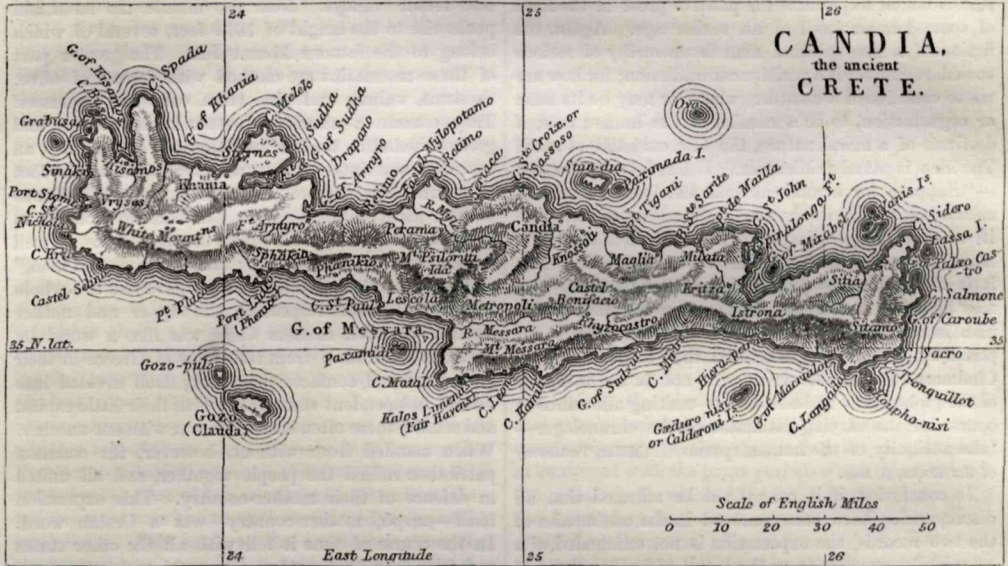


tween Lacedæmon and Crete, by describing the one as cultivating brevity of speech, *βραχυλογία*, and the other, not so much multiplicity of words, as multiplicity of thoughts, *πολυλογία μᾶλλον ἢ πολυλογία* (Leg. i. p. 780), a facility in suiting the thought to the occasion. Heathen authors have dwelt less upon the other tendencies of the Cretans referred to by the apostle, and we may hence naturally infer that they did not form quite

so marked and general a characteristic. That they prevailed to a very considerable extent, there can be no doubt; as the apostle himself had good opportunities for judging. It is clear that he personally laboured for a time on the island, as he speaks of having left Titus there, not to commence a new work, but to carry forward what the apostle had begun, and complete the organization of the Christian churches, Tit. i. 5. He did



not despair of the gospel even on so corrupt a soil; but charged it the more earnestly on believers, that the very prevalence of corruption should have the effect of making them the more watchful of their behaviour and exemplary in their conduct.

Mention is made of Crete in the narrative of St. Paul's voyage and shipwreck. Contrary winds preventing the voyagers from continuing their direct course on the north side of the island, they sailed southward, rounding Cape Salmone, the eastern promontory of Crete, and took shelter in the Fair Havens, near Cape Matala. Afterwards, in endeavouring to make for Phœnice (now Port Lutro), a more secure and commodious harbour farther west, they were driven off the coast by a violent storm, and passing under the small island of Claudia were carried to Malta. (See Smith's Voyage and Shipwreck of St. Paul.)

CRISPUS, a ruler in the Jewish synagogue at Corinth, and one of those who were converted to the faith of Christ by the ministry of Paul, Ac. xviii. 8; 1 Co. i. 14. As he and his household had been baptized by the apostle, we may suppose they were among the earlier converts.

CROSS, CRUCIFY. The Greek word for cross, *σταυρός*, properly signified a *stake*, an upright pole, or piece of paling, on which anything might be hung, or which might be used in impaling a piece of ground. But a modification was introduced as the dominion and usages of Rome extended themselves through Greek-speaking countries. Even amongst the Romans the *crux* (from which our *cross* is derived) appears to have been originally an upright pole, and this always remained the more prominent part. But from the time that it began to be

used as an instrument of punishment, a transverse piece of wood was commonly added; not, however, always even then. For it would seem that there were more kinds of death than one by the cross; this being sometimes accomplished by transfixing the criminal with a pole, which was run through his back and spine, and came out at his mouth (*adactum per medium hominem, qui per os emergat, stipitem*, Seneca, Ep. xiv.) In another place (*Consol. ad Marciam, xx.*), Seneca mentions three different forms: "I see," says he, "three crosses, not indeed of one sort, but fashioned in different ways; one sort suspending by the head persons bent toward the earth, others transfixing them through their secret parts, others extending their arms on a *patibulum*." There can be no doubt, however, that the latter sort was the more common, and that about the period of the gospel age crucifixion was usually accomplished by suspending the criminal on a cross piece of wood.

