CYCLOPÆDIA

OF

BIBLICAL,

THEOLOGICAL, AND ECCLESIASTICAL

LITERATURE.

PREPARED BY

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AND

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BIBLICAL, THEOLOGICAL, AND ECCLESIASTICAL LITERATURE.

RH.

Rhabanus (more properly Rabanus) Maurit, a distinguished German theologian and prelate, was born of French parents, named Raban, at Mentz, about 776. On the completion of his early studies at Fulda, in Hesse, he was there made a deacon in 801; and he betook himself to Tours the following year to enjoy the tuition of the famous Alcuin, who is said to have named him the Moor, from his dark complexion. It is also apparent from his writings that he had in his youth made a pilgrimage to Palestine. In his twenty-fifth year he became head of the convent school at Fulda, where his successful teaching drew around him many pupils, and not a few of the nobility intrusted him with the education of their sons. In 822 he was consecrated abbot; but he still directed the seminary, which supplied many able teachers for the Frankish and German churches. On a complaint of the monks that his absorption in literary pursuits hindered the discharge of his more active conventual duties, he retired in 842. He was, however, drawn out of this voluntary seclusion, in 847, by being made archbishop of Mentz, whence he is supposed to have received the epithet of Magnificus. In this situation he was the opposer and persecutor of Totschalk (q.v.), who advocated the doctrine of predestination. Rhabanus founded the monastery of Mont St. Pierre, and rebuilt that of Klingemunster. In 850 he showed great devotion in relieving the poor who had suffered from a flood. In 852 he presided at a council held in his metropolis. He died Feb. 4, 856. His influence was great among the churches in the diffusion of practical piety, and he had several illustrious disciples. His erudition and general attainments were respectable for the age in which he lived, and, as a lecturer, he instructed his scholars in general literature and science as well as theology. He wrote commentaries on all the canonical books and many of the apocryphal ones, and left behind him numerous treatises, sermons, and letters. His Opera Omnia were edited by Henin and Colvenner (Cologne, 1627, 6 vols. fol.). See Herzog, Real-Encyklop. s. v.; Hoefer, Nouv. Bioogr. Générale, s. v.; Darling, Cyclop. Bibliog. s. v., and the literature there cited; also, Johann, De Vita ac Doctrina Rab. Martii Magni. (Jen. 1724); Schwarz, De Rabano Mauro (Heidelberg, 1811); Dahl, Leben u. Schr. d. Roth. Maur. (Fulda, 1828); Kunstmans, Ueh. Hrabas. Maur. (Mainz, 1841).

Rhabdos ek tēs hēlēs (Ῥαβδός εκ τῆς ἱλές, a stem out of the root) is the beginning of one of the odes of St. Cosmas, surmounted "the Melodist," also "Hierosolimitanus," and sometimes "Hieropolitites." Like his foster-brother John of Damascus, Cosmas became a monk of St. Sabas, and, against his will, was consecrated bishop of Maiuma, near Gaza, by John, patriarch of Jerusalem, about A.D. 745. He led a holy life, and died in good old age about 760. Cosmas was the most learned of the Greek poets. He wrote on the Nativity, the Transfiguration, and the Purification, and on Gregory Nazianzen. His fondness for types, boldness in their application, and love of aggregating them make him the Oriental Adam of St. Victor. His hymns are much used and praised in the Eastern Church, IX.—A.
translated. He published a few Orations and Discourses in this country, which evince great vivacity and eloquence. See Sprague, Annals of the Amer. Pulpit, vi, 344.

Rhees, Morgan John (2), D.D., a Baptist minister, was born at Somerset, Somerset Co., Pa., Oct. 25, 1810. He devoted himself at first to the law, began practicing in May, 1826, and gave promise of great success in that profession; but, directing his attention to the study of theology, he acted for a time as temperance agent, and was finally ordained Sept. 9, 1829, and on April 1, 1830, became pastor of the churches at Bordentown and Trenton, N. J. He was also one of the founders of the New Jersey State Convention for missionary purposes in 1829, of which he became secretary, besides being chairman of the executive committee of the State Temperance Society, and editing for a time the Temperance Reporter. He closed his connection with the church at Bordentown in 1855, retaining that at Trenton. In 1840 he also resigned the latter to become corresponding secretary of the American Baptist Publication Society, in which position his services proved very useful. In 1843 he became pastor of the Second Baptist Church at Wilmington, Del., where he remained until 1850, when he accepted a call from the First Baptist Church of Williamsburg, Va., and here he still acts as recording secretary of the Board of the Missionary Union and the American and Foreign Bible Society, death closed his useful career, Jan. 15, 1858. See Sprague, Annals of the Amer. Pulpit, vi, 780.

Rhegium (Ῥηγῖον, from Ῥηγεῖα, alluding to the abrupt character of the coast). The mention of this Italian town (which was situated on the Bruttian coast, just at the southern entrance of the Strait of Messina) occurs quite incidentally (Acts xxviii, 13) in the account of Paul's voyage from Syracuse to Puteoli, after the shipwreck at Malta. But, for two reasons, it is worthy of careful attention. By a curious coincidence the figures on its coins are the very "twin-brothers" which gave the name to Paul's ship. See CASTOR AND POLLUX. Again, the notice of the intermediate position of Rhegium; the waiting there, the southerly wind to carry the ship up the Strait, the run to Puteoli with such a wind within the twenty-four hours, are all points of geographical accuracy which help us to realize the narrative. As to the position of the place, it was originally a Greek colony: it was miserably destroyed by Dionysius of Syracuse; from Augustus it received advantages which combined with its geographical position in making it important throughout the duration of the Roman empire. It was prominently associated, in the Middle Ages, with the varied fortunes of the Greek emperors, the Saracens, and the Romans; and still the modern Reggio is a town of 10,000 inhabitants. Its distance across the Strait from Messina is only 10 miles, and it is visible from the telegraph station above that Sicilian town. See Conybeare and Howson, St. Paul, ii, 349; Lewin, St. Paul, ii, 317; Smith, Dict. of Class. Geog. s. v.

Rheimish Testament, a Romish version of the New Test., printed at Rheims, France, in 1582, accompanied with copious notes by Roman Catholic authors. This version, like the Douay Old Test., with which it is generally bound up, was translated from the Latin Vulgate. See DOUAY BIBLE.

Rhenford, Jakon, a German Orientalist, was born at Muhlheim, in the duchy of Berg, Aug. 15, 1854. His son of a Protestant minister, he studied theology at Ham, Groningen, and at Amsterdam. From 1678 to 1860 he was rector of the gymnasium at Franeker, and then returned to Amsterdam to perfect his knowledge of Hebrew, Arabic, and Persian. In 1683 he became professor of Oriental languages at Franeker, where he held the remainder of his life. He was a man of great penetration, sound judgment, and possessed a great memory. Rhenferd died Oct. 7, 1712. Of his works we mention, De Antiquitate Literarum Judaicarum (Franeker, 1694);—Observationes ad Loca Hebreas Novi Testamenti (ibid. 1703-7);—De Arvarchichis Hebraicis (ibid. 1709);—De Hierarchia et Hierarchia Sacra (ibid. 1708);—De Oratorum et Historiarum Hebraicorum, Chaldaicorum, Syracusae, et Arabicae (ibid. 1706).—Hoefer, Nouv. Bioj. Générale, s. v. Besides editing a Syntaxa of dissertations by different writers, De Stylo Novi Testamenti (1701, 4to), he published several learned dissertations. These have been collected and issued in one vol. 4to, with a preface by D. Mill, and an "Oratio Funebre" by professor van Halla, under the title Ine, Rhenferdi Opera Philosophica, Dissertationibus Exquisitiissimis Argumenta Contenunt (Traj. Rhen. 1722). Besides discussing such Biblical subjects as the style of the Apocalypse, the meaning of the phrase διὰ αἰώνια τῶν μικρῶν in the New Test., the meaning of several passages in the same, the author treats largely on points of Jewish literature and archaeology, and takes up the subject of the Palmyrene and Phoenician dialects, and other points of interest to Oriental scholars.

Rhesa (Ῥῆσα) is a name given in the genealogy of Christ (Luke iii, 27) as that of a son of Zorobabel and father of Joanna, being evidently the same with Zorobabel the son in the Old Testament (1 Chron, iv, 19-21) as the son of Zerubbabel and father of Hananiah. Lord Hervey fancifully conjectures that Rhesa is no person, but merely the title Rošh, i. e. "prince," originally attached to the name Zerubbabel, and gradually introduced as an independent name into the genealogy (Genealogies, etc., p. 111, 114, 356-360). See GENEALOGY OF CHRIST.

Rhesa, L. J. EHMEN, a German doctor and professor of theology, was born June 9, 1777, at Carwisha, near Memel. In 1800 he was appointedarrison chaplain at Königsberg; in 1807 he lectured as privat-docent at the university there, and in 1810 was appointed extraordinary professor of theology. From 1812 to 1816 he acted as army chaplain, and after 1816 he lectured as professor of moral and dogmatic theology, and the same time a member of the consistory in Königsberg. Rhesa died Aug. 30, 1840, leaving some very important pamphlets bearing on the Lithuanian version of the Scriptures, as, Geschichte der litauischen Bibel, ein Beitrag zur Religionsgeschichte der nordischen Volker (Königsberg, 1829), and a monograph, Vom Unterschied zwischen der litauischen Bibel (ibid. 1816-18, 2 parts). Besides these, he wrote: De Primis, quos dicit Sacrorum Reformatorum, in Prussia (ibid. 1825)— and De Primis Veterum Religionis Christ, inter Lithuanos Propagata (ibid. 1810). See Winer, Handb. der theolog. Literatur, i, 909, 908; ii, 731; Zachold, Bibl. Theol. ii, 1061. (B.F.)

Rhetorians, an Alexanian sect of this name is mentioned by Philaster as founded by Rhetorius, and maintaining the opinion that there was no harm in any heresy whatever (Philast. Hor. xci). Augustine remarks that this seems so absurd that he considers it incredible (Augs. Hor. lxxii). Philaster is the original authority for the existence of such a sect, but Pseudoctitus speaks of them as if they were not unknown to him, as if he were very well acquainted with the sect. Philaster's statement that there were several Christian fellowships with all who believed in the Incarnation (Praelast. Hor. liii). Even before Philaster's time Athanasius mentions a person named Rhetorius, whom he accuses of holding the opinion that doctrines are of no consequence; but that all heretics are right in their own way. (Contra Arian, i, 6). And at a later date St. John Damascene enumerates the ἐρημομαχιοὶ as the eighty-eighth in his catalogue of heresies, who, it seems probable, were "knowledge (or theology) haters" in the sense of being anti-logicians,
RHINOCEROS

who had arisen from reaction against the subtleties of the Gnostics, the Antiochene and the Alexandrian schools of theologians, and who are identical with the Rhinoceros of Philaster.

RHINOCEROS. See Uncionum.

Rhinsbergers. See Collegians.

Rh. Giacomo, brother of Giovanni, was born at Macao, in Italy. At the age of twenty he joined the order of St. Ignatius, and, after being ordained priest, he accompanied Nicolas Trigaut to China. Being de{}ned at Macao, he aided in defending the town against the Dutch, and in surrounding it with new fortifications (1622). He afterwards penetrated into the province of Siam, and, owing to his knowledge of the country, he was engaged in important diplomatic missions in France and Siam. In 1631 he was ordered to Peking, where he was employed, with P. Adam Schall, in drawing up the imperial calendar. Rh died in China, April 27, 1638. He left only one work, in Italian—an account of his voyage—entitled Lettere della sua Navigazione e delle Cole dell'lndie (Milan, 1620), but he is said to have composed many works in Chinese on religion, astronomy, and mathematics. See Kircher, China Illustrata.

Rh. Giovanni, an Italian Jesuit, was born at Milan in 1590. In 1606 he was admitted to the Society of Jesus, taught rhetoric at Brera, and, after a time, desired to go as a missionary to India. But his superiors refused to grant his request, and he continued his studies in Rome. In 1619 he was sent to China, where he remained for four years. In 1622 he was again sent to Rome, where he remained until 1629, when he returned to China. In 1632 he was appointed superior of the mission in China, and died in Rome, Nov. 9, 1632. He left several works, among them, Martyrium Tomum Beatorum e Soci. Jes. Pauli Michi. Joh. Goto, et Soc. Chiniti (Florence, 1638);—Interrogationes Apologeticae (Lyons, 1641);—and orations on various ecclesiastical subjects.

Rhoida (Ροιοθα, Rose), the name of a servant-maid who announced Peter's arrival at the door of Mary's house after his miraculous release from prison (Acts xii. 13). A.D. 44. See Porther.

Rhodes (Ροδας, roys), an island in the Mediterranean, near the coast of Asia Minor, celebrated from the remotest antiquity as the seat of commerce, navigation, literature, and the arts, but now reduced to a state of extreme poverty by the calamities of war and the tyranny and rapacity of its Turkish rulers.

I. Scriptural Notices. The Sept. translators place the Rhodians among the children of Javan (Gen. x. 4), and in this they are followed by Eusebius, Jerome, and Isodore; but Bochart maintains that the Rhodians are modern and have been planted there by any immediate son of Javan, and considers that Moses rather intended the Gauls on the Mediterranean towards the month of the Rhone, near Marseille, where there was a district called Rhodania, and a city of the same name. They also render Ezek. xxxvii. 15, "children of the Rhodians," instead of, as in the Hebrew, "children of Dedan." Calmet considers it probable that here they read "children of Redan, or Rodan," but that in Gen. x. 4 they read "Dedan," as in the Hebrew. In the time of the consolidation of the Roman power in the Levant we have a notice of Jewish residents in Rhodes (1 Macc. xv. 25). Paul touched there on his return voyage to Syria from the missionary journey (Acts xx. 1). It appears from Josephus that the name of Rhodes, which, in the time of Soliman the Great a capitulation was agreed upon and the island was finally surrendered to the Turks, under whom it has since continued. It is now governed by a Turkish pasha, who exercises despotic sway, seizes upon the property of the people at his pleasure, and from whose vigilance rapacity scarcely anything can be concealed. Under this iron rule the inhabitants are ground to poverty and the island is becoming rapidly depopulated.

II. Description. Rhodes (pertaining to Rhodos) is situated immediately opposite the high Carian and Lycian headlands at the south-west extremity of the peninsula of Asia Minor. It is of a triangular form, about forty-four leagues in circumference, twenty leagues long from north to south, and about six broad. In the centre is a lofty mountain named Armenia, which commands a view of the whole island; of the elevated coast of Carmania, on the north; the archipelago, studded with numerous islands, on the north-west; Mount Ida, veiled in clouds, on the south-west; and the wide expanse of
waters that wash the shores of Africa on the south and south-east. It was famed in ancient times and is still celebrated for its delightful climate and the fertility of its soil. The gardens are filled with delicious fruit, every gale is scented with the most powerful fragrance wafted from the groves of orange and citron trees, and the numberless aromatic herbs exhale such a profusion of the richest odors that the whole atmosphere seems impregnated with spicy perfume. It is well watered by the river Candlura and numerous smaller streams and rivulets that spring from the shady sides of Mount Artemira. It contains two cities—Rhodes, the capital, inhabited chiefly by Turks and a small number of Jews; and the ancient Lindus, now reduced to a hamlet, peopled by Greeks who are almost all engaged in commerce. Besides these there are five villages occupied by Turks and a small number of Jews, and five towns and forty-one villages inhabited by Greeks. The whole population was estimated by Savary at 36,500; but Turner, a later traveller, estimates them only at 20,000, of whom 14,000 were Greeks and 6000 Turks, with a small mixture of Jews residing chiefly in the capital.

The city of Rhodes is famous for its huge brazen statue of Apollo, called Colossus, which stood at the mouth of the harbor, and was so high that ships passed in full sail between its legs. It was the work of Chares of Lindus, the disciple of Lysippus; its height was one hundred and twenty-six feet, and twelve years were occupied in its construction. It was thrown down by an earthquake in the reign of Ptolemy III, Euergetes, king of Egypt, after having stood fifty-six years. The brass of which it was composed was a load for nine hundred camels. Its extremities were sustained by sixty pillars of marble, and a winding staircase led up to the top, whence a view might be obtained of Syria and the ships proceeding to Egypt in a large looking-glass suspended to the neck of the statue. There is not a single vestige of this celebrated work of art now remaining. The present antiquities of Rhodes reach no further back than the residence of the Knights of St. John of Jerusalem. The remains of their fine old fortresses, of great size and strength, are still to be seen. The cells of the Knights are entire, but the sanctuary has been converted by the Turks into a magazine for military stores. The early coins of Rhodes bear the conventional rose-flower, with the name of the island, on one side, and the head of Apollo, radiated like the sun, on the other. It was a proverb that the sun shone every day in Rhodes.

See Murisius, De Rhodo (Amst. 1672); Coronelli, Isola di Rodi (Ven. 1702); Paulsen, Beschreibung Rhodos (Gott. 1818); Rost, Rhodos (Alton. 1823); Menge, Vorgeschichte von Rhodos (Cologne, 1837); and especially Rottier, Les Monuments de Rhodos (Brussels, 1839); Ross, Reisen nach Rhodos (Halle, 1852); Berg, Die Insel Rhodos (Brunswick, 1861).

Rhodes, Alexandre de, a French missionary, was born at Avignon, March 15, 1591. In 1612 he was admitted to the Order of Jesuits at Rome, and after long solicitation received permission to go to India as a missionary. In the spring of 1619 he left Lisbon, but on arriving at Goa was detained under various pretexts until 1623, when he went on to Macao. He desired to penetrate into Japan, and devoted a year to the study of the language; but the great severity which was exercised against Christians obliged him to abandon his project. He went into Cochin-China, and at the end of six months began to preach in the native idiom. In 1627 he passed to Tonquin, and gained the confidence of the king; but the jealousy of courtiers destroyed the fruits of his labor. An edict was launched against the Christian religion, and Rhodes was expelled. He re-
turned to Macao and remained ten years, teaching and travelling through the provinces of Canton. He still desired to return to Cochín-China, and was again met by persecution—this time barely escaping with his life, being sentenced to perpetual banishment (1646). On his way to Europe he was imprisoned at Java, which changed his plan of travel. He embarked for Macassar, visited Bantam and Savata, and in 1648 travelled through the whole kingdom of Persia as well as Armenia, and finally left Smyrna for Genoa. The three years following he spent quietly at Rome, but his passion for travel caused him to start on a second expedition to Persia at the head of a new missionary enterprise. He died in that country Nov. 5, 1668. Rhodes's writings are chiefly narratives of travel, and are generally correct. We may mention, Relazione di Felici Successi della Santa Fede nel Regno di Tun- chino (Rome, 1650) ; — Dictionarium Aumamaticum, Lu- stianum, et Lutinum (ibid. 1651) ; — Sommario des divers voyage et Missions Apostoliques du P. A. de Rhodes, etc. (Paris, 1653). See Sotovol, Bibl. Script. Soc. Jer.

Rhodes, George de, brother of Alexandre, was born at Avignon in 1597. He embraced the rule of St. Ignatius at Lyons in 1618, taught rhetoric in the College of Notre Dame in that city, and was its director for twenty-seven years. He died May 17, 1661. Of his writings we have, Disputationes Theologicas Scholasiticae (Lyons, 1661, 1671, 1676) ; — Philosophia Peripetrica (ibid. 1671).

Rhod'ocas ('Póddac'), a Jew who betrayed the plans of his countrymen to Antiochus Eupator. His treason was discovered, and he was placed in confinement (3 Macc. xiii, 21).

Rhodon. See Rose.

Rhodon. (1 Mac. xv, 23). See Rhodes.

Rhoeus, in Greek mythology, was king of the Mambulans, a son of Phorys, and father to Aemeboluus, of whom Virgil says that he defied the bed of his stepmother Casperia. (1) A centaur present at the wedding of Pirithous, who was wounded by Dryas, and fled. (2) A giant who was killed by Bacchus.

Rhoeus, in Greek mythology, was one of the numerous sons of Hercules. His son was named Phæsus, and built a city in Crete, to which he gave his own name.

Rhythia, in Greek mythology, was a nymph beloved of Apollo, by whom she became the mother of the Corybantes. An ancient town on the north-east coast of Crete derives from her its name—Rythion.

Riario, Raphael Galeotto, an Italian prelate, better known as Cardinal Riario, was born at Savona, May 3, 1431. He was in great favor with Sixtus IV, who raised him to the rank of cardinal in 1477, and afterwards conferred upon him several bishoprics and archbishoprics, together with the abbeys of Monte-Casino and Cava. During the feasts which celebrated his elevation to the cardinalate, Lorenzo de' Medici and his son were assassinated. The new cardinal did not escape the wrath of the Florentines, though he knew nothing of the plot, and was obliged to take refuge near the altar at which he was officiating. Under Alexander VI he took refuge in France, in his see of Treguier, but returned to Italy on the election of Pius III. He afterwards entered into a conspiracy with cardinal Petracci against Leo X, who generously pardoned his offence. It is said that cardinal Riario was the first to introduce theatrical representations in Rome. He died July 7, 1521. See Annu. Ecl. 1472-73, Paravicino, Vita di Sixto IV; Infessura, Diario Rom.; Ammattini, Epistola 548 ad Fr. Gonzagham, p. 92.

Rib, in architecture, is a projecting band on a ceiling, etc. In Middle-age architecture ribs are very extensively employed to ornament ceilings, both flat and vaulted; more especially the latter, when groined. In the earliest Norman vaulting the ribs generally consist of mere flat bands crossing the vault at right angles, the groins as well as the apex being left perfectly plain. As the style advances the ribs become moulded, and are also applied to the groins, and are sometimes enriched with zigzags and other ornaments peculiar to the style, with carved bosses at the intersections, as in the churches of Wylye, Oxfordshire, and Elstoke, Gloucestershire.

In Early English vaulting, and that of all subsequent periods, the groins are invariably covered by ribs, and the intersections are generally ornamented with bosses or other decorations, as is the case in the chapter-house at Oxford. In the Decorated style additional ribs are introduced between the diagonal and cross-springers following the curve of the vault, and frequently also in other parts running in different directions, and uniting the whole into a kind of net-work, as at Tewkesbury Abbey, Gloucestershire. The apex of the vault is almost invariably occupied by a rib, which is often slightly curved upwards between the bosses. When they are numerous, it is not unusual to find that the more important ribs are of larger size than the others. In this style the

Oxford Cathedral, cir. 1190.

Westminster Abbey, cir. 1290.

Gloucester Cathedral, cir. 1320.

Thornton Abbey, Lincolnshire, cir. 1420.
In ordinary Perpendicular vaulting, ribs are applied much in the same way as in the preceding style, but they are sometimes employed in greater profusion and in more complicated arrangements, by which the effect is by no means always improved, as at St. Mary Redcliffe Church, Bristol. In fan-vaulting the ribs radiate from the springing of each pendant, and generally become multiplied as they rise upwards, so that the whole surface is covered with tracery, which is usually enriched with featherings and other decorations.

Divinity School, Oxford.

Many churches, and some other ancient buildings, have raised ceilings, of wood or plaster, formed on the underside of the timbers of the roof. A few of these, which are as old as the Decorated and Early English styles, are sparingly ornamented with small ribs; there is generally one along the top and others crossing it at considerable intervals. In some instances the ribs are more numerous in both directions, so as to divide the surface into rectangular compartments, or panels.

Wymington, Bedfordshire.

In the Perpendicular style ceilings of this kind are almost invariably formed in canes, which are divided into squares by small ribs with bosses, shields, or flowers at the intersections. Flat ceilings also, which are common in this style, are frequently divided into squares, and sometimes into other patterns, by moulded ribs. In the time of queen Elizabeth and James I, ribs were much used on plaster ceilings, and were often arranged with considerable intricacy: at this period the intersections were usually either plain, or ornamented with small pendants. In some districts the purlings of a roof are called ribs.

RIB (ריב), tâdē, Gen. ii, 21, 22, a side, as often rendered; Chald. רוע, Dan. vii, 5), the part of Adam taken to form his wife (Gen. ut sup.). See Eke.

In the expression “fifth rib” (2 Sam. ii, 23; iii, 27; iv, 6: xx, 10), the original has simply ריעו, chōmesh, "fifth part" in Gen. xlvii, 26).

Ribadeneira, Pedro, a zealous Jesuit, pupil of Loyola, and industrious writer, was born at Padua, Nov. 1, 1527. He was sent to Rome while young, and received by Loyola into his order in 1546, before it had been confirmed by the Pope. In 1542 Ribadeneira removed to Paris for further studies in philosophy and theology, and three years later to Padua, where he completed his studies. In 1549 he became teacher of rhetoric at Palermo. In 1552 he returned to Rome and labored effectively for the instituting of the Collegium Germanicum. Loyola sent him to Belgium in 1555, in order to promote the interests of Jesuitism, more particularly to secure permission of Philip II to introduce the order. His success in this matter was contributed to by direct labors as a preacher at Louvain, and by defending the order against attacks of the Sorbonne, towards the realizing of that project. In 1559 he was appointed propositus of the Collegium Germanicum, and in 1560, after having taken the four vows of his order, propositus for the province of Tuscany. In 1560 he was commissary of the order in Sicily, and afterwards assistant to the generals Lainez and Francis Borgia. He attended the second general assembly of his order as the representative of Sicily, and the third as the representative of Rome, and subsequently was made overseer of all the houses of the Jesuits in Rome. Physical sufferings led to his return to Spain in 1584, and to the occupation of a writer in behalf of his order as his chief work. He was engaged in collecting the materials for a work intended to describe the services of the Jesuits in Spain and India when he died, at Madrid, Oct. 1, 1611. His head was found in an uninjured state, it is said, as late as 1583. As a thinker, Ribadenêira was characterized by credulity: as a writer, by a diffuse style in the manner of the old legends, whence his name was sarcastically transformed into Peter de Badüeria, l. e. "chatterer." His works were numerous, and are fully given in Zetterl's large Universal-Lexicon. They are ascetical or biographical in nature, though frequently devoted specifically to the interests of his order. We mention his Lives of Ignatius de Loyola, Borgia, Lainez, and Salmeron:—the Flos Sancatorum (transl. into English, 1669)—all in numerous editions— the Hist. del Schiame de l'An- gitore (Valencia, 1588.)—Le Prince Christies, a defence against Machia- velli (Antw. 1597, etc.)—Catalogus Scriptorum Soc. Jesu—a catalogue of Jesuit writers, their provinces, colleges, houses, etc. (Ibld. 1608); also translations from Albert the Great and Augustine into Spanish. See ALEGGIARHE.

Rib'ai (Heb. Ribay, ריבי, pleader [with Jehovah]; Sept. Ριβαί, Ριβαι), the father of Itai, one of David's mighty men of the tribe of Benjamin (2 Sam. xxiii, 29; 1 Chron. xxi, 81). B.C. ante 1020.

Ribalta, Francisco, an eminent Spanish painter, was born at Castellon de la Plana in 1551. He studied the works of Raphael and Sebastian del Piombo in Rome, and settled in Valencia. His design, color, and composition are highly commended. Among his works are a Last Supper, a Holy Family, and The Entombment of Christ. He died in 1582.

Riband (Numb. xv, 88). See Lack.

Ribas, Juan de, a Spanish ecclesiastic, was born at Cordova in 1612. He belonged to the Order of Dominicans, and taught for many years in the convent of St. Paul at Cordova. His death occurred Nov. 4, 1687. Besides sermons and some ascetic treatises, he wrote, Estudio al Ceasar y a Dios en Gloria (1685, fol.) this appeared under the name of Jose de Zais. Many writers have attributed to Ribas the work entitled Teatro Jesuitico, etc. (Coimbra, 1654, 4to), which bears the name of Francisco de la Piedra. This treatise speaks with great severity of the Jesuits, and was burned by order of the Inquisition. Ribas denied the authorship of the work, but was known to have written other attacks against the Jesuits, one of which is entitled Navrager boetoro. See Échard, Script. Ord. Pradici- cat.; Goujet, in Moret's Dict. Hist.; Peignot, Dict.
The Kamos al-Hermel on the plain of Ribalh.

east of Ribalh; and the Ribalh of the boundary-line also seems to have been greatly nearer the Galilean lake than the Ribalh on the Orontes was, since Ribalh was the town in the list nearest to the lake. The renderings of the ancient versions and the Targums only serve to confuse the passage. In the Sept., the division of the Hebrew words is even mistaken. Thus תְרוּפָּה, is rendered הַרְפָּה, and joining the two first letters of the second word to the first word. The Vulg., too, without any authority, inserts the word Daphnis; and Jerome affirms that Ribalh is identical with Antioch (Onomast., n. v., "Rebalah"). In his commentary on Ezekiel he is still more explicit. He says, "From the end of the temple (atrium) Enan—the border extends, according to the book of Numbers, to Sepham, which the Hebrews call Apamia, and from Apamia to Rebla, which is now called Antioch of Syria. And that it may be known that Rebla means that city which is now the noblest in Cilicia—Syria, the words contra fontem are added, which, it is manifest, signify Daphnis" (Opera, v. 478, ed. Migne). This singular view appears to be taken from the Targums (Bochart, Opera, i. 481). Some suppose that the Daphne here mentioned was the place near the Lake of Merom of which Josephus speaks (War, iv. 1, 1); and that therefore Aia may mean one of the fountains of the Jordan. With this agrees Farchi, the Jewish traveller in the 13th and 14th centuries, who expressly discriminates between the two (see the extracts in Zunz, Benjamin, ii. 418), and in our own day J. D. Michaelis (Bibl für Urgeschichte; Suppl. od Lexica, No. 2813) and Bonfrere, the learned editor of Eusebius's Onomasticon. So likewise Schwarz (Fulest, p. 28). But Dr. Porter has endeavored to draw the boundary-line in consistency with the position of the Ribalh or Riblah above described (Hand-book for Syria, p. 580); and Winer, Gesenius, Van de Velde, and others seem to have found no difficulty in identifying the Ribalh of Numbers with that of Jeremiah and the later historical books. But Palestine never actually extended thus far north, and the arguments of Keil (ad loc.) appear to us conclusive that another Ribalh must there be meant south of Mt. Hermon, perhaps the site afterwards called Laishen and Dun, the present Tell el-Kady. See Tabn.

2. Ribalh of Hamath lay on the great road between Palestine and Babylonia, at which the kings of Babylonia were accustomed to remain while directing the operations of their armies in Palestine and Phoenicia. Here Nebuchadnezzar waited while the sieges of Jerusalem and of Tyre were conducted by his lieutenants; here were brought to him the wretched king of Judah and his sons, and after a time a selection from all ranks and conditions of the conquered city, who were put to death, doubtless by the horrible torture of
Impaling, which the Assyrians practiced, and the long lines of the victims to which are still to be seen on their monuments (Jer. xxxvii. 5, 6; ii. 9, 10, 26, 27; 2 Kings xxv.; 6, 20, 21). In like manner Pharaoh-nehuch, after his victory over the Babylonians at Carchemish, returned to Riblah and summoned Jehoahaz from Jerusalem before him (2 Kings xxiii. 38). Riblah is probably mentioned by Ezekiel (vi. 14), though in the present Hebrew text and A. V. it appears as Diblah or Diblah (q. v.).

This Riblah has no doubt been discovered, still retaining its ancient name, Riblah, on the right (east) bank of el-Ayy (the Orontes), upon the great road which connects Baalbek and Huma, about thirty-five miles north-east of the former and twenty miles south-west of the latter place. It lies about twelve miles east by north of its great fountain, which still bears the name el-Aiu. The advantages of its position for the encampment of vast hosts, such as those of Egypt and Babylon, are enumerated by Dr. Robinson, who visited it in 1852 (Bib. Rea., iii. 545). He describes it as "lying on the banks of a mountain stream in the midst of a vast and fertile plain yielding the most abundant supplies of food and fuel." At this point the road is open by Aleppo and the Euphrates to Nineveh, or by Palmyra to Babylon. . . . by the end of Lebanon and the coast to Palestine and Egypt, or through the Bukait and the Jordan valley to the centre of the Holy Land." It appears to have been first alluded to by Buchanan in 1516 (Travels in Persia, p. 480). The most singular object in this neighborhood is a monument called Kamao el-Hermel, which stands on a high mound several miles farther up the Orenous than Riblah (that is, farther south), but distinctly visible from it. It stands on a pedestal of three steps, and in the form of two quadrilateral pillars, each about twenty feet in circumference with figures of dogs, stags, hunting-instruments, etc., and terminating in a kind of pyramid, it reaches the height of about sixty feet (as given by Robinson), but Van de Velde makes it about twenty more (469). One of the corners, the south-west, is in a dilapidated state; in other respects it is entire, and forms a solid mass of masonry built of large square stones. It is known to be of great antiquity; but its precise date and object are unknown; and Abulafia is the first writer who is known to have mentioned it. Dr. Thomson, who was the first to draw attention to it, would connect it with the ancient Babylonian dynasty (Jub. Sueras, May, 1847).

Riccio, Antonio, called Barbelungo, a painter of the Neapolitan school, was born at Messina in 1690. He went to Rome and studied under Domenichino; in that city he left several fine paintings. On his return to his native country he executed numerous works which now decorate its churches. Among them we mention, the Conversion of St. Paul: -- an Ascension: -- St. Charles Borromeo: -- and a very beautiful picture of St. Cecilia in a church in Palermo. See Domenich, Vite de' Pittori Italiani; Lanzo, Storia Pictorica; Ticiani, Dizionario; Guida di Messina; Mortillaro, Guida di Palermo.

Riccio, Bartolomeo (1), an Italian scholar, was born at Lugo, in Romagna, in 1490. He studied at Bologna, Padua, and Venice, and in the last-named city he charged of the education of Luigi Cornaro, afterwards cardinal. He subsequently taught at Ravenna. His researches and critical gains were so great as to place him in the position of tutor to Alfonso and Luigi d'Este, sons of the duke of Ferrara. In 1641 he received from Alfonso letters of nobility with the title of lord of Vendicà. Riccio wrote with elegance, but his style has been criticized as harsh and unequal. He died in 1655. His works have been collected into two volumes, Opera (Padua, 1748). See G. della Casa, Discorso sulla Vita di B. Ricci.

Riccio, Bartolomeo (2), an Italian Jesuit, was born at Castelfidardo. He was master of the novices at Nola and at Rome, and afterwards provincial of his order in Sicily. He died at Rome, Jan. 12, 1613. His works are Vita Jesu Christi ex Evangeliorum Notis Compendiosa (Rome, 1620, 4to), translated into Italian (ibid. 1609, 4to): -- Triumphus Christi Crucifixii (Antwerp, 1608, 4to): -- Monestorium Evangelicinum (Poitiers, 1621, 4to). See Tiraboschi, Storia della Letter., vol. vii.

Riccio, Lorenzo, an Italian Jesuit, was born at Florence, Aug. 2, 1708. He was of a noble family, and at a very early age joined the Society of Jesus. He was employed in various works, and finally became secretary-general under Leopoldo Marzorati. At the death of his superior, Riccio was elected to fill his place, May 21, 1758. But there soon arose those difficulties which finally destroyed the order. Its members were ban-
RICCI, Matteo, one of the earliest and most successful missionaries of the Romish Church. He was born at Macerata, in Ancona, Oct. 6, 1552, and was early devoted to a clerical life. After a thorough instruction in languages and the sciences, he entered the Order of Jesus in 1571. His comprehensive learning, together with his shrewdness, led to his being selected some years later to undertake the work of re-establishing the missions of his Church in China. The Minori Missione Corvino had founded them so long ago as A.D. 1294; but the abandonment of the native Christians, and the opposition of the native religions, Confucianism, Taoism, and Buddhism, followed by the persecutions of the Ming dynasty, had destroyed all the fructus of his labors. The Capuchin Gaspar de Cruz had attempted to reintroduce Christianity into China in about 1593; but without success. Ricci arrived with two companions in 1583 and was permitted to settle at Tsao-King-Fo. Aided by the Jesuit Roger, he was even permitted to build a Christian church in the immediate vicinity of a Chinese temple. His method was to gain the confidence of the people by conforming to their manners and prejudices. He assimilated his first teaching in the foundations of the moral and moral tenets of Confucianism; and he constructed a map of the world in which he grouped all other states about China as their centre. The Chinese priests were eventually successful, however, in exciting suspicion against him, from which he was compelled to flee to the sea-port Chow-chu. In 1585 he attempted a visit to Pekin, but, being considered a Japanese in disguise, he was unable to secure a presentation at court. Five years later he repeated the undertaking, and was fortunate enough to be selected by the Portuguese as the bearer of presents to the emperor; and he so improved the opportunity that he was thereafter permitted to reside with the other missionaries at the court of Pekin itself. Ricci now labored with increased energy in his mission. He acquired the respect of the imperial family and of prominent mandarins through his mathematical proficiency and through the arts of painting and music. Having given much attention to the vernacular, he was able to write a number of books in the Chinese language, and to adapt all his writings and writings to the promotion of Christianity. His influence extended, in course of time, beyond the precincts of the court and the capital, and was felt to the advantage of his cause in several provinces of the empire. The foundation of a durable work appeared to have been already laid when Ricci died, May 14, 1610. The mission immediately felt his loss in the withdrawal of the emperor's favor, and in being obliged to remove from the capital for a time. But the services rendered by the missionaries to the cause of mathematical science, and even to the Chinese civil and political State, were so valuable that they were soon permitted to resume their former places among the scholars. The Jesuits Schall, Verbiest, Pereire, and others were prominent in the subsequent history of Roman Catholic missions to China, and the successes realized were large; but the entrance of other orders upon this work, e.g. the Dominicans and Franciscans, introduced an element of discord among the missionaries themselves which impaired their usefulness and brought them into disfavor with the Chinese rulers. Incessant persecutions followed, extending from 1722 to 1846, which have almost obliterated the traces of the work of Ricci and his colleagues. See the art. China in this Cyclopedia. See Trigault, De Christ. Expel. apud Sinas ex Comm. Jesus, in Francisc. Societ. (1611, 2 vols.)—Wertheim, Ricci in Pietas, Neue theolog. Zeitung (Vienna, 1838).—Bretano, Breve riferimento a Prog. Mission. Soc. Jesu apud Chineses (Ratisbon, 1672, with notes by Mannegg, Vienna, 1834)—Du Halde, Descript. de l'Emp. de la Chine (Paris, 1736; German, with Mosheim's introd., Rostock, 4 vols. 410) —Gurzaff, Geschichte der China (Canton, 1833; German by Bredendorf, Bonn, 1836, 2 vols. 410) —and with continuation by Neumann, Stuttgart, 1847.—Wittgenstein, Herrlichkeit d. Kirche in ihren Missionen (Augsburg, 1841, 2 vols.; Gesch. d. kathol. Missionen auf unsere Zeit (Vienna, 1845))—Huc, Chine. Reich (Leipsic, 1856, 2 vols.).—Comp. Gieseler, Lehrb. d. Kirchengesch. III, ii, 638 sq.
RICCI

10

RICE

The inquiries instituted with reference to the state of nunneries, etc., revealed scandalous irregularities and crimes against morality carried to even unnatural lengths; but the removal of Leopold to ascend the throne of the German empire, soon after the Synod of Pistoja, brought the reforming career of Ricci to a close by depriving him of his protector. The opposition of the populace caused him to resign his bishopric, and the papal bull Austrom Fidei annulled the decrees of the Synod of Pistoja (Aug. 28, 1795). He submitted to the papal decision, after a long struggle, in 1796; but, heavily impressed on political grounds, and died Jan. 27, 1810. See De Potter, Vie de Sc. de Ricci (Brussels, 1825, 3 vols.; German, Stuttgart, 1829, 4 vols.).

Ricci, Sebastiano, a painter of the Venetian school, was born at Belluno in 1569. At the age of twelve he entered the studio of Cervelli, who took him to Milan. He there studied under Lisantrino, and afterwards went to Bologna. Receiving the patronage of the duke of Parma, Ricci was enabled to go to Rome to study design. He remained there until 1694, and spent several subsequent years in travelling throughout Europe, leaving his pictures in many of the most important cities. He finally settled in Venice, where he remained during the rest of his life. He died in 1794. The paintings of Ricci are noted for the nobility of the figures, grace of attitude, correctness of design, and brilliancy of coloring. Nevertheless, he never seemed able to rid his works of a certain disagreeable mannerism. Among those in Florence are a St. Charles and St. Francis Celebrating Mass; at the Museum of Dresden, an Assumption and Christ Giving to Peter the Keys of Paradise. See Orlandi, Abecedarium; Lanzi, Storia Pictorica; Tizetti, Dizionario; Bertolozzi, Guida di Parma.

Ricciarelli, Daniele (called Daniel of Volterra), a painter and sculptor of the Florentine school, was born at Volterra, in Tuscany, in 1569. He studied design under Sodoma, and afterwards under Peruzzi at Siena. On going to Rome, he became a pupil of Pierino del Vaga, and assisted his master in adorning the Vatican and other buildings. He became a friend of Michael Angelo, who procured for him the patronage of pope Paul III., and continued his work in the Vatican after the death of his master Pierino. A great deal of the success of his work was due to Angelo. The Ricci furnished designs for his paintings and gave him valuable advice. The Descent from the Cross, considered one of the three finest paintings in Rome, owes much of its renown to the assistance which Ricciarelli received from his friend. Were this his only work, he would have ranked among the greatest of Italian masters, but many of his other pictures have a sad lack of expression. On the death of Paul III., Ricciarelli lost his position as superior of the works of the Vatican, and gave himself thenceforth to sculpture. He modelled the sculptures of Michael Angelo in the chapel of St. Lorenzo in Florence; and while engaged upon an equestrian statue of Henry VII. in London died suddenly at Louvre is a bas-relief of Christ Placed in the Tomb, attributed to Ricciarelli. Among his minor paintings are Massacre of the Innocents and Martyrdom of St. Cecilia at Florence; at Dresden, a Holy Family (after Michael Angelo); and in the Louvre, David Killing Goliath. See Vasari, Vie, Lanzi, Storia Pictorica; Piolesi, Descrizione di Roma.

Riccio, Domenico, a painter of the Venetian school, was born at Verona in 1494. After receiving the instructions of Giolito, he went to Venice to study the works of Giorgione and Titian. He decorated the ducal palace at Mantua, and at Verona left many celebrated frescoes. He died in 1567. Among his works are Conversion of St. Paul.—Morning of St. Catherine:—Resurrection of Lazarus:—The Summarian, and The Resurrection of Christ. See

Ridolfi, Vite degli Illustri Pittori Veneti; Benozzi, Guida di Verona.

Riccio, Felice, an Italian painter, son of the preceding, was born at Verona in 1540. A pupil of his father, he continued his studies at Florence under Jacopo Ligozzi. Here he acquired an entirely different style of painting from his father. His Madonnas have much grace and delicacy, and he excelled in landscape. He painted many small pictures upon stone. His larger paintings are almost innumerable; among them are Adoration of the Magi:—Descent from the Cross:—St. Lucia and St. Catharine:—a colossal St. George, and a fresco on the façade of a house at Verona. See Ridolfi, Vite degli Illustri Pittori Veneti.

Riccoli, Giovanni Battista, an Italian astronomer and Jesuit, was born at Ferrara in 1588, and was professor of philosophy, theology, etc., at Bologna and Parma. By authority of his superiors, he devoted himself to astronomy, that he might confute the Copernican system, which he attempted to do in his Almagestum Novum (1651, 2 vols.). According to his theory, the sun, moon, Jupiter, Saturn revolve around the earth; while Mercury, Venus, and Mars are satellites of the sun. He also published an able treatise on mathematical geography and hydrography in 1661, and Astronomia Reformata in 1665. He died in 1671. See Fabroni, Vita Italiom. Doc. Excei.; Tiboraci, Storia della Letteratura Italiana.

Rice, Aaron, a Methodist preacher, was a native of Green County, Ky. Of his early history and his conversion, little is known. He became a member of the Louisville Conference of the Methodist Episcopal Church, South, and was long esteemed as an able and reputable minister. He died Sept. 9, 1846. See Minutes of Annual Conf. M. E. Church, South, 1846.

Rice, David, a Presbyterian minister, was born in Hanover County, Va., Dec. 20, 1739. He began his classical studies under the Rev. John Todd, and went to New College in 1759, becoming a member of the junior class. He graduated in 1761; was licensed to preach by the Presbytery of Hanover, Nov., 1762; and was ordained and installed pastor of Hanover Church, Va., Dec., 1768. Giving up this charge, he afterwards preached for a time near Isom, Va. He removed to Kentucky in Oct., 1786, where he labored for fifteen years. In 1798 he removed to Green County, but did not take any pastoral charge. Mr. Rice assisted in the establishment of Hampden Sidney College, was one of the trustees of the Transylvania University, and president of that institution from 1783 to 1789. He published a list of his publications: Essay on Baptism (1789); Lecture on Divine Decrees (1791); Slavery Inconsistent with Justice, etc. (1798, 12mo);—An Epistle (1805);—Second Epistle (1808);—Letters and Sermons. See Sprague, Annales of the Amer. Pulpit, iii, 246.

Rice, Edward, D.D., an English clergyman, was educated at Christ's, whence he was elected a fellow of Trinity College, Cambridge, in 1815. He was one of the classical masters of Christ's Hospital in 1829; vicar of Horley, Surrey, in 1827; head-master of Christ's Hospital in 1836; and died in 1853. He published several sermons: On Literature (Lond., 1820, 8vo);—On the Coronation of George IV. (ibid. 1821, 8vo);—Two Sermons on the Rosary, etc. (ibid. 1829, 8vo). See Lond. Gent. Mag. March, 1853, p. 316. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Bibl. s. v.

Rice, Henry Leffler, a Dutch Reformed minister, was the son of Henry and Elizabeth (Leffler) Rice, and was born in Washington County, Ky., June 25, 1795. His early education was conducted by the Rev. James Annand, of Kentucky, with whom Mr. Rice spent seven years into his own home. After spending three years in Transylvania University, Ky., he graduated from
that institution in the class of 1818. Having early experienced the renewing grace of God, in his sixteenth year he united, by a public profession of his faith, with the Presbyterian Church at Corthydon, Ind. Immediately after leaving the university, he entered the theological seminary at Princeton, N. J., whence he was regularly graduated in three years, after passing through the full course of study. He was licensed by the Presbytery of New Brunswick, Oct. 3, 1821, and was ordained as an evangelist by the same presbytery, Oct. 2, 1822. After his ordination he spent two years in mission work in new portions of the West, and then returned to New Jersey, where he accepted a call to become pastor of the New Brunswick Church at Spotswood, and was installed in September, 1825. Here he labored faithfully and successfully about eight years, until he was released by his classis, April 16, 1834, in order that he might accept a call to the German Reformed Church in Chambersburg, Pa., over which latter charge he was installed in May 1834, and in which he continued until his death. While residing in Chambersburg, he became profoundly interested in the literary and theological institutions of the German Reformed Church located at Mercersburg, and in the fall of 1836 he was induced to undertake an agency on their behalf, his pulpit being supplied, meanwhile, by neighboring ministers. Mr. Rice was also a member of the Board of Trustees of Marshall College at Mercersburg. After his removal to Mercersburg he studied the German language, and so thoroughly mastered it as to preach occasionally in that tongue to the German people in his vicinity; to their great delight. While proselyting the above-mentioned agency with great energy and success, he was stricken down by fever, and died at Chambersburg, May 3, 1837. Mr. Rice married, in 1821, Miss Gertrude Van Dyke, youngest daughter of Matthew Van Dyke, of Mapleton, four miles from Princeton, N. J. She was a woman of estimable character and fervent piety. She died June 9, 1857, about a month after the death of Mr. Rice. His wife was a most of large culture and of extraordinary piety, energy, and influence. (W. P. S.)

Rice, John H. (1), a Presbyterian minister, was born at Sharontown, N. Y., March 9, 1800. He received a good academical education, studied theology in Auburn Seminary, N. Y., was licensed and ordained in 1832, and subsequently became pastor of the following churches: Center Church, Canajoharie, N. Y.; Lebanon, N. Y.; Barton, C. W.; Grand Haven, Mich.; Gowanda and Sheridann, N. Y.; Watsburg and Wayne, Pa.; Clymer, N. Y.; Middlebush and Green, Pa. He died in the latter place, June 21, 1858. Mr. Rice was at one time an agent for the American Tract Society. He was a faithful laborer and devoted servant of Christ. See Wilson, Prep. Hist. Almanac, 1860, p. 122. (J. L. S.)

Rice, John H. (2), a minister of the Methodist Episcopal Church, South, was born in Middle Tennessee, Dec. 25, 1826. He professed religion and joined the Methodist Episcopal Church in 1838. He was admitted on trial into the Arkansas Conference Nov. 9, 1849, ordained deacon Nov. 9, 1851, and elder Nov. 9, 1853. He continued in active service until he was located. He joined the Confederate army in 1865, was received into the Arkansas Conference Oct. 21, 1863, and appointed chaplain of Colonel Shaw's regiment. He was killed in a skirmish with United States troops, March 25, 1864. For many years he had been a faithful minister, an able defender of the doctrines of his Church, and a generous dispenser of benevolence. See Annual Conference, M. E. Church, South, 1864, p. 529.

Rice, John Holt, D.D., a Presbyterian minister, was born near New London, Bedford County, Va., Nov. 28, 1777. He became tutor in Hampden Sidney College, Va., in October, 1796, and on Sept. 12, 1805, was licensed to preach. On Sept. 29, 1804, he was ordained and installed pastor of the church at Club Creek, still retaining his connection with the college until the latter end of the year, when he resigned his tutorship and removed to a small farm in Charlotte County. Here, his salary being insufficient, he also opened a school, and continued until 1812, when he became pastor of Mason's Hall, Richmond, Va. In May, 1816, he came to New York as a representative of the Bible Society of Virginia at the Union of American Bible Societies. He afterwards attended the meeting of the General Assembly at Philadelphia, where he was often sent again as a delegate from his presbytery. He was elected president of the College of New Jersey Sept. 26, 1822, as well as professor in the Union Theological Seminary in Princeton and College of New Jersey for the same year; he only accepted the latter and resigned his pastoral charge. He entered upon his professorship Jan. 1, 1824. In May, 1830, he came to New York, where he delivered one of the series of the Murray Street Lectures. After this his health gradually declined until his death, Sept. 3, 1851. Dr. Rice started, in 1815, and published for a time the Christian Monitor, the first weekly religious newspaper which appeared in Richmond. In January, 1818, he published the first number of the Virginia Evangelical and Literary Magazine, which he continued till 1829. His other writings are, a memoir of S. Davies and of Rev. J. B. Taylor; some occasional poems, and also a number of pamphlets, among which we will notice his Historical and Philosophical Considerations on Religion, addressed to James Madison, Esq. (the ex-president), which, after being first published as successive articles in the Southern Religious Telegraph in 1830, appeared in a small volume in 1832. See Sprague, Annals of the Amer. Pulpit, iv. 295.

Rice, John Jay, a Presbyterian minister, was the son of Gabriel and Phoebe (Garrard) Rice, and brother of Rev. Nathan L. Rice, D.D. He was born in Garrard County, Ky., Sept. 7, 1804, and received his early education wholly in the country schools in the neighborhood of his father's residence. At the age of fourteen he entered Centre College at Danville, Ky., but, after staying a short time, he returned home. Subsequently he again entered Centre College and remained two years, but did not graduate. While at college he and his brother Nathan were both converted during a glorious revival at Danville. Soon after he began devoting himself to the work of the ministry, he began to study theology under Rev. James C. Barnes, a widely known pastor and preacher of Kentucky, at the same time laboring in Mr. Barnes's and neighboring churches. He was licensed by the Transylvania Presbytery, April 2, 1827, but soon became convinced that he was not so well furnished as to make full proof of his ministry, and went as a licentiate to Princeton Theological Seminary, where he studied two years, 1829-31. While a student in the seminary he resided at Dutch Neck, about four miles south of Princeton, and stately supplied the Church at that place, with frequent help from his brother Nathan. The preaching of the brothers made a deep impression upon the people of Dutch Neck. Many were hopefuly converted. The brothers were regarded with strong affection, and their names are held in tender and loving remembrance to this day among the people of the region. Having returned to Kentucky at the end of his second year in the seminary, Mr. Rice returned to New York, April 5, 1831, where he entered the office of the late Rev. Henry St. Mary of Ebenezer, and soon became widely popular as a preacher. In the years 1832-34 he preached as stated supply to the Church at Millersburg, Ky., and from 1834-35 at Maysville, Ky. But, alas! the hand of a fatal pulmonary disease was soon laid upon the zealous and eloquent preacher. After aiding his brother Nathan for two or three years in editing a religious paper which the latter had started, he felt constrained to try a milder climate, and went to Florida. There, from Talahassee as a centre, he travelled much in Central Florida, and his soul was aroused at sight of the ignorance
of the people and their destination of Gospel privileges. Although sick, he must preach; and he did preach until he had utterly exhausted his remaining strength. He was at length seized with a high congestive fever, and died at Quincy, Ill., Sept. 19, 1840. He was a bright and shining light. His ability was amazing, his energy was endless, his pulpit gifts were highly attractive. His spirit was Christ-like, tender, loving, full of zeal. Mr. Rice married, May 5, 1825, Miss Emily Craig Welsh, of Lincoln, Ky., and at his death left only one child, a little daughter, who still survives (1878). Had he lived to a good old age, Mr. Rice would unquestionably have been one of the ablest and most ornamental ornaments of the American pulpit. (W. P. S.)

Rice, Luther, a Baptist minister, was born in Northborough, Mass., March 25, 1783, graduated at Williams College in 1810, and immediately entered the Congregational Theological Seminary at Andover. He was ordained as a foreign missionary Feb. 6, 1812, and sailed a few days after for Calcutta; but his views on baptism having, in the meantime, undergone a change, he joined the Baptist Church on his arrival there, and came back to this country for the purpose of wakup the Baptist churches to an effort in behalf of foreign missions. He was the chief motor of the formation of the Baptist General Convention in 1814. He afterwards became the President of the College, for the establishment of which he had zealously labored, and with which he remained connected until his death, Sept. 25, 1836. See Sprague, Annals of the Amer. Pulpit, vi, 602.

Rice, Nathan, a Methodist minister, was born June 10, 1792, in Coventry, R. I. His mother was a member of the Freewill-Baptist Church, and the first sermon preached by a Methodist minister was from Rev. William Jewett. He united with the Methodist Episcopal Church in Lee, Mass., at the age of seventeen years. In 1819 he joined the New York Conference, and continued in active service until 1854, when, worn down with labor, he took a superannuated relation. Mr. Rice was a true patriot, an example of simplicity, uncomplaining of a kind and sympathetic nature which delighted in the welfare of others. His death, which occurred at Washingtonville, N. Y., Feb. 21, 1864, was very happy, a fit closing of such a life. See Minutes of Annual Conf. M. E. Church, 1864.

Rice, Nathan Lewis, D.D., a Presbyterian minister, was born in Garrard County, Ky., Dec. 20, 1807; died June 11, 1877. To procure funds to enable him to obtain a preparatory education, he taught a school at the early age of sixteen. At the age of eighteen he united with the Presbyterian Church. He entered Centre College, Danville, Ky., in the fall of 1826, and during a part of his course was a teacher of Latin in the preparatory department. After remaining some time, without graduating, he entered upon the study of theology, and at the close of the year was licensed to preach by the Transylvania Presbytery. Feeling the need of a more thorough preparation for the work of the ministry, he entered Princeton Theological Seminary, where, during his course, he became known for his large attainments and extraordinary ability. He accepted a call to the Presbyterian Church at Bardstown, Ky., and was ordained and installed in 1833. The more effectually to counteract the efforts at persecuting by the Roman Catholic college at that place, he established an academy for girls, and subsequently one for boys, and also founded a newspaper called the Western Baptist. He was afterwards merged in the Presbyterian Herald of Louisville. He continued in this pastoral relation for eight years, and became, in 1841, stated supply for the Church at Paris, Ky. While here he entered into a discussion with Alexander Campbell, the president of Bethany College, Va., on the subject of baptism. The debate was held in Lexington, Ky. The moderators consisted of some of the most eminent lawyers of the state, among whom was Henry Clay. This discussion created a wide and intense interest throughout the country, and brought out the full power of Dr. Rice as a disputant, and gained for him the reputation of being the greatest polemic of the age. The debate was published in a large octavo volume, which was extensively circulated. Soon after, Dr. Rice received a call to the Central Presbyterian Church, Cincinnati, O., and entered upon his duties as its pastor in 1844. He was installed June 12, 1845. He was in labors more abundant, and in connection with his work as pastor he wrote several volumes, taught in several classes for the ministry, held a debate with the now archbishop Porcelli of Cincinnati, which was published in a volume, also a debate with the Rev. Mr. Pingree of the Universalist Church of that city. Calls came to him from every quarter, so extensive had become his fame. In 1853, on the death of Dr. Potts, he accepted a call to the Second Presbyterian Church of St. Louis, Mo., and was installed Oct. 9 of the same year. He edited, besides his other labors, the St. Louis Presbyterian, and published several books. At the meeting of the General Assembly in Nashville, Tenn., in 1855, he was elected moderator. He accepted a call to the Second Presbyterian Church, Chicago, Ill. The Church was small and weak, but under his labors it grew strong and flourishing. While there he edited the Presbyterian Expositor. In May, 1859, he was elected by the General Assembly to the professorship of didactic and polemic theology in the North-west Theological Seminary at Chicago, which he performed in addition to pastoral work. In 1861 he was called to the Fifth Avenue Church in the city of New York, to succeed Dr. J. W. Alexander, deceased. Here his labors proved too great for his strength, and he sought relief in 1867, and retired to a farm near New Brunswick, N. J. After residing in New Jersey he was called to the chair of the Westminster College, mo., where he remained until 1874, when he was elected to the chair of didactic and polemic theology in the theological seminary at Danville, Ky. Here he performed his last earthly labors; and at the close of the session in 1877, having become greatly impaired in health, he sought retirement, and at the residence of his brother, Rev. Dr. D. F. Rice, of Brenton County, Ky., where within the brief space of one month, with a mental fullness of peace and holy joy, he died June 11. (W. P. S.)

Rice, Phineas, D.D., an eminent Methodist preacher, was born in the State of Vermont in 1786. Having been trained for the law, he taught a school and opened a law office, and in his twenty-eighth year became a preacher, and in the course of a few years he was called to publicly exercise his gifts. He was received on trial in the New York Conference in 1807, and was sent to labor as junior preacher on the Granville Circuit. The ministry of Dr. Rice extended over a period of fifty-four years, and each year during all that long period he was returned effective, and received regularly his appointment. He labored on circuits sixteen years, in stations eleven, and in the presiding elder's office twenty-eight years, excepting the last year, which was not completed at the time of his death. He was a member of every General Conference from 1820 to 1856, inclusive, and was received at the University of Leyden, 1854. Dr. Rice was a marked man in every respect. His piety was deep, fervent, and abiding, and he was eminently a man of prayer. Scrupulously punctual, industrious, and self-sacrificing, he was a wise counsellor and a true friend. He had a natural vein of pleasantry, and his conceptions were not infrequently quaintly expressed. Even when in the pulpit, at times a facetious remark, evidently unpromised, would cause his hearers to smile. These smiles were not seldom followed by tears as the preacher passed from one phase of his subject to another. His pathos and tenderness were strangely blended with his wit and humor; and if one could have wished that there had been less of the latter qualities, it was
nevertheless evident that there was in them no bitterness, no harshness, no undue severity. As an exponent of ecclesiastical law and an administrator of the discipline, Dr. Rice had few equals. During the last months of his life he suffered greatly but patiently, and calmly contemplated the approach of death, which came Dec. 4, 1861. See Minutes of the Conferences, Methodist Episcopal Church, 1862, p. 70.

Rice, William H., a Presbyterian minister, was born in Shelby County, Ky., July 15, 1827. His early education was thorough; his collegiate studies were pursued at Transylvania College, Ind., and Haverford College, Ind. He spent one year in the theological seminary at New Albany, Ind., was licensed to preach in April, 1858, and ordained the same year by Vincennes Presbytery, and preached as stated supply for the Church at Rockport, Ind. In 1854 he removed to Texas, in the hope of restoring his health by a warmer climate. While there he preached for the churches at Palestine and Mound Prairie, in the bounds of the Eastern Texas Presbytery. In 1856 he resigned his charge, went to Alabama, and finally, in 1859, returned to Indiana, where he died, Sept. 5, 1859. Mr. Rice had a mind that was clear and penetrative, and his preaching powers were excellent. See Wilson, Presb. Hist., 1861, p. 106. (J. L. S.)

Rich, Claudius James, an Oriental traveller, was born March 28, 1787. His researches as a pioneer explorer of Oriental countries were papers published, and, though not able to sink his shafts as deep as Layard and other modern explorers, his labours are equally worthy of regard. Even as scientists have been supplanted by after-discoveries, so the time may come when Wilkinson and Layard, and Schliemann and Cremoza, may be outshone by future explorers whose names are to be inscribed, Memoires sur les Ruines de Babylon (1812):—Narrative of a Residence in Koordistan (1836). He died Oct. 5, 1821. (W. P. S.)

Rich, Edmund, St. (French Saint-Edme), archbishop of Canterbury, was born in Abingdon, Berkshire, about 1190. Having studied at Oxford, he graduated in theology at the University of Paris, and lectured there for some time on Scripture. He taught philosophy at Oxford from 1219 to 1229, enjoying also a prebend in Salisbury. On April 2, 1234, he was consecrated archbishop of Canterbury, enforcing discipline, by authority given by the king, in spite of the opposition of clergy and others. Pope Gregory IX appointing Italians to vacancies, Edmund deemed this an abuse of the papal power, and, on June 23, 1290, wrote to the see of Arles in Provence, France. Being in feeble health, he went to Soissons, in Champagne, where he died. He was canonized in 1246 by Innocent IV. Among his works are, Constitutions, in thirty-six canons, found in Labbe's edition of the Councils:—Spectaculum Ecclesiae, in vol. iii of Bibliae Sacrae Nova. A manuscript Life of St. Ed- mund, by his brother Robert, is preserved in the Bod- 
cillian library: another by Bertrand, his secretary, was published in Martene's Theatrum Anecdotorum. See Appleton's Cyclopaedia; s. v.

Rich, John, a minister of the Methodist Episcopal Church, South, was born in Davie County, N.C., Oct. 10, 1815. His conversion took place in 1837, he was licensed to preach in 1839, and was received into the North Carolina Conference in 1840. During the suc- ceeding ten years of his laborious and useful life he filled many of the most important appointments in the con- ference with great acceptability. At the conference of 1860 he was superannuated, and on Oct. 25, 1851, he died. His distinguishing traits were clearness and penetration of thought, childlike simplicity, and unaffected mien. See Minutes of Annual Conf. M. E. Church, South, 1851, p. 345.

Rich, Obadiah, an American bibliophile, was born in 1785. He published several works bearing on bibliography, but that for which he was most distinguished was the Bibliotheca Americana Nova. He died Jan. 20, 1850. (W. P. S.)

Richard of Armagh—whose real name was Fitz- Ralph, and whose historical name is Armachanus—was born in Devonshire, England, or, according to some, at Dundalk, in Ireland. He was educated at Oxford—first at University and then at Balio College. He graduated as doctor of divinity, and in 1383 was commissary-general of that university. His first Church promotion was to the chancellorship of the Church of Lincoln, July 1394; he was next made archdeacon of Chester, in 1396; and dean of Lichfield, April, 1397. At Oxford he opposed the affectation and irregularities of the mendicant friars. In 1347 he was advanced to the archbishopric of Armagh, and still continued his opposition to the friars, who became so incensed at his exposure of them that they had him cited before Innocent VI at Avignon, where he defended his opinions with great firmness, but was decided against by the pope. He died at Avignon, Nov. 16, 1360, without suspicion of poison. He was unquestionably a man of great talents and sound judgment. Perhaps his best panegyric is his being ranked, by some Catholic writers, among heretics. He is said by Baie to have translated the New Testament into the whole Bible. His published works are, Defensio Civitatum adversus Fri- tres Mmndicantes (Paris, 1496)—Sermones Quatuor ad Crucem (Lond. 1612).

