:1; 91:1, etc.).

3. Cherubim after this appear likewise in the theophantic descriptions of the prophets and inspired poets (<102211>2 Samuel 22:11), especially in the remarkable visions of Ezekiel by the river Chebar (Ezekiel 10). Yet there was no mystery as to those remarkable figures, for Ezekiel knew at once (10:20) the living creatures which appeared in his vision supporting the throne of God, and bearing it in majesty from place to place, to be cherubim, from having frequently seen them, in common with all other worshippers, in the carved work of the outer sanctuary. Moreover, as is the opinion of many eminent divines, the visionary scene, with which this prophet was favored, exhibited a transcript of the Temple, which was shown in pattern to David, and afterwards erected by his son and successor; and, as the chief design of that later vision was to inspire the Hebrew exiles in Babyloa with the hope of seeing, on their return to

Judaea, another temple, more glorious than the one then in ruins, it is reasonable to believe that, as the whole style and apparatus of this mystic temple bore an exact resemblance (<1060>1 Kings 6:20) to that of Solomon's magnificent edifice, so the cherubs also that appeared to his fancy portrayed on the walls would be facsimiles of those that belonged to its ancient prototype. *SEE TEMPLE*.

Still the question arises, Was the shape already familiar, or kept designedly mysterious? From the fact that cherubim were blazoned on the doors, walls, curtains, etc., of the house, and from the detailed description of shapes by Ezekiel, the latter idea might seem out of place. But if the text of Ezekiel, and the carvings, etc., of the Temple had made them popular, Josephus could not possibly have said *(Ant.* 8:3, 3), "No one can say or conjecture what the cherubim (χερουβεῖς) actually were." It is also remarkable that Ezekiel <2601> (Ezekiel 1) speaks of them as "living creatures" (t /Y j ¡ ζῶα) under mere animal forms. Into this description in <2614>Ezekiel 10:14, the remarkable expression, "the face of a cherub," is introduced, and the prophet concludes by a reference to his former vision, and an identification of those creatures with the cherubim (<2612>Ezekiel 5:20). On the whole, it seems likely that the word "cherub" meant not only the composite creature-form, of which the man, lion, ox, and eagle were the elements, but, further, some peculiar and mystical form, which Ezekiel, being a priest, would know and recognize as " the face of a CHERUB," but which was kept secret from all others; and such probably were those on the ark, which, when it was moved, was always covered, *SEE ARK OF COVENANT*, though those on the hangings and panels might be of the popular device. What this peculiar cherubic form was is a mystery perhaps impenetrable. It was probably believed popularly to be something of the bovine type (though in <1902>Psalm 16:20, the notion appears to be marked as degraded); so Spencer (de *leg. Hebr. rit.* 3, diss. 5, 4, 2) thinks that the ox was *the forma precipua*, and quotes Grotius on <0258>Exodus 25:18 (Bochart, *Hierozoic.* p. 87, edit. 1690). Hence the "golden calf." The symbolism of the visions of Ezekiel is more complex than that of the earlier Scriptures, and he certainly means that each composite creature-form had four faces, so as to look four ways at once; was four-sided and four-winged, so as to move with instant rapidity in every direction without turning, whereas the Mosaic idea was probably single-faced, and with but one pair of wings. Ezekiel adds also the imagery of the wheels-a mechanical to the previous animal forms. This might typify inanimate

nature revolving in a fixed course, informed by the spiritual power of God. The additional symbol of being " full of eyes" is one of obvious meaning. *SEE CREATURE (LIVING)*.

Picture for Cher'ub 1

III. *Their Form and Character.* — If we may trust the unanimous testimony of Jewish tradition, we must suppose that they had the faces of human beings, according to the positive assertion of Maimonides, Abarbanel, Aben Ezra, etc. (Otho, *Lex. Rab.* s.v. Cherubim; Buxtorf, *Hist. Arc. Fod.* p. 100). But, taking Ezekiel's description of them to be the proper appearance that belonged in common to all his cherubic creatures (Ezekiel <26101> 1, <26102> 10, <26401> 41), we are led to conclude that they were compound figures, unlike any living animals or real object in nature, but rather a combination, in one nondescript artificial image, of the distinguishing features and properties of several. The ox, as chief among the tame and useful animals, the lion among the wild ones, the eagle among the feathery tribes, and man, as head over all, were the animals which, or rather parts of which, composed the symbolical figures. Each cherub had four distinct faces on one neck — that of a man in front, that of a lion on the right side, and of an ox on the left, while behind was the face of an eagle. Each had four wings, the two under ones covering the lower extremities, or rather the center of the person (Hebrews the feet), in token of decency and humility, while the upper ones, spread out on a level with the head and shoulders, were so joined together, to the edge of his neighbors', as to form a canopy; and in this manner they soared rather than flew, without any; vibratory motion with their wings, through the air. Each had straight feet (Hebrews "their feet [were] a straight foot," <26107>Ezekiel 1:7), and the probability is that the legs were destitute of any flexible joint at the knee, and so joined together that its locomotions must have been performed in some other way than by the ordinary process of walking, or lifting one foot after another. Bahr (whose entire remarks on this subject are valuable and often profound) inclines to think that the precise form varied within certain limits; e.g. the cherubic figure might have one, two, or four faces, two or four feet, one or two pair of wings, and might have the bovine or leonine type as its basis, the imagery being modified to' suit the prominently intended attribute, and the highest forms of creature-being expressing best the highest attributes of the Creator *(Symbolik,* 1:313 sq.). Thus, he thinks, the human form might indicate spirituality (p. 340).

(Comp. Grotius on <02518>Exodus 25:18, and <58905>Hebrews 9:5.) Some useful hints as to the connection of cherubic with other mythological forms may be found in Creuzer *(Symbol.* 1:441, 540).

It has been sometimes disputed whether the colossal cherubim of olive wood, overlaid with gold, with outspread wings, touching in the center of the oracle and reaching to either wall, placed by Solomon in the Holy of Holies, were substitutes for or additions to the original golden pair. The latter is probably the truth, for had the Mosaic cherubim been lost we should have been informed of the fact. All that we learn about these figures is that they each had *a body* ten cubits high (<11612>1 Kings 5:23), and stood on *their feet* (<14313>2 Chronicles 3:13), so that the monstrous conception of winged child-faces is an error which should long ago have been banished from Christian iconography (De Saulcy, *Hist. de liArt Judaique,* p. 25). The expression "cherubims of *image work,"* in <14310>2 Chronicles 3:10 (µy[æl]xihcæ[}mi, Sept. ἔργον ἐκ ξύλων, Vulg. *opere statuario,* Marg., of *movable work),* is very obscure, but would probably give us no farther insight into the subject (Dorjen, *De opere Zaazyim* in Ugolini *Thes.* 8, No. 6); but in <13818>1 Chronicles 28:18, 19, we learn that David had given to Solomon a model for these figures, which are there called "the *chariot of* the cherubim" (Vulg. *quadriga* cherubim). We are not to suppose from this that any wheels supported the figures, but we must take "cherubim" in apposition to "chariots" (Bertheau, ad loc.). The same phrase is found in Ecclus. 49:8, and is in both cases an allusion to the poetical expression, "He rode upon a cherub, and did fly" (<10211>2 Samuel 22:11; <19810>Psalm 18:10), an image magnificently expanded in the subsequent vision of Ezekiel, which for that reason has received from the Rabbis the title of hbkrm "the chariot." Although the mere word "cherub" is used in these passages, yet the simple human figure is so totally unadapted to perform the function of a chariot, that we are almost driven to the conclusion arrived at by De Saulcy on this ground alone, that the normal type of the cherub involved *the body of an ox,* as well as spreading wings and a human face *(Hist. de l'Art Judaique, p.* 29). If this conjecture be correct, we shall have in these symbols a counterpart, exact in the *minutest particulars,* to the human-headed oxen, *touching both walls with their wings,* which have been discovered in the chambers of Nimrûd and Khorsabad. We shall find, further on, the strongest confirmations of this remarkable inference. We may here mention the suspicion of its truth, which we cannot but derive from the strange reticence of Josephus on the subject *(Ant.* 3:6, 5). Now it

is hardly conceivable that an emblem seen daily by multitudes of priests, and known to the Jews from the earliest ages, could be so completely secret and forgotten as this. If the cherubim were simply: winged genii there would have been no possible reason why Josephus should have been ashamed to mention the fact, and, in that case, he would hardly have used the ambiguous word Ζῶον. If, on the other hand, they were semi-bovine in shape, Josephus, who was of course familiar with the revolting idolatry of which his nation was accused (Tacit. *Hist.* 5:4; Josephus, *Apion,* 2:7), had the best reason to conceal their real form (Spencer, *De leg. Hebr. rit.* III, 4:2 ad fin.), and to avert, as far as possible, all further inquiry about them. *SEE ASS, WORSHIP OF.*

Arks, surmounted by mysterious winged guardians, were used in the religious service of most ancient nations, and especially in Egypt (Plutarch, *de Isid.* 39; Wilkinson's *Anc. Egypt.* 5:271; *SEE ARK*), but none of them involved the sublime and spiritual symbolism of the cherubim on the mercy-seat — at once guardians of the divine oracles and types of God's presence for the expiation of sin. But a question here arises, how the profuse introduction of these figures into the Tabernacle was reconcilable with obedience to the second commandment. It is certain that the rigid observance of this commandment was as serious a hinderance to the plastic arts among the Jews as the similar injunctions of the Koran are to the Mohammedans; and yet no word of condemnation was breathed against the cherubim, though Josephus even ventures to charge Solomon with distinct disobedience to the Law for placing oxen under the brazen sea *(Ant.* 8:7, 5). The cherubim, indeed, were made in obedience to a distinct command; but how was it that they did not offend the consciences or seduce the allegiance of the theocratic Hebrews? The answer seems to be, that the second commandment only forbids the plastic arts when prostituted to the direct object of idolatry, and Tertullian is right in defending the introduction of cherubim, on the ground that they were a *simplex ornamentum (c. Marcion,* 2:22); even the Talmudists allowed the use of images for purely decorative purposes (Kalisch. *on Exod.* p. 346). Besides, they represented created beings *as* created beings, and also as themselves in the attitude of humility and adoration (<2025:20>Exodus 25:20; <6001:2>1 Peter 1:12), so that instead of violating the commandment they expressed its highest spirit, in thus vividly symbolizing God's supremacy over the creatures which stood on the highest step of life, and were, in fact, the ideal of absolute and perfect created existence (Bähr, *Symbol.* 1:340

sq.). We may add that the danger was less, because, in all probability, they were seen by none but the priests (Cornel. a Lapide *on* [02518]*Exodus* 25:8); and when, in the desert, the ark was moved from place to place, it was covered over *with a triple veil* ([04405]Numbers 4:5, 6), before which even the Levites were not suffered to approach it (Bochart, *Hieroz.* II, 34, ad fin.). It may even be the case that the shape of the cherubim was designedly considered as indefinite and variable, that the tendency to worship them might still further be obviated. This wavering and indistinct conception of them was due to their symbolical character, a fact so thoroughly understood among *all* Oriental nations as at once to save the Jews from any strong temptation; and to raise them above the breath of suspicion.

Whether the golden calf constructed by Aaron might be, not the Apis of Egypt, but a representation of the antediluvian Cherubim, as some suppose, from its being made on "a feast to the Lord," and called "the *gods* of Israel" ([02305]Exodus 32:5), and whether Jeroboam, in the erection of his two calves, intended a schismatic imitation of the sacred symbols in the Temple of Jerusalem rather than the introduction of a new species of idolatry ([11128]1 Kings 12:28), we shall not stop to inquire. *SEE CALF.* But as paganism is a corruption of patriarchal worship, each nation having added something according to its own taste and fancy, perhaps we may find a confirmation of the views given above of the compound form of the cherubim, in the strange figures that are grouped together in the heathen deities. The numerous ox-heads, for instance, in the statue of the ancient Diana, and particularly the Asiatic idols, almost all of which exhibit several heads and arms attached to one person, or the heads of different animals combined, afford a collateral proof, similar to the universal prevalence of sacrifice, that the form of the primitive cherubim has been traditionally preserved and extended over a large portion of the world. This may indeed be shown by the above actual figures copied from ancient monuments, all of which illustrate some one or more of the notions which we attach to the cherubic forms; and while they afford material assistance to our ideas on the subject, they show that figures of this kind: as sacred symbols, were not peculiar to the Hebrews, and that their presence in the sanctuary was not calculated to excite any surprise among the neighboring nations, or to lead to the notion that the Jews also were worshippers of idols, for even in the pagan monument they never appear as idols, but as symbols; and it was very possibly this fact — that the cherubic figures were not liable to be

misunderstood — which induced the Divine wisdom to permit their introduction into the most holy place.

Mr. Layard traces many striking points of analogy 'between the form and position of the above figures, especially between the last ones of the Assyrian group and the cherubim of the Temple: "Within the sacred oracle itself were the two cherubim of olive-wood, ten cubits high, with wings each five cubits long; and Solomon carved all the house around with *carved figures of cherubim, and palm-trees,* and open flowers, within and without. The cherubim have been described by Biblical commentators as mythic figures, uniting the human head with the body of a lion or an ox, and the wings of an eagle. If for the palm-trees we substitute the sacred tree of the Ninevite sculptures, and for the open flowers the Assyrian tulip-shaped ornament — objects most probably very nearly resembling each other — we find the oracle of the Temple was almost identical, in general form and in its ornaments, with some of the characters of Nimroud and Khorsabad. In the Assyrian halls, too, the winged human-headed bulls were on the side of the wall, and their wings, like those of the cherubim, 'touched one another in the midst of the house.' The dimensions of these figures were in some cases nearly the same, namely, fifteen feet square. The doors were also carved with cherubim, and palm-trees, and open flowers, and thus, with the other parts of the building, corresponded with those of the Assyrian palaces" *(Nineveh and Babylon,* 2d series, p. 643).

It appears, therefore, that the symbolic figure which the Hebrew generically designates as a *cherub,* was a composite creature-form, that finds a parallel in the religious insignia of Assyria, Egypt, and Persia, e.g. the sphinx, the winged bulls and lions of Nineveh, etc., a general prevalence which prevents the necessity of our regarding it as a mere adoption from the Egyptian ritual. In such forms (comp. the Chimaera of Greek and the Griffin of north-eastern fables) every imaginative people has sought to embody its notions either of the attributes of Divine essence, or of the vast powers of Nature which transcend that of man. Among the Greeks the *dragon* (Photius, *Cod.* 190, p. 250), and among the Indians the *griffin* (Pliny, 7:2), were especially such creatures of mythological imagination. *SEE DRAGON.* In the various legends of Hercules the bull and the lion constantly appear as forms of hostile and evil power; and some of the Persian sculptures apparently represent evil genii under similar quasicherubic forms. The Hebrew idea seems to limit the number of the cherubim. A pair (Exodus 25:18, etc.) were placed on the mercy-seat of

the ark; a pair of colossal size overshadowed it in Solomon's Temple with the canopy of their contiguously extended wings. Ezekiel, 1:4-14, speaks of four, and similarly the apocalyptic *living creatures*, ζῶα (<66406>Revelation 4:6), are four. So at the front or east of Eden were posted *"the* cherubim," as though the whole of some recognized number. They utter no voice, though one is "heard from above them," nor have dealings with men save to awe and repel. A "man clothed in linen" is introduced as a medium of communication between them and the prophet, whereas for a similar office one of the seraphim personally officiates; and these latter also "cry one to another." The cherubim are placed beneath the actual presence of Jehovah, whose moving throne they appear to draw (<01324>Genesis 3:24; <26105>Ezekiel 1:5, 25, 26; 10:1, 2, 6, 7; <23702>Isaiah 6:2, 3, 6). The expression, however, "the chariot (הבכרמ) of the cherubim" (<13818>1 Chronicles 28:18) does not imply wheels, but the whole apparatus of ark and cherubim is probably so called in reference to its being carried on staves, and the words "chariot" and "cherubim" are in apposition. So a sedan might be called a "carriage," and the masc. form בכרמ is used for the body of a litter. See, however, Dorjen, *De cherub. Sanct.* (ap. Ugolini, vol. 8), where the opposite opinion is ably supported. The glory symbolizing that presence which eye cannot see rests or rides on them, or one of them, thence dismounts to the temple threshold, and then departs and mounts again (<26104>Ezekiel 10:4, 18; comp. 9:3; <19810>Psalm 18:10). There is in them an entire absence of human sympathy, and even on the mercy-seat they probably appeared not merely as admiring and wondering (<60112>1 Peter 1:12), but as guardians of the covenant and avengers of its breach. A single figure there would have suggested an idol, which two, especially when represented as regarding something greater than themselves, could not do. They thus became subordinate, like the supporters to a shield, and are repeated, as it were the distinctive bearings of divine heraldry — the mark, carved or wrought, everywhere on the house and furniture of God (<02520>Exodus 25:20; <11629>1 Kings 6:29, 35; 7:29, 36). Those on the ark were to be placed with wings stretched forth, one at each end of the mercy-seat, and to be made "of the mercy-seat," which Abarbenel (Spencer, *De leg. Heb. ritual.* 3, diss. 5) and others interpret of the same mass of gold with it, viz. wrought by hammering, not cast and then joined on. This seems doubtful; but from the word employed (הוקמ) the solidity of the metal may perhaps be inferred. They are called "cherubim of glory" (<58905>Hebrews 9:5), as on them the glory, when visible, rested; but; whether thus visibly symbolized or not, a

perpetual presence of God is attributed to the Holy of Holies. They were anointed with the holy oil, like the ark itself and the other sacred furniture. Their wings were to be stretched upwards, and their faces "towards each other and towards the mercy-seat." It is remarkable that with such precise directions as to their position, attitude, and material, nothing, save that they were winged, is said concerning their shape. *SEE TABERNACLE.*

Picture for Cher'ub 2

IV. *Their Meaning.* — All, whether ancients or moderns, have agreed that the cherubim were symbolical, but they have greatly differed as to their figurative design; many regarding them as having a twofold significance, both physical and metaphysical. They were clearly intended, in a general sense, to represent divine existences in immediate contact with Jehovah. This was the view of Chrysostom, Ambrose, Augustine, and 'the fathers generally (Sixt. Senensis, *Bibl. Sanct.* p. 348), and the Pseudo Dionysius places them second (between seraphim and thrones) in the nine orders of the celestial hierarchy (Dionys. Areop. *de Caelest. Hier.* p. 5-9). The Cabalists, on the other hand, placed them ninth in their ten choirs of spirits (Buddaeus, *Philos. Hebr.* p. 415). In a special sense, Philo regarded them as signifying the two hemispheres, and the flaming sword the motion of the planets, in which opinion he is joined by some moderns, who consider them to have been nothing more than astronomical emblems — the Lion and the Man being equivalent to Leo and Aquarius — the signs of the zodiac (Landseer, *Sab. Resear.* p. 315). Irenaeus views them as emblematic of several things, such as the four elements, the four quarters of the globe, the four Gospels, the four universal covenants *(adv. Haeres.* 3:11). Tertullian supposed that the cherubic figures, particularly the flaming sword, denoted the torrid zone *(Apol.* cap. 47). Justin Martyr imagined that the living creatures of Ezekiel were symbolical of Nebuchadnezzar, the Assyrian monarch, in his distress; when he ate grass like an ox, his hair was like a lion's, and his nails like a bird's claws *(Quaest.* 44). Athanasius supposed that they were significant of the visible heavens *(Quaest. ad Antiocl.* 135). The nature of the passages in which cherubim occur — passages poetical and highly wrought — the existence of exactly similar images among other nations, and the purely symbolic character of their form, has led not only Jewish allegorists like Philo, and Christian philosophers like Clemens of Alexandria, but even such writers as Hengstenberg, Keil, Neumann, etc., to deny them any personal reality; and in this way we may explain Zullich's

definition of them as "mythical servants of Jehovah" *(Die Cherubim-Wagen,* Heidelberg, 1832). Thus, in the vision of Ezekiel, it is obvious that their animal shape and position implies subjection to the Almighty; that the four heads, uniting what were, according to the Jewish proverb, the four highest things in the world (Schöttgen's *Hor. Hebr.* ad Revelation 4.), viz. the lion among beasts, the ox among cattle, the eagle among birds, and man among all, while God is the highest of all — constitute them the representative and quintessence of creation, placed in subordination to the great Creator (Leyrer, in Zeller's *Wörterb.* s.v.). The heads, too, represent not only creatures, perfect after their kind, but also perfect *qualities,* as love, constancy, magnanimity, sublimity, the free consciousness of man, the strong courage of the lion, the enduring strength of the ox, the rapid flight of the eagle (Hoffman); and possibly the number four may indicate the universe as composed of four elements or four quarters. The four traditional (?) standards of the quadrilateral Israelite encampment (Numbers 2), the lion of Judah, the man of Reuben, the eagle of Dan, the ox of Ephraim, are far too uncertain to be relied upon. Their eyes represent universal knowledge and insight (comp. Ovid, *Metamor.* 1:624, and the similar symbol of the Phoenician god Taut, mentioned by Sanchoniatho, ap. Euseb. *Praep. Evang.* 10:39), for they are the *eyes of the Lord,* which run to and fro through the whole earth (Zechariah 4:10). The wings imply speed and ubiquity; the wheels are necessary for the throne-chariot, itself a perfect and royal emblem, and so used by other nations (Chrysost. *Orat.* 35:1); and the straight feet imply the fiery gliding and lightning-like flash of their khivine motion (νέποδες). We purposely avoid the error of pressing the minor particulars, such as those suggested by Clemens Alexandrinus, when he supposes that the twelve wings hint at the twelve signs of the zodiac *(Stromata,* V, cap. 6, sec. 37, p. 240, ed. Sylb.). Thus explained, they become a striking hieroglyphic of the dazzling, consummate beauty of universal creation, emanating from and subjected to the divine Creator, whose attributes are reflected in his works.

The leading opinions of moderns may be reduced to three systems.

(1.) Hutchinson and his followers consider the cherubim as emblems of the Trinity, with human incorporated into the divine essence: in proof of which they remark that the words rendered "a flaming sword" (Genesis 3:24) signify either a flaming fiery sword, as the words are rendered by the Sept., or, rather, a flame of fire and a sword or knife; so that, in this figure, there was exhibited in visible form, to the minds of our first parents, fire — the

emblem of divine wrath, as well as an instrument for sacrifice — which, as it enfolded or revolved round itself, can mean nothing else than a picture of the satisfaction to be made by deity itself. — But the grand objection to this theory, where it is at all intelligible, is, that not only are the cherubim, in all the places of Scripture where they are introduced, described as distinct from God, and no more than his attendants, but that it represents the divine Being, who is a pure spirit, without parts, passions, or anything material, making a visible picture of himself, when in all ages, from the beginning of time, he has expressly prohibited "the likeness of anything in heaven above" (see Parkhurst, *Hebrews Lexicon,* s.v.).

(2.) Another system regards the cherubim as symbolical of the chief ruling powers by which God carries on the operations of nature, As the heaven of heavens was typified by the holy of holies in the Levitical tabernacle (<580903>Hebrews 9:3-12, 24-28). this system considers that the visible heavens may be typified by the holy place or the outer sanctuary, and accordingly finding, as its supporters imagine they do, the cherubim identified with the aerial firmament and its elements in such passages as the following: "He rode upon a *cherub,* and did fly, yea, he did fly upon the wings of the *wind,"* where the last hemistich is exegetical of the former (<198010>Psalm 18:10); "Who rideth upon the heavens in thy help, and in his excellency upon the sky" (<053326>Deuteronomy 33:26; <198804>Psalm 68:4); "He maketh the clouds his chariot:" he is said to descend in fire (<021918>Exodus 19:18), and between them he dwelt in light (<540616>1 Timothy 6:16); and it was in this very manner he manifested his divine glory in the tabernacle and temple — they interpret the cherubim, on which the Lord is described as riding, to be symbolical of the wind, the clouds, the fire, the light; in short, the heavens, the atmosphere, the great physical powers by which the Creator and preserver of the universe carries on the operations of nature. — This view, however, although doubtless truly representing the *origin* of the cherubic symbol, fails, by reason of its vague and extensive character, to explain the peculiar form of representation adopted.

(3.) A third system considers the cherubim, from their being instituted immediately after the Fall, as having particular reference to the redemption of man, and as symbolical of the great and active rulers or ministers of the Church. Those who adopt this theory are accustomed to refer to the living creatures, or cherubim, mentioned in the Apocalyptic vision (<660406>Revelation 4:6), improperly rendered in our English translation "beasts" (ζῶα), and which, it is clear, were not angels, but redeemed men connected with the

Church, and deeply interested in the blessings and glory procured by the Lamb. The same character may be ascribed to the living creatures in Ezekiel's visions, and to the cherubim, which stood over and looked into the mercy-seat, sprinkled with the blood of the atonement, and on the Shechinah, or divine glory arising from it, as well as the cherubic figures which were placed on the edge of Eden; and thus the cherubim, which are prominently introduced in all the three successive dispensations of the covenant of grace, appear to be symbols of those who, in every age, should officially study and proclaim the glory and manifold wisdom of God. — Of this view, likewise, it may be said that, while it assigns an adequate and plausible reason for the institution of some symbol having a moral import, it does not show why the special form in question should have been selected.

It is evident that the interpretation of the symbol must be as variable as the symbol itself, and we shall accordingly find that no *single* explanation of the cherubim can be accepted as adequate, but that the best of the various explanations contain elements of truth which melt and fade into each other, and are each true under one aspect. Unsatisfactory and vague as is the treatise of Philo "on the Cherubim and Flaming Sword," it has at least the merit of seizing this truth. Thus, discarding his astronomical vagaries which are alien to the spirit of Mosaism (Kalisch *on Exodus* p. 496), we may safely follow him in regarding the cherubim as emblems at once of divine perfection — personifications, in fact, of natural power employed in God's service, as De Wette holds; and emblems also of the divine attributes, his -slowness to anger, his speed to love (Grotius on Exodus 25:18; Bochart, *Hieroz.* 2:18; Rosenmüller, *Scholia in Ezekiel* 1; Philo, περὶ τῶν Χερουβ. καὶ τὴς φλογ. ῥομφ. § 7-9; *De Vita Mos.* p. 688). Both of these views are admissible; the cherubim represent at once the subordination of the universe to God *(Pirke,* R. Elieza, 100:3; *Shemoth Rabba,* § 23, ap Schoettgen, *Hor. Hebr.* ad Apoc. 9:6, τῆς βασιλείας αὐτοῦ σύμβολον; *Isidor.* lib. 4, ep. 70; Alford on Revelation 4:8), and the glory of him whose servants they are (Χερουβὶμ δοξῆς, Hebrews 9:5); "as standing on the highest step of created life, and uniting in themselves the most perfect created life, they are the most perfect revelation of God and the divine life." This is the conclusion of Bahr, whose whole treatment of the subject, though over-ingenious, is the most valuable contribution to a right understanding of this important and interesting question *(Symbolik,* 1:340).

As the other suggestions of their meaning are, for the most part, mere adaptations, they may simply be mentioned and passed over; as that the cherubim represent the four archangels; the four major prophets; the Church (Cocceius); the two uncreated angels, i.e. the Son and the Holy Spirit (Hulse); the two natures of Christ (Lightfoot); the four ages of the world (Kaiser, *De Cherubis humani generis mundique cetatum symbolis*, Erl. 1827); or God's fourfold covenant with man in Christ, as man, as sacrificed, as risen, and ascended (Arndt, *Wahres Christenthum,* 4:1, 6). We may compare also the absurd explanation of Clermont, that they are the northern army of Chaldaeans; and of Vatke, that they symbolize the destructive powers of the heathen gods. The very wide-spread and early fancy which attached the cherubic figures to the four evangelists is equally untenable, though it first appears in the Pastor Hermas, and was adopted by the school of .St. John (Iren. *adv.: Haer.* 3:2, 8; Athanas. *Opp.* 5:2, p. 155; August. *de consens. Evang.* 1:6; Jerome, *Prol. ad Evv.; ep.* 50, *ad Paulin.;* Greg. Hon. 4 *in Ezek.;* Adam de St. Vict. *Hymn. de* Ss. *Evang.* etc.). The four, in their union, were regarded as a symbol of the Redeemer (see Trench's *Sacred Latin Poetry,* p. 61; Mrs. Jamieson, *Sacred and Leg. Art.* p. 135). The last to maintain this view is Dr. Wordsworth (on Revelation 4), who is rightly answered by Dean Alford (ad loc.).

V. The *office* ascribed to these symbolic beings is mainly twofold — 1, a protective vengeful function in guarding from man's too close intrusion the physical and moral splendors of a lost paradise and a sacred revelation; and, 2, to form the throne and chariot of the divine being in his earthly manifestations, and to guard the outskirts of his unapproachable glory (Eichhorn, *Einleit.* 3, § 80). The cherubim engraved and woven in the Temple decorations, while they symbolize this function, serve also as "a seal of similitude," i.e. as heraldic insignia of the divine attributes to mark Jehovah's presence by their guardian ministries (Isidor. 4, ep. 73). At the same time, from *another* point of view, they were no less significant of the fullness of life subordinated to him who created it. A reference to the Apocalypse enables us to combine these conceptions with a far sublimer truth, and to explain the connection of the cherubim with the mercy-seat as a type not only of vengeance, but of expiation and forgiveness. For in the vision of John these immortalities appear in the same choir with the redeemed innumerable multitude of the universal church (<4007>John 4:7; 5:13); no longer armed with flaming swords, with wrathful aspect and repellant silence, but mingling with the elders and joining in the new song.

And here, too, we find the recovered Eden, the water of life flowing freely, and the tree of life with no flame to hedge it round. Thus it is in the Apocalypse that the fullest and divinest significance is attached to this profound emblem. In the cherubim of the last book of the Bible we find the highest explanation of the cherubim in the first. The apparent wrath which excluded man from the forfeited paradise was but the mercy in disguise which secured for him its final fruition in a nobler form of life. Thus, to give the last touch of meaning to this changeful symbol, we catch in it a gleam, dim at first, but growing into steady brightness, of that redeemed created perfection, that exalted spiritual body, for which is reserved hereafter the paradise of God. Beyond this we cannot go; but we have said enough to show the many-sided applicability of this inspired conception — a many-sidedness which is the strongest proof of its value and greatness.

VI. It is important to observe the extraordinary resemblance of the cherubim, as described in Scripture, to the symbolical religious fancies of heathen nations. It is not true, in *any sense,* to say, with Kurz, that the *animal* character is far more predominant in the emblems of heathen pantheism. Even if we concede (which is more than doubtful) that the simplest conception of cherubim was represented by winged men, we find four-winged and six-winged human figures in the sculptures of Nineveh (Layard, 1:125). In fact, *there is no single cherubic combination,* whether of bull, eagle, and man (Layard, *Nineveh,* 1:127); man, lion, and eagle *(Ibid.* pp. 70, 349); man and eagle *(Ibid.* 1:64); man and lion *(Ibid.* 2:463); or, to take the most prevalent (both in Scripture and in the Assyrian sculptures), man and bull *(Ibid.* 1), which may not be profusely paralleled. In fact, *these wood-cuts might stand for direct illustrations* of <26419>Ezekiel 41:19; <66406>Revelation 4:6 sq.; <11729>1 Kings 7:29, etc.; and when we *also* find "wheels within wheels" represented in the same sculptures *(Ibid.* 2:448), it is Mr. Layard's natural inference that Ezekiel, "seeking to typify certain divine attributes, chose forms familiar not only to himself, but to the people whom he addressed" (Id. *Ibid.;* see, too, *Nineveh and Babylon,* 2:643); or, as we should greatly prefer to see it expressed, the familiar decorations of the Assyrian temples moulded the forms of his imagination even at its most exalted moments. But, as we have already seen, Ezekiel was far more likely to have been supplied with this imagery by the sacerdotal sympathies which impressed his memory with the minutest details of the temple at Jerusalem; and the same symbols were not exclusively Assyrian, but were no less familiar to the Egyptians (Porphyr. *de Abstinent.* 4:9; Ritter, *Erdkunde,*

8:947; Witsius, *Egypt.* 2:13), the Persians (Hdt. 3, 116; Ctes. *Jnd.* 12; Plin. 7:22; Wilkinson's Anc. Egypt, passim; Chardin's and Niebuhr's *Travels),* the Greeks (Pausan. 1:24, 6), the Arabians (D'Herbelot, *Bibliotheque Orient.* s.v. Simorg), and many other nations (Plin. 10:49, 69; Parkhurst's *Lexicon,* s.v.). On this subject, generally, see Creuzer, *Symbol.* 1:495; Rhode, *Heil. Sage,* p. 217; and Rödiger in Ersch and Gruber's *Encyclopädie,* s.v. Cherub. The similarity to the sphinx is such as to have led, even in early times, to a very strong belief that the idea of the Mosaic cherubim was in some way derived from them (Clem. Alex. *Strom.* V, cap. 6, § 57, ed. Sylb. p. 240; Orig. *c. Cels.* 3, p. 121; Euseb. *Praap. Evang.* 3:12). For a number of weighty arguments to this effect, see Bochart, *Hieroz.* II, 18, 34, and 41; Spencer, *ut sup.* bk. 3, chap. 4; and especially Hengstenberg, *Die BB. Mos. u. Egypt.* p. 157 sq. Besides these external coincidences, still more striking, perhaps, are the *cherubic functions* ascribed in Greek mythology to the fiery-breathing bulls which guarded the golden fleece (Ovid, Met. 7:104), to the winged dragon of the Hesperides, to the resuscitated Phoenix, to the Gryphons (lion-eagles) who kept the Arimaspians from their guarded gold (AEsch. *Prom.* 5:843; Meld. 2:1; comp. Milton, *Par. Lost,* 2:943), and to the thundering-horses that draw the chariot of Jupiter (Horace, *Od.* 1:34, 7). Influenced by too exclusive an attention to these single resemblances, Herder identifies the cherubim with the mythic gold-guarding monsters of antiquity *(Geist. der Hebr. Poes.* 1:163), and J. D. Michaelis with the Equi Tonantes *(De Cherubis;* compare Velthuysen, *Von den Cherub.;* Schleusner, *Lex. N. Test.* s.v. Χερούβ*).* Similarly, Justin Martyr considers that Plato borrowed from the Scriptures his πτηνὸν ἅρμα, or "winged chariot" of Zeus (πρὸς Ἕλληνας, p. 30). From these conclusions we dissent. It seems far more likely that the Hebrews were, in the most ancient times, acquainted with a symbol familiar to so many nations, than to suppose either that they borrowed it from the Egyptians, or that any other nations adopted it from them. In fact, *the conception belongs to the common cycle of Oriental traditions,* fragments of which were freely adopted by the Hebrew writers, who always infused into them a nobler meaning and an unwonted truth.

VII. For further information on the subject, see (in addition to works and monographs cited above) Hufnagel, *Der Cherubhim im Paradiese* (Francfurt a. M. 1821 [fanciful]); Gabler in Eichhorn's *Urgeschichte,* II, 1:246 sq.; Meyer, *Bibeldeut.* p. 171 sq. Carpzov, *Appar.* p. 268 sq.; Bemer, *Gottesd. 2:*36 sq.; Grüneisen, in the *Stutt. Kunstblatt,* 1834, No. 1-

6; *Jour. Sacred Lit.* Oct. 1856, p. 154 sq.; *Critici Sacri*, 1:120; Leone, *De Cherubinis* (Amst. 1647; also Helmst. 1665, and in Spanish, Amsterd. 1654); Wepler, *De Cherubis* (Marb. 1777); Geissler, *De Cherubim* (Vitemb. 1661); Hende. werk, *De Cherub. et Seraph.* (Regiom. 1837); Jac. Ode, *Comment. de Angelis*, I, 5:73 sq.; Deyling, *Obs. Sacr.* 2:442; Michaelis, in the *Comment. Soc. Reg. Gott.* 1:157 sq.; Velthuysen, Von *den Cherubinen* (Braunschw. 1764); Hutchinson, *Expos. of Cherubim* (in his *Works*, Lond. 1749); Amel, *Erörterung*, pt. 2, p. 467-500; Bochart, *Hieroz.* pt. 1, bk. 3, ch. 5; Labrun, *Entretien.*, pt. 2, p. 63 sq. (Amst. 1733); Fairbairn, *Theology*, 1:242 sq.; G. Smith, *Doct. of the Cherubim* (Lond. 1850); M'Leod, *Cherubim and the Apocalypse* (London, 1856); Anon. *Angels, Cherubim*, etc. (Lond. 1861). *SEE SERAPHIM.*

Ches'alon

(Hebrews *Kesalon´*, ˆ/lsK] place of *confidence;* Sept. Χασαλών v. r. Χασλών), a place named as one of the landmarks on the west part of the north boundary of Judah, beyond Mt. Seir, and apparently situated on the shoulder (A. V. "side") of Matthew Jearim (<061510>Joshua 15:10). This last, the "Mount of Forests," has not necessarily any connection with Kirjath-Jearim, though the two were evidently, from their proximity in this statement of the boundary, not far apart. *SEE JEARIM.* Chesalon was the next landmark to Bethshemesh, and it is quite in accordance with this that Dr. Robinson has observed a modern village named *Kesla*, about six miles to the N.E. of Ainshems, on the western mountains of Judah *(Researches, 2:*364, note; *Later Res.* p. 154). Eusebius and Jerome, in the *Onomasticon* (s.v. Χαλασών, *Chaslon),* mention a place of a similar name, but they differ as to its situation, the former placing it in Benjamin, the latter in Judah: both agree that it was a very large village in the neighborhood of Jerusalem. The position of the border-line at this point determines that it lay within Judah. *SEE TRIBE.*

Che'sed

(Hebrews *Ke´sed*, rcK, of uncertain signif.; Sept. Χαζάδ, Vulg. *Cased*, Josephus Χάζαδος, Ant. 1:6, 5), the fourth of the eight sons of Nahor by Milcah (<012222>Genesis 22:22). B.C. cir. 2088. The name is the same as would be the sing. form of the Hebrews for *Chaldaeans;* but it is doubtful whether there is any connection. *SEE CHALDAEA.*

Che'sil

(Hebrews *Kesil´*, lysK; a *fool,* i.e. profane, as in <19911>Psalm 49:11, and elsewhere; Sept. Χεσίλ v. r. Χασείρ and Βαιθήλ; Vulg. *Cesil),* a town in the extreme south of Palestine, named between Eltolad and Hormah (<16550>Joshua 15:30). In the list of towns given out of Judah to Simeon, the name BETHUL *SEE BETHUL* (q.v.) occurs in place of it (<16904>Joshua 19:4), as if the one were identical with, or a corruption of, the other. This is confirmed by the reading of <13040>1 Chronicles 4:30, BETHUEL; by that of the Sept. as given above, and by the mention in <09127>1 Samuel 30:27, of a BETHEL among the cities of the extreme south. It is merely mentioned by Eusebius and Jerome in the *Onomasticon* (s.v. Χοιλή, *Chisil). SEE URION.*

Chesnut.

SEE CHESTNUT.

Chest

Picture for Chest

is the rendering in certain passages in the Auth. Vers. of two distinct Hebrew terms: ^/ra;or ^ra; *aron´* (from hra; to *gather;* Sept. κιβωτός, Vulg. *gazophylacium),* invariably used for the Ark (q.v.) of the Covenant, and, with two exceptions, for that only. (It is instructive to be reminded that there is no connection whatever between this word and that for the "ark" of Noah, and for the "ark" in which Moses was hid among the flags [both hbeT; *tebah]).* 'The two exceptions alluded to are (a) the " coffin" or mummy-case in which the bones of Joseph were carried from Egypt (<01026>Genesis 1:26; rendered in the Targum of Ps.-Jon. by γλώσσοκομπν — compare <43106>John 12:6 — in Hebrew letters: the reading of the whole passage is very singular); and (b) the "chest" in which Jehoiada the priest collected the alms for the repairs of the Temple (<12209>2 Kings 12:9, 10; <14408>2 Chronicles 24:8-11). *SEE COFFIN.* 2. µyzaÛ *genazim´* (only in the plur.; from zn[; to *hoard,* "chests," <26724>Ezekiel 27:24; *"treasures,"* <17009>Esther 3:9; 4:7).

Many boxes of various forms have been discovered among the Egyptian monuments. Some of these had lids resembling the curved summit of a

royal canopy, and were ornamented with the usual cornice: others had a simple flat cover, and some few a pointed summit, resembling the shelving roof of a house. The sides were secured with wooden nails and glue, and dovetailed together. This last kind of lid was divided into two parts, one of which alone opened, turning on two small pins at the base, on the principle of the doors of their houses and temples; and, when necessary, the two knobs at the top could be tied together and sealed. These boxes were frequently of costly materials, veneered with rare woods, or made of ebony inlaid with ivory, painted with various devices, or stained to imitate materials of a valuable nature; and the mode of fastening the lid, and the curious substitute for a hinge given to some of them, show that the former was entirely removed, and that the box remained open while used. When not veneered, or inlaid with rare wood, the sides and lid were painted, and those intended for the tombs, to be deposited there in honor of the deceased, had usually funereal inscriptions or religious subjects painted upon them, among which were offerings presented by members of their family. (See Wilkinson, *Anc. Eg.* 1:163; 2:116, abridgment.) *SEE BOX*.

Chester,

an ancient city of England, on the river Dee, founded by the Romans. In the 13th century it had several monasteries, a college, and the hospitals of St. Anne and of St. John Baptist, the latter of which remains to this day. Under Henry VIII the Church of the monastery of St. Wesburgh became the Cathedral for the new see of Chester, which took in Cheshire (from the diocese of Litchfield) and Lancashire (from the diocese of York). The revenues of the dissolved monasteries were made a provision for the bishop, dean, and chapter. The present (1867) bishop is William Jacobson, DD., consecrated in 1865.

