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Confucius - Creek

by James Strong & John McClintock

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Confucius

Picture for Confucius

(Latinized by the Jesuit missionaries from Cong-fu-tse or Koong-foo-tse), a Chinese reformer and moralist, was born about 551 B.C. at the village of Tseu-se, in the small kingdom of Lu (now a part of the province of Shantung), and died B.C. 479. He is said to have been a descendant of the emperor Hoang-ti, who reigned B.C. 2600. When he was three years old his father died, but his mother trained him with great care, and was rewarded by the rapid progress and filial tenderness of her son. At seventeen he was called to public life as inspector of the grain-markets. He was married at nineteen, but, according to some accounts, subsequently divorced his wife (after she had borne him a son) in order to devote himself to the study of the ancient writings, and prepare for the work of restoring the usages and doctrines of the old sages. He was soon after promoted to the office of inspector general of agriculture. At twenty-four, having lost his mother, he resigned his public employments that he might pay the respect to her memory prescribed by the ancient traditions. During the three years passed in mourning he was a diligent student. China at that period was divided into a number of feudal kingdoms but slightly under the control of the central authority, whose constant quarrels filled the land with disorder, while the social and moral condition of the people had fallen so low that the ancestral religious rites were no longer observed. To restore the proper observance of these, rather than to introduce any new religious system, was the task to which Confucius determined to devote himself. About the age of thirty he began his public teachings, making journeys through the various states of China, instructing all ranks of the people, and gaining fame and disciples, though meeting often with opposition, and even persecution, in his efforts to reform the manners and better the condition of his countrymen. When fifty-five years old he re-entered public life as prime minister of his native kingdom, Lu, with opportunity and authority to test the efficacy of his proposed means of amelioration. In three years, it is said, he brought about a complete change in its social and moral condition. His success, however, excited the jealousy of neighboring princes, and through their intrigues he was obliged to flee to the north of China. After several unsuccessful efforts to obtain office and opportunities to teach the people, he retired to the kingdom of China, where he lived in great poverty. His doctrines, however, had taken root, but his rigid principles and practice

made him many enemies. When full of years, in company with some chosen disciples, he retired from the world, that he might complete and arrange the works which, under the name of the King (or Books), constitute the sacred books of the Chinese, and, standing at the head of their literature, have for more than 2000 years been the recognized authority in moral and political conduct for nearly one third of the human race. Soon after the completion of these works he died, leaving a single descendant, his grandson, Tse-Tse, whose offspring, numbering A.D. 1671 about 11,000 males, mostly of the seventy-fourth generation, form a distinct caste in Chinese society, the only instance of a hereditary nobility among them. The veneration of the Chinese for Confucius amounts to worship, to which the second and third months are devoted. In every district and every department there is a temple erected in his honor (Culbertson, p. 41).

The Rev. Dr. Wentworth, Methodist Episcopal missionary at Fuh-Chau, gives an account of the worship as witnessed by himself in a temple in that city, from which we make the following extracts: “The temple is one of the finest buildings in the city. It is one storied, in the form of a hollow square, with a spacious court in the center, apartments on each side, and the main temple at the end. It has a fine portico, and the roof within is sustained by columns of solid granite of enormous size. There are no idols, but ancestral tablets supply their places in the gilded shrines. In the center is that of Confucius, on the sides are those of twelve of his most celebrated disciples, six on each side. The worship of the philosopher is monopolized by the literati; and the mandarins, who are literary graduates of the highest distinction, are the only priests who officiate upon the occasion. The sacrifice takes place twice a year, in the second and eighth months. It is performed before daylight in the morning, and the common people are rigidly excluded. We were an hour too early, but better that than five minutes too late. The mandarins had not yet made their appearance. A burst of music indicated the coming of the magnates. Their first business was to get the ‘whang-kee-angs,’ ‘foreign babies,’ out of the sacred precincts, and a mandarin of high rank came to request us to go outside. We asked him to let us stand next one of the great doors on the portico outside. To this he consented. The platform was cleared and the ceremonies began. The darkness was dispelled by rows of gaudy lanterns and a forest of blazing torches. The court was filled with mandarins and their servants. Privileged spectators from the literary classes, with their attendants, crowded all the available space below. In front of the great

central door of the temple, on the portico, was a band of musicians, with flutes and ‘soft recorders,’ and another of boys fantastically dressed. Within were musicians chanting vocally, accompanied by the instruments without, the praises of the sage. The loud voice of a crier within the temple, and the loud response of a herald below, indicated that all was ready. Clouds of incense filled the temple, while two or three mandarins, in full official dress and caps, preceded by attendants, ascended the steps and entered the lofty doors on either side, prostrating themselves with the head to the pavement before the shrines successively, and offering the various articles placed in their hands by the attendants for that purpose to Confucius and his favorite followers. This was repeated three times in succession, the officers retiring and reentering with the same stately ceremony on each occasion. The offerings were animal and vegetable. On a broad table in front of the shrine and altar of Confucius lay shrouded the carcase of a whole ox, denuded of his skin, and on either side of him a pig and a goat. On the altar were vases of flowers and plates of cooked provisions. At one point in the ceremony an official kneeled before the shrine of Confucius at a respectful distance, and in a loud voice chanted a prayer or a hymn of praise. The ordinary chants were very simple, consisting of four notes perpetually repeated, thus: (*notes shown on a scale*)

The last offering was material for clothing; a sort of coarse silk, in large patches, first offered bodily in the temple, and then taken down into the court and burned, that it might become spirit-silk in the other world. The Buddhists usually offer ready-made clothing, stamped on paper. The mandarins send Confucius the raw material. About the first gray streakings of the dawn of a cloudy morning the ceremonies ended, the torches were suddenly extinguished, and the officers and their retinues slowly retired” (*Christian Advocate and Journal*, 1859).

“It was the great object of Confucius to regulate the manners of the people. He thought outward decorum the true emblem of excellence of heart; he therefore digested all the various ceremonies into one general code of rites, which was called Le-ke, or Ly-king, etc. In this work every ritual in all the relations of human life is strictly regulated, so that a true Chinese is a perfect automaton, put in motion by the regulations of the Ly-king. Some of the rites are most excellent: the duties towards parents, the respect due to superiors, the decorum in the behavior of common *Life*, etc., speak highly in favor of Confucius; but his substituting ceremony for

simplicity and true politeness is unpardonable. The Ly-king contains many excellent maxims and inculcates morality, but it has, come to us in a mutilated state, with many interpolations" (Gutzlaff, *Sketch of Chinese History*).

In the writings of Confucius the duties of husbands towards their wives were slightly dwelt upon; the duties and implicit submission of children to their parents were most rigidly inculcated. Upon this wide principle of filial obedience the whole of his system, moral and political, is founded. A family is the prototype of the nation; and, instead of the notions of independence and equality among men, he enforces the principles of dependence and subordination — as of children to parents, the younger to the elder. By an easy fiction, the emperor stands as the father of all his subjects, and is thus entitled to their passive obedience; and, as Dr. Morrison observes, it is probably (he might say certainly) this feature of his doctrines which has made Confucius such a favorite with all the governments of China, whether of native or Tartar origin, for so many centuries. At the same time, it should be observed that this fundamental doctrine has rendered the Chinese people slavish, deceitful, and pusillanimous, and has fostered the growth of a national character that cannot be redeemed by gentleness of deportment and orderliness of conduct.

Confucius was a teacher, of morals, but not the founder of a religion. His doctrines constitute rather a system of philosophy in the department of morals and politics than any particular religious faith (Davis). Arnauld and other writers have broadly asserted that he did not recognize the existence of a God (Bayle, *Dict.* in art. *Maldonat*). In his physics Confucius maintains that "out of nothing there cannot be produced anything; that material bodies must have existed from all eternity; that the cause or principle of things must have had a co-existence with the things themselves; that therefore this cause is also eternal, infinite, indestructible."

The system of Confucius is essentially ethical and political, and cannot be called a religion or a philosophy. He disclaims originality in doctrine. His object was to re-establish the ancient *cultus* of China, and to mould the manners of her people by minute regulations, embodying the usages of the past, and digested into one general code of rites (*Li-ki*), in which the proper ritual for all the relations of life is prescribed. To the influence of this code may be referred the automatic character of Chinese life. While

many of his doctrines are deserving of high praise, and may justly claim to rank, in a moral point of view, above the ethics of Greece and Rome, they fall short of the elevation and ameliorating power of the Mosaic and Christian codes, which the encyclopaedist writers of the eighteenth century asserted were equaled, if not surpassed by them. To show the falsity of such statement, we need only contrast the results achieved by the development of the two systems, starting from what has been claimed to be cognate doctrinal bases. Founding his system upon the duty enjoined in the fifth commandment of the Decalogue, Confucius inculcates in such wise dependence and subordination, first of children to parents, then of citizens to the emperor, the representative father of the state, as to give to the imperial power that despotic cast which, while it has made him so great a favorite with all governments in China, native or Tartar, has nevertheless undoubtedly tended to check progress and make the people deceitful and pusillanimous, though the long-continued existence of their nationality vindicates the promise made by God of long life to those who honor their parents, for this injunction, it would seem, the Chinese obey beyond all nations of the earth. His celebrated maxim of negative reciprocity, “What you would not wish done to yourself, that do not to others” (*Anal*. 15:23), fitly contrasts the immobile, selfish spirit of Confucianism, limited in its aims to China only, with the active reciprocity of Christ’s golden rule, whose progressive spirit embraces all the world.

Whether Confucius recognized the existence of a personal God has been questioned, though the religious ceremonies observed by him, and certain expressions of his (*Anal*. 3, 13, and 14:13) — “He who offends against Heaven has none to whom he can pray,” “But there is Heaven that knows me” — are urged as proofs that he did (see preface to the Amer. ed. of the recent translation by Dr. Legge). He maintained that *ex nihilo nihilfit*, and consequently that matter is eternal; that the cause or principle of things had a coexistence with the things themselves, and therefore also is eternal, infinite, indestructible, omnipotent, and omnipresent, having the blue firmament (Tien) as the central point; therefore offerings, particularly at the equinoxes, should be made to Tien. Neither Confucius nor his true followers have ever represented the Great First Cause by any image. “The images and idols of China belong to other faiths.” The doctrine of the soul’s immortality is implied in the worship paid to ancestors, and the absence of the word death from his philosophy. When a person dies, the Chinese say “he has returned to his family.” The spirits of the good were,

according to him, permitted to visit their ancient habitations on earth, or such ancestral halls or places as were appointed by their descendants, to receive homage and confer benefactions. Hence the duty of performing sacred rites in such places, under the penalty, in the case of those who, while living, neglect such duty, of their spiritual part being deprived after death of the supreme bilss flowing from the homage of descendants. The aim of the living should be the attainment of perfect virtue by the observance of the five fundamental laws of the relation between ruler and subject, parents and children, husband and wife, friends and brothers, and the practice of the five cardinal virtues — humanity, justice, order, rectitude, and sincerity, or good faith."

Of the five canonical books composing the King, three (I-King, Shi-King, and Shu-King) were compiled, and one (Chun-Tsien) was composed by Confucius, while one (Li-Ki) was compiled from his teachings by his disciples, and brought to its present form some centuries after him. The first (I-King, Book of Changes), assigned by tradition to the mythical emperor Fuhi (B.C. 2800) as its author, is "simply a number of figures made up of straight lines, entire and broken, variously put together in parallel arrangement," and which "are regarded as typifying the elements and processes of nature, and the great truths of the moral and intellectual world," and "expressing the earliest cosmical philosophy of the Chinese. To the brief early interpretation of these emblematic figures Confucius added a fuller one of his own." The second (Shi-King, Book of Songs) is a selection of 311 pieces of lyric poetry, relating to moral sentiments, public and private affairs, as harvesting, marriage, etc., with praise of the good and censure of the wicked. The third and most important (Shu-King, Book of Annals) is a historical work, recording not only events but the maxims, conversations, decrees, and institutions of the sovereigns of ancient China, drawn confessedly from authentic sources, and coming down to about 200 years before Confucius. The fourth (Chun-Tsien, Spring and Autumn), composed by Confucius as a supplement to the third, records from memorials of his native kingdom Lu the events from Pingwang to B.C. 560. This is the only work coming directly from the hand of Confucius. The fifth (Li-Ki, Book of Rites) is a "compilation, brought into its present form some centuries after Confucius, and made up from material of very different age and character." It is a text-book especially of ceremonial and etiquette, in which the personal teachings of Confucius occupy an important place. His doctrines are also set forth in the Hiao-King (Filial

Piety), by an anonymous writer, which contains apothegms of Confucius, collected during his conversations with his disciple Tsang-Tsan, and in the four Chinese classics termed Sse-shu, viz.

(1) Tahis (Great Learning, or doctrine for adults), consisting of seven verses of text from Confucius, with ten chapters of commentary by Tsang;

(2) Chung-Yang (the Doctrine of the Mean), by Tse-tse, the grandson of Confucius;

(3) Lung-yu (conversations — replies), conversations of Confucius, written by two disciples after his death;

(4) the Meng-tse-shu, the work of his great disciple Meng-tse (Mencius), who lived about B.C. 370, and ranks among the Chinese next to Confucius as moralist and philosopher.

Dr. Legge is now publishing all the Chinese classics, giving original texts, versions, and literary apparatus. Four volumes have appeared (Hong Kong); see also his *Life and Teachings of Confucius* (Lond. 1867, Phila. 1867, 12mo); Huc, *Trav. in the Chinese Empire* (N. Y., Harpers, 2 vols. 12nmo); *New-Englander*, Feb. 7,1859, p. 116-121; *Edinb. Rev*. April, 1855, p. 223-5 (Amer. ed.); *Quart. Rev*. 11:332; Culbertson, *China, its Religions and Superstitions* (N. Y. 1857, 1 vol. 12mo); *Bibl. Sacra*, May, 1846, art. 3; *The Chinese Classics*; pt. 1, *Confucius*, Worcester, Mass. (a translation of *the Analects, the Great Learning and the Doctrine of the Mean*), taken from Dr. Legge's larger work; Marshman, *Works of Confucius* (Serampore, 1809, 4to); Plath, *Confucius u. seiner Schidler Leben u. Lehren* (Munich, 1867, vol. i); Maurice, *Religions of the World* (Lond. 1846); *Christ. Examiner*, Sept. 1858; Hardwick, *Christ and other Masters*, bk. 3, ch. 1; Loomis, *Confucius and the Chinese Classics*, 1867; Brit. Quart. Rev. Jan. 1867. *SEE CHINA*.

Confusion Of Tongues.

SEE TONGUES (CONFUSION OF).

Conge d'elire

a French term, signifying *leave to choose*. It is used in England to denote the king's writ or license to the dean and chapter of the diocese to choose

a bishop in the time of vacancy of the see. Prior to the reign of Edward I the kings of England used to invest bishops with the ring and staff, in virtue of their donative right. Henry I so far ceded this right as to give a *conge d' elire* to deans and chapters for the election of bishops. Henry VIII added "letters missive," nominating the person whom he required them to elect. under pain of praemunire; and Edward VI (1 Edw. VI, c. 1:2) abolished elections by writ of *conge d'elire*, but they were revived by queen Elizabeth. The *conge d'elire* is now a mere form, as the nominee of the crown is invariably chosen by the dean and chapter.

Congo

a country of Western Africa, extending from latitude 6° to 8° 20' S. It was discovered in 1484 by the Portuguese, who soon afterwards made settlements and erected forts along its coast. A few years after, Dominican monks were sent there as missionaries, and in 1491 the prince of Congo was baptized under the name of Emanuel. His son, Alphonsus I, who reigned fifty years, sent ambassadors to Rome, of whom several were ordained priests. The next king, Peter I, obtained for Congo a special bishop. The following kings remained, with the people, nominal adherents of the Church, of Rome. The efforts of Roman Catholic missionaries to introduce reforms have been fruitless. In 1878 Congo became a dependency of Belgium and afterwards expanded into the Congo Free State. As this was the result of Mr. Stanley's explorations, he was made governor in 1890. Congo is nominally still an Episcopal see, but at present united with the Portuguese diocese of Angola (q.v.). Some Roman Catholic writers (as P. Karl y. Heil. Aloys, *Jahrbuch d. Kirche*, Ratisbon, 1812) claim for the diocese of Congo a Roman Catholic population of 80,000, and for that of Angola of 300,000. Wetzer u. Welte, *Kirchen-Lex.* 2:784.

Congregatio de auxiliis divinee gratiae

is the name given to a commission formed by pope Clement VIII in 1598, to examine Molina's (q.v.) book entitled *Concordia liberi arbitrii cum gratia*. This work had been the cause of great disputes between the Jesuits and the Dominicans, and it was hoped that the investigations of the commission would settle these difficulties. The congregatio de auxiliis, after three months, decided that the Jesuits were in the wrong in most of the controverted points. Instead of submitting to this decision, that

powerful order managed to inveigle the civil authorities, and even kings and emperors, into the quarrel. After colloquies between the most celebrated theologians of the two parties had led to no result, in 1602 the pope ordered the controversy to be discussed in his own presence. These transactions lasted until 1606. The Dominicans still tried to show that the doctrines of Molina were Semipelagian errors, and the Jesuits charged their opponents with Calvinistic views. Pope Clement VIII, who personally sympathized with the views of the Dominicans, resolved to read the book himself, but before he could do so he died (1605). During the conclave following his death, every cardinal had to take an oath that if elected pope he would bring the controversy, as soon as possible, to a close. The new pope, Paul V, consequently dissolved in 1607 the congregation, and in an encyclica, addressed to the generals of the Jesuits and Dominicans, and which the latter had to communicate to all the provincials of the two orders, allowed both parties to retain, teach, and defend their opinions, and forbade them to charge the other party with heresy. This decision was confirmed by a constitution of Oct. 2, 1733. Soon after the dissolution of the congregation, the general of the Jesuits prescribed that in the schools of the order a somewhat modified form of Molina's views should be taught. As some of the Jansenist theologians maintained that Paul V had, really condemned the views of Molina in a special constitution which the Jesuits had subsequently induced him not to publish, pope Innocent X in 1654 declared that such a constitution did not exist. Nevertheless, the accounts of the Dominican and Jesuit writers of the history of this congregation have never been harmonized. — Wetzer u. Welte, *Kirchen-Lex.* 2:786.

Congregation

(usually hd;(, *edah'*, or perhaps more technically lhq; *kahal'*, both often rendered "assembly;" Gr. ἐκκλησία or συναγώγη), a term that describes the Hebrew people in its collective capacity under its peculiar, aspect as a holy community, held together by religious rather than political bonds. Sometimes it is used in a broad sense as inclusive of foreign settlers (<12129>Exodus 12:19), but more properly as exclusively appropriate to the Hebrew element of the population (<04155>Numbers 15:15); in each case it expresses the idea of the Roman *civitas* or the Greek πολιτεία *SEE ALIEN*. Every circumcised Hebrew (jrwa; αὐτόχθων; *indigena*; A. V. "home-born," "born in the land," the term specially descriptive of the Israelite in opposition to the non-Israelite, <12129>Exodus 12:19; <03629>Leviticus

16:29; Numbers 9:14) was a member of the congregation, and took part in its proceedings probably from the time that he bore arms. It is important, however, to observe that he acquired no political rights in his individual capacity, but only as a member of a house; for the basis of the Hebrew polity was the house, whence was formed in an ascending scale the family or collection of houses, the tribe or collection of families, and the congregation or collection of tribes. *SEE GOVERNMENT*. Strangers (µyrGe) settled in the land, if circumcised, were, with certain exceptions (Deuteronomy 23:1 sq.), admitted to the privilege of citizenship, and are spoken of as members of the congregation in its more extended application (Exodus 12:19; Numbers 9:14; 15:15); it appears doubtful, however, whether they were represented in the congregation in its corporate capacity as a deliberative body, as they were not, strictly speaking, members of any house; their position probably resembled that of the πρόξενοι at Athens. The congregation occupied an important position under the Theocracy, as the *comitia* or national Convention, invested with legislative and judicial powers. In this capacity it acted through a system of patriarchal representation, each house, family, and tribe being represented by its head or father. These delegates were named hd;[e;ynEqiz] (Sept. πρεσβύτεροί; Vulg. seniores; A. V. "elders"), µyaiyvin] (ἄρχοντες; principes; "princes"), and sometimes µyairiq] (ἐπίκλητοι; qui vocabantur, Numbers 16:2; A. V. "renowned," "famous"). *SEE ELDER*. The number of these representatives being inconveniently large for ordinary business, a farther selection was made by Moses of 70, who formed a species of standing committee (Numbers 11:16). Occasionally, indeed, the whole body of the people was assembled, the mode of summoning being by the sound of the two silver trumpets, and the place of meeting the door of the tabernacle, hence usually called the tabernacle of the congregation (d[wem, lit. place of meeting) (Numbers 10:3); the occasions of such general assemblies were solemn religious services (Exodus 12:47; Numbers 25:6; Joel 2:15), or to receive new commandments (Exodus 19:7, 8 [comp. Acts 7:38]; Leviticus 8:4). The elders were summoned by the call of one trumpet (Numbers 10:4), at the command of the supreme governor or the high-priest; they represented the whole congregation on various occasions of public interest (Exodus 3:16; 12:21; 17:5; 24:1); they acted as a court of judicature in capital offenses (Numbers 15:32; 35:12), and were charged with the execution of the sentence (Leviticus 24:14; Numbers 15:35); they

joined in certain of the sacrifices (Leviticus 4:14, 15); and they exercised the usual rights of sovereignty, such as declaring war, making peace, and concluding treaties (Joshua 9:15). The people were strictly bound by the acts of their representatives, even in cases where they disapproved of them (Joshua 9:18). After the occupation of the land of Canaan, the congregation was assembled only on matters of the highest importance. The delegates were summoned by messengers (2 Chronicles 30:6) to such places as might be appointed, most frequently to Mizpeh (Judges 10:17; 11:11; 20:1; 1 Samuel 7:5; 10:17 1 Maccabees 3:46); they came attended each with his band of retainers, so that the number assembled was very considerable (Judges 20:2 sq.). On one occasion we hear of the congregation being assembled for judicial purposes (Judges 20); on other occasions for religious festivals (2 Chronicles 30:5; 34:29), *SEE CONVOCATION*; on others for the election of kings, as Saul (1 Samuel 10:17), David (2 Samuel 5:1), Jeroboam (1 Kings 12:20), Joash (2 Kings 11:19), Josiah (2 Kings 21:24), Jehoahaz (2 Kings 23:30), and Uzziah (2 Chronicles 26:1). In the later periods of Jewish history the congregation was represented by the Sanhedrim; and the term synagogue (συναγώγη), which in the Sept. is applied exclusively to the congregation itself (for the place of meeting dWem lha,is invariably rendered ἡ σκηνή τοῦ μαρτυρίου, *tabernaculum testimonii*, the word dWem being considered = tWdWe, was transferred to the places of worship established by the Jews, wherever a certain number of families were collected. *SEE ASSEMBLY*.

MOUNT OF THE CONGREGATION (dWem rhi, mountain of the assembly, Isaiah 14:13 [14]; Sept. ὄρος ὑψηλόν, Vulg. *mons testamenti*), usually supposed to refer to Mount Moriah as the site of the Temple (comp. Isaiah 33:20). The tenableness of this interpretation was disputed by Michaeiis (*Biblioth. Orient.* v. 191), who contends that the name designates some place of religious ceremony among the Babylonians, and has hence been compared with the sacred hill of the gods (q. d. mount of their meeting), such as the Alborj named in the Zend-Avesta as situated in the north of the earth (comp. Rhode, *Heil. Sage*, p. 230 sq.). We may also compare with this the Mount Olympus of the Greek mythology, and the Meru of the Indian. Indeed all pagan systems seem to point to the north of the respective regions as the locality of the highest mountains, naturally assumed as the abode of the gods; possibly having a vague reference to the

great Caucasian range (see Gesenius, *Jesa*. 2:316 sq.; Rosenmüller, *Alterth*. I, 1:154 sq.; Henderson, *Comment.* in loc.). *SEE MOUNT*.

Congregation

(1.) an assembly, or *gathering* together of persons, more particularly for divine service. This word is used, in the Rubrics of the Church of England, in the same sense as "people" is used, to mean that portion of the Church of the nation who are assembled in any one sacred edifice for the purposes of worship (Eden).

(2.) *Monastic Congregations*. —

(a) In a wider sense, all ecclesiastical associations of laymen in the Roman Catholic Church, for contemplative, ascetic, or practical purposes, are called congregations.

(b) In a more special sense, *ecclesiastical congregations* are associations which, like monastic orders, lead a common life, and are bound by vows. They differ from the monastic orders by not demanding from their members the vow of poverty, by binding them to less stringent or to no rules of retirement from the world, and frequently by prescribing only the *simple* vow of chastity, *SEE VOW*. The number of congregations of this class is very large; among them are the Oratorians, the Priests of the Mission, the Doctrinarians, the Piarists, the Brothers of the Christian Schools, the Mechitarists, Redemptorists, all of which are treated of in special articles.

(c) The name is also applied to several branches of reformed Benedictines. In these "congregations" each monastery has its own abbot or prior, but all were subordinate to the head of the chief abbey. The most noted of these congregations were those of Clugny, Vallambrosa, Camaldoli, the Cistercians, Carthusians, and Maurines (see these articles).

(3.) In *OEcumenical Synods*. — At the OEcumenical Synod of Constance, it was resolved to take the vote, not by heads, but by nations, of which there were at first four (German, French, Italian, English), and subsequently five (Spanish). Each nation was to cast one vote. In order to establish the vote of a nation, its members held separate sessions, which were called "congregations." In these congregations, every member, without distinction of rank, had an equal vote. When the vote of each congregation had been established, all the congregations met as a *general*

congregation, and the resolutions, for which a majority of the nation voted, were declared the Resolutions of the OEcumenical Council. See Wetzer u. Welte, *Kirchen-Lex.* 2:794.

(4.) *Congregation of Cardinals*. — A committee of cardinals, prelates, and others, met for the dispatch of some particular business, and deriving its name from the particular business it has to dispatch. The following account will be found to include the names of the chief of these congregations, and the particular business of each:

1. *The Consistorial Congregation*, instituted in 1586; by Sixtus V. They prepare the most difficult beneficiary matters, afterwards debated in the Consistory in the presence of the pope. Such matters are the approbation of new religious orders; the erection of new episcopal sees; the separation, union, or suppression of benefices of the higher grade; the examination of newly-appointed or elected bishops; the appointment of coadjutors. The number of cardinals is not fixed.

2. *The Congregation of the Holy Office, or Inquisition*, instituted in 1542 by Paul III, at the desire of cardinal Caraffa, who afterwards became Paul IV. The privileges were enlarged by the addition of statutes by Sixtus V, by which this tribunal became so formidable that the Italians were accustomed to say, “Pope Sixtus would not pardon Christ himself.” It takes cognizance of heresies and all novel opinions, as well as of apostasy, magic, witchcraft, abuse of the sacraments, and the circulation of pernicious books. The pope himself is prefect of this congregation. It consists of 12 cardinals, a number of theologians and canonists as “consultors,” of several “qualificators” who give their opinion in special cases, of a defender of the accused, and several other persons. *SEE INQUISITION*.

3. *The Congregation de Propaganda Fide*, instituted by Gregory XV in 1622, consists of 24 cardinals, one of the secretaries of state, an apostolical prothonotary, a referendary, an assistant or lateral judge, and the secretary of the Holy Office. *SEE PROPAGANDA*.

4. *The Congregation of the Council*, for explaining the Council of Trent. When the council closed its sessions, Pius IV deputed certain cardinals, who had assisted in it, to put an end to all doubts which might arise concerning its decrees. This congregation meets once a week. “Its decisions from 1739 to 1843 fill 103 vols. 4to.” The prefect is chosen by the pope, and has a salary.

5. *The Congregation of the Index,* instituted in 1570 by Pius V. This committee is deputed to examine all books. It is composed of several cardinals, and has a secretary of the order of Dominic. The pope generally presides himself.

6. *The Congregation of Ecclesiastical Immunity*. This was established by Urban VIII in order to obviate the disputes which arose in the judgment of such suits as were carried on against churchmen for various matters, whether criminal or civil.

7. *The Congregation of Bishops and Regulars*. Sixtus V, in the beginning of his pontificate, united two congregations under this name. It has power to regulate all disputes arising between bishops and regular or monastic orders.

8. *The Congregaton for the Election, Examination, and Residence of Bishops*. This was instituted by Clement VIII, to examine into the qualifications of all such churchmen as are nominated to bishoprics. The examiners are chosen by the pope. It has the power of enjoining or dispensing with the residence of bishops, and obliging all abbots to reside in their several communities.

9. *The Congregation of Religious Discipline*. This has the right to inquire into the state of Italian-monasteries, and to suppress those whose temporalities are so far diminished that the remainder is not sufficient for the maintenance of six monks.

10. *The Congregation of Apostolical Visitation*. Its business is to visit, in the name of the pope, the six bishoprics, suffragans to the metropolis of Rome.

11. *The Congregation of Indulgences and Sacred Relics*, instituted in 1689 by Clement IX. Its business is to superintend the relics of ancient martyrs, which are frequently said to be found in catacombs and other subterranean places in Rome, and to distinguish their bones, shrines, and tombs from those of the heathen. After the congregation has pronounced sentence on the validity of any relics, they are consigned to the cardinal-vicar and the pope’s sacristan, who distribute them to applicants. This congregation also investigates the causes and motives of those who sue for indulgences. The registrar sends the minutes and conclusions of petitions to the secretary of briefs, who dispatches them under the fisherman’s seal.

12. *The Congregation of Sacred Rites*. Sixtus V founded this congregation to regulate all matters relating to ceremonies and rites in worship, and especially to take the chief part in the canonization of saints. It has authority to explain the rubrics of the Mass-Book and the Breviary when any difficulties are started in relation thereto.

13. *The Congregation of the Reverend Fabric of St. Peter*. This was founded to superintend the building of St. Peter's, and is now employed in repairing and beautifying it. This congregation has the peculiar privilege of altering the last wills of those who bequeath money to pious uses, and to apply it to the support of the fabric of St. Peter's.

14. *The Congregation of the Sacred Consulta*. This has supreme civil and criminal jurisdiction over the subjects of the papal states. It was instituted by that famous founder of congregations, Sixtus V.

15. *The Congregation of Good Government*. This watches over the conduct of the magistrates throughout the states, and works in concert with the *Consulta*.

16. *The Congregation of Prisons*. This consists of the governor of the city, and other ecclesiastics bearing civic and judiciary offices. They dispose of cases relating to the numerous occupants of secret prisons, galleys, etc., etc., having under their jurisdiction all that are in legal bonds; the sufferers in the Inquisition and in the monasteries excepted, whom it is not within their province to visit, pity, or release. — Farrar, *Eccl. Dict.* s.v.; Herzog, *Real-Encyklop.* 2:577; Broughton, *Bibliotheca Historico-Sacra* (London, 1737, vol. 1); Meier, *Die heutige romische Curie* in Jacobson, *Zeitschrift f. d. Recht,* 1847, 2; Wetzer u. Welte, *Kirchen-Lex.* 2:344.

Congregation, Lords Of The,

a title given, in Scottish Church History, to the chief nobles and gentlemen who signed the Covenant of December 3, 1557. From the frequent recurrence of the word congregation in the document, the adherents were called "the Congregation," and the chief signers (such as the earls of Argyle, Glencairn, and Morton, the Lord of Lorn, Erskine of Dun, etc.) were styled "Lords of the Congregation." — Hetherington, *History of the Church of Scotland*, chap. 2.

Congregational Lectures

a series of lectures delivered in London by Congregational ministers of Great Britain from year to year. The following courses have been published: 1833, Christian Ethics, by Rev. Ralph Wardlaw, D.D.; 1834, The Causes of the Corruption of Christianity, by Rev. Robert Vaughan, D.D.; 1835, The Christian Atonement, by Rev. Joseph Gilbert; 1836, Divine Inspiration, by Rev. Ebenezer Henderson, D.D.; 1837, Holy Scripture Verified, by Rev. George Redford, D.D., LL.D.; 1839, Revelation and Geology, by Rev. John Pye Smith, D.D., LL.D., etc.; 1840, The Connection and Doctrinal Harmonyof the Old and New Testaments, by Rev. William Lindsay Alexander, D.D.; 1841, The Theology of the early Christian Church, by Rev. James Bennett, D.D.; 1843, The Existence and Agency of Evil Spirits, by Rev. Walter Scott; 1844, The Sacraments (Part I, Baptism), by Rev. Robert Halley, D.D.; 1845, The Doctrine of Original Sin, by Rev. George Payne, LL.D.; 1847, The Revealed Doctrine of Rewards and Punishments, by Rev. Richard Winter Hamilton, D.D., LL.D.; 1848, The Ecclesiastical Polity of the New Testament unfolded, by Rev. Samuel Davidson, LL.D.; 1849, The Work of the Holy Spirit, by Rev. William Hendry Stowell, D.D.; 1850, The Sacraments (Part II, the Lord's Supper), by Rev. Robert Halley, D.D.; 1853, Psychology and Theology, by Rev. Richard Alliott, LL.D.; 1855, Ages of Christendom before the Reformation, by Rev. John Stoughton; 1858, Christian Faith, by Rev. John H. Godwin; 1860, The Divine Covenants, their Nature and Design, by Rev. John Kelly. The course has since been temporarily suspended.

Congregationalists

a denomination of Christians (generally Calvinistic in theology) holding to:a system of church government which embraces these two fundamental principles, viz., (1) that every local congregation of believers, united for worship, sacraments, and discipline, is a complete church, and not to be subject in government to any ecclesiastical authority outside of itself; and (2) that all such local churches are in communion one with another, and bound to fulfill all the duties involved in such fellowship. The system is distinguished from Presbyterianism by the first, and from Independency by the second. It involves the equal right of all brethren to vote in all ecclesiastical affairs; and the parity of all ministers, the ministers being set apart by the churches, and not possessed of any power of government as ministers, but only of official power in the churches by which they may be

chosen pastors. In England they are often, but not quite accurately, styled Independents. Several denominations in the United States are congregational in practice, but bear other names than that of the denomination known distinctly as “The Congregational Churches of the United States.”

I. HISTORY. — Congregationalists claim that their system is only a substantial return to the order and practice of the apostolic churches, which had been corrupted by the tendencies that culminated in the papacy; and that traces of dissent from the episcopal power are found in every age (see Punchard’s *History of Congregationalism*). The origin of modern Congregationalism is seen in the early stages of the reformation in England. From the beginning of the protest against Romanism, some of the main distinctive views after. wards developed into Congregationalism, especially the identity of “bishop” and “presbyter,” and the independent right of each congregation to choose its pastor and exercise discipline, found decided adherents. While Henry VIII, after throwing off the Romish supremacy, clung in the main to the Romish theology, and in part to the Romish polity and practices, the progress of thought continued in the opposite direction. When the reforms carried on by Edward VI were peremptorily stopped by Mary, dissenting congregations, in substance Congregational, came immediately, though privately, into existence in various places, as in London in 1555. Their existence is learned: almost entirely from the persecutions to which their members were subjected, and but few particulars in their history are preserved. Among the Congregational martyrs were Barrowe, Greenwood, and Penry, executed in 1593. Of the Congregational church formed in London in 1592, of which Francis Johnson was pastor, and John Greenwood teacher, fifty-six members were seized and imprisoned. Many of them eventually found their way to Amsterdam, where they reorganized under the same pastor. Robert Brown’s publication, in 1582, of “*A Book which showeth the Life and Manners of all true Christians,*” etc., presents the earliest full development of the Independent side of Congregationalism. While at first only Puritans, many became Separatists, in despair of securing complete reformation in the Church of England. About 1602 a church was organized at Gainesborough, in Lincolnshire, Rev. John Smyth pastor. In 1606 another was formed at Scrooby, Nottinghamshire, Richard Clyfton pastor, which met at the house of William Brewster. Of that church John Robinson was a member, and afterwards associate pastor. In 1606 Mr. Smyth and his

friends removed to Amsterdam. In 1607 Mr. Clyfton and many of his church, after great persecution, also escaped to Amsterdam, and in 1608 most of the remaining members of the Scrooby church followed. After about a year the church removed to Leyden. Owing to the disadvantages of residing in e country of different language and customs from their own, they resolved to emigrate to America, and a portion of the Leyden church, with elder William Brewster, after many trials landed at Plymouth, Massachusetts, Dec. 21, 1620 (N. S.), while Robinson, with a part of the church, remained at Leyden. In 1616 a Congregational church was established at Southwark, London, under the care of Henry Jacob, who had been confirmed in Congregational views by conference with John Robinson at Leyden. This church, organized after Mr. Jacob had conferred with leading Puritans, probably gathered together some of the scattered members of Mr. Johnson's church. Though sometimes called "the first Independent church in England," there had been the secret congregations in the reign of Mary, and the churches of Gainesborough and Scrooby, and, it is said, one at Duckenfield, Cheshire Co. About 1624 Rev. John Lathrop became pastor of the Southwark church; he was, in 1632, imprisoned, with forty-one other of its members. In 1634 Mr. Lathrop, obtaining release, removed to America, with about thirty of his flock, and in that year organized the church in Scituate, Mass., where he continued until 1639, when the majority removed to West Barnstable, where that church is still existing.

1. *American Congregationalists*. — The Plymouth settlement was distinct in origin and government from that of Massachusetts Bay, the Pilgrim settlers being distinctively known as "the Pilgrims." The persecutions under Laud led many Puritans to the resolution to emigrate. Endicott and his company began the colony at Salem in 1628, and in 1630 John Winthrop, their governor, with other emigrants, occupied Boston and the surrounding towns. Settlements were made at Hartford and Saybrook, in Connecticut, in 1635, and in 1638 Davenport and his associates founded the New Haven colony, while in 1633 a distinct company re-enforced the colonies on the Piscataqua River. The Plymouth church had come out fully organized; in the other settlements churches were immediately formed. None but the Plymouth people had come over as Separatists; the others declared that they did not separate from the Church of England, but only desired to remove its corruptions. But, gathered in a new land; away from all ecclesiastical establishments, and searching the Scriptures for their

ecclesiastical order, they all fell into the Congregational order. Their ministers had almost all been regularly ordained in the Church of England. and were highly educated men, as (e.g.) Cotton and Wilson, of Boston; Mather, of Dorchester; Hooker and Stone, of Hartford; Davenport and Hooke, of New Haven.

Congregationalism proper received substantially its form in the early history of New England. If traced to the writings of any one person, it would be to those of John Robinson, of Leyden; those of John Cotton and Thomas Hooker, in America, being next in importance. Robert Brown was never acknowledged as a leader, he being a strict Independent, and finally returning to the communion of the Church of England; but his writings undoubtedly aroused many minds to examine and reject the claims of episcopacy. The system cannot, however, be traced to any one man, but rather to the united sentiments ox the early emigrants, who agreed in carrying into practice the opinion that every church is, according to the Scriptures, confined to the limits of a single congregation, and must be democratic in government; while all churches are in fellowship with one another. Hence the term “the Congregational Church” is never used to denote the denomination, but “the Congregational churches.”

Church and State. — From the earliest settlement of New England there was a definite but peculiar relation between the churches and the state. It was neither that in which the State rules the Church, nor that in, which the Church rules the State, but rather a peculiar blending of the two. Townships were incorporated with a view to the ability to maintain a settled ministry, and to the convenience of the people in attending public worship. Provision was made by law for the support of pastors, and for all necessary expenses. The choice of a pastor belonged to the church. A peculiar feature of the connection was established in 1631, in Massachusetts Bay, and later (in substance) in the Connecticut colonies, and, by the authority of Massachusetts, in Maine and New Hampshire, that “no man shall be admitted to the freedom of the body politic but such as are members of some of the churches within the limits of the same.” This was in no respect a principle of Congregationalism, but grew out of the objects of the emigration from England. As the population increased the rule was modified, and by-and-by abandoned. Ministers, although their influence was great, had no voice as ministers in public affairs. The laws taxing all persons for the support of the ministry were first ameliorated by allowing persons to contribute to whatever church they might prefer; and

the whole system of compulsory taxation was abolished in Connecticut in 1816, and in Massachusetts in 1833.

General Synods. — The history of the denomination is rather the history of distinct churches than of an organized body. Yet the fellowship of the churches has always been maintained, and all "matters of common concernment" have been decided by the common consent of the whole body, and sometimes embodied in the pronounced opinions of general bodies convened for the special occasion. Denying the authority of any standing judicatory, Congregationalists recognize the necessity and desirableness of occasional synods for deliberation and advice on great public interests. Only four such general synods have been held. The first met in 1637, at Cambridge, Mass., to deliberate on the doctrinal speculations of John Wheelwright, Anne Hutchinson, and others. It consisted of "all the teaching elders through the country" and of "'messengers from the churches;" Rev. Peter Bulkley, of Concord, Mass., and Rev. Thomas Hooker, of Hartford, Conn., were moderators. The second synod met at Cambridge in 1646, and dissolved in 1648. It declared its approval of the Westminster Assembly's Confession of Faith, and set forth an elaborate statement of Church polity, known as the "Cambridge Platform," which has always — though latterly with modifications — been regarded as an important standard. The third synod, or "Convention," met at Albany, N. Y., in 1852, composed, like the preceding, of pastor and delegate from each church. Its main business resulted in the formal dissolution of the "Plan of Union between Presbyterians and Congregationalists" agreed upon by the Presbyterian Church and the General Association of Connecticut in 1801. The fourth synod, styled "National Council," met in Boston, Mass., in 1865, composed of a minister and delegate from every group of ten churches; William A. Buckingham, governor of Connecticut, was its moderator. It was called to deliberate upon the exigencies of religious duty growing out of the circumstances of the country in its emerging from the war of 1861-65. Among its important acts were a Declaration of Faith and a revised Platform of Church Polity. Partial synods of importance have been held — of Massachusetts in 1662, which recommended the disastrous, and now long since abandoned" Half-way Covenant," by which baptized persons might "own the covenant" of the Church, but without coming into full communion; — of Massachusetts in 1679-80, called the "Reforming Synod:" that synod readopted, with some alterations, the Confession agreed upon by the Congregational Synod

which met at the Savoy, in London, in 1658, which was itself that of the Westminster Confession, with slight alterations, the variations of the three documents being carefully shown in the *Congregational Quarterly*, Boston, 1866; — and the Synod of Connecticut, which met at Saybrook in 1708, and framed the "Saybrook Platform" of Discipline, which established the "consociation" system in that state. All of these synods disclaimed authority over the churches to impose either a platform of polity or a creed; they declared only what were the sentiments and usages of the churches in their understanding of the Scriptures.

Other Organizations. — In each state and territory where Congregationalists exist in sufficient numbers, there have been formed General Associations or Conferences, which are without any ecclesiastical authority, and not allowed to hear causes or give advice in any ecclesiastical affairs. All are now composed of both ministers and lay delegates, except the General Associations of Massachusetts and Connecticut, which are purely bodies of ministers; but that of Massachusetts voted unanimously in 1866 to unite with the Conference of the same state, and admit laymen. The General Conference of Maine, where the "Conference" (including laymen) system originated, was organized in 1826; New Hampshire, 1809; Vermont, 1796; Massachusetts, Association in 1803, Conference in 1860; Rhode Island, 1809; Connecticut, 1709; New York, 1814; Ohio, 1852; Indiana, 1858; Illinois, 1843; Michigan, 1852; Wisconsin, 1840; Minnesota, 1855; Iowa, 1840; Missouri, 1865; Nebraska, 1857; Kansas, 1855; Oregon, 1853; California, 1857; Canada, 1853; Nova Scotia and New Brunswick, 1847. These bodies all held annual meetings. In addition, a "Convention" of the Congregational ministers of Massachusetts has met annually since near the beginning of the 18th century of which Unitarians are a component part, which holds funds, mainly contributed before the division, for the relief of widows and orphans of ministers of either denomination. A "Triennial Convention of the Northwest" was formed in 1858, mainly to supervise the affairs of the Chicago Theological Seminary. Local Conferences of churches covering groups of (usually) from ten to thirty churches have been voluntarily formed, and embrace nearly all the churches: they generally meet semi-annually for religious conference, and are denied every power of jurisdiction. Nearly all the ministers are grouped in local associations of convenient size for purposes of mutual improvement, but with no ecclesiastical authority; but the churches look to them to examine

and recommend candidates for the ministry. These associations began in' the 17th century. "Ecclesiastical Councils" are occasional bodies, which will be noticed under "government."

"*Plan of Union*" with Presbyterians. — Congregationalists and Presbyterians, holding the same doctrinal views, have always had more or less intimate relations. When Western New York and the territories beyond were becoming rapidly settled, a formal "Plan of Union" was adopted by the Presbyterian General Assembly and the General Association of Connecticut in 1801. To prevent division into small and weak churches, it was arranged that Congregationalists and Presbyterians in any locality could unite in one church, its character to be settled by the majority; and, if Congregational, the church could, while retaining power of internal government, hold a qualified relation to Presbyteries. The result was that large numbers of Congregationalists and of Congregational churches were finally absorbed in the Presbyterian Church, The Plan grew into disfavor, and was abrogated by the Congregational Convention of 1852. Many churches which still hold that abnormal relation are now dropped from the Congregational statistics.

Unitarianism. — Owing to various causes — particularly the "Half-way Covenant," the connection of Church and State, and opposition to the great revivals of the middle of the 18th century — there grew up in some of the churches a dislike to the doctrines of the denomination, which developed itself into Unitarianism. The first church to become such, however, was the Episcopal church of King's Chapel, Boston. Sharp controversy ensued, which resulted in an entire separation. The division was going on from about 1810 to 1825 by the steady withdrawal of fellowship from the churches and ministers which had become Unitarian; The change of doctrine was chiefly confined to Massachusetts, and, in a great degree, to Boston and vicinity. In 1825 there were found to be 95 Unitarian churches (a part of which were new churches organized as such), and 310 Congregational; while in the other states the defection was hardly known. Many churches were deprived of their property by adverse majorities in parishes, and were forced to begin anew. The trials of the churches awakened a vigorous life in the denomination, which added 146 new churches in Massachusetts in the following 25 years, and increased the number of communicants from 37,987 in 1830 to 64,830 in 1850. The terms "Unitarian Congregational" and "Trinitarian Congregational" have been sometimes used in Massachusetts; but the latter title has never been

allowed by the denomination, while the Unitarian National Conference has refused to insert the term “Congregational” in its official name.

Benevolent and Missionary Operations. — In the earliest history of American Congregationalism efforts were directed to the conversion of the Indians, of which the work of John Eliot is the most noted. Later, when the country became settled westward, missionary societies, of which those of Connecticut were perhaps most important, sent ministers to the new settlements of New York Ohio, etc. In 1825 an American Home Missionary Society was suggested by Congregationalists, and was organized to embrace the several state societies and the Presbyterians. In Home Missions, the efforts of the denomination have been made through this channel, which has now really become Congregational by the withdrawal of the Presbyterians since 1860. Foreign Missions have been carried on through the American Board of Commissioners for Foreign Missions, which was formed by the General Association of Massachusetts in 1810, but through which the New School Presbyterian Church also does its mission work. An impetus was given to assisting Congregational churches in building meeting-houses by the Albany Convention, under whose recommendation a large amount was immediately raised. That work is successfully carried on by the American Congregational Union, which was organized at New York in 1853. The American Congregational Association has collected a fine and rapidly-increasing Congregational Library in Boston, and a large fund to be devoted to the erection of a Congregational House. Large amounts of money have been collected through cooperative societies for ministerial education, Sabbath-schools, tract and other religious publications, seamen, temperance, education at the West, etc. The denomination, from its polity, has no Church Boards. Its benevolent operations have been carried on through such channels as the churches preferred. The National Council, in 1865, recommended the American Board, the American Home Missionary Society, the American Missionary Association, the American Education Society, the Society for promoting Collegiate and Theological Education at the West, the American Bible Society, the American and Foreign Christian Union, the Congregational Board of Publication, the American Congregational Association, the Massachusetts Sabbath-school Society, and the objects of the American Tract Societies. While cooperation is still adhered to, there is an evident drift in the denomination towards separate methods of work,

due undoubtedly to an increasing conviction of the scripturalness, importance, and efficacy of the denominational polity.

Progress. — The denomination, while always predominant in New England, was retarded in its growth beyond the Hudson River partly by the "Plan of Union," and partly by the advice of theological instructors to their pupils going westward to become Presbyterians. The result has been that the Congregational churches have given a large number of ministers to the Presbyterian Church, and furnished the material of many of its churches. Not a few of the early New York churches became Presbyterian, and Congregational associations were disbanded lest they should interfere with harmony. But the gradual increase of ministers who, removing to the West, refused to give up their ecclesiastical fellowship, and a growing conviction that the Congregational polity demanded its own preservation, has changed the current. The oldest church in Ohio was founded in 1796; in 1866 the number was 166. Commencing in Illinois about 1830, the churches numbered in 1866, 221. Commencing in Michigan about 1827, the number in 1866 was 150. The oldest in Minnesota dates from 1851; in 1866 there were 58. In Iowa, from the first in 1839, the number increased to 166 in 1866. In Missouri, from 2 in 1864, they increased to 41 in 1867. In Kansas, from I in 1854, to 33 in 1866. In California, from 10 in 1859 to 32 in 1866. In the Southern States the denomination had no foothold prior to the war of 18615; but beginnings have since been made in Delaware, Maryland, the District of Columbia, North and South' Carolina, Louisiana, and Tennessee; and Congregationalists have planted the first church, other than Mormon, in Utah.

2. *In the British Islands*. — The removal of Robinson and others to Leyden, and the large emigration of Puritans to America, left many others in England whose views coincided with theirs. The Southwark church, organized in 1616, continued. In the latter part of Mr. Lathrop's pastorate, the Baptists, hitherto mingled with the Paedo-Baptists, by the cheerful consent of those remaining, withdrew and organized the first Baptist church in England. Mr. Jacie succeeded Mr. Lathrop, and, with his congregation, suffered much persecution. Another church appears to have been organized in Southwark in 1621, which soon emigrated to Ireland to avoid the severities under which they suffered; but it returned to England, and chose Rev. John Canne as pastor, who, with others, was soon driven to Holland. In 1640, sixty-six of that congregation were imprisoned at once, who, on trial, boldly declared that they could acknowledge no other

head of the Church than Jesus Christ. From these roots grew the denomination which came to exercise potent influence in England. Its adherents increased, and might soon have had comparative quiet but for the opposition of the Presbyterians. In the Westminster Assembly were a few Congregationalists, who steadily upheld their views, such as Thomas Goodwin, Philip Nye, Jeremiah Burroughs, William Bridge, and Sidrach Simpson; but they were overpowered by a vast majority of Presbyterians. The five named issued, during the session, "*An Apologetical Narration*," in which they asked for toleration, and set forth their distinctive views of polity. "We do here publicly profess," said they, "we believe the truth to lie and consist in a *middle way* betwixt that which is falsely charged on us, *Brownism*, and that which is the contention of these times, the *authoritative Presbyterial governmnent*, in all the subordinations and proceedings of it." During the Commonwealth they stood on an improved footing, Cromwell being an Independent, with many of the men who overthrew the tyranny of Charles I. Eminent Congregationalist ministers were appointed chaplains, or placed in leading positions in the universities, among whom were John Owen, Thomas Goodwin, Gale, Howe, Charnock, Bridge, Nye, Caryl, and Greenhill. While steadily increasing in the subsequent reigns, Congregationalists resolutely opposed all union of Church and State. The most important early public proceeding was the meeting of elders and messengers at the Savoy, in London, in 1659. They then issued "A Declaration of the Faith and Order owned and practiced in the Congregational churches in England." The declaration of faith, known as the "Savoy Confession," was a modification of the Westminster Confession, changing doctrinal statements only slightly, but excluding everything Presbyterian in polity, and changing the Westminster theory of the relation of the Church and State so as to deny the authority of magistrates to interfere with ecclesiastical liberty. This Confession is the one which, slightly amended, was adopted by the American Synod of 1680, and reaffirmed by the American National Council in 1865. The "Toleration Act" of 1669 gave shelter to the Congregationalists, but — at that time they, as well as the Baptists, were few compared with the Presbyterians — the three leading denominations of Dissenters. The Congregationalists had increased considerably at the date of the accession of George I, in whose time that defection from orthodox doctrine appeared which so greatly involved the Presbyterians; from that the Independents were free, to which the labors of Watts and Doddridge were greatly conducive. In 1727, on the adoption of a rule by the Congregational ministers of the metropolis for

making up their list, there were found to be fifty ministers in that city. In 1734 a writer says that all the Independent ministers were Calvinists. In 1831 was formed the CONGREGATIONAL UNION OF ENGLAND AND WALES, "on a full recognition of their own distinctive principles, viz. the Scriptural right of every separate church to maintain perfect independence in the government and administration of its own particular affairs." This Union meets annually. "Protesting against subscription to any human formularies as a term of communion," the Union declares the "Principles of Religion" as held by their churches. The English and Welsh churches are associated in local unions or associations. The Congregationalists forming the CONGREGATIONAL UNION OF SCOTLAND trace their immediate origin to the enterprises of Robert and James Haldane (q.v.) in 1798 and subsequent years. Originally having no idea of forming churches, when God blessed their labors their converts instinctively drew towards each other. Places of worship were built in several of the largest towns, in which churches were formed. The Union was organized in 1812. The oldest Congregational churches in Ireland date respectively from 1760, 1787, 1793, and 1796. The churches are united in a Union. In the British colonies there are churches forming the following Unions, viz. Victoria, New South Wales, Queensland, South Australia, Tasmania, and Natal, besides those of Canada, and Nova Scotia, and New Brunswick, which are regularly reported with the statistics of the United States churches.

3. *Continental Europe*. — *L' Union des Eglises Evangeliques de France*, which was formed in August, 1849, shortly after the secession from the *Eglise Reformee* of the late Frederick Monod and those who acted with him, though not denominated Congregational, holds to the essential principle of that polity in this constitutional declaration: "Each church which enters the union preserves the liberty of determining for itself its own constitution, according to its conviction and necessities... Every church must be constituted on the principle of individual confession of faith, with a guarantee of discipline being exercised by the church itself." It is a union of self-sustaining churches, and hence is small; but a large number of churches dependent on aid are in sympathy, and are represented at the biennial meetings. In SWITZERLAND the free churches of Vaud are united on a basis which, though Presbyterian in form, secures the independence of each. There are also independent churches in Neufchatel and Berne. These all, with the Free Church of Geneva, the independent churches of the north of France, compose the alliance of Free or

Independent Evangelical churches founded in 1860, admitting all churches free of state control which accept the simple Evangelical Confession of Faith adopted by the Alliance, practice a scriptural discipline, recognize the ministry as a divine institution, and engage in the propagation of the Gospel. In ITALY evangelical communities are being formed, since the establishment of the kingdom, upon independent principles, but no definite statements can be given at present regarding actual organization into churches.

4. *Other Parts of the World*. — Missionary churches exist in all parts of the missionary world, established by missionaries of mainly the London Missionary Society, the American Board of Commissioners of Foreign Missions, and the American Missionary Association.

II. DOCTRINES. —

1. *In America*. — The Congregational churches are "orthodox" in the general sense of Christendom, holding that the Scriptures are the only rule of faith and practice, and that no creeds may be imposed on any; yet it is the duty of the churches to set forth declarations of the understanding of the Scriptures in Confessions of Faith. Alleged erroneous opinions are to be tested, however, not by the Confessions of Faith, but by the Scriptures. They are, in their views of human nature, Augustinian in distinction from Pelagian, and, as regards the method of the divine government, Calvinistic in distinction from Arminian. While no power can impose a creed on the churches, and each Church adopts its own formulas, yet the principles of fellowship, in which a council of churches is called for the recognition of a new Church, secures a geneial agreement in doctrine. For a more general standard, the Westminster Confession was adopted by the synod of 1648; that of the Savoy (a slight modification) by the synod of 1680. The General Association of Massachusetts, comprising 600 ministers, declares the Westminster Catechism to be its standard of doctrine. The National Council of 1865 declared, *nem. con.*, "our adherence to the faith and order of the apostolic and primitive churches held by our fathers, and substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed." The study of theology has been pursued with great earnestness by Congregationalists, and, as a consequence, many shades of opinion are held, while as a body they stand within the lines indicated. Very many theological writers of great power have published systems or criticisms upon points in divinity, from which

has arisen a view of Calvinism often styled the "New England theology," which has many adherents, and which doubtless affects the views of those who do not adopt it as a whole. Its origin is ascribed to the works of the first Jonathan Edwards, who, from his sympathy with the 'great revival," directed his powerful energies to such explanations of truth as should remove obstacles supposed to be found in the then understanding of Calvinism. The views which he promulgated were subjected to the scrutiny of his son, Dr. Jonathan Edwards; and those of both were developed or modified by a school of writers, among whom may be named Hopkins, West, Smalley, Bellamy, Emmons, and Dwight, and, later, Taylor, of New Haven, and Park of Andover. While not all of these agree in all points, and while the later views are considered by many ministers and churches to be materially differ. ent from those of the elder Edwards, yet the Calvinism thus explained is wide-spread. The great problem of this "New England theology" has been to harmonize the sovereignty of God and the freedom of man, and from that center peculiarities in explaining other doctrines have proceeded. The result of these efforts has been a view of Calvinism of which the following may be called distinctive features. The doctrine of original sin is held as involving the hereditary corruption of men's nature, but not as involving the guilt of men before actual transgression. The doctrine of depravity is held as indicating a moral inability, or such an unwillingness and aversion as render it certain that man will not comply with God's demands without the regenerating grace of God, but not as involving a *natural* inability. Of the *Will*, the doctrine is held that it always chooses the greatest apparent good, but with a power of contrary choice. The doctrine of the regenerating *grace of God* is held as involving the *certainty* of its accomplishing its object, but not as *irresistible*. The doctrine of *Decrees* and *Predestination* is held in the sublapsarian sense, and not in the supralapsarian sense. Of the Atonenment, the "governmental" theory is held. In regard to the Trinity, the Incarnation, the mode of the Divine existence, etc., the "New England theology" has no peculiarities differing from the general view of the Christian Church. This system is by no means held by all Congregationalists. Very many pastors and churches class themselves among the older Calvinistic schools, and all are held in general conformity with the early Confessions. The Congregationalists are Psaedo-Baptists; as to mode, while "sprinkling" or "affusion" is the general custom, adults are held entitled to choose the mode they conscientiously prefer. The doctrine of the Lord's Supper is variously held, although rarely debated; but only persons professing a

change of heart are admitted to the communion, and members of all evangelical churches are freely welcomed. *The Declaration of Faith* set forth by the National Council in 1865, adopted on Burial Hill, at Plymouth, Mass., declares (1) the doctrinal standards of the denomination, and (2) the principles of its recognition'of fellowship with all the evangelical bodies. It is as follows:

> "Standing by the rock where the Pilgrims set foot upon these shores, upon the spot where they worshipped God, and among the graves of the early generations, we, elders and messengers of the Congregational churches of the United States in National Council assembled, like them acknowledging no rule of faith but the Word of God, do now declare our adherence to the faith and order of the apostolic and primitive churches held by our fathers, and:substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed. We declare that the experience of the nearly two and a half centuries which have elapsed since the memorable day when our sires founded here a Christian commonwealth, with all the development of new forms of error since their times, has only deepened our confidence in the faith and polity of those fathers. We bless God for the inheritance of these doctrines. We invoke the help of the Divine Redeemer, that, through the presence of the promised Comforter, he will enable us to transmit them in purity to our children.
>
> "In the times that are before us as a nation, times at once of duty and of danger, we rest all our hope in the Gospel of the Son of God. It was the grand peculiarity of our Puritan fathers that they held this Gospel, not merely as the ground of their personal salvation, but as declaring the worth of man by the incarnation and sacrifice of the Son of God; and therefore applied its principles to elevate society, to regulate education, to civilize humanity, to purify law, to reform the Church and the State, and to assert and defend liberty; in short, to mould and redeem, by its all-transforming energy, everything that belongs to man in his individual and social relations.
>
> "It was the faith of our fathers that gave us this free land in which we dwell. It is by this faith only that we can transmit to our children a free and happy, because a Christian commonwealth.

"We hold it to be a distinctive excellence of our Congregational system that it exalts that which is more above that which is less important, and by the simplicity of its organization facilitates, in communities where the population is limited, the union of all true believers in one Christian Church; and that the division of such communities into several weak and jealous societies, holding the same common faith, is a sin against the unity of the body of Christ, and at once the shame and scandal of Christendom.

"We rejoice that, through the influence of our free system of apostolic order, we can hold fellowship with all who acknowledge Christ, and act efficiently in the work of restoring unity to the divided Church, and of bringing back harmony and peace among all 'who love our Lord Jesus Christ in sincerity.'

"Thus recognising the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our peculiar faith and order, we extend to all believers the hand of Christian fellowship upon the basis of those great fundamental truths in which all Christians should agree. With them we confess our faith in God, the Father, the Son, and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and king; and in the Holy Comforter, who is present in the Church to regenerate and sanctify the soul.

"With the whole Church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that believers in him are justified before God, receive the remission of sins, and through the presence and grace of the Holy Comforter are delivered from the power of sin, and perfected in holiness.

"We believe also in the organized and visible Church, in the ministry of the Word, in the sacraments of Baptism and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

"We receive these truths on the testimony of God, given through prophets and apostles, and in the life, the miracles, the death, the resurrection of his Son, our Divine' Redeemer — a testimony

preserved for the Church in the Scriptures of the Old and the New Testaments, which were composed by holy men as they were moved by the Holy Ghost.

"Affirming now our belief that those who thus hold 'one faith, one Lord, one baptism,' together constitute the one catholic Church, the several households of which, though called by different names, are the one body of Christ, and that these members of his body are sacredly bound to keep 'the unity of the spirit in the bonds of peace,' we declare that we will co-operate with all who hold these truths. With them we will carry the Gospel into every part of this land, and with them we will go into all the world, and 'preach the Gospel to every creature.' May he to whom 'all power is given in heaven and earth' fulfill the promise which is all our hope: 'Lo, I am with you alway, even to the end of the world.' Amen."

2. *In Europe*. — The doctrines of the English Congregationalists were set forth in 1659 in the Savoy Confession. As now stated, they are presented in the declaration of the Congregational Union, in articles of a Calvinistic type, but not presenting" a scholastic or critical confession of faith." While able writers have vigorously maintained the great doctrines of the evangelical churches, speculations upon doctrine do not seem to have been carried on as extensively as in the American churches, and the peculiarities of the "New England theology" have not been prominently discussed.

III. GOVERNMENT. —

1. *In America*. — The whole administration of Congregationalism grows out of the two cardinal principles of (1) the completeness of the local church for its own government, and (2) the necessary fellowship of the churches. In all matters concerning the *individual church* alone, no other body is necessary to complete or sanction its action, and none has power to revise or overrule it. But in all matters concerning the *churches in fellowship* as a whole, those churches properly convened express their opinions and determine their course; and although their decision is of force only in such churches as adopt it, yet the moral weight of such decisions generally secure acquiescence. The two principles mentioned limit each other.

(1.) *Of the local Church*. — The church is composed only of persons supposed to be regenerated, united biy a covenant which recognizes duty

to God and to each other, meeting for worship, sacraments, and discipline. The government is strictly democratic, so far as giving the right of voting to all adult males, and with no power of veto in the pastor. By vote of the brotherhood members are admitted or dismissed, alleged offenders tried, and censures passed, and all officers elected. The permanent officers are pastor (or bishop) and deacons, with clerk and such committees as the Church finds desirable. The pastor is necessarily an ordained minister or elder, and, from his position, "bishop." He is chosen by the Church, and may be dismissed by the Church; but the usual alliance of the Church with an incorporated civil society gives the pastor a legal relation to that society (by which he has also been chosen in concurrence with the Church) which the Church cannot touch. This alliance is a variation from pure Congregationalism, which some churches do not practice; but inasmuch as members of the Church usually compose the far larger part of the civil corporation, harm seldom ensues.

(2.) *Of the Fellowship of the Churches*. — All churches stand in a sisterly relation to each other, and are bound to fulfill its duties. This communion is manifested in mutual recognition; in admitting members of one church to the communion of another; in temporary interchange of ministers; in the dismissal and reception of members; in giving and receiving advice; in giving and receiving help; in consultation and cooperation in the edification of a particular church, or matters of general welfare; and in giving and receiving admonition. These principles limit the independence of the local church, and are embodied in the decisions of councils, which are the churches of a greater or less locality, represented each by pastor and delegate, and convened for special occasions. The limiting effect may be seen thus: believers in a given locality may organize a Church, but it is not recognized as in fellowship until a council of churches has examined the need of it, its material, and its doctrine, and approved of its recognition. A Church may settle a pastor, but he is not in fellowship with other: churches until those churches in council have considered and approved his doctrinal and religious fitness. A Church may excommunicate a member, and no power outside can replace him in that Church; but inasmuch as the effect of that excommunication is to cut him off from the communion of all churches, the other churches have a right (and under certain circumstances it is their duty) to examine the case, and if the Church appears to have erred, recommend his restoration; in default of which they determine that his fellowship with them ought to continue, and they advise any Church to

which he may apply to receive him. A Church may become erroneous in doctrine, or scandalous by its conduct, and no power can reverse its actions; but inasmuch as the scandalous conduct injures all the churches, they have a right to remonstrate and admonish, and, if that fails, withdraw fellowship from the offending Church. The general principle, therefore, is, that while no external power can interfere with any act of a Church whose result is confined to itself, yet if that act, in its effect and influence, goes beyond and affects the body of churches, those churches have full right to consider such external effect and influence. The practical result of the working of these principles has been to secure both the rights of local churches, and the harmony, stability in doctrine, and united action of the denomination.

(3.) *Of the Ministry*. — "The ministry," says the National Council of 1865, "includes all men called to that work, and orderly set apart by ordination. When ordination of a pastor is to be performed, the church in which he is to bear office invite a council to examine as to faith, grace, and ability, that, if he be approved, they may extend the hand of fellowship. If the ordination be in view of any other sphere of labor, the request for a council ought to come from the church of which he is a member. A pastor dismissed does not cease to be a minister, but he cannot exercise any official act over a church until orderly replaced in office, except when particularly invited by a church." Congregationalists acknowledge but one grade of ministers; regarding the apostolic office as extraordinary, and to have ended with the death of those mentioned in the Scriptures. In the early history of American Congregationalism no ministry was recognized except that of a pastorate. But when it became necessary to preach the Gospel where there w re no churches, as in missionary work, "evangelists" were ordained, but with no distinction in permanent character or authority from other ministers. A further modification of the original view has taken place. Until "now, all the Congregational churches," says Dr. Leonard Bacon, "acknowledge the difference between a minister of the Gospel and a pastor of a church. The former has no official power in any church or over any Christian. He is only a man set apart to preach the Gospel where God in his providence may call him." In the ordination of a pastor a distinction is now generally recognized between (1) the act of setting him apart as a minister of the Gospel, and (2) the act of his installation as pastor of the particular church. Ordinations without pastoral charge are now frequent, but never except in view of some particular sphere of labor.

Synods and Councils. — There are no standing bodies to hear appeals, give evidence, or declare the opinions of the denomination. But bodies to hear, determine, and advise are held to be involved in the fellowship of the churches, and are always called when the occasion is seen to demand them. They are more or less extensive, according to the number of churches affected by any matter to be considered. In all cases they are meetings of the churches, represented, however, by pastor and delegate. Only four general synods, as stated above, have been held in the United States. Matters affecting only a limited territory cause the convening of a limited council, as in Connecticut in 1709; while matters of merely local interest are the occasion of local councils, or those made up of a few contiguous churches, such as for the ordination of a pastor or the hearing of a case of alleged grievance. All are convened on the motion of a Church or churches, but no Church is obliged to participate. The proposal of the National Council of 1865 was first made in a local association; was recommended by the "Convention of the North-west;" was submitted to in the state bodies, and approved by all save one, which afterwards, however, was represented; and was called, in behalf of the various churches represented in the state bodies, by a joint committee composed from each body assenting. Local councils are frequent, being called to advise upon the recognition of new churches, the ordination or dismissal of pastors, the complaint of alleged grievance, and for advice to any Church desiring it. In calling a council, a Church must always be a party; the only apparent exception being that wherein, on complaint of injury to a member, the Church ought to be a party by assenting to his request for a council, but unreasonably refuses. In the latter case the member may call one himself, with a statement of the grounds and of the unreasonable refusal of the Church, in which case the council is known as *ex parte*, but is entitled to all the respect of a mutual one. If the Church and member (or, in similar circumstances, the Church and pastor, if there be differences between them) unite in the call, it is a mutual council. A council is composed of those churches invited, a list of which is given to every Church called, and cannot add to or diminish the number. It can act only on the matters presented in the document calling it, which is known as the "letters-missive." When it has examined the case, it puts its opinion in a "result," which is communicated to all parties, and then dissolves. Refusal to adopt the result does not prejudice the standing of a Church; if the refusal is a grave offense, and such as should affect fellowship with that Church, as in cases of doctrinal error, then new proceedings would be necessary for

admonishing the offending Church. But the adoption of the results of council by one party in difference is held to justify that party, and in legal matters, such as relate to the contract of a pastor and parish, will be sustained by courts. The legal decisions on ecclesiastical matters have been numerous in Massachusetts. But the courts merely declare what the usages of Congregationalism are in reference to any contract in dispute, and they refuse to go behind the declaration of facts made by a council properly convened and properly conducted. The system of occasional councils is varied from only in Connecticut, where most of the churches are united in local consociations, in which system all matters which could elsewhere be referred to a special council, originated for the purpose, are referred to a fixed and recorded list of churches united in the consociation, which have bound themselves to constitute a mutual council whenever needed. Any Church may withdraw from a consociation without affecting its standing.

Customs and Usages. — Persons desiring approbation to preach apply, for convenience and fitness, to local associations of ministers, who receive his credentials of Church membership and of theological study, examine him as to his religious experience, his doctrinal views, his knowledge of scriptural learning, and his general fitness. Their approval, given in a certificate, merely commends him to the churches as a candidate for the ministry. In ordinations or installations of pastors, a council of churches makes similar examinations. Ordinations are accompanied by a sermon, an ordaining prayer (in connection with the “laying on of hands” by ordained ministers), charge to the pastor, the hand of fellowship, and an address to the Church. In the celebration of the Lord’s Supper there is no prescribed liturgy. Persons applying for membership in the Church on profession of faith are examined by the Church or a committee, publicly propounded for a reasonable time prior to the vote on reception, are voted for or against by the whole brotherhood, and are received in public on adoption of the Church covenant, and (generally) assent to the doctrinal confession of the Church. Persons are dismissed from one Church to another, on their application, by vote of the Church dismissing, which takes effect on the reception of the person by the Church to which he is dismissed, which also votes on his reception Public worship is conducted in the form any Church prefers, although there is a very general similarity; but a few churches use a more or less extended liturgy, which is entirely within the control of every Church. In cases of the discipline of alleged offenders, the rules given in the 18th chapter of Matthew are required to be followed. If the first and

second steps have been properly taken the alleged offender is summoned by the Church to appear at a time reasonably distant, and is entitled to a copy of all charges, and an unprejudiced and fair hearing: all the brotherhood vote upon the case. Church censures are of two kinds, admonition (which is often accompanied by suspension from Church privileges) and excommunication. If a member claims to have been unjustly suspended or excommunicated, his remedy is in asking the Church for a mutual council to consider and advise in the matter, and, in case of unreasonable refusal, to call a council himself, with the effect already described under Councils.

2. *In Great Britain*. — The general principles of Congregationalism are held in England precisely as in the United States. In the doctrine of the ministry, Church completeness, fellowship, and discipline, there is no particular variation; but in administration the Congregationalists of the British Islands make far less use of synods and councils. The above explanations, therefore, are in great degree inapplicable to that country, so far as they relate to such bodies. At this time (1867) the subject is attracting attention and causing discussion. There are, however, associations or unions of churches similar to those in the United States, as well as associations of ministers The English Congregationalists have also organized benevolent religious societies, either alone or with others, on the voluntary principle, for missions, religious publications, church building, education, etc. Among the Congregational societies are the Home Missionary Society, the Colonial Missionary Society, the Irish Evangelical Society, the Congregational Board of Education, etc. Foreign missions are carried on by means of the London Missionary Society, established in 1795, which is undenominational. The British and Foreign Bible Society, the Religious Tract Society, and others, receive the cooperation of the Congregationalists.

IV. STATISTICS. — The statistics of the American churches are given annually in the *Congregational Year-book* (Boston, Mass.), as well as those of the British Islands and Colonies. As published in 1890 (collected in 1889), they are as follows, to which, for the American churches, the figures collected in 1857 (the first completely to be relied upon) are prefixed for comparison

AMERICAN.

	1858 (for 1857).	1890 (for 1889).
Churches.....	2,479	3,765
Members	232,549	491,985
Numbers in Sabbath-schools.	128,772	597,351
Ministers	2,414	4,640

Of the above, the churches in the United States, in 1889, were 4569; members, 475,608; numbers in Sabbath-schools, 580,672; ministers, 3300. These figures do not include over 200 churches, independent, or still connected with presbyteries on the “Plan of Union.” Charitable contributions in 1888-9, excluding all cost of churches or repairs, or support of the ministry, or of endowment of schools, colleges, or theological seminaries, amounting to $2,205,563.

Great Britain and Colonies.

County Associations, or Unions.	Churches.	Ministers.
England..... 36	3413	2010
Wales..... 15	1006	700
Scotland..... 8	101	103
Ireland..... 1	29	28
Colonies..... 8	435	217
Channel Islands ... —	—	5
Foreign lands..... —	207	204
Total 68	5191	3267

Other Parts of the World. — The number of Congregational churches established by missionaries is very considerable, but has never been reported. The number of ministers is included in the English and American reports.

Summary. — Including the churches on the European Continent, and also the missionary churches, and likewise the requisite number for Canada, Nova Scotia, and New Brunswick, which are included in both the English and American reports, there are found in recognized and formal fellowship: Total churches, 9398; ministers, 6141; communicants (estimating the

whole from the proportion of members to churches in the United States), about 1,000,000.

INSTITUTIONS OF LEARNING. — *United States*. — A large number of academies are controlled by Congregationalists, but no record has ever been made. Of colleges, though none are conducted on any exclusive principle, or require any denominational test, the Congregationalists control Bowdoin, Dartmouth, Vermont University, Middlebury, Williams, Amherst, Yale, and partially a number in the Western States, which they have helped liberally to endow. Theological schools in 1887, with the number of professors, lecturers, etc., and students, were as follows (one in San Francisco, California, was also chartered in 1866; and has 3 professors and 14 students):

	Professors.	Lecturers, etc.	Students,
Bangor, Me	5	—	35
Andover, Mass	10	2	61
Yale, Conn.....	9	5	95
Hartford, Conn	8	5	42
Oberlin, Ohio	6	5	50
Chicago, Ill.....	6	6	112

Colleges in the British Islands and Colonies.

British Islands 15	Victoria ..... (illegible)
British North America. 1	Sydney,.. ..... (illegible)

Theological Colleges in the British Islands and Colonies.

	Schools.	Students.
England	11	346
Wales.....	2	81
Scotland.....	1	16
Colonies	3	2
Private Seminaries in England...4		(?)

PERIODICALS. — *United States*. — No periodical call properly be called an organ of the denomination, inlasmuch as none are controlled by either the churches or any body representing the churches. But the following are published in their interests: Quarterlies — *Bibliotheca Sacra*, Oberlin, O.; *New-Englander*, New Haven, Conn.; *Congregational Quart*., Boston,

Mass.; *Congregational Review*, Boston, Mass. Religious (weekly) newspapers: *Congregationalist and Boston Recorder*, Boston, Mass.; *Christian Mirror*, Portland, Maine; *Vermont Chronicle*, Windsor, Vt.; *Religious Herald*, Hartford, Conn.; *Advance*, Chicago, Ill.; *Pacific*, San Francisco, Cal. The Welsh Congregational churches in the United States have their own publications. Many other periodicals — missionary, tract, Sabbath. school, etc. — are mainly or wholly conducted by Congregationalists, but without distinctive denominational character.

England. — Year-book, etc. (annual). Quarterlies — *Journal of Sacred Literature*; *British Quarterly Review*. Eighteen monthlies. Newspapers — *Nonconformist, English Independent, Christian World*, and *The Independent.*

Scotland. — Congregational Magazine (monthly).

Ireland. — Congregational Magazine (monthly).

Wales. — Dyddiadur Annzibeynuyr (annual); *Beirniad* (quarterly), and five other periodicals.

Canada. — Independent, Toronto (monthly); *Montreal Witness* (weekly).