Richard of Bury, an English prelate, was born at St. Edmundsbury, Suffolk, in 1218. His family name was Richard Angerville, or Angerville. He was educated at Oxford, and became tutor to prince Edward (afterwards Edward III), and was sent on a diplomatic mission by the pope, he formed a friendship with Petrarch, and was ap- pointed bishop of Durham in 1333. He was made high chancellor of England in 1334; treasurer of England in 1380; co-ambassador to France twice in 1388. He died in 1345. Richard was a man of great erudition, for his day, and a liberal patron of learning; as well as a great collector of books, which he devised to a company of scholars at Oxford, and which were deposited in a hall once occupying the site of Durham (now Trinity College. For an estimate of his character, see Jortin, Remarks on Exce-Ii, lii 394. His Philobiblon de Amore Librorum (Cologne, 1473, 4to) was translated into Eng- lish (Lond. 1803); the American edition was cor- rected and corrected, with notes, by Samuel Hault (Al- bany, 1861, 12mo and 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Richard of Cirencester (so called from his birth- place, in Gloucestershire, England)—in Latin Ricardus Corinensis—was born in the first half of the 14th century. Nothing is known of his family or circumstances. In 1530 he entered the Benedictine monastery of St. Peter, Westminster (where he is sometimes called the "Monk of Westminster"), and remained there the rest of his life. His leisure was devoted to the study of British and Anglo-Saxon history and antiquities. In the prosecution of these studies Richard is said to have visited numerous libraries and ecclesiastical establishments in England, and it is certain that in 1591 he ob- tained a license from his abbot to visit Rome. He died in 1401 or 1402. The work to which he owes his cele- brity is his De Sitts Britanniae, a treatise on the ancient state of Great Britain. This work was brought to light by Dr. Charles J. Bertram, professor of English at Copenhagen (1747), who sent a transcript of it, together with a copy of the map, to Dr. Stukely, the celebrated antiquarian. From this transcript Dr. Stukely published an analysis of the work, with the itinerary (1757, 4to; London, 1809):—Itinaria ob Henegatiam et Annam 1846.—Tractatus super Symbola Minor et Minus:—and Liber de Officiis Ecclesiasticis.

Richard of Devizes was a monk of the priory of St. Swithin, at Winchester, in the 12th century, who
wrote a history of the first years of the reign of Richard I. 1189-93, Conte di Riccardi Divisiostas de Belel-

Richard of Hexham was the first prior of his house before 1138. He compiled a short history of the last two years of the reign of Henry I, and of the more remarkable events of that of Stephen, and a history of the Church of Hexham. Tanner also attributes to him—probably on slender foundation—a history of the reign of Henry II. See Allibone, Dict. of Brit. and Amer. Authors, s.v.;— Chalmers, Biog. Dict. s.v.

Richard of St. Victor, a celebrated mystic and writer of the 12th century, concerning whose life but little is known. He was of Scottish extraction, and at an early age entered the Augustinian convent of St. Victor at Paris, where he became the pupil of the learned and pious Hugo (q.v.). He was made sub-prior of the abbey in 1159 and prior in 1162, and in the latter capacity contended persistently against the bad administration and the unedicifying life of the abbot Ervissius, until he effected the removal of the latter from his office. Nothing further has been handed down with reference to the circumstances of his life, save that he was a friend of St. Bernard, and died in 1173. A number of writings from his hand have been preserved, divided, as respects character, into exegetical, ethical, dogmatical, and mystical, or contemplative, works. As the exigent is little more than mystical allegory, the works in which it is contained possess but little historical value; but those which deal with other subjects have much higher merit, though the mystical element is everywhere apparent. Of his ethical works, mention is made of his treatises, De Statu Interioria Hominis;—De Erudizione Interioria Hominis;—De Exterminacione Multi et Promotione Boni;—De Differentia Peculi Mortalia et Venalia.

Of his dogmatic writings the following are prominent, De Verbo Incarnato, where, in imitation of Augustine, sin is praised as felix culpa, because he necessitated the incarnation of Christ:—two books, De Evangelio, against the Jews:—and, very particularly, six books, with which Apparatio Pernonea in Trinitate. In these works the author appears as one of the most skillful dialecticians and experienced psychologists of his time. Like his master Hugo, he aims to unite knowledge and faith, scholasticism and mysticism. He acknowledges the right of philosophical inquiry, but insists that for the Christian thinker faith is the necessary prerequisite of knowledge. This principle governs him in the work on the Trinity, which is perhaps the most remarkable product of his mind. He first shows that reason proves the existence of but one supreme substance, which is God. An examination of the divine attributes follows, particulars of the Deity and knowledge of God are argued that in their perfection they can belong only to the one Absolute Being. The idea of love is then introduced, in order to effect the transition to the subject of the Trinity. As love, like all the attributes of the Deity, must be perfect, it implies necessarily a plurality of Persons. Abstract love (amor) cannot become concrete (crescit) without an object upon which it may fasten. The Supreme Love can only be expended on a Supreme Object; and as it is eternal, its object must be so likewise. But as it is a proof of weakness not to allow society in love, these two Persons, who love each other, desire a third Person whom they may love with equal fervor. By this means, if not by no imputation of gaining salvation, and with the certainty of following the occupation which he loved best, he now set out with an army to join the third Crusade, then about to leave Europe. He united his forces to those of France on the
Richard

plains of Vezelay, and the two armies (numbering in all 100,000 men) marched together as far as Lyons, where they separated, and proceeded by different routes to Messina, where they again met. Here Richard ber-
touched his nephew Arthur to the infant daughter of Turcoed, king of Sicily, with whom he formed a close alliance. The Sicilian throne was at that time claimed by the emperor Henry VI; and the alliance with Tan-
cr, from this cause, afterwards turned out a very un-
lucky one for Richard. Having settled a difference which now arose between him and Philip respecting his old engagement to Philip's sister Adelais, the English king, on April 7, 1191, sailed from Messina for Cyprus, carrying along with him Berengaria, daughter of San-
cho VI, king of Navarre. He had fallen in love with this princess, and he married her in the island of Cy-
pess, where he hailed on his way to Palestine. But even love did not make him forget his favorite pastime of war: he attacked and dethroned Isaac of Cyprus, al-
leging that he had ill-used the crews of some English ships which had been thrown on his coasts. Having then presented the island to Guy of Lusignan, he set sail on June 4, 1191, and on the 10th of the same month he reached the camp of the Crusaders, then assembled before the fortress of Acre. The prodigies of personal valor which he performed in the Holy Land have made the name of Richard the Lion-hearted more famous in romance than it is in history. The man was the crea-
tion and impersonation of his age, and the reader who follows his career may perhaps be more interested than he would be by the lives of greater men, or by the his-
tory of a more important period. On Oct. 9, 1192, he set out on his return to England. After some wander-
ings and adventures, he became the captive of the em-
peror Henry VI, who shot him up in a castle in the Tyrol. John, meanwhile, ruled in England, and he and

at Nancy. He taught theology at Paris, was made doc-
tor, and in various ways showed himself the champion of his sect. In 1178 he was obliged to retire to Fland-
ers in consequence of the part he had taken in the con-
troversy concerning the marriage of a converted Jew. When the Revolution occurred, he went into Belgium, and at the time of the second French invasion, in 1794, was living at Mons. On account of his great age he was unable to flee, and, though he remained some time in concealment, was at last discovered, and taken to Paris, where he was subjected to a military commission, and sentenced to be shot. The sentence was executed on Aug. 16, 1794. His crime was that of publishing, before the entrance of the French, a treatise entitled Parallele des Juifs qui ont Crucefie Jezus-Christ avec lesFrançais qui ont Execute leur Roy (Mons, 1794, 8vo) and, as Barbier pretends, one entitled Des Droits de la Maison d'Austriche sur la Reli-
gique (ibid. 1794, 8vo). The works of father Richard are numerous; among them are, Dissertation sur la Pos-
session des Corps et l'Institution des Maisons par les Démones (1746, 8vo)—Bibliotheque Sacrée, etc. (Paris, 1769, 5 vols., fol.); in this work he was assisted by se-
veral other Doms of the Rasais; also one entitled Des Crimes, et de la Miserere and that of Giraud; a new edition, with additions and corrections, appeared early in the present century (ibid. 1821-27, 29, 8vo):—Examen du Libelle intitulé Histoire de l'Establishement des Moines Mendians (Aigvion, 1767, 12mo)—Analyse des Conciles Generaux et Parti-
culiers (Paris, 1777, 8vo), etc.; also one entitled Contraste avec la Religion et la Raison (ibid. 1775, 8vo):—Annales de la Charité et de la Bienfaisance Chrét-
tienne (ibid. 1786, 2 vols. 12mo):—Voltaire de Retour des Ombres, etc. (Brussels and Paris, 1776, 12mo)—Conversations (Paris, 1789, 4 vols. 12mo). He also wrote many trea-
tises and brochures, all relative to the civil oath required of the priests and the Revolution. See Guillot, Les

The Mortys de la Foi; Caron, Les Confesseurs de la Foi, vol. iv; Amé de la Religion, 1822, vol. xxx; Noti-
tice in vol. 1 of the new edition of the Bibliotheque Sacrée.

Richard, Jean-Pierre, a French preacher, was born at Belfort, Feb. 7, 1743. In 1760 he was ad-
mitted to the Order of Jesuits, and on its dissolu-
tion he went to Lorraine, where he superintended the education of the nephew of the prince-bishop. About 1786 he returned to France, and preached in Paris, but did not take the oath. In 1805 he be-
came canon of Notre Dame. He died at Paris Sept. 29, 1820. His Sermons were published in 1822 (Par-
is, 4 vols. 12mo). See L'Amé de la Religion, xxxiv, 65, 77.

Richardot, François, a French prelate, was born in 1507 at Morcy-Ville-Eglise, Franche-Comté. While very young he joined the Order of Augustines at Champ-
litté, and was sent in 1529 to Tournay to teach theology. He afterwards taught in Paris. During his visit to It-
aly, which occurred a little later, he obtained from the pope a release from the vows of his order, with permis-
sion to wear the secular dress. He was made canon of Besançon, and in this capacity rendered such a service to his bishop that he was made suffragan, with the title of bishop of Nicopolis. On Nov. 11, 1561, he was installed bishop of Arras, but had scarcely taken possession of the see when he obtained from Philip II the creation of the University of Douai. He founded this institution in 1562, and taught there till his death. He was a member of the Council of Toulouse, and assisted at the provincial Council of Cambrai in 1565, and held several synods. At the taking of Malines by the duke of Alba he was made prisoner, but regained his liberty a month after. He died at Arras July 26, 1574. Of his writings we have, Ordinances Symodales (Ant-
erp, 1588, 4to)—Tract du Controverse. Sermons, trans-
lated into Latin by François (Schoett, 1608, 8vo):—L'Isti-
inuation des Pasteurs (Arras, 1654, 8vo):—Ordinances Fanchères, of Isabella of France, wife of Philip II. His

Castle of Ternesteigen, the Prison of King Richard.

Philip of France had good reasons for wishing that Richard should never return to his kingdom. He dis-
appointed them; not, however, until he had paid a heavy ransom, and even, it is said, agreed to hold his kingdom as a fief of the empire. On March 13, 1194, he

found himself once more in England. His brother

John, who had acted so treacherously towards him, was magnanimously forgiven, but with Philip of France he could not deny himself the pleasure of a war. In the context which followed he was generally victorious, but in the end it proved fatal to himself. He was killed by an arrow shot from the castle of Chaluz, which he was besieging, on March 26, 1199. If Rich-

ard had the voices of an unscrupulous man, he had at least the virtues of a brave soldier. See Stubbs, Chronicles and Memorials of Richard I, from a MS. in the library of Corpus Christi College (1864). See Crusades.

Richard, Charles Louis, a French ecclesiastic, was born at Blainville sur l'Eau, Lorraine, in April, 1711. At the age of sixteen he entered the Dominican con-
vent at Blainville, and took the vows of that order

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works are all remarkable for great erudition. See Stapleton, Oration Funèbre de Richardson, in his Œuvres (1620, 4 vols. fol.); Valère André, Dibl. Belgi- 
ci; Gazet. Hist. Éclect. des Pays-Bas; Gallix: Christi-
naëus: imprimé à Leyde, 1674, de Fr. Richardson, in the Mémoires de la Société Royale d'Arras, p. 170.

Richardot, Jean, a French prelate, was born at Arras in the 16th century. His father sent him to the best schools in Spain, and his precocity attracting the attention of Philip II, he was admitted to the privy council of theThat monarch. While in France, and somewhat later, he was made ambassador to Clement VIII, and re-
ceived in 1602 the bishopric of Arras. He was after-
wards prior of Morteau, and in 1610 was made arch-
bishop of Cambrai, which office he held till his death, Feb. 28, 1614. See Le Carpentier, Hist. de Cambrai et du Cambrésis.

Richards, Elias Jones, D.D., a Presbyterian minister, was the son of Hugh and Jane Ellis Jones Richards, and was born in the valley of the Dee, Eng-
land, Jan. 14, 1813. While he was yet a child his par-
ents came to the United States, and settled in the State of New York. He was prepared for college at Bloom-
field Academy, in the town of Bloomfield, N. J., and was graduated at the college of New Jersey at Princeton in 1834. In early life he gave evidence of a con-
version, and at about seventeen years of age united with the Brick Church in the city of New York. After leaving college he spent one year in teaching as a tutor in a private family at Fredericksburg, Va. In 1835 he entered Princeton Theological Seminary, and passed through a full course of three years. He was licensed by the Presbytery of New Jersey in 1838, and ordained by the same presbytery, sine titulo, in New York city in the same year. For one year (1839-40) Mr. Rich-
ards preached as stated supply to the Presbyterian Church at Ann Arbor, Mich. From 1840 to 1842 he was pastor of the Second Presbyterian Church at Paterson, N. J., and from 1842 to 1846 he was pastor of the West-
ern Presbyterian Church in the city of Philadelphia. On Oct. 14, 1846, he was installed as pastor of the First 
Presbyterian Church of Reading, Pa. Here he really began the best and greatest work of his life—a work which he carried out with unfailing determination and perseverance to the end of his life. Dr. Richards was a man of great gentleness and amiability of character, yet was endowed with unusual tenacity of purpose. As a schol-
ar, he was far above the average of his profession. As a preacher, he was pleasing, attractive, persuasive, log-
ical, and thoroughly evangelical. As a pastor, he was faithful and zealous. In all the relations of life he was lovely and beloved, and had a strong hold upon the affections of those who knew him well. Dr. Rich-
ards was twice married: the first time to Miss Emily Theresa Ward, of Newark, N. J.; the second time to 
Elizabeth F. Smith, of Reading, Pa. After more than twenty-five years of active and earnest pastoral labors in Reading, he was attacked by that frightful malady known as Bright’s disease of the kidneys, and, after much suffering, departed to be with Christ, March 25, 1872. His last utterance was, “My faith is in Christ.” (W. P. S.)

Richards, George, D.D., an English divine, was born at Halesworth, Suffolk, in 1739. He was educated at Christ’s Hospital, and matriculated at Trinity College, Oxford, in 1755, and obtained a scholarship. He was made fellow of Oriel College in 1750, vicar of Hampton in 1756, and rector of St. Martin’s-in-the-Fields in 1820. He died in 1837. His principal work is The Divine Or-
igin of Prophecy Illustrated and Defended, in a course of sermons preached in 1800 (Oxford, 1800, 8vo). He also published several Sermons and Poems. See Alli-
bone, Dict. of Brit. and Am. Authors, s. v.; Darling, Cyclop. Bibliog. s. v.

Richards, James (1), D.D., a Presbyterian min-
ister, was born at New Canaan, Conn., Oct. 29, 1767. His early education was limited. Having finally suc-
cceeded in entering Yale College in 1789, his health soon compelled him to leave it; yet, having afterwards gone through the academic and theological course with un-
tiring energy, the corporation of Yale College conferred upon him the degree of B.A. in 1794. In 1798 he was licensed to preach, and, having been called as pastor by the Church in Morristown, N. J., he was ordained and installed in May, 1797. In 1801 he was made M.A. by Princeton College, and in 1805, when but thirty-seven years of age, he was chosen moderator of the General Assembly of the Presbyterian Church. His ministra-
tions at Morristown were particularly successful, but having in 1809 received a call to the congregation of Newark, he accepted it, and removed there. Here his influence gradually increased. In 1815 he preached the annual sermon before the American Board of Commissi-

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Richards, James (2), a Congregational minister, was born at Abington, Mass., Feb. 25, 1784. He gradu-
ated at Princeton College in 1809; he was ordained as pastor of the First Presbyterian Church of Philadelphia, in 1812, and, having offered himself to the American Board, sailed, with eight others, Oct. 23, 1815, for Cey-
lon. He was stationed at Batticotta, but, his health failing, he went to Cape Town in 1818, and returned the next winter, after which he was able to labor a year from April, 1829, and died Aug. 3, 1822. See Sprague, Annals of the Amer. Pulpit, li. 596.

Richards, John J., a minister of the Methodist Episcopal Church, South, was born July 16, 1816. He united with the Church in his thirteenth year, and for several years filled the office of class-leader, Sunday-
school teacher, and exhorter. In 1837 he was licensed to preach, and admitted on trial in the Georgia Confer-
ence in 1839, in which connection he remained until 1844, when he was transferred to the Florida Conference. There he labored until 1860, when, because of failing health, he was supers canned, and held that relation until his death—Sept. 4, 1863—in Madison County, Fla. Mr. Richards was a sound and practical preacher, de-
voting his time and talents to the service of the Church. See Journa of Am. Conf. M. E., Chi. South, 1863, p. 467.

Richards, John W., D.D., a Lutheran minister, was born in Mandan, N.D., April 18, 1806. He was a public profession of religion in his sixteenth year. His classical studies were pursued chiefly under the instruc-
tion of Rev. Dr. J. Grier. In 1821 he commenced the study of theology under the direction of his pastor, Dr. Muhlenburg, remaining with him until 1824, when the Synod of the New England States licensed him. He re-
signed his first charge (New Holland, Lancaster County, Pa.) in 1834, and removed to Trappe, Montgomery County. In 1836 he accepted a call to Germantown, Pa., where he remained till 1845, when he became pastor of St. John’s Church, Easton, Pa. While here he held the professorship of German language and literature in Lafayette College. In 1851 he took charge of the Three Tongs Church, Reading, Pa., and died Jan. 24, 1864. He was made doctor of divinity by Jefferson College in 1852.
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He published two Sermons, and left in MS, a translation of Hollaichs Nachrichten, and a History of the American Lutheran Church. See Sprague, Annals o

RICHARDS, Jonas De Forest, L.L.D., a Congregational minister, was born at Hartford, Vt., Dec. 28, 1849. After attending a grammar school, he entered Dartmouth College, where he graduated in 1866, and became tutor in Marietta College, O., where he remained but a short time. In 1868 he entered Lane Theological Seminary, at Cincinnati, O. From thence he went to New York and entered Union Theological Seminary, where he remained one year, and then matriculated at Andover, where he graduated in 1840, staying long enough at each of these institutions to become acquainted with their policy and methods. In 1841, he was ordained and installed pastor of a Church in Charleston, X.H. After remaining ten years, his pastoral relation was dissolved, and he accepted a call from Chester, Vt., where he remained four years as a stated supply. His next pastorate was Weathersfield, Vt., where he continued five years, at the end of which time he removed to Monroe, Mich., where he remained without charge for three years and returned to Weathersfield. After remaining one year in this place, he went South, and was elected a member of the Alabama Senate, which post he occupied four years, in the meantime being elected to a professorship in the University of Alabama. He died during his professorship, Dec. 2, 1872. (W. P. S.)

RICHARDS, Lewis, a Baptist minister, was born in 1752, in the parish of Llanharry, Caerdis- cardiganshire, South Wales. At the age of nineteen he left home and became a public profession of religion, and joined a society of Independents and studied for a short time in Lady Huntingdon's College. He then came to America, intending to pursue his studies at the Orphan House in Georgia. He was ordained a Baptist in Charleston in 1777, and after traveling about a year in various parts of South Carolina and Georgia, he removed to Northampton County, Va. In 1784 he became the pastor of the First Baptist Church in Baltimore. He continued alone in this pastorate till 1815, when Rev. E. J. Reis was elected co-pastor. Mr. Richards resigned his charge in 1818, but continued a member of the Church until his death, Feb. 4, 1832. See Sprague, Annals of the Amer. Pulpit, v. 201.

RICHARDS, Robert R., a Methodist preacher, joined the Methodist Episcopal Church in Thornton (now city of Rockland), Me., in 1838. Of his birth and early life we have no information. In 1841 he was admitted into the Maine Conference as a probationer, was ordained deacon in 1843, and elder in 1848. For twelve years he maintained an effective relation in the conference, but in 1864 failing health compelled him to take a supernumerated relation, which relation he sustained until Aug. 9, 1866, the date of his death. He was a man of sound understanding and great perseverance; as a friend, true and faithful; as a preacher, clear, logical, and persuasive. See Minutes of Annual Conferences, M. E. Church, 1867, p. 189.

RICHARDS, Thomas T. S., a minister of the Methodist Episcopal Church, was born in Baltimore, Md., Sept. 18, 1834. He professed conversion when in his thirteenth year, and in due time entered the ranks of the local ministry. In 1864 he was received on trial in the East Baltimore Conference, and continued in active service until the fall of 1868, when failing health compelled him to go to the state in rest. In the spring of 1869 he was transferred to the Baltimore Quarterly Conference, and given a supernumerary relation. He died Dec. 26, 1869. Mr. Richards was a preacher of creditable abilities, and, as a Christian, was ardent and devout. See Minutes of Annual Conferences, 1870, p. 19.

RICHARDS, William (1), LL.D., a Baptist minister of distinction, was born in 1749, in South Wales. His early advantages for obtaining an education were very limited. At the age of twenty-four he entered the academy at Bridgewater, England, where he remained two years. He became pastor of the Church in South Carolina, July 7, 1776, and continued his residence in that place the remainder of his life, about half the time as pastor of the Church. He died in 1818. In English and Welsh history and in the Welsh language and literature Dr. Richards was well versed. He wrote, History of Llangan, a Review of Noble's "Memorials of the Pretender House of Cromwell," and a Dictionary of Welsh and English. At his death he bequeathed his library—consisting of not far from 1300 volumes—to Brown University. "The library thus bequeathed is in many respects valuable; it contains a considerable number of Welsh books, a large collection of works illustrating the history and antiquities of England and Wales, besides two or three hundred bound volumes of pamphlets, some of them very ancient, rare, and curious. The collection is particularly valuable for its treatises on civil and religious liberty" (Guild, Manning and Brown University, p. 145-147). See Allibone, Dict. o

RICHARDS, William (2), a Congregational minister, was born in Plainfield, Mass., Aug. 22, 1792. He graduated at Williams College in 1819, and in Feb., 1822, offered himself to the American Board as a missionary to the Sandwich Islands. He was accepted, ordained Sept. 12, and sailed on Nov. 19, with two others, and four natives of the islands who had been instructed in this country. Mr. Richards was stationed at Lahaina, on Mani Island, and labored with great success until 1837, when he came to the United States, but returned in 1838, and occupied the post of king's counselor, interpreter, and chaplain. In 1842—after the organization of an independent government on the islands—he was sent as ambassador to the king, where he remained three years. After his return he lived with the king, and died there, Dec. 7, 1847. See Sprague, Annals of the Amer. Pulpit, ii. 228.

RICHARDS, William I., a minister of the Methodist Episcopal Church, was born in Fulton County, N. Y., July 30, 1815. He was converted when nineteen years of age, and for several years served as a local preacher, but entered the Black River Conference in 1850. He continued in active service (with the exception of one year) until his death—in Clarkson, Monroe County, N. Y.—May 22, 1875. He was a man of piety and great usefulness. See Minutes of Annual Conferences, 1875, p. 197.

RICHARDS, William K., a minister of the Methodist Episcopal Church, was born in Tennessee, Aug. 20, 1816, and in the same year his parents removed to Indiana. In 1837 he professed conversion; he was licensed to preach on Aug. 13, 1844; was employed by the presiding elder in 1851, and the next fall was admitted into the Indiana Conference. He labored until a few weeks previous to April 6, 1861, the date of his death. He was a very good man and a strong preacher. See Minutes of Annual Conferences, 1861, p. 197.

RICHARDS, William Lyman, a native Indian missionary, was born in Lahaina, Southern India, Dec. 2, 1823. He was sent to America to be educated with a view to the ministry. He accordingly entered Jefferson College, Va., where he graduated in 1841. Soon after he left college he became teacher of a classical school in Woodington, Va., where he remained some time, and then entered the Union Theological Seminary, where he graduated in 1846. He received license to preach at the same time, and was ordained to the Gospel ministry in Oct., 1847, and sent as a missionary to Fuh Chau, China, at which place he remained until 1851, when, on account of declining health, he was released and advised to return to the United States for its benefit; but died at sea near St. Helena, in the South Atlantic, June 5 of the same year. (W. P. S.)
Richardson, Chauncey, a Methodist minister, was born in Vermont in 1802. When nineteen years of age he professed conversion, and in 1826 was licensed to preach in the New England Conference, and in 1832, because of impaired health, was obliged to locate. His first residence in the South was at Tuscaloosa, Ala., where he labored to build up an educational institution. He was elected president of Batesville College, Texas, in 1838, and in 1839 a member of the annual Conference in Texas, 1840. He was also a member of the convention held in Louisville, 1845, to organize the Methodist Episcopal Church South; and of its General Conference in 1850. He served the Church as presiding elder, as editor of the Church paper, the Texas Watchman, and as president of the Conference for several years. He died April 11, 1852. Mr. Richardson was a good, gifted, trusty man. See Sprague, *Annals of the Amer. Pulpit*, vii, 721; Minutes of Annual Conf. M. E. Church, South, 1852, p. 423.

Richardson, James, D.D., fourth bishop of the Methodist Episcopal Church in Canada after the separate organization of 1828, was born at Kingston, Upper Canada, Jan. 29, 1791. He was trained as a sailor on the lakes; in the war of 1812-15 he served as a lieutenant and later as a captain, and maritime duty as principal pilot of the royal fleet. In the capture of the fort of Oswego he lost his left arm. At the close of the war he settled at Presque Isle, and became magistrate and collector of customs. He was converted in 1817, and joined the Methodist Episcopal Church the following year, serving the Church as steward and local preacher. In 1825 he was admitted on trial into the Conference, and was ordained deacon at Hamilton Conference, 1827, but was not ordained elder till 1830. In 1831 Mr. Richardson was appointed presiding elder of the Niagara district, and in 1832 editor of *The Christian Guardian*. He opposed the union with the British Wesleyans in 1838, but finally acceded to it and accepted appointments under it. But afterwards, being dissatised, he removed to the United States, and was preacher in charge at Auburn. In 1867 he returned to Toronto and joined those who continued to adhere to Episcopal Methodism. In 1840 he became one of the Yankee Wesleyan Bible Society, and held the office for eleven years. In 1852 he was appointed presiding elder, and in 1858, at St. Davids, he was elected and consecrated bishop, which office he held until his death, in March, 1875. See Simpson, *Cyclopedia of Methodism*, n.s.

Richardson, James J., a minister of the Methodist Episcopal Church, was born in Tennessee in 1808. He experienced religion in 1822, and in 1827 emigrated to Illinois. He was admitted on trial in the Illinois Conference in 1827, and served the Church in active work until 1856, when, because of failing health, he took a superannuated relation. In 1859 he became effective, but in 1862 he was again superannuated. In 1865 he was appointed to Spring Garden Circuit, which he served three years. He then traveled Benton Circuit one year, during which the active labor of his life ceased. His death occurred Sept. 21, 1872, in Marion County, Ill. Mr. Richardson was a plain, practical, and earnest preacher, and a prudent disciplinarian. See Minutes of Annual Conf. 1872, p. 136.

Richardson, James Monroe, a Presbyterian minister, was born in Carroll County, Miss., in 1829. He went to Mississippi College, where he graduated in 1846, and entered the Union Theological Seminary and passed through the full course, graduating in 1852. He was ordained in 1853, and became a stated supply of the Church at Marion, Miss., where he remained five years, and began the profession of teacher in Enterprise, Miss. In 1860 he supplied the Church at Flower's Place, Miss. After this he entered the Confederate army as an officer, and was killed in battle in Georgia in 1864. (W. P. S.)

Richardson, J. Clark, a Presbyterian minister, was born in East Windsor, Conn., in 1822. He spent some time in Yale College, but was compelled to discontinue his studies from health. He entered Union College in 1845, as a senior in the class of 1849. While in college he was a year, in the double character of pupil and tutor, in the University of Knoxville, Tenn. In 1847 he acted as colporteur in Kentucky and Tennessee; in 1849 he was licensed by the Presbytery of Tennessee, and was associated with James G. Fee as a missionary under the Board of Home Missions; and in 1851 he accepted an invitation to become the pastor of Alleghany Co., N. Y., where he was ordained by Genesee Valley Presbytery, and where he continued his acceptable labors until his removal to Osaw, N. Y., in 1865. He died Sept. 30, 1865. Mr. Richardson was a devoted, self-denying minister of the Gospel; in spirit, humble and retiring; in the maintenance of truth and the discharge of duty, extremely conscientious. See Wilson, *Presb. Hist. Almanac*, 1866, p. 222. (J. L. S.)

Richardson, John, bishop of Ardagh, was a native of Chester, England, but took his degree of D.D. at the University of Dublin. Of his early life we know nothing, save that he was appointed preacher to the state in 1601. He was consecrated bishop of Ardagh in 1635, and held the archdeaconry of Derry, the rectory of Ballymote, and the vicarage of Gransha in the Diocese of Derry. In 1641, being in dread of the rebellion which broke out in October, he removed to England, and died in London, Aug. 11, 1654. He was a man of profound learning, well versed in the Scriptures, and skilled in sacred chronology. His works are, *Choice Observations and Explinations upon the Old Testament* (Dublin, 1655, fol.); *Sermon of the Feast of Justification* (Dublin, 1625, 4to). He also wrote the "Assembly's Anointments," on Ezekiel. See Harris, Ware; Lloyd, *Memoirs*, p. 607.

Richardson, John P., a minister of the Methodist Episcopal Church, South, was born in Virginia, 1829, and was admitted into the Memphis Conference in 1848 or 1849. After five or six years his health failed; he located in St. Louis, and was graduated as a physician. He was readmitted into the Mississippi Conference in 1860, and after a year's successful labor volunteered as a soldier in the Confederate army, receiving the appointment of chaplain. At the fall of Fort Donaldson, he was taken prisoner and carried to Camp Chase, Ohio, where he died, March 4, 1862. Mr. Richardson was a learned and pious preacher, a close and inoffensive minister, and active and zealous as a Christian. See Minutes of Annual Conf. M. E. Church, South, 1862, p. 384.

Richardson, Lyman, a Presbyterian minister, was born in Attleborough, Mass., in 1790. In 1806 his parents removed to Harford, Pa.; he had at this time a fair education, with some knowledge of Latin, and in the winter of 1807-8 he taught his first school, which employment he continued in subsequent years. He was converted in 1809, and immediately turned his attention to the ministry. A friend secured for him the position of assistant in the academy at Wilkesbarre, Pa., of which he subsequently became principal; he remained there three years, devoting all his spare time to his professional labors, and then returned to Harford, Pa., opened a select school for youths pursuing the higher branches of study. He remained at Harford three years, during which he studied theology under Rev. Ebenezer Kingsbury, and in 1829 was licensed by Susquehanna Presbytery, and soon after entered upon his ministry. He was ordained in 1838, and subsequently was ordained an evangelist, and as such he preached at Wyalusing, Pike, and Orwell, Pa.; at Windsor, N. Y., three years; at Mount Pleasant and Bath, Pa.; and at Wysox, Pa. In 1840 he returned to Harford, Pa., to take charge of the academy, then a
very popular institution. This work suited him exactly, and he entered into it with great zeal and success, until 1865, when disease and age induced him to give it up. He died Dec. 1, 1867. As a preacher, Mr. Richardson was characterized by the power of glowing representations of truth and earnest love for souls; as a teacher, by kindness of manner and spirit, and by his wise counsel. See Wilson, Pref. Hist. Almanac, 1868, p. 225. (J. L. S.)

Richardson, Manoah, a Methodist preacher, was born in Lincoln County, Tenn., June 21, 1814; went to Missouri in early life, and settled in Chariton County. He was converted Jan. 16, 1831; was licensed to preach Jan. 16, 1841; entered the itinerancy Oct. 16, 1846, and was ordained deacon Oct. 1, 1843; elder Oct. 7, 1845. He did effective work for six years, when he superannuated, owing to failing health, and located at the end of a year. In 1868 he was readmitted into the Missouri Conference, and labored until about four weeks previous to his death, which occurred at Bloomington, Macon Co., Mo., April 18, 1871. He was a good man and a faithful preacher. See Minutes of Annual Conf. M. E. Church, South, 1871, p. 606.

Richardson, Marvin, D.D., a prominent Methodist minister, was born in Stephentown, Rensselaer Co., N. Y., June 10, 1789, but went, with his parents, in early youth to Brooklyn. He professed conversion in March, 1806, and united with the Sand Street Methodist Episcopal Church in that city. On Oct. 1, 1808, he was appointed to fill a vacancy on Croton Circuit, and was admitted into the New York Conference in 1809, of which he continued to be a member for sixty-seven years. He received his regular appointment as an effective minister forty-two consecutive years. He was a member of eight successive General Conferences—1820-52. Mr. Richardson in his early ministry endured the hardships, deprivation, and toil of pioneer life. The record of his life is one of early and deep religious experiences, of consistent piety, of ardent love to God and the Church, of a successful ministry, and at the close of a record of patient waiting and holy triumph. His last words were, "I have no fear." He died at Bougieville, N. Y., June 14, 1876. See Minutes of Annual Conferences M. E. Church, 1877, p. 41.

Richardson, Robert Hugh, a Presbyterian minister, was born at Liberty, Va., March 13, 1834. After receiving a preparatory education, he entered the Union Theological Seminary in 1850, and, taking the full course, graduated in 1856. He was appointed—after he had been twice rejected—to the mission field of San Francisco and the Oregon Territory. His call was accepted, and he was sent as a missionary to California in 1856. He labored for two years, and in 1858 was appointed chaplain to the Fifty-fifth Infantry, in which he served till 1861. He then went to the frontier, and continued to serve as a missionary until 1865. Since 1865 he has been a resident of New York City, and has been a prominent figure in the religious life of that city.

Richardson, William, D.D., an English clergyman, was born in 1698, at Wilshamstead, near Bedford, and educated at Westminster and Emmanuel colleges, Cambridge. He was appointed curate of St. Olave's, Southwark; and lecturer in 1727. He succeeded to the prebend of Welton-Rivoli, Lincoln, in 1724; was made master of Emmanuel College in 1736, and its vice-chancellor in 1738, and again in 1769; in 1746 he was appointed chaplain to the king. He died in 1775. He published four sermons on The Usefulness and Necessity of Persecution (London, 1730, 8vo) — a fifth on Redivivus Holines (1733).

Richelieu, Alphonse-Louis du Plessis de, called the cardinal of Lyons, elder brother of the great French marshal, was born at Paris in 1582. At the age of twenty-two he became bishop of Luçon, but about 1605 he resigned the see in favor of his brother Armand. In 1606 he entered the convent of Grande-Chartreuse, and for twenty years led a life of great austerity. He was prior of Bonpas when his brother obliged him to leave the cloister to occupy the archbishopric of Aix. In 1628 he was transferred to Lyons, and was made cardinal by Urban VIII, Aug. 21, 1629. Honors were heaped upon him, and he became, successively, grand almoner of France in 1632; dean of St. Martin's of Tours in the same year; abbot of St. Victor's, at Marseilles, and of St. Stephen's, at Caen, in 1640; of the Châlons-Dieu in 1642; and, on the death of his brother, was elected master of the Sorbonne. Meanwhile he was engaged in the work of his diocese, and, during the ravages of an epidemic in Lyons, was untiring in his efforts to aid the suffering. Louis XIII had several times engaged him in ecclesiastical affairs of state, but found Richelieu seldom left Lyons, and gave little attention to the court intrigues of the day. He died March 23, 1653. In the Imperial Library are to be found letters written by Richelieu to Louis XIII and the most illustrious persons of his court. See Abbé de Pure, Vie de Richelieu, Cardinal de Lyonne; Du Tens, Le Clergé de France, L iv; Aubéry, Dict. des Cardinalz.

Richelieu, Armand Jean du Plessis de, a noted French ecclesiastic and statesman, was born at Paris, Sept. 5, 1585, and was educated for the military profession at the college of Nanterre. But he renounced his father's profession in 1606, and renounced the bishopric of Luçon, Richelieu decided to take holy orders in order to succeed to that office. In 1607 he was consecrated bishop of Luçon, and for some time devoted himself zealously to the duties of his office. At the States-General, 1614, being appointed one of the representatives of the clergy, he secured the favor of the queen-mother, Marie de Médicis. He was in a private way, and in the presence of the young king, Louis XIII. He was appointed almoner to the queen-mother, and in Nov., 1616, entered the council as secretary of state. In 1617 Mary was banished to Blois, and he followed her thither, but was ordered to retire to Avignon. When the queen-mother was recalled to the court, she reinstated Richelieu in favor, and from that time he grew in power. Having strengthened his position by the marriage of his niece with the nephew of the duke de Luynes, he received the cardinal's hat in 1622, re-entered the state council, and soon after rose to the premiership. The administration of Richelieu was memora-

For several great measures, of which the first and most lasting was that by which the remains of feudalism were swept away and the absolute authority of the sovereign was established. In the pursuit of this object his most powerful adversary was Gaston, the duke of Orleans, brother of the king. But Richelieu triumphed over him and even the New Monarchy was obliged to bow before his unbending spirit and to withdraw into exile at Cologne. Another enterprise was the overthrow of the Huguenots as a political party and a rival of the throne of France. He conducted in person (1628) the siege of Rochelle, but is said to have secured for the Huguenot party a certain measure of toleration, and to have used his success against them with moderation. In 1631 Richelieu was raised to the dukedom and peerage. In the external relations of France the great object of Richelieu's measures was the abasement of Austria. With this view he did not hesitate to foment the internal disaffections of Germany, even allying himself against the Protestant powers of Gustavus Adolphus of Sweden, the great champion of Protestantism. He also took part with the disaffected Spanish provinces in the Netherlands, and favored the Catalonians and Portuguese when they shook off the Spanish yoke. At last Austria was humbled, Portugal was separated from Spain (1640), French influence predominated in Catalonia, England was secured, and France quiet and prosperous. His administration was again threatened by intrigues at court or treason in the camps. Richelieu, however, vindicated his power, and in 1642 came into Paris in triumph, carried on a litter, escorted by an army, and surrounded by the utmost pomp. Two months afterwards—Dec. 4, 1642 he died, and was buried at the Sorbonne, where
his mausoleum (the celebrated Girardon's masterpiece) may be seen. Busy with affairs of state, with war abroad, and dimension, plots, and treason at home, Richelieu nevertheless promoted arts and sciences, founded the Jardin du Roi (now Jardin des Plantes), also the French Academy and the royal printing-office, built the Palais Royal, and rebuilt the Sorbonne. He also found time to write several works and two plays—Mirame, a comedy, and La Grande Pastorale. He is regarded as the author of Mémoires du Cardinal de Richelieu (first published complete by Petitot [Paris, 1823]—Le Testament Politique (1724), 2 vols.) and of Le Journal de M. le Cardinal de Richelieu (Amst. 1643, 2 vols.). His theological works are, La Défense des Principaux Points de la Foi Catholique, etc. (1617)—L'Instruction du Chrétien (1619). See Aubery, Mémoires du Cardinal de Richelieu (1660); Jay, Histoire du Ministère de Richelieu; Capellé, Richelieu et Mazarin (1836); Martin, Histoire de France; Michelet, Histoire de France; Viollet, Histoire du Ministère de Richelieu (1649); Cailliet, L'Administration en France sous Richelieu (1681, 2 vols.); Robinson, Life of Cardinal Richelieu (1854); Sully, Mémoires; Retz, Mémoires.

Richer, Edmund, a noted defender of the liberties of the Gallican Church against papal absolutism, was born in 1587, in the parish of Fishburn, in a village near Quebec, Sept. 30, 1650. He became doctor in theology in 1690, and from that time devoted his energies to pulpit labors; but in 1594 he was made president of the College of Cardinal Lemoine, and soon afterwards censor of the University of Paris, in whose faculty he filled a theological chair. He undertook the reformation of the press in 1635, the publication of which was defeated by the papal nuncio Barberini (subsequently pope Urban VIII), and which called forth the violent condemnation of Gerson's works by Bellarmine. Richer's defence (Apologia pro J. Geromino [1607]) was not published until after his death (1674, 4to) but Gerson's writings appeared in 1607. Appointed syndic of the theological faculty in the following year, he opposed the public defence of the theses on the infallibility of the pope; and, in response to the request of Nicholas de Verdun, the first president, he wrote the book De Ecclesiastica et Politica Poestatione, in which he developed the idea—always held by the University of Paris—that the superiority of councils over the pope, and of the independence of secular governments in temporal things. This book brought on him the rage of the ultramontane party. He was dismissed from the university, his teachings were condemned by several provincial synods and the papal court, and he was proscribed. He was soon forgotton to the disorderly mob against him. He was even apprehended, but again liberated on the demand of the university. A protracted contest with his enemies ensued, in which he was finally conquered by cardinal Richelieu. He signed a retraction at the point of the dagger of assassins hired to take his life. His death took place Nov. 28, 1651. See Baillot, La Vie d'Edim, Richer (Amst. 1715, 12mo).

Riches (the rendering in the A. V. of several Heb. and Gr. words, especially ye'en, plou'c). The wealth of a pastoral people, such as the Hebrews in the patriarchal age, consisted chiefly in flocks and herbs. Hence we find it assigned as a cause of the separation of Esau and Jacob that "their riches were more than they might dwell together; and the land wherein they were strangers came not into competition because of their cattle" (Gen. xxxvi, 8). It was not until the reign of Solomon that the Jews possessed any abundance of the precious metals; and as the nation never became commercial, its rich men must in all ages have been great land-holders. Throughout the East the holders of land have ever been regarded as the very distinguishing vertex of the share of the profit from the actual cultivators of the soil, and this is the reason why we find "the rich" so often and so severely denounced in Scripture. Riches is frequently used in a metaphorical sense for intellectual endowments, and for the gifts and graces of God's Holy Spirit, which constitute the treasure to be "laid up in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Richey, Daniel, a Methodist minister, was born in Newburyport, Mass., and moved with his parents to the neighborhood of Cayuga Lake, N. Y. His connection with the travelling ministry began in the Pittsburgh Conference, 1829, and continued up to the time of the Erie Annual Conference, July, 1845, when he was placed in a superannuated relation, which continued until his death, March 29, 1855. In point of zeal, integrity; and fidelity to the principles, he was few equals. See Minutes of Annual Conferences, 1855.

Richmond, Francis M., a Methodist preacher, was born in Herkimer County, N. Y., in 1808, and emigrated to Indiana in 1817. Although reared under Baptist influence, he united with the Methodist Episcopal Church at the age of twenty-five years. In 1836 he was admitted on trial into the travelling connection, and in 1837 was ordained as a preacher. The appointment of a temporary and impermanent board to regulate the pressure of domestic circumstances, he labored faithfully to the close of his life. His last appointment was to Greenfield Circuit, North Indiana Conference, but, after laboring a few months, was smitten down in the prime of life, in 1853. He was a sound theologian, and a powerful, practical, and experimental preacher. See Minutes of Annual Conferences, 1858, p. 295.

Richmond, Legh, an English clergyman, was born in Liverpool, Jan. 29, 1772. He graduated at Trinity College, Cambridge, in 1794, and was ordained in 1797. He became curate of Bradly and Yaverland, in the Isle of Wight, in 1798, and, in 1805, chaplain to the Lock Hospital, London. In the same year he was presented to the rectory of Turvey, Bedfordshire, which he held till his death in 1826. He was one of the authors of several tracts—The Dairyman's Daughter, The Negro Servant, The Young Cotager—published separately at first, but afterwards (1814) collected into two volumes 12mo, under the title of Annals of the Poor. Of The Dairyman's Daughter four millions of copies, in nineteen languages, had been circulated before 1849. He also edited The Parishes of the English Church (1807-12, 8 vols. 8vo), and published Domestic Portraiture:—Memoirs of his three children (9th ed. Lond. 1861, 8vo);—A Missionary Sermon (1809, 8vo), and a Memoir of Miss H. Sinclair.

Richmond, Paul C., a minister of the Methodist Episcopal Church, was born in Barnard, Vt., where he passed his early manhood. He received license to preach in March, 1833, and soon after was received on trial into the New England Conference. After filling several appointments in Vermont, he was in 1829 transferred to Maine Conference, where he did effective work until 1855, when falling health compelled him to take up a superannuated relation. He resided in Froyburn, and continued to labor for the strength of the church there, May 29, 1875. He was well versed in Scripture, apt in illustration, an able and successful minister. See Minutes of Annual Conferences, 1876, p. 87.

Richter, Aemilius Ludwig, a distinguished teacher of jurisprudence in Germany, who rendered especially meritorious services in the department of ecclesiastical law. Richter was born at Stolpen, near Dresden, on March 25, 1808, and entered Leipsic University in 1826. After graduating, he became a private lecturer, and once began to write in the field of ecclesiastical jurisprudence; and he added to these functions those of a teacher in the university, at first as a tutor, and subsequently, in 1855, as extraordinary professor. His labors were already attracting notice by that time, and obtained him a professorship of ecclesiastical law at Göttingen, to which the University of Greifswald, twenty years later, added that of divinity. In 1838,
Richter was made professor of ecclesiastical and civil law in the University of Marburg. Eighth years of quiet but productive labors were spent in that station, and he was then transferred to the High-school at Berlin, where he entered on a career which made him felt throughout Germany within the limits of his chosen field. His studies were given to the world in numerous essays, and the conclusions reached by him were brought to bear in the administration of the Department of Religion, under whose ministry he held various important posts; and his thorough learning, and fair yet conscientious spirit, gave him a commanding position with reference to Church laws and methods of administration. In the new settlement in royal Germany and in the church of the German lands. Few laws were passed relating to the churches, and few changes in their administration introduced, during the period of his connection with the government, in respect to which he did not exert a more or less determining influence. He died, after a long and severe illness, May 5, 1864.

The attitude of Richter towards the ecclesiastical issues of his time was largely determined by the principle, fundamental in his view, that the jus circa sacra belongs inseparably to the State as a moral power. He believed it wise that the State should allow freedom of action to the Church within its own appropriate field; but insisted on the regulation of mixed questions, for the restraining of ecclesiastical intrusions into the secular realm, for the repression of notoriously aggressive and thoroughly organized religious parties, e.g. the Order of the Jesuits; for the protection of the rights of one ecclesiastical organization as against the encroachments of others, etc., the right of sovereignty must be retained by the State. He was accordingly opposed to the course of the Raumer ministry, which simply ignored the necessity for restraining the unconstitutional demands of the Roman Catholic Church, in consequence of which the Jesuits flooded the western provinces of Prussia, and formed settlements without corporate titles as required by law, and even without coming under any kind of legal supervision. He was also opposed to the concordats concluded between several states and the pope, as being radically wrong. With regard to the evangelical churches of Germany, Richter condemned the territorial no less than the episcopal system, and favored that in which the sovereign power is endowed with authority, while the Church is constitutionally organized into congregations (notparishes), presbyteries, and synods. The merit of Richter as a writer on ecclesiastical law consists in his having based his works on a wide collection of previously unused material as well as to that to which reference was ordinarily made, and on a profound investigation of all the sources at command, and also in the absolute fairness of his spirit. These qualities appear as clearly in his works on Roman Catholic law as elsewhere. His earliest publication, the Corpus Juris Canonicum (1838-39), is the best edition of that book extant. Other early books are, Beiträge zur Kenntnis d. j. d. Brem., (Leips., 1834); — De Inedita, Decretal., Collect. Lipsiat. (Leips., 1838). In connection with his work he also published a large edition of the Canones et Decret. Conc. Tridentini. (Lips., 1835). An epochal book in its department was his Lehrbuch des kathol. und evangel. Kirchenrechts, etc. (Leips. 1842; 6th posthumous ed. 1865); and similar important attachments. In the Church-order of the 16th Century, etc. (Weimar, 1846, 2 vols.)

Richter, Christian Friedrich, a German hymnologist, was born at Sorau, in Silesia, Oct. 5, 1676. He studied medicine and theology at Halle, and after the completion of his studies was appointed by Franciscus superintendent of the new preacher at Berlin. After the death of his brother, he was also appointed medical attendant of the Orphan-house there. In conjunction with his brother, Dr. Christian Sigismund Richter, he discovered the celebrated Halle medicine, prepared from gold, and called essentia dulcis, and which gave a great name to the Orphan-house at Halle. The profits of this medicine he devoted to the benefit of the institution. From his twenty-ninth year he composed hymns, and thirty-three excellent and deeply spiritual Christian hymns are attributed to him. Knapp, in his Liederchets, gives fourteen of his hymns, some of which have also been translated into modern German, M. Mercke, in Regierungen, Dr. Bomberger, in Scbaffs Kirchenfreund, ii, 337 ("Jesus my king! thy mild and kind control") ; Hütter wird die Nacht der Sünden, in Sacred Lyrics, p. 32 ("O watchman, will the night of sin?"); Hier legt mein Sinn vor dir sich nieder, in the Moravian Hymn-book, No. 437; Seid jetzt, 169; Dein liebes heimat, in the Moravian Hymn-book, p. 190 ("O God, whose attributes shine forth in tum"). Richter was also the author of a remarkable medical treatise on the Crucifixion of Christ. He died October 5, 1711. See Koch, Geschichte des Kirchenledes, iv, 296, 355 sq. viii, 240 sq., 287, 434, 515; Miller, Singers and Songs of the Church, p. 141 sq. Jücher, Gethseman-Lexikon, s. v.; Richter's Leben und Werken als Arzt, Theol. und Dichter (published by the Haupt-Verein für christl. Erbauungsschriften in den preussischen Stäten, Berlin, 1865). (B. F.)

Richter, Henry, an English painter, of German extraction, was born in 1772. He resided mostly in London, where he died in 1857. His most important historical work is Christ restoring Sight to the Blind, now in a church at Greenwich, England.

Richter, Johann Heinrich, inspector in the missionary institute at Barmen, Germany, under whose administration the missions of the Rhenish Missionary Society were established, was born at Bellenen Dec. 11, 1799, and entered on the duties of the station in which he spent his life May 28, 1837. The Barmen Missionary Society did not as yet send out missionaries, nor even own a house, but a number of young men were trained under its direction for work among the heathen. Richter subsequently, aided by his brother William, became their instructor, and after about eighteen months was able to report the readiness of four of his pupils to begin their expected labors. The poverty of the Barmen association now induced them to invite other local societies to aid in forwarding the candidates to their foreign fields, and as a result the Rhenish Missionary Society was organized. Its first mission was among the slaves of the Boers in South Africa, which, in course of time, extended over five stations. Another was begun on the island of Borneo in 1834, but failed to achieve successful results while Richter lived; and a third, among the Indians of North America, was likewise unsuccessful; but the latter gave rise to a flourishing mission among the evangelical Germans of America. Richter's ardent soul was continually employed in devising new means for the extension of Christlikeness. He was incessantly busy with his pen, issuing reports, proceedings, through the Rev. Mr. Moritz, the Monatliche Gesellschaft, etc., and with public appeals in sermons and addresses in every section of the land. The institution of a society to preach the Gospel to the Jews was his work, and also the establishing of a German mission in China, which came to a close with the death of his brother. Richter was twice married, and became the father of a large family. A brief sickness ended his life April 5, 1847. As an author, Richter gave to the world a number of works: e.g. Erklarte Hausibel, a commentary on the entire Bible (6 vols.), decided orthodoxy according to the Lutheran standard, and everywhere complete to the end of the 18th century; Evangel. u. römische Kirchenlehre (1844), a polemical work:—a Life of Gutzlof, the Chinese missionary, and others. In personal intercourse he was vivacious, stimulating, witty, and yet dignified. A man
of scientific culture, he was an accomplished botanist, mineralogist, etc.; but his writings are characterized by freshness of statement rather than by depth of thought.

Richthofer, CHARLES, Baron von, canon of Breslau, was born of evangelical parents Jan. 31, 1822, in Hartwigsdal, Silesia. In 1838 his father quietly joined the Roman Catholic Church, while his mother remained in the Jewish faith, and the belief, law, had not the desire to follow the father. From 1845 to 1852 he attended the Matthias Gymnasium at Breslau, and decided to prepare himself for the office of woods and forests. He entered the academy at Neustadt-Eberswalde, and finished his course there, but was not satisfied with the step he had taken. He decided to study theology, attended the theological college at the Breslau University, and in 1860 received holy orders. In 1869 he was stationed at Hohenfriedberg, but would not accept the decisions of the Vatican Council. The government had appointed him canon of Breslau, but bishop Förster, of that city, pressed by the chapter, wished to have the canon sign a paper, according to which he accepted the Vatican decrees. Richthofer refused to sell his conscience to Rome, and the bishop excommunicated him in 1873. He then joined the Old-Catholic party, and acted as priest till 1875. But finding no satisfaction or peace of conscience and mind even in this party, he joined the Lutheran Church at Leipzig, being received by Dr. Abel feld, April 11, 1875. He died March 7, 1876, in the house of his brother at Berlin. Dr. Besser delivered the funeral oration. See Schneider, Theol. Jahresbuch, 1877, p. 227 sq.; Carl Freiherr von Richthofer, früher Domherr in Breslau, ein Lebensbild aus den kirchlichen Kämpfen der Gegenwart (Leipzig, 1877); Schirrer, Theologische Literaturzeitung, 1877, p. 916 sq. (B. F.)

Riccius, Paul. See RICCI.

Ricardes, SAMUEL, an English clergyman, was born in 1736; entered Orriel College, Oxford, in 1764; obtained the Newdigate prize for English verse in 1815, and graduated in second-class honors in 1817. He was fellow of Orriel College in 1819 to 1823, and vicar of Stow, Langtoft, Suffolck, from 1832 until his death, in 1865. He was the author of the Christian Householder, or Book of Family Prayers (1843, 12mo) and Short Sermonary (1846, 12mo); and numerous other Prayer-books:—also Religious Tracts, etc. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Riciman, THOMAS, a distinguished English architect, was born at Maidenhead in 1776. Although unsettled in early life, he seems always to have had a love for architecture, and to have studied it carefully. In 1808 he began to give his full attention to it, and wrote the Classification of Gothic Styles, which has rendered him famous. He afterwards resided in Birmingham, and acquired great celebrity by his Gothic churches and other structures. He died in March, 1841. He is well known as an author by his Gothic Architecture, an Attempt to Discriminate the Styles of Architecture in England, etc. (London, 1817, 8vo). There is a later and better edition of this work (Oxford, 1842). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Riculpus (Fr. Riculp), bishop of Soissons, died about 902. He entered upon this see between 883 and 892, and assisted in the council of Verberie in 892 and of Rheims in 893. In 900, in the latter city, he consecrated archbishop Hervé, and excommunicated the murderers of archbishop Foulques. He made himself especially conspicuous in connexion with the church in 889. This had for its object the correction of the ignorance of the clergy, and has been reprinted several times since 1615. It may be found in the supplement to the Conciles des Gaules of Pierre de la Lande, and in vol. ix. of the Conciles of Labbé. See Gallia Christiana; Hist. Litter. de la France; Hoefer, Nouv. Biog., Générales, s. v.

RIDDLE

See ISAIAH IN TRANSL.

Ridda, in Arabic mythology, is coincidence with the divine will; one of the five principal virtues which swim about on the sea of passions and tribulations.

Riddle (יעד, iudah; lit. complication, Judg. xiv; Ezek. xvii, 2; Sept. αἰνήμα, πρόβλημα; Vulg. problema, propositio; A. V. elsewhere "dark saying," "dark speech," "dark sentence," "hard question;" once [Hab. ii, 6] "proverb"). The Hebrew word is derived from a root cognate to an Arabic one meaning "to bend off;" "to twist," and is used for artifice (Dan. viii, 23), a proverb (Prov. i, 6), a song (Ps. xlix, 4; lxviii, 2), an oracle (Num. xii, 8), a parable (Ezeh. xxiv, 2), and in general any wise or intricate sentence (Ps. xxiv, 4; Hab. ii, 6, etc.), as well as a riddle in our sense of the word (Judg. xiv, 12-19). In these senses we may compare the phrases προφανή λόγου, προφανεία πάραθεοίδου (Wis. viii, 8; Ecclus. xxxix, 2), and προφανεία λόγων (Eurip. Phem. 497), and the Latin scripsi, which appears to have been similarly used (Anul. Gell. Noct. Att. xii, 6). Augustine defines an enigma to be any "obscure allegoria" (De Trin. xv, 9), and points out, as an instance, the passage about the daughter of the horse-leech in Prov. vii, 15, which has been explained by Bellermann in a monograph on the subject (Enigmata Herbarum [Erf. 1798]). Many passages, although not definitely propounded as riddles, may be regarded as such—e. g. Prov. xxvi, 10, a verse in the rendering of which every version differs from all others. The riddles which the queen of Sheba came to ask of Solomon (1 Kings x, 1; 2 Chron. ix, 1) were rather "hard questions" referring to profound inquiries. Solomon is said, however, to have been very fond of the riddle proper, for Josephus (Ant. viii, 5, 3) quotes two profe- sionaries (Menander of Ephesus, and Dius) to authenticate a story that Solomon proposed numerous riddles to Hiram, for the non-solution of which Hiram was obliged to pay a large fine, until he summoned to his assistance a Tyrian named Abdon, who not only solved the riddles, but propounded others which Solomon was himself unable to answer, and consequently in his turn incurred the penalty. The word αἰνήμα occurs only once in the New Testament, in the following passage (1 Cor. xiii, 12, "darkly," τυ αἰνήματι; comp. Num. xii, 8; Wettstein, N. T. ii, 158) but, in the wider meaning of the word, many instances of it occur in our Lord's discourses. Thus Erasimus applies the term to Matt. xii, 43-45. In the Apocalypse we find (Rev. xlvii, 15) παραθεοίδους αἰνήματος. The etymology is not indicated means, and is well explained by Augustine:— "Manifesta passimur, obscuris exercemur" (De Doct. Christ. ii, 6). The word αἰνήμα, taken in the extensive meaning of its root, αἰνός, certainly applies to an immense portion of the sacred writings—viz. as a narrative or tale, having an application to present circumstances: Odys. (xiv, 908), a faible, bearing moral instruction; Hesiod, Opera. (p. 292), which nearly approaches to the nature of a parable [see PARABLE]; 1 a pointed sentence, saying, or proverb (Theocritus, xiv, 13). See PROPHECY; PROVERBS. According to Lennep, the word αἰνήμα, taken substantively, means "amazing obscure." We know that all ancient nations, especially Oriental, have been fond of riddles (Rosenmuller, Morgental, iii, 68). We find traces of the custom among the Arabs (Koran, xxv, 35), and, indeed, several Arabic books of riddles exist—as Ketab el-Algas in 1469, and a book of riddles solved, called Aki el-Thenin. But these are not genuine riddles, rather than riddles of the ancient kind, although they are very ingenious. The Persians call them Algas and Mawnama (D'Herbelot, s. v. "Algas"). They were also known to the ancient Egyptians (Ja- blonski, Pantheon. Egypt. p. 48). They were especially used in banquetts both by Greeks and Romans (Muller, Dor. ii, 392; Athen. x, 457; Pollux, vi, 167; Gell. xviii, 2), and the kind of witicisms adopted may be seen in
the literary dinners described by Plato, Xenophon, Athenaeus, Plutarch, and Macrobius (see Zorn, *De Enigmatisibus Nocturnalis* [Lips. 1724]). Some have groundlessly supposed that the proverbs of Solomon, Lenuel, and Agur were propounded at feasts, like the parables spoken by our Lord on similar occasions (Luke xiv, 4, etc.).

Riddles were generally proposed in verse, like the celebrated riddle of Samson, which, however, was properly (as Voss points out, *Innt. Oratit. iv, 11*) no riddle at all, because the Philistines did not possess the only clue on which the solution could depend. For this reason Samson had carefully concealed the fact, even from his parents (Judg. xiv, 14, etc.). Other ancient riddles in verse are that of the Sphinx, and that which is said to have caused the death of Homer by his mortification at being unable to solve it (Plutarch, *Vit. Hom.*).

The pleasure of the propounder is derived from perplexing his hearers, and theirs from overcoming the difficulty, which is usually renewed by their proposing another enigma. This kind of amusement seems to have been resorted to, especially at entertainments, in all ages among different nations, and has even been treated as an art and reduced to rules. The chief writers on this curious branch of literature are Plutarch, *Ninus et Nimrod*, and F. Menestrier. The principal rules laid down for the construction of an enigma are the following: that it must be obscure, and the more obscure the better, provided that the description of the thing, however covered and abstract, and in whatever remote or uncommon terms, be really correct; and it is essential that the thing thus described be well known. Sometimes, and especially in a witty enigma, the amusement consists in describing a thing by a set of truisms, which tell their own meaning, but which confound the hearer through his expectation of some deep and difficult meaning.

Franc. Junian distinguishes between the greater enigmas, where the enigma is very obscure or ambiguous throughout the passage (as in Ezek. xxvii, 2, and in such poems as the *Syrinx* attributed to Theocritus), and the lesser enigma or *inveniagrama*, where the difficulty is concentrated in the peculiar use of some one word. As specimen of the enigmatical style of the former kind in the Old Test., Winer points out Prov. xxx. 12-19; Is. xxi. 12. The speech of Lemec to his wife Adah and Zillah (Gen. iv, 23, 24) is possibly an enigmatic mode of communicating some painful intelligence. In the New Test. we may adduce our Lord's discourse with Nicodemus (John iii, 5), and with the Jews (vi, 51, etc.), where the enigmatical style is adopted for the purpose of impressing the attention of the hearers (Stuck, *Antiq. Conv. iii, 17*). It may be useful to refer to one or two instances of the latter kind, since they are very frequently to be found in the Bible, and especially in the prophets. Such is the play on the word נִנְיָה ("a portion," and "Shechem," the town of Ephraim), in Gen. xlvii, 22; on רֵצִים (mattath, "a fortified city") and לֹאָב (Misraim, Egypt), in Mic. vii, 12; on רָעָב (Shaked, "an almond-tree") and רָעָב (shakad, "to hasten"); in Jer. i, 11; on רַחֲמָה (Dannah, meaning "Edom" and "the land of death"); in Isa. xxxi, 11; on מַחֲצִים, (Shekhah, "meaning Babylon," and perhaps "arrogance"), in Jer. xxv. 26; li, 41. The description of the Messiah under the name of the "Branch" (יְדֵי, neser), when considered in regard to the occasion and context, may be taken as a specimen of the lesser enigma (see *Luther* upon the passage). See *Nazarite*.