Chestnut-Tree

Picture for Chestnut- Tree 1

(ˆ/mr][j *armon´;* Chald. bWlR Sept. πλάτανος [but in Ezekiel ἐλάτη], *Vulg.platanus),* mentioned among the "speckled rods" which Jacob placed in the watering-troughs before the sheep (<01O37>Genesis 30:37): its grandeur is indicated in <26308>Ezekiel 31:8 (as well as in Ecclus. 24:19), as one of the trees to which the Assyrian empire in its strength and beauty is likened, it being there noted for its magnificence, shooting its high boughs aloft. This

description agrees well with the *plane-tree (Platanus Orientalis),* which is adopted by the above ancient translators, to which modern critical opinion inclines, and which actually grows in Palestine (see Ritter, *Erdk.* 11:511 sq.). The *beech,* the *maple,* and the *chestnut* have been adopted, in different modern versions, as representing the Hebrew *armon,* but scarcely any one now doubts that it means the *plane-tree.* It may be remarked that this tree is in Genesis associated with others — the willow and the poplar — whose habits agree with it; they are all trees of the low grounds, and love to grow where the soil is rich and humid. This is strikingly illustrated by the fact that Russel *(N. H. of Aleppo,* 1:47) expressly names the plane, the willow, and the poplar (along with the ash) as trees which grow in the same situations near Aleppo. But this congruity would be lost if the chestnut were understood, as that tree prefers dry and hilly situations. There is a latent beauty also in the passage in Ezekiel, where, in describing the greatness and glory of Assyria, the prophet says, "The *armon*-trees were not like his boughs, nor any tree in the garden of God like unto him for beauty." This not only expresses the grandeur of the tree, but is singularly appropriate, from the fact that the plane-trees *(chenars,* as they are called) in the plains of Assyria are of extraordinary size and beauty, in both respects exceeding even those of Palestine (comp. Plin. 12:3; 17:18; Virg. *Georg.* 4:146; Cicero, *Oraf.* 1:7; Statius, *Sylv.* 2:3, 39 sq.; Martial, 9:61, 5). Moreover, the etymology of the word connects it with µ r i[; *aram´, "to be naked,"* and with Arab. *'aram, "to strip off bark,"* the shedding of its bark yearly being characteristic of the plane-tree (see Hiller in *Hierophyt.* 1:402). The following account discriminates the several species.

Picture for Chestnut-Tree 2

The Oriental plane-tree ranks in the Linnaean class and order *Monoecia Polyandria,* and in the natural order among the *Platanacece.* Westernmost Asia is its native country, although, according to Prof. Royle, it extends as far eastward as Cashmere. The stem is tall, erect, and covered with a smooth bark which annually falls off. The flowers are small and scarcely distinguishable: they come out a little before the leaves. The wood of the plane-tree is fine-grained, hard, and rather brittle than tough; when old, it is said to acquire dark veins, and to take the appearance of walnut-wood. In those situations which are favorable to its growth, huge branches spread out in all directions from the massive trunk, invested with broad, deeply-

divided, and glossy green leaves. This body of rich foliage, joined to the smoothness of the stem and the symmetry of the general growth, renders the plane-tree one -of the noblest objects in 'the vegetable kingdom. It has now, and had also of old (Plin. *Nat. Hist.* 12:1), the reputation of being the tree which most effectually excludes the sun's beams in summer and most readily admits them in winter, thus affording the best shelter from the extremes of both seasons. For this reason it was planted near public buildings and palaces, a practice which the Greeks and Romans adopted; and the former delighted to adorn with it their academic walks and places of public exercise. In the East the plane seems to have been considered sacred, as the oak was formerly in Britain. This distinction is in most countries awarded to the most magnificent species of tree which it produces (see Kitto, *Nat. Hist. of Palest.* p. 249). In Palestine, for instance, where the plane does not appear to have been very common, the terebinth seems to have possessed pre-eminence. *SEE OAK.* In the celebrated story of Xerxes arresting the march of his grand army before a noble plane-tree in Lydia, that he might render honor to it, and adorn its boughs with golden chains, bracelets, and other rich ornaments, the action was misunderstood and egregiously misrepresented by AElian *(Var. Hist.* 2:14). The Oriental plane endures more northern climates well, and grows to a fine tree, but not to the enormous size which it sometimes attains in the East. Pausanias (50. 8, 100:23) notices a noble plane in Arcadia, the planting of which was ascribed, by tradition, to Menelaus. Pliny *(Nat. Hist.* 12:1) mentions one in Lycia, in the trunk of which had gradually been formed an immense cavern, eighty feet in circumference. L. Mutianus, thrice consul and governor of the province, with eighteen other persons, often dined and supped commodiously within it. Caligula also had a tree of this sort at his villa, near Velitrae, the hollow of which accommodated fifteen persons at dinner, with a proper suite of attendants. The emperor called it "*his nest;"* and it is highly probable that his friend, Herod Agrippa, may occasionally have been one of the fifteen birds who nestled there along with him. A fine specimen of the plane-tree was growing a few years ago (1844) at Vostitza, on the Gulf of Lepanto: it measured forty-six feet in circumference, according to the Rev. S. Clark, of Battersea, who has given an interesting account of it in John's *Forest Trees of Britain* (2:206). The plane-trees of Palestine in ancient days were probably more numerous than they are now, though modern travelers occasionally refer to them. Belon *(Obs. Sing.* 2:105), La Roque *(Voy. de Syrie,* p. 197-199), and others, mention the groves of noble planes which adorn the plain of Antioch; and

the last-named traveler records a night's rest which he enjoyed under planes of great beauty in a valley of Lebanon (p. 76). Buckingham names them among the trees which line the Jabbok *(Travels in Palestine,* 2:108). Evelyn (in his *Sylva)* seems to ascribe the introduction of the plane-tree into England to the great Lord Bacon, who planted some which were still flourishing at Verulam in 1706. This was, perhaps, the first plantation of any note; but it appears from Turner's *Herbal* (published in 1551) that the tree was known and cultivated in that country before the chancellor was born. The *Platanus Orientalis,* or plane of Palestine and of classical antiquity, must not be confounded with the plane-tree commonly so called in Scotland and England. This last is a maple, *Acer pseudo-platanus,* and, like the rest of its saccharine family, it contains a sweet sap in the liburnum or under bark, for the sake of which it is often tapped by school-boys in spring. Even by those least familiar with plants, the false plane or sycamore may readily be distinguished from the plane, Oriental and Occidental, by its seeds. In the former they are *keys,* or twin carpels, flattened into wing-like discs; in the latter they are globular caskets or catkins — balls more or less rough, which hang on the branches throughout the winter in graceful strings or tassels, suggesting the name of button-wood, by which the *P. Occidentalis* is usually known in the United States (see Celsii, *Hierob.* 1:512 sq.; Hasselquist, *Trav.* p. 526; *Penny Cyclopaedia,* s.v. Plane). *SEE BOTANY*.

Chesulloth

(Hebrews with the article *hak-Kesulloth´,* t/LskH; *the hopes* [or, according to some, *the loins,* from its position on the "flank" or slope of the mountain; comp. *Chesil, Chesalon,* etc.]; Sept. Χασελώθ v. r. Χασαλώθ), a city of the tribe of Issachar, mentioned between Jezreel and Shunem, apparently near the border (<061918>Joshua 19:18). It is probably the same with CHISLOTH-TABOR *SEE CHISLOTH-TABOR* (q.v.) of verse 12, and the simple TABOR of <130677>1 Chronicles 6:77; the modern *Iksal* (Robinson's *Researches,* 3:182; comp. Schwarz, *Palest.* p. 166). Eusebius and Jerome *(Onomast.* s.v. Ἀχελέθωθ, *Accheseluth;* Χασελοῦς, *Chaselus)* describe it as still extant under the same name (Χεαλοῦς, *Chasalus).*

Chet’tiim

(Χεττιείμ v. r. Χεττειείμ,Vulg. Cethim), a Graecized form (1 Macc. 1:1) of the Hebrew CHITTIM *SEE CHITTIM* (q.v.).

Cheverus, Jean Louis,

a cardinal of the Roman Church, was born at Mayenne, France, Jan. 28, 1768, of a noble family, and was set apart for the Church, being made prior of Torbechet at thirteen years of age. He received his classical education at the college of Louis-le-Grand, and his theological at the seminary of St. Magloire. He was ordained priest in 1790, and soon after became vicar of Mayenne. During the later troubles of the Revolution he took refuge in England, exercised his ministry for a while in London, and then sailed for Boston, Mass., where he passed many years of successful labor in organizing and spreading the Roman Church. In 1808 he was made bishop, and continued his labors until 1823, when, on account of failing health, he returned to France as bishop of Monttlban. In 1826 he was made archbishop of Bordeaux and peer of France. His labors among all classes, rich and poor, in hospitals and prisons, were incessant, during all his service in the highest ecclesiastical posts. In 1836 he was made cardinal, and he died of apoplexy July 19 of that year. Few clergymen of the Roman Church have been more highly and deservedly esteemed by Protestants than cardinal Cheverus. — Hoefer, *Nouv. Biog. Generale,* 10:270; *Christian Examiner,* 26:88; Huen-Dubourg, *Vie de Cheverus (Engl.* tr. Philad. 8vo).

Cheynell, Francis,

an English Nonconformist, was born at Oxford in 1608, and was educated at the University there. He was elected fellow of Merton College in 1629, and took orders; but in 1640 he embraced the side of Parliament, and in 1643 was one of the assembly of divines and rector of Petworth. In 1647 he was made Margaret professor of divinity at Oxford, on leaving which he returned to his rectory at Petworth. At the Restoration (1662) he was deprived of his rectory, and retired to Preston, Sussex, where he died in 1665. He was a strong, if not bitter controvertist, and published, in 1643, *The Rise, Growth, and Danger of Socinianism,* in which archbishop Laud, Hales of Eton, Chillingworth, and other eminent divines are strongly charged with Socinianism. In 1644, after Chillingworth's death, Cheynell published *Chillingworthi Novissima, or the Sickness, Heresy, Death, and*

Buurial of William Chillingworth, with a severe, if not abusive dedication to Drs. Bayly, Prideaux, Fell, etc., who had given their imprimatur to Chillingworth's *Religion of Protestants.* After the dedication follows the narration itself, in which Cheynell relates how he became acquainted with "this man of reason," as he calls Chillingworth; what care he took of him, and how, as his illness increased, "they remembered him in their prayers, and prayed heartily that God would give him new light and new eyes, that he might see, and acknowledge, and recant his error; that he might deny his carnal reason and submit to faith." — *New Genesis Biog. Dict.* 3:306; Sketch by Dr. Johnson, *Gentleman's Mag.* March and April, 1755; Calamy, *Nonconformist's Memorial,* 2:467.

Che’zib

(Hebrews *Kezib´*, byzK; *false;* Sept. Χασβί), the birth-place of Shelah, Judah's youngest son by the daughter of Shuah (<01B805>Genesis 38:5); probably the same with CHOZEBA (<130422>1 Chronicles 4:22), and also the ACHZIB *SEE ACHZIB* (q.v.) of later times (<061544>Joshua 15:44). Schwarz *(Palest.* p. 201) seems to confound it with the more northern city Achzib (<061929>Joshua 19:29), in referring to a Talmudical notice of "the river of Chezib;" an error into which also Grotius was led from the reading (Κεζίβ) of the Sept. at <061544>Joshua 15:44. Jerome, however *(Quaest. Hebr.* in loc.), regards the name as an appellation merely (so Aquila, in Montfaucon's ed. of Origen's *Hexapla,* De la Rue's *Orig. Opp.* 5:287), indicating that this was the last of Bathshuah's sons.

Chichester,

an ancient city of Sussex, England, the see of a bishop. It was a Roman station. The present cathedral was built in the 13th century; it is 407 feet long, 150 wide, with a tower and spire 300 feet high. The diocese comprises nearly the whole of Sussex, with a total population, in 1861, of 363,735. It has 12 deaneries and 133,512 church sittings. The present (1867) bishop is Achmet Turner Gilbert, DD., consecrated in 1842. Two provincial councils were held here, in 1289 and 1292, convened by Gilbert, bishop of Chichester.— Landon, *Manual of Councils,* p. 130.

Chichele, Chichley, Or Chicheley, Henry,

archbishop of Canterbury, was born at Higham Ferrers in 1362, and was educated at Oxford. In 1407 he was consecrated bishop of St. David's by

Pope Gregory XII, and in 1409 he was sent to represent the province of Canterbury at the Council of Pisa (q.v.). In 1415 he became archbishop of Canterbury. He stimulated Henry V to the war against France (see Shakspeare, *Henry* V), which he afterwards bitterly regretted, erecting All Saints' College, which still stands, as a memorial of his penitence. Chichley was a man of vigor and courage; he resisted the king and the pope, when occasion demanded, as energetically as he resisted what he thought to be the heresy of the followers of Wickliffe. He died at Canterbury, April 12, 1443. — Duck, *Life of Chichele* (Lond. 1699, 8vo); Kippis, *Biographia Britannica,* 3:499; Hook, *Ecclesiastes Biog.* 3:575 sq.

Chicken

(νοσσίον, *pullus),* a word that occurs but twice in the English Bible (2 Esdr. 1:30; <42>Matthew 23:37), and only in allusion to "a hen (q.v.) gathering her chickens under her wings." *SEE FOWL.*

Chi'don

(Hebrews *Kidon´,* ˆrøKa *dart;* Sept. Χειδών, but some omit), the name which in <13>1 Chronicles 13:9 is given to the threshing-floor at which the accident to the ark, on its transport from Kirjath-jearim to Jerusalem, took place, and the death of Uzzah; on this account it was afterwards known as PEREZ-UZZAH. In the parallel account in <10>2 Samuel 6, the name is given as NACHON *SEE NACHON* (q.v.), which is nearly equivalent in sense. Whether there were really two distinct names for the same spot, or whether the one is simply a corruption or alteration of the other, is quite uncertain (see Gesenius, *Thesaur.* p. 683; Simonis, *Onom.* p. 339-40). Josephus *(Ant.* 7:4, 2) has "Chidon" (Χειδών). Some have even ventured to identify the spot with the threshing-floor of Ornan the Jebusite, on Mount Moriah. The Jewish tradition (Jerome, *Quaest. Heb.* on <13>1 Chronicles 11:9) was that Chidon acquired its name from being the spot on which Joshua stood when he stretched out the weapon of that name (A. V. "spear") towards Ai (<6>Joshua 8:18). But this is irreconcilable with all our ideas of the topography of the locality, which was evidently not far N.W. of Jerusalem, possibly at the present ruins *Khurbet el-Bistun* (Van de Velde's *Map).*

Chief Captain.

SEE CHILIARCH.

Chief Musician.

SEE MUSIC.

Chief Of Asia.

SEE ASIARCH.

Chief Of Three

(yvælehiva r, *rosh hash-shalishi´*, or rather µyvælehe; *shalishim´*, the *third-men)*, a title of Adino (q.v.) the Eznite, one of David's greatest braves (<10238>2 Samuel 23:8; Sept. πρῶτος τῶν τριῶν; Vulg.prin*ceps inter trees;* A. V. "chief among the captains"), otherwise called Jashobeam (<13111>1 Chronicles 11:11, where the text again corruptly has µyvæl v; *shaloshim';* Sept. πρωτότοκος τῶν τριάκοντα; *Vulg.principesrinter trigthta;* A.V. "chief of the captains"), and also of Abishai (<10238>2 Samuel 23:18, yvælev] τριῶν, *de tribus*, "among three"), and Amasa (<13218>1 Chronicles 12:18, µyvæl v; τριάκοντα, *inter triginta*, "of the captains"). In all these passages it designates the superior officer or commander of the *tristate, essarii*, or warriors who fought three in a chariot, and formed the phalanx nearest the king's person (Lydius, *Slyntagm. de re militali* (lib. 2, 100:3, p. 39). He is also briefly called vylæhi; *has-Shalish´* (lit. *the ternary) = id-de-camp*, or general executive officer (<12702>2 Kings 7:2, 17, 19; 9:25; 15:25), like the Roman "master of horse." *SEE CAPTAIN*.

Chief Priest.

SEE PRIEST.

Chief Ruler.

SEE SYNAGOGUE.

Child

Picture for Child

(properly rly, *ye´led*, τέκνον; but represented by several other Hebrew and Greek words; comp. CHILDREN). Mothers, in the earliest times, suckled their offspring themselves until they were from thirty months to three years of age. The day on which a child was weaned was a festival

(<01208>Genesis 21:8; <02107>Exodus 2:7, 9; <09122>1 Samuel 1:22-24; <14816>2 Chronicles 31:16; <42216>Matthew 21:16). Nurses were employed, in case the mother died before the child was old enough to be weaned, and when, from any circumstances, she was unable to afford a sufficient supply of milk for its nourishment. In later ages, when matrons had become more delicate, and thought themselves too infirm to fulfill the duties which naturally devolved upon them, nurses were employed to take their place, and were reckoned among the principal members of the family. They are, accordingly, in consequence of the respectable station which they sustained, frequently mentioned in sacred history (<01308>Genesis 35:8; <12102>2 Kings 11:2; <14221>2 Chronicles 22:11). The sons remained till the fifth year in the care of the women; they then came into the father's hands, and were taught not only the arts and duties of life, but were instructed in the Mosaic law, and in all parts of the religion of their country (<05620>Deuteronomy 6:20-25; 11:19). Those who wished to have them further instructed either employed private teachers, or sent them to some priest or Levite, who sometimes had a number of other children under his care. It appears from <09124>1 Samuel 1:24-28, that there was a school near the holy tabernacle dedicated to the instruction of youth. There had been formerly many other schools of this kind, which had fallen into discredit, but were restored by the prophet Samuel, after whose time the members of the seminaries in question, who were denominated by way of distinction *the sons of the prophets*, acquired much celebrity. The daughters rarely departed from the apartments appropriated to the females, except when they went out with an urn to draw water, or occasionally joined in the labors of the field-as keeping sheep, which was the practice with those who belonged to those humbler stations in life in which the more ancient simplicity of manners was still retained (<01246>Genesis 24:16; 29:9; <02216>Exodus 2:16; <09911>1 Samuel 9:11; <08122>Ruth 2:2; <43407>John 4:7). They spent their time in learning those domestic and other arts, which are befitting a woman's situation and character, until they arrived at that period in life when they were to be sold, or, by a better fortune, given away in marriage (<20313>Proverbs 31:13; <10107>2 Samuel 13:7). The daughters of such as possessed rank and wealth spent the greater part of their time within the walls of their palaces, and, in imitation of their mothers, amused themselves with dressing, singing, and dancing. Sometimes their apartments were the scenes of vice (<26318>Ezekiel 23:18). They went abroad very rarely, but they received with cordiality female visitants. The sports of children were doubtless such as have always prevailed among youth, especially in the East. Hackett *(Illustrations of*

Script. p. 120) mentions having seen Oriental boys even amusing themselves with flying a kite, and playing at leap-frog and ball.

The more children — especially of male children person had among the Hebrews, the more was he honored, it being considered a mark of divine favor, while sterile people were, on the contrary, held in contempt (comp. <01130>Genesis 11:30; 30:1; <09005>1 Samuel 2:5; <10623>2 Samuel 6:23; <19703>Psalm 127:3 sq.; 128:3; <42007>Luke 1:7; 2:5). That children were often taken as bondsmen Ly a creditor for debts contracted by the father, is evident from <12401>2 Kings 4:1; Isaiah 1, 1; <16505>Nehemiah 5:5. Among the Hebrews a father had almost unlimited power over his children, nor do we find any law in the Pentateuch restricting that power to a certain age; it was, indeed, the parents who even selected wives for their sons (<01221>Genesis 21:21; <02209>Exodus 21:9, 10, 11; <07142>Judges 14:2, 5). It might of course be expected, while they lived in their father's house, and were in a manner pensioners on his bounty, that he would exercise his authority over the children of his sons, as well as over the sons themselves. In this case the power of the father had no narrow limits, and whenever he found it necessary to resort to measures of severity, he was at liberty to inflict the extremity of punishment (<01824>Genesis 38:24). This power was so restricted by Moses that the father, if he judged the son worthy of death, was bound to bring the cause before a judge. But he enacted, at the same time, that the judge should pronounce sentence of death upon the son if, on inquiry, it could be proved that he had maltreated his father or mother, or that he was a spendthrift, or contumacious, and could not be reformed (<02215>Exodus 21:15, 17; <03209>Leviticus 20:9; <05218>Deuteronomy 21:18, 21). It would appear, however, that a father's power over his daughters was still greater than that over his sons, since he might even annul a sacred vow made by a daughter, but not one made by a son (<04804>Numbers 30:4, 16). Children cursing or assaulting their parents were punished by the Mosaical law'with death (<02215>Exodus 21:15, 17; <03209>Leviticus 20:9), a remarkable instance of which is quoted by Christ (<40154>Matthew 15:4, 6; <41079>Mark 7:9, 13). The authority of the parents, and the service and love due to them, are recognised in the most prominent of the moral laws of the Jewish polity, the Ten Commandments (<02002>Exodus 20:12); but the Pharisees devised a mode of evasion which our Lord strongly reprobates (<40155>Matthew 15:5, 6; <41071>Mark 7:11-13). The prophetic curse or blessing of the father also possessed no little efficacy (<01492>Genesis 49:2, 28). (On punishing children for their parents' faults, Ezekiel 18, see Musaeus, *De jure puniendi liberos*

propter pecc. parent. Lips. 1714.) Children who were slaves by birth are mentioned in the Scriptures as those born in the house, the children of maid-servants, the sons or children of the house (<01444>Genesis 14:14; 15:3; 17:23; <19616>Psalm 86:16; 116:16). Few things appear more shocking to humanity than the custom, of which frequent mention is made in Scripture, of making children pass through fire in honor of Moloch, a custom the antiquity of which is proved by its having been repeatedly forbidden by Moses (<03121>Leviticus 18:21; 20:1, 5; <12603>2 Kings 16:3). *SEE MOLOCH*.

There are some allusions in Scripture to the modes in which children were carried. These appear to be adequately represented by the existing usages, as shown in the following cut, in which fig. 1 represents a Nestorian woman bearing her child bundled at her back, and fig. 2, an Egyptian female bearing her child on her shoulder. The former mode appears to be alluded to in several places, and the latter in <23922>Isaiah 49:22. (See Hackett's *Illustrations of Script.* p. 57.)

In Scripture the word "child," or "children," has considerable latitude; disciples are often called children or sons. Solomon, in his Proverbs, says to his disciple, "Hear, my son;" so also our Savior (<42105>John 21:5). The descendants of a man, how remote soever, are denominated his sons or children, as " the children of Edom," "the children of Moab," "the children of Israel." Such expressions as "the children of light," "the children of darkness," "the children of the kingdom," signify those who follow truth, those who remain in error, and those who belong to the Church. Persons arrived almost at the age of maturity are sometimes called children. Thus Joseph is termed "the child," though he was at least sixteen years old (<01730>Genesis 37:30), and Benjamin, even when above thirty, was so denominated (<01440>Genesis 44:20). Solomon called himself a little child when he came to the kingdom of his father (1 Kings in, 7). *SEE ADOPTION*; *SEE BIRTH*; *SEE SON*; *SEE INHERITANCE*; *SEE EDUCATION*, etc.; and *SEE OFFSPRING*.

Child Of God.

The terms "child," "children," "babe," etc.. are used in the N.T. in the following senses:

1. *Psychologically* these terms are used to denote a state of ignorance and of intellectual narrowness or darkness (<40116>Matthew 11:16; <42032>Luke 7:32; <46311>1 Corinthians 13:11: "When I was a child, I spake as a child, I

understood as a child, I thought as a child;" 14:20: "Brethren, be not children in understanding;" "<49044>Ephesians 4:14: "That we *henceforth* be no more children, tossed to and fro," etc.; <58513>Hebrews 5:13 " For every one that useth milk, is unskilful in the word of righteousness: for he is a babe").

2. In the *ethical* sense, they are used, in the abstract, to designate a state of innocence, and, in the concrete, to signify the totality of children, towards whom holy duties are to be fulfilled by the community, and particularly by parents. We see even that the appellation "children" is used by the Lord as an expression of his greatest love (<41024>Mark 10:24). Children are then distinguished by moral preference; yet from this it does not follow that they are holy, but merely that they are yet uncontaminated by actual contact with the world. They are, therefore, partly to be imitated, partly to be restrained, and in all cases to be the objects of the greatest moral solicitude. As duties of parents towards children, the N.T. names the providing for their wants, giving them good examples, and bringing them up in the fear and knowledge of the Lord. Children, on the other hand, are to be obedient to their parents. That the N.T. does not give a more systematic view of the relative moral duties of parents and children is to be accounted for on the ground that where faith and love are found, all the rest follows naturally (<40709>Matthew 7:9-11; <42111>Luke 11:11: "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" 18:1-5; <41034>Mark 9:34; <42047>Luke 9:47, 48: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven; and whoso shall receive one such little child in my name, receiveth me"). See also <41013>Mark 10:13-16; <40913>Matthew 19:13-15; <42815>Luke 18:15-17; <47214>2 Corinthians 12:14; <49601>Ephesians 6:1-4; <51020>Colossians 3:20, 21.

3. In the *spiritual* sense, the expression "children" designates those who have become children of God through Christ. To be a child of God through Christ is to have attained the highest (moral) perfection, and the greatest degree of holiness of which human nature is susceptible. This

consciousness of its holy purity is one of the characteristics of Christianity (<40119>Matthew 11:19; <42733>Luke 7:33-35: "The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But Wisdom is justified of her children;" 1:e. those whom Christ recognizes as his prove by words and deeds that they are the children of wisdom. See also <40159>Matthew 5:9; 15:26; <43012>John 1:12; <45814>Romans 8:14-17: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abbae Father. The Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together;" <45908>Romans 9:8; <48326>Galatians 3:26; 4:5, 6; <49105>Ephesians 1:5; <50415>Philippians 2:15; <62301>1 John 3:1, 2, 9, 10; 5:1, 2; <49315>Ephesians 3:15; <42036>Luke 20:36; <45823>Romans 8:23, etc.). — Krehl, *Handwörterb. d. N.T.* s.v. *SEE ADOPTION.*

Childbirth

(τεκνογονία, "child-bearing"). The throes of accouchement appear in <01316>Genesis 3:16, to be part of the doom incurred by woman for her agency in the fall in Eden. Her passive lot in thus continuing the race is aptly expressed in that primeval sentence: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." *SEE COHABITATION.* The language of the apostle in <54215>1 Timothy 2:15, implies that a patient endurance of this penalty shall contribute to woman's spiritual benefit. The Prayer-book of the Church of England prescribes a form of public thanksgiving to be offered for women after safe delivery in childbed. *SEE BIRTH*; *SEE CHURCHING*.

Childermas.

SEE INNOCENTS DAY.

Children, Church Membership Of.

SEE INFANT CHURCH MEMBERSHIP.

Children, Communion Of.

SEE INFANT COMMUNION.

Childs, John Wesley,

a minister of the Methodist Episcopal Church South, was born in Calvert Co., Md., in 1800. In 1814 he went to Richmond, Va., where he was employed as a clerk. In 1826 he received license as a local preacher; in 1827 he entered the Baltimore Conference on probation; and in 1829 he was admitted into full connection. In 1844, when the Methodist Episcopal Church was divided on the slavery question, he adhered to the Southern 'Church, and continued to serve in important appointments up to the year of his death. He died May 9, 1850, at Norfolk, Va., in great peace. "His highest distinction lay in his extraordinary spirituality, his deadness to the world, his devotion to Christ; and in this respect it may reasonably be doubted whether he has had his superior in modern times." — Sprague, *Annals,* 7:729.

Chil'eab

(Hebrews *Kilab´* בִּלְכָּא *protected* by the *fa*ther, i.e. *God;* Sept. Κελεάβ v. r. Δαλουΐα), the second son of king David by Abigail, Nabal's widow (2 Samuel 3:3), called in the parallel passage (1 Chronicles 3:1) by the equivalent name DANIEL *SEE DANIEL* (q.v.). The reason of this twofold name is uncertain; but for the rabbinical notions concerning it, and some speculations of his own, see Bochart, *Hieroz.* 1:603.

Chili,

a republic of South America, with an area of about 170,000 square miles, and, according to the census of April, 1805, a population of 2,524,476 souls, almost exclusively Roman Catholic. There is one Roman archbishopric at Santiago, and three bishoprics at Serena, la Conception, and San Carlos de Chiloe (Ancud). The number of parish priests in 1858 was 153, of convents of monks 41, of convents of nuns 77; and a law provided that in future none of the 13 provinces should have more than one convent of every order. In 1824 the landed property of the Church was confiscated, and since that time the clergy have been paid by the state. In the budget of 1847,180,030 *pesos* [Spanish dollars] were appropriated for this purpose. The educational institutions are far ahead of those of any

other South American state. At the University of Santiago, which was reorganized in 1842, and which superintends, as the Supreme Educational Board of the state, all other educational institutions, several German Protestant professors have been teaching since 1857. The *Rivista Cattolica,* published at Santiago, is considered by Romanists as one of the best papers of the Roman Church in South America.

In July, 1865, the Chilian Congress had a long and animated discussion on amending Article 5 of the Chilian Constitution, which is as follows: "The religion of the republic of Chili is the Roman Catholic, to the exclusion of the public exercise of any other." The discussion terminated in a way quite satisfactory to the Liberal party, notwithstanding the full strength of the Ultramontane party was brought to bear in favor of the old article. The amendment to the Constitution, as adopted by Congress and sanctioned by the executive, declared:

1. That worship within buildings belonging to private persons is allowed to those who do not profess the Roman Catholic religion; and,

2. That dissenters are allowed to establish and sustain private schools for the instruction of their own children. The first Protestant mission of Chili was established for Americans and Englishmen in Valparaiso in 1846, and has now become self-sustaining. The congregation had in 1857 50 communicants, and the number of Sunday-school scholars rose in 1859 to 100. A second Protestant mission has been established in Valparaiso for the German residents. In Santiago, the capital of the republic, the Protestant (chiefly American) residents in January, 1866, fitted up a chapel at an expense of $800, capable of seating 125 persons. The press of the city generally made a kindly notice of the opening exercises, in which the American and the English ministers took part, and not the least sign of dissatisfaction was manifested, The Protestants with great unanimity came forward in support of the movement, and within one week after the opening of the chapel all the pews were rented. In 1860 a missionary of the South American Missionary Society (of England), the Rev. Alien Gardiner, established himself at Lota, in Arauco Bay (Southern Chili), a town which derived its chief importance from the coal mines in its neighborhood. In 1859 not less than 34 of these were worked, and some 3000 workmen were connected with them. At the request of the English and Scotch families engaged in the Lota mines, Mr. Gardiner established Sunday services at the mission-house, and a Sunday-school for the children. The

opposition at first shown by a portion of the Roman Catholic population was gradually overcome, and the Protestant mission procured and secured religious toleration for the Protestant community of the Lota mines, by a contract signed to that effect at the company's office in a public manner. and after a public meeting, and without a dissenting voice. The missionaries also took care of the spiritual interests of the sailors visiting Arauco Bay, and provided the German settlers in the neighborhood with opportunities of Christian worship. Having in the meanwhile acquired and perfected themselves in the Spanish language, they, in 1865 and 1866, made several itinerant visits into the territory of the Indians, and took the preliminary steps for establishing the Indian missions upon a firm basis. In 1866 the society had stations at Lota and Coquimbo, at El Carmea in Northern Patagonia, Keppel Island (Falkland), besides one or two stations among the Araucanian Indians. In Dec. 1866, the society's ship, the "Allen Gardiner," left England with four natives of the Terra del Fuego, who had received a Christian education in England. The first German missionary was sent to Southern Chili in 1866 by the Gustavus Adolphus Society of Germany. He began preaching half of the time at Orsono, and the other half at Puerto Monte, a (mostly German) town of 15,000 inhabitants, in a region which, as late as 1850, was peopled only by small bodies of savages. The German Protestants of this town have bought a house in the principal square, and propose to build a chapel.

Chiliarch

(χιλίαρχος, *captain of a thousand;* A. V. "high captain," <4062>Mark 6:21; "captain," <3812>John 18:12; <6918>Revelation 19:18; elsewhere "chief captain"), a military title occurring frequently in the (Greek) New Test. in the following senses. *SEE ARMY.*

1. As a general state *officer* (<4062>Mark 6:21; <4252>Acts 25:23; <6615>Revelation 6:15; 19:18; comp. Josephus, *Ant.* 7:2, 2).

2. Specifically, a *tribune* of the soldiers among the Romans, six of whom formed the field officers of every "legion" (q.v.), corresponding in rank nearly to our *colonel* (see Smith's *Dict. of Class. Antig.* s.v. Exercitus); in the N.T. spoken individually of Claudius Lysias, who, as military tribune, in the capacity of a modern *major,* commanded the garrison of Fort Antonia at Jerusalem (<4231>Acts 21:31 sq.; comp. Herodian, 2:12, 18; Dion. Hal. *Ant.* 6:4).

3. Particularly applied to the *praefect* or (Levitical) superintendent of order in the Temple (John 18:12). *SEE CAPTAIN.*

Chiliasm.

SEE MILLENNIUM.

Chiliasts.

SEE ADVENTISTS; *SEE MILLENARIANS.*

Chil'iön

(Hebrews *Kilyon´*, ˆ/y IKa *pining;* Sept. Χελεών v. r. Χελαιών), the younger son of Elimelech and Naomi of Bethlehem, and husband of Orpah, Ruth's sister; he died childless in the country of Moab (Ruth 1:2; 4:9). B.C. 1360.

Chillingworth, William,

an eminent English divine and controvertist, was born at Oxford, October, 1602. (The following account of him is modified from an article in the *English Cyclopaedia,* which is based on the *Biographia Britannica.)* In 1618 he was a scholar, and in 1628 a fellow, of Trinity College in that University. Some curious memoirs of him are preserved by Anth. Wood ("Athen. Oxon." 100:20), who says "he would often walk in the college grove, and dispute with any scholar he met, purposely to facilitate and make the way of *wrangling* common with him, which was a fashion used in those days, especially among the disputing theologists, or those who set themselves apart purposely for divinity." The comparative merits of the English and Romish churches were at that time a subject of zealous and incessant disputation among the University students, and several learned Jesuits succeeded in making distinguished proselytes among the Protestant clergy and nobility. . Chillingworth, being an able disputant, was singled out by the famous Jesuit Fisher, alias Johannes Perseus *(Biblioth. Soc. Jesu),* by whom he was convinced of the necessity for an infallible living "Rule of Faith." On this he at once adopted the Roman Catholic system, wrote out his reasons for abjuring Protestantism, and joined the Jesuits in their college at Douay. After the lapse of a few months, the arguments addressed to him by his godfather Laud, then bishop of London, induced him to abandon his new faith, and he returned to Oxford in 1631; where he

passed about four years in reconsidering the Protestant tenets. The reading of Daille on the *Right Use of the Fathers* is said to have finally determined him.

In 1635 he published his great work, *The Religion of Protestants, a safe Way to Salvation.* It passed through two editions in less than five months. The principle of Chillingworth is that the volume of Divine Scriptures, ascertained to be such by the ordinary rules of historical and critical investigation, is to be considered the sole authority of Christians, to the utter exclusion of ecclesiastical tradition. The Jesuit Knott, alias Matthias Wilson *(Biblioth. Patrumn Soc. Jesu,* p. 185), contended that he "destroyed the nature of faith by resolving it into reason." Cheynell (q.v.) also opposed Chillingworth from the Puritan side. Chillingworth in the mean time, unable to approve every statement in the thirty-nine Articles, refused to accept any preferment in the Church. "However, in a very short time he was persuaded by the arguments of Sheldon and Laud that peace and union are the real object of subscription, not belief or assent — a doctrine held by Archbishop Sancroft and many other eminent divines. Accordingly he accepted the chancellorship of Salisbury, with the prebend of Brixworth, Northamptonshire, annexed. Chillingworth, in 1640, was deputed by the chapter of Salisbury as their proctor to the Convocation in London. He was attached very zealously to the royal party, and wrote a treatise (unpublished) on *The Unlawfulness of resisting the lauful Prince, although most impious, tyrannical, and idolatrous."* Being present in the army of Charles I at the siege of Gloucester, August, 1643, he acted as engineer, and devised the construction of engines, in imitation of the Roman "testudines cum pluteis," to assault the rebels and take the city by storm. Having accompanied the king's forces under Lord Hopton to Arundel Castle, he was there, with his comrades, taken prisoner by the Parliament army under Sir William Waller, and falling ill, he was thence conveyed to the bishop's palace at Chichester, where he died, and was buried in January, 1644. (The precise day is not ascertained, but it was probably January 30.) Dr. Cheynell, then rector of Petworth, who had shown Chillingworth great kindness during his illness, appeared at the grave, with the work of Chillingworth *(Religios of Protestants)* in his hand, and, after an admonitory oration on the dangerous tendency of its rationalism, he flung it into the grave, exclaiming, "Get thee gone, thou cursed book, which has seduced so many precious souls; get thee gone,

thou corrupt, rotten book, earth to earth, dust to dust — go rot with thy author!" *SEE CHEYNELL.*

The result of his remarkable proficiency in "wrangling" is stated by his friend Lord Clarendon *(History of the Rebellion)* to have been that "Chillingworth had contracted such an irresolution and habit of doubting, that at last he was confident of nothing." Tillotson styled him "the imcomparable Chillingworth;" and Locke says (on "Education"), "If you would have your son to reason well, let him read Chillingworth;" and again (on "Study"), "For attaining right reasoning I propose the constant reading of Chillingworth; for this purpose he deserves to be read over and over again;" but Anth. Wood's opinion is not outdone by any, for he declares that "Chillingworth had such extraordinary clear reason that, if the great Turk or the devil could be converted, *he* was able to do it." In theology he is classed with the "Latitudinarians" (q.v.). The best edition of *The Religion of Protestants* is that in fol. 1742, with sermons, etc., and a life of the author by Dr. Birch. It has been often reprinted. — Des Maizeaux, *Life of Chillingworth* (1725, 8vo); Kippis, *Biographia Britannica,* in, 508 sq.; Hook, *Ecclesiastes Biography,* 4:1. The best modern edition of his works is that of Oxford, 1838 (3 vols. 8vo). There is also a cheap American edition (8vo), with *Life* by Birch (Philadelphia, 1848).

Chil'mad

(Hebrews *Kilmad´* rmilK, etymology unknown; Sept. Χαρμάν v. r. Χαλμάν and Χαλμάβ; Vulg. *Chelmad),* an Asiatic place or country mentioned, in conjunction with Sheba and Asshur, as a trading emporium with the Tyrians (Ezekiel 27:23). The only name bearing any similarity to it is *Charmande* (Χαρμάνδη), a "large and flourishing" town near the Euphrates, between the Mascas and the Babylonian frontier (Xen. *Anab.* 1:5, 10; comp. Steph. Byz. p. 754), an identification generally adopted since Bochart *(Canaan,* 1:18, p. 480). Hitzig *(Comment. on Ezekiel* 1. c.) proposes to alter the punctuation to rMuKl, *Ke-limmud´,* giving the sense "Asshur was *as* thy *pupil* in commerce," as first suggested by Kimchi (in loc.). The Chaldee Targum has yrim; *Media.* For other conjectures, see Rosenmüller in loc. *SEE CHALDAEA,* p. 198.

Chime.

SEE BELL; *SEE CYMBAL.*

Chimere

(Fr. *chimère,* from the Italian *zimarra).* The upper robe worn by a bishop, to which the lawn sleeves are generally attached. Before Elizabeth's time the bishops wore a scarlet chimere over the rochet, as they still do when assembled in convocation; but bishop Hooper having scrupled at the scarlet, it was changed for black satin. — Palmer, *Orig. Liturgicae,* 2:319.

Chim'ham

(Hebrews *Kimham´,* µhmKæ, *pining;* Sept. Χιμαάμ v. r. Χαμαάμ), a follower, and probably a son (Joseph. Ἀχίμανος, *Ant.* 7:11, 4; and comp. <110207>1 Kings 2:7) of Barzillai the Gileadite, who returned in his stead from beyond Jordan with David on his restoration after Absalom's rebellion (<101937>2 Samuel 19:37, 38, 40, which last verse gives the name as ˆhmKæ *Kimhan´).* B.C. 1023. David appears to have bestowed on him, as a reward for his loyalty, a possession at Bethlehem, on which, in later times, an inn or *khan* (hWrG), called after him (Sept. Γηβηρωθχαμάαμ; Vulg. *peregrinantes in Chamaam;* A. V. "habitation of Chimham;" the text has the name µhmKæ, i.e. µhWmK, *Kemuham´;* Sept. v. r. Γαβαηρωχάμα, γῆ Βαρὼθ Χαμάαμ, etc.), was standing, well known as the starting-point for travelers from Jerusalem to Egypt (<244117>Jeremiah 41:17). Blunt notices in this mention of the dwelling of Chimham at Bethlehem an indication of the actual munificence of David to the family of Barzillai, for which we are prepared by the narrative in Samuel and Kings *(Undesigned Coincidences, 6th* ed. p. 150). *SEE INN.*

Chimney

(hBrai *arubbah´,* a *lattice,* in the sing., <280103>Hosea 13:3; Sept. καπνοδόχη; *Vulg. fumarium;* elsewhere in the plur a *window,* as closed by lattice-work instead of glass, <211203>Ecclesiastes 12:3; a *dove-cote,* as sealed with lattice-work, <236008>Isaiah 60:8, especially in the phrase "windows of heaven" [q.v.]), an opening covered with lattice-work through which the smoke passes (<280103>Hosea 13:3). The same word is elsewhere rendered "window." Houses in the East are not furnished with stoves and fireplaces as among us. The fuel is heaped into a pot, which is placed in a part hollowed out for that purpose in the center of the paved floor. The smoke, therefore, escapes through the windows (<234416>Isaiah 44:16; 47:14). *SEE HOUSE.* Sometimes the fire is placed directly in the hollow place, or

hearth, in the middle of the floor, as mentioned by Jeremiah (36:22). Chimneys appear to have been employed in the round towers for furnaces, but never in dwelling-houses. They were termed *Cor-Ashan,* a smoking furnace, which is the name of a city mentioned in 1 Samuel 30:30, probably where many workers in metal resided. Such appears to be referred to by the " chimneys in Sion" of the Apocrypha (2 Esdr. 6:4, *caminus). SEE FURNACE.*

China

SEE SINIM, a vast county of Asia, extending (including its dependencies) from 20º to 56º N., and from 144º 50´ E. to 90º E. Its area is over four and a half million square miles, including one third of Asia, and nearly one tenth of the habitable globe. The empire is divided into three principal parts: *first,* the eighteen provinces; *second,* Manchooria; *third,* colonial possessions. The last includes Mongolia, Sungaria, Eastern Turkistan, Roko-nor, and Thibet. The *second* is the native country of the Manchoos, the reigning family in China, and includes the territory lying east of the Inner Duarian Mountains, and north of the Gulf of Lian Yung. *Thefirst* division is China Proper (between 18º and 40º N. lat., including Hainan on the south; and between 98º and 124º E. long.). It is the only part settled by Chinese. "It lies on the eastern slope of the high table-land of Central Asia, and in the south-east angle of the continent, and for beauty of scenery, fertility of soil, salubrity of climate, magnificent and beautiful rivers, and variety and abundance of its productions, will compare with any portion of the globe" (Williams, *Middle Kingdom,* 1:7). Its estimated area is nearly 2,000,000 square miles, or two fifths of the empire.