V. LITERATURE. — The American Congregation: 1 churches have required from the beginning ministers of liberal education and extensive learning. From this culture large contributions have resulted to general as well as denominational and religious literature. Of the very many authors in each department of the fatter, the following may be mentioned as the most prominent:

In *Church Polity*, in the 17th century, John Cotton, John Norton, Thomas Hooker, Richard Mather, John Davenport, Increase Mather (Pres. Harvard College). In the 18th century, Cotton Mather, Samuel Mather John Wise, Ezra Stiles (Pres. Yale College). In the present century, John Mitchell, Thomas C. Upham, Nathanael Emmons, Leonard Bacon, Preston Cummings, George Punchard, Henry M. Dexter. The work on "Congregationalism" by the last named, which is the latest American work, is also the fullest and most exhaustive, and is generally received by the churches as a safe and comprehensive guide.

In *Denominational History*, in the 17th century, Gov. John Winthrop, Nathaniel Morton, William Hubbard. In the 18th century, Cotton Mather,

Thomas Prince, Jeremy Belknap. In the present century, Leonard Bacon, Bela B. Edwards, George Punchard. *The History of Congregationalism* by the latter, though not yet completed, is a work of thorough research and peculiar value.

In *Theology*, in the 17th century, Cotton, Norton, the Mathers, Thomas Shepard. In the 18th century, Samuel Willard (*Body of Divinity*), Jonathan Edwards, Jonathan Edwards the younger, Joseph Bellamy, Samuel Hopkins, Stephen West. In the present century, John Smalley, Nathaniel Emmons, Asa Burton, Jesse Appleton (Pres. Bowdoin College), Leonard Woods, Enoch Pond, Timothy Dwight (Pres. Yale College), Edward D. Griffin (Pres. Williams College), Nathaniel W. Taylor, Bennett Tyler, Lyman Beecher, Edward Baecher, Charles G. Finney (Pres. Oberlin College), Asa Mahan (Pres. Oberlin College), Mark Hopkins (Pres. Williams College), Edwards A. Park, Horace Bushnell, George P. Fisher.

In *Biblical Literature*, Moses Stuart. The missionaries of the American Board have made vary extensive contributions in the languages of the world, as well as to general science; among these, Myron Winslow is specially prominent.

In *various relative Studies* and in *Religious Works*, Edw. Hitchcock (Pres. Amherst College), Jas. Marsh, Joseph P. Thompson, Richard S. Storrs, Jr., Austin Phelps, Henry Ward Beecher, Augustus C. Thompson, Nathan W. Fiske, Nehemiah Adams, Ray Palmer (hymns and other religious poems), Lowell Mason (in sacred music), Hubbard Winslow, Joseph Haven, Rufus Anderson (sec. A. B. C. F. M.), Noah Porter, Jr., John Lord, Samuel C. Bartlett, Leonard Bacon, Thomas C. Upham, Leonard Woods, Jr., James B. Walker.

In England, after John Robinson, Whose writings in Leyden began strictly Congregational literature, are found the names of Milton, Goodwin, Nye, John Owen, Charnock, Watts, Doddridge, and, later, Wardlaw, Davidson, Newman Hall, Robert Vaughan, John Angell James. Hanbury's *Memorials* is a work of great historical value.

VI. AUTHORITIES. — As Congregationalists admit no *obligatory* standards of human devising, there are properly no *authorities* for government or doctrine; but their principles are stated in Declarations, in which they are agreed, and which carry great moral force. The principal on doctrine are the Westminster Confession, as revised by the Savoy Synod in 1659, and

again by the Boston Synod of 1680; the “Principles of Religion” of the Congregational Union of England and Wales; and the “Declaration of Faith” set forth by the American National Council in 1865. Of ecclesiastical polity, the principal are the Savoy “Order of the Churches” in 1659; the “Cambridge Platform” in 1648; the “Saybrook Platform” in 1708; the “Principles of Church Order and Discipline” of the “Congregational Union of England;” and the “Platform of Church Polity” of the National Council in 1865. The works of many writers are also considered of great value, as showing what Congregational principles and usages are. The volumes of the *Congregational Quarterly* (Boston) also contain careful discussions on the several points of polity as well as history, and furnish full statistics. *The English Year-book* furnishes such statistics as are collected in Great Britain.

Congregationists, or Apostolical Congregation

a designation of the Ultramontane party in France, which, under the reign of Napoleon I, resumed the direction of primary instruction, and established religious associations. After the restoration of the Bourbons, the power of the Congregationists increased rapidly, and they made extraordinary efforts to bring back the Church of France under the dominion of Rome. They usurped the control of public instruction, established colleges and seminaries, connected themselves with the Jesuits, and even gained the control of the police of Paris. Their leaders held the highest stations at court. The material means of the Congregation were to a large extent furnished by the laboring classes (in 1826 there were 500,000 persons contributing each one cent a week). The celebrated Lamennais belonged to this party. At last their usurpation of power gave rise to the formation of a counterparty, which gradually gained strength and influence. In 1826 count Montlosier proved the existence of the Congregation to be illegal. A large number of bishops appealed to the king against the abuse of the Gallican liberties. The Congregation endeavored to excite the fanaticism of the people by sermons and tracts, but in 1827 the Higher Chamber resolved to interfere actively in putting down all Jesuitic associations, and in 1828 the control of the primary schools was given to the minister of Public Instruction. It was then decided that every teacher should declare in writing that he was not a member of any forbidden religious association, or be suspended. A large number of Congregationists left France in consequence, but their influence, which made itself felt even

after their departure, was not entirely lost until the Revolution of 1830. Pierer, *Universal Lexikon*, 4:358.

Congruity

SEE CONDIGNITY.

Coni'ah

(*Heb.* in the prolonged form *Konya'hu*, Whyn]K; a contracted form of *Jeconiah*; Sept. Ἰεχονίας), another mode of writing (2424Jeremiah 22:24, 28; 37:1) the name of king JEHOIACHIN *SEE JEHOIACHIN* (q.v.).

Conists

SEE CONONITES.

Conjuration

the form of words or ceremony by which daemons are supposed to be expelled in the Church of Rome. *SEE EXORCISM*.

Connell, Zechariah

a Methodist Episcopal minister, was born in Connellsville, Fayette County, Pa., September 11, 1794. In 1801 his father removed to the West, and settled in Adams County, Ohio. His early education was such as could be obtained in the West at that day, which he diligently improved. He was a faithful student and became a wise man. He entered the itinerant ministry in 1818, and filled various stations, as minister and presiding elder, with uniform fidelity and success, up to the year of his-death. Methodism in Ohio is largely indebted to him, not only for its extent, but for its character. By his zeal as a preacher, and his skill as an administrator, he gained and kept the confidence of the Church during his long career of service. He was five times elected to the General Conference. He died December 13, 1863. — *Minutes of Conferences*, 1864, p. 143.

Conon

bishop of Rome. He was a native of Temesvar, in Mysia (now Hungary); educated in Sicily, and was elected bishop of Rome, Oct. 21, 686. He sent the Irish missionary Kilian to Germany to preach to the pagan Thuringians. He died Sept. 21, 687.

Cononi'ah

(1412 2 Chronicles 31:12, 13). *SEE CONANIAH*.

Cononites

followers of Conon, bishop of Tarsus, in Cilicia, in the 6th century, a disciple of Johannes Philoponus:(q.v.). Conon differed from Philoponus in the doctrine of the resurrection, maintaining that the dissolution of the body after death affected only the form, not the matter of the body, and that at the resurrection the soul was reunited with the same, though transformed body. — Wetzer u. Welte, *Kirchen-Lex.* 2:798. *SEE JOHANNES PHILOPONUS; TRITHEISM*.

Conrad of Marburg

SEE KONRAD VON MARBURG.

Conrad, William

a highly useful minister in the German Reformed Church, born Aug. 11, 1808. He pursued his classical and preparatory studies in the Reformed Academy and Theological Seminary, then located at York, Pa. He was licensed to preach by the Westmoreland Classis, Pa., in May, 1835, and labored the whole of his subsequent life as a pioneer in West Pennsylvania. His death occurred Feb. 16,1865. He was an earnest student. As a writer he often appeared in the Church papers. He is also the author of a volume on Baptism, published 1847, and of several unpublished works on different subjects — one on the Heidelberg Catechism. For thirty years he gathered geological specimens, the entire collection of which he presented to Westmoreland College, one of whose founders and best friends he was.

Conring

(*Conringius*), HERMANN, one of the most learned men of his time, was born at Norden. in East Friesland, Nov. 9th, 1606; became professor of Philosophy, Medicine, and Jurisprudence at Helmstadt, and in 1660 privy counselor of the duke of Brunswick. He died Dec. 12,1681. Public law is greatly indebted to him, and he may be said to have first brought it to a scientific form. He was also among the first to adopt Harvey's theory of the circulation of the blood. His complete works, embracing a number of treatises on ecclesiastical subjects, particularly on the rights of

Protestantism as opposed to the Romish Church, were published by Gobel (Brunsw. 1730, 7 vols. fol.).Pierer, *Universal-Lexikon*, s.v.

Consalvi Ercole,

Marquis of, an Italian cardinal, and one of the ablest diplomatic agents of Rome in the present century, was born at Rome, June 8, 1757. Pius VI appointed him in 1792 to the office of *Uditore della sacra ruota*, and afterwards minister of war. In this capacity he showed himself a steady enemy of the French Revolution. When the French troops took Rome in 1798 he was made prisoner, but soon after released. After the death of Pius VI he was secretary of the conclave which elected cardinal Chiramonte (Pius VII) as pope, and soon after (1800) he was made by the new pope secretary of state and cardinal. In 1801 he went to Paris, where he signed the concordat with Napoleon, July 15; but having afterwards incurred the displeasure of the emperor, Consalvi resigned (1806) his office. He refused his assent to the divorce of Napoleon and Josephine, in the council held on the subject, and was exiled in 1809. The pope having returned to Rome in 1814, Consalvi was restored to his position as prime minister, and soon sent to the conferences held by the great powers at London as representative of the papal interests. He was also papal plenipotentiary at the Congress of Vienna, when he secured the restitution of all the papal territories with the exception of Avignon and Venaissin. Against the incorporation of these places with France he protested, as also against the occupation of Ferrara and Rimini by Austrian troops, and against the secularization of the ecclesiastical states of Germany. This protest, however, was of no avail, and he was also unsuccessful in his endeavor to rearrange the ecclesiastical affairs of Germany by one general concordat. He was more fortunate in his negotiations with particular states, and successfully concluded concordats (q.v.) with France, Russia, Poland, Prussia, Austria, Bavaria, Wirtemberg, Sardinia, Spain, Geneva, and even with St. Domingo and Chili. At the death of Pius VII (1823) he retired to Porto d'Anzo, but was called again to Rome by Leo XII, who placed him at the head of the Propaganda, which office he had hardly accepted when he died, Jan. 24, 1824. — *Memoires du Cardinal Consalvi* (with introduction and notes by Cretineau-Joly, Paris, 1864, 2 vols.); Wetzer u. Welte, *Kirchen-Lex.* 1:811: Bartholdy, *Zuige aus den Leben des Card. Consalvi* (Stuttgart, 1824); *Revue Chretienne*, 5 Feb. 1865.

Consanguinity

alliance by blood, as *affinity* (q.v.) is alliance by marriage. Certain degrees of consanguinity are among the impediments to marriage, both by the law of nature and by the revealed word of God. These degrees, as defined by the Church of England, are expressed in a table drawn up by archbishop Parker in 1563, and set forth by authority. This table is as follows:

A Table of Kindred and Affinity, wherein whosoever are related are forbidden in Scripture and our Laws to marry together.

A man may not marry his —	*A woman may not marry with her*
1 Grandmother;	**1** Grandfather,
2 Grandfather's Wife,	**2** Grandmother's Husband,
3 Wife's Grandmother.	**3** Husband's Grandfather.
4 Father's Sister,	**4** Father's Brother,
5 Mother's Sister,	**5** Mother's Brother,
6 Father's Brother's Wife.	**6** Father's Sister's Husband.
7 Mother's Brother's Wife,	**7** Mother's Sister's Husband,
8 Wife's Father's Sister,	**8** Husband's Father's Brother
9 Wife's Mother's Sister.	**9** Husband's Mother's Brother.
10 Mother,	**10** Father,
11 Step-mother,	**11** Step-father,
12 Wife's Mother.	**12** Husband's Father.
13 Daughter,	**13** Son,
14 Wife's Daughter,	**14** Husband's Son,
15 Son's Wife.	**15** Daughter's Husband.
16 Sister,	**16** Brother,
17 Wife's Sister,	**17** Husband's Brother,
18 Brother's Wife.	**18** Sister's Husband.
19 Son's Daughter,	**19** Son's Son,
20 Daughter's Daughter,	**20** Daughter's Son,
21 Son's Son's Wife.	**21** Son's Daughter's Husband.
22 Daughter's Son's Wife,	**22** Daughter's Daughter's Husband,
23 Wife's Son's Daughter,	**23** Husband's Son's Son,
24 Wife's Daughter's Daughter	**24** Husband's Daughter's Son.
25 Brother's Daughter	**25** Brother's Son,
26 Sister's Daughter,	**26** Sister's Son,
27 Brother's Son's Wife.	**27** Brother's Daughter's Husband.
28 Sister's Son's Wife,	**28** Sister's Daughter's Husband,

29 Wife's Brother's Daughter, **29** Husband's Brother's Son,
30 Wife's Sister's Daughter. **30** Husband's Sister's Son.

SEE AFFINTITY.

Conscience

SEE ETHICS; *SEE MORAL PHILOSOPHY*,

Conscience, Cases Of

SEE CASUISTRY.

Conscientiarii

(conscience people), the name of a sect of atheistic freethinkers in the 17th century. The founder of the sect was a student of theology at the University of Jena, Matthias von Knutsen (also called Knuzan or Kuntzen), born at Oldensworth, in Schleswig, who, while studying at Jena (in 1674), circulated among the students two writings, in which he denied the existence of God, the authority of the Bible, and the difference between marriage and fornication, recognizing only the individual reason and conscience (hence the name) as rules of religious belief. Knutsen claimed to have numerous adherents at all the universities and capitals of Europe, at Jena no less than 700, and thus brought the university into bad repute. The professors of Jena indignantly denied his assertion. The excitement produced by the discovery of the agitation of Knutsen soon died out, and the *Conscientiarii* were no longer heard of. See Wetzer u. Welte, *Kirch.-Lex.* 2:815; Arnold, *Kirch. u. Ketzerhist.* vol. 2.

Consecration

(properly some form of the verb ׁדַק; *kadash'*, to be *holy*, often rendered "sanctify;" ἐγκαινίζω, to *dedicate*; τελείοω, to *complete*), the act of devoting or setting apart anything to the worship or service of God. *SEE DEDICATION*. The Mosaic law ordained that all the first-born, both of man and beast, should be sanctified or consecrated to God. *SEE FIRST-BORN*. The whole race of Abraham was in a peculiar manner consecrated to his worship, and the tribe of Levi and family of Aaron were more immediately consecrated to the service of God (<2012>Exodus 13:2; 12:15; <0412>Numbers 3:12; <6012>1 Peter 2:9). *SEE SACERDOTAL ORDER*. Besides these consecrations ordained by God, there were others which depended

on the will of men, and were either to continue forever or for a time only. See Vow. Hannah, the mother of Samuel, offered her son to the Lord to serve all his lifetime in the tabernacle (<09011>1 Samuel 1:11; comp. <42015>Luke 1:15). David and Solomon devoted the Nethinim to the service of the Temple forever (<15820>Ezra 8:20). The Hebrews sometimes devoted their fields and cattle to the Lord, and sometimes the spoils taken in war (<03728>Leviticus 27:28, 29). In like manner, vessels (<06669>Joshua 6:19), profits (<33403>Micah 4:13), individuals (<04609>Numbers 6:9-13; <09011>1 Samuel 1:11; <42015>Luke 1:15), and nations (<02906>Exodus 19:6), were often dedicated. *SEE ANATHEMA*.

The New Testament also furnishes us with examples of consecration. Christians in general are esteemed as consecrated to the Lord, and are a holy race, a chosen people (<60209>1 Peter 2:9). Ministers are in a peculiar manner consecrated or set apart, and so are places of worship, the forms of dedication varying according to the views of different bodies of Christians. *SEE ORDINATION*. It does not appear that we have any particular accounts of the formal consecration of churches earlier than the fourth century, a fact which may be easily accounted for by considering the circumstances of the times before Constantine. See the articles following; also *SEE BELLS*.

CONSECRATION-OFFERING. At the inauguration of the Israelitish priesthood, in connection with the oblation, certain parts of the victim (a ram), besides bread and cakes, were laid in the hand of the person to be consecrated, before he came to the altar (<02922>Exodus 29:22 sq.; <03825>Leviticus 8:25 sq.), as a manipulation expressive of the representative power thus conferred (Bahr, *Symbol*. 2:426). This depositing in the hand is called by the technical term filling their hand (A. V. “consecrate,” <02841>Exodus 28:41; 29:9; <03210>Leviticus 21:10; <04390>Numbers 3:3; comp. <02929>Exodus 32:29; <13905>1 Chronicles 29:5), and thus the sacerdotal consecration-offering itself was styled a *filling* (μyalemas, sc. of the hand, Sept. τελείωσις, <03737>Leviticus 7:37; 28:31), and the sacrificed ram was designated by the corresponding term (μyalemaeyae, <02916>Exodus 29:26) *SEE OFFERING*.

CONSECRATION, in the Christian Church, a ceremony of dedicating persons or things to the service of God. It is especially applied to the setting apart of bishops for their office, and to the dedication of Church edifices to the worship of God.

I. *Consecration of Bishops*. — Tho forms for the consecration of bishops in the Greek, Roman, Anglican, and Methodist Episcopal churches are given under BISHOP *SEE BISHOP* (1. 822, 823). In the preface to the form used in the Church of England, it is stated that no one shall be accounted or taken to be a bishop, or suffered to execute the same function, unless he be called, tried, and admitted thereunto according to that form, or *hath formerly had episcopal consecration*. The concluding portion of this sentence recognizes the validity of consecrations given in foreign churches by any other form adopted by those churches. Thus a Greek or Roman bishop, conforming to the rules of the Church of England, requires no fresh consecration, but is at liberty to officiate in that Church (Hook, s.v.). The Greek and Roman churches, on the contrary, do not recognize the validity of Anglican consecrations.

According to a canon of the first Nicene Council, there must be four, or at least three bishops present at the consecration of a bishop. *SEE COLLEGE*, 2.

II. *Consecration of Churches*. —

1. *Ancient Church*. — The practice of solemnly dedicating to God those edifices which had been built for his worship is very ancient. The precise manner in which it was done for the first three ages of Christianity is unknown; but Eusebius gives an account of the ceremony by which the church of Jerusalem, built by Constantine, was consecrated, A.D. 335. On such occasions it was usual for a whole synod of the neighboring or provincial bishops to assemble. “The solemnity ordinarily began with a panegyrical oration or sermon in commemoration of the founder, which was followed by prayers, among which there seems to have been one in particular for the church which was then to be dedicated. The act of consecrating churches was so peculiarly reserved to the office of bishops that presbyters were not allowed to perform it. Anciently churches were always dedicated to God, and not to saints, though they were sometimes distinguished by their names as a memorial of them. Consecration was performed, indifferently, on any day; but, whatever the day was, it was usually kept and observed among their annual festivals. To this pope Gregory, surnamed the Great, added a new custom in England, which was, that on the anniversary of the dedication of churches, and particularly of those which had been heathen temples, the people might build themselves booths round the church, and there feast themselves, in lieu of their ancient

sacrifices while they were heathens. The wakes, which are still observed in some English counties, are the remains of these feasts of dedication."

2. *Church of Rome*. — "The consecration of a church is performed with much ceremony in the Church of Rome, by whose members this rite is usually termed a dedication. As a preliminary step, the relics which are to be deposited in the altar of the new church are put into a clean vessel, together with three grains of incense, to which a piece of parchment is added, containing the day of the month and year, and the name of the officiating bishop. Three crosses are painted on each of the church walls, and over each cross a candle is placed. On the morning appointed for the ceremony, the bishop, arrayed in his pontifical vestments, and attended by the clergy, goes to the door of the church, where they recite the seven penitential psalms; after which he makes a tour of the church walls, sprinkling them in the name of the Holy Trinity. This rite being performed, he knocks at the church door with his pastoral staff, repeating from Psalm 23 [24], "*Attollite portas, et introibit Rex Gloriea*." A deacon, shut up in the church, demands, "*Qeis est iste Rex Gloriae*?" To which the bishop answers, '"*Dominus fortis et potens: Dominus potens in praelio*?" At the same time the bishop crosses the door, repeating the following verse:

'Ecce Crucis eignum, fugiant phantasmata cuncta:'

On the admission of the bishop and clergy into the church, the *Veni Creator* is sung. Then one of the subdeacons takes ashes, and sprinkles them on the pavement in the form of a cross; next follow the litanies and other parts of divine service. After which the bishop, with his pastoral staff, describes, as with a pen, two alphabets in the ashes sprinkled by the deacon, and proceeds to consecrate the altar by sprinkling it with a mixture of water, wine, salt, and ashes, in the name of Jesus Christ. The consecration of the altar is followed by a solemn procession of the relics, which are deposited under it with great ceremony. During the whole of this imposing solemnity the church is finely adorned, and tapers are lighted upon the altar. Mass is afterwards performed by the bishop, or by Some other person" (Eadie, *Ecclesiastical Dictionary*, b. v.).

3. *Protestant Churches*. — The Church of England retains the usage of consecration both for Church edifices and cemeteries. What is called the consecration of a church at present is purely a *legal* (not a religious) act, duly setting aside a certain building from secular uses. There is no form of

prayer for consecration of churches prepared by competent authority; it is left to every bishop to use any which he thinks fit, though the form which was prepared by the bishops in 1712 is that most generally used. But all existing unauthorized forms are illegal, and contrary to the Act of Uniformity (Eden, s.v.). The form of 1712 was adopted, with slight modifications, by the Protestant Episcopal Church in the United States: it is given in the Prayer-book. The form used in the Methodist Episcopal Church (for Dedication) is taken partly from a form of consecration prepared by bishop Andrewes, and partly from the above-mentionrd form of 1712. It may be found in the *Discipline* (pt. 4, ch. 8). The new "Liturgy of the German Reformed Church" in America contains an excellent form for the consecration of a church, as does also the G" Liturgy of the Evangelical Lutheran Church" (§ 13).

Consensus Genevensis

a confession of faith drawn up by Calvin in 1551. Its title is *De aeterna Dei praedestinatione, qua in salutem alioss e I hominibus elerit, alios suo exitio reliquit, it. de providentia, qua res humanas gubernat, consensus pastorum Genevensis ecclesioe, a J. Calvino expositus* (Genev. 1552, 8vo, in Op.c 7:688). It is given in Niemeyer, *Collectio Confessionum* (1840), p. 218 et sq. Its purpose was to unite the Swiss churches with regard to predestination as the *Consensus Tigurinus* (q.v.) had served to do with regard to the sacraments. It presents the Calvinistic theory of predestination with great clearness and decision. — Smith's Hagenbach, *History of Doctrines*, § 222; Shedd, *History of Christian Doctrine*, bk. 7, ch. 2, § 2.

Consensus Tigurinus

a confession prepared by Calvin in 1549, and adopted by the Zurich theologians. "It grew out of a desire on the part of Calvin to effect a union among the Reformed upon the doctrine of the Eucharist." Its title is *Consensio mutua in' re sacramentarii Ministror. Tigur. et J. Calvini*, and consists of 26 articles (Calvini *Opp.* 8, p. 648 sq. and in his Tract, theolog, [Genev. 1611; Amster. 1667, fol.]. It was separately printed in 1554 by Robert Stephen, and is given in Niemeyer, *Confessio Collectionum* [1840], p. 191 sq.). — Shedd, *History of Doctrines*, bk. 8, ch. 2, § 2; Hagenbach, *History of Doctrines*, § 222.

Consilia Evangelica

in the Roman Catholic Church, are such moral counsels as are not obligatory for *every* Christian, but are *advised* in order to perfection. The name is generally applied to the three monastic vows of virginity, voluntary poverty, and obedience (to the monastic superior), but some theologians of the Church of Rome count as many as twelve "evangelical counsels." It is needless to say that Protestants admit of no such distinctions. — Herzog, *Real-Encyklop.* 3:119. *SEE SUPEREROGATION*.

Consistory

(Lat. *consistorium*), a name designating a college of men who acted as advisers of the Roman emperors in important affairs of the state, as well as the place where these meetings were held.

1. In the *Roman Catholic Church* the name has frequently, but not generally, been used to designate colleges of members of the chapter, also the episcopal chapters themselves, viewed as a whole, in their relations to the bishop and to the diocese. *Papal consistories, or Consistories of cardinals (Consistoria cardinalium*), are meetings of the colleges of cardinals, called by the pope for deliberating on important affairs of the Church, and generally under his presidency. These consistories are partly regular (usually once a fortnight), in which only cardinals take part, under the presidency of the pope or of the dean of the college of cardinals. They are called secret consistories (*consistoria secreta*). When, on solemn occasions, bishops and the ministers of foreign powers are admitted, they are called public consistories (*consistoria publica*). The latter are always presided over by the pope. At both the cardinals have only a consultative vote. The subjects which are to be finally disposed of in a consistory are first selected by the pope with the aid of an extraordinary congregation, consisting of the oldest (as to the time of appointment) cardinal bishop, the oldest cardinal priest, and the oldest cardinal deacon, the cardinal vice-chancellor, the cardinal chamberlain, and the cardinal secretary of state; and after that referred for preparatory deliberation to the *Consistorial Congregation*. *SEE CONGREGATION*. The resolutions passed at secret consistories are promulgated in a public consistory, and mostly accompanied by a solemn "allecution" (q.v.) of the pope. While presiding the pope is mounted on a magnificent throne and habited in his pontificalia; on his right sit the cardinal bishops and priests, aid on the left the cardinal

deacons. The other prelates, prothonotaries, auditors of the rota, and officers, are seated on the steps of the throne; the courtiers on the ground; ambassadors on the right, and consisterial and fiscal advocates behind the cardinals. — Wetzer u. Welte, *Kirchen-Lex.* 2:345 and 821.

2. In the *Lutheran state churches* consistories are boards of clerical and lay officers appointed by the sovereign of the country, as highest bishop for the administration and superintendence of ecclesiastical affairs, for exercising jurisdiction in marriage affairs, and for inflicting ecclesiastical penalties. The first consistory was established at Wittenberg in, 1537, the second at Leipzic in 1543. The members are called "consistorial councillors," the chief "consistorial president." If there are more than one consistory in a country, a "supreme or national consistory" (*OberConsistorium, Landes - Consistorium*) is placed over the "provincial consistories." If the right to establish a consistory was conceded by the sovereign of a country to a nobleman or city, such a consistory was called a "mediate consistory" (*Mediat-Consistorium*). Nearly all the consistories of this class have been abolished in modern times. As the power of consistories was defined by the princes, it differed in different countries. In the Reformed churches the name consistory is equal to the session of the Presbyterian churches. For full information, consult Bohmer *Jus Ecclesiasticun Protestantium,* and Richter, *Kirchenordnungen*.

3. The lower Church courts in the *German* and *Reformed Dutch* churches in America are also called *consistories*. — Herzog, *Real-Encyklop.* 3:130; Wetzer u. Welte, *Kirchen-Lexikon,* 2:822; *Constitution of the Reformed Dutch Church*, ch. 2, art. 2.

Consociation

SEE CONGREGATIONALISTS.

Consolamentum

SEE CATHARI.

Console

(Lat. *consolida*), a bracket to support cornices, figures, busts, etc.

Constance Council Of

(*Concilium Constantiense*), a synod assembled by pope John XXIII, in accordance with the writ of the emperor Sigismund, and which sat from 1414 to 1418. One of its professed objects was to put an end to the schism which had lasted for thirty years, and which was caused by the several claimants of the papacy. At this time, besides John (Balthasar Cossa), two others claimed the title of pope, viz., Pedro of Luna, a native of Catalonia, who styled himself Benedict XIII, and Angelo Corrario, a Venetian, who assumed the name of Gregory XII. Another object of the council was to take cognizance of the so-called heresies of Huss and Wickliffe. The council was convoked to meet at Constance on the festival of All Saints, A.D. 1414, and so great was the influx of persons, that it was reckoned that not less than thirty thousand horses were brought to Constance, which may give some idea of the enormous concourse of people. It is stated that, during the session, the emperor, the pope, twenty princes, one hundred and forty counts, more than twenty cardinals, seven patriarchs, twenty archbishops, ninety-one bishops, six hundred other clerical dignitaries, and about four thousand priests, were present at this celebrated assembly. The pretended heresies of Wickliffe and Huss were here condemned, and the latter, notwithstanding the assurances of safety given him by the emperor, was burnt, July 6, 1415, *SEE HUSS*, and his friend and companion, Jerome of Prague, met with the same fate May 30, 1416, *SEE JEROME*. The three popes were formally deposed, and Martin V was legally chosen to the chair of St. Peter; but, instead of furthering the emperor's wishes for a reformation in the:affairs of the Church, he thwarted his plans, and nothing was done till the Council of Basle (q.v.). At this council the question was very warmly agitated whether the authority of an oecumenical council is greater than that of a pope or not? Gerson proved that in certain cases the Church, or, which is the same thing, an oecumenical council, can assemble without the command or consent of the pope, even supposing him to have been canonically elected, and to live respectably. These peculiar cases he states to be, "1. If the pope, being accused, and brought into a position requiring the opinion of the Church, refuse to convoke a council for the purpose. 2. When important matters concerning the government of the Church are in agitation, requiring to be set at rest by an oecumenical council, which, nevertheless, the pope refuses to convoke." The sources of information as to this council are ample: among them are Van der Hardt, *Magnum oecumenicum Constantiense Concilium* (ed. Bohnstedt, Berlin,

1742, 6 vols. fol.); Chastenet, *Nouv. Hist. du Concile de Constance* (Paris, 1718, 4to); L'Enfant, *Hist. du Conc. de Constance* (Amst.; 1727, fol.); the same translated (Lond. 1730, 2 vols. 4to). See Landon, *Manual of Councils*, 160 sq.; Hase, *Ch. Hist.* 277, 291, 348; Mosheim, *Ch. Hist.* 2:426 sq.; Wessenberg, *Die grossen Kircheznersamml*. vol. 2; Wetzer u. Welte, *KirchenLex.* 2:849; Herzog, *Real-Encykl*. 3:144.

Constant Benjamin,

a distinguished French politician of the liberal school, was born at Lausanne 1767; educated in England and Germany. He entered public life in 1799; was banished by Napoleon in 1801; took office under Napoleon on his return from Elba, 1814; became a popular representative under Charles X; and died Dec. 8, 1830. He wrote largely in politics; but it is our place only to mention his treatise *De la Religion consideree dans sa source, sesformes et ses developpements* (Paris, 1824-31, 5 vols. 8vo), and a posthumous work, *Du Polytheisme romain considere dans ses rapports avec laphilosophie et la religion Chretienne* (Paris, 1838, 2 vols. 8vo).

Constantine

Picture for Constantine

THE GREAT (CONSTANTINUS, CAIUS FLAVIUS VALERIUS AURELIUS), son of the emperor Constantius Chlorus and of his wife Helena, was born Feb. 27, 272 or 274, *SEE HELENA*, at Naissus (now Nissa) in Illyricum, or, according to other traditions, in Britain. He first distinguished himself by his military talents under Diocletian, in that monarch's famous Egyptian expedition, 296; subsequently he served under Galerius in the Persian war. In 305 the two emperors, Diocletian and Maximian, abdicated, and were succeeded by Constantius Chlorus and Galerius. Galerius, who could not endure the brilliant and energetic genius of Constantine, took every means of exposing him to danger, and it is believed that this was the period when he acquired that mixture of reserve, cunning, and wisdom which was so conspicuous in his conduct in after years. At last Constantine fled to his father, who ruled in the West, and joined him at Boulogne just as he was setting out on an expedition against the Picts in North Britain. Constantius died at York, July 25, 306, having proclaimed his son Constantine his successor. The Roman soldiers, in the Praetorium at York, proclaimed Constantine emperor. He now wrote a conciliatory letter to Galerius, and requested to be acknowledged as Augustus. Galerius, however, would not

allow him the title of Augustus, and gave him that of Caesar only. Constantine took possession of the countries which had been subject to his father, viz., Gaul, Spain, and Britain; and, having overcome the Franks, he turned his arms against in axentius, who had usurped the government of Italy and Africa. He conquered Maxentius in three battles, the last at the Milvian bridge, under the walls of Rome. Constantine was now declared by the senate Augustus and Pontifex Maximus (Oct. 28, 312). It was in this campaign that he is said to have seen a flaming cross in the heavens, beneath the sun, bearing this inscription, In hoc signo vinces, i.e. "By this sign thou shalt conquer;" and on the same authority it is stated that Christ himself appeared to him the following night and ordered him to take for his standard and imitation of the fiery cross which he had seen. He accordingly caused a standard to be made in this form, which was called the labarum (q.v.). This account rests chiefly on the testimony of Eusebius (*Vita Constantini*. 1:29, 30), said to be founded on a communication from Constantine himself. "Lactantius, the earliest witness (*De mortibus persecutorum*, c. 44, a work which may not have been written by Lactantius, but yet was composed about A.D. 314 or 315), speaks only of a dream, in which the emperor was directed to stamp on the shields of his soldiers 'the heavenly sign of God,' that is, the cross, with the name of Christ, and thus to go forth against his enemy" (Schaff, *History of the Christian Church*, vol. 2, § 2, where this point, and indeed the whole relation of Constantine to the Church, is admirably treated). In January, 313, he published the memorable edict of toleration in favor of the Christians, by which all the property that had been taken from the Christians during the persecutions was restored to them. "They were also made eligible to public offices. This edict has accordingly been regarded as marking the triumph of the cross and the downfall of paganism. Having defeated Licinius, who showed a mortal hatred to the Christians, Constantine became sole head of the Eastern-and Western empire in 325, the year noted for the oecumenical council which he convened at Nice, in Bithynia, and which he attended in person, for the purpose of settling the Arian controversy. Towards the close of his life he favored the Arians, to which he was induced by Eusebius of Nicomedia, in consequence of which he banished many orthodox bishops. Though he professed Christianity, he was not baptized till he fell sick in 337, in which year he died in Nicomedia" (Buck, *Theol. Dict.* s.v.). The senate of Rome placed him among the gods, and the Christians of the East reckoned him among the

saints: his festival is still celebrated by the Greek, Coptic, and Russian churches on the 21st of May.

"Whatever may have been the true character of Constantine's conversion to the Christian faith, its consequences were of vast importance both to the empire and to the Church of Christ. It opened the way for the unobstructed propagation of the Gospel to a wider extent than at any former period of its history. All impediments to an open profession of Christianity were removed, and it became the established religion of the empire. Numerous, however, in various points of view, as were the advantages accruing to it from this change, it soon began to suffer from being brought into close contact with the fostering influence of secular power. The simplicity of the Gospel was corrupted; pompous rites and ceremonies were introduced; worldly honors and emoluments were conferred on the teachers of Christianity, and the kingdom of Christ in a great measure converted into a kingdom of this world. The character of Constantine has been the object of various and contradictory judgments, according to the religious and political spirit of the various writers. Eusebius, Nazarius, and other Christian contemporaries, grateful for the protection afforded by the emperor to the Christian religion, may be considered his panegyrists, while Zosimus and other heathen writers, animated by an opposite feeling, were his enemies. The brief summing-up of Eutropius is perhaps nearest the truth: 'In the first part of his reign he was equal to the best princes, in the latter to middling ones. He had many great qualities; he was fond of military glory, and was successful. He was also favorable to civil arts and liberal studies; fond of being loved and praised, and liberal to most of his friends. He made many laws; some good and equitable, others superfluous, and some harsh and severe'" (*Hend. Buck*). See Gibbon, *Decline and Fall*, 1:454 sq.; Manso, *Leben Konstantin's* (Breslau, 1817); Keim, *Uebertritt Konstantins zum Christenthunm* (Zurich, 1862); Burckhardt, *Die Zeit Konstantin des Grossen Schaff, Ch. Hist. l. c.*; Neander, *Ch. Hist.* (Torrey's ed.), 2, 3; Stanley, *Eastern Church, Lecto* 6. *SEE DONATION*.

Constantine

Pope (708-715), a native of Syria, succeeded Sisinnius in 708. He visited Constantinople and Nicomedia, where he was received with great honor by the emperor Justinian the younger. After his return to Rome he defended the worship of images against John, patriarch of Constantinople, and against Philippicus, who had usurped the empire. Felix, archbishop of

Ravenna, who had at first refused to acknowledge Constantine, and had been exiled in consequence, made his submission to him, and was reinstated in his see. Constantine died April 8, 715, and was succeeded by Gregory II. — Wetzer und Welte, *Kirch.-Lex.* 2:833.

Constantinople

There are few cities which unite more points of interest than Constantinople. It is unsurpassed in many elements of beauty, And for twenty-five centuries has been a place of great political and commercial importance. During several hundred years it was the chief center of learning, refinement, and military power. As the seat of the Greek Church, in it were held a large number of councils. The indications are that its future will be as important as its past history. Yet no city has suffered more from the desolations of earthquakes, pests, famine, fire, and sword.

I. *History*. — There are three defined epochs:

1, from the foundation of the city (B.C. 667) till it became the capital of the Roman empire (A.D. 303);

2, from this time till its conquest by the Turks (A. D. 1453); and,

3, under the Turkish dominion till the present time.

1. *Byzantium*. — The ancient Greeks attributed the foundation of Byzantium to a colony of Megarians, who, directed by an oracle of Apollo, built a city (B. C. 667) on the high land formerly occupied by the old seraglio. This city soon became the entrepot for the grain trade from the Black Sea to Greece. Without any great military power or ambition of its own Byzantium fell into the hands of the different cities that successively became dominant in Greece. It yielded without resistance to Darius (B.C. 512). The ten thousand rested here in their retreat (B.C. 400). During a siege by Philip of Macedon (B.C. 340), a light suddenly appeared one night, enabling the Athenian garrison to see and thwart an intended assault by the besiegers. In commemoration of this event, a crescent appears on some Byzantine coins, and to this is usually attributed the origin of the crescent, the emblem of the Turkish empire, adopted immediately after the conquest of Constantinople. With Greece this city fell under the dominion of Rome (B.C. 146). An ancient legend relates that the apostle St. Andrew, on his arrival at Galata, a suburb of Constantinople, pressed the form of a cross into the reck with his hand. After preaching here two years, he was

driven away by the tyrant Zeuxippus, and he continued his labors on the opposite Asiatic shore. Byzantium had, in order to resist the frequent sieges of the Northern barbarians, been made the strongest fortified city in the Roman empire. For harboring Piscinus its walls were razed by Septimius Severus (A.D. 169). These were soon rebuilt, but the city was conpletely destroyed by Constantine (A.D. 324) for having rebelled again.

2. *Under the Eastern Empire*. — Many reasons combined to induce Constantine to remove the capital of the Roman empire from Rome to Byzantium, especially his desire to free himself from the remnants of the power of the Roman senate; his desire to follow the Oriental custom of a great emperor and conqueror founding his own capital; the central commercial position of Byzantium in the then known world, and its favorable position for controlling the troublesome parts of the empire on the Danube and the Euphrates. On May 11, 330, the new capital was inaugurated by festivals and ceremonies, half Christian and half pagan, and lasting forty days. Among the many embellishments which Constantine added to the city were the hippodrome, surrounded by palaces, porticoes, and statues brought from all parts of the Roman empire; the cistern of a thousand columns, the church of St. Sophia, and many other churches and public buildings. Theodosius also greatly embellished and enlarged the capital. In 396 Constantinople became the capital of the Eastern or Greek division of the Roman empire. The glory of the city increased until the time of Heraclius (A.D. 641), although subjected to many scourges. Justinian (527-595) may be regarded as its second founder. After a civil commotion in A.D. 532, in which 30,000 men were slain, and which reduced the city to ashes, Justinian rebuilt St. Sophia with unparalleled magnificence. His gorgeous palace, the twenty-five other churches and many public edifices that he built, have all since perished. The size of the city may be estimated from the fact that 300,000 persons died from the pest in one year. In 675 the Arabs lost 30,000 men before the walls, and in 718 1161 ships of war. The greatest destruction of works of art in all history occurred in the ravaging of Constantinople by the Crusaders (1204), who spent eight days after they took the city in burning and plundering all public and private property. The restoration of the Byzantine empire (1261) had little effect in restoring the glory of the capital. The Genoese and Venetians, who had established themselves in the suburbs of Galata and Pera, had many contests near the city for commercial supremacy. In 1391 the Turks, who had already conquered most of European Turkey, forced the Byzantine

emperor to permit a mosque to be erected in Constantinople, to permit the appointment of a kadi to look after the interests of the resident Mohammedan merchants, and to pay the sultan a yearly tribute of 10,000 ducats. In 1453 the Turks took the city by assault, after a siege of forty days. In this siege the Turks had several cannon of three and four feet calibre.

3. *Under the Turks*. — For the space of three days after the taking of the city it was given up to pillage, and was the scene of frightful massacre and destruction of public and private property. After the three days had elapsed Mahomet caused the carnage to be stopped, and offered to such Greeks as chose to remain protection in their property and in the exercise of their religion. The sultan then entered upon the erection of a series of public edifices. He built the castle of seven towers, the two seraglios, and a number of magnificent mosques. He also transformed St. Sophia and other churches into mosques. The chief sultans after Mahomet have followed his example in building at least one magnificent mosque. Constantinople has suffered frequently from fires that have often devastated whole quarters. In 1726 the first printing-press was set up in the city. During an outbreak in the Greek quarter in 1821, during the Greek Revolution, the Greek patriarch was hung by the mob. In 1826 the power of the Janissaries, who had opposed most fanatically the introduction of modern civilization by the sultan, was completely broken by the shooting of 40,000 of them by, the other troops of the army.

II. *Description of the City previous to its Occupation by the Turks* (1453). — The ancient Byzantium occupied the extreme point of the peninsula between the Sea of Marmora and the Golden Horn, upon which the great capital was afterwards built. As Constantinople, the city was enlarged to its present limits. On the water side was built a single wall without a ditch. On the land side was a double, later a triple wall, each part from 14 to 20 feet high, 20 feet thick, with a ditch 28 feet broad in front, defended also by 548 towers, and a castle at each corner of the great triangle which the city covered, and penetrated by 3 gates. The private houses were small and poor.

Of the many public places or edifices we can notice but a few.

(a) The *Forum of Constantine* (now part of the seraglio palace), which Constantine surrounded with a circus, an imperial palace, churches, baths,

and many private palaces. Here he placed the porphyry column surrounded with wreaths of gold, “the Palladium of Rome,” which he brought from that city; on this pillar he placed a bronze statue of Apollo, brought from Heliopolis, in Phrygia, and which Constantine wished to have considered as his own statue, substituting the nails of the passion for the rays of the sun, in order to give the statue a resemblance to Christ. This statue is now lost. The column is partly destroyed, the remainder being called the “Burnt Column.”

(b) *The Forum of Theodosius*, laid out by Theodosius (A.D. 394), and containing a triumphal pillar like the Column of Trajan in Rome, and an equestrian statue of a man with winged feet, whom the popular tradition held to be Joshua commanding the sun to stand still; under the left foot of the horse was buried the *Palladium of Constantinople*, consisting of a doll or body wrapped in woolen garments, and which the Latins (in 1204) dug up and burnt, after having destroyed the statue.

(c) The *Forum Bovis*, containing the brazen bull in which criminals were burnt to death.

(d) The *Hippodrome* or *Circus*, near St. Sophia, in which races and other games were held, and which Constantine adorned with the best works of Grecian art, brought from all parts of the empire; over the gate through which the horses entered the circus stood the four horses of Lysippus, which originally were placed in Athens, were brought here from Chios, then taken to Venice (1206), to Paris by Napoleon (1797), and finally returned to Venice (1815); an obelisk, 61 feet high, brought from Egypt to Athens, and thence to Constantinople, is yet standing; the triple bronze snakes, that formed the interior of the *Tripod of Delphos*, 13 inches in diameter and 10 feet high, is yet standing, one serpent’s head having been cut off by Mahomet with his sabre when he entered the city (1453), the other two having been removed during the last century. These, then, are all the remains of ancient art that have been preserved from the immense number brought to Constantinople. What few the Crusaders left (1204) the Turks have since destroyed.

(e) The *Imperial Palace* stood on the site of the old seraglio. It contained many magnificent buildings and rooms; in the chapel of St. Theodor were the relics, consisting of the “original cross” and the “staff of Moses.”

(f) The *Hebdomon Palace*, where Leo Philosophos held his school, containing five golden towers, supporting a golden tree on which golden birds sung, and containing the "head of John the Baptist."

(g) The *Palace and Baths of Lausos*, adorned with many works of art, and containing the imperial library of 120,000 volumes (burnt 475).

(h) The many heathen temples were either turned into churches or secularized by Theodosius.

(i) Of churches, by far the most important is that of St. Sophia (q.v.).

(j) The *Choras Church* contained a "picture of the Virgin Mary painted by St. Luke," which the Turks cut to pieces when they took the city.

(k) The *Church of the Holy Apostles*, built by Constantine, together with the *Heroon* (the burial-place of the emperors from the time of Constantine), with their rich ornaments and treasures, were plundered by the Crusaders in 1204, and destroyed in 1463.

(l) The *Church of St. George*, the Greek patriarchal church, is an ancient edifice, with many mosaics and Byzantine paintings. Externally it is entirely destitute of ornament. It contains the "chair of St. Chrysostom," richly inlaid with pearl, and on which the patriarch sits during great festivals; also the "pillar to which Christ was bound when he was scourged."

(m) The *Blachednen Church*, containing the "holy chest with the garments of the Virgin Mary," and a "miraculous image whose veil lifted itself every Friday evening, and settled down again on Saturday at vespers." On the yearly festival of this church a great procession took place, with the emperor at its head.

(n) The *Church of the Virgin at the Golden Spring*, near a spring or cistern of that name containing golden or "fried fish." A tradition has it that "during the last assault by the Turks, a Greek monk in the monastery at this place disbelieved the report that the Turks had entered the walls, saying, 'I would sooner believe that these fish I am frying would leap out of the pan of hot oil and come to life again in the cistern.' Scarcely had he uttered these words when the fish sprang out into the cistern. Their descendants are red on one side and brown on the other, in commemoration of this event."

(o) Monasteries abounded in the city soon after the origin of this institution. Some of them were large, and occupied sightly positions.

(p) The Jews were allowed a synagogue by Constantine, but they were expelled from the city by Theodosius.

(q) Large aqueducts supplied the city with an abundance of water; some of these are yet in use, others are out of repair.

(r) Vast cisterns, or subterranean reservoirs, were dug out during the reigns of the first emperors. Most of these are now out of repair, and but few contain water. One of the most remarkable of these was the cistern of Philoxenus (now called the cistern of the thousand and one columns), containing three stories, supported each by 224 pillars. It is now used for silk-spinning. It contained 1,000,000 cubic feet of water. The cistern of St. Peter contained 6,000,000 cubic feet of water.

III. *The Modern or Turkish City*. — With Christian nations the city retains its Greek name, Constantinople. The Turks call it *Stamboul*, or *Istamboul*; also *Assitana*. The beauty of situation of the city is world-renowned. Each of the seven hills is crowned by a mosque, with its tall slender minarets. The rich profusion of foliage from the public and private gardens blends with the brown of the unpainted wooden houses, and contrasts with the white of the mosques and other public buildings, presenting a picturesque effect to be seen in no other European city. The harbor is crowded with vessels and steamers from all parts of the world. Slight, slender caiques dart between the larger boats, and give an unusual animation to the already over-crowded harbor. The suburbs of Pera and Galata rise on the other side of the Golden Horn, covered with massive palaces and stone houses. Across the Bosphorus is Scutari, with its vast, dark, cypress-bound cemeteries; and in the distance the snow-capped Olympus raises its head above the horizon.

Constantinople is at present the capital of the Turkish empire, of which it forms a distinct province. It is the residence also of the Greek patriarch, who holds here the patriarchal synod, composed of twelve bishops. Here are also an Armenian patriarch and a Greek-Catholic bishop. The Protestant missions of Europe and America for the Orient have their headquarters in Constantinople. The city, with its immediate suburbs, contains above a million inhabitants. Stamboul, or the old city, contains about half this number. More than half of the population are Turks; the

remainder are Greeks, Armenians, Bulgarians, and some thousands each of nearly every nation of Europe, Western Asia, and Northern Africa.

Within, the city loses much of its charm. The streets are narrow, uncleanly, and full of dogs; they are not lighted, and every passer-by, after nightfall, is arrested if he has not a lighted lantern: the streets are not named, nor the houses numbered.

(a) *The houses* are almost entirely of wood, are unpainted, of two or three stories, and have projecting latticed windows.

(b) *Of public squares* there are but few of importance. The chief are the Hippodrome (see above, *d*) and the *Seraskai Place*, containing the offices of the war department and the lofty, fine tower from which is to be obtained the finest view of Constantinople and its environs. This place is about a mile in circumference.

(c) The *Seraglio*, once so famous as the splendid palace of the sultans, had not been used as a royal palace since the erection of the new Seraglio on the Bosphorus. It was burned in 1865. Near the old seraglio is the office of the grand vizier, entered by the "Sublime Porte," where the sessions of the cabinet are held, and where the sultan meets the foreign ambassadors. There are many *kiosks*, or royal summer-houses on the Bosphorus and the Golden Horn.

(d) Constantinople contains thirteen imperial *mosques*, above a hundred large mosques (or Djami. i.e. places of reunion), and more than a hundred besides of smaller mosques (or Medjid, i.e. places of prayer). The chief mosque is that of *Omar*. *SEE ST. SOPHIA*. The second mosque of importance is that of *Achmet the First* (built in 1610). Here are celebrated with great pomp the festival of Bairam, that of Mevloud (the birth of the Prophet), and that of the departure of the caravans for Mecca. It is said to contain a piece of the black stone of Mecca.

(e) *Churches and Synagogues*. — The Greeks have twenty-one churches in the old city. Of these, *St. George's* (see above, II, 2) is the chief or patriarchal church. The Armenians have a number of churches, among them the *Patriarchal* church (or, rather, two churches — one for men, the other for women), and the Church of the Nine Angelchoirs, containing a "miracle-working pillar," to which the sick of fevers are brought. The Romish and Protestant churches are in Pera. There are several synagogues

in the old city. The British and American Bible Societies have their head-quarters in the old city.

(f) There are many *Mohammedan monasteries* for the different orders of dervishes, and also several Greek monasteries.

(g) *Burial-places* for the Turks are found near all the mosques. Burial-chapels (Turbes) for the sultans, the founders of mosques, and their families. are found within the enclosure of the mosques.

(h) The *public instruction* was reorganized in 1847. Schools were divided into three grades. Attendance upon the primary schools is obligatory. In them are taught reading, writing, arithmetic, geography, religion, history of the Turkish empire, and the Turkish language. In the second grade, the history of the Mohammedan religion, mathematics, natural science, and other branches are taught. The technical schools are many in number, as the two schools in the mosques of Achmet and Selim for the persons designed for civil offices; the school founded by the sultaness in 1850 for the education of diplomatists and other high officers of state; the colleges for the education of the ulemas or priests; the schools of military and naval instruction; the college of medicine; the veterinary, and other schools. All of these are supported by the state when the endowments do not suffice. The University, comprising many of their highest schools, has a large building, but is only partly organized. The school systems of the Christians and Jews stand under the direction of their church authorities, and are much neglected.

(i) Of *libraries* there are over a hundred smaller ones connected with the mosques, and forty large ones, some of which have fine rooms, and are accessible to non-Mohammedans.

IV. *The Environs of Constantinople*. —

(a) *Eyoub*, above Stamboul, on the Golden Horn, is the most sacred spot in Turkey. Eyoub was the standard-bearer of the Prophet, and perished in the first attack on Constantinople by the Saracens (668). His body was miraculously discovered by Mahomet II (1453), who built here the mosque of Eyoub. There is also a stone, surrounded by a silver plate, containing an “impression of the foot of the Prophet,” which he made in the rock at the building of the Caaba. Within this mosque is the sword of Othman, which the sultans gird on as their inaugural ceremony instead of being crowned.

Around the mosque, which is richly built and decorated, are tombs of many great men of state, mingled with trees and shrubbery, and surrounded by hospitals and an extensive cypress-covered grave-yard.

(b) *Galata*, on the opposite side of the Golden Horn, was formerly a Genoese city. It now contains many important European houses of business, and one part is filled with the scum of all European nations.

(c) *Pera*, on the crown of the hill above Galata, contains the residences of European ambassadors and merchants, many fine and lofty residences, and many Christian churches.

(d) At *Kassim-pasha*, where vessels of war are built, and at Top-hana, where cannon are made, the works rival those of any European power.

(e) *Scutari*, on the Asiatic shore of the Bosphorus, is the landing-place of all the commerce to and from Asia, and hence has many and large khans. As the place from which Mohammedanism set out in its conquest of Europe, it is considered by the Turks to be sacred ground, and its burial-place is by far the largest around Constantinople. Near this burial place are the famous mosque and barracks of Selim, and the hospital where Florence Nightingale performed her deeds of mercy during the Crimean war.

(f) The *Bosphorus* is lined with palaces of the sultan, of pashas, merchants, and ambassadors, and with cities and villages. In one of them, Bebek, is a college founded by the missionary Dr. Hamlin, and endowed by American Christians with $100,000. — Hesychius, *De originibus Constantinopoleos*, 1596 (Leipzig, 1820); Visqucsnel, *La Turquie* (Paris, 4 vols. 8vo); Th. Gautier, *Constantinople* (Paris, 1853); Dallaway, *Constantinople, Ancient and Modern*; Adolphe Joanne et Emile Isambert, *Itineraire, descriptif, historique, et archeologique de L'Orient* (Paris, 1867); Hammer, *Histoire de l'empire Ottoman* (Paris, 8 vols. 8vo); Hammer, *Constantinople und der Bosporus.*

Constantinople, Councils of.

I. *General Synods*. — The following are regarded as oecumenical by the Latin or by the Greek Church, or by both:

1. *The First OEcumenical Council of Constantinople* (or the second in the list of oecumenical councils) was convoked at Constantinople in 381 by Theodosius the Great. There were present 150 orthodox bishops (mostly

Elstern), and 36 followers of Macedonius, who left Constantinople when their doctrine was rejected by the majority. The council condemned, besides the Macedonians, the Arians, Eunomians, and Eudoxians, and confirmed the resolutions of the Council of Nice. It assigned to the bishop of Constantinople the second rank in the Church, next to the bishop of Rome, and in controversies between the two reserved the decision to the emperor.

2. *The Second (Ecumenical Council of Constantinople* (the fifth in the list of oecumenical councils), held in 553 on account of the Three Chapters' controversy, by 165, mostly Oriental, bishops. This council excommunicated the defenders of the Three Chapters, Theodore of Mopsuestia, Ibas, and others, and the Roman bishop Vigilius, who refused to condemn the Three Chapters unconditionally.

3. *The Third (Ecumenical Council of Constantinople* (the sixth in the list of oecumenical councils), held from 680 to 681 in the Trullan palace, and attended by 289 bishops, among whom were three Oriental patriarchs, and four legates of the Roman bishop Agathon. The opinions of the Monothelites were condemned, especially through the influence of the Roman legates, as heretical.

4. The General Council convoked in 691 by the emperor Justinian II, and also held in the Trullan palace. As it was regarded as supplementing the fifth and sixth oecumenical councils, which had given no Church laws, it was called *Quinisexta* (Synodus) or *Quinisextum* (Conciliun). It gave 102 stringent canons on the morals of clergymen and ecclesiastical discipline. It is recognized as an oecumenical council by the Greeks only.

5. *The fifth OEcumenical Council*, held in 754, and attended by 383 bishops. It passed resolutions against the veneration of images, which were repealed by the second OEcumenical Council of Nice. It is not recognized by the Latin Church, but only by the Greek.

6. *The sixth OEcumenical Council* (by the Church of Rome regarded as the fourth OEcumenical Council of Constantinople, or the eighth in the list of oecumenical councils), held in 869. It deposed patriarch Photius, restored patriarch Ignatius, and gave laws on Church discipline. It is, of course, not recognized by the Greeks.

7. In 879 another General Synod was held at Constantinople, attended by 380 bishops, among whom were the legates of pope John VIII. Photius was recalled, the resolutions of the preceding council against him repealed, and the position of the patriarch of Constantinople to the pope defined. The Greeks number this council as the Eighth OEcumenical.

8. *The ninth OEcumenical Council of the Greek Church* was held in Constantinople, under the emperor Andronicus the younger, in 1341. It condemned the opinions of Barlaam as heretical.

II. *Particular Synods*. — The most important of the particular synods are: 1. and 2. In 336 and 339, two Arian synods, under the leadership of Eusebius of Nieomedia. The former deposed and excommunicated Marcellus of Ancyra; the latter deposed and expelled bishop Paulus, of Constantinople, and appointed Eusebius his successor. 3. A semi-Arian synod against *A*Etius, who was banished. 4. In 426, a synod held against the Messalians; in 448, 449, and 450, synods against the Eutychians. 5. In 495 and 496, Eutychian synods, condemning their opponents, and recognizing the *Henoticon of Zeno*. 6. A synod in 516, condemned the resolutions of the Council of Chalcedon. 7. In 536, against Severus, Anthimus, and other chiefs of the Acephali. 8. In 541 (543?), against some views of Origen. 9. In 815, two synods on the question of veneration of images, the one, attended by 270 bishops, in favor, and the second against the-images. 10. In 861, introducing patriarch Photius, and approving the veneration of images. 11. In 1170 (according to others in 1168), a synod, attended by many Eastern and Western bishops, on the reunion of the Eastern and Latin churches. Similar synods were held in 1277, 1280, 1285, all without effect. 12. In 1450, a council convoked by the emperor Constantine Palseologus deposed the patriarch Gregory, put in his place the patriarch Athanasius, and declined to accept the resolutions passed by the Council of Florence in favor of the union of the Greek and the Latin churches. 13. In 1638 and 1642, two synods held against the crypto-Calvinism of the patriarch Cyril Lucaris. — Pierer, *Univers. Lex*. 4:397; Wetzer u. Welte, *Kirchen-Lex.* 2:838; *Christian Rememb*. April, 1854, art. 1; Schaff, *Hist. of the Christian Church*, 2, 3; Landon, *Manual of Councils*; Hefele, *Concil.-Geschichte; Edinburgh Review*, July, 1867, p. 49.

Constantinople, Patriarchate of.

Until the time of Constantine the bishop of Constantinople was subject to the bishop of Heraclea as metropolitan. When Constantinople became the residence of the emperor, the dignity of the bishop naturally rose. The second oecumenical council, in 381, gave to the bishop of Constantinople a precedence of honor next to the bishop of Rome, on the ground that Constantinople was New Rome. This canon implied no extension of jurisdiction except the exemption of the bishop of Constantinople from the metropolitan jurisdiction of the bishop of Heraclea; but gradually the bishop of Constantinople obtained a right of superintendence over the exarchs of the neighboring dioceses. Early in the 5th century an imperial edict placed Eastern Illyricum under the jurisdiction of the bishop of Constantinople, but the Roman bishop Boniface protested against this as an encroachment on the patriarchal rights of Rome in Illyricum, and the decree was not carried through. Theodosius II issued a decree that no bishop in Asia and Thracia should be ordained without the consent of the Council of Constantinople. The execution of this decree met with much opposition, but the metropolitan jurisdiction over Thracia and Asia was nevertheless gradually confirmed, and it was even extended over Pontus and the patriarchate of Antioch. In 451 the Council of Chalcedon formally sanctioned this right of jurisdiction. Canon 9 authorized bishops and clergymen to appeal from the decisions of the metropolitans to either the exarchs or to the see of Constantinople. Canon 28 gave to the bishop of Constantinople equal ecclesiastical prerogatives with the bishop of Rome, stating, however, that the see of Constantinople was the second; and provided that the bishop of Constantinople should have the right to ordain the metro politans of the three dioceses of Asia, Pontus, and Thracia, and of the bishops of the pagan countries belonging to those three dioceses. The papal legates protested against the 28th canon, and their protest was ratified by the Roman bishop Leo. The opposition of the Roman bishops against this canon prevented it from being received into the Oriental legislation, although the patriarchs of Constantinople never relinquished any of the rights conceded to them by the Council. During the controversy on the images, Leo Isauricus separated the Illyrian churches from the patriarchate of Rome and united them with that of Constantinople. Entire separation from Rome was carried through by the patriarchs Photius and Michael Cendarius. The extensive diocese of the patriarch of Constantinople, containing, since the 8th century, the whole of Eastern

Illyricum and the three dioceses of Asia, Thracia, and Pontus, embraced (since the 10th century) also Russia, for which, however, in the 16th century, a special patriarchate was established at Moscow. See RUSSIA. In the 14th century a special Servian patriarchate was established, which, however, was again dissolved in 1765. *SEE SERVIA*. After the establishment of the independence of Greece, the Church of Greece made itself independent of the jurisdiction of the patriarch of Constantinople in 1833. *SEE GREECE*. The Greek bishops of Austria are likewise not subject to the patriarch of Constantinople. *SEE AUSTRIA*. The jurisdiction of the latter embraces the mediate and immediate provinces of the Turkish empire, with the exception of the patriarchates of Antioch, Alexandria, and Jerusalem, and the archbishoprics of Cyprus and Ochrida in Rumelia. In 1867 the patriarchate of Constantinople had 135 sees, of which 90 are metropolitical and 4 archiepiscopal.

From the conquest of Constantinople by the Latins in 1204 until the reconquest of the city by the Greeks in 1261, there was a Latin patriarch in Constantinople, to whom the pope assigned the highest place in the Church next to himself. Since the destruction of the Byzantine empire the title of patriarch has been given by the popes to some dignitary of Rome. At Constantinople there resides a patriarchal vicar, under whose jurisdiction are about 10,000 Latin Catholics, in Constantinople, Thracia, Macedonia, and Northern Asia Minor. — Herzog, *Real-Encykl*. 3, 138; Wetzer u. Welte, *Kirchen-Lex.* 2:838; Wiggers, *Kirchl. Statistik*, 1:176; *The Churchman's Calendar* for 1867, p. 39.

Constellation

a cluster of stars, stands in the Auth. Vers. only in <23B13:10>Isaiah 13:10 ("the stars of heaven and *constellations* thereof shall not give their light"), for the *Heb.* lysK; *kesil'* (in the plur.), i.e. the fat or clear (Sept. Ὡρίων, Vulg. *splendor*), as a designation apparently of the large starry bodies generally. The same (Heb.) word elsewhere designates some special assemblage of stars ("Orion," <18B09:09>Job 9:9; 38:31; <30B05:08>Amos 5:8); and once the name of a town ("Chesil," <06B15:30>Joshua 15:30). (See Schnaar, Ueb. d. *Sternbilder*. etc. Rink. 1791.) *SEE ASTRONOMY*.

Constitution

in the Roman Church, a decree of the pope in matters of doctrine. In France, the name has been applied, by way of eminence, to the famous bull Unigenitus of the year 1713. *SEE UNIGENITUS*.

Constitutions Apostolical

SEE CANONS; *SEE CLEMENTINES*.

Constitutions and Canons, Books of

"the code of 141 rules which regulates the order and worship of the Church of England. The preface thus describes itself: 'Constitutions and canons ecclesiastical, treated upon by the bishop of London, president of the convocation for the province of Canterbury, and the rest of the bishops and clergy of the said province; and agreed upon with the king's majesty's license, in their synod begun at London, ANNO DOMINI 1603, and in the year of the reign of our sovereign lord James, by the grace of God king of England, France, and Ireland, the first, and of Scotland the thirty-seventh; and now published for the due observation of them by his majesty's authority, under the great seal of England."' *SEE CANONS*.

Constitutions of Clarendon

SEE CLARENDON.

Consubstantial

a word of similar import with *co-essential*, denoting something of the same substance with another. The term ὁμοούσιος was first used by the fathers of the councils of Antioch and Nicaea to express the orthodox doctrine more precisely. At first the term had only a negative use, as against the Arian heresy; but after the adoption of the Nicene Creed it became a test-word of orthodoxy. — Tomline, *Theology*, 2:110; Schaff, *History of the Christian Church*, § 127.

Consubstantiation

the doctrine that, in the Lord's Supper, the bread remains bread, and the wine remains wine; but that with and by means of the consecrated elements the true natural body and blood of Christ are communicated to the recipients. It differs from Transubstantiation (q.v.) in that it does not imply

a change in the substance of the elements. Browne on 39 Articles, art. 28, § 1; Hagenbach, *History of Doctrines*, 2:309 (Smith's ed.). *SEE IMPANATION*; *SEE LORDS SUPPER*; *SEE LUTHER*; *SEE LUTHERAN CHURCH*; *SEE TRANSUBSTANTIATION*.

Consul

(ὕπατος, i.e. *highest* in office), a title applied (1 Maccabees 15:16) to Lucius (q.v.), the Roman officer, whose communication to Ptolemy is there cited. The Sept. elsewhere uses the same Greek term as a rendering of the Chald. ˆynæ]r]Dv]j a} *satraps* ("princes," <270302>Daniel 3:2, 3), and ˆyræ]* dhj; *viziers* ("counsellors, <270607>Daniel 6:7, etc.). It is often used by classical Greek writers for the Roman consul. *SEE ROME*.

Consumption

as a disease, is the rendering of the *Heb.* tpjv; *shache'pheth* (occurs only <031610>Leviticus 26:10; <052822>Deuteronomy 28:22), from pjv; *shachaph'*, to *pine away;* and probably designates a wasting malady. *SEE DISEASE*.

Contarini, Gasparo

Cardinal, was born in 1483 of a noble Venetian family, and carefully educated. Entering the public service, he was embassador to Charles V, 1521, and met Luther at Worms. In 1535 he was made cardinal by pope Paul III. In 1538, Contarini, together with the cardinals Caraffa (subsequently Paul IV), Sadolet, and Polus, was appointed a member of a committee on the reformation of the Church. Their report, made to the pope in the same year, and entitled *Consilium de Emendanda Ecclesia*, was printed against their wish and contrary to the order of the pope, and published in a German translation, with pungent notes, by Luther. It was subsequently put on the Index. In 1541 Contarini was sent as papal legate to the Diet of Ratisbon, where he showed a conciliatory spirit toward the Protestants, and urgently admonished the bishops to labor for the reformation of the Church. On his return to Italy he was by some accused of having encouraged heresy, but was appointed by the pope cardinal legate of Bologna. His, religious feelings were deep; he accepted the doctrine of justification by faith, and looked for a reform of the Roman Church, while he utterly distrusted the Lutheran reformation. He was, on the whole, one of the best men in the Roman Church at the time of the

Reformation. He died in Bologna, 1542. Among his writings are, *De Immortalitate Animae adversus Petrum Pomponatium*: — *De Libero Arbitrio et Praedestinatione: — De Septem Ecclesia e Sacramentis: — Confutatio Articulorum Lutheri: — Scholia in Epistolas Divi Pauli: — De Officio Episcopi: — De Potestate Pontificis* (liberal).' His works were collected and published together at Paris (1571, fol.) and Venice (1578, fol.). See Ranke, *History of Popes*, vol. 1, passim; Wetzer u. Welte, *Kirchen. Lex.* 2:860; McCrie, *Reformation in Italy* (Am. ed p. 171).

Contemplation

SEE MYSTICS.

Contentment

(αὐταρκεία, 1 Timothy 6:6; "sufficiency," 2 Corinthians 9:8) is a disposition of mind in which our desires are confined to what we enjoy without murmuring at our lot, or wishing ardently for more. It stands opposed to envy (James 3:16); to avarice (Hebrews 13:5) to pride and ambition (Proverbs 13:10); to anxiety of mind (Matthew 6:25, 34); to murmurings and repinings (1 Corinthians 10:10). Contentment does not imply unconcern about our welfare, or that we should not have a sense of anything uneasy or distressing; nor does it give any countenance to idleness, or prevent diligent endeavors to improve our circumstances. It implies, however, that our desires of worldly good be moderate; that we do not indulge unnecessary care, or use unlawful efforts to better ourselves; but that we acquiesce with, and make the best of our condition, whatever it be. Contentment arises not from a man's outward condition, but from his inward disposition, and is the genuine offspring of humility, attended with a fixed habitual sense of God's particular providence, the recollection of past mercies, and a just estimate of the true nature of all earthly things. Motives to contentment arise from the consideration of the rectitude of the divine government (Psalm 97:1, 2), the benignity of the divine providence (Psalm 145), the greatness of the divine promises (2 Peter 1:4), our own unworthiness (Genesis 32:10), the punishments we deserve (Lamentations 3:39, 40), the reward which contentment itself brings with it (1 Timothy 6:6), the speedy termination of all our troubles here, and the prospect of eternal felicity in a future state (Romans 5:2) See Barrow, *Works*, 3, ser. 5, 6, 7, 8, 9; Burrows, *On Contentment*; Watson,

Art of Contentment; Dwight, *Theology*, ser. 129; Fellowes, *Theology*, 2:423, 500.

Continency

SEE CHASTITY; *SEE VIRGINITY*.

Continentes

SEE ENCRATITES.

Contingency

SEE FOREKNOWLEDGE; *SEE PREDESTINATION*.

Contract

(συνάλλαγμα, 1 Maccabees 13:42), a business agreement or formal compact. *SEE BARGAIN*. Various solemnities were used in the conclusion of contracts among the ancient Hebrews. Sometimes it was done by a simple joining of hands (<20B11B>Proverbs 11:21; <26B17B>Ezekiel 17:18), and thus the Hindoos, to this day, ratify an engagement by one person laying his right hand upon that of the other. Sometimes, also, a covenant was ratified by erecting a heap of stones, to which an appropriate name was given (<01B31B>Genesis 31:44 -54); that made between Abraham and the king of Gerar was ratified by the oath of both parties, also by a present from Abraham to the latter of seven ewe lambs, and by giving a name to the well which had occasioned the transaction. Festivities appear to have accompanied the ceremonies attending such alliances, for Isaac and Abimelech made a feast on concluding their covenant (<01B26B>Genesis 26:30; 31:54). A similar practice also obtained among the heathen nations. The Scythians are said to have first poured wine into an earthen vessel, and then the contracting parties, cutting their arms with a knife, let some of the blood run into the wine, with which they stained their armor; after which they themselves, together with the other persons present, drank of the mixture, uttering the direst maledictions on the party who should violate the treaty. Another mode of ratifying covenants was by the superior contracting party presenting to the other some article of his own dress or arms. Thus "Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (<09B04B>1 Samuel 18:4); and at the present day, the highest honor which a king of Persia can bestow upon a subject is to cause himself to be disapparelled,

and to give his robe to the favored individual. In <041819>Numbers 18:19, mention is made of a covenant of salt (q.v.). *SEE OATH*.

Among the Hebrews, and, long before them, among the Canaanites, the purchase of anything of consequence was concluded, and the price paid, at the gate of the city, as the seat of judgment, before all who went out and came in (<012316>Genesis 23:16, 20; Ruth, 4:1, 2). From the latter book we also learn that on some occasions of purchase and exchange, the transfer was confirmed by the proprietor plucking off his shoe at the city gate, in the presence of the elders and other witnesses, and handing it over to the new owner.

The earliest notice of written instruments, sealed and delivered, for ratifying the disposal and transfer of property, occurs in <243210>Jeremiah 32:10-15, which the prophet commanded Baruch to bury in an earthen vessel, in order to be preserved for production at a future period as evidence of the purchase. No mention is particularly made as to the manner in which deeds were anciently canceled. Some expositors have imagined that in <510214>Colossians 2:14, Paul refers to the canceling of them by blotting or drawing a line across them, or by striking them through with a nail; but we have no authority whatever, from antiquity, to authorize such a conclusion. — Thomson, *Land and Book*, 2:382-384. *SEE COVENANT*.

Contrition

in the Roman Catholic theology, is perfect or thorough repentance (*contritio cordis*), as distinguished from *attrition*, or imperfect repentance, which is not adequate to justification without penance (*SEE ATTRITION* for a fuller statement). The Council of Trent makes contrition part of the matter of the sacrament of penance. “The acts of the penitent, namely, contrition, confession, and satisfaction, are the matter, as it were, of this sacrament, which, inasmuch as they are required by divine appointment in order to the completeness of the sacrament, and the full and perfect remission of sins, are for this reason called the parts of penance. . . . . Contrition, which holds the first place in the above-mentioned acts of the penitent, is the sorrow and detestation which the mind feels for past sin, with a purpose of sinning no more. Now this emotion of contrition was always necessary in order to obtain the pardon of sins; and when a man has sinned after baptism, it prepares him for the remission of sin, if joined with confidence in the mercy of God, and an earnest desire of performing whatever is necessary to the proper reception of the sacrament. . . . . The

council further teaches that although it may sometimes happen that this contrition is perfect in charity, and reconciles a man to God before the sacrament of penance is actually received, nevertheless the reconciliation is not to be ascribed to contrition without the desire of the sacrament, which was in fact included in it." — *Canons of Trent*, sess. 14, chap. 4.

It will be observed from the preceding quotations that the Church of Rome teaches that we are to be truly grieved or sorry on account of our sins; that we are to hate them; and that we must purpose or resolve to forsake them. All this is excellent so far as it goes. But one essential element or mark of true repentance is entirely omitted, or so slightly referred to that this sorrow or hatred of sin, together with all good purposes of amendment, are counteracted, or may be substituted by additional *resolutions* to do better in future, by priestly absolution, by penances, and by the doctrine of attrition or imperfect contrition. The deficiency to which reference is made is forsaking sin. This practical act is overlooked, counteracted, or rendered unnecessary by the resolutions of amendment, absolution, penances, and whatever may pertain to them. — Elliott, *Delineation of Romanism*, bk. 10, chap. 2, § 1.

Convenient

used in the A.V. only in its old Latin, sense of *suitable* or becoming, as a rendering of r vy; *yashar'* (Jeremiah xl, 4, 5, "right," as often elsewhere), q j ρ *chok* (<20308>Proverbs 30:8, an allotted "portion," as sometimes elsewhere), καθῆκον (<45028>Romans 1:28, "fit," as in <44222>Acts 22:22), ἀνῆκον (<49504>Ephesians 5:4; Philem. 8, "fit," as in <51038>Colossians 3:18); but εὔκαιρος (<41421>Mark 6:21), εὐκαίρως (<41411>Mark 14:11), εὐκαιρέω (<46162>1 Corinthians 16:12), or simply καιρός (Acts' 24:25), refer to opportuneness of time or season. Similarly in the Apocrypha (καθήκω, Ecclesiasticus 10:23; 1 Maccabees 12:11; 2 Maccabees 4:19; 11:36), ἐπιτήδειος, (1 Maccabees 4:46; 14:34) ἐπίκαιρος (2 Maccabees 4:32; 14:22), simply καιρός (Ecclesiasticus 39:17), or mere construction (2 Maccabees 10:18).

Convent

(1.) the name given in monasteries and similar institutions to the assembly (and the whole),of the members entitled to a vote ("conventuals"). The heads of these institutions (abbots, priors, provosts, rectors, guardians) are

bound, in some points of administration, either to hear the counsel or to obtain the consent of the convent. Monastic congregations, *SEE CONGREGATIONS*, sometimes hold “general convents” (or “general chapters”), consisting of the abbots of all: the houses of the congregation. The constitution of the mendicant orders and of the regular clerks provides for the holding of “provincial convents” (ar provincial chapters), consisting of the heads of the monasteries of a province, and “general convents” (or general chapters), consisting of the chiefs of all the monastic provinces (“provincials”). But the latter, in modern times, have generally fallen into disuse, and written reports have taken their place.

(2.) The word is also used to denote a society of monks or nuns in one establishment, or the building itself in which they dwell. — Wetzer u. Welte, *Kirchen-Lex.* 2:869. *SEE MONASTERY*.

Conventicle

(*place of meeting*, Lat, *conventiculum*, diminutive *of conventus*). The word *conventiculum* was known to the primitive Church to designate a house of prayer, *conventicula ubi summus oratur Deus* (Arnob. 4; see also Lactant. v. 11; Orosius, 7:12). in after times it denoted a cabal among the monks of a convent, to secure the election of some favorite candidate for abbot or superior. The term conventicle is said to have been first applied in England to the assemblies of Wickliffe’s followers; but in the reign of Charles II it was given contemptuously to the meetings for religious worship of Protestant dissenters from the Church of England, which were not at the time sanctioned by law.