If only remains to notice the single instance of a riddle occurring in the New Test.—viz. the number of the beast. This belongs to a class of riddles very common among Egyptian mysteries, the Gnostics, some of the fathers, and the Jewish Cabalists. The latter called it גמרא (i.e. γεωμετρια), of which instances may be found in Carpoov (App. Crit. p. 542), Roland (Ant. Hebr. i, 25), and some of the commentators on Rev. xiii, 18:

Thus בָּשָׂם (nachash), "serpent," is made by the Jews one of the names of the Messiah, because its numerical value is equivalent to כָּשָׂם; and the names Shushan and Esther are connected together because of the numerical value of the letters composing them is 661. Thus the Marcionists regarded the number 24 as sacred from its being the sum of numerical values in the names of two quaternions of their deities, and the Gnostics used the name Ἀραβάδας as an amulet because its letters amount numerically to 855. Such little fancies are not infrequent in some of the fathers. Instances occur in the mystic explanation by Clem. Alexanderinus of the number 318 in Gen. xiv, 14, and by Tertullian of the number 900 (represented by the letter Τ or a cross) in Judg. vii, 6, and similar instances are supplied by the Testimonia of the Pseudo-Cyprian. The most exact analogies, however, are to be found in the so-called Sibylline verses. We quote one which is exactly similar to it, the answer being found in the name Ἰσραήλ = 888, thus: 1 = 10 + η = 8 + α = 200 + α = 70 + γ = 400 + α = 200 = 888. It is as follows, and is extremely curious:

With examples like this before us, it would be absurd to doubt that John (not greatly removed from time the Christian sages of the Sibylline verses) intended some name as an answer to the number 666. The true answer must be settled by the Apocalypse commentators. Most of the fathers supposed, even as far back as Irenaeus, the name Αραβάδας to be indicated. A list of the other very numerous solutions, proposed in different ages, may be found in Elliot's *hora Apocalipticae* (ii, 222-284), from which we have quoted several of these instances. See *Number of the Beast*.

Riddle, John, D.D., a minister of the Associate Reformed Church, was born in Monaghan County, Ireland, in 1768. He graduated at the University of Glasgow April 10, 1782, and entered upon the study of theology, under the supervision of John Brown, of Haddington. He was licensed to preach June 14, 1788, and was installed pastor of the congregation in Donaghlo-ney, County of Down, in Nov. 18. In this church he remained till the spring of 1794, when he came to the United States. In August of the same year he was installed at Robinson Run as pastor of the united congregations of Robinson Run and Union, in the vicinity of Pittsburgh. After a few years the congregations so increased that he could not perform his duties, and settled for the whole of his time at Robinson Run. Here he continued to labor the remainder of his life, and died, after a month's illness, Sept. 4, 1829. Dr. Riddle took an active part in the management of the affairs of the Associate Reformed Church, which was in its infancy when he became a member of it. He was among those who proposed the proceedings of the General Assembly Reformed Synod, and who finally, in 1820, resolved to constitute themselves into an independent synod, to be known as the Associate Reformed Synod of the West. He was a close student, argumentative in his preaching, and an excellent pastor. None of the productions of his pen were ever printed, though he left behind a large MS. on the subject of Religious Covenanting, which, had he lived a little longer, it is thought he would have published. See Sprague, *Annals of the Amer. Pulpit*, ix, 57.

Riddle, Joseph Esmond, an English clergyman, of St. Edmund's Hall, Oxford, curate of Harrow, and subsequently incumbent of St. Philip's, Leekhampton, was born about 1801, and died Aug. 27, 1880. He was the author of many works, both theological and educ-
RIDDOCH
James, a minister of the Episcopal Church, Scotland, during the last century, was born at Grange, Banffshire. He was first minister of a chapel at Glasgow, and afterwards became one of the ministers of Aberdeen, in 1757, in which charge he continued twenty years. His sermons are distinguished for pathos, persuasion, eloquence, and piety. He published Sermons on Several Subjects, etc. (Lond. 1799, 3 vols. 8vo; a fifth edition was published in 1831, 2 vols. 8vo).

Rideout, Uriel, a minister of the Methodist Episcopal Church, was born in Bowdoin, Me., July 28, 1816. He joined the Palestine Conference in 1846, and labored until 1849, when he located for the purpose of attending the Concord Biblical Institute. He resumed his place in conference in 1850, and continued in active service until the session of 1868, when he received a supernumerary relation. After an illness of ten days, he died at Cape Elizabeth Ferry Aug. 9, 1868. His labors were characterized by ability and ministerial fidelity. See Minutes of Annual Conferences, 1869, p. 141.

Rider (רִדֵּר, roḵê). It is uncertain at what time, or in what place, horses were first used for riding, but there is every reason to believe that it was not until a period long after their having been employed for draught. Instead of cavalry, the Egyptians and Babylonians, and the Greeks of the Homeric age, used war-chariots, the drivers of which are in the earlier books of the Old Testament called "riders," as in Miriam's song of triumph for the overthrow of the Egyptian host (Exod. xvi). The book of Job, however, clearly intimates a "rider," in our acceptation of the word, in the description of the chase of the ostrich: "She scorneth the horse and his rider" (Job xxxix, 19). White asses were used as steeds by the nobles in the land under the Judges, and instead of these we find that mules were used in the age of the Kings, horses being almost exclusively reserved for chariots. The Persians appear to have been the first Oriental nation that discovered the superiority of a flexible body of cavalry over a cumbersome and unwieldy corps of chariots. Many of their early victories may fairly be ascribed to their skill in horsemanship. On the other hand, the Jewish armies were always deficient in cavalry, and their alliances with foreign states were generally designed to obtain a supply of auxiliary horse. It is not one of the least proofs of Solomon's political wisdom that he exerted himself to supply this national deficiency. See Horse.

Rider, John, an Irish prelate, was born at Carrington, in Cheshire, about 1562, and entered Jesus College, Oxford, in 1576, where he took his degree of A.M., and continued in the university for some years, teaching grammar chiefly. He was preferred to the living of Waterstock, Oxonshire, in 1580, but resigned it in 1581. In 1583 he was admitted to that of South Wokton, in Northamptonshire, and in 1586 to that of St. Mary Magdalen, Bermondsey, and of Winwick, in Lancashire. He was afterwards archdeacon of Meath, in Ireland, dean of St. Patrick's, Dublin, and in 1612 bishop of Killaloa. He died in 1632, and was buried in his cathedral. He was much respected for his piety and learning. His principal work is A Dictionary, English - Latin and Latin - English (Oxf. 1589, 4to). It was the first Latin dictionary in which the English part was placed before the Latin part. In addition are given, A Letter Concerning the News out of Ireland (Lond. 1601, 4to)—Cæteris Irish Catholics (Dublin, 1602, 4to)—Claim of Antiquity in behalf of the Protestant Religion (Lond. 1606, 4to). See Chalmers, Biog. Dict.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Ridgeway, the upper angle of a roof. It has usually, though by no means always, a piece of timber running along it, called the ridge-piece, upon which the upper ends of the rafters rest; the tiles with which it is covered are called ridge-tiles. These are sometimes made ornamental, good instances of which are found at Great Malvern and Lincoln. — Parker, Gloirey of a architecture, s. v. See Rim.

Ridgley, Thomas, D.D., an eminent English Independent minister, was born in London about 1667, and educated at an academy in Wiltshire. Entering the ministry, he was chosen by a covenant with Mr. Thomas Gough, near the Three Cranes, London, and about four years afterwards became his successor. In 1712 he, with Mr. John Eames, began to conduct an independent academy in London as a divinity tutor. He died March 27, 1734. His principal work is, A Body of Divinity, an exposition of the Assembly's Larger Catechism (1731-33, 2 vols. fol.; new edition, with notes by John Wilson, Edinb. 1844, 2 vols. 8vo; Lond. 1845, 2 vols. 8vo; N. Y. 1855, 2 vols. 8vo). He also published Sermons, etc. (Lond. 1701-25). See Chalmers, Biog. Dict.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Riding Committees were committees of the General Assembly sent to superintend a presbytery which had refused to ordain a person under a reclaiming parson. The first instance occurred in 1717, when a presbytery refused to ordain Mr. John Hay in the parish of Peebles, and the General Assembly passed an act appointing certain brethren to correspond with the Presbytery of Peebles, and to act and vote in their meetings at their next ensuing diet, and thereafter, until the settlement of Mr. John Hay in the parish of Peebles be completed, and to concur with him in his ordination." By this device both the opposition of the people and the conscientious reluctance of the presbytery were surmounted. The last instance of a settlement effected by means of a riding committee was that of Mr. Watson in the Presbytery of Linlithgow, May 30, 1751.

Ridley, Gloucester, D.D., a learned English divine, was born at sea, on board the Gloucester, an East Indianman, 1702. He received his education at Winchestr and New College, receiving the degree of B.C.L. April 29, 1729. For a great part of his life he had no other preferment than the small college living of Weston, in Norfolk, and the donative of Poplar, in Middlesex, where he resided. To these his college added, some years after, a small benefice. In 1761 he was presented by archbishop Seeker to a golden prebend at Salisbury. He published, Eight Sermons on the Holy Ghost (1740-41; Lond. 1742, 8vo; new ed. Oxf. 1802, 8vo); — De Synodum Novi Federis Verismum Indole atque Unl Dissertatione, etc. (Lond. 1712, 2 vols. fol.; new ed. with notes by John M. Sides Letters, etc. See Chalmers, Biog. Dict.; Hook, Eccles. Biog.; Allibone, Dict. of Brit. and Amer. Authors, s. v.
Ridley, Nicholas, an eminent English prelate and martyr, was descended from an ancient family in Northumberland, and was born in the year 1500, in Tyndale, at a place called Wilmontavick. He was educated in a grammar school at Newcastle-upon-Tyne, and entered Pembroke Hall, Cambridge, about 1518. Here he was taught Greek by Richard Crook, who about that time began to teach it in Cambridge. His religious sentiments were those of the Romish Church, in which he had been brought up. In 1522 he took the degree of A.B., in 1524 was chosen fellow of his college, and in 1525 received the degree of A.M. Directing his attention to the study of divinity, his uncle, Dr. Robert Ridley, who had thus far paid for his education, sent him for further improvement to the Sorbonne at Paris, and thence to Louvain. In 1530 he was chosen junior treasurer of his college, and at this time paid great attention to the study of the Scriptures. For this purpose he used to walk in the orchard at Pembroke Hall, and there committed to memory almost all the epistles in Greek. The walk is still called Ridley's Walk. In 1533 he was chosen senior proctor of the university, and while in that office the question of the pope's supremacy came before the university to be examined on the authority of Scripture. The decision was that "the bishop of Rome had no more authority and jurisdiction derived from God, in this kingdom of England, than any other foreign bishop," and was signed by the vice-chancellor, and by Nicholas Ridley and Richard Wilkes, proctors.

In 1534 he took the degree of B.D., and was chosen chaplain of the university and public reader. In 1537, Cranmer, archbishop of Canterbury, appointed him one of his chaplains, and as a further mark of his esteem collated him, April, 1538, to the vicarage of Herne, in Kent. In 1539, when the act of the Six Articles was passed, Mr. Ridley bore his testimony against it in the pulpit, although he was in no danger from its penalties; still believing in transubstantiation, unmarried, and leaning to the practice of auricular confession, although not insisting upon it as necessary to salvation. In 1540 he went to Cambridge and took the degree of D.D., and about the same time was elected master of Pembroke Hall, having been also, through Cranmer's influence, appointed chaplain to the king, and appointed a prebend in the cathedral of Canterbury. At Canterbury he preached with so much zeal against the abuses of popery that the other prebendaries and preachers of the old learning brought articles against him at the archbishop's visit in 1541, but the attempt failed. Gardiner, bishop of Winchester, next caused articles to be exhibited against him before the justices of the peace in Kent, and afterwards before the king and council, charging him with preaching against auricular confession and with directing the Te Deum to be sung in English. The accusation was referred to Cranmer, and immediately crushed by him. The greater part of 1545 was spent by Dr. Ridley in retirement, and he employed himself in carefully examining the truth and evidence of the doctrine of transubstantiation, of which he had been an unsuspecting believer. He consulted the Apology of the Zwinglians and the writings of Bertram (q.v.), and concluded that the doctrine had no foundation, and found that Cranmer and Latimer both joined him in the same opinion. At the close of the year Cranmer gave him the eighth stall in St. Peter's, Westminster. When Edward VI ascended the throne, in 1547, Dr. Ridley, being appointed to preach before the king on Ash-Wednesday, took that opportunity to discourse concerning the abuses of images in churches, and ceremonies, particularly of the use of holy water to driving away devils. About this time the fellows of Pembroke Hall presented Dr. Ridley to the living of Soham, in the diocese of Norwich; but the presentation being disputed by the bishop, he was admitted to the living by command of the king. On Sept. 25 he was consecrated bishop of Rochester, and in 1548 was employed with Cranmer and others in reforming and compiling the Book of Common Prayer. On the suspension of bishop Bonner, bishop Ridley was transferred to London, and was installed April, 1550. In 1551 the sweating-sickness prevailed in London, and although it was fatal to hundreds, yet bishop Ridley remained faithfully at his post. In June, 1550, the bishop directed that the Romish altars should be taken down, and tables substituted, in order to take away the belief of the people that an altar was necessary to the celebration of the sacrament. He was soon after engaged with Cranmer in drawing up the Forty-two Articles. In 1552 he visited his old college at Cambridge, and on his return called at Hansdon, to pay his respects to the princess Mary. The arrogance, insolence, and bitterness of her nature she displayed on this occasion in the insults she Martyre' Monument at Oxford.
offered Ridley. In 1553 the bishop preached before Edward VI, and so aroused the benevolence of the king that the latter sent to him to inquire how he might best put into practice the duties he had so strongly enforced. The result was the founding of the endowed of Christ's, Bartholomew's, Bridewell, and St. Thomas's hospitals. Upon the death of Edward VI, Ridley strove to put lady Jane Grey upon the throne; but failing, he went to Mary, as was expected of the bishop of London, and did her homage. By her command he was sent back from Framingham on a lame horse and committed to the Tower, July 26, 1553, to be proceeded against for heresy. It has been thought that bishop Ridley might have recovered the queen's favor by countenancing her proceedings in religion. But he was too honest to act against his convictions, and, after eight months' imprisonment in the Tower, was taken to Oxford, where he was, Oct. 1, 1556, condemned to death for heresy. The evening before his execution he supped with some of his friends, showing great cheerfulness; and refused the offer of one of them to sit up with him, saying, "I mean to go to bed, and, by God's will, to sleep as quietly as ever I did in my life." The next morning, when the archepiscopal horse went, he walked to the place of execution between the mayor and one of the aldermen of Oxford. Seeing Latimer approach, he ran to meet him, and, embracing him, exclaimed, "Be of good heart, brother, for God will either assuage the fury of the flames, or else give us grace to endure them." Going to the stake, they both kissed it and prayed earnestly. Refused permission to speak unless he recanted, he said, "Well, so long as the breath is in my body, I will never deny my Lord Christ and his known truth. God's will be done in me." Fire was then applied, and after suffering intensely for a long time Ridley expired. Bishop Ridley, in his private life, was a pattern of piety, humility, temperance, and regularity. The following works are ascribed to him by Anthony Wood: *Treatise concerning Images:—Brief Declaration of the Lord's Supper* (1555, 1556, 8vo)—*A Friendly Farewell,* written during his imprisonment at Oxford (1555, 8vo)—*An Account of the Imputations held at Oxford* (1688, 4to)—*A Treatise of the Blessed Sacrament.* Additions are made by other authorities. Many of his letters are in Fox's *Acts and Monuments,* and in Dr. Gaster's *Life of Bishop Ridley.*

Ridolphus (Ital. Ridolfi), Claudio, a painter of the Venetian school, was born at Verona in 1754. He was descended from a noble family, and in his youth made great progress in his art. He worked in Verona, Urbino, and other cities of Italy. He died in 1644. The works of Ridolphus show a purity of design and simplicity of composition which are seldom found in the works of the Venetian school. Among his best are, *Presentation of the Virgin at the Temple:* The Assumption:—*The Virgin,* and several Saints. See Bumasanti, *Guida di Verona.*

Riegger, Joseph Anton Stephan von, an eminent teacher of jurisprudence, who was also author, imperial councillor, censor of books, etc., and whose principal field of labor was the University of Freiburg, was born at Innsbruck, Feb. 18, 1742. He wrote his first work—a review of the works of Plautus and Terence—when scarcely fifteen years of age, became master in philosophy in 1761, and in 1764 entered on his first position as a teacher in the Theresium. During his preliminary study, he had published a *Rheinische Juris Canonicum* (1761)—an edition of August. Archipep. Taroncon, De Emend. Gratianis Dialogi, and a new edition of the canonist Cironius, and had also written verses in German and Latin. In 1765 he was called to a professorship at Freiburg, and for the first time delivered lectures on jurisprudence in the German tongue. His preliminary study was so rapid that he was able to pass so as to become acquainted with his friends of this kind, and his reputation secured him for the charge of repeated government commissions of importance and delicacy; but the payment of debts incurred by his father and by an insolvent brother so impaired his fortune that a removal from Freiburg became desirable. He became professor of civil law at Prague, in which unpublished MSS. were largely introduced, would have been his crowning labor, but an instalment issued under the title *Bernardi Brevarium Extravagantium* (1778) failed to secure the sympathy of the public and caused him to renounce the undertaking. His numerous writings in the departments of belles-lettres, jurisprudence, and canon-law are given in Menzel, *Lexikon d. v. Jahre 1750—1800 verstor. deutsch. Schriftsteller* (Leips., 1811), xi; and in Weidlich, *Biogr. Nachrichten,* etc. (Halle, 1751), part ii. See Grünwald, *Biographie d. bld. Ritter von Riegger* (Prague, 1799); Schlichtegroll, *Neurolag auf d. Jahr 1780, 1st* heft.

Rieger, Paul Joseph von, father of J. A. S. Riegger (q.v.), and professor of canon-law in the University of Vienna from 1758 to 1775, was born at Freiburg, June 29, 1705, and received his education in his native town. At the age of sixteen years he obtained the degree of master in philosophy, and at the age of twenty-eight he became doctor of both civil and ecclesiastical law. Soon afterwards he was called to the chair of jurisprudence and German history at Innsbruck, where he subsequently attained to the highest honors, being twice elected rector and eight times dean of the university, frequently acting as its chosen agent in transactions with the imperial court, and also serving as counsel to the courts of Lower Austria. The empress Maria Theresa placed him over the Imperial Theological School and the Academy of Savoyard Knights as teacher of public and canonical law in 1749, and in 1758 he became professor of ecclesiastical law in the University of Vienna, though retaining the positions he already held. His *Institutiones Jurisprudentiae Ecclesiasticae* (4 vols.) were generally introduced into the schools of Austria. His next preferment was to the posts of imperial councillor and censor of books, and in 1764 to the knighthood and to the Bohemian branch of the government. Many laws relating to the establishing and execution of spiritual functions owe their origin to him, as does the abolition of trials for minor offenses, and which is a matter of the ecclesiastical system of Austria as subsequently taught in all its schools. The liberal influence exercised by him crowded the ultramontane theories out of use, and caused him to be regarded at Rome as an important promoter of reforms in the Church. It is said that he was threatened with excommunication in consequence, and that his works were placed in the *Index.* He died Dec. 8, 1775. A list of his works is given in Menzel and Weidlich, *See Biographie d. bld. Ritter von Riegger* (Prague, 1798).
RIETI

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thuastic supporter—while at Avignon, and he there received the appointment of papal notary. After his return to Rome he devoted himself to the work of inflaming the passions of the people through the means of popular and patriotic addresses, and with such success that he was proclaimed emperor of German and crowned with dictatorial powers in May, 1457. The pope at first confirmed Rienzi's elevation in the hope of securing the people and humbling the nobility, and the tribune's good fortune, power, and just administration recommended him even to princes, e.g. the emperor Lewis and the king of Hungary, who sought his friendship; but he had attained all that he desired. He knighted himself; declared Rome the sovereign of the world; commanded the pope and cardinals to return to Rome; cited the emperor and the king of Bohemia before him in order to restore peace between them; ordered the electors to furnish evidence of their right to elect the emperor, etc. Warnings and outbreaks of discontented factions failed to restrain him, and pope Clement interfered with what was rapidly becoming a reign of terror by issuing (Dec. 3, 1457) a bull against the tribune. The people immediately forsook Rienzi, and he was compelled to flee in disguise from Rome in January, 1458. He subsequently returned secretly to Rome, where he was received by the pope; he was challenged by the emperor Charles IV, who delivered him to the pope at Avignon in 1351. Innocent IV soon afterwards became pope, and Rienzi succeeded in disproving the charges raised against him of heresy and tyranny, and even in securing the pope's favor and confidence. In the meantime the conflict of factions and breakouts again with fresh fury at Rome, and a papal notary named Baronecelli (or Baracelli) had assumed the role of tribune. It was seen at Avignon that Rienzi might defeat the projects of that agitator, and he was accordingly attached to the suite of the cardinal Egidius Albornoz, to whom was intrusted the pacification of Italy. The vacillating populace received him with enthusiasm; but no sooner was he in the possession of power than he began once more to abuse it. He disregarded the hatred of the house of Colonna, imposed unwise taxes, and left his body-guard unpaid; and when it became apparent that his firmness had departed and that his administration was undecided and fluctuating, the popular outbreaks were brought about by some means Rienzi's house was burned, and Rienzi himself was slain by the people who just before had almost worshiped him. The date of his death is Oct. 4, 1354 (others, Oct. 7 or 8). The estimates of Rienzi's life and services differ greatly; some (as Schlosser, Weltgesch.) representing him as a fantastical character, others finding in him merits, especially an enthusiasm for republican institutions and for justice. Still others deny to him all greatness of character, but find an explanation of his career in the extraordinary conditions of his time and the circumstances of his life. Nationalism, based on the renewed familiarity with the conditions of antiquity, was certainly the leading element in the rapid drama of his life. See Balzli, Vite Pop., Avignon.; Bzovius, Amal. Ecc. ad Ann. 1858, No. 2; Villani, Col. di Rienzo; Schlosser, Weltgesch. vol. iv, pt. 1; Hist. pol. Blätter, vol. xx; Papencordt, Col. di Rienzo a seine Zeit (Hamb. and Gotha, 1841); and others; also Biwer's novel, Rienzi, the Last of the Tribunes.

RISTI, MOSES BEN-ISAAC DI, of Perugia, a noted Jewish writer, was born in 1388 and died after 1451. He was a physician and philosopher of some renown, and wrote very elegant verses in Hebrew and Italian. He is the author of Sefer ha'me'asseq, of a Great Paradiso in Terra Rima, with literary and historical notes. It consists of two parts, viz. the ha'me'asseq and ha'me'asseq be'shuv, which again are separated into divisions. The first part contains in the first division a prayer to God, and speaks of the plan, name, division, and grouping of the work; in the second the author treats of theology, revelation, the thirteen articles of faith, the phases of philosophy among Greeks and Hebrews, of the Cabala and its study; in the third he treats of the other sciences, the liberal arts, etc.; in the fourth he speaks of the introduction of Porphyry, the ten categories, the commentary of Ibn-Rosdi, and the philosophical labors of Levi ben-Gershon, or Rabbi; in the fifth he continues to speak of philosophy. The second part, which is composed of eight divisions, speaks in the first of Paradise, with its patriarchs, prophets, Sanhedrim, the wise and pious; the second, which is also entitled ha'me'asseq, is a grand confessional, penitential, and admonitory prayer; in the third, which is called ma'aseh ha'me'asseq, Rabbenu, The City of God, the bright abode of Ezra, Daniel, Ze-rubabel, Zechariah, etc., is described; in the fourth, called ha'me'asseq shel ha'me'asseq, the author of the Mishna and his work in the domain of the blessed are described and speaks of the chapters of the six orders of the Mishna and their contents; the sixth treats of the writings of the Tanaim, Amoraim, Sabraim, Geonim, etc., down to the author's own time; the seventh descants upon the teachers of Talmud, the theology of the Midrashim, etc.; and, finally, the eighth narrates the exiles of the Jews and their sufferings. The introduction of the Divine, which excludes Immanuel of Rome (q. v.) from the regions of the blessed, and he is also said to have repented of his own poetry as a waste of time. "This would show that he possessed more judgment than those who have published this unattractive work as the production of the 'Hebrew Dante'" (Steinschneider). This Divina Commedia was published in MSS., by Jacob Goldenthal, with an Italian and Hebrew introduction (Venna, 1851). Di Risti wrote some other works, which, however, are yet in MS. See Fürst, Bibl. Jud. iii., 138 sq.; Bartolocci, Bibl. Rabb. iii., 945 a; Gritz, Gesch. J. Juden (Leips., 1875), viii., 149-151; Dell'isla, Gesch. d. Judischen Poesie, p. 54, 145; Moses Rieti, the Jewish Messenger (N. Y.), May 18, 1876. (B. P.)

RIETSCHEL, ERNST FRIEDRICH AUGUST, an eminent German sculptor, was born in Pulsnitz, Saxony, Dec. 15, 1804. He studied under Rauch at Berlin, and in Italy. Settling in Dresden, he became professor in the Academy of Arts. Among his works are, Mary Kneeling over the Dead Body of Christ—a bust of Luther—the Reformation, and the Parable of the Ungrateful Servants. He died at Dresden in 1861.

RIETTER, ANTON, a German Roman Catholic theologian, was born at Stadt-am-Hof in 1808. He studied at Regensburg and Munich; was appointed professor of moral philosophy at Amberg in 1835, at Regensburg in 1842, and at Munich in 1832. He died at Stadt-am-Hof, Nov. 6, 1866. He wrote, Der Leben, die Wieβ von dem Leben, and Der Wert der Liebe (Regensburg, 1846).—Der Weg der Liebe (ibid. 1856).—Der heil. Liebe natürlichen Licht, etc. (Munich, 1857).—Die Moral des heil. Thomas von Aquin (ibid. 1858).—Breviarium der christlichen Ethik (Regensburg, 1866). (B. P.)

RIGAND, STEPHEN JORDAN, D.D., the eldest son of John Francis Rigand, was educated at, and afterwards fellow and tutor of Trinity College, Oxford. He became second master of Westminster School, and head-master of Ipswich School, Suffolk; mathematical examiner in 1845, and one of the select preachers of Oxford University in 1856. He was appointed bishop of Antigua in 1857, and died there, of yellow fever, May 16, 1859. He published Sermons on the Psalms (Ipswich, 1852, 8vo), and edited vol. i. and published vols. i and ii, of the Correspondence of Scientific Men. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

RIGBY, ALFRED A., a Methodist Episcopal minister, of whose early history nothing is known. He fought in the Union army during the Rebellion, and it was while in military service that he connected himself with the
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Church. He was licensed to preach soon after his return from the war, and in 1870 was received on trial in the Des Moines Conference and appointed to Wheeling Circuit. But overwork and overstudy brought on disease, and he died at New Vernon, July 9, 1872. See Minutes of Annual Conferences, 1872, p. 103.

Riggen, John Wesley, a minister of the Methodist Episcopal Church, South, was born in Maryland Aug. 26, 1794. His parents migrated to Mason County, Ky., and, being poor and in a new country, were unable to give him a proper education. In 1816 he was converted, and joined the Methodist Episcopal Church. He commenced as a local preacher in 1825, and in 1829 he was ordained as a Mason. He traveled to Kentucky in 1834, and was ordained elder in 1835. He was a member of the Kentucky Conference until his death, Sept. 30, 1845. See Minutes of Annual Conferences, M. E. Church, South, 1845, p. 56.

Riggs, Adam S., a minister of the Methodist Episcopal Church, South, was born in Williamson County, Tenn., near Rigg's Cross Roads, June 6, 1816, and professed religion December 19, 1836. He was licensed with the Church on the 25th of the same month; was licensed to preach Sept. 21, 1839; was received on trial in the Tennessee Conference in 1839, and served as an itinerant preacher thirty-one years. After an illness of a little over three weeks, he died Oct. 29, 1870. Mr. Riggs was an able and judicious local preacher; a wise counselor and moderator; modest, kind, and faithful. He was honored by his brethren, and was chosen several times as a delegate to the General Conference. See Minutes of Annual Conferences, M. E. Church, South, 1870, p. 586.

Riggs, Joseph L., a Presbyterian minister, was born at New Providence, N. J., March 19, 1805. He graduated at Amherst College, Mass.; studied theology in Andover Seminary, Mass.; and was ordained to the ministry in 1832. He was mustered into the 5th Pennsylvania Volunteers in 1862, and was licensed and ordained Aug. 27, 1845. His fields of labor were, Wells, Bradford Co., Pa.; Millerstown, Pa.; Cumberland, Ill.; and as city missionary in Elmiria, N. Y., where he died Aug. 20, 1865. Mr. Riggs was a faithful preacher, and he loved the work to which he had devoted himself. See Wilson, Presb. Hist. Almanac, 1866, p. 223.

Rigby, Mounted, in Mongol mythology, is the sacred mountain, in the main identical with the Hindu Meru, and varying from it only in minor particulars which grow out of the fancy of the worshippers of the Lama.

Right, as an adjective, describes the quality of an action as in conformity with moral law; as a substantive, the claim of a person upon others consequent upon the equal subjection of all to moral law. A right action (rectum) is an action agreeable to our duty, but a man's right (jus) has a very different meaning. What I have a right to do, it is the duty of all men not to hinder me from doing, and what I have a right to demand of any man, is his duty to perform. A man's right is that which is vested in him by society, and because its laws may not always be conformable to the supreme rule of human action, viz. the Divine Law, the two words may often be properly opposed. We may say that a poor man has no right to relief, but it is right that he should have it. A rich man has a right to destroy the harvest of his fields, but to do so would not be right. See Fleming's Manual of Phil. Sciences, vol. v.

Right, Divine. See JUDE DIVINO.

Righteousness (τειμία, the quality of being right morally). The righteousness of God is the essential perfection of his nature, and is frequently used to designate his holiness, justice, and faithfulness (Gen. xviii, 25; Deut. vi, 25; Psa. xxxi, 1; cxxix, 137, 142; Isa. xliv, 23; xlii, 13; ii, 5-8; lvi, 1). The righteousness of Christ denotes not only his absolute perfection (Isa. ii, 11; i John ii, 1; Acts iii, 14), but is taken for his perfect obedience unto death as the sacrifice for the sin of the world (Dan. ix, 24; Rom. iii, 25, 26; v, 18, 19; Jer. xxiii, 6; John i, 29). The righteousness of the law is that obedience which the law requires (Rom. iii, 10, 20; viii, 4). The righteousness of faith is the justification which is received by faith (Rom. iii, 21-29; iv, 3-25; v, 1-11; Gal. ii, 16; iv, 4, 5; Gal. iii, 21; Heb. ii, 11). Righteousness is sometimes used for uprightness and just dealing between man and man (Isa. lx, 17), also for holiness of life and conversation (Dan. iv, 27; Luke i, 6; Rom. xiv, 17; Eph. v, 9). The saints have a threefold righteousness: (1) The righteousness of their persons, as in Christ, this must be (v, 21); the same is ascribed to them, and He promised to stand on the account thereof (2 Cor. v, 21; Eph. v, 27; Isa. xiv, 24); (2) The righteousness of their principles, being derived from, and formed according to, the rule of right (Psa. cxxix, 11); (3) The righteousness of their lives, produced by the sanctifying influence of the Holy Spirit, without which no man shall see the Lord (Heb. xiii, 7, 4; 1 Cor. vi, 11). See Dickinson, Letters, 12; Witherspoon, Essay on Imputed Righteousness; Hervey, Theron and Aspasio; Owen, On Justification; Watts, Works, iii, 532, 8vo ed.; Jenks, On Submission to the Righteousness of God. Comp. JUSTIFICATION; SANCTIFICATION.

Richter, Chester N., an agent of the American Bible Society in the Levant, was sent to Jerusalem. He graduated at Yale College in 1846; studied at New Haven and Andover, and afterwards spent a year or two in foreign travel for the benefit of his health. He sailed for the Levant in 1854, and died at Diarbekir, Turkey, in December, 1856, aged about thirty. Extracts from his letters and journals will be found in The Bible in the Levant, by Michael I. Prime. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Rigorists, a name given to the Jansenists by their adversaries. They made repentance to consist in the voluntary sufferings which the transgressor inflicts upon himself, in proportion to the nature of his crimes and the degree of his guilt. They went so far as to call those who had shorted life by excessive abstinence and labor the sacred victims of repentance, and said that they were consumed by the fire of divine love; that their conduct was highly meritorious in the sight of God; and that by their sufferings they not only appeased the wrath of God, but drew down abundant blessings upon their friends and upon the Church. See JANSSEN.

Rig, in Norse mythology, was a name of the god Frey. The Rig-RaETHER became the name of the four ranks of men—servants, peasants, nobles, and princes. Two of his descendants likewise bear this name.

Rig-Veda, the first and principal of the four Vedas. See VEDA.

Riley, Henry Augustus, a Presbyterian minister, was born in the city of New York Nov. 21, 1801. In 1815 he was sent to the Jesuit College at Georgetown, D.C., but left in 1817, and, under a private tutor in Philadelphia, he was prepared for the University of Pennsylvania, from which institution he graduated in July, 1829. After this he entered the law-office of Horace Binney, Esq., and continued in the study of the law until the fall, when a severe attack of illness moved him to the study of medicine. To this end he entered a private class of Prof. Nathaniel Chapman, M.D., and attended medical lectures in the University of Pennsylvania, and graduated from its medical department in April, 1825. Returning to his home in New York, he entered upon the practice of medicine, and continued for about three years. In June, 1828, he united with the Rutgers Street Presbyterian Church, then under the pastoral care of Dr. George M'Auley, and determined to devote his life to the work of preaching the Gospel. With this end in view, he entered Princeton Theological Seminary Feb. 5, 1829, and, after taking the full course, graduated in 1832. He was licensed by the Presbytery of New York in October of the same year, and ordained by the said presbytery in 1836.
RILEY

29
RIMMON

After his licensure he went to Philadelphia, and laid the foundation of the Third Church of that city in January, 1836, and labored there until April following. From that time until August he pastored the Presbyterian Church at Mattewan, N. Y., and in April, 1835, took charge of the Eighth Avenue Church—now West Twenty-third Street Church—in New York city, at which time, as above stated, he was ordained. He labored in that field until January, 1835, when he went to Montrose, Pa. Here he was installed, and a long, most useful, and successful pastorate of nearly a quarter of a century, from which he was released only on account of the loss of his voice, which occurred in 1863. After his resignation, he remained for a limited time the practice of medicine, and continued to reside in Montrose, where he died, March 17, 1878. (W. P. S.)

Riley, Isaac, a minister of the Presbyterian Church, son of H. A. Riley, was born in the city of New York Feb. 2, 1835. After receiving a preparatory education he entered Yale College, and was graduated, having written the class poem. He next entered the Union Theological Seminary, and, after graduation, was admitted to the ministry. His first pastorate was at Middlebury, Vt., where he labored for three years. He then accepted a call to Potsdam, Pa., and from there went to Newark, where he spent some time as associate pastor with his father—law, the Rev. Joel Parker. His next pastoral duties were in New York, where for seven years he occupied the pulpit of the Thirty-fourth Street Church, filling the position with signal ability and success. In 1875 he was called to the pastorate of the Westminster Church, Buffalo, preaching his first sermon on Oct. 20. His work was remarkably fruitful, and during his pastorate the Church enjoyed an uninterrupted prosperity. He was a man of very decided ability, and in him were united qualities very rarely combined in the same individual. His reasoning faculty was strong, and so also was his imagination. He was exact and mathematical, and at the same time poetical and rhetorical. All the varied powers of a disciplined intellect, and also of a strong emotional nature, were imbued with divine love, so that the whole man was consecrated to the work of the ministry. He wrote carefully and spoke fluently, and the best work he was what he gave to his people and the public. He was one of the most useful men in Buffalo. In his last illness he suffered much, but bore it uncomplainingly, and sank into the peaceful slumber of death. He died at Buffalo Oct. 20, 1878. (W. P. S.)

Rimah. See WORM.

Rimmon. See POMEGRANATE.

Rim'mon (Heb. Rimmon, rı̂môn, a pomegranate, as often, the name of an idol, of a man, and also of several places; all probably having some allusion to the pomegranate, especially the localities, which were doubtless so named from the abundance of that fruit in the vicinity, although in modern times, owing to the neglect which has for ages prevailed under Turkish rule, that tree is comparatively scarce. See also RIMMON MEHRAH; RIMMON MEHRAH; Rimmon.)

1. (Sept. 'Pommon.) A deity worshipped by the Syrians of Damascus, where there was a temple or house of Rimmon (2 Kings v. 18). Traces of the name of this god appear also in the proper names Hadadrimmon and Tabrimmon, but its signification is doubtful. Sennacherib, quoted by Selden (De Die Syris, ii, 10), refers it to the Hebrew name, a pomegranate, derived from the name of the god, Rimmon, to Venus, who is thus the deity worshipped under this title (comp. POMMON, from pomum). Ursinus (Abercromby Bibl. cap. 23, 7) explains Rimmon as the pomegranate, the emblem of the fertilizing principle of nature, the personified natura naturata, a symbol of frequent occurrence in the old religions (Bähr, Symbolik, ii, 129). If this be the true origin of the name, it presents us with a relic of the ancient tree-worship of the East, which we know prevailed in Palestine. But Selden rejects this derivation, and proposes instead that Rimmon is from the root דד, rûm, to be high, and signifies most high; like the Phoenician Elîm, and the Hebrew יִצְּרָאָל, te′zerâl (Herod. ii). Clericius, Vitringa, Rosenmüller, and Geessner were of the same opinion. Movers (Phön. i, 196, etc.) regards Rimmon as the abbreviation of Hadadrimmon; and Leight-Perke, Haas is the sun-god of the Syrians. Combining this with the pomegranate, which was his symbol, Hadadrimmon would then be the sun-god of the late summer, who ripens the pomegranate and other fruits, and, after influsing into them his productive power, dies, and is mourned with fearful ceremonies. (Zech. xii, 11).

2. (Sept. 'Pommon.) A Benjamite of Beeroth, and the father of Rechab and Baana, the murderers of Ishbosheth (2 Sam. iv. 2, 5, 9). B.C. ante 1058.

3. (Sept. 'Pommon v. r. 'Ermoç, etc.) A town in the southern portion of Judah (Josh. xv. 92), allotted to Simeon (v. 91; 1 Chron. iv. 92) in the former of these two passages it is inaccurately given in the A. V. as "Remmon." In each of the above lists the name succeeds that of Ain, also one of the cities of Judah and Simeon. In the catalogue of the places reoccupied by the Jews after the return from Babylon (Neh. xi. 29) the two are joined, and inaccurately so given "As-Rimmon" or "En-Rimmon" (q. v.). It is grouped with Ziklag and Beersheba, and must consequently have been situated near the southern border of the tribe. Rimmon would appear to have stood towards the western extremity of Simeon, and thus south of the plain of Philistia; for Joshua, in enumerating "the uttermost cities of the tribe of the children of Judah," begins at the coast of Edom on the east, and Rimmon is the last of twenty-nine, and therefore must have been near the western extremity. The only other notice of it in the Bible is in the prophecies of Zechariah: "All the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem" (xiv. 10). The land referred to is the kingdom of Judah; Geba lay on the northern and Rimmon on the southern border. Though both Eusebius and Jerome mention Rimmon, their notices are so confused, and even contradictory, that they evidently knew nothing of it. They appear to have confounded three different towns of the name—Jebus, one place of the tribe of Judah, another of the tribe of Simeon, and a town "of Simeon or Judah," and yet he locates it "fifteen miles north of Jerusalem." In the very next notice they write, "Remmon, in tribu Simeonis, vel Zabulon" (Onomast. s. v. "Remmon"). Under the name Remmon (Ephrosôn, Onomast. s. v.) both Eusebius and Jerome appear to give a more accurate account of the site of this city. They state that it is a "very large village" (vicea progarama), sixteen miles south of Eleutheropolis. This was no doubt pretty nearly its true position (see Relan, Palast. p. 973). About thirteen miles south of Eleutheropolis (now Beit Jibrin) is a ruined village called 'Kharab Um er-Rumannan ("Mother of Pomegranates," which in all probability is the name of the site, as it bears the name, of Rimmon of Simeon. On the top of the hill there are the foundations of an important square building of large well-dressed stones, and lower down there are the bases of three columns in situ (Quar. Statement of "Pal. Explor. Fund," Jan. 1876, p. 19). A short distance (about a mile) south of it are two tell or mounds, which are connected by a low ridge and between them, in the valley, is a "copious fountain, filling a large ancient reservoir, which for miles around is the chief watering-place of the Bedouin of this region" (Van de Velde, Memoir, p. 344). As fountains are extremely rare in this southern district, it seems probable that this one may have been a grazing station of Ain to the ancient town on the adjoining tell; and the proximity of Ain and Rimmon led to their being always grouped together.

4. (Heb. Rimmonóo, רֵימְנָן, his pomegranate; Sept. ῥί̂μος, ῥέμων.)
RIMMON METHOAR

A city of Zebulan belonging to the Merar-ite Levites (1 Chron. vi, 77). There is great discrepancy between the list in which it occurs and the parallel catalogue of Josh. xxii. The former contains two names in place of the four of the latter, and neither of them the same. But it is not impossible that Dimnah (Josh. xxii, 35) may have been originally Rimonam, as the D and R in Hebrew are notoriously easy to confound. At any rate there is no reason for supposing that Rimonam is not identical with Rimon of Zebulan (xix, 15) in the A. V. and Methoar (A. V.). The redundant letter was probably transferred, in copying, from the succeeding word—at an early date, since all the MSS. appear to exhibit it, as does also the Targum of Joseph.

5. THE ROCK RIMMON (Heb. סֵלָה הָאֹרְסָל; רִמְמֹוֹ מֵאֶלֶּךְ [also without the article] : Sept. יָאָרָה הַמַּעֲרָט; Josephus, πηγή Πάστι; Vulg. petra cava, vocabulum est Remmon; petra Remmon), a cliff (such seems rather the force of the Hebrew word סלָה) or inaccessible natural fastness, in which the six hundred Benjamites who escaped the slaughter of Gibeah took refuge, and maintained themselves for four months until released by the act of the general body of the tribes (Judg. xx, 45, 47; xxi, 15). It is described as in the "wilderness" (midbâr), that is, the wild, uncultivated (though not unproductive) country which lies on the east of the central hill HAPPY, on which Gibeah was situated—between them and the Jordan valley. This is doubtful which the Eusebian and Jerome mention, locating it fifteen miles north of Jerusalem (Onomast. s. v. "Remmon"). About ten miles north of Jerusalem, and nearly four east of Bethel, is a very conspicuous white limestone tell, rising like a cone above the neighboring hill-tops, and overlooking the whole wilderness down to the Jordan valley. Upon it stands a large modern village called Rimon. This is unquestionably the "Rock Rimon" on which the Benjamites took refuge. It is admirably adapted for the purpose. A deep and wild ravine cuts off the approach from the south, and other skirt its western and northern sides, rendering it a natural fortress of great strength. The sides of the tell are steep, bare, and rocky, and could be defended by a few resolute men against a host. The top is rounded, affording ample space for the refugees, while along the sides are ancient tombs. Robinson, Res. ii, 290; Van de Velde, Memoir, p. 344; Porter, Handbook, p. 217; Schwarz, Palest. p. 129.

RIM'MON METHO'AR (Heb. Rimmon ham-Methoar, נַחַר רִמָּה הַמֶּתְוָאָר, i. e. Rimmon the extensive; Sept. Ριμμώνας Ματωράς, V. Ριμμωνᾶς ματωράς; Vulg. Remmon, Anthar; A. V., "Remmon-methoar"), a place which contained one of the landmarks of the eastern boundary of the territory of Zebulan (Josh. xix, 13 only). It occurs between Eth-Katain and Neha. Methoar does not really form a part of the name, but is the Pool of מַג, to stretch, and should be translated accordingly (as in the margin of the A. V.):—"Rimmon which reaches to Neha." The object of the sacred writer is to describe as minutely as possible the exact course of the border-line. This is the judgment of Gesenius, Thescr. col. 1292 a; Rothen, ibid. 1491 a; Fürst, Handeb. ii, 512 a; and Bunsen, as well as of the ancient Jewish commentator Rashi, who quotes as his authority the Targum of Jonathan, the text of which has, however, been subsequently altered, since in its present state it agrees with the A. V. in not translating the word. The latter course is taken by the Sept. and Vulg. as above, and by the Peshito.

Junius and Tremellius, and Luther. Symmachi rendered רִמְמֹוֹ מֵאֶלֶּךְ, a descriptive epithet attached to Rimmon, "Rimmon the Renowned" (Rosenmüllcr, ad loc.). This Rimmon does not appear to have been known to Eusebius and Jerome, but it is mentioned by the early traveller Parchi, who says that it is called Rummoeh, and stands an hour south of Sephoris (Zunz, Benjam., ii, 433). If for south we read north, this is in close agreement with the statements of Robinson (Bib. Res. iii, 110) and Van de Velde (Memoir, p. 344), who place Rammadah on the south border of the plain of Buttaba, three miles north-northeast of Seffurieh (comp. Pococke, Trav. ii, 62; Thomson, Land and Book, ii, 129; De Saulcy, Dead Sea, i, 69).

Rimmon is not improbably identical with the Levitical city which in Josh. xxii, 35 appears in the form of Dimnah, and again, in the parallel lists of Chronicles (1 Chron. vi, 77) as Rimmom (A. V. "Rimmon").

Rimmon Pa'reth (Heb. Rimmon Pa'reth, רִמְמֹוֹ מֵאֶלֶּךְ [in pause, פָּרֶת, פא'א], pomegranate of the breach, so called probably from some local configuration; Sept. Ριμμώνος Φαράγ, the second-named station of the Israelites in the desert after leaving Hazeroth, and located between Rithmah and Libnah (Num. xxxiii, 20). It was somewhere in the northern interior of the Desert et-Tib, west of Kadesh-Barnea. See EXODUS.

RIN, in Norse mythology, was the name of one of the rivers of hell.

Rinaldi, Oodoci, a learned Italian ecclesiastical historian of the 17th century, was a native of Treviso, and was educated at Parma by the Jesuits. He became an Oratorian at Rome in 1618. After the death of cardinal Baronius (who was also a member of the Congregation of the Oratory), Rinaldi wrote a continuation of his Ecclesiastical Annals from 1198 (where the former left off) to 1654, when the Council of Trent was dissolved. Rinaldi's addition to the work consists of ten large folio volumes, published at different periods from 1648 to 1677. Rinaldi was also the author of a sufficiently copious abridgment in Italian of the whole Annals, compiled by Baronius himself.

Rinda, in Norse mythology, was one of Odin's wives, the mother of Wali, who became so strong in a single night that he was able to slay Hoeder, the murderer of Baldur.

Ring (usually גָּלָי, tabba'ath: δίαστημος, occasional גָּלָל, gali, a circle for the fingers, Esth. i, 6; Cant. v, 14, 15; gub, a rim of a wheel, Ezek. i, 18). The ring was regarded as an indispensable article of a Hebrew's attire, inasmuch as it contained his signet, and even owed its name to this circumstance, the term tabbat being derived from a root signifying "to impress a seal." It was hence the symbol of authority, and as such was presented by Pharaoh to Joseph (Gen. xlii, 42), by Ahabsuerus to Haman (Esth. iii, 10), by Antiochus to

Hands of a Wooden Figure of a Woman (on the lid of a mummy-case in the British Museum). 1, the left; 2, the right hand.
Philip (1 Mac. vi, 15), and by the father to the prodi-
gal son in the parable (Luke xv, 22). It was treasured
accordingly, and became a proverbial expression for a
most valued object (Jer. xxii, 24; Hagg. ii, 23; Eccles.
xiii, 11). Such rings were worn not only by men, but
by women (Isa. iii, 21; Mishna, Sot. 6, §3), and are
enumerated among the articles presented by men and
women for the service of the tabernacle (Exod. xxxv,
22). The signet-ring was worn on the right hand (Jer.
loc. cit.). We may conclude, from Exod. xxviii, 11, that
the rings contained a stone engraved with a device, or
with the owner's name. See ORNAMENT.

The ancient Egyptians wore many rings, sometimes
two and three on the same finger. The left was con-
sidered the hand peculiarly privileged to bear those orna-
ments: and it is remarkable that its third finger was dec-
orated with a greater number than any other, and was
considered by them, as by us, par excellence the ring
finger, though there is no evidence of its having been so
honored at the marriage ceremony. They even wore a
ring on the thumb. Some rings were very simple; others
were made with a scarabæus, or an engraved stone;
and they were occasionally in the form of a shell, a knot,
a snake, or some fancy device. They were mostly of
gold, and this metal seems to have always been preferred
to silver for rings. Silver rings, however, are occasion-
ally met with. Bronze was seldom used for rings, though
frequently for signets. Some have been discovered of
brass, (the native of the Roman times,) but ivory and
blue porcelains were the materials of which those worn
by the lower classes were usually made. The

Ancient Egyptian Finger-rings.
A gold ring; 2, the engraved face of it; 3, gold ring with two appas; 4, 5,
rings of porcelain or blue glassed pottery.

A gold ring; 2, the engraved face of it; 3, gold ring with two appas; 4, 5,
rings of porcelain or blue glassed pottery.

Ancient Assyrian Finger-rings (now in the British Mu-
seum). 1, of glass; 2, of bronze.

(Smith, Dict. of Antig. s. v. "Rings"). It appears also to
have prevailed among the Jews of the apostolic age;
for in James ii, 2, a rich man is described as χρυσοπαρα-
δεικνυμι, meaning, not merely and containing either a scarabæus or
an engraved stone (Wilkinson, Anc. Eng. ii, 337). The
ancient Assyrians seem to have been equally fond of
similar ornaments. The same profusion was exhibited
also by the Greeks and Romans, particularly by men
than the reign of Numa Pompilius. The rings then
worn were generally of iron, and sometimes engraved.
In process of time, these iron rings were adopted by free citi-
zens, and those of iron were abandoned to slaves. Gold
rings could, in the earlier ages of the republic, only be
worn by senators; and even in their case the use of the
gold ring was to be confined to public occasions. Ma-
rinus, in his third consulate, is said to have worn one
habitually; but if this account be correct, it must have
been a ring of a special kind, for it is not probable than a
century earlier the equestrian order had the privilege of
wearing gold rings, since Hannibal, after the battle of
Canne, sent as a trophy to Carthage three bushels of
gold rings, taken from the fingers of the Roman knights
slain in the battle. It is clear that the equestrian ring
was not allowed to be indiscriminately worn, for Horace
informs us that he did so himself by the express permis-
sion of Augustus (Horace, Sat. i, vii, 54). It may be
that the passage in James's epistle refers to the eques-
trian ring as a token of Roman rank. The ring was
generally worn on the fourth finger of the left hand, and
Anius Gellius gives as a reason for this that there is a
vein from the heart passing directly to the heart. The
wear rings on the right hand was regarded as a mark of
effeminacy, but they were not uncommonly worn in
considerable numbers on the left. This was a practice
among men of fashion at Rome (Martial, Epig. xi, 60),
as it had been at Athens so far back as the age of Aris-
tophanes (Aristoph. Was. 127). Lamia and Ithyle, the
Galatian and Heligobalus, whose fingers were always covered
with rings, never wore the same twice; and a part of the
fop-
pery of the age consisted in having rings of different
weights for summer and winter. Wedding-rings, often of
large size, were in use among the Jews, and from them
Christians have borrowed the practice; and the ring has
from a very early period formed a part of the episcopal
costume, as indicating that the bishop was wedded to
his Church. So long ago as the Council of Toledo (A.D.
633), a deposed bishop was restored by returning to him
his episcopal ring. See Signet.

RING (in Attic). The practice of wearing rings has
been widely prevalent in different countries at dif-
ferent periods. They have been used to decorate
the arms, legs, feet, toes, fingers, nose, and ears.
The most general and most distinguished use of rings is
on the finger. In ancient times the ring was a symbol of
authority, and power was delegated by means of it.
Finger-rings are alluded to in the books of Genesis and
Exodus; Hezekiah gave the Babylonians that the Babylons
wore them; and from Asia they were probably intro-
duced into Greece, doubtless subsequent to Homer's time,
as he makes no mention of them. Rings worn in early
times were not purely ornamental, but had their use as
signet-rings. The devices in the earlier rings were
probably cut in the gold; but at a later period the
Greeks came to have rings set with precious stones.
Among the Romans the signs engraved on rings were
very various, including portraits of friends or ancestors
and subjects connected with mythology or religion.
Rings entered into the groundwork of many Oriental
superstitions, as in the legend of Solomon's ring, which,
among its other devices, secured up the sun to a limit
in jars and cast them into the Red Sea. The Greeks
mention various rings endowed with magic power, as
that of Gyges, which rendered him invisible when its
stone was turned inwards; and the ring of Polycrates,
which was flung into the sea to propitiate Nemesis and
found by its possessor inside a fish. Welding and other
rings have been thought to possess magical properties.
Sometimes they owed their virtue to the stones with
which they were set; thus diamond was believed to
be an antidote against poison, etc. The Gnostics
engraved ring gems with mystic symbols, names, mono-
grams, and legends. In early times the names of Jesus,
Mary, and Josephine's rings were deemed to be preserv-
atives against the plague.

The early Christians adopted the use of rings, being
RING

at first simple circles of ivory, bronze, iron, or some other cheap material. Many of them were adorned with symbols connected with their faith, such as the cross, the monogram of Christ, the dove, anchor, ship, palm-branch, etc.; others had simple religious phrases, among the most common of which was Vires in Deo or Spes in Deo. Rings to be used as seal-rings alone were fitted with a plate of metal, often of the form of the bottom of a sandal or of the human foot, this, according to ancient tradition, being the symbol of possession. Among the rings found in the catacombs are some with a key, and some with both a key and a seal, the latter for both locking and sealing a casket. See Appletos' Cyclop., s.v.; Chamber's Encyclop., s.v.; Gardener, Faiths of the World, s.v.

RING (in Esposual). In early times it was customary for the man, together with other esposual gifts, to give the woman a ring as a further token and testimonial of the contract. This ceremony was used by the Romans before the introduction of Christianity, and in some measure admitted by the Jews, whence it was adopted among the Christian rites of esposual without any opposition. That the ring was used in esposuals, and not in the solemnity of marriage itself, seems evident from the account given by pope Nicholas, A.D. 860 (Nicel. Respons., ad Confirmul Bulgariorum, Conc. 1, viii, p. 817). "In the esposuals," says he, "the man first presents the woman with the cross, or esposual gifts, and among these he puts a ring upon her finger," etc. St. Ambrose (Ep. 34) and Tertullian (Apol. cap. 6) also speak of the annulus promonus, or ring of esposual. Pliny mentions an iron ring as worn by a person betrothed. In the ancient Greek Church a special ceremony was observed in presenting the ring. With a golden ring the priest made the sign of the cross upon the head of the bridegroom, and then placed it upon the finger of his right hand, thrice repeating these words: "This servant of the Lord espouses this handmaid of the Lord, in the name of the Father, and of the Son, and of the Holy Ghost, both now and forever, world without end, Amen." In like manner and with the same form of words he presents the bride with a silver ring. The groomman then changes the rings while the priest, in a long prayer, sets forth the import of the rings; after which the whole is closed with a prescribed form of prayer. The Gimmel, or betrothal-ring, was used in later times. The upper figure shows the three parts brought together; the lower figure, the parts separately. In Iceland the ceremony of betrothal used to be accompanied by the bridegroom passing his four fingers and thumb through a large ring and in this manner receiving the hand of the bride (Bingham, Christ. Antig. xxix, 85; Gardener, Faiths of the World, s.v.; Chamber's Encyclop., s.v.).

RING (in Investituras). A ring was anciently given to bishops on their consecration with these words: "Accipe annulum discretionis et honoris, fidei signum," etc. The ring was emblematical of his esposual to the Church, in imitation of the ancient ceremony of presenting a ring on the esposual of parties in marriage. It was called the ring of his esposuals, annulus sponsi- tius promonus, and sometimes annulus palatii. The ring was formerly worn on the middle finger of the right hand, as indicative of silence and discretion in communicating the mysteries, in giving the benediction, but was shifted to the annular finger in celebrating mass. The ring is mentioned by the Courtenay of Orleans, 511; Rome, 610; fourth of Toledo, 633; Hincmar of Rheims, Isidore of Seville, and the sacramentaries of Gelasius and Gregory the Great, 590. These rings usually had monograms (sigils), or engraved subjects, and were used as signets till the 11th century in offices of consecration, and for sealing a neophyte's confession of faith, and, pope Sergius's order (pap. 701), for sealing the font from the beginning of Lent to Easter-eve in France and Spain. They were, in consequence, sometimes called church rings. Every bishop had also a jewelled pontifical ring. This ring represented fidelity to Christ; the duty of sealing and revealing; and, lastly, the gifts of the Holy Spirit. The best rings of suffragans at their decease were the perquisites of the primates, and, in the vacancy of the archepiscopal chair, of the crown. Priests, as friends only of the bridegroom, did not wear rings (Coleman, Christ. Antig.; Walcott, Sacred Archael., s.v.).

RING (in Matrimony). Originally the gift of the ring was made at the time of the solemnization of marriage. Calvoer (Bibl. Eccles.) traces the origin of the marriage ring to the 10th century. He supposes it to have been introduced in imitation of the ring worn by bishops, and to have been regarded as a kind of phylactery, or charm. According to Rome, the delivery of the ring by the husband to the wife indicated that she was admitted into his confidence. Another explanation is that the ring symbolizes eternity and constancy; and it has been alleged that the left hand was chosen to denote the wife's subjection to her husband, and the third finger because it thereby presse a vein which was supposed to communicate directly with the heart (Riddle, Christ. Antig. vii, 1; Chamber's Encyclop., s.v.). See RING (in Esposuals).

RING, THE DECADE, a modern substitute for the rosary during the existence of the penal laws, being more easily concealed. It has on it ten knobs, on each of which, as it passed under the fingers, an Ave was said, and on the eleventh, which is distinguished by a cross, a Paternoster.

RING, FISHERMAN'S, is that worn by the pope as the descendant of Peter, with an engraving of Peter casting his net.

RING, MELCHIOR, a prominent Anabaptist leader in the landgravate of Hesse in the period of the Reformation, was at first a school-teacher and chaplain at Harnfeld. Having become a zealous disciple of Thomas Münzer (q.v.), he appeared in Sweden in 1524 in company with M. Hoffmann and Knipperdolling (q.v.), and by the fanaticism of his sermons excited a riot in Stockholm against images, which he justified as being the work of the Spirit of God. Towards the close of 1524 he returned to Germany in order to participate as a leader in the Peasants' War; and, after the bloody catastrophe at Frankenhäusen, he fled to Switzerland, where he found a fruitful soil and a cordial reception. A murderer committed by one of his adherents, professedly in obedience to the inspiration of God, obliged Ring, in 1527, to flee to the neighborhood of his early home. He now became a peripatetic preacher, made the teaching of Luther the subject of bitter attack, characterized the evangelical preachers as the expounders of a corrupt gospel, and by such means secured a large following. Disputations held with him failed to convince, and a threat of exorption failed to alarm him. He eventually fled to East Friesland, which had become a rallying-place for Anabaptists generally, and while there employed every method to inspire his fol-
lowers with a fanatical contempt for Scripture and the Lord's supper. It was difficult to restrain the fanatical tendencies thus implanted in the populace; but the Lutherans finally secured a preponderating influence, and Rinkart was compelled to flee once more. He labored in his characteristic method in Hesse and Saxony and met with some success, but was repeatedly imprisoned. He would seem to have died in connection with the Minster revolt. The teaching of Ring may be briefly stated as follows. Original sin involves no condemnation for persons of immature mind, etc. The curse in Gen. iii imposes spiritual death only, consequently death does not come to children on account of sin. Infant baptism is blasphemous, and cannot be justified on scriptural grounds. Christ is not God according to his nature, and does not derive human nature from Mary. He is from suff. He holds that the end of the and forgiveness of sins, but simply as an example and type; and they who would profit by his work must follow him with like works and sufferings. Christ's body and blood are not present in the sacrament. Man has the ability by nature to prepare himself to believe and come to the Spirit of God. See Krohn, Gesch. d. fanat. un. rebell. Kirchenl., Leipzig, 1848, p. 11, and Engler, in d. prot. Sakralgesch, in Hessen, in Niedner's Zeitchr., f. d. hist. Theologie, 1858, p. 541-553, and 1860, p. 272 sq.

Ringguth, Gotthard, an excellent Swiss artist, was born at Zurich, Jan. 27, 1575. Of his early life, education, and progress we are not informed. He was chosen by the magistracy of Berne to decorate with paintings of large size the senate-house and minister of that metropolis, and had the freedom of the city conferred on him. For the public library of Zurich he painted the arms of the state and its dependencies, supported by Religion and Liberty. Death lies at the feet of Religion, but to the usual allegorical implements in her hands, or to the allegories of the centaur, or Pegasus, or Panatonicism and Superstition. One of the most remarkable of his easel pictures, in the house of Werdmüller, is Job Listening to his Wife's Invectives. Perhaps his most valuable remains are designs, generally drawn with a pen and washed with India-ink. Among these are Our Savior's Burial—Simmah with the Elders—Faith Sheltered from Persecution. He died in 1635.

Ringgold, Bartholomew, a German hymnologist, born at Frankfort-on-the-Oder in 1530, was preacher at Langenberge, in Neumark; but his principal name was achieved as a writer of spiritual hymns, some of which are still in common use (e.g. Es ist geschweiget an der Zeit). His writings other than hymns are nearly all lost. He believed that the end of the world was near, and had even calculated its date to fall in the year 1684; and his first book, Die letzte Wahr heit (1885), expresses his yearning for the eternal world and wars against the condemnation of hell: while his second book, Christliche Warnung des treuen Eckert (Frankfort-on-the-Oder, 1858), serves as a guide to the mysteries of heaven and hell, which places Eckert in a trance. See Koch, Geschichte des deutschen Kirchleides, 2d ed., i. 156 sq.; Langbecker, Das deutsch-evangel. Kirchleid (1850), p. 201 sq.; Vörkel, Evangeliäsches evangel, Glaubenlehren u. Sängen (1850), ii. 98; Wendeburg, B. Ringgold's gesättliche Lieder, etc.

Ring-stretched is the rendering of the English Version ("ring-stretched") of the Heb. ṣ̄̄l̄̄, Ṣâdah (Gen. xxx: xxxi), as applied to the parti-colored rams of Jacob's flock. The Hebrew word literally means banded, or striped, and seems to refer especially to a variation of color in the feet (Symmachus lexikologisch, Suidas similarly).

Ringkaut, Martin, preacher and archdeacon at Eilenburg, in Saxony, was born there, April 23, 1586. His official life began at Leipsic, where he obtained the master's degree, and at Eisleben and Endeborn, where he first engaged in the duties of the ministry of the Word. His pastorate in his native town extended over thirty-two years, and covered the entire period of the Thirty Years' War. It is related that a forced contribution of 30,000 thalers having been demanded from the town, Rinkart held a prayer-meeting on Feb. 21, 1659, to invoke God's help in the emergency, with the result that the sum demanded was reduced to 800 thalers, thus to 400, and finally to 200. Pastor Rinkart was also a poet, and wrote hymns which are sung in the churches of Germany to-day, and are worthy of note because of their jubilant spirit, e.g. Nun danket Alle Gott, etc. Of his writings in other departments, though they were once numerous, but few have been preserved, and they contain nothing that possesses importance at this day. He died Dec. 8, 1649. See Plato, M. Martin Rinkart, etc. (Leips. 1830); Vörkel, Evangeliäsches evangel, Glaubenlehren u. Sängen (ibid. 1880), ii. 21 sq., 127 sq.; Koch, Gesch. d. deutsch. Kirchleides, 2d ed., i. 144 sq., iv. 567 sq.


Riper Years. In one of the offices for baptism, this phrase is used to designate those who are beyond the age of children and able to answer for themselves. This definition is only partly true that gives no distinction between adults and children, but is implied in the words themselves, which embrace both adults and those in age between the latter and children. In the ordinal this and kindred terms are used, as in the exhortation of priests, "that by daily reading and weighing the Scriptures ye may wax riper and stronger in your ministry."

Ripherus, in Greek mythology, was the largest of those mountainous peaks or towers that are above the tallest trees of the forest. He was killed by Theseus while present at the marriage of Piritous.