But this does not of itself determine the precise form of the cross; for crosses of three different shapes were known to have been in use. One, and that probably the most ancient, was in the form of the letter T, which as commonly written consisted simply of a perpendicular line with another laid across the top, making two right angles, T. In the earlier Christian writers this letter is often referred to as a symbol of the cross, and, on account of such a resemblance, Lucian, in his usual style, prefers a charge against the letter (Judic. Voc. xii.) The letter X represents another sort, which has received the name of St. Andrew, from a tradition that on a cross of this description the apostle of that

name suffered martyrdom. But the commonest form, it is understood, was that in which the upright piece of wood was crossed by another *near* the top, but not precisely *at* it, the upright pole running above the other, thus \dagger —and so making four, not merely two right angles. It was on a cross of this form, according to the general voice of tradition, that our Lord suffered; but there is nothing in the narratives of the evangelists which determines this to have been the form employed, rather than either of the other two. It is, however, the one most commonly met with in the paintings and sculptures that have survived from the earlier ages.

Punishment by the cross was confined to slaves or to malefactors of the worst class (Hor. Sat. i. 3, 82; Juv. vi. 219). When a person was condemned to this punishment he was usually stripped and scourged (Livy, xxxiii. 36; Val. Max. i. 7). Before being actually condemned our Lord had been scourged, Lu. xxiii. 16; Jn. xix. 1, and on this account, probably, it was omitted afterwards. The criminal was appointed to carry his cross to the place of execution (Plut. De Tard. Dei Vind.); which was also exacted, as a matter of course, at the hands of Christ, though another was afterwards compelled to share the burden with him, Lu. xxiii. 26. When the place of doom was reached, the criminal was stripped nearly naked, and either bound or nailed to the cross, which was then hoisted and set up, so as to cause the feet of the victim to be three or four feet from the earth. If the nailing was the most painful mode in the first instance, the other was more so in the end; for the sufferer was left to die of sheer exhaustion, and when simply bound with thongs it might take days to accomplish the process; for usually a strong pin projected out of the central stem, on which the body of the sufferer rested. Instances are on record of persons surviving on a cross for nine days. But in our Lord's case there were circumstances altogether peculiar, which must have greatly tended to shorten the period of suffering. Ignorant of these, Pilate indicated his surprise that the death of Jesus should have occurred so soon, Mar. xv. 44. And as there were peculiar circumstances tending to produce an unusually speedy death, so there were reasons for effecting the removal of the body with the least possible delay. Had the Romans been left to themselves they might have allowed the body to hang on the cross for days; but by the Jewish law removal before sunset was imperative, De. xxi. 22, 23; and the near approach of the Jewish Sabbath—a Sabbath also of peculiar solemnity—rendered it especially needful, in our Lord's case, that no time should be lost in having the body committed to its proper resting-place.—It may be added, that crucifixion as a capital punishment was abolished by Constantine, in consequence of the sacred associations which the cross had now gathered around it.

The singular importance attaching to the death of Christ, according to the scheme of salvation unfolded in the gospel, could not but communicate somewhat of its own character to the instrument on which it was undergone. From being in itself the most vile and repulsive of objects, the cross has become in the minds of believers the symbol of all that is holy and precious. As Christ crucified is the wisdom of God and the power of God unto salvation, it was but natural that those who experienced the power of this salvation should glory in the cross, as the instrumental occasion by which such unspeakable good had been procured. But