Conventicle Act

an act of the British Parliament, passed in 1664. It enacted that only five persons above sixteen years of age, besides the family, were to meet for any worship, domestic or social. The first offense on the part of him who officiated was three months’ imprisonment, or five pounds’ fine; the second, six months’ imprisonment, or ten pounds; the third offense was transportation for life, or a fine of one hundred pounds. Those who permitted conventicles to be held in their barns, houses, or outhouses, were liable to the same forfeitures; and married women taken at such meetings were to be imprisoned for twelve months, unless their husbands paid forty shillings for their redemption. The power of enforcing the act was lodged in the hands of a single justice of the peace, who might proceed, without

the verdict of a jury, on the bare oath of an informer. In consequence of this act, houses were broken open, goods and cattle distrained, persons arrested, and the jails in the different counties filled with those who had been guilty of no other misdemeanor, but that of assembling together to worship God, or listen to the exposition of his holy word. — Buck:, *Theol. Dictionary*, s.v.; Neal, *History of the Puritans*, part 4, ch. 7; Orme, *Life of Baxter*, 1:221, 254.

Conventuals

(1.) Monks or clerical knights who are members of a convent, and have the right of voting at the meetings (*conventus*). *SEE CONVENT*.

(2.) Monks in general, in opposition to hermits.

(3.) In several orders, especially the mendicant, Conventuals is a name for those congregations which follow a mitigated rule, *SEE FRANCISCANS*, *SEE CARMELITES*, in opposition to the Observants (q.v.), who demand the observance of the rigorous primitive rule, and who sometimes even pass beyond it. The name is especially applied to the Franciscan conventuals, *SEE FRANCISCANS*.

(4.) Sometimes, also, a community of candidates for the priesthood, who, in a monastic manner, lived in common under a provost, were designated by this name.

Conversation

(Ë r Þ, *de'rek way*, <19814>Psalm 38:14; 1, 23; Apocrypha and N.T. ἀναστροφή, but τρόπος in 2 Maccabees 20:12; <58135>Hebrews 13:5) is never used in the Scriptures in the sense of *verbal communication*, but always in its now obsolete meaning of course of life or deportment, including all one's words and acts. In <50127>Philippians 1:27; 3:20, a different term is found in the original (πολιτεύομαι, πολίτευμα), which literally signifies residence, or relations to a community as a citizen. *SEE CITIZENSHIP*.

Orientals are little in the habit of repairing to each other's houses for the purpose of social intercourse, but rather prefer to resort to some spot out of doors, where friends can meet together, and for this purpose the gate of the city is generally chosen. *SEE GATE*. Such was the custom of old, and, accordingly, we find that to each city among the Jews there was an open

space near the gate, which was fitted up with seats for the accommodation of the people (<01901>Genesis 19:1; <19912>Psalm 69:12). Those who were at leisure occupied a position on these seats, and either amused themselves with witnessing those who came in and went out, and with any trifling occurrences that might present themselves to their notice, or attended to the judicial trials, which were commonly investigated at public places of this kind (<01340>Genesis 34:20; <08011>Ruth 4:11; <19504>Psalm 26:4, 5; 127:5). Promenading, so agreeable in colder latitudes, is wearisome and unpleasant in the warm climates of the East, and this is probably one reason why the inhabitants of those climates preferred holding intercourse with one another while sitting near the gate of the city, or beneath the shade of the fig-tree and the vine (<09216>1 Samuel 22:6; <33404>Micah 4:4).

This mode of passing the time is still customary in the East. “It is no uncommon thing,” says Mr. Jowett, “to see an individual or a group of persons, even when very well dressed, sitting with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair, but the natives here (Syria) prefer the ground; in the heat of summer and autumn, it is pleasant to them to while away their time in this manner under the shade of a tree. Richly-adorned females, as well as men, may often be seen thus amusing themselves.”

The Orientals, when engaged in conversation, are, in general, very mild in their demeanor, and do not feel themselves at liberty directly to contradict the person with whom they are conversing, although they may at the same time be aware that he is telling them falsehoods. The ancient Hebrews, in particular, very rarely used any terms of reproach more severe than those of ˆfc; *satan’*, meaning “adversary,” or “opposer;” hqyre *reykah’*, *paccia*, “contemptible;” and sometimes lbn; *nabal’*, “fool,” an expression which means “a wicked man,” or “an atheist,” not, as with us, a person deficient in understanding (<18720>Job 2:10; <19401>Psalm 14:1; <23506>Isaiah 32:6; <40522>Matthew 5:22; 16:23). *SEE FOOL*. When anything was said which was not acceptable, the dissatisfied person replied, “Let it suffice thee” (<05326>Deuteronomy 3:26), or “It is enough” (<42238>Luke 22:38). In addressing a superior, the Hebrews did not commonly use the pronouns of the first and second person, but instead of “I,” they said “thy servant,”’ and instead of “thou,” they employed the words “my lord.” Instances of this mode of expression repeatedly occur in Scripture (as in <01804>Genesis 32:4; 44:16, 19; 46:34; <27017>Daniel 10:17; <42038>Luke 1:38).

The form of assent or affirmation was, “Thou hast said,” or “Thou hast rightly said;” and modern travelers inform us that this is the prevailing mode of a person’s expressing his assent or affirmation to this day in some parts of the East, especially when they do not wish to assert anything in express terms (comp. <40264>Matthew 26:64). *SEE AFFIRMATIVE*.

Conversion

a theological term, used to denote the “turning” of a sinner to God. It occurs in <44153>Acts 15:3 (“declaring the conversion [ἐπιστροφή] of the Gentiles”). The verb ἐπιστρέφω is used in the N. T, actively in the sense of turning or converting others (<42116>Luke 1:16, et al.); intransitively, in the sense of “turning back,” “returning;” and tropically, to denote “turning to good,” “to be converted” (<42232>Luke 22:32, “when thou art converted, strengthen the brethren”). In general, the word is used to designate the “turning of men from darkness unto light, and from the power of Satan unto God” (<44618>Acts 26:18.) In a general sense, heathens or infidels are,” converted” when they abandon paganism or unbelief, and embrace the Christian faith; and men in general are properly said to be “converted” when they are brought to a change of life through the influence of divine grace upon the soul.

Specifically, then, conversion may be said to be that change in the thoughts, desires, dispositions, and life of a sinner which is brought about when the Holy Ghost enters the heart as the result of the exercise of a saving faith in the atonement, by which the sinner is justified. The process by which this great change is effected is this: The sinner is convinced of sin by the Holy Spirit; he exercises a penitent faith in Christ as his Savior; God immediately justifies him, the Holy Spirit attests to the penitent the fact of his pardon, and instantly sheds abroad the love of God in the heart, when all things are indeed new” (Farrar, *Biblical Dictionary*, s.v.).

The word is also used, in a narrower sense, to denote the “voluntary act of the soul consciously embracing Christ in faith;” and in this sense it is to be distinguished from regeneration, which is “a second creation,” wrought only by the Spirit of God. Kling, in Herzog, *Real-Encyklopadie* (s.v. Bekehrung), gives the following statement of the relations between God and man in the whole work of conversion: “It is not a purely personal act of man (<243118>Jeremiah 31:18, Turn thou me and I shall be turned), but includes both the divine act and the human. Conviction, calling, and

justification are of God. The Word of God declares God's will convincingly in the law, and offers salvation through faith in Christ in the Gospel. In Christ law and Gospel are united. None of these divine acts preclude man's activity (<51B212>Philippians 2:12, Work out your own salvation, etc.).... The truth lies midway between that extreme, on the one hand, which teaches that the will of man is entirely absorbed by the grace of God, and that false Synergism, on the other, which conceives man's will as capable of action, in the work of conversion, without the in working. of divine grace."

Wesley (*Letter to Bishop Lavington, Works*, v. 368) remarks: "Conversion is a term I very rarely use, because it rarely occurs in the N.T." Lavington had spoken of Wesley's idea of conversion as "to start up perfect men at once." "Indeed, sir," replies Wesley, "it is not. A man is usually converted before he is a perfect man. It is probable most of those Ephesians to whom St. Paul directed his epistles were converted, yet they were not come (few, if any) to a perfect man, to the measure of the stature of the fullness of Christ." *SEE REPENTANCE*; *SEE REGENERATION*.

Conversion Of St. Paul,

FEAST OF THE, observed in the Roman Church on the 25th of January. It is generally supposed that this festival had its beginning in the year 1200, when it was established by order of Innocent III. Baronius says it was observed in earlier times, but had grown into disuse after the 9th century. After the 13th century it became generally observed. *SEE PAUL*.

Conviction

The first stage of repentance, when a penitent is led to see the evil nature of sin, and has been proved, to himself, guilty of it. *SEE REPENTANCE*.

Convocation

(arqmae, *mikra'*, from arq; *kara'*, to *call*; comp. <040102>Numbers 10:2; <230113>Isaiah 1:13), applied invariably to meetings of a *religious* character, in contradistinction to *congregation*, in which political and legal matters were occasionally settled. *SEE GOVERNMENT*. Hence it is connected with vdqo, *holy*, and is applied only to the Sabbath and the great annual festivals of the Jews (<021216>Exodus 12:16; <032302>Leviticus 23:2 sq.; <042818>Numbers 28:18 sq.; 29:1 sq.). In this sense, with one exception (<230113>Isaiah 1:13,

"assembly"), the word is peculiar to the Pentateuch; but in <2345>Isaiah 4:5, it denotes the *place* of gathering ("assemblies"), and in <1608>Nehemiah 8:3, it signifies the public "*reading*" of the law in the synagogue service. The Sept. treats it as an adjective (κλητός, ἐπίκλητος; *called*); but there can be no doubt that the A. V. is correct in its rendering (Smith, s.v.). *SEE CONGREGATION*. Like the Greek πανηγυρις or mass-meeting (Smith's *Dict. of Class. Antiq.* s.v. Panegyris), it signifies "a meeting or solemn assembly of a whole people for the purpose of worshipping at a common sanctuary." The phrase "holy convocation" is applied,

I. To the FEASTS:

1. To the Sabbaths, all of which were "holy convocations" (<0232>Leviticus 23:2, 3).

2. To the *Passover*.

(a.) *its first day* (<0216>Exodus 12:16; <0237>Leviticus 23:7; <0418>Numbers 28:18);
(b.) *its last day* (<0216>Exodus 12:16; <0238>Leviticus 23:8; <0425>Numbers 28:25).

3. *To the Pentecost* (<0221>Leviticus 23:21).

4. *To the Feast of Trumpets on the 1st of Tisri, the New Year's day of the civil year* (Leviticus 28:24; <0429>Numbers 29:1).

5. *To the Feast of Weeks or First-fruits* (<0426>Numbers 28:26).

6. *To the Feast of Tabernacles*:

(a.) *its first day* (<0235>Leviticus 23:35; <0429>Numbers 29:12);
(b.) *its last day* (<0236>Leviticus 23:36).

7. *As introductory to the enumeration of these feasts* (<0234>Leviticus 23:4), *and as closing it* (ver. 7).

II. To the one great FAST, the *annual Day of Atonement* (<0227>Leviticus 23:27; <0429>Numbers 29:7). To the deep solemnities of "the Holy Convocation," whether of joy or of sorrow ("afflicting the soul," as in the last passage), one great feature was common, marked by the command, "Ye shall do no servile work therein" (see all the passages); or more fully in <0216>Exodus 12:16, "No manner of work shall be done in them, save that

which every man must eat, that only may be done of you." (Such as are curious about the Rabbinical opinions of what might be done, and what might not, on these occasions, may find them in Buxtorf's *Synagoga Judaica*, especially ch. 19; the joyous celebrations are described in ch. 21, and the expiatory in ch. 25, 26; see also Ugolini *Thesaur.* 4:988-1052). With this may be compared Strabo's statement (bk. 10), "This is a common practice both of Greeks and barbarians, to perform their sacred services with a festive cessation of labor." *SEE SABBATH*.

Convocation,

a convention of the English clergy to discuss ecclesiastical affairs in time of Parliament. This body grew out of the ecclesiastical councils held in the earlier times. From the time of Edward I, when the Commons were first assembled in Parliament, it became the practice to summon the Convocation at the same time. About the year 1400 it assumed its present form. There was at this time a Convocation for the province of York, and another for that of Canterbury. At the Reformation the king assumed the title of supreme head of the Church. Both convocations hesitated to acknowledge his claim, but the king, says Strype, made them buckle to at last; and the recognition of his supremacy was made at Canterbury in 1531, and the next year at York. In 1532 the Act of Submission passed: it required the clergy, in the first place, to consent that no ordinance or constitution should be enacted or enforced but with the king's permission; secondly, that the existing constitutions should be revised by his majesty's commissioners; and, thirdly, that all other constitutions, being agreeable to the laws of God and of the land, should be enforced. The bishops demurred, but the king and the commons were against them, and they were compelled to yield; and in 1534 their submission was confirmed by act of Parliament. Since this period the Convocation can only be assembled by the king's writ; when assembled, it cannot make new canons without a royal *license*, which is a separate act from the permission to assemble; having agreed upon canons with the royal license, they cannot be published or take effect until confirmed by the sovereign; nor, lastly, can they enact any canon which is against the law or customs of the land or the king's prerogative, even should the king himself consent. Prior to this period, the archbishop of each province could assemble his provincial synod at his pleasure; though, at the same time, the sovereign could summon both provinces by a royal writ (Hook).

England is divided into the two provinces of Canterbury and York, and by the term Convocation is meant the synod or provincial council of those provinces. There are, therefore, two convocations, each independent of the other; but instances have frequently occurred in which they have acted together by mutual consent. Commissioners have sometimes been sent from York to sit in the Convocation of Canterbury, with full powers to act on behalf of the northern Convocation. Since the Reformation, for obvious reasons, the legislation of the Church of England was virtually in the hands of the southern Convocation. That of York seldom originated any important measure, or persisted long in resisting the decisions of Canterbury. It became at length the faint echo of its more favored sister's voice. The Convocation of Canterbury consists of all the bishops of the province, who constitute the upper house; and of the deans, archdeacons, proctors of chapters, and proctors for the parochial clergy, who compose the lower house. In 1867 the upper house of Canterbury consisted of 21 members, and that of York of 7 members; while the lower house of Canterbury had 146 (namely, 24 deans, 56 archdeacons, 24 proctors for cathedral chapters, and 24 proctors for the clergy), and that of York 57 members (6 deans, 15 archdeacons, 7 proctors of the chapters, and 29 proctors for the clergy). As president, the archbishop summons the Convocation to meet at the command of the king. Were he to attempt to assemble a synod by his own authority, he would be subject to a prsemunire, and the proceedings of such synod would be void. Since the Act of Submission the power to summon the Convocation at the commencement of a new Parliament has usually been granted, though from the time of George I (1717) until recently no business was transacted. It is also the duty of the archbishop to prorogue and dissolve the Convocation, under the direction of the crown. Of late the convocations of Canterbury and York have been revived, and the revival of the Irish Convocation has been strenuously urged, especially by the High-Church party. The decisions of Convocation have no legal force in England. "As essentially interwoven with the State, the Church possesses no independent action; its articles, liturgy, organization as to benefices, etc., are all regulated by Parliament; while its discipline falls within the scope of the ecclesiastical courts, a class of tribunals apart from the ministering clergy. The Church, therefore, in its distinct capacity, is left little to do in the way of jurisdiction. It is further urged, as a reason for restricting the power of Convocation, that, being purely sacerdotal, it might be apt to run into excesses, and put forth claims adverse to the prevailing tone of sentiment on religious matters; that, in

short, as things stand, it is safer for the public to be under the authority of Parliament than to be subject to the ordinances of a body of ecclesiastics" Chambers, *Encyclopedia*, s.v.). There is an able article against the revival of Convocations in the *Edinb. Rev.* Jan. 1857. For further information as to the history of Convocation, see Collier, *Eccles. Hist. of Great Britain;* Wilkins, *Concilia Magnae Britanniae* (London, 1737, 4 vols. fol.); Wake, *State of the Ch. of England*, etc. (Lond. 1703, fol., containing a large collection of documents on Convocation); Fellows, *Convocation: its Origin, Progress, and Authority, Legislative and Judicial, with a Scheme for amending its Power and Constitution* (Lond. 1852; proposes to establish one Convocation instead of the three [2 English, 1 Irish] then in existence); Lathbury, *Hist. of Convocation* (Lond. 1853, 8vo, 2d ed.); Landon, *Manual of Councils*, s.v. London; Cardwell, *Documentary Annals* (Oxf. 1844, 2 vols. 8vo); Marsden, *Churches and Sects*, p. 308 sq.; Christ. *Remembrancer*, Oct. 1854, p. 369; Overall, *Convocation Book* (Oxford, 1844, 8vo); Palmer, *On the Church.*

Convulsionists

a term applied to persons who were the subjects of fits, of which they were said to be cured by visiting the tomb of the abbe Paris, a celebrated zealot among the Jansenists. The name was afterwards given, in France, to those whose fanaticism or imposture caused them to work themselves up into the strongest agitations or convulsions, during which they received wonderful revelations, and abandoned themselves to the most extravagant antics that were ever exhibited. They threw themselves into the most violent contortions of body, rolled about on the ground, imitated birds and beasts; and, when they had completely exhausted themselves, went off in a swoon. Pinault, an advocate, who belonged to the Convulsionists, maintained that God had sent him a peculiar kind of fits to humble his pride. *SEE JANSENISM*.

Conybeare, John

D.D., a learned divine and distinguished preacher, was born at Pinhoe, Devonshire, in 1692, and was educated at Exeter College, Oxford, of which he became fellow in 1710. In 1724 he became rector of St. Clement's, Oxford, and in 1727 obtained great celebrity by his visitation sermon on subscription. He was appointed rector of his college in 1730, dean of Christ Church two years after, and finally bishop of Bristol in 1750.

He died at Bath, July 13, 1755. — He published several works, the most important of which are, *A Defense of Revealed Religion against the Exceptions of* [Tindal's] *Christianity as Old as the Creation* (Lond. 1732, 8vo): — *Sermons* (London, 1757, 2 vols. 8vo). — Darling, *Cycl. Bibl*. s.v.

Conybeare, William Daniel

dean of Llandaff, was born at his father's rectory, St. Botolph's, Bishopsgate, June 7, 1787. He entered Christ Church College, Oxford, in January, 1805, and took his degree of B.A. in 1808 and M.A. in 1811. Mr. Conybeare was one of the earliest promoters of the Geological Society, and the important services he has rendered to geological science may be seen in his numerous papers printed in the society's "*Transactions*." In 1839 he was Bampton lecturer, and was made dean of Llandaff in 1845. He died near Portmouth, Augo 12, 1857. Besides his numerous writings on geological topics, he published *The Christian Fathers during the Ante-Nicene Period* (Oxf. 1839, Bampton Lecture, 8vo); *Elementary Course of Theological Lectures* (Lond. 1836, sm. 8vo).

Conybeare, W. J.

son of the preceding; was a frequent contributor to the *Edinburgh Review*, especially on ecclesiastical topics. Together with the Rev. J. S. Howson, he published the *Life and Epistles of St. Paul* (Lond. 1854, 2 vols. 8vo, reprinted in N. Y.; also abridged, 2 vols. 12mo), one of the best works of its class. He died in 1857.

Cook

Picture for Cook 1

(male, jBfi *tabbach'*, 0923 1 Samuel 9:23, 24; female, hjBfi *tabbachah'*, 8:3, both properly a *slayer*), a person employed in families of rank to perform culinary service. Cooking (lVBi *bashhel*), however, among the Hebrews (at least in early times) was generally done by the matron of the family, even though she were a princess (0180 Genesis 18:2-6; 0709 Judges 6:19).' Among the Egyptians the cook was a professional character. (See Wilkinson's *Ancient AEyptians*, 1:174, abridgm.) The process of cooking seems to have been very expeditiously performed (0203 Genesis 27:3, 4, 9, 10), and all the flesh of the slain animal, owing to the difficulty of preserving it in a warm climate, was commonly cooked at once, which is

the custom of the East at the present day. (See Rosenmüller, *Morgenl*. 2:117; Thomson, *Land and Book*, 2:162.) *SEE FOOD*. The Assyrian monuments lately discovered by Layard and Botta contain similar delineations of eunuchs cooking over charcoal braziers, and engaged in other culinary operations, often attended by a servant with a fly-flap. *SEE BAKE*; *SEE CRACKNEL*.

Picture for Cook 2

"As flesh-meat did not form an article of ordinary diet among the Jews, the art of cooking was not carried to any perfection; and, owing to the difficulty of preserving it from putrefaction, few animals (other than sacrifices) were slaughtered except for purposes of hospitality or festivity. The proceedings on such occasions appear to have been as follow: On the arrival of a guest, the animal, either a kid, lamb, or calf, was killed (<01807>Genesis 18:7; <42523>Luke 15:23), its throat being cut so that the blood might be poured out (<03726>Leviticus 7:26); it was then flayed, and was ready either for roasting (hl,x,) or boiling (lvB;); in the former case the animal was preserved entire (<02346>Exodus 12:46), and roasted either over a fire (<02318>Exodus 12:8) of wood (<23416>Isaiah 44:16), or perhaps, as the mention of fire implies another method, in an oven, consisting simply of a hole dug in the earth, well heated, and covered up (Burckhardt, *Notes on Bedouins*, 1:240). The Paschal lamb was roasted by the first of these methods (<02318>Exodus 12:8, 9; <14513>2 Chronicles 35:13). Boiling, however, was the more usual method of cooking, both in the case of sacrifices, other than the Paschal lamb (<03831>Leviticus 8:31), and for domestic purposes (<02123>Exodus 16:23), so much so that lvB; *bashal'*, to cook, generally included even roasting (<51607>Deuteronomy 16:7). In this case the animal was cut up, the right shoulder being first taken off (hence the priest's joint, <03732>Leviticus 7:32), and the other joints in succession; the flesh was separated from the bones and minced, and the bones themselves were broken up (<33303>Micah 3:3); the whole mass was then thrown into a caldron (<26404>Ezekiel 24:4, 5) filled with water (<02129>Exodus 12:9), or, as we may infer from <02389>Exodus 23:19, occasionally with, milk, as is still usual among the Arabs (Burckhardt, *Notes*, 1:63), the prohibition 'not to seethe a kid in his mother's milk' having reference apparently to some heathen practice connected with the offering of the first-fruits (Exodus *l. c.*; 34:26), which rendered the kid so prepared unclean food (<51421>Deuteronomy 14:21). No cooking was allowed the Jews on the Sabbath (<23503>Exodus 35:3). *SEE*

FIRE. The materials for making coals were, grass and cow-dung. *SEE FUEL*. The caldron was boiled over a wood fire (<26410>Ezekiel 24:10); the scum which rose to the surface was from time to time removed, otherwise the meat would turn out loathsome (6); salt or spices were thrown in to season it (10); and when sufficiently boiled, the meat and the broth (qrm; Sept. ζωμός; Vulg. *jus*) were served up separately (<07069>Judges 6:19), the broth being used with unleavened bread, and butter (<01808>Genesis 18:8) as a sauce for dipping morsels of bread into (Burckhardt, *Notes*, 1:63). Sometimes the meat was so highly spiced that its flavor could hardly be distinguished: such dishes were called µyMæfi[m; *matammim'* (<01704>Genesis 27:4; <20923>Proverbs 23:3). There is a striking similarity in the culinary operations of the Hebrews and Egyptians (Wilkinson's *Anc. Egypt*. 2:374 sq.). Vegetables were usually boiled, and served up as pottage (<01529>Genesis 25:29; <12038>2 Kings 4:38). Fish was also cooked (<42442>Luke 24:42), probably broiled. The cooking was in early tines performed by the mistress of the household (<01806>Genesis 18:6); professional cooks were afterwards employed (<09083>1 Samuel 8:13; 9:23). The utensils required were: µyaeyKæ; *kirajyim* (Sept. χυτρόποδες; Vulg. *chytropodes*), a cooking range, having places for two or more pots, probably of earthenware (<03535>Leviticus 11:35); r/YKæ; *kiyor'* (λέβης, *lebes*), a caldron (<09054>1 Samuel 2:14); g2æl;zm; *mazleg'* (κρεάγρα; *fuscinula*), a large fork or flesh-hook; rysæ; *sir* (λέβης; *olla*), a wide, open metal vessel, resembling a fish-kettle, adapted to be used as a wash-pot (<19008>Psalm 60:8) or to eat from (<02163>Exodus 16:3); rWrP; *parur'*; dWd *dud*; tjLiq; *kallach'ath*, pots probably of earthenware and high, but how differing from each other does not appear; and, lastly, tjLix; t*sallach'ath*, or tyjælx] *tselochith*', dishes (<12220>2 Kings 2:20; 21:13; <20924>Proverbs 19:24; A. V. *'bosom'*)." The ãx,r, *re'tseph* (femn. hPx]r;æ), was, according to Gesenius, a hot stone, used for baking on; or, as Winer thinks (in *Simonis Lex.* p. 926), for cooking milk or broth, by throwing it into the vessel; but Fürst regards it as simply meaning live *embers*. *SEE VICTUALS*.

Cook, Charles

D.D., one of the founders of French Methodism, was born in London, May 31, 1787. Skeptical in youth, he was converted at twenty-one, chiefly under the instruction of the Rev. Jacob Stanley. After spending a few years as tutor in a seminary, he entered the ministry of the Wesleyan Methodist

Church in 1817. In 1818 he was sent to France, and commenced his ministry at Caen, in Normandy. He soon acquired a good French style, both in writing and speaking, and became eminently popular and useful as an evangelist. The Sunday-school Society and Bible Society were originated chiefly through the impulse given by him. In numerous evangelical journeys, especially in the south of France, he preached in the Reformed churches with great acceptance, and revivals of religion followed his labors. His administrative talent was very great. Merle d'Aubigne, in a letter to M. Gallienne, president of the French Conference, says that Cook "was to France, Switzerland, and Sardinia what Wesley was in his day to England." He died Feb. 21, 1858. — J. P. Cook, *Vie de Charles Cook* (Paris, 1862); Stevens, *History of Methodism*.

Cook, Russell S.

an American Congregational clergyman, was born in New Marlborough, Mass., March 6, 1811. After being for a short time in a lawyer's office, he studied theology at the Theological Seminary at Auburn. In 1836 he was ordained pastor of the Congregational church in Lanesboro, Mass. In 1839 he was elected secretary of the American Tract Society, in which office he remained until 1856, when failing health obliged him to retire. He was a regular contributor to the *American Messenger*, the monthly organ of the society; and to his labor the development of the colportage system was greatly due. After a visit to Europe in 1856, he in 1857 became the secretary of the Sabbath Committee in New York, and in 1863 he added to his work on this committee several weeks of exhausting labor in organizing and energizing the Christian Commission in New York. He died at Pleasant Valley, near Poughkeepsie, N. Y., Sept. 4, 1864. — See *Annual American Cyclop. for* 1864, p. 354.

Cook, Valentine

a Methodist Episcopal minister. He was born in Pennsylvania (date wanting), of pious and cultivated parents; removed early to Western Virginia; was converted in youth; entered Cokesbury College while a boy, where he was one of the four boys placed on the charity foundation, and, after a partial course in 1787, entered the itinerant ministry in 1788. In 1794-7 he was presiding elder on Philadelphia and Pittsburg districts; and in 1798; missionary to Kentucky. In 1799 he took charge of Bethel Seminary, the second Methodist literary institution in America; afterwards

was some time principal of Harrodsburg Academy, and finally removed to a farm near Russelville, Logan Co., Ky., where he resided until his death. In his youth he was very studious and serious, and became in subsequent life a good classical scholar. He had great reputation as an eloquent and effective minister. Many were converted by his preaching, and his influence was widely extended. — Stevenson, *Life of Cook* (Nashville, 1856, 12mo); *Methodist Quart. Rev*. April, 1859, p. 183; Geo. Peck, D.D., *Early Methodism* (N.Y. 1860, 12mo, p. 71, 72, 86); Sprague, *Annals*, 7:151; Summers, *Biograph. Sketches*, p. 183.

Cooke Parsons, D.D.,

an American Congregational minister, was born in Hadley, Mass., in 1800. He was educated at Williams College, where he graduated in 1821. In 1826 he was ordained as pastor of the Congregational church in Ware, Mass. After continuing in this pastorate for ten or eleven years, he became pastor of the First Congregational church in Lynn, Mass., with which he remained until his death, a period of twenty-eight years. While pastor at Lynn he established the "*New England Puritan*," which, after some time, was united with the "*Recorder*," under the name of the "*Puritan Recorder*," which name was later changed to that of the "*Boston Recorder*," of which Mr. Cooke became, and remained until his death, the senior editor. In 1829 he published a sermon on *The Exclusiveness of Unitarianism*, and afterwards several other controversial writings. He died at Lynn, Feb. 12,1864. — See *Annual American Cyclop. for* 1864, p. 355.

Cookman George Grimston,

one of the most distinguished Methodist preachers, was born Oct. 21,1800, at Kingston-upon-Hull, England. His father, a man of wealth and position, was a Wesleyan local preacher, and gave his children a thorough religious training and a carefull academical education. In early youth Cookman gave promise of his powers in oratory by speeches at Sunday-school anniversaries, etc., which excited extraordinary interest. When about twenty-one years old he visited America on business for his father, and while at Schenectady, N. Y., he began his labors as a local preacher. In 1821 he returned to Hull, and entered into business with his father, exercising his talents meanwhile. zealously in the Wesleyan local ministry. He continued in his father's firm during four years, but with a restless spirit; and finally, deciding to enter the ministry in America, he took

passage for Philadelphia in 1825. After laboring a few months in that city as a local preacher, he was received into the Philadelphia Conference in 1826. He continued in the itinerant ranks, without intermission, the remainder of his life, laboring with indomitable energy, and constantly increasing ability and success, in various parts of Pennsylvania, New Jersey, Maryland, and the District of Columbia.

Mr. Cookman was slight, but sinewy in person, and capable of great endurance. His arms were long, which gave a striking peculiarity to his gestures. In the act of public speaking, every nerve and muscle of his lithe frame seemed instinct with the excitement of his subject. In 1838-39 he was chaplain to the American Congress, and the Hall of Representatives at Washington never echoed more eloquent tones than during his chaplaincy to Congress. Several of his distinguished hearers, both in Congress and the executive department of the government, were awakened to a personal interest in religion by his powerful appeals. Imagination was Mr. Cookman's dominant mental faculty. It can hardly be doubted that, had he devoted himself to the production of some work in this rare and difficult department of literature, he might have become a worthy disciple of the glorious old dreamer of Bedford Jail. On the 11th of March, 1841, he embarked in the ill-fated steamer President for a visit to England, and was never heard of more. Few of his sermons and speeches have been published. A small volume of *Speeches* (N. Y. 1841, 18mo) contains those referred to above and some others. Some account of him is given by Dr. H. B. Ridgawarr, in his *Life of the Rev. Alfred Cookmnan, the son* (N.Y. 1873). — *National Magazine*, Aug. 1855; *Methodist Quart. Review*, July, 1852; Sprague, *Annals*, 7:711.

Cooper, Ezekiel

an early and celebrated Methodist preacher, born in Caroline County, Md., Feb. 22, 1763. He joined the Conference in 1785; labored from Boston to Baltimore as a traveling preacher for many years, and was editor and general agent of the Book Concern from 1799 to 1804. His abilities for this office were soon shown to be of the highest order. He gave to the "Book Concern" an impulse and organization which has rendered it the largest publishing establishment in the New World. After managing its interests with admirable success for six years, during which its capital stock had risen from almost nothing to forty-five thousand dollars, he resumed his itinerant labors, and continued them in Brooklyn, New York city,

Wilmington, Del., Baltimore. etc., for eight years, when he located. He remained in the latter relation during eight years, when he re-entered the traveling ministry, but was soon afterwards placed on the supernumerary list in the Philadelphia Conference. He continued, however, for many years to perform extensive service, visiting the churches, and part of the time superintending a district. During the latter years of his life he resided in Philadelphia, where he died Feb. 21,1847. He was distinguished fu)r pulpit eloquence, logical ability, and especially for his multifarious knowledge, which obtained for him among his brethren the title of "*the Wallking Encyclopaedia*." He published a "*Funeral Sermon*" on Rev. John Dickens, and "*the Substance of a Funeral Discourse on Rev. Francis Asbury,*" etc., Philad. 1819. The latter was a 32mo volume of 230 pages (Stevens, *Hist. of Meth. Epis. Church*, vol. 3; Sprague, *Annals*, 7:108; *Minutes of Conferences*, 4:104).

Cooper, Samuel

D.D., a Congregational minister, was born in Boston, March 28, 1725. He graduated at Harvard in 1743, and was chosen collegiate pastor with Dr. Colman in the Brattle-street Church, Dec. 31,1744. He was ordained pastor May 21, 1746, and died Dec. 23,1783. He was made D.D. by the University of Edinburgh in 1767. Dr. Cooper published a few occasional sermons, and wrote contributions for the Boston Gazette and Independent Ledger. He was elected president of Harvard in 1774, but did not accept. — Sprague, *Annals*, 1:440.

Cooper, Samuel C.

a Methodist Episcopal minister, was born in Baltimore 1799, converted in Ohio 1818, acted efficiently as exhorter and local preacher for some years, and entered the itinerancy in 1827. He died at Greencastle, Ind., July, 1856. He filled the positions of pastor, presiding elder, and agent for the Asbury University with excellent success. He was twice delegate to the General Conference, and his attendance at the Conference of 1856 was his last service to the Church. — *Minutes of Conferences*, 6:134.

Cooper, Thomas

a Methodist Episcopal minister, was born at Maidstone, Eng., in 1819; emigrated to America while young; was converted at Mount Vernon, Ohio, while a boy; studied with success at the Norwalk seminary under Dr.

Thomson, and entered the itinerancy in 1842. As an agent of the Ohio Wesleyan University, a seamen's missionary, and in the regular pastoral work, he was very able and useful, until his sudden death by cholera, July, 1849. Thomson, *Biographical Sketches*, p. 191.

Cooper, William

a Congregational minister was a native of Boston, born in 1694, and graduated at Harvard 1712. He commenced preaching in 1715, and was ordained collegiate pastor of the Brattle-street Church, May 23, 1716. He was elected president of Harvard in 1737, but declined the honor. He died Dec. 12, 1743. Mr. Cooper published *A Tract defending Inoculation for the Small-pox* (1721); *The Doctrine of Predestination unto Life vindicated in four Sermons* (1740); and several occasional discourses. — Sprague, *Annals*, 1:288.

Co'os

Picture for Co'os

[or rather Cos, as it is usually written] (Κῶς, contracted for Κόως, Anglicized "Coos" only in <42101>Acts 21:1), a small island (about 80 stadia in circumference, Strabo 10:488), one of the Sporades, in the *A*Egean Sea, near the coast of Caria in Asia Minor, and almost between the promontories on which the cities Cnidus and Halicarnassus were situated (Pliny v. 36). Its more ancient names were *Cea, Staphylus, Nymphcea*, and *Meropis*, of which the last was the most common (Thucyd. 8:41). Homer mentions it as a populous settlement (Il. 2:184; 14:255), no doubt of Dorian origin. Its fertility is attested by its celebrity for wine (Pliny 15:18; 17:30), its costly ointments (Athen. 15:688), and its fabrics of a transparent texture (Horace, *Od.* 4:13, 7; Tibull. 2:4, 6). It was the birthplace of Hippocrates. "It is specified, in the edict which resulted from the communications of Simon Maccabeus with Rome, as one of the places which contained Jewish residents (1 Maccabees 15:23). Josephus, quoting Strabo, mentions that the Jews had a great amount of treasure stored there during the Mithridatic war *(Ant.* 14:7, 2). From the same source we learn that Julius Caesar issued an edict in favor of the Jews of Cos (*ib.* 10, 15). Herod the Great conferred many favors on the island (Joseph. *War*, 1:21, 11); and an inscription in Bockh (No. 2502) associates it with Herod the Tetrarch. The apostle Paul, on the return from his third missionary journey, passed the night here, after sailing from Miletus. The next day he went on

to Rhodes (Acts 21:1). The proximity of Cos to these two important places, and to Cnidus, and its position at the entrance to the Archipelago from the east, made it an island of considerable consequence. It was celebrated also for a temple of *A*Esculapius, to which a school of physicians was attached, and which was virtually, from its votive models, a museum of anatomy and pathology. The emperor Claudius bestowed upon Cos the privileges of a free state (*Tac. Ann.* 12:61). The chief town (of the same name) was on the N.E., near a promontory called Scandarium, and perhaps it is to the town that reference is made in the Acts (*l. c.*)" (Smith). It is now called *Stazco* or *Stanchio* (a corruption of +ἐς τὰν Κῶ), and presents to the view fine plantations of lemon-trees, intermixed with stately maples. Its population is about eight thousand, who mostly profess the Greek religion (*Turner's Tour in the Levant*, 3, 41). "There is a monograph on Cos by Kiuster (*De Co Insula, Halle*, 1833), and a very useful paper on the subject by Col. Leake (in the *Trans. of the Royal Soc. of Literature*, vol. 1, second series). An account of the island will be found in Clarke's Travels (vol. 2, pt. 1, p. 196-213, and vol. 2, pt. 2, p. 321-333); but the best description is in Ross *(Reisen nach Kos, Halicarnassus*, u. w. Halle, 1852, with which his *Reisen auf den Griech. Insein* should be compared, vol. 2. [1843], p. 86-l2; vol. 3. [1845], p. 126-139)" (Smith). See also the *Penny Cyclopaedia* and *Smith's Dict. of Class. Geogr*. s.v. Cos.

Cope

(Lat. *capa*, Fr. *chape*), a sort of cloak, forming part of the sacerdotal vestments in the Roman Church. It was formerly worn by the clergy of the Church of England during divine service, but has fallen into disuse, except on such occasions as a coronation. It reaches from the neck nearly to the feet, and is open in front, except at the top, where it is fastened by a band or clasp. The canons of the Church of England describe it as a part of clerical dress. See Du Cange, s.v. *Capa*.

Copiatte

(κοπιαταί, from κοπιάω, to toil), undertakers, grave-diggers; in ancient times a subordinate class of servants of the Church and clergy, entrusted with the care of funerals and the burial of the dead. They are also called vespillones, bispellones, νεκροθάπται; also ordo fossariorum, fossores, grave-diggers; lecticarii, bearers of the bier; and collegiati, decani,

collegiates and deans. The order is supposed to have been first instituted by Constantine, and in some codes they are designated clerici. — Bingham, *Orig. Eccl*. III, 8:1.

Coping

(also called capping), a course of stones, either flat or sloping, to throw off the water, especially used in the end walls of Gothic edifices.

Coping

(ַ j pif , to'phach, a hand-breadth; Sept. τὰγεῖδα), occurs in 1 Kings 7:9, as an architectural term for the corbils (mutuli) or projecting stones in a wall on which the ends of the timbers are laid. *SEE CORBEL*.

Coponius

(Graecized Κωπώνιος), the first Roman procurator of Judaea, established by Augustus after the banishment of Archelaus (Josephus, *War*, 2:8, 1), A.D. 6. He was of the equestrian order (Josephus, *Ant*. 18:1, 1), and was succeeded by M. Ambivus (ib. 2, 2), A.D. 9. He was probably the same person as Caius Coponius, a praetor, who, having espoused the cause of Pompey, narrowly escaped execution by the triumvirs (Appian, Bell. Civ. 3. 40), but was afterwards held in great respect (Veil. Pat. 2:83), and seems to have held an office in the imperial mint. Smith's *Dict. of Class. Biog* . s.v.

Copleston Edward, D.D.,

bishop of Llandaff and dean of St. Paul's, was born at Offwell, in Devonshire, of which parish his father was at once the patron and incumbent, Feb. 2, 1776. In 1791 he was elected to a scholarship at Corpus Christi, Oxford; in 1793 he obtained the chancellor's prize for a Latin poem; and in 1795 he was elected a fellow of Oriel College. In 1797 he was appointed college-tutor, though he had not then taken his degree of M.A. In 1802 he was elected professor of poetry to the University. He published in 1813 the substance of the lectures which he had delivered, under the title of Praelectiones Academicae, a work which gained him a high reputation for elegant Latin composition. In 1814 he was elected provost of Oriel College, and soon afterwards the degree of D.D. was conferred upon him by. diploma. His ablest work *is An Inquiry into the Doctrine of Necessity and Predestination, with Notes and an Appendix on*

the 17th Article of the Church of England (London, 1821, 8vo). Between the years 1811 and 1822 he contributed many articles to the Quarterly Review. In 1826 he was appointed dean of Chester, and in 1827 he succeeded Dr. Sumner in the bishopric of Llandaff and deanery of St. Paul's. He died Oct. 14, 1849. Dr. Whately published, after Copleston's death, his *Remains, with Reminiscences of his Life* (8vo). See also W. J. Copleston, *Memoirs of E. Copleston, with Selections from his Diary and Correspondence*, etc. (London, 1851, 8vo). — *English Cyclopaedia*, s.v.; *North British Review*, Feb. 1852; *English Review*, 16:243.

Copper

(תְּחוֹשֶׁת, necho'sheth [whence also properly as an adjective, חָשׁוּן; nachush', brazen, fem. חֲשׁוּנָה, nechushah']; Greek χαλκός) occurs in the common translation of the Bible only in <15827>Ezra 8:27 ("two vessels of copper, precious as gold," i.e. probably of a purer kind or more finely wrought than ordinary), being elsewhere incorrectly rendered "brass," and occasionally even "steel" (<10225>2 Samuel 22:35; <24512>Jeremiah 15:12), i.e. hardened so as to take a temper like iron). "The expression ' bow of steel' (<18204>Job 20:24; <19834>Psalm 18:34) should therefore be rendered 'bow of copper,' since the term for steel is פְּלָדָה, or צָפוֹן מִזְרָח (northern iron). The ancients could hardly have applied copper to these purposes without possessing some judicious system of alloys, or perhaps some forgotten secret for rendering the metal harder and more elastic than we can make it. It has been maintained that the cutting-tools of the Egyptians, with which they worked the granite and porphyry of their monuments, were made of bronze, in which copper was a chief ingredient. The arguments on this point are found in Wilkinson (Anc. Eg. 3. 249, etc.), but they are not conclusive. There seems to be no reason why the art of making iron and excellent steel, which has for ages been practiced in India, may not have been equally known to the Egyptians. The quickness with which iron decomposes will fully account for the non-discovery of any remains of steel or iron implements. For analyses of the bronze tools and articles found in Egypt and Assyria, see Napier (*Ancient Workers in Metal*, p. 88). This metal is usually found as pyrites (sulphuret of copper and ironr), malachite (carb. of copper), or in the state of oxide, and occasionally in a native state, principally in the New World. It was almost exclusively used by the ancients for common purposes, for which its elastic and ductile nature rendered it practically available (see Smith's *Dict. of Class. Antiq.* s.v.

Acs). It is a question whether in the earliest times iron was known. In India, however, its manufacture has been practiced from a very ancient date by a process exceedingly simple, and possibly a similar one was employed by the ancient Egyptians (Napier, *ut sup*. p. 137). There is no certain mention of iron in the Scriptures; and, from the allusion to it as known to Tubal-Cain (<01042>Genesis 4:22), some have ventured to doubt whether in that place lz,rBi means iron (Wilkinson, Anc. Eg. 3, 242). The vessels of 'fine copper,' mentioned in <15827>Ezra 8:27 (comp. 1 Esdras 8:57, 'vases of Corinthian brass'), were perhaps similar to those of 'bright brass' in <11074>1 Kings 7:45; <27106>Daniel 10:6. They may have been of orichalcum, like the Persian or Indian vases found among the treasures of Darius (Aristot. De Mirab. Auscult.). There were two kinds of this metal, one natural (Serv. ad AEn. 12:87), which Pliny (*H. Nat*. 34. 2, 2) says had long been extinct in his time, but which Chardin alludes to as found in Sumatra under the name calmbac; the other artificial (identified by some with' electrium, ἤλεκτρον, whence the mistaken spelling '*auzichalcum*), which Bochart (*Hieroz*. 6, ch. 16, p. 871 sq.) considers to be the Hebrew lm,vjj *chashmal'*, a word compounded (he says) of vj,n(copper), and Chald. al;l,m(? gold, <26104>Ezekiel 1:4, 27; 8:2). On this substance, see Pausan. 5-12; Plin. 33:4, § 23. Gesenius considers the χαλκολίβανον, of <66015>Revelation 1:15, to be χαλκὸς λιπαρός lm,vjj; he differs from Boehart,' and argues that it means merely smooth or polished; brass." *SEE AMBER*. "Many of the ancient copper alloys had to stand working by the hammer; and their working was such, either for toughness or hardness, that we cannot at the present-day make anything like it" (Napier, ut sup., p. 54). The Mexicans and Peruvians, when first visited by the Spaniards, were in possession of tempered implements of copper, and had the means of smelting, refining, and forging this metal. They were also able to harden it by alloying. "The metal used for this latter purpose was *tin*; and the various Peruvian articles subjected to analysis are found to contain from three to six per cent. of that metal" (Silliman's *Journal*, 2:51). *SEE METAL*.

Tubal-Cain is recorded as the first artificer in brass and iron (<01042>Genesis 4:22). In the time of Solomon, Hiram of Tyre was celebrated as a worker in brass (<11074>1 Kings 7:14; comp. <14214>2 Chronicles 2:14). To judge from Hesiod (Op. et Dies, 134) and Lucret. (v. 1285), the art of working in copper was even prior to that in iron, probably from its being found in larger masses, and from its requiring less labor in the process of

manufacture. Palestine abounded in copper (Deuteronomy 8:9), the mines being apparently worked by the Israelites (Isaiah 51:1); and David left behind him an immense quantity of it to be employed in building the Temple (1 Chronicles 22:3-14). Of copper were made all sorts of vessels in the tabernacle and temple (Leviticus 6:28; Numbers 16:39; 2 Chronicles 4:16; Ezra 8:27), weapons, and more especially helmets, armor, shields, spears (1 Samuel 17:5, 6, 38; 2 Samuel 21:16), and bows (2 Samuel 22:35), also chains (Judges 16:21), and even mirrors (Exodus 38:8; Job 37:18). The larger vessels were moulded in foundries, such as lavers, the great one being called “the copper sea” (2 Kings 25:13; 1 Chronicles 18:8); also the pillars for architectural ornaments (1 Kings 7). It would, however, appear (1 Kings 7:14). that the art of copperfounding was, even in the time of Solomon, but little known among the Jews, and was peculiar to foreigners, particularly the Phoenicians, who seem to have imported the material and even wrought articles from a distant quarter (Ezekiel 27:13), probably’ from the Moschi, etc., who worked the copper mines in the neighborhood of Mount Caucasus. Michaelis (Mos. Recht, 4:217, 314) observes that Moses seems to have given to copper vessels the preference over earthen (Leviticus 6:28), and on that ground endeavors to remove the common prejudice against their use for culinary purposes. From copper, also, money was coined (Ezekiel 16:36; Matthew 10:9). *SEE BRASS*.

Coppersmith

(χαλκεύς, q. d. *brazier*, from χαλκός, *copper*), a worker in metals of any kind, a *smith* (Hesych. s.v.); a sense in which the word is used in other Greek writings (Hom. Od. 9:391). Alexander, an opponent of Paul, is designated as being of this trade (2 Timothy 4:14). *SEE MECHANIC*.

Coptic Church

SEE COPTS.

Coptic Language

Picture for Coptic Language

a mixture of ancient Egyptian with Greek and Arabic words, spoken in Egypt after the introduction of Christianity. It is not now a spoken language, having been everywhere supplanted by the Arabic. It has not

been spoken in Lower Egypt since the tenth century, but lingered for some centuries longer in Upper Egypt. It is, however, still used by the Copts in their religious services, but the lessons, after being read in Coptic, are explained in Arabic. The Coptic literature consists in great part of lives of saints and homilies, with a few Gnostic works (Chambers, s.v.). It is especially interesting as giving us a clew to the meaning of the *hieroglyphics* (q.v.) after they have been phonetically deciphered. It is divided into three dialects, the Memphitic, or Lower Egyptian, which is the most polished, and is sometimes exclusively called Coptic; the Sahidic, or Upper Egyptian; and the Bashmuric, which was spoken in the Delta, and of which only a few remains exist (*Penny Cyclopaedia*, s.v.). *SEE EGYPT*. A full list of works on the subject is given by Jolowicz, *Bibliotheca AEgyptiaca*, p. 101 sq., 229; also the Supplem. p. 29 sq. *SEE COPTS*.

The gender of nouns is indicated by the forms of the article, namely, *pi, p, f,* for the masc.; *t, th, ti,* for the fem.; *n; nen,* for the common plur. The simple article is, sing. *u*, plur. *hau.* The plur. of nouns is expressed partly by the termination, as *-i, -u, -y, -x;* partly by an internal change. The cases are supplied by the enclitic additions: nom. *-enje*, gen. *-ente*, *dat.* and accus. *-e.* The adjectives are indeclinable, but are compared by means of *huo* =more, *emasho* =very. The numerals are:

1, *uai*;
2, *snau*;
3, *shomb*;
4, *ftou*;
5, *tiu*
6, *sou*;
7, *shashf*;
8, *shmen*;
9, *psib*;
10, *meb*, etc.

The ordinals are formed from these by the addition of *-mak*. The personal pronouns are *anok*=I, *enthok* (masc.) and *entho* (fem.)=thou, *enthof* =he, *enthos*= she, *anon*=we, *enthoten*=ye, *enthou*=they. Abbreviated forms of these are used, some as possessives, etc., others as suffixes to nouns, verbs, and particles. But instead of them the words *ro* (i.e. “mouth”), *tot* (i.e. “hand”), etc., are commonly employed, with their various inflections. The tenses are formed partly by additional syllables, and partly by means of

auxiliaries. There are grammars of the language by Kircher (Rome, 1636), Blumberg (Leipzig, 1716), Tuli (Rome, 1778), Scholz (Oxford, 1778), Valperga (Parma, 1783), Tattam (Lond. 1830, 2d ed. 1863), Rosellini (Rome, 1837), Peyron (T-urin, 1841), Schwartze (Berl. 1850), Uhlemann (Lpz. 1853); and dictionaries by La Croze (Oxford, 1775), Tattam (ib. 1835), Peyron (Turin, 1835), and Parthey (Berl. 1840). See Neve, *Monuments de la langue Copte* (in the *Revue Catholique*, Louvain, 1853). For a reading-book the learner may use the so-called *Pistis Sophia*, published by Petermann (Latin version by Schwartze, Berlin, 1851). — Pierer, *Universal-Lexikon*, 9:712.

Coptic Liturgy

SEE LITURGY.

Coptic Version

SEE EGYPTIAN VERSIONS.

Copts

a denomination of Monophysite Christians in Egypt. Some writers derive the name from *Coptos*, once a great city in Upper Egypt (Wilkins; Pococke), but it is generally taken as an abbreviation of the word Αἴγυπτος. The native Christians of Egypt chose this name when the Monophysite doctrines became prevalent among them, and they, on this account, fell out with the court of Constantinople. The Monophysites chose their own patriarch, while the imperial court sustained an orthodox patriarch at Alexandria. The Monophysites called themselves *Egyptian* or *Coptic* Christians, and gave to their opponents the nickname Melchites, i.e. Imperial Christians (from Melek, king; see Neander, *Ch. Hist.* vol. 3).

I. *History*. — The Copts are not an unmixed race. Their ancestors in the earlier times of Christianity intermarried with Greeks, Nubians, and Abyssinians. After the condemnation of Monophysitism by the Council of Chalcedon (A.D. 451), the Copts were oppressed so grievously that, from hatred of the Greeks, they facilitated the conquest of Egypt by the Mohammedans. We know from the Arabic historian Macrizi (see below) that at that time there were in Egypt only about 300,000 Jacobites, but several millions of Copts. Persecution and intermarriages with the Moslems greatly reduced their numbers in the course of time, and laid waste many of

their churches and convents. It was not until the reign of Mehemet All, in the beginning of the 19th century, that they ceased to be a despised race. Some of them have since been raised to the rank of beys. The sad condition of the Coptic Church induced the Church Missionary Society of England in 1825 to send two German missionaries to Cairo for the purpose of awakening among them a new spiritual life. They established several schools and a small theological seminary for the training of priests, where, among others, also the present abuna of the Abyssinian Church was educated. The patriarch for some time seemed to favor the missionaries, and to aid their efforts for the education of the clergy and the circulation of the Bible, numerous copies of which have been repeatedly supplied by the Bible Society (500 in 1859, at the request of Dr. Tattam). The mission was subsequently transferred to the care of the United Presbyterian Church of the United States, and has since then greatly increased in extent and importance. Several native congregations have been constituted, and have been organized into the Missionary Presbytery of Egypt, in connection with the General Assembly of the Church in the United States. At the General Assembly for 1867 the following statistics of the Presbytery of Egypt were reported: ministers, 9; congregations, 3; families, 46; communicants, 126. Besides a number of valuable mission-schools, there is a theological school for training theological students in Osioot. For several years the mission has received a contribution of £1000 annually from the maharajah Dhuleep Singh, besides occasional liberal donations, the maharajah having met his wife in one of the mission-schools at Cairo. The maharajah also presented the missionaries at Cairo with a printing-press, which, up to 1867, has issued a selection of the book of Psalms and 3000 copies of Brown's *Short Catechism*. The Coptic patriarch instituted a fierce persecution against all the Copts associating with the missionaries, causing their children to be beaten and withdrawn from the schools, and burning all the Bibles and other religious books he could lay hands on. The Mussulman authorities at first countenanced these proceedings, but finally stopped them, in consequence of the representations of the American consul general.

II. *Doctrines*. — It has already been remarked that the Copts are Monophysites (q.v.). They hold seven sacraments. They postpone the baptism of male children forty days, and that of girls eighty days, and administer it only in church. In case of emergency, they substitute baptism for anointing. They agree with the Greek Church in using trine immersion, and also in the doctrine and administration of the Lord's Supper.

Confession among them is rare, and is generally followed by unction. Unction in general is used among them very extensively in the case of sickness, and is administered not only to the sick, but also to the by-standers and to the dead. They invoke the saints, pray for the dead, and venerate images and relics, but they reject all sculptured representations except the cross. Their fasts are long, frequent, and rigorous. They observe four Lents-one before Easter, which commences nine days earlier than in the Latin Church; a second after the week of Pentecost, which lasts thirteen days; a third after the feast of Assumption, lasting fifteen days; and a fourth before Christmas, which lasts forty-three days for the clergy and twenty-three for the people.

III. *Worship.* — They have three liturgies, called after St. Basil, Gregory of Nazianzus, and Cyril of Alexandria, *SEE LITURGY*, which are translated into Coptic from the original Greek. They continue to use the Coptic language, though but few persons, even among the priests, understand it. The liturgical books have been translated into Arabic. The reading of homilies from the fathers is generally substituted for preaching. Instead of seats, the congregations are provided with crutches, on which they rest themselves during the service. One part of the worship is celebrated with the clangor of cymbals, in imitation of David's rejoicing before the Lord. The conduct of the priests at divine service is described by all travelers as careless, if not indecorous. In private, it is said, they abide more strictly than other Orientals by the prescribed daily services, which, in reference probably to David's resolution (Psalm 119:164), are seven in number. The full form enjoins the recital of one seventh part of the book of Psalms at each service; but there is a shorter form for the lower classes, containing in each of the seven daily prayers the "Pater" seven, and the "Kyrie Eleison" forty-one times — a string of so many beads being used for the purpose. This service may be gone through while a person is walking, or riding, or pursuing any ordinary employment.

IV. *Present Condition and Ecclesiastical Statistics.* — In some parts of Upper Egypt there are still villages exclusively inhabited by Copts, and in every village of moderate size is a moallim (a title given to all Copts except those of the poor class or peasants), who keeps the register of the taxes. Most of the Copts in Cairo are employed as secretaries and accountants or tradesmen. They are the chief employees in the government offices; and as merchants, goldsmiths, silversmiths, jewelers, architects, builders, and

carpenters, they are generally considered more skillful than the Moslems. In the villages they are employed in agriculture, like the rest of the peasantry. Petty causes among them are judged of by their clergy and the patriarch, but appeal may be made to the cadi. They bear a hatred to other Christian denominations, and are not permitted by their Church to intermarry with them. The clergy, on the whole, are poor and ignorant. At the head of the clergy stands the patriarch of Alexandria, who resides, however, in Cairo. His jurisdiction extends also over Nubia and Abyssinia, for which latter country he has the right of consecrating the abuna (q.v.). He himself is always chosen from among the monks of the convents of St. Macarius, in the desert of Scete. It is customary for the patriarch elect to decline the dignity, and only to yield to apparent force. Besides the patriarch, there are four metropolitans (Cairo, Lower Egypt, Codus, Mounoufia) and eleven bishops. They are appointed by the patriarch, and generally chosen among laymen who are widowers. Their income consists of tithes, which they collect for themselves and for the patriarch. The priests are generally simple mechanics, and, although they are at liberty to marry, they live mostly in celibacy. The number of churches and convents is said to amount to about 150. A few years ago Tattam and Curzon discovered in some of these convents a number of the most valuable manuscripts. The population is estimated from 150,000 to 250,000, of whom about 10,000 reside in Cairo. The number of Copts who have acknowledged the authority of the pope (United Copts since 1732) is about 10,000. In 1855 the pope appointed one of their priests vicar apostolic and bishop *in partibus*. — Makrizii *Historia Coptorum Christianorum in AEgypto, Arab. et in linguam Lat. translata, ab* H. J. Wetzer (Solisbaci. 1828); Schaff, *History of the Christian Church*, § 145; Stanley, *Eastern Church*, Lect. 1; *Churchman's Calendar* for 1867, p. 163; *Evangelical Repository*, July, 1867.

Cor

(רכֹר *kor*, properly a round vessel; Gr. κόρος), a measure both for liquids and solids, containing ten ephahs or baths (<26614>Ezekiel 45:14), and equal to the *homer* (q.v.). In <11042>1 Kings 4:22; 5:11; <14210>2 Chronicles 2:10; 27:5; <42107>Luke 16:7, it is rendered indefinitely "measure" (q.v.); but in 1 Esdras 8:20, it is correctly Anglicized. *SEE METROLOGY*.

Coracin

(κορακῖνος, a Latinized form for κορακινός, from κόρᾰξ, a raven), a kind of fish (so called probably from its black color), found, according to Josephus (*War,* 3. 10, 8), in the spring of Capernaum (q.v.) and in the Nile (Theophylact, *Hist.* 7:17; Oribasins, *Medic. Collect.* 2:58); accustomed to leap like the salmon (Pliny, 32:5, 10), and called likewise the *saperda* (Athenseus, 7:16) and other names (Stevens, *Thes. Gr.* s.v.; Reland, *Palest.* p. 274).

Coral

Picture for Coral 1

is usually understood to be denoted by the word t/mar;(*ramoth'*, literally *heights*, i.e. *high-priced* or valuable things, or from its *upright* growth; Sept. μετέωρα, but in Ezekiel ῾Ράμοθ), in <18818>Job 28:18; <26716>Ezekiel 27:16; and this interpretation is not unsuitable (comp. Niebuhr, *Beschr.* p. 41), although the etymology is not well made out (Pareau, *De immortalitatis notitiis Iob* [Daventr. 1808], p. 321 sq.), and the dialects afford little support. According to the Rabbins, it means red corals. The ancient translators were evidently much perplexed to determine whether the word μγηφεβ[(*peninim'*, literally *branches*; rendered "rubies," <18818>Job 28:18; <20815>Proverbs 3:15; 8:11; 20:15; 31:10; <25407>Lamentations 4:7) meant corals or pearls. This will always be doubtful; but the text in <25407>Lamentations 4:7, by describing the article as red, suggests a preference of the former. It is scarcely credible, indeed, that such a product should have circulated under two different names (if *ramoth* also means coral); but surely there is no difficulty in conceiving that one word may have denoted *coral* generally, while another may have distinguished that *red coral* which was the most esteemed, and the most in use for ornament (see Gesenius, *Thes. Heb.* p. 1113, 1249).

Picture for Coral 2

Coral is a hard, cretaceous marine production, arising from the deposit of calcareous matter by a minute polypous animal, in order to form the cell or polypidom into whose hollows the tenant can wholly or partially retire. The corals thus produced are of various shapes, most usually branched like a tree. The masses are often enormous in the tropical seas, where they top

the reefs and cap the submarine mountains, frequently rising to or near the surface, so as to form what are called coral islands and coral reefs (see Kitto, *Pict. Bible*, on Job 28:18). These abound in the Red Sea (Wellsted, *Trav*. 2:181; Ruppel, *Abyssin*. 1:140), from which, most probably, was derived the coral with which the Hebrews were acquainted; but coral is also found in the Mediterranean. The coral brought by the merchants of Syria to Tyre must have come from the Indian seas, by the Euphrates and Damascus (comp. Plin. 32:2). Coral was in higher esteem formerly as a precious substance than now, probably because the means of obtaining it in a fine state were not so efficacious as those now practiced. It is of different colors — white, black, red. The red was anciently, as at present, the most valued, and was worked into various ornaments (Plin. 32:11; comp. Hartmann, *Hebr*. 1:275 sq.). For the scientific classification of corals, see the *Penny Cyclopoedia*, s.v. Polyparia. The red variety is the stony skeleton of a compound zoophyte, allied to the sea-apemones of our coasts. It forms a much-branching shrub, the beautiful scarlet stone constituting the solid axis, which is covered during life by a fleshy bark, out of which protrude here and there upon thesurface minute polypes with eight tentacles. It is found attached to the rocks at considerable depths, as from 20 to 120 fathoms. The demand for it has given rise to a fishery of some importance, about 180 boats being employed in it on the coast of Algeria, of which 156 fish in the neighborhood of Bona and Calla, obtaining 36,000 kilogrammes (about 720 cwt.) of coral; and this, selling at the rate of 60 francs per kilogramme, produces a return of $450,000. The mode by which it is obtained is the same which has always prevailed, and is rude and wasteful. A great cross of wood loaded with stones, and carrying at the end of each arm a sort of net formed of cords partly untwisted, is lowered from a boat, and dragged over the bottom. The branches of the corals are entangled in this apparatus, and, as the boat moves on, are torn off; at intervals it is pulled up, and the produce secured. Of course a great deal must be broken off which is not secured, but yet it is a profitable employment. A boat manned by nine or ten hands has been known to bring in 80 or 100 kilogrammes in a day, yielding $100 or $125; but such success is rare. The fishery is prosecuted from the 1st of April to the end of September, during which there may be on the average about 100 days in which the fishermen can work (Milne Edwards, *Hist. des Corallines*). *SEE GEM*.

Cor’ban

(κωρβᾶν, for ˆB;r:q; *korban’*, an *offering*), a Hebrew word (occurring frequently in the original of the O.T., but only in Leviticus and Numb., except in <26B018>Ezekiel 20:28; xl, 43) employed in the Hellenistic Greek, just as the corresponding Greek word δῶρον was employed in the Rabbinical Hebrew (Buxtorf, *Lex. Rab.* col. 579) to designate an oblation of any kind to God, whether bloody or bloodless, but particularly in fulfillment of a vow (Jahn, *Bibl. Arch.* v, § 392, 394). It occurs only once in the New Testament (<411107>Mark 7:11), where it is explained (as also by Josephus, *Ant.* 4:4, 4; contra *Ap.* 1:22) by the word “gift.” Money, lands, and houses, which had been made the subject of this vow, became the property of the tabernacle or the Temple, except that the land might be redeemed before the year of Jubilee (<032701>Leviticus 27:1-24). Among other false doctrines taught by the Pharisees, who were the keepers of the sacred treasury (κορβανᾶς, from *corban*, <402706>Matthew 27:6), was this, that as soon as a person had pronounced to his father or mother this form of consecration or offering, “Be it (or, It is) *corban* [i.e. devoted] whatever of mine shall profit thee” (;l]hnhjiynæv]ˆB;r:q;), he thereby consecrated all he had spoken of to God, and must not thenceforth do anything for his indigent parents if they solicited support from him. Therefore our Lord reproaches them with having destroyed by their tradition not only that commandment of the Law which enjoins children to honor their father and mother, but also another divine precept, which, under the severest penalty, forbade that kind of dishonor which consists in contumelious words (<411009>Mark 7:9; 10:13). They, however, proceeded even further than this unnatural gloss; for though the son did not give, or even mean to give, his property to the Temple, yet, if he afterwards should repent of his rashness, and wish to supply his parents with anything, what he had formerly said precluded the possibility of doing so, for, according to the Pharisaic doctrine, the sacred treasury had a claim upon him in preference to his parents, although he was perfectly at liberty to keep it to himself (see Lightfoot, *Hor. Heb.*, and Grotius, *Annot.*, on <401505>Matthew 15:5). The law laid down rules for vows, 1. affirmative; 2. negative. By the former, persons, animals, and property might be devoted to God, but, with certain limitations, they were redeemable by money payments. By the latter, persons interdicted themselves, or were interdicted by their parents, from the use of certain things lawful in themselves, as wine, either for a limited or an unlimited period (Leviticus 27; Numbers 30; <071317>Judges 13:7; Jeremiah 35; comp.

Josephus, *Ant.* 4:4, 4; *War*, 2:15, 1; see <44 18 18>Acts 18:18; 21:23, 24). *SEE VOW*. Upon these rules the traditionists enlarged, and laid down that a man might interdict himself by vow, not only from using for himself, but from giving to another, or receiving from him some particular object, whether of food or any other kind whatsoever. The thing thus interdicted was considered as corban, and the form of interdiction was virtually to this effect; "I forbid myself to touch or be concerned in any way with the thing forbidden, as if it were devoted by law," i.e. "let it be corban." (The exact formula, ;l]hnhiynæ;v]µnéq, "[that] has been given [to God], which [in respect to] me is beneficial to thee," of which the Evangelist's δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς seems a strict rendering, is cited by Schöttgen, *Hor. Heb.* 1:138: from the Mishna, *Nedarim*, fol. 24, 1.) So far did they carry the principle that they even held as binding the incomplete exclamations of anger, and called them t/dy; *handles*. A person might thus exempt himself froml assisting or receiving assistance from some particular person or persons, as parents in distress; and, in short, from any inconvenient obligation under plea of *corban*, though by a legal fiction he was allowed to suspend the restriction in certain cases (Surenhusius, *Mischna, de Votis*, 1:4; 2:2). It was with practices of this sort that our Lord found fault (<40 15 05>Matthew 15:5; <41 07 11>Mark 7:11), as annulling the spirit of the law. *SEE OFFERING*.

Theophrastus, quoted by Josephus (*Ap.* 1:22), notices the system, miscalling it a Phoenician custom, but in naming the word *corban* identifies it with Judaism. Josephus (*War*, 2:9, 4) calls the treasury in which offerings for the Temple or its services were deposited, κορβανᾶς, corbanas; and Matthew (<40 27 06>Matthew 17:6) uses the same word to signify the treasury, saying that the chief priests did not think it lawful to put the money of Judas into it (εἰς τὸν κορβανᾶν) (Bingham, *Orig. Eccl.* v. 4, 2). Origen's account of the *corban*-system is that children sometimes refused assistance to parents on the ground that they had already contributed to the poor fund, from which they alleged their parents might be relieved. In the early Church, oblations were presented monthly, and they were always voluntarily placed in the treasury. Baronius thinks this treasury was called *corban*, because Cyprian uses the word when he speaks of the offerings of the people, rebuking a rich matron for coming to celebrate the Eucharist without any regard to the *corban*. *SEE ALMS*.

Cor’be

(Χορβέ, Vulg. *Choraba*), one of the captive Jews whose “sons” (to the number of 705) are stated to have returned from Babylon (1 Esdras 5:12); apparently the ZACCAI *SEE ZACCAI* (q.v.) of the Hebrew lists (Ezra 2:9; Nehemiah 7:14).

Corbel

(Fr. *corbeille*, a basket), in Gothic architecture a projecting stone or timber to bear the superincumbent weight, usually of some architectural member of the structure, as the ribs or groins of an arch. Great variety is used in ornamenting the corbel, it representing sometimes an animal, a human being, a plant, or a group of moldings. *SEE COPING*.

Corbel-table

a row of corbels supporting a cornice, parapet, or other projecting part of a wall.

Corbey Manuscript

(*Codex Corbeiensis*, so called from the abbey of Corbie or Corbey, in Picardy [see below], which once contained it), the name of a very ancient MS., or, rather, of two partially confused codices of the Gospels in the Old Latin version.

1. A MS. from which Martianay edited Matthew (in his *Vulgata Antiqua Latina*, etc., Par. 1695), and which is repeated by Blanchini (in his *Evangelarium Quadruplex*). Sabatier gives its various readings, but seems to confound it with the following.

2. A MS. defective in the first eleven chapters of Matthew. Its readings are cited in the three other Gospels by Blanchini, and throughout by Sabatier.

These texts (which are designated respectively as ff^1 and ff^2 of the Gospels) are mixed; they occasionally preserve good readings, but there is much officious revision (see Scrivener, *Introd. to N.T.* p. 257). *SEE MANUSCRIPTS, BIBLICAL*.

Corbie

(*Corbeja Antiqua*, also called *Aurea* and *Gallica*), a Benedictine monastery in Picardy, France, built in 657 by St. Bathildis, wife of king Clovis II and mother of Clotaire 3, The first monks in Corbie were Anglo-Saxons from Luxeuil, the monastery of St. Columban. Corbie remained one of the most prominent monasteries of the Benedictine order. An offshoot of Corbie was the German monastery at Corvey (q.v.). — Wetzer u. Welte, *Kirch.-Lex.* 2:872.

Corbie-steps

the steps up the gable of a house; often used with very picturesque effect, but more common in domestic than in ecclesiastical architecture.

Corbinian, Saint

born at Chartres in 680, was for fourteen years a hermit, and then went to Rome, where the pope, Gregory II, consecrated him bishop. He returned to his solitude, and afterwards traveled along the Danube and the Isar to preach. Duke Theodo II of Bavaria appointed him first bishop of Freising. He died in 730, and is commemorated as a saint on Sept. 8. — Pierer, *Universal-Lexikon*, s.v.; Butler, *Lives of Saints*, Sept. 8.

Corbit, Israel S.

a minister of the Methodist Episcopal Church, was born in Philadelphia, Feb. 16, 1817, and entered the itinerancy in the New Jersey Conference in 1844. He died at Bordentown, N. J., April 11, 1856. Mr. Corbit's ministry, in the most important stations of his Conference, was eminently successful. "A sublimity caught from long converse with the Bible and the Christian poets ran through all his thoughts. He was accomplished, eloquent, and laborious, and gave full proof of his ministry. — *Minutes of Conferences*, 6:29.

Cord

the rendering in the Auth. Ver. of the following Hebrew words:

(1.) usually לֶבֶל, che'bel (but not לֶבֶל, a rope, *SEE CHEBEL*;

(2.) rty, *ye'-her*, a straw ("withe," <07167>Judges 16:7, 8, 9; tent-rope, "excellency," <18021>Job 4:21; bow-"string," <19112>Psalm 11:2; halter-"cord," <18011>Job 30:11);

(3.) rtym;e *emeythar'*, a line (e.g. tentrope, <02568>Exodus 35:18; 39:40; <04026>Numbers 3:26, 37; 4:26, 32; <23542>Isaiah 54:2.; <24010>Jeremiah 10:20; bow-"string," <19212>Psalm 21:12); (4.) tbfe aboth', a braid (e.g. "wreathed" work, <02844>Exodus 28:14, etc.; "band," <18910>Job 39:10; <26025>Ezekiel 3:25; 4:8; <28104>Hosea 11:4; "rope," <07153>Judges 15:13, 14; <19103>Psalm 2:3; 118:27; 124:4);

(5.) fWj, chut (<21042>Ecclesiastes 4:12, a "thread," <01423>Genesis 14:23; <06028>Joshua 2:18; <07162>Judges 16:12; <22403>Song of Solomon 4:3; "line," <11075>1 Kings 7:15; "fillet," <24521>Jeremiah 52:21). The first of these terms is the most comprehensive, being from the root lbij; to *twist*, hence Engl. *cable*. This word occurs often in its proper sense, as well as in the special meanings of measuring-line (hence also region), snare (<19105>Psalm 140:5), and bridle. In <33005>Micah 2:5, it signifies "portion" (as it is frequently rendered elsewhere); and the phrase "cast a cord" denotes a change of inheritance, as in ver. 4. The same word has the secondary sense of a band of men (<09105>1 Samuel 10:5, 10), and destruction (<33210>Micah 2:10). *SEE ROPE*. "In the N.T. the term σχοινία is applied to the whip which our Savior made (<43015>John 2:15), and to the 'ropes' of a ship (<44232>Acts 27:32). Alford understands it in the former passage of the rushes on which the cattle were littered; but the ordinary rendering cords seems more consistent with the use of the term elsewhere. (See below.)

"The materials of which cord was made varied according to the strength required; the strongest rope was probably made of strips of camel hide, still used by the Bedouins for drawing water (Burckhardt's *Notes*, 1:46); the Egyptians twisted these strips together into thongs for sandals and other purposes (Wilkinson, *Anc. Egypt*. 3. 145). The finer sorts were made of flax (<23909>Isaiah 19:9). The fibre of the date-palm was also used (Wilkinson, 3. 210); and probably reeds and rushes of various kinds, as implied in the origin of the word σχοινίον (Pliny 19:9), which is generally used by the Sept. for lbj, and more particularly in the word "(^/mgbi rush (<18402>Job 41:2), which primarily means a reed; in the Talmud (*Erubin*, fol. 58), bulrushes, osier, and flax are enumerated as the materials of which rope

was made; in the Mishna (*Sotah*, 1, § 6) the ˆyrxm lbj, or Egyptian rope, is explained as *a rope of vines or osiers*. *SEE MECHANIC*.

"Of the various purposes to which cord, including under that term rope, and twisted thongs, was applied, the following are especially worthy of notice:

(1.) For fastening a tent, in which sense rtymem*eythar'*, is more particularly used (e.g. <02518>Exodus 35:18; 39:40; <25402>Isaiah 54:2). As the tent supplied a favorite image of the human body, the cords which held it in its place represented the principle of life (<18421>Job 4:21): 'Are not their tent cords (A.V. 'excellency') torn away?' (<21126>Ecclesiastes 12:6).

(2.) For leading or binding animals, as a halter or rein (<19827>Psalm 118:27; <28104>Hosea 11:4), whence to 'loosen the cord' (<18311>Job 30:11) = to free from authority.

(3.) For yoking them either to a cart (<23518>Isaiah 5:18) or a plough (<18910>Job 39:10).

(4.) For binding prisoners, more particularly tbfy aboth' (<07513>Judges 15:13; <19203>Psalm 2:3; 129:4; <26325>Ezekiel 3:25), whence the metaphorical expression 'bands of love' (<28104>Hosea 11:4).

(5.) For bow-strings (<19102>Psalm 11:2), made of catgut; such are spoken of in <07607>Judges 16:7 (µyjæ µyræy] A. V. 'green withs;' but more properly νευραὶ ὑγραί, fresh or moist bow-strings).

(6.) For the ropes or 'tacklings' of a vessel (<23323>Isaiah 33:23).

(7.) For measuring ground, the full expression being hDmæbj,(<10802>2 Samuel 8:2; <19655>Psalm 78:55; <30717>Amos 7:17; <38201>Zechariah 2:1); hence to 'cast a cord' — to assign a property (<33205>Micah 2:5), and cord or line became an expression for an inheritance (<06714>Joshua 17:14; 19:9; <19616>Psalm 16:6; <26713>Ezekiel 47:13), and even for any defined district (e.g. the line, or tract, *of Argob*, <05004>Deuteronomy 3:4). *SEE CHEBEL*.

(8.) For fishing and snaring. *SEE FISHING*; *SEE FOWLING*; *SEE HUNTING*.

(9.) For attaching articles of dress; as the wreathen chains (תבל), which were rather twisted cords, worn by the high-priests (Exodus 28:14, 22, 24; 39:15, 17).

(10.) For fastening awnings (Esther 1:6).

(11.) For attaching to a plummet. The line and plummet are emblematic of a regular rule (2 Kings 21:13; Isaiah 28:17); hence to destroy by line and plummet (Isaiah 34:11; Lamentations 2:8; Amos 7:7) has been understood as a regular systematic destruction (*ad normam et libellam*, Gesenius, *Thesaur.* p. 125); it may, however, be referred to the carpenter's level, which can only be used on a flat surface (comp. Thenius, *Comm.* in 2 Kings 21:13).

(12.) For drawing water out of a well, or raising heavy weights (Joshua 2:15; Jeremiah 38:6, 13).