Riphath (Heb. Riphath', Ṣ̄̄l̄̄h, perhaps spoken; Sept. Pòpōd v. r. ‘Pòpōt; Vulg. Riphath), the second son of Gomer and the brother of Ashkenaz and Togarnah (Gen. x. 3). B.C. cir. 2450. The Hebrew text in 1 Chron. i. 6 gives the form Dipath (q. v.); but this arises out of a clerical error similar to that which gives the forms Raphaj and Hadad for Dbah (vers. 7, 50; Gen. xxxvi, 39). The name Riphath occurs only in the genealogical table, and hence there is little to guide us to the locality which it indicates. The name itself has been variously identified with that of the Rhiphean Mountains (Knobel); the river Rhabas, in Bithynia (Bochart); the Rhab, a people living eastward of the Caspian Sea (Schultze); and the Riphains the ancient name of the Paphlegonians (Joseph. Ant. i. 6, 1). This last view is certainly favored by the contiguity of Ashkenaz and Togarnah. The weight of opinion is, however, in favor of the Rhiphean Mountains, which Knobel identifies (ibid. p. 44) identifies etymologically and geographically with the Carpathian Mountains of north-east of Dacia. The attempt of that writer to identify Riphath with the Celts or Gauls is evidently based on the assumption that so important a race ought to be mentioned in the table, and that there is no other name to apply to them; but we have no evidence that the Gauls were for any long period settled in the neighborhood of the Carpathian range. The Rhiphean Mountains themselves existed more in the imagination of the Greeks than in reality; and if the received etymology of that name (from pīrāi, "blasts") be correct, the coincidence in sound with Riphath is merely accidental, and no connection can be held to exist between the names. The supposed geographers, Ptolemy (v. 10, 19) and others, placed the Rhiphaean range where no range really exists, viz. about the elevated ground that
separates the basins of the Euxin and Baltic seas. See ETHNOLOGY.

**Ripidium** (Gr. ῥιπίδιον, a bellows) was a fan made of parchment, peacock's feathers, or linen, and was used in the ancient churches to drive away all such insects as might drop into the cups or infest the altar. The apse of the church of St. George Scalabrinian at Alexandria (p. 892), calls them μυία ματιδιών, and reckons them among the holy utensils of the altar which were laid up among the rest in the consecryphacium, or vestry of the church. Suicer thinks that in most of the writings the word *ripidium* signifies one of their holy vessels, a basin of the like, in which they used to carry the sacred elements to and from the altar. In the liturgies of Chrysostom and Basil it is taken in the common sense of Greek authors, and it is used in the *Constitutiones* for a fan to blow with: for in Chrysostom's liturgy the deacon is to ventilate, or blow over, the elements with a fan; or, if there be no fan, then, to do it with the bellows of the cup. See Bingham, *Christ. Antiq.*, viii, 6, 21; *Ex.,* 3, 6.

**Ripley, Ezra**, a Unitarian minister, was born at Woodstock, Conn., May 1, 1751. He followed farming until he was sixteen, when he began to study, and was admitted into Harvard College, July, 1772. After his graduation he taught in Plymouth, and studied theology under Rev. Jason Havin, of Dartmouth. He was ordain- ed pastor of the Church in Concord, Mass., Nov. 7, 1778. He was honored with the degree of D.D. in 1816. Dr. Ripley was an ardent advocate of the temperance cause, and was a member of the old Massachusetts Society for the Suppression of Intemperance. His death took place Sept. 16, 1841. His publications are *Manners and Charms* (1791-1829); History of the Concord Fight (1827). See Sprague, *Annals of the Amer. Pulpit*, viii, 112.

**Ripley, Henry Jones**, D.D., a distinguished Baptist divine and Biblical scholar, was born in Boston, Jan. 28, 1798. He entered Harvard University, a medical scholar from the Boston Latin School, at the early age of fourteen, and graduated with the class of 1816. He took the full course of theological study at Andover, where he graduated in 1819. He was ordained as an evangelist Nov. 7, 1819, and spent some time in Georgia, devoting himself especially to the religious welfare of the colored people in the section of the state where he labored. The length of his ministerial service at the South was seven years. One year during this period he spent in Eastport, Me. Soon after the founding of the Newton Theological Institution, Dr. Ripley was elected, in 1826, professor of Biblical literature and pastoral duties, which office he held until 1832, when the election of another officer allowed him to direct his whole attention to Biblical interpretation. In 1839 he was transferred to the chair of sacred rhetoric and pastoral duties, which position he occupied with ability for seventeen years. The last three years of his connection with the institution he was associate professor of Biblical literature. After a service of thirty-four years, he resigned his professorship. After his resignation he occupied some five years in literary work, and for a time was engaged in evangelical labors among the freedmen of Georgia. Returning to the institution at Newton, he accepted an appointment as librarian, which position he held during the remainder of his life. He died at Newton Centre, Mass., Oct. 27, 1874. Prof. Ripley made frequent use of his pen during his life. He published quite a number of carefully prepared articles in the *American Baptist Magazine*, the *Christian Review*, and the *Bibliotheca Sacra*. He was also the author of the following works: *Memoir of Rev. Thomas S. Wilm.*—Christian Baptism, a sound exposition of the Baptist's mode of baptism;—Notes on the *Four Gospels*:—Notes on the Acts of the Apostles:—Notes on the Epistle to the Romans:—Notes on the Epistle to the Hebrews, with new translation.—Sacred Rhetoric, composition and delivery of sermons:—Exclusiveness of the Baptists, a review of Rev. A. Barnes's pamphlet on exclusivism.—Church Policy, a treatise on Christian churches and the Christian ministry. He prepared also an edition of *Campbell's Lectures on Systematic Theology*, and edited the *Karen Apostle* by Rev. Francis Mason. See Stearns, Hovey, and Clarke, *Funeral Addresses*. (J.C.S.)

**Ripley, Henizeliah**, D.D., a Congregational minister, was born at Windham, Conn., Feb. 8 (O.S.), 1743. He graduated at Yale College in 1763, and was ordained, Feb. 11, 1767, pastor at Green's Farms, where he labored until 1773. He was a member of Yale College Corporation in 1790, and remained such for twenty-seven years. See *Sprague, Annals of the Amer. Pulpit*, i, 647.

**Ripley, John Bingham**, a Presbyterian minister, was born in Ellsworth township, Mahoning Co., O., April 18, 1824. He was converted when eighteen years of age; graduated at Jefferson College, Pa., in 1846, and entered Theological Seminary at Princeton, N. J., in 1847. His labors in the ministry began at Bridgeton, N. J., where he was invited to settle, but did not do so. He subsequently accepted an agency from the American and Foreign Christian Union, and labored in Ohio and Michigan. He was ordained and installed by the Philadelphia Presbytery as pastor of the Mariners' Church, Philadelphia, in 1853, and here he died, March 1862. This was a very interesting charge. The sailors were his friends, and nothing that he could do for them by the instrumentality of books, visits, letters of entreaty, and prayer was ever omitted. He sought the mariner at the tavern, the celler, the refectory, the boarding-house, the sailors' home, and on board of ship. Besides many articles in the religious press, he was the author of several works, viz.: *Thoughts for theforeground*—Seven Diamonds:—Plain Words for Young Men, besides several Tracts. See Wilson, *Presb. Hist. Almanac*, 1863, p. 200. (J.L.S.)

**Ripley, Lincoln**, a Congregational minister, was born at Woodstock, Conn., in 1761. Late in life he entered Dartmouth College, where he graduated in 1796. He soon after entered the ministry and settled at Waterford, Me., then a wilderness. His life was identified with the early history of the Church and town of Waterford. He severed his connection with that Church in 1821, and died July 14, 1846. See *Amer. Cong. Yearbook*, 1859, p. 128.

**Ripley, Samuel**, son of Ezra, was born in Concord, Mass., Nov. 11, 1783, and graduated from Cambridge in 1804. He was ordained, Nov. 22, 1809, pastor of the Church at Waltham. After the death of Rev. B. Whitman, it was proposed to unite the two Unitarian societies; but Mr. Ripley, thinking it too great a burden, resigned shortly before (Oct. 27, 1841), and soon after took the pastoral charge of the Unitarian Church in Lincoln. In 1846 he removed to Concord, where he died, Nov. 24, 1847. See *Sprague, Annals of the Amer. Pulpit*, viii, 116.

**Ripley, Thomas B.**, a Baptist minister, and brother of Dr. H. J. Ripley, was born in Boston Nov. 20, 1795, and was a graduate of Brown University, in the class of 1814. He studied theology with the Rev. Dr. Staughton, of Philadelphia, and was ordained as pastor of the First Baptist Church in Portland, Me., July 24, 1816, where he remained till March, 1828. He removed to Bangor, Me., and was pastor of the First Baptist Church in that city from Sept. 10, 1829, until, in 1834, he resigned. After supplying two churches for a time, he removed to Tennessee, teaching and preaching in several places, and then settled in the midst of the Cane Ridge Conference; in 1842 engaged in service at Holly Springs, Miss. He returned to Portland, Me., in 1862, and acted as city missionary for several years. He died May 4, 1876. (J.C.S.)
Rippon, John, D.D., an English Baptist minister of distinction, was born in Tiverton, Devonshire, April 29, 1752, and was the son of a Baptist minister. He pursued his studies at Bristol, and for many years was the successor of the Rev. Dr. Gill in the pastorate of the Baptist Church on Grange Road, Southwark. The testimony of Dr. Rippon with regard to the stand taken by the Baptist ministers of London and vicinity in the War of the Revolution is interesting. "I believe," he remarks, in a letter to Pres. Manning, of Brown University, dated May 1, 1784, "all our Baptist ministers is town except two, and most of our brethren in the country, were on the side of the Americans in the late dispute. But sorry, very sorry, were we when we heard that the college was a hospital, and the meeting-houses were forsaken, and occupied for civil or martial purposes. We wept when the thirsty planks drank the blood of your departed heroes, and the shout of a king was among us when your well-fought battles were crowned with victory. And to this hour we believe that the independence of America will for a while secure the liberty of this country; but that if the continent had been reduced, Britain would not long have been free." Dr. Rippon died Dec. 17, 1836. (J. C. S.)

Ripundahaya, in Hindū mythology, was a mythical king, in whose reign great religious changes are said to have been brought about. It would seem that Buddhism took root, and under his protection spread throughout all India.

Risabhā, in Hindū mythology, was the oldest of the twenty-three Buddhas who have appeared in India, belonging to the race of king Ikawar. He is frequent in the Purāṇas, as an ox, often generally as a man with the head of an ox, or as a man with horns. The ox, as a symbol of wisdom, is peculiar to him, and always accompanies him, even when he is simply represented on the altar by a variously colored head.

Risco, Manuel, a learned Spanish ecclesiastic of the Augustinian Order, was born at Haro about 1790, and died about the close of the century. He acquired such reputation for knowledge in ecclesiastical history that he was appointed by the king, Charles III, to continue the history of which Flores published 29 vols., 4to. To these he added six volumes, written with equal ability and liberality of sentiment. The work was entitled Historia de España; see Chalmers, Dict. Dict. s. v.

Rishaba, in Hindū mythology, are ten sons of Brahma, who were infinitely wise and gentle, and remembered the gods, with whom they share the power to create men and gods. All things owe their existence immediately to these Rishis in common with the gods, and they are accordingly termed the ten ancestors, or lords, of all created beings. Their names are Daksha, Pusan, Agni, Vaishnava, Dhriti, Brigu, Narada, Pulagen, and Krtav. The seven Menus—Sugardhabha, Svaroshisha, Antamti, Tamasa, Raitaveta, Chakshusha, and Vaivassvata—are sometimes classed with the Rishis.

Rishikot, Edward, a Roman Catholic writer, was born in Lancashire, and died in 1586 at Louvain of the plague. He published Synopsis Rerum Ecclesiasticarum et A missus Christi 1657, and a Profession of Faith. He was the first publisher of Nicholas Sanders's De Origen et Progresso Schismatis Anglicanae (1685, 8vo), to which he added a third part; and a fourth part, by way of appendix, appeared in 1628. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Rising in the Air, the name of a belief (prevailing in the Middle Ages) that the bodies of holy persons are lifted up and conveyed in the air during the continuance of a religious ecstasy. Calmet states in his work on apparitions that this singular phenomenon might be produced by the fervor of the Holy Spirit, by the ministry of good angels, or by a miraculous favor of God, who desired thus to honor his servants in the eyes of men. Numerous instances are recorded in the Acta Sanctorum, and their relative accounts for the frequency with which representations of saints are exhibited in an aerial position in medieval paintings, etc. This belief falls in with one of the alleged phenomena of modern spiritism.

Risler, Jeremiah, a distinguished bishop and writer of the Moravian Church, was born at Mullhausen, in Upper Alsace, Nov. 9, 1720. He was a graduate of the University of Basel, and entered the ministry of the Reformed Church, laboring at Lübeck and St. Petersburg, from 1744 to 1760. In the latter year he joined the Moravian Church, and took charge of a parish at Neuwied, on the Rhine, where he remained for twenty-five years. In 1782 he was consecrated to the episcopacy, and in 1786 was elected to the executive board of the Unitas Fratrum, known as the Unity's Elders' Conference, of which body he continued a member until his death. His ministerial career embraced a period of sixty-six years, fifty of which he devoted to the Moravian Church. He was a zealous servant of Christ, an eloquent preacher, and a faithful overseer of the flock. He died at Berthelsdorf, Saxony, Aug. 28, 1811. The following are his principal works: A French Translation of Zinzendorf's Discourses, and a new edition of the French Hymnal of the Church (1785):—La Sainte Doctrine (1786), translated into German and English:—Historische Auszüge aus dem Leben des Bischöfes des Moravien (1787):—Leben von A. G. Spangenberg (1784):—Spangenberg's Reden an die Kinder, two collections (1792 and 1797):—Zinzendorf's Gedanken über verschiedene evangelische Wahrheiten (1800):—Betrachtungen der Weisheit Gottes im Krouesest oder Juen:—and three volumes of Erzählungen aus der Brüdergeschichte. (E. de S.)

Risley, Asahel Linns, a minister of the Methodist Episcopal Church, was born in Berlin, Connt., Ky., Feb. 14, 1804. He united with the Church Sept. 5, 1825, although he did not find peace until the 11th of the same month. He was licensed to preach July 27, 1827, and entered the itinerant ministry Sept. 16, 1827. He labored in the Kentucky, Rock River, and Southern Illinois Conference until 1866, when he took a supernumerary relation, and removed to Lebanon, where he remained until the time of his death, Aug. 24, 1874. See Minutes of Annual Conferences, 1874, p. 126.

Rissah (Heb. Rissah, rishah, a ruin; Sept. Ρισσα v. r. Ρησαν and Δεσσα), the twentieth station of the Hebrews in the desert (Num. xxxiii, 21, 22). It lies, as there given, between Libnah and Kelhelathah, and has been considered identical with Rissa in the Itinera. Rissa, thirty-two Roman miles from Allah (Elah), and 293 miles south of Jerusalem, distinct, however, from the Philistia of Josephus (Ant. xiv, 15, 2). See Exodus.

Risubgrad, in Norse mythology, was a pentagon known as Druiid's-foot or pentagram. It was a sacred symbol among the ancient Celts and Germans.

Riusus, in Roman mythology, i.e. laughter, is said to have been venerated as a deity by several tribes of Italy.

Rite (Lat. ritus) is, in general, an external sign or action employed in religious services, and designed either to express or to incite a corresponding inward religious feeling. Such are the incense used for insensible changes, or the sprinkling of the hands in prayer, the imposition of hands, etc. The name rite is sometimes used to signify the aggregate of all the ceremonies used in a particular religious office, as a “rite of baptism” or of the eucharist. In a still wider sense, it is used of the whole body of distinctive ceremonies, including the liturgy employed by a particular community of Christians. In this way we speak of the “Roman rite,” the “Greek rite,” or the “Slavonic rite.” See Ceremony.
Rites of Baptism. See Baptism, Ceremonies of.

Rites, Congregation of, the name of a committee of cardinals in the Roman Catholic Church, founded by pope Sixtus V. It was originally composed of six cardinals, with a number of secretaries and consultants. The regulations prescribed the number of those. In 1875 it comprised seventeen cardinals, twenty-five consultants, and eleven officials, including secretary, promoters of the faith, assessors, and masters of ceremonies. The matters of which it has cognizance are the liturgy, the rites of the administration of the sacraments, the rubrics of the revised breviary, the ceremonial of the Church in all public functions, and the proceedings in the beatification and canonization of saints. The congregation meets once a month at the residence of the prefect, who is always the senior cardinal of the board. See Apostolicae Caelestis. Cyclop. s. v.

Rith'tmah (Heb. Rith'mah, ריתמה, heath; Sept. Ῥαθμα, the seventeenth station of the Hebrews in the wilderness (Num. xxxiii. 18, 19). About half a day's journey south from Wady Kiseima (see Acoxos) is found a valley called Wady Rithmath, or Wady Abu-Rematam. Rothem literally is a broom-bush; hence Rethem is the brush oak, and near this wady the broom-bushes are abundant. So Schwarz (Palest, p. 212), who identifies Rithmath with Kerdesha-Barn. It probably lay immediately west of that place. See EXODE.

Ritschl, Georg Karl Benjamin, an eminent minister of the evangelical Church of Prussia, was born Nov. 1, 1785, at Erfurt. He studied theology at Erfurt and Jena, was licensed to preach in 1802, and came to Berlin in 1804, serving first as a private tutor, next as an adjunct professor in a gymnasion, and finally as a preacher in St. Mary's Church. Eighteen years were given to the duties of that station, during which he approved himself both as a pulpit speaker and an instructor of the young. In 1816, Ritschl was made a member of the consistory having supervision over Brandenburg, and distinguished himself in the conduct of the examination of candidates for the ministry to a degree that secured for him the title of doctor of divinity. He also aided in the preparation of the Berliner Gesamtbuch of 1829, a task for which he was qualified by his musical talent and by his acquaintance with musical culture. In August, 1827, Ritschl was appointed bishop of the evangelical church and general superintendent of Pomerania, etc., and in the spring of the following year he entered on the duties of his high station. The plan of union in the Prussian evangelical church was successfully introduced during his administration, and the visitations devolved on the superintendency were so efficiently performed that he sustained direct and personal relations with the entire clergy of the province, and was acquainted with the character of each individual in its membership. Having reached the age of seventy-five years, and having completed a public career of half a century, Ritschl resigned his position in 1854. He was, however, constituted an honorary member of the Supreme Ecclesiastical Council of Prussia, and thus induced to give his thought and labor to the Church down to the close of his life. He died June 18, 1858. See Herzog, Real-Encyklop. s. v.

Rittangelus, or Rithangel, John Stephen, a German writer of the 17th century, was a native of Forchheim, in the bishopric of Bamberg, and is said by some writers to have been born a Jew; but others assert that he was first a Roman Catholic, then a Jew, and lastly a Lutheran. This, however, is certain—that he published several books containing Judicial learning, was professor of Oriental languages in the Academy of Königsberg, and died about 1662. His works are, Commentary on Jeremiah (2 vols., 1642, 4to) De Veritate Religiosae Christianae (Franeker, 1699) Libra Veritatis (1698); Letters; German Translation of Prayers used by Jews in their Synagogues, etc. Rittangelus maintained this paradox, that the New Testament contains nothing but what was taken from the Jewish antiquities. See Gesner, Dict. s. v.

Ritter, Erasmus, a Bavarian, the Reformer of the Schaffhausen, lived in the middle of the 16th century. He was at first opposed to the Reformation, and being possessed of oratorical talents, was invited to Schaffhausen in 1522 to confront Seb. Hofmeister (q. v.); but being led to study the Scriptures in the progress of his work, he was converted, and at once entered on the work of strengthening the evangelical cause. He displayed great prudence and moderation, but nevertheless his Zwinglian principles involved him in angry disputes with Burghauer (1528 sq.), the successor of Hofmeister, in consequence of which it was found advisable to dismiss both the controversialists. Ritter went to Berne, where new troubles awaited him. The condition of his later life is not known. He married in 1529 the sister of the abbots of All-Saints in Schaffhausen, and was long in steady correspondence with Zwingli. See Herzog, Real-Encyklop. s. v.

Ritter, Joseph Ignaz, a Roman Catholic divine, was born at Schweiniz, in Silesia, April 12, 1785. In 1811 he became pastor at Neresheim near Baden; in 1818 at Grottkau; in 1818 at Berlin; and from thence he was called, in 1823, as ordinary professor of theology to Bonn. In 1830 he was created doctor of divinity and appointed professor of theology and member of the chapter at Breslau, and advanced in 1846 as cathedral dean, which office he occupied till his death, Jan. 9, 1857. He wrote, Manual of Church History (5th ed. Bonn, 1854, 2 vols.):—Irenikon, or Letters for Promoting Peace and Concord between Church and State (Leips. 1840):—History of the Breslau Diocese (Breslau, 1846);—Popular Lectures on the History of the Church in the First Ten Centuries (Paderborn, 1849);—On the Several Stiith (Breslau, 1856);—Zuchte, etc., Zuchte, etc., Bibliotheca Theologica, ii, 1073; Winer, Handbuch der theolog. Literatur, i, 548, 586, 598, 607, 887; ii, 736; Supplement, p. 156, 296; Niedner, Kirchengeschichte, p. 864. (B. F.)

Ritter, Karl, an eminent German geographer, was born Aug. 7, 1779, in Quedlinburg, Prussia. He studied at Halle, and after travelling in Switzerland, France, and Italy, was appointed professor extraordinary of geography at the University of Berlin in 1820. He was also director of studies of the military school. Ritter was the founder of general comparative geography, and exercised a decisive influence on its study, remodelling the whole science, and attracting general attention to its practical uses. He died at Breslau, Sept. 25, 1859. His chief works are, Die Erdkunde im Verhältnisse zur Natur und Geschichte des Menschen (Berlin, 1822-54, 17 vols. [19 pts.]):—Europa, ein geographisch-historisch-statistisches Ge念ahle (Frankfort, 1807, 2 vols.):—Die Stupas, oder die architekton. Monumente, etc. (Berlin, 1808):—Die Kolonisation von Neuzeland (ibid., 1842):—Blick auf das Nilgebiet (ibid., 1844):—Der Jordan und die Beschichtung des Tiden Meeres (ibid., 1850):—Ein Blick auf Palastina und die christliche Bevolkerung (ibid., 1852). Parts of his works have been translated into English by Gage: Comparative Geography (Edinb., 1865), and The Comparative Geography of the Palestine and the Sinaitic Peninsula (ibid., 1866, 4 vols.). See Gage, Life of Karl Ritter, in the For. Qu. Rev. Oct., 1837; Hoefer, Nouv. Biog. Générale, s. v.

Ritu, the seasons of the Hindū, which are six in number—two summers, two springs, and two winters. Their names are Sīsa; the season of dew; Himant, of cold; Vāman, of bloom; Grisna, of heat; Varas, of rain; and Sarva, of day.

Ritual (from ritus, a ceremony) has been defined as "the external body of words and action by which worship is expressed and exhibited before God and man." also "the book containing the particular ordinances of
any single Church." The necessity of ritual, whether of a more or less elaborate kind, may be supported (1) on historical grounds. Its traces may be found in all ages; and every form of religion, true or false—Christi-
nany, Mohammedanism, Buddhism, and the different forms of idolatry—has at one time or another been ritualistic. (2) on internal grounds. From the twofold constitution of man as body and spirit. As long as the body is an essential element of man, so long, it is urged, will ritual be a necessary feature in his worship. Objection is made that the Jewish system of external observances, and the ceremonies of the early Christians, compiled the Sanhedrin, a book of the kind, which was abol-
ished by our Lord when he said, "God is a Spirit, and they that worship him must worship him in spirit and in truth" (John iv. 24); and that all attempts to re-
introduce a system of ritual are a violation of the genius and intention of the Founder of Christianity. This was the basis of the teaching of George Fox (A.D. 1647). But it appears, from Christ's own conduct in the insti-
tution of baptism and the Lord's supper, and those re-
corded acts of worship (Luke xviii. 13; xxi. 2, 8, xxi. 4) which secured his sanction or approval, that the real object of his animadversion was a permanent external worship from which the heart and affections were ab-
sent. In the Christian Church the ritual has impelled the historic truths of religion. By the various festivals (e.g. Easter, Whit-Sunday) of the Church and their attendant ceremonies, Christians have their at-
tention drawn to the divine origin of their religion. (2) A constant witness to moral and doctrinal truth. Thus baptism shows the corruption of human nature and the necessity of purity, and is a symbol of the in-
ward "washing of regeneration." Mosheim (Eccles. Hist. [Amcr. ed.] i. 84) states that Christ only "estab-
lished two rites, which it is not lawful either to change or abrogate, viz. baptism and the Lord's supper," and infers from this that "ceremonies are not essential to the religion of Christ, and that the whole business of them is left by him to the discretion and free choice of Christians." In the 2d century ceremonies were much increased, for which Mosheim (i, 132) assigns the follow-
ing reasons: (1) To conciliate the Jews and pagans; (2) to rebut the charge of atheism made against the Christians, because they had not the external parapher-
nalia of religion; (3) imitation of language in the New Test., such as terms borrowed from the Jewish laws. The bishops were first innocently called high-priests, the presbyters priests, etc. These titles were abused by those to whom they were given, who claimed that they had the same rank and dignity, and possessed the same rights and powers, with those who were under the Jewish dispensation. Hence the splendid garments, and many other things. (4) Among the Greeks and other people of the East nothing was considered more sacred than the Mysteries. This circumstance led the Christians, in order to impart dignity to their religion, to claim similar mysteries. Without discussing the gen-
eral subject further, we present the rituals of the vari-
ous prominent Christian churches.

1. Church of Rome.—The ceremonial of the offices of the Roman Church administered by bishops is contained in the books entitled Pontificale and Ceremoniale Episcoporum. The priestly offices are detailed in the Ritual. In its present form it dates from the pontificate of Urban VIII, which directed a revision of all the different rituals then extant. An authoritative edition was published by Paul V in 1614, which has been frequently revised, and of which a revision was issued by Benedict XIV. Besides the Roman Ritual, there are many diocesan rituals, those of which are more the present. The most approved commentary on the Roman Ritual is that of Barufaldio (Florence, 1847, 2 vols.). See Breviary; Missal; Ritualia Romanae.

2. English Church.—Originally each bishop had the power to form his own liturgy, and to regulate its at-
tendent ritual, provided that the essential features of Christian worship were retained, and that nothing com-
mended in Scripture or derived from apostolic times was omitted. St. Basil (A.D. 329-379) composed a lit-
urgy for the Church of Cæsarea, which received the sanction of its bishop, Eusebius (Greg. Naz. Orat. 20). As a consequence, great variety existed, with a tendency for the number of rubrics to increase. This early but unsuccessful attempt was made to introduce a uniformity of worship throughout England. The Council of Cloveshoe (A.D. 747) recom-
manded the adoption of the Roman liturgy to all the English dioceses, but its recommendation was never more than partially carried out. In 1066 St. Osmund was made the Saxon Archbishop of Canterbury, which ob-
tained a wide circulation, but were never universally accepted to the exclusion of those previously existing. It was, in a great measure, to remedy the inconveniences resulting from this variety that the First Book of Common Prayer, compiled by a committee of Convo-
cation (first appointed in A.D. 1542), was drawn up in the second year of King Edward VI (A.D. 1549). This book, after receiving various additions and alterations in A.D. 1552, 1560, 1604, and 1662, is still the guide of the English Church in all matters connected with the per-
formance of divine service and ritual. See Common

Prayer, Book of.

3. Greek Church.—The Ritual (1) of the Greek Church, as in the other Eastern communions, the ritual forms part of the general collection (which contains also the eucharistic service) entitled Euchologion (q.v.).

4. The Methodist Churches. The ritual of these churches embraces directions for public worship, for the administration of baptism and the Lord's supper, for solemnizing marriage, burial of the dead, reception of members, laying corner-stones, dedication of churches, consecration of bishops, and ordination of deacons and elders. The chief part of this ritual was prepared by Mr. Wesley, and was adopted by the General Confer-
ence of 1784. Methodists do not believe that any pre-
vious form of ritual is essential to the Church, and the practice is now so flexible that the service may be adapted to the wishes of the congregation. Ritual may be arranged in various forms, from the simplest to the most elaborate. Ritual is sometimes included in books of the Bible, or in the form of a prayer book, or in separate books. Ritual is also found in the books of the Church of England, and in the Ritual book of the Church of Rome. Ritual is also found in the books of the Church of England, and in the Ritual book of the Church of Rome. Ritual is also found in the books of the Church of England, and in the Ritual book of the Church of Rome.

Ritual Choir. The part of the choir usually used for the service, and distinguished from the choir or structural choir. See Choir, Sac. Arch. (q.v.)

Ritualia Romanæ. Various rituals (ordini Romanæ) have been issued from time to time in behalf of the worship of the Roman Catholic Church (see Romanæ Rituæ); but the later popes, since the Council of Trent (comp. sess. xxv. De Indico Libr. 4. De Indico Libr.) were con-
tained to promote ecclesiastical unity by introducing a common ritual. Pius V accordingly published the Breviary and the Missale Romanum, and Clement VIII the Pontificale and Ceremoniale (see the re-

spective articles); and Paul V followed their exam-
ple by causing certain cardinals to compile a new ritual, which is now contained in several of the older rituals, especially that of cardinal Julius Antonius (Stenato Severino), which was issued under the title Ritualis Rituæ Romanæ, June 16, 1614, and has since then been made obligatory. It contains the Rubrics to be observed in the Mass, Sacramentals, processions, forms for use in the Church, etc. Other service-books gradually gave way before it in the general use of the Church, though special books were still prepared, particular-

Ritualism, a term popularly applied to a move-
ment in the Church of England, and in the Protestant Episcopal Church. The revival of ecclesiastical learn-
ing, which was so conspicuous a feature of the Tracta-
rian (q.v.) movement, necessarily made the clergy bet-
ter acquainted with the primitive liturgies, and with the ancient service-books of the Church of England. This study of ecclesiastical, as the science came to be
called, was soon brought to bear upon the restoration of old churches and the construction of new ones, as well as upon the service of the Church. There was also the feeling that prayer, praise, and the holy eucharist are offered to God, as well as used for the spiritual advantage of man. Under such circumstances, and under such influences, that "Ritualism" took its rise.

The principles of Ritualism, according to its advocates, are three. They say, in the first place, that it rests on the declaration of the Convocation of Canterbury (1571), "that preachers should, in the first place, be careful never to depart from the things which have been delivered to the holy church of England by any human creature, and to receive other ordinances from the church of Rome." The second great principle of the Ritualist is stated in the thirtieth canon: "So far was it from the purpose of the Church of England to forsake and reject the churches of Italy, France, Spain, and Germany, or any such-like churches, in all things which they held and practiced, that as the dignity of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endanger the Church of God nor offend the minds of sober men." This principle, it is alleged, establishes the fraternal readiness of the Church of England for visible union with other branches of the apostolic Church, and the Ritualists assert a willingness to approve of anything that approacheth or moveth toward the Continental Church. The third principle is found in the Ornamentals Rubric: "The chancellors shall remain as they have done in times past...that such ornaments of the church and of the ministers thereof, at all times of their ministration, shall be retained and be in use as they were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward VI." This was interpreted to mean that the chancels, vestments, ornaments of the church and ministers, should be the same as before the Reformation. This principle was fully developed at several churches in London, Oxford, Leeds, and elsewhere. In many of the above-mentioned principles, there are six chief points insisted upon by the Ritualists: 1. the eastward position of the celebrant in the sacrament of the holy communion, with his back to the people; 2. the eucharistic vestments; 3. lights, burning at the time of celebration; 4. incense; 5. the mixed chalice, with the water being mixed with the wine; 6. unleavened (or wafer) bread. The Directorium Anglicanum, being a manual of directions for the right celebration of a holy communion, for the saying of matins and evensong, and for the performance of other rites and ceremonies of the Church, according to ancient usage, was published by the Rev. John Purchas, was published in 1656. A full development of ritualistic usages on the principle thus indicated was established at St. Alban's Church, Holborn, and at a later date at a Brighton chapel, of which Mr. Purchas became incumbent. The ceremonial of divine service was raised to a much higher standard than had been common at the school of the old rites, and provoked opposition from them, for it was chiefly copied from modern Continental customs, and was much mixed up with a sentimentalism about candles and flowers, as well as with an excessive minuteness in regard to postures and gestures, which made it easy to charge the school with trifling and want of manliness.

There have been a number of legal cases arising out of the teaching and practices of the Ritualists. The Church of Barnabas, Pimlico, was opened in 1850 for the purpose of carrying out completely and honestly the principles of Ritualism. This led to litigation, which ultimately brought both advocates and opponents before the Privy Council, and under such circumstances, and under such influences, that "Ritualism" took its rise. 

RIVER. In the sense in which we employ the word,
RIVER

viz. for a perennial stream of considerable size, a river is a much rarer object in the East than in the West. See WAR. The majority of the inhabitants of Palestine at the present day have probably never seen one. With the exception of the Jordan and the Litany, the smaller streams are not used for water supply and commerce. They are either temporary, or are dry for a large part of the year, and are not easily navigable by large vessels. The larger streams are subject to sudden changes in their course and level, and are often beset with dangers. The most famous of these streams is the river Nile, which flows through Egypt and the neighboring countries. See NILE.

“River” is the rendering in the A. V. of seven distinct Hebrew words. These are not synonyms. Most of them have definite significations, and were used by the sacred writers to set forth certain physical peculiarities. When these are overlooked, the full force of the word is lost. The Hebrew word for “river” is יְבֶל (yovel), used only in three passages of Daniel (xii, 2, 3, 6). “I was by the river of Ulai.”

It comes from the root יֶבֶל (yebel), which, like the corresponding Arabic, signifies to flow copiously. Its derivative, יֶבֶלָה (yebelah), is the Hebrew term for deluge.

2. פֶּנֶם, aphrik, from פֹּנֶם, to hold or restrain. It thus comes to signify a “channel,” from the fact of its being “holding” or “restraining” within its banks a river. It is said in 2 Sam. xxii, 16, “The channels of the sea appeared, the foundations of the world were discovered” (comp. Ps. xliii, 15). The psalmist gives it very appropriately to the gale of the Negeb (south), which are dry during a great part of the year: “Turn again our captivity, O Lord, as the channels in the Negeb.”

The beauty of this passage is marred by the present translation, “streams in the south” (Ps. cxxxvi, 4). The word is rightly translated “channels” in Isa. viii, 7. It ought to be rendered in the same way in Ezek. xxxii, 6: “And the channels (rivers) shall be full of thee.” But the most striking example of a wrong rendering is in Joel iii, 18: “And all the rivers of Judah shall flow with waters.” See AHER.

3. יִבְּאר (yibar), yeor, is an Egyptian word, which is applied originally, and almost exclusively, to the river Nile, and, in the plural, to the canals by which the Nile water was distributed throughout Egypt, or to streams having a connection with that country. It properly denotes a fosa or ríver (it was expressed by tero in the dialect of Memphis, and by soro in that of Thebes, while it appears as sor in the Rosetta inscription). It was introduced into the Hebrew language by Moses, and is used more frequently in the Pentateuch than in all the rest of the Bible. As employed by him it has the definite force of “a river” or “large and mighty river, not like the rivulets or winter torrents of Palestine. Thus in Isa. xxxii, 10: “Pass through the land as a river, O daughter of Tarshish” (comp. xxxiii, 21). The usual rendering of this word in the A. V. is “river; but it is translated “streams” in Isa. xxxiii, 21: “Flood” in Jer. xlv, 7; 8: Amos viii, 8, etc.; and “brooks” in Isa. xix, 6, 7, 8, where reference is manifestly made to the “canales” which convey the water of the Nile to different parts of Egypt. See NILE.

4. בְּנָר, gabal, is found only in Jer. viii, 8: “He shall be as a tree . . . that spreadeth out her roots by the river.” The word is radically identical with בְּנָר (benar) (No. 1), and its meaning is the same.

5. נָזַר, nazar, from the root נָזָר (nazar), which signifies to flow; and it may be regarded as the proper Hebrew equivalent for our word river. The cognate Arabic word is the same, and in Arabic also, as in Hebrew, it includes canals, as the “Nakharan” of Kuzistan; and the Scripture must mean the Euphrates and its canals, where it speaks of “the rivers (nakaroth) of Babylon” (Pss. cxxvii, 1). It is always applied to a perennial stream. It is possibly used in the Jordan of Pss. lxvi, 6; lxvii, 15; of the great Mesopotamian and Egyptian rivers generally in Gen. ii, 10; Exod. vii, 19; 2 Kings xvii, 6; Ezek. iii, 15, etc. It is often followed by the genitives of countries, as “the river of Egypt” (Gen. xv, 18), that is, the Nile; “the river of Gozan” (2 Kings xvii, 6); “the rivers of Ethiopia” (Isa. xlviii, 1); “the rivers of Damascus” (2 Kings v, 12). With the article, נָזַר, han-nazar, the word is applied emphatically to the Euphrates; thus in Gen. xxxi, 21, “He rose up, and passed over the river;” and Exod. xxiii, 31, “I will set thy bounds . . . from the desert unto the river.”

In a few passages the word is translated in the A. V. as “stream” (xxvi, 2; Job xiv, 11; Pss. lxvi, 6); but with a few exceptions (Josh. iv, 4; xxiv, 2, 14, 15; Isa. lix, 19; Ezek. xxxiii, 15), nazar is uniformly rendered “river” in our version, and accurately, since it is never applied to the fleeting fugitive torrents of Palestine. See TOPOGRAPHICAL TERMS.

6. בֵּן, benakal, is derived from the root בֵּן (ben), which signifies to receive or to possess. Its usual meaning is a valley, probably from the fact of its receiving the surface-water after rains, and affording a bed for a stream. Sometimes it is applied to a valley or glen, apart altogether from the idea of a stream. Thus in Gen. xxxvi, 17, Abraham “pitched his tent in the valley of Gerar.” As many of the valleys of Palestine were the beds of winter streams, the word was sometimes applied to the stream itself, as in Lev. xi, 9, 10: “the river, the brook,” and the river” Zered (Num. xxii, 12; Deut. ii, 13; Amos vi, 14); the “brook” and the “river” of Jabbok (Gen. xxxii, 23; Deut. ii, 37). From Kishon (Judg. iv, 7; 1 Kings xvii, 40). Comp. also Deut. iii, 16, etc.

Jerome, in his Quastiones in Genesis, xxvi, 19, draws the distinction between a valley and a torrent: “Et hic pro vallo torrentes scriptus est, nunciam enim in valle inventur pateas aquae vivae.” Sometimes, however, the rendering is incorrect, and conveys a very wrong impression. In Num. xxiii, 23 “the brook Eschel” should manifestly be “the valley of Eschel” and in Deut. xiii, 16 the same word is rendered in two ways—unto the river Arnon half the valley” (comp. Josh. xii, 2). Again, in Josh. xii, 8 the sacred writer is represented as speaking of “a city that is in the midst of the river;” it means, of course, valley (comp. 2 Sam. xxiv, 5). Frequent mention is made of the “brook Kidron” (2 Kings xxii, 2, 6, 12; 2 Chron. xxv, 16; xxxiii, 14; Jer. xvii, 18). In Pss. Ixxxv, 20 the following is the: “He smote the rock, that the waters gushed out, and the streams overflowed.”

Neither of these words expresses the thing intended; but the term “brook” is peculiarly unhappy, since the pastoral idea which it conveys is quite at variance with
the general character of the wadyis of Palestine. Many of these are deep abrupt chasms or rents in the solid rock of the hills, and have a savage, gloomy aspect, far removed from that of an ordinary brook. For example, the Arnon forces its way through a ravine several hundred feet deep and about two miles wide across the top. The Wady Zebras, probably the Jablak, which Jacob was so anxious to interpose between his family and Esau, is equally unlike the quiet "meadowy brook" with which we are familiar. And those which are not so abrupt and savage are in their width, their irregularity, their forlorn and look when the torrent has subsided. "Brooks," as is "bourn," is now obsolete in English, though still in use in Scotland, where, owing to the mountainous nature of the country, the "burns" partake of the nature of the wadyis of Palestine in the irregularity of their flow. Burton (Geog. Journ., xxiv, 209) adopts the Italian *fiumana*. Others have proposed the Indian term *val- lan*, which is the equivalent of *wady*. It is evident in 1 Kings xvi, 3, where Elijah is commanded to hide himself in (not by) the *nakhel* Cheriah, and to drink of the *nakhel*. This word is also translated "broad" in 2 Sam. xxii, 5; Job xxviii, 4, etc. See Book

The frequent use of the word *nakhel* in Scripture, and the clear distinction drawn between it and *nahar* by the sacred writers, are indicative of the physical character of Palestine—"a land of hills and valleys"; a land in which nearly all the valleys are dry in summer, and the beds of torrents during the winter rains. The Arabic word *wady* is the modern equivalent of the Hebrew *nakhel*. It means a valley, glen, or ravine of any kind, whether the bed of a perennial stream or of a winter torrent, or permanently dry. Like its Hebrew equivalent, it is also sometimes applied to the river or stream which flows in the valley; but not so commonly as *nakhel*. In reading the Hebrew Scriptures the context alone enables us to decide the meaning attached by the writer in each passage to the word *nakhel*. In a few instances it appears to be used in two senses in the very same sentence (comp. 1 Kings xvii, 3-7, etc.). See a picturesque allusion to such brooks in Job vi, 15. When the word stands alone it seems to denote a mere winter torrent, a permanent stream being indicated by the addition of the word יָם, "perennial," as in Psal. lxxiv, 16; Deut. xxxi, 4; Amos v, 24. See Valley.

A few brooks are specially designated (in addition to the above, as the Brook of Willows (Isa. xv, 7), a stream on the east of the Dead Sea, probably the present Wady el-Ahaby, which descends from the eastern mountains and enters the eastern end of the Dead Sea: the Besor (the cold), a torrent emptying itself into the Mediterranean near Gaza (1 Sam. xxx, 9, 10, 21); and the Kanah, a stream on the borders of Ephraim and Manasseh (Josh. xvi, 18; xvii, 9). "The brook of Egypt" mentioned in 1 Kings iv, 47; 1 Kings v, 65; 2 Kings xxiv, 7; Isa. xxvii, 19, which is also called simply the "brook" (Ezek. xxlvii, 19; xxviii, 28), and described as on the confines of Palestine and Egypt, is unquestionably the Wady el-Arish, near the village of that name, which was ancienly called Rhinocorua. The "river (geer) of Egypt," however, is that of which the errors are not so well distinguished in the A.V. as in the original. Other examples are the valley of Gerar (Gen. xxvi, 17) and the valley of Sorek (Judg. xvi, 4), so called probably from its vineyards, which Eusebius and Jerome place north of Elutheropolis and near to Zorah. The valley of Shittim ("acacia") was in Moab, on the borders of Palestine (Joel iv, 18; comp. Num. xxvi, 1; Josh. ii, 1; iii, 1; Mic. vi, 5). See each name in its place.

7. *Peleg,* pelyg. The root of this word appears to be the same as that of *philoh, philou, phéo, fluo, pluo,* and the English *flov*; its meaning is "to rush" or "to flow over." *Peleg* is equivalent to the Arabic *polg,* "a stream," and is always given to something flowing. Thus in Job xix, 6, "The rock poured me out rivers of oil," and Lam. iv, 20, "The eastern border was dumb toward the rivers of water." In the Bible it is used ten times, and is translated "rivers," except in Psal. xlii, 4, where it is rendered "stream," and in Judg. v, 15, 16, "divisions," where the allusion is probably to the artificial streams with which the pastoral and agricultural country of Reuben was watered (Ewald, Dict. i, 129; Gesen. Thesaur. coll. 1109); or perhaps to the meanders that intersect that high table-land. See Moab.

8. What is commonly rendered "conduit" (2 Kings xviii, 17; xx, 20; Isa. viii, 3; xxxvi, 2), once a "water-course" (Job xxviii, 25), in one verse transformed into "little rivers," but with "conduita" on the margin (Ezek. xxxi, 4). The word is מַעַר, *maar,* and means simply a channel or conduit for the conveying of rain or water of any sort. See CONDUIT.

RIVER OF EGYPT. This term occurs eight times in the Old Test. (Gen. xv, 18; Num. xxxvi, 5; 1 Kings xxvii, 4, 47; 1 Kings vili, 65; 2 Kings xxiv, 7; Isa. xxvii, 12, in the last passage translated "the stream of Egypt"). In the first of these the word translated "river" is יָם, "nahar," while in all the others it is יָם, *nakhel.* The preceding remarks on these two terms and the clear distinction drawn between them by the sacred writers, will show that in the above passages they can scarcely be regarded as identical in meaning, and that in all probability *Nehar Mitzraim* is to be regarded as distinct from *Nakhel Mitzraim.* To determine this point, it will be necessary to examine critically the several passages in which the words occur, and the light that may be thrown upon them by parallels. Geographically, the question is of importance, as determining the southern border of "the land of promise" and of "the land of possession.

1. *Nehar Mitzraim* (נֵהֶר מִצְרָיִם, *The river of Egypt*). The land which the Lord gave in covenant promise to Abraham is thus described in Gen. xv, 18: "Unto the land which I will give this land, from the river of Egypt unto the great river, the river Euphrates." The Sept. renders the phrase, ἀνὰ τὸν ποταμόν Ἀιγύπτου: and the Vulg. a fluvio *Aegypti.* The word יָם, as has been stated, like ποταμὸς and *fluvius,* means river. But the Nile is the only river of Egypt, and hence it is natural to conclude that the Nile is meant, and here—-as the western border of the promised land, of which the eastern border was the Euphrates—the Pehi- siaic or easternmost branch. So it is understood by most commentators (Kalisch, Delitzsch, etc., ad loc.). It is true the extent of territory thus defined was never actually occupied by the seed of Abraham; nor was it possessed except, perhaps, during the reigns of David and Solomon. See Palestine. See Palestine.
RIVER

2. Nāchāl Mizrayim (נחל מִצְרָיִם) occurs seven times in the Bible. In six of these the A.V. translates "river," and in one "stream" (Isa. xxvii, 12). The Sept.
has ἤλωματος in Numb. xxxviii, 4; Josh. xiv, 7; 2 Kings xxiv, 7; 2 Chron. viii, 7; and 2 Chron. vii, 4:
referred to in 1 Kings vii, 65; 2 Chron. xxv, 7; Psalm cvv, in Josh. xi, 9; 2 Kings v, 22; and 2 Kings xvii, 4:
referred to in 1 Kings vii, 65; 2 Chron. xxv, 7; Psalm cvv, 22.
The proper meaning of nāchāl is a "valley," though it is sometimes, as has been stated (see above), applied to the winter
streams of Palestine. It could not with any propriety
be applied to a large permanent river like the Nile.

What, then, are the sacred writers mean by Nāchāl Mizrayim?

In describing to Moses the land of Canaan, which the
Israelites were about to enter and possess, the Lord
stated that the southern boundary should extend from
Kadesh-Barnum to "the river of Egypt," or more correc-
tly "the wady (valley) of Egypt." (Numb. xxxiv, 5).
After the conquest, the southern border of Judah ex-
tended to the same points (Josh. iv, 47). The coun-
try over which the Israelites had spread in the time of
Solomon was "from the entering-in of Hamath unto
the river of Egypt." (1 Kings viii, 65; 2 Chron. vii, 8).
In all these passages it will be observed that the
name is not descriptive of anything more than that given in
covenant-promise to Abraham, extending only on the north
as far as the entrance of Hamath. This has already
been explained in the article PALESTINE.

Two other passages in which the term is employed are
more difficult. In 2 Kings xxiv, the "river of Egypt"
is mentioned as the proper boundary of that
country; and it is said of the king of Babylon, that he
had taken "from the river of Egypt to the river Eu-
phrates all that pertained to the king of Egypt." The
expression nearly resembles that in Gen. xv, 18, where
the river Nile is meant (see above). A similar form is
used by Isaiah (xxvii, 12); and hence the Sept. has
rendered Nāchāl Mizrayim by Rhinocourva, which
was the name of a town now called el-Arish. If this
be correct, then Nāchāl Mizrayim must be identified
with Wady el-Arish, a valley and small wunter stream
which falls into the Mediterranean near this town.
This is the view adopted by most of the old commen-
tators (see in A. V. note). The Thesaur. p. 573; Roland, Palæst., p. 969, and authorities there cited).
Jerome states that Rhinocourva was situated on the borders of Palestine and Egypt, and that the "river (torres)
of Egypt" was near it (Comment, ad Jes. xix et xxvii et ad Amos cii).
Ancient geographers and historians describe Egypt as extending as far north as Rhius (Suidius, ed. inst., s. v.; Dict.
S. 6, 60; Strabo, xvi, p. 780; Ridel, p. 286). This
torrent, or valley, derived its notoriety from being the
boundary of two great countries; and hence in Ezek.
xxvi, 20 and xxvii, 28 it is called emphatically "the
valley" (A. V. "the river").

There is nothing, therefore, in any of the passages of
Scripture in which this term occurs, nor in the geo-
 graphical notices in other passages, nor is there any-
thing in the old geographers or historians tending to
identify Nāchāl Mizrayim with the Nile. This ap-
pears more clearly when the proper distinction is drawn
between the country given in covenant promise to Abra-
ham, and that which actually allotted to the Israelites (Bo-
chart, Opera, i, 62).

It may be inferred that the first term, Nakhar Miz-
rayim, ought to be translated "the river of Egypt," and
that it was the designation of the Nile in Abra-
ham's time, before the Egyptian word geδρ became
known. The other term, Nāchāl Mizrayim, might be
rendered "the wady of Egypt." It was applied
to Wady el-Arish, which acquired its importance and
notoriety from the fact of its marking the bound-
ary between Palestine and Egypt. See EGYPT.

River Brethren, a sect deriving their origin from

the Monommites. A revival of religion occurred during
the Revolutionary war in Lancaster Co., Pa., and a
number of Germans being converted, some of them
associated with United Brethren, and others were organ-
ized into a body called the River Brethren. The name
is applied to them partly from the locality in which they
were first found, being in the vicinity of Conocoche,
and chiefly from their baptizing only in rivers. They
now extend into Ohio, Canada, and elsewhere.
They recognize three orders of clergy—bishops, elders,
and deacons. Their preachers generally uneducated
men, engaged in secular pursuits during the week,
and receiving no salary for services—are chosen by
their own societies, and in case of discipline they have recourse to the lot. Their services are generally in the German language, and held
in private houses. This denomination rejects infant bap-
tism, and baptize adults by trine immersion. They hold
to feet-washing, baptism, the Lord's supper, and com-
munion (love-feast), and wear their beards unshorn.
They have never published a confession of faith. They
are opposed to war, and cannot therefore serve in the
army. See Gardner, Faith of the World, s. v.; Porter,
Handbook of Religions, s. v.

Rivet, André, a celebrated French Protestant theo-
logian, was born at Saint-Maixent, Aug. 5, 1573.
He studied theology at the Academy of Orthez under Lam-
bert Daneau, and afterwards at La Rochelle under Ko-
tan. He was ordained in 1596, and three years after
was chaplain to the Duke of Turenne. After the death
of his patron he remained in Thouars, and his reputation
as a preacher and theologian steadily increased.
In 1620 he was called to the chair of theology in the Uni-
versity of Leyden. He married, in 1621, the sister of
the celebrated Pierre du Moulin, and while in England received the fellowship at Oxford. The Synod of Castres endeavored to persuade Rivet to return to France and
devote his talents to the work of building up the Pro-
teast Church in his native country, but nothing could
induce him to leave Holland. He received from prince
Frederick Henry a most distinguished mark of esteem,
being chosen tutor and adviser for the young prince
William. In 1692 he left Leyden to become director of
the College of Oranje, at Breda. Here he remained till
his death, which occurred Jan. 7, 1651. Rivet was a
firm Calvinist, and always ready to combat any of the
foes of orthodoxy. He left a great number of works, a
complete list of which may be found in La France Pro-
teestante. The most imposing is his Comment, in
Homiliae (Leyden, 1625, 4to)—Catholicus Orthodoxus,
etc. (ibid. 1630, 2 vols. 8vo)—Isogoe, seu Introductio
Generalis ad Scripturam Sacram (ibid. 1627, 4to)—
Theologico et Scholastico Exercitationes in Genesis
(ibid. 1633, 4to)—Commentarius in Librum Secundum
Mosis (ibid. 1634, 4to). The theological works of Rivet
have been published in three volumes (Opera Theologica
Générale, s. v.

Rivet (De la Grange), Antoine, a learned
French Benedictine, was born at Confolens in 1683.
He opposed the bull Unigenitus uttered by Clement
XI, for which he was punished by confinement in the
monastery at Confolens. His death occurred May 2, 1745.
He projected a great work entitled The Literary History of
France, of which he composed nine volumes (1753—50),
and which was continued by Clémencet and others.

Rivet (De Champverson), Guillaume, brother
of André, was born at Saint-Maixent, May 2, 1580.
He was ordained in 1601, and was pastor of the church
at Sallibourg. He was member of various synods, and
assisted at the political assembly at Concorde in 1651. Rivet was a man of great prudence; and
though his learning was not so extensive as that of his
brother, his mind was fully as clear and forcible.
Of his writings we mention, Libertatis Ecclesiasticæ De-
fensio (Geneva, 1625, 8vo)—De la Défense des Droits de
Dieu (Saumur, 1634, 8vo)—Vindicationis Evangelicae de
Riya, i.e., strife, in Roman mythology, is the same as the Greek Eris, the goddess of discord.

Rispah (Heb. Rispah), a live coal, as in Isa. vi, 6; Sept. ἐρισφαὶ τ. ἐρισφαί; Josephus, Ἐρισφαί (Ant. vii, 1, 4). A concubine of king Saul, and mother of two of his sons, Armoni and Mephibosheth. B.C. cir. 1080. Like many others of the prominent female characters of the Old Test.—Ruth, Rahab, Jezbel, etc.—Rispah would seem to have been a foreigner, a Hivite, descended from one of the ancient worthy of that nation. The name of Gileon, name and name of the Israelites are preserved in the Ishmaelish record of Gen. xxxvi. After the death of Saul and the occupation of the country west of the Jordan by the Philistines, Rispah accompanied the other inmates of the royal family to their new residence at Mahanaim, and it is here that her name is first introduced to us as the subject of an accusation levelled at Abner by Ishbosheth (2 Sam. iii, 7)—a piece of spite which led first to Abner's death through Joab's treachery, and ultimately to the murder of Ish- bosheth himself. The accusation, whether true or false—and from Abner's vehement denial we should naturally conclude that it was false—involved more than meets the reader at first glance. And English; for among the Israelites it was considered "as a step to the throne to have connection with the widow or the mistress of the deceased king" (see Michaelis, Laws of Moses, art. 54). We hear nothing more of Rispah till the tragic story which has made her one of the most familiar objects of young and old in the whole Bible (2 Sam. xxix, 8-11). Every one can appreciate the love and endurance with which the mother watched over the bodies of her two sons and her five relatives, to save them from an indignity peculiarly painful to the whole of the ancient world (see Ps. lxxvii, 2; Homer, Il. i, 4, 5, etc.). But it is questionable whether the ordinary conception of the scene is accurate. The seven victims were not, as the A. V. implies, "hung," they were crucified. The seven crosses were planted in the rock on the top of the sacred hill of Gibeah—the hill which, though not Saul's native place, was, through his long residence there, so identified with him as to retain his name to the latest time in the Jewish nation (1 Sam. xi, 4, etc., and see Josephus, War, v, 2, 1). The whole or part of this hill seems at the time of this occurrence to have been in some special manner dedicated to Jehovah, possibly the spot on which Ahab the priest had deposited the ark when he took refuge in Gibeah during the Philistine invasion (1 Kings xxvii, 18). The victims were sacrificed at the beginning of barley-harvest—the sacred and festal time of the Passover—and in the full blaze of the summer sun they hung till the fall of the periodical rain in October. During the whole of that time Rispah remained at the foot of the crosses on which the bodies of her sons were exposed—the mater dolorosa, if the expression may be allowed, of the ancient dispensation. She had no tent to shelter her from the scorching sun which beats on that open spot all day, or from the drenching dews at night, but she spread on the rocky floor the thick mourning garment of black sackcloth which as a widow she wore, and crouching there she waited, that neither vulgur nor jackal should molest the bodies.

Road occurs but once in the A. V. of the Bible, viz., in 1 Sam. xxvii, 10, where it is used in the sense of "raid" or "inroad," the Hebrew word (בַּלָּשׁ) being elsewhere (e.g. ver. 8; xxiii, 27; xxxi, 14, etc.) rendered "invade" and "invasion." A road in the sense which we now attach to the term is expressed in the A. V. by "way" and "path," for which the most general words in the original are מִדְרֶשׁ, מֹשֶׁה. In the East, where travelling is performed mostly on some beast of burden, certain tracks were at a very ear-ly period customarily pursued; and that the rather as from remote ages commerce and travelling went on by means of caravans, under a certain discipline, and affording mutual protection in their passage from city to city and from land to land. Now, wherever such a band of men and animals had once passed they would form a track, which, especially in countries where it is easier to follow than to miss his way, remained for centuries, as the same of caravans or individuals would naturally follow; and the rather inasmuch as the original route was not taken arbitrarily, but because it led to the first cities in each particular district of country. Thus at a very early period were there marked out on the surface of the globe, not by the efforts of man but by the needs of the earth and, in some sort binding distant nations together. These, in the earliest times, lay in the direction of east and west, that being the line on which the trade and the civilization of the earth first ran. The purposes of war seem, however, to have furnished the first inducement to the formation of made, or artificial, roads. War, we know, afforded to the Romans the motive under which they formed their roads; and doubtless they formed them not only to facilitate conquest but also to insure the holding of the lands they had subdued; and the remains of their roads show us what skill they laid out a country and formed lines of communication and defence.

From the nature of the soil in the Holy Land, the roads must have been sometimes mountainous and rocky, sometimes level and sandy. The former were the most difficult, and in the rainy season the torrents made them dangerous (Schulte, Leistung, v. 150). Yet they had a firmness which was important, since little was known of road-making in the East. (The ancient Indians [Vindica] must be excepted, according to the accounts of trustworthy historians; see Strabo, xv, 689, and the remains of ancient artificial roads which are still extant [see Von Bohlen, Indien, ii, 199 sq.]. The Persians may have learned the art from India). Deut. xix, 8 (comp. Mishna, Maccot, ii, 5) it seems that the minds of the Israelites were early familiarized with the idea, "Thou shalt prepare thee a way . . . every slayer may flee thither" and other passages, when taken in connection with it, seem to prove that to some extent artificial roads were known to the Hebrews. Indeed in the times of Isaiah (xxxiii, 8; xxxv, 8; xlix, 11: xlii, 10). In 1 Sam. vii, 12 we read: "The kine went along the highway, lowing as they went, and turned not aside to the right hand or to the left." In Numbers also (xx, 17): "We will go by the king's highway," etc. (xxii, 22; Deut. ii, 27; Lev. xxvi, 22). Indeed, it is highly probable that the Hebrews had become acquainted with these roads during their sojourn in Egypt, where, in the Delta especially, the nature of the country would require roads and highways to be thrown up and maintained. Josephus (Ant. viii, 7, 4) expressly says, "Solomon did not neglect the care of the ways, but he laid a causeway of black stone (burnt) along the highways, and little roads that led to the cities, and made them easy for travellers and to manifest the grandeur of his riches. (See the Mishna, Maccot). To the Romans, however, Palestine was greatly indebted for its roads. On this subject Roland (Palestina) has supplied useful information. In the East generally and in Palestine in particular, the result is the same—little roads and set up mile-stones in imitation of what they had done in Italy. Eusebius, in his Onomasticon, frequently alludes to their existence in Palestine. To the present day traces of these roads and fragments of the mile-stones remain.

1. The first road in Palestine which we mention ran
from Polemais, on the coast of the Mediterranean, to Damascus. This road remains to the present day. Beginning at Polemais (Acco), it ran eastward to Nazareth, and continuing south and east, passed the plain of Esdraelon on the north; after which, turning north and east, it came to Tiberias, where, running along the Sea of Galilee, it reached Capernaum, and, having passed the Jordan somewhat above the last place, it went over a spur of the Anti-Libanus ( Jebel Beihan) , and, keeping across the plain of Esdraelon, reached Seacon (Shongor). This road was used for the purposes both of trade and war. It was the history of the Crusades it bears the name of Via Maris. It connected Europe with the interior of Asia. Troops coming from Asia over the Ephrathites passed along this way into the heart of Palestine. Under the Romans it was a productive source of income. It was on this road, not far from Capernaum, that Jesus saw Matthew sitting "at the receipt of custom" and gave him his call to the apostleship. (See, in general, Ritter, Erdkunde, ii, 379 sq.)

2. Another road passed along the Mediterranean coast southward into Egypt. Beginning at Polemais, it ran first to Caesarea, thence to Diospolis and so through Ascalon and Gaza down into Egypt. (Comp. Josephus, War, iv, 11, 5; Ant. xiv, 8, 1; Pliny, vi, 33; Arrian, Asia, i, 1; see Appian, Cir. v, 2.) The stations are given as above, rather differently from Josephus, in Antonin. Itiner. p. 149.) This was also an important line of communication, passing as it did through cities of great importance, and was an important road leading to Egypt. A glance at the map will show how important it was for trade by land and by sea as well as for the passage of troops. A branch of this road connected the sea with the metropolis, leading from the same Caesarea through Diospolis to Jerusalem. Down this branch Paul was sent on his way to Rome. (Acts xxiii, 25-28.; comp. Josephus, War, iv, 8, 1; Jerome, Ep. 186.) The band went through Antipatris, and thence on to Caesarea.

3. A third line of road connected Galilee with Judea, passing through the intervening Samaria. (Luke xvii, 11; John iv, 4; Josephus, Ant. xx, 6, 1; Lightfoot, § 59.) The journey took three days. Passing along the plain of Esdraelon, the traveler entered Samaria at Ginea (Jenin) and thence conducted to Samaria (Sebaste), thence to Shechem (Nablus), whence a good day's travel brought him to Jerusalem. This last part of the journey (comp. Isa. x, 28 sq.) has been described by Manasseh Ben Israel in his Melech Yisrael in the time of the Romans there was also a road from Jerusalem to the lake Gennesaret through Shechem and Scythopolis. The same road sent a branch off at Scythopolis in a westerly direction through Esdraelon to Caesarea; and another branch across the Jordan to Gadara, on to Damascus, along which line of country there still lies a road, southward of the Sea of Galilee, to the same celebrated city (see Relland, Palæst. p. 416; ibid., Hieros. p. 585 sq.; also Antonin. Itiner. p. 198). This road was even traversed by armies (Josephus, Ant. xiv, 8, 4).

4. There were three chief roads running from Jerusalem. One passed in a north-easterly direction over the Mount of Olives, by Bethany, through openings in hills and winding ways on to Jericho. (Matt. xx, 29; xxii, 1; Luke x, 30 sq.; xix, 1, 38 sq.; comp. Ruseggaf, Reis, iii, 102 sq.), near which the Jordan was passed when travellers took their way to the north if they wished to pass through Samaria, which was the usual way for the Jews, in coming to and returning from the festivals in the capital, were accustomed to take, thus avoiding the unfriendly territory of Samaria; or travellers turned their faces towards the south if they intended to go towards the Dead Sea. This road was followed by the legions when they directed their steps towards Caesarea. The Syrian Peres of the Syrian and Assyrian armies made their hostile advances on Israel (2 Kings viii, 28; ix, 14; x, 32 sq.; 1 Chron. v, 26).