Picture for China 1

I. *Population, Usages, etc.* — The total population of China Proper was 371 millions in 1815, 396 millions in 1852, and is at present estimated at 410 or 420 millions.

This vast population has an ancient and peculiar civilization. The Chinese are generally classed in the Mongolian variety of the human race. "A tawny or parchment-colored skin, black hair, lank and coarse, a thin beard, oblique eyes, and high cheek-bones, are the principal characteristics of the race. Of the general character of the Chinese. it is not easy to form a fair and impartial judgment; and those who have resided long in the country, and know them well, have arrived at very different conclusions. M. Huc

asserts that they are 'destitute of religious feelings and beliefs,' 'skeptical and indifferent to everything that concerns the moral side of man,' 'their whole lives but materialism put in action;' but 'all this,' says Mr. Meadows *(The Chinese and their Rebellions,* Lond. 1856), 'is baseless calumny of the higher life of a great portion of the human race.' He admits, indeed, that these charges are true of the mass of the Chinese, just as they are true of the English, French, and Americans; but as among these there is a large amount of generosity and right feeling, and also 'a minority higher in nature, actuated by higher motives, aiming at higher aims,' so also, he maintains, is there among the Chinese a similar right feeling, and a like minority who live a higher life than the people generally. The Chinese are, as a race, unwarlike, fond of peace and domestic order, capable of a high degree of organization and local self-government, sober, industrious, practical, unimaginative, literary, and deeply imbued with the mercantile spirit. It is to be observed that the inhabitants of China Proper are essentially one people, the differences, except in dialect, being hardly more marked than between the Northumbrian peasant and the Cornish miner. The south-eastern Chinese — the people of Kwang-tung, Fuh-keen, and the south of Che-keang — are the most restless and enterprising in all the eighteen provinces, and may be regarded as the Anglo-Saxons of Asia. In the mountainous districts of the four south-eastern provinces of China, but principally in Kwang-se, are certain tribes who maintain a rude independence, wear a peculiar dress, and are descended from the aboriginal inhabitants of China. Of these the Meaou-tze are the best known.

"Women hold a very inferior position, and are little better than slaves. Polygamy is not recognized by law, but secondary wives are common, especially when the first proves barren. Infanticide, though regarded as a crime, is undoubtedly practiced to some extent, as is proved by edicts issued against it. Milne *(Life in China)* denies its prevalence [but Doolittle (vol. 2, ch. 8) abundantly confirms it]. Parents possess almost unlimited authority over their children. The intercourse of the Chinese with each other, especially in the upper classes, is regulated by a tedious and elaborate etiquette; indeed, they are the slaves of custom, and everything is done by precedent. 'A Chinaman,' says Mr. Oliphant, 'has wonderful command of feature; he generally looks most pleased when he has least reason to be so, and maintains an expression of imperturbable politeness and amiability when he is secretly regretting devoutly that he cannot bastinade you to death.' The *Le-King,* or Book of Rites, regulates Chinese

manners, and is one cause of their unchangeableness, for here they are stereotyped. and handed down from age to age. The ceremonial usages of China have been estimated at 3000, and one of the tribunals at Pekin — the Board of Rites — is charged with their interpretation.

"In everything that relates to death and sepulture, the customs of the Chinese are singular. They meet their last enemy with apparent unconcern; but, while their future state troubles them little, they regard the quality of their coffins as of vital importance, and frequently provide them during their lifetime; indeed, a coffin is reckoned a most acceptable present, and is frequently given by children to their parents. Education, as the high road to official employment, to rank, wealth, and influence, is eagerly sought by all classes. Literary proficiency (confined, however, to the ancient 'classics' of the country) commands everywhere respect and consideration, and primary instruction penetrates to the remotest villages. Self-supporting dayschools are universal throughout the country, and the office of teacher is followed by a great number of the *literati.* Government provides state examiners, but does not otherwise assist in the education of the people" (Chambers, *Encyclopaedia,* s.v.). The best modern account of the customs and religious usages of the Chinese is given in Doolittle's *Social Life of the Chinese* (N. Y., Harper and Brothers, 1865, 2 vols. 12mo). See also Oliphant, *Narrative of the Earl of Elgin's Mission to China and Japan* (N. Y., Harper and Brothers, 1859, 8vo).

'There is a general impression that the *climate* of China is specially insalubrious. That this is not so may be seen from the following statement, condensed from the *Chinese Repository* (vol. 16, p. 12 sq.): "From the commencement of Protestant missions in China, by the Rev. Dr. Morrison, A.D. 3807 to 1847, a period of forty years, *eighty-six* missionaries had entered this field. During that time *twelve* died, and *twenty-three* retired from the work. Of those who died, one had lived twenty-seven years in the field, another sixteen years, two for eight years, and the rest for shorter periods. Thus, on an average, during forty years, the number of deaths among the Protestant missionaries was at the *rate of one in three years.* Of those who retired from the work, some engaged in other departments of labor in China; some returned, for various reasons, to, their native land, and others were obliged, in consequence of ill health, to leave the field. Forty-one of the eighty-six are still in China. Of these, one has been more than thirty years in the field, and still enjoys excellent health. Others have been here for twenty, ten, and five years, according to the time they

entered the work. We have not the means for making an extensive comparison, but we think these statistics will compare favorably with those of any body of ministers in America or England. It should also be remembered, that as China has only recently been opened to missionaries, a great part of those referred to in the foregoing calculation labored at other places on the coast, south of China — as Malacca, Singapore, and Batavia- where the climate is warmer and more unwholesome than in China. From these statements, we think ourselves justified in saying that the opinion in regard to the unwholesomeness of this climate is not sustained by facts" (Maclay, in *Methodist Quarterly,* Oct. 1850, p. 596).

II. *Religions of China* (modified from Pierer, *Universal-Lexikon,* 4:6). —

1. *Primitive Religion.* The oldest religion of the Chinese was very simple. Their supreme object of worship was *Schanti* (supreme ruler; also called during his life *Te-en, Tion,* or *Tien* [Heaven]). Objects of inferior worship were the spirit of the earth, the spirits of the cities, the mountains, the streams, the tutelar deities of agriculture, of the hearth, of the borders, of the gates, the originators of agriculture and of the raising of silk-worms, the wise men of olden times, the souls of ancestors, particularly of the deceased emperors. The gods were to be propitiated by prayer, and their favor purchased by sacrifices. Nowhere in this system do we find any trace of immortality or of a moral law.

2. *Confucianism.* — After the fall of the *Tscheu* dynasty this old religion fell into disuse. About B.C. 551 appeared the reformer Kong-fu-tse, *SEE CONFUCIUS*, who attempted to introduce better morals, and at the same time to improve the political and social relations of the people. Confucius taught that from the Original Being *Tai-ki* proceeded *Yang* and *Yen.* Yank, the *Perfect,* is the essence of heaven, of the sun, day, heat, and manhood, and is represented by —— Yen, the *Imperfect,* is the essence of the moon, earth, night, cold, and womanhood, and is represented by — — . These two, by simple combination, give four signs (Sse-si-ang), viz. [Diagram]; and by double combination the eight trigrammes of the *Kua,* viz. [Diagram] Heaven, [Diagram] the original dampness, [Diagram] the fire, [Diagram] wind, [Diagram], water, [Diagram] mountains, [Diagram] thunder, [Diagram] the earth. These figures, disposed in a circle, were used by Confucius to illustrate the creation of the world. They had also an ethical meaning, being used to represent the cardinal virtues, piety, morality, justice, and chastity. But of any spoken or written revelation there is no

trace in his doctrines. Confucius says himself that the Heavens are silent; they are to be known in their effects, but no further. Those who obey the law of Heaven as presented in Nature will be happy; those who do not, become unhappy. In this system we find no notion either of immortality or of religious doctrine; it contemplates this life only, not the future. It has no special priesthood nor temples; each family sacrifices to the tutelar deities of the household in its own dwelling, but the emperor alone 'is permitted to sacrifice to the highest Heaven. The writings of Confucius are read and expounded with great solemnity on the 1st and 15th of every month by a mandarin in robes of ceremony, and Confucius himself is honored as a saint. His doctrines are followed by the higher and more cultivated classes of China almost universally. The golden rule of the Savior, which Locke designates as the foundation of all social virtue, is found among the sayings of Confucius in the negative form: "What you do not wish done to yourself, do not do to others." In the "Conversations," bk. 15, ch. 23, it appears condensed, like a telegram, into eight characters, a good specimen of Chinese style:

ki su pok ük uk sic ü ing.
self what not wish not do to man.

3. *Lao-Tse* or *Lö-chü.* — Nearly on a level with Confucius we find the reformer and philosopher Lao-tse (Lao-kiun) or Lö-chü, who considers the *Tao* (or *Original Reason)* as the origin of all things, from whom proceeded at first one, then two, then three divine natures *(Ki, Hi, Quei).* His *smoral* teaching is that man is to enjoy life, the highest aim being to become free from external evils and from inward cares. In this religion (the followers of which are called *Tao-sse,* Tauists) we find a belief in spirits having an influence over the destinies of man. After death the material part only of man belongs to the earth; the higher and lower spiritual parts *(Ling* and *Hu-en)* pass, after this life, into different spirits. Each place has its tutelar spirits; bad spirits always lead man into evil, but they are confined to the earth. This religion has a particular priesthood (in the higher degrees of which celibacy is enforced), and a great number of temples. It was originally embraced by the higher and richer classes, but has much degenerated of late, and its priests have become little better than jugglers.

Picture for China 2

"Sang Ching, the 'Three Pure Ones,' is the title of certain three idols found in temples belonging to the Tauist religion and worshipped by Tauist

priests. The images are seated side by side. One of them, as some explain, represents Lo-chii, or the *'O'd Boy,'* the founder of that religion. Others explain that the three images refer to three different incarnations of Lö-chü There is very little known among the common people about these divinities, and they are very seldom worshipped by them, Tauist priests of both classes universally worship the Three Pure Ones" (Doolittle, *Social Life of the Chinese,* 1:249).

4. *Buddha.* — The third religion of China is that of *Fo,* or *Buddha,* introduced from India about the year A.D. 65, which, however, became commingled with the remains of the old Chinese religion and with the maxims of Confucius. With the great majority of the people it has sunk into a coarse idolatry. The Dalai Lama is in China replaced by the *Ban-dschi-in-er-de-ni* as the spiritual head. The *priests* are called bonzes (Chinese *Seng* or *He-shang),* and number more than one million. The lower orders of priests are ignorant, live in convents, and go about begging; the higher orders *(Ta-he-shang)* are educated, and obliged to study their religious books. There are also female bonzes, living in convents like the Romanist nuns. The *temples* are either mere chapels, or else large edifices surrounded by columns, at the end of which is a hall *(Ting)* containing the image of the god. The larger temples are merely a reunion of several smaller ones, having in the corners pavilions two stories high, in which the image of the god is kept, and which are surmounted by pyramidal octagonal towers *(Taa)* 7 to 10 stories in height, each story being separated from the next by a cornice projecting in imitation of a Chinese roof, and from each angle of which depend dragonheads and bells. By the side of the hall are the cells of the bonzes, and accommodations for a number of animals. On occasions of great ceremony, such as the feast of the temple of *Te-en* (Heaven) and *Te* (Earth), at Pekin, the New Year's day offering, the equinox, the processions of July and August in honor of rain, the feast of the dead, and the emperor's plowing (which is also considered as a religious ceremony), the emperor officiates as high-priest. Buddhism, although the religion of the emperor, is not the religion of the state, and is actually only tolerated, like the *Tao-sse.* Both systems have been so much altered by the influence of the doctrine of Confucius that the three religions can morally be considered as but one.

Picture for China 3

Religion (so far as professing it is concerned) is in China confined principally to the educated classes, somewhat like science in other countries. The great mass of the people live on without making any distinction between the different religions, and pray in any temple without inquiring as to its form of worship. But the only worship which. really seems to carry the minds and hearts of the people with it is the filial worship of ancestors.

"The hall of ancestors is found in the house of almost every member of the family, but always in that of the eldest son. In rich families it is a separate building, in others a room set apart for the purpose, and in many a mere shelf or shrine. The tablet consists of a board called *chin chu*, i.e. house of the spirit, about twelve inches long and three wide, placed upright in a block. and having the name, quality, and date of birth and death carved in the wood. A receptacle is often cut in the back, containing pieces of paper bearing the names of the higher ancestors, or other members of the family. Incense and papers are daily burned before them, accompanied by a bow or act of homage, forming, in fact, a sort of family prayer. The tablets are ranged in chronological order, those of the same generation being placed in a line. When the hall is large and the family rich, no pains are spared to adorn it with banners and insignia of wealth and rank; and on festival days it serves as a convenient place for friends to meet, or, indeed, for any extraordinary family occasion. A person residing near Macao spent about $1500 in the erection of a hall, and on the dedication day the female members of the family assembled with his sons and descendants to assist in the ceremonies. The portraits of the deceased are also suspended in the hall, but effigies or images are not now made.

"In the first part of April, during the term called *tsing-ming*, a general worship of ancestors, called *pai shan*, nor worshipping at the hills,' is observed. The whole population, men, women, and children, repair to their family tombs, carrying a tray containing the sacrifice, and libations for offering, and the candles, paper, and incense for burning, and there go through a variety of ceremonies and prayers. The grave is also carefully repaired and swept, and at the close of the service three pieces of turf are placed at the back and front of the grave, to retain long strips of red and white paper; this indicates that the accustomed rites have been performed, and these fugitive testimonials remain fluttering in the wind long enough to

announce it to all the friends, for when a grave has been neglected three years it is sometimes dug over and the land resold" (Williams, *Middle Kingdom,* 2:268, 269).

Aside from the three above-named religions, there has lately appeared another, the *Tai-ping,* which is a mixture of the ancient religion with some fragments of Christian doctrine made known by the missionaries. This religion is purely theocratic, partly on the model of the O.T. It holds that its God is the only true one; that he came to earth and spoke to his children, telling them what to do and what to avoid. The leader of the movement, Hung-Siu Tsuen, or, as he styles himself, Tien-Wang (king of Heaven), was a native of an insignificant village 30 miles from Canton, and was born in 1813. His parents were too poor to give him the education required for competing successfully at the state examinations. From his 19th year he repaired annually for half a dozen years to Canton to these examinations, but each time failed of success. At one of these visits, an American missionary Rev. I. J. Roberts, gave him a package of tracts in Chinese. He did not read them until five years later, after his recovery from a severe illness, during which he had seen visions and uttered inflated rhapsodies in regard to his future. He now found in these tracts the key to the visions; he abandoned the belief in the teaching of Confucius, adopted views which were a mixture of ancient Chinese and of Christian doctrines, and betook himself to the mountains to make converts for his views. In 1840 he had made a number of converts, who were called God-worshippers. Not long after, in a single district, the number of his followers was reported to exceed 2000. Attacks on some Buddhist temples brought him into collision with the state authorities, and for several years he again led a retired life, though he seems to have remained in constant communication with his followers. A great change in his views took place in 1850. A rebellion had sprung up in the province of Canton, and the rebels, when pressed by the government troops, endeavored to enlist the influence of the God-worshippers in protecting them. The authorities sought to arrest SiuTsuen as their leader, when he, calling together his followers, seized a market-town, and thus, in December, 1850, the Tai-ping (great peace) rebellion assumed more formidable dimensions. Siu-Tsuen gave to several of his most prominent adherents the title Wang (king), and began to issue politico-religious proclamations. He assumed the title Tien-Wang (king of Heaven), and began to claim divine honors. At first be declared himself the brother and equal of Christ, and required the

same homage; but subsequently he grouped in his manifestoes God the Father, Jesus Christ, himself, and his son, whom he styles the Junior Lord, as the coequal rulers of the universe. At one time he conferred the title of the third person of the Trinity upon Tung-Wang, the most blood-thirsty of the subordinate kings; but later this title was again withdrawn, and no other divine personages were recognized but those already mentioned. He professed to have often visited heaven, and declared that his favorite wife (he was reported to have 118) had also been permitted to ascend to the heavenly regions. The rebellion made rapid progress, and in 1853 Nanking was captured, and made the capital of the insurrectionary government. The inhabitants of Nanking and other captured towns were treated with extreme severity, which was justified by Tien-Wang by reference to the Old Testament. The people, he said, were idolaters, whom it was his right, as king of Heaven, to destroy. The advance of the rebels was not arrested until, after the conclusion of a peace treaty between the imperial government and England and France, the two latter powers deemed it their interest to come to the aid of the Chinese government (1862). From that time the power of the Tai-pings steadily declined, until, on the 19th of July, their capital, Nanking, fell into the hands of the Imperialists. The head of the sect, Tien-WVang, burned himself in his palace with all his wives. Thus the Tai-pings lost their center and nearly all their leaders, and ceased to be formidable, but the rebellion still continued in May, 1867. For several years, however, the political character of the movement had altogether overshadowed the religious. See *Annual American Cyclopaedia* for 1862, s.v. Tai-ping Rebellion; for 1863, 1864, 1865, and 1866, s.v. China; *Die Gegenwart* (vol. 8, Leipzig, 1852); *Unsere Zeit* (vol. 1, Leipzig, 1856; vol. 8, Leipzig, 1864).

III. *Christianity in China. — Arnobius* (3d cent.) mentions the *Ceres,* who are generally held to have been Christians. It is certain that the Nestorians (q.v.) had flourishing missions, which began in the 7th century (see below). The missions of the Roman Church commenced in the 13th, the Protestant missions in the 18th century (see below). In 1586 Macao was ceded to the Portuguese, under whose dominion it has since remained. In 1842 the English secured the island of Hong Kong, and at the same time five cities (Canton, Fuhchau, Ningpo, Amoy, and Shanghai) were declared free ports. In 1844 France made a treaty with China, in which China promised toleration of Christianity in the five cities. In 1858, after a two years' war with England and China, treaties were made with France,

England, the United States, and Russia, in each of which toleration of Christianity throughout the empire was stipulated. The perfidy of the Chinese government, which tried to evade the execution of the treaties, led to a renewal of the war in 1859 and 1860. It ended with a ratification of treaties with England and France on the 24th and 25th of October, 1860. These treaties not only grant toleration to the professors of Christianity, but expressly acknowledge that the principles and practices of Christianity tend to benefit mankind. Permission was also given to preach and travel in the in terior, provided that the missionary be furnished with a passport. The stipulations of the four treaties were as follows (see Schem, *Ecclesiastes Year-book for* 1860, p. 222 sq.):

American Treaty, Article 29. "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, to do to others as they would have others to do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, either citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested."

English Treaty, Article 8. "The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling and not offending against the laws, be persecuted or interfered with."

French Treaty, Article 13. "The Christian religion having for its essential object to lead men to virtue, the members of all Christian bodies (communions) shall enjoy full security for their persons, their property, and the free exercise of their religious worship; and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in Article 8. No obstacle shall be interposed by the Chinese authorities to the recognized right of any person in China to embrace Christianity if he pleases, and to obey its requirements, without being subject, on that account, to any penalty. Whatever has been heretofore written, proclaimed, or published in China, by order of government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire."

Russian Treaty, Article 8. "The Chinese government, recognizing the truth that the doctrines of Christianity promote the establishment of peace and good order among mankind, promises not to persecute its subjects who may wish to follow the requirements of this faith; but they shall enjoy the same protection which is granted to those who profess other forms of religion tolerated in the empire.

"The Chinese government, believing that Christian missionaries are good men, who seek no material advantages for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allows them to pass everywhere in the country. A fixed number of missionaries passing through the cities or open ports shall be furnished with passports, signed by the Russian authorities."

In March, 1861, the ambassadors of England and France, and in July, 1861, the ambassador of the United States, took up their permanent abode at Pekin, and this city became at once a center for the missionary operations of both Protestants and Roman Catholics. Since that time the free propagation of Christianity has not been again interrupted. After the death of the emperor Hien-Fung (Aug. 22, 1861), the administration of the empire, which, in the name of the minor emperor Ki-Tsiang, was conducted by Prince Kung, became still more favorable to the free and friendly intercourse with Christian nations. Commercial treaties were concluded with almost all the nations of Europe; thus, on Sept. 1,1861, with Prussia and the German Zollverein (ratified 1863); in 1862, with Spain, Belgium (Aug. 8), and Portugal (Aug. 13); in 1863, with Denmark (July 10). Besides the ambassadors of the United States, England, and France, those of Russia and Spain took up their residence at Pekin, while a Portuguese minister was appointed at Macao and a Prussian at Shanghai.

1. *Nestorian Missions.* — The Nestorian patriarchs are said to have sent missionaries to China in the 5th century. Between A.D. 636 and 781, seventy Nestorian missionaries, among whom Olopun (arrived in 696) was distinguished, labored in China. The history of the Nestorian missions is given in an inscription, discovered in 1625 by Jesuit missionaries in Si-anfu. Its genuineness, long doubted, has been recently defended by Abel Remusat and others. In 714 the patriarch Salibazacha is reported to have sent a metropolitan to China. Timotheus, who appears to have been the Nestorian patriarch upwards of forty years, was zealously devoted to Christian missions. During his patriarchate, Subchaijune, a learned monk

from the convent of Beth-oben, after having been ordained bishop, penetrated China, and there extensively preached the Gospel. He was soon followed by others. In the 9th century Christians were found in Southern China by two Arabian travelers, and in 877 many Christians, conjointly with Jews, Mohammedans, and Persians, were massacred in Canton by one Baichu, who had revolted from the emperor. In 845, Wutsung is reported to have ordered 3000 priests from Ta-tsin to retire to private life. Marco Polo, the distinguished traveler of the 13th century, who spent more than twenty years in China, for a time holding a high office, speaks of his meeting with Chinese Christians. Rubruquis, in 1250, tells of fifteen cities where there were Nestorians; and the author of the *I'Estat du gran Caan* (1330) reports 30,000 Nestorianns in China. The, Nestorian missions seem to have been wholly or nearly extirpated simultaneously with tie expulsion of the Monguls in 1369 by the Ming dynasty. At present no Nestorian churches are known to exist in China, and no Nestorian translation of the Bible is known to exist (Newcomb, *Cyclopaedia of Missions*, p. 262). *SEE NESTORIANS*.

2. *Roman Catholic Missions.* —

(1.) The first period in the history of Roman Catholic missions in China was introduced by the labors of Johannes de Monte Corvino, who entered India in 1291, and after meeting with great opposition, not only from the pagans, but also from the Nestorians, was so successful in his labors that in 1305 he had baptized 6000 converts. His labors were confined principally to the Tartars, whose language he had learned, and into which he translated the N.T. and the Psalms. In 1305 Pope Clement V constituted him archbishop of Pekin, and sent seven suffragan bishops (Franciscans) to his assistance. He died in 1330. Another archbishop of Pekin was appointed in 1336, and 26 additional laborers joined the mission. In 1369 the Ming dynasty came into power, and seems to have crushed out Christianity altogether, both Roman and Nestorian.

(2.) Several unsuccessful attempts were made in the years 1556, 1575, and 1579, by Dominicans, Franciscans, and Augustines, to re-establish missions in China, but it was left for the Jesuits finally to accomplish it. Matteo Ricci led the way. He reached Macao in 1581, and by persevering efforts made his way to Pekin, and into the good graces of the reigning emperor. Several high mandarins were converted through his efforts, chief among whom was Sieu, an officer of the highest rank and of great personal influence. Ricci

died in 1610 at the age of 80, and was buried with great pomp and solemnity. In 1628 Adam Schaal, a German Jesuit, arrived, and through the influence of Sieu was favorably received by the emperor. His great talents and extensive acquirements caused him to be ranked among the first men of the empire. In 1631 the Dominicans and Franciscans entered China, but their success was not very great. The cause of Christianity suffered a great loss in 1632 in the death of Sieu. In 1644 the Tartars completed the conquest of China, and with the Ming dynasty the Christian missions almost expired. Schaal, however, by his genius and learning, rose into favor with the new dynasty, and by his influence obtained permission for 14 other missionaries to enter the country, among whom was the celebrated Ferdinand Verbeest. The patron of Schaal died in 1662, and the minor, Kanghi, ascended the throne. The Jesuit star remained for a short time in the zenith, but Schaal was soon thrown into prison, and sentenced "to be cut into a thousand pieces." This decree was not executed; Schaal died in 1669, in the 78th year of his age. Another missionary died in prison, and several Franciscans and 21 Jesuits were banished to Canton. Verbeest became a favorite of the emperor Kanghi after he had dismissed the regents and assumed supreme control. Satisfied of the great abilities of Verbeest, Kanghi commanded him to correct the calendar, which he did with entire satisfaction to the emperor. He was appointed president of the Astronomical Tribunal. He cast many cannon, and in other ways rendered himself serviceable to government.

(3.) For some time after this the missions prospered. In 1703 they numbered 100 churches and 100,000 converts in the province of Nankin alone. But in 1734, not only the Jesuits, but all Roman missionaries, were xupelled. Yet many congregations survived under protracted persecutions. Native priests were trained both in seminaries in China and in Europe (in the Propaganda at Rome and in a Chinese seminary at Naples, and many European missionaries were able to penetrate into the interior. Not a few were put to death, but the missions survived. Since the treaties of 1859, which promise liberty of worship for both Roman Catholics and Protestants, great preparations have been made for extending the Romanist missions. A few years ago, when China was divided into 20 Vicariates Apostolic, the Roman Catholic population of China amounted, according to the *Univers*, to about 300,000. Other Roman Catholic writers claim a much higher number, e.g. Huc, who estimates it at 700,000.

Since the treaty with France in 1858, the Roman Catholic missionaries claim to have received large accessions to their congregations, and to have a total membership in their Church of about one million. The number of missionaries, especially French, who have since been sent to China, is considerable. On January 1, 1867, a new cathedral was consecrated at Pekin, which is one of the largest buildings of the capital. A bloody persecution of Roman Catholic missionaries took place in 1866 in one of the dependencies of China, Corea. *SEE COREA.*

According to the *Shanzqhai Courier* for 1887, there were in China 35 Roman Catholic Vicariates Apostolic, divided among the orders as follows: Fuhkien and Formosa, Dominicans; North Shantung, Shansi, Shensi, South Hunan, Hupeeh, the Franciscans; South Shanthng, Kansuh, Mongolia, Belgian Seminary; Honan, Hong Kong, Mail'd Seminary; North Hunan, Augustines; Kiangnan, S. W. Chihli, Jesuits; Kiangsi, Chekiang, S. W. Chihli, Lazarists; Kwangsi Szechuen Yunnan, Corea, Manchuria, Thibet, Parisian Seminary; Kwangtung, Kweichow. The European priests in all China numbered 628; the native Chinese priests, 335. The Catholic population was 541,720; catechumens, 24,900; churches and chapels, 2942; schools, 1879; pupils, 31,625; seminaries, 36; students, 744. The oldest mission is the Jesuit mission of Kiangnan, established in 1660, where the Catholics number 105,000, and have 13,300 pupils. The Lazarists were the next to enter the field, which they did in 1690. The Dominicans and Franciscans entered in 1696; the Parisian Seminary in 1831; the Mail'd Seminary in 1843; the Belgian in 1878; and the Augustines in 1879. The missions are, mostly supported by the " Society for the Propagation of the Faith," which has its center in France. Special, attention to Chinese missions is also paid by the "Society of the Holy Childhood of Jesus," a children's missionary society for buying and baptizing those children who by their parents have been destined to death, and giving to them a Christian education. The receipts of the society amounted in 1856 to 872,000 francs. Up to that year 329.388 children had been bought and baptized, of whom 247,041 had died shortly after baptism.

3. *Protestant Missions.* — The first Protestant mission was undertaken by the London Missionary Society, which in 1807 sent the Rev. Robert Morrison to Canton, principally for the object of translating the holy Scriptures into Chinese. He was appointed (in 1808) translator of the East India Company's factory, with a salary which rendered him independent of the society's fund. In 1813 he was joined by the zealous and learned Mr.

Milne. The translation of the New Testament was completed in 1814; of the whole Bible in 1818. In 1814 the first Chinese convert was baptized. A valuable assistant the missionaries found afterwards in Leang-Afa (baptized by Milne in 1816), who distinguished himself as the author of several valuable tracts, and by his zeal in preaching the Gospel, and in distributing books at the literary examinations. One of the books distributed on this occasion fell into the hands of the leader of the insurgents, and was the foundation of his earliest Christian impressions. The American missions commenced in 1829, when the American Seamen's Friend Society sent out two missionaries, one of whom, in 1830, transferred his services to the American Board of Commissioners of Foreign Missions, which from that time has had a mission at Canton. The Rhenish Missionary Society sent out, about 1830, Mr. Gützlaff, who soon became perfectly master of the language, and made frequent journeys through the coast countries of China. He was especially active in circulating the Scriptures, which were received with great eagerness. In 1835 the American Protestant Episcopal Church established a mission in Batavia, which in 1842 was removed to Macao. During this first period the continual hostility of the Chinese compelled the English, American, and German missionaries to restrict their labors mostly to the printing and circulating of Christian books. Permanent settlements were only made at Canton, but at Malacca also an Anglo-Chinese college was founded.

The peace of Nankin in 1842, the cession of Hong Kong to the English, and the opening of the five ports to European and American Christians, gave a new impulse to missionary zeal. The London Missionary Society gave instructions to their Chinese missionaries to meet in Hong Kong to consider the plan for future operations. Agreeably to the recommendations of this meeting (August, 1843), the Anglo-Chinese college in Malacca was changed into a theological seminary for the training of a native ministry. Also the printing apparatus of the mission was transferred from Malacca to Hong Kong, and a medical establishment opened in connection with the mission. In 1843 Shanghai was occupied, and in 1844, Amoy. The American Board stationed missionaries at Amoy in 1842, and at Fuhchau in 1847. The American Episcopal Board, whose missionary, Dr. Boone, while on a visit to the United States, had been consecrated missionary bishop; fixed? on Shanghai as the most suitable station. Other missionary societies hastened to occupy the interesting field. The operations of the American Baptist Union commenced in 1842; those of the Southern

Baptist Convention (of America) and of the (American) Presbyterian Board in 1844; those of the Church Missionary Society, one of whose missionaries, Rev. George Smith, was appointed bishop of Victoria, in 1849; of the General Baptist Missionary Society (England) in 1845; those of the Methodist Episcopal Church in 1846; those of the (American) Seventh-day Baptists in 1847; those of the Methodist Episcopal Church South in 1848; those of the English Wesleyans and the Free Church of Scotland in 1850.

"The first Protestant mission at Fuh-chau was established by a missionary of the American Board of Commissioners for Foreign Missions in January, 1847. The mission has averaged three or four families since its commencement. In April, 1856, occurred the first baptism of a Chinaman at this city in connection with Protestant missions. In May, 1857, a brick church, called the "Church of the Savior," built on the main street in the southern suburbs, and about one mile from the Big Bridge, was dedicated to the worship of God. Its first native church, consisting of four members, was organized in October of the same year. In May, 1863, a church of seven members was formed at Chang-loh, distant seventeen miles from the city. In June of the same year a church of nine members was organized in the city of Fuh-chau, having been dismissed from the church in the suburbs to form the church in the city. For the first ten years of this mission's existence only one was baptized. During the next five years twenty-two members were received into the first church formed. During the next two years twenty-three persons were baptized. Between 1853 and 1858 a small boarding-school, i.e. a school where the pupils were boarded, clothed, and educated at the expense of the mission, was sustained in this mission. Among the pupils were four or five young men, who are now employed as native helpers, and three girls, all of whom became church members, and two of whom are wives of two of the native helpers. There are at present a training-school for native helpers, and a small boarding-school for boys, and a small boarding school for girls connected with the mission. It employs six or seven native helpers, and three or four country stations are occupied by it. Part of the members of this mission live at Ponasang, not far from the Church of the Savior, and part live in the city, on a hill not far from the White Pagoda, in houses built and owned by the American Board (see *Statistics of Societies*, below).

"The mission of the Methodist Episcopal Church was established in the fall of 1847. It has had an average number of four or five families. In 1857 it

baptized the first convert in connection with its labors. In August, 1856, a brick church, called the 'Church of the True God,' the first substantial church building erected at Fuh-chau by Protestant missions, was dedicated to the worship of God. It is located near Tating, on the main street, in the southern suburbs, about two thirds of the way between the Big Bridge and the city. In the winter of the same year another brick church, located on the hill in the suburbs on the south bank of the Min, was finished and dedicated, called the 'Church of Heavenly Rest.' In the fall of 1864 this mission erected a commodious brick church on East Street, in the city. Its members reside principally on the hill on which the Church of Heavenly Rest is *Statistics of Protestant Missions in China* (Dec. 188.) built. One family lives at a country station tell or twelve miles from Fuh-chau. This mission has received great and signal encouragement in several country villages and farming districts, as well as in the city and suburbs. It has some eight or ten country stations, which are more or less regularly visited by the foreign missionaries, and where native helpers are appointed to preach regularly. It has a flourishing boys' boarding-school, and a flourishing girls' boarding-school, and a printing-press. At the close of 1863 there were twenty-six probationary members of its native churches, and ninety-nine in full communion.. It employs ten or twelve native helpers. It has established a system of regular Quarterly Meetings and Annual Conferences in conformity with the Discipline of the Methodist Episcopal Church" (Doolittle, *Social Life of the Chinese,* N. Y., Harper and Brothers, 1865, 2 vols. 12mo).

The following table will show the work of the Methodist Episcopal Church in China for the year 1889. (It is compiled from the Society's *Report* for 1890. **Picture for China 4** **Picture for China 5**

One of the most remarkable awakenings that is known in the whole history of Protestantism of China took place in 1866, in connection with the out-stations of the Tientsin mission of the English New-Connection Methodists, especially at LouLeing, where, in September, 45 persons were admitted to baptism. The converts added to the mission churches of the London Society, in Shanghai, and the province of which it forms the capital, numbered, during the year 1866, 189. An event of considerable importance for the Protestant missions of China is the establishment of a monthly religious paper in the English language (the *Missionary Recorder)* by the missionaries of the Methodist Episcopal Church of Fuh-chau.

4. *Greek Missions.* — A mission of the Greek Church was established by the Russians in Pekin under the reign of Peter the Great. Its object, until recently, was limited to the spiritual care of a colony of Russian subjects, who had been captured on the Amoor and settled near Pekin. A treaty between China and Russia authorized the Russian government to keep six missionaries at Pekin, changing them once in ten years, with the right of having a few students to learn the Chinese and Manchoo language, and to obtain a general knowledge of Chinese affairs. A letter from one of the American missionaries in Pekin, in the Boston *Missionary Herald* (February, 1865), states that "the Russian missionaries in Pekin now labor devoutly for the Chinese in the country as well as in the city. It is an interesting fact, and one which marks a difference between them and the Roman Catholics, that they translate and use the sacred Scriptures. Their version of the New Testament into Chinese is now in print in this city [Pekin]. They have obtained also from the English missionaries the version of the Bible by Messrs. Swan and Hallybras, and published by the British and Foreign Bible Society, for the use of their ministers to the Mongolians, and the versions of the New Testament published by the same society for the use of their missions in Russian Manchuria." In 1866, the Pekin mission numbered about 200 converted Chinese and Tartars. See *Annual American Cyclopaedia for* 1865, s.v. China.

IV. *Literature.* — Pierer, *Universal-Lexikon,* 4:1-30; Gitzlaff (missionary in China), *History of China* (Canton, 1833; translated into German, and continued by Neumann, Stutfgardt, 1847); Abeel, *Residence in China* (1830-33, 12mo); Thornton, *History of China* (London, 1844); *Geschichte der katholischen Missionen im Kaiserreiche China* (Vienna, 1845); Davis, *Description of China* (London, 2 vols. 8vo); Wittmann (Romans Cath.), *Die Herrlichkeit der Kirche in ihren Missionen;* Williams, *Middle Kingdom* (Lond. and N. Y. 1848, 8vo); Morrison, *View of China* (4to); *Annales de la Propagation de la Foi; Annual Reports of the Protestant Missionary Societies in America and England;* Dean, *The China Missions* (N. Y. 12mo); Newcomb, *Cyclopaedia of Missions;* Schem, *Ecclesiastical Year-book for* 1859, p. 139, 140, 220 sq.; Edkins, *The Religious Conditon of the Chinese* (Lond. 1859, 8vo); Milne, *Life in China* (Lond. 1857, 8vo); Hue, *Journey through the Chinese Empire* (N.Y., Harper and Brothers, 1855, 2 vols. 12mo); Bush, *Five Years in China* (Presbyt. Board); Meadows, *The Chinese and their Rebellions* (Lond. 1856, 8vo); Fortune, *Three Years in China* (Lond. 1847, 8vo); Maclay, *Life among the Chinese*

(N.Y. 1860, 12mo); Davis, *General Description of China* (Lond. 1857, 8vo; N. Y. 2 vols. 18mo); Doolittle, *Social Life of the Chinese* (N. Y. 1866, Harper & Brothers, 2 vols. 12mo); Oliphant, *Narrative of the Earl of Elgin's Mission* (Edinb. 1859; N. Y. Harpers, 1860, 8vo); Cobbold, *Pictures of the Chinese by themselves* (Lond. 1859, 8vo); Smith, *Consular Cities of China* (N. Y. 1850, 12mo); Dimon, *Early Christianity in China* (New Englander), Nov. 1853); Whitney, *China and the Chinese; China and the West* (New Englander, Feb. 1859, and Jan. 1861). *SEE CONFUCIUS*; *SEE COREA*.

Chin'nereth

(Hebrews *Kinne´reth*, תרנכ, in pause *Kinna´reth* [Josh.], תרנכ; Sept. Χενέρεθ v. r. [in Deuteromomy] Μαχαναρέθ), the sing. form (Deuteronomy 3:17; Joshua 19:35) of a town, also called in the plur. CHINNEROTH (Hebrews *Kinneroth*, תורנכ, 1 Kings 15:20; Sept. Χενέρεθ; A. V. "Cinneroth;" or *Kinnaroth'*, תורנכ, Joshua 11:2, Χενερώθ); or perhaps the latter form designates the *region* of which the other was the metropolis. A similar variety appears in the name of the adjoining lake, which is perhaps intended in some of the above passages. The town was a fortified city in the tribe of Naphtali, mentioned between Rakkath and Adamah (Joshua 19:35), the only certain reference to the city exclusively. Whether it gave its name to or received it from the lake, which was possibly adjacent, is uncertain. Jerome identifies *Chennereth (Onomast.* s.v., Eusebius Χενερώθ) with the later *Tiberias.* This may have been from some tradition then existing: the only corroboration which we can find for it is the mention in Joshua of Hammath as near it, which was possibly the Emmaus (modern Hummain), near the shore of the lake, a little south of Tiberias. This situation of Chinnlereth is denied by Reland *(Palest.* p. 161) on the ground that Capernaum is said by Matthew (Matthew 4:13) to have been on the very borders of Zebulun and Naphtali, and that Zebulun was to the south of Naphtali. But the evangelist's expression hardly requires this strict interpretation. The town, or the lake, appears to have given its name (slightly altered) to a district — "all Cinneroth" (1 Kings 15:20). *SEE CINNERETH.*

Sea Of Chinnereth

(tr;NKæmy; Sept. [ἡ]θάλασσα Χενέρεθ, <042411>Numbers 24:11; <061327>Joshua 13:27) or CHINNEROTH (hr;NKæX Χενέρεθ, <061203>Joshua 12:3), the inland sea, which is most familiarly known to us by its New-Test. name as the "Lake of Gennesareth," or the "Sea of Tiberias" or "of Galilee." This is evident from the mode in which it is mentioned in various passages in the Pentateuch and Joshua as being at the end of Jordan, opposite to the " Sea of the Arabah," i.e. the Dead Sea, as having the Arabah or Ghor below it, etc. (Deuteronomy in, 17; <061102>Joshua 11:2; 13:3. In the two former of these passages the word "sea" is perhaps omitted). The word is by some derived from the Hebrews rWNKæ *Kinnur'* (κιννύρα, *cithara),* a "harp," as if in allusion to the oval shape of the lake. But it is possible that *Cinnereth* was an ancient Canaanite name existing long prior to the Israelite conquest, and, like other names, adopted by the Israelites into their language. The subsequent name "Gennesar" was derived from "Cinnereth" by a change of letters of a kind frequent in the East. *SEE GENNESARETH.*

Chin'neroth

(<061102>Joshua 11:2; 13:5). *SEE CHINERETH.*

Chintin.

SEE WHEAT.