(13.) To place a rope on the head (1 Kings 20:31) in place of the ordinary head-dress was a sign of abject submission"

(14.) The "small cords" (σχοινίον, a rush-rope) used by our Savior in expelling the traders from the Temple (John 2:15) were probably the same used for leading the animals for sacrifice and binding them to the altar (תבל; Psalm 118:27).

(15.) The same word is employed in Acts 27:32, "ropes," i.e. cordage, with which the yawl-boats were secured to the ship (q.v.). *SEE RUSH*.

Among the figurative uses of the word the following are the most striking:

(1.) To gird one's self with a cord was considered a token of sorrow and humiliation (1 Kings 20:31-33; Job 36:8).

(2.) To stretch a line or cord about a city signifies to ruin it, to destroy it entirely, and to level it with the ground (Lamentations 2:8).

(3.) The cords (רתימ) extended in setting up tents furnish several metaphors in the prophetical books (Isaiah 33:20; Jeremiah 10:20).

(4.) Hence to "loose one's cord" was a metaphor for dissolving one's comfort and hopes (רתי, *ye'ther*, elsewhere "withe").

(5.) ‘The cords of sin” (<20522>Proverbs 5:22), metaphorically speaking, are the consequences of crimes and bad habits.

(6.) The “silver cord” (i.e. composed of silvery threads, <21206>Ecclesiastes 12:6) is generally supposed to refer to the spinal marrow, to which, as to its form and color, it may not be inaptly compared.

(7.) A “three-fold cord” (i.e. one of treble strands) is put as the symbol of union (<21042>Ecclesiastes 4:12, <hebrew>fWj</hebrew>, *chut*, elsewhere “thread”).

(8.) The “cords of a man,” in <28104>Hosea 11:4, are immediately explained as meaning “the bands of love,” although some interpreters join this clause to the preceding sentence, and render it “amid the *desolations* of men,” referring to the plagues of Egypt (Horsley, in loc.). *SEE LINE*. For *cords of Sheol*, *SEE SNARES OF DEATH*.

Cordeliers

a name given to the Franciscans (q.v.) in France. The name is said to have originated in the war of St. Louis against the Infidels, in which the friars having repulsed the barbarians, and the king having inquired their name, it was answered they were people *cordelies*, that is, tied with ropes. *SEE FRANCISCANS*.

Cordonniers et Tailleurs Freres

(brothers *Shoemakers and Tailors*), the title of a religious society founded in France by Henry Michael Buch, a shoemaker, in 1645, They chose as their patron Crispin and Crispinian, two sainted shoemakers. They lived in community, and under fixed statutes and officers, by which they were directed both in their temporal and spiritual concerns. The produce of their labor was put into a common stock to furnish necessaries for their support; any surplus was distributed among the poor. The society became extinct in the French Revolution.

Cordova

an ancient city of Spain (called by the Romans Corduba), seat of a Roman Catholic bishop, and noted for its cathedral church, which is the most beautiful of all Spain.

1. A celebrated *Synod of Cordova* was held on occasion of the persecution of Spanish Christians from 850 to 859, during the caliphate of

Abderrahman II († 852) and of Mohammed. The synod was called at the wish of Abderrahman, in order to enjoin moderation upon monks and others who craved martyrdom by provoking the Mohammedans. In accordance with this wish, the council, of which the metropolitan Hostegis of Malaga seems to have been the leading spirit, forbade self-sought martyrdom. This action met at once with a determined opposition on the part of the rigorists, who called the synod impium conciliabulum. The acts of the council are lost, as it soon came to be generally disowned by the Spanish Church.

2. The School of Cordova was one of the most celebrated literary institutions of the Arabs it Spain. It was founded about 980 by caliph Hakem II, and had the largest Arabic library in Spain, which, according to one, undoubtedly exaggerated, account, numbered as many as 600,000 volumes. The school of Cordova became in particular celebrated for the impulse which it gave to the study of the Aristotelian philosophy. One of the most celebrated professors of Cordova was Averrhoes (q.,v.). The conquest of Cordova by the Christians put an end to this school, as also to the flourishing Talmudic school of the same city. — Herzog, *Real-Encyklopadie*, s.v.

Co’re

(Κορέ), a mode of Graecizing (Ecclesiasticus 45:18; Jude 11) the name of the rebellious KORAH *SEE KORAH* (q.v.) of the Mosaic history (Numbers 16).

Corea

a dependency of China. It is an extensive peninsula, bounded east by the Sea of Japan, south by the Strait of Corea, west by the Yellow Sea and the Gulf of Leaotong, and north by Mantchuria. It is governed by a king, who, though tributary to China, exercises virtually an absolute power. The prevailing religion is Buddhism. Confucius also has many followers. The area is about 87,550 English square miles; the population, according to a census of 1793, was 7,342,361, and in 1885 was estimated at 8,500,000. The Roman Catholic missionaries in China and Japan speak of conversions of natives of Corea to their Church in the latter part of the 16th century. In the 17th century one of the kings of Corea was a patron of the celebrated Jesuit Adam Schall. There seems always since to have been some small number of Roman Catholics in Corea, and in 1800 the total number of

Christians was reported to amount to 10,000; lut the progress of the Church was prevented by constant persecution. Early in the present century the mission of Corea was placed under the Paris "Congregation of Foreign Missions." The missionaries greatly extol the zeal of the native converts, and report a number of accessions to their Church. Thus, in 1853, the number of catechumens who were admitted to baptism. was stated to be 460. A new persecution broke out in February, 1866. Two Roman Catholic bishops and seven priests, all natives of France, were put to death by order of the king for preaching a forbidden religion. Three others succeeded in concealing themselves, and one of them arrived at Chefoo, China, having been sent by the other two to communicate the sad intelligence. The escaped missionary asserted that there were 50,000 converts in Corea, and that great consternation was produced among them by the fierceness of the persecution. The missionary proceeded to Pekin to invoke the aid of the French ambassador. In October, 1866, the French undertook an expedition against Corea, demanding the punishment of the three principal ministers who instigated the execution of the missionaries, and the conclusion of a treaty guaranteeing the Christians against future persecutions. The expedition was not successful; and in December returned to Shanghai. Mr. Williamson, the agent of the Scottish National Bible Society, wrote in 1866 from Chefoo, China, that he had visited two Roman Catholic natives of Corea who had come to that port. According to their statement, there are in Corea eleven European priests, who visit from house to house. — They have no temples, but worship in private houses. They showed a catechism containing a full statement of their faith, in which Mr. Williamson was delighted to find much truth forcibly expressed. They appeared to be ignorant of any distinction between Protestantism and Roman Catholicism, and when Mr. Williamson spoke to them of Jesus, at once saluted him as "holy father." They agreed to act as the guides of the Reverend J. R; Thomas, who offered to accompany them, on their return to Corea, as the agent of the Bible Society. The mission of the Presbyterian board was first begun in 1844. It now has 25 communicants, 6 native helpers, and 25 pupils in school. In 1885 the Methodist Episcopal Church entered Corea. It has 12 foreign workers, 2 native ordained preachers, 4 communicants, 150 adherents, and 63 pupils. The National Bible Society of Scotland published, in 1886-7, two of the Gospels in Corean.

Coreae

(Κορέαι), a fortified place mentioned by Josephus (*Ant.* 14:3, 4) as lying on the northern border of Judaea, on the route of Pompey to Jerusalem (*War,* 1:6, 5), and also visited by Vespasian, who marched in one day thither from Neapolis, and the next reached Jericho (*War,* 4:8, 1). Near this place (πρός) was situated the fortress Alexandrium (q.v.), where the princes of Alexander Jannmeus's family were mostly buried, and whither Herod carried the remains of his sons Alexander and Aristobulus (who were Internally of that family), after they had been put to death at Sebaste (Joseph. *Ant.* 13:24; 14:6, 10, 27; 16:2, et ult.). The situation of Coreae, which determines that of the castle, is not known; but Dr. Robinson (*Bib. Researches,* 3. 83) conjectures that he may have found it in the modern *Kuriyet,* which is about eight miles S. by E. from Nablous (Shechem), and half an hour N. by E. of Shiloh (Ritter, *Erdk.* 15:455). It is small, with no very definite traces of antiquity (Wolcott, in the *Bibliotheca Sacra,* 1843, p. 72). The similarity of name to that of Beth-car (Χόῤῥαια, Josephus, *Ant.* 6, 22) seems to be accidental. *SEE EBENEZER.*

Coreathe

(Κωρεάθη), an episcopal village of Trachonitis (Reland, *Palest.* p. 218) mentioned in the early Church notices (S. Paulo, *Geogr. Sac.* p. 51); probably the modern *Kiratah* (Ritter, *Erdk.* 15:866), on the southern edge of the Lejah (Porter, 2:216).

Coriander

Picture for Corianer

(dG; from the root ddG; to make an incision, referring to the furrows in the seed). The Syriac, Chaldee, and Arabic, with the Sept. and Vulg., render this word coriander (Gesenius, *Thesaur. Heb.* p. 264), as does our version in Exodus 16:13; Numbers 11:7, the only passages where it occurs, and in both which the appearance of manna is compared to that of its seeds as to form, and in the former passage as to color also. *SEE MANNA.* According to Dioscorides also (3, 64) the ancient Carthaginian name for coriander was *goid* (γοίδ), evidently kindred with the Hebrew *gad.* Celsius states (*Hierob.* 2:78 sq.) that the coriander is frequently mentioned in the Talmud (where it is called rBsKi *kasbars,* or rbsWK, *kusebar'*). It was

known to and used medicinally by Hippocrates: it is mentioned by Theophrastus, as well as Dioscorides, under the name of κόριον or κορίαννον; and the Arabs, in their works on *Materia Medica*, give korion as the Greek synonym of coriander, which they call *kuzecreh*, the Persians kishneez, and the natives of India (compare Pliny, 20:82) *dhunya*. It is known throughout all these countries, in all of which it is cultivated, being universally employed as a grateful spice, and as one of the ingredients of currie-powder (see Busching, *Wochentl. Nachr*. 1775, p. 42; Rauwolff, Reise, p. 94; Gmelin, *Reise durch Russl*. 3, 282). It is also found in Egypt (Prosp. Alpin. *Res. AEg*. 2:9, p. 156). It is now very common in the south of Europe, and also in England, being cultivated, especially in Essex, on account of its seeds, which are required by confectioners, druggists, and distillers in large quantities; in gardens it is reared on account of its leaves, which are used in soups and salads (see Pereira's *Materia Medica*). The coriander is the Coriandrum sativum of botanists, an umbelliferous plant, with a round tall stalk. The flowers are small and pale pink, the leaves are much divided (especially the upper ones) and smooth. The fruit, commonly called seeds, is globular, grayish-colored, about the size of peppercorn, having its surface marked with fine strime. Both its taste and smell are agreeable, depending on the presence of a volatile oil, which is separated by distillation(see *Penny Cyclopaedia*, s.v.). *SEE BOTANY*.

Cor'inth

Picture for Cor'inth 1

(Κόρινθος, occurs ⁴⁴¹⁸Acts 18:1; 19:1; ⁴⁶⁰¹2 Corinthians 1:2; ⁴⁷⁰¹2 Corinthians 1:1, 23; ⁵⁵⁰⁴2 Timothy 4:20; "Corinthus," subscr. to *Ep.* to Rom.), a Grecian city, placed on the isthmus which joins Peloponnesus (now called the Morea) to the continent of Greece. A lofty rock rises above it, on which was the citadel, or the Acrocorinthus (Livy 45:28). It had two harbors: Cenchreme, on the eastern side, about seventy stadia distant; and Lechaeum, on the modern Gulf of Lepanto, only twelve stadia from the city (Strabo, 8:6). Its earliest name, as given by Homer, is *Ephyre* (Ἐφύρη, II. 6:152); and mysterious legends connect it with Lycia, by means of the hero Bellerophon, to whom a plot of ground was consecrated in front of the city, close to a cypress grove (Pausan. 2:2). Owing to the great difficulty of weathering Malea, the southern promontory of Greece, merchandise passed through Corinth from sea to sea, the city becoming an *entrepot* for the goods of Asia and Italy (Strabo, 8:6). At the same time, it

commanded the traffic by land from north to south. An attempt made to dig through the isthmus was frustrated by the rocky nature of the soil; at one period, however, they had an invention for drawing galleys across from sea to sea on trucks. With such advantages of position, Corinth was very early renowned for riches, and seems to have been made by nature for the capital of Greece. The numerous colonies which she sent forth, chiefly to the west and to Sicily, gave her points of attachment in many parts; and the good will, which, as a mercantile state, she carefully maintained, made her a valuable link between the various Greek tribes. The public and foreign policy of Corinth appears to have been generally remarkable for honor and justice (Herod. and Thucyd. *passim*); and the Isthmian games, which were celebrated there every other year, might have been converted into a national congress, if the Corinthians had been less peaceful and more ambitious. When the Achaean league was rallying the chief powers of Southern Greece, Corinth became its military center; and, as the spirit of freedom was active in that confederacy, they were certain, sooner or later, to give the Romans a pretense for attacking them. The fatal blow fell on Corinth (B.C 146), when L. Mummius, by order of the Roman senate, barbarously destroyed that beautiful town (Cicero, *Verr*. 1:21), eminent even in Greece for painting, sculpture, and all working in metal and pottery; and, as the territory was given over to the Sicyonians (Strabo, 1. c.), we must infer that the whole population was sold into slavery.

Picture for Cor'inth 2

The Corinth of which we read in the New Testament was quite a new city, having been rebuilt and established as a Roman colony, and *peopled with freed-men from Rome* (Pausanias and Strabo, *u. s.*) by the dictator Caesar a little before his assassination. Although the soil was too rocky to be fertile, and the territory very limited, Corinth again became a great and wealthy city in a short time, especially as the Roman proconsuls made it the seat of government (Acts 18) for Southern Greece, which was now called the province of Achaia. In earlier times Corinth had been celebrated for the great wealth of its temple of Venus, which had a gainful traffic of a most dishonorable kind with the numerous merchants resident there — supplying them with harlots under the forms of religion (hence κορινθιάζεσθαι = *scortari*, see Schotti *Adagia* Gr. p. 568). The same phenomena, no doubt, reappeared in the later and Christian age. The little which is said in the New Test. seems to indicate a wealthy and luxurious community, prone to impurity of morals; nevertheless, all Greece was so contaminated that we

may easily overcharge the accusation against Corinth. We find Gallio, brother of the philosopher Seneca, exercising the functions of proconsul here during the apostle Paul's first residence at Corinth, in the reign of Claudius. This residence continued for a year and six months, and the circumstances which occurred during the course of it are related at some length (<44801>Acts 18:1-18). The apostle had recently passed through Macedonia. He came to Corinth from Athens; shortly after his arrival Silas and Timotheus came from Macedonia and rejoined him; and about this time the two epistles to the Thessalonians were written (probably A.D. 49 and 50). It was at Corinth that the apostle first became acquainted with Aquila and Priscilla, and shortly after his departure Apollos came to this city from Ephesus (<44827>Acts 18:27). Corinth was a place of great mental activity, as well as of commercial and manufacturing enterprise. Its wealth was so celebrated as to be proverbial; so were the vice and profligacy of its inhabitants. The worship of Venus here was attended with shameful licentiousness. All these points are indirectly illustrated by passages in the two epistles to the Corinthians, which were written (probably A.D. 54), the first during Paul's stay at Ephesus, the second from Macedonia, shortly before the second visit to Corinth, which is briefly stated (<44203>Acts 20:3) to have lasted three months. *SEE CORINTHIANS (EPISTLES TO)*. During this visit (probably A.D. 55) the epistle to the Romans was written. From the three epistles last mentioned, compared with <44247>Acts 24:17, we gather that Paul was much occupied at this time with a collection for the poor Christians at Jerusalem. It has been well observed that the great number of Latin names of persons mentioned in the epistle to the Romans is in harmony with what we know of the colonial origin of a large part of the population of Corinth. According to Philo (*Opp.* 2:587), it was extensively colonized by Jews. From Acts 18 we may conclude that there were many Jewish converts in the Corinthian church, though it would appear (<46122>1 Corinthians 12:2) that the Gentiles predominated. On the other hand, it is evident from the whole tenor of both epistles that the Judaizing element was very strong at Corinth. Party spirit also was extremely prevalent, the names of Paul, Peter, and Apollos being used as the watchwords of restless factions. Among the eminent Christians who lived at Corinth were Stephanas (<46016>1 Corinthians 1:16; 16:15, 17), Crispus (<44808>Acts 18:8; <46014>1 Corinthians 1:14), Caius (<45623>Romans 16:23; <46014>1 Corinthians 1:14), and Erastus (<45623>Romans 16:23; <55420>2 Timothy 4:20). The epistle of Clement to the Corinthians is among the most interesting of the post-apostolic writings. The Corinthian church is remarkable in the epistles of Paul by the

variety of its spiritual gifts, that seem for the time to have eclipsed or superseded the office of the elder or bishop, which in most churches became from the beginning so prominent. Very soon, however, this peculiarity was lost, and the bishops of Corinth take a place co-ordinate to those of other capital cities. One of them, Dionysius, appears to have exercised great influence over many and distant churches in the latter part of the second century (Eusebius, *Hist. Eccles.* 4, 23). In the year 268 of the Christian era the city was burned by the Goths, and in 525 it was destroyed by an earthquake. During the Middle Ages Corinth shared the fate of many of the cities of Greece. in being wrested from the emperors of Constantinople and possessed by a succession of adventurers, and at length formed a part of the duchy of Athens, ruled first by the French, then by the Arragonese kings of Sicily, and finally by the Accaioli, a family of Florence, from whom it was taken by Mohammed II in 1460. During a war between the Venetians and the Turks, it was captured by the former in 1687, but was recovered by the Turks in 1715, and held by them until the period of the Greek revolution, when it became the seat of the new government, although taken and retaken more than once during the war. Corinth is still an episcopal see. The cathedral church of St. Nicholas, "a very mean place for such an ecclesiastical dignity," used in Turkish times to be in the Acrocorinthus. The city has now shrunk to a wretched village, on the old site, and bearing the old name, which, however, is often corrupted into *Gortho* (see Hassel, *Handbuch der neuest Erdbeschreib*. III, 1:673 sq.).

Picture for Cor'inth 3

Picture for Cor'inth 4

Pausanias, in describing the antiquities of Corinth as they existed in his day, distinguishes clearly between those which belonged to the old Greek city and those which were of Roman origin. Two relics of Roman work are still to be seen, one a heap of brick. work which may have been part of the baths erected by Hadrian, the other the remains of an amphitheater with subterranean arrangements for gladiators. Far more interesting are the ruins of the ancient Greek temple — the "old columns which have looked down on the rise, the prosperity, and the desolation of two [in fact, three] successive Corinths." At the time of Wheler's visit in 1676 twelve columns were standing; before 1795 they were reduced to five; and further injury has very recently been inflicted by an earthquake. It is believed that this temple is the oldest of which any remains are left in Greece. There are also

distinct traces of the Posidonium, or sanctuary of Neptune, the scene of the Isthmian games, from which Paul borrows some of his most striking imagery in 1 Corinthians and other epistles. *SEE GAMES*. The fountain of Peirene, "full of sweet and clear water," as it is described by Strabo, is still to be seen in the Acrocorinthus, as well as the fountains in the lower city, of which it was supposed by him and Pausanias to be the source. The walls on the Acrocorinthus were in part erected by the Venetians, who held Corinth for twenty-five years in the 17th century. This city and its neighborhood have been described by many travelers, but we must especially refer to Leake's *Morea*, 3, 229-304 (London, 1830), and his *Peloponnesiaca*, p. 392 (London, 1846); Curtius, *Peloponnesos*, 2:514 (Gotha, 1851-1852); Clark, *Peloponnesus*, p. 42-61 (London, 1858). See also Pauly, *Real-Encykl.* 2:643 sq.; Pott, *Prolegg. in* 1 *ad* Cor.; Conybeare and Howson, *St. Paul*, ch. 12. There are four German monographs on the subject — Wilckens, *Rerum Corinthiacarum specimen ad illustrationem utriusque Epistolae Paulinae* (Bremen, 1747; also in *Oelrich's Collect. Opusc*. 1:427 sq.); Walch, *Antiquitates Corinthiacae* (Jena, 1761); Wagner, *Rerum Corinthiacarum specimen* (Darmst. 1824); Barth, *Corinthiorum commercii et Mercaturae Historiae pariicula* ,Berlin, 1844). For a full elucidation of the history and topography of the city, see Smith's *Dict. of Classical Geography*, s.v. Corinthus. See ACHAIA.

Corin'thian

(Κορίνθιος), an inhabitant (Acts 18:8; 2 Corinthians 6:11) of the city of Corinth (q.v.).

Corinthian Order,

the latest developed and the most ornamental of the three orders of Greek architecture. The column (q.v.) is about ten diameters in height, and is fluted. The capital is over a diameter of the column in height, has two rows of richly-carved leaves of acanthus, olive, or other plant, from above which roll out volutes, surmounted by leaves, and crowned by a moulding, called the abacus. The base is richly moulded. The Corinthian order was largely introduced in the Renaissance architecture, both in ecclesiastical and civil buildings. *SEE ARCHITECTURE*.

Corinthians, First Epistle To The

1. The testimony of Christian antiquity is full and unanimous in ascribing this inspired production to the pen of the apostle Paul (Lardner's *Credibility, Works*, vol. 2, plur. loc.; see also Heydenreich, *Comment. in priorem D. Pauli ad Cor. epist. Proleg*. p. 30; Schott, *Isaqoge in N.T.* p. 236, 239 sq.). The external evidences (Clem. Rom. *ad Cor*. ch. 47, 48; Polycarp, *ad Phil*. ch. 11; Ignat. *ad Eph*. ch. 2; Irenaeus, *Haer*. 3, 11, 9; 4:27, 3; Athenag. *de Resurr*. p. 61, ed. Col.; Clem. Alex. *Paedag*. 1:33; Tertull. *de Praeser*. ch. 33) are extremely distinct, and with this the internal evidence arising from allusions, undesigned coincidences, style, and tone of thought fully accords (see Davidson, *Introd*. 2:253 sq.).

2. The epistle seems to have been occasioned partly by some intelligence received by the apostle concerning the Corinthian church from the domestics of Chloe, a pious female connected with that church (<46011>1 Corinthians 1:11), and probably also from common report (ἀκούεται,v, i), and partly by an epistle which the Corinthians themselves had addressed to the apostle, asking advice and instruction on several points (<46701>1 Corinthians 7:1), and which probably was conveyed to him by Stephanas, Fortunatus, and Achaicus (<46167>1 Corinthians 16:17). Apollos, also, who succeeded the apostle at Corinth, but who seems to have been with him at the time this epistle was written (<46162>1 Corinthians 16:12), may have given him information of the state of things among the Christians in that city. From these sources the apostle had become acquainted with the painful fact that since he had left Corinth (<441818>Acts 18:18), the church in that place had sunk into a state of great corruption and error. One prime source of this evil state of things, and in itself an evil of no inferior magnitude, was the existence of schisms or party divisions in the church. "Everyone of you," Paul tells them, "saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ" (<46012>1 Corinthians 1:12). This has led to the conclusion that four great parties had arisen in the church, which boasted of Paul, Apollos, Peter, and Christ as their respective heads. By what peculiarities of sentiment these parties may be supposed to have been distinguished from each other it is not difficult, with the exception of the last, to conjecture. It appears that the schisms arose merely from quarrels among the Corinthians as to the comparative excellence of their respective teachers — those who had learned of Paul boasting that he excelled all others, and the converts of Apollos and Peter advancing a similar claim for them, while a fourth party haughtily repudiated all subordinate teaching,

and pretended that they derived all their religious knowledge from the direct teaching of Christ. The language of the apostle in the first four chapters, where alone he speaks directly of these schisms, and where he resolves their criminality, not into their relation to false doctrine, but into their having their source in a disposition to glory in men, must be regarded as greatly favoring this view. (Comp. also <470516>2 Corinthians 5:16.)

The few facts supplied to us by the Acts of the Apostles, and the notices in the epistle, appear to be as follows: The Corinthian church was planted by the apostle himself (<460306>1 Corinthians 3:6) in his second missionary journey, after his departure from Athens (<441801>Acts 18:1 sq.). He abode in the city a year and a half (<441811>Acts 18:11), at first in the house of Aquila and Priscilla (<441803>Acts 18:3), and afterwards, apparently to mark emphatically the factious nature of the conduct of the Jews, in the house of the proselyte Justus. A short time after the apostle had left the city the eloquent Jew of Alexandria, Apollos, after having received, when at Ephesus, more exact instruction in the Gospel from Aquila and Priscilla, went to Corinth (<441901>Acts 19:1), where he preached, as we may perhaps infer from Paul's comments on his own mode of preaching, in a manner marked by unusual eloquence and persuasiveness (comp. <460201>1 Corinthians 2:1, 4). There is, however, no reason for concluding that the substance of the teaching was in any respect different from that of Paul (see <460118>1 Corinthians 1:18; 16:12). This circumstance of the visit of Apollos, owing to the sensuous and carnal spirit which marked the church of Corinth, appears to have formed the commencement of a gradual division into two parties, the followers of Paul, and the followers of Apollos (comp. <460406>1 Corinthians 4:6). These divisions, however, were to be multiplied; for, as it would seem, shortly after the departure of Apollos, Judaizing teachers, supplied probably with letters of commendation (<470301>2 Corinthians 3:1) from the church of Jerusalem, appear to have come to Corinth, and to have preached the Gospel in a spirit of direct antagonism to Paul personally, in every way seeking to depress his claims to be considered an apostle (<461102>1 Corinthians 11:2), and to exalt those of the Twelve, and perhaps especially of Peter (ch. 1:12). To this third party, which appears to have been characterized by a spirit of excessive bitterness and faction, we may perhaps add a fourth, that, under the name of "the followers of Christ" (<460112>1 Corinthians 1:12), sought at first to separate themselves from the factious adherence to particular teachers, but were eventually driven by antagonism into positions equally sectarian and inimical to the unity of the

church. At this momentous period, before parties had become consolidated, and had distinctly withdrawn from communion with one another, the apostle writes; and in the outset of the epistle (ch. 1-4, 12) we have his noble and impassioned protest against this fourfold rending of the robe of Christ. This spirit of division appears, by the good providence of God, to have eventually yielded to his apostolic rebuke, as it is noticeable that Clement of Rome, in his epistle to this church (ch. 47), alludes to these evils as long past, and as but slight compared to those which existed in his own time. *SEE DIVISIONS (IN THE CHURCH AT CORINTH)*.

Besides the schisms and the erroneous opinions which had invaded the church at Corinth, the apostle had learned that many immoral and disorderly practices were tolerated among them, and were in some cases defended by them. A connection of a grossly incestuous character had been formed by one of the members, and gloried in by his brethren, (<460501>1 Corinthians 5:1, 2); lawsuits before heathen judges were instituted by one Christian against another (<460601>1 Corinthians 6:1); licentious indulgence was not so firmly denounced and so carefully avoided as the purity of Christianity required (<460609>1 Corinthians 6:9-20); the public meetings of the brethren were brought into disrepute by the women appearing in them unveiled (<461103>1 Corinthians 11:3-10), and were disturbed by the confused and disorderly manner in which the persons possessing spiritual Gifts chose to exercise them (1 Corinthians 12-14); and, in fine, the ἀγάπαι, which were designed to be scenes of love and union, became occasions for greater contention through the selfishness of the wealthier members, who, instead of sharing in a common meal with the poorer, brought each his own repast, and partook of it by himself, often to excess, while his needy brother was left to fast (<461120>1 Corinthians 11:20-34). The judgment of the apostle had also been solicited by the Corinthians concerning the comparative advantages of the married and the celibate state (<460701>1 Corinthians 7:1-40), as well as, apparently, the duty of Christians in relation to the use for food of meat which had been offered to idols (<460801>1 Corinthians 8:1-13). For the correction of these errors, the remedying of these disorders, and the solution of these doubts, this epistle was written by the apostle.

3. The epistle consists of four parts. The first (1-4) is designed to reclaim the Corinthians from schismatic contentions; the second (5-6) is directed against the immoralities of the Corinthians; the third (7-14) contains replies to the queries addressed to Paul by the Corinthians, and strictures upon the

disorders which prevailed in their worship; and the fourth (15-16) contains an elaborate defense of the Christian doctrine of the resurrection, followed in the close of the epistle by some general instructions, intimations, and greetings.

The apostle opens with his usual salutation and with an expression of thankfulness for their general state of Christian progress (<4601001>1 Corinthians 1:1-9). He then at once passes on to the lamentable divisions there were among them, and incidentally justifies his own conduct and mode of preaching (<4601010>1 Corinthians 1:10; 4:16), concluding with a notice of the mission of Timothy, and of an intended authoritative visit on his own part (<4604017>1 Corinthians 4:17-21). The apostle next deals with the case of incest that had taken place among them, and had provoked no censure (<4605001>1 Corinthians 5:1-8), noticing, as he passes, some previous remarks he had made upon not keeping company with fornicators (<4605009>1 Corinthians 5:9-13). He then comments on their evil practice of litigation before heathen tribunals (<4606001>1 Corinthians 6:1-8), and again reverts to the plague-spot in Corinthian life, fornication and uncleanness (<4606009>1 Corinthians 6:9-20). The last subject naturally paves the way for his answers to their inquiries about marriage (<4607001>1 Corinthians 7:1-24), and about the celibacy of virgins and widows (<4607025>1 Corinthians 7:25-40). The apostle next makes a transition to the subject of the lawfulness of eating things sacrificed to idols. and Christian freedom generally (1 Corinthians 8), which leads, not unnaturally, to a digression on the manner in which he waved his apostolic privileges and performed his apostolic duties (1 Corinthians 9). He then reverts to and concludes the subject of the use of things offered to idols (1 Corinthians 10-11 1), and passes onward to reprove his converts for their behavior in the assemblies of the church, both in respect to women prophesying and praying with uncovered heads (<4611002>1 Corinthians 11:2-16), and also their great irregularities in the celebration of the Lord’s Supper (<4611017>1 Corinthians 11:17-34). Then follow full and minute instructions on the exercise of spiritual gifts (1 Corinthians 12-14), in which is included the noble panegyric of charity (1 Corinthians 13), and further a defense of the doctrine of the resurrection of the dead, about which doubts and difficulties appear to have arisen in this unhappily divided church (1 Corinthians 15). The epistle closes with some directions concerning the contributions for the saints at Jerusalem (<4616001>1 Corinthians 16:1-4), brief notices of his own intended movements (<4616005>1 Corinthians 16:5-9), commendation to them of Timothy and others; (<4616010>1 Corinthians 16:10-18), greetings from the

churches (<46>1 Corinthians 16:19, 20), and an autograph salutation and benediction (<46>1 Corinthians 16:21-24).

4. From an expression of the apostle in <46>1 Corinthians 5:9, it has been inferred by many that the present was not the first epistle addressed by Paul to the Corinthians, but that it was preceded by one now lost. For this opinion, however, the words in question afford a very unsatisfactory basis. They are as follows: ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, κ. τ. 50: Now these words must be rendered either "I have written to you in this epistle," or "I wrote to you in thy epistle;" and our choice between these two renderings will depend partly on grammatical and partly on historical grounds. As the aorist ἔγραψα may mean either "I wrote" or "I have written," nothing can be concluded from it in either way. It may be doubted, however, whether, had the apostle intended to refer to a former epistle, he would have used the article τῇ simply, without adding προτέρᾳ, "former;" while, on the other hand, there are cases which clearly show that, had the apostle intended to refer to the present epistle, it was in accordance with his practice to use the article in the sense of "*this*" (comp. ἡ ἐπιστολή, <51>Colossians 4:16, τὴν ἐπιστ. <52>1 Thessalonians 5:27). In support of this conclusion it may be added,

1st, that the apostle had really in this epistle given the prohibition to which he refers, viz., in the verses immediately preceding that under notice; and that his design in the verses which follow is so to explain that prohibition as to preclude the risk of their supposing that he meant by it anything else than that in the church they should not mingle with immoral persons;

2d, that it is not a little strange that the: apostle should, only in this cursory and incidental manner, refer to a circumstance so important in its bearing upon the case of the Corinthians as his having already addressed them on their sinful practices; and,

3d, that, had such an epistle ever existed, it may be supposed that some hint of its existence would have been found in the records of the primitive Church, which is not the case. Alford, indeed (Comment. in <47>2 Corinthians 1:16), thinks that <46>1 Corinthians 4:18, contains an allusion likewise to the lost letter, but the information there spoken of may easily have been otherwise communicated. On these grounds we strongly incline to the opinion that the present is the first epistle which Paul addressed to the Corinthians (Bloomfield, *Recensio a Synopt*. in

loc.; Billroth's *Commentary*, Eng. tr., 1:4, note a). The same view is taken by Lange (*Apost. Zeitalt*. 1:205) and others.

5. There is a general agreement as to the date (at least the *place*) of this epistle. It was written from Ephesus (<461608>1 Corinthians 16:8), probably about the time of Passover (<461607>1 Corinthians 5:7, 8) of the apostle's third year there (<441910>Acts 19:10; 20:31), after his first severe treatment (chap. 15:32; <441909>Acts 19:9) had somewhat abated (<461609>1 Corinthians 16:9; <441917>Acts 19:17), and when he had formed the purpose of a journey through Macedonia and Greece (<461605>1 Corinthians 16:5; <441921>Acts 19:21), and before the culminating act of mobbing (which cannot in any case be referred to in <461532>1 Corinthians 15:32, since the apostle was still in Asia, <461619>1 Corinthians 16:19; and he mentions this incident in his next letter as a special piece of news, <470108>2 Corinthians 1:8), that only served to expedite his plan (<442001>Acts 20:1; comp. 19:29). *SEE ACTS*. This opinion is further verified by the following coincidences: [chap. 1:1, "Sosthenes" here was a CHRISTIAN, and therefore different from the president of the synagogue at Corinth, <441817>Acts 18:17] <460111>1 Corinthians 1:11-16; 2:1; 3:1-6, Paul had left the Corinthian church in its infancy some time since, and Apollos had visited them meanwhile (<441818>Acts 18:18; 19:1); <460417>1 Corinthians 4:17, 19; 16:10, 11, Paul had just sent Timothy to them, and designed visiting them himself shortly (<441921>Acts 19:21, 22; 20:1, 2); <461532>1 Corinthians 15:32, he had some time previously been violently opposed (ἐμάχησα) at Ephesus (<441909>Acts 19:9); <461601>1 Corinthians 16:1, he had visited Galatia not very long before (<441823>Acts 18:23); <461605>1 Corinthians 16:5-7, he was about to set out for Macedonia, and thence to Corinth, where he designed to spend the coming winter (<442001>Acts 20:1-3); <461608>1 Corinthians 16:8, he still expected to stay (ἐπιμενῶ) at Ephesus till Pentecost, which stay was prolonged till the uproar about Diana (<441922>Acts 19:22, 23); <461603>1 Corinthians 16:3, 4, he afterwards designed to visit Jerusalem (<441921>Acts 19:21) [<461612>1 Corinthians 16:12, Apollos was at this time in the vicinity of Paul, but was not about to revisit Corinth just yet, <441901>Acts 19:1]; <461619>1 Corinthians 16:19, Paul was surrounded by the churches of Asia, in the capital of which Aquila and Priscilla were now settled (<441818>Acts 18:18,19, 26). Finally, the subscription (so far as of any authority) agrees with all this (comp. <461617>1 Corinthians 16:17), except as to Timothy, who was then on his way to Corinth (<460417>1 Corinthians 4:17; 16:10) [for from <470217>2 Corinthians 8:17, 18, it does not necessarily follow that Timothy (even supposing him to be there alluded to) did not visit Corinth till afterwards]; and also except as to the date at

Philippi (the best copies read Ephesus), an error of tradition apparently arising from the fact that Paul was doubtless expecting to pass through (διέρχομαι) that city (<44206>Acts 20:6). *SEE TIMOTHY*. (Comp. Conybeare and Howson's *Life and Epistles of St. Paul*, 2:33). The date assigned this epistle by the foregoing particulars is the spring of A.D. 54. The bearers were probably (according to the common subscription) Stephanas, Fortunatus, and Achaicus, who had been recently sent to the apostle, and who, in the conclusion of this epistle (<46167>1 Corinthians 16:17), are especially commended to the honorable regard of the church of Corinth. For commentaries, see below. Of treatises on special points we may name the following (in Latin): those of Faust on the alleged lost epistle (Argent. 1671); on the schisms of the Corinthian Church, Dorscheus (Hafn. 1722), Mosheim (Helmst. 1726), Schongard (Hafn. 1733), Vitringa (*Obs. sacr*. 3, 800 sq.); on "leading about a wife," Quistorp (Rost. 1692), Witte (Viteb. 1691); on other national allusions, Olearius (Lips. 1807), Schlaeger (Helmst. 1739), Wolle (Lips. 1731). *SEE PAUL*.

Corinthians, Second Epistle To The.

1. We have seen above that, when writing his first epistle to the Corinthians, Paul expected shortly to visit them, and had indeed formed a detailed plan of the journey. But we may safely infer from <47015>2 Corinthians 1:15, 16, 23, that Paul had not been at Corinth between the writing of the first and second epistles, so that we must place his second epistle very soon after the writing of the first epistle, probably on his arrival at Philippi. The place whence it was written was clearly not Ephesus (see <47008>2 Corinthians 1:8), but Macedonia (<47005>2 Corinthians 7:5; 8:1; 9:2), whither the apostle went by way of Troas (<47012>2 Corinthians 2:12), after waiting a short time in the latter place for the return of Titus (<47013>2 Corinthians 2:13). The Vatican MS., the bulk of later MSS., and the old Syr. version, positively assume Philippi as the exact place whence it was written; that the bearers were Titus and his associates (Luke?) is apparently substantiated by <47023>2 Corinthians 8:23; 9:3, 5.

The following coincidences will serve to establish this date: <47001>2 Corinthians 1:1, Timothy (who had now rejoined Paul by way of Corinth, <46610>1 Corinthians 16:10, 11) was in Paul's company (<44204>Acts 20:4); <47008>2 Corinthians 1:8, Paul had lately escaped death at Ephesus (<44130>Acts 19:30); <47015>2 Corinthians 1:15, 16, he had originally intended to go through Corinth to Macedonia, and return through Corinth to Judaea, but, upon receipt of

the information which called forth his first epistle, he had so far altered his plan (<470117>2 Corinthians 1:17; <460418>1 Corinthians 4:18,19) as to determine to forego the first of these visits to Corinth, and to make the second a longer one (<461607>1 Corinthians 16:7), and he was ultimately compelled to pass through Macedonia to Corinth, and return through Macedonia to Jerusalem (<442001>Acts 20:1-3); chap. 2:12,13, on his way to Macedonia, since writing the first epistle, he had touched at Troas (as usual, <441611>Acts 16:11; 20:6), but did not stay, on account of Titus's absence, who afterwards met him in Macedonia, with intelligence of the good effects of his former letter (<470605>2 Corinthians 6:5-15); <470701>2 Corinthians 8:1; 9:2, 4, he was now in Macedonia (<442002>Acts 20:2); <470806>2 Corinthians 8:6, 16-18, 22, 23, this letter was sent by Titus (compare subscription) (<442004>Acts 20:4); <470810>2 Corinthians 8:10; 9:2, Paul was collecting funds for the church at Jerusalem (<442016>Acts 20:16), and had heard of the Corinthians' readiness to contribute a year since, probably by Apollos, who had now returned to Ephesus (<441901>Acts 19:1, compared with <461612>1 Corinthians 16:12). Finally, the *subscription* exactly tallies with these particulars; comp. <470818>2 Corinthians 8:18, 22. (See Conybeare and Howson's *Life and Epistles of St. Paul*, 2:97.)

2. From <470201>2 Corinthians 2:1; 12:14; 13:1, 2, many have inferred that before writing this epistle Paul had twice visited Corinth, and that one of these visits had been after the church there had fallen into an evil state; and the second of these visits has been most plausibly assigned to the apostle's three years' stay at Ephesus. So Chrysostom and his followers, OEcumenius and Theophylact, and in recent times, Muller (*De tribus Pauli itin.* Basil, 1831), Anger (*Rat. Temp*. p. 70, sq.),Wieseler (*Chronol*. p. 239), and the majority of modern critics. Olshausen adopts a still more complicated theory (*Comment.* 4:124 sq., Am. ed.). We have seen above that this visit did not take place between the two epistles, and as it cannot be assigned to the subsequent residence in Greece (<442002>Acts 20:2, 3), those who think it occurred are obliged to suppose one not mentioned in the Acts. (See this position maintained by Alford, *Comment*. in N.T., 2, proleg. 49 sq.) This expedient of interpolating an event in a continuous history is always a doubtful one, and in this case seems excluded by the positive terms in which Paul's residence and labors are confined, during the whole time in question, to Ephesus (see <441910>Acts 19:10, 22, compared with 20:31). Nor is this hypothesis necessary; the passages that seem to imply an intended third visit, when carefully examined, merely speak of a third intention (τρίτον ἑτοίμως ἔχω ἐλθεῖν, <471214>2 Corinthians 12:14, and

τρίτον ἔρχομαι, <470201>2 Corinthians 13:1, do not state two actual prior visits, as contended by Alford, *Comment.* in loc.; see Horne's *Introd.*, new ed., 4:529) to visit them, only one of which had heretofore been successful (<441801>Acts 18:1; comp. <470115>2 Corinthians 1:15); and, in like manner, the "second, coming to them in heaviness" and "humbling," instead of deprecating a second such scene, simply intimates the possibility of such a scene on his second coming. (See Davidson's *Introd.* to N.T. 2:213 sq.) This question, however, does not affect the dates assigned each epistle above, except so far as the supposed middle visit may be taken as the occasion of one or both of them — a position which we have shown to be wholly gratuitous and untenable. *SEE PAUL*.

3. "On arriving at Troas, Paul expected to meet Titus with intelligence from Corinth of the state of things in that church. According to the common opinion Titus had been sent by Paul to Corinth, partly to collect money in aid of the distressed Christians in Palestine, partly to observe the effect of the apostle's first epistle on the Corinthians. In this expectation of meeting Titus at Troas Paul was disappointed. He accordingly proceeded into Macedonia, where at length his desire was gratified, and the wished-for information obtained (<470213>2 Corinthians 2:13; 7:15 sq.)."

"The epistle was occasioned by the information which the apostle had received also, as it would certainly seem probable, from Timothy, of the reception of the first epistle. It has indeed recently been doubted by Neander, De Wette, and others, whether Timothy, who had been definitely sent to Corinth (<460417>1 Corinthians 4:17) by way of Macedonia (<441922>Acts 19:22), really reached his destination (comp. <461610>1 Corinthians 16:10); and it has been urged that the mission of Timothy would hardly have been left unnoticed in <471217>2 Corinthians 12:17,18 (see Ruckert, *Comm.* p. 409). To this, however, it has been replied, apparently convincingly, that as Timothy is an associate in writing the epistle, any notice of his own mission in the third person would have seemed inappropriate. His visit was assumed as a fact, and as one that naturally made him an associate with the apostle in writing to the church he had so lately visited.

"It is more difficult to assign the precise reason for the mission of Titus. That he brought back tidings of the reception which Paul's first epistle had met with seems perfectly clear (chap. 7:6 sq.), but whether he was specially sent to ascertain this, or whether to convey fresh directions, cannot be ascertained. There is a show of plausibility in the supposition of Bleek

(*Stud. u. Krit.* 1830, p. 625), followed more recently by Neander (*Pflanz. u. Leit*. p. 437), that the apostle had made Titus the bearer of a letter couched in terms of decided severity, now lost, to which he is to be supposed to refer in 2 Corinthians 2:3 (compared with ver. 4, 9); 2 Corinthians 7:8, 11 sq.; but, as has been justly urged (see Meyer, *Einkit.* p. 3), there is quite enough of severity in the first epistle (consider 2 Corinthians 4:18-21; 5:2 sq.; 6:5-8; 11:17) 1 to call forth the apostle's affectionate anxiety. Moreover, the supposition of a lost letter is in itself improbable. If it be desirable to hazard a conjecture on this mission of Titus, it would seem most natural to suppose that the return of Timothy and the intelligence he conveyed might have been such as to make the apostle feel the necessity of at once dispatching to the contentious church one of his immediate followers, with instructions to support and strengthen the effect of the epistle, and to bring back the most recent tidings of the spirit that was prevailing at Corinth."

"The intelligence brought by Titus concerning the church at Corinth was on the whole favorable. The censures of the former epistle had produced in their minds a godly sorrow, had awakened in them a regard to the proper discipline of the church, and had led to the exclusion from their fellowship of the incestuous person. This had so wrought on the mind of the latter that he had repented of his evil courses, and showed such contrition that the apostle now pities him, and exhorts the church to restore him to their communion (2 Corinthians 2:6-11; 7:8 sq.). A cordial response had also been given to the appeal that had been made on behalf of the saints in Palestine (2 Corinthians 9:2). But with all these pleasing symptoms there were some of a painful kind. The anti-Pauline influence in the church had increased, or at least had become more active; and those who were actuated by it had been seeking by all means to overturn the authority of the apostle, and discredit his claims as an ambassador of Christ.

4. "This intelligence led the apostle to compose his second epistle, in which the language of commendation and love is mingled with that of censure, and even of threatening. This epistle may be divided into three sections. In the first (1-3) the apostle chiefly dwells on the effects produced by his first epistle and the matters therewith connected. In the second (4-9) he discourses on the substance and effects of the religion which he proclaimed, and turns from this to an appeal on behalf of the claims of the poor saints on their liberality. And in the third (10-12) he vindicates his own dignity and authority as an apostle against the parties by whom these

were opposed. The divided state of feeling in the apostle's mind will account sufficiently for the difference of tone perceptible between the earlier and later parts of this epistle, without our having recourse to the arbitrary and capricious hypothesis of Semler (*Dissert. de duplice appendice Ep. ad Rom.s Hal*. 1767) and Weber (*Prog. de numero epp. ad Correctius constituendo*, Vitemb. 1798), whom Paulus follows, that this epistle has been extensively interpolated."

"A close analysis is scarcely practicable, as in no one of the apostle's epistles are the changes more rapid and frequent. Now he thanks God for their general state (<470103>2 Corinthians 1:3 sq.); now he glances at his purposed visit (<470115>2 Corinthians 1:15 sq.); now he alludes to the special directions in the first letter (<470203>2 Corinthians 2:3 sq.); again he returns to his own plans (<470212>2 Corinthians 2:12 sq.), pleads his own apostolic dignity (<470301>2 Corinthians 3:1 sq.), dwells long upon the spirit and nature of his own labors (<470401>2 Corinthians 4:1 sq.), his own hopes (<470501>2 Corinthians 5:1 sq.), and his own sufferings (2 Corinthians 6, 1 sq.), returning again to more specific declarations of his love towards his children in the faith (<470611>2 Corinthians 6:11 sq.), and a yet further declaration of his views and feelings with regard to them (2 Corinthians 7). Then again, in the matter of the alms, he stirs up their liberality by alluding to the conduct of the churches of Macedonia (<470801>2 Corinthians 8:1 sq.), their spiritual progress (ver. 7), the example of Christ (ver. 9), and passes on to speak more fully of the present mission of Titus and his associates (ver. 18, sq.), and to reiterate his exhortations to liberality (<470901>2 Corinthians 9:1 sq.). In the third portion he passes into language of severity and reproof: he gravely warns those who presume to hold lightly his apostolical authority (<471001>2 Corinthians 10:1 sq.); he puts strongly forward his apostolical dignity (<471105>2 Corinthians 11:5 sq.); he illustrates his forbearance (ver. 8 sq.); he makes honest boast of his labors (ver. 23 sq.); he declares the revelations vouchsafed to him (<471201>2 Corinthians 12:1 sq.); he again returns to the nature of his dealings with his converts (ver. 12 sq.), and concludes with grave and reiterated warning (<471301>2 Corinthians 13:1 sq.), brief greetings, and a doxology (ver. 11-14).

5. "The *genuineness* and authent*i*city is supported by the most decided external testimony (Irenaus, *Haer*. 3:7, 1; 4:28, 3; Athenagoras, *de Resurr*. p. 61, ed. Col.; Clem. Alex. *Strom*. 3:94; 4:101; Tertull. *de Pudicit*. chap. 13), and by internal evidence of such a kind that what has been said on this point with respect to the first epistle is here even still more applicable. The

only doubts that modern pseudo-criticism has been able to bring forward relate to the unity of the epistle, but these are not such' as seem to deserve serious consideration (see Meyer, *Einleit.* p. 7)."

6. The following are the separate *Commnentaries* on BOTH epistles, the most important being designated by an asterisk (*) prefixed: Jerome, *Commentarii* (in *Opp.* 2:901); Chrysostom, *Homilioe* (in *Opp.* 10:1, 485; transl. in the Library of Fathers, Oxf. 1839, 1848, vol. 4, 7, and 27); Cramer, *Ep.* ad Cor. (Cateneo Gr. Patr. v); Hugo a S. Victore, *Annotationes* (in Oppf.); Aqui. nas, *Expositio* (in *Opp.* vi); Zuingle, *Annotationes* (in *Opp.* iv); *Calvin, tr. by Tymme, *Commentarie* (Lond. 1517, 4to); also tr. by Pringle, *Commentary* (Edinb. 1848, 2 vols. 8vo); Bullinger, *Commentarius* (Tigur. 1534-5, 2 vols. 8vo); Sarcer, *Meditationes* (Argent. 1544, 8vo); Meyer, *Annotationes* (Bernae, 1546, 4to); Major, *Enarratio* (Vitemb. 1558, 1561, 8vo); also *Predigten* (Jen. 1568, 8vo); Musculus, *Commentarius* (Basil. 1059, 1562, 1582, 1600, 1611, fol.); Shangenberg, *Predigten* (Eisleb. 1561-4, 2 vols. fol.); Aretius, *Commentarius* (Lausan. 1579, 8vo; Morg. 1583, fol.); Stapleton, *Antidota* (*Ant.* 1595 sq., 3 vols. 8vo); Rollock, *Commentarius, cum notis I.* Piscatoris (Herborn. 1600, Jen. 1602, 8vo); Runge, *Disputationes* (Vitemb. 1606, 4to); Steuart, *Commentaria* (Ingoldstadt, 1608, 4to); Weinrich, *Commentarius* (Lips. 1609, 1610, 4to); Coutzen, *Commentaria* (Colon. 1631, fol.); Perez, *In epp.* ad Cor. (Barcin. 1632, fol.); Sclater, *Explicatio* (Oxon. 1633, 4to); Wandalin's paraphrase (in Danish, Copenhagen, 1648, 4to); Salmeron, *Disputationes* (in *Opp.* xiv); Cocceius, *Commentarius* (in *Opp.* v); Breithaupt, *Predigten* (Hal. 1696, 4to); *Biernmann, *Verklaringe* (Tr. a. Rh. 1705-8, 3 vols. 4to); Locke, *Notes* (Lond. 1733, 4to); Pfenniger, *Erklar ung* (Zlr. 1759, 8vo); *Baumgarten, *Auslegung* (Hal. 1761, 4to); *Mosheim (ed. Windheim), *Erklrung* (Flensb. 1763, 2 vols. 4to); Semler, *Paraphrasis* (Hal. 1770 and 1776, 2 vols. 8vo); Moldenhauer, *Erklar ung* (Hamb. 1771, 8vo); Schulz, *Briefe* a. d. Kor. (Hal. 1784-5, 2 vols. in 1, 8vo); Zacharia, ed. Volborth, Aenmerk. (Gott. 1786, 2 vols. 8vo), Storr, *Notitice* (Tibing. 1788, 4to); Gopfert, *Anmerk.* (Lpz. 1788, 8vo); Morus, *Erklar* . (Leipz. 1794, 8vo); Wirth, Ueb. d. Br. a. d. Kor. (Ulm, 1825, 8vo); Pott, *Annottiones* (Getting. 1826, 8vo); Flatt, Vorlesungen (Tub. 1827, 8vo); Lothian, *Lectures* (Edinb. 1828, 8vo); *Billroth, *Commentar* (Lpz. 1833, 8vo; transl. by W. L. Alexander, Edinb. 1837-8, 2 vols. 12mo); *Rickert, *Commentar* (Lpz. 1836-7, 2 vols. 8vo); Jiger, *Erklar* . (Tub. 1837, 8vo); G. B , *Explanation* (Lond. 1842, 12mo);

*Stanley, *Notes*, etc. (Lond. 1855, 1862, 1865, 2 vols. 8vo); Hodge, *Exposition* (N. Y. 1857-60, 2 vols. 12mo); Maier, *Commentar* (Freib. 1857-65, 2 vols. 8vo); Osiander, *Commentar* (Stuttg. 1847, 1858, 2 vols. 8vo); Robertson, *Lectures* (London, 1859, 1861, 1870, 8vo); *Neander, *Auslegung* (in his *Theol. Vorlesungen*, ed. Beyschlag, Berlin, 1859, 8vo); Kling, *Commentar* (Viteb. 1861, 8vo). *SEE EPISTLES*.

On the whole of the FIRST epistle alone: Sampson, In ep. pr. ad Cor. (London, 1546, 8vo); Martyr, *Commentarius* (Tigur. 1551, 1563, 4to; 1568, 1589, fol.); Haimo, *Tractatus* (in Duchery, Spicileg. 1:42); Hus, *Explicatio* (in Monumenta, 2:83); Covillonius, *Conclusiones* (Romae, 1554); Melanchthon, *Commentarius* (Vitemb. 1561, 8vo); Praedenius, *Commentarius* (in *Opp.* Basil. 1563, fol.); Andreas, *Exegesis* (Francfort, 1585, 8vo); Mathesius, *Predigten* (Lpz. 1590, fol.); Steuart, *Commentaria* (Ingolst. 1594, 4to); Morton, *Expositio* (Lond. 1596, 8vo); Myle. *Explicatio* (Jen. 1600, 8vo); Valdesius's *Commentary* (in Spanish, without date or place); Crell, *Commentarius* [on chs. i-x, xv] (Racov. 1635, 8vo); Burgess, *Commentary* (London, 1659, fol.); Lightfoot, *Hor. Heb.* (Cantab. 1664, Amst. 1677, Lips. 1679, 4to); Schmid, *Paraphrasis* (Hamb. 1691, 1696, 1704, 4to); Hiaberlin, *Explicatio* (Tub. 1699); *Koning's *Comm.* (in Dutch, Dort, 1702, 4to); *Akersloot, *Vytlinge* (Leyden, 1707, 4to); Van Til, *Verklaaringe* (Amsterd. 1731, 4to); *Mosheim, *Erklar ung* (Alt. and Flensb. 1741, 4to); Nicolai, Betrachtungen (Lpz. 1747, 4to); Pearce, *Paraphrase* (in *Comment.* ii); Sahl, *Paraphrasis* (Copenh. 1779, 4to); Vitringa, *Exercitationes* (Franeq. 1784-9, 4to); Krause, *Annotatio* (Francf. 1792, 8vo, vol. i); Valckenaer, *Schole* (ed. Wassenburgh, Amst. 1817 sq.); Heydenreich, *Commentarius* (Marburg, 1825, 1828, 2 vols. 8vo); Tolley, *Paraphrase* (Lond. 1825, 8vo); Peile, *Annotationes* (London, 1848, 8vo); Burger, *Erklar* . (Erlang. 1859, 8vo).

On the SECOND epistle: Heshusius, *Explicatio* (Helmst. 1580, 8vo); *Koning's *Commentary* (in Dutch, Amst. 1704, 4to); Van Alphen, *Verklaaring* (Amst. 1708, enlarged Utrecht, 1725, 4to); Gabler, *Dissertatio* (Lemgo, 1804, 8vo); Leun, *Annotationes* (Lemgo 1804, 8vo); Roynards, *Disputatio* (Tr. ad Rh. 1819, 8vo); *Emmerling, *Commentarius* (Lips. 1823, 8vo); Fritzsche, Dissertationes (Lips. 1824, 8vo); *Scharling, *Commentar* (Copenh. 1840, 8vo); Turnbull, *Translation* (Lond. 1849); Pridham (ibid. 1869 12mo). *SEE EPISTLE*.

Corinthians, Apocryphal Epistles To And From.

There are two such letters extant in the Armenian language: the first is called "*The Epistle of the Corinthians to Paul the Apostle*," and the second "*The Epistle of Paul the Apostle to the Corinthians*." They were evidently based upon the early belief that the apostle had written to these converts more than twice. Their spuriousness has been shown by Carpzov (*Epistolae duae apocryphoe*, etc. Lips. 1776) and Ullman (*Heidelberger Jahrb*. 1823, 6). The original Armenian with a translation, will be found in Aucher, *Arm. Grammar* (p. 143-161); it was also edited by Rink (Heidelb. 1824). These epistles are translated into Arabic, Latin, and English, in Whiston's *Authentic Records* (2, 585-604). There are also *"Two Epistles of Clement to the Corinthians"* extant, the second of which, at least, is probably apocryphal. *SEE CLEMENT OF ROME*; *SEE CLEMENTINES*. An English version of them exists in Wake's Apostolical Fathers; also a commentary on them by Lightfoot (Lond. 1869, 8vo). *SEE EPISTLES* (*Spurious*).

Corinthus

(Κόρινθος), an Arabian, one of Herod's body-guard, greatly trusted by him till arrested, on information by Fabatus of being bribed by Syllaeus to kill his master, which he confessed on torture, and was sent by Saturninus to Rome for punishment (Josephus, *Ant.* 17:3, 2; *War,* 1:29, 3).

Cormac Macculinan

a bishop and king of Münster, in Ireland, was born A.D. 837. He was the author or collector of the *Psalter of Cashel*, a work that details the romances of the Milesian kings, a copy of which in the Irish language, according to Moore (*History of Ireland*), was seen in Limerick as late as 1712. He spent nearly his whole life in the duties of religion and pursuits of literature, founding numerous schools. But, being king, he was forced to fight. Before his first and only engagement he made his will, assembled his bishops, named his successor, gave them good advice, said he would die in battle, went into it, and died.

Cormorant

Picture for Cormorant 1

There are two Hebrew words thus translated in our version. (See Bochart, *Hieroz.* 3:20 sq.)

1. Ë l ¸y; (*shalak'*, that which casts itself down; Sept. καταῤῥάκτης, Vulg. *merculus*, Syr. and Chald. *fish-catcher*; occurring only in <3B1117>Leviticus 11:17; <5D1417>Deuteronomy 14:17), in common with the usual Greek version καταράκτης, is considered to have reference to darting, rushing, or stooping like a falcon; and accordingly has been variously applied to the eagle, the jerfalcon, the gannet, the great gull, and the cormorant. The passages where it occurs only inform us that it was an unclean bird, and associate it with the "gull."

Its apparent Greek name, *cataractes*, though noticed by several authors, is not always referred to the same genus, some making it a minor gull, others a diver. Cuvier thinks Gesner right in considering it to denote a gull, and it certainly might be applied with propriety to the black-backed gull, or to the glaucous; but, although birds of such powerful wing and marine *habitat* are spread over a great part of the world, it does not appear that, if known at the extremity of the Mediterranean, they were sufficiently common to have been clearly indicated by either the Hebrew or Greek names, or to have merited being noticed in the Mosaic prohibition. Both the above are in general northern residents, being rarely seen even so low as the Bay of Biscay, and the species now called "Lestris cataractes" is exclusively Arctic. With regard to the cormorant; birds of that genus are no doubt found on the coasts of Palestine, where high cliffs extend to the sea-shore, such, for example, as the *Phalacrocor ix pygmaeus;* but all the species dive, and seldom, if ever, rush flying upon their prey, though that habit has been claimed for them by commentators, who have mixed up the natural history of "cormorants" with that of the "sula" or "gannet," which really darts from great elevations into the sea to catch its prey, rising to the surface sometimes nearly half a minute after the plunge. But the gannet (solan goose) rarely comes further south than the British Channel, and does not appear to have been noticed in the Mediterranean. It is true that several other marine birds of the North frequent the Levant, but none of them can entirely claim Aristotle and Oppian's characters of "cataractes;" for, though the wide throat and rather large head of the dwarf cormorant may

be adduced, that bird exceeds in stature the required size of a small hawk, and fishes, it may be repeated, swimming and diving, not by darting down on the wing, and is not sufficiently numerous or important to have required the attention of the sacred legislator.

Thus reduced to make a choice where the objections are less and the probabilities stronger, we conclude the *shalak* to have been a species of "tern," considered to be identical with the *Sterna Caspica*, so called because it is found about the Caspian Sea; but it is equally common to the Polar, Baltic, and Black Seas, and, if truly the same, is not only abundant for several months in the year on the coast of Palestine, but frequents the lakes and pools far inland, flying across the deserts to the Euphrates, and to the Persian and Red Seas, and proceeding up the Nile. It is the largest of the tern or sea-swallow genus, being about the weight of a pigeon, and near two feet in length, having a large black-naped head, powerful, pointed crimson bill, a white and grey body, with forked tail, and wings greatly exceeding the tips of the tail; the feet are very small, weak, and but slightly webbed, so that it swims perhaps only accidentally, but with sufficient power on land to spring up and to rise from level ground. It flies with immense velocity, darting along the surface of the sea to snap at mollusca or small fishes, or wheeling through the air in pursuit of insects; and in calm weather, after rising to a great height, it drops perpendicularly down to near the surface of the water, but never alights except on land; and it is at all times disposed to utter a kind of laughing scream. This tern nestles in high cliffs, sometimes at a very considerable distance from the sea. (See the *Penny Cyclopaedia*, s.v. Tern.)

Picture for Cormorant 2

2. t a q ; (*kaath'*), rendered "cormorant" in our version in <23 34 11> Isaiah 34:11; <36 02 14> Zephaniah 2:14, is elsewhere translated "PELICAN," q.v.

The cormorant belongs to the natural order of the *Pelicanidae* of Linnaeus, and the species have the characteristic habit of watching on high cliffs, and, on perceiving a fish in the water, of darting down like an arrow and seizing its prey. The "greater cormorant," however, more frequently shoots along in a line nearly close to the surface of the water, or, sitting on the wave, dives after the prey. It is trained to fish for man's use in China. It is common on the coasts of Syria and Palestine; Rauwolff saw numbers of them along the sea-washed crags of Acre, which he mistook for sea-eagles.

The cormorant is a widely-diffused genus, and is found in almost every country in the world. (See the *Penny Cyclopoedia*, s.v. Pelicanidai.) The large kind weighs about seven pounds, and is nearly of the same size as the goose; it lives upon fish, and has a long, straight, and compressed bill; with the upper mandible hooked at the point, to confine the prey with the greater security; its head and neck are of a sooty blackness, more resembling in figure those of the goose than of the gull. Its distinguishing character, however, consists in its toes being united by membranes, and by the middle toe being notched like a saw, to assist it in holding its fishy prey. On the approach of winter these birds are seen dispersed along the seashore, and ascending the mouths of rivers; they are remarkably voracious, and have such a quick digestion that the appetite appears insatiable. They build their nests on the highest parts of the cliffs that overhang the sea; the female usually lays three or four eggs about the size of those of a goose, and of a pale green color. *SEE BIRD*.

Corn

There are several words thus translated in the English version of the Scriptures, in which it is used in the proper sense of *grain* of any kind, and never in the American application of maize or "Indian corn" (*Zea mays* of Linn.), which it is generally thought was anciently unknown. In 1817, Parmentier (*Nouveau Dictionnaire d'Hist. Naturelle*, vol. 18), founding on the silence of Varro, Columella, Pliny, and the other agricultural and botanical writers of classical antiquity, concluded that maize was unknown till the discovery of America; and in 1834 Meyer asserted that "nothing in botanical geography is more certain than the New-World derivation of maize" (quoted by Duchartre in Orbigny's *Dict. d'Hist. Natur*.). But since then, in the magnificent monograph (*Hist. Naturelle du Mais*, 1836), M'. Bonafous, the director of the Royal Garden of Agriculture at Turin, has shown that it is figured in a Chinese botanical work as old as the middle of the sixteenth century — a time when the discoveries of Columbus could scarcely have penetrated to the Celestial Empire; and; what is more conclusive, in 1819 M. Rifaud discovered under the head of a mummy at Thebes not only grains, but leaves of Indian corn. Nor is it at all impossible that the ζειά of Homer and Theophrastus may include the plant in question. The wide diffusion of this corn through the Indian archipelago, and on the Indian continent itself, is in favor of the hypothesis which claims it as a native of the Old World; and if it was known to the Egyptians,

nothing could be more natural than its early introduction into Palestine. *SEE CEREALS*.

1. The word ˆgD; *dagan'* (from its increase), which is rendered grain," "corn," and sometimes "wheat" in the Auth. Vers., is the most general of the Hebrew terms representing "corn," and is more comprehensive than any word in our language, seeing that it probably includes not only all the proper cereals, but also various kinds of pulse and seeds of plants, which we never comprehend under the name of "corn," or even of "grain." It may therefore be taken to represent all the commodities which we describe by the different words corn, grain, seeds, pease, beans. Among other places in which this word occurs, see <01C27B>Genesis 27:28-37; <04E27>Numbers 18:27; <05F51>Deuteronomy 28:51; <25D22>Lamentations 2:12,. etc. *SEE GRAIN*.

2. There is another word, rBi*bar* (i e. *winnowed*), which denotes any kind of cleansed corn, that is, corn purified from the chaff and fit for use (<01435>Genesis 41:35-49; <20126>Proverbs 11:26; <24041>Jeremiah 4:11; <29024>Joel 2:24). The same word is more rarely used to describe corn in a growing state (<19513>Psalm 65:13). It elsewhere signifies the open "fields" or country. *SEE LAND*.

3. The word rb,v, *she'ber* (*broken*, i.e. grist), which is sometimes rendered corn, denotes in a general sense "provisions" or "victuals," and by consequence "corn," as the principal article in all provisions (<01401>Genesis 42:1, 2, 20; <02B05>Exodus 8:5; <16D02>Nehemiah 10:32, etc.). *SEE VICTUALS*.

4. The Greek σῖτος corresponds to the first two of the above Hebrew words, for which it often stands in the Sept. (<40312>Matthew 3:12; <40417>Luke 3:17; <43124>John 12:24; <44072>Acts 7:12, etc.). *SEE EAR* (*of corn*).

The other words occasionally translated "corn" in the Bible are lylB;, *belil'* (<18406>Job 24:6), "provender" (<23024>Isaiah 30:24) or "fodder" (<18605>Job 6:5); ˆrGo, go'ren (<15D13>Deuteronomy 16:13), elsewhere "threshing-floor;" hmq; *kamah'* (<15D09>Deuteronomy 16:9; <23705>Isaiah 17:5), "standing corn," as often elsewhere; κόκκος (<43124>John 12:24), a "grain" of any kind, as elsewhere; and σπόριμα (<40201>Matthew 12:1), a "corn-field," as elsewhere; besides kindred or different tarins rendered "beaten corn," "standing corn," "cars of corn," "heap of corn," "corn ground," etc. A single ear is tlBv, *shibboleth*; "pounded wheat," t/pyr, *riphoth'* (<10719>2 Samuel 17:19;

(Proverbs 27:22). The most coninmon kinds of corn were wheat, חִטָּה *chittah'*; barley, שְׂעֹרָה *seorah'*; spelt, (A. V., Exodus 9:32, and Isaiah 28:25, '"rye;" Ezekiel 4:9, 'fitches"), כֻּסֶּמֶת *kusse'meth* (or in plur. form כֻּסְּמִין *kussemimn'*); and millet, דֹּחַן *do'chazs*: oats are mentioned only by rabbinical writers. The doubtful word שִׂרָה, *sorah'*, rendered "principal," as an epithet of wheat, in the A. V. of Isaiah 28:25, is probably not distinctive of any species of grain (see Gesenius, s.v.). The different products coming under the denomination of corn are noticed under the usual heads, as BARLEY, WHEAT, etc.; their culture under AGRICULTURE; their preparation under *SEE BREAD*, *SEE FOOD*, *SEE MILL*, etc.

"Corn crops are still reckoned at twenty-fold what was sown, and were anciently much more. 'Seven ears on one stalk' (Genesis 41:22) is no unusual phenomenon in Egypt at this day. The many-eared stalk is also common in the wheat of Palestine, and it is of course of the bearded kind. The 'heap of wheat set about with lilies' (which probably grew in the field together with it) may allude to a custom of so decorating the sheaves (Song of Solomon 7:2). Wheat (see 2 Samuel 4:6) was stored in the house for domestic purposes-the 'midst of the house' meaning the part more retired than the common chamber where the guests were accommodated. It is at present often kept in a dry well, and perhaps the 'ground corn' of 2 Samuel 17:19, was meant to imply that the well was so used. From Solomon's time (2 Chronicles 2:10, 15), i.e. as agriculture became developed under a settled government, Palestine was a corn-exporting country, and her grains were largely taken by her commercial neighbor Tyre (Ezekiel 27:17; comp. Amos 8:5). 'Plenty of corn' was part of Jacob's blessing (Genesis 27:28; comp. Psalm 65:13). The 'store-houses' mentioned 2 Chronicles 32:28, as built by Hezekiah, were perhaps in consequence of the havoc made by the Assyrian armies (comp. 2 Kings 19:29); without such protection, the country, in its exhausted state, would have been at the mercy of the desert marauders. Grain crops were liable to יֶרָקוֹן *yerakon'*, 'mildew' and שִׁדָּפוֹן *shiddaphon'*, 'blasting' (see 1 Kings 8:37), as well as, of course, to fire by accident or malice (Exodus 22:6; Judges 15:5). Some good general remarks will be found in Saalschutz, Archaol. d. *Hebr.*" *SEE HUSBANDRY*.

Cornarists

the disciples of Theodore Cornhert or Koornhert, secretary of the States of Holland (t 1590). He wrote against the Romanists, the Lutherans, and Calvinists. He maintained that every religious communion needed reformation, but he said no one had a right to engage in it without a mission supported by miracles. He was also of opinion that connection with the visible Church of Christ was not essential to experimental Christianity. Arminius was directed to refute the writings of Coornbert against predestination, and in studying the subject was led to abandon that doctrine. The complete works of Coornhert were collected at Amsterdam in 1630 (3 vols. fol.). See Mosheim, *Church History*, 3:400; Bayle, *Dictionary*, s.v. Koornhart, and the article ARMINIANISM *SEE ARMINIANISM* .

Corne'lius

(Κορνήλιος, Lat. *Cornelius*). The centurion of this name, whose history occurs in Acts 10, most probably belonged to the Cornelii, a noble and distinguished family at Rome. He is reckoned by Julian the Apostate as one of the few persons of distinction who embraced Christianity. His station in society will appear upon considering that the Roman soldiers were divided into legions, each legion into ten cohorts, each cohort into three bands, and each band into two centuries or hundreds; and that Cornelius was a commander of one of these centuries (ἑκατοντάρχης) belonging to the Italic band, so called from its consisting chiefly of Italian soldiers, formed out of one of the six cohorts granted to the procurators of Judaea, five of which cohorts were stationed at Cesarea, the usual residence of the procurators (Jahn, *Biblische Archaologie*, 2:215, Wien, 1824). *SEE CENTURION*.

The *religious position* of Cornelius before his interview with Peter has been the subject of much debate. On the one side it is contended that he was what is called a *proselyte of the gate*, or a Gentile, who, having renounced idolatry and worshipping the true God, submitted to the seven (supposed) precepts of Noah, frequented the synagogue, and offered sacrifices by the hands of the priests, but. not having received circumcision, was not reckoned among the Jews. In support of this opinion it is pleaded that Cornelius is φοβούμενος τὸν Θεόν (a man fearing God), ver. 2, the usual appellation, it is alleged, for a proselyte of the gate, as in chap.

(44136)Acts 13:16, 26, and elsewhere; that he prayed at the usual Jewish hours of prayer ((44103)Acts 10:30); that he read the Old Testament, because Peter refers him to the prophets (x. 43); and that he gave much alms to the *Jewish* people ((44102)Acts 10:2, 22). On the other side it is answered that the phrases φοβούμενοι τὸν Θεόν, and the similar phrases εὐλαβεῖς and εὐσεβεῖς, are used respecting any persons imbued with reverence towards God ((44105)Acts 10:35; (42150)Luke 1:50; 2:25; (51322)Colossians 3:22; (66118)Revelation 11:18); that he is styled by Peter ἀλλόφυλος (a man of another race or nation), with whom it was un*lawful* for a Jew to associate, whereas the law *allowed* to foreigners a perpetual residence among the Jews, provided they would renounce idolatry and abstain from blood ((03170)Leviticus 17:10, 11, 13), and even commanded the Jews to love them ((03193)Leviticus 19:33, 34); that they mingled with the Jews in the synagogue ((44140)Acts 14:1) and in private life ((42703)Luke 7:3); that, had Cornelius been a proselyte of the gate, his conversion to Christianity would not have occasioned so much surprise to the Jewish Christians ((44106)Acts 10:45), nor would "they that were of the circumcision" have contended with Peter so much on his account ((44102)Acts 11:2); that he is expressly classed among the Gentiles by James ((44154)Acts 15:14), and by Peter himself, when claiming the honor of having first preached to the Gentiles ((44157)Acts 15:7); that the remark of the opposing party at Jerusalem, when convinced, "then hath God also to the Gentiles granted repentance unto life," would have been inapplicable upon the very principles of those who assert that Cornelius was a proselyte, since they argue from the traditions of modern Jews, the most eminent of whom, Maimonides, admits a sincere proselyte to be in a state of salvation. The other arguments, derived from the observance of the Jewish hours of prayer by Cornelius, and his acquaintance with the Old Testament, are all resolvable into a view of his religious position, which will shortly be stated. The strongest objection against the supposition that Cornelius was a proselyte of the gate arises from the very reasonable doubt whether any such distinction existed in the time of the apostles (see Tomline, *Elements of Theology*, 1:266 sq.). Dr. Lardner has remarked that the notion of two sorts of proselytes is not to be found in any Christian writer before the fourteenth century (Works, 6:522). See also Jennings's *Jewish Antiquities* (bk. 1, ch. 3). The arguments on the other side are ably stated by Townsend (*Chrolnolog. N. Test*. note in loc.). *SEE PROSELYTE*. On the whole, the position' of Cornelius with regard to religion appears to have been in that class of persons described by bishop Tomline, consisting of Gentiles who had so far benefited by their contact with the Jewish

people as to have become convinced that theirs was the true religion, who consequently worshipped the true God, were acquainted with the Scriptures of the Old Testament, most probably in the Greek translation, and observed several Jewish customs, as, for instance, their hours of prayer, or anything else that did not involve an act of special profession. This class of persons seems referred to in <44136>Acts 13:16, where they are plainly distinguished from the Jews, though certainly mingled with them. To the same class is to be referred Candace's treasurer (<44827>Acts 8:27, etc.); and in earlier times the midwives of Egypt (<20117>Exodus 1:17), Rahab (<06625>Joshua 6:25), Ruth, Araunah the Jebusite (<10248>2 Samuel 24:18, etc.), the persons mentioned <11084>1 Kings 8:41, 42, 43, Naaman (<12516>2 Kings 5:16, 17). See also Josephus, Antiq. 14:7, 2, and his account of Alexander the Great going into the Temple, and offering sacrifice to God according to the direction of the high-priest (ibid. 11:8, 5); of Antiochus the Great (ibid. 12:3, 3, 4), and of Ptolemy Philadelphus (ibid. 12:2, 1, etc.). Under the influence of these facts and arguments, we regard Cornelius as having been selected of God to become the *first-fruit of the Gentiles*. His character appears suited, as much as possible, to abate the prejudices of the Jewish 'converts against what appeared to them so great an innovation. It is well observed by Theophylact that Cornelius, though neither a Jew nor a Christian, lived the *life* of a good Christian. He was εὐσεβής, influenced by spontaneous reverence to God. He practically obeyed the restraints of religion, for he feared God, and this latter part of the description is extended to all his family or household (ver. 2). He was liberal in alms to the Jewish people, which showed his respect for them; and he "prayed to God always," at all the hours of prayer observed by the Jewish nation. Such piety, obedience, faith, and charity prepared him for superior attainments and benefits, and secured to him their bestowment (<19509>Psalm 25:9; 1, 23; <40132>Matthew 13:12; <42815>Luke 8:15; <43707>John 7:17). His position in command at Caesarea doubtless brought him into contact with intelligent Jews, from whom he learned the truths respecting the Messiah, and he seems to have been prepared by a personal knowledge of the external facts of Christianity to welcome the message of Peter as of divine authority.