A second road led from Jerusalem southward to Hebron, between mountains, through pleasant valleys (Russegger, Reis, iii, 78), whence travellers went through to Alaba, where the idea of the remains of the Roman road still show; or they might take a westerly direction on to Gaza, a way which is still pursued and is of two days' duration (Crome, Palest., i, 97 sq.). The ordinary way from Jerusalem to Gaza appears, in the Roman period, to have lain through Eleutheropolis and through the desert to Ascalon. From Eleutheropolis the Ebusus of the early Christian Church was the nearest road down into Egypt from Jerusalem (Josephus, Ant. xiv, 14, 2). Along this road many thousand prisoners, made by Vespasian in his capture of Jerusalem, were sent to Alexandria in order to be shipped for Rome. Of these two roads from Jerusalem to Gaza one went westward by Ramlah and Ascalon, the other southward by Hebron. This last road (Russegger, p. 191; see also his Beiträge, published after Robinson's work on Palestine—namely, in 1840—correcting or confirming the views given in his Palætina, 1808) is of opinion was that which was taken by Philip (Acts viii, 28 sq.), partly because tradition states that the eunuch was baptized in the vicinity of Hebron, and this road from Jerusalem to Hebron runs through the "desert" Thekoa (Thequa) in the Onomasticon. And here he finds the reason of the angel's command to go "towards the south"—for Hebron lay south of Jerusalem—whereas but for this direction Philip might have gone westward by Ramlah. Robinson, admitting that "the road first leading to the south, which the eunuch maintained (i, 920; ii, 640) that Philip went by a third road, which led down Wady Musur to Betogbara (Eleutheropolis), and thinks that he has found at Tell el-Hasy the spot where the eunuch received baptism. But, says Baumeister (Beiträge, p. 41), this road ran in a south-western direction, and Philip was commanded to go towards the south, for which purpose he must have gone by Hebron. Baumeister then proceeds to confirm his original position. Jerome, in his Life of Paula, testifies that a road from Jerusalem to Gaza went through Hebron. Paula traveled from Jerusalem to Bethlehem, which lay south of the city: "When she reached Bethlehem, she quickened the pace of her horse and took the old road which leads to Gaza." This road conducted to Bethus (a little north of Hebron), "where," says Jerome, "while he read the Scriptures, the eunuch found the Gospel fountain. "This," adds Baumeister, "is the same Bethus of which Jerome, in the Onomasticon, says, 'As you ascend to Bethlehem, a mile-stone, Tell el-Hasy, which is a mile-stone, you meet Bethusor, near which, at the foot of a mountain, is a fountain bubbling out of the soil. The Acts of the Apostles state that the chamberlain of queen Candace was baptized in it by Philip.' From Bethus Paula proceeded to Hebron. The Itinerarium Hierosolymitanum (of the year 339) mentions Bethus or the place where the baptism was performed." Baumeister concludes by remarking: 'Robinson rightly rejects tradition when it contradicts the Sacred Scriptures, but he must also reject those pretended scientific theories which contradict Holy Writ. Such hypotheses may easily become the groundwork of scientific legends. To fix the place of baptism at Tell el-Hasy contradicts the Scripture; but Bethus, which has from the earliest ages been so accounted, agrees with the passage in the Acts of the Apostles.'

There only remains for us to mention what Winer reckons the third of the three great roads which ran from Jerusalem to Hebron. This third road was the one through Hebron; and the road from Jerusa-
ROAN

Roan, John, a Presbyterian minister, was born in Ireland in 1710 and was brought up in Ulster. He came to the United States in his youth, studied at the New College, and was licensed to preach by the "New Side" Presbytery of Newcastle. As early as 1741 he taught in a grammar-school on the Neshaminy, and in 1744 was sent by his presbytery on a missionary tour in Virginia. He inveighed so strongly against the clergy of the Established Church that charges were brought against him, before the grand jury, of proselytism and of blasphemy. Mr. Roan returned to Pennsylvania before the court met; but when the trial came on, Oct. 19, the indictment was dropped. In 1745 Mr. Roan settled over the united congregations of Paxton, Derry, and Mountjoy, and continued to labor among them until his death, Oct. 5, 1775. See Sprague, Annals of the Amer. Pulpit, iii, 129.

Roast. The oldest, and still the usual, form of dressing meat in the East is by roasting it (John, i, ii, 198 sq.); boiling is a process which marks some antecedent progress in civilization, and many nations are ignorant of it at the present day. The culinary preparations of the patriarchs were the most simple that could well be imagined, and various meats and wines were used as a temperance measure when the flesh was required, and the joints, after some part had been selected for sacrifice, were then roasted or broiled over the glowing embers of a wood-fire. Roasting is mentioned but casually in the Bible, and is called in Heb. tsalah, דַּאָד (1 Sam. ii, 15; Isa. xlv, 16). A roast is called taasi'ית, דִּאָס (Exod. xii, 8 sq.; Isa. loc. cit. Comp. Aristeus, Voyage, iii, 233). See COOK.

Rob. I. The following are the Heb. and Gr. words rendered by this and its derivatives in the A. V.:
1. Rob.: (1) ῥαβ (Sept. διατριβα) Vulg. deportus); (2) ῥαβάς (ἢραμειὼν; violenter afero); (3) ῥαβ, "return, return;" hence in Ps. to surround, circumvent (Ps. cxix, 61; περιπολοπεύειν: circumplete, usually affin. reiterate assertions (Gen. Theorum, p. 997); (4) ῥαβ, "cover, hide" (προκαταλείπων; affido [Gen. Theorum, p. 1190]).
2. ῥαβ: (5) διατηρεῖ (διατηρεῖ) (dīvris; ῥαβ, same as last (προσομοιώς; bēdroid); (7) ῥαβ (προστάτικος; for: A. V. "steal"); (8) σούλοσ, to strip. See STEALING.
3. Robber: (1) ῥαβαί, part. from ῥαβ, "rob" (προσομο- μεῖται; vestane); (2) ῥαβαί, part. of ῥαβ, "break" (λομέω; latro); Mic. ii, 13, "breaker;" (3) ἄραβας, ἄραβας, ἄραβας (1 Sam. xviii, 9 (diphthongs; stiis). Targum, with A. V., has "robbers;" but it is most commonly rendered as Sept. ἄραβας, ἄραβας (locomo; latro), from ἄραβας, ἄραβας, ἄραβας (1 Sam. xiv, 45; diphthongs; teripec; A. V. "scooter"); (4) ἄραβας (προστάτικος; fur; A. V. "chief"); (7) ἄραβας. See TIRAN.
4. Robbery: (1) ῥαβιστή (ἁρπαγανούσα; rapinae); (2) ῥαβιστή, from ῥαβιστή, "break" (ἀλεξαντροσ; diligiceto); (3) ῥαβιστή, from ῥαβιστή, "waste" (διασπεράω; rapinae); (4) ῥαβιστή (προσομοί; prodea; A. V. "prey," "spoil;" (5) ῥαβιστή. See THEFT.
5. Whether in the larger sense of plunder or the more limited sense of theft systematically organized, robbery has ever been one of the principal employments of the nomadic tribes of the East. From the time of Jobma to the present day, the Bedouin has been a "wild man" and a robber by trade; and to carry out his objects successfully, so far from being esteemed disgraceful, is regarded as in the highest degree creditable (Gen. xvi, 12; Bercukalr, Notes on Red, i, 137, 157). An instance of an enterprise of a truly Beduin character, but distinguished by the exceptional features belonging to its principal actor, is seen in the night foray of David (1 Sam. xxvi, 6-12), with which, also, we may fairly compare Homer, I. K. 204, etc. Predatory inroads on a large scale are seen in the incursions of the Sabeans and Chaldeans on the property of Job (Job i, 15, 17), the re-

venge coupled with plunder of Simeon and Levi (Gen. xxxiv, 28, 29), the reprisals of the Hebrews upon the Midianites (Numb. xxxi, 32-54), and the frequent and often prolonged invasions of "spoilers" upon the Israelites, together with their reprisals, during the period of the Judges and Kings (Judg. ii, 14; vi, 3, 4; 1 Sam. xvi, 22; 2 Sam. viii, 5; 2 Kings v, 2; 1 Chron. x, 18-22). Individual instances, indicating an unsettled state of the country during the same period, are seen in the "liers-in-wait" of the men of Shechem (Judg. ix, 25), and the mountain retreats of David in the cave of Adullam, the hill of Hachilah, and the wilderness of Maon, and his abode in Zipkid invaded and plundered in like manner by the Amalekites (1 Sam. xxvii, 1, 2; xxviii, 19-25; xxvi i, 7; xxvii, 6-10; xxx, 1). See WAT, LIE-IN.

Similar disorder in the country, complained of more than once by the prophets (Hos. iv, 2; vi, 9; Mic. ii, 8), continued more or less through Maccatean down to Roman times, favored by the corrupt administration of some of the Roman governors in accepting money in redemption of punishment, produced those formidable bands of robbers so easily collected and with so much difficulty subdued who found shelter in the caves of Palestine and Syria, and who infested the country, even in the time of our Lord, almost to the very gates of Jerusalem (Luke x, 30; Acts v, 36; 18, 38). See BARBARAS; CAVK; JUDAS OF GALLIENES. In the later history, also, of the country the robbers, or sicarii, together with their leader, John of Gischala, played a conspicuous part (Josephus, War, iv, 2, 1; 3, 4; 7, 2). In Asia Minor, likewise, the native tribes gave the Roman government much trouble, so that the roads were often unsafe for travellers (2 Cor. xi, 26). See SPIELO.

ROBBER OF CHURCHES (εἰρηνοκτόνος, Acts xix, 37). Sacrilege took many forms in antiquity (1 Macc. vi). The plundering of heathen temples was indirectly forbidden to the Jews (Deut. vii, 25; Josephus, Ant. iv, 8, 10). The Roman law held it as a sacrilege to be punished by forfeiture of goods, to steal the holy books of the Jews or their money out of places of worship (bid. viii, 6). See SACRILIGE.

Robber Council of Ephesus. See Ephesus, Rev., viii. 11, 12.

Robbia, Andrea della, an Italian sculptor and nephew of Luca, was born at Florence in 1444, and died in 1537. He worked both in marble and terra-cotta, and his productions may be found in many Italian cities. There are three in the Louvre, The Virgin Adoring the Infant Jesus, a head of St. Am, and Christ Healing a Sick Man.

Robbia, Luca della, an Italian sculptor, was born at Florence in 1498. His first instructor was a goldsmith named Leonardo, from whom he learned to model in wax; but as soon as he had gained some proficiency, he gave himself wholly to sculpture. So great was his progress that at the age of fifteen he was employed to design the bas-reliefs for a tomb at Rimini. Similar work at Florence occupied him for several years, but he
found that the compensation he received was in no way adequate to the services he gave, and more devices were resorted to. He therefore turned his attention to working in the town. He invented a peculiar enamel, composed of tin, antimony, and other minerals, by which, after bating, this material was rendered more durable. He afterwards found that his bas-reliefs could be colored, and this improvement rendered him famous throughout Europe. Devices were sometimes resorted to by which he was enabled to supply it, Lucac employed his brothers to aid him. Their subjects in bas-reliefs, plaques, and other forms were principally religious, as, an Amnuation, in the Academy of Fine Arts at Florence, and a very beautiful medallion in the Louvre, The Virgin Adoring the Child. He also decorated many churches and tombs. Robbia died at Florence in 1498. See Vasari, Baldinuca, and Bartol di Jouy [H.], Della Robbia, etc.

Robbin, Alvin, a minister of the Methodist Episcopal Church, was born in Coeysman's, N.Y., July 5, 1816. He was converted at a camp-meeting in New Baltimore, X.Y., in 1832, and in 1841 was received on trial in the Black River Conference, within the bounds of which he labored as a missionary for nearly five years. He was associated with the Tryn Conference, received a supernumerary relation in 1870, and made his home in Osseo, Mich., where he died, April 10, 1874. See Minutes of Annual Conference, 1874, p. 66.

Robbins, Ammi Rubamah, a Congregational minister, was born at Brantford, Conn., in September, 1746. He was fitted for college by his father, and was graduated at Yale College. He was married at the beginning of his sophomore year. He graduated in 1760, and spent some time in teaching at Plymouth, Mass., and then engaged in the study of theology under Dr. Bellamy; was licensed by the Litchfield Association, and ordained at Norfolk, Oct. 26, 1761. When the Revolution came on, he enlisted as a chaplain, joining General Schuyler's brigade [March, 1777], and went to Canada, whence he returned in ill-health after an absence of nearly half a year. He continued laboring in his Church with great fidelity, at the same time fitting young men for college, until May, 1813, when a career began to develop, which rapidly carried him to the grave. He published An Ordination Sermon (1772):—Election Sermon (1789):—A Half-Century Sermon (1811). See Sprague, Annals of the Amer. Pulpit, i, 369.

Robbins, Chandler, D.D., a Congregational minister, was born at Brantford, Conn., Aug. 24, 1738. He graduated at Yale College in 1756, studied under Dr. Bellamy, and was ordained Jan. 30, 1750, pastor at Plymouth, Mass., where he continued until his death, June 30, 1796. He was made D.D. by the University of Edinburgh in 1773. His publications were, A Reply to John Cotton's Essays on Baptism (1773) :—Some Brief Remarks on a Piece Published by John Cotton, Esq. (1774) :—An Address at Plymouth to the Inhabitants Assembled to Celebrate the Victories of the French Republic over their Insubords (1793), and a few occasional Sermons. See Sprague, Annals of the Amer. Pulpit, i, 253.

Robbins, Onesiphorus, a minister of the Methodist Episcopal Church, was born in Harvard, Mass., Aug. 19, 1792. He was converted in South Carolina at the age of twenty-six, was licensed to preach in 1825, and in 1826 was received into the New England Conference. In 1841 the Providence Conference was set off, and he became one of its members. He continued in active service until 1868, when he was returned supernumerary, and so continued until his death, which took place in Woodstock, Conn., April 9, 1872. Mr. Robbins was a man of retiring habits and slow of speech—a clear and strong thinker, and excelling as a pastor. See Minutes of Annual Conference, 1873, p. 39.

Robbins, Philemon, a Congregational minister, was a native of Charlestown, Mass. He was graduated at Harvard College in 1729, and settled in Braintree, Conn., Feb. 7, 1732. About 1740 the Legislature of Connecticut, with a view to erect a seat of New-Lightism, passed a law forbidding any minister to preach within the limits of any other minister's parish. The people of Wallingford applied to Mr. Robbins to hold meetings for them. He consented, was arraigned by the Consociation, and formally deposed. The mass of his congregation adhered to him, and he continued to preach. There was some interference of the civil authority, but he pleaded his case so well before the Legislature that his penalty was remitted. He died Aug. 13, 1781. His publications are, A Plain Narrative of the Proceedings of the Rev. Association and Consociation of New Haven (1743), and An Address to the Congregations of the English Language, etc. (ibid. 1837, 12mo), besides several Sermons and articles for periodicals. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Robbins, Thomas, D.D., secretary and librarian to, and benefactor of, the Connecticut Historical Society, was a native of Norwalk, Conn. He graduated at Yale College in 1795, was minister at East Windsor, 1809-27, of Stratford, 1828-31, and subsequently at Mattapoisett and Rochester, Mass. He died in 1856. He published, Historical View of the First Planters of New England (Hartford, 1815, 12mo), also a number of Sermons. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Robe (the rendering of several Heb. and Gr. words, but especially of ρυθως, 'mell,' etraλ), a long garment with fringed or flowered borders, usually white, though sometimes purple, and worn by the great as a mark of distinction (Luke xv, 22; xx, 46). The ancient Assyrians and Babylonians were celebrated for their manufactures of beautiful garments of divers colors (Josh. vii, 21; Ezek. xxvii, 24). Their splendid robes appear to have been embroidered with figures of animals and flowers. According to Plutarch, Cato received as a legacy a Babylonian garment, and sold it because it was too costly for a citizen to wear. Some suppose that a sacred robe was preserved from early times, and handed down among the patriarchs as a badge of the birthright, and that "the goodly raiment" which Rehekah put upon Jacob was the birthright robe. This view is given in the Targum of Jonathan on Gen. xxxvii, i: "And Rehekah took the desirable robes of her elder son Esau, which had belonged to Adam the first parent." The coat of Joseph, the possession of which excited the envy of his brethren, is thus regarded, like the good raiment of Jacob, as a badge of the birthright, which, we are expressly taught, having been forfeited by Reuben, was transferred to Joseph (xxxvii, 5; 1 Chron. v, 1). The robe appears to have been, in some cases, a species of vestment appropriated to the sacerdotal office, the holy garment. It was made entirely of blue, woven throughout, and on which neither knife nor needle was to be used; on the lower border was a row of artificial pomegranates and golden bells, alternating with each other (Exod. xxvii, 2, 4, 31-38). The robes of Aaron symbolized the purity, majesty and holiness of the priest, "the heir of the whole creation" (Rev. iii, 4, 5; vi, 9-11; vii, 9-14). See Dress.

ROBE, ECCLESIASTICAL. See Roes.

Robert (Abbe), a French historian, was born near Rheims, about 1055. He was educated in the Abbey of St. Remi at Rheims, and in 1095 became its abbot; but on account of a dispute with the abbot of Mauviniac,
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to the Priory of St. Oricle de Senuc, where he
offered to be the "Dean of the Churches." In 1006, on
his return from Palestine, the Council of Poitiers
(Nov. 28, 1100) declared his deposition from Rheims
unjust and his life irreproachable; but he was not
restored, and remained at Senuc. He was accused
of maladministration, and Calixtus II deprived him
of his office (April 16, 1121). He died at Senuc,
Aug. 23, 1129. He left two works, entitled Historia
Hierosolimitana Libris VIII Explicata (Cologne,
1470-74; Basle, 1583);—and La Chronique et His-
toire faite par le P. P. en Dieu Turpin, etc. (Paris,
1527). See Rivet, Hist. Littér. de la France; Gallia
Christianana.

Robert (St.), founder of the Order of Citeaux, was
born at Champagne in 1018. At the age of fifteen he
entered the Convent of Moutier-la-Celle, near Troyes,
of which he afterwards became prior. Later he was ab-
bot of St. Michel de Tomerre; and while prior of St.
Ayrul de Provins, Alexander II ordered him to take
charge of the hermits of Colan. Finding this solitude
very unhealthful, Robert conducted the recluse to the
desert of Molesmes where in 1770 he founded a conven-
in honor of the Virgin. The laxity of discipline and
decline of piety, however, caused him to leave Molesmes,
with twenty companions, and establish himself at Ci-
teaux, near Dijon. In 1198 he erected a monastery,
and it was his first abbot. He was recalled to Molesmes,
and succeeded in reviving the spirit of asceticism. He
died in 1121, and Sermata, and a Chronicle of Citeaux are attributed to Robert. His festival is cel-
ebrated April 29.

Robert of Bavaria; of Deutz. See Rupert.

Robert of Geneva, antepope against Urban VI
and Boniface IX, was the son of count Amadeus of
Geneva. He was chosen by the French cardinals,
who asserted that the election in Rome at which Urban
VI was successful had not been free, and he reigned at Avignon under the title of Clement VII from
Sept. 21, 1378, to Sept. 26, 1394. He was recogn-
ised by France, Naples, Castille, Aragon, Navarre, Scot-
land, Lorraine, and Cyprus, while the other nations of
Europe preferred the claims of Urban. This schism in
the Church gave rise to serious complications in the
intercourse of nations. The popes anathematized each
other, especially caused France and his rival to be preached in England, and had the death-penalty inflicted on a number of the cardinals who had conspired to dethrone him. The elec-
tion of Boniface IX in 1389 protracted the schism in all its bitterness, until the Sorbonne decided that both parties were in error, and a compromise of some sort should be effected by means of arbitrators or a coun-
cil of the Church. Clement was so affected by this
decision that he died of apoplexy (Sept. 26, 1394).
The peace desired was not, however, finally reached
until 1429.

Robert of Gloucester, an English chronicler,
lived in the latter half of the 15th century. He was
the Abbey of Gloucester, and does not appear to have lived long after 1265. He com-
posed a rhymed chronicle of more than ten thousand
verses, written in Anglo-Saxon, containing the his-
tory of England from the time of the Romans till Edward I. It is a philosophical curiosity, but is full of
the most absurd fables. It was published entirely by
Hearne (Oxford, 1734, 2 vols.), and appeared in
1810.

Robert of Lincoln. See Grosseteste.

Robert of Melun, an English theologian, was probably born in the latter part of the 11th century.
But little is known of his life. Du Boulay supposes
that he taught for some time in Paris, and then went to
Melun to pursue the same vocation. At any rate, one
of his pupils—John of Salisbury—reports that he taught
physics in the former city, and afterwards devoted him-
self to theology. He died Feb. 28, 1167. His principal
treatise is entitled Summa Theologica, fragments only
of which have been published. It contains very valuable
matter on the origin of scholastic theology. One other
work is attributed to Robert, Questions de Epistolisa
Paul., See Hist. Littér. de la France; Du Boulay,
Hist. Universa. Per.

Robert de Poule, or Robertus Pallus, chancellor
of the Church of Rome, flourished about 1150. He
was the primeval Vaticano of Rochechouart and became
a distinguished lecturer on the Scriptures at Oxford.
He was the author of Sententiarum, or Libri Sententiarum, or
Sententia di Trinitate (in MS, in the British Museum) :
—twenty Sermoms:—probably a treatise Super Doc-
trum Dictis:—and two or three other works (late edi-
tion by Hugo Mathou, Paris, 1665, fol.). See Allibone,
Dict. ofBrit. and Amer. Auth. a.v.

Robert, Christopher R., an eminent Presbyterian
layman, was born in 1801, near Morristown, L. I.
He was engaged for the greater part of his life in mercan-
tile pursuits, but early took a warm and active interest
in the religious and philanthropic enterprises which have
marked the present century. He contributed largely in
organizing and supporting several of the churches in
New York city. He founded the German Presbyterian
Church in West Broadway and supported its pastorate
work for many years at an annual expense of $2000.
Taking a deep interest in the education of young men
for the ministry, he assumed for many years the entire
expense of a number of students at Auburn and other
theological seminaries. While on a visit to Illinois in
1829, which at that time was one of the extreme West-
ern states, he became deeply impressed with the im-
portance of home missionary work in those regions, and
became a large contributor to the funds of the Home
Missionary Society, of which he was treasurer for a num-
ber of years, conducting all its financial business with-
out fee or reward. Near the close of our late civil war
he visited Tennessee, and with his own funds purchased
a tract of land on Lookout Mountain, and established a
college for the education of young men for the ministry
in the South, having special reference to the wants of
the colored race. In 1864 Mr. Robert made an exten-
sive tour in the East, and while at Constantinople was
inspired to such a scheme of missionary work that he
soon after left for the Turkish empire that he resolved on founding a college at that place. To this end he took into his counsel that eminent missionary the Rev. Cyrus Hamlin, D.D.,
then a resident of Constantinople, whom he appointed
president of the college, and to whom he intrusted the
great work of laying its foundations. For years the
Turkish government, true to its narrow-minded and
bigoted policy, placed every obstacle in the way of the
enterprise, refusing to give its sanction to the purchase
of a site for the buildings. Dr. Hamlin, not to be
daunted, pressed his way through all the difficulties,
finally purchased the ground, erected the buildings, and
placed the college in a firm foundation on a firm founda-
ion of Mr. Robert of $200,000. Contrary to his desire and
expressed wishes, the college was called after his name.
During the recent war in the empire, the revenue of
the college having been diminished, Mr. Robert supplied
the deficiency, amounting to $25,000 a year, from his own
resources. Largely on the efforts of Mr. Robert's efforts were put forth in
building up the cause of Christ, they did not consist
merely of munificent contributions of money, but from
the time of his conversion he was personally engaged in
every good work, actively and earnestly seeking to
promote the spirituality of the Church and the conversion
of his fellow-men. Being deeply convinced both of
the worldliness and want of spirituality witnessed among
professors of religion, he prepared with his own hand a
letter to Christians on the subject, and had it published
in pamphlet form and circulated by the thousand.
Early in June, 1878, he left his home to seek the re-
Robert, Claude, a French ecclesiastical writer, was born at Chelsey in 1564 or 1565. He studied at the College of Paris, and became preceptor of the son of Bézange Frenoy. After the education of his pupil was completed and he was made bishop, Robert continued to aid him in the administration of his diocese. He filled the same office under the bishop of Chalon-sur-Saône. This prelate rewarded his preceptor by making him archdeacon and his grand vicar. He died at Chalon-sur-Saône, May 16, 1587. He left, besides three Latin treatises, the Gallia Christiana (Paris, 1626), with a geographical chart. This work, the result of thirty years' labor, is an ecclesiastical history of all the dioceses of France from their origin to the 17th century. The documents which he had collected for a second edition were given into the hands of Sevole and Louis de Sainte-Marthe, and the book was published in Paris in 1625. A third edition was undertaken by the Benedictines of Saint-Maur in 1715, and remained unfinished at the thirteenth volume. It was continued in 1856 by M. B. Haureau. See Gallia Christiana; Perry, Hist. de Chalon-sur-Saône; Soeard, Notice Hist. sur Robert; Fouqué, Du Gallia Christiana et de ses Auteurs.

Robert, John, a learned and laborious Jesuit, was born at Hubert, in the Ardennes, in the year 1569. He studied at Liege and Cologne, and became professor of theology at Douay and other colleges, gaining a great reputation. He died at Namur in the year 1651. His published work is entitled Mystice Excellioris Quadrages, id est, IV Evangelii Historiarum et Temporum serie Vinculata (Greek and Latin, Mogunt., 1615).

Robertines, an English order of eremitas, founded by Robert of Knaresborough about 1169.

Robert, Charles Dillard, a Presbyterian minister, was born at Danville, Va., Feb. 15, 1838. He pursued his studies at Louisburg, Va., and subsequently, under the Rev. James H. Lea, at Parkersburg, Va., where, at the age of eighteen, he united with the Church. Soon thereafter he entered Princeton College, and, after graduation, entered the Theological Seminary in 1862. He was graduated in 1865. He was licensed by the Presbytery of Elizabeth-town, N. J., Jan. 10, 1865, and in April following was ordained at Badawey by the same presbytery as an evangelist for Western Virginia. He labored about a year and a half at Grafton, in that state, in connection with the Board of Domestic Missions. After serving a Church at Ridley, near Philadelphia, Mr. Robert went to Plattsmouth, Neb., where he joined the Presbytery of Missouri, and labored as a stated supply until 1869. Thence he went to Smartville, Yuba Co., Cal., and became a member of the Presbytery of Stockton, which, after the reunion, was merged in that of Sacramento. After preaching a year or two at Smartville, he became a stated supply at Elko, Nev., where he remained until his death, which occurred at the former place Oct. 12, 1875. He was held in high esteem by all who knew him as an earnest, laborious, self-denying missionary in the frontier fields of the Church.

Robert, David, a British artist, was born at Stockbridge, near Edinburgh, Oct. 24, 1796. He was apprenticed as a house-painter in his native place, and, after qualifying himself as a scene-painter, he went to Spain, and in 1838-9 made a tour through Syria, Egypt, and other Eastern countries. In 1841 he was elected a member of the Royal Academy. Mr. Robert died in London, Nov. 25, 1864. Among his paintings are, Ruins of the Great Temple of Karnak;—Jerusalem from the Mount of Olives;—Interior of the Cathedral at Burgos;—Chancel of the Collegiate Church of St. Paul, Antwerp. Among his books, the following are the principal: Picturesque Views in Spain and Morocco (Lond., 1853-58);—The Holy Land, Egypt, Nubia, Arabia, etc. (1842-48, 4 vols. fol.). See Allibone, Dict. of Brit. and Amer. Authors, a. v.; Appleton's Cyclop. s. v.

Roberts, Francis, a Puritan divine, the son of Henry Roberts of Aslake, Yorkshire, was born in that county in 1609. He entered a student of Trinity College, Oxford, in 1623, completing his studies and being ordained in 1625. On the breaking-out of the Rebellion he went to London, took the covenant, and was appointed minister of St. Augustine's, Watling Street, in room of Ephraim Udal, elected for his loyalty. In 1649 he was presented to the rectory of Wrington, Somersetshire, by lord Capel. At the Restoration he conformed, and in 1672 went to Ireland as chaplain to lord Capel, and while there received the degree of D.D. He died at Wrington in 1689. His works include: Synopsis Bibliorum (Lond. and Edinb. 1649, 2 vols. 8vo; 4th ed. 1675, fol.);—also, Synopsis of Theology (1644, fol.);—Believer's Evidence for Eternal Life (1649, 1655, 8vo);—Communicant Instructed (1651, 8vo). See Chalmers, Biog., Dict.; Allibone, Dict. of Brit. and Amer. Authors, a. v.

Roberts, John L., a minister of the Methodist Episcopal Church, was born at Strawfoot, Vt., March 18, 1818. He was in the regular ministry and united with the Church in 1845, joining the Vermont Conference in 1849. In this conference he continued to labor until October, 1862, when he became chaplain of the Fourth Regiment Vermont Volunteers. In 1866 he took a supernumerary relation to the Troy Conference, and took up his residence in Washington, D. C., filling several important government offices. He died at Ocean Grove, N. J., June 24, 1873. See Minutes of Annual Conferences, 1874, p. 70.

Roberts, John Wright, missionary bishop of the Methodist Episcopal Church for Africa, was born of colored parents at Petersburgh, Va., and was converted and joined the Church while in the United States. He early emigrated to Liberia, where he was admitted among the clergy. The Liberian Conference elected him to elder's orders in 1841, and in the same year he came to the United States and was ordained. In 1866 he was elected to the office of missionary bishop, and was ordained in St. Paul's Methodist Episcopal Church, New York, June 20, 1866. He left for Liberia June 25. From that time on he labored faithfully for the edification and enlargement of the Church in the republic of Liberia and the adjacent territory. He died Jan. 30, 1875. Bishop Roberts was endowed with excellent mental gifts, which, under the circumstances of his early condition, were exceedingly well trained. He was a gentleman by nature and culture, a Christian in faith and life. See Simpson, Cyclop. of Methodist, a. v.

Roberts, Joseph, a missionary to India, who went out to that country in 1818, under the patronage of the Wesleyan Missionary Society. After nearly fourteen years' residence among the Hindus, he returned to England, and gave to the public Oriental Illustrations of the Sacred Scriptures, collected from the Customs,manners, rites, superstitions, etc., of the Hindus, and noted on the spot by himself (Lond. 1835, 1844, 8vo). The work was published under the patronage of the Royal Asiatic Society of Great Britain and Ireland, of which the author was a corresponding member. His Illustrations are arranged in the order of the books, chapters, and verses of the Bible, and contain satisfac-
tory explanations of many doubtful or obscure passages. See most of these in Bush's Scripture Illustrations.

Robert, Palmer, a minister of the Methodist Episcopal Church, was born March 15, 1780, and was converted in September, 1804. He commenced traveling under the presiding elder in 1810, and joined the East Genesee Conference in 1811. He located in 1834, but was readmitted to conference in 1837. In 1839 he was supernumerary, and since that time was supernumerary until his death, at Seneca Falls, N. Y., April 19, 1856. See Minutes of Annual Conferences, 1858, p. 207.

Robert, Peter, a clergyman of the Church of England, was a native of North Wales, and was educated at Trinity College, Dublin. On entering into orders he became rector of Halkin, Flintshire, where he died in 1819. Among his works are, Observations on Christian Morality (Lond. 1796, 8vo);—Christianity Vindicated against Volney (ibid. 1800, 8vo);—Harmony of the Epistles (ibid. 1800, 4to);—Manual of Prophecy (ibid. 1818, 8vo);—Review of the Policy, etc., of the Church of Rome (ibid. 1809, 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Biblekg, s. v.

Robert, Robert, a minister of the Methodist Episcopal Church, was born in Lincolnshire, England, in 1832. He experienced religion at the age of fifteen years, and at eighteen became a local preacher, and four months after a traveling preacher, among the Primitive Methodists. He travelled four years until received into full connection, and then came to the United States. He was ordained into the New York Conference as a probationer in 1856. His last appointment was Cook Street, Brooklyn, in which he died, January, 1865, after an illness of two weeks. See Minutes of Annual Conferences, 1855, p. 82.

Robert, Robert Richford, bishop of the Methodist Episcopal Church, was born in Frederick County, Md., Aug. 2, 1775. He removed while a child to Ligoner Valley, Pa., and was converted when he was about fifteen years old. He was admitted on trial in the Baltimore Conference in 1802, and was ordained deacon in 1804. He was soon placed in charge of important stations in Baltimore, Alexandria, Georgetown, and Philadelphia. In 1815 he was appointed presiding elder of Schuykill district, embracing the city of Philadelphia, resulting to the death of bishop Ashby, he was elected to preside over the Philadelphia Conference in the spring of 1816. At the following session of the General Conference (May, 1816) he was elected to the office of bishop, being the first married man in America who filled that position. He made his first residence in Chenango (now Monroe) County, Pa., but in 1819 settled in Lawrence County, Ind. The record of his last year's service will serve to give an idea of the extent of his labors while bishop. In that year he preached in six different states and among four Indian tribes in the West, presided at four annual conferences, and travelled nearly 5000 miles. In the spring of 1845 his disease, the effects of which had been increased upon his mind, and he died March 26. His body was buried on his own farm, but in January, 1844, in pursuance of a resolution of the Indiana Conference, it was removed to Green Castle. Bishop Morrise writes of him: "He possessed by nature the elements of an orator—an imposing person, a clear and logical mind, a ready utterance, a full-toned, melody-voiced voice... He was always patient and pleasant; above all, unprentending." See Simpson, Cyclop. of Methodistism, s. v.; Sprague, Annals of the Amer. Pulpit, vii, 387.

Robert, Thomas W., a Presbyterian minister, was born in Montgomeryshire, North Wales, Oct. 10, 1830. His early education was good, and his parents emigrating to the United States, he graduated at the Theological Seminary at Auburn, N. Y., and was licensed and ordained at New York Mills Nov. 14, 1856. He excercised his gifts as a minister among the Welsh Congregationalists until 1860, when he joined the Cayugan Presbytery, with a view of laboring within the bounds of that presbytery; and it was while travelling in behalf of his mission that he was injured on the New York and Erie Railroad, and died soon after (Sept. 26, 1860). Mr. Roberts was a humble, unassuming man, and a devoted, energetic minister of the Gospel. See Wilson, Presb. Hist. Almanac, 1862, p. 191. (J. L. S.)

Robertson, William Hayward, D.D., a clergyman of the Church of England, was born in 1740, and educated at Eton and King’s College, Cambridge. He was for some time undermaster at Eton, became provost of King’s College in 1781, chaplain to the king, and rector of Farnham Royal, Bucks, and died in 1791. His works are, Poetical Essay (Lond. 1741, 4to);—Judith Restored, a poem in six books (ibid. 1774, 2 vols. 8vo);—besides other Poems, Sermons, etc. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Robertson, Frederick William, an English clergyman, was born in London, Feb. 3, 1816. At the age of nine he was sent to a grammar-school in Beverley, Yorkshire, where he remained a few years, and then entered King’s College, Cambridge. He entered the Edinburgh Academy, and the next year proceeded to the Edinburgh University. He was originally designed for the bar, but the study of law did not please him, and he would gladly have been a soldier. Certain difficulties intervening in the way of obtaining a commission, Robertson entered the Church (1836), to study for the Church. The purity of his life and the depth of his religious feeling prepared him to enter upon this new career without regret. His first appointment was to the curacy of St. Maurice and St. Mary Calendar; but his health failed in the course of a year, and he was compelled to visit the Continent. On his return to England, he was for a time curate to the incumbent of Christ Church, Cheltenham. In the beginning of 1847 he removed to St. Ebbes, Oxford, and was just attracting the notice of the undergraduates, when he was offered the incumbency of Trinity Chapel, Brighton. Here his eloquence and originality always attracted large and intellectual audiences. He was accused of not being very orthodox in his belief and teaching. This is supposed to have hastened his death, which took place Aug. 15, 1853. He was the author of Lectures and Addresses on Literary and Social Topics (Lond. 1838, 1861)—Expository Lectures on Corinthians (ibid. 1849);—Sermons on four series (1853—1855) with Memorial, Boston, 1870, 2 vols.). His Life and Letters have been edited by S. A. Brooke (1865, 2 vols.). See Chamber’s Encyclop. s. v.; Appleton’s Cyclop. s. v.; Math. Rev. Oct. 1866; Boston Rev. July, 1866.

Robertson, James (of Ellon), D.D., a minister of the Established Church, Scotland, was born in Pitalgo, a parish in the north of Aberdeenshire, in 1803. He graduated in due time at Marischal College, Aberdeen, and afterwards served as private tutor, as parish schoolmaster in his own parish, and eventually as head-master of a hospital in Aberdeen for the education of boys. In 1822 he was appointed minister of the parish of Ellon, where he remained until 1843, caring for his parish with assiduity and thoroughness. In the great controversy in the Scottish Kirk he was an earnest and indefatigable "Moderate," opposed to the Veto Act and to Dr. Chalmers, Candlish, Cunningham, and the other Non-intrusivists. When these withdrew in the great secession of the Free Church, it was natural that Mr. Robertson should be designated to occupy some one of the posts that fell vacant. The year 1843—the year of the disruption—Dr. Robertson became professor of divinity and Church history in the University of Edinburgh. He was one of the central minds of the Established Church, and toiled indefatigably in a great endowment scheme—a kind of adaptation or revival of the Church-extension scheme of Dr. Chalmers. He died in Edinburgh, Dec.
Robertson, John Jay, a Presbyterian minister, was born in Washington, Ga., in 1822. He graduated at the University of East Tennessee in 1845, entered the Union Theological Seminary in 1846, and graduated in 1848. He was ordained to the ministry in 1850, and filled the pulpit of the Presbyterian Church at Maryville, Tenn., as a stated supply. In the years 1851-52 he was professor in the Maryville College, and from the last date until 1862 he was chaplain in the Confederate army. From 1862 to 1865 he was a stated supply of the church in Rogersville, Tenn. He died in August, 1866, while in that relation. (W. P. S.)

Robertson, Joseph, a learned English divine, was born at Kipre, Westmoreland Co., Aug. 28, 1726. He entered Queen's College, Oxford, in 1746, where he took his degree of arts. Receiving orders, he was for some time curate to Dr. Sykes at Rayleigh, and in 1758 received the living of Herriard, Hampshire. In 1770 he became rector of Sutton, in Essex, and in 1779 he was presented to the living of Hawkhurst, in Kent, and of Chilham

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as well known in Germany and England as in his native land, was of Puritan descent, and inherited the pie- te, energy, love of liberty, and high moral principle of the sects of New England. He was the son of a Congregational minister, was born at Southington, Conn., April 10, 1734, and from 1812 to 1816 attended Hamilton College at Clinton, N.Y., where he distinguished himself chiefly in mathematics and the ancient languages, and was at the head of his class. In the fall of 1817, after studying law for some time at Hudson, N.Y., he was called to the pastorate of the Second Presbyterian Church of New York City, and accepted. A year later he married Eliza Kirkland, daughter of the Rev. Samuel Kirkland, known as missionary to the Oneidas. Though somewhat older than her husband, she was a woman of uncommon intellect and cultivation, and very attractive in appearance. She died, however, within a year after her marriage. Mr. Robinson remained at Clinton until 1821, when he went to Andover, Mass., to publish an edition of eleven books of the Iliad, with notes and a Latin introduction, which appeared in 1822. This stay at Andover, however, destined him to the service of theology and the church. He entered into intimate relations with Prof. Moses Stuart, the founder of the American Bible Society, and became assistant professor of the Hebrew language and literature at the Andover Theological Seminary (1823-26). He assisted Prof. Stuart in preparing the second edition of his Hebrew Grammar (which was founded on that of Gesenius), and in the translation of Winer's Grammar of the New Testament (1825). At the same time he prepared alone a translation of Wahl's Claria Philologica Novi Testamenti (Andover, 1825), which, in later editions, grew to be a much more important, independent work. These labors determined his future career, as well as the whole character of modern exegetical theology in America, of which Stuart and Robinson must be considered the founders and representatives. Stuart was brilliant and enthusiastic; Robinson, calm, sober, and critical; the former fresher and more animating, the latter more thorough and scholarly. The school of exegesis originated by them consists in an independent elaborating of the results of modern German investigation on the basis of Anglo-American orthodoxy and practical piety. By this process many excrescences and extravagances of German research were done away with, but at the same time the old Puritan severity was largely modified. Since then it has become a necessity for every American theologian who wishes to keep up with the times to make himself thoroughly acquainted with the recent developments in exegesis and literature; and this necessity will long continue to exist, even after most of the classical works of German theology have been made accessible to the Anglo-American literary world by translations.

In the year 1826, Robinson, then thirty-two years of age, undertook a voyage to Europe in order there to complete his theological education at the fountainheads of German learning and research. He spent his time chiefly at the universities of Göttingen, Halle, and Berlin, and, in point of persevering industry, a German among Germans. He was particularly intimate with the New Testament and Wahl's Claria, and with Neander and Ritter in Berlin. To the celebrated Berlin geographer, who elevated geography to the dignity of a science, constituting it the indispensable companion of ethnography and history, and who united with depth of learning sincere piety and a child-like faith, he was allied during his whole life by the closest ties of personal friendship. The exegesis of Wahl, which was so long received with the enthusiasm of the theological world, was greatly improved and, in part, entirely altered, appeared in 1850, and made it the first work of its kind to the present time. It is likewise an almost complete concordance, and enables the student to nearly dispense with Bruder. This work is a monument of labor and industry. Its motto is, "Diesi diem docet," and "Nulla dies sine linea." The method of Wahl's school is the basis of the historic-grammatical school founded by Winer, so far as it agrees with a stricter conception of inspiration and a decidedly Protestant-orthodox acceptance of all important doctrines. He kept equally aloof from rationalism and from mysticism, and was a progressive supernaturalist.

In the year 1837, Prof. Robinson received a call as professor of Biblical literature to the Union Theological
ROBINSON

Seminary of New York, a Presbyterian institution recently founded, which since then, and chiefly through Prof. Robinson, has risen to the first rank of theological seminaries in America, and stands side by side with Andover and Princeton, and which, by his efforts, was first enriched, at an early day, by the Van Esse library and other literary treasures. He accepted the call on condition of his being permitted to devote some years (at his own expense) to the investigation of the Holy Land on the spot itself before entering upon his duties. On July 17, 1837, he sailed from Europe with his family, left the last of the English fleet at Smyrna, and arrived by way of Athens and Egypt to Palestine. In conjunction with the Rev. Eli Smith, a highly esteemed missionary of the American Board, who was an accomplished Arabic scholar, he explored, with the acute judgment of a critical scholar and the devout heart of a believer in the Bible, all the important places of the Holy Land. In October, 1838, he returned to Berlin, after having been detained at Vienna by a severe illness, contracted during his travels, which nearly proved fatal. The two following years, spent in the metropolis of German science in the preparation of his Biblical Researches in Palestine, were among the happiest of his life. Being engaged in a country where much has been consulted and quoted on all questions of Biblical geography and topography by all the scholars of America, England, and Germany, appeared simultaneously in America and England in the original, and in Germany in a translation revised by Mrs. Robinson, in 1841, and secured the immortality of the author's name, planting a large grove of Biblical geography on the same soil, with Bochart, Reland, Ritter, Raumer, and Burkhardt; as in Biblical philology he stands side by side with Wahl, Gesenius, and Winzer. The Biblical Researches are based throughout on personal inspection and investigation by the aid of the telescope, compass, and maps, and a most minute and independent judgment, which allowed itself to be dazzled by no traditional or venerable monkish legends, but was guided by the principle, "Prima historie lex est, ne quid falsi dicere audeat, ne quid veri non audeat." Though necessarily dry in many details, his simple and majestic style rises at times to true eloquence. The work was immediately received with great favor in Germany, England, and America, and still continues to be quoted as the first authority in its department. We give as examples three criticisms upon it.

Ritter says of it (Die Erdumstände von Asien, viii, div. ii, 78): "The union of the accurate observation of topographic and historical objects, like that of Burkhardt, with much preparatory study, particularly the erudite study of the Bible, and of philological and historical criticism as well as that of the natural history of the country, by the author's travelling companion, the Rev. Eli Smith (whom a residence of many years in Syria as a missionary had made miscellaneously at home there), distinguishes this work, which is carried through in the most conscientious manner and with great vigor of body and soul, and makes all former ruses of its kind, whereby the scientific treatment of the subject has only now gained firm ground upon which the future will be able to keep with more success than the past. The competent Obhausen remarks that no previous work has brought to light a richer fund of new and important researches. The admirers of Biblical investigation developed and acted up to therein will remain a guiding-star for all future travellers who will understand to contribute to the investigation of Biblical antiquity in the Holy Land itself, wherefore the work marks a new era in Biblical geography."

The committee of the Palestine Exploration Fund, in its publication Our Work in Palestine (Lond. 1873), p. 7, expresses itself as follows: "The first real impulse, because the first successful impulse, towards scientific examination of the Holy Land, is due to the American traveler Dr. Robinson. He it was who first had the idea of making a work on Biblical geography to be based not on the accounts of others, but on the ground itself. He aimed at presenting the Holy Land as it was, not as it had been, nor as it was supposed to have been in later years; of strange sound good sense; reserved and dry, though, when in the society of his learned brethren, often very entertaining and with a strong sense of humor. He was thorough and indefatigable in his investigations, somewhat scep-

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Dean Stanley (Addresses and Sermons delivered in the United States, October, 1876, p. 26) says: "Dr. Robinson, I believe it is not too much to say, was the first to take the new Palestine with his eyes open as to what he ought to see. Hundreds and thousands of travellers had visited Palestine before—pilgrims, seekers after truth, but scientific travellers, who, with a critical eye, person before his time who had come to visit that sacred country with all the appliances ready beforehand which were necessary to enable him to understand the Bible, and he also was the first person who came there with an eye capable of observing, and a hand capable of recording, all that with these appliances he brought before his vision." The Royal Geographical Society of London awarded to the author, in 1842, their Patron's Gold Medal; in the same year the University of Hallé conferred upon him the degree of D.D.; and Yale College, in 1844, that of L. I. D.

On his return to America, in 1840, Dr. Robinson devoted himself to his labors in the Union Theological Seminary, at the same time not neglecting his literary work. He wrote numerous articles and essays, revised his former works for new editions, and in 1845 published a new and independent Greek Harmony of the Gospels, with notes of his own, which, with other important changes, made it far superior to any former work of the kind and won it general acknowledgment. This was followed in 1846 by an English Harmony, with the notes adapted for popular use.

In 1851 Dr. Robinson made a second visit to Germany and Palestine, in which he included Damascus. The valuable results of his new investigations were laid down in an improved and enlarged edition of his Biblical Researches, in 1856, which was at the same time published in Germany with a translation of the additional matter by Mrs. Robinson. Nevertheless, this invaluable work was, in the eyes of Dr. Robinson, merely a preparation for a complete physical, historical, and topographical geography of the Holy Land, which he considered the chief labor of his life. Unfortunately, he was not permitted to finish it; only the first part, the Physical Geography of Palestine, was fully prepared in manuscript, and his faithful helper translated it into German after his death, and published it in both languages in 1865. Dr. Robinson, after a long illness under which he labored, and an incurable disease of the eyes obliged him, in the year 1861, to lay down his pen. In May, 1862, he set out on his fifth and last voyage to Europe, in order to consult the celebrated oculist Dr. von Gräfe, in Berlin, who, however, could promise him no permanent cure. Nevertheless, he greatly enjoyed the intercourse with his learned friends in Halle and Berlin, and refreshed his soul once more by a clouded view of the Swiss Alps. On his return in November of the same year, he resumed his usual duties at the Union Theological Seminary, but was forced to cease with the Christmas vacation. After a long illness, he died in the bosom of his family, Jan. 27, 1863, universally mourned, but more particularly lamented, most of all by his wife, son, and daughter, his colleagues, and a large number of students in the seminary, the learned ornament and crown of which he had been for a quarter of a century. Dr. Robinson was a man of athletic form and imposing figure, though somewhat bent in later years; of strength; sound good sense; reserved and dry, though, when in the society of his learned brethren, often very entertaining and with a strong sense of humor. He was thorough and indefatigable in his investigations, somewhat sceptical by nature, but bowing in reverence to God's revelations; patient, kindly, and warm in words and actions; of the kindliness of heart and tender sympathy; a plain, serious, solid, thoroughly honorable character; and a pious, orthodox,
evangelical Christian. Though a dangerous opponent when attacked, he was a lover of peace, avoided theological controversy, and adhered strictly to his task in life, which he accomplished faithfully. He is the most distinguished Biblical theologian whom America has brought forth, and one of the most distinguished of the 19th century. The American edition of the "Dictionary of the Bible" (published by the Amer. Tract Society), his Greek and English Lexicon of the New Test., his Hebrew and English Lexicon based on Gesenius, and, above all, his Biblical Researches in Palestine, belong to the most useful works of modern Protestant theology, and will long continue to exert their influence, under the guidance and encouragement of his disciple, Mr. Hitchcock.

Sources.—Next to the works quoted above in chronological order, particular reference is had to two excellent addresses by his two colleagues in the Union Theological Seminary.—Profs. Henry B. Smith and Roswell D. Hitchcock—which appeared soon after his death under the title The Life, Writings, and Character of Edward Robinson, D.D., LL.D., read before the N. Y. Historical Society, published by request of the Society (N. Y. 1863). Dr. Hitchcock's address gives, at the same time, a thoroughly trustworthy biographical sketch, partly founded on the communications of the family. See also the noble tribute which dean Stanley of Westminster paid to Mr. Robinson in an address before the students of the Union Theological Seminary, New York, Oct. 29, 1878, published in his Addresses and Sermons delivered during a Visit to the United States and Canada (Lond. and N. Y. 1879, pp. 23–34). He holds him up as the noblest specimen of an American scholar. The original M.S. of Robinson's Biblical Researches and a part of his library are in possession of the Union Theological Seminary in New York. (P. S.)

Robinson, George C., a Methodist Episcopal minister, was born at Hartford, near Cooperstown, N. Y., Aug. 9, 1835, and was educated first at the village academy in Welchboro, Pa.; next at Linus, N. Y.; and, finally, graduated with distinction at Yale College in 1856. He then studied at the Union Theological Seminary, New York, till the spring of 1857, when he entered the New York East Conference and took charge of the First Place M. E. Church, Brooklyn, N. Y. He was transferred in 1859 to the Cincinnati Conference, and served the Union Church at Cincinnati; but his health, induced by his generosily to send him to Europe in 1860. In Germany he studied thoroughly the latest results of theological inquiry and became master of the best learning of its evangelical teachers, enjoying the personal friendship and admiration of professors Tholuck and Lobeck, and the study of the languages of France and Italy, returned to the United States in June, 1862, with rich acquisitions of knowledge and improved health. But his frail constitution soon yielded again to our precarious climate, and, after a persistent conflict with pulmonary disease, he fell at last, greatly lamented, Sept. 21, 1865. Although so young, he had laid the broadest and deepest foundation for the future. To the Latin, Greek, German, French, and Italian languages he had added a knowledge of the Hebrew, Syriac, and Chaldee. He was familiar even with much of the literature of these languages—especially of the German. Several erudite and critical articles on the precise study of the Pentateuch were given by him in the periodical journals. To great geniality of disposition he added remarkable strength of intellect. Originality marked the whole structure of his mind, and it amounted to genius. A brief conversation could not fail to convince the hearer that he was not only capable of original and precise research, but had a mind quick to perceive in an instant the relation of separate facts, but that this power was spontaneous to his affluent mind. His preaching was characterized by it remarkably; and thus presented a singular fascination, especially to thoughtful hearers. His congregation at Union Chapel in Cincinnati established "The Robinson Mission" in his memory. See Record of the Yale Class of 1856, p. 60 sq.; The (N. Y.) Methodist, Oct. 3, 1863.

Robinson, George Marshall, a Baptist minister, was born in Buckfield, Me., July 15, 1821. He was a graduate of Waterville College in the class of 1850. He studied theology at Newton, and was ordained pastor of the Church in Sidney, Me., in the summer of 1853. On leaving Sidney in 1854, he preached in several churches, chiefly in temporary supply; the state of his health not allowing him to take a regular pastoral. For several years before his death he gave up preaching entirely, and was engaged in business. He died at Livermore, Me., April 29, 1875. (J. C. S.)

Robinson, Hastings, D.D., an English clergyman, was born in 1753, graduated at Cambridge as sixteenth wrangler in 1776, and was fellow of St. John's College from 1816 to 1827. He then took the college living of Great Warley, Essex. In 1821 he was appointed assistant tutor of his college, in 1823 Whitchall preacher, and in 1866 select preacher before the university, honorary canon of Rochester, and rural dean. His death took place, May 18, 1866. He published Europia Electa, or an emendation of Homer's Iliad (Lond., royal 8vo); Πραξεις των Αγωνιστων, Acta Apostolorum (Cambridge, 1824, 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Robinson, Hugh, D.D., an English clergyman, was born in St. Mary's parish, the county of Anglesea. He was educated at Westminster School, was admitted a probationer at New College, Oxford, in 1803, and was perpetual fellow in 1805. He completed his master's degree in 1811, and about three years after became chief master of Winchester School. He was afterwards archdeacon of Winchester, canon of Wells, and archdeacon of Gloucester. Having sided with the party that was reducing the Church to the Presbyterian form, he lost much of the favor of his diocesan, but obtained the rectory of Hinton, near Winchester. He died March 30, 1855, and was buried in St. Giles-in-the-Fields, London. He wrote for the use of Winchester School, Preces; Grammaticalis quasdam; Antiquae Historiae Synopsis (Oxford, 1816, 8vo), printed together: —School of Wintoun (Lond. 1564 and 1564) —Aeambus Mundii Universales, etc. (ibid.1677, fol.).

Robinson, Isaac, D.D., a Congregational minister, was born at Hudson, N. H., in August, 1779. Having studied under his own master, he commenced a course of classical and theological study with Rev. Reed Paige, of Hanover. He received a diploma of a student pastor of the Church in Stockbridge, Aug. 30, 1802, and being accepted it, was ordained Jan. 5, 1803. Here he remained until the close of his ministry and life. Mr. Robinson continued to labor with vigor until within a few weeks of his death, which occurred July 9, 1854. He published, about 1809, a pamphlet in opposition to Universalism on the Supreme Divinity of Jesus Christ, and others. See Sprague, Annals of the Amer. Pulpit, ii. 403.

Robinson, John (1), pastor of the "Pilgrim Fathers" of New England, was born in 1575. The Independents, as they were called, had their origin in a protest, not against popish intolerance and persecution, but against Protestant usurpation and bigotry connected with a persecution equal in atrocity to the darkest period of papal domination; not in the dark ages, but in the bright and golden age of Henry VIII and good queen Bess. While renouncing the supremacy of the pope and his title to headship in the Church of Christ, the king assumed ecclesiastical supremacy, and the precious freedom of change was lost. It was a step both everlast incompatible with the teachings of Christ. A little band whose consciences no chains could bind, and whose judgments no sophisms could pervert, rose up and boldly, but firmly, protested against such infringement of the rights of conscience and private judgment, and.
rather than submit to the same, suffered imprisonment, torture, and death. An attempt was made in 1692 to seek refuge in Holland, but the vile treachery on the part of the captain of the ship on which they were embarked prevented. The next year, Robinson, the pastor of the little flock, made another effort; but they were again thwarted by autocratic influences. Finally, a company arrived at Leyden in 1698. The church was enlarged by additions mostly from English exiles, and numbered more than three hundred. Robinson was greatly respected by the clergy of Leyden, and also by the professors in the university. He gave proof not only of his piety, but of his scholarship. The Church was not allowed to rest in quiet, and a vigilant providence was employed to keep a day of solemn fasting and prayer; Robinson delivered a discourse from 1 Sam. xxviii, 3-4. It was decided that part of the Church should emigrate and prepare the way, and the remainder follow when their pastor could go with them; but many could not get ready, and had to remain. Mr. Burnet, a ruling elder, was appointed to go as a leader. They were constituted as much an absolute Church as the portion that remained. In July they held another season of prayer, and the pastor preached from Ezra viii, 21. On June 21 they left Leyden to embark at Delftshaven, and went on board ship the day after they arrived. All having assembled on deck, their beloved founder knelt and poured out his soul to God in prayer for the divine protection. They believed thoroughly not only in a general, but a special, providence, extending to the minutest events. The proceeds of their estates were put into a common stock, and, with the assistance of the merchants to whom they mortgaged their labor and trade for seven years, two vessels were provided—the Speedwell, of sixty tons, and the Mayflower, of one hundred and eighty tons. They expended seven thousand pounds in provisions and stores. The ships, carrying one hundred and twenty passengers, sailed from Southampton on Aug. 5, 1620. The Speedwell, proving leaky, had to put into port at Dartmouth, and on Aug. 11 they took on board the Speedwell, and by still another providential interference, both ships proving unserviceable, they were obliged to put back to Plymouth. About twenty left the Speedwell, and, taking with them their provisions, went on shore; the remainder, one hundred and one in number, went on board the Mayflower, and the shores of England were lost sight of forever. The company had entered into a solemn covenant to be faithful to God and each other. But little remarkable occurred during the voyage. There was one death, and one birth—a son of Stephen Hopkins, who was named Oceanus. On Nov. 9 they caught sight of the sandy cliffs of Cape Cod, and the next day entered the harbor. Before going ashore, they founded a democratic government, and elected John Carver to serve one year as governor of the colony. They named the place Plymouth. The first religious service held on land was on Dec. 21. Robinson had charged them to "follow the Lord, as far as he should lead you; for you 'are born again; as born 'from the seed of the Most High God.'" They were faithful to the charge—a noble band of God-fearing and God-loving men; and they left unchanged to posterity what there they found; "the word of the Lord." — Robinson, The History of Mr. Robinson, and the first settlement of the Church of England, published in 1821. He died March 11, 1625. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.; Sprague, Annals of the Amer. Pulpit, i, 1. (W. P. S.)

Robinson, John (2), bishop of London, was born at Cleasby, Yorkshire, in 1630, and was educated at Oriel College, Oxford. He was chaplain to the English embassy in 1660, and ambassador there himself. He returned to England in 1706, in 1710 became bishop of Bristol, and in 1714 was transferred to London. He was minister plenipotentiary at the Treaty of Utrecht, and one of the commissioners for finishing St. Paul's Cathedral. He died in 1726. He published. An Account of Sweden (3d ed. 1717, 8vo; with prel. by G. Austin, Lond. 1714, 4to), and others. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Bibliog. s. v.

Robinson, John (3), D.D., a Presbyterian minister, was born in Mecklenburg County, N. C., Jan. 3, 1708. His college course was pursued at Wmsborough, S. C. He studied under the care of the Orange Presbyterian, was licensed to preach April 4, 1726, and was by the presbytery directed to visit Duplin County, where he remained seven years. In 1800 he became minister of the Church in Fayetteville, but removed in 1801 to Poplar Tent. In 1806 he was induced to return to Fayetteville, where he resumed pastoral labors and his classical school. In Dec. 1818, he returned to Duplin County, where he passed the rest of his life, dying Dec. 14, 1845. Dr. Robinson was a man of consistent and elevated piety, large benevolence, firmness of purpose, courage, and punctuality. He published. An Elegy on Washington. See Sprague, Annals of the Amer. Pulpit, iv, 113.

Robinson, John (4), D.D., an English clergyman, was graduated at Christ College, Cambridge, and was minister of Ravenstondale, Westmoreland, and master of the grammar-school there. He published a Theological, Biblical, and Ecclesiastical Dictionary (Lond. 1815, 8vo) — The Proper Names of the Bible (ibid. 1804, 12mo) — besides a number of works for schools. See Alibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Bibliog. s. v.

Robinson, John (5), a minister of the Methodist Episcopal Church, was born in County Wicklow, Ireland, Aug. 14, 1819. He was converted in his fourteenth year, and came to the United States in 1818, uniting soon after with the Church in Fishkill, N. Y. He was ordained in 1823 and consecrated in the East Geneae Conference. In this and the East Genesee Conference, he labored a short time previous to his death, in Starkey, Yates Co., Jan. 9, 1868. See Minutes of Annual Conferences, 1868, p. 155.

Robinson, Jonathan N., a minister of the Methodist Episcopal Church, was born in Suffolk County, Long Island, N. Y., Sept. 27, 1816. He joined the Church April 26, 1842. He was licensed to preach in Chautauqua County, and after a course of preparatory study was received on trial in the New York Conference, June 16, 1844. He went to his last charge in 1855, was attacked with hemorrhage of the lungs, which became so aggravated that he died, Nov. 6, 1858. See Minutes of Annual Conferences, 1855, p. 158.

Robinson, Moses, a Presbyterian minister, was born in Burlington, Vt., April 26, 1815. His parents were poor, and he was dependent upon his own exertions to gain an education. He graduated at Middlebury College in 1839, studied theology in Union Seminary, New York city, was licensed by New York Third Presbyterian in 1842, and was ordained by Salem Presbyterian in 1845 as pastor of the church at Washington, Ind. He labored subsequently at Wadsworth, O., then at
Robinson, Ralph, a Presbyterian minister, was born in Scotland, Wissaham Co., Conn., March 12, 1780. His father and family removed to Dorset, Vt., where Ralph spent the earlier part of his life at agriculture. He pursued his preparatory studies under the care of Rev. William Jackson, of Dorset, paying his board and tuition by his labor; graduated at Middlebury College in 1804; studied theology with Rev. Holland Weeks, of Pittsfield; was licensed to preach by the Rutland Association in 1809, and for about a year acted as home missionary, preaching in Malone, N. Y., and in two or three towns in Vermont. In 1810 he was ordained and installed as pastor of two churches, viz., the Congregational Church in Tunbridge, and the First Congregational which in Hartford, Vt., in 1822 he was settled as pastor of the Congregational Church, Martial, Oneida Co.; in 1828 of the Church in New Haven; in 1830 of the Church in Palisai, where he remained sixteen years; in 1846 he returned to the New Haven Church and remained seven years; in 1854 he went to the Church in East Mexico, and in 1858 to the Church in East Providence, R. I. Thus we have fifty years of uninterrupted ministerial labor—a life itself, which, from its nature, must have made a mark for eternity on hundreds of souls. He died May 14, 1863. Mr. Robinson was an intelligent and earnest preacher and defender of the New England or Edwardian theology, a pioneer in temperance, an anti-slavery man, and an earnest promoter of all the benevolent causes of the Church. See Wilson, Preb. Hist., Almanac, 1864, p. 317; also The Congregational Quarterly, Boston, July, 1863; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclopaedia, s. v.; (J. L. S.)

Robinson, Richard, architect of Armagh and Lord Boleby, was born in the North Riding of Yorkshire, England, in 1709. He was educated at Westminister School and Christ Church, Oxford, where he took his master's degree in 1733. Dr. Blackburn, archbishop of York, appointed him his chaplain, and collated him first to Elton, Yorkshire, and next to prebend of Grindal, Cathedral of York. In 1751 he went to Ireland, and was collated to the bishopric of St. Patrick in 1756, and in the same year, in 1759, he was translated to the united sees of Leighlin and Ferns, and in 1761 to Kildare. In 1765 he was advanced to the primacy of Armagh, and made lord-almoner and vice-chancellor of the University of Dublin. He was created baron Boleby of Armagh in February, 1777, and in the Red book he appointed prior to the dean of St. Patrick. He succeeded to the title of baronet upon the death of Sir William, his brother, in 1785. Bishop Robinson died at Clifton, near Bristol, in October, 1794. He was very watchful over the legal rights of the Church in Ireland. The acts of the 11th and 12th of the then reigning sovereign, securing to bishops and ecclesiastical persons payment for expenditures in purchasing and building glebes and houses, originated with him.