Chi'os

Picture for Chi'os

(Χίος, according to some, from χίων, *snow,* with which its mountains are perpetually covered; according to others, from a Syrian word for *mastic,* with which its forests abounded), one of the principal islands of the Ionian Archipelago, mentioned in <442015>Acts 20:15, and famous as one of the reputed birthplaces of the poet Homer. It belonged to Ionia (Mela, 2:7), and lay between the islands Lesbos and Samos, and distant eight miles from the nearest promontory (Arennum Pr.) of Asia Minor. The position of this island in reference to the neighboring islands and coasts could hardly be better described than in the detailed account of the apostle Paul's return voyage from Troas to Caesarea (Acts <442001> 20, <442101> 21). Having come from

Assos to Mitylene in Lesbos (Acts 20:14), he arrived the next day over against Chios (Acts 20:15), the next day at Samos, and tarried at Trogyllium (*ib.*); and the following day at Miletus (*ib.*); thence he went by Cos and Rhodes to Patara (Acts 20:1). *SEE MITYLENE*; *SEE SAMOS.*

In the account of Herod's voyage to join Marcus Agrippa in the Black Sea, we are told (Josephus, *Ant.* 16:2, 2) that, after passing by Rhodes and Cos, he was detained some time by north winds at Chios, and sailed on to Mitylene when the winds became more favorable. It appears that during this stay at Chios Herod gave very liberal sums towards the restoration of some public works which had suffered in the Mithridatic war. This island does not appear to have any other association with the Jews, nor is it specially mentioned in connection with the first spread of Christianity by the apostles. When Paul was there, on the occasion referred to, he did not land, but only passed the night at anchor (Conyheare and Howson, *St. Paul,* 2:211). At that time Chios enjoyed the privilege of freedom (Plin. 5. 38; comnp. 16:6), and it is not certain that it ever was politically a part of the Roman proconsular Asia. No record exists of its connection with Christianity in apostolic tines; but after the lapse of ages we read of a bishop of Chios, showing that the Gospel had obtained a footing on the shores. Its length is about 32 miles, and in breadth it varies from 8 to 18 (having a periphery of 900 stadia, Strabo, 14:645, or 120 Italian miles, Tournefort, *Voy.* 2:84). Its outline is mountainous and bold, and it has always been celebrated for its beauty and fruitfulness *(Arvieux, Voy.* 6:169; Schubert, *Reis.* 1:414). It is very fertile in cotton, silk, and fruit, and was anciently celebrated for its wine (Pliny, 14:9; 17:34, 22; Strabo, 14:637; Horace, *Od.* 3:19, 5; Virg. *Eel.* 5:7; Athen. 4:167; 1:32) and mastic (Pliny, 12:36; 24:74; Dioscor. 1:90). The principal town was also called Chios, and had the advantage of a good harbor (Strabo, 14, p. 645). The island is now called by the Greeks *Khio,* and by the Italians *Scio* (Hamilton, *Researches,* 2:5; Thevenot, *Travels,* 1:93; Chandler, *Asia Minor,* 100:16; Clarke, *Trav.* 3:296; Sonnini, *Trav.* 100:37; Olivier, *Voy.* 2:103). The wholesale massacre and enslavement of the inhabitants by the Turks in 1822 forms one of the most shocking incidents of the Greek war of independence (Hughes, *Tract on Gr. Revolution,* Lond. 1822). See also Malte Brun, *Geography,* 2:86 sq.; Mannert. *Geogr.* VI, 3:323 sq.; Hassel, *Erdbeschr.* 13:161 sq.; Cellarii *Notit.* 2:19; Smith's *Dict. of Class. Geogr.* s.v.; M'Culloch's *Gazetteer,* s, v. Scio. *SEE ASIA MINOR.*

Chis'leu

(Hebrews *Kislev´*, wlsKæ, according to some, from Arabic, l. q. *lethargic;* according to others [Benfey, *Mozatsnamen,*. Berl. 1836], of Persic origin; and as it appears on the Palmyrene Inscription [ed. Swinton, *Philos. Transactions,* 48, tab. 29] in the form lwlsk, i. c. *Kislul,* it probably represents the name of the third of the Amshaspands or celestial genii [Bournouf, *Commnenaire sur le Yasna,* p. 146, 151, 174]; Sept. Χασελεῦ, Anglicized "Casleu" in 1 Macc. 1:54; 4:59; Chaldee wylsK; Targ. on Ecclesiastes 11:3; Josephus Χασλεῦ or Χασλέβ, *Ant.* 3:5, 4; 7, 6), the name adopted from the Babylonians, after the Captivity, by the Jews for the third civil or ninth ecclesiastical month (Nehemiah 1:1; Zechariah 7:1), corresponding to the Macedonian month Apellaeus (Ἀπελλαῖος; see Spanheim in Havercamp's *Josephus,* 2:407), and answering mainly to the moon of November. *SEE MONTH.* The following were the days specially memorable for religions exercises: On the 3d, a feast in memory of the idols which the Asmonaeans cast out of the Temple; on the 7th, a fast instituted because king Jehoiakim burned the prophecy of Jeremiah, which Baruch had written (Jeremiah 36:23). Scaliger believes that it was instituted on account of Zedekiah's having his eyes put out, after his children had been slain in his sight. This fast Prideaux places on the 29th of the month; but Calmet, with the modern Jews, makes it the 6th, and places on the 7th a festival in memory of the death of Herod the Great, the son of Antipater. There is also some dispute whether this fast was not observed on the 28th of the month. It is an argument in favor of the earlier day that the other would fall in the middle of the eight days' Festival of the Dedication.

On the 25th, the *Chanuca,* or feast of Dedication (q.v.), so called (John 10:22), and kept as a minor festival in commemoration of the dedication of the altar after the cleansing of the Temple from the pollution of Antiochus by Judas Maccabaeus, by whom it was ordered to be observed (1 Macc. 4:59). This feast lasted eight days. A prayer for the world in general is offered up on the eighth day of the feast. In this month the winter prayer for rain commences; the precise day is sixty days after the autumnal equinox, by the calculations of Rab Samuel, which varies from the 2d to the 6th, but is generally on the 4th of December. *SEE CALENDAR.*

Chis’lon

(Hebrews *Kislon´*, ˆ/lsKæ, *confidence;* Sept. Χασλών), the father of Elidad, which latter was one of the princes of Benjamin, selected on the part of that tribe by Jehovah to divide Canaan (Numbers 34:21). B.C. ante 1618.

Chis’loth-Ta’bor

(Hebrew *Kiloth´ Tabor´*, tlsKæbT; *JYanks of Tabor;* Sept. Χασαλωθθαβώρ v. r. Χασελωθαίθ and Χασαλὼθ-βαθώρ, Vulg. *Ceseleth-thabor),* a place to the "border" (lWbG), of which the "border" (lWbG) of Zebulon extended eastward from Sarid on the southern boundary (Joshua 19:12), apparently outside its territory, at the western foot of Matthew Tabor. *SEE TRIBE* It is probably the same elsewhere called simply CHESUTLLOTH (Joshua 19:18) and TABOR (1 Chronicles 6:7), and seems to be identical with the *Chesalus* (Χεαλούς, Chasalus) of the *Onomasticon* (s.v. Ἀχεσελώθ, Acehaseluth; comp. s. vv. Χεσελαθθαβώρ, Chaselatabor.; Χασελοῦς τοῦ Θαβώρ, Chaselath), near Matthew Tabor, in the plain [of Esdraelon], 8 R. miles E. of Dioceesarea; also with the *Xaloth* (Ξαλώθ) mentioned I y Josephus *(War,* 3:3, 1; comp. *Life,* 44) as a village in the great plain, and one of the landmarks of lower Galilee (comp. Zunz, *On the Geography of Palestine from Jewish Sources* in Asher's Benj. of Tudela, 2:432; and Seetzen's *Reisen durch Syrien,* 4:311). *SEE AZNOTH-TABOR.* It is doubtless the modern *Iksal,* seen by Dr. Robinson on his way from Nablous to Nazareth, "in the plain toward Sahor, on a low rocky ridge or mound, not far from the foot of the northern hills, described as containing many excavated sepulchres" *(Researches,* 3:182). It was also observed by De Saulcy, while passing through the plain of Esdraelon towards Nain, "to the left, and distant a little more than a league, built at the foot of the mountains of Nazareth" *(Narrative,* 1:74). Pococke (2:65) mentions a village which he calls *Zal,* about three miles from Tabor.

Chittah.

SEE WHEAT.

Chit’tim

(Heb. *Kittim´*, µyTiK;, a Gentile plur. form of foreign origin, <01004>Genesis 10:4; Sept. Κήτιοι, A. V. "Kittim;" <04024>Numbers 24:24, Κιτιαῖοι; <13007>1 Chronicles 1:7 ["Kittim"], and <27110>Daniel 11:10, Κίτιοι v. r. Ῥωμαῖοι; <23201>Isaiah 23:1, Κητιαῖοι v. r. Κιτιαῖοι; or in the longer and more properly national form *Kittiyim´*, µyYIT;K;, <24210>Jeremiah 2:10, Κεττιείμ; µyIT;K;, <23212>Isaiah 23:12, Κητιείμ v. r. Κιτιεῖς; µYIT;K;, <26706>Ezekiel 27:6, Χεττιείμ v. r. Χετιεῖμ), a branch of the descendants of Javan, the son of Japheth (<01004>Genesis 10:4; <13007>1 Chronicles 1:7), closely related to the Dodanim, and remotely (as we may conclude from the absence of the conjunction before it) to the other descendants of Javan (see Hiller, *Syntagm. hermeneut.* p. 135). Balaam foretold "that ships should come from the coast of Chittim, and should afflict Asshur [the Assyrians], and afflict Eber" [the Hebrews] (<04024>Numbers 24:24), thus foretelling the Grecian and Roman invasions. Daniel prophesied (<27113>Daniel 11:13) that the ships of Chittim should come against the king of the North, and that he should therefore be grieved and return, which was fulfilled when Antiochus Epiphanes, the king of Syria, having invaded Egypt, was by the Roman ambassadors commanded to desist, and withdrew to his own country (Livy, 44:29; 45:10). In <23201>Isaiah 23:1, 12, it appears as a resort of the fleets of Tyre; in <24210>Jeremiah 2:10, the "isles (µyYIa;, i.e. *maritime districts)* of Chittim" are to the far west, as Kedar to the east of Palestine; the Tyrians procured thence the cedar or box-wood, which they inlaid with ivory for the decks of their vessels (<26706>Ezekiel 27:6, µyrIa;Wa tB;, A. V. "the company of the Ashurites," but rather [ivory] *the daughter of box-wood*, i.e. inclosed in it). At a later period the name was applied to the Macedonians under Alexander the Great (1 Mace. 1:1, Χεττειείμ, A. V. "Chettiim") and Perseus (8:1, Κιτιέων "Citims"). On the authority of Josephus, who is followed by Epiphanius *(Haer.* 30:25, p. 150) and Jerome *(Quaest. in Genesis* 10), it has generally been admitted that the Chittim migrated from Phoenicia to Cyprus, and founded there the town of *Citium*, the modern *Chitti:* " Chethimus possessed the island of Chethima, which is now called Cyprus, and from this all islands and maritime places are called Chethim (Χεθίμ) by the Hebrews" (Joseph. *Ant.* 1:6, 1). Other ancient writers, it may be remarked, speak of the Citians as a Phoenician colony (Pliny: 5:35; 31:39; Strabo, 15:682; Cicero, *De Finibus*, 4:20). Pococke copied at Citium thirty-three inscriptions in Phoenician characters, of which

an engraving is given in his *Description of the East* (2:213), and which have more recently been explained by Gesenius in his *Monum. Phaonic.* (p. 124-133). From the town the name extended to the whole island of Cyprus, which was occupied by Phoenician colonies, and remained under Tyre certainly until about B.C. 720 (Josephus, *Ant.* 9:14, 2). With the decay of the Phoenician power (circ. B.C. 600) the Greeks began to found flourishing settlements on its coasts, as they had also done in Crete, Rhodes, and the islands of the AEgaean Sea. The name Chittim, which in the first instance had applied to Phoenicians only (for µyTæKee µyTæx *Hittites*, a branch of the Canaanitish race — Gesenius, *Comment. zu Jesa.* 1:721 sq.), passed over to the islands which they had occupied, and thence to the people who succeeded the Phoenicians in the occupation of them. The use of the term was extended vet farther so as to embrace Italy (Bochart, *Phaleg.* 3:5, compares the *Cetia*, Κετία, in Latium, mentioned by Dionys. Hal. 8, 100:36), according to the Sept. (Dan.), and the Vulgate (Numbers and Dan.), to which we may add the rendering of the Chaldee Targum, which gives *Italian* (ˆwylfa) in 1Ch 1:7 1 Chronicles 1:7, and *Apulia* (aylwpa) in Eze 27:6 Ezekiel 27:6. In an ethnological point of view, Chittim, associated as the name is with Javan and Elishah, must be regarded as applying, not to the original Phoenician settlers of Cyprus, but to the race which succeeded them, viz. the Carians, who were widely dispersed over the Mediterranean coasts, and were settled in the Cyclades (Thucyd. 1:8), Crete (Herod. 1:171), and in the islands called Macariae Insulae, perhaps as being the residence of the Carians. From these islands they were displaced by the Dorians and lonians (Herod. *l. c.*), and emigrated to the main land, where they occupied the district named after them. The Carians were connected with the Leleges, and must be considered as related to the Pelasgic family, though quite distinct from the Hellenic branch (Knobel, *Völkertafel, p.* 95 sq.). Hengstenberg has lately endeavored *(Hist. of Balaam,* p. 500) to prove that in every passage in the Old Testament where the word occurs it means Cyprus, or the Cyprians.

The most probable view, however, is that expressed by Kitto: "Chittim seems to be a name of large signification (such as our Levant), applied to the islands and coasts of the Mediterranean in a loose sense, without fixing the particular part, though particular and different parts of the whole are probably in most cases to be understood" *(Pict. Bible,* note on Eze 27:6 Ezekiel 27:6).

(For further discussion, see Michaelis, *Spicilegium*, 1:1-7, 103-114; also *Supplem.* p. 1138, 1377-1380; Gesenius, *Thesaur.* p. 726; Newton, *On the Prophecies*, 5; Rosenmüller, *Bibl. Geogr.* 3:378.) *SEE ETHNOLOGY.*

Chi'un

(Hebrews *Kiyun´*, ˆWYK; a word that occurs only once in the Scriptures, and that in an obscure and variously-interpreted passage (<3156>Amos 5:26), "But ye have borne the tabernacle of your *Moloch* and *Chiun*, your images, the star of your god, which ye made to yourselves." The Sept. translates it as a proper name, *Rhephanz* (῾Ραιφάν or ῾Ρηφάν, which became still further corrupted into ῾Ρεμφάν), and it is quoted in that form by Stephen (<4043>Acts 7:43). *SEE REMPHAN.* The Syriac translates it by *Saturn*, whom the Shemitic nations are known to have worshipped. But it apparently is *not* a proper name at all, being derived from the root ˆWK, kun, to *stand* upright, and therefore signifies simply a *statue* or idol, as the Vulgate renders it (in connection with the following word), *"imaginemn* idolorum vestrum." The same is probably true of the word rendered "Moloch" in the same passage, so that the whole may be translated (with Gesenius), "Ye bore the tabernacle of your *king*, and the statue of your *idols*, the star of your god which ye made to yourselves;" referring not to any specific deity by name, but to the secret idolatrous practices which the Jews kept up along with the worship connected with the divine ark in the wilderness, and which reappeared in different forms from time to time in their later history. *SEE CALF.* Yet, as a "star" is mentioned, it has naturally been inferred that the worship of some *planet* is alluded to, and this Jerome supposed to be Lucifer or Venus. Layard thinks the name identical with that of the Egyptian goddess *Ken*, figured on the Egyptian and Assyrian monuments in the character of Astarte or Venus *(Nineveh*, 2:169); but he admits that her worship was borrowed from Assyria into Egypt at a period later than the Exodus (p. 170). On the whole, the above supposition that the planet Saturn is intended is the most plausible, although this interpretation cannot be successfully defended merely from the name, either in the form Chium or Remphan. (See Mains, in his *Select. Exercitt.* 1:763 sq.; Jahr, *De Chiun* [Viteb. 1705]; Harenberg, *De idolis Chiun et Remphan* [Brunsw. 1723]; Meyer, *De sacello et basi idolor.* etc. [ad loc.], [Helmst. 1726]; Wolf, *De Chiun et Rem*phan [Lips. 1741]; Braun, *Selecta Sacra*, p. 477 sq.) *SEE SATURN.*

Chlo'e

(Χλόη, *verdure,* a classical name), a female Christian mentioned in <46011>1 Corinthians 1:11, some of whose household (ὑπὸ τῶν Χλόης, where there is doubtless an ellipsis of οἰκείων, comp. <45610>Romans 16:10, 11) had informed the apostle Paul of the fact that there were divisions in the Corinthian Church. A.D. 54. She is supposed by Theophylact and others to have been an inhabitant of Corinth; by Estius, some Christian woman known to the Corinthians elsewhere; by Michaelis and Meyer, an Ephesian, having friends at Corinth. *SEE CORINTHIANS, EPISTLES TO.*

Choäch.

SEE THORN.

Cho'ba

(Χωβά; Vulg. omits), a place mentioned in Judith 4:4, apparently situated in. the central part of Palestine. It is probably the same place as.

Chob'aï

(Χωβαΐ), which occurs in Judith 15:4, 5 (in the latter verse Χωβά). The name suggests the HOBAH *SEE HOBAH* (q.v.) of <01445>Genesis 14:15 (hbj, which agrees with the reading of the Syriac), especially in connection with the mention of Damascus in Judith 15:5, if the distance from the probable site of Bethulia (q.v.) were not too great. Van de Velde suggests *(Memoir,* p. 304) that it is probably the modern *Kubatiyeh,* a village 1½ hour S. of Jenin, on the highway to Sebustiyeh or Samaria *(Narrative,* 1:368; comp. Stewart, *Tent and Khan,* p. 421; Robinson, *Later Researches,* p. 120, 121).

Choenix

(χοῖνιξ, rendered "measure" in our version, <660606>Revelation 6:6), a Greek measure of capacity, equal in dry commodities to one eighth the modius *SEE BUSHEL*, but varying, according to different ancient authors, from one and a half to two pints English. *SEE METROLOGY.*

Choir

(Gr.χόρος). The Greeks applied the term chorus to a circular dance performed during sacrifices by a company of singers around the altar of a deity. Later it was applied to this body of singing dancers. Actors afterwards were introduced, who related some myth or legend of the deity between the songs of the chorus, thus laying the foundation of the Greek drama. In the perfected drama, the chorus (composed of fifty persons in the tragedy and of twenty-four in the comedy) occupied a position intermediate between the actors and the audience, giving in a recitative manner, rather than in a song, counsel, warning, encouragement, or consolation to the actors.

Similar bodies of singers attended the religious observances of nearly all nations of antiquity. In the Jewish worship they were specially prominent after the time of David, being composed at times of 4000 singers and 288 leaders.

1. In the development of the ritual in the Christian churches, the body of singers received the same name of *chorus.* The French modification of the word, *chaeur,* passed into the Norman and early English as *quire* or *choir*. The original term *chorus* is now applied to a body of singers carrying all the parts of music, in distinction from solo, duet, or quartet singers; also to the portion of music sung by this chorus. The two most noted *choirs* of the present day are that of the Vatican, in which the soprano and alto are sung by eunuchs, and the choir of the Cathedral of Berlin, in which the soprano and alto are sung by boys.

In the English Church, strictly, the term denotes a body of men set apart for the performance of all the services of the Church in the most solemn form. Properly speaking, the whole corporate body of a cathedral, including capitular and lay members, forms the choir, and in this extended sense ancient writers frequently use the word. But, in its more restricted sense, we are to understand that body of men and boys who form a part of the foundation of these places, and whose special duty it is to perform the service to music. The choir properly consists of clergymen, laymen, and chorister boys, and should have at least six men and six boys, these being essential to the due performance of the chants, services, and anthems. Every choir is divided into two parts, stationed on each side of the chancel,

in order to sing alternately the verses of the psalms and hymns, one side answering the other.

2. The term *choir* is also applied in Roman churches to that portion of the church edifice allotted to the singers, nearly analogous to the chancel (q.v.) of Protestant churches. The choir is usually in the apsis (q.v.), behind the high altar, at the east (in the earlier churches in the west) end of the church. It is generally elevated one step above the level of the rest of the edifice. It has at least one row of seats or stalls. When there is more than one row, each row is a step; above that before. it. In this ritual sense of *place for the singers,* the choir is sometimes, especially in cruciform churches, under the tower or in front of the high altar. Large cathedrals also often have several choirs or chapels for singing mass. In Greek and Armenian churches the stalls for the singers are usually in the nave of the church, to the right and left of the front of the altar. In nunneries the choir is a part of the church, separated from the rest by a screen, where the nuns chant the service.

3. In Protestant churches generally, the word designates the body of singers, composed both of males and females, who conduct the congregational singing, with or without the aid of an organ. The name is also given to the place in the church occupied by the singers. See Bingham, *Orig. Ecclesiastes* bk. 8, ch. 6, § 7; Bergier, *Dict. de Theologie,* 1:461.

Choir-Wall, Or Choir-Screen,

is the wall or screen of wood, metal, or stone which divides the choir or presbytery from the rest of the church. It is usually ornamented, often with great beauty.

Chol.

SEE SAND.

Choled.

SEE WEASEL.

Cholin.

SEE TALMUD.

Chomer.

SEE HOMER.

Chomet.

SEE SNAIL.

Choose.

SEE CHOSEN.

Chor.

SEE LINEN.

Choral.

(1.) This term is applied to that portion of the Liturgy of the Roman and other churches in which simple melodies, usually consisting of but four or five notes, are sung by the officiating priest, with responses from the choir or the congregation. These date their origin from the earliest period of the Christian Church, and are thought by some to have been originally ancient pagan melodies adapted to Christian worship.

(2.) It is also, and more usually, applied to hymn tunes of a slow and majestic or pathetic movement, as *"Old Hundred,"* the *"Judgment Hymn,"* and *"Mear."* The Germans call all psalm tunes chorals, but they always retain the original slow movement, and all the voices join in the melody, the organ giving the accompaniment. In many Protestant countries all the four parts are sung in chorals as well as in other hymn tunes. For a historical development of choral singing, *SEE MUSIC (HISTORY OF).*

Chor-A'shan

(Hebrews *Kor-Ashan´* ˆv;[Ar/K, *smoking furnace;* Sept. Βαρασάν v. r. Βωρασάν and even Βηρσαβεέ, i.e. Beer-sheba; Vulg. *lacus Ashan;* so that both appear to have read Ar/B), one of the places (named between Hormah and Athach) in which "David and his men were wont to haunt," and to his I friends in which he sent presents of the plunder taken from the Amalekites who had robbed Ziklag (1 Samuel 30:30). The towns named in this catalogue are all south of Helron; and Chorashan, therefore, is

probably identical with the simple ASHAN *SEE ASHAN* (q.v.) of Simeon (16542Joshua 15:42; 19:7).

Chora'zin

(Χοραζίν v. r. Χοραζείν, Χοροζαΐν, and Χωραζίν), one of the cities (πόλεις) in which our Lord's mighty works were done, but named only in his denunciation (4011Matthew 11:21; 4210Luke 10:13; see Scherzer, *Salvatoris oraculum, Vet tibi Chorazin,* Lips. 1710), in connection with Bethsaida and Capernaum, not far from which, in Galilee, it appears to have been situated. It was known to Jerome, who describes it *(Comm. in Matth.* 11) as on the shore of the lake, 2 miles from Capernaum, or 12 miles, according to Eusebius *(Onomast.* s.v. Χωραζείν, Chorozain). Some compare the Talmudical *Keraz n* [q.v.J (ˆyz r k, *Menachoth,* fol. 85, 1), mentioned as being famous for wheat (Reland, *Palaest.* p. 722; Schwarz, *Palest.* p. 189); while others compare " HAROSHETH *SEE HAROSHETH* (q.v.) of the Gentiles" (t v,r j}µy/Ghj 7042Judges 4:2); and still others consider the name as having been in the vernacular *Charashin* (ˆyç r j), i.e. *woody places* (Lightfoot, p. 160 sq.). Origen and some MSS. write the name *Chora-Zin* (Χώρα Ζίν, H. Ernesti, *Observatt.* Amst. 1636, 2:6), i.e. *district of Zin;* but this is probably mere conjecture. St.Willibald (about A.D. 750) visited the various places along the lake in the following order-Tiberias, Magdalum, Capernaum, Bethsaida, Chorazin *(Early Trav.* Bohn, p. 17), being doubtless guided by local tradition, for the knowledge of the site has become utterly extinct (Robinson, *Researches,* 3:295). Some writers at one time supposed it to be the same with *Kelat el-Ilorsa,* a place on the eastern shore of the Sea of Gennesareth, where Seetzen *(Reisen,* 1:344) and Burckhardt *(Trav.* p. 265) describe some ruins; but this is written *Kel-Hossu* on later maps. A more recent writer (in the *Hall. Lit.-Zeit.* 1845, No. 233) regards it as a place in *Wady el-Jamus;* but this also lacks authority. Pococke *(East,* 2:72) speaks of a village called *Gerasi* among the hills west of Tell-Houm, 10 or 12 miles north-north-east of Tiberias, and close to Capernaum. The natives, according to Dr. Richardson, call it *Chorasi.* It is apparently this place which Keith and Van de Velde *(Memoir,* p. 304) call *Kerazeh,* and describe as containing several pedestals of columns, with leveled shafts, and the remains of a building formed of large hewn stones; while Dr. Robinson *(Later Biblical Res.* p. 360) rejects the identification with disparagement of the antiquities (p. 347), although he did not visit the site *(Biblioth. Sacra,* 1853, p. 137),

which Dr. Thomson, nevertheless, confidently adopts *(Land and Book,* 2:8), apparently with good reason. M. De Saulcy is disposed to identify Chorazin with the fountain *Ain et-Tin,* near the northern extremity of the plain of Gennesareth; but his arguments, except the vicinity of the spots to the lake, are frivolous *(Narrative,* 2:371). The question is intimately connected with that of the position of Capernaum (q.v.). Dissertations on the curse pronounced by Christ against this and the neighboring places (⁴⁰1121Matthew 11:21) have been written in Latin by Scherzer (Lips. 1666), Hornbeck *(Miscell. Sacr.* Ultraj. 1687, I, 3:301 sq.), Schott (Tüb. 1766).

Chorepiscopi

(χωρεπίσκοποι, *country bishops),* an order of ministers of ancient origin. Some (e.g. Rhabanus Maurus) derive the name from the fact that the bishop was chosen *ex choro sacerdotum;* others from *cor episcopi* (heart of the bishop), as their function was to assist the city bishop in rural districts, or villages remote from his residence. The most simple and likely derivation is from χώρα, *country.* Some writers hold that they were only presbyters, but it appears certain (see the full discussion in Bingham) that they discharged episcopal functions. They acted, however, in a subordinate capacity, and possessed limited powers, being subject to a city-bishop, and acting as his colleagues or vicars. They held a different rank, but possessed a similar office; they were authorized to give letters of peace and testimonials; to superintend the affairs of the Church in their district; to appoint ecclesiastical officers, readers, subdeacons, and exorcists; and to ordain presbyters and deacons, but not without the permission and co-operation of the superior or city-bishop. They possessed the privilege of attending councils in their own right, and not merely as substitutes or representatives of the bishop. The canons of the Council of Nicmea, A.D. 325, were subscribed by nine *chorepiscopi,* attached to dioceses of which the bishops also were present. These officers were at first confined to the Eastern Church; in the Western they began to be known about the fifth century. They were never numerous in Spain and Italy, but, abounded in Africa and Germany. In the Western Church, Pope Nicholas I (A.D. 864) ordained that they should abstain from all episcopal functions (Mansi, *Conc.* 15:389); and Leo VII issued a similar rescript about A.D. 937 (Mansi, 18:378); but, according to some writers, they continued in France till the twelfth, and in Ireland till the thirteenth. They were succeeded by archdeacons, rural deans, and vicarsgeneral. In the East the order was abolished, for the same reason, by the Council of Laodicea, about A.D.

365, which decreed (canon 57) that itinerant presbyters, περιοδευται, should visit the country villages for the future, in lieu of resident chorepiscopi; but the order continued until the tenth century. The necessity of suffragan bishops greatly increased after the cessation of the *chorepiscopi.* — Bingham, *Orig. Eccls.* bk 2, ch. 14, § 12; Mosheim, *Historical Commentaries*, 1:175 (and references there); Siegel, *Alterthümer*, 1:387 sq.

Chorus.

SEE CHOIR.

Chosamae'us

(Χοσαμαῖος), a name given in the Apocrypha (1 Esdr. 9:32) apparently as a surname or epithet of one Simon, in the list of "Temple servants" returned from the Captivity; but nothing corresponding to either name appears in the Hebrew text (<15247>Ezra 2:47).

Chosen

(prop. rWjB; *bachur´;* ἐκλεκτός), "singled out from others to some honorable service or station. 'Chosen' warriors are such as are picked out as the most valiant and skillful in an army, or as best adapted to some special and momentous enterprise (<021504>Exodus 15:4; <070206>Judges 20:6). The Hebrew nation was a 'chosen' people, God having set them apart to receive his word and preserve his worship (<19A543>Psalm 105:43; <051007>Deuteronomy 7:7). Jerusalem was 'chosen' to be the seat of his temple (<111113>1 Kings 11:13). Christ is the 'chosen' of God; from eternity he was set apart in the Divine mind as I the only fit person to be our mediator and surety (<234201>Isaiah 42:1). The apostles were 'chosen,' fixed upon, and set apart from others to bear witness unto Christ's resurrection (<441041>Acts 10:41). There is an error in supposing a certain fixed technical meaning of the word, irrespective of that *to which* each is 'chosen.' The Christian Church (that is 'all in every place' to whom the Gospel has been announced), has been chosen to the enjoyment of the benefits and privileges placed within the reach of all to whom such announcement has been made; while others, who remain in ignorance of Christianity, cannot be said to have been thus 'chosen.' Then, again, 'many are called, but few chosen,' viz., as having so profited by their opportunities as to be accepted finally." *SEE ELECT.*

Choules, John Overton,

a Baptist minister, was born in Bristol, England, Feb. 5,1801. He was baptized by Dr. Ryland in 1820, and emigrated to America in 1824. After teaching three years at Red Hook, he became pastor of the Second Baptist Church, Newport, R. I., in 1827, but removed in 1833 to Buffalo. After serving as pastor there and in New York, he returned to Newport, where he remained as pastor of the Second Church during the rest of his life. He died while on a visit to New York, Jan. 7, 1856. He was a frequent contributor to periodicals, and at one time edited the Boston Christian Times. Besides smaller works, he published *The Origin and History of Missions*, by J. O. Choules and Thomas Smith (Boston, 1837, 2 vols. 4to. See Hague, *Discourse commemorative of Dr. Choules* (N. Y.1856). — Duyckinck, *Cyclopaedia of American Literature*, 2:317; *Christian Review*, 1856, p. 310.

Choze'ba

(Hebrews *Kozeba´*, abzK, *lying;* Sept. Χωζηβά, Vulg. *mendacium),* a place whose inhabitants ("men of Chozeba") are named (1 Chronicles 4:22) among the descendants of Shelah, the son of Judah. The name is sufficiently like the CHEZIB (and especially the reading of the Samaritan Codex of that name, hbzk) where Shelah was born (Genesis 38:5) to suggest that the two refer to the same place; that, namely, elsewhere (Joshua 15:44) called ACHZIB *SEE ACHZIB* (q.v.) in Judah.

Chrestians.

The heathen made a mistake in the name of our Savior, whom they generally called *Chrestus*, and his followers *Chrestians* (Suetonius, *in Claud.* 25). This is noted by Justin Martyr *(Apol.* 2), Tertullian *(Apol.* 100:3), and Lactantius (4:7). *Christus* is the salme with the Hebrew Messias, and signifies a person anointed; while *Chrestus*, χρηστός means *good.* Tertullian tells the heathen that they were unpardonable for persecuting Christians merely for their name, for both names were innocent and excellent. — Bingham, *Orig. Ecclesiastes* bk. 1, ch. 1, § 11.

Chrestus,

a person named by Suetonius *(Claud.* 25) as having incited a sedition among the Jews at Rome, which led to their expulsion from the city (comp.

Acts 18:2). *SEE FULVIA*. There have been two different opinions as to whom Suetonius meant by *Chrestus* (see Kuinöl, *ad Act.* in loc.); whether some Hellenist, who had excited political disturbances (as Meyer and De Wette suppose; see Conybeare and Howson, *St. Paul,* 1:386), the name Chrestus (Gr. χρηστός, *useful)* frequently occurring as borne by manumitted slaves; or whether, as there is good reason to think (Lipsius on Tacit. *Annal.* 15:44; Grotius, *on Acts,* 18:2; Neander, *Planting and Training,* 2:231), Suetonius does not refer to some actual dissension between Jews and Christians, but confounds the name *Christ,* which was most unusual as a proper name, with the much more frequent appellation of *Chrestus* (see Tertullian, *Apol.* 3; Lactantius, *Instit.* 4:7, 5; Milman, *Hist. of Christianity,* 1:430). Orosius *(Hist.* 7:6) places Claudius's edict of banishment in the ninth year of his reign (i.e. A.D. 49 or 50), and he refers to Josephus, who, however, says nothing about the matter. In King Alfred's Anglo-Saxon version of *Orosius,* however, this reference to Josephus does not occur; the register simply connects the expulsion with a famine: "In the ninth year of his government there was a great famine in Rome, and Claudius ordered all the Jews that were therein to be driven out" (Bosworth's *Orosius,* p. 119 of the Saxon and 179 of the trans. See this statement of Orosius commented on by Scaliger, *Animade.* on Euseb. *Chronicles* p. 192). On the contrary, Pearson *(Ann. Paulin.)* and Vogel (in Gabler's *Journal),* without, however, giving decisive grounds for their opinion, suppose Claudius's twelfth year (i.e. A.D. 52) to be the more likely one. With Anger *(De temporum ratione in Act. Apost.* p. 118), one might, on negative grounds, assert that, so long as Herod Agrippa was at Rome with Claudius, the edict of expulsion would hardly be published; 1:e. previous to the year A.D. 49. Dr. Burton, however *(On the Chronology of the Acts,* p. 26), puts the date of the edict some time between A.D. 41 and 46, supporting his opinion by the fact "that no mention is made of Claudius's decree in the Annals of Tacitus which have come down to us; and that, since the lost books of the Annals occupy the first six years of the reign of Claudius, it is probable that Tacitus mentioned this decree in one of those books." The year referred to in Acts 18:2, is A.D. 49. *SEE CLAUDIUS*.

Chrism

(from χρίσμα, *oil, unction),* consecrated oil, used in the Roman and Eastern churches in the rites of baptism, confirmation, ordination; and extreme unction.

1. *Origin of the Usage.* — In the N.T. the word is used metaphorically for the grace of the Spirit; e.g. ^{GR20}1 John 2:20, *Ye have an unction* (χρίσμα) *from the Holy One.* The actual use of oil in Christian rites is ascribed by Basil (and some Romanist writers follow him) to the apostles, but there is no foundation for this. It is probable that the name Christian *(anointed)* itself gave rise, at an early period, to the anointing of heathens before or at their baptism. Unction is mentioned by Tertullian, Cyril of Jerusalem, and the Apostolical Constitutions; and in the fourth century it seems to be found in general use throughout the Church. From Tertullian's time (A.D. 220) onward we find mention of a double anointing at baptism, one before, the other after. The latter is called, by way of distinction, χρίσμα. The first (ἔλαιον) was preparatory, and took place immediately after exorcism and the signature of the cross. Of the design of chrism, Cyril of Jerusalem *(Cateches. Mystag.* 2) says, "Men were anointed from head to foot with this consecrated oil, and this made them partakers of the true olive-tree, Jesus Christ. For they, being cut out of a wild olive-tree, and engrafted into a good olive-tree, were made partakers of the fatness of the good olive-tree." Ambrose *(De Sacrament.* lib. 1, 100:2) compares it to the anointing of the wrestlers before the combat: "Thou camest to the font and wast anointed as a *champion* of Christ, to fight the fight of this world." A distinction between the two anointings is made. " Men were first anointed with the ancient oil, that they may be Christ's; that is, the anointed of God; but they were anointed with the precious ointment after baptism in remembrance of him who reputed the anointing of himself with ointment to be his burial" (Justin Mart. *Respons. ad Orthodox.* qu. 137). The *Apostol. Constitutions* make the same distinction (bk. 7, ch. 22). Chrysostom says, "Every person, before he was baptized, was anointed as wrestlers entering the field; and this not as the high-priest was anointed of old, only on the head, or right hand, or ear, but all over his body, because he came not only to be taught, but to exercise himself in a fight or combat" *(Hom. 6 in Coloss.).*

2. *In the Roman and Greek Churches.* —

(1) At baptism the catechumen is anointed with "holy oil" on the breast and between the shoulders, by the priest, with the sign of the cross; *after* the baptism, the chrism is applied to the crown of the head, that the person baptized may know "that he is called a Christian from Christ, as Christ is so called from chrism" *(Catechism of Trent,* p. 135, 16, Bait. ed.).

(2) In confirmation, the chrism (made of olive oil and balsam, and consecrated by the bishop) constitutes the *matter* of the sacrament, a doctrine resting ultimately upon the forged decretals (q.v.), and is applied to the forehead of the person confirmed *(Catechism of Trent,* p. 141 sq.).

(3) In extreme unction, olive oil alone can be used (without balsam), and it is applied to the organs of the five senses, and also to the loins and feet.

The Greek Church agrees with the Roman as to the spiritual value of chrism, but there are some differences of usage. Both require that the chrism shall be consecrated; but every bishop has the right to consecrate it in the Roman Church, while the Greek confines this power to the patriarchs. The Greek Church, however, uses a chrism compounded of some forty ingredients, besides oil (see list of them in Siegel, 1:397). *SEE CONFIRMATION*; *SEE EXTREME UNCTION*.

In the Protestant churches chrism is not used. — Bingham, *Orig. Ecclesiastes* bk. 11, ch. 9, 10; Siegel, *Alterthümer,* 1:396 sq.; Elliott, *Delineation of Romanism,* bk. 2, ch. 2, 3; Burnet, *On the Articles,* art. 25.

Chrisome

(chrismale). In the Roman Church the priest puts on the baptized person after the Chrism a white robe, saying, "Receive this white garment, which mayest thou carry unstained, etc." In the baptism of infants a white kerchief is given instead of the garment, with the same words.

By a constitution of Edmund, archbishop of Canterbury, A.D. 736, the chrisomes, after having served the purposes of baptism, were to be made use of only for the making or mending of surplices, etc., or for the wrapping of chalices. A "chrisome child," in old English usage, was a child in its chrisome cloth. Thus Jeremy Taylor: "This day is mine and yours, but ye know not what shall be on the morrow; and every morning creeps out of a dark cloud, leaving behind it an ignorance and silence deep as midnight, and undiscerned as are the phantasms that make a chrisome child to smile" *(Holy Dying,* chap. 1, sec. 2).

The first Common Prayer-book of King Edward orders that the woman shall offer the chrisome when she comes to be churched; but, if the child happens to die before her churching, she was excused from offering it; and it was customary to use it as a shroud, and to wrap the child in it when it was buried. Hence, by an abuse of words, the term is now used in England

not to denote children who die, between the time of their baptism and the churching of the mother, but to denote children who die before they are baptized, and so are incapable of Christian burial. — *Catechism of Trent* (Bait. ed.), p. 136; Hook, *Church Dictionary*, s.v.; Procter, *On Common Prayer*, 373.

Christ

(Χριστός, *anointed*, a Greek translation of the Hebrews jyvm; *Messiah*, and so used in the Sept.), the official title of our Savior (occurring first in 2 Esdr. 7:29, and constantly in the New Test.), as having been consecrated to his redemptive work by the baptism at Jordan, the descent of the Holy Spirit and his plenary unction, as the prophet, priest, and king of his people. *SEE CHRIST, OFFICES OF*; *SEE MESSIAH*. It thus also distinguishes the individual JESUS *SEE JESUS* (q.v.), which is his human appellation, from others of the same name; while his relations to the Godhead are expressed by the term "the Word" or LOGOS *SEE LOGOS* (q.v.), CHRIST *SEE CHRIST* therefore is not, strictly speaking, a proper name, but a designation of office. "Jesus Christ," or rather "Jesus *the* Christ," is a mode of expression of the same kind as "John the Baptist," or Baptizer. In consequence of not adverting to this, the import of many passages of Scripture is misapprehended, e.g. <440703>Acts 17:3; 18:5; <402242>Matthew 22:42. But the word, though an appellative, intended to denote a particular official character, came to be used as a strictly personal designation of the Lord Jesus. Even the term Messiah towards the close of the O.T. came to be used of the expected Redeemer much as a proper name (without the article prefixed); and Χριστός is often similarly used in the N.T. (e.g. <420211>Luke 2:11; <430425>John 4:25; especially by Christ himself, <431703>John 17:3). But as it was not settled in men's minds, when Jesus first appeared, that he was really Messiah, we usually find the article prefixed to Χριστός "until after the resurrection, when all doubt vanished from the minds f his followers. So, while in the Gospels the name is rarely found without the article, it is almost as rarely found with the article in the Epistles" (Fairbairn, *Hermeneutical Manual*, p. 236).

1. *History of the Title.* —

(1.) Unction, from a very early age, seems to have been the emblem of consecration, or setting apart to a particular, and especially to a religious purpose. Thus Jacob is said to have *anointed* the pillar of stone, which he

erected and set I apart as a monument of his supernatural dream at Bethel (<012818>Genesis 28:18; 31:13; 35:14). Under the Old-Testament economy high-priests and kings were regularly set apart to their offices, both of which were, strictly speaking, sacred ones, by the ceremony of anointing, and the prophets were occasionally designated by the same rite. This rite seems to have been intended as a public intimation of a divine appointment to office. Thus Saul is termed "the Lord's anointed" (<091606>1 Samuel 24:6); David, "the anointed of the God of Israel" (<102301>2 Samuel 23:1); and Zedekiah, "the anointed of the Lord" (<250420>Lamentations 4:20). The high-priest is called "the anointed priest" (<030403>Leviticus 4:3). *SEE ANOINTING*.

(2.) From the origin and design of the rite, it is not wonderful that the term should have been applied, in a secondary and analogical sense, to persons set apart by God for important purposes, though not actually anointed. Thus Cyrus, the king of Persia, is termed "the Lord's anointed" (<234501>Isaiah 45:1); the Hebrew patriarchs, when sojourning in Canaan, are termed "God's anointed ones" (<191515>Psalm 105:15); and the Israelitish people receive the same appellation from the prophet Habakkuk (<350313>Habakkuk 3:13). It is probably with reference to this use of the expression that Moses is said by the writer of the Epistle to the Hebrews to have "counted the reproach of Christ" (<581126>Hebrews 11:26), τοῦ Χριστοῦ (λαοῦ), the same class who in the parallel clause are termed the "people of God," "greater riches than the treasures of Egypt."