The remarkable circumstances under which the benefits of the Gospel were conferred upon him are too plainly and forcibly related in Acts 10 to require much comment (see Paley, *Evidences*, prop. 2, ch. 2; Niemeyer, *Charakt.* 1:650 sq.; Neander, *Planting and Training*, p. 69 sq.). While in prayer at the ninth hour of the day, he beheld, in waking vision, an angel of

God, who declared that “his prayers and alms had come up for a memorial before God,” and directed him to send to Joppa for Peter, who was then abiding “at the house of one Simon, a tanner.” Cornelius sent accordingly; and when his messenger had nearly reached that place, Peter was prepared by the symbolical revelations of a noonday ecstasy or trance, to un derstand that nothing which God had cleansed was to be regarded as common or unclean. — Kitto, s.v. This event took place about September, A.D. 32 (see *Meth. Quart. Review*, 1850, p. 499-501). “On his arriving at the house of Cornelius, and while lie was explaining to them the vision which he had seen in reference to this mission, the Holy Ghost fell on the:Gentiles present, and thus anticipated the reply to the question, which might still have proved a difficult one for the apostle, whether they were to be baptized as Gentiles into the Christian Church. They were so baptized, and thus Cornelius became the first-fruit of the Gentile world to Christ, publicly recognized as such; Tradition has been busy with his life and acts. According to Jerome (*adv. Jovin*. 1, p. 301), he built a Christian church at Caesarea; but later tradition makes him bishop of Scamandios (Scamandria?), and ascribes to him the working of a great miracle (*Menolog. Graec*. 1, 129).”

There are monographs on the history of Cornelius in German by Linder (Basel, 1830), Krummacher (Brem. 1829, transl. Edinburgh, 1839), in Latin by Basil (*Opp*. 108), in English by Evans (*Script. Biog.* 3, 309); also in Latin, on his character by Fecht (*Rost*. 1701), Feuerlin (Altorf. 1736); on Peter’s vision, by Deysing (*Marb*. 1710), Engestrom (*Lund*. 1741); on the effusion of the Spirit, by Goetze (*Lubec*. 1712); on his baptism, by the same (ib. 1713); on his prayers, by Michaelis (in the *Bibl. Bremn*. v. 679 sq.); on Peter’s sermon, in English, by Taylor (London, 1659). See also Krummacher, *Life of Cornelius* (Edinb. 1839, 12mo); *Jour. Sac. Lit.* April, 1864.

Cornelius

bishop of Rome, succeeded Falianus in that see June 4, A.D. 251. Some of the clergy and people of Rome, not approving of the election of Cornelius because of his controversy with Novatianus about the *lapsi*, to whom Cornelius was disposed to be lenient, chose Novatianus bishop, and three Italian bishops ordained him; he therefore was the first antipope. In October, 251, Cornelius having convened a numerous council at Rome, consisting of sixty bishops and a number of presbyters and deacons, they

confirmed his election. He did not enjoy his honor long, for he was banished by the emperor Gallus to Civita Vecchia, where he died (or, according to some accounts, suffered martyrdom) September 14, 252. Ten of Cyprian's letters are directed to Cornelius. There are two genuine letters of Cornelius to Cyprian Still preserved among Cyprian's epistles; they are the forty-sixth and forty-eighth (ed. Oberthur). Besides these, Cornelius wrote a long letter to Fabianus concerning the character and conduct of Novatian, considerable extracts from which Eusebius has preserved (*Hist. Eccl.* bk. 6, chap. 43). — Lardner, Works, 3:74 sq.; Cave, *Hist. Lit.* 1:80; Wetzer u. Welte, *Kirchen-Lex* 2:879.

Cornelius Agrippa

SEE AGRIPPA.

Cornelius a Lapide

(CORNELIS CORNELISSEN VAN DEN STEEN), a learned Roman Catholic commentator, was born about 1566 at Bocholt. in the diocese of Liege, entered the order of Jesuits, and became professor of Hebrew at Louvain, where he gave exegetical lectures for twenty years. He was then made professor at Rome, where, he died March 12, 1637. He wrote commentaries on all the books of Scripture except Job and the Psalms, which are in great esteem, more, however, from the rich material in the form of citations from the fathers than from any critical skill of his own. The commentaries on the Pentateuch and the Pauline Epistles are commonly regarded as the best. They were published at Antwerp, 1681 (10 vols. fol.); at Venice, 1730 (11 vols. fol.); and at Lyons (best edition, 1838, 11 vols. 4to). — Wetzer u. Welte, *Kirchen-Lex.* 2:679.

Cornelius, Elias

D.D., a Congregational minister, was born in Somers, N. Y., July 31, 1794. He graduated at Yale in 1813. In 1816, after being licensed to preach, he was appointed agent of the American Board of Commissioners for Foreign Missions. In the spring of 1817 he started on a missionary tour to the Creeks and Cherokees, and then to New Orleans, where he remained until April 2, 188, when he returned to Boston, visiting the Indian Mission on his way. He was ordained collegiate pastor of Tabernacle church in Salem July 21, 1819. In Oct. 1826, he resigned, and entered upon his duties as secretary of the American Education Society. In Oct. 1831, he was elected

secretary of the American Board of Commissioners for Foreign Missions. He died Feb. 12, 1832. He published several occasional sermons and useful tracts. — Sprague, *Annals*, 2:633; Edwards, *Memoir of Cornelius* (Bost. 1834, 12mo).

Corner

Picture for Corner

The words thus translated in our version of the Bible are the following:

1. hNPa, *pinnah'*, signifies properly a pinnacle, as shooting tap (<14665>2 Chronicles 26:15; <36116>Zephaniah 1:16; 3:6); hence an angle, properly exterior, as of a house (<18119>Job 1:19), of a street (<20708>Proverbs 7:8); also interior, as of a roof (<20209>Proverbs 21:9; 25:24), of a court (<26420>Ezekiel 42:20), of a city (<14824>2 Chronicles 28:24). It is put metaphorically for a *prince* or chief of the people (<09148>1 Samuel 14:38; <07202>Judges 20:2; <23913>Isaiah 19:13). The abbreviated form, ^Pe, *pen*, occurs <20708>Proverbs 7:8; <38140>Zechariah 14:10.

2. haPe, *peah*, properly the *mouth*, then the *face*; hence, generally, a "*side*" of anything (especially a point of the compass, as on the east side, i.e. eastward, "the four corners" standing for the whole extent), or region, as of the face ("part," <03134>Leviticus 13:41); of country ("corners," <16022>Nehemiah 9:22, i.e. various districts of the promised land allotted to the Israelites; so "corner of Moab," <24815>Jeremiah 48:15, i.e. that country: and in the plural, "corners [literally, the two sides] of Moab," <04247>Numbers 24:17, the whole land). Secondarily it denotes the extreme part of anything, as of a field (<03199>Leviticus 19:9; 23:22), of the sacred table (<02526>Exodus 25:26; 37:13), of a couch or divan, the place of honor (<30312>Amos 3:12). The "corners of the head and beard" (<03127>Leviticus 19:27; 21:5) were doubtless the extremities of the hair and whiskers running around the ears, which the Jews were forbidden to cut or shave off round, like the clipped ear-locks (mistranslated "utmost corners," <24916>Jeremiah 9:26; 25:23; 49:32) of the heathen and the ancient Arabs of the desert (Herod. 3, 8). Illustrations of this fashion are still extant; indeed, Mr. Osburn (in his *Ancient Egypt*, p. 125) seems to have identified some figures on the Egyptian monuments with the ancient Hittites, one of the very tribes here alluded to, and who are exhibited as wearing helmets or skull-caps of a peculiar form, so as to leave exposed this peculiar national badge. They appear to have had a

hideous custom of shaving a square place just above the ear, leaving the hair on the side of the face and the whiskers, which hung down in a plaited lock.

3. ãnK; *kanaph'*, a *wing* (as elsewhere often), is used in <23112>Isaiah 11:12; <26707>Ezekiel 7:7, to express "the four corners of the earth," or the whole land.

4. ãtK; *katheph'*, a *shoulder* or *side* (as often elsewhere), occurs in <12111>2 Kings 11:11, in speaking of the opposite parts of the Temple.

5. [ÿx2æqmæ; *miktso' ä* (literally *cut off* or *bent*), an angle, spoken of the external extremities of the tabernacle (<02624>Exodus 26:24; 36:29), and the internal ones of a court (<26422>Ezekiel 41:22; 46:21, 22); also of a bend or "turning" of a wall, conventionally applied apparently to the intersection of the internal wall of Jerusalem skirting Mount Zion on the east, with the continuation of that on the northern brow towards the Temple (<14269>2 Chronicles 26:9; <16189>Nehemiah 3:19, 20, 24, 25). A kindred form occurs in the last clause of <26422>Ezekiel 41:22, where some render four-*square*.

6. µ[P; PA'AM (literally a step, usually a "time" or instance), spoken of the four corners of the sacred ark (<02512>Exodus 25:12), and of the brazen laver (<11730>1 Kings 7:30).

7. [lx,; *tsela'* (literally a rib or side, as often elsewhere), spoken of either extremity of each side of the altar of incense (<02304>Exodus 30:4; 37:27).

8. hxq; *katsah'*, an end (as elsewhere usually), spoken of the four corners of the same (<02704>Exodus 27:4).

9. tywæz; *zavith'*, spoken of the "corners" of the altar (<38915>Zechariah 9:15); fig. of the corner columns of a palace (<19412>Psalm 144:12, "that our daughters may be as cornerstones"), finely sculptured, in allusion probably to the caryatides, or columns, representing female figures, so common in Egyptian architecture (the point of comparison lying in the slenderness and tallness combined with elegance, comp. <22105>Song of Solomon 5:15; 7:8).

10. The Greek word γωνία signifies properly an angle, either exterior, as when streets meet, forming a square or place of public resort (<40605>Matthew 6:5), or interior, a dark recess, put for secrecy (<44626>Acts 26:26). "The four corners of the earth" denote the whole land or world, as in No. 1 above

(<66701>Revelation 7:1; “quarters,” 20:8). On “the head of the corner,” *SEE CORNERSTONE* below.

11. The “*corners*” of the great sheet in Peter’s vision (<44101>Acts 10:11; 11:5) represent a different word in the original, ἀρχή, which has elsewhere usually the signification of “*beginning*.”

“The פְּאַת *peah’*, or ‘corner,’ i.e. of the field, was not allowed (<031909>Leviticus 19:9) to be wholly reaped. The law gave a right to the poor to carry off what was so left, and this was a part of the maintenance from the soil to which that class were entitled. Similarly the gleaning of fields and fruit-trees, and the taking of a sheaf accidentally left on the ground, were secured to the poor and the stranger by law (23:22; <052419>Deuteronomy 24:19-21). *SEE GLEANING*. These seem to us, amid the sharply defined legal rights of which alone civilization is cognizant, loose and inadequate provisions for the relief of the poor. But custom and common law had probably ensured their observance (<182410>Job 24:10) previously to the Mosaic enactment, and continued for a long but indefinite time to give practical force to the statute. Nor were the ‘poor,’ to whom appertained the right, the vague class of sufferers whom we understand by the term. On the principles of the Mosaic polity, every Hebrew family had a hold on a certain fixed estate, and could by no ordinary and casual calamity be wholly beggared. Hence its indigent members had the claims of kindred on the ‘corners,’ etc., of the field which their landed brethren reaped. Similarly the ‘stranger’ was a recognized dependent; ‘within thy gates’ being his expressive description, as sharing, though not by any tie of blood, the domestic claim. There was thus a further security for the maintenance of the right in its definite and ascertainable character. Neither do we discover in the earlier period of the Hebrew polity, closely detailed as its social features are, any general traces of agrarian distress and the unsafe condition of the country which results from it — such, for instance, as is proved by the banditti of the Herodian period. David, a popular leader (<092330>1 Samuel 18:30; 21:11), could only muster from four to six hundred men out of all Judah, though every one that was in distress, in debt, and every one that was discontented,’ came to him (<092202>1 Samuel 22:2; 25:13). Further, the position of the Levites, who had themselves a similar claim on the produce of the land, but no possession in its soil, would secure their influence as expounders, teachers, and, in part, administrators of the law, in favor of such a claim. In the later period of the prophets their constant complaints concerning the defrauding of the poor (<230102>Isaiah 10:2;

<31051>Amos 5:11; 8:6) seem to show that such laws had lost their practical force. (These two passages, speaking of 'taking burdens of wheat from the poor,' and of 'selling the refuse [lPm] of the wheat,' i.e. perhaps the gleanings, seem to point to some special evasion of the harvest laws.) Still later, under the Scribes, minute legislation fixed one sixtieth as the portion of a field which was to be left for the legal 'corner,' but provided also (which seems hardly consistent) that two fields should not be so joined as to leave one corner only where two should fairly be reckoned. The proportion being thus fixed, all the grain might be reaped, and enough to satisfy the regulation subsequently separated from the whole crop. This 'corner' was, like the gleaning, tithe-free. Certain fruit-trees, e.g. nuts, pomegranates, vines, and olives, were deemed liable to the law of the corner. Maimonides, indeed, lays down the principle (*Constitutiones de donis pauperam*, cap. 2:1) that whatever crop or growth is fit for food, is kept, and gathered all at once, and carried into store, is liable to that law. A Gentile holding land in Palestine was not deemed liable to the obligation. As regards Jews, an evasion seems to have been sanctioned as follows: Whatever field was consecrated to the Temple and its services was held exempt from the claim of the poor; an owner might thus consecrate it while the crop was on it, and then redeem it, when in the sheaf, to his own use. Thus the poor would lose the right to the 'corner.' This reminds us of the 'Corban' (<40711>Mark 7:11). For further information, *SEE AGRICULTURE*. The treatise Peak, in the Mishna, may likewise be consulted, especially chap. 1, 2, 3, 4, 5, 6; II, 4:7; also the above-quoted treatise of Maimonides." *SEE HARVEST*.

The CORNER-GATE (hNPa ir [iv) of Jerusalem, spoken of in <12143>2 Kings 14:13; <14269>2 Chronicles 26:9; <24138>Jeremiah 31:38, was on the N.W. side of the ancient city, in Josephus's "second wall," and between the present sites of Calvary and the Damascus Gate. (See Strong's *Harmony and Exposition of the Gospels*, Appendix 2, p. 17.) *SEE JERUSALEM*.

CORNER-STONE (hNPæbA, <18806>Job 38:6; <23816>Isaiah 28:16; Sept. and N.T. κεφαλὴ γωνίας), a quoin or block of great importance in binding together the sides of a building. (On <19142>Psalm 144:12, see No. 9 above.) Some of the corner-stones in the ancient work of the temple foundations are 17 or 19 feet long, and 7.5 feet thick (Robinson, *Researches*, 1:422). Cornerstones are usually laid sideways and endways alternately, so that the end of one appears above or below the side-face of the next. At Nineveh

the corners are sometimes formed of one angular stone (Layard, *Nineveh*, 2:201). The corresponding expression, "head of the corner" (תִּנְפַאזָוָית), in <19B822>Psalm 118:22, is by some understood to mean the coping or ridge, "coign of, vantage," i.e. topstone of a building; but as in any part a corner-stone must of necessity be of great importance, the phrase "corner-stone" is sometimes used to denote any principal person, as the princes of Egypt (<231913>Isaiah 19:13), and is thus applied to our Lord, who, having been once rejected, was afterward set in the highest honor (<402142>Matthew 21:42; see Grotius on Psalm 118; comp. Harmer, *Obs*. 2:356). The symbolical title of "chief corner-stone" (λίθος ἀκρογωνιαῖος) is also applied to Christ in <490220>Ephesians 2:20, and <600208>1 Peter 2:8, 16, which last passage is a quotation from <232816>Isaiah 28:16, where the Sept. has the same words. The "cornerstone," or half-underlying buttress, properly makes no part of the foundation, from which it is distinguished in <240156>Jeremiah 2:56; though, as the edifice rests thereon, it may be so called. Sometimes it denotes those massive slabs which, being placed towards the bottom of any wall, serve to bind the work together, as in <232816>Isaiah 28:16. Of these there were often two layers, without cement or mortar (Bloomfield, *Recens. Synop. on* <490220>*Ephesians* 2:20). Christ is called a "corner-stone,"

(1.) In reference to his being the foundation of the Christian faith (<490220>Ephesians 2:20);

(2.) In reference to the importance and conspicuousness of the place he occupies (<600206>1 Peter 2:6); and

(3.) Since men often stumble against a projecting corner-stone, Christ is therefore so called, because his gospel will be the cause of aggravated condemnation to those who reject it (<402144>Matthew 21:44). *SEE STUMBLING-STONE*.

The prophet (<381004>Zechariah 10:4), speaking of Judah, after the return from the exile, says, "out of him came [i.e. shall come] forth the *corner* [i.e. *prince*], out of him the nail;" probably referring ultimately to the "corner-stone," the Messiah.

Cornerus Christophorus

(KORNER), a German divine, was born in Franconia 1518, and was educated under his uncle, Conrad Wimpina. In 1540 he was made professor at Frankfort-on-the-Oder and ecclesiastical superintendent. He

aided Andreai in the preparation of the Formula of Concord, *SEE CONCORD*, and wrote several works in Biblical literature and theology, now of little account. He died April 17, 1549. — Melchior Adam, *Vitae Eruditorum*, 1:315.

Cornet

Picture for Cornet

properly rp;v, *shophar'* (prob. from rpv; to be bright, with reference to the clearness of sound; comp. hrpv; <19806>Psalm 16:6), Gr. σάλπιγξ, Lat. *buccina*, a loud-sounding instrument, made of the horn of a ram or of a chamois (sometimes of an ox), and used by the ancient Hebrews for signals, for announcing the lbey, "jubilee" (<03259>Leviticus 25:9), for proclaiming the new year (Mishna, *Rosh Hashanah*, 3 and 4), for the purpose of war (<24615>Jeremiah 4:5,19; comp. <18925>Job 39:25), as well as for the sentinels placed at the watch-towers to give notice of the approach of an enemy (<26303>Ezekiel 33:4,5). *Shophar* is generally rendered in the A.V. "trumpet," but "cornet" is used in <13158>1 Chronicles 15:28; <14154>2 Chronicles 15:14; <19806>Psalm 98:6; <28805>Hosea 5:8. "Cornet" is also employed in <10605>2 Samuel 6:5, for µy[anim, *menaanim'*, *sistra*, a musical instrument or rattle, which gave a tinkling sound on being shaken (used in Egypt in the worship of Isis; see Wilkinson, 2:323 sq.). Finally, in <27305>Daniel 3:5, 7, 10, 15, for the Chald. (and Heb.) term ˆrq, *ke'ren*, a *horn* (as elsewhere rendered) or simple tube.

Oriental scholars for the most part consider the *shophar* and the *keren* to be one and the same musical instrument; but some Biblical critics regard the *shophar* and the hrxjx, *chatsotserah'* (invariably rendered "trumpet" in the A.V.), as belonging to the species of the *keren*, the general term for a horn (Joel Brill, in preface to Mendelssohn's version of the Psalms). Jahn distinguishes *keren*, the horn or crooked trumpet," from *chatsotserah*, the straight trumpet, an instrument a cubit in length, hollow throughout, and at the larger extremity so shaped as to resemble the mouth of a short bill" (*Archaolog*. 95, 4, 5); but the generally received opinion is, that *keren* designates the crooked horn, and *shophar* the long and straight one. The cornet properly denotes a shrill wind military instrument of wood, now mostly superseded by the oboe. It was blown with a mouth-piece, and varied in size and tone (Mersenne's *Harmonie Universelle*). The sounds

emitted from the cornet in modern times are exceedingly harsh, although they produce a solemn effect. *SEE MUSIC*.

"The silver trumpets (ãsK, t/rx]Ux j) which Moses was charged to furnish for the Israelites were to be used for the following purposes: for the calling together of the assembly, for the jdurneying of the camps, for sounding the alarm of war, and for celebrating the sacrifices on festivals and new moons (<04001>Numbers 10:1-10). The divine command through Moses was restricted to two trumpets only, and these were to be sounded by the sons of Aaron, the anointed priests of the sanctuary, and not by laymen. It would seem, however, that at a later period an impression prevailed that 'while the trumpets were suffered to be sounded only by the priests within the sanctuary, they might be used by others, not of the priesthood, without the sacred edifice' (Conrad Iken's *Antiquitates Hebraicae*, par. 1, sec. 7, 'Sacerdotum cum instrumentis ipsorum'). In the age of Solomon the 'silver trumpets' were increased in number to 120 (<14512>2 Chronicles 5:12); and, independently of the objects for which they had been first introduced, they were now employed in the orchestra of the Temple as an accompaniment to songs of thanksgiving and praise.

"*Yobel'*, lbeÝy, used sometimes for the 'year of Jubilee' (lbeÝyhi tnv; comp. <03513>Leviticus 25:13,15, with 25:28, 30), generally denotes the institution of Jubilee; but in some instances it is spoken of as a musical instrument, resembling in its object, if not in its shape, the keren and the shophar. Gesenius pronounces yobel to be 'an onomato-poetic word, signifying jubilum or a joyful sound, and hence applied to the sound of a trumpet signal, like , h[WrT] ('alarm,' <04105>Numbers 10:5); and Dr. Munk is of opinion that ' the word YOBEL is only an epithet' (*Palestine*, p. 456 a, note). Still it is difficult to divest *yobel* of the meaning of a sounding instrument in the following instances: 'When the trumpet (lbeÝyhi) soundeth long, they shall come up to the mount' (<02913>Exodus 19:13); 'And it shall come to pass that when they make a long blast with the ram's horn' (lbeÝyhiî rqB], <06605>Joshua 6:5); 'And let seven priests bear seven trumpets of rams' horns' (t/rp]v µylaeÞy, <06606>Joshua 6:6). *SEE JUBILEE*.

"The sounding of the cornet (rp/v]t [yqæ) was the distinguishing ritual feature of the festival appointed by Moses to be held on the first day of the seventh month, under the denomination of a day of blowing trumpets' (h[WrT]µ/y, <04291>Numbers 29:1), or 'a memorial of blowing of trumpets'

(hr;WrT]ˆ/rk}z;æ, Leviticus 23:24); and that rite is still observed by the Jews in their celebration of the same festival, which they now call ‘the day of memorial’ (ˆ/rKz;aiµ/y), and also ‘New Year’ (hn:V;hivar]). ‘Some commentators,’ says Rosenmüller, ‘have made this festival refer to the preservation of Isaac (Genesis 22), whence it is sometimes called by the Jews ‘the Binding of Isaac’ (qjx}yæ dqf;). But it is more probable that the name of the festival is derived from the usual kind of trumpets (ram’s horns) then in use, and that the object of the festival was the celebration of the new year and the exhortation to thanksgivings for the blessings experienced in the year just finished. The use of cornets by the priests in all the cities of the land, not in Jerusalem only (where two silver trumpets were added, while the Levites chanted the 81st Psalm), was a suitable means for that object’ (*Morgenland*, vol. 2, No. 337, on Leviticus 23:24).

“Although the festival of the first day of the seventh month is denominated by the Mishna ‘New Year,’ and notwithstanding that it was observed as such by the Hebrews in the age of the second temple, there is no reason whatever to believe that it had such a name or character in the times of Moses. The Pentateuch fixes the vernal equinox (the period of the institution of the Passover) as the commencement of the Jewish year; but for more than twenty centuries the Jews have dated their new year from the autumnal equinox, which takes place about the season when the festival of ‘the day of sounding the cornet’ is held. Rabbinical tradition represents this festival as the anniversary of the creation of the world, but the statement receives no direct support from Scripture. On the contrary, Moses expressly declares that the month Abib (the moon of the spring) is to be regarded by the Hebrews as the first month of the year: ‘This month shall be unto you the beginning (var) of months; it shall be the first (var) month of the year to you’ (Exodus 12:2) (Munk, *Palestine*, p. 184 b). *SEE YEAR*.

“The intention of the appointment of the festival ‘of the sounding of the cornet,’ as well as the duties of the sacred institution, appear to be set forth in the words of the prophet, ‘Sound the cornet (rp;v) in Zion, sanctify the fast, proclaim the solemn assembly’ (Joel 2:15). Agreeably to the order in which this passage runs, the institution of ‘the festival of sounding the cornet’ seems to be the prelude and preparation for the awful day of atonement. The divine command for that fast is connected with that for

‘the day of sounding the cornet’ by the conjunctive particle Ëai ‘Likewise on the tenth day of this seventh month is the day of atonement’ (Leviticus 23:27). Here Ëai(likewise) unites the festival ‘of the day of sounding the cornet’ with the solemnity of the day of atonement precisely as the same particle connects the ‘festival of tabernacles’ with the observance of the ceremonial of ‘the fruit of the *hadar*-tree, the palm branches,’ etc. (Leviticus 23:34-40). The word ‘solemn assembly’ (hr;x;[) in the verse from Joel quoted above applies to the festival ‘eighth day of solemn assembly’ (tr;x,[}ynmæmv) (Leviticus 23:36), the closing rite of the festive cycle of *Tisri* (see Marks, *Religious Discourses*, 1:291-2).

“Besides the use of the cornet on the festival of ‘blowing the trumpets,’ it is also sounded in the synagogue at the close of the service for the day of atonement, and, among the Jews who adopt the ritual of the *Sephardim*, on the seventh day of the feast of tabernacles, known by the post-biblical denomination of ‘the Great Hosannah’ (hBr;ihn;[}vi/h). *SEE TRUMPET*.

Cornhert Or Coornhert

SEE CORNARISTS.

Cornice

Picture for Cornice

(Gr. κορώνις, a *curved* line), a horizontal moulded projection crowning the angle of a building or any of its parts, varying with the different orders and periods of architecture. In the early Gothic the cornice consisted of a corbel-table (q.v.). Later, a deep hollow, with a simple moulding (astragal) below, and one or more mouldings above, and with flowers, animals, or angels richly carved in the hollow, constituted the predominant feature. With the Renaissance the classical cornice returned.

Corona

(Lat.), the lower member of a classical cornice. The horizontal under surface of it is called the *soffit*. English ecclesiastical writers often have applied the term corona to the semicircular apsis of a choir.

Coronati

(I.) “a name of the ancient clergy, supposed to have been given to them in consequence of their shaven crowns. But Bingham and others have shown that the tonsure, as used by the Romanists, did not exist at the time of the introduction of this epithet. The custom was to cut the hair to a moderate degree simply for the sake of decent appearance, and especially to avoid conformity to the existing fashion of wearing long hair. St. Jerome says that none but the priests of Isis and Serapis have shaven crowns. The term *coronati* might be given to the clergy out of respect to their office and character, which were held in great honor. It was customary, in addressing bishops, to use some title of respect, such as per coronam, and per coronam vestram; and the allusion may be to the corona, or mitre, which the bishops wore as a part of their priestly dress; or it may be considered as a metaphorical expression, denoting the honor and dignity of the episcopal order.” — Bingham, *Orig. Eccl*. 6, 4:17.

(II.) A title traditionally given to four martyrs — Severus, Severianus, Carpophorus, and Victorinus — so named because, it is said, they were killed, in 304, by having *crowns* with sharp nails pressed into their heads. A church erected at Rome in their honor is mentioned by pope Gregory I, and still exists. They are commemorated in the Church of Rome on Nov. 8; the Acts of their martyrdom are spurious. See Wetzer u. Welte, *Kirch.-Lex.* 2:880.

Corporal

(*corporale*, sc. *relum*), the linen cloth which is spread over the symbols after communion. It is so called from being originally intended to represent the sheet in which our Lord’s body (corpus) was wrapped after death. It is of linen with reference to Luke 23:53. Originally it was so large as to cover the host and the wine, hence the name palla (εἰλητόν); but in the Middle Ages it received its present smaller size. It was retained by the English Reformers. Herzog, *Real-Encyk.* 3:153; Wetzer u. Welte, *Kirch.-Lex.* 2:881.

Corporal Inflictions

Picture for Corporal Inflictions

1. In all ages, among the Israelites, *beating* was the commonest form of bodily chastisement known in civil offenses (<05212>Deuteronomy 25:2), e.g. in cases of a team of different sorts of beasts (i.e. the driver as well as the person sitting in the wagon), forty blows were inflicted (Mishna, *Chil*. 8:3). *SEE BASTINADO*. The delinquent probably received the strokes from a stick (comp. <20103>Proverbs 10:13; a rod of "scorpions" is named in <11211>1 Kings 12:11, 14; <14114>2 Chronicles 11:14, either a thorny, knotty staff [comp. scorpio in Isidor. *Origg*. v. 27, 18; thongs of oxhide are mentioned in <03820>Leviticus 19:20, as תרוּבָה; but see Gesenius, *Thes.* p. 234], or one set with pointed projections [Gesen. *Thes.* p. 1062], probably an unusual severity), in a prostrate attitude (not on the soles of the feet, as in the modern East, Arvieux, 3, 198), and in the presence of the judge (comp. Wilkinson, 2:41; Rosellini, 2:3, p. 274); but not over forty stripes (<05212>Deuteronomy 25:2). The later Jewish infliction (see the Mishna, *Maccoth*) was executed by means of a twisted leather thong (whip), and the blows, not exceeding thirty. nine in number (*Maccoth*, 3. 10; compare Josephus, *Ant.* 4:8, 21; <47124>2 Corinthians 11:24), were dealt by the officer of justice (חזיי) upon the culprit, who stood bent forward (*Maccoth*, 3:12). The cases in which this punishment was applied were sometimes such as were deemed a capital offense by the Mosaic law (*Maccoth*, 3, esp. 15). That scourging was also in vogue in the synagogue appears from the New Test. (<40107>Matthew 10:17; 23:34), where there seems to be an allusion to the threefold sentence that prevailed in that ecclesiastical court (Lightfoot, *Hor. Hebr.* p. 332); yet the Talmudists are not agreed whether forty blows could be inflicted in any case (*Sanhedr*. 1:2). *SEE SYNAGOGUE*. Scourging is mentioned (<44540>Acts 5:40) as a penalty in the power of the Sanhedrim; an increase of severity being employed in instances of repeated offense (*Sanhedr*. 9:5; see Wendt, *De debitis recicdus*, Erlangen, 1824). *SEE COUNCIL*. Under the Syrian rule chastisement with the lash occurs as a form of torture (2 Maccabees 7:1; comp. Juvenal, 13:195; Cicero, Cluent. 63). *SEE FLAGELLATION*. The Roman scourging (φραγελλοῦν, μαστιγοῦν) with thongs was inflicted on Jesus before crucifixion (Matthew 29:26; <43901>John 19:1), and on the apostles as a civil penalty (<44162>Acts 16:22, 37); but Roman citizens could only be beaten with rods (*virgis caedi*, Cicero, *Verr*. v. 66; comp. <44225>Acts 22:25). That this

punishment might be carried to a fatal extent is evident (Cicero, *Verr*. v. 54; Pluto, *Opp*. 2:528); it was generally applied with fearful severity by the Roman governors (Josephus, *War*, 6:5, 3). *SEE SCOURGE*.

2. Physical injuries committed upon a free Israelite were to be avenged by retaliation upon the author (<02123>Exodus 21:23 sq.; <03249>Leviticus 24:19 sq.). *SEE DAMAGES*.

3. Of foreign corporal inflictions we may here enumerate the following:

(1.) Partial dichotomy, or the cutting off of the nose and ears, also of the hands or one of them, which species of punishment was often practiced among the later Jews, but chiefly in tumultuous times (Josephus, *Life*, 30, 34, 35). A similar maiming of the toes occurs among the Canaanitish incidents (<07007>Judges 1:7). In Egypt such mutilations were sanctioned by law; and it was usually the member through which the offense had been committed that was cut off (Diod. Sic. 1:78); the adulteress must expiate her crime by the loss of the nose (so as to spoil her countenance), a penalty to which <26225>Ezekiel 23:25, is usually referred, a passage, however, that rather rea lates to Babylonian usage. (On the Persian custom, see Xenophon, *Anab*. 1:9, 13; Curtius, v. 5, 6; 7:5, 40. An allusion to dichotomy occurs in the Behistun inscription; see Rawlinson's explanation, p. 9, 17.) On captives in war such disfigurations were and still are (Russegger, *Reise*, 2:138) most recklessly perpetrated.

(2.) Blinding (rWqe) was a Chaldeean (<24521>Jeremiah 52:11; <12507>2 Kings 25:7) and ancient Persian punishment (Herodotus, 7:18). *SEE EYE*. It still prevails in Persia with regard to princes, who are sometimes thus deprived of all prospect to the succession; vision is not entirely obliterated by the process employed in such cases (Chardin, v. 243; Rosenmüller, *Morgenl*. 3:950 sq.; a different treatment is mentioned by Procopius, in Phot. *Cod*. 63, p. 32). The extinction of the eyes (µyaeq[ata, rQeB;), a practice frequent in Persia (Ctesias, *Pers*. 5), is named in <07162>Judges 16:21, as a piece of Philistine barbarity, in <09112>1 Samuel 11:12, the same atrocity appears to have obtained with the Ammonites. *SEE PUNISHMENT*.

Corporation Ecclesiastical

(CORPUS ECCLESIASTICUM), an association for ecclesiastical purposes sanctioned by the state and recognised as a civil person (*corpus*). Among the usual rights of corporations are those to acquire property, to contract

obligations and debts, to sue and be sued. Their legal status may be regulated either by general laws applying to all corporations of a certain class, or by special laws given for the benefit of one corporation only. — Wetzer u. Welte, *Kirchen-Lex*. 2:881.

Corpse

(הִיָּוְגֵ *geviyah'*, <16033>Nehemiah 3:3, a *carcase*, as rendered in <07148>Judges 14:8, 9, elsewhere "body; רֶגֶפ, *pe'ger*, <12365>2 Kings 19:35; <23706>Isaiah 37:6, a "carcase" or "body" [usually dead], as elsewhere rendered; πτῶμα, <41629>Mark 6:29, a dead "body" or "carcase," as elsewhere rendered), the dead body of a human being. *SEE CARCASE*.

Corpus Catholicorum

(*body of the Catholics*), formerly the collective name of the Roman Catholic states of Germany, as contradistinguished from the *Corpus Evangelicorum* (q.v.) of the Protestant states. It was not until after the treaty of Westphalia, wherein the pope had, by settling, so to say, the rights of both parties, officially recognised their existence, that the expression *Corpus Catholicorum* came into general use. Yet the confederation had existed before the *Corpus Evangelicorum*, as is proved by the harmonious action of the Roman Catholic states at the Diet of Nuremberg and the decisions of the Confederation of Ratisbon (1524). The elector of Mayence was the President of the *Corpus Catholicorum*, which generally held its proceedings in a convent of that city in which the diet happened to meet. The abolition of the German Empire in 1806 led to the extinction of the *Corpus Evangelicorum*, and, as a consequence, of that of the *Corpus Catholicorum*. — See Faber, *Europdische Staats Cantzley*, who, in vol. 53, p. 237, gives a complete list of the states constituting the *Corpus Catholicorum*; Moser, *Teutsches Staats-Recht*, etc.; and CORPUS EVANGELICORUM.

Corpus Christi

(*body of Christ*), a festival instituted in the Roman Church in honor of the consecrated host and of transubstantiation. It owes its origin to a nun of Libge named Juliana. In 1230, while looking at the full moon, she said she saw a gap in its orb, and, by a revelation from heaven, learned that the moon represented the Christian Church, and the gap the want of a certain festival — that of the adoration of the body of Christ in the consecrated

host — which she was to begin to celebrate, and to announce to the world. Further, in 1264, while a priest at Bolsena, who did not believe in transubstantiation, was going through the ceremony of benediction, it is said drops of blood fell on his surplice, and, when he endeavored to conceal them in the folds of his garment, they formed bloody images of the host! A bloody surplice is still said to be shown at Civita' Vecchia. Urban IV published in the same year a bull, in which he appointed the Thursday of the week after Pentecost for the celebration of the Feast of Corpus Christi throughout Christendom, and promised absolution for a period of from forty to one hundred days to the penitent who took part in it. It was afterwards neglected, but was reestablished by Clement V, and since that time the festival has been observed as one of the most important in the Romish Church. Splendid processions form a part of it. The children belonging to the choir with flags, and the priests with lighted tapers, move through the streets in front of the priest who carries the host in a precious box, where it can be seen under a canopy held by four laymen of rank. A crowd of common people closes the procession. — Elliott, *Delineation of Romanism*, bk. 2, ch. 7; Sieger, *Handb. d. Christl. Alterthumer*, and references there, and for the Romish view, Butler, *Feasts and Fasts*, treatise 11.

Corpus Doctrinae

the name given to certain collections of writings which were intended to have authority in the Protestant churches of Germany. The most important of these collections are the following:

1. *Corpus Phillippicum*, also called *Saxonicum* or *Misnicum* (published in 1560, fol. and often). It contained the three general symbols (the Apostolic, Nicaean, and Athanasian), the Confession of Augsburg (the *Invariata*) and the Apology, and Melanchthon's *Loci Communes, Examen Ordinandorum*, and *resp. ad artic. Bavaric*. It was considered as crypto-Calvinistic, and violently denounced by the rigorous Lutherans. The Elector of Saxony, in 1569, threatened with deposition all who refused to teach in accordance with it, but subsequently this decree was repealed, and a number of defenders of the work were tried and imprisoned.

2. The *Corpus Doctrinae Pomeranicum* had the same contents as the preceding one.

3. The *Corpus Doctrinae Prutenicum* (Prussian), also called *Repetitio doctrinae ecclesiasticoe*, was published in 1567, and directed against the Osiandrian errors. A decree of the prince, in 1567, prescribed it as a rule of faith for all times to come, and declared that none who refused to accept it should receive office.

Corpus Evangelicorum

(*body of the Evangelical*), formerly the collective name of the evangelical states of Germany. The first league was made between Saxony and Hesse in 1528. Other evangelical states followed, and at the Protestation of Spires in 1529, the *Corpus Evangelicorun* was organized. In the Nuremberg religious peace in 1532, it entered as such in relation with the *Corpus Catholicorum* (q.v.). The head-quarters of the latter were in the electorate of Mayence, while Saxony stood at the head of the evangelical states. At the close of the sixteenth century, Frederic III, elector of the Palatinate, having become Protestant, became head of the Corpus Evangelicorum, but after he had lost all his states in the Thirty Years' War, Sweden took the lead, which was, however, restored to Saxony by the Diet of 1653. After the electoral house of Saxony had become Romanist, the lead of the *Corpus Evangelicorum* was claimed by several other Protestant states; yet it remained finally with Saxony, it being, however, stipulated that the envoy of Saxony should receive his instructions, not from the elector, but from the college of the privy council at Dresden. The Corpus Evangelicorum ended with the dissolution of the German empire in 1806. — Herzog, *Real-Encyklop.* 3, 156; Billow, *Ueber resch. u. Verf. des Corp. Evang*. (1795).

Corpus Juris Canonici

a collection of the sources of the Church law of the Roman Catholic Church, consisting of old canons, resolutions of councils, decrees of popes, and writings of Church fathers. The collection gradually arose from the desire to have for the decision of ecclesiastical cases a law-book of equally general authority as the *Corpus Juris Civilis* possessed in the province of civil legislation. Its component parts were originally compiled in strict imitation of the *Corpus Juris Civilis*.

I. *Component Parts*. — Generally recognized as parts of the *Corpus Juris Canonici*, and constituting what is called the *Corpus Juris Clausum*, are the *Decretum Gratiani* (1151), the decretals of Gregory IX (1234), the

Liber Sextus of Boniface VIII (1298), and the *Clementines* (1313). Disputed is the authority of the two collections of *Extravagantes* of pope John XXII (1340) and of the *Extravagantes Communes* (1484) Generally rejected are now the 47 *Canones penitentiales* taken from the *Summa de Casibus Conscientioe* of cardinal di Asti ("*Summa Astesana*"), and the *Canones Apostolorum*, both of which were, in the earlier editions of the *Corpus Juris Canonici*, given as an appendix to the *Decretum Gratiani*. The same is the case with the Institutiones *Juris Canonici*, and with the *Liber Septimus* of Peter Mathews of Lyons.

II. *The Formation of the Collection*. — The name of *Corpus Juris Canonici* was early given to the *Decretum Gratiani* in distinction from the *Corpus Juris Civilis*. But from the fifteenth century it became customary to apply the name to the collection of the law-books above enumerated. Printed editions of the collection with the title of *Corpus Juris Canonici* do not occur before the sixteenth century, Among those who are most noted for spending critical labor on the editing of the *Corpus Juris Canonici* are Anthony Democharcs (ed. Paris, 1550-52, — without *glossae*, and Paris, 1561, 3 vols. fol., with *glossae*), who completed the indefinite references in the headings of the *Decretum* by more accurate statements; Charles Dumoulin, or (as he called himself with a Latin name) Car. Molinaeus (Lyons, 1554, 4to, and 1559, fol.), who designated the several passages of the *Decretum* (with the exception of the *Paleoe*) with notes; Le Conte, or Contius (Antw. 1569-1571, 4 vols. 8vo), who, from older unprinted collections added, in particular in the decretals of Gregory IX, the *partes decisae* which had been suppressed by Raymund of Pennaforte; the *Correctores Romani* (q.v.), whose work (Rome, 1582, 5 vols. fol.) is a turning-point of the history of the *Corpus*; the brothers Francois and Pierre Pithou, whose valuable notes were used by Le Pelletier in his edition (Paris, 1687; again Lpz. 1690 and 1705; and Turin, 1746, 2 vols. fol.); Justus Henning Bohmer (Halle, 1747, 2 vols. 4to); Aem. Lud. Richter (Leipz. 1833-1839, I vol. in 2 parts, 4to), who left out all the ,appendixes having no legal authority. For fuller information on the component parts of the *Corpus Juris Canonici*, and for their legal authority, see article CANON LAW (p. 87 sq.). See also Wetzer u. Welte, *Kirchen-Lex*. 2:886.

Corpus Juris Civilis

(*body of Civil Law*). *SEE JUSTINIAN*.

Correctores Romani

a congregation of cardinals and Roman theologians of thirty-five members, appointed by pope Pius V to revise the *decretum Gratiani* (see *Corpus juris Canonici*). Among the five cardinals who belonged to the college was Hugo Boncompagnus (subsequently pope Gregory XIII). The work was completed during the pontificate of Gregory XIII, who ordered the compilers to index all that had been collected, with regard to the decretum, by the congregation and by others, to invite all Catholic academies to cooperate in the work of revision, and to have all the former editions of the decretum compared. Gregory sanctioned the work July 1, 1580. — Wetzer u. Welte, *Kirchen-Lex.* 2:894.

Corrodi, Heinrich

a prominent writer of the Rationalistic school, was born at Zurich, July 31, 1752. He was admitted to the ministry in 1775; continued his theological studies in Leipsic and Halle, where especially Semler (q.v.) had great influence upon him, and was in 1786 appointed professor of ethics and natural law at, the gymnasium of Zurich. This position he retained until his death, Sept. 14,1793. His principal works *are Geschichte des Chiliasmus* (4 vols. Frankf. and Leips. 1781-83, full, but very diffuse, and abounding in worthless matter); *Beleuchtung der Gesch. des jud. u. christl. Bibelcanons* (Halle, 1792, 2 vols.); *Philos. Aufstze u. Gesprache* (Winterthur, 1786, 2 Vols.*); Versuch iber Gott, die Welt u. d. menschl. Seele* (Berlin, 1788), and the periodical *Beitrage zur Beforderung des verniinftigen Denkcens in d. Religion* (18 numbers, Winterthur, 1781-1794; two numbers appeared after his death under the name of *Neue Beitrsige*). Pierer, *Universal-Lexikon*, 4:464; Herzog, *Real-Encyklopadie*, 3:157.

Corruption

(prop. some form of hjv; *shachah'*, διαφθείρω). This term is used in Scripture to signify the putrefaction of dead bodies (<19160>Psalm 16:10), the blemishes which rendered an animal unfit for sacrifice (<03225>Leviticus 22:25), sinful inclinations, habits, and practices, which defile and ruin men (<4821>Romans 8:21; <6122>2 Peter 2:12, 19), everlasting ruin (<4068>Galatians 6:8), men in their mortal and imperfect state (<4654>1 Corinthians 15:42, 50).

MOUNT OF CORRUPTION (tyjæMhi rhi; Sept. ὄρος τοῦ Μοσχίθ v. r. Μοσθάθ, Vulg. *mons offensionis*), a hill in the neighborhood of Jerusalem,

where Solomon had established the worship of the Ammonitish deity Milcom, which Josiah overthrew (2 Kings 23:13). Tradition assigns the locality of the "Mount of Offence" to the eminence immediately south of the Mount of Olives (see Barclay, *City of the Great King*, p. 64 sq.; Stanley, *Palest.* p. 185, note). *SEE JERUSALEM*.

Corrupticolae

a sect of Monophysites, who taught that the body of Christ before the resurrection was corruptible. *SEE MONOPHYSITES*; *SEE SEVERIANS*.

Cortez, Donoso

SEE DONOSO CORTEZ

Cortholt, Christian

an eminent Lutheran Church historian, was born at Burg, in the island of Femern, Denmark, Jan. 15th, 1632. His studies, commenced at Schleswig, were continued in the universities of Rostock, Jena, Leipsic, and Wittenberg. In 1662 he became professor of Greek at Rostock, where he was made D.D. He was afterwards called to the professorship of theology at Kiel by the duke of Holstein-Gottorp, and in 1666 became vice-chancellor of that university. He died March 31 (or April 1st), 1694. His principal works are, *De persecutionibus ecclesie primitive sub imperatoribus ethnicis* (Jen. 1660, 4to;. Kilen. 1689*); Paganus obtrectator s. de calumniis gentilium* (lib. 3, Kil. 1698; Lubec, 1703, 4to); *Disquisitiones Anti-Baronianoe* (Kil. 1700, 1708, etc.); *Hist. Eccl*. N.T. (Lips. 1697), etc. See Pipping, *Memoria Theologorum nostra estate cl trissimorum* (Lips. 1705, p. 571 sq.); Bayle, *Dictionary*, s.v.; Iselin, *Hist. Worterbuch*; Schrockh (1, p. 173); Herzog, *Real-Encyklop.* 8:32.

Corvey

ABBEY of, a celebrated monastery near Hoxter, in Germany. The Benedictines of Corbie (q.v.), in Picardy (France), sent out in 816 a colony to found a convent in the forests of Sollingen, but the monks removed in 822 to a more healthy region, where they established *Corbeja nova*, or Corvey. Louis the Pious endowed them with numerous possessions and privileges, and his example was followed by many other princes and laymen, so that Corvey soon became the richest of all the German convents. The abbot obtained a Voice in the diets, and was amenable only

to the papal authority. The school of the convent was highly flourishing during the 9th and 10th centuries. Among the many celebrated men who proceeded from Corvey was Ansgar (q.v.), the apostle of the Scandinavians, with his eminent associates and pupils, St. Adalbert, archbishop of Magdeburg, and many archbishops of Bremen and Hamburg. At the period of its greatest prosperity the convent had twenty-four theological professors, and its library was celebrated for its large number of classical manuscripts. Thus the first five books of Tacitus, which were commonly regarded as lost, were found in Corvey. Unfortunately, this exquisite library was destroyed in the Thirty Years' War. In 1794 Corvey was erected into a bishopric, but secularized in 1804, and joined in 1807 to Westphalia, and in 1815 to Prussia. See Wigand, *Gesch. d. A bte; Korvey* (Hoxter, 1819); and *Korveische Geschichtsquellen* (Lpz. 1841); Schumann, *Heber das Chrosicon Corvejense* (Gott. 1839); Wetzer u. Welte, *Kirchen-Lex.* 2:898.

Corvinus, Anthonius

(properly RABENER), one of the German Reformers, was born at Warburg in 1501 He became a monk, and as such resided for a time in the convents of Riddagshausen and Loccum, but having embraced the doctrine of Luther, was expelled in 1523. He then went to Wittenberg, and thence to Marburg in 1526, and laid the foundation of the university there. He was present at the two synods of Pattensen, 1544, and Munden, 1545, and made himself very useful to the cause by his preachings, writings, and travels;, but the duke Erich II having returned to the Roman Church, Corvinus was taken and held a prisoner at Kalenberg in 1549. He died in Hanover in 1553. His principal work is the *Postilla in evangelia et epistolas*. See Baring, *Leben Corvin's* (Hann. 1749); Uhlhorn, *Ein Sendbrief v. Anton us Corvinus m. einer liographischen Einleitung* (Gottingen, 1853); Herzog, *Real-Encyklop.* 3:166.

Cos

(1 Maccabees 15:23). *SEE COOS*.

Co'sam

(Κωσάμ, prob. for *Heb.* μsqo*a diviner*), son of Elmodam, and father of Addi, ancestors of Christ, and descendants of David in the private line,

before Salathiel (Luke 3:28), B.C. ante 588. He is not mentioned in the Old Testament. *SEE GENEALOGY (OF CHRIST)*.

Cosin, John

a learned prelate of the Church of England, was born at Norwich Nov. 30,1594. In 1624 he became a prebendary of Durham, in 1628 rector of Brancepath, in 1634 master of Peter-house, and in 1640 dean of Peterborough. The Puritans deprived him of his preferments during the Commonwealth, and even went the length of impeaching him on a charge of being inclined to popery. (For the charges, see Hook, *Eccles. Biog.*, 4:182.) He was acquitted of all these charges, and then retired to France, where he remained until the restoration of Charles II, who raised him to the see of Durham, Dec. 2, 1660, which office he filled with eminent charity and zeal. He died in 1672. Among his writings are, *A History of Transubstantiation*, and *A Scholastical History of the Canon of the Holy Scriptures*, published, with his *Life*, 1673. His whole works are collected in the *Library of Anglo-Catholic Theology* (Oxford, 1843-53, 5 vols. 8vo).

Cosmas, St.

and his brother ST. DAMIANUS, of Arabia, lived in the 3d century, and practiced medicine at AEgea, in Cilicia. The governor Lysias commanded that they, with their three other brothers, should sacrifice to the heathen deities, and as they refused so to do, commanded their heads to be cut off in 303. They are honored as martyrs, and as special patrons of physicians and druggists. They are commemorated in the Roman Church on the 27th Sept. Wetzer u.Welte, *Kirchen-Lex*. 2:902; *Acta Sanctorum* (Sept., tom. 12.

Cosmas and Damianus

ORDER OF, an order of knights spiritual, founded in the 11th century, who adopted the rule of St. Benedict. They devoted themselves especially to the care of the pilgrims going to Palestine. They were destroyed by the Turks soon after their organization.

Cosmas Indicopleustes

(i.e. *traversing India*), an Egyptian monk, living probably about the middle of the 6th century. He visited as a merchant Egypt, India, and other Eastern countries, and wrote a work, entitled Χριστιανικὴ τοπογραφία,

in which he undertook to substitute for the pagan geography of the ancients a new Christian system of geography, based upon all kinds of delusions. His work is contained in the second volume of *Montfaucon's Collectio nova patraum Gr*. (Paris, 1707).

Cosmogony

(from κόσμος, the *world*, and γόνος, *generation*), strictly the science of the origin of the earth. The term is applied also to the various theories of the formation of the material universe. If we except the cosmogony of the Indians (which is for the most part extravagant and even monstrous, although the "Institutes of Menu" speak of a simpler system; see Sir William Hamilton's *Asiatic Researches*, vol. 5), the earliest profane cosmogony extant is that of Hesiod (in the first part of his *Theogony*, ver. 116-452), which is delivered in verse, and which served as the groundwork for the various physical speculations of most late Greek philosophers. It differs widely from the notion of Homer (*Iliad*, 14:200), which is also poetic, and represented the more popular view of the Greeks on this subject. — The first prose cosmogonies among heathen writers were those of the early Ionic philosophers, of whom Thales, Anaximenes, Anaximander, and Anaxagoras were the most celebrated. The theories of the ancients on this subject may be reduced to three; for those of moderns, *SEE CREATION*; for the view of Ovid (in his *Metamorphoses*), *SEE CHAOS*.

"**1.** That which represents the world as eternal in form as well as substance. Ocellus Lucanus is one of the most ancient philosophers who supposed the world to have existed from eternity. Aristotle appears to have embraced the same doctrine. His theory is, that not only the heaven and earth, but also animate and inanimate beings in general, were without beginning. His opinion rested on the belief that the universe was necessarily the eternal effect of a cause equally eternal, such as the Divine Spirit, which, being at once power and action, could not remain idle. Yet he admitted that a spiritual substance was the cause of the universe, of its motion and its form. He says positively, in his *Metaphysics*, that God is an intelligent spirit (νοῦς), incorporeal, immovable, indivisible, the mover of all things. According to him, the universe is less a creation than an emanation of the Deity. Plato says the universe is an eternal image of the immutable Idea or Type, united, from eternity, with changeable matter. The followers of this philosopher both developed and distorted this idea. Ammonius, a disciple

of Proclus, taught, in the 6th century, at Alexandria, the co-eternity of God and the universe. Several ancient philosophers (as also moderns) have gone further, and taught that the universe is one with Deity. Of this opinion were Xenophanes, Parmenides, Melissus, Zeno of Elea, and the Megaric sect.

"**2.** The theory which considers the matter of the universe eternal, but not its *form*, was the prevailing one among the ancients, who, starting from the principle that out of nothing nothing could be made, could not admit the creation of matter, yet did not believe that the world had always been in its present state. The prior state of the world, subject to a constant succession of uncertain movements, which chance afterwards made regular, they called chaos. The Phoenicians, Babylonians. and also the Egyptians, seem to have adhered to this theory." "The Chaldean cosmogony, according to Berosus, when divested of allegory, seems to resolve itself into this: that darkness and water existed from eternity; that Belus divided the humid mass, and gave birth to creation; that the human mind is an emanation from the divine nature. The cosmogony of the ancient Persians is very clumsy. They introduce two eternal principles, the one good, called *Oromasdes*, the other evil, called *Arimanius*; and they make these two principles contend with each other in the creation and government of the world. Each has his province, which he strives to enlarge, and *Mithras* is the mediator to moderate their contentions. This is the most inartificial plan that has been devised to account for the existence of evil, and has the least pretensions to a philosophical basis. The Egyptian cosmogony, according to the account given of it by Plutarch, seems to bear a strong resemblance to the Phoenician, as detailed by Sanchoniatho. According to the Egyptian account, there was an eternal chaos, and an eternal spirit united with it, whose agency at last arranged the discordant materials, and produced the visible system of the universe. The cosmogony of the Northern nations, as may be collected from the Edda, supposes an eternal principle prior to the formation of the world. The *Orphic Fragments* state everything to have existed in God, and to proceed from him." "The ancient poets, who have handed down to us the old mythological traditions, represent the universe as springing from chaos without the assistance of the Deity. Hesiod feigns that Chaos was the parent of Erebus and Night, from whose union sprang the Air (Αἰθήρ) and the Day. He further relates how the sky and the stars were separated from the earth, etc. The system of atoms is much more famous. Leucippus and Democritus of Abdera were its inventors. The atoms, or indivisible particles, said they, existed from eternity, moving at

hazard, and producing, by their constant meeting, a variety of substances. After having given rise to an immense variety of combinations, they produced the present organization of bodies. This system of cosmogony was that of Epicurus. as described by Lucretius. Democritus attributed to atoms form and size; Epicurus added weight. Many other systems have existed, which must be classed under this division. We only mention that of the Stoics, who admitted two principles, God and matter — in the abstract, both corporeal, for they did not admit spiritual beings. The first was active, the second passive.

"**3.** The third theory of cosmogony attributes the origin of the world to a great spiritual cause or Creator. This is the doctrine of the sacred Scriptures, in which it is taught with the greatest simplicity and beauty. From its being more or less held by the Etruscans, Magi, Druids, and Brahmins, it would seem to have found its way as a tradition from the regions in which it was possessed as a divine revelation. Anaxagoras was the first who taught it among the Greeks, and it was to some extent adopted by the Romans, notwithstanding the efforts of Lucretius to establish the doctrine of Epicurus." Dr. Good, however, shows that this view was far from general among even the most cultivated nations of antiquity, or, indeed, unquestioned by early Christian writers (*Book of Nature*, p. 27). *SEE COSMOLOGY*.

Cosmogony, Mosaic

or the Biblical account of the *origin of the world*, especially as contained in the first chapter of the book of Genesis. The following is a close translation of the first (Elohistic) or general account of the creation as given by Moses (Genesis 1:1-2:3). *SEE GENESIS*.

At first God created the heavens and the earth; but the *earth* was waste and bare [(a scene of ruin)], and darkness [was] upon [the] face of the abyss, while the Spirit of God [was] brooding upon [the] face of the waters. Then God said, "Let [there] be light!" and [there] was light; and God saw the light, that [it was] good: so God divided between the light and the darkness; and God called the light DAY, but the darkness he called NIGHT. Thus [there] was evening, and [there] was morning — [the] first day.

Then God said, "Let [there] be a firmament in the midst of the waters, and let [it] be a divider between [the] waters [below it] as to [the] waters [above it]:" so God made the firmament, and divided between the waters

that [are] underneath as to the firmament, and the waters that [are] overhead as to the firmament; for it was accordingly: and God called the firmament HEAVENS. This [there] was evening, and [there] was morning — [the] second day.

Then God said, “Let the waters underneath the heavens be gathered toward one place, and let the dry [land] appear;” and it was accordingly: and God called the dry [land] EARTH. but the gathering of the waters he called SEAS; So God saw that [it was] good. Then God said, “Let the earth sprout the sprout [(grasses)], the plant [(annuals)] seeding seed, the fruit-tree [(of woody stem)] bearing fruit after its kind — in which [is] its seed upon the earth;” and it was accordingly; for the earth sprouted the sprout, the plant sending seed after its kind, and the tree bearing fruit — in which [is] its seed after its kind: so God saw that [it was] good. Thus [there] was evening, and [there] was morning — [the] third day

Then God said, “Let [there] be lights in the firmament of the heavens, to divide between the day and the night; and let them be for signs, and for seasons, and for days, and years; even let them be for lights in the firmament of the heavens, to give light upon the earth:” and it was accordingly; so God made the two great lights — the greater light [(sun)] to rule the day, and the smaller light [(moon)] to rule the night — also the stars: and God appointed them in the firmament of the heavens, to give light upon the earth, and to rule over the day and over the night, and to divide between the light and the darkness; so God saw that [it was] good. Thus [there] was evening, and [there] was morning — [the] fourth day.

Then God said, “Let the waters swarm [with] the swarm of the living creature, and let the bird fly upon the earth upon the face of the firmament of the heavens:” so God created great [sea-] monsters, and every living creature that creeps, [with] which the waters swarmed, after its kind”; also every winged bird after its kind; so God saw that [it was] good: and God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas: and let the bird multiply on the earth.” Thus [there] was evening, and [there] was morning — [the] fifth day.

Then God said, “Let the earth bring forth the living creature after its kind, beast [(large quadrupeds)], and reptile [(short-legged animals)]. and [(every other)] living [thing] of the earth, after its kind;” and it was accordingly; for God made the living [thing] of the earth after its kind, and the beast after its kind, and every reptile of the ground after its kind: so

God saw that [it was] good. Then God said, "'Let us make MAN in our image — according to our likeness [(the exact reflection of the divine [mental] lineaments)]; and let him have dominion over the fish of the sea, and over the bird of the heavens, and over the beast, and over all the earth, and over every reptile that creeps upon the earth;" so God created mankind in his [own] image, in the image of God lie created him, [yet] male and female he created them: and God blessed them, when God said to them, "Be fruitful, and multiply, and fill the earth, and subdue it.; and have dominion over the fish of the sea, and over the bird of the heavens, and over every living [thing] that creeps upon the earth" for God said, "Lo! I have given to you every plant seeding seed, which [is] upon [the] face of all the earth, and every tree in which [is] the fruit of a tree seeding seed; to you it shall be for food, also to every living [thing] of the earth, and to every bird of the heavens, and to every [thing] creeping upon the earth in which [exists] a living creature, [even] every green plant for food." And it was accordingly; so God saw every [thing] that he had made, and lo! [it was] very good: thus [there] was evening, and [there] was morning the sixth day

Now were finished the heavens, and the earth, and all their army [of stars]; for God finished on the seventh day his work which he had made, and [therefore] ceased on the seventh day from all his work which he had made. Then God blessed the seventh day, and sanctified it; because on it he ceased [(*shabath*, rested)] from all his work which God created in making.

The statements contained in this passage are thought by a certain class of semi-infidel philosophers to be in conflict with the conclusions of modern science, especially astronomy and geology. We are sure, however, that the works and word of God can never be otherwise than in harmony, and if any conflict appears, it must be in consequence of the unskillfullness or erroneous system of the expounders, either of the book of nature or of revelation. The difficulty consists in the alleged contradiction between the *philological* "interpretation" of the sacred record and the *scientific* or *historical* exposition of the facts. In this, as in all similar instances of apparent discrepancy, its is no disparagement of philology that it is obliged to modify previous interpretations on account of new light from collateral branches of knowledge; the same course has always been pursued, e.g. in the verification of prophecy, where history has necessarily come in as a supplementary aid in fixing a definite meaning to what before was dark and general. This, it is true, would not be allowable if the scriptural statements

in question were explicit and in detail, or if they were couched in the precise terms of modern science; but it is a legitimate method of interpretation in the case of such brief and popular phraseology as. we often find in the Bible on subjects adverted to for collateral purposes. It is therefore only necessary to show that the essential meaning of the text, when explained according to the analogies of the *usus loquendi* of an unscientific people, should not conflict, as to the real facts involved, with the conclusions of late scientific investigators. *SEE INTERPRETATION*. There are three principal modes in which this adjustment has been attempted with regard to Moses's account of the creation.

(1.) Some regard chapter 1 of Genesis as a general statement of the original formation of all created things, including that of man as a race, in the several varieties scattered over the earth's surface; and chap. 2 as a detailed account of a *subsequent* creation of the Adamic or Hebrew lineage in particular. It cannot be denied that the difference in language (especially the distinctive use of the titles "Jehovah" and "Elohim"), and the resumptive form of the latter chapter, somewhat favor this view; but, on the other hand, it is emphatically forbidden by the doctrine of the unity of the human race (and "man" is in both cases alike called μdą); and after all it leaves essentially untouched the principal question of the reconcilement of the Mosaic order and date of creation with those suggested by science. *SEE ADAM*.

(2.) Others regard the several "days" of the scriptural narrative as periods of indefinite extent, and so find time enough for the astronomical and geological cycles required. *SEE EARTH*. But this interpretation is met by two objections:

(a) Although the term μ/y, day, is sometimes used in a vague sense for a longer or shorter period of time, such a signification here is forbidden by the distinct recurrence of the divisions "night and morning" stated in connection with each νυχθήμερον or space of twenty-four hours; and the Sabbath comes in as a similar space of time at the close of the week, in a sense probably strict and literal, since it is made the basis of the hebdomadal cycle religiously observed ever since. *SEE DAY*.

(b) The exact number of six such periods cannot be made out satisfactorily from the records of science: e.g. the astronomical system requires the sun at the outset of the demiurgic period, whereas Moses does not introduce it

till the fourth day, although light had existed from the first; and the lowest geological strata exhibit animal life, whereas Moses speaks of vegetables as created first. *SEE GEOLOGY*.

(3.) Perhaps the best solution of the difficulty. is that which inserts the entire geological period between the original creation of matter in ver. 1 of Genesis 1, and the literal account of the last, or, properly, Mosaic creation of the present races of living things detailed in verses 11-31; the intermediate verses (2-10) describing *phenomenally*, i.e. just as the facts would have appeared to a spectator, the gradual restoration of mundane order, after the grand cataclysm that closed the geological period, and swept off the terrestrial tribes then existing; and chap. ii, resuming the account for the purpose of further detail, especially with reference to the formation of Eve. *SEE CREATION*.

For a more general exposition of the Hebrew views on this subject, *SEE COSMOLOGY*.

Cosmological Argument

SEE GOD; *SEE NATURAL THEOLOGY*.

Cosmology, Biblical

The views of the Hebrews on this subject are, in a scientific point of view, confessedly imperfect and obscure. This arises partly from the ulterior objects which led them to the study of natural science, and still more from the poetical coloring with which they expressed their opinions. The books of Genesis, Job, and Psalms supply the most numerous notices: of these, the two latter are strictly poetical works, and their language must be measured by the laws of poetical expression; in the first alone have we anything approaching toa historical and systemitic statement, and even this is but a sketch — an outline — which ought to be regarded at the same distance, from the same point of view, and through the same religious medium as its author regarded it. The act of creation itself, as recorded in the first chapter of Genesis, is a subject. beyond and above the experience of man; human language, derived, as it originally was, from the sensible and material world, fails ‘to find an adequate term to describe the act; for our word “create” and the Hebrew *bara*, though most appropriate to express the idea of an original creation, are yet applicable and must necessarily be applicable to other modes of creation; nor does the addition

of such expressions as “out of things that were not” (ἐξ οὐκ ὄντων, 2 Maccabees, 7:28), or “not from things which appear” (μὴ ἐκ φαινομένων, <58B11>Hebrews 11:3) contribute much to the force of the declaration. The absence of a term which shall describe exclusively an original creation is a necessary infirmity of language: as the event occurred but once, the corresponding term must, in order to be adequate, have been coined for the occasion and reserved for it alone, which would have been impossible. The same observation applies, though in a modified degree, to the description of the various processes subsequent to the existence of original matter. Moses viewed matter and all the forms of matter in their relations primarily to God, and secondarily to man — as manifesting the glory of God, and as designed for the use of man. In relation to the former, he describes creation with the special view of illustrating the divine attributes of power, goodness, wisdom, and accordingly he throws this narrative into a form which impresses the reader with the sense of these attributes. In relation to the latter, he selects his materials with the special view of illustrating the subordination of all the orders of material things to the necessities and comforts of man. With these objects in view, it ought not to be a matter of surprise if the simple narrative of creation omits much that scientific research has since supplied, and appears in a guise adapted to those objects. The subject itself is throughout one of a transcendental character; it should consequently be subjected to the same standard of interpretation as other passages of the Bible, descriptive of objects which are entirely beyond the experience of man, such as the day of judgment, the states of heaven and hell, and the representations of the divine majesty. The style of criticism applied to Genesis by the opponents, and not unfrequently by the supporters of revelation, is such as would be subversive of many of the most noble and valuable portions of the Bible. See below.

1. In common with all ancient notions, the earth was regarded by the Hebrews not only as the central point of the universe, but as the universe itself, every other body — the heavens, sun, moon, and stars — being subsidiary to, and, as it were, the complement of the earth. The Hebrew language has no expression equivalent to our universe: the phrase “the heavens and the earth” (<01001>Genesis 1:1; 14:19; <02317>Exodus 31:17) has been regarded as such; but it is clear that the heavens were looked upon as a necessary adjunct of the earth — the curtain of the tent in which man dwells (<23022>Isaiah 40:22), the sphere above which fitted the sphere below (comp. <18214>Job 22:14, and <23022>Isaiah 40:22) designed solely for purposes of

beneficence in the economy of the earth. This appears from the account of its creation and offices: the existence of the heaven was not prior to or contemporaneous with that of the earth, but subsequent to it; it was created on the second day (<010106>Genesis 1:6). The term under which it is described, *rakia* ([yqæ), is significant of its extension, that it was stretched out as a curtain (<19A402>Psalm 104:2) over the surface of the earth. Moreover, it depended upon the earth; it had its "foundations" (<102208>2 Samuel 22:8) on the edges of the earth's circle, where it was supported by the mountains as by massive pillars (<183613>Job 26:13). Its offices were (1) to support the waters which were above it (<010107>Genesis 1:7; <19B804>Psalm 148:4), and thus to form a mighty reservoir of rain and snow, which were to pour forth through its windows (<010711>Genesis 7:11; <232418>Isaiah 24:18) and doors (<197823>Psalm 78:23), as through opened sluice-gates, for the fructification of the earth; (2) to serve as the substratum (στερέωμα or "firmament") in which the celestial bodies were to be fixed. As with the heaven itself, so also with the heavenly bodies; they were regarded solely as the ministers of the earth. Their offices were (1) to give light; (2) to separate between day and night; (3) to be for signs, as in the case of eclipses or other extraordinary phenomena; for seasons, as regulating seed-time and harvest, summer and winter, as well as religious festivals; and for days and years, the length of the former being dependent on the sun, the latter being estimated by the motions both of sun and moon (<010114>Genesis 1:14-18); so that while it might truly be said that they held "dominion" over the earth, (<183833>Job 38:33), that dominion was exercised solely for the convenience of the tenants of earth (<19A419>Psalm 104:19 -23). So entirely, indeed, was the existence of heaven and the heavenly bodies designed for the earth, that with the earth they shall simultaneously perish (<610310>2 Peter 3:10): the curtain of the tent shall be rolled up, and the stars shall of necessity drop off (<233404>Isaiah 34:4; <402429>Matthew 24:29) — their sympathy with earth's destruction being the counterpart of their joyous song when its foundations were laid (<183807>Job 38:7).

2. The earth was regarded in a twofold aspect: in relation to God, as the manifestation of his infinite attributes; in relation to man, as the scene of his abode.

(1.) The Hebrew cosmology is based upon the leading principle that the universe exists, not independently of God, by any necessity or any inherent power, nor yet contemporaneously with God, as being coexistent with him, nor yet in opposition to God, as a hostile element, but dependently upon

him, subsequently to him, and in subjection to him. The opening words of Genesis express in broad terms this leading principle; however difficult it may be, as we have already observed, to express this truth adequately in human language, yet there can be no doubt that the subordination of matter to God in every respect is implied in that passage, as well as in other passages, too numerous to quote, which comment upon it. The same great principle runs through the whole history of creation: matter owed all its forms and modifications to the will of God; in itself dull and inert, it received its first vivifying capacities from the influence of the Spirit of God brooding over the deep (<0102>Genesis 1:2); the progressive improvements in its condition were the direct and miraculous effects of God's will; no interposition of secondary causes is recognized — "He spake, and it was" (Psalm 23:9); and the pointed terseness and sharpness with which the writer sums up the whole transaction in the three expressions "God said," "it was so," "God saw that it was good" — the first declaring the divine volition, the second the immediate result, the third the perfectness of the work — harmonizes aptly with the view which he intended to express. Thus the earth became in the eves of the pious Hebrew the scene on which the divine perfections were displayed: the heavens (<1901>Psalm 19:1), the earth (<1924>Psalm 24:1; 104:24), the sea (<1810>Job 26:10; <1909>Psalm 139:9; <2452>Jeremiah 5:22), "mountains and hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowl" (<1908>Psalm 148:9, 10), all displayed one or other of the leading attributes of his character. So also with the ordinary operations of nature — the thunder was his voice (<1837>Job 37:5), the lightnings his arrows (<1787>Psalm 78:17), the wind and storm his messengers (<1908>Psalm 148:8), the earthquake, the eclipse, and the comet the signs of his presence (<2910>Joel 2:10; <4029>Matthew 24:29; <4225>Luke 21:25). *SEE ANTHROPOMORPHISM*.

(2.) The earth was regarded in relation to man, and accordingly each act of creation is a preparation of the earth for his abode — light, as the primary condition of all life; the heavens, for purposes already detailed; the dry land, for his home; "grass for the cattle and herb for the service of man" (<1914>Psalm 104:14); the alternations of day and night, the one for his work and the other for his rest (<1923>Psalm 104:23); fish, fowl, and flesh for his food; the beasts of burden, to lighten his toil. The work of each day of creation has its specific application to the requirements and the comforts of man, and is recorded with that special view.

3. Creation was regarded as a progressive work-a gradual development from the inferior to the superior orders of things. Thus it was with the earth's surface, at first a chaotic mass, waste and empty, well described in the paronomastic terms *tohu va-bohu*, overspread with waters and enveloped in darkness (<01002>Genesis 1:2), and thence gradually brought into a state of order and beauty so conspicuous as to lead the Latins to describe it by the name *Mundus.* Thus also with the different portions of the universe, the earth before the light, the light before the firmament, the firmament before the dry land. Thus also with light itself, at first the elementary principle, separated from the darkness, but without defined boundaries; afterwards the illuminating bodies with their distinct powers and offices — a progression that is well expressed in the Hebrew language by the terms *or* and *maor* (r/a, r/am). Thus also with the orders of living beings; firstly, plants; secondly, fish and birds; thirdly, cattle; and, lastly, man. From "good" in the several parts to "very good" as a whole (<01031>Genesis 1:31), such was its progress in the judgment of the Omnipotent workman.

4. Order involves time; a succession of events implies a succession of periods; and, accordingly, Moses assigns the work of creation to six days, each having its specific portion — light to the first, the firmament to the second, the dry land and plants to the third, the heavenly bodies to the fourth, fish and fowl to the fifth, beasts and man to the sixth. The manner in which these acts are described as having been done precludes all idea of time in relation to their performance; it was miraculous and instantaneous: "God said," and then "it was." But the progressiveness, and consequently the individuality of the acts, does involve an idea of time as elapsing between the completion of one and the commencement of another; otherwise the work of creation would have resolved itself into a single continuous act. The period assigned to each individual act is a day — the only period which represents the entire cessation of a work through the interposition of night. That a natural day is represented under the expression "evening was and morning was," admits, we think, of no doubt; the term "day" alone may sometimes refer to an indefinite period contemporaneous with a single event; but when the individual parts of a day, "evening and morning," are specified, and when a series of such days are noticed in their numerical order, no analogy of our language admits of our understanding the term in anything else than its literal sense. The Hebrews had no other means of expressing the civil day of twenty-four

hours than as “evening, morning” (r qBcb r ,[, <270814>Daniel 8:14), similar to the Greek νυχθήμερον; and, although the alternation of light and darkness lay at the root of the expression, yet the Hebrews in their use of it no more thought of these elements than do we when we use the terms fortnight or se’nnight; in each case the lapse of a certain time, and not the elements by which that time is calculated, is intended; so that, without the least inconsistency either of language or of reality, the expression may be applied to the days previous to the creation of the sun. The application of the same expressions to the events subsequent to the creation of the sun, as well as the use of the word “day” in the fourth commandment without any indication that it is used in a different sense, or in any other than the literal acceptation of <010105>Genesis 1:5 sq., confirm the view above stated. The interpretation that “evening and morning” = *beginning* and *end*, is opposed not only to the order in which the words stand, but to the sense of the words elsewhere.

5. The Hebrews, though regarding creation as the immediate act of God, did not ignore the evident fact that existing materials and intermediate agencies were employed both then and in: the subsequent operations of nature. Thus the simple fact, “God created man” (<010127>Genesis 1:27), is amplified by the subsequent notice of the material substance of which his body was made (<010207>Genesis 2:7); and so also of the animals (<010124>Genesis 1:24; 2:19). The separation of sea and land, attributed in <010106>Genesis 1:6, to the divine fiat, was seen to involve the process of partial elevations of the earth’s surface (<190408>Psalm 104:8, “the mountains ascend, the valleys descend;” comp. <200825>Proverbs 8:25-28). The formation of clouds and the supply of moisture to the earth, which in <010107>Genesis 1:7, was provided by the creation of the firmament, was afterwards attributed to its true cause in the continual return of the waters from the earth’s surface (<210107>Ecclesiastes 1:7). The existence of the element of light, as distinct from the sun (<010103>Genesis 1:3, 14; <183809>Job 38:19), has likewise been explained as the result of a philosophically correct view as to the nature of light; more probably, however, it was founded upon the incorrect view that the light of the moon was independent of the sun.

6. With regard to the earth’s body, the Hebrews conceived its surface to be an immense disc, supported like the flat roof of an Eastern house by pillars (<180906>Job 9:6; <197503>Psalm 75:3), which rested on solid foundations (<183804>Job 38:4, 6; <190405>Psalm 104:5; <200829>Proverbs 8:29); but where ‘those foundations were on which the “sockets” of the pillars rested, none could tell (<183806>Job

38:6). The more philosophical view of the earth being suspended in free space seems to be implied in <18267>Job 26:7; nor is there any absolute contradiction between this and the former view, as the pillars of the earth's surface may be conceived to have been founded on the deep bases of the mountains, which bases themselves were unsupported. Other passages (<19402>Psalm 24:2; 136:6) seem to imply the existence of a vast subterraneous ocean; the words, however, are susceptible of the sense that the earth was elevated above the level of the sea (Hengstenberg, *Comm.* in loc.), and that this is the sense in which they are to be accepted appears from the converse expression "water under the earth" (<02004>Exodus 20:4), which, as contrasted with "heaven above" and "earth beneath," evidently implies the comparative elevation of the three bodies. Beneath the earth's surface was *sheol* (לשאול), the *hollow* place, "*hell*" (<04630>Numbers 16:30; <05322>Deuteronomy 32:22; <18108>Job 11:8), the "house appointed for the living" <18823>Job 30:23), a "land of darkness" (<18021>Job 10:21), to which were ascribed in poetical language gates (<23810>Isaiah 38:10) and bars (<18716>Job 17:16), and which had its valleys or deep places (<20918>Proverbs 9:18). It extended beneath the sea (<18265>Job 26:5, 6), and was thus supposed to be conterminous with the upper world.