Robinson, Robert, a distinguished minister of the Baptist denomination in England, was born at Swaffham, Norfolk, Jan. 8, 1735. In 1749 he was apprenticed to a hair-dresser in London. Becoming a hopeful Christian under the preaching of Whitefield, his master released him from his indentures, and he returned to his native county and began to preach as a Calvinistic Methodist. He soon joined the Baptists, and in 1759 became pastor of the Baptist Church in Cambridge, where he was very popular with all classes of people. Enjoying peculiar facilities for study at Cambridge, he improved every opportunity to add to his store of knowledge, and to become learned in both the ancient and modern languages. Between the years 1770 and 1782 he prepared and published a translation of Saurin's Sermons. He also published in 1776 A Plea for the Divinity of Our Lord Jesus Christ, in a Pastoral Letter Addressed to a Congregation of Protestant Dissenters at Cambridge. It is said that this book excited the most singular attention, and the highest dignitaries of the Church of England pronounced that it was the best defence of the divinity of Christ that had ever been published. He was invited to become a clergyman of the Establishment, to which, however, he refused to accede. Robinson was the author of several other works which, in their day, enjoyed a good degree of popularity. Among them was a translation of the celebrated essay of Claude, On the Composition of a Sermon, and an elaborate work on which he spent years of labor—History of Baptism. Close and long-continued application to study at length procured him his ordination to his constitution, and he died June 2, 1790. Although he was thought at one time to lean somewhat towards Socinianism, he never lost the affection and confidence of his Church in Cambridge. See Dyer, Robinson's Life and Writings (London, 1796, 4to); Flower, Robinson's Miscellaneous Systems, etc., also the annual Review, 1806, p. 464; Eclectic Review, September, 1861; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclopaedia, s. v.; (J. C. S.)

Robinson, Thomas (1), an English clergyman, was born at Wakefield, in the county of York, Aug. 29, 1749. He was educated at the grammar-school of his native place, the governors of which, when it was determined to send him to the university, unanimously agreed to allow him a pension, the more particularly as he was appointed a sizar into Trinity College, Cambridge, in October, 1768. In 1772 he was elected fellow of the college, and soon after presented to the curacies of Witcham and Witchford. About two years afterwards he accepted the curacy of St. Martin's in Leicester, was chosen afternoo lecturer on St. Paul's, and in 1782 chaplain to the Infirmarian. In 1778 he was appointed weekly lecturer of St. Mary's, Leicester, and in the same year was presented to the living of this church. Mr. Robinson died of apoplexy, March 24, 1813, after preaching thirty-nine years in Leicester. Among his works are, Scripture Characters (London, 1789, 12mo; last ed. 1806, 8vo):—Prophets of the Messiah (ibid. 1812-25, 8vo)—besides Addresses, etc. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Robinson, Thomas (2), an English clergyman, was born about the middle of the last century, and became rector of Ruin Moor and vicar of St. Hilary, Cornwall. He died in 1814. He was the author of, A Few Pieces on the Bible, for the Young (1800, 8vo):—Inquiry into the Nature, Necessity, and Evidences of Revealed Religion (1803, 8vo).

Robinson, William (1), a Presbyterian minister, was born near Carlisle, England, in the beginning of the 18th century. Having plunged into the dissipations of London, he was ashamed to return to his father, and resolved to seek his fortune in America. On his arrival, he began to learn a trade in Houndsley, N. J., living the life of a correct and sober man. Soon after his conversion, he determined to enter the ministry, and pursued his studies at the Log College. He was received under the care of the New Brunswick Presbytery on April 1, 1740, and was licensed to preach May 27 following. On Aug. 14, 1741, he was ordained in New Brunswick sine titulo. Until 1746 he labored as missionary in Virginia, and on March 19 was dismissed from the Presbytery of New Brunswick to that of New Castle, with a view of his becoming pastor of the congregation at St. George's, Del. But in April following, before he had been installed, his death occurred. There remains little documentary title concerning his life, and there is a uniform tradition that he was an eminently devout and beneficent man, and one of the most vigorous and effectual preachers of his day. See Sprague, Annales of the Amer. Pulpit, iii, 92.
ROCHUS

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Roden power than those of the latter. The modern full sleeve is not earlier than the time of bishop Overall. Before and after the Reformation, till Elizabeth's time, the rochet was always of scarlet silk, but bishop Hooper changed it for a chimere of black satin. Bale describes the clergy wearing white rochet of raines (linen of Ionnes or Rheims), or fine linen cloth. See Watcott, Soc. Abs., 378; Ch. Diet.; Mead, Thes. Dict.; Gardner, Faiths of the World, s. v. See Ornaments.

ROCHUS, a carver of San Lucar, Spain, whose principal business was to make images of saints and other popular idols. Convinced of the errors of Romanism, he embraced the Protestant faith, and followed the business of seal-engraver only. An image of the Virgin had been retained as a sign, and a papal inquisitor passing asked him if he would sell it, and the price. Rochus gave the price, and the inquisitor offered him half the money: upon which Rochus replied, I had rather break it in pieces than take such a trifle. Break it in pieces if you dare, said the inquisitor. Rochus took a chisel and cut off the nose of the image, for which offence he was burned.

ROCK (properly ἔραυ, or ἔρας, ἔραπ). Palestine is a mountainous and stony country, abundance in caves and fastnesses where the inhabitants sought shelter from sudden invasions of enemies, and where bands of robbers frequently formed their dens. Thus when the Benjamites were overcome, they secured themselves in the caves of Adullam, Engedi, and Maon. These caves furnished a great number of defensible positions which have been the scene of many deadly struggles, from the days of the Canaanites down to the present hour. The prevailing rock is a dark-gray limestone, which, though it has a most saddening aspect of barrenness and desolation, is very susceptible of cultivation, being easily worked into terraces, which give support to the soil and facilitate the fertilizing process of irrigation. Travellers who now visit the land are disposed, at the first view, to doubt the ancient accounts of its fertility; they can scarcely bring themselves to believe that these barren wastes were the promised land flowing with milk and honey: but a more attentive examination of the country affords abundant evidence that its present sterility is owing to the nature of its government, which, affording no security either for life or property, prevents the husbandman from tilling the soil when he is uncertain whether he shall reap its fruits. Indeed, it may be generally said that a country of limestone rock will be found one of the best in rewarding the labours of cultivation, and one of the worst in spontaneous produce. See CAVE; HILL.

Rock is frequently used in Scripture In a figurative sense of the ancestor of a nation, the quarry whence it was derived (Isa. li, 1). It is also used in a metaphorical sense of God, as the Rock: i.e. the strength and refuge of his people (Deut. xxxiii, 4; 2 Sam. xxiii, 3; Psa. xviii, 2). The rock from which the Hebrews were supplied with water in the desert was a figure of type of Christ (1 Cor. x. 4). So the term rock is used of the grand doctrine of Christ's eternal supremacy, which is the foundation of the Christian system (Matt. xvi, 18). See STONE.

ROCK, DANIEL, a learned Roman Catholic, was born at Liverpool, England, in 1799, and educated at Old Hall, Herts, and in the English College, Rome. After serving the mission in London for two years, he became domestic chaplain to the earl of Shrewsbury, and in 1840 took charge of the Church at Buckland, Berks, which he resigned in 1854. On the reintroduction into England of the Roman hierarchy (1852), he was one among those first made bishops. He was consecrated 26th July, 1851. Rock published, Hierurgia, or the Holy Sacrifice of the Mass (London, 1833, 2 vols. 8vo; 2d ed. 1850, 8vo)—The Church of our Fathers, etc. (vol. i, ii, ibid. 1849, 8vo; vol. iii, 1853-54)—Transubstantiation Vindicated:—

The Mystic Crown of Mary: also minor publications. See Allibone, Diet. ofBrit. and Amer. Authors, s. v.; Darling, Cyclop. Bibl. s. v.

ROCKWOOD, LUTHER BURTON, a Congregational minister, was born at Wilton, N. H., April 8, 1816. He graduated at Dartmouth College in 1839, and entered the Andover Theological Seminary, where he remained two years, and then entered the Union Theological Seminary, where he also remained two years, graduating in 1843. He was ordained to the Gospel ministry in 1845, and became the financial agent of Union Theological Seminary. He was called to the pastorate of the Congregational Church at Rocky Hill, Conn., in 1856, and continued in charge of the same until 1858, when he accepted the position of district secretary of the American Tract Society of New York, and subsequently of that of Boston, Mass. He died while engaged in this work, May 7, 1872. (W. P. S.)

ROCO, a name given to the very debased style of architecture and decoration which succeeded the first revival of Italian architecture. It is ornamental design run mad, without principle or taste. This style prevailed in Germany and Belgium during last century, and in France during the time of Henry IV. The following figure is an example from an altar in the Church of St. Jaques, Antwerp.

Rocco Ornament.
used as entwined with two serpents. Aaron's rod was caused to blossom miraculously and bring forth almonds (Num. xxvii, 8) to show God's election for the priesthood. Parkhurst thinks that the rods of the chiefs among the Israelites were of the almond-tree, to denote vigilance, that being an early tree, flowering before all others. The shepherd's staff is called "a rod," and the rod of the shepherd is a symbol of rule (Num. xxiv, 14). "Whatever passed under the rod," i.e. from whatsoever required the shepherd's care (xxvii, 32; Jer., xxxiii, 13; Ezek. xx, 37; Mic. vii, 14). The term "rod" also means a shoot or branch of a tree, and in this sense is applied figuratively to Christ as a descendant of Jesse (Isa. xi, 1). "Rod" is used to designate the tribes of Israel (Num. x: 1-2; Jer. x, 16). It is used as the symbol of power and authority (Psa. ii, 9; cxv, 2; cxxv, 3; Jer. xlvi, 17; Ezek. xix, 11; Rev. ii, 27); of that which supports and strengthens, a stay or staff (Psa. xlviii, 4; Isa. iii, 1; Ezek. xxiii, 6); and of the afflictions with which God disciplines his people (Job ix, 34; Heb. xii, 7). See Cooper, Hist. of the Rod in all Countries and Ages (2d ed. Lond. 1877.) See SCEPTRE; STAFF.

A peculiar use of rods is afforded in the instance of those of poplar and hazel (more properly the wild almond) which Jacob partially peeled, and set in the wattles of the draught oxen, so as to appear as though they brought forth speckled and ring-streaked young. Commentators are not agreed as to the effect thus produced: whether it was natural or miraculous; whether the sight of the rods had naturally such an effect on the animals' perceptions as to influence the markings of their offspring, in the manner that children often receive marks before birth, from some object that has impressed itself on the mother's mind, or whether it was a special operation of God in Jacob's favor, which, in fact, seems clearly intimated in Gen. xxxi, 10, 12, where Jacob declares himself to have been guided on this subject by God in a dream. The Latin fathers considered the case as natural, the Greek as miraculous, which is also the prevailing opinion of modern commentators, who consider it very doubtful whether the same cause (the use of variegated rods) would now certainly produce the same effects. See POPULAR.

Rabolomancy, or divining by rods, became a common superstition among the Jews, arising, doubtless, from the idea of supernatural agency attached to the rods of Moses and Aaron. It is alluded to in Hos. iv, 12: "My people ask counsel at their stocks, and their staff declareth unto them." It was performed, first, by inscribing certain characters on small rods, and then drawing them, like lots, out of a vessel containing them in the same manner as dice. Sometimes, saying, alternately, words expressing a negative and an affirmative, and then determining, according to the last span, whether negative or affirmative, to do the intended action or not; thirdly, by erecting two sticks, repeating a charm, and then determining by certain rules, according as the sticks fell backward or forward, to the right or to the left. See DIVINATION.

Rodanim. See Rodanim.

Rodborne. See Rodborne.

Rodgers, Ebenezer, a Baptist minister, was born March 16, 1788, in the Blaine valley, Monmouthshire, England. He studied with the Rev. Samuel Kilpin of Leominster, Herefordshire, for two years, and was then admitted into the Baptist College at Stepney, London, where he spent four years. Soon after the completion of his studies, he came to America on secular business, intending to return in a few months. He was persuaded by some of his friends to visit the Territory of Missouri, and for a time relinquished his purpose of returning to his native land. A Baptist church was soon formed at Chariton, about 175 miles west of St. Louis, and Mr. Rodgers was ordained its pastor, though he did not confine his labors to this one locality.

Rodgers, James, a Presbyterian minister, was born in Roxburghshire, in the South of Scotland, in 1785. His parents were in humble circumstances, and his education was limited to that which could be acquired in the common school. He owed much to his early religious training, and in childhood he had been so thoroughly drilled in the doctrines of the Shorter Catechism that in later years, planted on this foundation, he stood unMOVED amid hosts of heresies. He date his conversion from his fourteenth year. In 1819 he emigrated to this country, and settled in the then new village of Shorter, St. Lawrence County, N. Y., where he was licensed March 23, 1823, and ordained as an evangelist June 9, 1824. For a number of years he continued to labor in Hammond and some of the adjoining churches. He also gave a partial supply to a church in the township of Oswego, where he finally settled as stated supply in 1827, and was installed as the regular pastor in 1828. In 1848 he found his regular labor impossible, and he resigned this charge, although he continued to labor for short periods in other fields. He died Aug. 20, 1863. Mr. Rodgers was a remarkable man, and he proved himself an efficient and successful workman. His pulpit labors were characterized by a thorough knowledge of the Scriptures and deep spirituality. See Wilson, Presb. Hist. Almanac, 1865, p. 114. (J. L. S.)

Rodgers, John, D.D., a Presbyterian minister, was born in Boston, Aug. 5, 1727. After studying theology, he was licensed by the Presbytery of Newcastle in October, 1747. After this he went to Virginia, but not being permitted to preach there, he went to Maryland, and early in 1748 returned to Pennsylvania, where on May 25 he was married to Martha Newland, St. George, where he was licensed March 23, 1823, and ordained as an evangelist June 9, 1824. For a number of years he continued to labor in Hammond and some of the adjoining churches. He also gave a partial supply to a church in the township of Oswego, where he finally settled as stated supply in 1827, and was installed as the regular pastor in 1828. In 1848 he found his regular labor impossible, and he resigned this charge, although he continued to labor for short periods in other fields. He died Aug. 20, 1863. Mr. Rodgers was a remarkable man, and he proved himself an efficient and successful workman. His pulpit labors were characterized by a thorough knowledge of the Scriptures and deep spirituality. See Wilson, Presb. Hist. Almanac, 1865, p. 114. (J. L. S.)
Rodgers, Ravaud Kearney, D.D., a Presbyterian minister, was born in N.Y. city, Nov. 8, 1796. He was the son of John R. B. Rodgers, M.D., surgeon in the Revolutionary army, practicing physician, and professor in the medical department of Columbia College, New York city. His grandfather, John Rodgers, D.D., was minister of the First Church, in New York, founder of the Brick Church, and the first moderator of the General Assembly in 1789. In the year 1815 Ravaud K. graduated at Princeton College, and in 1818 he graduated at the Princeton Theological Seminary. In 1820 he was ordained and installed pastor of the Sandhill and Glen's bury Presbyterian church in New York. He remained ten years in that field. He was an ardent, noble, earnest young preacher, and associated with Drs. Bullins, Proudfoot, Prime, and others in the Bible cause, education, and all great works of social improvement and philanthropy. With a voice of trumpet power and glowing eloquence, he was a favorite at Sermon public meetings and anniversaries, and a leader in every good work. Genial, warm-hearted, and generous, he was a general favorite. In the year 1830 he received a call from the Presbyterian Church at Bound Brook, N.J., and, accepting the same, was installed pastor; and at that place, and in the Synod and the State of New Jersey, he left an impress of a pure heart and unspotted life. No minister of that State was more generally known or more universally respected. On all social occasions his presence was indispensable as the most agreeable and entertaining of men. As a member and officer of ecclesiastical bodies—whether General Assembly, Synod, or Presbytery—his great excellence of character and peculiar executive ability were illustrated. For a long time he was stated clerk of the New Jersey Synod, and a more faithful, popular, and accomplished servant never filled that office. His assiduity in the discharge of official duty, his punctuality in attendance, his perfect knowledge of the law and practice of the Church, and his clear, incorruptible and able exposition of the Scriptural revelation, which was always at his command, rendered him an authority in the courts of the Church. He was a model pastor, knowing all his people and their families. He called his own sheep by name; he carried them in his heart, and went about among them to do them good, for he was their trusted counsellor and confidential friend. He entered his pulpit with sermons thoroughly prepared, which he delivered with energy, life, and power. Even down to old age he was strong in the work of the ministry, and at seventy-five could outwork many of his younger brethren. As he drew near to fourscore, he resigned his pastoral charge, which he had held unbroken for five years. In 1874 he removed to Athens, Ga., where in the home of his daughter he spent the calm and beautiful evening of a long, laborious, and honored life. He was a philosopher as well as a Christian, the divine presence being as real to him as the light of the sun; and living in that light, he was as ready to be as to live; for, "whether living or dying, he was the Lord's." He died at Athens, Ga., Jan. 12, 1879. (W. P. S.)

Rodigast, Samuel, rector of the gymnasium of the Gray Convent in Berlin from 1698 to 1708, and previously adjunct professor in the University of Jena. He was intimately acquainted with Philipp J. Spener to the time of his death, in 1705. His claim to recognition in this place lies in his having composed the hymn Was Gott that, dass ist wohlgethan (1675), which has become a classic, and is used wherever the German tongue is known. It was a favorite with Frederick William III of Prussia, and was rendered on the occasion of his funeral, June 11, 1840.

Rödiger, Emil, doctor and professor of the Oriental languages at the University of Berlin, was born Oct. 13, 1801, at Sangerhausen. In 1821 he left the gymnasium at Halie, and entered the university for the study of theology and philology. In 1828 he commenced his lectures; in 1830 he was made extraordinary, and in 1835 ordinary, professor of Oriental languages. In 1860 he was called to Berlin, where he died, June 15, 1874. He was one of the first editors of the Zeitschrift der deutschen morgenländischen Gesellschaft, which review also contains a great many of his articles pertaining to Oriental literature. He wrote, Commentatio, quo Vultur Opinio de Interpretibus Arab. Libr. V. T. Histor. Refut. (Halle, 1829);—Chrestom. Syr. c. Gloss. (ibid. 1888);—De Origine et Indole Arabicae Librorum V. T. Historiorum Interpretationis libri duo (ibid. 1829). But his main work is his continuation of Gesenius's great Novus Theaurus Philol. criticus Lingue Hebr. et Chald. V. T. (Lips. 1853). He also edited several editions of his Teacher's Hebrew Grammar. See Literarischer Handwörter, 1874, p. 206; Schneider, Theol. Zeitschr. Jahrhbg., 1871, p. 375 sq.;—Winer, Theologisch-Hethologisches Handbuch, ii. 162;—Steinschneider, Bibliographisches Handbuch, p. 52 sq.;—and Index to vol. i—xxx of the Zeitschrift der deutschen morgenl. Gesellschaft. (B. P.)

Rodon. See Derbourn.

Rodriguez, Girão, called Father João, a Portuguese missionary, was born near Lisbon in 1559. He entered the Jesuit order in 1576, and in 1588 went to Japan, where he gave himself to the study of the language. He soon spoke the dialect of Nagasaki with facility, received the protection of the government, and consequently escaped the persecutions to which the other missionaries were subjected. He returned to Europe late in life, and died in 1583. His principal work was printed at Nagasaki, and was entitled Arte da Lingua do Japão (1604). It was translated into French by Labrousse and published by Remusat (1752), and the editor also wrote letters on the persecutions to which Christians were subjected in Japan, entitled Cartas Annuas de Nangazachi dos Anos 1604 e 1605, transd. into Latin (Antw. 1611-12) and into Italian (1808-10)—Annuas de 1609 e 1610 (Rome, 1615). Some smaller works of Rodriguez appeared at Rome in 1615 and 1625. See Antonio, Bibli. Hispana; Pagés, Bibliogr. Japonesa.

Roe is properly the rendering in the A. V. of ἐσπερια, teblīyāq (Cant. iv. 5; vii. 3), which is the fem. of ἐσπερί, tebel—the Rose-buck (so called from its beauty, Deut. xii. 15, 22; xiv. 5; xv. 22; 1 Kings iv. 23; elsewhere improperly "roe," 2 Sam. ii. 18; 1 Chron. xii. 8; Prov. vi. 5; Cant. ii. 9, 17; iii. 5; viii. 14; Isa. xiii. 14; "beauty," 2 Sam. i. 19). These are the masculine and feminine appellations of an antelope, which was considered the very impersonation of beauty; and so, in the later Hebrew Scriptures, i.e. from Isaiah downward, it is always used in an abstract sense, and is rendered by such terms as "glory," "beauty," "ornament," "delight," etc. The word was not only found in the various Aramaic dialects of Western Asia, but has spread to nations where we should have little expected to find it, as those of the extreme south of Africa. Thus the elegant speech of the Cape Hottentots ("dou độcke") is nearly allied to the gazelles of Asia, is named tebel by the Bocmanas, and tebe by the Caffres. The Sept. generally renders the word by ἐραχας; and this is given in the New Test. as the Greek equivalent of the Syriac tabitha.
of Israel" (2 Sam. 1, 19) and in the Song of Songs the comparison is frequently interchanged between the bridegroom and the bride. What can be more exquisite than the compound simile in ch. iv. 5? Ashael, the brother of Job, was "as light of foot as one of the gazelles in the field" (2 Sam. ii. 18); and the Gadites who gathered to David in the wilderness were "men of might," whose faces were like the faces of lions, and who were as swift as gazelles upon the mountains" (1 Chron. xii. 8). The gentle Tabitha of Joppa, the loving and beloved (Acts ix. 36), was doubtless so named because of her beauty, real or fancied. The gazelle was permitted to be eaten by the law of Moses, as it is a typical ruminant. It seems to have even been a standard of lawful and proper food — "Thou mayest eat flesh,... even as the gazelle... is eaten" (Deut. xii. 22). Whereas hitherto they had eaten the flesh of their flocks and herds only on occasions of these being offered in sacrifice, now that they were about to become a settled and an agricultural people, they might kill and eat their domestic animals without any such restriction, as freely as they had been accustomed to eat the gazelles which they took in hunting. It is probable that this animal formed a considerable portion of the animal food of the Hebrews, not only in their desert wanderings but before and after their captivity in Egypt. The venison which Isaac loved, and which Esau took with his quiver and his bow, and which could not be distinguished from kid when this latter was suitably dressed (Gen. xxvii), was doubtless the flesh of the gazelle. To this day the valley of Gerar and the plains of Shechem are the haunts of vast flocks of these agile creatures, and still the pastoral Arabs hunt them there and make savory meat. See GAZELLE.

The paintings of ancient Egypt present us with numerous examples of gazelle-hunting. Sometimes a battle is depicted, in which all the game of the country is driven before the hounds. In such scenes the great predominance given to the gazelle shows how large a proportion this animal bore to other quarry. Sometimes the capture of the wild animal was the object desired; in this case it was either trapped or snared in some way, or shot with blunt-headed arrows, and the hunter is seen leading home the gentle gazelle by the horns. Occasionally, too, this was accomplished by throwing the issa, as wild hares are now taken on the South American pampas. Large herds of gazelles were kept by the Egyptian land-holders in their parks and preserves, like deer with us. Frequently, however, the hounds, which were held two or three in leash, were loosed after the fleet-footed antelope, and pulled it down by sheer running, the hounds running on foot, which implies that the course could not have been long. At present, however, though large herds of gazelles are common enough, and the sport of chasing them is as keenly relished as ever, no breed of dogs cultivated in the East has a chance of bringing one down in a fair open run. They are hunted by the Arabs with a falcon and a greyhound. The repeated attacks of the bird upon the gazelle; in Western India the kalsipi (A. Bennettii, Sykes; A. coru, H. Smith), closely like the gazelle, but higher on the limbs, with the tail entirely black, and scarcely gregarious; all along the eastern shore of the Red Sea lives the ariel gazelle (A. Arabica), scarcely to be distinguished from A. dorcas except by being somewhat darker in color, and usually a little slighter in form. On the continent of Africa we have, in the north of Abyssinia, the A. Summaringii of Rüppell, an animal considerably larger than the gazelle, with boldly lyrate horns, and associating in pairs; on the western side of the desert, the kevel (A. kevela), nearer the gazelle, but with the horns compressed, more annulated, and lyrate; and, finally, in the southern half of the continent, the springbok (A. enchore) and the bleabok (A. pygargus), large species with lyrate horns, and the sides and flanks marked with conspicuous dark bands, which enclose a white patch on the buttocks. These merge into another group, chiefly inhabiting North Africa, containing the mhorr and the addra. See PYGARG. Of all these species the tebel properly includes only the A. dorcas and A. Arabica; and in all probability these were not distinguished, but supposed. Stanley (Syr. and Pales., p. 297) says that the signification of the word Adjalon, the valley "of stags," is still justified by the gazelles which the peasants hunt on its mountain slopes. Thomson (Land and Book, i. 252) says that the mountains of Nahptali "abound in gazelles to this day." See ARTELOPE.

So elegant is the form, so light and slender the limbs, so graceful the movements, so shy and timid the disposition, of the gazelle that the Oriental genius has ever delighted to make it the representative of female loveliness. The eye in particular is large, soft, liquid, languishing, and of the deepest black—qualities which are so admired in the eyes of an Oriental woman that to say "she has the eyes of a gazelle" is the most flattering compliment that can be paid to beauty. The poetry of the Arabs and Persians is full of such allusions, while the lightness and fleetness of the creature afford similes by which to illustrate the activity and grace of the youthful man. David, in his exquisite elegy on the death of Saul and Jonathan, calls his friend "the gazelle...
a few feet away. As you can see, the head of the animal is small and the body is large. Many of these animals are also known to take shelter in trees and other elevated areas.

Now, let's move on to the next part of the document. It seems to be discussing the history of a certain animal species and its behavior. The text mentions the use of these animals for their natural warmth and their value in certain cultural contexts.

Finally, the document concludes by mentioning the importance of these animals in the ecosystem and their role in maintaining biodiversity. It is a great read for anyone interested in wildlife and nature conservation.
be thought fit to continue the observance of these days as private fasts. There is no office, or order of prayer, or even a single collect, appointed for the Rogation days in the Prayer-book; but there is a homily appointed for Rogation week, which is divided into four parts, the first three to be used on the three Rogation days, and the fourth on the day when the parish make the procession. The fasts on the four days were called in Anglo-Saxon *gang dagus,* the old form of the name, "gang days," still lingering in the north of England. There was considerable opposition to the observance of rogations during the fifty days between Easter and Pentecost—a time which was one continued festival in the early Church. The Eastern Church does not keep Rogationtide, and even during the fasts of Wednesday and Friday during the fifty days. See Bingham, *Christ. Antiq.* xxii, 2, 8; Hunt, *Dict. of Theol.* s. v.; Eden, *Theol. Dict.* s. v.; Hook, *Church Dict.* s. v.

**Rogation Sunday**, the Sunday immediately preceding Rogation days (q. v.).

**Rogation Week**, the next week but one before Whitsunday. See *Rogation Days.*

**Rogda**, in Slavic mythology, was a Russian hero who slew the serpent's son Tugarin of Bulgarin, inimicable to any person born of a woman. Tugarin intended to challenge the prince Vladimir to mortal combat because he had married Lepa, daughter of the king of the Bulgarians, against her father's will, and Lepa made known the secret of Tugarin's invulnerability to her husband. Rogda, who had been taken from his mother's womb by means of an incision made after her death, went forth and successfully encountered the giant. See En-Rogol.

**Ro'gelim** (Heb. *Roghelim,* ῥόγελιμ, *treaders,* i. e. *fullers;* Sept. *Pωύαλίης,* a place in Gilead, the residence of Barzillai (2 Sam. xxvii, 27; xix, 31). It is possibly the present Ajlun, the principal village of Jebel Ajlun, on a wady of the same name, between Jerash and ed-Deir (Jabes-Gilead).

**Roger of Hexham.** See Richard.

**Roger of Hoveden,** an English historian and professor of theology, was born in Yorkshire, and lived beyond 1294, but the exact periods of his birth and death are not known. He is said to have been employed by Henry II in confidential services, such as visiting monasteries. He was by profession a lawyer, but was in the Church, and also a professor of theology at Oxford. After Henry's death he applied himself diligently to the writing of history, and composed annals from 731, where Bede left off, to 1202, the third year of king John. These annals were first published by Saville among the *Historiae Anglicae* (1595; reprinted, Frankfurt, 1001, fol.). Vossius says that he wrote also a history of the Northumbrian kings and a life of Thomas à Becket.

**Roger of Wendover,** an ancient English historian, of whom little is known, embraced the monastic life in the Abbey of St. Alban's, and died May 6, 1237. He published *Rogeri de Wendover Chronica,* sine Flores Historiarum (formerly ascribed to Matthew Paris), translated from the Latin by J. A. Giles (Lond. 1849, 2 vols., 8vo). See Allibone, *Dict. of Brit. and Amer. Authors,* s. v.; Darling, *Cyclop. Bibliog.* s. v.

**Roger, Abraham,** a Protestant minister, who emigrated to the English colonies about 1641, was pastor at the Dutch factory, Palicat, on the Coromandel coast, for ten years. He died about 1670. From the intercourse he had with the Brahmans he has given a valuable account of their religion and customs—*La Vraie Representation de la Religion des Bramesins* (Amherst, 1670, 4to).

**Rogereens,** so called from John Rogers, their chief leader. They appeared in New England about 1677.

The principal distinguishing tenet of this denomination was, that worship performed the first day of the week was a species of idolatry which they ought to oppose. In consequence of this they used a variety of means to disturb those who were assembled for public worship on the Lord's day.

**Rogers, Daniel,** a Puritan divine, was born in 1578, and was educated at Christ's College, Cambridge, of which he was chosen fellow. He became minister of Havermash, Buckinghamshire, and afterwards of Weathersfield, Essex. His death took place in 1652. His publications are: *David's Cost* (Lond. 1619, 8vo):—
*Practical Catechism* (ibid. 1633, 4to; 1640):—
*Baptism and the Lord's Supper* (3d ed. ibid. 1635, 4to; again 1636):—
*Matriornial Honor* (ibid. 1642, 4to):—
*Neuman the King's Favor* (2 Kings ii, 8, 50, fol.):—

**Rogers, Elymas P.,** a Presbyterian minister, was born in Madison, Conn., Feb. 10, 1815. Though reared in humble life, he had devoted Christian parents; they trained him in religion, and unable to give his natural family, when nine years of age he was sent to live with strangers, and, being the only colored boy in the neighborhood, was looked down upon by those who were prejudiced against his race. His meagre advantages for gaining an education were thereby lessened and his difficulties increased. He returned home in his fifteenth year, and labored with his father until 1835, when he was placed in the situation in the family of major Caldwell, of Hartford, Conn., who wanted a person who would work for his board and have an opportunity of going to school. In 1838 he became a communicant of the Talcott Street congregation in Hartford, Conn. Now he determined to study for the ministry, and in 1838 entered the Oberlin Institute in Whiteborough, N.Y., where he remained five years, teaching for his support during the winter, and studying for the ministry during the other portions of the year, until he graduated in 1841. He immediately removed to Trenton, N. J., as principal of the public school for colored children, and there he continued the study of theology under the care of the late Rev. Dr. Eli F. Cooley and the Rev. Dr. John Hall. He was licensed by New Brunswick Presbytery Feb. 7, 1814, and in 1845 was ordained and installed as pastor of the Witherspoon Street Church, Princeton, N. J. In 1846 he became pastor of the Plane Street Church, Newark, N. J. When he continued to preach until Nov. 5, 1869, when he went to Africa, with the object of travelling in the interests of the African Civilization Society, and while engaged in this work, died at Cape Palmas, Jan. 20, 1861. Mr. Rogers was a man of fine gifts, and remarkable poetic talent. Dr. Maclean, ex-president of the College of New Jersey, says of him, "This truly good man ought to be held in respect by all who have any regard for simple and unaffected piety. My estimate of his character was a high one." He wrote a large number of temperance hymns and two poems, one, *The Report of the Missouri Compromise Considered;* the other, *The Thanksgiving Sermon, and Duties of Men of Business* (Philadelphia, 1835, 8vo). See Wilson, *Preb. Hist.* 1862, p. 191. (J. L. S.)

**Rogers, Ezekiel,** a Congregational minister, was born at Weathersfield, Essex, England, in 1590. He took the degree of B.A. at Benet College in 1604, and that of M.A. at Christ's College in 1606, becoming the chaplain of Sir Francis Harrington at Hatfield, Essex. After five or six years, Sir Francis bestowed upon him the benefice of Rowley, Yorkshire, where he exercised his ministry for about twenty years, when he was silenced for nonconformity, though he was allowed the profits of his living for two years longer, and the privilege of nominating his successor. Restless under the
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restored upon his liberty. Mr. Rogers came to America in 1658, where he commenced a new settlement in April, 1659, and was ordained in the following December. He continued to labor in this parish until his death, Jan. 23, 1690. Mr. Rogers gave his library to Harvard College, and his house and lands to the town of Rowley for the support of the Gospel. See Sprague, Annals of the Americ. Authors, &c., v. 1.

Rogers, George, an English clergyman, was born in 1741, and was for more than fifty years rector of Sproughton, near Ipswich. He published a Sermon (1736, 8vo):—Five Sermons (1818, 12mo); and edited, with a memoir, the Sermons of Rev. Edward Ecclesius (1806, 2 vols. 8vo). See Gentlemen's Mag. 1836, i. 555; Allibone, Dict. of Brit. and Amer. Authors, &c., v.

Rogers, George W. T., a minister of the Methodist Episcopal Church, was born in Holderness, N. H., Feb. 2, 1812, and was converted March, 1830, joining the Church in 1832. He preached his first sermon as local preacher in 1838, and, after preparation, entered the regular work in 1843. In 1864 he became superintendent, in 1866 effective, in 1867 superannuated, and died at the house of his son in Salem the next year. See Minutes of Annual Conferences, 1869, p. 104.

Rogers, Hester Ann, an eminent saint in the early annals of Methodism, was born in Macclesfield, England, in 1756. Her father, a pious man, died when she was but nine years old, and his peaceful end made an indelible impression upon her mind. She was at first greatly prejudiced against the Methodists; but her interest in them was aroused by hearing one of their preachers, and, although her mother threatened to turn her out of doors in consequence, deepened, until, on a visit of Mr. Wesley to her native place in her twentieth year, she fully joined them. Her maiden name was Roe, and in 1754 Wesley promoted her marriage with James Rogers, the most effective of his preachers, with whom she lived happily, occupied in all evangelical labors, until her death, Oct. 10, 1794, soon after the birth of her fifth child. She was a model of Christian purity and zeal, filling the office of female class-leader, and often addressing public congregations with remarkable pathos and power. For twenty years she had been a witness of the experience of perfect love. Her Journal has been published, also her Life, as a part of Methodist literature. See also Stevens, Women of Methodism, p. 38 sq.; Simpson, Cyclop. of Methodism, &c.

Rogers, Isaiah P., a minister of the Methodist Episcopal Church, was converted in the autumn of 1840, and soon after joined the Church. In July, 1865, he was the first missionary sent out by the Maine Conference, where the conference was divided, August, 1848, he became a member of the East Maine Conference. He was superannuated June 20, 1849, and held that relation until his death, at Benton, Me., June 20, 1852. See Minutes of Annual Conferences, 1852, p. 80.

Rogers, John (1), an English divine and martyr, was born about 1590. He was educated at Cambridge where he entered holy orders, and was appointed chaplain to the English factory at Antwerp, where he remained several years. There he met Tyndale and Covendale, through whom he was led to renounce popery. He married at Antwerp, and became pastor of a congregation at Wittenberg, which office he retained until the security of the country permitted. In 1558, he settled in the city of Geneva, REV. JOHN ROGERS, 1590-1595, invited by bishop Ridley, and was presented with the rectory of St. Margaret Moyseis and the vicarage of St. Sepulchre's, both in London, May 10, 1550. Bishop Ridley made him a prebendary of St. Paul's, St. Paul's, and rector of Chigwell, Aug. 24, 1551, and, later, dean of the same in 1572; chaplain to George II, then prince of Wales; and vicar of St. Giles's, Cripplegate, London, October, 1728. He died May 1, 1729. He wrote, The Visible and Invisible Church of Christ (2d ed. London, 1719, 8vo):—Neces of Divine Revelation (1727, 8vo):—Sermons (4 vols. 8vo). See Allibone, Dict. of Brit. and
ROGERS, Joseph, a Presbyterian minister, was born in Wiveliscombe, Somersetshire, England, June 11, 1815. He emigrated to the United States at an early age, and settled in New York city. He was converted when about twenty-two years old, pursued his preparatory studies under Dr. Owen, of New York city, graduated at Princeton in 1839, and was ordained to the Presbyterian Church at Princeton in 1844, and was licensed to preach the same year by the Presbytery of New York. After leaving the seminary, he labored at May's Landing and Pleasant Mills, Atlantic Co., N.J., in the employment of the Board of Domestic Missions, until 1850, when he received an appointment to the Church of Round Prairie, La., over which he was settled in 1850, as a pastor in the Presbyterian Church, because of failing health, he returned East, and spent the succeeding four years in preaching and teaching in Attleboro', Pa.; at Bridgeton, N. J.; the vicinity of Fredericksburg, Va.; and at Newtown, Pa. In 1857 he received a call to, and was installed pastor of, the churches of Kingwood and Frenc throat, N. J., where he continued to labor till his death, Aug. 29, 1863. Mr. Rogers was a diligent student, a ripe scholar, and of fine attainments in the different branches of a liberal education, especially in the Greek language and English literature. As a preacher he was naturally eloquent. See Wilson, Preb. Hist. Almanac, 1864, p. 192. (J. L. S.)

ROGERS, Lorenzo, a minister of the Methodist church, was born in Tuscarawas County, Ohio, March 12, 1804, and was converted in 1828. He entered the ministry in 1834, was superannuated by the Erie Conference in 1854, and died in Cleveland, O., Feb. 17, 1865. He was greatly influential in winning men to Christ. See Minutes of Annual Conferences, 1855, p. 131.

ROGERS, Nathaniel, a Congregational minister, was born at Haverhill, Suffolk, England, in 1598. He was educated at Emmanuel College, Cambridge, and entered the ministry in 1627, after serving for two years as a deaconic chaplain, became Dr. Barkham's assistant at Bocking, Essex, where he remained for five years; and obtaining the living of Assington, Suffolk, he continued there until June 1, 1636, when he sailed for New England, and arrived Nov. 16. He was ordained, Feb. 20, 1638, pastor at Ipswich; and died July 3, 1655. He published A Letter to the Hon. House of Commons at Westminster on the Subject of Reformation (1643). See Sprague, Annales of the Amer. Pulpit, i, 87.

ROGERS, Nehemiah, an English divine (said by some to have been a great-grandson of John Rogers the martyr), was born in 1594. He was minister of Deddington, Essex, and died in 1660. He published, Expositions of the Parables (1620-62):—Exposition of St. Luke x, 5-11 (1658, 4to), and other works.

ROGERS, Thomas (1), an English divine, was a native of Chelsea, and entered Christ Church in 1568. He was A.M. in 1576; chaplain to Bancroft, bishop of London, and in 1581 rector of Horingo, Suffolk, where he was held in great esteem. He died Feb. 22, 1616. Among his many works are, The Anatomy of the Minde (Lond. 1576, 8vo); The End of the World (Ibid. 1575, 4to); A Golden Chain Taken out of the Rich Treasure-house of the Psalms of David (Ibid. 1579, 1587, 12mo);—Historical Dialogue touching Antichrist and Poytery, etc. (Ibid. 1589, 8vo);—besides Sermons, etc. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Biblio., s. v.

ROGERS, Thomas (2), an English clergyman, was born in Warwickshire, Dec. 27, 1660, and was educated at the free school there. In Lent term, 1675, he entered Trinity College, Oxford, but soon after removed to Hart Hall, where he took the degree of A.M. and entered holy orders. In July, 1689, he became rector of Slapton, near Totewester, Northamptonshire. He died of small-pox, while on a visit to London, June 8, 1694, and was buried at St. Saviour's, Southwark. His writings were mostly

poetical and published anonymously, and were not at all becoming his character as a clergyman. We mention only, Luz Occidetalia, or Providence Display'd in the Coronation of King William, etc. (Lond. 1689):—The Loyal and Impartial Satyr (Ibid. 1693, 4to):—A True Protestant Bride (Ibid. 1694, 4to):—Commonwealth Emasculated, See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict., s. v.

ROGERS, Timothy (1), an English clergyman, was born in 1589, became preacher of Essex, and died in 1650. He wrote, Righteous Men's Evidences (Lond. 1619, 8vo; 12th ed. 1637):—Roman Exercitata (Ibid. 1621, 4to; 1631, 24mo):—Good News from Heaven:—A Faithful Friend True to the Soul:—Christian's Pearl of Faith. See Chester, John Rogers (1601), p. 270; also Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Biblio., s. v.

ROGERS, Timothy (2), a Dissenting minister, was born at Barnard Castle, Durham, England, about 1660. He was educated at one of the Scotch universities, became evening lecturer at a chapel in Crosby Square, London, and afterwards one of the ministers of a Dissenting congregation in Old Jewry, which office he resigned in 1707. He died in 1729. Among his works are a few sermons, Discourses (Lond. 1696) on the course concerning Trouble of Mind and the Disease of Melancholy (Ibid. 1691). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Biblio., s. v.

ROGERS, William, D.D., a Baptist minister, was born at Newport, R. I., July 22, 1751. He entered the Rhode Island College in 1765, and was licensed to preach in August, 1771. In May following he was ordained pastor of the Baptist Church in Philadelphia. In 1777 he became chaplain of the army of Pennsylvania, and from 1778 to 1781 he served as brigade chaplain in the Continental army. In March, 1789, he was appointed professor of English and oratory in the College and Academy of Philadelphia, and in April, 1792, was elected to the same office in the University of Pennsylvania. He was made D.D. by the latter institution in 1790, having previously received the degree of A.M. from Yale College in 1780, and from the College of New Jersey in 1786. From April, 1803, to February, 1805, he also acted as pastor of the First Baptist Church in Philadelphia. In January, 1812, he resigned his professorship and received the pastorate of the Church in Townsend, Mass., where he remained five years, and was installed, Aug. 6, 1835, pastor of the Franklin Street Church, Boston, and died Aug. 11, 1851. He published An Address at the Dedication of the New Hall of Bradford Academy (1841), and a couple of occasional sermons. See Sprague, Annales of the Amer. Pulpit, vi, 145.

ROGERS, William Matticks, a Congregational minister, was born on the island of Alderney, Sept. 10, 1806. His name was Samuel M. Ellen Kittle, which was changed to Rogers after he became a preacher. When ten years of age he was brought to the United States, and lived with his uncle, Capt. W. M. Rogers, at Dorchester. He graduated at Harvard College in 1827, studied theology at the Andover Seminary, became pastor of the Peace Meeting Church in Townsend, Mass., and died in Brunswick, Me., 1852.

ROGERS, William Matticks, a Congregational minister, was born on the island of Alderney, Sept. 10, 1806. His name was Samuel M. Ellen Kittle, which was changed to Rogers after he became a preacher. When ten years of age he was brought to the United States, and lived with his uncle, Capt. W. M. Rogers, at Dorchester. He graduated at Harvard College in 1827, studied theology at the Andover Seminary, became pastor of the Peace Meeting Church in Townsend, Mass., and died in Brunswick, Me., 1852.
Rohan, Armand de, called the Cardinal de Soubise, grand-nephew of Gaston, was born at Paris, Dec. 1, 1717. In 1736 he became abbé of St. Epoire, and in 1737 abbé of Luire and Murbach. March 21, 1739, he was elected rector of the faculty of arts at Paris, and in 1741 he was made doctor of the Sorbonne and member of the French Academy. Cardinal Rohan procured his appointment as his own coadjutor, with the title of bishop of Poitiers. Benedict XIV created him cardinal April 10, 1747, when he took the title of Cardinal de Soubise, to distinguish himself from his grand-uncle; but he never held it in the actual charge. At the cardinal's death, in 1778, Rohan succeeded him in the see of Strasbourg and in the office of grand almoner. He died at Saverne June 28, 1756. This prelate was distinguished for his charity, zeal, and sweet and simple manner.

Rohan, Armand-Gaston-Maximilien de, Cardinal, was born at Paris, June 26, 1674. In 1690 he was canon of Strasbourg, and in 1705 coadjutor of the prince-bishop Egon of Forstenberg, with the title of bishop of Tiberias in partibus. After the death of his superior he was titular of the diocese, in 1712 became cardinal, and grand almoner in 1718. He held several rich abbeys, and, without any literary qualifications whatever, was elected member of the French Academy. He was also master of the Sorbonne. By virtue of his birth, fortune, and high office, he took an important part in the negotiations for peace in the Church of France which occupied the latter part of the reign of Louis XIV; and his connection with father Teller, confessor to the king, and with the cardinal de Bissy, bishop of Bayeux, made him one of the most influential persons in the national party. In the defense of the clergy of 1715 he basel all possible means to gain their acceptance of the papal bull Unigenitus, and gained his cause during the next year. During the regency he endeavored to bring about a reconciliation among the bishops, and persuaded forty to sign an accommodation, which ended their quarrels. His library was one of the greatest in France, and was under the charge of the learned abbé Oliva. Cardinal Rohan died at Paris July 17, 1749. The only work of any account which he left is Rituale Argentiniae (Strasbourg, 1742). See Gallia Christiana.

Rohan, Armand Jules de, archbishop of Rheims, was born at Paris, Feb. 10, 1685. At an early age he entered the chapter of Strasbourg, received in 1715 the abbey of Gard, and in 1720 that of Gorze. As the conclave of cardinal Rohan, he assisted in the election of Innocent XIII, and was afterwards made bishop of Rheims (May 22, 1722). He was very active in favor of the bull Unigenitus. After consecrating Louis XV, he took a seat in Parliament as one of the most influential peers, and gradually gave over the care of his diocese to vicars under the title of bishops in partibus. He died at Saverne Aug. 28, 1762. He published Breviarium Remense (Charleville, 1758).

Rohan, Ferdinand-Maximilien-Meriadec, IX.—E. Prince of Guemenc, brother of Louis, was born at Paris, Nov. 7, 1738. He studied at the Sorbonne, was prior of the faculty of theology, and received the degree of doctor. He was grand provost of the chapter of Strasburg and abbé of Mouzon, when in 1759 Louis XV gave him the archbishopric of Bordeaux. In 1781 he was transferred to the diocese of Cambrai, and in 1790 was made regent of the principality of Liege, and took the civil oath. He returned to Cambrai in 1791, where he remained until 1801, when he resigned the archbishopric and became grand almoner to the empress Josephine. He died at Paris Oct. 30, 1813.

Rohan, Louis-René-Edouard, Prince of Guemenc, a French statesman, was born at Paris, Sept. 25, 1734. His education was carried out at the College of Plessis and the Seminary of Saint-Magloire. In 1760 he was elected coadjutor to his uncle, the bishop of Strasbourg, with the title of bishop of Canopus in partibus, in which position he showed more love for pleasure than zeal in religious exercises. Made member of the French Academy in 1761, he was in 1772 sent as ambassador to Viennna. Here he was at first received with great favor, but by his extravagant mode of life and interference in political affairs he fell under the displeasure of Maria Theresa, and at her request was recalled to France in 1774. After his return he was appointed grand almoner, in 1778 cardinal, and archbishop of Bordeaux. As bishop of Strasbourg and of the Sorbonne and bishop of Strasbourg. In addition to these honors, he held several rich abbeys, but his large fortune was not in any way adequate to his scandalous luxury. In 1785 he was arrested and imprisoned in the Bastile for the part he had taken in the affair of the diamond necklace, which so gravely compromised Marie Antoinette. The friends of Rohan were indignant at the government, the clergy protested against his imprisonment, and at his trial he was finally acquitted, without even an expression of blame for his evident misconduct. But he could not recover from the disgrace of his dismissal from court, and retired to his diocese of Strasbourg, where he lived in comparative quiet for a few years. In 1789 he was deputy of the clergy of Hagenau to the States-general, but, being accused of disloyal conduct, resigned his seat. In order to be out of the jurisdiction of the French government, he retired to a part of his diocese beyond the Rhine, and finally, in 1801, in consequence of the concordat, resigned the bishopric of Strasbourg en masse. He died at Eaubonne, Feb. 17, 1803. The cardinal de Rohan was a man of fine appearance and agreeable manners. It is not to be denied that he had a fine mind and great amiability, but he possessed no judgment, put no check upon his passions or conduct, and was weak and easily led by favorites. See Mémoire de l'Abbé Georges; Levis, Sources.

Roh'gah (Heb. Rohqahh, רֹהַ֔קָּה), also written רֹהַ֖ק, clausor; Sept. Psaüyä v. v. Oqosyä, the second name of the four sons of Shamar, of the tribe of Asher (1 Chron. vii, 34), and fifth in descent from that patriarch. B.C. perhaps cir. 1658.

Rohini, in Hindû mythology, is the name of one of the daughters of Daksha, said to be the favorite wife of Chandra (or the Moon, which in Sanscrit, as in German, is masculine). She is the bright star of the Bull's eye, called in Arabic Aldebaran (or Al Dabaran). Other stars regarded as the sisters of Rohini are also numbered among the wives of Chandra.

Röhr, Johann Friedrich, a prominent rationalist, was born July 30, 1777, at Rossbach, on the Saale, of humble parents, and early displayed mental qualities which induced his friends to promote him with supporting study. He was then enabled to enter Leipzig University as a student of theology, and while there attended the lectures of Palter and Keil, and employed his mind in the examination of Kant's philosophy. Reinhard examined him for ministerial license, and recommended
him as assistant preacher to the University Church. Transferred in 1802 to Porta, he engaged in the study of modern languages, particularly English, and published a tabular view of English pronunciation (1803). Unpleasant relations with his colleagues led to his removal in the following year (1804). He next became pastor at Osna, near Zeitz, and remained in that station during the remainder of his life. He was called to be chief minister at Weimar; and to that position the government added the dignities of court preacher, ecclesiastical councillor, and general superintendent for the principality of Weimar, his duties, in addition to those connected with his relation to his parish, including general visits, examinations, inspection of the Weimar Gymnasium, and the filling of appointments. He held these positions from 1820 to 1848, when he died.

Rohr's historical significance grows out of the energy with which he asserted the theological position of vulgar rationalism. His views were for the first time presented in a connected scheme in Briefe über den Rationalismus, etc. (Zeitz, 1815), whose train of ideas may be summarized as follows: Religious truth may be ascertained from revelation or from reason, the latter term denoting the natural, not cultured, judgment of the mind. If such truth is grounded on reason, the system of rationalism will be self-sustained, which is the only tenable system. This rationalism rejects all religious teachings which have not universal authority and a strict adaptation to moral ends; for the ultimate end of religion is a pure morality. There is in Christianity a theology or doctrine respecting God, and an anthropology or doctrine respecting man in his intelligent and moral nature, and also in his sensuality and consequent depravity; but it does not properly include a Christology, since opinions respecting the first expounder of a universal religion can form no part of that religion. Stripped of all additions to his personality made by the evangelists, Christ is simply a man, through the greatest; and even a unique, man. A subsequent work, entitled Grund- und Gläubenssätze d. evangel.-prot. Kirche (1892), was intended to unite the Church for its protection against its Roman Catholic, and still more against its Pietistic, adversaries, and to that end was sent to a number of theological faculties for their approval. The effort failed, however, as Rohr's fellow-rationalists found it to be too numerous; and in the second and third editions (1834, 1844), he gave a summary of the essential teachings of the Gospel in specifically Christian language. There is a true God, who is proclaimed to us by Jesus Christ, the only begotten Son, and who deserves our profound veneration because of his perfection; which perfection can be truly rendered only by the cultivation of a sincerely virtuous character and life, and for this work we may hope for the aid of the Divine Spirit. As God's children, we may confidently look for his help in earthly troubles, and in the consciousness of moral weakness and unworthiness we may look for grace and mercy through Christ; while we may be assured of enduring continuance and a better, redemptive life.

It is needless to add that throughout his official life Rohr was engaged in controversy with the orthodox theologians of his time, e.g. Reinhard, Harms, Hahn, Hengstenberg, Sartorius, etc., whom he accused of literal interpretations, and similar offenses. He was utterly incapable of appreciating the aims of such spirits as Schleiermacher, Twesten, etc., in the direction of a higher development within the limits of Protestant freedom; and in consequence of this incapacity he blundered into a dispute with Hase on the occasion of the appearance of the Deutsche Bauzeitung. When the latter, which Hase ended by clearly demonstrating that the "rationalism of sound reason" is utterly unscientific and has no regard for the facts of history. His peculiar views and tempers are reflected also in his sermons. The moral element predominates, of course, and the supernatural is reduced to natural proportions. His Christologische Predigten (Weimar, 1831, 1837) are not Christological in character, exhibiting Jesus simply as "the pattern and example of true culture," etc. His casual sermons, however, sometimes present all the characteristics of truly religious discourse. His published homiletical works are very numerous. In addition to the works mentioned, we notice the Kritische Prediger-Bibliothek, which under various names he edited from 1810 to 1848; - Palästina zur Zeit Jesu (Zeitz, 1816; 8th ed. 1845); - Luther's Leben u. Wirken (ibid. 1817; 2d ed. 1829); - Die gute Sache d. Protestantismus (Leips. 1843), and others.

Rohmon, the great serpent, an idol of the Caribbeans.

Rómus ('Púmuq), a Jew who returned to Jerusalem from Babylon with Zerubbabel (1 Eadw. v. 81; evidently the Réhum (q. v.) of the Heb. texts (Erica ii, 2; Neh. vii. 7).

Rók, or Rók, in Persian mythology, was an immense bird, so large that it bore elephants to its young in the nest. An egg of this monster once fell from its nest on the Alborzsh, and with its fluid overflowed the birthplace of the village. Legends say that fables are met with everywhere; but it is remarkable that the inhabitants of Greenland are said to make use of very powerful bows, each formed of two claws of some gigantic bird, which are often found in the ice. It would accordingly seem that not everything said of the rók is false. There have been mambas and amphiabias whose size far exceeded that of any similar animals of our era; and there may, in like manner, have been birds which could as readily bear away a camel as the condor can a young llama.

Róland, in Frankish legend, was a celebrated hero belonging to the circle of Charlemagne's paladins. He was of enormous size, and so strong that he could pull up the tallest pine by the roots, and use it as a walking-stick and club. His sword split a block of marble without injuring its edge. The numerous Roland columns found in the towns of North Germany are said to have been erected by Charlemagne in honor of this hero; but they are probably of much later origin, and served to designate the place where justice was administered in the emperor's name, so that they were some sense his representatives.

Roldan, Luisa, daughter of the following, was born in 1654, and became a distinguished artist. She assisted her father in many of his works, was pensioned by Philip IV, and confided with much of the work upon the Escorial. Her principal productions are the statues of Mater Dolorosa, John the Evangelist, and St. Thomas. She died at Madrid in December, 1704.

Roldan, Pedro, a Spanish sculptor, was born in 1624 at Seville. He studied at Rome, where he was a member of the Academy of St. Luke. Roldan executed a great number of works in Madrid and at Seville, the best of which is a Christ on the Cross. He died in 1700.

Rolf, in Norse mythology, was one of the most celebrated kings of Denmark, who was induced to adopt the surname of Kraki by the following occurrence. A poor youth named Voeggrúir went to the palace and looked steadfastly at the king, until asked why he gazed so long, when he was heard that he had heard that Rolf was the greatest man in Northland, but that he found the throne occupied by a Kraki (diminutive wight). Rolf responded, "Thou hast given me a name, now give me a present" (which was the bestowal of a name). Voeggrúir declared that he had nothing to give. "Then," said Rolf, "I who have possessions, will give a present," and he handed over a ring of gold, on receiving which Voeggrúir joyfully exclaimed, "Lord, I will avenge thee should any come near to thee in malice!"
The king's reply to this—"Voeeggril is pleased with a little matter"—became proverbial. The armies of Rolf Kraki were celebrated, especially the twelve Berserkers (according to others, eleven, himself being the twelfth), whom he once sent to assist his stepfather Adils, king of Sweden, against Ali, king of Norway. After gaining the victory, Adils refused to give the promised reward to either the Berserkers or king Rolf. The latter, accompanied by the Berserkers, accordingly visited the court of Adils and reminded him of his pledge. Adils invited the guests to a friendly banquet in the largest hall of his palace, in the centre of which he caused an immense fire to be built, and then reminded Rolf and the Berserkers that they had vowed never to flee from either fire or sword. The fire eventuated in the burning of Rolf's clothing, on which he rose, threw his shield into the flames, and passed through them with his companions, while he exclaimed, "He, surely, does not dread the fire who voluntarily rushes into it!" He then seized the servants who had kindled the fire and threw them into it, and emphatically demanded his parley. He obtained the ring Sviagría and a mighty horn filled with gold, and departed; but Adils rapidly assembled his warriors and followed in pursuit. To distract his pursuers, Rolf, having reached the heath of Fyriswall, scattered pieces of gold over the ground, and so actually delayed the pursuit; and when Adils approached him, he threw down also the costly ring and dismounted from his horse to get the ring, and at this moment Rolf inflicted on the rear of his horse a shameful wound, as he cried, "I have bent like a hog the richest man in Sweden." He then picked up the ring himself, and while the king's wound was bound up by his followers, succeeded in gaining the ships with his treasure and his mother, and returned to Denmark. From this incident gold was called Fyriswall seed, or Kraki's seed.

Rolin, Jean, Cardinal, was born in 1408. At twenty-two he was canon and archdeacon. In 1451 he became bishop of Chalon, which see he exchanged in 1456 for that of Autun. He obtained the purple in 1458; and continued to add to the number of his benefices and lived in luxury. He gained possession by fraudulent means of the abbey of St. Martin at Autun in 1451, built the cathedral in that place and also the one at Chalons, both of which he enriched with works of art. He was confessor to the dauphin, afterwards Louis XI. He died at Auxerre July 1, 1485. See Perry, Sir Thomas of Chalons.

Roll (רל, megalill; Sept. κεφαλίν; but in Ezra vi, 1, the Chal. יֶפֶח, a book, as elsewhere rendered: in Isa. viii, 1; יֶפֶח, gilgoth, a tablet, once of a mirror, iii, 20). A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled up on a stick, and was unrolled when a person wished to read it. See Book. Hence arose the term megalill, from gold, "to roll," strictly answering to the Latin volume, whence comes our volume; hence also the expressions, "to spread" and "roll together" (in Heb. נסיך, [2 Kings xix, 14] and דֶּסֶכ [Isa. xxxiv, 4]; in Gr. ἀντιστάσεως and πτερύγων [Luke iv, 17, 20]), instead of "to open" and "to shut" a book. The full expression for a book was "a roll of writing," or "a roll of a book" (Acts iii, 23). (Job xlii, 20). The term megalill is occasionally used for "roll" stands by itself (Zech. vi, 1, 2; Ezra vi, 2). The κεφαλίν of the Sept. originally referred to the ornamental knob (the umbilicus of the Latins) at the top of the stick or cylinder round which the roll was wound. The use of the term megalill implies, of course, the existence of a soft and pliant material: what this material was in the Old-Test. period we are not informed; but, as a knife was required for its destruction (Jer. xxxvi, 22), we infer that it was parchment. The roll was usually written on one side only (Mishna, Erub, 10, § 3), and hence the particular notice of one that was written within and without" (Ezek. ii, 10). The writing was arranged in columns, resembling a door in shape, and hence deriving their Hebrew name (יווֹלֶל), just as "column," from its resemblance to a column, or pillar. It has been asserted that the term megalill does not occur before the 7th century B.C., being first used by Jeremiah (Hitzig, in Jer. xxxvi, 2); and the conclusion has been drawn that the use of such materials as parchment was not known until that period (Ewald, Gesch. i, 71, note; Gesenius, Thesaur. p. 299). This is to assume, perhaps too confidently, a late date for the composition of Ps. xl, and to ignore the collateral evidence arising out of the expression "roll together" used by Isaiah (xxxiv, 4), and also of the probable reference to the Pentateuch in Ps. xi, 7, "the roll of the book," a copy of which was deposited by the side of the ark (Deut. xxxi, 26)—Smith. The book of Esther is specially designated by the Hebrew term Megillah. See Megilloth.

Roll-moulding. This term has been popularly, but very incorrectly, given to a moulding much used in Decorated and late Early English work, especially in strings and dripstones. Its varieties are numerous, and though some of them bear resemblance to a roll of parchment, others are very different. Some of these varieties, in which the square fillet is more decidedly marked, have been called the "roll and fillet moulding." It is sometimes called the scroll-moulding, from its resemblance to a scroll of paper or parchment with the edge overlapping. The name of roll-moulding is often applied to the common round, or bowtell.

Roll and Fillet. String, Dorchester, Oxfordshire.

Rolle, Johann Heinrich, a German composer of church music, was born at Quedlinburg in 1718. He was the successor of his father as director of music at Magdeburg in 1752. He died in 1785. Among his principal works are the oratorios Death of Abel and Abraham on Mount Moriah.

Roller (Ezek. xxx, 21), chittál, בֶּלֶט, a bandage, so called from being covered around a broken limb to keep the fractured parts in place till healed. So Rosenmüller explains the figure (Sektlos, ad loc.). The roller, in surgery, is a long fillet or strip of muslin or other webbing rolled upon itself in a cylindrical form, employed to give mechanical support in many of the diseases and injuries to which the human body is liable. In the case of a broken arm, the surgeon brings the fragments of the bone together in normal position, and next places the limb in splints or stays lined with cotton, wool, or other soft material, to protect the flesh against unequal pressure, and then secures the whole by firmly winding the roller round and round the limb over the stays, so as to maintain the broken ends of the bone in copartition until the process of ossific reunion is completed. The familiar manner of this incidental reference shows that the practice of the present enlightened surgery was known to the profession in the days of Ezekiel. The name used to designate this bandage not only implies the form giving the greatest facility to
its ready application, but is the very word which scientific works of the present day employ to express the same thing. The object of this revelation, as it would seem, was not to impart information respecting the special contrivances of the healing art, but to present to the mind of the prophet the great prospective fact that the predicted disability of Pharaoh would be permanent, as one of the essentials to restorative treatment would be wanting.

Rollin, Charles, a French historian, who formerly enjoyed, if he did not merit, an extensive popularity, was the son of a cutler, and was born in Paris, Jan. 30, 1661. He studied at the College du Plessis, where, in 1683, he was elected a fellow of the College, and four years later obtained the chair for himself. In 1688 he was called to the chair of eloquence at the College Royal de France, and for some ten years he discharged the duties of his office with remarkable zeal and success. In 1694 he was chosen rector of the University of Paris, a dignity which he held for two years, and signalized his brief tenure of office by many useful reforms, both in regard to discipline and study, and by his warm defence of the privileges of the university. His efforts to revive the study of Greek, then falling back into neglect, were particularly creditable to him, although his career as rector constitutes perhaps his best display of the spirit which has certainly left a more permanent impression than his writings, for its influence is perceptible even to the present day. In 1699 he was appointed coadjutor to the principal of the College de Beauvais; but was removed from this situation in 1712 through the machinations of the Jesuits, for Rollin was a strenuous Jansenist. For the next three years he devoted himself exclusively to learned study, the fruit of which was his edition of Quintilian (Paris, 1715, 2 vols.). In 1729 he was re-elected rector of the university, and in the same year published his Tractat des Études, which M. Villemain has pronounced "a monument of good sense and taste," and which is justly regarded as his best literary performance, for his Histoire Ancienne (ibid. 1730-38, 12 vols.), though long prodigiously popular, and translated into several languages (the English among others), is feeble in its philosophy, jejune in its criticism, and often inaccurate in its narrative. Nevertheless, to multitudes both in this country and abroad, this work has afforded the introduction to the study of ancient history. Frederick the Great, then the prince royal of Prussia, among other princely nobilities, wrote to compliment the author, and opened up a correspondence with him. In 1738 Rollin published his Histoire Romaine (ibid. 9 vols.), a much inferior work, now almost forgotten. He died Sept. 14, 1741.