(3.) In the prophetic Scriptures we find this appellation given to an illustrious personage, who, under various designations, is so often spoken of as destined to appear in a distant age as a great deliverer.

a. The royal prophet David seems to have been the first who spoke of the Great Deliverer under this appellation. He represents the heathen (the Gentile nations) raging, and the people (the Jewish people) imagining a vain thing "against Jehovah, and against his *Anointed"* (<190202>Psalm 2:2). He says, "Now know I that the Lord saveth his *Anointed"* (<190206>Psalm 20:6). "Thou hast loved righteousness and hated iniquity," says he, addressing himself to "Him who was to come," "therefore God, even thy God, hath *anointed* thee with the oil of gladness above thy fellows" (<190407>Psalm 45:7). In all the passages in which the Great Deliverer is spoken of as "the Anointed One" by David, he is plainly viewed as sustaining the character of a king.

b. The prophet Isaiah also uses the appellation "the Anointed One" with reference to the promised deliverer, but when he does so, he speaks of him as a prophet or great teacher. He introduces him as saying, "The Spirit of the Lord God is upon me, because the Lord God hath *anointed* me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them who are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," etc. (<2610>Isaiah 61:1, etc.).

c. Daniel is the only other of the prophets who uses the appellation " the Anointed One" in reference to the Great Deliverer, and he plainly represents him as not only a prince, but also a high-priest, an expiator of guilt. "Seventy weeks are determined upon thy people and upon thy holy city, to punish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to *anoint* the most holy. Know therefore and understand that from the going forth of the commandment to restore Jerusalem unto *Messiah* the Prince shall be seven weeks and threescore and two weeks; the city shall be built again, and the wall, even in troublous times; and after threescore and two weeks shall Messiah be cut off, but not for himself" (<2702>Daniel 9:24-26). *SEE SEVENTY WEEKS.*

(4.) During the period which elapsed from the close of the prophetic canon till the birth of Jesus no appellation of the expected deliverer seems to have been so common as the Messiah or Anointed One, and this is still the name which the unbelieving Jews ordinarily employ when speaking of him whom they still look for to avenge their wrongs and restore them to more than their former honors.

Messiah, Christ, Anointed, is, then, a term equivalent to consecrated, sacred, set apart; and as the record of divine revelation is called, by way of eminence, *The* Bible, or book, so is the Great Deliverer called *The* Messiah, or Anointed One, much in the same way as he is termed *The* Man, *The* Son of Man. *SEE ANOINTED.*

2. *The import* of this designation as given to Jesus of Nazareth may now readily be apprehended.

(1.) No attentive reader of the Old Testament can help noticing that in every part of the prophecies there is ever and anon presented to our view

an illustrious personage destined to appear at some future distant period, and, however varied may be the figurative representations given of him, no reasonable doubt can be entertained as to the identity of the individual. Thus the Messiah is the same person as "the seed of the woman" who was to "bruise the head of the serpent" (<01315>Genesis 3:15); "the seed of Abraham, in whom all the nations, of the earth were to be blessed" (<01218>Genesis 22:18); the, great "prophet to be raised up like unto Moses," whom all were to be required to hear and obey (<51815>Deuteronomy 18:15); the "priest after the order of Melchizedek;" "the rod out of the stem of Jesse, which should stand for an ensign of the people to which the Gentiles should seek (<23101>Isaiah 11:1, 10); the virgin's son, whose name was to be Inmmannuel (<23714>Isaiah 7:14); "the branch of Jehovah" (<23402>Isaiah 4:2); "the Angel of the Covenant" (<39301>Malachi 3:1), "the Lord of the Temple," etc. etc. (*ib.*). When we say, then, that Jesus is the Christ, we in effect say, "This is He of whom Moses in the law and the prophets did write" (<43045>John 1:45); and all that they say of Him is true of Jesus.

The sum of this prophetic testimony respecting him is that he should belong to the very highest order of being, the incommunicable name Jehoiabh being represented as rightfully belonging to him is that 'his goings forth have been from old, from everlasting" (<33502>Micah 5:2); that his appropriate appellations should be "Wonderful, Counsellor, the .Mighty God"' (<23906>Isaiah 9:6); that he should assume human nature, and become "a child born" of the Israelitish nation of the tribe of Judah (<01490>Genesis 49:10), of the family, of David (<23101>Isaiah 11:1); that the object of his ,appearance should be the salvation of mankind, both Jews and Gentiles (<24906>Isaiah 49:6); that he should be "despised and rejected" of his countrymen; that he should be " cut off, but not for himself;" that he should be "wounded for men's transgressions, bruised for their iniquities, and undergo the chastisement of their peace;" that "by his stripes men should be healed;" that "the Lord should lay on him the iniquity" of men; that "exaction should be made and he should answer it;" that he should "make his soul an offering for sin;" that after these sufferings he should be "exalted and extolled, and made very high;" that he should "see of the travail of his soul and be satisfied, and by his knowledge justify many" (Isaiah 52, *passim);* that Jehovah should say to him, "Sit at my right hand until I make thine enemies thy footstool" (<19001>Psalm 110:1); that he should be brought near to the Ancient of Days, and that to him should be given "dominion, and glory, and a kingdom, that all people, and nations, and

languages should serve him-an everlasting dominion which shall not pass away-a kingdom that shall not be destroyed" (<2713>Daniel 7:13, 14). All this is implied in saying Jesus is the Christ. In the plainer language of the New Testament, "Jesus is the Christ" is equivalent to Jesus is " God manifest in the flesh" (<5416>1 Timothy 3:16) — the Son of God, who, in human nature, by his obedience, and sufferings, and death in the room of the guilty, has obtained salvation for them, and all power in heaven and earth for himself, that he may give eternal life to all coming to the Father through him.

(2.) While the statement "Jesus is the Christ" is thus materially equivalent to the statement "all that is said of the Great Deliverer in the Old Testament Scriptures is true of Him," it brings more directly before our mind those truths respecting him which the appellation "the Anointed One" naturally suggests. He is a prophet, a priest, and a king. He is the great revealer of divine truth; the only expiator of human guilt, and reconciler of man to God; the supreme and sole legitimate ruler over the understandings, consciences, and affections of men. In his person, and work, and word, by his spirit and providence, he unfolds the truth with respect to the divine character and will, and so conveys it into the mind as to make it the effectual means of conforming man's will to God's will, man's character to God's character. i.e. has by his spotless, all-perfect obedience, amid the severest sufferings, "obedience unto death, even the death of the cross," so illustrated the excellence of the divine law: and the wickedness and danger of violating it, as to make it a righteous thing in "the just God" to "justify the ungodly," thus propitiating the offended majesty of heaven; while the manifestation of the divine love in appointing and accepting this atonement, when apprehended by the mind under the influence of the Holy Spirit, becomes the effectual means of reconciling man to God and to his law, "transforming him by the renewing of his mind." And now, possessed of "all power in heaven and earth," "all power over all flesh," "He is Lord of all." All external events and all spiritual influences are equally under his control, and as a king he exerts his authority in carrying into full effect the great purposes which his revelations as a prophet, and his great atoning sacrifice as a highpriest, were intended to accomplish. *SEE CHRIST, OFFICES OF*.

(3.) But the full import of the appellation the CHRIST is not yet brought out. It indicates that He to whom it belongs is the *anointed* prophet, priest, and king not that he was anointed by material oil, but that he was divinely *appointed, qualified, commissioned,* and *accredited* to be the Savior of

men. These are the ideas which the term *anointed* seems specially intended to convey.

a. Jesus was divinely *appointed* to the offices he filled. He did not assume them, "he was called of God as was Aaron" (Hebrews 5:4), "Behold mine ELECT, in whom my soul delighteth."

b. He was divinely *qualified:* "God gave to him the Spirit not by measure." "The Spirit of the Lord was upon him," etc. (Isaiah 11:2-4).

c. He was divinely *commissioned:* "The Father sent him." Jehovah said to him, "Thou art my servant, in thee will I be glorified," etc. (Isaiah 49:6). "Behold," says Jehovah, "I have given Him for a witness to the people — a leader and commander to the people."

d. He is divinely *accredited:* "Jesus of Nazareth," says the apostle Peter, was "a man approved of God among you by miracles, and wonders, and signs which God did by him in the midst of you" (Acts 2:22). "The Father who hath sent me," says Jesus himself, "hath borne witness of me" (John 5:37). This he did again and again by a voice from heaven, as well as by the miracles which he performed by that divine power which was equally his and his Father's. Such is the import of the appellation *Christ.*

3. If these observations are clearly apprehended, there will be little difficulty in giving a satisfactory answer to the question which has sometimes been proposed —when did Jesus become Christ? when was he *anointed* of God? We have seen that the expression is a figurative or analogical one, and therefore we need not wonder that its references are varying. The ap*pointment* of the Savior, like all the other divine purposes, was of course from eternity: he "was set up from everlasting" (Proverbs 8:23); he "was foreordained before the foundation of the world" (1 Peter 1:20). His qualifications, such of them as were conferred, were bestowed in or during his incarnation, when "God anointed him with the Holy Ghost and with power" (Acts 10:38). His commission may be considered as given him when called to enter on the functions of his office. He himself, after quoting in the synagogue of Nazareth, in the commencement of his ministry, the passage from the prophecies of Isaiah in which his unction to the prophetical office is predicted, declared, *"This day* is this Scripture fulfilled in your ears." And in his resurrection and

ascension, God, as the reward of his loving righteousness and hating iniquity, "anointed him with the oil of gladness above his fellows" (<19507>Psalm 45:7), i.e. conferred on him a regal power, fruitful in blessings to himself and others, far superior to that which any king had ever possessed, making him, as the apostle Peter expresses it, "both Lord and Christ" (<44236>Acts 2:36). As to his being *accredited*, every miraculous event performed in reference to him or by him may be viewed as included in this species of anointing, especially the visible descent of the Spirit on him in his baptism.

4. These statements, with regard to the import of the appellation "the Christ," show us how we are to understand the statement of the apostle John. "Whosoever believes that Jesus is the Christ is born of God" (1 John v. 1), i.e. is "a child of God," "born again," "a new creature ;" and the similar declaration of the apostle Paul, "No man can say that Jesus is the Lord," i.e. the Christ, the Messiah, " but by the Holy Ghost" (<46203>1 Corinthians 12:3). It is plain that the proposition, "Jesus is the Christ," when understood in the latitude of meaning which we have shown belongs to it, contains a complete summary of the truth respecting the divine method of salvation. To believe that proposition, rightly understood, is to believe the Gospel — the saving truth, by the faith of which a man is, and by the faith of which only a man can be, brought into the relation or formed to the character of a child of God; and though a man may, without divine influence, be brought to acknowledge that "Jesus is the Lord," "Messiah the Prince," and even firmly to believe that these words embody a truth, yet no man can be brought really to believe and cordially to acknowledge the truth contained in these words, as we have attempted to unfold it, without a peculiar divine influence. That Jesus is the great comer (ὁ ἐρχόμενος, ὁ ἐλθών) is the testimony of God, the faith of which constitutes a Christian, the *one thing* (τὸ ἕν) to which the Spirit, the water, and the blood unite in bearing witness (1 John v. 6-9). This historical view of Jesus is not inconsistent with the Jewish Messianic idea, but continuative and expansive of it. *SEE JESUS*.

Christ, Ascension Of.

SEE ASCENSION.

Christ, Crucifixion Of.

SEE CRUCIFIXION.

Christ, Death Of.

SEE CRUCIFIXION; *SEE JESUS*.

Christ, Divinity Of.

SEE CHRISTOLOGY; *SEE INCARNATION*.

Christ, Humanity Of.

SEE CHRISTOLOGY; *SEE INCARNATION*.

Christ, Images And Portraits Of.

The Gospels contain no notice whatever of the personal appearance of Christ. The passages in the O.T. which refer to his person (<25214>Isaiah 52:14; 53:2) seem almost like premonitory warnings against any worship of Christ "after the flesh." The Apostolical Fathers are as silent on this subject as the Scriptures are. "Either the Church was too spiritual to desire such descriptions, or its leaders were too faithful to invent them." So completely, indeed, had all tradition of the personal appearance of Christ died out, that, as early as a hundred years after his death, a long controversy arose as to whether he was in form and features as described by the prophet Isaiah (<25214>Isaiah 52:14; 53:2), without comeliness and beauty. Justin Martyr, Tertullian, and Cyril took the ground that Christ was physically uncomely; Cyril even declares that Christ was the "ugliest of the sons of men." Ambrose, Jerome, and the later fathers generally, declared him to have been the most beautiful of mankind (Didron, *Christian Iconography*, 1:268). The spurious letter of Lentulus to the Roman senate, describing Christ as a man of noble appearance, with curled hair parted in front, and falling, dark and glossy, over his shoulders, with a smooth, high forehead, a strong, reddish, and irregular beard, dated probably also from the third century, but has been known, in its present form, only since the eleventh. *SEE LENTULUS*.

When persecution arose, the early Christians felt soon the need of some visible sign of their faith. The earliest adopted was the *fish* (q.v.). Afterwards the figures under which Christ presented himself in the New Testament, as the *vine*, the LAMB (of God which taketh away the sins of the world), and, above all, as the Good Shepherd (q.v.) carrying a lamb on his shoulders, were introduced into the paintings and sculptures of the

Catacombs of Rome, Naples, and Syracuse. The so-called monogram of Christ, viz. <> (for Χρ, the two first letters of the name Χριστός) with or without the letters Α, Ω (the Alpha and Omega of the Apocalypse), appears about the time of Constantine († 337). *SEE CHRIST, MONOGRAM OF*; *SEE ALPHA*; *SEE AGNUS DEI*.

Again, the best class of pagan thinkers in the Roman empire, even before the official adoption of Christianity, had become dissatisfied with the complications of polytheism, and were seeking for a simpler faith. Perhaps the mystery of the unity of the Godhead, which had been celebrated through nearly all forms of paganism in secret rites, had become the common property of educated minds. Egyptian mythology, with the *sun* as its great center, had also made its impress on the Roman mind. And thus, towards the later periods of the supremacy of paganism in the Roman empire, *Apollo,* as the deity of the sun, had assumed the chief place in heathen worship. As indicating that Christ was the true "light of the world," the "Sun of righteousness" — the most favorite figure used in speaking of the Savior in the early centuries — this very figure of Apollo was often introduced as indicating Christ. *Orpheus* was also often thus introduced, as indicating that Christ is the true charmer of the evil passions of the human heart — indicated by the beasts that quietly listened to his music, and the true ruler of the powers of nature — indicated by the trees and other plants bowing to his music.

The figure of the Good Shepherd, usually a beardless youth not over twenty years of age, with long, curly hair and a joyful countenance, gave the most usual type of the personal figure of Christ, when represented on the sarcophagi and in some of the frescoes of the Catacombs. Many of these sarcophagi are now in the Museum of the Lateran. One of the most interesting of these youthful figures of the Savior in sculptured monuments is that in the tomb of Junius Bassus (A.D. 359), in the church of St. Peter, at Rome, in which Christ is represented disputing with the doctors. This type of the Savior as a youth appeared again in some manuscripts, and in other paintings of the early part of the Middle Ages.

Quite a different type, however, predominated at a later period in all Christian art through the entire Middle Ages. The first example of it occurs in a tablet of ivory now in the Vatican museum. The second, and by far the better example of this type, is a painting in a chapel in the catacombs of Callistus. It is considered by recent Roman archaeologists to be of the

second century, but this is not at all probable. It represents the Savior as about thirty-three years of age, with a somewhat elongated oval face, bearded, with a grave and somewhat melancholy, but still sweet and benign expression of injured innocence. The features are not to be recognized as distinctively Greek, Roman, or Jewish, but they are highly ideal. The brow is high; the beard is sparse, somewhat pointed, and of a reddish hue; the hair parts in the middle, and flows in abundant curling masses over the shoulders. Of the many varieties of representations of Christ, of which Augustine speaks as existing in his day, this type soon gained the predominance in the Christian world, and it has held its place till modern times. In the mosaics of the Basilicas and the Byzantine churches, in Rome, Constantinople, and Ravenna, it gained an inexpressible grandeur, which was not entirely lost during the decadence of the so-called Byzantine period of painting (A.D. 600-1000). Almost its original power was renewed under the hand of Giotto. It finally reached its highest development in Christ as the Redeemer in Leonardo's Last Supper, and in Christ the Judge in Michael Angelo's Last Judgment.

In the scenes of the birth, infancy, and early childhood of the Savior, attempts have usually been made to infuse into his face indications of the divinity of his nature. This reached its climax in the miniatures of some Grecian manuscripts, in the paintings of the preRaphaelites, and especially in the Christ of the Sistine Madonna (at Dresden). Later in life, even Raphael painted the youthful Christ as merely a blooming or laughing child. Other Italian painters, in the decadence of morals of the seventeenth and eighteenth centuries, painted portraits of beautiful children in the arms of their mistresses as madonnas. Some Flemish and Dutch painters imagined scenes in which Christ, as a dutiful child obedient to the law, was helping his mother in such homely duties as hanging out clothes which she was washing, or as helping his father in his labors as carpenter.

When represented as disputing with the doctors, he is usually placed on a seat above the other figures, with his feet on a stool, as symbol of his high position and authority.

In whatever scene of his life he appeared, he is often represented, after the time of Constantine, with a nimbus (q.v.) around his head, as a symbol of his heavenly nature and origin. This often also included a cross, or the monogram< >. He is usually represented larger than the surrounding figures. As indicating his authority and power, the Savior is often

represented with a globe — the universe — under his feet; or as sitting on the globe, or the rainbow, or with a wand in his hand, especially while performing miracles. The Savior was usually represented in the early works as wearing a tunic, over which was thrown the *pallium* of the ancients. The tunic often had two bands of purple or of gold on the breast, and, like the pallium, it was of white cloth. Sometimes a volume, the New Testament, was placed in his hand, or he was placed between two cases of volumes, the Old and the New Testament.

Besides direct scenes from his own life, or representations indicating his holy mission, the Savior was, during the first centuries, when symbolism was carried to a very great perfection, sometimes represented in scenes from the Old Testament, as in the fiery furnace with the three worthies, with Daniel in the lions' den, and in the place of Moses, when that patriarch was striking the rock.

Besides these extant representations of the Savior in Christian art, we know that the Gnostics had what they called images of Christ as early as the second century. Raoul Rochette *(Types de l'Art,* p. 9 sq.) says that the cast of features described above as belonging to the best portraits of Christ was derived from the Gnostic artists. Compare also Irenaeus, *adv. Haer. 1:*25, § 6. A century later, the emperor Alexander Severus (A.D. 222-245) placed among his household gods figures of Abraham and Christ beside those of the heathen deities.

Images of Christ, claimed by the Romanists to be of miraculous origin, are preserved in several churches in Italy and the Orient. Most of them are really of Byzantine origin, and probably dated from between the tenth and twelfth centuries. The power of working miracles is ascribed to these images! One of the most noted of them is *the Veronica* (the picture known as the *Ecce Homo),* on a linen cloth which a woman nmmed Veronica is held by tradition to have given to Christ while bearing his cross to Calvary to wipe his brow. *SEE VERONICA.* On the cloth is the face of the Savior, with an expression of great grief, and the brow pierced by the crown of thorns. Another is that which is said to have appeared miraculously when St. Sylvester was consecrating the basilica of St. John Lateran, and which was formerly preserved above the tribune of that church. Another is the *Abgarus* picture, a portrait without colors, which a baseless tradition (of the tenth century) has it that Christ sent to king Abgarus of Edessa, when that king wished Christ to come and heal him of a sickness, and the original

of which picture two churches the church of S. Sylvester in Prata, near Rome, and a church at Genoaprofess to have. *SEE ABGARUS*. Another is preserved in the sacristy of the basilica of St. Lawrence, near Rome. There are also several wooden images of the infant Savior said to have been carved and painted by St. Luke, or by angels!

Paintings or sculptures of the crucifixion, *SEE CRUCIFIX*, are usually placed over the altar in Romish, Greek, Armenian, and Lutheran churches. In some Protestant churches, other than the Lutheran, the figure of the Savior is often introduced in paintings of the parables, the miracles, and other Biblical subjects, rendered in a Protestant sense. See Piper, *Mythologie und Symbolik der christlichen Kunst* (Weimar, 1847); Martigny, *Dictionnaire des Antiquites Chretiennes* (Par. 1865); Rossi, *Roma Sotterranea* (Rome, 1866); also the works of Aringhi, Bottari, Perret, etc., on the Catacombs; Glückselig, *Christus-Archaeologie* (1863, 4to; reproduces the so-called Edessa picture in colors, and gives six other portraits); Marangoni, *Istoria della Cappella di S.S di Roma* (Rome, 1747); Mrs. Jamieson, *History of our Lord in Art* (London, 1864, 2 vols. 8vo); Lecky, *History of Rationalism, 1:*221-257; Didron, *Christian Iconography* (Bohn's ed.), 1:242-298; Lewis, *Bible, Missal, and Breviary* (Edinb. 1853, 2 vols. 8vo), 1:138 sq.; Schaff, *Church History*, iii, 110. *SEE CATACOMBS*; *SEE IMAGE-WORSHIP*.

Christ, Life Of.

SEE JESUS.

Christ, Monogram Of.

— In the Catacombs and elsewhere is to be found a monogram in the forms < >, composed of the Greek letters X and P, the initial letters of the name Χριστός, Christ. Sometimes the Greek letters α, ω (Alpha and Omega, the first and the last) are combined with the others, in the form α ω, or suspended by chains from the transverse bar, thus < >. The precise date of its origin is unknown; but Killen *(Ancient Church*, p. 317, note) asserts that it is found on coins of the Ptolemies, and cites Aringhi *(Roma Subterranea, 2:*567) as his authority. But, whatever the origin of the monogram, it came into new prominence and wider use from the fact that Constantine (A.D. 312) applied it to the heathen military standard. *SEE LABARUM*. It is called, therefore, not only the monogram of Christ, but

sometimes also the monogram of Constantine. — Schaff, *Ch. History,* 2:27; Jamieson, *History of our Lord in Art,* 2:315; Martigny, *Dict. des Antiquites,* p. 414; Perret, *Les Catacombes de Rome,* 3:96. *SEE CATACOMBS.*

Christ, Offices Of

(as *Prophet, Priest,* and *King).*

I. *Origin and History of this Division.* — Eusebius, in his *Church History (i,* b), and also in his *Demonstratio Evangelica* (4:15), is the first who appears to have considered the mediatorial work of Christ as consisting in the three offices. The division became common in the Greek Church, and it is still usual in the Russian Church. In the Latin Church it has not passed so generally into use, although Bellarmin and many others allow it. Luther, Melanchthon, and the other early Lutheran theologians do not use the distinction. It was introduced into Lutheran theology by Gerhard (q.v.) in his *Loci Theologicae* was admitted by Spener into his Catechism, and remained prevalent among Lutheran theologians until the time of Ernesti, who wrote against it under the title *De oficio Christi triplici,* and was followed by Zacharia, Doderlein, Knapp, and others (see Knapp, *Theology,* § 107). In the Reformed Church it was adopted by Calvin *(Inst. 2:*15), was admitted into the Heidelberg Catechism, and was generally followed by the dogmatic writers of the Reformed churches, both on the Continent and in England. The modern theology of Germany (as the works of De Wette, Schleiermacher, Thoeluck, Nitzsch, Liebner, Ebrard, etc.) generally adhere to it, regarding it as an *essential,* and not merely accidental and formal division of the mediatorial work, as the only one which exhausts it. It is used by many of the best English theologians. We give here a modification of Ebrard's article on the topic in Herzog's *Real-Encyklopadie,* 6:607 sq.

II. *Biblical View.* - The prophecies of the O.T. designate the Redeemer as the perfect and model *prophet,* as the servant of God to whom the attributes of prophecy, priesthood, and royalty alike belong; as the *kingly* seed of David, or the second, perfect David; and finally as the *priest-king.* He, moreover, in spirit, calls himself, in the Gospels, "prophet," and "son of David." In the Epistle to the Hebrews he is represented as the only true and eternal high-priest. This threefold aspect of his mission is united in the conception of the *Anointed* or *Messiah;* for as Elisha was by Elijah anointed a *prophet* (<11916>1 Kings 19:16), so was the promised "servant of

God" to be anointed by the Spirit of the Lord; and as the *kings* of Israel were anointed (<091001>1 Samuel 10:1; 16:13; <110113>1 Kings 1:13; 19:15, etc.), so was Christ anointed king of righteousness (<580108>Hebrews 1:8, 9). And as it was ordained by the law that *the high priest* should be anointed to his office (<022841>Exodus 28:41; 29:7; 30:30; <030403>Leviticus 4:3; 6:22; 7:36), so Christ was made high-priest *"not after the law of a carnal commandment, but after the power of an endless life"* (<580716>Hebrews 7:16). The conception of the Messiah or Anointed thus divides itself into the three aspects of prophet, priest, and king.

The first prophecy bearing on the subject is in <051815>Deuteronomy 18:15. The people, afraid of hearing the commandments of God, sent up Moses to hear them (<022019>Exodus 20:19; <050527>Deuteronomy 5:27). The Lord "heard" the people (<050528>Deuteronomy 5:28), and promised (as they had sent up Moses to hear Him) that He would send them a prophet whom *they* could and should hear. The God who revealed his law in the midst of thunder and lightning, so that the people durst not approach him, would afterwards *approach the people* through a prophet. On Mount Sinai the people had to send Moses up to God, and God promised, in the future, to send down a prophet to the people. Thus the difference between the Law and the Gospel is sketched in its dawning outline.

The latter part of Isaiah (chapters 40-66) is related, though not in the most direct way, to the prophecy in Deuteronomy. In Isaiah, not "the prophet," but the "servant of God," is the predominant conception. Isaiah "labors in vain" (<234904>Isaiah 49:4); a *coming* servant of God, however, will accomplish both Isaiah's task in Israel and the mission of the people of Israel to the Gentiles together and perfectly (<234906>Isaiah 49:6); and this because he is *more* than a prophet; because he takes upon himself the penalty of our sins (53, 5)- Wnmêlv]rsîWm, "the chastisement of our peace," i.e. the punishment whose fulfillment secures our exemption. He brings a *sin-offering*, µva;(ver. 10). The prophecy does not merely indicate that the prophet's mission should entail death on the servant of God, as was the case with Paul (<510124>Colossians 1:24; <550111>2 Timothy 1:11), but that he should die as an expiatory sacrifice. And in <234907>Isaiah 49:7, he appears as "King of kings," for "kings and princes" are to bow down before him.

Thus we find in <051818>Deuteronomy 5:18 apromise of the "prophet," and in Isaiah 49-53 a promise of "a servant of God," of whom prophetic preaching, priestly self-offering, and crowning with kingly power are

predicated. But regal dominion is not merely assigned to the future Redeemer as the predicate, or as the issue of his destiny, but, on the contrary, the very root of the Messianic prophecies lies in the promise of "one of the seed of David," whose "throne should endure forever." Redemption from future servitude was promised to the seed of Abraham (Genesis 15). Through Moses, Joshua, and David, this promise, in its outward and material sense, was gradually fulfilled. It was for this reason that David determined to build a temple to the Lord, that the "Eternal might dwell with his people." But such a union of God, "who is a spirit," with a material place and edifice, did not agree with the divine plan of salvation (compare <4023>John 4:23, 24). Israel was to acknowledge that the temporal redemption, obtained through David, was not yet the true redemption, but a mere faint foreshadowing thereof. This was indicated by the prophecy in the seventh chapter of 2 Samuel, in which it was shown that not David himself, but David's seed after his death, was to build the Lord a house, and that the Lord would assure the throne of his kingdom forever. Even here no mention is made of an *individual*, but merely of a successor of David (<10712>2 Samuel 7:12-15). David at the same time understood that his sinful race was not fit to build the Lord a temple, and to rule on his eternal throne, as he said, "*Thou hast spoken also of thy servant's house for a great while to come. Anzd is this the manner of manm, O Lord God?* (<10719>2 Samuel 7:19; comp. <13717>1 Chronicles 17:17). The allusion in <19106>Psalm 2:6, 7, to this prediction is unmistakable, and Psalm 110 is a poetic explanation of the passage <10719>2 Samuel 7:19. So Christ himself (<402242>Matthew 22:42) explains it.

Solomon also was aware that the prediction of Nathan would not have its final fulfillment in his material temple (<11836>1 Kings 8:26-27). After the death of Solomon, prophecy pointed more and more directly towards a certain, particular, future descendant of David, entirely distinct from his then existing posterity (comp. <23714>Isaiah 7:14; 9:6, with 10:21). From the chastised house of David, the fallen trunk, a fresh branch was to spring (<23101>Isaiah 11:1), and to rule over the nations through a reign of peace and righteousness. Yet that he was not to be an ordinary earthly king, nor a Levitical priest, but a king-priest according to the order of Melchizedek, had already been shown in <19104>Psalm 110:4, and is more fully developed in <38612>Zechariah 6:12, 13, with distinct reference to <10701>2 Samuel 7, <19a001> Psalm 110, and <23101> Isaiah 11.

2. *The Manifestation in N.T.* — The carnal Israel awaited a worldly, earthly Messiah, who should establish a worldly kingdom. "The Prophet" (ὁ προφήτης, <430614>John 6:14) appeared to them to be distinct fron the Messiah, a sort of precursor of the latter (comp. <411827>Mark 8:27, and <430121>John 1:21); but the faithful, enlightened by the spirit of God, thought otherwise. To them had Jesus already been announced by John the Baptist (<400303>Matthew 3:3; comp. with 12:18, <420304>Luke 3:4) as the "servant of God" promised by Isaiah, in whom the prophetic, priestly, and kingly offices should be united; and the Lord himself appears in these three aspects in his life, his passion, and his death.

When he goes about teaching that the "kingdom of God" has come, and confirming his words by miracles, he does a prophet's work, and therefore the people themselves recognize him as the "prophet" (Luke, 7:16; 9:8; <430419>John 4:19; 7:40). But he not only spoke as a prophet, but he *was* and *is* The Prophet, the revealer of the Father in the absolute sense. The key to this perception is given us in the passage <580101>Hebrews 1:1: *"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son,"* etc., i.e. he has manifested the fullness of his essence and of his will in a personal revelation in Him who from all eternity has been the one God and consubstantial with the Father. Therefore he is in <430101>John 1:1, called the *Word*, in whom God ἐν ἀρχῇ expressed his essence to himself (πρὸς τὸν θεόν), "by whom all things were made; without whom was not any thing made that was made; in whom was life; and the life was the light of men." Christ, as the Word become man, is then no longer a prophet *merely* in word and action, but is one in his very essence. His whole being and essence is *the* revelation of the Father (<431409>John 14:9).

The Epistle to the Hebrews represents Christ as a priest, nay, even as the *eternal high-priest* (Hebrews 7). He is the eternal high-priest because of his having offered the only eternally valid sacrifice, the final sacrifice which renders all others henceforth superfluous *himself.* His being in other parts of the Scriptures considered more as the *hostia* (victim) than as the priest, is merely a formal, not a material difference. Christ, on the one hand, absolutely satisfied the demands of God's law upon man (namely, to be sinless, holy, and filled with the love of God), and thus rendered the *obedientia activa* which we do not render; and, on the other hand, he assumed the penalty which the law inflicted on the sinner, "Thou shalt die

the death," on himself; he who owed nothing suffering for those who are debtors. *SEE ATONEMENT*; *SEE OBEDIENCE*. He thus, by substitution, took upon himself our debt and its penalty, and became an expiatory offering for us. For the fundamental principle of all offerings for sin under the old dispensation was this very substitution of one to suffer death for another; who could have been the mediating priest between Christ and the Father? He himself, the sinless, holy, the λόγος—προφήτης, who had ever been with the Father, was the priest who, in eternal high-priestly purity, gave himself as an offering. His actions and his sufferings cannot be divided. He did not make an offering of himself suddenly, *ex abrupto*, with no connection with his previous life. On the contrary, his priestly, holy life brought him to his death. Thus was his offering a priestly one.

From the death of Christ the crown of thorns is inseparable. So from the crown of thorns the crown of kingly dignity and power is inseparable. When, in the days of his humiliation, he was recognized and proclaimed as the promised "Son of David," the expected "Messiah-king," he accepted the title (<40927>Matthew 9:27; 18:30; 15:22; 12:23; 21:9). But the fulfillment of his kingly mission took place in a manner entirely opposite to that which the people had expected. His kingly mission culminated at the very moment when he declared unto Pilate that he was king, and thereupon received the crown of thorns (<43837>John 18:37, and 19:2, comp. with <43812>John 18:12-15 and verse 21). Here the kingly office became closely connected with the priestly. As a reward for this royal abnegation he was crowned with the crown of glory (<580209>Hebrews 2:9; <500209>Philippians 2:9, 10), became head of the Church (<490122>Ephesians 1:22), and Lord over all (<490121>Ephesians 1:21). And all who come to him by faith are given to him as his own (<431706>John 17:6), and he claims for them a share in his glory (<431722>John 17:22, 24, 26). The Christian Church is thus fully justified in considering the prayer in <431701> John 17 as a true high-priestly prayer of the priestly king and kingly priest (<19810 4>Psalm 110:4) for his people, and not merely as the intercession of *a prophet* for his disciples.

Finally, redemption by Christ is best understood under this threefold aspect of his entire work. He who in his own person was the revelation of God, the λόγος of God to man, has by word and action, and by his advent, revealed to man, in his state of error, ignorance, and sin, the law of God to man, and the mercy of God to the sinner. He who in his own person was the son of man, clothed with priestly holiness, and making of himself a pure offering unto God, has, as a member of a race which is subject to the

consequences of sin, preserved his holiness under circumstances which caused the curse of human sin to fall on the head of him, the sinless, and has thereby submitted himself to the judgment of God in our stead, i.e. has given himself as an expiatory offering. He who in his own person was the kingly chief of mankind, has, in order as priest to sacrifice himself, foregone this kingly power and worn the crown of thorns, but thereby has attained the crown of glory, the dominion over the Church he has redeemed, in which and for which he now reigns over heaven and earth.

We find, in all the N.T. account, that in Christ's teachings he was not exclusively a prophet, in his passion he was not exclusively a high-priest, nor was he a king only after his resurrection. On the contrary, the three offices cannot be thus mechanically set off from each other. The Scripture certainly ascribes to Christ a *munus propheticum immediatum* (direct prophetical office) only during his visible life in the state of humiliation (viz. a *prophetia personae,* by which his whole being was in itself a revelation of God, and a *prophetia oficii,* in words and doctrines). But it teaches also that, as Prophet and Revealer, the exalted Christ continues to operate *(munus propheticum mediatum,* mediate prophetic office) by his Word, which he gave once for all, as well as by his Spirit, through which he continues to enlighten the hearts of believers. In the *munus sacerdotale* (priestly office) we distinguish (scripturally) the once-offered oblation from the yet continuing intercession; and in the former, the *obedientia* and *satisfactio activa,* the offering of a holy life, from the *obedientia* and *satisfactio passiva,* the assumption of the undeserved expiatory suffering. Finally, the Scripture teaches that Christ, in his state of humiliation, was already king *(rex fuit,* or *rex natus erat),* as in John 18:37. He disclaims only the "exercise" of kingly power, not the fact. We distinguish also the inherent regal glory and power of Christ from his exercise of them — the *dignitas regia* from the *officium* — and in the latter also we distinguish the *regnum gratiae,* the governing of his people by his spirit, from the *regnum gloriae,* the dominion over all. here is, in fact, no concrete point in the existence and activity of Christ, whether in the state of humiliation or of glorification, in which the three offices are not found constantly connected. Thus Christ remains in all respects, inseparably, the Revealer of the Father to man, the Intercessor for. man with God, and the Chief and King of his people. See Knapp, *Christian Theology, §* 107; Nitzsch, *System der christlichen Lehre,* § 132; Herzog, *Real-Encyklopädie,* 6:607; Pye Smith, *First Lines* of *Clristian Theology,* Luke 5, ch. 4, § 2.

Christ, Person Of.

SEE CHRISTOLOGY.

Christ, Resurrection Of.

SEE RESURRECTION.

Christ, Sinlessness Of.

The Christian Church has always held that Christ was absolutely free from sin. (This article is based upon Weiss, in Herzog's *Real-Encyklopädie* [Supplement, 1:193 sq.], and Ullmann, *Sinlessness of Jesus* [Edinburgh trans., 1858].)

I. *Historical. —*

1. To the minds of the apostles the perfect sinlessness of their divine Master presented itself as an unquestionable fact, and this view continued to prevail, through the period immediately succeeding, in the development of the Church's doctrine of the person and work of Christ. No explicit statement of it seems to have been made or deemed necessary, but the allusions in the early ecclesiastical writers show that the doctrine was neither rejected as unfounded nor ignored as unimportant. Tertullian inferred the sinlessness of Christ from his divinity; Origen regarded it as a peculiar property of the human soul of Christ, resulting from its union with the divine Logos, by whose virtue it was interpenetrated as red-hot iron is by fire, so that sin became for him an impossibility. Apollinaris, setting out with the belief that human nature implies limitation, mutability, conflict, sin, etc., held that no man can be a perfect man without sin; and in order to preserve, consistently with this view, the sinlessness of Christ, sacrificed his true humanity by adopting the opinion that the Logos took the place of the human soul in Christ, and imparted to him an irresistible tendency to the good. Athanasius held the doctrine of a sinless yet perfectly human nature in Christ, arguing that sin does not belong to human nature *per se*, which was originally pure and sinless; and that Christ could, consequently, assume the nature of man without thereby being made subject to sin, and thus, by his perfect life as a man, become man's exemplar and guide in his conflict with evil and progress towards the good.

2. At the Council of Chalcedon (A.D. 451) the doctrine of Christ's true yet sinless manhood was formulized in the words, "truly man, with a rational

soul and body of like essence with us as to his manhood, and in all things like us, sin excepted;" and there has not since been any change within the accepted Christological doctrine of the Church. The theologians of the Middle Ages contented themselves with the traditional doctrine, without any special efforts for its further development; though in the controversies with regard to the Immaculate Conception of the Virgin Mary, her champions sought to add weight to their arguments by claiming that the acceptance of their views would recognize also the sinlessness of Christ. A doctrinal error of a different sort hence arose, viz. the putting Christ in the background as too holy for mortals to address, and substituting the mediation of the Virgin and the priesthood.

3. One of the chief merits of the Reformers is the fact that they taught that Christ is individually and immediately apprehended by faith, and that the Holy Scriptures, not the dogmatic and liturgical traditions of the Church, are the sources whence Christian truth is derived. They accepted the doctrine of the Roman Catholic Church concerning the person and character of Christ, of which his sinlessness formed an essential part. It was received, as in the apostolical times, as an intuition not needing proof, but "above mere logical demonstration."

4. Socinianism might have been expected to open up a new and fruitful discussion of this subject, yet, apparently in antagonism with its views of the person and office of Christ, it asserted not only the sinlessness of Jesus as a fact, but also the *non posse peccare,* and indeed denied that he was really subject to temptation, because of his supernatural generation.

5. From the rise of German Rationalism, about the middle of the 18th century, this doctrine has been repeatedly impugned by writers of that school. Some (as Reimarus, Bahrdt, Venturini) even go so far as to characterize Christ as an impostor. So also, among English Rationalists, Newman, *Phases of Faith,* finds imperfections in the moral character of Christ. Strauss denied Christ's sinlessness on the ground principally of its *á priori* impossibility, or of the necessary connection of sin with finite existence. Pécaut, a recent French writer, adduces as proofs of Christ's moral imperfections *(Le Christ et la conscience,* Paris, 1859), his treatment of his mother (<4202>Luke 2:41-52; <4302>John 2:4); the expulsion of the profaners of the Temple (<4012>Matthew 21:12-17, et al.); the cursing of the fig-tree (<4012>Matthew 21:17-22; <4112>Mark 11:12-26); the destruction of the swine (<4008>Matthew 8:28-34, et al.); his severe reproofs of the Pharisees

(Matthew 5:20, et al.); and also his supposed abnegation of the title good (Matthew 19:17, et al.); but, in strange contradiction of his own views, he uses such language as this: "To what a height does the character of Jesus Christ rise above the most sublime and yet ever imperfect types of antiquity ... . Jesus Christ has been humble and patient; holy, holy, holy before God; terrible to devils; without any sin... . His moral life is wholly penetrated by God" (Schaff, *Person of Christ, the Miracle of History,* p. 208 209, 346-348). Other Rationalistic writers (as Kant, Jacobi, and others) have labored to place in clear light the unparalleled moral excellence of Christ, as the abiding type and proof of the divinity of his teachings. The denial of this doctrine, whether open or covert mostly arises from shallow moral and religious conceptions, or from lowering the fundamental moral nature of sin, justification, etc., into mere relations.

6. On the other hand, Ullmann has laid the Church under lasting abligations by his monograph, Die *Sündlosigkeit Jesu,(last* ed. 1863, Gotha), transl. by Brown. *The Sinlessness of Jesus* (Edinb. 1858, 12mo). Dorner Schaff, and Weiss have still further contributed to it, elucidation (see references at end of this article). The subject has been more or less fully treated in relation to Rationlialism by Hase *(Streitschriften,* in, 1837; *Leben Jesu, an Dogmatik);* Schweizer, in *Studiem und Kritiken,* 1884, 3 and 4; 1837, iii); in connection with historico-critical examination of the person of Christ, by Keim *(Der geschichtliche Christus,* p. 43, 106-116); from the stand-point of the doctrine of Christian morals and Church history, by De Wette *(Christliche Sitters lehre,* vol. 1, § 50-53), Weisse *(Evagelische Geschichte),* Ewald *(Geschichte Christus,* p. 184 f.), Schenkel *(Dogmatik,* and very waveringly in his *Characterbild Jesu,* p. 35 and 39) Weizsacker *(Evangelische Geschichte,* p. 437); from the stand-point of Church confessions, by Thomasius, Hoimnan, Philippi, and Ebrard; from a purely biblical point of view, by Schmid, Beck, Gess, Garbett *(Christ as Prophet, Priest, and King* [Lond. 1842, 2 vols. 8vo]), Stevenson (On *the Offices of Christ* [Lond. 1834, 8vo]), and Riggenbach; from that of the mediation theology of Schleiermacher, in treatises on the life of Christ, by Neander and others, and in works on dogmatics and the history of dogmas by Rothe, Liebner, Dorner, Nitzsch, J. Miller, Lange, Martensen, Schoberlein, and others.