7. The Mosaic statement of the world's formation (Genesis 1) has been variously treated by different writers on the connection between science and the Bible. Skeptics have designated the Mosaic *heptaemeron* as a "myth," or, more mildly, the speculation of an ancient sage. Most Christians speak of it as a "history" or "narrative," or, more vaguely, a "record." Huxtable calls it a "parable" (*Sacred Record of Creation*, Lond. 1861). Others (e.g. Kurtz, Hugh Miller) suggest that it is a "vision;" one styles it a "plan" (Challier, *Creation*, Lond. 1861). But these are evidently mere glosses. The choice still lies between the Chalmerian interpolation of the geological ages before the first creative day begins (so Buckland, Pye Smith, Hitchcock, Crofton, Archd. Pratt, Gloag, and others), and the Cuvierian expansion of the six days into geological ages (with Miller, Macdonald, Silliman, Gaussen, Sime, M'Causland, M'Caul, Dana, and others). *SEE DAY*. Mr. Rorison (*The Creation Week, in Replies to "Essays and Reviews*," Lond. and N. Y. 1862, p. 285) thinks he has discovered a new solution of the difficulty by terming the first chapter of Genesis "the inspired Psalm of creation," and he accordingly sets his ingenuity to work to draw out the demiurgic passage in a parallelized or hemistich form like Hebrew poetry. Yet this is but a modification of the

"mythical theory" applied in a less bold form to the sacred text, but as really destructive of the historical verity of the document as the more palpable rationalistic views. There is no middle ground here between fact and fancy. The language is too detailed to admit the general dismissal of it as a cosmogonical poem. The same writer's comparison of the 104th Psalm, as being "section by section the daughter, the antiphone, the echo" of the Mosaic proem, is utterly preposterous, as the most casual collation of the two will show. But a fatal circumstance to this hypothesis is that the first chapter of Genesis lacks nearly every element of acknowledged Hebrew poetry. In FORM it has neither the lyrical prosody of the Psalms, nor the epic structure of Job; neither the dithyrambic march of the Prophets, nor the idyllic colloquies of the Canticles, nor even the didactic collocations of the Proverbs and Ecclesiastes. There is no paronomasia (except the accidental one in the stereotyped phrase Whbo;Whot = pell-mell), no ellipsis, no introversion, no pleonasm, no climactic character; in short, no figurative element whatever to distinguish its phraseology from the veriest prose. There is no proper PARALLELISM *SEE PARALLELISM* (q.v.), based upon intrinsic antithesis and synonyms; no rhythmic measure. (Compare the perfection in all these respects of the earliest real ode on record, ◁0104◁Genesis 4:23, 24.) Again, as to SENTIMENT, it lacks that lofty moral tone, that fine play of the imagination, that abrupt change of subject and field, which — even when other criteria fail — serve to indicate the rhapsodies of the Hebrew bards. The only thing at all resembling poetry in its dress is the strophic return of the clause "evening and morning," which is simply due to the necessary regularity of the hebdomadal periods; and the only feature in its substance allying it to poetry is a certain dignity and advance of thought, which is inherent in the incidents themselves: all that can properly be said of the diction is that it is rhetorical and suited to the subject. Even Mr. Rorison fails to point out in its body the requisite artistic constructiveness, or in its spirit the fire of genius essential to all poetic effusions. Almost any descriptive portion of the Old Testament would be found to exceed it in these respects, if carefully analyzed. The very next chapter of Genesis is fully as poetical, whether in regard to its topics, its style, or its composition; and thus, by the same loose, unscientific process, we might (as many would fain do) reduce the accounts of Adam's specific formation, of a local Eden, and of the origin of human depravity, to poetic legends. Just criticism forbids such a distortion of prose to accommodate speculative preconception. SEE POETRY*SEE SEE POETRY* . For an able treatise on the bearings of the

Hebrew cosmology upon modern astronomy and geology, see Kurtz, *Hist. of the Old Covenant* (Edinb. 1856, vol. 1, ch. 1; also separately, Phila. 1857); comp. Johannsen, *Die kosmogonischen Ansichten der Hebraer* (Alt. 1833); Browne, *Mosaic Cosmogony* (Lond. 1864). *SEE COSMOGONY*; *SEE CREATION*.

Cosmos

SEE WORLD.

Cossett Franceway Ranna, D.D.,

a prominent minister of the Cumberland Presbyterian Church. He was born in Claremont, New Hampshire, April 24, 1790. His parents were Episcopalians, his grandfather being the founder and for many years the pastor of the first Episcopal church of Claremont. He studied at Middlebury College, Vermont, and graduated in 1813. From the same institution he received in 1839 the degree of Doctor of Divinity, which degree was also conferred upon him in after years by Cumberland College, Kentucky. Soon after leaving college he engaged in teaching a classical school in Morristown, N. J. After two years he accepted a call as principal of Vine Hill Academy, N. C., where he taught several years, when, his health being poor, he returned to New England, where soon after he was converted. He felt deeply impressed with the duty of preaching the Gospel, and soon after entered the Episcopal Theological Seminary at New Haven. From the seminary he went to Tennessee, with the commendation and sanction of the bishop as a “lay preacher.” Here he became acquainted for the first time with Cumberland Presbyterians, “participated in their extraordinary revivals, attended their delightful camp-meetings.” He was especially pleased with their success in winning souls to Christ, and, after a long, prayerful, and hard struggle, he felt it his duty to cast his lot with them. In the year 1822 he was ordained by the Anderson presbytery of this church. He taught very successfully for some time in a classical school in Elkton, Ky. He was the first president of Cumberland College at Princeton, Ky., over which he presided for years with great honor and success. When Cumberland University was started some years later at Lebanon, Tennessee, he accepted a call to the first presidency of that institution. He presided over it until it had arisen to be one of the foremost institutions in the entire South. He was for years, and up to his death, president of the Board of Foreign and Domestic Missions of the C. P. Church. He also

started and maintained for several years successfully a weekly religious paper called the "*Banner of Peace*," which is still (1867) being published at Nashville, Tenn. Dr. Cossett published *The Life and Times of Ewing*, which contains a history of the early years of the C. P. Church. Mr. Cossett was a man of great learning and ability, and in his younger days was a very successful preacher. He was indefatigable in his efforts to promote education among all classes, but especially in the ministry. In all his intercourse with men, either personally, by letter, or as a controvertist, he never deviated from the rules of honorable Christian discussion, or the manners of the Christian gentleman. He died at Lebanon, Tennessee, July 3,1863.

Costa, Da

SEE DA COSTA.

Costobarus

(Κοστόβαρος).

1. An Idumaean of honorable connections, married by Herod to his sister Salome, and appointed governor of Idumaea, but afterwards renounced by her on pretext of his favoring the escape of the sons of Babas, the last scions of the Hyrcanian dynasty, and eventually slain by Herod (Josephus, *Ant.* 15:7, 8-10).

2. A relative of Agrippa, and a ringleader of the Sicarii in their excesses at Jerusalem (Josephus, *War*, 20:9, 4).

Costume, Oriental

The subject of the style of dress of the ancient Hebrews is involved in much obscurity and doubt. Sculptured monuments and coins afford us all needful information respecting the apparel of the ancient Egyptians, Babylonians, Persians, Greeks, and Romans; and even the garb worn by the barbarous nations is perpetuated in the monuments of their antagonists and conquerors. But the ancient Hebrews have left no monuments, no figures of themselves; and the few figures which have been supposed to represent Jews in the monuments of Egypt and Persia are so uncertain that their authority remains to be established before we. can rely upon the information which they convey. There are, however, many allusions to dress in the Scriptures, and these form the only source of our positive

information. They are often, indeed, obscure, and of uncertain interpretation, but they are invaluable in so far as they enable us to compare and verify the information derivable from other sources.

1. The range of inquiry into monunental costume is very limited. It is a common mistake to talk of "Oriental costume" as if it were a uniform thing, whereas, in fact, the costumes of the Asiatic nations differ far more from one another than do the costumes of the different nations of Europe. That this was also the case anciently is shown by the monuments, in which the costumes of Egyptians, Assyrians, Babylonians, Persians, Medes, Syrians, and Greeks differ as much from one another as do the costumes of the modern Syrians, Egyptians, Arabs, Turks, and Persians. It is therefore nearly useless to examine the monumental costume of any nation; remote from Palestine, for the purpose of ascertaining the costume of the ancient Hebrews. Syria, Arabia, Egypt, and, to some extent, Assyria, Persia, and Babylonia, are the only countries where monuments would be likely to afford any useful information; but Arabia has left no monumental figures, and Syria none of sufficiently ancient date, while those of Assyria, Babylonia, and Persia depict few scenes of social life; and it is left for Egypt to supply nearly all the information likely to be of use. But the Egyptians and the Hebrews were an exceedingly different people; and the climates which they inhabited were also so different as to *necessitate* a greater difference of food and *dress* than might be presupposed of countries so near to each other. It is true that the Jewish nation was cradled in Egypt; and this circumstance may have had some influence on ceremonial dresses and the ornaments of women; but we do not find that nations circumstanced as the Jews were readily adopt the costumes of other nations, especially when their residence in Egypt was always regarded by them as temporary, and when their raiment was of home manufacture — spun and woven by the women from the produce of their flocks (Exodus 35:25). We find also that, immediately after leaving Egypt, the principal article of dress among the Hebrews was some ample woolen garment, fit to sleep in (Exodus 22:27), to which nothing similar is to be seen among the costumes of Egypt.

2. With respect to the supposed representation of Jews in ancient monuments, if any authentic examples could be found, even of a single figure, in the ancient costume, it would afford much satisfaction, as tending to elucidate many passages of Scripture which cannot at present be with certainty explained. (See also under the article BRICK.)

Picture for Costume 1

(a.) A painting at Beni Hassan represents the arrival of some foreigners in Egypt, and is supposed to figure the arrival of Joseph's brethren in that country. The accessories of the scene, the physiognomies of the persons, and the time to which the picture relates, are certainly in unison with that event; but other circumstances are against the notion. Sir J. G. Wilkinson speaks hesitatingly on the subject; and, until some greater certainty is obtained, we may admit the possible correctness of the conjecture. The annexed cut shows the variety of costume which this scene displays. All the men wear sandals. Some of them are clad only in a short tunic or shirt, with close sleeves (fig. 3); others wear over this a kind of sleeveless plaid or mantle, thrown over the left shoulder, and passing under the right arm (fig. 2). It is of a striped and curiously figured pattern, and looks exceedingly like the fine grass woven cloth of the South Sea. Others have, instead of this, a fringed skirt of the same material (fig. 1). All the figures are bare-headed, and wear beards, which are circumstances favorable to the identification. The fringed skirt of fig. 1 is certainly a remarkable circumstance. Moses directed that the people should wear a fringe at the hem of their garments (Numbers 15:38); and the probability is that this command merely perpetuated a more ancient usage.

Picture for Costume 2

(b.) This fringe reappears, much enlarged, in the other Egyptian sculpture in which Jews are supposed to be represented. These are in a tomb discovered by Belzoni, in: the valley of Bab el-Meluk, near Thebes. There are captives of different nations, and among them four figures, supposed to represent Jews. The scene is imagined to commemorate the triumphs of Pharaoh-Necho in that war in which the Jews were defeated at Megiddo, and their king Josiah slain (2 Chronicles 35, 36).

Picture for Costume 3

(c.) On the face of a rock at Behistun (q.v.), on the Median border of the ancient Assyria, there is a remarkable sculpture representing a number of captives strung together by the neck, brought before the king and conqueror, who seems to be pronouncing sentence upon them. The venerable antiquity of this sculpture is unquestionable; and Sir R. K. Porter was led to fancy that the sculpture commemorates the subjugation and deportation of the ten tribes by Shalmaneser; king of Assyria (2 Kings

17:6). The reasons which he assigns (*Travels in Persia*, 2:159 sq.) for this conclusion are of little weight, and not worth examination. But the single fact that the figures are arrayed in a costume similar to the ancient and present garb of the people of Syria and Lebanon inclines us to think that the figures really do represent the costume of nations west of the Euphrates, including, probably, that of the Jews and their near neighbors. The dress here shown is a shirt or tunic confined around the waist by a strap or girdle; while others have a longer and larger robe, furnished with a spacious cape or hood, and, probably, worn over the other.

Picture for Costume 4

There is no reason to think that the dress of the Jews was in any important respect different. from that of the other inhabitants of the same and immediately bordering countries. It would therefore be satisfactory, and would enable us to judge better of the figures which have been noticed, if we had representations of Canaanites, Phoenicians, Syrians, Moabites, etc., by the Egyptian artists, who were so exact in discriminating, even to caricature, the peculiarities of nations. Under the article. ARMOR *SEE ARMOR* there is a supposed figure of a Canaanite warrior from this source. The dress, being military, does not afford much room for comparison in the present instance; but we at once recognize in it most of the articles which formed the military dress of the Hebrews. The annexed figures, however, convey more information, as they appear to represent inhabitants of Samaria and Lebanon. The evidence for the last (fig. 2) is as conclusive as can be obtained, for not only is there the name “Lemanon” (m being constantly interchanged with b), but the persons thus attired are represented as inhabiting a mountainous country, and felling fir trees to impede the chariots of the Egyptian invaders. The dresses are similar to each other, and this similarity strengthens the probability that the dress of the Jews was not very different; and it is also observable that it is similar to the full dress of some of the figures in the sculpture at Behistun: the figures are bearded, and the cap, or head-dress, is bound round with a fillet. The figures are arrayed in a long gown reaching to the ankles, and confined around the waist by a girdle; and the shoulders are covered by a cape, which appears to have been common to several nations of Asia. At first view it would seem that this dress is different from those already figured. But, in all probability, this more spacious robe is merely an outer garment, covering the inner dress which is shown in the figures that seem more scantily arrayed. (See the ingenious papers by a lady on the costumes of the

ancient Canaanites in the *Jour. of Sac. Lit.,* Jan. 1853, p. 291 sq., and the cuts in the No. for April, 1854.) *SEE CANAANITE*; *SEE LEBANON*.

Picture for Costume 5

3. The information on this subject to be obtained from tradition is embodied —

(1.) In the dresses of monks and pilgrims, which may be traced to an ancient date, and which are an intended imitation of the dresses supposed to have been worn by the first disciples and apostles of Christ.

(2.) The garb conventionally assigned by painters to scriptural characters, which were equally intended to embody the dress of the apostolical period, and is corrected in some degree by the notions of Oriental costume which were collected during the Crusades.

To judge of the value of these costumes, we must compare them, first; with the scanty materials already produced, and then with the modern costumes of Syria and Arabia. The result of this examination will probably be that these traditional garbs are by no means bad reminiscences of Hebrew costume; and that the dresses which the painters have introduced into scriptural subjects are far more near to correctness than it has latterly been the fashion to suppose. It is perhaps as nearly as possible a just medium between the ecclesiastical tradition and the practical observation. No dress more suitable to the dignity of the subjects could possibly be devised; and, sanctioned as it has been by long use, and rendered venerable by scriptural associations, we should be reluctant to see it exchanged for the existing Oriental costumes, which the French artists have begun to prefer. But this is only with regard to pictorial associations and effects; for, in an inquiry into the costume actually worn by the Israelites, modern sources of information must be by no means overlooked.

Picture for Costume 6

4. The value of the modern Oriental costumes for the purposes of scriptural illustration arises from the fact that the dress, like the usages, of the people is understood to be the same, or nearly the same, as that used in very ancient times. But this must be understood with some limitations. The dress of the Turks is distinctive and peculiar to themselves, and has no connection with the aboriginal costumes of Western Asia. The dress of the Persians has also been changed almost within the memory of man, that of

the ruling Tartar tribe having been almost invariably adopted; so that the present costume is altogether different from that which is figured by Sir Thomas Herbert, Chardin, Le Bruyn, Niebuhr, and other travelers of the 17th and 18th centuries. But with the exceptions of the foreign Turkish costume and its modifications, and with certain local exceptions, chiefly in mountainous regions, it may be said that there is one prevailing costume in all the countries of Asia between the Tigris and Mediterranean, and throughout Northern Africa, from the Nile to Morocco and the banks of the Senegal. This costume is essentially Arabian, and owes its extension to the wide conquests under the first caliphs; and it is through the Arabians-the least changed of ancient nations, and almost the only one which has remained as a nation from ancient times that the antiquity of this costume may be proved. This is undoubtedly the most ancient costume of Western Asia; and while one set of proofs would carry it up to scriptural times, another set of strong probabilities and satisfactory analogies will take it back to the most remote periods of scriptural history, and will suggest that the dress of the Jews themselves was very similar, without being strictly identical.

We may here remark,

(1.) That the usages of the Arabians in Syria and Palestine are more in agreement with those of Scripture than those of any other inhabitants of those countries.

(2.) That their costume throws more light on the scriptural intimations than any other now existing, while it agrees more than any other with the materials supplied by antiquity and by tradition.

(3.) That the dress which the Arabian garbs gradually superseded in Syria and Palestine was lot the same as that of scriptural times, excepting, perhaps, among the peasantry, whose dress appears to have then differed little from that of the Arabian conquerors. The Jews had for above five centuries ceased to be inhabitants of Palestine; and it is certain that during the intermediate period the dress of the upper classes — the military and the townspeople — had become assimilated to that of the Greeks of the Eastern empire. Arabia had meanwhile been subjected to no such influences, and the dress which it brought into Syria may be regarded as a restoration of the more ancient costume, rather than (as it was in many countries) the introduction of one previously unknown.

It is to be observed, however, that there are two very different sorts of dresses among the Arabians. One is that of the Bedouin tribes, and the other that of the inhabitants of towns. The distinction between these is seldom clearly understood or correctly stated, but is of the utmost importance for the purpose of the present notice. Instead, therefore, of speaking of the Arabian costume as one thing, we must regard it as two things — the desert costume and the town costume. If, then, our views of Hebrew costume were based on the actual costume of the Arabians, we should be led to conclude that the desert costume represented that which was worn during the patriarchal period, and until the Israelites had been some time settled in Canaan; and the town costume that which was adopted from their neighbors when they became a settled people.

Picture for Costume 7

(a) The annexed cut represents, in fig. 2, a Bedouin, or desert Arab, in the dress usually worn in Asia; and fig. 1 represents a townsman in a cloak of the same kind, adopted from the Arabs, and worn very extensively as an outermost covering in all the countries from the Oxus (for even the Persians use it) to the Mediterranean. The distinctive head-dress of the - Bedouin, and which has not been adopted by any other nation, or even by the Arabian townsmen, is a kerchief (*keffeh*) folded triangularly, and thrown over the head so as to fall down over the neck and shoulders, and bound to the head by a band of twisted wool or camel's hair. The cloak is called an *abba*. It is made of wool and hair, and of various degrees of fineness. It is sometimes entirely black, or entirely white, but is more usually marked with broad stripes, the colors of which (never more than two, one of which is always white) are distinctive of the tribe by which it is worn. The cloak is altogether shapeless, being like a square sack, with an opening in front, and with slits at the sides to let out the arms. The Arab who wears it by day, sleeps in it by night, as does often the peasant by whom it has been adopted; and in all probability this was the garment similarly used by the ancient Hebrews, and which a benevolent law, delivered while Israel was still in the desert, forbade to be kept in pledge beyond the day, that the poor might not be without a covering at night (Exodus 22:27). This article of dress appears to have been little known to Biblical illustrators, although it is the principal and most common outermost garment in Western Asia. This singular neglect has arisen from their information being chiefly derived from Shaw and others, who describe the costume of the Arab tribes or Moors of Northern Africa, where the

outer garment is more generally the *bournoos* (fig. 3), a woolen cloak, not unlike the *abba*, but furnished with a hood, and which is sometimes strangely confounded, even by well-informed persons, with a totally different outer garment worn in the same regions, usually called the hyke, but which is also, according to its materials, quality, or color, distinguished by various other names; and writers have produced some confusion by not observing that these names refer to an article of raiment which under all these names is essentially the same. Regardless of these minute distinctions, this part of dress may be described as a large woolen blanket, either white or brown, and in summer a cotton sheet (usually blue or white, or both colors together). Putting one corner before over the left shoulder, the wearer brings it behind, and then under the right arm, and so over the body, throwing it behind over. the left shoulder, and leaving the right arm free for action. This very picturesque mode of wearing the *hyke* is shown in fig. 2 of the accompanying cut. Another mode of wearing it is shown in fig. 3. It is sometimes thrown over the head as a protection from the sun or wind (fig. 1), and calls to mind the various passages of Scripture in which persons are described as covering their heads with their mantles (<10150>2 Samuel 15:30; <11913>1 Kings 19:13; <17612>Esther 6:12). This article of dress originally borrowed from the nomades, is known in Arabia, and extends westward to the shores of the Atlantic, being most extensively used by all classes of the population. The seat of this dress, and of the *abba* respectively, is indicated by the direction of their importation into Egypt. The *hykes* are imported from the west (i.e. from North Africa), and the *abbas* from Syria. The close resemblance of the above group of real costume to those in which the traditionary ecclesiastical aid traditionary artistical costumes are displayed, must be obvious to the most cursory observer. It may also be noticed that the *hyke* is not without some resemblance, as to the manner in which it was worn, to the outer garment of one of the figures in the Egyptian family, supposed to represent the arrival of Joseph’s brethren in Egypt.

Picture for Costume 8

(b) We now turn to the costumes which are seen in the towns and villages of south-western Asia.

In the Scriptures *drawers* are only mentioned in the injunction that the high-priest should wear them (<02842>Exodus 28:42), which seems to show that they were not generally in use; nor have we any evidence that they

ever became common. Drawers descending to the middle of the thighs were worn by the ancient Egyptians, and workmen often laid aside all the rest of their dress when occupied in their labors. As far as this part of dress was used at all by the Hebrews, it was doubtless either like this, or similar to those which are now worn in Western Asia by all, except some among the poorer peasantry, and by many of the Bedouin Arabs. They are of linen or cotton, of ample breadth, tied around the body by a running string, or band, and always worn next the skin, not over the shirt, as in Europe.

Picture for Costume 9

It will be asked, when the poor Israelite had pawned his outer garment "wherein he slept," what dress was left to him? The answer is probably supplied by the annexed engraving, which represents slightly different garments of cotton, or woollen frocks or shirts, which often, in warm weather, form the sole dress of the Bedouin peasants, and the lower class of townspeople. To this the *abba* or *hyke* is the proper outer robe (as in fig. 1, second cut preceding); but is usually, in summer, dispensed with in the daytime, and in the ordinary pursuits and occupations of life. It is sometimes (as in the foregoing cut, fig. 2) worn without, but more usually with a girdle and it will be seen that the shorter specimens are not unlike the dress of one of the figures (fig. 3) in the earliest of the Egyptian subjects which have been produced. The shirt worn by the superior classes is of the same shape, but of finer materials. This is shown in the accompanying figure, which represents a gentleman as just risen from bed. If we call this a shirt, the Hebrews doubtless had it — the sole dress (excepting the cloak) of the poor, and the inner robe of the rich. Such, probably, were the "sheets" (translated "shirts" in some versions), of which Samson despoiled thirty Philistines to pay the forfeit of his riddle (Judges 14:11, 19). It is shown from the Talmud, indeed, that the Hebrews of later days had a shirt called qWlj; *chaluk'*, which, it would appear, was often of wool (Lightfoot, *Hor. Heb.* on Luke 9:3), and which is described as the ordinary inner garment, the outer being the cloak or mantle. This shows that the shirt or frock was, as in modern usage, the ordinary dress of the Jews, to which a mantle (*abba*, *hyke*, or *bournoos*) was the outer covering.

Picture for Costume 10

The Talmud enumerates eighteen several garments which formed the clothing of the Jews from head to foot (Talm. Hieros. *Sabb*. fol. 15; Talm. Bab. *Sabb*. fol. 120), mentioning, however, two sandals, two buskins, etc. This shows, at least, one thing, that they were not more sparingly clad than the modern Orientals. This being the case, we may be sure that although persons of the humbler classes were content with the shirt and the mantle, the wealthier people had other robes between these two, and forming a complete dress without the mantle, which with them was probably confined to out-of-door wear, or ceremonial use. It is, of course, impossible to discriminate these precisely, but in this matter we cannot be far wrong in trusting to the analogy of existing usages.

Picture for Costume 11

In all the annexed figures, representing persons of the superior class, we observe the shirt covered by a striped (sometimes figured) gown or caftan of mingled silk and cotton. It descends to the ankles, with long sleeves, extending a few inches beyond the fingers' ends, but divided from a point a little above the wrist, so that the hand is generally exposed, though it may be concealed by the sleeve when necessary; for it is customary to cover the hands in the presence of a person of high rank. It is very common, especially in winter, for persons to sleep without removing this gown, but only unloosing the girdle by which it is bound. It is not unusual within doors to see persons without any article of dress outside this; but it is considered decidedly as an undress, and no respectable person is beheld out of doors, or receives or pays visits, without an outer covering. Hence persons clad in this alone are said to be "naked" in Scripture — that is, not in the usual complete dress; for there can be no manner of doubt that this, or something like this, is the tn/tK] *ketho'neth*, of Scripture (<02840>Exodus 28:40 <18018>Job 30:18; <23221>Isaiah 22:21, etc.). A similar robe is worn by the women, as was also the case among the Israelites (<10138>2 Samuel 13:18, 19; <22503>Song of Solomon 5:3). It is in the bosom of this robe that various articles are carried. *SEE BOSOM*.

The girdle worn over this, around the waist, is usually a colored shawl, or long piece of figured white muslin. The girdle of the poorer classes is of coarse stuff, and often of leather, with clasps. This leathern girdle is also much used by the Arabs, and by persons of condition when equipped for a

journey. it is sometimes ornamented with workings in colored worsted, or silk, or with metal studs, shells, beads, etc. Both kinds of girdles were certainly in use among the Hebrews (<120108>2 Kings 1:8; <400304>Matthew 3:4; <410106>Mark 1:6; comp. <243013>Jeremiah 13:1). *SEE GIRDLE*. It seems from <120208>2 Samuel 20:8 (comp. fig. 1 above), that it was usual to wear a knife or poniard in the girdle. This custom is still general, and denotes not any deadly disposition, but the want of clasp-knives. Men of literary vocations replace it by an ink-horn, as was also the case among the Israelites (<260902>Ezekiel 9:2).

Over the gown is worn either the short-sleeved *gibbeh* (fig. 3), which is a long coat of woolen cloth, or the long-sleeved *benish* (fig. 2), which is also of woolen cloth, and may be worn either over or instead of the other. The benish is, by reason of its long sleeves (with which the hands may be covered), the robe of ceremony, and is worn in the presence of superiors and persons of rank. Over one or both of these robes may be worn the abba, bournoos, or hyke, in any of the modes already indicated. Aged persons often wrap up the head and shoulders with the latter, in the manner shown in fig. 4.

Picture for Costume 12

This same *hyke* or wrapper is usually taken by pert sons going on a journey, for the purpose of being used in the same manner as a protection from the sun or wind. This is shown in the annexed cut, representing a group of persons equipped for travel. The robe is here more succinct and compact, and the firm manner in which the whole dress is girded up about the loins calls to mind the passages of Scripture in which the action of “girding up the loins” for a journey is mentioned.

From this it is also seen that travelers usually wear a sword, and the manner in which it is worn is correctly shown. It would also appear that the Jews had swords for such occasional uses (<401651>Matthew 26:51; <422236>Luke 22:36).

Picture for Costume 13

The necessity of baring the arm for any kind of exertion must be evident from the manner in which it is encumbered in all the dresses we have produced. This action is often mentioned in Scripture, which alone proves that the arm was in ordinary circumstances similarly encumbered by the

dress. For ordinary purposes a hasty tucking up of the sleeve of the right arm suffices; but for a continued action special contrivances are necessary. These are curious. The full sleeves of the shirt are sometimes drawn up by means of cords, which pass round each shoulder, and cross behind, where they are tied in a knot. This custom is particularly affected by servants and workmen, who have constant occasion for baring the arm; but others, whose occisions are more incidental, and who are, therefore, unprovided with the necessary cords, draw up the sleeves and tie them together behind between the shoulders (fig. 2).

For the dress of females, see the article WOMAN. Certain parts of dress, also, admit of separate consideration, such as the head-dress or turban (q.v.), and the dress of the feet or sandals (q.v.). See "*The Book of Costume*," ancient and modern, by a Lady, Lond. 1847; Prisse and St. John's *Oriental Album*, London, 1847; *Costumes of Turkey*, London, 1802; Lane, *Arabian Nights*, cuts; Perkins, *Residence in Persia*, plates; Ramboux, *Erinner and Pilgerfahrt nach Jerusalem*, Coln, 1854). Compare the article *SEE DRESS*.

Costume, Sacerdotal.

SEE PRIEST.

Costume, Clerical.

SEE VESTMENTS (OF THE CLERGY).

Cote

(only in the plur. t/rwa} *averoth'*, by transposition for t/wr[au racks for fodder), properly cribs; hence pens, or enclosures for flocks (1428 2 Chronicles 32:28, where, instead of "cotes for flocks," the original has "flocks for [the] cotes"). *SEE SHEEP-COTE*; *SEE DOVE-COTE*.

Cotelerius

(*Cotelier*) JEAN BAPTISTE, an eminent French scholar, born at Nismes. 1627. At twelve years of age he could read the Hebrew Bible and the Greek Testament with ease. In 1649 he was elected a member of the Sorbonne. He did not receive the degree of doctor, because he refused to take orders. In 1676 he was made Greek lecturer at Paris, and retained this post, with great reputation, till his death, August 12, 1686.

Most of his literary labor was spent Upon the Greek fathers; and in 1672 he published the "Apostolic Fathers" (*Patres Aevi Apostolici*, Paris), of which the best edition is *Patrum qui temporsibus Apostolicis floruerunt opera, recensuit J. Cleridus* (Amst. 1724, 2 vols. fol.). In 1667 he was commissioned by Colbert to revise and catalogue the Greek manuscripts of the Royal Library. He was engaged in this work, conjointly with the celebrated Du Cange, for five years. In 1676 he obtained through Colbert the chair of Greek at the Royal College of Paris. In 1677 he began the publication of his *Ecclesie Graecae Monumenta, e MS 'codicibus*, Gr. and Lat. (3 vols. 4to; the 3d vol. appeared two days before his death). The fourth volume of this work, for which he had collected much material, was published in 1692 by the Maurines. — See Wetzer a. Welte, *Kirchen-Lex*. 2:905; Dupin, *Nouvelle Bibliotheque*, 18:186.

Cottage

Picture for Cottage 1

is employed in our version for three Hebrew words. *SEE BOOTH.*

1. hKsu *sukkah'*, signifies a hut made of boughs (2301008Isaiah 1:8), and is usually elsewhere translated "booth." It was anciently the custom in the East, as it still is, to erect little temporary sheds, covered with leaves, straw, or turf, giving shelter from the heat by day and the cold dews at night to the watchman that kept the garden or vineyard while the fruit was ripening, which otherwise might be stolen, or destroyed by jackals. These erections, being intended only for the occasion, were of the very slightest fabric, and when the fruits were gathered were either taken down, or left to fall to pieces, or were blown down during the winter (1822718Job 27:18). *SEE LODGE.*

Picture for Cottage 2

2. hnylm *melunah'* (fem. of ^/lm; an inn), signifies properly a *lodging-place*, and is associated with the booth ("cottage") in the above passage (2301008Isaiah 1:8), where it is translated "*lodge*," being probably a somewhat slighter structure, if possible, as a cucumber patch is more temporary than a vineyard. It also occurs in 2302420Isaiah 24:20, in the mistranslated expression "and shall be removed [i.e. shaken about] like a cottage," where it denotes a hanging-bed or *hammock* suspended from trees, in which

travelers, and especially the watchmen in gardens, were accustomed to sleep during summer, so as to be out of the reach of wild animals. The swinging of these aptly corresponds with the staggering of a drunken man. Or it may, perhaps, more appropriately denote here those frail structures of boughs, supported by a few poles, which the Orientals use for the same purpose.

Picture for Cottage 3

3. In 3016Zephaniah 2:6, the original term is כָּרֹת *karoth'* (literally *diggings*), i.e. pits for holding water, and, instead of "dwellings [and] cottages for shepherds," it should be rendered "fields full of shepherds' cisterns," for watering their flocks; that is, the sites of the cities of Philistia should be occupied for pastoral purposes. This word does not occur elsewhere.

Cotton

Picture for Cotton

(from the Arab name *kutun*), the well-known wool-like substance which envelops the seeds, and is contained within the roundish-pointed capsule or fruit of the cotton-shrub. Every one also knows that cotton has, from the earliest ages, been characteristic of India. Indeed, it has been well remarked that, as from early times sheet's wool has been principally employed for clothing in Palestine and Syria, in Asia Minor, Greece, Italy, and Spain, hemp in the northern countries of Europe, and flax in Egypt, so cotton has always been employed for the same purpose in India, and silk in China. In the present day, cotton, by the aid of machinery, has been manufactured in this country on so extensive a scale, and sold at so cheap a rate, as to drive the manufactures of India almost entirely out of the market. But still, until a very recent period, the calicoes and chintzes of India formed very extensive articles of commerce from that country to Europe. For the investigation of the early history of cotton, we are chiefly indebted to the earliest notices of this commerce; before adducing these, however, we may briefly notice the particular plants and countries from which cotton is obtained. India possesses two very distinct species: 1. *Gossypium herbaceum* of botanists, of which there are several varieties, some of which have spread north, and also into the south of Europe, and into Africa. 2. *Gossypium arboreum*, or cotton-tree, which is little cultivated on account

of its small produce, but which yields a fine kind of cotton. This must not be confounded, as it often is, with the silk-cotton tree, or *Bomntyx heptaphyllum*, which does not yield a cotton fit for spinning. Cotton from these kinds is now chiefly cultivated in Central India, from whence it is carried to and exported from Broach. It is also largely cultivated in the districts of the Bombay Presidency, as also in that of Madras, but less in Bengal, except for home manufacture, which of course requires a large supply, where so large a population are all clothed in cotton. American cotton is obtained from two entirely distinct species — *Gossypisum Barbadense*, of which different varieties yield the Sea Island, Upland, Georgian, and the New Orleans cottons; while *G. Peruvianum* yields the Brazil, Pernambuco, and other South American cottons. These species are original natives of America. The *Gossypiusm herbaceum*, a figure of which is annexed, is probably the species known to the ancients. (See *Penny Cyclopaedia*, s.v. Gossypium.)

This substance is no doubt denoted by the term sPir Ki *karpas'* (whence Gr. κάρπασος, Lat. carbasus, from Sanscr. *karpas*), of Esther 1:6, which the A. V. renders "green" (Sept. καρπάσινος, Vulg. *carbasinus*). There is considerable doubt, however, whether under vve *saesh*, in the earlier, and /WB, *buts*, in the later books of the O.T. rendered in the A. V. "white linen," "fine linen," etc., cotton may not have been included as well. Both these latter terms are said by Gesenius to be from roots signifying originally mere whiteness; a sense said also to inhere in the word dBi *bad*, used sometimes instead of, and sometimes together with *shesh* to mean the fabric. In Ezekiel 27:7, 16, *shesh* is mentioned as imported into Tyre from Egypt, and *buts* as from Syria. Each is found in turn coupled with ^m§;r Bai (*argamon'*), in the sense of "purple and fine linen," i.e. the most showy and costly apparel (comp. Proverbs 21:22, with Esther 8:15). The dress of the Egyptian priests, at any rate in their ministrations, was without doubt of linen (Herod. 2:37), in spite of Pliny's assertion (19, 1, 2) that they preferred cotton. Yet cotton garments for the worship of the temples is said to be mentioned on the Rosetta stone (Wilkinson, *Anc. Eg.* 3. 117). The same was the case with the Jewish *ephod* and other priestly attire, in which we cannot suppose any carelessness to have prevailed. If, however, a Jew happened to have a piece of cotton cloth, he probably would not be deterred by any scruple about the heterogenea of Deuteronomy 22:2, from wearing that and linen together. There is,

however, no word for the cotton plant (like hT;vP; for flax) in the Hebrew, nor any reason to suppose that there was any early knowledge of the fabric in Palestine. *SEE LINEN*.

The Egyptian mummy swathings also, many of which are said to remain as good as when fresh from the loom, are decided, after much controversy and minute analysis, to have been of linen, and not cotton (*Egypt. Antiq. in the Lib. Of Entertaining Knowl*. 2:182). The very difficulty of deciding, however, shows how easily even scientific observers may mistake, and, much more, how impossible it would have been for ancient popular writers to avoid confusion. Even Greek naturalists sometimes clearly include "cotton" under λίνον. The same appears to be true of ὀθόνη, ὀθόνιον, and the whole class of words signifying white textile vegetable fabrics. From the proper Oriental name for the article *karpas*, with which either their Alexandrian or Parthian intercourse might familiarize them, the Latins borrowed *carbasus*, completely current in poetical use in the golden and silver period of Latinity, for sails, awnings, etc. Varro knew of tree-wool on the authority of Ctesias contemporary with Herodotus. The Greeks, through the commercial consequences of Alexander's conquests, must have known of cotton cloth, and more or less of the plant. Amasis indeed (about B.C. 540) sent as a present from Egypt a corset ornamented with gold and "tree-wool" (ἐρίοισι ἀπὸ ξύλου, Herod. 3, 47), which Pliny says was still existing in his time in a temple in Rhodes, and that the minuteness of its fibre had provoked the experiments of the curious. Cotton was manufactured and worn extensively in Egypt, but extant monuments give no proof of its growth, as in the case of flax, in that country (Wilkinson, *ut sup*. p. 116-139, and plate No. 356); indeed, had it been a general product, we could scarcely have missed finding some trace of it in the monumental details of ancient Egyptian arts, trades, etc.; but especially when Pliny (A.D. 115) asserts that cotton was then grown in Egypt, a statement confirmed by Julius Pollux (a century later), we can hardly resist the inference that, at least as a curiosity and as an experiment, some plantations existed there. This is the more likely, since we find the cotton-tree — (*Gossypium arboreum*, less usual than, and distinct from, the cotton plant, *Gossyp. herbac*.) mentioned still by Pliny as the only remarkable tree of the adjacent Ethiopia; and since Arabia, on its other side, appears to have known cotton from time immemorial, to grow it in abundance, and in parts to be highly favorable to that product. In India, however, we have the earliest records of the use of cotton for dress, of

which, including the starching of it, some curious traces are found as early as 800 B.C., in the *Institutes of enu*; also (it is said, on the authority of Prof. Wilson) in the *Rig-Veda*, 105, v. 8. (For these and some other curious antiquities of the subject, see Royle's *Culture and Conmmerce of Cotton in India*, p. 117-122.)

Cotton is *now* both grown and manufactured in various parts of Syria and Palestine, and, owing probably to its being less conductive of heat, seems preferred for turbans and shirts to linen; but there is no proof that, till they came in contact with Persia, the Hebrews generally knew of it as a distinct fabric from linen, whilst the negative proof of language and the probabilities of fact offer a strong presumption that, if they obtained it at all in commerce, they confounded it with linen under the terms shesh or buts. The greater cleanliness and durability of linen probably established its superiority over cotton for sepulchral purposes in the N.T. period, by which time the latter must have been commonly known, and thus there is no reason for assigning cotton as the material of the "linen clothes" (ὀθόνια) of which we read. (For the whole subject, see Yates's *Textrinum Antiquorun*, pt. 1, chap. 6, and app. D.) *SEE BOTANY*.

Cotton, George Edward Lynch

Anglican bishop of Calcutta and metropolitan of the Anglican dioceses of India and Ceylon, was born at Chester, England, Oct. 29, 1832. After studying at Westminster School and Trinity College, he was appointed to a mastership in Rugby School, and shortly after was elected to a fellowship at Trinity College. About 1841 he succeeded to the mastership of the fifth form, the highest but one. In 1852 he was elected head master of Marlborough College, which under his management rose to a high position among leading public schools. In 1858 he was appointed to the metropolitan see of Calcutta, where he rendered himself generally beloved. In 1863, with the full concurrence of the governor general, he officially sanctioned an innovation in the use of consecrated churches, which had often been desired, but never till then secured. Since the mutiny, several Scotch regiments have been stationed in the barracks of Upper India, and in many stations they have no churches of their own. Bishop Cotton ordered that at a convenient hour on the Sunday the Episcopal churches should be available for their worship, and that the Presbyterian clergyman should have full liberty to officiate after the rules of his own Church, to the great dissatisfaction of the High-Church party in the Church of England. In

England strong measures were suggested in order to compel him to retract. But he knew that the measure was right in itself, that the law was on his side, and that his conduct was heartily approved by the Indian government and by all right-thinking men. In the same spirit, when the Marriage Bill was brought before the Legislative Council, to provide increased facilities for the marriage of Presbyterians and Nonconformists, and give to Nonconformist ministers and registrars powers which they do not possess in England itself, he gave the act his cordial approval. He was accidentally drowned while disembarking from a steamer, October 6, 1866. — *Ann. Amer. Cyclopaedia* for 1866, p. 261; *Brit. Quart. Review*, Jan. 1867.

Cotton, John

an eminent Congregational minister, was born at Derby, Eng., Dec. 4, 1585. He was a student in Cambridge, became fellow of Emmanuel College, and was chosen successively head lecture and dean. In 1612 he was settled as minister at Boston, Lincolnshire. After preaching some few years, he was silenced for nonconformity with some ceremonies which he held to be unscriptural, but after a short time he was reinstated. About 1632, to escape examination before the High Commission Court, he secreted himself in London, and thence sailed for New England, arriving in Boston Sept. 3, 1633. On Oct. 10 he was appointed preacher in the First Church. He died Dec. 23, 1652. He published *An Abstract of the Laws of New England* (1641): — *The Church's Resurrection* (1642): — *The Pouring out of the Seven Vials* (1642): — *The Way of Life* (Lond. 1641, 4to): — *Sermons on Mercy and Justice of God* (Lond. 1641, 4to): — *Exposition of the Canticles* (Lond. 1642, 8vo): — *The Covenant of Grace* (Lond. 1662, sm. 8vo): — *A practical Commentary upon the 1st Epistle of John* (Lond. 1656, fol.), with several minor writings. — Sprague, *Annals*, 1:25.

Cotton MSS

SEE PURPUREUS, CODEX.

Couch

Picture for Couch

([Wxy; *yatsu'd*, something spread, <01400>Genesis 49:4; "bed," <13102>1 Chronicles 5:1; <18713>Job 17:13; <19606>Psalm 63:6; 132:3; bKvjmaa; *mishkab'*,

something to lie upon, <18713>Job 7:13, elsewhere “bed;” cr,[, *eres*, something erected, <19606>Psalm 6:6; <30312>Amos 3:12; 6:4; “bed,” <18713>Job 7:13; <19403>Psalm 41:3; 132:3; <20716>Proverbs 7:16; <22116>Song of Solomon 1:16; “bedstead,” <05311>Deuteronomy 3:11; κλινίδιον, a little bed, <42519>Luke 5:19, 24; κράββατος, a pallet, <44515>Acts 5:15, elsewhere “bed”). Feather-beds, as among us, are unknown in the East, as indeed generally in southern climates. The poor sleep on mats or wrapped in their overclothes (<22227>Exodus 22:27; <52413>Deuteronomy 24:13; comp. *Theocr*. 18:19; Stobaei *Serm*. 72, p. 404: as to <08309>Ruth 3:9; <26618>Ezekiel 16:8, see Biel in the *Miscell*. Lips. Nov. v. 209 sq.), and, in the open air, sometimes have only a stone for a pillow (Arvieux, 3, 216; comp. <01021>Genesis 9:21, 23; 28:11). The wealthy use bolsters or mattresses (Russel, *Aleppo*, 1:195), stuffed with wool or cotton. These are not laid upon a bedstead, but on a raised portion (divan, q.v.) along the side of the room, which by day serves for a seat (Harmar, 1:134; 2:71; Rosenmüller, *Morgenl*. 3, 211; 6:14; Lorent, *Wander*. p. 32). Whether the couches of the ancient Hebrews for the sick or sleeping, which are usually termed hf;m;a; *mittah’* (<01473>Genesis 47:31; <09103>1 Samuel 19:13: <10407>2 Samuel 4:7; <12104>2 Kings 1:4), bk,v,m;a; *mishkab’* (<02118>Exodus 21:18; <10335>2 Samuel 13:5; <22801>Song of Solomon 3:1), cr,[, *e’res* (Job, 7:13; <22116>Song of Solomon 1:16; <20717>Proverbs 7:11; properly a bedstead, see <05311>Deuteronomy 3:11), were upon such a platform, is uncertain, as they appear to have been movable (<09105>1 Samuel 19:15), and were probably used in the daytime, like sofas, for sitting down and repose (<09123>1 Samuel 28:23; <26234>Ezekiel 23:41; <30312>Amos 3:12; 6:4; yet compare <12410>2 Kings 4:10). Costly carpets graced the houses of the rich (<20716>Proverbs 7:16 sq.; <26234>Ezekiel 23:41; <30312>Amos 3:12); those who lay upon them covered themselves with similar tapestry, and placed a soft fur under their head (l Samuel 19:13). A canopy, or bed with a tester, is names in the *Apocrypha* (Judith 16:23), and elsewhere a hanging bed or hammock (hnWlm;, <23240>Isaiah 24:20), such as watchers in gardens used (Gesenius, *Thes. Heb*. p. 750; comp. Niebuhr, *Beschr*. p. 158). In the *Mishna* various kinds of beds or couches are referred to; e.g. the vG;r]— D, *dargash’* (*Nedar*. 7:5). The couches (κλίνη, κράββατος) for the sick, named in the N.T. (<40906>Matthew 9:6; <41004>Mark 2:4; 6:55; <42518>Luke 5:18; <44405>Acts 5:5, etc.) were movable (Becker, *Charicl*. 2:72). *SEE BED*.

Coulon

SEE CULON.

Coulter

occurs in <091320>1 Samuel 13:20, 21, as the translation of תאת (*eth*), an agricultural instrument, rendered elsewhere “plough-share” (<230204>Isaiah 2:4; <330403>Micah 4:3; <290310>Joel 3:10), for which, however, a different word stands in the passage in 1 Samuel. The Sept. renders it by the general term σκεῦος, implement, in 1 Samuel, but plouwshare in the other passages. The Rabbins understand it to be a mattock. It was probably the facing-point or shoe of a plow, analogous to our *coulter*, as it was of iron, with an edge that required sharpening, and was easily transformed into a sword. Such an appendage to the plow, however, is not now in use in the East, *SEE AGRICULTURE*, but would be greatly needed in improved cultivation, considering the frail structure of the plow itself, the point being usually only of wood (see Wilkinson’s *Ancient Egyptians*, 2:14, 17). *SEE PLOUGH*.

Council

is the rendering given by our translators chiefly to two Greek words.

1. Συμβούλιον (*a meeting of counselors*) signifies a consultation of persons for executing any enterprise (<401214>Matthew 12:14), a sense elsewhere covered by the usual translation “counsel;” also a council, or assembly of persons duly convened. In <442512>Acts 25:12, it is spoken of counselors, i.e. persons who sat in public trials with the governor of a province; called also *conciliarii* (Suetonius, *Tib*. 33) or *assessores* (Lamprid. *Vit. Alex. Sev*. 46), in the regular proconsular “*conventus*.” This last was a stated meeting of the Roman citizens of a province in the chief town, for the purpose of trying causes, from among whom the proconsul selected a number to try the cases in dispute, himself presiding over their action. From the instance in question, something analogous appears to have obtained under the procuratorship of Judaea (see Smith’s *Dict. of Class. Ant.* s.v. Conventus). *SEE ASIARCH*; *SEE PROCURATOR*.

2. Συνέδριον (*a sitting together*) signifies a formal assembly or senate, and in the N.T. is spoken only of Jewish “councils,” by which word it is invariably rendered in the common version. These were:

(1.) The SANHEDRIM *SEE SANHEDRIM* (q.v.), or supreme council of the nation.

(2.) In the plural, the smaller tribunals in the cities of Palestine subordinate to the Sanhedrim (<40A017>Matthew 10:17; <41A139>Mark 13:9). *SEE TRIAL*. The distinction between these two grades of courts seems clearly alluded to in <40A522>Matthew 5:22. *SEE JUDGMENT*. According to the Rabbins, these lower courts consisted of twenty-three judges, and the two in Jerusalem were held in the rooms over the Shushan and the Beautiful gates; but Josephus expressly says that the number of judges was seven (*Ant.* 4, 8, 14, 38; *War*, 2:20, 5); and there are notices in the Talmud of arbitration courts of three judges (Jahn's *Archeol.* § 245). Perhaps the former two of these were but different forms of the same court in different places. *SEE COURT, JUDICIAL*. They appear to have been originally instituted by Moses (<05A618>Deuteronomy 16:18; <14A905>2 Chronicles 19:5), and to have had jurisdiction even over capital offenses; although, under the civil supremacy of the Romans, their powers were doubtless much restricted. *SEE PUNISHMENTS*. In the times of Christ and his apostaties the functions of this court were probably confined chiefly to the penalty of excommunication, *SEE ANATHEMA*, (<43A602>John 16:2), although there are not wanting intimations of their inflicting corporal chastisement (<47A1124>2 Corinthians 11:24). *SEE TRIBUNAL*.

3. In the Old Testament "council" occurs in <19A827>Psalm 68:27, as the rendering of hmgr; *rigmah'* (literally a heap), a throng or company of persons. *SEE COUNSEL*.

4. In the Apocrypha, "council," in its ordinary sense, is the rendering of βουλή (1 <17A217>Esther 2:17; 1 Maccabees 14:22), σύμβουλοι (1 <17A815>Esther 8:55), and βουλεύομαι (2 Maccabees 9:58). *SEE COUNSELLOR*.

Council, Apostolical,

at Jerusalem (<44A516>Acts 15:6 sq.). *SEE APOSTOLICAL COUNCIL*. Many writers, Protestants as well as Romanists, have regarded the assembly of the apostles and elders of Jerusalem. of which we read in Acts 15, as the first ecclesiastical council, and the model on which others were formed. in accordance, as they suppose, with a divine command or apostolic institution. But this view of the matter is unsupported by the testimony of antiquity, and is at variance with the opinions of the earliest writers who refer to the councils of the Church. Tertullian speaks of the ecclesiastical

assemblies of the Asiatic and European Greeks as a human institution; and in a letter written by Firmilian, bishop of Caesarea, to Cyprian, about the middle of the third century, the same custom is referred to merely as a convenient arrangement existing at that time among the churches of Asia Minor for common deliberation on matters of extraordinary importance. Besides this, it will be found, upon examination, that the councils of the Church were assemblages of altogether a different nature from that of the apostles and elders; the only point in which the alleged model was really imitated being, perhaps, the form of preface to the decree, "It hath seemed good to the Holy Ghost and to us" (see the *Studien u. Kritiken*, 1842, 1:102 sq.). *SEE DECREE (OF APOSTLES)*.

COUNCILS (Lat. *concilium*), assemblies of pastors or bishops for the discussion and regulation of ecclesiastical affairs.

1. The beginning of the system of church councils is traced to the gathering together of the apostles and elders narrated in Acts 15. This is generally considered to be the first council (see above); but it differed from all others in this circumstance, that it was under the special inspiration of the Holy Spirit. Roman Catholic writers speak of four Apostolical Councils, viz., ⁴⁴⁰¹³Acts 1:13, for the election of an apostle; Acts 6, to choose deacons; Acts 15, the one" above named: ⁴⁴²¹⁸Acts 21:18 sq. But none of these had a public and general character except that in Acts 15 (Schaff, *Hist. of Christian Church*, 2, § 65). Although the Gospel was soon after propagated in many parts of Europe, Asia, and Africa, there does not appear to have been any public meeting of Christians held for the purpose of discussing any contested point until the middle of the second century. From that time councils became frequent; but as they consisted only of those who belonged to particular districts or countries, they are usually termed diocesan, provincial, patriarchal, or national councils, in contradistinction to oecumenical or .general councils, i.e. supposed to comprise delegates or commissioners from all the churches in the Christian world, and consequently supposed to represent the Church universal.

2. *OEcumenical Councils*. — The name σύνοδος οἰκουμενική (*concilium universale or generale*) occurs first in the 6th canon of Constantinople, A.D. 381 (Schaff, 1. c.). No such assembly was held, or could be held, before the establishment of the Christian religion over the ruins of paganism in the Roman Empire. Their title to represent the whole Christian world is not valid. After the 4th century the lower clergy and the

laity were entirely excluded from the councils, and bishops only admitted. The number of bishops gathered at the greatest of the councils constituted but a small portion of the entire episcopate of the world. The oecumenical councils which are generally admitted to bear that title most justly were rather Greek than general councils. In the strict and proper sense of the term, therefore, no oecumenical council has ever been held.

There are seven councils admitted by both the Greek and Latin churches as oecumenical. The Roman Catholics add twelve to the number, making nineteen, named in the following list. For details as to the doings of the councils, see the separate articles under each title in this Cyclopaedia.

1. The synod of apostles in Jerusalem (Acts 15).

2. The first Council of Nice, held 325 A.D., to assert the Catholic doctrine respecting the Son of God in opposition to the opinions of Arius.

3. The first Council of Constantinople, convoked under the emperor Theodosius the Great (381 A.D.), to determine the Catholic doctrine regarding the Holy Ghost.

4. The first Council of Ephesus, convened under Theodosius the Younger (431 A.D.), to condemn the Nestorian heresy.

5. The Council of Chalcedon, under the Emperor Marcian (451 A.D.), which asserted the doctrine of the union of the. divine with the human nature in Christ, and condemned the heresies of Eutyches and the Monophysites.

6. The second Council of Constantinople, under Justinian (553 A.D.), which condemned the doctrines of Origen, Arius, Macedonius, and others.

7. The third Council of Constantinople, convoked under the emperor Constantine V, Pogonatus (681 A.D.), for the condemnation of the Monothelite heresy.

8. The second Council of Nice, held in the reign of the empress Irene and her son Constantine (787 A.D.), to establish the worship of images. Against this council Charlemagne convened a counter synod at Frankfort (794 A.D.).

9. The fourth Council of Constantinople, under Basilius and Adrian (869 A.D.), the principal business of which was the deposition of Photius, who had intruded himself into the see of Constantinople, and the restoration of Ignatius, who had been its former occupant.

10. The first Lateran Council held in Rome under the emperor Henry V, and convoked by the pope Calixtus II (1123 A.D.), to settle the dispute on investiture (q.v.).

11. The second Lateran Council, under the emperor Conrad III and pope Innocent II (1139 A.D.), condemned the errors of Arnold of Brescia and others.

12. The third Lateran Council, convened by pope Alexander III (1179 A.D.), in the reign of Frederick I of Germany, condemned the "errors and impieties" of the Waldenses and Albigenses.

13. The fourth Lateran Council, held under Innocent III (1215 A.D.), among other matters asserted and confirmed the dogma of transubstantiation and necessity for the reformation of abuses and the extirpation of heresy.

14. The first oecumenical synod of Lyon, held during the pontificate of Innocent IV (1245 A.D.), had for its object the promotion of the Crusades, the restoration of ecclesiastical discipline, etc.

15. The second oecumenical synod of Lyon was held during the pontificate of Gregory X (1274 A.D.); its principal object was the reunion of the Greek and Latin churches.

16. The Synod of Vienne in Gaul, under Clemens V (1311 A.D.), was convoked to suppress the Knights Templars, etc.

17. The Council of Constance was convoked at the request' of the emperor Sigismund, 1414 A.D., and sat for four years. It asserted the authority of an oecumenical council over the pope, and condemned the doctrines of John Huss and Jerome of Prague.

18. The Council of Basel was convoked by pope Martin V, 1430 A.D. It sat for nearly ten years, and purposed to introduce a reformation in the discipline, and even the constitution of the Roman Catholic Church. All acts passed in this council, after it had been formally dissolved

bylthe pope, are regarded by the Roman Catholic Church as null and void.

19. The celebrated Council of Trent, held 1545-1563 A.D. It was opened by Paul III, and brought to a close under the pontificate of Paul IV.

The Church of England (*Homily against the Peril of Idolatry*, pt. 2) speaks of "those six councils which were allowed and received of all men," viz., Nice, A.D. 325; Constantinople, A.D. 381; Ephesus, A.D. 431; Chalcedon, A.D. 451; Constantinople, A.D. 553; Constantinople, A.D. 680 (see *Amer. Quart. Church Review*, Oct. 1867, art. 4). The *Articles of Religion* (art. 21) declare that "general councils may not be gathered together without the commandment and will of princes. And when they be gathered together (for as much as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God; wherefore things ordained by them as necessary to salvation have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture."

The importance of the so-called oecumenical councils has been often greatly over-estimated, not only by the Greeks and Roman Catholics, but also by many Protestants. Jortin remarks, with his usual sharpness, that "they were a collection of men who were frail and fallible. Some of these councils were not assemblies of pious and learned divines, but cabals, the majority of which were quarrelsome, fanatical, domineering, dishonest prelates, who wanted to compel men to approve all their opinions, of which they themselves had no clear conceptions, and to anathematize and oppress those who would not implicitly submit to their determinations" (*Works*, vol. 3, charge 2).

The value of the decisions of the councils depends, not upon their authority, as drawn together at the call of emperor or pope, not upon the number of the bishops who attended them, but upon the truth of their decisions, and their conformity to the Word of God. The Councils of Nice and Chalcedon rendered great service to the Church and to theology; but their Christological statements of doctrine have been received by the general Church down to the latest times, not because they emanated from the councils, but because they satisfy the intellectual and moral needs of the Church, and are held to be true statements, though in more scientific form, of doctrines explicitly or implicitly contained in the Word of God. As to the

earlier councils, it "must be remembered that the bishops of that day were elected by the popular voice. So far as that went, they truly represented the Christian people, and were but seldom called to account by the people for their acts. Eusebius felt bound to justify his vote at Nice before his diocese in Caesarea. Furthermore, the councils, in an age of ecclesiastical despotism, sanctioned the principle of common public deliberation as the best means of arriving at truth and settling controversy. They revived the' spectacle of the Roman senate in ecclesiastical form, and were the forerunners of representative government and parliamentary legislation" (Schaff, *History*, 2, § 65; also in *New-Englander*, Oct. 1863, art. 4, and in *Jahrb. fir deutsche Theologie*, 1863, 2).

The Romanists hold that the pope alone can convene and conduct oecumenical councils, which are supposed, on their theory, to represent the universal Church under the guidance of the Holy Ghost. In matters of faith, councils profess to be guided by the holy Scriptures and the traditions of the Church, while in lighter matters human reason and expediency are consulted. In matters of faith oecumenical councils are held to be infallible, and hence it is maintained that all such synods have agreed together; but in matters of discipline, etc., the authority of the latest council prevails. The Roman claim is not sustained by history. The emperors called the first seven councils, and either presided over them in person or by commissioners; and the final ratification of the decisions was also left to the emperor. But the Greek Church agrees with the Latin in ascribing absolute authority to the decisions of truly oecumenical councils. Gregory of Nazianzus (who was president for a time of the second oecumenical council) speaks strongly of the evils to which such assemblies are liable: "I am inclined to avoid conventions of bishops; I never knew one that did not come to a bad end, and create more disorders than it attempted to rectify." A remarkable view of the authority of councils was that of Nicolas of Clamengis (q.v.), viz. that they, in his opinion, could claim regard for their resolutions only if the members were really believers, and if they were more concerned for the salvation of souls than for secular interests. His views on general councils were fully set forth in a little work entitled *Disputatio de concilio generali*, which consists of three letters, addressed, in 1415 or 1416, to a professor at the Paris University (printed apparently at Vienna in 1482). He not only places the authority of general councils over the authority of the popes, but the authority of the Bible over the authority of the councils. He doubts whether at all the former oecumenical councils the

Holy Spirit really presided, as the Holy Spirit would not assist men pursuing secular aims. He denies that a council composed of such men represents the Church, and asserts that God alone knows who are his people and where the Holy Ghost dwells, and that there may be times when the Church can only be found in one single woman (*in sola potest muliercula per gratiam manere ecclesiam*). After the lapse of over 300 years, the pope in 1867 signified his purpose to summon another oecumenical council. Of course none but Romanist bishops will attend it.

3. Provincial councils have been too numerous to be mentioned here in detail. The most important of them are mentioned under the names of the places at which they have been held (e.g. Aix-la-Chapelle, Compiegne). Lists are given in most of the books on Christian antiquities, and in Landon, *Man. of Councils*.

4. The most important collections of the acts of the councils are Binius, *Concilia Generalia* (Cologne, 1606, 4 vols. fol.; 1618, 4 vols. fol; Paris, 1638, 9 vols. fol.); the same, edited by Labbe and Cossart (Paris, 1671 sq., 17 vols., with supplement by Baluze, 1638, 1 vol. fol.); Hardouin, *Collectio Maxima Conciliorum*, etc. (Paris, 1715 sq., 12 vols. fol.); Coleti (Venice, 1728, 23 vols. 4to, with supplement by Mansi. 1748-52, 6 vols. going down to the year 1727); Mansi, *Sacr. Concil. nova et ampliss. Collectio* (Florence, 1759-98, 31 vols. fol.). Tha abbe Migne proposes a complete collection, in 80 vols. There are special collections of the acts of national and provincial councils; e.g. for France, Sirmond (Paris, 1629), La Lande (Paris, 1666); for Spain, Aguirre (Madrid, 1781); for Germany, Binterim (Mainz, 1335-43, 7 vols.). Of manuals, histories of councils, etc., the following are the most important: Walch, *Kirchenversammlungen* (Leips. 1759); Grier, *Epitome of General Councils* (Dublin, 1828, 8vo); Landon, *Manual of Councils* (Lond. 1846, 12mo); Beveridge, *Synodicon, sive Pandectce Canonum* S. S. *Apostolorum et Conciliorum* (Oxon. 1672-82, 2 vols. fol.); Hefele, *Conciliengeschichte* (Freiburg, 1855 sq., 6 vols. 8vo-yet unfinished). See also Gibbon, *Decline and Fall*, chap. 20; Lardner, *Works*, 4:63; Elliott, *Delineation of Romaninsm*, bk. 3, ch. 3; Ferraris, *Prormta Bibliotheca*, s.v. *Concilium*; Schaff, *History of the Christian Church*, vol. 2, § 65; James, *Corruptions of Scripture, Fathers, and Councils, by the Church of Rome* (Lond. 1688, 8vo); Comber, *Roman Forgeries in the Councils, etc.* (Lond. 1689, 4to); Browne, *On the Thirty-nine Articles*, Art. XXI; Palmer, *On the Church*, 2:144; Cramp, *Textbook of Popery*, p. 474; Siegel, *Alterthumer*, 4:406.

Councils, Ecclesiastical

SEE CONGREGATIONALISTS.

Counsel

(prop. hx;[e, *etsah'*, βουλή). Beside the common signification of this word, as denoting the consultations of men, it is used in Scripture for the decrees of God, the orders of his providence. God frustrates the counsels, the views, the designs of princes; but "the counsels of the Lord stand for ever" (<19331>Psalm 33:11; 107:11; <42730>Luke 7:30). *SEE DECREE (OF GOD)*,

Counsels, Evangelical

SEE CONSILIA EVANGELICA.

Counsellor

(usually /[e, *yoets'*, σύμβουλος), an adviser upon any matter (<20114>Proverbs 11:14; 15:22; <142516>2 Chronicles 25:16; <15045>Ezra 4:5, etc.; <451134>Romans 11:34), especially the king's state counselor (<10152>2 Samuel 15:12; <15728>Ezra 7:28; <132733>1 Chronicles 27:33, etc.); hence one of the chief men of a government (<18314>Job 3:14; 12:17; <230126>Isaiah 1:26; 3:3, ebc.), and once of the Messiah (<230905>Isaiah 9:5; Sept. σύμβουλος, Vulg. *consiliarius*). The Chaldee equivalent term is f[e(*yaet'*, <150714>Ezra 7:14,15). Other Chaldee terms thus rendered are ^yrbDhi(*haddaberin'*), ministers of state or viziers (<270324>Daniel 3:24, 27; 4:36; 6:7), and rb;tD](*dethabar'*, one skilled in law), a judge (<270102>Daniel 3:2, 3). In the *Apocrypha*, σύμβουλος, in the ordinary sense of adviser, is thus rendered (Wisdom of Solomon 8:9; Ecclesiasticus 6:6; 37:7, 8; 42:21); also συμβουλευτής (1 Esdras 8:11). In <411543>Mark 15:43; <422350>Luke 23:50, the Greek term βουλευτής, which is thus translated, probably designates a member of the Jewish Sanhedrim (q.v.) *SEE COUNCIL*.

Country

Heaven is called a country in the Bible, in allusion to Canaan. And it is a better country, as its inhabitants, privileges, and employments are far more excellent than any on earth (<581114>Hebrews 11:14, 16). It is a far country, very distant from and unknown in our world (<402137>Matthew 21:37, and 25:14; <421912>Luke 19:12). A state of apostasy from God, whether of men in

general or of the Gentile world, is called a far country; it is distant from that in which we ought to be; in it we are ignorant of God, exposed to danger, and have none to pity or help us (<scripture_ref type="bible">Luke 15:13</scripture_ref>). A state or place of gross ignorance and wickedness is called the region and shadow of death (<scripture_ref type="bible">Matthew 4:16</scripture_ref>).

Coupling

Trbj, *chobe'reth*, a *junction*, of curtains (<scripture_ref type="bible">Exodus 26:4, 10; 36:17</scripture_ref>), i. q. trBjm, machbe'reth (<scripture_ref type="bible">Exodus 26:4, 5, etc.</scripture_ref>); but t/rBjm, *mechca* beroth', means wooden *braces* (? girders) for fastening a building (<scripture_ref type="bible">2 Chronicles 34:11</scripture_ref>), or iron *cramps* for holding stones together ("joinings," <scripture_ref type="bible">1 Chronicles 22:3</scripture_ref>).

Courayer, Pierre Francois Le,

an eminent and liberal Roman Catholic divine, born at Vernon, in Normandy, in 1681, was a canon and librarian of St. Genevieve, and a professor of theology and philosophy. Having written a *Defence of the Validity of English Ordinations* (Brux. 1723, 2 vols. 8vo) he was so persecuted that he took refuge in England in 1728, where he entered the English Church, obtained a pension, and died in 1776. He translated into French Sarpi's *History of the Council of Trent*, and Sleidan's *History of the Reformation*, and wrote several tracts. His *Disputation on English Ordinations* was republished at Oxford, 1844, 8vo. His edition of Sarpi is better than any other (Lond. 1736, 2 vols. fol.).

Courier

SEE POST.

Course

(ἐφημερία, daily order, <scripture_ref type="bible">Luke 1:5, 8</scripture_ref>). *SEE ABIJAH* 4.

Court

Picture for Court

an open enclosure, applied in, the A.V. most commonly to the enclosures of the Tabernacle and the Temple. 1. The Hebrew word invariably used for the former is rxj; *chatser'*, from. rxj; to surround (Gesenius, *Thes.*

Heb. p. 512). (See, e.g., <02709>Exodus 27:9 to xl, 33; <03616>Leviticus 6:16; <04326>Numbers 3:26, etc.) The same word is also most frequently used for the "courts" of the Temple, as <11066>1 Kings 6:36; 7:8; 23:12; 1 Chronicles 33:5; <19213>Psalm 92:13, etc. *SEE TABERNACLE*; *SEE TEMPLE*. The same word is very often employed for the enclosures of the "villages" of Palestine, and under the form of *Hazer* or *Hazor* (q.v.) frequently occurs in the names of places in the A. V. *SEE VILLAGE*. It also designates the court of a prison (<16025>Nehemiah 3:25; <24302>Jeremiah 32:2, etc.), of a private house (<10718>2 Samuel 17:18), and of a palace (<12204>2 Kings 20:4; <17005>Esther 1:5, etc.). In <23401>Isaiah 34:19, "court for owls," the cognate ryxæ, *chatsir'*, is found. 2. In <14009>2 Chronicles 4:9, and 6:13, however, a different word is employed, apparently, for the above sacred places *oratoria* hrz;[}, *azarah*, from a root of similar meaning. This word also occurs in <26644>Ezekiel 43:14, 17, 20; 45:19 (A. V. "settle"), but apparently with reference to the ledge or offset of the altar (q.v.) 3. In <30713>Amos 7:13, where the Hebrew word is tyBe, beyth, a "house," our translators, anxious to use a term applicable specially to a king's residence, have put "court." 4. In the Apocrypha αὐλή is rendered "court" with respect to the Temple (1 Esdras 9:1; 1 Maccabees 4:38; 9:54), or the palace (1 Maccabees 11:46), which latter is expressed also (1 Maccabees 13:40) by a periphrasis (τὰ περὶ ἡμῶν). 5. In the N.T. the word αὐλή designates such an open court (as it is once rendered, <66102>Revelation 11:2, referring to the temple; elsewhere "hall" or "palace"); and βασίλεια, a palace, is once (<42725>Luke 7:25) rendered "kings' courts." *SEE PALACE*.

The term ËwTæ; *ta'vek* (fully tyBAhiË/T, middle of the house, <09406>1 Samuel 4:6), also designates in Hebrew the quadrangular area in Eastern houses, denominated in the New Testament τὸ μέσον, the center or "midst" (<42519>Luke 5:19). This court is sometimes paved with marble of various kinds, and in the center there is usually a fountain, if the situation of the place admits of it. The court is generally surrounded on all sides, but sometimes only on one side, with a cloister or covered walk, called ËsWm, *musak'*, over which, if the house have more than one story, is a gallery of the same dimensions, supported by columns. Large companies were received into the court on particular occasions (<17005>Esther 1:5; <42519>Luke 5:19). At such times, a large veil of thick cloth was extended by ropes over the whole of the court, in order to exclude the heat of the sun. This veil or

curtain of the area may be that termed in the New Testament στέγη, covering, or "roof" (<40204>Mark 2:4; <42076>Luke 7:6). *SEE HOUSE*.

Court, Judicial.

Among the Jews, besides the Sanhedrim (q.v.) or great "council" (q.v.), there were lesser courts (συνέδρια, <40107>Matthew 10:17; <41139>Mark 13:9), of which there were two at Jerusalem, and one in each town of Palestine. The constitution of these courts is a doubtful point. According to Talmudical writers, the number of judges was twenty-three in places where there was a population of 120, and three where the population fell below that number (Mishna, Sanhedr. 1:6). Josephus, however, gives a different account; he states (*Ant.* 4:8, 14) that the court, as constituted by Moses (<051618>Deuteronomy 16:18), consisted of seven judges, each of whom had two Levites as assessors; accordingly, in the reform which he carried out in Galilee, he appointed seven judges for the trial of minor offenses (*War*, 2:20, 5). The statement of Josephus is generally accepted as correct; but it should be noticed that these courts were not always in existence. They may have been instituted by himself on what he conceived to be the true Mosaic model; a supposition which is rendered probable by his farther institution of a council of Seventy, which served as a court for capital offenses, altogether independent of the Sanhedrim at Jerusalem (*Life*, 14; *War*, 2:20, 5). The existence of local courts, however constituted, is clearly implied in the passages quoted from the N.T.; and perhaps the judgment (<40521>Matthew 5:21) applies to them. *SEE MARKET*. Under the Roman government there was a provincial court (συμβούλιον, <442512>Acts 25:12), a kind of jury or privy council, consisting of a certain number of assessors (*consiliarii*, Sueton. *Tib*. 33, 55), who assisted the procurators in the administration of justice and other public matters. *SEE JUDGE*.

Court, Royal.

The natives of the East have ever been remarkable for a more reverential estimation of the state and dignity of a king than has usually prevailed among other people, and to this fact the language of Scripture bears ample testimony. Although on some special occasions we read of the Jewish monarchs sitting in the gate with their people (<100908>2 Samuel 19:8; <243807>Jeremiah 38:7), and the prophets appear to have had easy access to them (<111203>1 Kings 20:13; <142515>2 Chronicles 25:15), yet it is abundantly evident that regal state was, in general, fully maintained, with only that

admixture of occasional intercourse and familiarity which may be noticed by every traveler at the present day in the East. Hence it was accounted the height of human felicity to be admitted into that splendid circle which surrounded the person of the sovereign, and they seem to have considered it a good omen if any one was so fortunate as to behold the face of the king (<19B216>Proverbs 29:26); whence the expression of seeing God (<400508>Matthew 5:8) is to be understood as the enjoyment of the highest possible happiness, such as his favor and protection, especially in the life to come. In reference to this custom, the angel Gabriel replied to Zacharias that he was Gabriel that stood in the presence of God; thus intimating that he was in a state of high favor and trust (<420119>Luke 1:19). Hence to "stand before the king" is a phrase which intended the same as to be occupied in his service, and to perform some duty for him (<014646>Genesis 41:46; <090216>1 Samuel 22:6, 7), and imported the most eminent and dignified station at court. This illustrates the statement of Christ respecting children, "In heaven their angels do always behold the face of my Father which is in heaven" (<401801>Matthew 18:1-10), an allusion to the custom of Oriental courts, where the great men, those who are highest in office and favor, are most frequently in the prince's palace and presence (<17014>Esther 1:14; <110108>1 Kings 10:8; 12:6; <122519>2 Kings 25:19). In like manner, the contentions among the apostles for the chief position under Christ shows that they mistook the spiritual nature of his kingdom; the request of the mother of James and John, that her sons might sit, the one on his right hand. and the other on his left, in his kingdom (<402020>Matthew 20:20-23), evidently alludes to the custom which then obtained in the courts of princes, where two of the noblest and most dignified personages were respectively seated, one on each side, next the sovereign himself, thus enjoying the most eminent places of dignity (<110219>1 Kings 2:19; <19A509>Psalm 45:9; <580103>Hebrews 1:3). *SEE KING*.

Court, Antoine

an eminent French Protestant divine, was born in 1696 at Villeneuve-de-Berg (according to others at La Tour d'Aigues), in Vivarais. After the revocation of the Edict of Nantes in 1685, the French Protestant Church was in danger of self-destruction through fanaticism. Under these circumstances, Court, in the synods of Delphinas in 1716 and of Languedoc in 1717, laid the foundation for an ecclesiastical constitution, based upon the old discipline of the French Church. In so doing he met great opposition, and even encountered personal peril, yet his work went on. To obviate the difficulty of entrusting the functions of the sacred office

to persons lacking the proper ordination, he sent one of his colleagues to Zurich to receive it, and the latter imparted it to the others in a synod held in 1718. With the aid of the government of Berne and the archbishop of Canterbury, Court established in 1729 a seminary at Lausanne, where ministers were prepared for the churches "of the Desert," as they were called, very appropriately. All the ecclesiastical papers were dated from "the Desert." The duke of Orleans, while regent, was allied with England against Spain, and sought to induce Court to leave France, but the latter remained at his post until his death in 1760. Court wrote *Histoire des troubles des Cervennes*, Geneva, 1760, 3 vols. 12mo; *Alais*, 1819, 3 vols.; *Le Patriote francois et impartial, ou Response a la lettre de M. l'Exeque d'Agen a M. le controleur-general contre la tolerance des Huguenots* (Villefr. Genbve, 1751, 1753); *Lettre d'un patriote sur la tolerance civile des Prot. de France* (1765), etc. Weiss gives an account of numerous MS. writings of Court (preserved in the Geneva library) in his *Histoire des Refugies*, 2:288 (see *Camisards*). See also Coquerel, *Bisfoire des l'Eglise du Desert*; Peyrat, *Hist. des Pasteurs, du Desert*; Haag, *La France Prot.* (Paris, 1854); *Bulletin de la Soc. de l'Hist. de Prot. Fr.*; R. Sayons, *Hist. de la Litterature Franfaise a l'E'tranger*, 1:304, 313; Herzog, *Real-Encykop*. s.v.