this is a feeling that obviously needs to be kept within definite bounds, and jealously guarded, lest it should grow into a species of idolatry, and supplant the very object it was intended to honour. Apart from Christ himself, the cross remains what it naturally was, a base and contemptible thing, and utterly incapable, if viewed otherwise than as the symbol of what he accomplished on it, of imparting either life or blessing. The early Christians contemplated it merely as such a symbol; and hence it was usually associated in their minds with hopeful and joyous, not with gloomy and ascetic feelings. So, it is justly remarked by Maitland, in his interesting work on the catacombs, "When the cross was employed as an emblem, as it very often was, it wore a cheerful aspect. Pilate may set a seal upon the sepulchre, and the soldiers may repeat their idle tale; but the church knows better; and, thinking rather of Christ's resurrection than of his death, she crowns the cross with flowers." On the early tomb-stones of the Christians, therefore, the cross was the emblem of victory and hope, and they often had the word *victric* written underneath or alongside of it. It was only after the morbid and ascetic spirit of monkery had made way in the church that the cross became associated with a gloomy, self-tormenting piety; and only when superstition took the place of true, spiritual devotion, that the figure of the cross came to be used or borne about as a sacred charm. This last abuse began much earlier than the other, for it appears to have prevailed extensively in the fourth, and to have been not uncommon in the latter part of the third century. Even then people signed the cross in token of safety, and laid stress on figures of it as a preservative against both spiritual and natural evil. This superstitious feeling was at once expressed and stimulated by the discovery of what was held to be the true sepulchre of Christ, and of the real cross on which he suffered. The empress Helena, mother of Constantine, about the year A.D. 326, and when she was on the verge of eighty years old, made a pilgrimage to the holy places, and was rewarded, among other things, by this notable discovery. A Jew, who doubtless understood from the taste and tendencies of the noble visitant what was likely to bring the most grateful response, furnished the information which led to the desired result; only, as three crosses were found at the spot, it was for a time difficult to ascertain with certainty which might be the Saviour's. But on the suggestion of Macarius, Bishop of Jerusalem, they were tested by their power of working miracles; and as one only was reported to possess this quality, it was accordingly declared to be the genuine cross of Christ. This, however, was but the beginning of wonders; for, as is well known, bits of this real cross soon began to be distributed throughout Christendom; and the traffic grew till it was calculated the whole might have sufficed to build a ship of war, while the original remained still undiminished. It is one of the most striking evidences on record of the melancholy proneness of the human mind to idolatry and superstition, and shows how close and vigilant a watch should be set on the workings of pious sentiment, from the moment it begins to decline into a wrong direction! The subject, however, in this aspect of it, belongs to church history rather than to that of biblical literature.

Figuratively, *cross* is used in Scripture, in a general way for what is painful and mortifying to the flesh.

Our Lord himself so uses it when he says, "If any man will come after me, let him deny himself, and take up his cross, and follow me," Mat. xvi. 24. And THE CROSS, by way of eminence, that namely of Christ, is taken as an emblem of the doctrine or religion with which it is so closely connected, Phi. iii. 18. The enemies of the cross of Christ, are such as in their heart and behaviour are opposed to the spirit and design for which he suffered on the accursed tree.

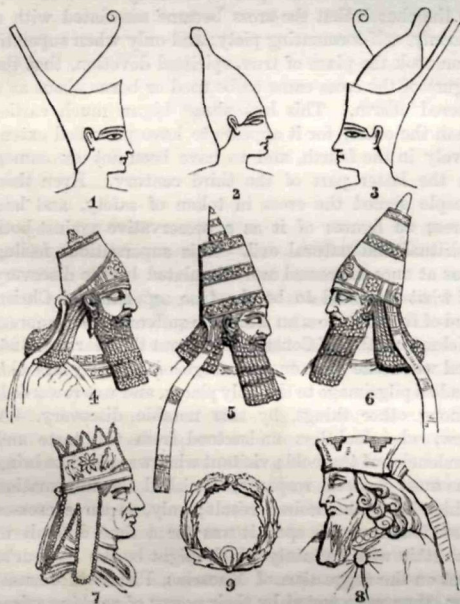
CROWN. The common Hebrew word for this is *atârâh* (אַתְרָה); it is derived from the root which signifies to surround, then to encircle in a distinguishing or honorary manner, especially with chaplets, diadems, or such like things upon the head; so that the *atârâh* in the emphatic sense of crown was just the capital cincture and ornament of the person—in kings, the peculiar badge of royalty; in priests, of sacerdotal dignity (though in Scripture another term is commonly used for this—*mitznehpheth*); in combatants, of victory.