Rolling-thing, ἐγωά, golgal, Job xxvii, 18; rendered by the A. V. "wheel" in Ps. lxxxiii, 13. Generius (Thesaurus, s. v.) prefers chaff, stubble, in both passages. The same word is used for wheel (q. v.) in Isa. v, 28; Ezek. x, 2, 5, xxiii, 24, and for whirhwind (q. v.) in Ps. lxvii, 19 ("heaven"); Ezek. x, 13 ("wheel"). There is, however, a wild archeology (Arab. akbād) in Psalms and Proverbs, where the Arabic chibbā or wheel, and what in growing out throws out branches of equal size and length in all directions, forming a globe a foot or more in diameter. In the autumn this becomes dry and light, breaks off at the ground, and flies before the wind. Thousands of them leap and roll over the plain, and often disturb travellers and their horses. This plant is thence in France it has formed the introduction to the word gol gal of Isaiah and the Psalmist than anything before suggested (Loud and Book ii, 357 sq.). Some (Smith, Bible Plants [Lond. 1877]) have held the golgal to be the so-called "Jericho rose" (Anastatica Hierichonti a), a small, ligneous, cruciform plant, which has the singular habit of growing when planted in water. In the summer it dries up into a ball, which might readily roll before the wind, except that it is held fast to the earth by its strong tap-root.

Rollock, Ronsart, first principal of the College of Edinburgh, was born in 1555 in the vicinity of Sterling, Scotland. From the school at Sterling he went to the University of St. Andrews, and became a student of St. Salvator's College. As soon as he had taken his degree he was chosen professor of philosophy, and began to read lectures in his own college. He left St. Andrew's in 1588, having been chosen in 1582 to be the principal and professor of divinity of the new Edinburgh University. In 1583 he with others was appointed by Parliament to confer with the papal lords. In 1585 he was appointed one of the visitors of the colleges, and in 1597 was chosen moderator of the General Assembly. He died at Edinburgh, Feb. 28, 1598. His only English work is, Certain Sermons on Several Places of St. Paul's Epistles (Edinb. 1597, 8vo). The rest of his works are in Latin—commentaries on Daniel, St. John's Gospel, Romans, and the epistles. He also published Prolegomena in Primum Librum Quaes. The, Brexit: Tractatus de Vocatione Efficaci (Edinb. 1597) — Questions et Responsones Adiectus ad Federic Des, etc. (ibid. 1596, 8vo) — Tractatus Brevis de Providentia Dei : et Tractatus de Escommunications (Lond. 1604: Geneva, 1605). His Life of Rollock (supplement to Encyclopl Brit.; Spotswood, Hist. Book, vi; Chalmers, Biographical Dictionary, s. v.; Allibone, Dictionary of British and American Authors, s. v.)}

Roma, the personification of the city of Rome, and as such called Deus Roma. She was represented clad in a long robe, wearing a helmet, in a sitting posture, strongly resembling the figures of the Greek Athena. She was in reality the genius of the city of Rome, and was worshiped as such from early times, though no temple was erected to her till the time of Augustus. After this their number increased throughout the empire.

Romaic (or Modern Greek) Version. Romaic, or Modern Greek, is the vernacular language of about 2,200,000 inhabitants of the ancient lands dispersed throughout the Turkish empire, as well as of the inhabitants of the modern kingdom of Greece. In this vernacular several versions of the New Test. exist. The earliest was printed at Geneva in 1638, in parallel columns with the inspired text, and was executed by Maximus Calliurgi (or Calliuri, as he is sometimes called), at the solicitations of Haga, the ambassador of the then United Provinces of Constantinopole. This translation, which is remarkable for its close and literal adherence to the Greek original text, is preceded by two prefaces, one by the translator, and the other by Cyril Lucas, patriarch of Constantinople. This edition, which had the title in Greek "Καινὴ Διάδεξις τοῦ Κυρίου Ἰησοῦ Χριστοῦ," was, however, in the hands of the translator in London in 1623. A second edition was published in 1658, in 12mo, and was printed with corrections in 1708 by the Societas for Propagating the Gospel in Foreign Parts, and another edition was issued by the same society in 1706. A reprint of this version, in 12mo, was published at Halle, in 1710, at the expense of Sophia Louisa, queen of Prussia, under the title," Καινὴ Διάδεξις τοῦ Κυρίου καὶ Σωτῆρος Ἰησοῦ Χριστοῦ" etc. in London, for the Societas for Propagating the Gospel in Foreign Parts, and another edition was issued by the same society in 1706. A reprint of this version, in 12mo, was published at Halle, in 1710, at the expense of Sophia Louisa, queen of Prussia, under the title," Καινὴ Διάδεξις τοῦ Κυρίου καὶ Σωτῆρος Ἰησοῦ Χριστοῦ" etc. in London, for the Societas for Propagating the Gospel in Foreign Parts.
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BIBLE SOCIETY'S VERSION.

1. ἐν ὑπέρ ἠτὸς ὁ λόγος,
   καὶ ὁ λόγος ἦν παρὰ τῷ Θεῷ,
2. καὶ ὁ λόγος ἦν ἡμῖν ἐκ τοῦ Θεοῦ.

See The Bible of Every Land, and the Annual Reports of the British and Foreign Bible Society. (B.F.)

ROMAINE, William, an English divine and writer, was born at Hartlepool, county of Durham, Sept. 25, 1714, and was the son of a French Protestant who took refuge in England upon the revocation of the Edict of Nantes. Romaine attended school at Houghton-le-Spring for seven years, and then entered Hertford College, Oxford, in 1730 (or 1731), and thence removed to Christ Church. He took his degree of A.M. Oct. 15, 1737, having been ordained deacon the year before. He became curate of Lee Trenchard, Devonshire, in 1737; was ordained priest in 1738, and the same year curate of Banstead and Horton, Middlesex. In 1741 Daniel Lambert, lord-mayor of London, appointed him chaplain. In 1748 he became lecturer of St. George's, Botolph Lane, and St. Botolph's, Billingsgate; and in the following year (1749) lecturer of St. Dunstan's-in-the-West, which position he held until his death. In 1750 he was appointed assistant preacher at the church of St. George's, Hanover Square, and continued until 1756; in 1752 professor of astronomy in Gresham College; curate and morning preacher at St. Olave's, Southwark, in 1756-1759; morning preacher at St. Bartholomew the Great, near West Smithfield, 1759, for nearly two years; chosen rector of St. Andrew Wood Street, in 1755; and held that office till 1774, an election which was disputed, but confirmed by the Court of Chancery in 1766. In the duties of this office he continued faithfully employed until his death, July 26, 1795. Romaine's best-known works are, Practical Commentaries on Psalm cxxi (Lond. 1747);—The Lord our Righteousness, two sermons (ibid. 1738, 8vo);—Twelve Sermons on Samuel's Song (ibid. 1758-59, 8vo);—The Life of Faith (ibid. 1763);—Scripture Doctrine of the Sacrament of the Lord's Supper (ibid. 1765)—Walk of Faith (ibid. 1771, 2 vols.);—Essay on Psalmody (ibid. 1775). See Allibone, Dict. of Bril. and Amer. Authors, s. v.;—Darling, Cyclop. Biblical, s. v.

Romani'tie-ëzer (Heb. úk. [for Romans' E'zer], ῥόμαντιεῖζερ, ῥόμαντιείζερ, heights of help; Sept. Ῥωμαιόντας, v. t. Ῥωμαίοντας, Ῥωμαίοντας), the tenth name of the sons of the Great Royal House, which appears in the time of David. He was chief of the twenty-fourth section of the singers, and his family, consisting of twelve persons, were among those engaged in the music of the tabernacle service (1 Chron. xxv. 4, 31). B.C. cir. 1014.

Roman (Ῥώμαιος), a citizen of the Roman empire (q. v.) (1 Mac. xvii. 34, 38; xii. 9, xiv. 30, 46; 2 Mac. viii. 10, 36; xi. 54; John xi. 48; Acts ii. 10; xvi. 21, 37, 38; xxii. 25-29; xxiii. 27; xxv. 16; xxviii. 17). Such persons, wherever born, were entitled to special privileges. See Citizenship.

Roman Art. The ancient Romans were characterized by a strong practical feeling. They had immense organizing; governing power; but they had little of that fine aesthetic sensitivity which is necessary as the foundation of an indigenous, native art with a people. Still, the position of Rome with reference to the general history of art is very important. It is marvellous, indeed, that a people who seemed originally to have had so little native talent for art should have become the most conspicuous patroners of art in all history. The inability of the Roman people to originate works of high art was recognised by their own writers. Virgil wrote: "To others it is granted to give life to marble and to lend breath to bronze, but the art of Rome is to govern nations, to conquer the proud, and to spare the weak." The Romans may be compared to rich people in a day who desire to possess works of art without knowing how to appreciate or understand them.
or who wish to use them as a means of displaying their ostentatious luxury. The presence of works of high art also created a proud rivalry among the aristocratic and wealthy which is altogether distinct from the patronage to art which comes from native, artistic impulse. During the first hundred and fifty years of its existence, Rome might be considered as an Etruscan city, so fully did the Etruscan spirit prevail in all her temples and other works of art. During the first two centuries of the republic, almost no works of art were executed within this great capital, though the names of a few Greek artists in Rome are recorded as early as five hundred B.C., before Christ.

With the conquest of Carthage first, followed by the conquest of Greece and Egypt, a new epoch was opened in the artistic life of the Roman people. Rome now became the great storehouse of the art treasures of the entire world. Greece especially was despoiled to enrich the private palaces and majestic public buildings of the great metropolis. With this gathering of the art treasures of the world into the great capital commences what may with propriety be called the beginning of the development of a true Roman art. The chief development of Roman art lay in the department of architecture. Carving and sculpture were employed in ornamenting public and private buildings of all grades, both in Rome itself and in all the remotest cities of the vast empire, these arts were practiced exclusively by Greek sculptors and painters. The great majority of architects, also, in the Roman dominions were Greeks, though their work was characterized by Roman elements and was executed in the Roman spirit.

The Romans used both stone and brick with extraordinary skill in their buildings. These materials were employed with great ingenuity and variety, both with and without mortar. The Romans adopted from the Etruscans the round arch and its consequence, the round vault, and vaulting are characteristic features of Roman architecture. By using these they were able to erect massive and lofty structures of pleasing lightness and with economy of material. Indeed, without the arch Roman architecture would not have had an existence. By the use of the arch and the vault, Roman architecture has given rise to the Byzantine style, and, through this, has inspired all subsequent architecture. Through the arch Roman architecture forms the connecting-link and the transition medium from the art of antiquity to the art of mediæval and modern times. The Romans used the vault as the transition to the dome, and thus, through half-domes, to the light and airy architecture of the Byzantine times. They also built circular temples, which, originally at least, were more usually consecrated to Vesta, with a simple circular cell, surmounted by a dome, as in the Pantheon.

From the traditions of their early Etruscan neighbors they preferred the square cell to the Greek rectangular oblong cell in their rectangular temples. Especially was this the case in Rome itself. The temples they built in other parts of the empire, especially in Greece and the former Greek colonies, were built after the plan of Greek originals; but these were decorated after the modified Greek manner, which the Romans adapted at the metropolis.

The Romans greatly modified all the styles of Greek architecture. To the Doric they added the Tuscan base. This gave the order much wider adaptability to the uses for which the Romans wished to employ the style; that is, in forming colonnades and pilasters to many kinds of buildings, whether circular, elliptical, or rectangular. The characteristic feature in the Ionic order, which they adopted from a single known Greek original, making volutes face all four sides of the capital. As half-columns or pilasters this modification was more fortunate. The Ionic order was only used by them as an intermediate style, in the second story of buildings, never in temples or other buildings a single story in height. The Corinthian order, which had hardly obtained its full capacity of development under the Greeks, was most happily used by the Romans. The Ionic volute, in a modified form, was introduced in the midst of the Acanthus. Thus was taken the first step to the complete union of the Ionic and Corinthian styles in the most characteristic and original decorative feature in Roman architecture, though it was doubtless elaborated by the hands of Greek workmen under the Roman rule. The capitals of columns and the entablatures were often covered with an amount of elaborate decoration which finally overwhelmed and almost destructive of good architectural effect. See Architecture.

In considering the classes of buildings erected by the Romans, the student of Egyptian or Greek art is surprised at the small number of temples constructed by the Romans in comparison with other edifices. The noblest monument of Roman architecture is the Pantheon, which is preserved almost in its entirety. Of other famous temples, as that of Jupiter Capitolinus, there are now no remains. The most magnificent temple built under the Roman dominion was that of Jupiter Olympus at Athens. The temples at Palmyra and Baalbec surprise by their size and the magnitude of the columns. The blocks and blocks of stone in these temples and arches, show an architectural elegance and purity they are very defective.

Of buildings of civil architecture the forum may first be considered. The forum was used, as by the Greeks, as a place for marketing, for assembling the people for the transaction of public business, for the election of officers, or for other purposes. The forum was surrounded by colonnades, which were frequently richly decorated. Besides the original Roman forum, various emperors laid out others, which served similar purposes. In the further development of the public life, the transaction of a portion of public affairs was transferred to special buildings, of which the basilicas are the most important. They were intended for courts of justice and the exchange for merchants; finally shops and libraries were added, and the basilicas almost served the varied purposes of the forums. The basilicas were generally rectangular and oblong in shape, though some were nearly square and were vaulted. The oblong basilicas usually had a round apsis at one end. These forms were furnished the starting-points for the two great early styles of Christian architecture—the oblong, for the so-called basilican churches in Italy; and the vaulted ones, for the Byzantine style in Constantinople. Thus we find in the Roman basilicas the most typical example of the meeting-place between classical and Christian architecture. See Basilica.

Triumphal arches form a most important feature of Roman architecture. They were very stately in form and costly in execution. This use of the arch they had doubtless derived from the Etruscans. The most important arches to signalize victories are those of Septimius Severus, Titus, and Constantine. The arch of Titus has peculiar interest to Christians, inasmuch as upon a bas-relief on the inside of the arch are cut models of the seven-branched candlestick and other vessels of the Temple service which Titus carried with him to Rome after his conquest of Jerusalem. Archs were erected in many cities to commemorate also the erection of public works of great extent by the emperors or other public officials. See Arch.

Originally, the Roman theatres, like those of Greece, were semicircular in form. But, while the theatres were cut in the solid rock on the side of some lofty hill, with the stage in an elevated landscape. In Rome they were built up, like other edifices, in the midst of the most populous cities, and the walls were decorated with colonnades, with vaulted arcades leading through the different stories to the seats. Theatres of vast size were built in Rome and in many provincial cities. The best preserved is at Orange, in France. But the amphitheatre was the specially characteristic form of theatre-building with the Romans. This was
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built of vast size in even the most distant provincial cities. The largest are the Colosseum at Rome and the amphitheatres at Capua, Verona, Pola, Nimes, and Constantine in Africa. It is estimated that the Colosseum could contain over sixty thousand spectators. In its arena gladiatorial sports of the most cruel character took place, and by their ferocity hastened the depravation of manners and morals which largely caused the downfall of the empire. See THEATRE.

The Colosseum has its characteristic feature in Roman architecture. These were laid out upon a scale of immense grandeur. The baths of Caracalla covered thirty-six acres. The vast edifices in this structure were highly decorated, and contained almost innumerable works of sculpture and painting. Several thousand bathers could be accommodated at one time. Elegant halls were also provided for reading, conversation, music, boxing, and other lighter games of various sorts. Other baths of vast size were built by various emperors, as Diocletian, Agrippa, Titus, and Vespasian. See BATHES.

The arch was most successfully applied to the erection of columns and aqueducts. Many of these were erected with surprising boldness, and of a size and length to excite the wonder of the modern beholder. Though frequently without much architectural decoration, the aqueducts generally have graceful outlines, and by their long lines, as they sweep for miles over the plain, mark the power of the people who ruled the world. See AQUEDUCT.

The lack of perfect artistic taste was manifested by the Romans in the erection of columns of victory, which received long sculptured portrayals of the achievements of victors. As the sculpture is thus placed utterly out of the reach of the eye, its effect is lost upon the beholder. See COLUMN.

The history of the Roman domestic residence is to be traced in the progress of Roman luxury. In the early career of the state, private houses were extremely simple. During the empire, all the luxurious richness of decoration that wealth and art could supply was employed in adorning the houses of the wealthy. Good taste was soon overwhelmed in costly decoration. The houses in the provincial city of Pompeii indicate what may have been the luxurious decoration of the capital. Even greater profligate expenditures were made upon the villas of the rich on beautiful mountain-sides or by the coasts of the sea. See HOUSE. The palaces of the emperors were of the most magnificent description. They were generally built upon the lines of the Colosseum. These palaces, especially in provincial summer resorts, were built on an immense scale, and were rather a vast group of edifices within a fortified enclosure, all laid out and decorated with the fullest luxury of the period. Two of the most famous of these imperial palaces were that of Diocletian at Spalatro, and that of Adrian at Tivoli. See PALACE.

The tumular architecture of the Romans is very striking, both with reference to the number and the style of the monuments. Of the tombs of the kingsy period, there remain only the monuments attributed to the Carthaginians. Of the republic, there remain only the tomb on the Appian Way, which is of the only form of the tumular style of the period of the empire seem to have been decidedly Etruscan style, both in shape and construction. The earliest of these is that of Cecilia Metella, on the Appian Way; but the grandest and most splendid was that of Adrian, now known as the Castle St. Angelo. The basement was of a forty foot square; the height to the pine cone on the summit was three hundred feet. It was decorated with an immense number of statues. The building called the tomb of Santa Helena, mother of Constantine, shows how the feeling for interior decoration had in that period displaced the earlier feeling for exterior decoration in all classes of structures. Parallel to the history of his Cecilia Metella in Rome, there is the Columbaria, or underground tombs, with niches for containing a number of cinerary urns. In general struct-
ure, these have their antitype in the subterranean tombs, or catacombs, of the Etruscans. Many of these columbaria are exclusively decorated with arabesques of stucco, which has been the delight of medieval and modern artists. Tumular monuments of more slender upright form, often with highly appropriate architectural decoration, and evidently with a marked Greek impress, are found in a few provincial cities in the north and west of the empire. But in Cyrene in Africa and Cirene in Egypt there are the large and grand, central and imposing tombs. Those at Petra are deeply cut in the rock, like many Egyptian tombs, but with elaborate Corinthian decorations. Of this same Roman period are a number of tombs in Palestine, Mesopotamia, and other countries in the Orient. See Tombs.

The catacombs of the Etruscans were imitated by the Jews and Christians in Rome, as these classes, like the Etruscans, did not burn their dead. But the Romans themselves, so far as is known, did not imitate fully the Etruscan catacombs for their own dead. See CATACOMB.

The Romans invented almost no original sculpture, but they brought from the conquered cities and colonies of Greece countless statues of the first rank. They also had marble copies of many masterpieces made for the decoration of their baths, forums, circuses, palaces, and tombs. See SCULPTURE.

Painting, both in tempera and in mosaic, they employed very extensively in decorating the floors and walls of the apartments of all ranks of men, of those of shops and smaller houses. See PAINTING.

The objects of daily use of every kind, even down to the utensils of the kitchen or the shop, were richly decorated. Artistic decoration had become a necessity in all material objects. But, withal, it is remarkable that they should have depended upon foreign workmen to supply them with all their artistic objects, both large and small. See ROM.

In more ways than can be traced, the art of Rome, or rather the art in Rome, furnished the channel for the transmission of the art of classical antiquity, in modified forms, to medieval Christianity. See ROMANESQUE ART. (G. F. C.)

ROMAN Catholic Church, the name usually given to that organization of Christians which recognizes the Roman pope as its visible head and is in ecclesiastical communion with him. The name may be found in a number of Roman Catholic writers, and is generally used in the constitution of those states in which the Roman Catholic Church is designated as one of the recognized or tolerated State churches. It is, however, not the official name used by the authorities of the Church—who rather dislike it, and substitute for it the name "Catholic" or "Holy Catholic" Church. The name "Roman Church" is applied in the language of the Church, to the Church or diocese of the bishop of Rome. The views which the members of the Roman Catholic Church, on the one hand, and all other Christians, on the other, take of the doctrine and the history of this Church widely and irreconcilably differ. To the former, the Church is the only form of Christianity that has any validity, and all other denominations of Christians are looked upon as deviations from genuine Christianity, and the history of the Church is to the Roman Catholic identical with the progress and development of Christianity. All other Christians agree in viewing the doctrinal system of Rome as absolutely erroneous and antichristian in its admixture to the Christianity of the Bible, and its history as the gradual growth of a central and absolute power, which is without a scriptural basis, and prefers and enforces claims for which there is no warrant whatever in the teaching of Christ or the words of the Bible. See CHURCHES.
ROMAN CATHOLIC CHURCH

He provided for a complete organization of the Church by designating Peter as its head. The foundation of this supremacy externally completed on the day of Pentecost by the effusion of the Holy Spirit. Several Church fathers have called this day the birthday of the Christian Church; accordingly the Catholic historian claims it as the actual beginning of the Catholic Church. Many of the traditions and legends which formerly filled the history of the early Catholic Church have now been quite generally abandoned by Catholic writers: they continue, however, to insist that the Scriptures in many places attest the supremacy of Peter as the first among the apostles and the head of the Church. While admitting and lamenting the inaccuracy of information in the early history of the Church, Catholic writers emphatically deplore, in opposition to modern criticism, a Roman episcopate of the apostle Peter, the exercise of supreamtial powers by several bishops of Rome in the first three centuries, and the actual acquiescence of the Church in the Roman decisions. The pictures of the early Christian congregations, as they are drawn by Catholic writers, bear but little resemblance to the Roman Catholic Church of the present day; but it is contended that all that was subsequently developed in the Catholic system existed as a germ in the primitive Church, and that modern criticism has been unable to prove any irreconcilable differences between the creed of the early Church and the Roman Catholic Church as it now exists.

The growth of an "Old Catholic Church" with an episcopal constitution in the 2d and following centuries is generally recognized by Church historians. It is also quite generally admitted that the bishops of Rome, the imperial city of the West, successfully claimed a greater and greater influence; but only Roman Catholics defend these claims as the exercise of a divine right, while all other writers look upon them as the gradual development of a usurpation which was attended by the most dangerous results. Christianity, in the meanwhile, spread rapidly through all the parts of the Roman world-empire, and, by the conversion of the emperor Constantine, entered into the novel position of the ruling Church. The transfer of the imperial residence to Constantinople led to a rivalry between the bishops of Rome and Constantinople, which gradually became fatal to the unity of the Church. The bishops of Rome steadily urged their pretended supremacy over the Western Church, and, rapidly increased their power by the conversion of the Germanic tribes, which gradually grew up to be the most powerful nations of the Christian world. The establishment of the temporal power at the close of the 8th century gave to the popes of Rome both greater influence and greater prestige, and enabled them to gradually convert the episcopal into a papal Church. The pontificate of Hildebrand, who succeeded to the papal throne in 1073 under the name of Gregory VII, completed the papal system and the Roman Catholic Church in their most essential features. Even before his election as pope, he had prevailed upon his imperial predecessors, as their most influential adviser, to make the election of popes in future wholly independent of secular influence, and thus to secure a continuity of pontiffs whose sole aim would be the progress and complete victory of the Church, not only over all other ecclesiastical and religious organizations, but also over all temporal governments. Under his influence the Roman Church, in accordance with theDecree that the pope was to be only elected by the cardinals. After he had ascended the papal throne himself, he enforced in 1074 the priestly celibacy, and took the final step for emancipating the Church from the State by forbidding bishops and abbots, through a synod held at Rome (1075), to accept the investiture from secular governments.

For nearly fifty years this prohibition remained the subject of a violent controversy between the pope and the secular princes, and though it was finally settled by a compromise (1122), it secured to the pope a general recognition of the important right of confirming the election of all the bishop. One of the most striking features of the Roman Catholic system—the absolute supremacy of the pope as vicar of Jesus Christ and head of the Church in all ecclesiastical affairs—is largely due to the influences proceeding from Gregory VII and his successors. The fundamental idea of Gregory VII, however, was never fully carried out. He had clearly conceived the Church as nothing short of a universal theocracy, with the pope at its head as sole sovereign in temporal affairs as well as spiritual. According to this view, all states of the Christian name were to be bound together in the unity of the papal theocracy as members of one body. The pope was to be the spiritual prince of the world, and through the ecclesiastical power; they are appointed "by the grace of God;" but the Church mediates between them and God. Royalty sustains to the papacy the same relation as the moon to the sun, receiving from it its light and its heat. The divine authority with which secular powers are clothed by the Church can therefore be again withdrawn by the Church when the secular powers misuse it. With the withdrawal of this authority ceases also the liability of the subjects to obedience. The gigantic efforts made by the mediavel popes, from Gregory VII to Boniface VIII, to enforce these views fill some of the most interesting pages of the history of the Middle Ages. The rapid organization of the religious orders, the popes had a well-disciplined and trustworthy corps of officers at their disposal, who frequently fought their battles even when bishops ceased to side with them. The Crusades, though, in the first place aiming at the deliverance of the holy sepulchre, repeatedly supplied the popes with a willing army for coercing hostile princes. None of the successors of Gregory attained so great a power and came so near realizing the establishment of the papal theocracy as Innocent III. In the struggle against his successors, the noble house of Hohenstaufen perished; but soon the kings of France checked the theocratic aspirations of the pope, and the imprisonment of Boniface VIII by the French made a breach in the theocratic edifice reared by Gregory VII and his successors which has never been repaired. The right to depose princes and release their subjects from the oath of allegiance was not expressly disowned by the popes, but it ceased to involve any practical danger, and was clearly repudiated by the Church. The Emperor of the Holy Roman Empire, which made the popes disgracefully dependent upon the French kings, and, still more, the papal schism, during which two, or at times three, popes hurled against each other the most terrible anathemas, undermined to a large extent the respect which Catholic countries had thus far had for the papal authority, and rapidly diffused the belief that the Church was pervaded by corruption, and that it needed a thorough reformation in its head and members. Such a reformation was sincerely attempted by the great councils of Pisa, Constance, and Basel, which not only endeavored to eradicate many flagrant abuses in the practical life of the Church, but to reduce the constitution of the Church from a papal absolutism to an episcopal constitutionalism by expressly declaring the superiority of a general council over the pope. The success of this scheme would have shaped the subsequent development of the Roman Catholic Church very different from what it has been; but the astuteness of the popes rendered the curia secure; the Deus desires of the majority of the bishops, to stifle the cries for a Church reformation, and to reimpose upon a reluctant Church the papal authority, at least in matters of an ecclesiastical nature.

While Western Europe became politically reorganized under Teutonic leaders, a similar governmental centralization as the Roman Catholic Church under the leadership of the bishops of Rome, the Eastern churches retained substantially the constitution of the Old Catholic Church of the early centuries. The Council of Nice recog-
ognised the higher authority of the metropolitan bishop of Rome, Antioch, and Alexandria. This higher authority was subsequently expressed in the title "patriarch." Later, the bishops of Constantinople and Jerusalem were added to the number of patriarchal sees, and the growing importance of the city of Constantinople gradually made the bishop of the city the first among the Eastern patriarchs, a distinction which was expressly sanctioned by the Synod of 682. The Church of those times was greatly agitated by controversies and schisms. The Council of Chalcedon, held in 451, to reconcile the differences between the East and West united in the wish to preserve the doctrinal unity of the Church on those important subjects; and ecumenical councils, in which both sections were represented, defined the creed of the Church and expelled the dissenters from her communion. Whether at these councils any prerogative, honorary or otherwise, was conceded to the patriarchs of Rome continues to be a subject of theological controversy; but even Roman Catholic writers do not claim that the bishops of Rome can be proved to have asserted any superior jurisdiction in any of the other patriarchal dioceses. Gradually some different views sprang up between the East and West as to the distribution of power, jurisdiction, and worship. The most important of these controversies was that relating to the procession of the Holy Ghost. See FILIOQUE. In the course of the 9th century the controversy grew into a serious dissension, and in the course of the 11th it led to a formal and permanent schism. Many attempts at reconciliation and reunion between the Eastern and Western Churches were made, but all were equally unsuccessful, or, if successful for a time, without duration. See GREEK CHURCH.

In Western Europe, the Roman Catholic Church retained her unity until the 16th century. The leaders of that reformatory party which controlled the councils of Pisa, Constance, and Basel were anxious not to disturb the unity of the Church, and co-operated in the condemnation of men like Wycliffe and Huss, who wanted first of all a scriptural reform of the doctrine and dogma; and who showed no concern about external unity if it stood in the way of a doctrinal reformation. At the beginning of the 16th century, the stilled clamours for a radical revision of the doctrine of the corrupt Church, and the restoration of a pure scriptural doctrine burst irresistibly forth in the German and Swiss reformation. See REFORMATION.

The whole of England, Scotland, Holland, Denmark, Sweden, Norway, and large portions of Germany and Switzerland, permanently severed their connections with the Church for the execution of his ambitious schemes and the confirmation of his power and his dynasty. He concluded in 1801 with the pope a concordat, which was to restore to the pope his temporal possessions and his ecclesiastical powers; but as a complete agreement was not arrived at, Napoleon once more (1808) occupied the States of the Church, and declared the legal existence of his successor "Charlemagne" revoked. When he was thereupon excommunicated, he imprisoned the pope, and for several years deprived the Church of her head. In 1814 the allied princes of Europe restored the temporal power of the pope, and Pius VII was enabled to resume the full functions of the papacy as they were exercised before the French Revolution. In 1818, 1820, and 1823, however, between the pope and the princes assembled at the Congress of Vienna was not attained, and the pope entered through his legate a protest against the work of the congress. In 1816 the Order of the Jesuits was restored for the whole Church, and soon displayed again, as in former times, an extraordinary activity for strengthening and enlarging the papal authority in opposition to episcopal and liberal tendencies still manifesting themselves within the Church, as well as to the legislation of the secular governments. The growth of the liberal and revolutionary party in most of the European countries, which aimed at either curtailing or wholly abolishing the Church, was a matter of the most serious and distasteful to the Roman Catholic Church, but led in most countries to vehement conflicts, especially in regard to the public schools. In Italy, the national tendencies for a political union led to the establishment of a united kingdom of Italy, to which the larger portion of the Church was subordinated. The Church was in the remainder, including the city of Rome, in 1870, though not a few Catholics, including even some of the most prominent members of the Order of the Jesuits, were inclined to look upon the destruction of the temporal power of the popes as favorable to the spiritual interests of the Church, the pope (Pius IX) pronounced an excommunication against the King of Italy and all the statesmen who had aided in the conquest of the Papal
States. The successor of Pius IX became of exceeding importance in the inner history of the Catholic Church. The participation of the Holy See in the immediate congregation, the Virgin Mary, and of a syllabus which characterized a number of doctrines and views commonly held in civilised countries as heretical or erroneous, indicated a determination on the part of the pope and his advisers to force a belief in, and submission to, the extreme theories concerning the authority upheld by the entire Catholic Church. This victory of the extreme papal party within the Catholic Church became complete when, in 1870, the Vatican Council proclaimed the infallibility of the doctrinal decisions of the pope as a tenet of the Catholic Church. A considerable number of bishops, chiefly from Germany, Austria, and France, made a determined opposition to the adoption of the new doctrine, chiefly on the ground of its being incompatible. After its adoption by the council, however, the opposing bishops gradually submitted to the demand of the pope to have the doctrine promulgated in their dioceses. Several did so with undisguised reluctance; some (as bishops of Strasbourg) were more reluctant to have their names handed to friends who had secretly remained opponents of the innovation even on their death-bed; but externally all yielded, and not one of the bishops separated from the Church in consequence of the great change which had been made by the Vatican Council. The lower clergy quickly followed the example of the bishops. A number of professors of Catholic theology at the German universities continued, however, to refuse their submission, and were therefore excommunicated. As many thousands of laymen sympathized with them, the necessity of providing for their religious wants gradually led to the organization of Old Catholic congregations in Germany, Switzerland, and Austria, even the erection of Old Catholic bishops in Germany and Switzerland. In France, a distinguished pulpit orator, father Hyacinthe, has been active in the interest of Old Catholicism, but thus far (1879) without effecting any organization. In Italy, the friends of an Old Catholic reformation have a secret organization, with a bishop elect at its head. The numerical strength which the Old Catholic Church had attained after eight years of hard and incessant labor was far from meeting the expectations of its founders. The total number of the population which expressly and formally severed their connection with the Church was called in 1871. The Vatican Church did not exceed 200,000 persons, an insignificant number if compared with the 200,- 000,000 who remain nominally connected with Rome, But the reluctance of the bulk of the Catholic population to sever their nominal connection with the Church of their ancestors cannot be taken as a proof that the Catholic Church retains its control over the nations which refused to separate from her in the 16th century. The history of the Catholic nations during the last century furnishes, on the contrary, ample proof that the influence of the national Church in all these countries has to a very large extent been undermined. In Spain and Portugal, expelled the religious orders and confiscated the property of the Church; it has fully secularized public instruction, and, more than any other government of the world, it is impelled to reject the claims of the Church, because these claims involve the destruction of Italian unity.—Among the states of Spain and Portugal, on which there is not one which has not had, from time to time, its conflicts with pope and bishops. The progress of religious toleration and of a secular school system, after the Protestant models of Germany and France, and in opposition to the bishops, proved that the Church has ceased to have a firm hold on any of these states. See Old Catho-

In the Protestant countries of Europe the Roman Catholic Church has been greatly benefited since the beginning of the 19th century by the progress of religious toleration. The laws impeding the free exercise of the Roman Catholic religion, and of the bishops, were quite generally repealed, or fell, at least, into disuse. Thus congregations were reorganized in Sweden, Norway, and Denmark, where the Church had been almost extinct since the 16th century, and vicars apostolic were appointed as an initial step towards the reconstruction of the Church, and which, when the Church had been for two hundred years without a hierarchical organization, although it had not ceased to
have a considerable Catholic population, the constitu-
tion of 1848 proclaimed the principle of religious liberty. Th
even the Jesuits were allowed to return, and in 1863 the Catholic hierarchy was re-established by the  
creation of one archbishopric and four bishoprics. — In
the last quarter of the 19th century, the agitation of the Irish Catholics for equal political
rights, and to open both houses of Parliament to its
Catholic subjects. This was followed by the restoration of the
Catholic hierarchy in 1850, in which year pope Pius IX divided the kingdom into one archbishopric and
six bishoprics. In 1858, the Catholic Church in England had become extinct in 1858, by the
death of bishop Goldwell of St. Asaph. In Scotland, when the ancient hierarchy had become extinct by the
death of archbishop Betoun of Glasgow, in 1801, the
hierarchy was established by pope Leo XIII, who in 1878 established two archbishoprics and four bishoprics.
In Ireland, at the time of the Catholic emancipation
numbered alone seven millions of Roman Catholics, and a
tide of Irish emigration filled the cities of Eng
land and Scotland with a large Catholic population, the
Catholic Church appeared at home and abroad as a
great power; and the number of churches, of priests, and
of Irish Catholics, and the political opinions of the
bishops and the abbeys felt among Protestants at this revival of the
Church of Rome induced Parliament, in 1851, to adopt a
resolution declaring all papal edicts, and all jurisdic-
tions, ranks, or titles created by them, null and void; and
fining every person who, without legal authority, accepted any ecclesiastical title derived from the name of any place in the kingdom. But the new Catholic
bishops knew how to evade the laws; and the liberal
tendency of English legislation gave to the Roman
Catholics a position which even Roman Catholic writers
have often praised as the most favorable in Europe.

The hopes awakened by this restoration for the future of
Catholicism in England were greatly strengthened by
a movement within the Established Church of England, which aimed at a revival of the Catholic ele-
ments of this Church. Under the leadership of Pusey
and Newman, this movement—sometimes called the Oxford
movement because it had its chief centre in Oxford—
generated tendencies to Roman Catholicism and led to a considerable number of graduates of English
universities over to the Church of Rome. Among the
new Catholics were many men of great reputation, in-
fluence, and wealth. The most prominent were, Dr.
Henry Newman, one of the leaders of the movement, who,
as superior of the religious order of the Oratorians (commonly called the English College of Rome, or Angli-
gican Church), as rector of the Catholic University of Dublin, and by a number of literary works, displayed a
great activity for the Roman Catholic Church, and, as
a reward for his services, was raised, in 1879, to the car-
dinate; archbishop Manning of Westminster, created
cardinale in 1879, and the marquis of Lansdowne, one of the rich-
est noblemen of the United Kingdom; the marquis of Ripon, a prominent English statesman and member of the
Privy Council. The number of Anglican clergy-
men, members of the nobility, and literary persons who, since the beginning of the Oxford movement, have joined the
Roman Catholic Church exceeds one thousand. By these movements of the Oxford movement, social standing and a greater influence upon English
society than it had before. This is especially apparent in the
colonies, where the government recognises the power of the Catholic bishops and missionaries to co-
operate for the confirmation of the English rule, and is
willing to utilise this co-operation in pressing its demands on con-
cessions. It is, however, a noteworthy fact that, in
spite of all the accessions to the Church from the high-
ranks of English society, the total Catholic popula-
tion shows not only no notable progress, but the esti-
mates by the most careful statisticians give even lower
figures for it than were assumed some ten years ago.
This would indicate that the losses sustained by the
Church, especially among the lower classes of the popu-
lution, must, at least, equal in number the gains.

On the other hand, the territorial rearrangement of Ger-
many by the congress of Vienna placed nearly all the Ger-
man Catholics, except those of Austria and Bavaria, under
Protestant governments. The great cession of 1870
severed the connection between Catholic Austria and the
German Catholics, and placed Protestant Prussia and a
Protestant emperor at the head of the German nation-
ality. The laws of all the German states place the Ro-
man Catholics on a level with Protestants; but diver-
sions in the political and religious limits of the states have
caused the secular powers to have repeatedly led to fierce conflicts be-
 tween the Church and the German governments, especi-
ally Prussia. The two Prussian archbishops of Col-
logne and Posen were imprisoned in 1887, and kept
prisoners until 1890, for refusing obedience to royal or-
dinances concerning mixed marriages. A new conflict
began in 1872, which occupies a prominent place in the
modern history of Roman Catholicism, under the name
Kulturkampf, and was not yet ended at the beginning of
1879. The Prussian government, alarmed at the in-
crease of power which the Vatican Council had placed in the hands of the pope, deemed it necessary to divest the bishops of all the influence which they had
exerted upon the national schools; to check the abso-
lute control of the lower clergy by the bishops; and to
extend the jurisdiction of the State over both bishops and
lower clergy. The bishops regarded some of the
laws adopted in Prussia for this purpose as inconsistent
with their duties towards the Church, and refused to
submit to them. In consequence of the conflicts which
were caused by this attitude of the bishops, a number of the Prussian bishops were deposed from their sees;
and several other sees which became vacant by the death of their occupants could not be filled on account
of the insuperable disagreement between the Prussian
Government and the pope. At the beginning of 1879, of the twelve archbishoprics and bishoprics of Prussia,
only two were actually filled. During the progress of
this conflict, the bulk of the Catholic population of Ger-
many showed a marked sympathy with the bishops;
and the universal suffrage which has been adopted
in Germany for the elections to the Reichstag yielded in no country of the world so complete an approval
of the candidates as in Germany. Thus the Catholic
districts of Germany came to be looked upon as a bulwark
of the Roman Catholic Church in general. Previously
the German Catholic Church had won within the Catholic Church a
great prestige for superiority in the province of liter-
arrure, and now its influence in the language, literature, and
art was translated into the languages of most of the other Catho-
lic nations. The elevation of Dr. Hergenröther, a uni-
versity professor, to the cardinalate by pope Leo XIII,
in April, 1879, was regarded as an encouraging tribute
to the science of Catholic Germany by the head of the
Church. — The Roman Catholic Church has suffered the
greatest numerical losses in Russia. At the second
partition of Poland, in 1798, nearly all the dioceses of the
United Greeks in the former Polish empire were
incorporated with Russia. The empress Catharine II
made incessant efforts to reunite the United Greeks
(who, during the Polish rule, had been induced to rec-
ognise the supremacy of the pope over the Greek
Church); and it is said that, during her reign, no
less than seven millions of United Greeks separated from
Rome. No exhortations to this end were made by the
emperors Paul I and Alexander I; but Nicholas I
and Alexander II followed in the footsteps of Catha-
rine. In 1839, 3 bishops and 169 priests, representing a
census of 150,000, declared themselves Greek-Catho-
lic, held at Plock, in favor of reunion with the Russian
State Church. After this only one United Greek di-
cese remained (Chelm), with a population of 250,000,
nealy all of whom, in the years 1877 and 1878, likewise
joined the Russian Church. As the Russian government
forbids secession from the State Church to any other
ROMAN CATHOLIC CHURCH

religious denomination, a return of the United Greeks to the communion of Rome is for the present impossible. Roman Catholic writers unanimously insist that measures of the utmost severity and cruelty have been resorted to to bring about this separation from Rome; and their statements are fully confirmed by nearly all writers who are not Russians.—In the United States of America the Roman Catholic Church enjoys a degree of independence which it has hardly ever possessed in any other country. Owing to the increase of the population in the United States, and to the large influx of immigrants, it has already attained a high rank among the national divisions of the Roman Catholic Church. See ROMAN CATHOLIC CHURCH IN THE UNITED STATES.

The missionary labors of the Catholic Church in non-Christian countries received a great impulse by the foundation of the Order of the Jesuits. The latter sent out a larger number of missionaries than any other religious order has done before or after its foundation. In some countries of Eastern Asia the Catholic missions appeared, at times, to become a complete success. In Japan the Church embraced, at one time, more than 200,000 Christians, and counted among its adherents several princes. In China the Jesuits obtained a great influence at the courts of several emperors, and the permission to establish missions throughout the empire. In Hindustan, Corea, Anam, and other countries, numerous congregations were collected, and many natives became priests and members of religious orders. Many of these missions have had to suffer persecution; but most of them have survived, though in a crippled form and with reduced numbers, to the present day. 

Pope Gregory XV established for the chief and central direction of the Catholic missions, in all parts of the world, the Congregatio de Propaganda Fide, which consisted of 15 cardinals, 3 prelates, and 1 secretary. Pope Urban VIII connected with this institution, in 1627, a seminary for the training of foreign missionaries (Collegium Urbanum de Propaganda Fide), which still exists, and has always been famous for the large number of nationalities represented among its pupils. Besides the seminary of the Propaganda, the Roman Catholic Church has seminaries specially devoted to the education of foreign missionaries at Paris, Lyons, and in several other places; and at present most of the religious orders educate some of their members in their own institutions for the missionary service. For the financial support of the Catholic missions, a central Society for the propagation of the Faith was established in 1822 at Lyons, which has of late had an annual income of about 5,000,000 francs. This society has branches in nearly all countries of the world; only Austria and Bavaria have preferred to establish their own societies for the support of foreign missions. A children's missionary society, called the "Society of the Holy Childhood of Jesus," devotes its revenue chiefly to the efforts for the baptism and Catholic education of pagan children. It has branches in all countries. It is admitted by all Catholic writers that the sums annually contributed for the support of the Catholic missions fall far below the aggregate annual income of the missionary societies.

II. Doctrines.—As the Roman Catholic Church agrees with the Greek and the Protestant churches in regarding the Holy Scriptures as divinely inspired, and as an authority in matters of faith and morals, she holds many points of Christian belief in common with these large bodies. The Christian Church, with them, believes in the unity of divine essence, the Trinity of the divine persons (Father, Son, and Holy Ghost), and the creation of the world by the will of God out of nothing for his glory and the happiness of his creatures. Among other points of belief which are common to the Roman Catholic, Greek, and Evangelical churches are the following: the innocence of man; his fall in Adam, and redemption by Christ; the incarnation of the Eternal Logos and Second Person in the Holy Trinity; the divine human constitution of the Person Christ. In regard to the procession of the Holy Ghost, the Roman Catholic Church has added to the Nicene Creed the "Pneumatis" (from the Son), and accordingly believes that the Holy Ghost proceeds from the Father and the Son; while the Greek Church believes, in strict accordance with the original Nicene Creed, that the Holy Ghost proceeds from the Father only. The Roman Catholic Church holds in opposition to the Greek, but in opposition to evangelical Protestants, the doctrine: the authority of ecclesiastical tradition as a joint rule of faith with the Scriptures; the veneration of the Virgin Mary, the saints, their pictures and relics; the infallibility of the Church; justification by faith and works as joint conditions; the seven sacraments or mysteries; baptismal regentation, and the institution of water baptism for salvation; priestly absolution by divine authority; transubstantiation and the adoration of the consecrated elements; the sacrifice of the mass for the living and the dead; prayers for the departed. The infallibility of the Church was formerly lodged by the Roman Church in the heads of the members in conjunction with the pope, but since 1870 also in all the doctrinal decisions of the popes; by the Greek Church it is attributed to the seven eumenical councils, and the patriarchal oligarchy as a whole. The immaculate conception of the Virgin Mary, which was proclaimed as a dogma by the pope in 1854, is rejected by the Roman Catholic Church. The authority of the Pope in the veneration of the Virgin is no less than the Roman Catholic. In regard to the Holy Scriptures, the Roman Catholic Church includes in its canon the Apocrypha of the Old Test., which are excluded from the Protestant canon. The Latin ( Vulgate) translation of the Bible is placed on a par with the Hebrew and Greek Scriptures, while Protestantism claims divine authority only for the original Scriptures of the inspired authors. As regards the popular use and circulation of the Bible, the Roman Catholic Church has generally discouraged the reading of unannotated Bibles in the native tongues, and commanded her members to seek on this subject the previous advice of their rabbinary and other guides.

With regard to the unity of the Church, the Roman Catholic Church teaches that Christ founded one, and only one, infallible visible Church which was to represent him on earth as the teacher of religious truth, and to which, therefore, all men ought to submit. The Roman Catholic Church, therefore, insists that Protestantism by its separation and by the construction of new creeds and doctrine is a heresy, and therefore asserts that outside of her there is no salvation ("extra ecclesiam nullus salus"). She does not admit the Protestant distinction between a visible and invisible Church, but demands that all should belong to the visible Church. She admits, however, that there may be cases when insurmountable difficulties prevent persons from joining her communion, and when God will save them though they have not been formally received into her pale. As there is, in the opinion of the Church, only one Church and one baptism, all persons, children or adults, to whom the ordinance of baptism is administered in due form are thereby received into the Roman Catholic Church, and therefore the children of all Protestants and other non-Catholics are therefore regarded as belonging to the Catholic Church until they cut themselves loose from it by their own erroneous belief.

In regard to the future life, the Roman Catholic Church teaches a Divinity of the holy souls, and a final judgment of the same, (lasting until the final judgment) between heaven and hell, for the purification of imperfect Christians, which may be advanced by prayers and masses in their behalf. The centre of Catholic worship is the mass, which the Church holds to be an actual, though unbloody, repetition of Christ's sacrifice on the cross, by the power of the Holy Ghost. The Mass is the supreme act of worship: the original sacrificial offering is made; and the sacrifice is offered, as a rule, daily by every priest. To the laity the eucharist is now administered in only one kind, the
broad, the Church believing that Christ is wholly pres-
ent in the consecrated bread as well as in the wine, and
that therefore the reception of one kind is fully suffi-
cient.

An important difference between Roman Catholic
and Protestant ethics exists in the doctrine of good
works, the Roman Catholic Church believing that
works of supererogation, which are not commanded, but
recommended (omnia evangilea), with corresponding
exemptions, are due to each one of Christ's people. Bishop
of Rome, under the name of pope, has dispensed
the pope for the dispensation of indulgences. These
indulgences are transferable to the souls in purgat-
ory.

As the Church is the plenipotentiary and infallible
representative of Christ, her commandments are no less
binding upon the faithful than the divine command-
ments recorded in the Scriptures. Among the com-
mandments given by the Church are the duty of the
faithful to go once a year to confession, to receive once
a year the eucharist, and to attend mass on every Sun-
day and holiday. Upon her clergy the Church has
imposed the duty of celibacy; as this, however, is not a
part of Church doctrine, the priests of those of the
Eastern churches who recognise the supremacy of the
pope are allowed to marry.

Paintings and images are quite commonly used in
Catholic churches as fitting ornaments, and as objects
calculated to excite and keep alive feelings of devo-
tion. The crucifix may be mentioned as the principal
among these objects. A number of ceremonies and treat-
ments are used in the celebration of divine worship. They
are intended to give a peculiar dignity to the sacred mys-
teries of religion; to raise the mind of the beholder to
heavenly things by their various and appropriate im-
port; to instruct the ignorant and keep alive attention;
to give to the ministers of religion a respect for them-
selves and for the awful rites in which they officiate.

In the celebration of the mass and other services of
the Church, the Latin language is used. The Church
cherishes it as a bond of union which connects the
churches of the present with each other, as well as with
the primitive apostolic Church of Rome. For the use
of the people, translations into the vernacular languages
are made, and are in common use. The Eastern church-
es which have entered into a corporate union with
Rome are allowed to retain at divine service the use of
their old liturgical languages. Latin is also the lan-
guage of the Breviary, which contains the prayers and
religious readings prescribed by the Church for the
daily duties of the clergy.

III. Constitution.—The Roman Catholic Church be-
lieves in a special priesthood in which all the offices of
the Church are vested. The powers conferred upon
the priesthood are twofold—the priestly power, potestas
ordinas, and the governing power, potestas jurisdiction
is. The former is vested in its fulness in the bishops,
who alone have the right to provide for the contin-
uation of the hierarchy by means of ordination. Subordi-
nate to the bishop are the orders of priest and deacon.
These two orders, together with that of bishop, con-
sistute the ordines majoris, and form the keystone
of the entire hierarchy. Several minor orders, ordines
minores, are the symbols of the preparatory steps for the entrance into the hierarchy, and are no longer of any practical significance.

The governing power is possessed in its fulness by the
pope, who alone has apostolic authority, and may exer-
cise it in any part of the Church. The bishop has
governorship over the episcopal see, which, according
to the present Church law, can practically exercise it
only with the sanction of the pope. A number of epis-
copal dioceses are commonly united in an ecclesiastical
province, the head bishop of which bears the title of
archbishop, presides at the provincial councils, but oth-
erwise rules only under the orders of the pope. 4
Greek-Ruthenian bishops are appointed by the pope in
the administration of the suffragan dioceses. If a coun-
try has more than one ecclesiastical province, one of
the archbishops has the title of primate, and as
such ranks the other archbishops and presides at
national councils. As all the Eastern patriarchates have
served their connection with the pope, and the
Church has totally lost the signification it had in the early
Church. It is an honorary title which confers no de-
gree of jurisdiction superior to that of archbishop or
primate. The Church has at present, besides the pope,
twelve patriarchs—namely, four of Antioch (for the Lat-
in, Greek, Syrian, and Maronite rites respectively), and
seven others, in the following order: the Exarch of the
one each of Carthage, Alexandria, Antioch, Jerusalem,
with the title of patriarch, and the bishops of Thessal-
ion (of the Chaldean rite), Glicia (of the Armenian rite),
the East Indies, Lisbon, and Venice. Those figures of
Eastern churches which in course of time had entered
into a corporate union, with the privilege of retaining
the use of their ancient liturgical languages, the mar-
rriage of priests, and other ancient customs, are techni-
cally designated as the Eastern or Oriental rite, in op-
position to the Latin rite.

For the purpose of deliberating and legislating on
ecclesiastical affairs, a system of councils or synods has
gradually been developed, consisting of ecumenical,
national, provincial, and diocesan synods. Ecumen-
ical councils are such as represent the entire Church,
and to which now all the ordained bishops of the Church
are invited. The Church now numbers twenty of these
councils, the latest of which—the Vatican Council—was
held from Dec. 8, 1869, to Oct. 20, 1870. (For a list of
the first nineteen, see Councils.) Up to the Vatican
Council, larges portions of the Catholic church—bishops and provincial synods, have asserted the supe-
riority of an ecumenical council over the pope. After
the proclamation of the infallibility of the pope, it is no
longer possible for any Roman Catholic to claim for an
ecumenical council any kind of superiority. A na-
tional council is one consisting of all the archbishops and
bishops of a country under the presidency of the primate.
The Church law makes no provision for their regular
periodicity, and they have generally been convoked for
some special reason. Provincial synods are meetings of
the bishops of an ecclesiastical province under the
presidency of the metropolitan or archbishop. Diocesan
synods are meetings of the clergy of a diocese under the
presidency of the bishop. The Eccenomical Council of
Trent desired to introduce these two classes of synods
to a larger extent than had been the case before into the
regular organism of the Church, and therefore pro-
vided that a provincial synod was to be held every third
year in each ecclesiastical province, and a diocesan synod
annually in each diocese. These plans have not been
carried out but very imperfectly, and in the 18th century the diocesan synods fell into disuse in every
country of Europe except Italy.

The pope is assisted in the government of the uni-
versal Church by the college of cardinals, which is di-
vided into cardinal bishops, cardinal priests, and car-
dinal deacons. The bishops of every grade are, in a
similar manner, aided in the government of their dio-
ceses by a chapter, and frequently by an assistant bish-
op. The diocese is divided into parishes, a number of
which is generally united into a deanery, at the head of
which is a dean. The papal almanac (La Gerarchia Catolica) for 1878 publsishes the bishopric of the
pope, the cardinal, and the Catholic hierarchy: The full number of the mem-
bers of the college of cardinals is 78; namely, 6 cardinal
bishops, 51 cardinal priests, and 16 cardinal deacons.
Of patriarchal sees there are 12, 7 of which belong to the
Latin and 5 to the Oriental rite. The number of archi-
bishops was 13 in 1877, 15 in 1878, according to the
papal almanac. The number of priests and deacons
belonged to the Latin and the remainder to several Ori-
ental rites. Of the Latin archbishops, 13 were imme-
diately subject to the Holy See, and 188 were connected
with ecclesiastical provinces. Of the Oriental arch-
bishops, 1 Armenian, 1 Greco-Russian, and 1 4 Greek
at the head of ecclesiastical provinces; 4 Greek-Ortho-
xian, Melchite, 4 Syrian, 5 Syro-Chaldean, 5 Syro-
Maronite are subject to the patriarchs of the several
rivers. Of episcopal dioceses there were 719, of
which 664 belonged to the Latin and 55 to several Oriental rites. If we add the six suburban sees of the cardinal bishops, the total number of episcopal sees would be 725, of which 670 belong to the Latin rite. Immediately subject to the Holy See are 87 Latin and 4 Eastern (3 Greco-Ruthenian, 1 Greco-Bulgarian) bishops; 577 Latin sees and 8 Oriental (1 Armenian, 3 Greco-Romanian, and 4 Greco-Ruthenian) were suffragans in ecclesiastical provinces; 43 Oriental bishops (16 Armenian, 9 Greco-Melchite, 8 Syrian, 7 Syro-Chaldean, and 3 Syro-Maronite) were subjects to the patriarchs of the several rites. There were also 18 sees not connected with a diocese (nullius diocesso); their occupants are 12 abbots, 1 archabbot, 1 archimandrite, 1 bishop, and 5 vicars apostolic.

Where it is found impracticable to establish dioceses in accordance with the provisions of the canonical law, vicars apostolic are appointed in place of bishops. They are placed under the immediate supervision of the Congregation of Propagation, which is charged with a general superintendence of missionary districts. Besides vicars apostolic, the pope appoints for the superintendence of churches in non-Catholic countries apostolic delegates and apostolic prefects, both of whom are likewise placed under the Congregation of Propagation. The aggregate of delegates, vicars, and prefects was (in 1879) 154, making a total of 1186 hierarchical titles. The titular patriarchs of the Catholic hierarchy, inclusive of the assistant bishops, was 1198. The Catholic hierarchy received a very large increase during the pontificate of Pius IX. The number of bishoprics raised to the rank of archbishoprics was 24; number of archbishoprics created, 5; number of bishoprics created, 192; of sees, nullius diocesso, 3; of apostolic delegations, 3; of vicariates apostolic, 28; of prefects apostolic, 15; total, 215 hierarchical titles.

A large proportion of the new episcopal and archiepiscopal sees belong to English-speaking countries. The hierarchy of England and Wales, as restored Sept. 29, 1850, by letters apostolic of Pius IX, comprises the province of Westminster, consisting of the archiepiscopal see of Westminster and twelve suffragans. In the United States 34 new episcopal sees were established during the pontificate of Pius, and 10 sees raised to archbishoprics. The first addition made by pope Leo XIII to the Catholic hierarchy was the restoration of the hierarchy of Scotland on March 4, 1878. It comprises the archiepiscopal see of Glasgow, which is without suffragan sees, and the province of St. Andrews and Edinburgh, which consists of the archiepiscopal see of St. Andrew's and Edinburgh, with four suffragan sees. At the beginning of 1879 the British empire had 14 archbishoprics, 76 bishops, 83 vicars apostolic, and 7 prefects apostolic. Of the archbishoprics, 1 was in England, 2 in Scotland, 4 in Ireland, 4 in British North America, 4 in the Western colonies, 2 in Australia; of the bishoprics, 12 in England, 4 in Scotland, 24 in Ireland, 2 in the European colonies. 1 in Africa, 18 in North America, 1 in the West Indies, 11 in Australia, 3 in New Zealand; of the vicariates apostolic, two thirds are in the Asiatic possessions. Most of these vicariates are at present held by archbishoprics and bishops who take their title from their see in sordida infidelitas. Including eight condottiers or auxiliary bishops, the total number of archbishoprics and bishoprics holding office in the British empire at the beginning of 1879 was 128, a larger number than at present found in any other country except only Italy. Adding

It will be seen from the above table that the total number of Roman Catholics still exceeds the aggregate number of all other Christians. Among the large counties, South America is almost exclusively Catholic, the only exception being Brazil (and some parts of Dutch Guiana). Together with the Falkland Islands, being under Portuguese governments. Many of the other countries are gradually receiving a Protestant population by immigration. The largest number of immigrants is found in Brazil; a smaller number in Chili and the Argentine Confederation. In Europe, the Roman Catholics are about one half of the total population; they are in a ratio to the Protestants and the Eastern churches, because in some of the largest Catholic countries, as France and Spain, the natural increase of the population is slower than in most countries of Europe. In North America, which is very rapidly rises in the scale of Catholic population, the Catholic minority, although in Mexico and Central America nearly the entire population is connected with it. The same is the case with Australia, where the total population increases with still greater rapidity than in North America, and where the Roman Catholics are a decided minority in each of the Catholic countries. A considerable part of the rapid increase of the population of North America, according to the numerical proportion between Protestants and Catholics, would materially change the relative position of both in the list of the prominent religions of the world. Outside
of Europe, America, and Australia, the Roman Catholic Church predominate in the Spanish, Portuguese, and French colonies, the most populous of which, the Philippine islands, have a Catholic population now estimated at about 6,000,000. In Western Asia, one entire Eastern communion, the Maronites, and fragments, more or less considerable, of all the others, have connected themselves with the Church of Rome. In Hindostan and China, and in aggregate China and Japan, about 2,000,000 has for several hundred years adhered to that Church, in spite of repeated and bloody persecutions; and even in Japan, under the new era of religious toleration which has been opened by the establishment of intercourse with the Christian nations of Europe and America, despatches of the early nineteenth century report that about 20,000 have openly declared themselves as still attached to the Church. Though this Church continues to make some progress in all her mission fields, no conquests have been made in the 19th century equal to the success of the Jesuit missionaries in Eastern Asia in the 16th and 17th centuries, or to that of the Protestant missionaries in the 19th century in Madagascar.

It is a noteworthy fact that the Latin nations of Europe and America are almost a unit in their adhesion to the Roman Catholic Church. The Reformation having been suppressed in the 16th century by force in all the Latin countries, the Waldenses in Italy, and some of the French-speaking cantons of Switzerland, with a few hundred thousand Reformed Frenchmen, were, at the beginning of the 19th century, the only dissenters from Rome in Latin Europe and America. The introduction of religious toleration begins to make notable inroads upon the religious uniformity of some of these countries. Thus, the number of native Protestants was in Spain estimated in 1822 at 12,000, in Mexico at 12,000; Italy had 170 new evangelical congregations and 111 stations; and in France and Belgium a number of prominent men advised the liberal Catholics to sever their connection with Rome, and, if they were not prepared to embrace fully the doctrines of one of the Protestant churches, to inscribe themselves in the civil registers as Protestants. The principality of Roumania, which became an entirely independent state in 1878, also speaks a language chiefly of Latin origin, and is, therefore, sometimes classed with the Latin nations. Of its population, no more than one per cent. belongs to the Roman Catholic Church. With the restoration of the German empire under Protestant rule, the Roman Catholic Church has almost wholly lost any controlling influence upon the Teutonic nations. Great Britain, with a number of inchoate colonial states, Germany, Sweden, Norway, Denmark, and Holland, are an unbroken phalanx of Protestant states. The government of polychromatic Austria can hardly be called any longer Teutonic. In Belgium, a Teutonic nationality is united with a Latin into one state, which nominally is wholly Catholic, though it is now, like Austria, Italy, Portugal, and many other nominally Catholic states, under a liberal administration, which is in open conflict with the demands of the Catholic hierarchy. Of the Slavic nationalities, several, like the Poles and Czechs, are a genuine Roman Catholic; but there is now no Catholic Slavic state. The governments of all the Slavic states—Russia, Serbia, Montenegro, and Bulgaria—belong to the Orthodox Eastern Church. To the same Church belongs nearly the entire population of the kingdom of Greece, in which the Roman Catholic Church is very strong, and in which, by the laws of the constitution, only 12,000 souls, or less than one per cent.—The Roman Catholic constitutes a majority in only six entirely independent states of Europe, viz. Portugal, Spain, Italy, France, Belgium, and the Austro-Hungarian monarchy. In the last-named state the Roman Catholics constitute, among the inhabitants of Austria proper, 92 per cent., and in the lands of the Hungarian crown, 70 per cent. In France they are 98, and in each of the four other states more than 99 per cent. In North and South America the Roman Catholics are a majority in Mexico, the five states of Central America, in Brazil, and the nine republics of South America, constituting in each of these sixteen states more than 99 per cent.

V. Literature.—As the Roman Catholic Church is indissolubly connected with the history of the Christian religion, the manuals of Church history are the principal sources of information on its history. The most important of these manuals is the Church History, published in 1828 by the ancient详细的关于文章内容的详细信息。

Belarmine's Disputationen, Bossuet’s Exposition, Möhler's Symbolik, and Perrone’s Prelectiones Theologicae are regarded as the ablest Roman Catholic expositions of the Roman Catholic system. Among Protestant expositions of the Roman Catholic doctrine, the two most important are the Symbolik of Marheineke, Köllner, and Baier, and Hase’s Handbuch der protestantischen Polemik (3d ed. Leips. 1781). A full account of the constitution of the Roman Catholic Church is given in the manuals of Church law. Among the best works on this subject are Schultze, Lehrbuch des kathol. Kirchenrechts (9th ed. 1878); and Richter, Lehrbuch des kathol. u. evangel. Kirchenrechts (1877, 8th ed. by Dove). The largest work on the statistics of the Roman Catholic Church is Neher’s Kirchliche Geographie und Statistik (1864–68, 3 vols.), containing Europe and America. A complete list of the Roman hierarchy is annually published under the title La Gerarchia Cattolica. (A. J. S.)

ROMAN CATHOLIC CHURCH IN THE UNITED STATES.—1. Origin and Progress.—As the discovery of America by Columbus occurred a quarter of a century before the first public appearance of Luther, the Roman Catholic Church was the first to occupy the newly discovered world. The attachment of Columbus to his Church has been so strong that efforts have recently been made, though without success, to obtain from the pope his canonization. Many of the following explorers were equally fervid in their faith. Ojeda, who in 1510 settled the Isthmus of Darien, is said by Catholic historians to have been as pious as a monk. Balboa, governor of Darien, who in 1518 discovered the Pacific Ocean; Magellan, who first raised the cross on the most southern cape of America (1521); Cartier, the discoverer of Canada (1544); Champlain, the first governor of Canada; La Salle, the pioneer navigator of the Great Lakes—are all praised for their piety. The Upper Mississippi was discovered by the Jesuit Marquette. For more than a hundred years (1492–1607) permanent settlements were made by Protestants in the New World. The few attempts which had previously been made by French Huguenots in South Carolina and Florida, and by the English on Roanoke Island (1585 and 1607), had failed. The Spaniards, in the meanwhile, not only laid the foundation of Catholic colonial states in South America, but also established Mexico, and Central America, but they also formed settlements in territory now belonging to the United States, the oldest of which, St. Augustine, was founded in 1565.