Courtesy

Orientals are much more studious of politeness in word and act than Europeans (Niebuhr, *Beschr*. p. 49; Arvieux, 3, 807). So were undoubtedly the ancient Hebrews. Inferiors in an interview with superiors (both on meeting and separating, 2 Samuel 18:21) were wont to bow (hy;j]Tiv.hæ προσκυνεῖν; see Kastner, *De veneratione in S. S.* Lips. 1735) low (Genesis 19:1; 23:7; 2 Samuel 9:6; 18:21), in proportion to the rank towards the earth (even repeatedly, Genesis 33:3; 1 Samuel 20:41). In the presence of princes, high civil officers, etc., persons threw themselves prostrate (at their feet) upon the ground (hx;r.a,i µyBe.a,i hw;j]Tiv.hæ Genesis 42:6; wynP;l [ilpi; or ^yPa,i, 1 Samuel 25:23; 2 Samuel 14:4; 1 Kings 18:7; comp. Judith 10:21; hx;r.a,i lpi;, Genesis 44:14; 1,18; 2 Samuel 1:2; also simply µyneP.l]lpi;, 2 Samuel 19:19; comp. Matthew 2:11; Herod. 1:134; 2:80; see Hyde, *Rel. vet. Pers*. p. 6 sq.; Harmer, 2:39 sq.; Kype, *Observ*. 1:8, 410; Ruppell, *Abyss*. 1:217; 2:94). They also bent the knee (2 Kings 1:13; comp. Matthew 27:29; Acts 10:25). Of other gestures, which in the

modern East are customary (Harmer, 2:34; Shaw, *Trav*. p. 207; Niebuhr, *Trav*. 1:232), e.g. laying the hand on the breast, there is no trace in the Bible. If an inferior mounted on a beast met a superior, he quickly alighted (Arnob. 7:13; see Orelli ad loc.), and made the due obeisance (<01464>Genesis 24:64; <01523>1 Samuel 25:23; see Niebuhr, *Beschr*. p. 44, 50; *Trav*. 1:139). Whether in such cases an individual turned out of the road, like the ancient Egyptians (Herod. 2:80) and modern Arabians (Niebuhr, *Beschr*. p. 50), is uncertain, but probable. On the greeting by a kiss, which, however,. does not appear to have been so usual or varied as among the modern Orientals (see Herod. 1:134; Harmer, 2:36 sq.; Burckhardt, *Arab*. p. 229), see *Kiss*. Rising from a sitting posture before persons entitled to respect, such as elders, was early universal (<03192>Leviticus 19:32; <18908>Job 29:8; comp. Porphyr. *Abstin*. 2:61). See ELDER. Forms of salutation on meeting or entrance consisted of a pious expression of well-wishing (<01429>Genesis 43:29; <09216>1 Samuel 25:6; <07062>Judges 6:12; <10009>2 Samuel 20:9; <19598>Psalm 129:8; see Harmer, 3, 172) and inquiries concerning the health of the family (<12006>2 Kings 4:26; hence µ/lv;l]laiv;= to greet, <02807>Exodus 18:7; <07965>Judges 18:15; <09004>1 Samuel 10:4; comp. Gesenius, *Thes. Heb*. p. 1347). One of the simplest formulae was "Jehovah be with thee;" to which was replied, "The Lord bless thee;" (<08004>Ruth 2:4). Among the later Jews, the phrase rv,yæ, "May it go well with thee," was general (Lightfoot, p. 502). With the modern Arabs the expression of salutation, *Salam aleykum*, "Peace be upon you," and the reply, *Aleykum es-Salam*, "On you be peace," are customary (Niebuhr, *Beschr*. p. 48 sq.; Welsted, *Trav*. 1:242). The Hebrews equivalent, Ú]lµ/lv; "Peace to thee," does not appear in the O.T. (<07910>Judges 19:20; <13218>1 Chronicles 12:18) as a constant form of salutation (yet comp. <42466>Luke 24:36; <43026>John 20:26; also Tobit v. 12; and comp. on this Purman's *Expositio forn. salut*. "Pax Vobiscum," Freft. a. M. 1799). The Punic greeting was *Avo* (/wj) or *Avo douni* (ynda}/wj), according to Plautus (*Pan*. v. 2, 34, 38; comp. Αὔδονις, *Anthol*. Gr. 3, 25; *epigr*. 70). Persons were also sent on their way with a similar formula (Tobit 5:23). But besides such set terms, individuals meeting one another made use of verbose methods of inquiring after each other's circumstances (as appears from the prohibition in <12029>2 Kings 4:29; <42004>Luke 10:4; see Niebuhr, *Beschr*. p. 49; *Arvieux*, 3, 162; Russel, *Aleppo*, 1:229; Jaubert, p. 170; Ruppell, *Abyssin*. 1:203). *SEE SALUTATION*. Whether the well-known custom among the Greeks and Romans (Homer, *ODYSS*. 17:541; Pliny, 28:5; *Petron*. 98) of wishing well to one who sneezed (which was

regarded as ominous, *Eustatho ad Odyss*. 17:545; Cicero, *Divin*. 2:40; Pliny, 2:7; *Xenoph*. *Anab*. 3, 2, 9; Propert. 2:2, 84; Augustine, *Doctr. Chr*. 1:20; comp. *Apulaei Metam*. 9, p. 209, ed. Bip.; Harduin ad Pliny 28:5; see Wernsdorf, *De ritu sternutanti'bus bene precandi*, Lips. 1741; Rhan, *De more sternutantibus salutem apprecandi*, Tigur. 1742), prevailed also among the Israelites, is uncertain; the later Jews observed it, and the Rabbins maintain that it was an ancient usage (Buxtorf, *Synag*. p. 129).

In conversation (q.v.) the less important person spoke of himself in the third person, and styled himself the other's servant (<01818>Genesis 18:3; 19:2; 33:5; 43:28; <07019>Judges 19:19) and the other master (Gen, 24:18; <09618>1 Samuel 26:18, etc.). Sometimes he applied, by way of further abasement, epithets (e.g. dog) of disparagement to himself (<10918>2 Samuel 9:8; <12813>2 Kings 8:13; comp. Oedmann, *Samml*. v. 42 sq.). The usual title of respect was ynda, "My lord' (later yrm); other respectful terms were also yba; "My father" (especially to prophets, <12613>2 Kings 5:13; 6:21; 13:14; comp. the Romanist title "father" for priest); on the later name, yBar; "My master," see RABBI. The later Jews seem to have utterly excluded, in their bigotry, the heathen from all salutation (<40547>Matthew 5:47?), as now, in Syria and Egypt, Mohammedans and Christians hardly deign to greet each other (Harmer, 2:35). The public sentiment of those times also released holy persons (saints) from the obligation of returning complimentary salutations (Lightfoot, p. 787), which, however, they eagerly claimed (<41238>Mark 12:38; <42043>Luke 11:43; 20:46). The right side was regarded as the place of honor in standing or sitting by the Hebrews from early times (<11019>1 Kings 2:19; Psalms 45:10; <40533>Matthew 25:33; comp. Sueton. *Ner*. 18, see *Dougtaei Anal*. 1:169 sq.; Wetstein, 1:456, 512; Einigk, *De manu dextra honoratiore*, Lips. 1707). Public reverence and homage toward monarchs, generals, etc., consisted in shouts (among others, the cry *huzza*, ËlMhiyjæ; "Long live the king!" *Barhebr. Chron*. p. 447) of acclamation (Josephus, *Ant*. 11:8, 5; *War*, 7:5, 2; Ammian. *Marc*. 21:10; Philo, 2:522), with music (<10616>2 Samuel 16:16; <11039>1 Kings 1:39, 40; <12913>2 Kings 9:13; Judith 3, 8; comp. Herodian, 4:8, 19); also in strewing carpets or garments along the road (comp. *A*Eschyl. *Agam*. 909; Plutarch, *Cato min*. c. 12; Talmud, *Chetuboth*, fol. 66:2; as still is practiced in Palestine, Robinson, 2:383), with branches (see Ugolini *Thesaur*. 30) or flowers (<12913>2 Kings 9:13; <42108>Matthew 21:8; comp. Curtius, v. 1, 20; 9:10, 25; Herod. 7:54; *A*Elian, Var. *Hist*. 9:9; Tacitus, *Hist*. 2:70; Herodian, 1:7, 11; 4:8, 19; see *Dougtei Analect*. 3:39; Paulsen, *Regier. des Morgenl*. p. 229 sq.), and in

torchlight entrances at night (2 Maccabees 4:22). Festive escorts in procession (with the priests at the head) were also not unusual (Josephus, *Ant.* 11:8, 5; 16:2, 1; see Schmieder, *De solemnitatt. vett. reges impera! oresq. recapiendi, Brig*. 1823). *SEE GIFT*; *SEE VISIT*.

Cousin

is given (comp. Luke 1:36, 58) by the Auth. Vers. in its vague acceptation as the rendering of συγγενής, a blood-relative, or "*kinsman*," as elsewhere translated. So also in the Apocrypha (1 Esdras 3:7; 4:42; Tobit 6:10; 2 Maccabees 11:1, 35).

Cousin, Victor,

an eminent philosopher and writer, was born in Paris November 28,1792, and was educated at the Lyce Charlemagne, where, at sixteen, he gained the grand prize of honor. Soon after he was admitted into the Ecole Vormale, where he became repetiteur, or private teacher of Greek literature, and afterwards professor of philosophy. "In 1811 he attended the lectures of Laromiguibre (q.v.), whose theory was a mixture of Condillac and Descartes, of sensation and spiritualism, and who made it his mission to reconcile the two systems. Cousin was at first fascinated by this theory, and still more by the elegant phraseology and lucid exposition of the lecturer. It was very probably at the same period that his great idea first presented itself to his mind, 'that each system is true, but incomplete, and that by collecting all the systems together a complete philosophy would be obtained.' In 1813 and 1814 he attended the courses of philosophical lectures delivered at the Faculte des Lettres by Royer-Collard, whose earnest mind had long distrusted that school of sensation which Locke and Condillac had established in the 18th century, and who had sought refuge from these doubts in the doctrines of the Scotch system. This doctrine, which insisted that there were notions in the mind totally independent of the senses, was ardently embraced by Cousin, who became lecturer at the Faculte des Lettres, and began his famous course of the History of Philosophy December 7, 1815. Having learned to doubt from Royer-Collard, he resolved to examine in turn all the great philosophers, both ancient and modern, before he formed his opinions. He became a universal inquirer. He professed to judge without prejudice each philosopher, and in each he believed he had found a system, and in each system a fragment of truth. As fast as he proceeded in this inquiry he communicated what he had

found to the public, sometimes in lectures, at other times in books. To enable his pupils to judge for themselves, he published the works of Plato, the inedited works of Proclus, and an edition of Descartes, though the whole did not appear till after his dismission. His translation of Plato in 13 vols. would preserve his name had he done nothing else" (*English Cyclopaedia*). The government dismissed him from the Faculty of Letters in 1821, and in 1824 he went to Germany as tutor to the young Duke of Montebello. "During his progress the frank opinions he expressed excited the suspicion of the Prussian authorities, who caused him to be arrested and conveyed to Berlin, where he was thrown into prison as an agitator. He remained in close confinement for six months. After his return he published, in 1826, his celebrated *Fragmens Philosophiques*, with a remarkable preface, which is still considered the best summary of his particular doctrine." In 1828 he recommenced lectures on Philosophy at the Faculte des Lettres. His former lectures had consisted principally of the history of ideal truth, as it had been explained by the great thinkers who had preceded him. But this time his own theory was exhibited. The first series was published in 1828, under the title of *Cours d'Histoire de la Philosophie*; the second in 1829, as *Cours de Philosophie*. Soon after, the accession of Louis Philippe introduced his friends Guizot and De Broglie to power. He now became a councillor of state, a member of the Board of Public Education, an officer of the Legion of Honor, and a peer of France, in quick succession. In 1831 he was commissioned by the ministry to proceed to Germany to examine the state of education in that country. The results were given to the world in 1832, *Rapport sur Ietat de. I instruction publique dans quelques pays de I'A 1lemagne* (translated by Mrs. Austin, and published in London in 1834). He succeeded Fourier in the Academy, and delivered his eloge, or reception address, May 5, 1831. He seldom spoke in the Chamber of Peers, and when he did it was almost invariably on the subject of National Instruction. On March 1, 1840, Cousin entered the liberal cabinet of Thiers as minister of Public Instruction. He introduced a number of reforms during his administration, which lasted eight months, and of which he published himself a review in the *Revue des deux Mondes* in 1841. In 1848 M. Cousin seemed cordially to accept the introduction of the republic, and when General Cavaignac appealed to the Academy of Moral and Political Sciences to aid the government in the enlightenment of the people, Cousin published, with a republican preface, a popular edition of the *Profession defoi du vicaire savoyard*. He subsequently wrote, under the title of *Justice et Charite*, a pamphlet against the socialistic tendencies.

But after 1849 Cousin altogether withdrew from public life. He published, besides the works already mentioned, among others, *Procli Opera*, 6 vols. 8vo, 1820-27; Descartes, *OEuvres Completes*, 11 vols. 8vo; Abelard, *Sic et non*, 1836; several series of *Fragmens Philosophiques*, 1838-40; *Hist. de la Phslosophie* (1st series, 5 vol$_s$. 8vo; 2d, 3 vols. 8vo; 3d, 4 vols. 8vo); *Du Vrai, du Beau, du Bien* (1853, 8vo, a republication of his lectures delivered between 1815 and 1821); *Cours de Philosophie Morale*, 5 vols. 1840-41. A collected edition of his principal works (up to 1846) in 22 vols. 18mo, was published in 1846-47. From 1853 to 1864 he published a series of works on celebrated literary women of the 17th century, which are an important contribution to the history of that time, and found a large circulation. The series comprises *Jacqueline Pascal* and *Mad. de Longuleville* (1853), *Mad. de Sable* (1854), *Mad. de Chevrseuse et Mad. de Hau'ffort* (1856); *La Societe Frangaise au XVIPI Siecle* (1858, 2 vols.); *La Jeunesse de Mad. de Longueville* (1864, 4th edit.); *la Jeunesse de Mazarin* (1865). In 1863 he published *Histoire Generale de la Philosophie depuis les temps les plus recules jusqu'au X VIIe siecle* (1863), being a revised edition of his *Cours de l'histoire de la philosophie*. Cousin was also a frequent contributor to some of the leading periodicals of France, such as the *Revue des Deux Mondes*, the *Journal des Savants*, and others. A kind of Gallican catechism, published anonymously in 1833, under the title *Livre d'instruction morale et religieuse*, has also been ascribed to Cousin. He died in Jan. 14, 1867.

Cousin undoubtedly rendered great service to modern thought by his advocacy of "spiritualism" (spiritualist philosophy) as opposed to materialistic doctrines. In the preface to *Du Vrai, du Beau, du Bien*, he thus expresses himself (1853): "Our true doctrine, our true standard, is spiritualism; the philosophy, generous and solid at the same time, that commences with Socrates and Plato, that the Gospel spreads over the world, that Descartes forced into the severer forms of the genius of modern times. The name of spiritualism is properly given to this philosophy, for its character is that it subordinates the senses to the spirit, and that, by all means which reason can avow, it perpetually tends to elevate man and make him greater. Spiritualism teaches the immortality of the soul, the freedom and responsibility of human action, the obligation of morality, the virtue of disinterestedness, the dignity of justice, the beauty of charity; and, beyond the limits of this earth, spiritualism points to God, the Creator and the Type of humanity, who, having created man evidently for

an excellent end, will not abandon him during the mysterious development of his destiny."

As to method, Cousin follows the psychological rather than the *a priori* method, but he avoids carefully the views of Locke and the sensationalists. His psychology is idealistic, his ontology also. What he calls "spontaneous reason" acquaints us with the "true and essential nature of things." In place of commencing, as the Germans do, with ontology, he affirms the possibility of finding a passage from the world of phenomena to real existence. Since reason receives truth spontaneously, by direct and immediate perception, he considers that we may, by means of this faculty, attain to the knowledge of essential and absolute existence" (Morell, *Hist. of Mod. Philos*. pt. ii, ch. viii). The tendency of this view to pantheism has been shown by many writers, especially by Gioberti (*Considerations sur les doctrines religieuses de M. Victor Cousin*, transl. by Tourneur, Paris, 1847, 8vo). Cousin himself always strenuously repudiated the name of pantheist. It is certain that towards the end of his career he "sought more and more the support of the great Christian masters, and drew daily nearer to Pascal, Descartes, and Leibnitz" (*North British Review*, March, 1867, art. v). Of translations of his works, we have, by Daniel, The *Philosophy of the Beautiful* (N. Y. 1849, 8vo); by Wight, *History of Modern Philosophy* (N. Y. 2 vols. 8vo, 1852); by the same, *Lectures on the True, the Beautiful, and the Good* (N. Y. 1854, 8vo); by Henry, *Psychology, including an Examination of Locke's Philosophy* (N. Y. 4th ed., 1856, 8vo). — *English Cyclopadia*, s.v.; Vapereau, *Dict. des Contemporairns*, 1865; Lewes, *History of Philosophy* (Lond. 2 vols. 1867), 2:645; *Christian Spectator*, 7:89, *North American Review*, 53:1; 85:19; *Edinb. Review*, I, 194 (art. by Sir W. Hamilton); *Brit. Quart. Review*, v. 289; *Westminster Review*, Oct. 1853; Ripley, *Specimens of Foreign Literature*, vol. 1; Alaux, *La Philosophie de Cousin* (Paris, 1864).

Cou'tha

(Κουθά, Vulg. *Phusa*), named (1 Esdras 5:32) as one of the heads of the Temple-servants whose "sons" returned from Babylon; but the Hebrew lists (1925Ezra 2:53; 1075Nehemiah 7:55) contain no corresponding name.

Covel

James, Jr., a Methodist Episcopal minister, was born at Marblehead, Mass., Sept. 4, 1796, became a traveling preacher in 1816, and traveled chiefly in

the state of New York. He was the author of a *Dictionary of the Bible* (18mo), and was a man of sound judgment, sincere piety, and steady industry. From 1838 he was appointed principal of the Troy Conference Academy, and filled the post acceptably until 1841. His last station was State Street, Troy, where he died, May 15, 1845. — *Minutes of Conferences*, 3, 600; Sprague, *Annals*, 7:564.

Covel

John, an English divine, was born at Horningsheath, Suffolk, in 1638, and was educated at Christ's College, Cambridge, of which he became fellow. In 1670 he went to Constantinople as chaplain to the British embassy. In 1687 he was made chancellor of York, and in 1688 master of Christ's College, Cambridge. He died in 1722. As the fruit of his residence in Constantinople, he wrote *Some Account of the present Greek Church, with Reflections on their present Doctrine and Discipline*, etc. (Camb. 1722, fol.).

Covenant

a mutual contract or agreement between two parties, each of which is bound to fulfill certain engagements to the other. In Scripture it is used mostly in an analogical sense, to denote certain relations between God and man. (See *Danville Review*, March, 1862.)

I. *Terms*. — In the Old Test. tyrB; *berith'* (rendered "league," <060906>Joshua 9:6, 7, 11, 15, 16; <070202>Judges 2:2; <100312>2 Samuel 3:12. 13, 21; 5:3: <111205>1 Kings 5:12; 15:19, twice; <141603>2 Chronicles 16:3, twice; <180523>Job 5:23; <263005>Ezekiel 30:5; "confederacy," *Obad*. 7; "confederate," <011403>Genesis 14:13; <198305>Psalm 83:5), is the word invariably thus translated (Sept. διαθήκη; once, Wisdom of Solomon 1:16, συνθήκη; Vulg. *faedus, pactum*, often interchangeably, Genesis 9, 17; Numbers 25; in the Apocrypha *testamentum*, but *sacramentum*, 2 Esdras 2:7; *sponsiones*, Wisdom of Solomon 1:16; in N.T. *testamentum* [*absque foedere*, <450131>Romans 1:31; Gr. ἀσυνθέτους]). The Hebrew word is derived by Gesenius (*Thes. Heb.* p. 237, 238; so First, *Hebr. Handzw*. p. 217) from the root hrB; i. q. arB; "he cut," and taken to mean primarily "a cutting," with reference to the custom of cutting or dividing animals in two, and passing between the parts in ratifying a covenant (Genesis 15; <243418>Jeremiah 34:18, 19). Hence the expression "to cut a covenant" (tyrB; trK;

<01518>Genesis 15:18, or simply tr,K; with tyrIB] understood, <091102>1 Samuel 11:2) is of frequent occurrence. (Comp. ὅρκια τέμνειν, τέμνειν σπονδάς, *icere, ferire, percuterefoedus. See Sicvogt, De more Ebraeor. dissectione animalium foedera ineundi*, Jen. 1759.) Professor Lee suggests (*Heb. Lex*. s.v. tyrIB]) that the proper signification of the word is an eating together, or banquet, from the meaning "to eat," which the root hr;B; sometimes bears; because among the Orientals to eat together amounts almost to a covenant of friendship. This view is supported by <013146>Genesis 31:46, where Jacob and Laban eat together on the heap of stones which they have set up in ratifying the covenant between them. It affords also a satisfactory explanation of the expression "a covenant of salt" (j l;m, tyrIB] διαθήκη ἁλός,, <041819>Numbers 18:19; <141305>2 Chronicles 13:5), when the Eastern idea of eating salt together is remembered. If, however, the other derivation of tyrIB] be adopted, this expression may be explained by supposing salt to have been eaten or offered with accompanying sacrifices on occasion of very solemn covenants, or it may be regarded as figurative, denoting, either, from the use of salt in sacrifice (<030213>Leviticus 2:13; <410949>Mark 9:49), the sacredness, or, from the preserving qualities of salt, the perpetuity of the covenant. (See below.)

In the New Test. the word διαθήκη is frequently, though by no means uniformly, translated *testament* in the English Auth. Vers., whence the two divisions of the Bible have received their common English names. This translation is perhaps due to the Vulgate, which, having adopted *testamentum* as the equivalent for διαθήκη in the Apocrypha, uses it always as such in the N.T. (see above). There seems however, to be no necessity for the introduction of a new word conveying a new idea. The Sept. having rendered tyrIB] (which never means will or testament, but always covenant or agreement) by διαθήκη consistently throughout the O.T., the N.T. writers, in adopting that word, may naturally be supposed to intend to convey to their readers, most of them familiar with the Greek O.T., the same idea. Moreover, in the majority of cases, the same thing which has been called a "covenant" (tyrIB]) in the O.T. is referred to in the N.T. (e.g. <470314>2 Corinthians 3:14; Hebrews 7, 9; <661119>Revelation 11:19); while in the same context the same word and thing in the Greek are in the English sometimes represented by "covenant," and sometimes by "testament" (<580722>Hebrews 7:22; 8:8-13; 9:15). In the confessedly difficult passage, <580916>Hebrews 9:16, 17, the word διαθήκη has been thought by

many commentators absolutely to require the meaning of will or testament. On the other side, however, it may be alleged that, in addition to what has just been said as to the usual meaning of the word in the N.T., the word occurs twice in the context, where its meaning must necessarily be the same as the translation of tyrB; and in the unquestionable sense of covenant (comp. διαθήκη καινή, <580915>Hebrews 9:15, with the same expression in 8:8; and διαθήκη, 9:16, 17, with ver. 20, and <022408>Exodus 24:8). If this sense of διαθήκη be retained, we may either render ἐπὶ νεκροῖς, "over, or in the case of, dead sacrifices," and ὁ διαθέμενος, "the mediating sacrifice" (Scholefield's Hintsfor an improved Translat:on of the N.T.), or (with Ebrard and others) restrict the statement of ver. 16 to the O.T. idea of a covenant between man and God, in which man, as guilty, must always be represented by a sacrifice with which he was so completely identified that in its person he (ὁ διαθεμενος, the human covenanter) actually died (comp. <402628>Matthew 26:28). *SEE TESTAMENT*.

II. Their Application. — In its Biblical meaning of a compact or agreement between two parties, the word "covenant" is used —

1. Properly, *of a covenant between man and man*; i.e. a solemn compact or agreement, either between tribes or nations (<091101>1 Samuel 11:1; <061606>Joshua 9:6, 15), or between individuals (<012104>Genesis 21:44), by which each party bound himself to fulfill certain conditions, and was assured of receiving certain advantages. In making such a covenant God was solemnly invoked as witness (<013150>Genesis 31:50), whence the expression "a covenant of Jehovah" hw/hy] tyrB; <092008>1 Samuel 20:8; comp. <243418>Jeremiah 34:18, 19; <261719>Ezekiel 17:19), and an oath was sworn (<012131>Genesis 21:31); and accordingly a breach of covenant was regarded as a very heinous sin (<261712>Ezekiel 17:12-20). A sign (t/a) or witness (d[e) of the covenant was sometimes framed, such as a gift (<012130>Genesis 21:30), or a pillar, or heap of stones erected (<013152>Genesis 31:52). The marriage compact is called "the covenant of God," <200217>Proverbs 2:17 (see <390214>Malachi 2:14). The word covenant came to be applied to a sure ordinance, such as that of the shew-bread (<032408>Leviticus 24:8); and is used figuratively in such expressions as a covenant with death (<232818>Isaiah 28:18), or with the wild beasts (<280218>Hosea 2:18). The phrases tyrB]yle[B; yve]ai tyrB; "lords or men of one's covenant,' are employed to denote confederacy (<011413>Genesis 14:13, <310107>Obadiah 1:7). *SEE CONTRACT*.

2. Improperly, *of a covenant between God and man*. Man not being in any way in the position of an independent covenanting party, the phrase is evidently used by way of accommodation. *SEE ANTHROPOMORPHISM*. Strictly speaking, such a covenant is quite unconditional, and amounts to a promise (<480315>Galatians 3:15 sq., where ἐπαγγελία and διαθήκη are used almost as synonyms) or act of mere favor (<198928>Psalm 89:28, where dsj, stands in parallelism with tyrb) on God's part. Thus the assurance given by God after the Flood that a like judgment should not be repeated, and that the recurrence of the seasons, and of day and night, should not cease, is called a covenant (Genesis 9; <243320>Jeremiah 33:20). Generally, however, the form: of a covenant is maintained, by the benefits which God engages to bestow being made by him dependent upon the fulfillment of certain conditions which he imposes on man. Thus the covenant with Abraham was conditioned by circumcision (<440708>Acts 7:8), the omission of which was declared tantamount to a breach of the covenant (Genesis 17); the covenant of the priesthood by zeal for God, his honor and service (<042512>Numbers 25:12, 13; <053309>Deuteronomy 33:9; <161329>Nehemiah 13:29 <300204>Malachi 2:4, 5); the covenant of Sinai by the observance of the ten commandments (<023427>Exodus 34:27, 28; <032615>Leviticus 26:15), which are therefore called "Jehovah's covenant" (<050413>Deuteronomy 4:13), a name which was extended to all the books of Moses, if not to the whole body of Jewish canonical Scriptures (<470313>2 Corinthians 3:13, 14). This last-mentioned covenant, which was renewed at different periods of Jewish history (Deuteronomy 29; Joshua 24; 2 Chronicles 15, 23, 29, 34; Ezra 10; Nehemiah 9, 10), is one of the two principal covenants between God and man. They are distinguished as old and new (<243131>Jeremiah 31:31-34; <581008>Hebrews 8:8-13; 10:16), with reference to the order, not of their institution, but of their actual development (<480317>Galatians 3:17); and also as being the instruments respectively of bondage and freedom (<480424>Galatians 4:24). Consistently with this representation of God's dealings with man under the form of a covenant, such covenant is said to be confirmed in conformity with human custom by an oath (<050431>Deuteronomy 4:31; <198903>Psalm 89:3), to be sanctioned by curses to fall upon the unfaithful (<052921>Deuteronomy 29:21), and to be accompanied by a sign (t/a), such as the rainbow (Genesis 9), circumcision (Genesis 8), or the Sabbath (<023116>Exodus 31:16, 17). Hence, in Scripture, the covenant of God is called his "counsel," his "oath," his "promise" (<198903>Psalm 89:3, 4; 105:8-11; <581663>Hebrews 6:13-20; <420168>Luke 1:68-75; <480315>Galatians 3:15-18, etc.); and it

is described as consisting wholly in the gracious bestowal of blessing on men (<235921>Isaiah 59:21; <243133>Jeremiah 31:33, 34). Hence also the application of the term covenant to designate such fixed arrangements or laws of nature as the regular succession of day and night (<243320>Jeremiah 33:20), and such religious institutions as the Sabbath (<023116>Exodus 31:16); circumcision (<011709>Genesis 17:9, 10); the Levitical institute (<032615>Leviticus 26:15); and, in general, any precept or ordinance of God (<243413>Jeremiah 34:13, 14), all such appointments forming part of that system or arrangement in connection with which the blessings of God's grace were to be enjoyed.

Covenant Of Salt

(jlm, tyrb). This phrase is supposed to denote a *perpetual covenant*, in the sealing or ratification of which salt was used.' As salt was added to different kinds of viands, not only to give them a relish, but to preserve them from putrefaction and decay, it became the emblem of *incorruptibility* and *permanence*. Hence a "covenant of salt" signified an *everlasting* covenant (<041819>Numbers 18:19; <030213>Leviticus 2:13; <141305>2 Chronicles 13:5). *SEE SALT*.

Covenant, Solemn League and

There were several covenants drawn up in Scotland having regard to the maintenance of the Reformed or Presbyterian religion in that country. The *First Covenant* was subscribed in Edinburgh Dec. 3, 1557, the mass of signers being known as the Congregation, and the nobility and leading subscribers as the Lords of the Congregation (q.v.). They petitioned the government for liberty of worship. Being met with dissimulation and treachery, a *Second Covenant* was signed at Perth, May 31, 1559, wherein the subscribers bound themselves to mutual assistance in defense of their religious rights. The appeal was made to arms, and the aid of queen Elizabeth of England was called in to counteract the French troops invited by the Papal party. On the death of the queen-mother in 1560, the French troops were withdrawn, and Parliament, being left at liberty, ordained the Presbyterian as the Established Church of Scotland. In 1638 the National Covenant was subscribed over all Scotland with great enthusiasm. This was not only a repetition of the former covenants, but contained, moreover, a solemn protest against prelacy.

The Solemn League and Covenant was a compact entered into in 1643 between England and Scotland, binding the united kingdoms to mutual aid

in the extirpation of popery and prelacy, and the preservation of true religion and liberty in the realm. It was drawn up by Alexander Henderson, approved by the General Assembly of the Church of Scotland Aug. 17, ratified by the Convention of Estates, and accepted and subscribed Sept. 25 by the English Parliament and the Westminster Assembly (q.v.). In 1645 it was again ratified by the Scottish General Assembly, together with the Directory for Worship framed by the Westminster Assembly. Although Charles I would not approve of it, Charles II engaged by oath to observe it, a promise which he broke upon the first opportunity. The Scottish Parliament of 1661, in the interest of the king, established the royal supremacy, annulled the Solemn League and Covenant, and absolved the lieges from its obligations. The "Covenants" have a place in the volume which comprehends the *Westminster Confession of Faith* (Scottish edition), but for what reason it is difficult to say, for the Church of Scotland does not make adherence to them obligatory on either clerical or lay members. Certain Scottish and Irish dissenters, however, still profess attachment to the covenants, and on particular occasions renew their subscription to them. — Hetherington, *Hist. of Church of Scotland*; McCrie, *Sketches of Ch. Hist.*; Rudloff, *Geschichte der Reformation in Schottland* (Berlin, 1853, 2 vols.). *SEE CAMERONIANS*; *SEE PRESBYTERIANS, REFORMED*; *SEE SCOTLAND, CHURCH OF*.

Covenants, Theology of

SEE FEDERAL THEOLOGY.

Covenanters

the name given primarily to that body of Presbyterians in Scotland who objected to the Revolution settlement in Church and State, and desired to see in full force that kind of civil and ecclesiastical polity that prevailed in Scotland from 1638 to 1649. "According to the Solemn League and Covenant, ratified by the Parliaments of England and Scotland, and also by the Assembly of Divines at Westminster in 1643, Presbyterianism was to be maintained in the kingdoms of England, Scotland, and Ireland, and popery, prelacy, superstition, heresy, schism, etc., were to be extirpated. The 'Covenanters' in Scotland contended, as is well known, under much suffering, for this species of Presbyterian supremacy throughout the reigns of Charles II and James VII (II). As a measure of pacification at the Revolution, Presbytery was established in Scotland by act of Parliament,

1690; but it was of a modified kind. Substantially the Church was rendered a creature of the State, more particularly as regards the calling of General Assemblies; and prelacy was not only confirmed in England and Ireland, but there was a general toleration of heresy — i.e. dissent. In sentiment, if not in form, therefore, this party repudiated the government of William III and his successors, and still maintained the perpetually binding obligations of the Covenants. The Covenanters acted under strong convictions, and only desired to carry out to a legitimate issue principles which have always been found in the Presbyterian Church of Scotland; but which, for prudential considerations, had been long practically in abeyance. In short, it is in the standards of the Covenanters that we have to look for a 'true embodiment of the tenets held by the great body of English and Scotch Presbyterians of 1643. Others gave in to the Revolution settlement, and afterwards found cause to secede. The Covenanters never gave in, and, of course, never seceded. Although thus, in point of fact, an elder sister of the existing Church of Scotland and all its secessions, the Cameronian body did not assume a regular form till after the Revolution; and it was with some difficulty, amidst the general contentment of the nation, that it organized a communion with ordained ministers. The steadfastness of members was put to a severe trial by the defection of their ministers, and for a time the people were as sheep without a shepherd. At length, after their faith and patience had been tried for sixteen years, they were joined by the Reverend John M'Millan, from the Established Church, in 1706. In a short time afterwards the communion was joined by the Reverend John M'Neil, a licentiate of the Established Church. As a means of confirming the faith of members of the body, and of giving a public testimony of their principles, it was resolved to renew the Covenants; and this solemnity took place at Auchensach, near Douglas, in Lanarkshire, in 1712. The subsequent accession of the Reverend Mr. Nairne enabled the Covenanters to constitute a presbytery at Braehead, in the parish of Carnwath, on the 1st of August, 1743, under the appellation of the Reformed Presbytery. Other preachers afterwards attached themselves to the sect; which continued to flourish obscurely in the west of Scotland and north of Ireland. For their history and tenets we refer to the *Testimony of the Reformed Presbyterian Church* (Glasgow, John Keith, 1842). Holding strictly to the Covenants, and in theory rejecting the Revolution settlement, the political position of the Covenanters is very peculiar, as they refuse to recognize any laws or institutions which they conceive to be inimical to those of the kingdom of Christ" (Chambers, *Encyclopaedia, s.v. Cameronians*). The Reformed

Presbyterians regard themselves as the modern representatives of the Covenanters. See *History of the Covenanters* (2 vols. 18mo, Philad. Presb. Board); also the articles *SEE PRESBYTERIAN (REFORMED) CHURCH*; *SEE CAMERON*; *SEE SCOTLAND, CHURCH OF*.

Coverdale, Miles

one of the earliest English reformers, was born in Yorkshire about 1487, and was educated at Cambridge, where he became a monk of the Augustine order. At an early period he perceived the errors of Popery. In 1514 he was ordained priest. About 1525 he laid aside his monk's habit, and began to preach against papal errors. In 1528 he joined Tyndale at Hamburgh, and in 1535 his own translation of the Bible appeared, with a dedication to Henry VIII. It formed a folio, printed at Zurich. "He thus had the honor of editing the first English Bible allowed by royal authority, and the first translation of the whole Bible printed in our language. The Psalms in it are those now used in the Book of Common Prayer. About the end of the year 1538 Coverdale went abroad again on the business of a new edition of the Bible. Grafton, the English printer, had permission from Francis I, at the request of king Henry VIII himself, to print a Bible at Paris, on account of the superior skill of the workmen, and the goodness and cheapness of the paper. But, notwithstanding the royal license, the Inquisition interposed by an instrument dated December 17, 1538. The French printers, their English employers, and Coverdale, who was the corrector of the press, were summoned before the inquisitors, and the impression, consisting of 2500 copies, was seized and condemned to the flames. The avarice of the officer who superintended the burning of the copies, however, induced him to sell several chests of them to a haberdasher for the purpose of wrapping his wares, by which means a few copies were preserved. The English proprietors, who had fled at the alarm, returned to Paris when it subsided, and not only recovered some of the copies which had escaped the fire, but brought with them to London the presses, types, and printers. This importation enabled Grafton and Whitchurch to print, in 1539, what is called Cranmer's, or 'The Great Bible,' in which Covprdale compared the translation with the Hebrew, corrected it in many places, and was the chief overseer of the work. Coverdale was almoner, some time afterwards, to queen Catharine Parr, the last wife of Henry VIII, at whose funeral he officiated in the chapel of Sudeley Castle, in Gloucestershire, in 1548. On August 14, 1551, he succeeded Dr. John Harman, otherwise Voysey, in the see of Exeter"

(*English Cyclopaedia*). On the accession of Queen Mary, he was ejected from his see and thrown into prison. On his release, at the end of two years, Coverdale repaired to Denmark, and afterwards to Wesel, and finally to Geneva, where he joined several other exiles in producing that version of the English Bible which is usually called "The Geneva Translation," part of which, the New Testament, was printed at Geneva in 1557 by Conrad Badius, and again in 1560. On the accession of queen Elizabeth Coverdale returned from exile; but having imbibed the principles of the Geneva reformers, as far as respected the ecclesiastical habits and ceremonies, he was not allowed to resume his bishopric, nor was any preferment offered to him for a considerable time. In 1563 bishop Grindal recommended him to the bishopric of Llandaff; but it is supposed that Coverdale's age and infirmities, and the remains of the plague, from which he had just recovered, made him decline so great a charge. In lieu of it, however, the bishop collated him to the rectory of St. Magnus London Bridge. He resigned this living in 1566. The date of his death has been variously stated. The parish register of St. Bartholomew, behind the Royal Exchange, however, proves that he was buried Feb. 19,1568. His principal writings have been recently republished in England by the Parker Society, under the titles of "*Writings and Translations of Miles Coverdale*, edited by G. Pearson" (Camb. 1844, 8vo) "*Remains of Miles Coverdale*, edited by G. Pearson" (Cambridge, 1846, 8vo). See Bagster, *Memorials of Coverdale*; Johnson, *English Translations of the Bible*; Hook, *Eccles. Biog.*, 4:209.

Covering Of The Eyes

a phrase of much disputed signification, occurring in the expression µyaeÞ[e tWsK]ËlÆaWh, he (or this) [shall be] to thee a covering of the eyes (⁰¹²⁰⁶Genesis 20:16; Sept. ταῦτα ἔσται σοι εἰς τηεὴν τοῦ προσώπου σον; Vulg. *hoc erit tibi in velamen oculorum*), which is usually understood to refer to a veil that ought to have been worn by Sarah to hide her dangerous beauty, and which either her husband (if aWh be masc.) or the present (if neuter) would furnish. *SEE ABRAHAM*. Against this interpretation, however, there lies this objection, that such a piece of apparel, in modern Oriental usage, covers rather the face or person, and leaves the eyes free. See WOMAN. Hence many commentators (but see Rosenmüller , in loc.) explain the phrase as an idiomatic one for a peace-offering (see Gesenius, *Thes. Heb.* p. 700) or propitiatory present (comp. ⁰¹³²¹Genesis 32:21; ⁰²³⁰⁸Exodus 23:8; ¹⁸⁹²⁴Job 9:24; in none of which

passages, however, does this expression precisely occur); but this does not so well suit the difficult context, "unto all that are with thee," since her companions had no cause of complaint, and a reproof would then have been inapposite. We may therefore recur to the explanation of Kitto (*Pict. Bible*, note in loc.): "It is customary for all the women inhabiting towns to go about closely veiled; while all the women of the different pastoral people who live in tents do not commonly wear veils, or at most only so far as to cover their foreheads and lower parts of the face, leaving the countenance exposed from the eyebrows to below the nose. Abimelech, according to this view, intended to give the very sensible advice, that while Sarah and her women were in or near towns, they had better conform to the customs of towns, and wear the complete veil, instead of that partial covering which left the eyes and so much of the face exposed" (see also his *Daily Bible Illustrations*, in loc.). At the same time, there appears to be a refined allusion to the other meaning of the phrase in question, by one of those plays upon words so frequent in these early narratives. Hence the terseness of the whole phraseology. *SEE VEIL*.

Covering The Head In Prayer

(<461104>1 Corinthians 11:4-6). *SEE VEIL*. (Buchner, *De ritu caput retegend*; Viteb. 1703; Zeibich, *De moralitate ritus caput operiends*, ib. 1704; Bergier, *De ritu capitis operiendi*, ib. 1703; Mallincrott, id. Lips. 1734). *SEE PRAYER*.

Covert

prop. some form of the verb rtis; *sathar'*, to hide: namely rtse, *se'ther*, a shelter (<091520>1 Samuel 25:20; <184021>Job 40:21; <196104>Psalm 61:4; <230416>Isaiah 16:4; 20:2; elsewhere usually "secret place"); r/Tsm, *mistor'*, protection (<230406>Isaiah 4:6); elsewhere some form of the verb Ëkis; *sakak'*, to weave: namely, Ësum, *musak'* (text Ësyme, *meysak'*), a covered walk or portico (Sept. θεμέλιον, apparently reading dsum, Vulg. *musarch'*); Ëso, *sok*, a lair (<242508>Jeremiah 25:8; "den," <191009>Psalm 10:9; elsewhere a hut, "pavilion," <192705>Psalm 27:5; "tabernacle," Psalm 867:2); hKsu, *sukkah'* (<183840>Job 38:40), a booth (as elsewhere usually rendered). This term is generally applied to a thicket for wild beasts, but in <121618>2 Kings 16:18, we read that Ahaz, when spoiling the Temple, "took down the covert (Ësum, *musak'*) for the Sabbath that they had built in the house;" which bishop Patrick imagines

was ‘a covered place, where the king sat, in the porch of the Temple, or at the entrance of it, upon the Sabbath, or other great solemnities. Ahaz took this away, intending, probably, not to trouble himself with coming to the Temple any more, but to sacrifice elsewhere.” *SEE COURT*. It rather designates a cloister, shaded from the heat of the sun for the accommodation of the courtly worshippers (Thenius, in loc.), such as we know ran around the interior of the Temple in later times. *SEE TEMPLE*.

Covetousness

([xB, *be’tsa*, *rapine*, *lucre*; πλεονεξία, a grasping temper), in a general sense, means all inordinate desire of worldly possessions, such as undue thirst for honors, gold, etc. In a more restricted sense, it is the desire of increasing one’s substance by appropriating that of others. It is a disorder of the heart, and closely allied to selfishness. We here consider it under its more restricted aspect.

1. Covetousness (πλεονεξία, φιλαργυρία) is a strong, sometimes irresistible desire of possessing or of increasing one’s possessions. It is evident that under its influence the heart, instead of aspiring to noble, high, and divine goods, will be brought to; the almost exclusive contemplation of earthly, immaterial things; and thus, instead of becoming gradually more closely united with God, will become more and more estranged from him. Since where the treasure is there the heart is also, the heart of the covetous cannot be with God, but with Mammon; he is not a servant of God, but of idols. The love of God and the love of Mammon cannot find place in the same heart; the one excludes the other (<40624>Matthew 6:24; <42163>Luke 16:13; <51305>Colossians 3:5, *Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry*). But since to love God is our highest duty, and God alone is to be prayed to, loved, and trusted, the covetous man, as a servant of Mammon, is forever excluded from the kingdom of Christ and of God (<46610>1 Corinthians 6:10, Nor thieves, nor covetous, shall inherit the kingdom of God; <49505>Ephesians 5:5, *For this ye know, that no whoremonger, nors unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God*). We are further told that the citizen of the kingdom of God is to lay up riches in heaven (<40620>Matthew 6:20); he must be content with food and raiment (<54607>1 Timothy 6:7, 8); but the covetous act in opposition to all these commandments (<58305>Hebrews 13:5; *Let your conversation be without*

covetousness [ἀφιλάργυρος ὁ τρόπος]; *and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee*). This state of the heart is very dangerous, for covetousness is the source of all evil, and brings forth all manner of sin (<540609>1 Timothy 6:9, 19, *For the love of money is the root of all evil; which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows*). Here the folly of covetousness is also shown, inasmuch as it is said to bring "many sorrows." It is further proved by the fact that earthly goods are perishable, and that their possession renders none happy. But it is corrupting as well as unsatisfactory. By attempting to gain the world the soul is wounded, and loses the everlasting life (<400620>Matthew 6:20, *Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal*; 16:25, 26, *For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it; for what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul*?); <421215>Luke 12:15-21, And he said unto them, *Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth*).

2. *Avarice* is also a part of covetousness. It consists in amassing either for the sake of possessing or from fear of future want. This phase of covetousness is the surest mark of a cold-heartedness and worldliness, making pure, high, and holy aspirations impossible. It is also a sort of idolatry, for it is the love of mammon (<400619>Matthew 6:19-24). It is essentially uncharitable, and incapable of affection (<590215>James 2:15, 16, *If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those thing which are needful to the body, what doth it profit*?). Covetousness is as painful as it is deceitful in the end; it cripples the natural powers, renders life miserable and death terrible. The pursuits to which it leads are painfully laborious, and the care of the possessions, once secured, is equally so. The labor it entails is sinful, as it does not spring from love, but from selfishness and worldliness. As the wealth amassed by the covetous is applied to the benefit neither of themselves nor of others, they undergo the severest privations in the midst of plenty (Horace, *congestis undique saccis indormis inhians. Nescis quo valeat nummus, quem prcebeat usum*). However great the natural power of a

man, it is paralyzed by this sin. To the covetous death is horrible, as it deprives them of all to which the worldly heart most clings.

Considering the nature of covetousness, it cannot appear strange that the apostle particularly recommends a bishop to avoid that sin. The bishop, or spiritual head of the community, is to be spiritual (πνευματικός), the center of the Christian life of the community (<540302>1 Timothy 3:2, 3); and covetousness is a mark whereby false teachers may be known (<550302>2 Timothy 3:2).Krehl, N.T. *Handuworterbuch.*

Cow

occurs in the Auth. Vers., *SEE KINE* as the translation of הרפ; (*parah'*, <191410>Job 21:10; <230707>Isaiah 11:7; elsewhere usually "*kine*"), הלגע, (*eglah'*, <230721>Isaiah 7:21, "a young cow"), a heifer (as usually elsewhere), רקב; (*bakar'*, "kine," <051214>Deuteronomy 32:14; <101729>2 Samuel 17:29; "cow"-dung, <260415>Ezekiel 4:15; a young "cow," <230721>Isaiah 7:21), any animal of the ox kind (elsewhere "bullock," "herd," etc.), and רוש (*shor*, <032228>Leviticus 22:28; <041817>Numbers 18:17), any beef animal (usually an "ox"). *SEE BULL*; *SEE CATTLE*; *SEE OX*. The first of the above Hebrews words (generally found in the plur. תרפ; *paroth'*, rendered "kine" in <014102>Genesis 41:2, 3, 4, and "heifer" in <041902>Numbers 19:2), properly signifies a heifer or young cow in milk (<090607>1 Samuel 6:7); also as bearing the yoke (<280416>Hosea 4:16). In <300401>Amos 4:1, the phrase "kine or heifers of Bashan" is used metaphorically for the voluptuous females of Samaria. *SEE BASHAN*.

By the Mosaic law (<032228>Leviticus 22:28), a cow and her calf were not to be killed on the same day. Similar precepts are found in <022319>Exodus 23:19; <052206>Deuteronomy 22:6, 7. Whether they were designed to prevent inhumanity, or referred to some heathen custom, is uncertain. The cow is esteemed holy by the Hindoos. In the remarkable prophecy (<230721>Isaiah 7:21-25), the event foretold is, that the face of the land of Judah should be so completely changed, and the inhabitants so greatly reduced in number, that, with only a single young cow, and two sheep, a family should be supplied with an abundance of milk and butter; and vineyards, which before commanded a high rent, should be overgrown with briers and thorns. It may be observed that dried cow-dung was, in Palestine, commonly used for fuel, as it is at the present day among the Arabs, but it is remarkably slow in burning; on this account the Arabs frequently threaten to burn a person with cowdung as a lingering death. This fuel forms a striking

contrast to the short-lived and noisy violence of thorns and furze, which are speedily consumed with a "crackling" noise (Ecclesiastes 7:6). Roberts, on Ezekiel 4:15, observes: "In some places, firewood being very scarce, the people gather cow-dung, make it into cakes, and dry it in the sun, after which it is ready for fuel. Those who are accustomed to have their food prepared in this way prefer it to any other; they tell you it is sweeter and more holy, as the fuel comes from their sacred animal." *SEE DUNG*.

Coward, William, M.D.,

was born at Winchester, 1657, and became fellow of Wadham College, Oxford. He settled first at Northampton, and afterwards at London, where he died in 1724. In 1702 he published *Second Thoughts concerning the Human Soul*, demonstrating that the notion of the human soul, as believed to be a spiritual and immaterial substance united to a human, was an invention of the heathens. This work gave so much offense, by defending the doctrine of materialism, that the House of Commons ordered it to be burned by the hangman. It was answered by Dr. Nichols, in his *Conference with a Theist*; by Broughton, in his *Psychologia*; and by Turner. Dr. Coward also published, in 1704, *Further Thoughts on Second Thoughts*; and *The Grand Essay, or a Vindication of Reason and Religion against the Impostures of Philosophy*. — Darling, *Cyclopaedia Bibliographica* , 1:795.

Cowl

(*cucullus*), a sort of hood worn by certain classes of monks. Those worn by the Bernardines and Benedictines are of two kinds: the one white; very large, worn in ceremony, and when they assist at the office; the other black, worn on ordinary occasions and in the streets. Mabillon maintains that the cowl is the same in its origin as the scapular (q.v.): Others distinguish two sorts of cowls; the one a gown, reaching to the feet, having sleeves, and a capuchin, used in ceremonies; the other a kind of hood to work in, called also a scapular, because it covers only the head and shoulders. — Farrar, *Eccl. Dict.* s.v.; Bingham, *Orig. Eccl.* 7:3, 6.

Cowles, Giles Hooker, D.D.,

a Congregational minister, was born in Farmington, Conn., Aug. 26, 1766. He graduated at Yale in 1789, entered the ministry in May, 1791, and was

installed pastor of the First Church at Bristol in 1792. He was appointed in 1810, by the Conn. Miss. Soc., to travel through the Northern. part of Ohio. He accepted the position of pastor over the churches of Austinburgh and Morgan, Ohio, and was installed in 1811. He died in the former placeJuly 6, 1835. He was made D.D. by Williams College, 1823. — Sprague, *Annals*, 2:330.

Cowper, William,

an eminent Scotch divine, was born at Edinburgh in 1566. He studied at the University of St. Andrews, and in 1585 was appointed minister of Bothkenner, Sterlingshire. In 1593 he removed to Perth, where he continued until 1612, after which he was appointed bishop of Galloway. He died Feb. 15, 1619. His works breathe a spirit of cordial piety, and the simplicity and strength of his style are peculiarly worthy of commendation. Among them we remark *Heaven Opened* (5th ed., Lond. 1619, 4to). A collection of his works was published after his death (Lond. 1629, fol.). — Fasti. *Eccles. Scot*. 1:777; 2:615,693.

Cox, Francis Augustus

D.D., LL.D., an eminent English Baptist minister, was born about 1783. He was pastor at Hackney, London, and was one of the leading men in many of the religious societies of the metropolis. Of his works the most important are the *History of the Baptist Missions*, a volume on *Antiquities*, reprinted from the *Encyclopaedia Metropolitana*; *Our Young Men*, a prize essay (1847); and a *Life of Melancthon*. He was a contributor to the first series of the *Journal of Sacred Literature*. His name is worthy of being associated with those of Ryland, Fuller, Carey, Marshman, Ward, Robert Hall, and John Foster, who in recent times have brought honor on the Baptist denomination by their literary as well as their religious labors. He died Sept. 5, 1853.

Cox, Melville Beveridge

a Methodist Episcopal missionary to Africa, was born at Hallowell, Me., Nov. 9, 1799; was converted in 1818; entered the ministry in 1822; on account of failing health was superannuated from 1825 to 1831; and afterwards served some time as agent of the Wesleyan University. In 1831 he was stationed at Raleigh, N. C. Soon afterwards he volunteered to go to Africa as a missionary, and sailed from Norfolk, Va., November 6, 1832,

arriving in Liberia March 8, 1833. Here at once he set to work to lay the foundations of the Church in Africa. He labored faithfully, organizing the mission, collecting information, and preaching and teaching incessantly. In a few months he had formed a school of 70 scholars; but the African fever seized him, and on the 21st of July, 1833, after four months' labor, he died in triumph. Mr. Cox was a man of great piety and devoted zeal. — *Meth. Mag. and Quart. Review*, Jan. 1834; *Amer. Miss. Memorial*, p. 431; Cox, G. F., *Life and Remains of M. B. Cox* (N. Y. 18mo); Sprague, *Annals*, 7:656.

Cox, Richard

bishop of Ely, was born about 1500, at Whaddon, Buckinghamshire, England. He was educated at Eton School and at King's College, where he obtained a fellowship in 1519. He was invited by cardinal Wolsey to Oxford to fill up his new foundation. For speaking his mind too freely of the corruptions of popery, he was deprived of his preferment and thrown into prison. When he had recovered his liberty he left Oxford; some time after he was chosen master of Eton School, which flourished remarkably under him; and by the interest of archbishop Cranmer he obtained several dignities in the Church, viz., the arch-deaconry of Ely, a prebend of the same church and of Lincoln, and the deanery of Christ Church. He was appointed tutor to prince Edward, and on that prince's accession to the throne': became a great favorite at court. He was made a privy councilor and the king's almoner; was elected chancellor of the University of Oxford in 1547; the next year installed canon of Windsor, and the year following dean of Westminster. About this time he was appointed one of the commissioners to visit the University of Oxford, and is accused by some of abusing his authority by destroying many books out of his zeal against popery. After Mary's accession he was stripped of his preferments and committed to that Marshalsea; but his confinement was not long, and on his release he went to Strasburg, and thence to Frankfort, where he formed a kind of university, and appointed a Greek and a Hebrew lecturer, a divinity professor, and a treasurer for the contributions remitted from England. On the death of Mary he returned, and was the chief champion on the Protestant side in the disputation at Westminster between eight papists and an equal number of the Reformed clergy. His abilities and zeal were rewarded by the bishopric of Ely, over which see he presided above 21 years. He opposed with great zeal the queen's retaining the crucifix and lights in her chapel, and was a strenuous advocate for the marriage of the

clergy, against which she had contracted a strange aversion. He was one of the compilers of the Liturgy of the Church of England; and when a new translation of the Bible was made in the reign of Elizabeth, now commonly known by the name of "*The Bishop's Bible*," the Four Gospels, the Acts of the Apostles, and the Epistle to the Romans were allotted to him for his portion. A number of his tracts on the Romish controversy are to be found in the addenda to Burnet's *History of the Reformation*. Several letters and small pieces of his have been published by Strype in his *Annals of the Reformation*. — Downe, *Life of Bishop Cox*; Collier, *Ecclesiastical History*; Kippis, *Biographia Britannica*, 4:396 sq.

Coz

(*Heb.* //q, *Kots*, the same name elsewhere Anglicized Koz [q.v.], Sept. Κωὲ), the father of Anub and others of the posterity of Judah (<1 Chronicles 4:8>, where, however, his own parentage is not stated, unless he be a son or brother of Ashur in ver. 5). B.C. post 1618.

Coz'bi

(*Heb.* yBaK; *Kozbi*, false; Sept. Χασβί; Joseph. Χοσβία, *Ant.* 4, 6, 10), the daughter of Zur, a Midianitish prince. Phinehas, in his holy indignation, slew her, while in the act of committing lewdness with Zimri, an Israelitish chief, by thrusting a javelin through the middle of both (<Numbers 25:15,18>). B.C. 1619.

Cozri

SEE KOZRI.

Crackling

(l/q, *voice*, i.e. noise) of thorns (q.v.) under a pot; a proverbial expression for a roaring but quickly-extinguished fire (<Ecclesiastes 7:6>). *SEE FUEL*.

Cracknel

Picture for Cracknel

(only in the plur. µyDequqe, *nikkuddim'*, literally cakes *marked with points*), probably a kind of biscuit or other cake baked hard and punctured with

holes, such as Jeroboam's wife took in disguise (they being of a very common description) as a present to the prophet Ahijah (1 Kings 14:3, where the Sept. has κολλυρίς, Vulg. *crustula*). *SEE BREAD*. The original word (in nearly the same form) occurs in Joshua 9:5, 12, where it is improperly rendered "mouldy" (q.v.). *SEE CAKE*.

Cradock Samuel, B.D.,

an eminent Noncomformist, was born in 1620, and was educated at Emmanuel College, Cambridge, of which he became fellow. He was presented to the college living of North Cadbury, but ejected for nonconformity in 1662, and retired to an estate at Wickham Brook which had been left to him. He died in 1706. He was a man of serious and truly catholic spirit, solid judgment, digested thought, clear method, and unaffected style. His works have been greatly commended by archbishop Tillotson and bishop Reynolds. Dr. Doddridge says that no author assisted him more in what relates to the New Testament. His principal works are, *The History of the O.T. Methodized* (Lond. 1683, fol.): — *The Harmony of the Four Evangelists* (Lond. 1688, fol.): — *The Apostolical History, with an Analytical Paraphrase* (Lond. 1672, fol.): — *Knowledge and Practice* (4th ed., with eight new chapters, Lond. 1702, fol.). — Darling, *Cyclop. Bibliog.* s.v.

Cradock, Walter

an eminent English divine, was born at Trefala, Monmouthshire. He was educated at the University of Oxford, joined the Puritans, and became curate of St. Mary's, Cardiff. During the civil wars he became pastor of Allhallows the Great, London, and occasionally itinerated through Wales. He died in 1660. He was an Independent in Church government — a man of excellent character and high reputation; in doctrine, he was zealous in preaching justification by imputed righteousness. His principal works are, *Gospel Libertie in the Extensions and Limitations of it* (Lond. 1648, 4to): — *Divine Drops distilled from the Fountain of Holy Scriptures* (Lond. 1650, 4to): — *Gospel Holiness* (Lond. 1651, 4to). A collection of his works has been published (Chester, 1800, 8vo).Darling, *Cyclop. Bibliog.* s.v.

Craftsman

Picture for Craftsman

(ׁ ר ח ; *charash'*, <05725>Deuteronomy 27:25; <12416>2 Kings 24:16; <28812>Hosea 13:2; elsewhere "engraver," "workman," etc.; ׁ ר ח , *che'resh*, <16135>Nehemiah 11:35; "cunning," <23103>Isaiah 3:3; "secretly," <06201>Joshua 2:1; "*Charashim*," <13044>1 Chronicles 4:14; both from ׁ ר ח ; *charash'*, to carve in stone, hence to be an artificer in general; τεχνίτης, <44124>Acts 19:24, 38; Revelations 18:22; "builder," <58110>Hebrews 11:10; an artisan), a workman at any mechanical employment requiring skill. *SEE MECHANIC*. Persons of this class professionally (for every Jew was required to learn some manual trade, to fall back upon in case of want) seem to have congregated in a special street or bazaar (q.v.) in the environs of Jerusalem (<13044>1 Chronicles 4:14, where it is called a valley), or rather in the vicinity of Lod (<16135>Nehemiah 11:35); regarded by Dr. Robinson (*Phys. Geogr. of Palest.* p. 113) as the plain of Beit Nuba, or rather a side valley opening into it. *SEE CHARASHIM*.

Craig, John

one of the Scottish Reformers, was born in Scotland about 1512. "Having spent some time as a tutor in England, he returned to Scotland and entered the Dominican order, of which he had not long been a member when he fell under the suspicion of heresy, and was cast into prison. On his release he traveled on the Continent; and after some time was, through cardinal Pole's influence, entrusted with the education of the novices in connection with the Dominican order at Bologna. While here, Calvin's *Institutes* fell in his way, and converted him to Protestant doctrines. Having openly avowed the change in his opinions, he was brought before the Inquisition, and sentenced to be burnt — a fate from which he was saved by the mob, on the death of pope Paul IV, breaking open the prisons in Rome, and setting the prisoners at liberty. Craig escaped to Vienna, and obtained some favor at the court of Maximilian II; but the news of his being there reached Rome, and the pope demanded his surrender as one condemned for heresy. The emperor, however, instead of complying with the request of his holiness, gave Craig a safe conduct out of Germany. He now returned to Scotland, and was appointed the colleague of John Knox in the parish church of Edinburgh. Thinking the marriage of queen Mary and Bothwell contrary to the Word of God, he, while holding this position, boldly

refused to proclaim the banns. In 1572 Craig was sent ‘to illuminate the dark places’ in Forfarshire and Aberdeenshire, and remained in the North until 1579, when he was appointed minister to king James VI in Edinburgh. He now took a leading part in the affairs of the Church, was the compiler of part of the *Second Book of Discipline*, and the writer of the National Covenant signed in 1580 by the king and his household. He was a man of great conscientiousness, and was not slow to oppose the proceedings of the court when he deemed them opposed to Scripture, and to speak wholesome but unpleasant truths to his majesty himself. He died December, 1600.”

Crakanthorp Richard, D.D.,

was born at Strickland, in Westmoreland, in 1567. He was admitted to Queen’s College, Oxford, in 1583, and became fellow in 1598. He obtained the rectory of Black Notley, Essex, and died in 1624. He had the reputation of being a general scholar, was quite a canonist, perfectly acquainted with ecclesiastical antiquity and scholastic divinity, and was a celebrated preacher. His principal works are, *Defensio Ecclesiae Anglicanae contra M. Antonii de Dominis, D. Archiepiscopi Spalatensis, injurias* (new edit. in The Library of Anglo-Catholic Theology, Oxf. 1847, v8vo): — *Rome’s Seer overseene* (Lond. 1631,. fol.): — *The Defence of Constantine, with a Treatise of the Pope’s temporal Monarchie* (Lond. 1621, 4to). — Darling, *Cyclopaedia Bibliographica* , s.v.

Cramer Johann Andreas,

a German theologian and poetical writer, was born at Josephstadt, Saxony, Jan. 29, 1723. He studied at Leipsic, was invited to Copenhagen by Frederick V, and, with the exception of three years, resided in Denmark from 1754 to 1788, in which latter year he died. At the time of his death he was chancellor of the University of Kiel. He translated Bossuet’s *Universal History*, the *Homilies of St. Chrysostom*, and the *Psalms of David* into verse (Leips. 1755), and wrote the *Northern Spectator (Der nordische Aufseher)*, three vols. (Copenhagen, 1758); *Sermons*, twenty-two vols.; and *Poems*, three vols. (1782). Germany ranks him among her best lyric poets.

Crane

Picture for Crane 1

Picture for Crane 2

occurs in our version as the translation of sws (sus, literally a leaper, from its swiftness, Isaiah 38:14) or sys (*sis*, Jeremiah 8:7), in connection with another bird, the rWg[(*agur'*, the chatterer, or, as Gesenius renders it in Isaiah, the chattering, as an epithet of the other), which latter is rendered "swallow" in our version. The Rabbins agree with our version in rendering the former of these words (*sus* or *sis*) by "crane;" but Bochart and Gesenius (in accordance with the Sept., Theod., and Vulg.), more correctly, as we think, decide in favor of "swallow;" while Luther, rejecting both, prefers "heron." Where so much diversity of opinion reigns, it will be most safe to search for the true meaning by examining the internal evidence furnished by the texts in question, the two names occurring in no other instance. In Isaiah, allusion is made to the voice of both the species (if distinct), which is described by the verb "to chatter," in accordance, or nearly so, with all critical authorities. *SEE SWALLOW*. In Jeremiah, where both names occur in the same order, the birds are represented as "observing the time of their coming." Now, if the "crane" of Europe had been meant by either denomination, the clamorous habits of the species would not have been expressed as "chattering;" and it is most probable that the striking characteristics of that bird, which are so elegantly and forcibly displayed in Hesiod and Aristophanes, would have supplied the lofty diction of prophetical inspiration with associations of a character still more exalted. Sus or sis is the name of a fabulous long-legged bird in Arabian legends, but it also indicates the expressive sound of the swallow's voice, while agur is transferred with slight alteration to the stork in several northern tongues. The Teuticon *aiber*, Dutch *oyevaer*, Esthonian *aigr* and *aigro*, therefore support the view that the latter term is a tribal epithet of one of the great wading birds; but neither the Hebrew text nor the Teutonic names point to the crane of Europe (*Ardea grus*, Linn., *Grus cinerea* of later ornithologists), since that species has a loud trumpet voice, and therefore does not "chatter" but especially because in its migrations it crosses the Mediterranean into Africa, and does not appear in Palestine, unless by accident (driven thither possible by a western storm of wind); and when a troop of cranes alight under these circumstances, it is only for a

moment; they do not give evidence of purposely assembling like the swallow. Thus the few characteristics indicated might seem to point out the stork, which does assemble in Syria in flocks before its departure, and is not a clamorous bird, having little or no voice But as the stork is clearly designated by a different appellation in the original, *SEE STORK*, we must search for another species as the representative of the sus, or at least of the latter term; and we fortunately find one which completely answers to the conditions required; for, being neither a genuine crane, a stork, nor a heron, having a feeble voice, and striking, but distinct manners, it is remarkable for beauty, numbers, residence, and periodical arrival and departure. The Numidian crane (*Ardea virgo* of Linn., the *Grus virgo* of later writers, and *Anthropoides virgo* of some) is the bird, we have every reason to conclude, intended by "*agur*," though not coming from the north, but from Central Africa, down the Nile (the very circumstance which puzzled Hasselquist), and in the spring arriving in Palestine, while troops of them proceed to Asia Minor, and some as far north as the Caspian. They are frequently found portrayed on Egyptian monuments, and the naturalist just quoted, who saw them on the Nile, afterwards shot one near Smyrna. they visit the swamp above that city, and the lake of Tiberias, and depart in the fall, but do not utter the clangor of the crane, nor adopt its flight in two columns, forming an acute angle, the better to cleave the air. This bird is not more than three feet in length; it is of a beautiful bluish gray, with the cheeks, throat, breast, and tips of the long hinder feathers and quills black, and a tuft of delicate white plumes behind each eye. It has a peculiar dancing walk, which gave rise to its French denomination of "*demoiselle*" (see the *Penny Cyclopaedia*, s. v, Herons). *SEE BIRD*.

The Hebrew term *sus* occurs frequently elsewhere, but only in the sense of "horse" or cavalry.

Crane John, D.D.,

a Congregational minister, was born at Norton, Mass., March 26, 1756. He graduated at Harvard in 1780, and was installed pastor at Northbridge, Mass., June 25, 1783, where he remained until his death, Aug. 31, 1836. He published *Eight Discourses on Baptism* (1806) and a few occasional sermons. — Sprague, *Annals*, 2:214.

Cranmer Thomas,

archbishop of Canterbury, and one of the greatest of the English reformers, was born at Aslacton, Nottinghamshire, July 2, 1489. He entered Jesus College in 1503, became a fellow in 1510-11, studied Greek, Hebrew, and theology with great diligence, and acquired high repute for scholarship. He forfeited his fellowship by an early marriage, but his wife died within a year, and he was restored. In 1523 he took the degree of D.D. In 1528 he was at Waltham Abbey, the seat of Mr. Cressy, educating that gentleman's children. Here he met Gardiner and Fox, who asked his opinion as to Henry VIII's divorce. His reply was made known to the king, and gave him so much satisfaction that he sent for Cranmer, who reluctantly obeyed the summons, and reduced his opinion to writing. "It asserted that the marriage of Henry with his brother's widow was condemned by the Scriptures, the councils, and the fathers; and that the pope had no power to give a dispensation for that which was contrary to the word of God." Pains were taken to make this judgment known. Cranmer himself disputed upon it at Cambridge, and brought several over to his opinion. He was appointed chaplain to the king, presented to the archdeaconry of Taunton, and joined the embassy to Rome about the close of 1529. The ambassadors, finding all arguments unavailing with pope Clement, quickly returned, leaving Cranmer in Italy. The pope conferred on him the empty title of "Supreme Penitentiary." Wearied with delays, Cranmer left Italy in 1530, and went afterwards, on the same business, to France and Germany — an expedition which, although it produced no decisive public result, led to an event of great consequence to himself. Regardless of the Romish injunction for clerical celibacy, he married (1532) a second time, the object of his choice being the niece of Osiander, the pastor of Nuremberg. This secret act exposed him to many unworthy evasions. He was soon after made archbishop of Canterbury, and when consecrated (March 30, 1533), made a public protestation, "That he did not intend by this oath to restrain himself from anything that he was bound to either by his duty to God, or the king, or the country." "By this," says Burnet (*Hist. Reformation*, vol. 1), if he did not wholly save his integrity, yet it was plain he intended no cheat, but to act fairly and aboveboard." On the 23d of May, 1533, Cranmer declared the king's marriage void. Five days afterwards he publicly married the king to Anne Boleyn, a private marriage having taken place in the January previous. The business of his office and parliamentary duty now occupied his time. With his assistance were passed several

statutes, by which the power of the pope in England was materially diminished; the Convocation and universities assented to these statutes, pronouncing that “the bishop of Rome has not any greater jurisdiction conferred on him in this realm of England than any other foreign bishop.”

In 1534, with the consent of the Convocation, he set on foot a translation of the Bible, by dividing Tyndale’s version of the New Testament into nine or ten parts, which he required the most learned bishops to revise; the translation was completed and ultimately printed at Paris. In 1535 he assisted in the second edition of the “*King’s Primer*,” a book containing doctrines bordering upon Protestantism. In 1536 the divorced queen died, and Henry, being now tired of Anne Boleyn, determined to get rid of her, and Cranmer a second time served the bad passions of the king, and, in virtue of his office, pronounced the marriage void (1536). The pope threatened to assemble a synod to censure Henry. Cranmer and others signed a declaration that the king need not obey the decisions of such an assembly. With the assistance of many eminent divines, Cranmer arranged the “*Bishops’ Book*,” inculcating the doctrines of the Reformers. The king, to whom this book was submitted, himself inserted some corrections, from which the archbishop was bold enough to dissent. The destruction of the greater abbeys was now rapidly proceeding, and the funds which arose from them were lavished by Henry upon unworthy favorites, until Cranmer, who had hoped to apply them to the promotion of religion and education, remonstrated against their improper application. A sum of money was obtained for the foundation of some new bishoprics, but the king’s prodigality could be checked no further. From 1538 to 1544 the mind of Henry VIII was against progress in the Reformation. On the 5th of May, 1538, Cranmer and others were appointed commissioners “to inquire” (Le Bas, vol. 1:204) “into the debated doctrines, and to prepare such articles as would pacify the spirit of controversy.” At the end of eleven days the labors of the commissioners coming to no result, the duke of Norfolk offered six articles (Burnet, vol 1) for the consideration of the House of Lords. Cranmer’s opinion agreed only with one of these articles, but they were passed, *SEE ARTICLES*, Six. Latimer and Shaxton resigned their bishoprics, an example which Cranmer did not think it his duty to follow. In July, 1540, he presided at the Convocation which pronounced the unjustifiable dissolution of the marriage between Henry and Anne of Cleves. The misconduct of Catharine Howard, whom Henry had married, coming to the knowledge of the archbishop, he reported her profligacy to

the king (1541). The proofs of her crimes were held to be conclusive; she was condemned and executed. The Reformation now (1542) became the sole occupation of Cranmer, who had transferred to the universities the task of revising a new edition of the Bible published the year before. In a minor degree Cranmer's attention was occupied in reproving the luxury in which some ecclesiastical establishments, as well as the bishops, had indulged.

In May, 1543, appeared the "*King's Book*," which was, in fact, little more than a new edition of the Institution of a Christian Man, altered in some points by the papal party; it received its name from the preface, which was written in Henry's name. The clergy being hostile to this book, Cranmer, at a visitation of his diocese, in submission to the king's supremacy, forbade them from preaching against any portions of it, however they or he himself might dissent from them. In 1544 Cranmer carried through Parliament a bill to mitigate the severity of the "*Six Articles*." He also assisted in compiling an improved English Litany, essentially similar to that which is now in use. Difficulties, however, were increasing around him. The duke of Norfolk and other members of the privy council accused him of spreading heresies through the land, and Henry caused Sir Anthony Denny to carry a message to Cranmer, who rose from his bed to attend upon the king at Whitehall. The council assembled next day, and summoned the primate. Sentence of imprisonment was passed upon him, but, to their confusion, he. produced the signet of the king, from whose hands he had received it the night before. The council did not venture to proceed further.

King Henry died 27th January, 1547. Cranmer was named one of the regents of the kingdom. On the accession of Edward, all things indeed betokened a further extension of the Reformation. A visitation was immediately set on foot; twelve homilies, four of which are ascribed to Cranmer, were drawn up, and ordered to be placed in every church, with the translation of Erasmus's paraphrase of the N.T., for the instruction of the people. Gardiner continued to oppose the Reformation, but Cranmer's influence prevailed; and when he produced in convocation an ordinance that the laity as well as the clergy should receive the sacrament in both kinds, the proposition passed unanimously, and soon after obtained the sanction of the Legislature. In 1548 he revived the proposal for substituting a communion office for the mass, and a service was framed in time to be circulated to the clergy for their use at the following Easter. A translation of a catechism, written in German and Latin by Justus Jonas, was published

by the archbishop, entitled Cranmer's Catechism. In the month of May a commission of twelve divines, with Cranmer at their head, was appointed for the compilation of an English liturgy. *SEE COMMON PRAYER*; *SEE LITURGY*. On the condemnation of Lord Seymour (1549), Cranmer signed the warrant for his execution, notwithstanding the canon law that no churchman should meddle in matters of blood. Bonner, bishop of London, was now degraded by commissioners, of whom Cranmer was one. An addition was made to the ritual in the shape of a formulary for ordination, and other steps were taken by the primate in order to diffuse a better knowledge of the creed of the Protestants. At Lambeth he received the most eminent foreign divines, Martin Bucer, Fagius, Peter Martyr, and several more. Cranmer was greatly troubled at the discussions respecting the substitution of tables for altars in the churches. In July, 1550, Hooper was made bishop of Gloucester, and soon after Cranmer received from him a refusal to wear the episcopal habits. Cranmer, upon consideration, determined to oppose Hooper, and, in case he persisted, to remove him from his bishopric. Hooper adopted some of the usual habits. The bishop of Chichester would not obey the order respecting the' removal of altars, and the primate consequently deprived him of his see. Bishop Gardiner, who had now been in prison nearly two years, was deprived of his bishopric and sent back to the Tower. The conduct of Cranmer in the cases of Bonner and Gardiner was a great exception to his usual moderation. Gardiner, during his imprisonment, occupied himself in answering a treatise published by Cranmer, entitled the *Defence of the True Doctrine of the Sacrament*. This controversy was carried on by the archbishop until the end of his life. A revision of the "Service-book" of 1548 was commenced by Cranmer, with the assistance of Ridley and Cox, Peter Martyr and Bucer. The undertaking was checked in 1551 by the death of Bucer. The bishops being now (1551) for the most part divines favorable to the Reformation, the compilation of articles for the greater uniformity of faith was undertaken by them at the suggestion of the king. This labor so filled the hands of Cranmer, that his time was nearly always occupied by one or other of the great duties that he had imposed upon himself; scarcely could he attend the trial of bishop Tonstal. The bishop was deprived of his see, a sentence which was so contrary to Cranmer's opinion, that, with Lord Stourton, a Roman Catholic, he protested against it. It was not till 1552 that Cranmer gave up all hope of an agreement among all the churches that had withdrawn from the papal supremacy, and for which he had entered into correspondence with Calvin, Melancthon, and other divines of the

Continent. The "*Service-book*" was completed, and the *Book of Common Prayer* adopted by Parliament in the spring of 1552. In May, 1553, Edward issued a mandate that the clergy should subscribe to the *Forty-two Articles* upon which the divines had agreed, but he died soon afterwards.