In ancient times such crowns, though called by a common name, would naturally differ according to the

elevated, elaborately wrought, and perhaps gemmed turban. That they were usually made of costly materials, and were for dignity and ornament rather than for use, appears from the allusions to them found in ancient writers. Even the comparatively petty king of the Ammonites had a crown which contained a talent of gold and precious stones, which David took with the city Rabbah, and placed upon his own head, 2 Sa. xii. 30. Reference is made in Ps. xxi. 3 to a crown of pure gold as the proper badge of a king, whose state corresponded to his position; so that in David's time gold must be understood to have formed the chief material for the manufacture of royal crowns; but nothing is indicated respecting the form.

It was a Grecian custom to crown with a wreath of leaves, or a chaplet of flowers, those who came off victorious in the public games. We read of nothing corresponding to this in the Old Testament; but reference is made to the custom by St. Paul as one perfectly familiar to his Corinthian readers (near whose city some of those games were celebrated), and he draws the distinction between such and the Christian prize, by designating the one corruptible, and the other incorruptible, 1 Co. ix. 25. In reference also, partly to this worldly custom, and partly to the usage of kings, the final inheritance of the saints is represented as a crown, to which they are at once born as heirs of glory, and to which they must fight their way as spiritual combatants—a crown of *righteousness*, 2 Ti. iv. 8, because it is attained to only as the final issue of a life of righteousness; a crown of *life*, Re. ii. 10, or a crown of *glory*, 1 Pe. v. 4, because a perennial life of blessedness and glory shall be the portion of those who receive it. But another and less creditable custom of the ancient heathen in respect to the use of temporary crowns is referred to, at least once, in Old Testament scripture—the custom, namely, of encircling with a coronal of leaves and flowers the heads of those who were engaged in the mirth and revelry of public festivals. Thus the prophet Isaiah apostrophizes the drunkards of Ephraim, as having on them a crown of pride, a glorious beauty of a fading flower, ch. xxviii. 1. And in the apocryphal book of Wisdom the reference is still more distinct—"Let us fill ourselves with costly wine and ornaments, and let no flowers of the spring pass by us; let us crown ourselves with rose-buds before they are uttered," ch. ii. 7, 8. Occasionally allusions are made to crowns in a quite general way, as to what is peculiarly honourable and glorious; as when a virtuous wife is called "a crown to her husband," Pr. xii. 4; when the wise are said to get riches, and old men grandchildren, for a crown, Pr. xiv. 24; xvii. 6; or when faithful ministers of the gospel have their converts reckoned to them for a crown of joy, 1 Th. ii. 19. In such cases the crown is simply regarded as the sign or emblem of the state.

CRYSTAL. There is no further peculiarity in the reference made to crystal in Scripture, than that in the original Hebrew two terms are so rendered, *gabish* (גַּבִּישׁ), and *kerach* (כֶּרַח). These both properly signify ice, the one from the congelation that causes it, the other from the smoothness that appears on its surface. It was an ancient opinion, that crystal was simply ice in a harder state of congelation than usual; and hence, not merely the Hebrew *gabish*, but the Greek κρύσταλλος, from which our *crystal* comes, signified equally *clear ice* and *rock-crystal*, the two being regarded as but one



[184.] Egyptian, Assyrian, and other Crowns.

1. Egyptian Crown of the upper country.—Wilkinson.
2. Egyptian Crown of the lower country.—Wilkinson.
3. Egyptian Crown of the united upper and lower countries.—Wilkinson.
4. Assyrian Crown of a king in Nineveh.—Layard.
5. Assyrian Crown of Sardanapalus III.—Layard.
6. Assyrian Crown of Sennacherib.—Layard.
7. Crown of Tigrales, king of Syria.—From a tetradrachma.
8. Crown from sculpture at Persepolis.—Porter's Travels.
9. Corona civica.—From coin of the emperor Galba.

manners of the time and the condition of the personages who wore them. Even for kings, we have no reason to think they bore anything like a commonly recognized or stereotyped form. Indeed, a comparison of the distinctive head-dresses of the Egyptian and Assyrian kings with the more simple, though probably more costly diadem of the Roman emperors, is sufficient proof that there was great variety of form. Some of them, it will be observed, especially those of the Assyrian monarchs, approach very nearly in shape to the priestly tiara, and were in fact nothing else than an