II. *Statement of the Doctrine.* — The term sinlessnes, ἀναμαρτησία, involves a twofold idea, *first,* a negative one, viz., "the absence of antagonism to the moral law and to the divine will, of which that law is the

expression; and this not only in relation to separate acts of will and outward actions, but also in relation to the tendency of the whole moral nature, and to its most deep-seated disposition" (Ullmann, *Sinlessness of Jesus,* p. 41), which may be expressed by the term innocence, goodness of nature, etc.; and, *secondly a* positive one, viz., the expression in outward form of this inward harmony by a life of complete and perfectly holy activity, working out in full obedience to the will of God the duties of each hour, while keeping both spirit and life unstained by evil. This we term absolute holiness.

We hold, then, that our Savior, in his humanity was, in both these senses, sinless; at first relatively, just as Adam before his fall, with a perfectly human nature to which the liability to temptation must be conceded; otherwise no true manhood could have existed, no true example for our race could have been presented in his life. The doctrine of Edward Irving, however, that Christ partook of the sinful nature of Adam after the fall, cannot be allowed. It is not necessary at all to the true conception of his perfect example as a man for sinful men; which, on the contrary, implies that the second Adam should not be placed in his human nature below the original condition of the first, and thus burdened with the sin and weakness of sullied manhood. This view would demand of his divine nature so miraculous a support of the human as to destroy the force of his example. On the contrary, Christ, in his humanity, clothed with man's original purity of nature, lived, suffered, "was tempted in all points like as we are, yet without sin," and so could "justify the ways of God to man," and show that man was made " sufficient to have stood, though free to fall." His relative sinlessness became absolute holiness in the development of his moral life, in his free, yet perfect, active, and passive obedience to the will of his Father. To use the terms of the schoolmen, *the posse non peccare* or *impeccabilitas minor,* in him, grew, through vanquished opposition and the achieved restitutes of perfect obedience in love, into the *non posse peccare* or *impeccabilitas manr,* "into the impossibility of sinning, which cannot Sin because it will not" (Schaff).

III. *Proofs of the Doctrine. —*

1. *A priori.* We may argue, a *priori,* that as Christ's acknowledged mission on earth was the moral elevation and the salvation of our race from sin, it was fitting, nay, necessary, in order to accomplish these objects, that he should be superior to us in these respects. To raise man from his ruin, the

Prince of his salvation must be one "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," while his heart, "touched by the feeling of our infirmities," would yearn for the renewal of humanity. How fully Christ's perfect life meets this ideal every Christian feels; and with what deep and grateful confidence does he, when oppressed by the temptations and conflicts of his probation, turn to him who "needeth not daily to offer up sacrifices first for his own sins," and "then for the sins of the people," as did other priests.

2. *A posteriori,* we find that Christianity has exerted and does exert a power for moral good upon the world. Wherever it has taken hold of the hearts and minds of men in its purifying power, we see that they have attained a higher moral and religious state, a condition of life far beyond the pagan or even the Jewish types. How shall we account for this, apart from the life of the founder of Christianity, imparting its renewing power to the hearts of his followers? Mere theories of moral conduct without example are not capalle of producing such results. Streams do not rise above the level of their sources; no more do followers of religious systems rise above the laws and principles of religious life prescribed in the conduct as well as teachings of their founders. We may justly claim that the higher moral condition of Christian nations is due mainly to the influence proceeding from the spotless life of Christ.

Many of the early as well as recent opponents of Christianity as a system bear testimony to the surpassing moral greatness of its founder. Pilate declared that he found no fault in him touching the things whereof the Jews accused him, and thrice asked the question, "What evil hath he done?" (Luke 23:22). The Roman centurion, who witnessed his sufferings on the cross, said, "Certainly this was a righteous man." Josephus, if the passage be authentic *(Antiq.* Luke 18, ch. 3, § in), says of him that he "was a teacher of such men as receive the truth with pleasure." Forphyry (A.D. 304) says, "But himself is pious, and gone to heaven as other pious men do. Him therefore thou shalt not blaspheme." The celebrated tribute of Rousseau to the Gospel and its author need not be quoted here. A fuller view of the testimony of unbelievers to the person and character of Christ is given in the work of Schaff referred to above.

3. *Biblical View of the Doctrine.* — The doctrine of the Old-Testament writers in regard to the original purity and grandeur of man's moral and intellectual nature is shown conclusively by the language employed in

describing his creation and endowments: that he was made in the image of God; that the dominion over the earth and lower animals was given to him, etc. When man by disobedience fell, the promise was given of one to come, who should repair, by his obedience and perfectness, the ruin made, and through whom man might be reconciled to God. The coming of such a Redeemer was prefigured in the worship and sacrifices of patriarchal times, in the separation and Temple services of the Jewish nation, and in those holy men who from time to time appeared as lights amidst the darkness of the world. Throughout all these preparatory manifestations the idea of the sinlessness of the coming Messiah appears. In the spotless victims, in the purifying services, in the strains of the poets of Israel, and in the magnificent imagery and language of the prophets are found, more or less complete, the elements whose union culminates in the idea of the sinless Son of Cod and Redeemer of men (Isaiah 9, 40, 42; <24331>Jeremiah 31:31 sq.; <26608>Ezekiel 36:8 sq., etc.).

The New-Testament writings bear unequivocal and harmonious testimony to the truth of this doctrine. Christ is described in them as the Holy One, the Just and Righteous (<44014>Acts 3:14; 22:14; <46018>1 Peter 3:18; <62201>1 John 2:1, 29; 3:7); as tempted "like as we are, yet without sin" (<58405>Hebrews 4:15); as our example "who did no sin, neither was guile found in his mouth" (1 Peter 11:21, 22); as "a lamb without blemish and without spot" (<60119>1 Peter 1:19); as "an high-priest who is holy, harmless, undefiled" . . . "who needeth not daily to offer sacrifices" "for his own sins," as did other priests (<58726>Hebrews 7:26, 27); as the Mediator "who knew no sin" (<47521>2 Corinthians 5:21). These writings, indeed, are full of proofs that his apostles and followers recognized in Christ, because of his holiness, as well as his wonderworking power, the Messiah foretold by prophecy, coming in the fullness of the divine spirit to be the founder, lawgiver, and king of the kingdom of God on earth. Christ no less unequivocally claims for himself such perfection of nature and life, in the assumption of oneness with God (<43010>John 10:30), in the fact that he nowhere prays for forgiveness of his own sins, or recognizes that sin exists in himself, and, specifically, in the expression "which of you convinceth me of sin" (<43846>John 8:46).

IV. *Objections.* — But brief notice can le taken here of the objections to this doctrine, which are grouped by Ullmann (p. 143) under two classes, viz. (1) those resting "on a denial of the actual sinlessness of Jesus," and (2) those resting "on a denial of the possibility of sinlessness at all in the sphere of human life; and Weiss *(1. c.)* under three heads, viz.

(1) that unique individuality *(Einzigkeit des Individuums)* contradicts both the nature of the individual and the idea of the human race and its development;

(2) that sinlessness is irreconcilable with the nature of man; and

(3) that the same is irreconcilable with the actual sinful condition of mankind.

The former classification seems the simpler one, and we prefer to follow it. In regard to the objections of Pécaut, which belong to the first class, it may suffice to say that all of them except the last are founded on incorrect conceptions of the spirit and purpose of Christ in the several actions noticed, and of the duty which his office as Messiah imposed on him. Viewed in the pioper light, no disobedience of or disrespect to his parents, no outburst of angry passion, no wanton destruction of the property and disregard of the rights or feelings of others can be found. Attention to the scope and import of the question of Christ to the young man, "*Why* callest thou me Good?" (τί με λέγεις ἀγαθόν), will show that he does not reject the title good, but seeks to lead the questioner to its true application; the emphasis, as the order of the words shows, rests not on the expression good, but the *why.* "God only is good; but he that hath seen me hath seen the Father."

In reply to the objection that the idea of sinlessness is inconsistent with the growth in wisdom and the development of his moral nature which the Gospel portraiture of Christ assigns to him, we may say that growth and development do not necessarily or commonly imply imperfection. A human being, possessing in infancy and boyhood the maturity and complete development of manhood and age, would be a monstrosity. We expect from infancy, youth, manhood, and age what befits each period, and regard as irregular and imperfect what is contrary thereto. Again, finite nature is not necessarily imperfect. The perfect action of such a nature in conformity with the laws and limitations of its being cannot be sinful, or evidence of imperfection as finite existence, but just the contrary.

The notion that individual pre-eminence is inconsistent with the nature of the individual or the nature of the race is not warranted by the actual past and present history of man. We see that through all periods of time individual men stand out prominently endowed above their fellows. Is it

then irrational to suppose that in view of the great work which Christ came to do, he would be superior in purity to those whom he sought to elevate?

In all the relations of his life on earth, Jesus always did what was due to them. He did not seek, in virtue of the connection of his humanity in one personality with his divinity, to exempt his human nature from the influences which legitimately operate on it; but meeting fully life's duties as they came to him, he asserted in himself the triumph of one unfallen nature over the power of evil in the world. Thus his perfect holiness of life stands out clearly in the moral heavens, the unchanging, ever-brilliant star of hope whose light no cloud can ever dim, a safe and surely-guiding beacon to those who traverse the sea of life in search for the Promised Land.

Literature. — Ullmann, *The Sinlessness of Jesus* (Edinb. 1858, 8vo); Schaff, *The Person of Christ* (Boston, Am. Tract. Society, 16mo); Martensen, *Christian Dogmatics* (Edinb. 1866, 8vo); Knapp, *Christian Theology,* p. 336, 7 (Phila. 1853, 8vo); Weiss, in Herzog's *Real-Encyklopadie* (Supplem. 1:193 sq.); Dorner, *De la Sanctiae parfaite de J. C.* (in *Suppl.* to *Revue Chretienne,* Nov. 1861); Dorner, *Person of Christ* (passim); Niemann, *Jesu Sundenlosigkeit* (Hanover, 1866).

Christ, Order Of, Knights Of The.

Picture for Christ, Order of 1

Picture for Christ Order of 2

After the abolition of the order of Knights Templars, in 1312, king Dionysius of Portugal left to such as resided in his dominions a large share of their estates, and in 1317 reconstituted them into a new spiritual order of "Knights of Christ." It was sanctioned by Pope John XXII on condition of obedience to the papal see. He also instituted a branch of the order in the Papal States. The knights were secularized in Portugal in 1789, and divided into three classes: "great crosses," of which there were 6; "commanders," numbering 450; and knights, the number of which was unlimited. The distinctive marks of the order are a golden cross, carved and ornamented with red enamel, the ends terminating in two points; a scarlet band, which, by the papal knights, is carried around the neck. The Portugal grand crosses wear a particular dress on great occasions, with a golden chain wound three times around the neck, but which is usually thrown across the shoulder from right to left; a band; and on the breast a star,

containing in its center the cross of the order. The commanders and knights wear a similar but smaller cross, the former in a star and on the breast, with the band; the latter pending from the button-hole, and without the star. As a religious order, they have been suppressed, with all such orders, in Portugal. — Pierer, *Universal-Lexikon,* s.v.; Chambers, *Encyclopaedia,* s.v.

Christ, Work Of.

SEE ATONEMENT; *SEE CHRIST, OFFICES OF*; *SEE CHRISTOLOGY*; *SEE REDEMPTION*.

Christendom,

the kingdom of Christ in its diffusion among men on the earth. In the way of territorial extension, Christendom has been enlarging almost without interruption from the beginning. In the second and third centuries congregations were established in all parts of the Roman empire, and beyond the limits of the empire it collected churches in Parthia, Persia, and India, and extended to several barbarous nations whose languages had never been reduced to writing. The conversion of Constantine established the first Christian state. By A.D. 423 the whole eastern portion of the Roman empire was free from paganism, which lingered a little longer in the western, without, however, disputing any longer the ascendency. In the fifth and sixth centuries Christianity conquered in great part Northern Africa, Spain, Gaul, Scotland, England, and a number of the German tribes. The erection of the empire of Charlemagne paved the way for the conversion of Northern Europe. The Saxons consented to accept Christianity in 803, and Scandinavia in the tenth and eleventh centuries. Thence it spread soon to Iceland and Greenland. The conversion of the Sclavonians of Eastern Europe commenced in the ninth century, and was nearly completed in the twelfth. In the tenth and eleventh centuries the dissemination of Christianity in Hungary, Transylvania, and Russia commenced. At the same time, its territory was lessened in Western Asia, Northern Africa, and a part of Southern Europe, by the progress of Mohammedanism. In the period from the eleventh to the sixteenth century the conversion of Northern Europe, and in particular of Pomerania, Esthonia, and Livonia, was completed. A part of Eastern Europe, however, was gained by the Mohammedans, but, on the other hand, a large new territory was secured to Christianity in Western Africa, East India, and

America, in connection with the discoveries of the Portuguese and Spaniards. After the sixteenth century the newly-discovered continent of America began to be filled up by a Christian population, thus making the second Christian continent. The Roman Church for some time seemed successful in Christianizing Eastern Asia, especially China and Japan, but its progress was stopped by persecution. In the eighteenth century a new Christian state sprang up in South Africa, in connection with the political rule of the Dutch and the English. The nineteenth century opened with brighter prospects than any preceding. In South Africa the territory of Christian nations extended; in Western Africa, Liberia was founded as a Christian republic; in Northern Africa, Algeria is filling up with a Christian population; and in Eastern Africa, Abyssinia, which, in spite of its isolation, has preserved since the fourth century a kind of Christianity, promises to re-enter the union of the Christian states. Australia has already become the third Christian division of the world, with only a few weak remnants of paganism. In Asia the Karens of Farther India have been brought under the influence of Christianity, while in the north nearly one third of the continent I forms part of a Christian state. Thus the territory of Christianity at present comprises three out of the five large divisions of the world, with a considerable part of the two others. Moreover, large territories in Asia and Africa, though not yet Christianized, are under the dominion of Christian nations, and hardly a single country is at present left into which Christian I missionaries have not forced their way. Thus the time seems near when the extent of Christendom will coincide with the extent of the earth. The following estimate of the Christian population of the world is based upon the latest (1889) works on political and ecclesiastical statistics:

	Total Pop.	Roman Catholics	Protestant	Christian
America	93,108,000	51,500,000	38,000,000	89,500,000
Europe	355,000,000	142,000,000	65,000,000	277,000,000
Asia	783,650,000	5,000,000	725,000	15,725,000
Africa	185,790,000	1,500,000	725,000	6,000,000
Australia Polynesia	30,000,000	1,000,000	1,550,000	5,000,000
Total	1,447,548,000	201,000,000	106,000,000	393,225,000

See also Smith, *Tables of Church History*. *SEE CHRISTIANITY*.

Christ-Emporia

(χριστεμπορεία), *selling of Christ. SEE SIMONY.*

Christening,

a name given to the act of baptism,

(1) as if thereby the child were *made a Christian;* or

(2), as baptism fixes the *Christian* or *Christened* name of the child.

Christian

(Χριστιανός), the name given to those who believe Jesus to be the Messiah (<44 11 26>Acts 11:26). Commentators and critics are not agreed whether the followers of Christ gave this appellation to *themselves,* or whether it was bestowed on them by *others.* Neither view appears to be wholly true or wholly false. Such titles do not usually originate in any arbitrary way, nor do they spring from a single party, but rather arise from a conventional assent to their appropriateness. It was, indeed, the interest of the Christians to have some name which might not, like the Jewish ones (Nazarenes or Galilaeans), imply reproach. And though the terms *brethren, the faithful, elect, saints, believers, disciples,* or *the Church,* might suffice among themselves, yet none of them were sufficiently definite for an appellation, and might perhaps be thought to savor of vanity. They would therefore be not disinclined to adopt one, especially for exoteric use. Yet the necessity was not so great as to stimulate them to do this *very soon;* whereas the people at large, in having to speak of this new sect, would soon need some distinctive appellation; and what so distinctive as one formed from the name of its founder? It is therefore most likely to have been suggested by the Gentile inhabitants of Antioch, and to have early come into general use by a sort of common consent. (See Conybeare and Howson's *Life and Epistles of St. Paul,* 1 119.)

There is no reason to think with some that the name "Christians" was given in absolute *derision.* When used by Agrippa (<44 26 28>Acts 26:28), there is no proof that it was a term of reproach; had the intended derision, he might have employed the term Nazarene, which was in frequent use among the Jews, and has continued current in the East, wherever the Arabic language is spoken, to the present day. The early adoption of it by the Christians themselves, and the manner in which they employ it, are sufficient to dispel

all idea of this nature (<60416>1 Peter 4:16). The only reproach connected with the name would be the inevitable one arising from the profession of faith implied in it. Neither is the view of others more probable, that it was a name imposed by divine appointment. The term χρηματίζω (translated "called" in the passage first quoted), usually relied upon to sustain this view, has other significations than that of an oracular response, and is fairly capable of the meaning assigned to it in our version.

"This world-famous name (William of Tyre, 4:9) occurs but three times in the New Testament (<44126>Acts 11:26; 26:28; <60416>1 Peter 4:16). In the first of these passages we are informed that it arose in the city of Antioch, during the year spent there in preaching by Paul and Barnabas, A.D. 34. Both Suidas (2:3930, a, ed. Gaisford) and Malalas *(Chronograph.* 10) say that the name was first used in the episcopate of Evodius at Antioch, who is said to have been appointed by the apostle Peter as his successor (Jerome, *Chronic.* p. 429). That Evodius actually invented the name (Malalas, 1. c.) is an assertion which may be disregarded as safely as the mediaeval fiction that it was adopted at a council held for the purpose.

"The name itself was only contemptuous in the mouths of those who regarded with contempt him from whom it was derived; and as it was a universal practice to name political, religious, or philosophical societies from the name of their founders (as Pythagoreans, Epicureans, Apollonii, Caesariani, Vitelliani, etc.), it was advantageous rather than otherwise for the Christians to adopt a title which was not *necessarily* offensive, and which bore witness to their love and worship of their master; a name intrinsically degrading — such as the witty Antiochenes, notorious in the ancient world for their propensity to bestow nicknames, might easily have discovered (Philost. *Vit. Apol.* 3:16; Zosim. 3:11; Ammon. Marcell. 22; Procop. *Bell. Pers.* 2:8) — would certainly have retarded the progress of the new religion; and as we see, even in modern times, that it is the tendency of rival sects to brand each other with *derisive* epithets, it is natural to suppose that the name 'Christians' resulted rather from philosophical indifference than from theological hatred. The Latinized form of the word — Greek in form, Latin in termination — is not indeed a conclusive proof that it emanated from the Romans, because such terminations had already been familiarized throughout the East by the Roman dominion; but it is precisely the kind of name which would have been bestowed by the haughty and disdainful spirit of victorious Rome, which is so often marked in early Christian history (<43831>John 18:31; <44224>Acts

22:24; 25:19; 18:14). That the disciples should have been called from 'Christus,' a word implying the *office,* and not from 'Jesus,' the *name* of our blessed Lord, leads us to infer that the former word was most frequently on their lips, 'which harmonizes with the most important fact, that in the epistles he is usually called, not 'Jesus,' but 'Christ' (Lactant. *Div. Instit.* 4:7). In later times, when the features of the 'exitiabilis superstitio' were better known, because of its ever-widening progress (Tacit. *Ann.* 15:44), this indifferentism was superseded by a hatred against *the name* as intense as the Christian love for it, and for this reason the emperor Julian 'countenanced, and perhaps enjoined, the use of the less honorable appellation of Galilaeans' (Gibbon, 5:312, ed. Milman; Greg. Nazarene, *Orat.* 3:81). Yet, as Tertullian, in an interesting passage, points out, the *name* so detested was harmless in every sense, for it merely called them by the office of their master, and that office merely implied one set apart by solemn unction *(Apolog.* 3).

"It appears that, by a widely prevalent error, the Christians were generally called *Chrestiani* (Χρηστιανοί, Sueton. *Nero,* 16; Claud. 25) and their founder *Chrestus* (q. d. χρηστός, *excellent),* a mistake which is very easily accounted for (Lactant. *Instit. Div.* 4:7), and one which the Christians were the less inclined to regret, because it implied their true and ideal character (Clem. Alex. *Stron.* II, 4:18; Tert. *Apol.* 100:3). *SEE CHRESTIANS.* The explanation of the name Christian, as referring to the 'unction from the Holy One,' although supported by the authority of Theophilus Antiochenus (A.D. 170), 'who lived not long after the death of John' *(ad Autolyc.* 1:12), can only be regarded as an adaptation or an after-thought (see Jeremiah Taylor, *Disc. of Confirm.* § 3).

"The adoption of the name marks a very important epoch in the history of the Church; the period when it had emerged, even in the Gentile observation, from its Jewish environment, and had enrolled followers who continued *Gentiles* in every respect, and who differed widely from the Jewish proselytes. 'It expressed the memorable fact that a community consisting primarily of Jews, and directed exclusively by them, could not be denoted by that name, or by any name among them. To the disciples it signified that they were witnesses for a king, and a king whom all nations would be brought in due time to acknowledge' (Maurice. *Eccl. Hist.* p. 79). See Buddeus, *De origine, dignitate et usu nominis Christians* (Jen. 1711; also his *Miscell. Sacr.* 1:280 sq.); Wetstenii *Nov. Test.* in Acts 11; Zeller, *Bibl. Wörterb.* s.v. Christen, etc." (Kitto, s. v).

To be denominated *Christian* was, in the estimation of the confessors and martyrs, their highest honor. This is illustrated in the narrative which Eusebius has copied from an ancient record, of one Sanctus of Vienna, who endured all the inhuman tortures which art could inflict. His tormentors hoped, by the continuance and severity of his pains, to extort from him some acknowledgment which might implicate him; but he withstood them with unflinching fortitude, neither disclosing to them his name, nor his native land, nor his condition in life, whether freeman or slave. To all their interrogatories he only replied, *Christianus sum;* affirming that his name, his country, and his kindred all were included in this. Of the same import was the deportment of the martyr Lucian, as related by Chrysostom. To every question he replied, "I am a Christian." "'Of What country are you?" "I am a Christian." "What is your occupation?" "I am a Christian." "Who are your parents?" "I am a Christian." — Bingham, *Orig. Ecclesiastes* bk. 1, ch. 1.

Christian,

first bishop of Prussia, was born at Freienwalde, in Pomerania, in the latter part of the 12th century. He became a monk of the Cistercian order, in which he acquired great eminence for his piety and learning. In 1210 he went as missionary to Prussia, which country had before resisted all attempts at Christianization. He proved successful in his undertaking, and was made bishop of Prussia in 1214. In order to give a permanent protection to the Church, he founded, in 1215, the order of the Knights of Christ. He died in 1241. — Neander, *Ch. History* (Torrey), 4:43; M'Lear, *Missions in Middle Ages,* p. 341.

Christian Endeavor Society.

SEE ENDEAVOR, CHRISTIAN.

Christianity,

(1) in the *objective sense,* is the religion of Christians, including doctrines, morals and institutions. Of Christianity, the Scriptures of the Old and New Testaments are the sole foundation and source, as containing all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation" *(art.* 6 *of the Church of England).*

(2) In the *subjective* sense, it denotes the Christian faith and life of the individual, in which is manifested the life of Christ, the God-man, imparted through the Holy Spirit. The statement of Christian doctrines, in scientific form, is the object of theology (q.v.). The special doctrines are treated under their proper heads in this dictionary. The proof of the divine origin and authority of Christianity is the province of *Apologetics*, or the *Evidences* of Christianity. *SEE APOLOGETICS*; *SEE EVIDENCES.* The statement of the practical principles of Christianity belongs to *Ethics* or *Morals* (q.v.). The institutions of Christianity are treated under the heads *SEE CHURCH*, *SEE BAPTISM*, *SEE LORDS SUPPER*, *SEE MINISTRY*, *SEE SACRAMENTS*. The aggressive movements of Christianity in heathen countries are treated under MISSIONS; its present territorial extent under CHRISTENDOM *SEE CHRISTENDOM* .

The *history of Christianity* is the history of the reception of the teachings, ordinances, and institutions of Christ among men, and embraces what is more commonly, but less properly, called the history of the Christian Church. We give a brief survey of the history of Christianity, and divide it for this purpose into five periods.

I. *From the Foundation of Christianity until its Establishment as a State Religion in the Fourth Century.* When Christ appeared upon earth, both paganism and Judaism had lost their influence over the mass of the people. Presentiments of the proclamation of a purer religion were widely disseminated. Among the Jews, the Messianic hopes which had been awakened by the prophets had gained new strength from the political oppression under which the nation so long suffered. Christ confined his preaching to the Jews, and we read in the Gospels that large crowds of the people were always eager to hear him, though the most influential sects of those times, the Pharisees and Sadducees, opposed him. After the ascension of Christ, the disciples were prepared, by the outpouring of the Holy Ghost on the day of Pentecost, to carry on the dissemination of Christianity. The first congregation was established at Jerusalem, the second at Antioch. In Judea, and especially in Jerusalem, the apostles and other Christians were cruelly persecuted, and Stephen was stoned and became the first martyr. But one of the leading instigators of the persecution, Saul of Tarsus, was soon converted in a miraculous manner, and established new churches, not only among the Jews in a great many provinces of the Roman empire, but also among the pagans. At Antioch, the followers of Jesus, who during his lifetime had had no distinguishing

name, received the name *Christians.* *SEE CHRISTIAN.* Paul warned the congregation in Corinth not to assume party names, as parties of Apollos, of Paul, of Cephas, or of Christ; but the term is applied, not to distinguish a *party* among Christians, but to distinguish Christians from pagans and Jews. By the Jews, the Christians were for a long time called Galilaeans or Nazarenes. The Christians of Jewish extraction separated only by degrees from outward connection with the synagogues, and the fundamental elements of a church constitution were not developed before the second half of the first century. The details of this development have been of late the subject of most minute and ingenious investigations, but the darkness in which the subject, on account of the meagerness of the contemporaneous literature, has been involved, is far from being removed. *SEE APOSTOLIC AGE*; *SEE CHURCH*. The apostles remained the center for the Christian churches, and devoted themselves, in connection with so-called evangelists, to the spreading of the Gospel, while under them presbyters (or bishops) were the teachers and superintendents of particular congregations. Deacons, and sometimes also deaconesses, were charged with the care of the poor and other social wants of the community. The spread of Christianity gave rise to repeated persecutions by the Roman emperors, some of which were local, while others were more or less general. Usually ten persecutions are counted, viz. first, under Nero, 64-68, by whose order several Christians of Rome were put to death, Nero, as is reported, charging them with having caused the great conflagration. In the second persecution (93- 95), Domitian, misinterpreting the royal office of Christ, ordered the surviving relations of Christ, whom he looked upon as rivals, to be put to death. The third persecution was under Trajan, in Bithynia, in 116. Many were punished as apostates from the state religion, although a report from the younger Pliny bore a good testimony to their character. The fourth persecution, in 118, under Hadrian, did not proceed from the government, but the Christians greatly suffered in many places, especially in Asia Minor from riots of the mob. The fifth persecution, under Marcus Aurelius, in 177, affected especially the congregations of Lyons and Vienne, in Gaul, and the churches of Asia Minor. Among the martyrs was Polycarp, bishop of Smyrna. From the sixth persecution, under Septimius Severus, in 202, especially the Christians of Egypt and Asia Minor had to suffer. The seventh persecution, under Maximin, in 235, was properly directed only against the bishops and leaders of the congregations, but the Christians suffered greatly during his reign from the mob, especially in Cappadocia, because earthquakes and other calamities of that kind were

laid to their charge. Very severe and extensive was the ninth persecution, under the emperor Decius (249-251), who was alarmed at the rapid increase of the Christian population. In consequence of the severity of the persecution, many Christians apostatized and many congregations were destroyed. The ninth persecution, under Valerian, in 257 and 258, was also very cruel. He ordered bishops to be exiled, prohibited the assemblies of the Christians, and declared state officers who were Christians to have forfeited their offices, and, later, also their lives. The tenth and last persecution, under Diocletian, in 303 and 304, was the severest of all. The edict of 303 ordered all the churches of the Christians to be burned, the state officers who were Christians to be declared infamous, and all the Christians to be made slaves. According to an edict of 304, all Christians were to be compelled by tortures to sacrifice to the pagan gods. With the abdication of Diocletian in 305, the era of persecutions ended (see Benkendorf, *Historie der zehn Hauptverfolgungen*, Leips. 1700, 8vo). Those Christians who, in some way or other, succumbed in the persecution, were called *Lapsi* (q.v.), of whom there were several classes, as *Libellatici, Sacrificati, Thurificati,* and *Traditores;* those who remained steadfast were called *Confessores. SEE CONFESSORS.* Christianity was, however, not persecuted by all the Roman emperors, but was tolerated by some, and even favored by a few, e.g. Caracalla, Alexander Severus, and Philippus. In 306 Constantine established toleration of Christianity in the provinces of Britain, Gaul, and Spain. Conversion to Christianity was expressly permitted by another edict of Constantine in 313, and restoration of the Christian churches ordered. Even an indemnification from the public treasury was promised. Constantine, by a decree of 324, established full religious liberty for the Christian religion in the whole Roman empire, and restored to liberty those who, under Diocletian, had been enslaved. Toward the end of his reign he even issued edicts against paganism. He was baptized himself shortly before his death. *SEE CONSTANTINE.*

Christianity during the first period of its history was not only exposed to the persecution of the emperors, but also to the *literary* attacks of many pagan scholars, as Lucian, Celsus, Porphyrius, Hierocles, and others, which called forth among the Christians a number of apologetic writers. *SEE APOLOGISTS.* Dissensions and divisions were very numerous among the Christians from the earliest period of the Church. A strict line of demarcation established itself between the common faith (orthodoxy) and the secessions (heresy). As early as the apostolic age we find the Gnostics,

Simonians, Nicolaites, Cerinthians; in the second century the Basilidians, Carpocratians, Valentinians, Nazareans, Ophites, Patripassians, Artemonites, Montanists, Manicheans, and others; in the third century the Monarchians, Samosatensians, Noetians, Sabellians, Novatians, etc. Most of these controversies concerned the person of Christ; some related to the creation of the world and of the spirits; others to the Lord's Supper; only a few had regard to the discipline of the Church and some other points.

The *diocesan* constitution gradually developed itself, the congregations in villages and smaller places seeking a connection with the bishops of the town. Of a regular *metropolitan* constitution, only the first beginning is found during this period, but the bishops of Rome, Alexandria, and Antioch were already regarded as the heads of very extensive ecclesiastical districts. Christian ministers assumed a distinguishing name *(clerici),* and a peculiar dress for divine service, and they were divided into many classes (see Bingham, *Origines Ecclesiae;* Planck, *Gesch. der christlich-kirchlichen Gesellsckaftsverfassung,* Hanov. 1803). Towards the end of this period, resort began to be had to synods and councils to settle ecclesiastical disputes. *SEE COUNCILS.* The form of public worship was gradually fixed in imitation of that of the Jewish synagogue, and consisted of prayer, singing, reading, and interpreting the Scriptures. Baptism was performed in the name of Jesus; the agapae (q.v.) and the Lord's Supper (q.v.) were celebrated after divine service. The sources of doctrine were the epistles of the apostles and the records of the life of Jesus (the Gospels). Some of the gospels, which are now regarded as apocryphal, were in use in some of the churches, and some importance was also attributed to ecclesiastical tradition. Church discipline was very strict, and all grave offenses were punished with exclusion (excommunication). Asceticism and monasticism found their first adherents in this period in Anthony, Paul of Thebes, and others.

II. *From the Death of Constantine the Great to Charlemagne* (A.D. 337 to 800). — The last attempt to suppress Christianity by force, or at least to repress its further advancement, was made by Julian the Apostate (q.v.), but it failed utterly. His successors remained Christians, and Christianity became the religion of court and state. The Church and the state began to exert a powerful and reciprocal influence upon each other. *SEE CHURCH AND STATE.* The metropolitan constitution was organized throughout the whole Church, and in connection with it the patriarchal constitution, represented by the four patriarchs of Rome, Constantinople, Alexandria,

and Antioch. The bishops of Rome began to claim jurisdiction over the whole Church. Councils and synods became more frequent. In addition to the provincial councils of the first period, oecumenical councils (q.v.) (of which one had been held during the first period, viz. that of Nice, A D. 325), to which all bishops of the Christian Church were invited, were held at Constantinople (381, 553), at Ephesus (431, 449), at Chalcedon (451). *SEE COUNCILS.* They were occasioned by doctrinal controversies, the number of which greatly increased during this period. The doctrine of the Church on the person of Christ was attacked by the Arians, Eunomians, Aetians, Anomoeans, Adoptians, Nestorians, Eutychians, Monophysites, Jacobites, Monothelites, and other sects; that of the Trinity by the Tritheites; that of the nature of God by the Seleucians and the Anthropomorphites. The Church also rejected the views of the Antidikomarians, Bonosians, Jovinians, Collyridians, on the Virgin Mary; those of the Euchites and Priscillianists (modified Gnostico-Manichaean doctrines); those of the Mieletians and Donatists on the constitution of the Church. *Monasticism* was rapidly developed after the fourth century; and as the lower secular clergy were generally ignorant, the missionary work and the culture of letters were almost entirely left to the monks. The ignorance of clergy and people facilitated the introduction of many innovations and corruptions in the doctrine of the Church, such as the veneration of saints and relics. Pomp and magnificence were introduced into the celebration of divine worship, and the arts began to be used to serve ecclesiastical ends. The Latin language was retained in worship, though it was no longer understood by all the people. The changes in the ancient discipline of the Church (for which in many cases even payments of money were substituted) exerted a most disastrous influence on the Christian life. In the literature of this period, the names of Chrysostom, Augustine, Cyril, Theodoret, Isidor of Pelusium, Isidor of Hispalis (Seville), and Johannes Damascenus, stand forth most conspicuous.

III. *From Charlemagne to Gregory VII* (A.D. 800 to 1073). — Among the Germanic tribes, the Franks were attached most firmly to Christianity. Charlemagne in his conquests always sought to make Christianity the established religion, and his wars against the Saxons and Sclavonians were wars for the extension of Chrisianity. The degraded condition of the clergy and the Church in his states induced Charlemagne to attempt vivious reformatory measures in behalf of the Church. By the establishment of convents and cathedral schools, he sought to promote the education of the

clergy. By the order the corrupt translation of the Bible was corrected, the congregational singing improved, more prominence given to the sermon in divine worship, and annual visitations of the diocese by the bishops introduced. *SEE CHARLEMAGNE.* While Christianity rapidly: advanced in Northern Europe, the body of the Church was divided, in consequence of the rivalry of the bishops of Rome and Constantinople, into the Western or Latin, and the Eastern or Greek Church. The two churches excommunicated each other, and a permanent union has never since been effected. The Greek Church, first enslaved by the emperors of Constantinople, and afterwards trodden down by the Turks, became petrified and stationary. In the Roman Church the rights of metropolitans and bishops were more and more curtailed, and those of the pope enlarged, especially by the pseudo-Isidorian Decretals. *SEE DECRETALS, FALSE.* Spain, England, and the other European countries gradually surrendered their ecclesiastical independence, and the pope became all-powerful in the exercise of jurisdiction as well as in doctrinal decisions. Bishops and abbots became the possessors of large property; the pope entered the ranks of secular princes, and strove to subject even the secular governments to his influence and rule. Most of the literary institutions founded by Charlemagne were suspended within half a century after his death, and the general ignorance of the clergy became so great that the bishops had to order that "every clergyman must know at least the Apostles' Creed." The theology of this period spoke little of Christ, his work and his merits; the belief in the intercession of the saints, in the efficacy of their relics, and similar points, became prominent in the mind of the Church. The pope reserved to himself the examination of the genuineness of the relics, and the beatification and canonization of holy men. In the eleventh century the rosary (q.v.) came up in England and Holland, and new festivals were introduced, especially festivals in honor of the Virgin Mary. Pilgrimages (q.v.) commenced in this period. In ecclesiastical architecture the Romanic style was developed in the tenth century. Among the doctrinal controversies, those on the Lord's Supper (q.v.) were the most important. Morality was generally at a low ebb, and there was no vice which was not prevalent among the clergy and in the monasteries, and immorality passed over from them to the people.

IV. *From Gregory* VII *to the Reformation* (1073-1517). — The oppression of Christianity by the Turks called forth the crusades against the Saracens (1096-1246), in order to deliver the Holy Land. *SEE*

CRUSADES. Palestine was conquered and held for a short time, and several orders of Christian knights were established there for the protection of Christianity; but towards the close of the 13th century it was reconquered by the Saracens, by whom Christianity was barely tolerated. The oppression suffered by the Greek Church led to an attempt at a new union with the Roman, which, however, was soon given up as impracticable. The power of the popes reached its climax under Gregory VII and Innocent III, but it soon began again to decline, especially through the papal schism (1378-1414), during which two papal sees existed — Rome and Avignon. The popes secured the right of the investiture of the bishops and abbots, and the exemption of the clergy, and enforced throughout the Church the celibacy (q.v.) of the clergy. The Bible was less and less appealed to as the rule of faith; the fathers and tradition took its place. The pope became the sole legislator and judge in matters of faith. New doctrines and practices, such as auricular confession, transubstantiation, and indulgences, together with new festivals (e.g. *Corpus Christi),* were established. The Inquisition and the mendicant orders, especially the Franciscans and Dominicans, crushed out all opposition to the ruling Church. Public worship greatly degenerated. The Mass became its center; sermons became rare, and consisted mostly either in unintelligible scholastic lectures, or in comic invectives against the follies of the times. The increasing corruption among the clergy, and still more the traffic with indulgences, undermined the piety of the people. Attempts to stop the prevailing abuses were frequently made, both by individuals and by smaller and larger denominations, among which the Albigenses (q.v.), Waldenses (q.v.), and Hussites (q.v.) were prominent. At the request of the Church the secular governments proceeded against these sects, and crusades were preached for their extirpation. Most of them were extirpated; but the *Waldenses* in Italy, the *Moravian Brethren* in Germany, and the *Lollards* in England, survived to see and to share in the great Reformation of the 16th century. In *theological science,* Scholasticism arose, a system full of acute subtleties, but entirely incapable of satisfying the religious wants of the heart. In opposition to the Scholastics (q.v.), many pious Mystics (q.v.) strove to maintain a pure Biblical Christianity, more by ignoring the antiscriptural doctrines of the Church than by openly rejecting them. In ecclesiastical architecture the Byzantine style was supplanted in France, England, Spain, and especially in Germany, by the Germanic or Gothic, which reached the highest stage of development in the 13th and 14th centuries.

V. *From the Reformation until the present Time.* — The controversies called forth by Wycliffe, Huss, and other reformers of the Middle Ages, awakened in large circles the longing for a thorough reformation of the Church. The councils of Constance (q.v.) and Basle (q.v.) at first attempted to carry through this reformation, but they only diminished a few of the grossest abuses, being both unable and unwilling to remedy them thoroughly. The corruption of the Church not only continued, but certain abuses (e.g. the traffic in indulgences) became so flagrant that at the beginning of the 16th century contempt of the Church, her officers, doctrines, and ordinances, became almost general throughout Europe. When, therefore, Luther, Zwingle, and others raised the standard of a radical reformation of the Church on the basis of the Bible, millions of Christians, especially in Germany, Switzerland, Holland, England, Denmark, Sweden, Prussia, at once rallied around it. *SEE REFORMATION.* Though the Reformers did not agree on all points of doctrine, they were unanimous in claiming the Bible as *the* rule of faith, decidedly rejecting everything which had crept into the Church in opposition to the Biblical doctrine. The Roman Church made many unsuccessful attempts to suppress these reformatory movements, and the new order of the *Jesuits* (q.v.), the most powerful and influential of all monastic institutions, was instituted for this special purpose. These attempts, which led to the war of the Huguenots in France, and the Thirty Years' War in Germany, were in vain. From some countries the Roman Church was entirely excluded, while in others it had at least to grant to Protestants equal rights and toleration. The Church saw itself also compelled to convoke a General Council, *SEE TRENT*, and to abolish at least a few of the grossest abuses. A few futile efforts were made to bring about a union with the Protestants. The doctrine of the Roman Church received in the Council of Trent its final form, yet since that period several doctrinal controversies (e.g. Jansenism [q.v.] and Quietism [q.v.] in France, and the philosophy of Hermes [q.v.] and Gunther in Germany) have required new decisions of the Papal See. The Gallican Church (q.v.) in council, with Bossuet (q.v.) at its head (1682), and a number of distinguished bishops in Germany, *SEE FEBRONIUS*, Italy, *SEE RICCI*, and other countries, protested against making the infallibility claimed by the popes a doctrine of the Church; yet, on the whole, the popes have been so successful in enforcing obedience to their doctrinal definitions and divisions, that in 1854 an entirely novel dogma, *SEE IMMACULATE CONCEPTION* was proclaimed by Pope Pius IX, without the sanction of a

General Council. Some princes, as Joseph II of Austria, Leopold of Tuscany, and others, have attempted to restrict the absolute power claimed by the pope over clergy and people, mostly without success. Still less successful were certain attempts to establish national "Catholic" churches independent of Rome (viz. the "French Catholic Church" in 1831, the "German Catholics" in 1854). These movements were not made on the ground of the Bible and of revealed Christianity, and therefore necessarily were failures. The relation between the different states of Europe, in which the Roman Church is recognized as a state religion, and the pope, is regulated by *Concordats* (q.v.).

The *Protestants* in course of time formed a number of different denominations, among which two Main tendencies are to be distinguished, viz. the Lutheran and the Reformed Churches. The latter were subdivided into the German Reformed, Swiss Reformed, Dutch Reformed, Presbyterians, Baptist, Congregational, and other minor churches. The Church of England, as far as it identified itself with the Reformation, belongs to the class of Reformed churches; yet it retains also enough elements from the time before the Reformation to leave room for the continuance of a party which rejects altogether the Protestant character of the Church, refuses association with other Protestant denominations, and acknowledges only the churches which claim the so-called apostolical succession of bishops as valid. From the Church of England sprang the *Methodists* (q.v.), who discarded everything unProtestant in the mother Church, and took at once a prominent place among the Reformed denominations. In the rapidity of their extension they have surpassed all other bodies of Protestant Christians.