A letter was sent to the princess Mary declaring queen Jane (Lady Jane Grey) to be the sovereign. This letter was signed by many persons, and among them by Cranmer, whose zeal for the Protestant cause must have blinded him to the danger of the enterprise. On the 9th of July, 1553, the chief officers of the state swore allegiance to Jane; on the 20th we find many of those who had been zealous in her cause "impatient to send in their submissions to Mary." On the same day an order was sent by Mary to Northumberland to disarm. The hopes of the Protestants were now at an end, as queen Mary's unshaken attachment to the Roman Catholic creed was universally known. Gardiner was released and made chancellor, and a commission was formed to degrade and imprison Protestant prelates and ministers on the charges of treason, heresy, and matrimony. In the beginning of August Cranmer was summoned before the council; and in September, with Latimer and Ridley, was committed to the Tower. In March, 1554, he was removed, with bishops Latimer and Ridley, to prison at Oxford, where was renewed the controversy respecting the Lord's Supper, which, by the queen's desire, Was named the subject for discussion. On the 13th and 19th of April the discussion was held; and on the 28th the accused were brought to St. Mary's, where it was declared that, unless they would turn, they were obstinate heretics, and no longer members of the Church. Cranmer then replied. "From this your judgment and sentence I appeal to the just judgment of the Almighty, trusting to be present with him in heaven, for whose presence in the altar I am thus condemned," and he was removed again to prison. It was soon discovered that the tribunal before which Cranmer had been tried was not competent to decide the case. The pope issued a fresh commission, and on the 12th of September, 1555, the primate was examined by Brokes, the bishop of Gloucester, and two civilians, Martin and Story. Before these proceedings, Cranmer was summoned to appear within eighty days before the pope at Rome: this must have been a mere fiction of papal law, as it was impossible for Cranmer to obey. On the 29th of November the eighty days had elapsed, and on the 4th of December he was excommunicated and deprived of his bishopric. A letter from the pope (Paul IV), bearing date the 14th of November, affirming him to be contumacious because "he took no care to

appear" at Rome when cited, and declaring him guilty of heresy and other enormities, finally commanded his excommunication. On the 14th of February Cranmer was degraded. In a few days after this his fortitude gave way; he forsook his principles and wrote a recantation. It was of no avail towards the preservation of his life. On the 20th of March, the eve of his execution, he was visited by Dr. Cole, and Cranmer stated that he remained firm in the Catholic faith as he had recently professed it, an answer that has been considered equivocal. On the following day he was led to St. Mary's church, where, after an exhortation by Dr. Cole, Cranmer finished his private devotions and then solemnly addressed the people, openly professing his faith, and at length declaring, "Now I come to the great thing that troubleth my conscience more than any other thing that I ever said or did in my life, and that is the setting abroad of writings contrary to the truth which I thought in my heart, and writ for fear of death, and to save my life, if it might be; and that is all such bills which I have written or signed with mine own hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished, for, if I may come to the fire, it shall be first burned. And as for the pope, I refuse him as Christ's enemy and Antichrist, with all his false doctrine." The assembly was astonished; they had supposed that he would have confirmed and not retracted his recantation. He was hurried away to the stake, where he stood motionless, holding up his right hand, and exclaiming, until his utterance was stifled, "This unworthy hand! Lord Jesus, receive my spirit!"

Cranmer's diligence and application were unusual; he was deeply read in theology and canon law, and was familiar with Hebrew, Greek, and Latin, as well as French, German, and Italian. His reservation respecting the oaths which he swore when appointed archbishop, his subserviency to Henry VIII in annulling his marriages, his share in the condemnation of some heretics, his conduct at the disgracing of Bonner and Gardiner, and the want of courage which made him recant after his condemnation, are great blots on his character. But, though his conduct on these occasions was marked by want of firmness, it cannot be denied that Cranmer was sincere, mild, and moderate, and, for the most part, a firm man; nor is it to be forgotten that persecution was the policy of all religious parties at this period. "Cranmer was neither fool, knave, nor demigod. He lived in an age when men had need of all the tact they could muster, and he proved himself prudent and learned. He was one of those useful persons who sometimes

acquire influence by the very absence of striking and ardent qualities — the Melancthon of our English Reformation. The greatest defect of his character, want of firmness, which has ruined many a man of genius and learning, by a peculiar combination of circumstances, secured his advancement and guided him to fortune. His mind possessed great acuteness; he could generally perceive what was best, although, had vigorous action been required of him, he would have failed to do justice to the clearness of his views. Such a mind is common enough. Fortunately for the usefulness of Cranmer, the time required of him little more than to follow his bent and be moderate. He was surrounded by vehement and excited spirits, who required all the restraint of his temperate and quiet character. And these very traits of his have impressed upon the Church which he molded, and upon the public office which he, as primate, had the chief share in drawing up," a sort of compromising and uncertain character, "which has never been lost. It is through Cranmer's influence that the Church of England at the present day is capable of sheltering at once the High and Low Churchman, the Universalist and the Calvinist." His cruel death was one of the most unpopular measures of Mary's government. — See Strype, *Memorials of Cranmer* (Oxford, 1840, 2 vols. 8vo; also 1853, by Barnes, 2 vols. 12mo, and 1854 [*Eccl. Hist. Soc.*], 4 vols. 8vo); Todd, *Life of Cranmer* (Lond. 1831, 2 vols. 8vo); Le Bas, *Life of Cranmer* (Lond. 1833, 2 vols. 12mo; N. Y. 18mo); Burnet, *Hist. Reformation* (passim); Gilpin, *Life of Cranmer*; *Eng. Cyclopaedia* (which has been freely used in the preparation of this article). Cranmer's writings are still of value for theology as well as for Church history. A full list of them is given by Jenkins, *Remains of Abp. Cranmer*, collected and arranged (Oxf. 1833, 4 vols. 8vo). The "Parker Society" has republished Cranmer's *Writings on the Lord's Supper* (Camb. 1844, imp. 8vo), and his *Miscellaneous Writings and Letters* (Camb. 1846, imp. 8vo).

Crantz

SEE KRANTZ.

Crassus

(Graecized Κράσσος), fully M. LICINIUS CRASSUS surnamed Dives ("the Rich"), one of the members of the first Roman triumvirate, was born about B.C. 105, and after various civil and military engagements, on the triumviral coalition started, B.C. 55, as governor of the consular province

of Syria (where he succeeded Gabinius, Josephus, *Ant.* 14:6, 4), on a campaign against the Parthians. On his way he stopped at Jerusalem (according to Josephus. *War*, 1:8, 8, although the statement is confirmed by no other historian of the times, and this city lay off his route) and plundered the Temple, as he did likewise that of the goddess Derceto at Hierapolis, in Syria (Strabo 16, in fin.). Infatuated by this sacrilege (Prideaux, *Connection*, pt. 2), he proceeded on his campaign, which ended in. his defeat, capture, and death (Dio Cass. 40, 27). Plutarch wrote a life of Crassus. — Smith, *Dict. of Class. Biog* . s.v.

Cra'tes

(Κράτης; Vulg. translates *praelatus* est), governor of the Cyprians (ὁ ἐπὶ τῶν Κ.), who was left in charge of the "castle" (τῆς ἀκροπόλεως) of Jerusalem (?) during the absence of Sostratus, in the reign of Antiochus Epiphanes (2 Maccabees 4:29).

Crato von Crafftheim

(*Krafft*), JOHANNES, a prominent representative of Protestantism in Austria, was born at Breslau Nov. 22,1519. At the University of Wittenberg, to which he went in 1534, he lived for six years in the house of Luther, and while there collected the material for the *Table-talk of Luther*, which was subsequently published by his friend Aurifaber. He became also intimate with Melancthon, whose theological views he, on the whole, adopted. Upon the advice of Luther, he left the study of theology, on account of his feeble health, for that of medicine. In 1550 he was appointed city physician in his native city, Breslau. His successful practice, especially during the prevalence of the plague in 1553, and a number of able works, procured him a great reputation and an appointment as imperial private physician (1560), which position he retained during the reign of the emperors Ferdinand, Maximilian II. and Rudolph II. He lived at the imperial court of Austria from 1563 to 1581, was made an imperial councillor, and a nobleman under the name of Crato of Crafftheim, and received from the emperor Maximilian II, who was favorable to Protestantism, the privileges of a Comes Palatinus, and many other proofs of favor. At the court of Austria he was one of the most zealous and influential representatives of Protestantism, and took a leading part in the regulation of the affairs of the Protestant Church. Being at first a moderate Lutheran of the Melancthonian school, and an earnest opponent of the

exclusive system of Flacius, he gradually embraced the views of the "Reformed" Church, with many prominent men of which he was intimately acquainted. After the death of Maximilian (1576), the influence of the Jesuits for a short time occasioned his dismissal from the court, but in 1578 he was recalled. In 1581, tired of court life, he withdrew of his own accord. In 1583 he returned to Breslau, where he exercised a great influence upon the courts of Liegnitz, Brieg, and Ohlau. He died Oct. 19,1585. See Gillet, *Crato von Crafftheim und seine Freunde* (Frankf. 1860, 2 vols.); Herzog, *Real-Encyklop.* 19:363.

Cravens, William,

a celebrated and eccentric Methodist Episcopal minister, was born in Rockingham County, Va., July 31, 1776. Converted in 1794, he began to preach about 1800, and for many years, as a local preacher, he served the Church in his native state. He traveled extensively without fee or reward; everywhere producing great effects by his courageous denunciations of sin. He was a strenuous opponent of slavery, and, having emancipated his own slaves, removed to the West in 1819, chiefly with a view to their advantage. In 1820 he was admitted on trial in the Missouri Conference, which then embraced Illinois, Indiana, and part of Tennessee. He continued to travel and preach on the frontier to the day of his death, which took place at his house, Washington County, Ind., Oct. 10, 1826. He was a man of great physical power, a vast fund of wit and humor, and indomitable energy. Virginia and the West abound in stories of his adventures, which, if collected, would make a biography of romantic interest. — *Minutes of Conferences*, 1:573; Stevens, *History of Methodism*; Wakely, *Heroes of Methodism*.

Crawford, Elijah

a Methodist Episcopal minister, was born in New York in 1812, Trained in a pious household, his youth was virtuous, and at seventeen he united with the Church. His early manhood was spent in trade, but in 1835 he entered the itinerant ministry in the New York Conference. His steadfast piety, manliness or character, and diligence, both in study and labor, in a few years gained him the confidence of the Church, and he filled with great acceptance a number of important pastoral charges. His last station was Hartford, Conn., where he died of dysentery September, 1849. — *Min. of Conferences*, 4:454.

Crawford, John

a Methodist Episcopal minister, was born in Westchester County, N. Y., in 1761, was converted in 1787, entered the itinerant ministry in the New York Conference in 1789, became superannuated in 1819, and died in 1851, aged over ninety years. He was “a sound and earnest preacher, eminently faithful and punctual, always cheerful, and living the religion he preached.” — *Min. of Conferences*, 4:579.

Creagh Bartholomew,

a Methodist Episcopal minister, was born in Dublin Aug. 23, 1804, and was converted at sixteen. His studies in Greek and Latin were pursued at Dublin. In 1822 he came to America, and soon, by his admirable qualities of intellect and heart, gained many friends. He entered the itinerant ministry in the New York Conference in 1827, and for fifteen years was in great repute as an earnest, eloquent, and successful minister. For four years he was presiding elder, and was a delegate to the General Conference in 1848 and 1852. The record in the Minutes states that “he was among the very best models of ministerial excellence, a holy man, a faithful pastor, a generous friend.” He died at Williamsburgh, Aug. 10, 1852. — *Minutes of Conferences*, v. 211; Sprague, *Annals*, 7:731.

Creatianism

SEE CREATIONISM.

Creation

Creation is the absolute bringing into existence of the world by God. It is that act of God by which he, standing before and above all mundane and natural things, made and arranged the universe. It embraces everything which is not God.

I. *The Idea of Creation*. — In order to form a proper conception of what creation is, we must concede the absolute dependence of the world upon God. We err in limiting it to the mere beginning of the world. It is true that it was that divine act by which all objects were brought into being. It therefore stands as the beginning of all divine operation in the world, and of the universal development of the world. But that God created the universe implies not only that he gave a beginning to its existence, but that he continues that existence, and that he is the only fountain of its present

being. The world is not self-derived nor self-sustained; it is only from and by God that it now exists. But creation is not a mere accident of the divine character, nor a temporary moment in the divine life, nor an impartation and manifestation of God, nor a blind, passive, and pathological evolution or emanation of the divine essence. Yet it is God's work alone, and was as unconstrained as any other deed performed by divine power. When we say that God created the world, we not only do not affirm, but actually deny that God has imparted himself, and passed into his own work. God is the absolute founder of the world, and he has not passed into its nature, but stands high above all the conditions of created being. Nor, while the world is not God himself, can it be said to partake of any other divine nature. It is simply God's work and manifestation; it is a creation which is from, by, and for God. Thus the full idea of creation implies that God is the absolute, impartial, and personal Spirit who, of his own free will, gave existence to the universe.

In the Mosaic account of the creation, we find that magnificent testimony of the faith which recognizes God's creation in the surrounding world (compare <58113>Hebrews 11:3, *Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear*). This testimony possesses a strong religious and canonical worth, apart from our views of the peculiar character of the cosmogony of Moses, whether we shape them according to the opinions of the old Church theologians, who held that the Mosaic account was actual history; or whether we harmonize with the modern allegorists, who claim that it is prophecy reversed, or prophetic vision; or whether we take the low view of attributing to it a mythical character. The most important portion of this, as of other scriptural statements concerning the creation, is contained in the proposition that God, in his eternal, infinite love, is the only highest cause; that he is limited by no principle beyond himself; that he is the independent Founder of the world. By *world* we mean κόσμος, αἰῶνες, <58102>Hebrews 1:2, 11, or the *universe*, which is always described in the Old Testament, and usually in the New, as "heaven and earth," "heaven, earth, sea, and all which is therein." It is God alone who has brought all things into being (<58304>Hebrews 3:4; <44724>Acts 17:24; 14:15; <66411>Revelation 4:11; <58113>Hebrews 11:3; <19336>Psalm 33:6; 102:26; <23518>Isaiah 45:18; <24102>Jeremiah 10:12). Nothing has had a being without the Logos of God (<43003>John 1:3). Everything owes its existence and its life to the word of God. It is because God endowed it with entity; because he so

willed it; διὰ τὸ θέλημά σου (Revelation 4:11); by his word, ῥῆμα, rb;D;(Hebrews 11:3; Psalm 33:6); by his speaking (Genesis 1:3; 2 Corinthians 4:6); by his absolute power, παντοδύναμος χείρ (Wisdom of Solomon 11:18); and by his personal power (Jeremiah 10:12), in which he needed no assistance whatever, but by which he was able to create whatever he desired (Psalm 115:3; 135:6). By this power he, in his own supreme majesty, evoked into existence that which was nonexistent (Romans 4:17; Psalm 33:9), and by virtue of the same omnipotence is able to annihilate what he has called into being (Psalm 104:29; 102:26, etc.; Isaiah 51:6; Luke 21:33; Revelation 21:1, 4). The Spirit of God, or "the breath of his mouth," which (Psalm 33:6) stands parallel with the creative word that "moved upon the face of the waters," is nothing less than the active, forming, animating, divine power. The strength by which God creates takes its place beside his wisdom and knowledge (Jeremiah 10:12; Romans 11:33); and the divine wisdom or intelligence appears to have been (Proverbs 8:22, etc.) the first ground and adjusting principle of creation. Instead, however, of reading in John 1:3, of this world-creative "wisdom," we find a description of the same eternal Logos of God who became flesh in Christ. Thus the creative principle is identified with that of redemption; and while the creation is distinguished as an act of love, the highest revelation of that love is to be found in the incarnation of God in the world. In both creation and redemption we perceive the thouguht that God, without the intervention and aid of any foreign power, gave existence to that which had previously no being; and that he did this by virtue of no blind necessity, but by his own volition alone.

It may be proper here to treat briefly of the meaning of arB;(*bara'*, "create"), in Genesis, chap. 1. Gesenius and Furst agree in giving to this word *bara*, in Genesis 1, the sense of proper creating, although they seem to give that of cutting as the primitive (not usual) idea inherent in the root, comparing as cognate hrB; to choose, rBi a son (which Furst, on the other hand, derives from ^B), and the Arab. *bara*, etc. Gesenius refers to the Piel form of the Hebrews root (arB; to fashion), as the most characteristic (?) conjugation. He concludes, however, with the following judicious note (*Thesaur. Heb.* p. 236): "In the trite dispute of interpreters and theologians concerning creation out of nothing, some appeal likewise to the word under consideration, as if it might be gathered from its very

etymology and proper signification that the first chap. of Genesis teaches not a creation from nothing, but a conformation of matter eternally existing. On the contrary, from the instances we have given, it will abundantly appear that the actual use of this word in *Kal* is altogether different from its primary signification, and that it is rather employed with respect to the new production of a thing (see <010203>Genesis 2:3) than to the conformation and elaboration of material. That the opening clause of Genesis sets forth the world as first created out of nothing, and this in a rude and undigested state, while the remainder of the first chapter exhibits the elaboration of the recently created mass, the connection of the whole paragraph renders entirely plain. So also the Rabbins (Aben-Ezra ad <010101>Genesis 1:1: 'Most hold ˆyam çy awxwhl hayrbhç, that creation is the production of a thing from nothing') and the N.T. writers (<581103>Hebrews 11:3; <450417>Romans 4:17; comp. 2 Maccabees 7:28) teach, although the writer of the Book of Wisdom (11:17), following the Grecian dogmas, holds matter to be eternal. See on this question Mos. Maimon. in *More Nebochim*, 3, 13; Mosheim, *De crertione mun. di ex nihilo*, appended to Crdworth's *Intellectual System*; Beausobre, *Hist. de Manichee et du Manicheisme*, vol. 2, Luke 5, chap. 4."

The examples to which Gesenius refers as sustaining this position are (in addition to the equivalent Arab. *bariyun*, creator, Koran, Sur. 2:51; *bariyatun*, creature, Abulf. *Ann*. 1:18'; Jauhar. *Spec. ed. Schneid*. p. 14; and all the other Shemitic tongues, which have the same usage), the following: "Spoken of the creation of the heaven and earth, <010101>Genesis 1:1; <234026>Isaiah 40:26; 45:18; of the bounds of the earth, <234026>Isaiah 40:26; of the wind, <300413>Amos 4:13; of men, <010127>Genesis 1:27; 5:1, 2; 6:7; <050432>Deuteronomy 4:32; <234512>Isaiah 45:12; <198948>Psalm 89:48; <390210>Malachi 2:10; specially, of Israel, <234301>Isaiah 43:1, 15; of beasts, Genesis 21; of light and darkness, <234507>Isaiah 45:7, etc. Add these examples: <195112>Psalm 51:12 ('create in me a clean heart, O God'); <234507>Isaiah 45:7 ('I make peace, and create evil'); <243122>Jeremiah 31:22 ('the Lord hath created a new thing;' comp. <041630>Numbers 16:30). It is used with a double accusative, <236518>Isaiah 65:18 ('I create Jerusalem a rejoicing,' i.e. joyous); 4:5; 48:7. The participle (Úyaeêb, the plur. of majesty, but according to many MSS. in the sing. Úa,r]B) stands for the Creator (<211201>Ecclesiastes 12:1). arB; is joined with the words rxy;[*yatsar'*, to form], in <234307>Isaiah 43:7; 45:18; and hc;[; [*asah'*, to make, in <234120>Isaiah 41:20; 45:7, 12; generally as synonymous: with the latter it is not seldom interchanged, <010126>Genesis 1:26 (comp. ver.

27); 2:4; but that there is nevertheless a difference at least between these two is evident from Genesis 2:3 (‘which God created and made, t/c [} i a r Þ; [where therof union is generally regarded as epexegetical]). These words, which have perplexed many, even Hebrew interpreters, L. de Dieu (ad loc.) has rightly explained by adducing parallel phrases (t/c [} i [ir h e t/c [} i l y R g h a etc.), as meaning produced by making, i.e. made by producing something new; comp. Jero 31:22, and h a y r B (ib. p. 235). The word occurs (in the *Kal* or simple form) likewise in Psalm 89:12; Isaiah 42:5; 45:8, 18; 54:16; 57:19; 65:17 (in the *Niphal* or passive) Genesis 2:4; 5:2; Psalm 102:18; 104:30; 148:5, Ezekiel 21:30; 28:13,15 (“done”); Exodus 34:10.

From this examination, it is evident that although the word in question is etymologically connected with roots (like the Engl. *pare*, Lat. *paro*, etc.) that have a less decided import, yet its current and legitimate signification is that of creation in the modern and proper acceptation. As the Hebrews were not given to philosophical disquisition, their language is peculiarly barren in terms expressive of metaphysical or dialectical niceties, and hence they frequently employed this word in less exact applications. Moreover, as the act of creation was in the nature of the case but once performed, the term could only be used infrequently with reference to that event, just as “create” with moderns etymologically and even practically refers rather to production in a subordinate sense than to absolute origination. In both words, however, the higher and full sense is never lost sight of, and thus they appear as nearly synonymous in actual usage as any two in different and widely remote languages could well be. The translators of the Auth. Vers. have therefore done well by invariably (except in the single passage above noted) rendering a r Þ; (in *Kal* and *Niphal* at least), and no other Hebrews term, by *create*.

The N.T. writers employ in the same sense κτίζω (with the nouns κτίσις, *creation*, κτίσμα, *creature*, and κτιστής, *creator*) as the nearest equivalent in Greek, after the example of the Sept., in most passages (in Genesis it has ποιέω). See Macdonald, *Creation and Fall* (Edinb. 1856), p. 61-4.

That this absolute sense is the true one in Genesis 1:1, at least, is demonstrable from the association there with the term “beginning.” For if matter had existed eternally, there would have been no proper “beginning”

at all of its existence; and to understand the mere arrangement of chaotic elements by the phraseology in question would be to confound something that is said to have taken place “in the beginning” with what is afterwards detailed under successive days. On the other hand, if matter be not eternal, it must at some time have been brought into being, and precisely that act would be the real “beginning” of all material things. This is obviously what the sacred writer intended to state: in opposition to the general belief of antiquity, he affirms that matter was originally the direct product of divine power, and from this event he dates the history of the physical universe.

II. God’s Motive in Creation. — This motive has been ascribed by doctrinal writers to the free operation of God’s love, his bonitas communicativa. He was not affected by any compulsion or selfish desire. In the essence and volition of divine love, all the much-discussed antagonism between freedom and necessity is canceled. To suppose that the creation could have been otherwise than it was is an abstraction of no utility whatever. We only speak relatively when we declare that God could not have created otherwise than he did. But if we make the same affirmation absolutely, we degrade God’s freedom to abstract authority, and creation to accident or a mere experiment. The necessity in which God created the universe is the definitiveness of his own will, his self-determination which he possesses by virtue of his own divine character. It is not an external compulsion, but an interior impulse of the divine nature to manifest itself; a necessity of God’s love to communicate itself. The question whether God could have created any other world than he has was discussed earnestly by the Scholastics, and later by Leibnitz in his Theodicy. If we imagine that God had a number of world-plans, out of which he selected the one which he consummated, we concede too much to the Optimists. That creation which he brought into being was the only one to which he was moved by the deep inner love of his infinite divine character. The aim which God had in view was not his own glory exclusively; he was not impelled by a purely egotistical power, but by eternal love; he desired the good of his creatures; and it was only as he wished his creation to be pure that he desired to be glorified by that purity. All created beings are not solely means for an end; but they have been created for their own sake, that they might receive the communications of God and be permeated by his goodness; not that they might subsequently be absorbed in him, but rest eternally happy in and with him. Creation reached its aim relatively in personal creatures and absolutely in Christ the God-man. The kingdom of the natural creation attains its

perfection in the kingdom of grace and glory; the effulgence of the glory of God appears in, and concurs with, the happiness of his creatures; and the perfection of the Church takes place, not by the overthrow, but by the renewal and illumination of the world in God (<61B313>2 Peter 3:13; <235717>Isaiah 65:17; 66:22; <662101>Revelation 21:1; comp. <450819>Romans 8:19, etc.; comp. Twesten, *Vorles. fib. ud. Dogmatik*, 2:89).

III. *Time occupied in Creation.* — La Place's theory of the formation of the whole solar system is that it was originally a mass of vapory or nebulous matter, which, according to the laws of gravitation, assumed the form of an immense sphere. This sphere received from without an impulse which caused it to revolve on its axis from west to east. In consequence of the revolution, the mass became flattened at the poles and swollen in the equatorial region. In consequence of the greatness of the centrifugal force at the equator, and the contemporaneous condensation and contraction of the nebulous mass, a free revolving ring, similar to that of Saturn, detached itself in the region of the equator. This ring, not being of uniform, density, and in consequence of contraction, broke in one or more places; and these fragments, in obedience to the laws of gravitation, became spheres or planets, all revolving from west to east around the parent mass. Another ring was formed in like manner, and another planet came into existence; and so on, until the whole solar system was complete. According to this theory, not only the earth, but all the planets, existed before the sun in its present condition; and thus some of the supposed difficulties of the Mosaic cosmogony are removed (M'Caul, *Aids to Faith*, p. 242, 243), for it is implied in this theory that the earth existed before the sun became the luminary of the system.

In order to arrive at some conclusion harmonious at once with the results of modern science and the account of Moses, we must determine the meaning of the terms "in the beginning" and "day." The Hebrew word for "beginning," tyvær (*reshith'*), is in the original without the definite article; so that Moses really says, "In *reshith* (not in *the reshith*) Elohim created the heavens and the earth." The Septuagint, Chaldee, and Syriac versions corroborate the antiquity and correctness of this reading. Thus there is an indefiniteness of the time of creation. It may have been millions of years ago just as easily as thousands, for the Hebrew word is indefinite, and the verse reads in substance thus: "Of old, in former duration, God created the heavens and the earth." Arguing from analogy, many contend

that the term “day” does not mean literally twenty-four hours. That word often signifies in the Bible undefined periods of time, as the “day of the Lord,” “the day of vengeance.” “that day,” “the night is far spent, the day is at hand.” The first day consisted of an alternation of light and darkness; but how long the night lasted, and how long the darkness until the next dawn, is not stated, The whole time of light in: which God’s creative work proceeded he called “day,” and the whole time of darkness he called “night.” It was not a day measured by the presence of the sun’s light, nor a night measured by the absence of that light. (Compare M’Caul, *Aids to Faith*, p. 231, 246, ‘47.) The name “day” is therefore regarded as given, not as a measure of extent — which is a later and a subordinate idea — but as denoting a wondrous phenomenon, marking the first great transition, and calling up the dual contrast which has entered into the corresponding name ever since, “God called the light day, and the darkness he called night.” He called it YOM, and from that has come the lesser naming. We now indicate the gradual, developing character of the creation. It was not the work of six ordinary days, measured by twenty-four hours, but a series of supernatural growths extending over vast periods of time. (Comp. Prof. Tayler Lewis, *Meth. Quart. Review*, April, 1865.)

Others maintain that, while it is true that, the word “day” (q.v.) is sometimes used (e.g. in relation to the whole cosmogonal period, Genesis 2:4) in a vague sense for an indefinite period, or for some set occasion without regard to its length, such a signification in the first chapter of Genesis is emphatically forbidden by the following explicit circumstances subjoined in the context itself:

(1) The several demiurgic days are regularly numbered — “first,” “second,” etc., till the last — making an exact and obviously literal week.

(2) Each is divided, in the usual Hebrew style, into “night” and “morning,” constituting undoubtedly a Jewish νυχθήμερον, or night-and-day, like the modern phrase “twenty-four hours.”

(3) To prevent all misconception, these alternations of light and darkness are distinctly called in the same connection “night” and “day.”

(4) The institution of the Sabbath is based upon the correspondence between this and each of the six preceding days in point of length. To these philological and exegetical considerations, requiring the word μ/y to be here taken in its strictly literal sense as an actual day, might be added

others derived from scientific investigations. (See Hitchcock's *Elementary Geology*, 3d ed., p. 283 sq., and the article *SEE COSMOGONY*.)

IV. *Eras of Creation*. — The Mosaic account recognizes in creation two great eras of three days each — an Inorganic and an Organic. Each of these opens with the appearance of light: the first, light diffused; the second, light from the sun for the special uses of the earth. Each era ends in a day of two great works; the two shown to be distinct by being severally pronounced "good." On the third "day" — that closing the Inorganic era — there was, first, the dividing of the land from the waters, and afterwards the creation of vegetation, or the institution of a kingdom of life — a work widely diverse from all preceding it in the era. So. on the sixth day, terminating the Organic era, there was, first, the creation of mammals, and then a second far greater work, totally new in its grandest element — the creation of Man. We have, then, the following arrangement:

I. *The Inorganic Era*.

1st Day. — Light, general.
2d Day. — The earth divided from the fluid around it or in dividualized.
3d Day. —

1. Outlining of the land and water.
2. Creation of vegetation.

II. *The Organic Era*.

4th Day. — Light, direct.
5th Day. — Creation of the lower orders of animals.
6th Day. —

1. Creation of mammals.
2. Creation of Man.

In addition, the last day of each era included one work typical of the era, and another related to it in essential points, but also prophetic. Vegetation, while for physical reasons a part of the creation of the third day, was also prophetic of the future Organic era, in which the progress of life was the grand characteristic. The record of Moses thus accords with the fundamental principle in history, that the characteristic of an age has its beginnings within the age preceding. So, again, man, while like other mammals in structure, even to the homologies of every bone and muscle,

was endowed with a spiritual nature, which looked forward to another era — that of spiritual existence. The “seventh” “day” the day of rest from the work of creation — is man’s period of preparation for that new existence; and it is to promote this special end that, in strict parallelism, the Sabbath follows man’s six days of work.

Some interpreters contend that the whole account is to be taken together; that the days are to be understood as literal days; but that the whole, how. ever, is to be interpreted as referring to a more remote period than is commonly imagined, and as not intended to describe the existing species of plants and animals, but various other species, now extinct, which have been, by subsequent convulsions of nature, destroyed, while others have been successively, by fresh acts of creation, introduced in their place.”

“Another interpretation, that of Dr. J. Pye Smith in his volume on the *Relations of Scripture to Geology*, etc., is briefly this: the separation of the first verse he adopts as above: this refers to the original universal creation; and in the vast undefined interval an almost unlimited series of changes in the structure and products of the earth may have taken place. After this, at a comparatively recent epoch, a small portion of the earth’s surface was brought into a state of disorder, ruin, and obscuration, out of which the creation of the existing species of things, with the recall of light, and the restored presence of the heavenly bodies, took place literally, according to the Mosaic narrative, in six natural days.”

“Lastly, others have thought that the whole description must be taken literally as it stands; but yet, if found contradicted by facts, may, without violence to its obvious design and construction, be regarded as rather intended’ for a mythic poetical composition, or religious apologue, than for a matter of fact history.” (See Kitto’s *Jour*. 3, 159; v. 186; *Lit. and Theol. Rev*. 4:526; *New Englander*, 9:510; *Meth. Rev*. 6:292; 12:497; De Bow’s *Rev*. 4:177; Hitchcock’s *Religion and Geology*, § 2; *Biblioth. Sacra*. 12:83, 323; 13:743; *Jour. Sac. Lit*. 1855; *Amer. Bibl. Repos*. 6:236.) *SEE GEOLOGY*.

To sum up, there are three theories of creation:

1. *The old orthodox view*. This has been most recently defended by Keil. It claims that the world was created in six ordinary, literal days.

2. *The Restitution Hypothesis*. According to it, the theosophic declaration of the *Tohu va Bohu* is accepted. The geological epochs which extend from

the first earth-formations down to the diluvium form an incalculably long period before the creation of light, and before the other creative acts recorded in Genesis 1:3, etc. Therefore the Mosaic six days' work is but the restitution of a preceding organic creation which had been previously many times disorganized and overwhelmed. Chalmers and Buckland were the first to advocate this hypothesis. They have been followed by Hengstenberg, Kurtz, Andr. Wagner, and partially by Delitzsch.

3. *The view of the Harmonists or Concordists*, such as Cuvier, De Serres, Hugh Miller, Ebrard, and others. They hold that the six days are periods of great indefinite length, and are therefore reconcilable with the creative epochs of geology. Parallel with these days are the long geologic formations. Schultz has just written in advocacy of this theory. His work is one of the most satisfactory and exhaustive of all the writings on this important branch of scientific theology.

See, in addition to the works already cited, Hugh Miller, *Testimony of the Rocks*; Dana, *Manual of Geology*; Riehers, *Die Schoiifungsgeschichte* (Leipzig, 1854, 8vo); Keerl, *die Schsopfingsgeschichte* u. d. *Lehre vomn Parad.'es* (reviewed by Warren, *Bibliotheca Sacra*, Oct. 1863, art. 3); Nath. Bohner, *Natusforsschung u. Culturleben*, 2d ed. 1863; Giov. Pianciani, *Cosmogania nautrale comparata col Genesi* (Roma, 1862); P, Laurent, *Etudes Giologiques sur la Cosmogonie de Moise* (Paris, 1863); F. H. Reusch, *Bibel und Natur* (Freiburg, 1862); F. Michelis, the chief advocate of the Restitution theory, in his *Journal, Natur und Oqenbarung*; F. W. Schultz, *Die Schopfungsgeschichte nach Naturwissenschaft und Bibel* (Gotha, 1865); Baltzer, *Die biblische Schöpfusqsgeschichte* (Leips. 1867, vol. 1); Wolff, *Beduutung der Weltschopfung nach Natur und Schrift* (Frankfort, 1866); Zockler, *in Der Beweis des Glaubens*, No. 1, translated in *Meth. Quart. Rev.* April, 1866, art. 2; Tayler Lewis, *Six Days of Creation*. *SEE GENESIS*; *SEE MAN*; *SEE SPECIES*.

Creationism

or (in the German mode of spelling from a supposed adjective)

Creatianism,

is a technical term (very common among German philosophers and divines, but not yet fully naturalized in English) for one of the three or four theories

concerning the origin of the human soul. It derives not only the soul of Adam, but every rational soul, directly from God, though not by way of an emanation in a Gnostic or pantheistic sense, but by an act of creation; and supposes that the soul is united to the body at the moment of its generation or afterwards. It differs from *traducianisnm* or *generationism*, so called, which teaches that the soul is propagated, together with the body, through the process of generation from age to age, and from the theory of pre-existence, which assumes that each soul descends from another world, and a previous mode of existence, into the body, to leave it again at the close of its earthly pilgrimage. Creationism is traced back to Aristotle, who made an essential distinction between the animal soul (ψυχή) and the rational principle (νοῦς), and derived the former, together with the body, from generation, the latter from without or above, as a part or reflex of the general reason of God. Plato, on the other hand, taught the theory of pre-existence, which was introduced into Christian theology by Origen. Tertullian was the founder of traducianism. The whole question of the origin of the soul was first seriously discussed during the Pelagian controversy, in connection with the problem of hereditary sin and guilt. (See Schaff, *Church History*, 3, 830 sq.) Pelagius, and several Oriental fathers, held the creation theory, which fell in with his view of the complete innocency of every child that is born. Jerome was also a creationist, although he wrote against Pelagius. "*Quotidie*," he says, "*Deus fabricatur animas, cujus velle fecisse est, et conditor esse non cessat*." He appeals for this view to the unceasing creative activity of God, and to such passages as John 5:17; Zechariah 12; Psalm 33:15. Augustine frequently discussed the question, but never arrived at a satisfactory solution. He wavered between creationism and traducianism; but, on the whole, he was inclined to the latter, which best agreed with his doctrine of hereditary sin. "Where the Scripture," he says "renders no certain testimony, human inquiry must beware of deciding one way or the other. If it were necessary to salvation to know anything concerning it, Scripture would have said more." Among Augustinian divines traducianism has found more acceptance. But creationism has never been without supporters, among whom Leibnitz (in his *Theodicy*) occupies a prominent position. The great argument in favor of creationism is that it guards the dignity and spirituality of the rational soul, which differs in kind from the animal soul, and is the proper seat of the image of God. Traducianism is liable to the objection of materializing the soul. But creationism makes the union of body and soul accidental and mechanical, and does not account for the transmission of sin

from generation to generation. It must either confine sin to the sensual sphere, which is not true (for unbelief, pride, profanity, blasphemy, are spiritual sins), or assume that each soul becomes sinful by contact with the naturally generated body; since, from the creative hands of God, it can only proceed free from sin and defect, like the soul of our first parents. These difficulties on both sides point to a theory which combines the truths of creationism and of traducianism, and avoids their errors. Every human being, both as to body and soul, is a child of its parents, and at the same time a creature of Almighty God.

Creature

Picture for Creature

(prop. cpn, *ne'phesh*, animated or spirit having thing; κτίσμα [less distinctively κτίσις; on <450819>Romans 8:19, see the *Baptist Quarterly*, Apr. 1867, art. 2]; but also /rcy, *she'rets*, "moving creature," elsewhere "creeping thing," i.e. not merely reptile [q.v.], but any gliding or short-legged quadruped), a general term in the Scriptures for any animal (q.v.). *SEE DOLEFUL CREATURE*.

In the New Test. this word designates,

1. *The whole creation*, any or all created objects or beings; so <450839>Romans 8:39, "Nor height, nor depth, nor any other *creature*," etc.; <510115>Colossians 1:15, "the first-born (Master) of every creature;" <661314>Revelation 3:14, "the beginning (source) of the creation of God; comp. also <661513>Revelation 5:13; <581313>Hebrews 4:13.

2. Humanity, or the whole human race, in the universal sense; so <411006>Mark 10:6, "But from the beginning of the creation (κτίσεως) God made them male and female." The word here cannot mean the creation in general, since we find αὐτούς to explain the word κτίσις, or to bring the meaning back to it. <411615>Mark 16:15, "Preach the Gospel to every creature;" <510123>Colossians 1:23, "the Gospel which was preached to every creature which is under heaven." That mankind alone is here alluded to is self-evident, and the expression "under heaven" shows that all reasonable beings on earth are to be included in the meaning. Particularly remarkable, though different in sense, is the passage <450819>Romans 8:19-22, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by

reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now," in which also the expression creature is used to designate the totality of mankind. This is first indicated by the γάρ in verse 18, which brings forward in behalf of the λογίζομαι which rests on it, that "all mankind takes part in this aspiration and in the hope of future glorification." In ver. 23, Christians, as part of humanity, are set over against the whole of it. We cannot here place Christians in contrast with the inanimate creation, and overlook entirely the non-Christian part of mankind, to whom a vague longing after the glorious freedom of the children of God could be better attributed than to inanimate nature. Paul nowhere speaks of a "change" or glorification of the earthly abode of men; this δόξα is exclusively reserved for man (1 Corinthians 11:35-50). — Krehl, *N.T. Handworterbuch*; see also Ellicott, *The Destiny of the Creature*, 2d. ed. 1862; *Journal of Sacred Literature*, Oct. 1862, p. 27.

The LIVING CREATURES spoken of in Ezekiel 10:15, 17, 20 (חי *ehay*, alive; the ζῶον of Revelation 5:6, sq., improperly "beast"), are imaginary or composite beings, symbolical of the divine attributes and operations, such as were common in the mythological representations of all antiquity. *SEE CHERUB*.

Credence-table

Picture for Credence-table

or CREDENCE, a table beside the altar, on which the cup, etc., are placed in the celebration of the mass. Du Cange says that the word credentiarius means prcegustator, one that tastes beforehand, and the reference seems to be to an ancient courtpractice, performed by cup-bearers and carvers, who were required to taste the wines and meats which they presented (*securitatis gratia*), to insure the safety of the monarch. The Italian word *credenziera* has the same meaning. Hence also the *credentz*-teller, *credence*-plate, on which cup-bearers *credenced* the wine, and which means generally a plate on which a person offers anything to another; *credenz-tische*, *credence*-table, a sideboard, a cupboard with a table for the purpose of arranging in order and keeping the drinking apparatus therein. Credences were common in ancient churches. In the Liturgies under the

names of Chrysostom and St. James we meet with the words πρόθεσις and παρατράπεζον. In the *Ordo Romanus* the names *oblationarium* and *prothesis* occur, and one is made the explanation of the other. We meet also with the word *paratorium*, because when the offerings were received, preparation was made out of them for the Lord's Supper. In many instances the place of the credence-table was supplied by a shelf across the piscina: this shelf was either of wood or stone, and is to be found in many old churches. The use of credence-tables is one of the restorations of obsolete usages which have marked the so-called Puseyite movement in England. — Farrar, *Eccles. Dict.* s.v.; Coleman, *Ancient Christianity*.

Creditor

(הֹשֵׁה, *nosheh'*, a lender, 2 Kings 4:1; Isaiah 1:1; elsewhere "extortioner," "usurer," etc.; הֶשֶׁמ, *mashsheh'*, debt, Deuteronomy 15:2; δανειστής, a lender, Luke 7:41). *SEE DEBT*; *SEE LOAN*.

Credner, Karl August,

was born Jan. 10, 1797, at Waltershausen, near Gotha. He studied at Jena, Breslau, and Gottingen. In 1830 he became professor extraordinary of theology at Jena, and in 1832 obtained the appointment of ordinary professor at Giessen. He died in 1857. Among his numerous writings are, *Der Prophet Joel übersetzt u. erklärt* (Halle, 1831): — Beitrge z. *Einleit. in die Liblischen Schr*. i: — *Die Evangelien der Petrineroder Judenchristen* (Halle, 1832, ii): — *Das alttest. Urevangelium* (Halle, 1838): — *Einleit. in das N.T.* (Halle, 1836): — *Zur Gesch. des Kanons* (Halle, 1847; new edition by Volckmar, with additions, Berl. 1860): — Das N.T. *fur denkende Leser* (Giess. 1841-43, 2 vols.). Credner was one of the chief representatives of the Rationalistic school in Germany. In many of his works his theological views are but little apparent, and these, especially his *Einleitung*, are generally valued by theologians of all schools for their vast amount of information. In some of his late works, however, he shows himself a very determined Rationalist. Credner took also an active part in the religious controversies of his time, publishing a number of books in defense of the rights of the Rationalistic party to remain in the state church, and to enjoy liberty of preaching and teaching (*Die Berechtigung der protestant Kiriche Deutschlands*, 1845; *Asterisken*, 1847; *Die sittlichen Verirrungen*, etc., 1853). Credner also contributed

many articles to German periodicals, and to Kitto's *Cyclopaedia of Biblical Literature*. — Herzog, *Real-Encyklop*. 19:366.

Creed

(*credere*, to believe), a form of words in which articles of *belief* are comprehended; not necessarily a complete summary of the faith, but a statement respecting some points which are fundamental, and have been disputed. *SEE CONFESSION*. For instance, while the doctrine of the *atonement* must be reckoned a fundamental part of the apostle's doctrine, it is yet not in the Apostles' Creed as a doctrine. Hence some infer that it was not *believed*, though the more obvious inference would be that it was not *disputed*.

1. In the early Eastern Church a summary of this sort was called μάθημα, the *lesson*, because the catechumens were required to learn it. Sometimes, from the nature of its contents, or the uses to which it was applied, it was called σύμβολον, *symbolum*, a mark, token, or badge, as a seal-ring — the proof of orthodoxy; sometimes κανών, *regula fidei*, the rule, or the rule of faith; πίστις, the faith; ὅρος or ἔκδοσις πίστεως, the determination or exposition of the faith. The word σύμβολον (watchword, token), "whether borrowed, as some of the fathers assert, from military language, or, as others assert, from the signs of recognition in use among the heathen in their mysteries, denotes a test and a shibboleth whereby each church may know its own, and is circulated through its members as a warning against the snares of enemies or false brethren" (Hinds, *Early Christianity*, pt. 3, ch. 6).

"Many confessions of faith are to be found, nearly corresponding with the creeds which we now possess, in the writings of the earliest fathers. For example, in Justin Martyr, Irenaeus, Tertullian, Origen, Cyprian, the *Apostolic Constitutions* (cited in Wall, *On Infant Baptism, II*, pt. 2, ch. 9, § 10, p. 439, and in Bingham, bk. 10, ch. 4). We have also creeds of several different churches preserved to us, agreeing in substance, but slightly varying in form; as, the creeds of Jerusalem, Caesarea, Alexandria, Antioch, Aquileia, etc. (see them in Bingham, 1. c.). But until the time of the Council of Nice there does not appear to have been any one particular creed which prevailed universally, in exactly the same words, and commended by the same universal authority" (Browne, *On the Thirty-nine Articles*, art. 8).

As for the authority of creeds, the Protestant doctrine is that the creed may be *norma doctrine* (standard of doctrine), but that the Bible alone is *norma fidei* (rule of faith). So Dr. H. B. Smith (*Discourse on Christian Union*), speaking of the Westminster Confession, says, "We receive the Confession, not as a rule of faith and life, for this only the Scriptures can be, but as containing our system of faith, in contrast with Arminianism and Pelagianism, as well as Socinianism and Romanism. We accept it in its legitimate historical sense, as understood and interpreted through the history of our church... and as 'containing the system of doctrine taught in the Holy Scriptures.' My liberty here is not to be judged of another man's conscience. Any other view not only puts, for all practical purposes, the Confession above the Scriptures, but also puts somebody's theological system above the Confession." The experience of the Church has attested the value of creeds as standards of doctrine. Churches without creeds (e.g. the Society of Friends) have been torn by doctrinal dissensions quite as thoroughly as those which have adopted confessions of faith. *SEE CONFESSIONS*.

2. The first object of creeds was to distinguish the Church from the world, from Jews and pagans. In this view, the earliest formularies of this kind contained simply the leading doctrines and facts of the Christian religion; and it was only necessary that they should be generally and briefly expressed; the difference lying not in the exposition, but in the *credenda*, the "things to be believed" themselves. The second object was to distinguish between persons professing the Christian faith; between those who retained the apostolic doctrine, and those who, through unauthorized speculations, had departed from it, and fallen into different errors on important points. Creeds of this kind, therefore, contained the fundamental truths, with brief expositions, declaratory of the sense in which they were to be understood, in order to the full reception of the doctrine of Scripture respecting them. The *Apostles' Creed* is of the first class, the *Nicene* and *Athinasian* of the second; the Nicene, especially, having the most solemn sanction of the congregated churches of Christ. Other creeds and confessions have been at later periods adopted by different churches, orthodox in fundamentals, but differing greatly on some questions of comparatively lighter moment. *SEE CONFESSIONS*. These were so extended, in consequence, as to embrace not only the principal doctrines of the faith, but the peculiar views of the churches which agreed upon them, on those subjects of controversy by which the age was distinguished. All

these are unquestionably tests, and were designed as such, and all were necessary; the first class to secure the renunciation of Judaism and paganism'; the second class to exclude those from the Church who had made shipwreck of the faith; the third class to promote peace, by obliging Christians differing considerably in non-essentials to form themselves into distinct religious societies (R. Watson, *Works*, 7:498). As to the use of creeds as confessions of faith in the Christian Church, see Sartorius, *Nothwendigkeit der kirchlichen Glaubensbekenntnisse* (Stuttg. 1845); Miller, *On Creeds* (Presb. Board); Bonar, *Scottish Catechisms* (1866), Preface; CONFESSIONS.

For the three ancient creeds, the *Apostles'*, the *Athanasian*, and the *Nicene*, see below; and also Harvey, *History and Theology of the Three Creeds*; Guericke, *Christl. Symbolik*, § 12; Coleman, *Ancient Christianity*, ch. xiv, § 4; Walch, *Biblioth. Symb. Vetus*.; *New Englander*, July, 1865, art. xi; *Amer. Church Rev.* July, 1866, art. iv; Hare, *Contest with Rome*, p. 318; Burnet, *On the Articles* (Introduction); Shedd, *Hist. of Doctrines*, bk. vii; Bingham, *Orig. Eccl.* Luke 10, ch. 3; Vossius, *De Tribus Symbolis*, *Opera*, t. 6; the authorities cited under each head below; and the article SYMBOLICS.

Creed, Apostles

an early summary of the Christian faith, in which all Christian churches, Greek, Roman, and Protestant, agree. Augustine calls it *regula fidei brevis et grandis; brevis numero verborum, grandis pondere sententiarum*. "The antiquity of this compendium of Christian doctrine, and the veneration in which it has been held in the Church of Christ, are circumstances which deservedly entitle it to be publicly pronounced from time to time in our assemblies as containing the great outline of the faith we profess, and to be committed to the memory of our children, for the perpetuation of that faith from age to age" (R. Watson, Works, 7:493). It is as follows, Latin and English:

Symbolumn Apostolicum. Latin.

> Credo in Deum, Patrem om nipotentem, Creatorem celi et terre. Et in Jesum Christum, filium ejus unicum, dominum nostrum; qui conceptus est de Spiritu Sancto; natus ex Maria virgine; passus sub Pilato; crucifixus, mortuus et sepultus; descendit ad infer na; tertia die resurrexit a mor tuis; ascendit ad caelos; sedet ad dexteram Dei

Patris omni- potentis; inde venturus est judicare vivos et mortnos. Credo in Spiritum Sanctum; sanctam ecclesiam catholicam, sanctorum communionem; remissionem peccatorum; carnis resurrectionem; et vitam aeternam. Amen.

English.

I believe in God the Father Almighty, Maker of and earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence lie shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

1. It is held by many writers of the Church of Rome that this creed was composed by the apostles themselves, who, during their stay at Jerusalem soon after our Lord's ascension, under the guidance of the Holy Spirit, agreed upon it as a rule of faith and as a mark of distinction, by which they were to know friends from foes. Rufinus says (about A.D. 400, in his *Exposit. Symboli*): "There was an ancient tradition that the apostles, being about to depart from Jerusalem, first settled a rule for their future preaching, lest, after they were separated from each other, they should expound different doctrines to those whom they invited to the Christian faith. Wherefore, being all assembled together and filled with the Holy Ghost, they composed this short rule of their preaching, each one contributing his sentence, and left it as a rule: to be given to all believers" (Harvey, *Eccl. Angl. Vindex*, 1:565; Bingham, *Orig. Eccl.* bk. 10, ch. 3).

2. A writer under the name of Augustine pretends to tell us what article was contributed by each apostle. Peter said, "I believe in God, the Father Almighty." John, "Maker of heaven and earth." James, "And in Jesus Christ, his only Son our Lord." Andrew, "Who was conceived by the Holy Ghost, born of the Virgin Mary." Philip, "Suffered under Pontius Pilate; was crucified, dead, and buried." Thomas, "He descended into hell; the third day he rose again from the dead." Bartholomew, "He ascended into heaven, and sitteth at the right hand of God the Father Almighty." Matthew, "From thence he shall come to judge the quick and the dead." James, the son of Alphneus, added, "I believe in the Holy Ghost; the holy

Catholic Church." Simon Zelotes, "The communion of saints, the forgiveness of sins." Jude, the brother of James, 'The resurrection of the body." Matthias, "The life everlasting." And accordingly the creed was called Symbolum Apostolicum, as being made up of sentences jointly contributed after the manner of persons paying each their shot or share of the reckoning. But this derivation obviously confounds the word σύμβολον with συμβολή.

3. It is now generally admitted that the creed, in its present form at least, is not of later date than the fourth century. *a*. Neither Luke in the Acts of the Apostles, nor any ecclesiastical writer before the fifth century, makes mention of an assembly of the apostles for the purpose of forming a creed. *b*. The fathers of the first three centuries, in disputing against heretics, endeavor to prove that the doctrines contained in this creed were taught by the apostles, but they never pretend that the apostles composed it. *c*. Had the apostles composed it, it would have been the same in all churches and ages. But it is quite otherwise. Many creeds were extant in the fourth century, which differed not only in the terms, but also in the articles; some omitted in one were inserted in others, such as the "descent into hell," the "communion of saints," and "the life everlasting."

4. It is almost impossible now to ascertain the authorship of this creed; its antiquity may, however, be inferred from the fact that the whole, as it now stands, with the exception of "he descended into hell," may be found in the works of Ambrose and Rufinus, the former of whom flourished in the third century and the latter in the fourth.

5. In early ages it was not admitted into the Liturgy, though catechumens were required to subscribe it before they were admitted to baptism. The use of it in public worship was first instituted in the Greek Church at Antioch, and introduced into the Roman Church in the eleventh century, whence it passed into the service of the Church of England at the Reformation. "The Westminster divines subjoined it, along with the Ten Commandments and the Lord's Prayer, to their catechisms, accompanied with this explanatory statement: 'It is here annexed, not as though it were composed by the apostles, or ought to be esteemed as canonical Scriptures, as the Ten Commandments and Lord's Prayer, but because it is a brief sum of the Christian faith, agreeable to the Word of God, and anciently received in the churches of Christ' "(Cunningham, *Historical Theology*, 1, chap. 3, 80). It finds its place, with the *Decalogue* and the Lord's Prayer, in the

catechisms of the Methodist Episcopal and Presbyterian churches. It is used in the baptismal confession in the Greek, Roman, English, Reformed, Lutheran, Methodist Episcopal, and Protestant Episcopal churches. The phrase "he descended into hell" is omitted in some forms of the creed used in Protestant churches; in the Protestant Episcopal Church it is optional to use it or "he went into the place of departed spirits." It is to be noted that no other creed than the Apostles' is used in baptism by any Church.

6. Many histories and expositions of the Apostles' Creed have been written; the most valuable are, King, *History of the Apostles' Creed* (Lond. 1702, 8vo); Barrow, *Exposition of the Creed, Works*, vol. 2; Pearson, *Exposition of the Creed* (many editions; the best are Dobson's, Lond. 1840, 8vo, with an appendix containing the principal Greek and Latin creeds; and Burton's, Oxford, 1847, 2 vols. 8vo); Witsius, *De Symbolo Apostolico* (Basil. 1739, 4to; translated by Fraser, Glasgow, 1823, 2 vols. 8vo); Leighton, *Works*, vol. 2.

A thorough investigation on the Roman Catholic side may be found in Meyers, *De Symboli Apostolici titulo, origine*, etc. (Trevir. 1849, 8vo). Dr. Nevin furnishes an able discussion in the *Mercersburgh Review*, 1849, three articles; also 1858, p. 395 sq. 'here is an elaborate article by Proudfit, *Princeton Review*, Ootober, 1852, which opposes not only the Tridentine theory of the origin of the creed, but also the modern mystico-philosophical theory of Mohler and Newman. Apart from these questions, neairly all the churches of Christendom agree in reverence for this ancient formula as a beautiful, true, and comprehensive statement of the great fundamental facts of Christianity; admitting, with Dr. Schaff, that, though it is "not in form the production of the apostles, it is a faithful compend of their doctrines, and comprehends the leading articles of the faith in the triune God and his revelation, from the creation to the life everlasting, in sublime simplicity, in unsurpassable brevity, in the most beautiful order, and with liturgical solemnity and to this day it is the common bond of Greek, Roman, and evangelical Christendom" (Schaff, *History of the Apostolic Church*, § 142, p. 568). See also Hinds, *Early Christianity*, pt. 3, ch. 6; Procter, *On Common Prayer*, p. 227; Harvey, *The Hist. etc., of the Three Creeds*; Guericke, *A hg. christl. Symbolik*, § 12; Bingham, *Orig. Eccl*. bk. 10, ch. 3; Goode, *Divine Rule of Faith and Practice*, ch. 4; Cunningham, *Historical Theology*, ch. 3; Peck, *Divine Rule of Faith and Practice*, 207 sq.; *Princeton Review*, Oct. 1852, art. 4; Shedd, *History of Doctrines*, bk. 7, ch. 1, § 2; Martensen, *Dogmatics* (Clark's Library), § 23.

Creed, Athanasian,

one of the three great creeds. It was at one time supposed to have been drawn up by Athanasius in the fourth century. It is also called, from its opening words, the symbol *Quicunque vult*. It is as follows:

Symbolumn Athanasii.
English.

Whoever will be saved, fore all things it is necessary that he hold the catholic faith. Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither founding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son comprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal and the Holy Ghost eternal And yet they are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty And yet there are not three almightys, but one almighty. So the Father is God, the son is God, and the Holy Ghost is God. And yet there are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the catholic religion to say there be three Gods and three Lords. The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after other; none is greater or less than another. But the whole three persons are

coeternal together, and coequal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. God of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world. Perfect God and perfect man, of a reasonable soul and human flesh subsisting. Equal to the Father' as touching his Godhead, and inferior to the Father as touching his manhood. Who, although he be God and man, yet he is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by taking of the manhood into God. One altogether, not by confusion of substance, but by unity of person For as the reasonable soul and flesh is one man, so God and man is one Christ. Who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty. From whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the catholic faith which, except a man believe faithfully, he cannot be saved. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen

Latin

Quicunque vult salvus esse, beante omnia opus est ut teneat catholicam fidem. Quam nisi quisque integram, inviolatam que servaverit: absque dubio in oeternumperibit. Fides au tem catholict haec est, ut unum aeum in Trinitate; et Trinitatem in Unitate veneremur; neque confundentes personas: conneque substantiam separantes. Alia est enim persona Patris; alia Filii: alia Spiritus Sancti. Sed Patris, et Fiiii, et Spiritus Sancti. una est Divinitas; eeqnalis glorin, coseterna majestas. Qualis Pater, talis Filius, talis Spiritus Sanctus. Increatus Pater, increatus Filius, increatus Spiritus Sanctus. Immensus Pater, immensuis Filius, immensus Spiritus

Sanetus. AEternus Pater, aeternus Filius, seternus Spiritus Sanctus. Et tamen non tres seterinni, sed unus teternus. Sicut non tres increati, nec tres immensi, sed unus increatus, et unus immensus. Similiter omnipotens Pater, omnipotens. Filius omnipotens Spiritus Sanctus. Et tamen non tres omnipotentes, sed unus omnipotens. Ita Deus Pater, Deus Filius, Deus Spiritus Sanctus. Et tamen non tres Dii, sed unus est Deus. Ita Dominus Pater, Dominus Filius, Dominus Spiritus Sanctus. Et tatamen non tres Domini, sed unus est Dominus. Quia sicut singillatim unamquamque Personam Deum et Dominum confiteri Christiana veritate compellimur, ita tres Deos aut Dominos dicere, catholica religione prohibemur. Pater a nullo est factus; nec creatus, nec genitus. Filius a Patre solo est; non factus, nec creatus sed genitus. Spiritus Sanctus a Patre et Filio; non factus, nec creatus, nec genitus, sed procedens. Unus eigo Pater, non tres Patres; unus Filius, non tres Filii; unus Spiritus Sanctus, non tres Spiritus Sancti. Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus. Sed totse tres personae coseterna sibi sunt, et cosequales. Ita ut per omnia (sicut jam supra dictum est) et Unitas in Trinitate, et Trinitas in Unitate veneranda sit. Qui vult ergo salvus esse, ita de Trinitate sentiat. Sed necessarium est ad seternam salutem, ut incarnationem' quoque Domini nostri Jesu Christi fideliter credat. Est ergo fides recta, ut credamus, et confiteamur, quia Dominus noster Jesus Christus, Dei Filius, Deus et homo est. Delus est ex substantia Patris ante saecula genitus; et homo eat ex substantia matris in Laecnlo natus. Perfectus Deus, perfectus homo; ex anima rationali et humana carne subsistens. AEqualis Patri secundum Divinitatem, minor Patre secundum humanitatem. Qui licet Deus sit et homo; non duo tamen, Eed unus est Christus. Unus autem non conversione Divinitatis in carnem, sed assumptione humanitatis in Deum. Unus omnino, non confusione substantie, sed unitate personae. Nam sicut anima rationalis et'caro unus eat homo, ita Deus et homo unus est Christus. Qui passus eat pro salute nostra, descendit ad inferos, tertia die resurrexit a mortulis. Ascendit ad coelos, sedet ad dexteram Dei Patris Omnipotentis; inde venturus est judicare vivos et mortuos. Ad cujus adventum omnes homines resurgere habent cum corporibus suis, et reddituri sunt de factis propriis rationem. Et qui bona egerunt ibunt in vitam seternam, qui vero mala in ignem seternum Haec est fides catholica, quam nisi quisque fideliter

firmiterque crediderit, salvus esse non poterit. Gloria Patri. et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in secula saeculorum.

1. That this creed was not composed by Athanasius is clear on the following, among other grounds:

(a) Athanasius himself does not mention it, nor do any of his contemporaries, or of the writers of the following century, ascribe it to him.

(b) The contents show that it could not have been written by him. The word ὁμοούσιος, *consubstantial*, which, in the time of Athanasius, was the token of distinction between the Catholics and the Arians, does not occur in the creed, an omission which would be inexplicable in any confession composed by this father. It so plainly rejects the errors of the Nestorians, Eutychians, and Monothelites, that it must have been written after the promulgation of those heresies. The doctrine concerning the procession of the Holy Spirit from the Son as well as from the Father, distinctly asserted in this creed, is one which, however scriptural and true, was not held by the Eastern Church in the time of Athanasius.

(c) The *style* is that of a Latin, not of a Greek writer.

2. Vossius, Quesnel, and others ascribe this creed to Vigilius, bishop of Thapsus, in Africa; others to Vincentius of Lerins (5th century), and again others to Venantius Fortunatus, a French bishop of the 6th century. Waterland ascribes it to Hilary, bishop of Aries, for the following reasons:

(1.) Because Honoratus of Marseilles, the writer of his life, tells us that he composed an "Exposition of the Creed," a more proper title for the Athanasian than that of "Creed" simply, which it now bears.

(2.) Hilary was a great admirer and follower of Augustine, and the whole composition of this creed is in a manner on Augustine's plan, both with respect to the Trinity and incarnation.

(3.) It is agreeable to the style of Hilary, as far as we can judge from the little that is left of his works. The proofs in support of his opinion are far from clear and satisfactory.

3. About A.D. 570 this creed became so famous as to be the subject of comment; but, for several years after, it had not acquired the title of

Athanasian, but was simply styled “the Catholic faith.” The title of Athanasian probably became attached to it during the Arian controversy in Gaul, as being an exposition of the system of doctrine which was opposed to the Arian system, and which would naturally be called Athanasian from its chief propounder. Many expositors of this creed, and evenlishops of the Church of England, while holding the doctrine of the Athanasian Creed and approving its terms, strongly object to the damnatory clauses. Archbishop Tillotson, bishop Taylor, and bishop Tomline, all concur in regret that assertions of so peremptory a nature (referring to the damnatory clauses), unexplained and unqualified, should have been used in any human composition. On the other hand, Waterland (*Critical History of the Athanasian Creed*; *Works*, Oxford, 1843, vol. 3) says: ‘The use of it will hardly be thought superfluous so long as there are any Arians, Photinians, Sabellians, Macedonians, Apollinarians, Nestorians, or Eutychians in these parts.’ (See articles under these heads.) With respect to what are called the ‘damnatory clauses’ (the clauses, namely, ‘Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly;’ and, ‘This is the Catholic faith, which except a man believe faithfully, he cannot be saved’), the churches which adopt the creed do not mean by them to imprecate curses, but to declare, as a logical sequence of a true faith being necessary to salvation, that those who do not hold the true faith are in danger of perishing; as it is said, 41616Mark 16:16, ‘He that believeth not shall be damned.’ These clauses are also held to apply to those who deny the substance of the Christian religion, and not infallibly to every person who may be in error as to any one particular article. A rubric to this effect was drawn up by the commissioners appointed in 1689 for the review of the *English Common Prayer-book*, but none of their suggestions took effect. Compare also the 18th Article of the Church of England with these clauses” (Chambers, s.v.). The creed is received in the Greek, Roman, and English churches, but is left out of the service of the Protestant Episcopal Church in America. The Convention of 1785 passed an act expunging both the Athanasian and Nicene creeds from the proposed *Book of Common Prayer*; but when the book was placed before the English bishops they required the restoration of both creeds before they would consent to consecrate the American bishops. The archbishops of Canterbury and York, in the spring of 1786, wrote to the Church committee to that effect, whereupon another Convention was held in Wilmington, Delaware, October, 1786. Bishop White relates that “the Nicene Creed was restored without debate or difficulty, but the Convention wholly refused to restore

the Athanasian Creed,' and that the members from New England and bishop Seabury yielded their consent to leave it out with great reluctance. Had it been retained, bishop White declared his intention never to read it in his church (*Christian Times*, March, 1866). Many in the Church of England desire its omission from their book; thus the *Church of England Quarterly* (April, 1855, p. 19): "The Athanasian Creed finds few real lovers as a portion of a public service. No one supposes that it was the work of Athanasius; no one is now, at least among us, in any danger from the errors it denounces; no one believes in his heart the damnatory clauses; for no one believes that all the members of the Greek Church are necessarily consigned to everlasting damnation; and thus, every time the creed is read, the officiating minister has solemnly to enunciate what neither he nor any of his hearers believe. It is true that, by distinguishing between the creed itself and the damnatory clauses he may save himself, mentally, from declaring a falsehood; but surely this is reason enough for the removal of the creed from our Liturgy. We have had too much in our Church of mental reservations. So far as the doctrine of the Trinity is concerned, it is abundantly insisted on in the Apostles' and Nicene Creeds."

See, besides the authorities already cited, Bingham, *Orig. Eccl.* bk. 10, ch. 4, § 18; Mosheim, *Ch. Hist.* 1:240; Vossius, *D'iss. de Symbolo Athanasiano* (*Opp.* 6:616); Palmer, *Orig. Liturg.* 1:234; Radcliffs, *Athanasian Creed illustrated* (Lond. 1844, 8vo); Schaff, in *Amer. Presb. Rev.* 1866, 584 sq.; also in his *Hist. of the Christ. Church*, § 132; Fletcher, *Works* (N. Y. ed.), 3, 210; Browne, *On the Thirty-nine Articles*, art. 8, § 4.

Creed, Nicene And Constantinopolitan,

a creed adopted at the Council of Nice A.D. 325, and enlarged at the second Council of Constantinople A.D. 381, by which the faith of the Church with regard to the person of Christ was set forth in opposition to certain errors, especially Arianism. *SEE ARIUS*; *SEE CHRISTOLOGY NICE, COUNCIL OF*.

1. The *Nicene Creed* "is found, together with the similar Eusebian (Palestinian) confession, in the well-known Epistle of Eusebius of Caesarea to his diocese (*Epist. ad suce parochiae homines*), which is given by Athanasius at the close of his *Epist. de decretis Niiccenz Synodi* (Opera, 1:239, and in Thilo's *Bibl.* 1:84 sq.); also, though with some variations, by Theodoret, H. E. 1:12, and Socrates, H. E. 1:8. Sozomen omitted it (H. E.

1:10) from respect to the *disciplina arcani*. The *Symbolum Nicaenum* is given also, with unessential variations, by Athanasius, in his letter to the emperor Jovian, c. 3, and by Gelasius *Cyzic., Lib. Synod. de Concil. Nicceno,* 2:35. On the unimportant variations in the text, comp.Walch, *Bibl. Symbol*. p. 75 sq., and A. Hahn, *Bibliothek der Symbole* (1842). Comp. also the parallel creeds of the Nicene age in the Appendix to Pearson's *Exposition of the Creed*." (Schaff, *Hist. of the Christian Church*, § 129; see also Dorner, *Person of Christ* [Edinb. transl.], 2:247, 497.)

We give the Nicene Creed, Greek and English, in parallel columns. [The parts omitted at Constantinople are put in brackets in the Greek text.]

Greek

Πιστεύομεν εἰς ἕνα Θεὸν, χατέρα παντοκράτορα, πάντων ὁρατῶν το καὶ ἀοράτων ποιητην: καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς ᾽ μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, Θεὸν ἐκ Θεοῦ], φῶς ἐκ φωτὸς, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δἰ ο υ τὰ πάντα ἐγένετο ᾽ τά το ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ], τὸν δἰ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα καὶ ἐνανθρωπήσαντα, παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ: ἀνελθόντα εἰς τούς ὐρανους, καὶ ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. Καὶ εἰς τὸ ἅγιον πνεῦμα. ᾽ Τοὺς δὲ λέγοντας, ὅτι ην ποτε ὅτε οὐκ ην, καὶ πρὶν γεννηθῆναι οὐκ ην, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ κτιστὸν ἐξ ἑτέρας ὑποστάσεως ἤ τρεπτὸν ἢ αλλοιωτὸν τὸν υἱὸν τοῦ Θεοῦ, ἀναθεματίζει ἡ ἁγία καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.]

We believe in one God the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God begotten of the Father, Only-begotten, that is of the substance of the Father; God of God; Light of Light; very God of very God; begotten, not made; of the same substance with the Father; by whom all things were made, both things in heaven and things in earth; who for us men and our salvation descended and became flesh, was made man, suffered, and rose again the third day. He ascended into heaven; he cometh to judge the quick and dead. And in the Holy Ghost. But those that say there was a time when he was

not; or that he was not before he was begotten; or that he was made from that which had no being; or who affirm the Son of God to be of any other substance or essence, or created, or variable, or mutable, such persons doth the Catholic and Apostolic Church anathematize.

It was established by this creed that the Son is of the same essence (ὁμοούσιος) with the Father.

2. *The Nicoeno-Constantinopolitan Creed*. — The doctrine of the Person of Christ, as settled at Nice (A.D. 325), was disputed, especially as to the use of the term ὁμοούσιος by the Semi-Arians and Eusebians (see Gieseler, *Ch. History*, 1, § 81, 82). Moreover, not only the Semi-Arians, but even many of the Nicenians (followers of the Nicene Creed), held, with the Arians, and especially the Macedonians (q.v.), that the Holy Spirit was created by the Father (Gieseler, 1. c.). After ineffectual attempts, at several synods, to agree upon a formula, the Nicene symbol, with certain additions, was adopted at the second (Ecumenical Council of Constantinople A.D. 381. The creed thus adopted is given below, in Greek and English (the form in the English Prayer-book differing somewhat from the Greek). The parts added at Constantinople are put in brackets.

Symbolum Niceno-Constantinopolitanum.

Greek

Πιστεύομεν εἰς ἕνα θεὸν, πατέρα παντοκράτορα ˙ ποιητὴν οὐρανοῦ καὶ γῆς], ὁρατῶν το πάντων καὶ ἀοράτων: καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ ˙ τὸν μονογενῆ], τὸν ἐκ τοῦ πατρὸς γεννηθέντα ˙ πρὸ πάντων τῶν αἰώνων], φῶς ἐκ φωτὸς, Θεὸν ἀληθινόν ἑκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα ὁμοούσιον τῷ πατρὶ δι᾽ οὗ τὰ πάντα ἐγένετο. Τὸν δι᾽ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτερίαν κατελθόντα ˙ ἐκ τῶν οὐρανῶν]. καὶ σαρκωθένρα ˙ ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου], καί ἐνανθρωπήσαντα: ˙ σταυρωθέντα το ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου], καὶ παθόντα ˙ καί ταφέντα] καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾷ ˙ κατὰ τὰς γραφάς]: καί ἀνελθόντα εἰς τοὺς οὐρανούς: ˙ καὶ καθεζόμενον ἐκ δεξιῶν τοῦ πατρὸς], καὶ πάλιν ἐρχόμενον ˙ μετὰ δόξης] κρῖναι ζῶντας καὶ νεκρούς: ˙ τὸ κύριον, τὸ ζωοποιὸν, τὸ ἐκ τοῦ

πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ υἱῷ συμπροσκυνούμενον, καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν. Εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν: ὁμολογοῦμεν ἕν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν: προσδοκῶμεν ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος] Ἀμήν.

(1) I believe in one God the Father Almighty, Maker [of heaven and earth], and of all things visible and invisible; (2) And in one Lord Jesus Christ, the only-beggoten Son of God, begotten of all his Father [before all worlds]; (God of God), Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; (3) Who for us men and for our salvation came down from heaven, and was incarnate [by the Holy Ghost of the Virgin Mary], and was made man, [and was crucified also for us under Pontius Pilate,] he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, [and sitteth on the right hand of the Father]. And he shall come again with glory to judge both the quick and the dead [whose kingdom shall have no end]. And I believe in the Holy Ghost [the Lord and Giver of Life, who proceedeth from the Father (and the Son). who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen]

The words “and from the Son” (Lat. “filioque”) were not added till the fifth century. The first copies of this creed, in the Council of Constantinople, and the councils of Ephesus and Chalcedon, have only the words “proceeding from the Father,” without any mention of the Son. This addition to the creed of the Western Church first appears in the acts of an assembly of bishops at Braga (412) — “procedentem a Patre et Verbo” (Concil. Bracar. i; Mansi, 4:287) — and in the third Council of Toledo (589), according to some copies (Mansi, 9:981). Mabillon (*De Lit. Gallic*. 1:3) says of it, “quod a Caroli M. tempore exordium ducit.” It was then (circ. 800) of old standing. Very probably it is due to the Spanish Church in the middle of the fifth century (Harvey, *Hist. of the Creeds*, p. 452 sq.; Hardwick, *Middle Age*, p. 61, n. 4; Browne, *Exposition of the Articles*, p. 114 sq.). — Procter, *On Common Prayer*, p. 234. *SEE FILIOQUE*.

Among the Syriac MSS. discovered some years ago, now in the British Museum, is a version of the original Nicene Creed, and also the Nicaeno-Constantinopolitan, of which Mr. B. Harris Cowper has printed translations. The differences between this Syrian version and the received text of both creeds are very slight.

The Nicene Creed is held to be of authority in the Greek and Roman churches, and is admitted by most Protestant churches. It was adopted, with the Apostles' and Athanasian creeds, by the Protestants after the Reformation, and was introduced into the *Formula Concordioe* (q.v.) of the Lutherans and into the English Prayer-book. On its value in theology, see Shedd, *History of Doctrines*, bk. 3, ch. 3; Schaff, *History of the Christian Church*, § 127-131; Cunningham, *Historical Theology*, ch. 9; Dorner, *Doctrine of the Person of Christ*, div. 1, vol. 2; Neander, *History of Dogmas* (Ryland's transl.), 1:291-294; Stanley, *Eastern Church* (Lect. 4.); Browne, *On the 39 Articles*, 223 sq.; Waterland, *Works*, vol. 3; Bull, *Defensio Fidei Nicence* (transl. in Lib. of Anglo-Catholic Theology, Oxford, 1851, 2 vols.). See also Forbes, *Short Explanation of the Nicene Creed* (Lond. 1854); Palmer, *Origines Liturgicoe*, 2:56; Procter, *On Common Prayer*, p. 234; Harvey, *On the three Creeds*; Harvey, *Eccl. Anglic. Vindex*, 1:553 sq.; Bingham, *Orig. Eccl.* bk. 10, ch. 4; *Amer. Quart. Church Review*, April, 1868, art. 5.

Creed Of Chalcedon

SEE CHALCEDON; *SEE CHRISTOLOGY*.

Creed Of Pope Pius Iv

a summary of the doctrines of the Roman Church as contained in the canons and decrees of the Council of Trent. It was issued in the form of a bull in December, 1564, by pope Pius IV, and usually bears his name. All bishops, ecclesiastics, and teachers in the Romish Church, as well as all converts from Protestantism, publicly profess assent to it. The original may be found in Richter, *Canones et decreta Concil. Trident*. p. 574, in Cramp, *Text-book of Popery*, p. 542; and in Elliott, *Delin. of Romanism*, ch. 1. We subjoin an English version. It will be seen that the former part is the Nicene Creed, slightly altered.

I, A. B., believe and profess with a firm faith all and every one of the things which are contained in the symbol of faith which is used in the holy Roman

Church; namely, I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all worlds, God of God, Light of Light, true God of true God, begotten, not made, consubstantial to the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; was crucified also for us under Pontius Pilate, suffered and was buried, and rose again the third day according to the Scriptures, and ascended into heaven, sits at the right hand of the Father, and will come again with glory to judge the living and the dead, of whose kingdom there will be no end; and in the Holy Ghost, the Lord and Lifegiver, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified, who spake by the holy prophets; and one holy catholic and apostolic Church. I confess one baptism for the remission of sins; and I expect the resurrection of the dead, and the life of the world to come. Amen.

I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same Church. I also admit the sacred Scriptures according to the sense which the holy mother Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers. I profess, also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one — namely, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace; and of these, baptism, confirmation, and order cannot be reiterated without sacrilege. I do also receive and admit the ceremonies of the Catholic Church, received and approved in the solemn administration of all the above-said sacraments. I receive and embrace all and every one of the things which have been defined and declared in the holy Council of Trent concerning sin and justification. I profess likewise that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion

the Catholic Church calls transubstantiation. I confess, also, that under either kind alone, whole and entire, Christ and a true sacrament is received. I constantly told that there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful. Likewise that the saints reigning together with Christ are to be honored and invocated, that they offer prayers to God for us, and that their relics are to be venerated. I most firmly assert that the images of Christ, and of the mother of God ever Virgin, and also of the other saints, are to be had and retained, and that due honor and veneration are to be given to them. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people. I acknowledge the holy catholic and apostolic Roman Church, the mother and mistress of all churches; and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, price of the apostles and vicar of Jesus Christ. I also profess and undoubtedly receive all other things delivered, defined, and declare by the sacred canons and general councils, and particularly by the holy Council of Trent; and like. wise I also condemn, reject, and anathematize all things contrary thereto, and:all heresies whatsoever condemned, rejected, and anathematized by the Church. This true catholic faith, out of which none can be saved, which I now freely profess and truly holy, I, A. B., promise, vow, and swear most constantly to hold, and profess the same whole and entire, with God, assistance, to the end of my life; and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care, by virtue of my office. So help me God, and these holy Gospels of God. Amen.

This creed is also known under the name of the *Professio Fidei Tridentina*, or *Forma Professionis fidei Catholicae*. See Cramp, *Text-book of Popery*; p. 436; Buckley, *History of Council of Trent*, p. 519; Elliott, *Delineation of Romanism*, bk. 1, ch. 1; Streitwolf und Klener, *Lib. Symb. ecclesiae Cath*. (Gtt. 1846, t. 2).

Creek

(κόλπος, *bosom*, as elsewhere rendered), a bay or inlet from the sea (so Josephus, *Ant.* 3, 1, 5), e.g. St. Paul's Bay, on the island of Malta (q.v.), where the apostle was wrecked (Acts 28:39).