In a large part of Europe the Protestant churches have unfortunately allowed to the secular government an undue influence over ecclesiastical affairs — an influence which has generally been used for the entire subjugation of the Church. Only by hard struggles have *dissenters* from state religions secured toleration. Many of them had to cross the Atlantic in order to be at liberty to worship God according to the dictates of conscience. The declaration of American independence was the first heavy blow against state-churchism; and the independence of the Church, which was now, for the first time, carried through on a large scale, worked so well, that all the European churches began to feel the influence of the new principle, and gradually to loosen, at least, the connection between Church and state. The question of a union between various Protestant bodies has

been, from the beginning of the Reformation, a favorite idea of many distinguished men, though it has frequently led to an increase of parties and of controversies, especially as generally these schemes of ecclesiastical union have been attempted with the aid of the secular arm. The most important of these attempts was the establishment of the United Evangelical Church (q.v.) of Germany in 1817, through the instrumentality of Frederick William III of Prussia. In modern times the opinion has gained ground that the large number of evangelical denominations has had a beneficial rather than a disastrous influence on the advancement of Christianity, and that it would be better, instead of aiming at ecclesiastical uniformity, to form a cordial alliance of evangelical Christians of all denominations. This led to the formation of the so-called "*Evangelical Alliance"* (q.v.), which soon assumed grand dimensions. It has held some large assemblies, which have been called the first oecumenical councils of Protestant Christianity. The development of theology during this period has centered mostly in Germany. *SEE GERMAN THEOLOGY.* The struggle, after the Reformation, between Lutheranism and Calvinism, was soon followed by the more important contest between Christianity and an infidel philosophy, represented by the Deists in England, the Encyclopuedists in France, and Rationalism in Germany. The belief in Christianity was for a time undermined in a large proportion of the European population, but with the beginning of the nineteenth century a powerful reaction in favor of Christianity has set in. The influence of Christianity over the political, social, and literary life of mankind is now greater than ever before. But infidel parties have not been wanting in the nineteenth century. Among them may be named Young Germany, the Free Congregations and German Catholics, the Young Hegelians, the, Socialistic Mechanics' Associations in Switzerland and France, the Materialism in natural science, the Positivist followers of Comte, the Westminster Review and its party in England, the Mormons and Spiritualists in America. The movements of these parties have led to a new development of powerful agencies in defense of Christianity. In nearly every department of science and literature the works of former centuries have been surpassed by modern Christian writers. The various denominations vie with each other in establishing religious periodicals, which already form one of the grandest characteristics of the church history of the nineteenth century. Free associations for religious and other charitable purposes have rapidly multiplied; missionary societies, Bible, tract, and book societies have displayed a wonderful and unparalleled activity.

Thus the spread of Christianity from the beginning has been like to the growth of the "grain of mustard seed;" today its branches overshadow the whole earth; the prospects of Christ's kingdom on earth are brighter than at any previous period of its history. Compare Smith, *Tables of Church History* (especially the column "General Characteristics"). *SEE CHRISTENDOM*; *SEE CHURCH HISTORY*; *SEE THEOLOGY*.

Christians

(improperly pronounced *Chrstians),* a denomination usually styled "the Christian Connection."

I. *History.* — This body is purely American in its origin, having sprung from three different sources widely apart from each other — the Methodist, Baptist, and Presbyterian Churches in different parts of America.

(1.) When the so-called "O'Kelly secession" from the Methodist Episcopal Church (q.v.) took place in the year 1793, the seceders at first took the name of "Republican Methodists," but afterward assumed the name of "Christians," avowing the N.T. as their only code of doctrine and discipline.

(2.) In the year 1800, Dr. Abner Jones, a member of the Baptist Church in Hartland, Vermont, "becoming dissatisfied with the creed of his church, and with all sectarian denominations, and preferring the Bible alone as the confession of his faith," organized a church of twenty-five members in the town of Lyndon, Vt. In a few years he was joined by ministers from the Close Communion and Free-will Baptist churches, who left their former associations, and, in some cases, brought their flocks with them.

(3.) The third source of the new sect was found in Kentucky and Tennessee. About the year 1801, several ministers withdrew from the jurisdiction of the Presbyterian Church, and "organized themselves into a new and independent presbytery, called the Springfield Presbytery. They kept up this organization for about two years, when they formally adopted a new name for themselves and followers — that of Christians." (See Davidson, *Presbyterian Church in Kentucky,* chap. 8.)

The three bodies thus separately organized were finally brought into one society, adopting the common name "Christians." They have become quite numerous.

At the Quadrennial General Conference of this denomination held at Marshall, Michigan, on October 2, 1866, and the following days, the following Annual Conferences were represented by delegates:

	Conferences	No. of delegates
1	Passamaquoddy	
2	Vermont Western	18
3	Merrimack	20
4	Rockingham	
5	York and Cumberland	15
6	Strafford	13
7	Mass. and Rhode Island	
8	New York Eastern	47
9	New York Central	40
10	New York Western	14
11	New York Northern	11
12	New York Southern	14
13	New Jersey	14
14	Tioga River, N.Y	25
15	Erie, Pa.	16
16	Canada	
17	Miami, O	52
18	Central Ohio	29
19	Maumee Valley	5
20	Southern Ohio	30
21	Deer Creek O	14
22	Eel River Ind.	16
23	Antioch and Blufton	42
24	Western Indiana	32
25	Mason River Ill.	5
26	Nothern Ill. and South Wisc.	28
27	Central Ill.	
28	Spoon River	25
29	North-eastern Iowa	29
30	Union, Iowa	8
31	Des Moines, Iowa	28

32	Eastern Michigan	17
33	South-east Michigan	7
34	Central Michigan	
35	Grand riverValley	
36	Southwestern Michigan	
37	Northern Ind. and West. Michigan	12
38	Richland Union Wis	6
39	Nothern Wisc.	
40	Jacksonville	

The Rev. I. C. Goff, of Illinois, was elected President. A letter, expressing harmony of views and fraternal feelings, was read from the Association of General Baptists in England, this being the first communication of the kind since 1823. The General Conference replied by a series of resolutions, reciprocating the feelings of the General Baptists, and by appointing a delegate to attend their next annual meeting. It was resolved to establish a Biblical institute in the State of New York, and to increase the number of denominational periodicals by the establishment of a *Quarterly* and of an *Annual Register*. The original platform of the denomination, namely, "That the name Christian is the only name of distinction which we take, and by which we, as a denomination, desire to be known, and the Bible our only rule of faith and practice," was unanimously reaffirmed.

A convention of members of the denomination in the Southern States ("Southern Christian Convention") was held at Mount Auburn, N. C., on May 2, 1866, at which it was resolved to revive the denominational book concern at Suffolk, Va., which had been destroyed by fire soon after the beginning of the war. See *Annual American Cyclopoedia* for 1866, s.v. Christian Connection; *Minutes of the U. S. Quadrennial Christian Connection* (Dayton, 1866).

II. *Doctrines.* — Each congregation of "Christians" is independent, and they take the Bible as their binding standard of doctrine. The following principles appear to be generally recognized among them: (1) The Scriptures are inspired, and are of divine authority. (2) Every man has a right to interpret the Bible for himself, and therefore differences of theological views are no bar to Church fellowship. (3) There is one God, but the doctrine of the Trinity is not generally received. (4) Christ is a

divine being, preexisted, and is the mediator between God and man. (5) Christ's sufferings atone for the sins of all men, who, by repentance and faith, may be saved. (6) Immersion is the only proper form of baptism, and believers the only proper subjects (rejecting infant baptism). (7) Communion at the Lord's table is open to believers of all denominations.

III. *Government and Usages.* — Though each congregation is theoretically independent, there are "Annual" or "State" Conferences, composed of ministerial and lay delegates from the churches, which receive and ordain pastors, etc., but can pass no laws *binding* the several churches. They have an American Christian Convention, whose officers from 1866 to 1867 were: *President,* D. P. Pike, of Massachusetts; *Secretary,* N. Summerbell, of Ohio; *Secretary of Missionary Department,* D. E. Millard, of Michigan; *Secretary of Educdtional Department,* J. W. Haley, of Massachusetts; *Secretary of the Sabbath-school Department,* I. C. Goff, of Illinois; *Secretary of the Publishing Department,* C. A. Morse, of Ohio. The forms of worship, etc., are in general the same as those in the Baptist churches.

The Constitution of the General Convention, as amended in 1866, is as follows:

ARTICLE I. — This organization shall be styled "The American Christian Convention"

ART. II. The business of the Convention shall be to arrange, direct, or transact such matters as may be thought proper and necessary, in connection with and for the furtherance of the interests and honor of the cause of Christ.

ART. III. The officers of the Convention shall consist of a President, one Vice-president from each state or province connected with the Convention, a Secretary of the Convention, and one Secretary for each department hereinafter provided for; all of the above officers, except the Vice-presidents, shall be chosen by ballot for the term of four years, and until their successors are chosen. The Vice-presidents shall be nominated by the states and provinces represented in the Convention.

ART. IV. It shall be the duty of the President to preside in all meetings of the Convention and of the Executive Board.

ART V. In the absence of the President at any meeting ons of the Vice-presidents shall preside.

ART. VI. The Secretary shall faithfully note and record all the doings of the Convention and of the Executive Board.

ART. VII. The Convention shall consist of the following named departments, viz.: 1. Missionary; 2. the Educational; 3. the Publishing; 4 the Sabbath-school; 5. Treasury Department. Each department shall have an appropriate secretary, who shall have the supervision thereof, subject to the control of the Executive Board hereinafter named.

ART. VIII. The Executive Board shall consist of the President and the six Secretaries above named whose duty it shall be to carry out any measure determined on by the Convention, and any other measure which it may deem necessary and proper; and each Secretary shall, not less than one month prior to every regular meeting of the Convention, make a written or printed report of the doings of his department. accompanied with recommendations, which, on the opening of the Convention, the President shall lay before it, together with a like report and recommendation made by himself to the Convention.

ART. IX. The Secretary of the Treasury shall keep and invest funds belonging to the Convention, subject only to be drawn by a vote of the Convention or Executive Board; in either case the order to bear the sanction and signature of the President and Secretary of the Convention. He shall give bonds to the acceptance of the Executive Board.

ART. X. Any person shall, on the payment of twenty-five dollars into the treasury, be entitled to a certificate of life membership; or, on the like payment of three dollars, to a certificate of quadrennial membership. Every Christian benevolent organization, Convention, Conference, and church which shall contribute to the treasury of the Convention shall be entitled to membership, with one vote for every three dollars quadrennially contributed. Also the presidents of our Conferences, state associations or state Conferences, and colleges or institutes, shall be *ex-officio* members of the Convention.

ART. XI. The Missionary department shall have charge of the missionary enterprises of the denomination, with the power to acquire

and hold the title to real estate, appropriate to church purposes, erect churches, and aid in their erection and maintenance, and in general promote the cause of Christ in all parts of the world. The Educational Department shall establish colleges and Biblical and literary institutes, as well as aid those already established by the denomination, and assist young men preparing for the ministry by pecuniary loan or gifts. The Publishing Department shall have charge of the publishing interests of the denomination, the printing and diffusing of useful books, magazines, papers, tracts, and every form of literature suitable to religious and moral culture. The Sabbath-school Department shall have charge of the cause of Sabbath-schools, their establishment support, and successful operation throughout thee denomination, endeavoring to secure their welfare, and promote interest, zeal, and efficiency in this department.

ART. XII. The sessions of the Convention, under this Constitution, shall be called by the Executive Board quadrennially, and at other times when deemed by them necessary and proper.

IV. *Statistics.* — The denomination published in 1867 in the United States three periodicals, viz. *The Christians Sun* (discontinued during the war, but revived inc 1867), at Suffolk, Va.; *The Herald of Gospel Liberty* — the first religious newspaper published in this country., first number issued September 1st, 1808 — now published at Newburyport, Mass.; and *The Gospel Herald,* at Dayton, O. The statements concerning their statistics greatly vary. Belcher, *The Religious Denominations in the United States* (1854), gives to them 607 organized churches, 489 ministers, and 34,000 communicants. In 1889 they claimed 1906 churches and 1452 ministers, and 147.253 communicants. The denomination has spread in England and the English possessions. Their institutions of learning are Christian Union College, at Merom, Ind.; Graham College, in North Carolina; and academies at Wolfborough, N. H., and Starkey, N. Y. They are to commence a Biblical School, and have fixed its location at Newark, N. Y. More than sixty Conferences have been organized in the United States and Canada, which meet annually. — Winebrenner, *History of all Denominations;* Belcher, *History of Relig. Denom. in the U. S.,* Gorrie, *Churches and Sects;* Schem, *Ecclesiastical Year-book,* p. 78; Baird, *Religion in America.*

Christians, Bible, Also Called Bryanites,

after their founder, William Bryan, a Methodist local preacher in Cornwall, who left the Wesleyan body in 1815. He rapidly gathered churches in Devon and Cornwall, but left the party which he had formed in 1819. The denomination commenced its operations in Canada in the year 1831, and was organized there under a separate Conference in 1854. In 1866 the Bible Christians had 37 circuits and 43 home missions in England and 53 abroad, with 245 itinerant preachers, 1691 local preachers, 25,138 members, 1050 on trial, 39,249 scholars, and 8272 teachers. Their creed is Wesleyan, and so is their government, only more popular. *SEE METHODISTS*.

Christians Of St. John.

"In the middle of the 17th century certain Carmelite missionaries discovered a sect residing in the neighborhood of Basrah and Susa, calling themselves *Nazoreans* or *Mendaeans,* and called by the Mohammedans *Sabians* (Sabaei, a name taken probably from the Koran), to whom they gave the name of Johannites, or St. John Christians. Comp. Ignatii a Jesu *narratio originis, rituum, et errorum Christianorum S. Johannis* (Romans 1652, 8vo). One of their books has been published entire *(Codex Nazaraeus, liber Adami appellatus, Syriace transcriptus latineque redditus a Matth. Norberg,* 3 vols. Lend. 181516, 4to), and fragments of others, besides many accounts of travelers. In the *Universal Encyclopaedia* of Ersch und Gruber, Gesenius has given a general view of their system (art. Zabier), which he shows to be Gnostic-ascetic, and nearly related to that of Zoroaster, John being represented as an incarnated aeon. The language of their holy books is an Aramaean dialect intermediate between. Syriac and Chaldaic. They pretend to have come from the Jordan, and to have been driven thence by the Mohammedans. Some writers admit that they are really the descendants of John's disciples, or of John Baptist's. On the other side, see O. G. Tychsen in *Deutschen Ziuseum,* 1784, 2:414; Baumgarten Crusius, *Bibl. Theol.* p. 143." — Gieseler, *Church History,* 1, § 22; Mosheim, *Commentaries* (N. Y. 1851), 1:60 note; Neander, *Church Histor* (Torrey's), 1:376. *SEE HEMERO-BAPTISTS*; *SEE MENDEANS*; *SEE SABIANS*.

Christians of St. Thomas. This name is now applied only to a people residing on the Malabar coast, in the south of India. But in former centuries

St. Thomas Christians were mentioned also in other Eastern countries; thus Cosmas Indicopleustes found them in Arabia before 535. The accounts of the Portuguese navigators, who first visited the Thomas Christians of India in the fifteenth century, represent them as professing to be descendants of the proselytes of the apostle Thomas, who is believed by some to have carried the Gospel into India. Other accounts represent them as the descendants of a colony of Nestorians. It seems most probable that they were originally an offshoot of the ancient Christian churches in Persia. In the sixth century they were in regular connection with the Nestorian Church of Western Asia. Under the patriarch Timotheus (778 to 820) they received a metropolitan, and thenceforth, also, their bishops were ordained by the Nestorian patriarch. The Indian princes conferred on them, especially at the beginning of the ninth century, many privileges, for which they were especially indebted to one Thomas Cananaius, also named Mar Thomas, who was probably not a bishop, but a rich and influential merchant. In consequence of the great increase of their number, they afterward formed an independent state, which, after the extinction of the royal line, fell by inheritance to the rulers of Cochin. They greatly suffered from the many contests of the Indian princes among each other, which the Mohammedans skillfully turned to their advantage. The St. Thomas Christians, therefore, offered, in 1502, the crown to Vasco de Gama. Their connection with the Nestorian patriarchate seems to have been early interrupted. Between 1120 and 1230 their ecclesiastical head, John, is said to have gone to Constantinople to ask for the episcopal consecration, and from there to Rome; later the church and the clergy became altogether extinct, so that only one deacon was left. Hence, in 1490, two delegates were sent to the Nestorian patriarch to ask for a bishop. The patriarch ordained the two delegates priests, and sent home with them two bishops, Thomas and John. John remained in India, but Thomas soon returned. Patriarch Elias († 1502) sent him again to India, with one metropolite Jaballaha, and two bishops, Jacobus and Denha. They reported that they found bishop John still alive, and 30,000 Christian families in twenty towns. Later Portuguese reports estimate the number of families at 16,000. On account of their poverty, and the oppression which they suffered from many sides, they invoked the protection of the Portuguese. The Portuguese protectorate was soon followed by the establishment of Jesuit missions among them. In 1599 the; archbishop of Goa prevailed upon them to submit to the pope, and to accept the decrees of the synod held by him at Diamper. Only a few congregations in the mountains kept aloof from this

union. But in 1653 a large number of them broke off the connection with Rome, and established the independence of the Church. In 1889 the number of (non-united) Thomas Christians was estimated at 70,000; of those united with Rome, 150,000, of whom 96,000, with 97 churches, still follow their old Syrian rite, while the others have entirely identified themselves with the Latin rite. They are, under the British government, free from any ecclesiastical restraint, and form among themselves a kind of spiritual republic, under a bishop chosen by themselves, and in which the priests and elders administer justice, using excommunication as a means of punishment. They are said still to acknowledge dependence on the patriarch of Antioch. They call themselves *Syrian Christians,* or *the Syrian Church of Malagala.* They still celebrate the agapae; and their ideas respecting the Lord's Supper incline to those of the Protestants, but in preparing the bread they are said to use salt and oil. They anoint with oil the body of the infant at baptism. Their priests are distinguished by the tonsure, and are allowed to marry. Their churches contain, except the cross, no symbols or pictures. Syriac is the language employed in their liturgies and other church services, but the Scriptures are expounded in Malabar. See Herzog, *Real-Encyklopädie,* 10:279; Schem, *Ecclesiastical Year-book* for 1860. *SEE NESTORIANS.*

Christie, William B.,

an eminent Methodist Episcopal minister, was born in Clermont County, O., Sept. 2,41803, studied at Augusta College, Kentucky, entered the itinerant ministry in 1825, and died in Cincinnati, March 26,1842. During his term of service in the ministry he occupied the most important pulpits of the denomination with great honor and usefulness. His stations were, 1825, Union; 1826; Piqua; 1827-8, Zanesville; 1829, Cincinnati; 1830, Lebanon District; 1834, Cincinnati; 1835-8, Cincinnati District; 183940, Urbana. He was three times elected a member of the General Conference. His mind was of broad compass, and he was well versed in theology and ecclesiastical polity. In all discussions in the conferences he was an able and successful debater, and seldom failed of his aim. In the pulpit he was pre-eminent. His preaching was logical and vigorous, and he poured forth a flood of fervid and passionate eloquence that carried his audiences with him, and brought very many to Christ. His death was triumphant. — *Minutes of Conferences,* in. 347; Sprague, *Annals,* 7:703.

Christmas,

the day (December 25th) which is celebrated throughout nearly the whole of Christendom as the birthday of our Savior. "It is occupied, therefore, with the event — the incarnation — which forms the center and turning-point of the history of the world. It is, of all the festivals, the one most thoroughly interwoven with the popular and family life, and stands at the head of the great feasts in the Western Church year. It continues to be, in the entire Catholic world, and in the greater part of Protestant Christendom, the grand jubilee of children, on which innumerable gifts celebrate the infinite love of God in the gift of his only-begotten Son. It kindles in midwinter a holy fire of love and gratitude, and preaches in the longest night the rising of the Sun of Life and the glory of the Lord. It denotes the advent of the true Golden Age, of the freedom and equality of all the redeemed before God and in God. No one can measure the joy and blessing which from year to year flow forth upon all ages of life from the contemplation of the holy child Jesus in his heavenly innocence and divine humility" (Schaff, *Church History,* 3, § 77).

The observance of Christmas is not of divine appointment, nor is it of N.T. origin. The day of Christ's birth cannot be ascertained from the N.T., or, indeed, from any other source. The fathers of the first three centuries do not speak of any special observance of the nativity. The baptism of Jesus was celebrated in the Eastern Church by A.D. 220, but not in the Western until the fourth century; and the Eastern Church finally adopted the Christmas festival from the Western (about A.D. 380). Some writers (e.g. Cave, *Primitive Christianity,* pt. 1, ch. 7, p. 194) trace the observance to the 2d century, about the time of the emperor Commodus. Cave cites, to prove that it was observed before the time of Constantine, the following sad story from Baronius (*An.* 301, p. 41): "While the persecution raged under Diocletian, who then kept his court at Nicomedia, the tyrant, finding multitudes of Christians, young and old, met together to celebrate Christ's nativity, commanded the church door to be shut, and fire put to it, which reduced them and the church to ashes." But it is historically certain that the Christmas festival proper "is of comparatively late institution. This may doubtless be accounted for in the following manner. In the first place, no corresponding festival was presented by the Old Testament, as in the case of Easter and Pentecost. In the second place, the day and month of the birth of Christ are nowhere stated in the Gospel history, and cannot be certainly determined. Again, the Church lingered at first about the death

and resurrection of Christ, the completed fact of redemption, and made this the center of the weekly worship and the Church year. Finally, the earlier feast of Epiphany afforded a substitute. The artistic religious impulses, however, which produced the whole Church year, must sooner or later have called into existence a festival which forms the groundwork of all other annualfestivals in honor of Christ" (Schaff, l. c.). To account for the origin of Christmas, therefore, it is not necessary to trace it, as some writers do, to *the feast of dedication* celebrated by the Jews; or, as others do, to the heathen Saturnalia. Jablonski endeavors to show that it originated with the Basilidians in Egypt *(Opuscula,* 2:372). "The institution may be sufficiently explained by the circumstance that it was the taste of the age to multiply festivals, and that the analogy of other events in our Savior's history, which had already been marked by a distinct celebration; may naturally have pointed out the propriety of marking his nativity with the same honorable distinction. It was celebrated with all the marks of respect usually bestowed on high festivals, and distinguished also by the custom, derived probably from heathen antiquity, of interchanging presents and making entertainments." At the same time, the heathen winter holidays (Saturnalia, Juvenalia, Brumalia) were undoubtedly transformed, and, so to speak, sanctified by the establishment of the Christmas cycle of holidays; and the heathen customs, so far as they were harmless (e.g. the giving of presents, lighting tapers, etc.), were brought over into Christian use.

The Christmas *Cycle* of festivals gradually grew up around the observance of the day of nativity. It embraced Christmas eve, or Vigils, which were celebrated with especial solemnity, because, though the precise day of Christ's birth could not be ascertained, it is certain that he was born in the night (comp. Luke 2:8). The four Sundays before Christmas were made preparation days for the festival, and called Advent-Sundays. *SEE ADVENT.* Memorial days, etc., for the Martyr Stephen (Dec. 26), St. John (Dec. 27), Massacre of the Innocents (Dec. 28), were established in the fourth century. The festival of Circumcision and New Year (Jan. 1) is of later origin, while Epiphany (Jan. 8) is earlier than Christmas.

In later ages many observances, some pleasant, others absurd, grew up around the Christmas festival. Accounts of old English Christmas usages may be found in Chambers, *Book of Days* (Edinb. 1864, 2 vols. 88vo), and in Brand, *Popular Antiquities* (Lond. 1841, 3 vols. 12mo). Among them are the following. It was customary to light candles of large size, and to lay upon the fire a huge log, called a *Yule clog* or *Christmas block,* a custom

not yet extinct in some parts of England. Yule (from *huel*, a wheel) was a sunfeast, commemorative of the turn of the sun and the lengthening of the day, and seems to have been a period of pagan festival in Europe from ancient times. At court, among many public bodies, and in distinguished families, an officer, under various titles, was appointed to preside over the revels. Leland, speaking of the court of Henry VII, A.D. 1489, mentions an *Abbot of Misrule*, who was created for this purpose, who made much sport, and did right well his office *(Collect.* in, *App.* 256). In Scotland he was termed the *Abbot of Unreason;* but the office was suppressed by act of Parliament, A.D. 1555. Stow *(Survey of London*, p. 79) describes the same officer as *Lord of Misrule.* The Puritans regarded these diversions, which appear to have offended more against good taste than against morality, with a holy horror. Prynne says, in his strong way (in *Histrio-Mastix),* "Our Christmas lords of misrule, together with dancing, masks, mummeries, stage-players, and such other Christmas disorders, now in use with Christians, were derived from these Roman Saturnalia and Bacchanalian festivals, *which should cause all pious Christians eternally to abominate them."* The dishes most in vogue were formerly, for breakfast and supper on Christmas eve, a boar's head stuck with rosemary, with an apple or an orange in the mouth, plum porridge, and minced pies. Eating the latter was a test of orthodoxy, as the Puritans conceived it to be an abomination; they were originally made long, in imitation of the manger in which our Lord was laid (Selden's *Table-Talk).* The houses and churches were dressed with evergreens, and the former especially with mistletoe — a custom probably as old as the Druidical worship. Whether this festival was always celebrated on December 25th is a subject of dispute. It was not till the sixth century that the whole Christian world concurred in celebrating the nativity on the same day. As to the question of the date of Christ's birth, *SEE NATIVITY*.

Christmas day is observed by nearly all churches in the world except the Dissenters of the British Islands, and the American churches that have sprung from them. In the Roman Church three masses are performed: one' at midnight, one at daybreak, and one in the morning. Sometimes, however, the three masses are said directly one after the other. Both in the Greek and Roman churches, the manger, the holy family, etc., are sometimes represented at large. In the Church of England, and in the Protestant Episcopal Church, divine service is held always on Christmas day. In the former, the Athanasian Creed is required to be said or sung. If

Christmas fall on a Friday, it is not to be a fast. In the Wesleyan Methodist Church in England the day is always observed, and *generally* in the Methodist Episcopal Church in the large cities. — Bingham, *Ori. Ecclesiastes* bk. 20, ch. 4; Coleman, *Chrstian Antiquities,* ch. 21, § 4; Dorner, *Person of Christ,* 1:178; Neander, *Life of Chrysostom* (Lond. 1845, 8vo), p. 340 (gives Chrysostom's *Christmas Homily);* Thompson, *Christmas and the Saturnalia (Bibliotheca Sacra,* 12:144); *North British Review,* 8:202 (Christmas Literature); Siegel, *Christlich-kirchliche Alterthümer,* 2:189; Cassel, *Weihnachten-Ursprünge, Bräuche, und Aberglauben* (Berl. 1861); Marbach, *Die heilige Weihnachtszeit* (Frankfort, 1865).

Christology

a word, of comparatively recent origin in theological science, now used to denote the doctrine of or concerning Christ. Trench *(Study of Words)* finds it in use in one or two cases among the English divines of the 17th century. Owen gave the title Χριστολογία to his treatise on the Person of Christ (Owen's *Works,* Russell's ed. 1826, vol. 11). Flemning's *Christology* (Lond. 1705-8, 3 vols. 8vo), contains (1) general view of Christology; (2) concerning Christ as the Logos; (3) concerning Christ as he is Logos made man. The word has only been common in English theology within the last twenty years; and both the common use of the term and the special treatment of the subject are due to German theologians within the present century.

As to the scope of Christology, and its proper place in systematic theology, some writers include under it all that relates to thee history, the person, and the work of Christ. Hase *(Evangel-protest. Dogmatik)* makes Christology the second chief division of Dogmatics, and includes under it not only the person and work of Christ as commonly defined, but also Christ in the Church, the sacraments, etc. Coquerel *(Christologie,* Paris, 1858, 2 vols. 12mo) gives the following definition: "Une Christologie est une étude de la personne ou de la nature de Jesus Christ, de ses rapports avec Dieu et avec l'humanité, ainsi que de son oeuvre en ce monde" (p. 1). Christology and Soteriology are closely related to each other. Some writers (e.g. Pelt) include the former under the latter. Kling includes under Christology both the person and the work of Christ; it is impossible, he says, to separate them, because Christ is the Savior of men in virtue of what he is in his divine human person, and this person is necessary to the accomplishment of

the work (Herzog, *Real-Encyklopädie,* 2:683). The latest tendency appears to be to confine the word Christology more strictly to the doctrine of the person of Christ, leaving his work to be treated separately, though in close and vital connection with his person. (So Hagenbach, *History of Doctrines;* Shedd, *History of Doctrines;* Beck, *Dogmengeschichte,* etc.) In this article we confine ourselves to this narrower use of the term. The work of Christ *(*ἔργον, <4034>John 4:34; 17:4, rendered in the Latin Church *munus, officium)* is treated under the heads *SEE CHRIST, OFFICES OF; ATONEMENT*; *SEE INTERCESSION*; *SEE JUSTIFICATION*; *SEE REDEMPTION*; *SEE SAVIOR*.

The doctrine of the person of Christ is the central doctrine of Christianity. Our view of the whole character and issues of his redemption, and consequently our whole system of thought, both theological and ethical, depends upon our view of the person of Christ. The Church has always, with a sure instinct, understood the fundamental importance of this doctrine; but after the settlement of the early disputes by the Council of Chalcedon (see below), the discussion of other topics (e.g. sin, grace, and predestination), especially in the Western Church, became necessary, and Christology was apparently thrown into the background. So, at a later period, the discussions concerning the atoning work of Christ, and of the merits of his death, took precedence of that of his person. But all classes of orthodox theologians, in all communions, have held to the fundamental importance of Christology; and with the subsidence of what may be called minor discussions, Christology has of late assumed new prominence. The Puritan theology, no less than the so-called sacramental theology, holds that Christ is the center of the Christian system. So Flavel: "The knowledge of Christ is the very marrow and kernel of all the Scriptures, the scope and center of all divine revelations; both Testaments meet in Christ. The right knowledge of Christ, like a clew, leads you through the whole labyrinth of the Scriptures" *(Fountain, of Life opened up,* Serm. 1). Liebner, a modern German divine, expresses the same thought in more scientific form *(Christologie,* Göttingen, 1849): "The question, What do. you think of Christ: whose son is he? has become again, in its full force, the cardinal question of theology; theologians become pre-eminently Christologians; the stone which the (theological) builders had rejected has again, in reality, become the corner. And there arises again for our age, with peculiar adaptedness for apologetical purposes, that grand and majestic train of Christological truths, from the center of which all is seen in true evangelical

fullness, and in the proper evangelical order, up to the doctrine concerning the Triune and only true God, and down to every question connected with Christian ethics. And what here comes to light is, to say it in a few words, the system of all systems. The ancient Church has in sanctified and gigantic speculations laid the foundation; the Church of every succeeding period, when alive to her calling, has continued her efforts in the same direction, and its completion will require the efforts of the Church to the end of days. It is the system of the eternal divine thoughts that are laid down in the facts of revelation, and have been actualized most distinctly in Christ, the only-begotten Son, and which are reproduced by the believer, who by a living faith has received these facts within himself. We shall grow in the knowledge of Jesus Christ as *the truth,* in whom all riches of wisdom and knowledge are hid, and shall learn to understand and show more clearly that only those views of God, of creation, of the world, of men, of sin and grace, that have their root in the Christological truths, are tenable and victorious; in short, that Christianity embodies all true philosophy as well as all spiritual life." So, with reference to the theological conflicts of the age, especially in Germany, Dorner remarks: "It is gratifying to see how, in the long conflict between Christianity and reason, the point, on the handling of which the decision of the controversy turns, has become ever more and more distinct to the consciousness. The energies of all parties engaged in this conflict are gathered ever more and more around the person of Christ, as the central point at which the matter must be determined. The advantage of this is obvious as respects the settlement of this great strife; as in other things, so here, with the right statement of the question, the answer is already half found. It is easy also to see that, in point of fact, all lies in the question whether such a Christ as dwells, if not always in the words, yet ever in the mind of the Church — one in whom the perfect personal union of the divine and human appeared historically — be necessary and actual. For let us suppose that philosophy could incontrovertibly establish and carry to the conviction of all thoughtful men that the person of a Christ in the sense above set forth is a self-contradiction, and therefore an impossibility, there would be no longer any conflict between Christian theology and philosophy, because with the person of Christ would be abolished the Christian theology, as well as the Christian Church altogether. And, conversely, were it brought under the recognition of philosophy that the idea of an historical as well as an ideal Christ is necessary, and were a speculative construction of the person of Christ once reached, it is clear that philosophy and theology, essentially

and intrinsically reconciled, would thenceforward have a common work, or, rather, properly speaking, would have become one, and philosophy would consequently not have relinquished her existence, but confirmed it." Care is to be taken, however, not to run into the Romanist error of substituting the incarnation for the death of Christ, and of putting aside the work of the Holy Spirit, which is the special life of the present dispensation of grace. The "sacramental" system tends to this by its theory that Christ is present in "the body" in his Church, instead of in his Holy Spirit. *SEE HOLY SPIRIT*.

The Christology of the Old Testament will be treated under the article MESSIAH. See also the article *SEE CHRIST.* We here discuss, briefly,

I. The Christology of the N.T.;
II. The Christology of the Church;
III. The principal Christological heresies.

I. CHRISTOLOGY OF THE NEW TESTAMENT. The older divines generally adduce the passages of the N.T. which treat of the person of Christ under the heads of (1) the Divinity of Christ; (2) the Humanity of Christ. The first class, of passages adduced generally includes those which assert the pre-existence of Christ; then follow passages which ascribe divine functions and attributes to Christ; and, thirdly, those which give him divine titles (comp. Watson, *Theol. Institutes*, I, ch. 25-32; Hill, *Divinity*, book 3). The recent discussions as to the origin of the Gospels, and as to the so-called development of doctrine in the N.T., have made it more convenient to state the Christology of the N.T. under the following heads: (1) Christ's own testimony as to his person, with the doctrine taught by his acts, as recorded in the Gospels, (*a*) the Synoptists; (*b*) John; (2) The Christology of the apostles. Pye Smith *(Scripture Testimony to the Messiah*, books 3, 4) makes the two heads following: 1. The Person of Christ, as taught in the Gospels and in our Lord's assertions and intimations; 2. The Person of Christ, as taught by the Apostles.

1. *The Synoptical Gospels, with the Testimony of Christ as to His Person* (see Dorner, *Person of Christ*, vol. 1, p. 52 sq.; and Schaff, *Person of Christ the Miracle of History*, p. 115 sq.; both of whom are used in what follows). —

(1.) Christ calls himself υἱὸς Θεοῦ, *Son of God,* and this in the highest sense, as implying the divinity of his own person (<4026>Matthew 26:63; 16:16,17). He is not merely a son of God (as David, the kings of Israel, or the prophets were so styled); not merely *one* of the sons of God, but *The Son,* the only, the well-beloved (<4017>Matthew 3:17; 17:5; 22:42-45). David's son is David's Lord. The phrase "Son of God" has three meanings in the synoptical Gospels: (1) What may be called the *physical* meaning (<4023>Matthew 1:23; <4035>Luke 1:35), because he has this name by nature, and on account of the mode of his birth. Of John it is said, "He shall be filled with the Holy Ghost from his mother's womb" (<4015>Luke 1:15), where the existence of the person of John precedes the filling with the Holy Ghost. But of Jesus it is said that, because he comes into being through the power of the Holy Ghost (<4035>Luke 1:35), because he is conceived by the power of the Holy Ghost (<4020>Matthew 1:20), and so is from a divine essence, he has the name Son of God (<4035>Luke 1:35, 32); *God with us* (<4023>Matthew 1:23); God has in him redeemed his people (Luke I 2:11), yea, all mankind (<4214>Luke 2:14, 31). And it is not one of the natures that has this name, but the entire person. But what this is by nature and in itself, that must it become through a truly human development. So far as he verifies and morally realizes this natural divine Sonship, we have (2) the *second* meaning of the phrase "Son of God," viz. the *ethical* sonship (<4249>Luke 2:49, 52; 4:3, 9). That he also, in this sense, perfectly represented the Sonship of God was, for the time preceding this public manifestation, attested by the utterance at his baptism (<4017>Matthew 3:17). Without the physical sonship as a presupposition, the ethical would be impossible, whereby he is the Holy One of God, the sinless man, come to bring, personally in himself, the divine law into actual manifestation (<4057>Matthew 5:17); but even on that account, in a perfectly human way, in a progressive manifestation, advancing through conflict (<4016>Matthew 19:16, 17; <4108>Mark 10:18; <4043>Luke 4:13; 13:49, 50). So (3) without both the physical and the ethical, the *official* sonship would be impossible; which, conversely, is as naturally and necessarily the end of both the others as the ethical is of the physical. This third meaning of the phrase is, indeed, that commonly attributed to it, as a designation of the Messiah, by his contemporaries; but this will not justify us in reducing the Christian idea of the divine Sonship within the meager limits of the Jewish ideas of the Messiah" (Dorner, vol. 1:52 sq.). *SEE MESSIAH;SEE SON OF GOD.*

(2.) Christ calls himself also, and most commonly, νἱύς ἀυθρώπου, *Son of Man* (about eighty times in all the Gospels. See *Englishman's Greek Concordance*, s.v.). The use of this phrase clearly denotes his true and perfect manhood. "But why should Christ use it? Why call himself 'a man ?' Is it not because, in the mind of Christ, the sense of human sonship was secondary to that of the divine? But why call himself, not simply man, or the son of a man, but 'the Son of Man ?' Is it not because he, being divine, could not be simply a man, like others, imperfect, or even sinful? Does not the phrase, as thus used by Christ, indicate, not simply that there lies in him, of necessity, a perfect equality with others in what is essential to humanity, but also that, at the same time, he corresponds to the ideal conception of man?" (Dorner,. 1. c.). The expression, *the Son of Man*, while it places Christ, "in one view, on common ground with us, as flesh of our flesh and bone of our bone, already indicates, at the same time, that he is more than an ordinary individual; not merely a son of man, like all other descendants of Adam, but *the* Son of Man; the Man, in the highest sense; the ideal, the universal, the absolute Man; the second Adam, descended from heaven; the Head of a new and superior order of the race, the King of Israel, the Messiah" (Schaff, 1. c.). So also Trench: "He was *'Son of Man,'* as alone realizing all which in the idea of man was contained, as the second Adam, the head and representative of the race — the one true and perfect flower, which ever unfolded itself, of the root and stock of humanity. Claiming this title as his own, he witnessed against opposite poles of error concerning his person — the Ebionite, to which the exclusive use of the title, 'Son of David,' might have led, and the Gnostic, which denied the reality of the human nature that bore it." *Notes on the Parables*, 9th Lond. ed. p. 84. (<4009>Matthew 9:27; 15:22; 12:23; 31:9; 22:41 sq., etc.)

"The appellation *the Son of Man* does not express, then, as many suppose, the humiliation and condescension of Christ simply, but his elevation rather above the ordinary level, and the actualization, in him and through him, of the ideal standard of human nature under its moral and religious aspect, or in its relation to God. This interpretation is suggested grammatically by the use of the definite article, and historically by the origin of the term in <2713>Daniel 7:13, where it signifies the Messiah, as the head of a universal and eternal kingdom. It commends itself, moreover, at once, as the most natural and significant, in such passages as, 'The Son of Man hath power to forgive sins' (<4006>Matthew 9:6; <4210>Mark 2:10); 'The Son of Man is Lord even of the Sabbath day' (<4008>Matthew 12:8; <4228>Mark 2:28); 'The Son of

Man shall come in the glory of his Father;' 'The Son of Man is come to save' (<4018 11>Matthew 18:11; comp. <4219 10>Luke 19:10). Even those passages which are quoted for the opposite view receive, in our interpretation, a greater force and beauty from the sublime contrast which places the voluntary condescension and humility of Christ in the most striking light, as when he says, 'Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head' (<4205 8>Luke 9:58); or, 'Whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many' (<4020 7>Matthew 20:27, 28). Thus the manhood of Christ, rising far above all ordinary manhood, though freely coming down to its lowest ranks with the view to their elevation and redemption, is already the portal of his Godhead." (Schaff, *Person of Christ,* 113 sq.). Christ also, in many passages, calls himself simply "The Son," who stands to the Father in relations so peculiar that he never calls God "Our Father," as he directs his followers to do, but "My Father," from whom he received witness at the Transfiguration as the only and well-beloved Son. Among the *acts* ascribed to Christ in the synoptical Gospels (leaving out his miracles), one of the most significant is the forgiveness of sins, which he claims as his attribute as the "Son of Man" (<4009 2>Matthew 9:2, 6; Luke, 5:20, 24); and which the Pharisees considered blasphemous, as well they might, if Christ had been simply man. In instituting the rite of baptism, he puts his own title, "Son," along with that of the Father and of the Holy Ghost. Further, he ascribes to himself a power infinitely beyond the human, and in this respect puts himself on an equality with God (<4210 22>Luke 10:22; <4028 18>Matthew 28:18) (Dorner, 1. c.). *SEE SON OF MAN*.

2. *John's Gospel.* — Here it is not necessary to dilate as with regard to the Synoptical Gospels, inasmuch as in St. John the Christological doctrine takes a more definite, if not more scientific form, and its teaching is not matter of dispute, at least to the same extent. John's Gospel teaches the pre-existence of Christ. "It ascribes to the Son not merely a moral, but an essential divinity; a not merely economical, but an ontological or metaphysical relation to the Father. It also teaches the true manhood of Christ, and its perfect historical reality; and, finally, that the Son, with the Father and the Holy Ghost, complete the end of creation in the reconciliation of man with God (<4001 01>John 1:1, 2, 14, 18 [comp. 17:2]; 1:32, 34, 51; 4:6; <4005 6>John 5:26, 27; 6:53; 8:16; <4310 5>John 10:15, 33; 12:34; 14:23; 19:26, 30; 20:17)" (Dorner, 1. c.; Bloomfield, *Five Lectures on the Gospel*

of St. John [1823, 12mo]; Sadler, *Emmanuel*, ch. 1, § 3 [Lond. 1867, 8vo]).

3. *The Apostles.* —

(1) St. *Paul* gives his testimony both as to the divinity and the humanity of Christ, his sonship and his Messianic work, as fully as St. John, especially setting forth the purely Christian idea of the Messiah (<450103>Romans 1:3; 5:6-10; 6:3-10; 9:5; 8:3; <461007>1 Corinthians 2:7; 8:6; 10:16; 15:3-8 [comp. <442208>Acts 22:8-10]; <461547>1 Corinthians 15:47 [<461303>1 Corinthians 3:13-18; <470516>2 Corinthians 5:16-19]; <480404>Galatians 4:4, 5; <490120>Ephesians 1:20-23; <500206>Philippians 2:6-10; <510115>Colossians 1:15-17, etc.; comp. <580106>Hebrews 1:6,10-12). The testimony of Paul is well stated by Sadler, *Emmanuel*, ch. 1, § 2. See also Dorner, 1:51.

(2) The Epistle of *James* has been called an Ebionitish Gospel, as if its Christology were of a lower type. But James evidently presupposes the *faith*, as the groundwork of the ethical teaching which is the main object of his epistle. He calls Christ "our Lord Jesus Christ, the Lord of Glory" (<590201>James 2:1), in which passage the royal function of Christ is expressly set forth, as also in his second coming to judgment (<590507>James 5:7-9; comp. <590412>James 4:12).

(3) "The discourses of *Peter in the Acts*, having for their object the establishment of the faith among unbelievers, all present the Christology as their centerpoint, yet rather in the Old Testament form. For instance, the appellation 'Servant of God, παῖς Θεοῦ, is taken from the prophets, and also the assertion of the anointing with the Holy Ghost. As respects particulars, the fortunes of Christ are, according to Peter, predicted by the prophets (<440116>Acts 1:16; 2:16, 34; 3:18, 22-26; 10:34; <600207>1 Peter 2:7, 22-25; 1:10), as well as the outpouring of the Holy Ghost (<440216>Acts 2:16, 23, 31; 1:16). Christ himself is anointed with the Holy Ghost and with power (<441038>Acts 10:38); by God is made both Lord and Christ (<440236>Acts 2:36), as God hath glorified him (<440313>Acts 3:13), appointed him to be Prince and Savior, the Judge of the living and the dead. Here everything, in accordance with the historical starting-point, proceeds from the humiliation of Christ; but the end at which this representation aims from the first is, that He is the Prince of Life (<440315>Acts 3:15), whom the bonds of death could not hold; who has gone up into heaven (<440233>Acts 2:33; 24:31), and is now Lord of all (<441038>Acts 10:38-42)."

In the epistles of Peter it is not only the case, as in the Acts, that the life and death of Christ are spoken of as fulfilling the O.T., but the O.T. dispensation is made to look to and depend on Christianity (1 Peter 1:10, 11). "In the prophets the πνεῦμα Χριστοῦ was operative; it wrought in them its own preparation, foretelling the grace in Christ, his sufferings, and the glory that should follow. In Christ are we chosen from eternity (1 Peter 1:2); we are eternally contemplated by the Father as standing in the sanctification of the spirit; as destined for obedience and for purifying, through the blood of Jesus Christ (1 Peter 1:20). As respects the historical appearance of Christ, there is ascribed to him true manhood (1 Peter 3:18; 4:1). Thus the epistle is as far from Docetism as from Ebionitism.

Jude places Christ along with the Father in the formula of salutation (Jude 1:2) and in the doxology (Jude 1:24, 25); the being kept in the true and most holy faith (Jude 1:20) is a being preserved in Christ Jesus (Jude 1:1, 3) and in the Holy Ghost (Jude 1:20). The persons whom Jude opposes are not merely such as have practically swerved from the right way (Jude 1:8, 15); they are also teachers of error, because they deny the only God and our Lord Jesus Christ (Jude 1:4).

The *Second Epistle of Peter* has more definitely to do with errorists, especially the "heretics" who "deny the Lord that bought them" (2 Peter 2:1). To Christ belong μεγαλειότης (2 Peter 1:16), δόξα καὶ ἀρέτη (2 Peter 1:3); he is the beloved Son of God, in whom he is well pleased (2 Peter 1:17); he is our σωτήρ (2 Peter 1:1, 11, etc.), our Lord (2 Peter 1:2, 8, etc.), who hath an everlasting kingdom (2 Peter 1:2), and whose exaltation is not taught in cunningly devised myths, but is attested by the prophets and eye-witnesses (2 Peter 1:16, 18; 3:2) (Dorner, 1:72).

On the Christology of the N.T., see, besides the works already cited, Gess, *Lehre von der Person Christi* (Basel, 1856, 8vo); Sadler, *Emmanuel* (Lond. 1867, 8vo, especially ch. 1); Schaff, *Apostolic Church*, § 148; Goodwin, *Christ the Mediator* (Plymouth, 1819, 8vo); Hooker, *Ecclesiastes Polity*, bk. 5:51; Waterland's *Works* (12 vols.), vol. 4, Pye Smith, *First Lines of Theology*, bk. 2, chap. 4; Gurney, *Biblical Notes to Confirm the Deity of Christ* (Lond. 1830, 8vo), and the writers generally on the Trinity, on the Divinity of Christ, and the Life of Christ. Prof. Beyschlag, of Halle, in his *Christologie des N.T.* (Berlin, 1866, 8vo),

attempts to show that the N.T. represents Christ as divine, but not as pre-existent, or equal with the Father.

II. CHRISTOLOGY OF THE CHURCH. The doctrine of the person and work of Christ formed the main topic of theological speculation and controversy in the early Church, and is again the most prominent religious problem of modern times. The peculiarity of his Person consists in the perfect union of the divine and human which constitutes him the Mediator between God and man, and the Savior of the fallen race. This has always been the faith of the Christian Church, but in every age it has had to encounter a new enemy, or the old enemy in ever-varying phases, and to achieve new triumphs in the refutation of error and the vindication of truth. The orthodox Christology is derived from the New Testament, especially from St. Paul and St. John (see above), and has gradually been unfolded in sharp conflict with a large number of Christological heresies, each serving to elicit a clearer view of some particular aspect either of the divinity or of the humanity of Christ, or of the union of the two natures. "The person of Jesus Christ in the fullness of its theanthropic life cannot be exhaustively set forth by any formulas of human logic. Even the imperfect, finite personality of man has a mysterious background that escapes the speculative comprehension; how much more, then, the perfect personality of Christ, in which the tremendous antithesis of Creator and creature, infinite and finite, immutable, eternal Being and changing temporal becoming, are harmoniously conjoined! The formulas of orthodoxy can neither beget the faith nor nourish it; they are not the bread and the water of life, but a standard for theological investigation and a rule of public teaching" (Schaff).

The Orthodox Christology is essentially the same in the Greek, Latin, and evangelical Protestant churches. It forms (like the doctrine of the Trinity, so closely connected with it) one of the fundamental bonds of union between the great divisions of Christendom. Yet there have been some new features brought out since the Reformation. We subdivide it into oecumenical, scholastic, and evangelical.

1. The OECUMENICAL or CATHOLIC Christology was prepared in the ante-Nicene age (see Bull's *Defensio fidei Nicaenae),* and fully matured in the Nicene and post-Nicene age. The doctrine of the person of Christ, in inseparable connection with the doctrine of the Holy Trinity, was the chief problem of theological speculation from the third to the middle of the fifth

century, and was settled by the four great ecumenical councils of Nicaea (325), Constantinople (381), Ephesus (431), and Chalcedon (451). The first two were mainly concerned with the assertion of the strict divinity of Christ against its partial denial by Arianism and SemiAArianism. The last two set forth the relation of the divine and the human nature of the one person against the opposite extremes of Nestorianism and Eutychianism. The decree of the Council of Ephesus was more negative, a condemnation of Nestorius. But the Council of Chalcedon gave a clear and full statement of the positive doctrine of Christ's person, and summed up the final result of those deep, earnest, and violent Trinitarian and Christological controversies which had agitated the Church so long.

The Christological symbol of the Chalcedonian or fourth oecumenical Synod of 451 ranks next in authority to the Apostles' and Nicene Creeds, and has not been superseded to this day. "It does not aspire to comprehend the Christological mystery, but contents itself with setting forth the facts and establishing the boundaries of orthodox doctrine. It does not mean to preclude further theological discussion, but to guard against such erroneous conceptions as would mutilate either the divine or the human in Christ, or would place the two in a false relation. It is a lighthouse to point out to the ship of Christological speculation the channel between Scylla and Charybdis, and to save it from stranding upon the reefs of Nestorian Dyophysitism, or of Eutychian Monophysitism. As the Nicene doctrine of the Trinity stands midway between Tritheism and Sabellianism, so the Chalcedonian formula strikes the true mean between Nestorianism and Eutychianism. But it contents itself with setting forth, in clear outlines, the final *result* of the theanthropic process of incarnation, leaving the study of the *process* itself to scientific theology" (Schaff).

The Chalcedonian symbol is as follows:

> "Following the holy fathers, we unanimously teach one and the same Son, our Lord Jesus Christ, complete as to his Godhead and complete as to his manhood, truly God and truly man, of a reasonable soul and human flesh subsisting: consubstantial with the Father as to his Godhead, and consubstantial also with us as to his manhood; like unto us in all things, yet without sin; as to his Godhead begotten of the Father before all worlds, but as to his manhood, in these last days born, for us men and for our salvation, of the Virgin Mary, the mother of God; one and the same Christ;

> Son, Lord, Only-begotten, known *in (of) two natures* [ἐν δύο φύσεσιν, *in duabus naturis,* or, with the present Greek text, ἐκ δύο φύσεων, *of* two natures, which signifies essentially the same thing], *without confusion* (ἀσυγχύτως), *without conversion* (ἀτρέπτως), *without severance* (ἀδιαιρετως)**,** *and without division* (ἀχωρίστως); the distinction of the natures being in no wise abolished by their union, but the peculiarity of each nature being maintained, and both concurring in one person and hypostasis. We confess not a Son divided and sundered into two persons, but one and the same Son, and Only begotten, and God-Logos, our Lord Jesus Christ, even as the prophets had before proclaimed concerning him, and he himself hath taught us, and the symbol of the fathers hath handed down to us." *SEE CHALCEDON*.

The same doctrine is set forth in a more condensed form in the second part of the so-called Athanasian Creed, which originated probably in the school of Augustine during the fifth century, and is the third of the oecumenical symbols:

> "Furthermore, it is necessary to everlasting salvation that we believe also rightly in the incarnation of our Lord Jesus Christ. Now the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man of God, of the substance of the lather, begotten before the worlds; and man, of the substance of his mother, born in the world. Perfect God; perfect man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching his Godhead; inferior to the Father as touching his manhood. And although he is God and man, yet he is not two, but one Christ One, not by conversion of the Godhead into flesh, but by assumption of the manhood into God. One altogether, not by confusion of substance, but by unity of person. For as the ransomable soul and flesh is one man, so God and man is one Christ, who suffered for our salvation," etc.

(For an analysis and criticism of this oecumenical or Catholic Christology, see Shedd's *History of Christian Doctrine,* 1:399 sq.; Schaff's *Church History*, in, 747762, and the respective sections of the works of Baur, Dorner, and others quoted below.)

2. The SCHOLASTIC Christology of the Middle Ages is represented mainly by Anselm (the author of *Cur Deus homo,* with his epoch-making theory of the *atonement; SEE ANSELM*), Peter the Lombard, and Thomas Aquinas. It confined itself, as regards the person of Christ, to a dialectical analysis and defense of the old Catholic dogma, with some unfruitful speculations on minor points, especially on the abstract question whether Christ would have become incarnate if the Fall had not taken place. Thomas Aquinas decided for the former, as the safer formula (*si homo non peccasset, Deus incarnatus non fuisset);* Ruprecht of Deutz, Duns Scotus, and Alexander Hales for the other view. This question has recently been taken up again and ably discussed by J. Müller against, Doner and Liebner for, the doctrine of Incarnation without a Fall. See *Brit. and For. Evang. Review,* Jan. 1861, art. 4.

3. The PROTESTANT or EVANGELICAL Christology. The churches of the Reformation, both Lutheran and Reformed or Calvinistic, adopted in their confessions of faith, either in form or in substance, the three oecumenical Creeds (the Apostles', the Nicene, and the Athanasian), and with them the ancient Catholic doctrine of the Trinity and Christ's divine-human character and work, which doctrine is, in fact, the sum and substance of those symbols. We quote from the principal Protestant confessions:

The *Augsburg Confession* of the Lutheran Church, Art. III. De Filio Dei:

> *"Item docent, quod Verbutem, hoc est, Filius Dei, assumpserit humanam naturam in utero beatae Mariae virginis, ut sint duos naturae, divina et humana, in unitate personae inseparabiliter conjunctae, unus Christus, vere Deus, et vere homo, natus ex Virgine Maria, vere passus, crucifixus, mortuus et sepultus, ut reconciliaret nobis Patrem, et hostia esset non tantum pro culpa originis, sed etiam pro omnibus actualibus hominum peccatis."*

The *Thirty-nine Articles* of the Church of England, Art. II. Of the Word or Son of God, which was made very man:

> "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined

> together in one Person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of men."

The *Westminster Confession*, which gives the clearest and strongest expression to the faith of the strictly Reformed or Calvinistic churches, thus states the doctrine of Christ's person in ch. 8, § 2:

> "The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin, being conceived by the Holy Ghost in the womb of the Virgin Mary, of her substance: so that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man."

The 2d Article of the Methodist Episcopal Church is the same as that of the Church of England, except that the words "begotten from everlasting of the Father," and "of her substance," are omitted (probably by typographical error).

On this general basis of the Chalcedonian Christology, and following the indications of the Scriptures as the only rule of faith, the Lutheran and Reformed churches have built some additional views or developed new aspects of Christ's person. Protestantism cannot consistently adopt any doctrinal or disciplinary decisions of the Church as strictly infallible and as an absolute *finale*, but simply with the reservation of the right of further research, and with the understanding of a constant progress in theology — not, indeed, of a progress beyond Christ and the Bible, but in the everdeepening apprehension and subjective appropriation of Christ and his infallible word. There is a characteristic difference between the Christology of the Lutheran and that of the Reformed Confessions which affects the whole system. Upon the whole, we may say that the former has a leaning towards the Eutychian confusion of the divine and human nature, the latter to the Nestorian separation; yet both distinctly disown the Eutychian and Nestorian heresies. (On the difference between the Lutheran and Reformed Christology, compare especially the very able and acute treatise of

Schneckenburger, *Die orthodoxe Lehre vom doppelten Stande Christi nach lutherischer und reformirter Fassung* [Pforzheim, 2d ed. 1861]; also his *Vergleichende Darstellung d. lutherischen u. reformirten Lehrbegriffs,* edited by Güder [Stuttgart, 1855].) The progress made in Christology since the Reformation within the limits of the Chalcedonian orthodoxy, or, at all events, not in conflict with it, relates to the communion of the two natures, and to the states and the offices of Christ.

(a) The doctrine of the *communicatio idiomatum,* the communication of attributes or properties of one nature to the other or to the whole person. The beginning of it may be found in Cyril of Alexandria and John of Damascus; but it has been much more fully *developed* by the Lutheran Church in the interest of her peculiar tenet of the ubiquity of Christ's body, in order to support Luther's eucharistic theory of consubstantiation so called. It was embodied in the *Formula Concordiae,* but has never been adopted in the Reformed or Calvinistic churches. The Lutheran divines distinguish three kinds of the *communicatio idiomatum* which is derived from the *communio naturarum:*

(1) *genus idiomaticum* (or ἰδιοποιητικόν), whereby the properties of one nature are transferred and applied to the whole person (Romans 1:3; 1 Peter 3:18; 4:1);

(2) *genus apotelesmaticum* (κοινοποιητικόν), whereby the ἀποτελέσματα, i.e. the redemptory functions and actions which belong to the whole person are predicated only of one or the other nature (1 Timothy 2:5 sq.; Hebrews 1:2 sq.);

(3) *genus auchematicum* (αὐχηματικόν) or *majestaticunm,* whereby the human nature is clothed and magnified by the attributes of the divine nature (John 3:13; 5:27; Matthew 28:18, 20; Romans 9:5; Philippians 2:10).

Under this head the Lutheran Church claims a certain ubiquity or omnipresence for the body of Christ, on the ground of its personal union with the divine nature; yet she makes this ubiquity dependent on the will of Christ, who can be present with his whole person wherever he pleases to be or has promised to be. But for this very reason the Reformed divines reject the whole doctrine of the *communicatio idiomatum,* and pronounce the *propositiones idiomaticae* to be mere figures of speech (ἀλλοίωσις, a

rhetorical exchange of one part for another). *SEE COMMUNICATIO IDIOMATUM*.

(b) The doctrine of a twofold *state* of Christ — the state of *humiliation* and the state of *exaltation.* This is based upon <5014B>Philippians 2:5-9, and is no doubt substantially true. The *status exinanitionis (humiliationis)* embraces the supernatural conception, birth, circumcision, education, earthly life, passion, death, and burial of Christ; the *status exaltationis* includes the resurrection, ascension, and the sitting at the right hand of God. As to the descent into hell, or Hades rather, the Lutheran and the Reformed churches differ according to their different conceptions of this difficult article in the Apostles' Creed. The Lutheran Confessions, regarding it as a triumph over hell, make the *descensus ad inferos* the first stage of the *status exaltationis,* while the Reformed Confessions view it as the last stage of the *status exaltationis.* It is properly the turningpoint from the one state to the other, and thus belongs to both. The Lutheran Creed, moreover, refers the two states only to the human nature of Christ, regarding the divine as not susceptible of any humiliation or exaltation. The Reformed symbols refer them to both natures, so that Christ's human nature was in a state of humiliation as compared with its future exaltation, and his divine nature was in the state of humiliation as to its external manifestation *(ratione occultationis).* With them the incarnation itself is the beginning of the state of humiliation, while the Lutheran Symbols exclude the incarnation from the humiliation. Between the Lutheran divines of Tiubingen and Giessen there was a controversy in the 17th century about the question whether Christ in the state of humiliation entirely abstained from the use of his divine attributes (κένωσις), or whether he used them secretly (κρύψις). The divines of Giessen defended the former, those of Tübingen the latter view. Both schools were agreed as to the possession (κτῆσις), and differed only as to the use (χρῆσις), of the divine attributes. This controversy has been renewed, in a modified form, among recent German divines. *SEE KENOSIS*.

(c) The threefold *office* of Christ.

(1) The *prophetical* office *(munus,* or *officium propheticum)* includes teaching and the miracles of Christ.

(2) The *priestly* office *(munus sacerdotale)* consists in the satisfaction made for the sins of the world by the death on the cross, and in the

continued intercession of the exalted Savior for his people *(redemptio et intercessio sacerdotalis).*

(3) The *kingly* office *(munus regium),* whereby Christ founded his kingdom, defends his Church against all enemies, and rules all things in heaven and on earth. The old divines distinguish between the reign of nature *(regnum naturae* sive *potentiae),* which embraces all things; the reign of grace *(regnum gratiae),* which relates to the church militant on earth; and the reign of glory *(regnum gloria),* which belongs to the church triumphant in heaven.

4. *Modern* Christological speculations. Upon the whole, the orthodox doctrine has laid the main stress upon the divine element in Christ, and left the human element more or less out of sight, without ever denying it. Rationalism, on the contrary, developed the human element to the exclusion and denial of the divine. When evangelical theology revived after the reign of Rationalism in Germany; it endeavored to do justice to both elements, and so to reconstruct the old Christology as to set forth the sinless, yet truly human character of Christ from his inifncy to full maturity, without prejudice to his deity. Schleiermacher opened a new era of Christological speculation, but, forsaking the Chalcedonian basis of two natures in one person, he discarded the proper idea of the incarnation as the union of the eternal personal Logos with human nature, and, after all, presented Christ merely as a perfect model man without sin, in whom God dwelt in a peculiar manner, as he did in no other man before or since. This indwelling of God is with him only a principle, a power of life, and not the second person of the Holy Trinity. Schleiermacher's view of the Trinity is essentially Sabellian. From him and from Hegel's philosophy proceeded two opposite currents of Christological speculation — a humanitarian, negative and infidel, culminating in Strauss and Renan (see below, under the second division, No. 15), and an evangelical, positive and in the main orthodox, which labors to reconcile the old faith of the Church in the God-Man with the demands and forms of modern thought. The principal evangelical writers on the .Christological problem, under its latest phases, are Dorner, Lange, Goeschel, Liebner, Martensen, Thomasius, Gess, Kahnis, Ebrard. Some of these, especially Thomasius, Gess, and Godet (Commentary on John), have strained the Pauline idea of the *kenosis,* the self-limitation, self-renunciation of the Logos, far beyond former conceptions, even to a partial or entire selfemptying of the divine essence and suspension of the inner Trinitarian process during the earthly life of

Christ, while others restrict the *kenosis* to the laying aside of the divine form of existence or divine dignity and glory. Dorner opposes these modern Kenotics or Kenosists *(Kenotiker)* as a new sect of Theopaschites and Patripassians, and he assumes a gradual ethical and vital unification of the pre-existent Logos and the human nature, by a condescension of the former and an elevation of the latter. This view leaves room for the growth of the Messianic consciousness, but makes the incarnation itself a process of growth which was not completed till the resurrection, or at least till the baptism of Christ.

These modern inquiries, however, earnest, profound, and valuable as they are, have not yet led to definite and generally-accepted results. English and American theology have not been affected by them to any considerable extent; Dr. Shedd, in his able though incomplete *History of Christian Doctrine,* even ignores them altogether, and pronounces the Chalcedonian symbols the *ne plus ultra* of Christological knowledge, "beyond which it is probable the human mind is unable to go in the, endeavor to unfold the mystery of Christ's complete person" (1:403). But there certainly have been very important advances made within the last thirty years in the critical history of the life of Christ, and in the manifold exhibition of his perfect humanity, which itself is an overwhelming proof of his divinity. (For a review of the recent Christological speculations, see Dorner, in his large work on the history of Christology, 2:1260 sq., Engl. trans., div. 2d, in, 100 sq., and in several dissertations upon the immutability of God in the *Jahrbücher für Deutsche Theologie,* 1856 and 1858; also Woldemar Schmidt, *Das Dogma vom Gottmenschen, mit Beziehung auf die neuesten Lösungsversuche der Gegensätze* [Leipzig, 1865].)

III. CHRISTOLOGICAL HERESIES. The numerous Christological errors may be divided into three classes, according as they relate either to the divine or to the human nature of Christ, or to the union of the two. Ebionism, Socinianism, and Rationalism, in its various shapes, deny, either in whole or in part, the divinity of Christ; Gnosticism, Manicheism, Apollinarianism, deny, more or less, his real humanity; while Nestorianism, Eutychianism, Monophysitism, and Monotheletism admit the Godhead and manhood of Christ, but place them in a false relation to each other. We present them here in chronological order.

1. EBIONISM (see that article), the earliest Christian heresy, was essentially Jewish, and looked upon Christianity merely as a perfected

Judaism, upon the Gospel as a new law, and upon Christ as a second Moses. Origen derived the name of the sect from the poverty of their doctrine of Christ (ˆ/ybÞ, *poor);* but they regarded themselves as the genuine followers of the poor Christ. They held that Jesus was, indeed, the promised Messiah, the Son of David, and the supreme lawgiver of the Church; yet a mere man, the son of Joseph and Mary, and that his death had no atoning efficacy. With this were closely connected other heresies. The *pseudo-Clementine Homilies, SEE CLEMENTINES*, differ from the ordinary Ebionism by peculiar speculative and semi-Gnostic ideas, and teach that Christ was the last and highest representative of the primitive religion which appeared in the seven pillars of the world, Adam, Enoch, Noah, Abraham, Isaac, Jacob, Moses, and Christ. These are, in reality, only different incarnations of the same Adam, or primitive man, the true prophet of God. Christianity and Mosaism are identical, and both coincide with the religion of Adam. Whether a man believe in Moses or Christ is all the same, provided he blaspheme neither. Christianity is an advance only in extending this primitive religion to the Gentiles (comp. Schliemann, *Die Clementinen und der Ebionitismus,* 1844, p. 362-552).

2. GNOSTICISM, which flourished in the second century (see article), varied in its Christology according to its numerous schools of Cerinthus, Basilides, Valentine, Marcion, etc., and generally dealt more in vague notions and speculative fancies than in solid, clearly-defined doctrines and arguments. But its Christology was a radical denial of the mystery of the incarnation, and therefore anti-Christian, according to the criterion of John (<GDOB>1 John 4:3), although from a view the very opposite of Ebionism. While the latter denied the divinity of Christ, Gnosticism was *docetistic* (hence *Docetism),* i.e. it denied the realness of Christ's human nature, and resolved it into an empty show and deceptive appearance (δόκησις, φάντασμα), or a transient vision, after the manner of the Indian Mythology. The real Christ, or Savior, is one of the aeons or divine powers, which either assumed this spectral form of humanity, or united himself temporarily, at the baptism in Jordan, with the man Jesus of Nazareth, to forsake him again at the passion. But he entered into no real contact with a human body which, as a part of matter (ὕλη), was retarded as essentially evil and antagonistic to God; he was not actually born, he did not suffer and die, nor rise again. He appeared like a meteor from the sky, to disappear again. Reduced to a modern philosophical conception, the Gnostic Christ is, in the end, nothing more than the ideal spirit of man

himself, the Christ of Strauss and modern pantheism. Valentinus, the most ingenious among the Gnostics, distinguished the ἄνω Χριστός, or heavenly Christ; the σωτήρ, or Jesus; and the κάτω Χριστός, the Jewish Messiah, who passed through the body of Mary as water through a pipe, and was crucified by the Jews, although, having no material body, he did not actually suffer. With him Soter, the proper redeemer, united himself at the baptism in Jordan, to announce his divine gnosis on earth, and lead spiritual persons to perfection.

3. The MANICHEAN system, which we know best from the writings of St. Augustine (who himself belonged to the sect for nine years, and was thereby better able to refute it), was essentially Gnostic and Docetistic, and by its perverted view of body and matter as essentially evil, wholly excluded the idea of an incarnation of God. The Manichaeans held that the apostles corrupted and falsified the real teachings of Christ, but that Mani, the promised Paraclete, has restored them. Traces of the Manichsan heresy run through a number of sects of the Middle Ages.

4. Ante-Nicene UNITARIANISM, or MONARCHIANISM. — The Antitrinitarians of the third century must be divided into two distinct classes:

(a) The *rationalistic* or *dynamic* Monarchians denied the divinity of Christ, or explained it as a mere power (δὐναμις), although they generally admitted his supernatural generation by the Holy Spirit. To these belong the ALOGIANS, THEODOTUS and the THEODOTIANS, ARTEMON and the ARTEMONITES, and PAUL OF SAMOSATA. (See the several articles.)

(b) The *Patripassians* (so called first by Tertullian) held, in connection with their idea of the divine unity or monarchy, the doctrine of the divinity of Christ, but they sacrificed his independent personality to the divinity, and merged it into the essence of the Father, so that the Father was asserted to have suffered and died on the cross, which is absurd. This school was represented by PRAXEAS, NOIETS, CALLISTUS (Pope Callixtus I), BERYLLUS of Bostra, and, in connection with a very original and ingenious doctrine of the Trinity, by SABELLIUS, all of the third century. (See the separate articles on these heretics, and the relevant sections of the Doctrine histories of Minscher, Hagenbach, Neander, Baur, Beck, etc.)

5. ARIANISM, so called after Arius, presbyter of Alexandria († 336), shook the Church to its very base during the greater part of the fourth century, and called forth the first two oecumenical councils, viz. Nicea, 325, and Constantinople, 381. Its doctrine was, that Christ is a middle being between God and man, a sort of demi-god, who pre-existed before this world, and who created this world, yet was himself created out of nothing, the first creature of God, and consequently of a different essence (ἑτερο-ούσιος), and not eternal (κτίσμα ἐξ οὐκ ὄντων, ην ποτε ὅτε οὐκ ην). Against this view the Nicene Creed asserts that Christ is "God of God, Light of Light, very God of very God, begotten, not made, being of one substance (ὁμο-ούσιος) with the Father." (On the history of ancient and modern Arianism and its literature, comp. the articles ARIANISM in vol. 1, p. 388-393; ATHANASIUS, 1:505-508; also Schaff's *History of the Christian Church*, 3:616-670.)

6. SEMI-ARIANISM is an inconsistent middle doctrine between the Arian heresy and the Athanasian or Nicene orthodoxy. It asserts the similarity of Christ to the Father (ὁμοι-ουσία — a very elastic term), in opposition to the Nicene co-equality (ὁμο-ουσία) and the Arian difference of substance (ἑτερο-ουσία). It was a strong political church party, under the emperor Constantius (f 361), and was led by Eusebius, bishop of Nicomedia, but it disappeared before the second oecumenical council in 381, which marked the final downfall of Arianism within the limits of the Roman empire, while it continued to linger, without vitality, among the barbarians till the seventh century.

7. APOLLINARIANISM is a partial denial of the humanity, as Arianism of the divinity of Christ. Apollinaris the younger, bishop of Laodicea (died about 390), otherwise orthodox, and highly esteemed for his learning and piety, ascribed to Christ a human body (σῶμα) and a human (animal) soul (ψυχὴ ἄλογος), but not a human spirit or reason (ψυχὴ λογική, anima rationalis, νοῦς, πνεῦμα); putting the divine Logos in the place of the human reason. He wished to secure a true incarnation and vital unity of the eternal Word with the human nature, but at the expense of the most important constituent in man, and thus he reached, instead of the idea of the God-man, θεάνθρωπος, only the idea of a θεὸς σαρκοφόρος (the very opposite of the Nestorian ἄνθρωπος θεοφόρος). This heresy was condemned by a council at Alexandria in 362. (For particulars, see art. APOLLINARIS, vol. 1, p. 296, 297; and Schaff, *Church History*, vol. 3, p. 708-714.)

8. NESTORIANISM, from Nestorius, patriarch of Constantinople, who died in exile about A.D. 440, had its roots in the Antiochian school of theology, of which Nestorius was a pupil, and agitated the Church with great violence from 428-451. Nestorius believed that Christ was fully God and fully man, but he put the two natures only into an external mechanical relation to each other (συνάφεια, affinity, intercourse, attachment, as distinct from ἕνωσις, true interior union). He pressed the distinction of the two natures at the expense of the unity of the person. Hence he took great offense at the term *Mother of God* (θεοτόκος, *Deipara, Mater Dei),* which then began to be applied to the Virgin Mary, and has since passed into the devotional and theological vocabulary of the Greek and Latin Church. He denounced the term as heathenish, absurd, and blasphemous, since the eternal Godhead could not be born in any sense whatever. This gave rise to the Nestorian controversy, in which the violent Cyril of Alexandria took the most prominent part, as the champion of the honor of the Holy Virgin and the doctrine of a real incarnation, although with a decided leaning to the opposite extreme of Monophysitism. *SEE ART. CYRIL OF ALEXANDRIA.* Nestorius was condemned by the third oecumenical council, held at Ephesus in 431, and deposed from the sacerdotal office; but his name and doctrine are perpetuated to this day in the sect of the Nestorians. (*SEE NESTORIUS* and *SEE NESTORIANS,* and the literature below.)

9. EUTYCHIANISM, so called from Eutyches (q.v.), an aged presbyter and archimandrite of Constantinople (died soon after 451), is the exact counterpart of Nestorianism, and presents the consistent development of the Alexandrian school of theology as opposed to the Antiochian. Eutyches likewise held Christ to be the God-man as well as Nestorius, but he pressed the unity of person to the exclusion of the distinction of the two natures. He denied that two natures could be spoken of *after* the incarnation. The human nature was absorbed in the divine by that act, or deified by the personal Logos, so that even his body was unlike ours, of a heavenly character and substance (a σῶμα ἀνθρώπου, but not a σῶμα ἀνθρώπινον). Hence it was proper to say, God is born, God suffered, God was crucified and died. The strongest opponent of this view was Theodoret, the well-known Church historian, a friend of Nestorius. At first Eutychianism triumphed at the Robber Synod, so called, which was held at Ephesus A.D. 449, under the lead of the violent patriarch Dioscurus of Alexandria, who inherited all the bad and none of the good qualities of his

predecessor Cyril. But the fourth oecumenical council, held at Chalcedon (near Constantinople) A.D. 451, reversed this decision, condemned the Eutychian doctrine as heresy, and set forth in clear and precise terms the orthodox doctrine of the person of Christ, maintaining with equal decision the distinction of natures against Eutyches, and the unity of person against Nestorius. (See sub. I, 1. above.) In this triumph of the orthodox faith, Leo I, bishop of Rome, had an important share, and his dogmatic letter to Flavian of Constantinople was made the basis of the synodical decision.

10. MONOPHYSITISM is only a modification and continuation of Eutychianism. As the term indicates, the Monophysites, although they rejected the Eutychian notion of an absorption of the human nature into the divine, nevertheless held firmly to the doctrine of but one nature in Christ. They conceded, indeed, a composite nature (μία φύσις σύνθετος or μία φύσις διττή), but not two natures. They assumed a diversity of qualities without corresponding substances, and made the humanity of Christ a mere accident of the immutable divine substance. Their liturgical shibboleth was, *God has been crucified,* which they introduced into the trisagion. (ἅγιος ὁ θεύς, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ὁ σταυρωθεὶς δὶ ἡμᾶς, ἐλέησον ἡμᾶς — an extension of the seraphic ascription, Isaiah 6:3). Hence they were also called THEOPASCHITES (Θεοπασχῖται). The Monophysite controversies commenced soon after the Council of Chalcedon, which failed to pacify the Church, and convulsed the East, from patriarchs and emperors down to monks and peasants, for more than a hundred years. The detailed history will be presented in a special article. The fifth oecumenical council, held at Constantinople A.D. 553, which was to end these violent strifes, resulted in the condemnation of the Antiochian (Nestorian and semi-Nestorian) theology, and a *partial* victory of the Alexandrian Monophysitism, as far as it could be reconciled with the symbol of Chalcedon. Notwithstanding this concession, the Monophysites, like their antipodes, the Nestorians, continued as separate sects in hostile opposition to the orthodox Greek Church. They are divided into separate branches, the *Jacobites* in Syria, the *Copts* in Egypt, the *Abyssinians,* the *Armenians,* and the *Maronites.* (See the respective articles.)

11. The MONOTHELITE controversy is a continuation of the Nestorian and Eutychian controversies, and relates to the question whether Christ had but one will (θέλημα) or two, a divine and a human. Nestorianism, of course, required two wills as a complement of two natures, while the Monophysites taught but one will. The emperor Heraclius proposed a

compromise formula — one divine human energy (μία θεανδρικὴ ἐνέργεια), but it was opposed in the West. The sixth eecumenical council in Constantinople, A.D. 680, settled the dispute by teaching the doctrine of two wills harmoniously co-operating, the human will following the divine (δύο φυσικὰ θελήματα, οὐχ ὑπεναντία, ἀλλ ἑπόμενον τὸ ἀνθρώπινον αὐτοῦ θέλημα καὶ ὑποτασσόμενον). Thus Monotheletism was condemned, but was adhered to by the Maronites on Mount Lebanon till the time of the Crusades. The Monophysites (q.v.) are all Monothelites (q.v.).

12. The ADOPTIAN controversy arose in Spain toward the close of the eighth century, and turned upon the question whether Christ, according to his human nature, was the Son of God by nature *(naturaliter),* or only by adoption *(nuncupative).* The latter doctrine was condemned as heretical in a synod at Frankfort on the Maine, 794. (*SEE ADOPTIANISTS,* vol. 1:76, and ELIPANDUS of Toledo and FELIX of Urgel.)

13. SOCINIANISM, a system of ultra and pseudo Protestantism, founded by Llius Socinus (died 1562) and his nephew Faustus Socinus (died 1604), returned almost to the poor and meager Christology of the Ebionites and Nazarenes, and added to it the heathenish notion of an apotheosis of Christ after his death. It teaches that Jesus of Nazareth, though supernaturally conceived, was a mere man, but favored by God with extraordinary revelations, elevated to heaven, deified in reward of his holy life, and entrusted with the government of the Church which he founded. It substitutes for an incarnate divinity a created and delegated divinity. Invocation of Christ is allowed, but not enjoined; it is an adiaphoron. *SEE SOCINIANS*; *SEE SOCINUS*.

14. Modern UNITARIANISM in England and America has no uniform and settled belief concerning the person of Christ, and branches out into two very different tendencies, the conservative, represented by Channing, which in its approach towards orthodoxy rises to a sort of high Arianism, and the radical, represented.by the erratic Theodore Parker, which sinks almost to the mythical Christ of Strauss, and sacrifices his sinless perfection, although Parker has some eloquent passages on the superiority of Christ over all other sages. The more serious class of Unitarians make great account of the perfect example of Christ, and Channing's sermon on the "Character of Christ" *(Works,* vol. 4, p. 1-29), is one of the noblest tributes to the moral perfection of Jesus of Nazareth. *SEE UNITARIANISM.*

15. RATIONALISM has assumed different phases, and resorted to various theories concerning the person of Christ, which agree only in the denial of his divinity, and of all the supernatural or miraculous events in his history. The Wolfenbuittel Fragmentist (Reimarus) represents the hypothesis of willful imposture; Paulus of Heidelberg the hypothesis of innocent delusion, which mistook extraordinary medical cures for supernatural miracles, and an extraordinary man for a divine being; Strauss and Renan, the theory of poetical fiction, the one in its mythical, the other in its legendary form. (Comp. on these different Christological hypotheses, Schaff, *The Person of Christ; the Miracle of History, with a Reply to Strauss and Renan, and a Collection of Testimonies of Unbelievers,* 1865.) But all these rationalistic attempts, instead of explaining the mystery of Christ's life, only substitute an unnatural prodigy for a supernatural miracle. They have been tried and found wanting; one has in turn superseded the other, even during the lifetime of their champions. Paulus rejects the hypothesis of Reimarus; Strauss most acutely refutes Paulus; Renan, in part at least, dissents from Strauss; the unprincipled Schenkel makes a half-way approach to both in his insignificant *Characterbild Jesu,* and is in turn treated with contemptuous scorn and the keenest sarcasm by Strauss. (See *Die Halben und die Ganzen,* 1865.) The old and ever young faith in the divine-human Redeemer has outlived all these attacks, and is now stronger than ever, the only refuge and comfort of a sinful world. It is in conflict with these latest forms of unbelief that the evangelical theology of Germany has achieved its greatest triumphs and most lasting merits.. France, England, and America have engaged in the battle, and contributed their share towards the defeat of the modern anti-Christ, and the defense of the true Christ of the Gospels and of the Church, on whom the salvation of the world depends.

Literature. — Besides the works on special topics already quoted, we mention on the general subject Dionysius Petavius (Jesuit, died 1652), *De theologicis dogmatibus* (Paris, 1644-50, and other editions), tom. 4 and 5, *de incarnatione Verbi* (the most profoundly learned Roman Catholic work on doctrinal history); George Bull, *Defensio fidei Nicaenae* (Oxford, 1685, and often since; a standard work in defense of the essential identity of the Trinitarian and Christological faith of the first four centuries, though defective in not admitting a gradual development of *doctrine* and logical *statement,* which is entirely compatible with the essential identity of religious *faith);* Daniel Waterland, *Vindication of Christ's Divinity* (Oxf.

1719; a very able defense of the orthodox faith against the high Arian. ism of Dr. Sam. Clarke and Dr. Whitby); Chr. W. F. Walch, *Vollständige Kirchen- und Ketzerhistorie* (Lpz. 1762 sq. vols. 2-9; exceedingly learned and minute, but dry and tedious); Edw. Burton, *Testimonies of the Ante-Nicene Fathers to the Divinity of Christ* (2d ed. Oxford, 1829); F. Chr. Baur, *Die christliche Lehre von der Dreieinigkeit und Menschwerdung in ihrer geschichtlichen Entwickelung* (Tübingen, 1841-43, 3 vols.; very learned, able, and critical, but skeptical); J. A. Dorner, *Entwickelungsgeschichte der Lehre von der Person Christi* (1836, 2d ed.; Stuttgart, 1845-53, in 2 vols.; the most learned and complete history of Christology; Eng. transl. by Alexander and Simon in Clark's Foreign Theol. Library, Edinb. 1861, 5 vols.); R. Wilberforce, *The Doctrine of the Incarnation of our Lord Jesus Christ* (4th ed. London, 1852); M. F. Sadler, *Emmanuel; or, the Incarnation of the Son of God the Foundation of immutable Truth* (Lond. 1867); Schaff, *History of the Christian Church* (N. York, 1867, vol. 3, p. 705-783). Among the *Lives of Christ* which have to do mainly with his history and character as a man on earth we mention those of J. J. Hess (1781), K. Hase (1829; 5th ed. 1865), Neander (1837; 6th ed. 1863; Eng. transl. by M'Clintock and Blumenthal, N.Y. 1848), Sepp (1843; new ed. 1862, in 6 vols.), Lange (1847, 3 vols. Engl. transl.; Edinb. 1865, in 6 vols.), Ewald (1854) and J. J. van Osterzee (1853, 3 vols.), Riggenbach (1858), C. J. Ellicott (1861), S. J. Andrews (N.Y. 1862), Pressense (Paris, 1865; Eng. transl. Lond. 1866, 8vo). To these must be added a number of smaller works on the moral character of Christ and his sinless perfection as an argument for his divinity, viz. Ullmann, *Die Sündlosigkeit Jesu* (Hamburg, 7th ed. 1864); J. Young, *The Christ of History* (London and N. Y. 1855); Horace Bushnell, *The Character of Jesus, forbidding his Classification with Men* (N. York, 1861, ch. 10 of his work on Nature and the Supernatural, and also separately printed); Philippians Schaff, *The Person of Christ, the Miracle of History,* etc. (Boston, 1865; the same in German, Dutch, and French transl.); *Ecce Homo* (Lond. and N.Y. 1866, a theological sensation-book by an anonymous author), and its counterparts, *Ecce Deus* (Edinb. 1867; likewise anonymous) and *Deus Homo: God-man* (by Prof. Theoph. Parsons, a Swedenborgian, Chicago, 1867).

Christopher, St.

(Christophorus, *Christ-bearer),* a saint and martyr of the Roman and Greek calendars. The legends make him twelve feet high, and enormous

statues of him are still to be found in cathedrals. The place and time of his birth, and, in fact, his very existence, are doubtful. He is said to have suffered martyrdom under Decius. His Aday in the Greek calendar is May 9; in the Roman, July 25. Of the curious legend of St. Christopher, and the representations of it in mediaeval art, see Mrs. Jameson, *Sacred and Legendary Art, 2:*439-450. See also *Acta Sanctorum*, July 25; Butler, *Lives of Saints,* July 25; Hoefer, *Biog. Generale,* s.v.