Nearly forty years before, in 1528, the first Catholic missionaries set foot within our present territory, forming part of the province of New Spain. One of their number, John Juarez, had been appointed by the pope bishop of Florida. Bishop Juarez, and one of his companions, John of Palos, perished probably in
the same year, either of hunger or at the band of the Indians. In 1549 a Dominican friar, Louis Cancer, was slain by an Indian of Florida after he had barely landed. The first Catholic Church was erected in St. Augustine, soon after the foundation of the town by Menéndez; and from this centre many Franciscan, Dominican, and Jesuit missionaries began to labor among the Indians of Florida, Alabama, Georgia, and Carolina. The most important establishments of these missions was the Franciscan monastery of St. Helena at St. Augustine. The missions began to grow until thecession of Florida by Spain to England in 1763, which proved a fatal check, and gradually led to the entire destruction of the mission, which at the beginning of the Revolutionary War had become entirely extinct.

The Jesuit missions in New Mexico were two Franciscan monks, father Padilla and brother John of the Cross, who accompanied in 1542 the exploring expedition of Coronado. They began to preach in two Indian towns, but both soon perished. Three other Franciscans, who in 1561 erected a new mission, shared the same fate. The foundation of Santa Fe, in 1598, the second oldest city of the United States, laid the firm foundation of the Catholic Church at the headwaters of the Rio Grande, where gradually whole tribes embraced the Catholic religion. Texas was visited as early as 1544 by a Franciscan missionary, father de Olmos, but the real foundation of the Texan missions, which were very extensive, was made in 1688 by fourteen Franciscan priests and seven lay brothers.

The first Catholic mission of California was begun in 1601 by a band of Franciscan monks; but the real founder of the Church in that state was father Junipero Serra, an Italian Franciscan, who in 1769 established the first mission in San Diego, and in 1776, a few days before the declaration of the independence of the United States (June 27), founded the city of San Francisco. In 1790, father Segura and eight other Jesuit fathers landed in Chesapeake Bay, Maryland, with the son of an Indian chief whom Spanish navigators had brought away with them from that region, and who had received a good education in Spain. All of them were treacherously murdered at the instigation of this Indian youth. Sixty-four years later, in 1854, two English Jesuits, fathers Andrew White and John Altman, who accompanied Lord Baltimore, resumed the missionary labors in Maryland. In 1839 Indians reported that many tribes had been visited, numerous converts made, and four permanent stations established.

The first Catholic church in New England was reared by French missionaries on Neutral Island, in Schoodic River, Maine, in 1609, eleven years before the foundation of Plymouth. In 1613, a new mission was established on Mount Desert Island, but it was soon after destroyed by the English. In 1646, father Druillettes, a Jesuit, who has been called by Catholic historians the apostle of Maine, established a mission on the Upper Kennebec, which gradually succeeded in converting the entire tribe of the Abnaki. Thecession of Canada by the English in 1667 did not affect for some time the Catholic mission among the Abnaki; but after the Revolutionary War it was reorganized, and has since then continued to exist until the present day.

The first Catholic missionary among the Indians in the State of New York was father Jogues, a Canadian Jesuit. In 1650 he landed in Maryland, and was massacred in the village of Caughnawaga (now Chenectedy). The first Catholic church was established in November, 1655, among the Onondagas, on the site of the present city of Syracuse; but three years later the missionaries barely escaped with their lives, which was the prelude to the bloody war between France and the Five Nations in 1666 leading to the re-establishment of the old missions, and to the foundation of new ones among the Onondagas, Senecas, Cayugas, Oneidas, and Mohawks. In 1668 the cross, as a Catholic historian says, "towered over every village from the Hudson to Lake Erie," and the Mohawks, according to the Jesuits, "were Catholics from the Church;" but the recognition by France of the English claims to the State of New York, in the treaty of Utrecht, 1718, was the death-knell of the Catholic missions among the Indians of New York. Among the Indians of Vermont mass was said for the first time in 1615. The Great Lakes, in the present states of Michigan and Wisconsin, were opened to the Canadian Jesuits in 1641. The field proved ungrateful, and the missions terminated when the French government suppressed the houses of Jesuits and confiscated their property. All along the banks of the Mississippi, the shores of which were discovered by Marquette and Jollet in 1673, there were few missions. Among the Indians converted by them was Chicago, the chief of the Illinois. With the suppression of the Order of the Jesuits and the increase of English power, the Catholic missions among the Indians generally disappeared from the Gulf of St. Lawrence to the Gulf of Mexico. After the establishment of the independence of the United States, some of the Indian missions were gradually re-established, but their progress was slow. In 1833 the bishops of the United States assembled at the Council of Baltimore confirmed the Indian missions in the United States to the Jesuits. Catholic historians complain (Murray, Popular Hist. etc.) that the United States has "shown little interest in the Indian missions, and done little to cheer and support the missionaries." The latter had to look to Europe for the necessary means. The most famous among the Jesuit missionaries of the 19th century was father De Smet, a Belgian, who is compared by the historians of his age to Pelham in England, and is said "to have opened heaven to over 100,000 Indians."

2. The proper history of the Catholic Church in the English colonies begins with the immigration of Leonard Calvert, second son of Lord Baltimore, and about 200 English and Irish Catholics, into Maryland. Lord Baltimore, who had left the Anglican communion for the Church of Rome, had received (June 20, 1632) from king Charles I the grant of a large tract of land lying north of the Potomac, for founding a Catholic colony in the New World as a refuge from persecution. The charter drawn up by him guaranteed liberty of worship and the right to maintain "teachers of all professions of the law to the Catholic faith," and thus making the laws. He died soon after the charter had received the royal sanction, and his eldest son, Cecil Calvert, second Lord Baltimore, commissioned his brother Leonard Calvert to carry out their father's design, and appointed him governor of the new colony. Leonard Calvert, with his colonists, landed in 1634, and in the same year the city of St. Mary was founded. The colonists were accompanied by two Jesuits, who were soon followed by several more Jesuits and Capuchins. A civil contest between the new colonists, on the one hand, and Captain William Clayborne, who with a party of men from Virginia had settled, in 1636, on Kent Island, in Chesapeake Bay, and claimed the land for the Puritans, was decided for some time the Catholic mission among the Abnaki; but after the Revolutionary War it was reorganized, and has since then continued to exist until the present day.

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ROMAN CATHOLIC CHURCH

Maryland, and in 1704 a law was passed to prevent "the increase of popery." The stringent provisions of this act remained in force until the Revolution; only the first provision, which forbade bishops and priests to say mass or exercise their ministry, was so far modified that Catholics were permitted to hear mass in their own homes. This was later ascertained.

The colony of Pennsylvania was founded by Penn on the basis of religious toleration, and the Catholic immigrants from Ireland and Germany were allowed to live in comparative peace, but their creed was regarded with contempt. In the Dutch colony of New Netherland, Protestantism was not only not tolerated, but actually the few Catholics appear not to have been troubled. In 1664 the colony passed into the hands of the Catholic duke of York, afterwards James II, and its name was changed to New York. In 1688 the colony received a Catholic governor, colonel Thomas Dongan; and in the same year the first legislative assembly of the colony granted, like Maryland, religious liberty to all "professing faith in God by Jesus Christ." After the expulsion of James, another assembly in 1691 repealed the Toleration Act of 1688, and passed stringent laws against the Catholics. In 1696 only seven Catholic families were found on Manhattan Island. New laws were passed in 1700, 1701, and 1702; and at the beginning of the Revolutionary War the Catholic Church was almost unknown in New York, and the few Catholic inhabitants of New York city had to go to Philadelphia to receive the sacraments. The laws of the New England colonies, of Virginia, the Carolinas, and Georgia, retained rigid penal laws against Roman Catholics on their statute-books. At the beginning of the Revolutionary War, out of the 3,000,000 inhabitants in the American colonies, only about 25,000 were Roman Catholics, of whom 15,000 lived in Maryland. There were about twenty-five priests and about twice as many congregations.

On the eve of the War of Independence, the Continental Congress of Philadelphia, in 1774, pronounced for the broadest toleration. In 1776 the Catholics of Maryland were fully emancipated, owing largely to the influence of Charles Carroll, one of the signers of the Declaration of Independence. The other twelve original states, one after another, granted the Catholics liberty of conscience, the right to build churches and worship as they pleased; but full and unequalled equality of civil and political rights was withheld from them in many of the states some much longer. The Federal Constitution, adopted in 1787, provides in art. vi, sec. 9: "No religious test shall ever be required as a qualification for any office or trust under the United States." Among the framers and signers of this Constitution were two Catholics — Daniel Carroll, of Maryland, and Thomas Fitzsimmons, of Pennsylvania. The right thus obtained was further secured by the enactment of the first article of the amendments to the Constitution, which declares "that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Until the close of the Revolutionary War, the Catholics of the United States were under the jurisdiction of the vicar apostolic of the district of London, England, who, during the whole of the war, had no kind of intercourse with the American churches. After the establishment of the independence of the United States, the clergy of Maryland and Pennsylvania were naturally impressed with the importance of having an American superior for American churches, and they expressed a desire to be subject to the jurisdiction of a vicar apostolic, subject to the approbation and confirmation of the pope. In reply to the request, the pope, after consulting Benjamin Franklin through the nuncio in Paris, appointed in 1784 the Rev. Dr. Carroll prefect apostolic, with many of the powers of a bishop. In view of the extraordinary difficulties which the new prefect en-
by lay trustees. Another decree strongly recommended the establishment of a society for the diffusion of good books. The Catholic population of the United States was still very small but the rapid increase being chiefly due to the stream of immigration from Ireland. The second provincial council of Baltimore, in 1883, was composed of ten prelates, and directed that the Indian tribes of the Far West and the Catholic negroes of Liberia should be confided to the care of the missionary bishops, which was begun, in 1842, proved a complete failure, and was abandoned in 1845. At the date of the second council the Church consisted of 12 dioceses, with 308 priests, of whom 72 were Americans, 91 Irish, 73 French, 17 Italians, 39 Belgians and Germans, some English and Spanish, and 1 Pole. Archbishop Whitfield died in 1843, and was succeeded by Samuel Eccleston. During his administration five more provincial councils were held in Baltimore, in the years 1837, 1840, 1843, 1846, and 1849. Most of these councils recommended the erection of new episcopal sees, the number of which, therefore, received a large increase. While there were only sixteen in 1840, they numbered twenty-seven in 1850. The council of 1840 also recommended the formation of Catholic temperance societies; that of 1846 chose "the Most Blessed Virgin, conceived without sin, as the patroness of the United States"; and that of 1849, which was attended by twenty-five bishops, asked the pope for the definition of the immaculate conception as a doctrine of the Church in the request that was a few years later was complied with by pope Pius IX.

Many dioceses during this period were greatly troubled by conflicts between the bishops and the lay trustees of the churches. The latter were often unwilling to abandon the control of the churches which had been built by the contributions of the faithful, and the bishops were inflexible in claiming the sole control over the entire Church property of their dioceses. Repeatedly priests and congregations were excommunicated. Sometimes excommunicated priests defied for years the authority of the bishops; but finally the bishops carried their point, and the trustees system was completely crushed out, chiefly through the efforts of John Hughes, bishop of New York. The steady progress of Roman Catholicism, which the majority of Americans continued to regard as a form of ecclesiastical despotism, irreconcilable with, and therefore dangerous to, the free political institutions of the country, led, from 1840 to 1844, in several instances, to outbreaks of Protestant indignation, and even to unlawful attacks upon Catholic church edifices and monasteries.

The immense influx of Catholic immigrants from Ireland and Germany during the decade from 1840 to 1850, which annually added more than 200,000 Catholics to the population of the country, and the great industrial advantages which the people generally derived from the rapid development of the resources of the country, gradually softened the popular feeling with regard to a religious system which had so long been an object of intense aversion. The spread of the Roman Catholic Church in consequence of this most rapid immigration to the Middle Atlantic and the Western States, which could offer to immigrants the best prospects of material success. The Southern States, with their negro labor system, offered the least inducements to immigrants, and consequently received the smallest increase of Catholic population. In 1846 there were in the United States 6 bishoprics, with 27 episcopal sees, 1800 priests, 1078 churches, 600 stations, 29 ecclesiastical institutions, 17 colleges, and 91 female academies. The Catholic population received not only by the continuance of immigration, but by the ces- sion of California and New Mexico to the United States, was estimated at 3,500,000.

In May, 1852, bishop Kenrick of Baltimore, who had succeeded in 1851 archbishop Eccleston, pre-10001

ated over the first plenary or national council of the United States. The council consisted of forty bishops and twenty-six bishops, and, besides proposing to the pope the creation of several new dioceses, it strongly urged the necessity of establishing Catholic schools, and solemnly condemned secret societies, especially the Freemasons. In 1858 the pope conferred the rank of cardinal on Bishop Kenrick of Baltimore. Arch- bishop Kenrick died in 1864, and was succeeded by Dr. Spalding, formerly bishop of Louisville. In 1866 the second plenary council was held in Baltimore. It was presided over by Archbishop Spalding, and seven archbishops, thirty-eight bishops, three mitred abbots, and over one hundred and twenty theologians took part in the deliberations. The council expressed itself highly for the establishment of a Catholic university. The Vatican Council, which began in 1869, was attended by forty-nine prelates of the United States. Only a few of them were opposed to the promulgation of papal infallibility as a doctrine of the Catholic Church, and all readily acquiesced in the decree regarding moralities. The Old Catholic movement in some countries of Europe found no echo in the United States. Archbishop Spalding of Baltimore died in 1872, and was succeeded by James Roosevelt Bayley, bishop of Newark. In 1875 archbishop McCloskey of New York was raised to the dignity of the cardinalate, and the dioceses of Boston, Philadelphia, and Chicago were raised to the rank of metropolitan sees. Thus the number of arch- bishops in the United States rose to eleven. After the death of archbishop Bayley, in October, 1877, bishop James Gibbons of Richmond was appointed archbishop of Baltimore. The number of episcopal dioceses in 1870 was 49; of vicariates apostolic 7; of prefectures aposto- lic 1. The total number of dioceses (including arch- dioceses, vicariates apostolic, and prefectures apostolic) was 68. Many of the dioceses have a large Roman Catholic population. Sadler's Catholic Directory for 1879 claims, according to reports furnished by the bishops, for each of the following dioceses, Catholic population exceeding 200,000: Baltimore, 300,000; Boston, 301,000; Cincinnati, 200,000; New Orleans, 250,000; New York, 600,000; Albany, 200,000; Brooklyn, 200,000; Philadelphia, 275,000; St. Louis, 250,000; Chicago, 280,000. The number of priests in 1876 was 5074; that of churches, 5094; that of stations, 1402.

II. Rites and Religious Orders. - In the women which have been since the beginning of the 19th century the object of hostile legislation in nearly every country of Europe, have never been legally interfered with in the United States. Consequently, their history shows a steady increase of number; and they have grown all the more rapidly, as the expulsion of many orders from European countries and the urgent applications of the American bishops, who have always been, and still are, in need of more missionaries, have frequently induced large numbers of European nuns and monks to settle in the United States. In 1877 there were, according to Murray's Popular History of the Catholic Church in the United States (N. Y. 1877), 787 religious houses and 787 religious orders of men in the United States. Three of these (the Franciscans, Dominicans, and Jesuits) worked as early as the 16th century among the Indians; the Augustinians and Sulpicians founded their first estab- lishments in 1750 and 1781. The Trappists followed in 1863, and the Augustinians of the Province of New York in 1872. The Metropolitan Wilfrid Fenwick founded the Paulist Fathers in 1838. Eight religious orders established themselves between 1840 and 1850, and eleven between 1850 and 1877. One of the orders, the Paulists, arose in the United States, opening its first house in New York in 1858. Among the orders which have the largest num- bers of adherents are the Augustinians, with 290 houses and 750 members; the Christian Brothers, with 49 houses and 700 members; the Augustinians, with 13 houses and 60 members; the Priests of the Mission,
with 13 houses and 142 members; the Benedictines, with 12 houses and 300 members; the Brothers of Mary. In all, there are about 260 establishments of religious orders of men, with more than 8000 members. The number of members of the monastic orders is about as numerous as those for men. In all, there are forty-four religious orders of women, four of which (the Sisters of Charity, the Sisters of St. Joseph, the Sisters of Mercy, and the School Sisters of Notre Dame) have each more than one thousand members.

III. Educational Establishments. As the Catholic Church has always been foremost in kindling a desire for the propagation of the Gospel, and in providing for the religious education of the youth of the country, she has contributed largely toward the founding of denominational schools which prevail in all the states of the Union, strenuous endeavors have been made to gather the children of Catholic parents into parochial schools. The first council of Baltimore, held in 1829, expressed the wish that schools should be established where youth might imbibe principles of faith and morality along with human knowledge. The second plenary council of Baltimore warmly appealed to pastors and people to establish Catholic schools where the Catholic faith might be taught as a science. The bishops, accordingly, have endeavored to provide not only for the establishment of colleges, seminaries, and academies, which, as such, represent the most elevated form of ecclesiastical character, but to connect as much as possible with every parish church a Catholic parochial school. The number of schools of this character is at the present time very large, and in some of the older and more populous dioceses nearly every church has its parochial school. The number of Catholic schools in 1870 exceeded 1700, and the number of children educated in them was over 500,000. The teachers are to a large extent supplied by the religious orders. Though the expenses for supporting these schools are comparatively small, the aggregate amount which has annually to be raised voluntarily contributes is felt as a heavy burden, and insurmountable efforts are made, therefore, to obtain a part of the common-school fund of the states for the support of schools of a strictly Catholic character. Only in a few exceptional cases have these efforts been successful; as a general rule, the claims of the Church have been uncompromisingly rejected.

The number of Catholic female academies has grown with great rapidity. Towards the close of the last century, the Clarist Nuns, during a brief stay in America, opened a school at Georgetown, D.C., which subsequently passed into the hands of the Visitatius Nuns, and grew into a flourishing academy which dates its foundation from 1799. The purchase of Louisiana from France gave to the Catholic Church of the United States an Ursuline academy at New Orleans, with 170 pupils. The foundation of St. Joseph's Academy at Emmettsburg, Md., in 1809, by mother Seton, marks an epoch in the history of Catholic education for young American women. In 1812 the Loretto Nuns of Kentucky entered the field; in 1819 the Ursuline Convent was opened at Boston, and the Ladies of the Sacred Heart began their labor at the South. The Sisters of St. Joseph founded their first establishment in 1886; the Sisters of Notre Dame, in 1840; the Sisters of the Holy Cross and the Sisters of Providence, in 1841; the School Sisters of Notre Dame (founded by Peter Regis), in 1853. Other orders followed, and in 1877 the number of Catholic female academies exceeded 400, the best and most widely known of which were under the direction of the Ladies of the Sacred Heart, the Sisters of Charity, the Visitatius Nuns, the Ursulines, the Sisters of St. Joseph, the Sisters of Mercy, the Sisters of the Holy Cross, the Sisters of Notre Dame, and the Sisters of Providence. It is maintained that in not a few of the convent boarding-schools one third, and in some cases even one half, of the pupils are Protestant and other non-Catholic young ladies.

In the 17th century an attempt to found a Catholic college in New York was made by three Jesuits during governor Dongan's term of office, but it did not find sufficient support. Several years after the Revolution, bishop Carroll founded Georgetown College. Some time later, St. Mary's College, Baltimore, was established. It was chartered in 1806. Mount St. Mary's, Emmettsburg, stands next in point of age. In 1878 there were in the United States seventy-eight Catholic colleges and seminaries with power to confer degrees. Among the largest colleges are St. John's College, Fordham, N. Y.; the University of Georgetown, D.C., with a literary, a medical, and a law department of forty professors, a library of 30,000 volumes, an astronomical observatory, a conservatory of plants, and cabinets; Mount St. Mary's College, Emmettsburg, Md.; St. Louis University, St. Louis, Mo.; St. Joseph's College, Alabama; St. Xavier's College, Cincinnati, O.; the College of the Holy Cross, Worcester, Mass.; the College of St. Francis Xavier, New York; and Santa Clara College, California.

The first theological seminary in the United States was opened in 1791 in Baltimore. Mount St. Mary's Seminary, Emmettsburg, was founded in 1809; St. Joseph's Seminary, near Bardstown, Ky., in 1811. In 1878 there were 23 theological seminaries, with about 1800 ecclesiastical students. Catholic normal schools have been established at St. Francis, W.V.; St. Charles, Baltimore, Md. The following table gives the number of higher Catholic schools, and the number of pupils of parochial schools, in each of the ecclesiastical provinces:

<table>
<thead>
<tr>
<th>Ecclesiastical Province</th>
<th>Higher Schools</th>
<th>Pupils in Catholic Parish Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Baltimore</td>
<td>69</td>
<td>15,000</td>
</tr>
<tr>
<td>2. Boston</td>
<td>43</td>
<td>30,000</td>
</tr>
<tr>
<td>3. Cincinnati</td>
<td>11</td>
<td>50,000</td>
</tr>
<tr>
<td>4. Milwaukee</td>
<td>27</td>
<td>35,000</td>
</tr>
<tr>
<td>5. New Orleans</td>
<td>83</td>
<td>12,000</td>
</tr>
<tr>
<td>6. New York</td>
<td>123</td>
<td>80,000</td>
</tr>
<tr>
<td>7. Oregon City</td>
<td>14</td>
<td>40,000</td>
</tr>
<tr>
<td>8. Philadelphia</td>
<td>39</td>
<td>45,000</td>
</tr>
<tr>
<td>9. St. Louis</td>
<td>88</td>
<td>65,000</td>
</tr>
<tr>
<td>10. San Francisco</td>
<td>24</td>
<td>4,000</td>
</tr>
<tr>
<td>11. Santa Fe</td>
<td>10</td>
<td>6,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>648</strong></td>
<td><strong>about 500,000</strong></td>
</tr>
</tbody>
</table>

IV. Statistics.—Owing to the large influx of Catholics from Ireland and Germany, and the acquisition of large Catholic territories from France and Mexico, the Roman Catholic population of the United States has increased at a much more rapid rate than the total population of the United States. The following table, giving the estimated Roman Catholic and the total population of the United States at different periods of our history, is instructive:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Population</th>
<th>Roman Catholic Population</th>
<th>Fractional Part of Total Population Formed by Roman Catholics</th>
</tr>
</thead>
<tbody>
<tr>
<td>1776</td>
<td>3,000,000</td>
<td>22,000</td>
<td>0.73</td>
</tr>
<tr>
<td>1780</td>
<td>3,200,000</td>
<td>30,000</td>
<td>0.94</td>
</tr>
<tr>
<td>1800</td>
<td>5,300,000</td>
<td>100,000</td>
<td>1.91</td>
</tr>
<tr>
<td>1810</td>
<td>4,200,000</td>
<td>150,000</td>
<td>3.57</td>
</tr>
<tr>
<td>1820</td>
<td>9,000,000</td>
<td>300,000</td>
<td>3.33</td>
</tr>
<tr>
<td>1830</td>
<td>18,000,000</td>
<td>600,000</td>
<td>3.33</td>
</tr>
<tr>
<td>1840</td>
<td>17,000,000</td>
<td>1,000,000</td>
<td>5.90</td>
</tr>
<tr>
<td>1850</td>
<td>23,300,000</td>
<td>3,500,000</td>
<td>1.50</td>
</tr>
<tr>
<td>1860</td>
<td>31,500,000</td>
<td>4,600,000</td>
<td>1.47</td>
</tr>
<tr>
<td>1870</td>
<td>40,000,000</td>
<td>6,600,000</td>
<td>1.65</td>
</tr>
</tbody>
</table>

It is the unanimous opinion of the foremost Catholic writers on the history of the Catholic Church in the United States that their Church has suffered from its first organization to the present time, a gradual diminution; and that though many accessions have been received from other religious denominations, the losses by far exceed the gains. Bishop England of Charleston remarked in 1836: 'We ought, if there were no loss, to have five millions of Catholics; and as we have less than one million and a quarter, there must be a loss of three millions and a quarter at least. We may unhes-
Roman Catholic Church 84 Roman Catholic Church

italiatingly assert that the Church has within the last fifty years (1786-1836) lost millions of members in the United States. Bishop Spalding of Peoria (in his Life of Archbishop Spalding) likewise states: "To confine ourselves to the period to which the hierarchy has been in existence (1790-1870), we have lost in numbers far more than we have gained, if I may express an opinion beyond all doubt." The same opinion is often and forcibly expressed by Dr. O. Brownson and other prominent Catholic writers. Some of the writers referred to (as bishop Spalding) console themselves with the hope "that the number of those who are here lost to the faith is, in proportion to the Catholic population of the country, continually decreasing, while the number of converts each year grows larger." From some diseases among the faithful. Reports have been received from the Church of persons born of non-Catholic parents which are larger than those reported from any other country save England. Archbishop Spalding of Baltimore claimed that of 22,209 persons confirmed by him in five years, 2732 were "converts." Bishop Gibbons of Richmond (now archbishop of Baltimore) claimed that 14 per cent of those who were confirmed by him since he came to the diocese of Richmond were "converts," and in North Carolina 35 per cent. A comparatively large number of men who have attained great prominence in the history of the Roman Catholic Church have entered that Church as adults, and as seceders from other religious communions. Among these men are archbishops Bayley of Baltimore, and Wood of Philadelphia; bishops Rosencrans of Columbus, and Wadham of Ogdenburg; father Hecker, the superior of the Paulists; Dr. Ives, a bishop of the Protestant Episcopal Church; Dr. O. Brownson; and mother Seton, the foundress of the Sisters of Charity.

The following tables give the lists of the archbishops, bishops, and vicars apostolic, with the number of priests, churches, and members in each, the year of their foundation and their territorial extent. Thus it not only presents a summary of the Church at the beginning of 1879, but it exhibits its gradual growth and its comparative strength in different parts of the Union:

### 1. Ecclesiastical Province of Baltimore

<table>
<thead>
<tr>
<th>Establishment</th>
<th>Priests</th>
<th>Churches</th>
<th>Roman Catholics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baltimore</td>
<td>1792</td>
<td>256</td>
<td>300,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1800</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1827</td>
<td>85</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1850</td>
<td>87</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1900</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1926</td>
<td>42</td>
</tr>
<tr>
<td>7 Wilmington (Del)</td>
<td>1866</td>
<td>16</td>
<td>26</td>
</tr>
<tr>
<td>9 North Carolina (V.A.)</td>
<td>1865</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>Total</td>
<td>591</td>
<td>510</td>
<td>396,700</td>
</tr>
</tbody>
</table>

### 2. Ecclesiastical Province of Boston

<table>
<thead>
<tr>
<th>Establishment</th>
<th>Priests</th>
<th>Churches</th>
<th>Roman Catholics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boston</td>
<td>1866</td>
<td>213</td>
<td>100,000</td>
</tr>
<tr>
<td></td>
<td>1883</td>
<td>92</td>
<td>65,000</td>
</tr>
<tr>
<td></td>
<td>1894</td>
<td>92</td>
<td>150,000</td>
</tr>
<tr>
<td></td>
<td>1904</td>
<td>68</td>
<td>80,000</td>
</tr>
<tr>
<td></td>
<td>1872</td>
<td>88</td>
<td>69,000</td>
</tr>
<tr>
<td></td>
<td>1877</td>
<td>88</td>
<td>59,000</td>
</tr>
<tr>
<td>Total</td>
<td>550</td>
<td>529</td>
<td>561,000</td>
</tr>
</tbody>
</table>

### 3. Ecclesiastical Province of Cincinnati

<table>
<thead>
<tr>
<th>Establishment</th>
<th>Priests</th>
<th>Churches</th>
<th>Roman Catholics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cincinnati</td>
<td>1832</td>
<td>168</td>
<td>200,000</td>
</tr>
<tr>
<td></td>
<td>1847</td>
<td>199</td>
<td>197,000</td>
</tr>
<tr>
<td></td>
<td>1853</td>
<td>85</td>
<td>80,000</td>
</tr>
<tr>
<td></td>
<td>1857</td>
<td>89</td>
<td>80,000</td>
</tr>
<tr>
<td></td>
<td>1898</td>
<td>101</td>
<td>100,000</td>
</tr>
<tr>
<td></td>
<td>1898</td>
<td>121</td>
<td>102,000</td>
</tr>
<tr>
<td></td>
<td>1893</td>
<td>124</td>
<td>85,000</td>
</tr>
<tr>
<td>Total</td>
<td>909</td>
<td>985</td>
<td>915,000</td>
</tr>
</tbody>
</table>

### 4. Ecclesiastical Province of Milwaukee

<table>
<thead>
<tr>
<th>Establishment</th>
<th>Priests</th>
<th>Churches</th>
<th>Roman Catholics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Milwaukee</td>
<td>1844</td>
<td>228</td>
<td>360,000</td>
</tr>
<tr>
<td></td>
<td>1844</td>
<td>72</td>
<td>109,000</td>
</tr>
<tr>
<td></td>
<td>1848</td>
<td>48</td>
<td>44,000</td>
</tr>
<tr>
<td></td>
<td>1857</td>
<td>94</td>
<td>38,000</td>
</tr>
<tr>
<td></td>
<td>1866</td>
<td>84</td>
<td>115,000</td>
</tr>
<tr>
<td></td>
<td>1875</td>
<td>44</td>
<td>42,000</td>
</tr>
<tr>
<td>Total</td>
<td>761</td>
<td>701</td>
<td>468,000</td>
</tr>
</tbody>
</table>

### 5. Ecclesiastical Province of New Orleans

<table>
<thead>
<tr>
<th>Establishment</th>
<th>Priests</th>
<th>Churches</th>
<th>Roman Catholics</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Orleans</td>
<td>1840</td>
<td>94</td>
<td>220,000</td>
</tr>
<tr>
<td></td>
<td>1847</td>
<td>41</td>
<td>25,000</td>
</tr>
<tr>
<td></td>
<td>1848</td>
<td>16</td>
<td>23,000</td>
</tr>
<tr>
<td></td>
<td>1848</td>
<td>56</td>
<td>6,000</td>
</tr>
<tr>
<td></td>
<td>1875</td>
<td>94</td>
<td>19,000</td>
</tr>
<tr>
<td></td>
<td>1889</td>
<td>71</td>
<td>20,000</td>
</tr>
<tr>
<td></td>
<td>1874</td>
<td>37</td>
<td>45,000</td>
</tr>
<tr>
<td></td>
<td>1874</td>
<td>22</td>
<td>10,000</td>
</tr>
<tr>
<td>Total</td>
<td>355</td>
<td>299</td>
<td>405,000</td>
</tr>
</tbody>
</table>

### 6. Ecclesiastical Province of New York

<table>
<thead>
<tr>
<th>Establishment</th>
<th>Priests</th>
<th>Churches</th>
<th>Roman Catholics</th>
</tr>
</thead>
<tbody>
<tr>
<td>New York</td>
<td>1808</td>
<td>100</td>
<td>300,000</td>
</tr>
<tr>
<td></td>
<td>1847</td>
<td>163</td>
<td>164,000</td>
</tr>
<tr>
<td></td>
<td>1890</td>
<td>125</td>
<td>79,000</td>
</tr>
<tr>
<td></td>
<td>1895</td>
<td>104</td>
<td>100,000</td>
</tr>
<tr>
<td></td>
<td>1883</td>
<td>178</td>
<td>100,000</td>
</tr>
<tr>
<td></td>
<td>1872</td>
<td>53</td>
<td>58,000</td>
</tr>
<tr>
<td></td>
<td>1866</td>
<td>69</td>
<td>69,000</td>
</tr>
<tr>
<td>Total</td>
<td>999</td>
<td>922</td>
<td>1,350,000</td>
</tr>
</tbody>
</table>

### 7. Ecclesiastical Province of Oregon

<table>
<thead>
<tr>
<th>Establishment</th>
<th>Priests</th>
<th>Churches</th>
<th>Roman Catholics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oregon</td>
<td>1846</td>
<td>23</td>
<td>22,000</td>
</tr>
<tr>
<td>Nezqually</td>
<td>1850</td>
<td>15</td>
<td>25,000</td>
</tr>
<tr>
<td>Idaho (V.A.)</td>
<td>1863</td>
<td>13</td>
<td>14,000</td>
</tr>
<tr>
<td>Total</td>
<td>51</td>
<td>59</td>
<td>52,000</td>
</tr>
</tbody>
</table>

### 8. Ecclesiastical Province of Philadelphia

<table>
<thead>
<tr>
<th>Establishment</th>
<th>Priests</th>
<th>Churches</th>
<th>Roman Catholics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Philadelphia</td>
<td>1809</td>
<td>222</td>
<td>128,000</td>
</tr>
<tr>
<td></td>
<td>1813</td>
<td>61</td>
<td>61,000</td>
</tr>
<tr>
<td></td>
<td>1823</td>
<td>100</td>
<td>100,000</td>
</tr>
<tr>
<td></td>
<td>1850</td>
<td>194</td>
<td>130,000</td>
</tr>
<tr>
<td></td>
<td>1865</td>
<td>104</td>
<td>125,000</td>
</tr>
<tr>
<td></td>
<td>1876</td>
<td>57</td>
<td>57,000</td>
</tr>
<tr>
<td>Total</td>
<td>654</td>
<td>602</td>
<td>646,000</td>
</tr>
</tbody>
</table>

### 9. Ecclesiastical Province of St. Louis

<table>
<thead>
<tr>
<th>Establishment</th>
<th>Priests</th>
<th>Churches</th>
<th>Roman Catholics</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Louis</td>
<td>1858</td>
<td>250</td>
<td>207,000</td>
</tr>
<tr>
<td></td>
<td>1857</td>
<td>140</td>
<td>150,000</td>
</tr>
<tr>
<td></td>
<td>1844</td>
<td>204</td>
<td>200,000</td>
</tr>
<tr>
<td></td>
<td>1836</td>
<td>159</td>
<td>159,000</td>
</tr>
<tr>
<td></td>
<td>1848</td>
<td>155</td>
<td>150,000</td>
</tr>
<tr>
<td></td>
<td>1877</td>
<td>27</td>
<td>29,000</td>
</tr>
<tr>
<td></td>
<td>1877</td>
<td>90</td>
<td>90,000</td>
</tr>
<tr>
<td></td>
<td>1898</td>
<td>95</td>
<td>18,000</td>
</tr>
<tr>
<td></td>
<td>1898</td>
<td>54</td>
<td>39,000</td>
</tr>
<tr>
<td>Total</td>
<td>1019</td>
<td>1058</td>
<td>597,000</td>
</tr>
</tbody>
</table>

### 10. Ecclesiastical Province of San Francisco

<table>
<thead>
<tr>
<th>Establishment</th>
<th>Priests</th>
<th>Churches</th>
<th>Roman Catholics</th>
</tr>
</thead>
<tbody>
<tr>
<td>San Francisco</td>
<td>1853</td>
<td>125</td>
<td>103,000</td>
</tr>
<tr>
<td></td>
<td>1853</td>
<td>51</td>
<td>51,000</td>
</tr>
<tr>
<td></td>
<td>1853</td>
<td>35</td>
<td>35,000</td>
</tr>
<tr>
<td></td>
<td>1850</td>
<td>35</td>
<td>35,000</td>
</tr>
<tr>
<td>Total</td>
<td>497</td>
<td>458</td>
<td>210,000</td>
</tr>
</tbody>
</table>
Roman Catholic Emancipation (or Relief) Acts. After the Reformation, both in England and in Scotland, Roman Catholics were subjected to many legal penal regulations and restrictions. As late as 1780, the law of England—or, rather, what was not expressly, but was tacitly, a matter of course in the English Church, was not measured, rigidly enforced—it made it felony in a foreign Roman Catholic priest and high-treason in a native to teach the doctrines or perform the rites of his Church. Roman Catholics could not acquire land by purchase. If educated abroad in the Roman Catholic faith, they were declared incapable of succeeding to any estate they went to the next Protestant heir. A son or other nearest relation being a Protestant was empowered to take possession of the estate of his Roman Catholic father or other kinsman during his life. A Roman Catholic could not be guardian even of Roman Catholic children, he was excluded from the legal profession; and it was a capital offence for a Roman Catholic priest to celebrate a marriage between a Protestant and a Roman Catholic. In 1780 it was proposed to repeal some of the severest disqualifications in the case of those who would submit to the following test. This test included an oath of allegiance to the sovereign, an abjuration of the Pretender, and a declaration of disbelief in the several doctrines that it is lawful to put heretics to death, that no faith is to be kept with heretics, that princes may be deposed or put to death, and that the pope is entitled to any temporal jurisdiction within the realm. This bill eventually passed into law in England. In 1791 a bill was passed affording further relief to such Roman Catholics as would in future accept the temporal power of the pope and his authority to release from civil obligations. In the following year, by the statute 33 Geo. III, c. 44, the severest of the penal restrictions were removed from the Scottish Roman Catholics upon taking a prescribed oath and declaration. The agitation in Ireland caused by these measures led to the Irish rebellion of 1798, while the union of 1800 was brought about by means of pledges regarding the removal of the disabilities in question. The agitation upon the subject increased; and at last the duke of Wellington was brought to the conviction that the security of the empire would be imperilled by further resistance of the Roman Catholic claims, and in 1829 a measure was introduced by the duke's ministry for Catholic emancipation. An act having been first passed for the suppression of the Roman Catholic Association—which had already voted its own dissolution—the celebrated Roman Catholic Relief Bill was introduced by Mr. Peel in the House of Commons in the House of Commons, with 350 votes, received the royal assent April 13. By this act (10 Geo. IV, c. 7) an oath is substituted for the oaths of allegiance, supremacy, and abjuration, on taking which Roman Catholics may sit or vote in either house of Parliament, and be admitted to most offices from which they were formerly excluded. Restrictions which existed on Roman Catholic bequests were removed by 2 and 3 Will. IV, c. 115, as regards Great Britain, and by 7 and 8 Vict. c. 60, with relation to Ireland. Later acts abolished a few minor disabilities.

Roman Empire, the government of the Romans as conducted in or by its provinces after the death of Augustus in the first century B.C. The history of the Roman Empire, properly so called, extends over a period of rather more than five hundred years, viz. from the battle of Actium, B.C. 31, when Augustus became ruler of the Roman world, to the abdication of Augustus, A.D. 476. The empire, however, in the sense of the dominion of Rome over a large number of subject states united by a central authority, and which had reached wide limits some time before the monarchy of Augustus was established. The notices of Roman history which occur in the Bible are confined to the last century and a half of the commonwealth and the first century of the imperial monarchy. But in order to appreciate these, some particulars of the condition of the Roman State is necessary. We have only to add, however, the
ROMAN EMPIRE

intention of entering into an account of the rise, progress, state, and decline of the Roman power, but merely to set forth a few of the more essential facts, speaking a little more freely of the relations formed and sustained between the Romans and the Jews. These, comparatively late, became eventually important to the last degree. For a description of the capital city, see Romc, I. History.—The foundations of Rome lie in an obscurity from which the criticism of Niebuhr has done little more than remove the legendary charm. Three thousand years came after, before the date assigned, formed the earliest population,—namely, the Rhamnenses (probably Romanenses, still further abbreviated into Ram- nes), the Titenses (shortened into Tities, from Titus Tatius, their head), and the Luceres (probably an Etruscan horde, who migrated to Rome from Solonium, under Lucumo). In order to increase his population, and with a view to that conquest which he afterwards achieved, and which was only a small prelude to the immense dominion subsequently acquired, Romulus opened in Rome an asylum, inviting thereto those who, for whatever cause, fled from the neighboring cities. To Rome accordingly there fled the discontented, the guilty, the bankrupt, the exiled. In the year 753 B.C. were laid the foundations of the future mistress of the world, according to the ordinary reckoning, B.C. 753, the number of inhabitants at the first not exceeding, it is supposed, four thousand souls. What it arose to in the period of its greatest extent we have not the means of ascertaining. (See I. 14.)

Though the date of the foundation of Rome coincides nearly with the beginning of the reign of Pekah in Israel, it was not till the beginning of the 2d century B.C. that the Romans had leisure to interfere in the affairs of the East. When, however, the power of Carthage had been effectually broken at Zama, B.C. 202, Roman arms and interests soon made themselves felt throughout Macedonia, Greece, and Asia Minor. The first historic mention of Rome in the Bible is 1 Mac. i. 10, where it is stated that there arose "a wicked root, Antiochus, surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome." About the year B.C. 161, when Judas Maccabaeus heard of the defeat of Philip, Perseus, and Antiochus, and of the great fame of the Romans, he sent an embassy to them to solicit an alliance, and to obtain protection against the Syrian government (1 Macc. viii. 1 sq.; comp. 2 Macc. xi. 94; Josephus, Ant. xii. 10, 6; Justin, xxvi. 3). The ambassadors were graciously received, and Demetrius was enabled to defeat his rival, but before the answer arrived Judas was slain, having valiantly engaged the whole army of Baccides sent by Demetrius into Judea (1 Macc. xi. 1-18; Josephus, Ant. xii. 11, 1). In B.C. 140, Jonathan renewed the alliance with the Romans (1 Macc. xii. 1-4, 16; Josephus, Ant. xiiii. 5, 8), the embassy being admitted before the senate (βασιλείας ἐπιστασιμόροι), and on his death, the same year, his brother Simon, who succeeded him, sent also to Rome to again seek a renewal of friendship. The Romans readily acceded to his request, and the valiant deeds of Simon and his predecessors were engraved on tables of bronze and gold. Simon also sent to Rome with a great shield of gold, of a thousand pounds weight, to confirm the league with them. The senate at once consented to its re-establishment, and recognised him as high-priest and prince of Judea. The tables of brass on which the league was written were set up in the Temple (1 Macc. xiv. 17 sq.; Josephus, Ant. xxiii. 320). In the year B.C. 66, Pompey arrived in the East to take command of the Roman armies, and sent his general, Scaurus, to Syria. While at Damascus, the latter received an offer of 400 talents from Aristobulus and Hyrcanus, who were both fighting for the kingdom, each one wishing to be aided. Scaurus accepted the offer of Aristobulus, and ordered Aretas, who was assisting him from his own forces, or he would be declared an enemy to the Romans (ibid. xiv. 2, 3). The following year Pompey came into Syria, and deprived Antiochus XIII (Asiaticus) of his kingdom, reducing it to a Roman province. Ambassadors were sent to Pompey from the rival princes, and he wrote to B.C. 62, "You have seen how the princes of Asia Minor, their respective causes were heard by him. Notwithstanding the prejudices of the people in favor of Aristobulus, Pompey, perceiving the weakness of character and imbecility of Hyrcanus, seemed to incline towards the latter, knowing that it was better to have a weak man under the Roman control. He, however, left the matter undecided, and Aristobulus, seeing that his case was lost, withdrew to make preparations for defence (ibid. xiv. 2, 3). Pompey then occupied himself in reducing the forces of Aretas, and afterwards marched against Aristobulus, who fled to Jerusalem. Aristobulus, on his approach, met him, and offered him a thousand talents of silver, but Pompey refused the bribe; but on his arrival at Jerusalem he found the gates closed. Aristobulus was then thrown into prison, and Pompey marched to Jerusalem. Hyrcanus opened the gates to him, while the party of Aristobulus, including the priests, shut themselves up in the Temple. In the siege of Jerusalem, Pompey, observing that the Jews did not work on the seventh day, gained material advantage, and at last took the place by assault, killing, according to Josephus, as many as 12,000 persons, even desecrating the Temple by entering the holy of holies (comp. Tacit. Hist. v. 9), though he did not touch any of the treasures. Hyrcanus was then appointed high-priest and governor of the country, but was forbidden to wear a diadem (comp. Josephus, Ant. xx. 10). Tribute was also exacted of him, and Pompey took Aristobulus and his two sons, Alexander and Antigonus, prisoners to Rome, whence they subsequently escaped (ibid. xiv. 3, 2; 4, 2; 3, 4; War. i. 7, 6; Strabo, ii. 557, p. 785).

The restoration of Hyrcanus was, however, merely nominal, as the Idumean Antipater, an active friend of the Romans, was placed over him as governor of Judea. "Now began the struggle which was destined to continue with little intermission for nearly two hundred years. It was nourished by feelings of the utmost bitterness with the most frightful examples of barbarity, in which each of the contending parties stirred up to the other; but it was directed by a controlling Providence to a beneficent consummation, in the destruction of the Jewish nationality, and the dispersion throughout the world of the Christian communities." (See Mercivale, Romans under the Empire [London, 1865, 8 vols. 8vo], vol. iii, ch. xxix, where the events of the period are admirably summed up.) In the year B.C. 57, Alexander, the eldest son of Aristobulus, escaped from Pompey, and took up arms in Judea. Hyrcanus upon this applied to him for assistance in driving out the Antipatricians, who thereupon sent Mark Antony with a large force into Judea. Antony, being joined by Antipater with the forces of Hyrcanus, defeated Alexander, and compelled him to fly to Alexandria. Gabinius soon after arrived, and, through the mediation of the mother of Alexander, made peace with him and allowed him to depart. In 40 B.C., Gabinius, wrote to the Seven Cities, which were distributed thus five among the five cities. These seven Gabinius, Jerusalem, Gadara, Amathus, Jericho, and Sepphoris, in Galilee (Josephus, Ant. xiv. 5, 4). In B.C. 54 Gabinius
was unsatisfied with the government of Syria by Crassus, who plundered the province of about 10,000 talents, notwithstanding that a beam of gold of immense value had been given him, on condition that he would touch nothing else in the Temple (ibid. xiv, 7, 1). All this time Antipater was gaining influence with the Romans; and after the death of Pompey, in B.C. 48, he was very useful to Julius Caesar in his war against Egypt. He was therefore chosen by the procurator of Judea, to give him the privilege of a citizen of Rome, and freedom from taxes everywhere. Hyrcanus also was confirmed in the priesthood and etharch, the claims of Antigonus, the only surviving son of Aristobulus, being set aside, and thus the aristocracy was once more restored to Judea (ibid. xiv). The ascendency and prosperity of Antipater were now insured. At this period he had four sons. Two of them, Phasael and Herod, were holding important posts, the former being governor of Jerusalem, and the latter governor of Galilee. Finally, Antipater's son, Herod the Great, was made king by Antony's interest, B.C. 40, and confirmed in the kingdom by Augustus, B.C. 30 (ibid. xiv, 14; xv, 6). The Jews, however, were all this time tributaries of Rome, and their princes in reality were mere Roman procurators. Julius Caesar is said to have excused them from a fourth part of their agricultural produce in addition to the tithe paid to Hyrcanus (ibid. xiv, 10, 6). Roman soldiers were quartered at Jerusalem in Herod's time to support him in his authority (ibid. xv, 3, 7). Tribute was paid to Rome, and an oath of allegiance to the emperor as well as to Herod appears to have been taken by the people (ibid. xvii, 2, 2). On the banishment of Archelaus, A.D. 6, Judaea became a mere appendage of the province of Syria, and was governed by a Roman procurator, who resided at Caesarea. Galilee and the adjoining districts were still left under the government of Herod's sons and other petty princes, whose dominions and titles were changed from time to time by successive emperors. See HEROD.

The Jewish people, being at last worn out with the disputes and cruelties of the Herods, sent a mission to Rome, begging that Judea might be made a Roman province. In the year A.D. 6, Archelaus was banished, and Judea put under the government of Rome. The first procurator appointed was Coponius, who accompanied Cyrenius (the Greek form of the Roman name Quirinius). The latter had been sent to take an account of their substance, and to make a census or ἀφορίσια [see CHRONOLOGY; CYRENIIUS] of the inhabitants of Judea (Luke ii, 1; Josephus, Ant. xvii, 13, 5; xviii, 11; War, ii, 8, 1). In A.D. 9 Coponius was succeeded by Marcus Ambivius, who remained at the head of the government till A.D. 12; and was then replaced by Annius Rufus. On the accession of Tiberius, Valerius Gratus was made procurator, a post he held for eleven years, and was succeeded (A.D. 26) by Pontius Pilate (Josephus, Ant. xvii, 2, 2), who entered Judaea with the ensigns of war, as the envoy of Archelaus. The sending of images, and a great tumult arose, and shortly Herod ordered him to withdraw them (ibid. xviii, 8, 1; War, ii, 9, 8). Pilate tyrannically governed the Jews till A.D. 36; and at last, owing to continual complaints, was ordered by Vitellius, the president of Syria, to proceed to Rome to give an account of his administration. Tiberius sent word, as the result of a despatch from the emperor to Vitellius, ordering him to return to his life at the commencement of the reign of Caligula (Josephus, Ant. xvii, 3, 1-3; 4, 1; War, ii, 9, 2; Euseb. H. E. ii, 7). It was during his administration that our Lord was condemned and crucified (Matt. xxvii; Mark xv; Luke iii, 1; xxiii; John xviii, xix.). On Pilate's return to Rome, he was ever afterwards replaced over Judea by Vitellius (Josephus, Ant. xvii, 4, 2). The new emperor, Caius, however, superseded him, and appointed Marcellus procurator of Judea (ibid. xviii, 6, 10). In A.D. 40 Vitellius was recalled, and Petronius sent as presi-
Tacit. Hist. v, 10). See Governor. The following year Nero sent Vespasian into Judea (Josephus, War, iii, 1, 2). (Accounts of the war and siege of Jerusalem will be found in the article JERUSALEM.) In 68, Nero died; Galba, Otho, and Vitellius followed in quick succession; and Vespasian himself was elected emperor by the legions in Judea. In A.D. 70, Titus was sent by his father to conduct the war; and after a four months' siege Jerusalem was taken. Josephus states that 1,100,000 were killed during the siege (ibid. vi, 9, 3), that several were allowed to depart, and an immense number sold to the army and carried captive. These numbers are of course exaggerated. See Luke xxii, 24.

Under Trajan the Jews again broke out into open revolt, and the disturbances continued under Hadrian. At last, A.D. 131, one Bar-cocheba, the son of a star, was placed at the head of the Jews. Several times the Roman army was defeated; but Julius Severus, by reducing their fortresses one by one, finally defeated him in A.D. 135. Dion Cassius says that 580,000 Jewish people were slain in these battles (lxix, 14). This statement is as extravagant as that of Josephus (ut sup.). In A.D. 186 the emperor Hadrian founded a new city, under the name of Ælia Capitolina, to which he gave the privileges of a colony. None but Christians and pagans were allowed to enter (Dion Cass. lxix, 12; comp. Gibbon).

The New Testament history falls within the reigns of Augustus, Tiberius, Caligula, Claudius, and Nero. Only Augustus (Luke ii, 1; Tiberius, iii, 1), and Claudius (Acts xi, 28; xviii, 2) are mentioned; but Nero is alluded to in the Acts from ch. xxv to the end, and in Phil. iv, 22. The Roman emperor in the New Testament is usually called Caesar (Acts xxv, 10, 11, 12, 21), though sometimes Augustus (Σαβασσών, ver. 21, 25), and once Lord (ὁ κύριος, ver. 26). We thus find many characteristics of the Roman rule constantly before us in the New Testament; we hear of Caesar the sole king (John xix, 15) of Cyrenius, "governor of Syria" (Luke ii, 2); of Pontius Pilate, Felix, and Festus, the "governors," i.e., procurators, of Judea; of the "tetrarch" Herod, Philip, and Lysanias (iii, 1); of "king Agrippa" (Acts xxv, 13); of Roman soldiery, legions, centurions, publicans; of the tribute-money (Matt. xxii, 19); the taxing of "the whole world" (Luke ii, 1); Italian and Augustan cohorts (Acts x, 1; xxvii, 1); the appeal to Caesar (xxv, 11). Several notices of the provincial administration of the Romans and the condition of provincial cities occur in the narrative of Paul's journeys (xiii, 7; xviii, 12; xvi, 15, 36, 98; xix, 38). See JERUSALEM.

II. Extent of the Empire.—Cicero's description of the Greek states and colonies as a "fringe on the skirts of barbarism" (Cicero, De Rep. ii, 4) has been well applied to the Roman dominions before the conquests of Pompey and Caesar (Merviale, Rom. Empire, iv, 409). The Roman empire was still confined to a narrow strip encircling the Mediterranean Sea. Pompey added Asia Minor and Syria; Caesar added Gaul. The generals of Augustus overran the north-west portion of Spain and the country between the Alps and the Danube. The boundaries of the empire were now the Atlantic on the west; the Euphrates on the east; the deserts of Africa, the cataracts of the Nile, and the Arabian deserts on the south; the British Channel, the Rhine, the Danube, and the Black Sea on the north. The only subsequent conquests of importance were those of Britain by Claudius, and of Dacia by Trajan. The only independent powers of importance were the Parthians on the east and the Germans on the north.

The population of the empire in the time of Augustus has been calculated at 85,000,000 (Merviale, Rom. Empire, iv, 442-450). Gibbon, speaking of the time of Claudius, puts the population at 120,000,000 (Decline and Fall, ch. ii). Count Franz de Champagny adopts the same number for the reign of Nero (Les Césars, ii, 428). All these estimates are confessedly somewhat uncertain and conjectural.

This large population was controlled, in the time of Tiberius, by an army of twenty-five legions, exclusive of the praetorian guards and other cohorts in the capital. The soldiers who composed the legions may be reckoned in round numbers at 170,000 men. If we add to these an equal number of auxiliaries (Tacit. Ann. iv, 5), we have a total force of 340,000 men. The praetorian guards may be reckoned at 10,000 (Dion Cass. iv, 24). The other cohorts would swell the garrison at Rome to 15,000 or 16,000 men. For the number and stations of the legions in the time of Tiberius, comp. Tacit. Ann. iv, 5.

Map of the Roman Empire, showing the Provinces.
The navy may have contained about 21,000 men (Les Ciusa, ii, 429; comp. Merivale, iii, 534). The legion, as appears from what has been said, must have been "more like a brigade than a regiment," consisting, as it did, of more than 6000 infantry with cavalry attached (Cicero, de legibus, ii, 286).

III. Home Rule. — The Roman government was at first kingly. Romulus, the first monarch, was probably succeeded by six others, during a period of two hundred and forty-four years, till in the year B.C. 509 kingly government was abolished when in the hands of Tarquinii Superbus, in consequence of his arrogant and oppressive despotic, A consul form of government was next adopted, which was at the first of an essentially aristocratic character, but was compelled to give way by degrees to popular influence, till men of plebeian origin made their way to the highest offices and first honors is the State, when the government became an oligarchy; then fell into anarchy, from which it was rescued by the strong hand of Octavius Caesar, who became sole master of the world by defeating Antony at Actium on Sept. 2, A.U. 723 (v.B.C. 31), though it was not till the year 716 that the senate named Octavius Imperator, nor till the year 725 that he received the sacred title of Augustus. When Augustus became sole ruler of the Roman world, he was in theory simply the first citizen of the republic, intrusted with temporary powers to settle the disorders of the State. Tacitus says that he was neither king nor dictator, but "prince" (Ann. i, 9), a title implying no civil authority, but simply the position of chief member of the senate (princeps senatus). The old magistrates were retained, but the various powers and prerogatives of each were conferred upon Augustus, so that while others commonly bore the chief official titles, Augustus had the supreme control of every department of the State — above all, he was the emperor (imperator). This word, used originally to designate any one intrusted with the imperium, or full military authority over a Roman army, acquired a new significance when adopted as a permanent title by Julius Caesar. By his use of it as a constant prefix to his name in the city and in the camp he openly asserted a paramount military authority over the State. Augustus, by resuming it, plainly indicated, in spite of much artful concealment, the real basis on which was founded the support of the army (Merivale, Rom. Empire, vol. iii). In the New Test. the emperor is commonly designated by the family name "Cæsar," or the dignified and almost sacred title "Augustus" (for its meaning, comp. Ovid, Fasti, i, 609). Tiberius is called by implication ἄρχων in Luke iii, 1, a title applied in the New Test. to Cyrenus, Pilate, and others. Notwithstanding the establishment of an imperial government, the Romans seem to have shirked from speaking of their ruler under his military title (see Merivale, Rom. Empire, iii, 452, and note) or any other stowed despotic appellation. The use of the word κατηγορος, domínus, "my lord," in Acts xxv, 26, marks the progress of Roman servility between the time of Augustus and Nero. Augustus and Tiberius refused this title. Caligula first bore it (see Alford's note in loc. cit.; Ovid, Fasti, ii, 142). The term βασιλεύς, "king," in John xix, 15; 1 Pet. ii, 17, cannot be closely pressed.

The empire was nominally elective (Tacit. Ann. xiii, 4), but practically it passed by adoption (see Galba's speech in Tacit. Hist. i, 15); and till Nero's time a sort of hereditary right seemed to be recognised. The dangers inherent in a military government were, on the whole, successfully averted till the death of Pertinax, A.D. 193 (Gibbon, iii, 80); but outbreaks of military violence and Howling in this sinister period (comp. Wencek's note on Gibbon, loc. cit.). The army was systematically bribed by donations at the commencement of each reign, and the mob of the capital continually fed and amused at the expense of the provinces. We are reminded of the insolence and avarice of the soldiers in Luke iii, 14. The reigns of Caligula, Nero, and -

Roman Emperor and Empress.
the notices of the "politearchs" and "demos" at Thessalonica (Acts xx, 8), also the "protoclerk" and the assembly at Ephesus (xix, 35, 39 [Conybeare and Howson, Life of St. Paul, i, 357; ii, 70]). Occasionally, but rarely, free cities were exempted from taxation. Other cities were "colonies," i.e., communities of Roman citizens transplanted, like garrisons of the imperial city, into a foreign land. Such was Philippi (Acts xvi, 12). Such, too, in modern Turkey, Tarsus, the home of St. Paul. The inhabitants were, for the most part, Romans (ver. 21), and their magistrates delighted in the Roman title of Praetor (στρατηγός), and in the attendance of dictors (μητροπολίτης). Acts xvi, 35 (Conybeare and Howson, i, 815). See COLONY.

Augustus divided the provinces into two classes—(1) Imperial; (2) Senatorial—retaining in his own hands, for obvious reasons, those provinces where the presence of a large military force was necessary, and committing the peaceful and unarmed provinces to the senate. The imperial provinces, at first, were Gaul, Lusitania, Syria, Phoenicia, Cilicia, Syria, and Egypt. The senatorial provinces were Africa, Numidia, Asia, Achaia and Epirus, Dalmatia, Macedonia, Sicily, Crete and Cyrene, Bithynia and Pontus, Sardinia, &cætæ (Dion Cass. liii, 12). Cyprus and Gallia Narbonensis were subsequently given up by Augustus, who in turn received Dalmatia from the senate. Many other changes were made afterwards. The governors of these provinces which were assigned to the senate were called proconsuls (προκωνστάροι, deputies; A. V. Acts xiii, 7; xvii, 12; xix, 38), whatever their previous office may have been (Dion Cass. liii, 13). The imperial provinces, on the other hand, were governed by a Legatus (πρωτομήτης) or propraetor (πρωτοπροπολέμος), even if the officer appointed had been consul. The minor districts of the imperial provinces were governed by a procurator (προκωνστάρος, Dion Cass. liii, 15, "steward," Matt. xx, 8). Augustus brought all the procurators under his control (Dion Cass. liii, 32).

Under the republic they had managed the affairs of private citizens, but under the empire they discharged the duties performed by the questors in the senatorial provinces. They controlled the revenue and collected the taxes, and their power extended from these matters to justice and administration (Tacit. Hist., i, 11). The procurators of Judea seem to have been under the control of the proconsul of Syria, as Quadratus condemned the indiscretion of the procurator Cumanus (Josephus, Ant. xx, 6, 3; Tacit. Ann. xii, 54). They are called "governmental" (γεγονός) in the New Test. The verb γηγονησιωθή is employed in Luke ii, 2 to show the nature of the government of Quirinius over Syria. Asia and Achaea were assigned to the senate, and in each case the title of the governor in the Acts is proconsul (διοικητής, xvi, 12; xvi, 38). Dion Cass. (liii, 12) informs us that Cyprus was retained by the emperor; but Sergius Paulus is called in the Acts (xiii, 7) "proconsul." This is quite correct, as Dion adds that Augustus restored Cyprus to the senate in exchange for another district of the empire. Coins and inscriptions of Cyprus also bear the title of "proconsul" (comp. Conybeare and Howson, Life of St. Paul, i, 123 sq.). Allusion, in Num. iii. of New Test. p. 41. See PROCURATOR.

The government of the senatorial provinces lay between the consuls, for whom, after they had completed their consular office, two provinces were appointed; the other provinces were allotted to the proconsuls. Sueto- nius (Jul. xvi, 9) states that Augustus made changes in this arrangement. Questions, chosen by lot out of those who were named for the year, went with the proconsuls into the provinces of the senate. Into the provinces of the emperor, legati, or lieutenants, were sent, with procuratorial power, to act as representatives of their master; they were the pseudomintists of the imperial provinces and had power of life and death over the soldiers—two distinctions which were not granted to the proconsuls, or governors of the senatorial provinces. The imperial lieutenants remained many years in the provinces; until, indeed, it pleased the emperor to send them as "procurators," called at a later period "rationales," who were generally taken from the equestrian order. They raised the revenue for the imperial treasury, and discharged the office of paymaster of the army. There was also in the senatorial provinces a procurator, who raised the income invested, not for the treasury, but for the emperor's private purse: the smaller provinces, like Judea, which belonged to Syria, were altogether governed by such. See PROCURATOR.

The proconsuls, procurators, and proproratorial lieutenants, when about to proceed into their several provinces, received instructions for their guidance from the emperor; and in cases in which these were found insufficient, they were to apply for special directions to the imperial head of the State. A specimen of such application may be found in Pliny's letter to Trajan, with the emperor's rescript, regarding the conduct which was to be observed towards the already numerous and rapidly growing sect of Christians. The administration of justice, so far as it did not belong to the province itself, was in the governor or lieutenants assembled in a conventus; an appeal lay from this court to the proconsul, and from him to Caesar. Criminal justice was wholly in the hands of the local governor, and extended not only over the provincials, but the Roman citizens as well: in important cases the governors applied for a decision to the emperor. The procurator sometimes had the power of life and death, as in the case of Pontius Pilate (Tacitus, Ann. xv, 44). See PROVINCE.

Roman Orator and Youth.

The procurator of Judea resided principally at Cæsarea, and the military forces were generally stationed there (Josephus, Ant. xvin, 3, 1). During the Passover the troops were stationed at Jerusalem, in order to prevent any insurrection from the multitude of visitors at that festival (Acts xxii, 21; xxii, 31; xxiii, 34; xxiii, 29; Josephus, Ant. xx, 5, 3). The troops consisted of infantry and cavalry (Acts xxiii, 28), and were commanded by tribunes (πρωτομήτης, ver. 17) and centurions (ευπροσδοκοι, Mark xv, 39, 44, 45; ιεραπροσδοκοι, Matt. viii, 5; xxvii, 54; Acts x, 22). The former were at the head of the cohorts (ειραμνησια), and the latter at the head of the centurion, of which two made a maniple. See ARMY. It was the duty of the soldiers to execute the sentence of death and to keep guard over the prisoners (Matt. xxvii, 27 sq.; John xix, 28 sq. comp. Acts xxii, 25), and the garments of those who were executed became their perquisites (John xix, 28). They also guarded the prison which the Lord visited at Jerusalem (John x, 4), and the trial of the Savior at Cæsarea (Acts x, 1). The conversation is made of the Italian band at Cæsarea. This was probably a cohort serving in Syria composed of natives of Italy, and called Ἰταλική to distinguish it from those
which consisted of troops raised in Syria (Josephus, Ant. xiv, 13, 10; War, i, 17, 1), as we know from Gruter (Inscr. lat. 1, 10) that the whole Roman troops were serving in Syria. The κόσμος Augusti (Acts xxvii, 1) could not well be a κόσμος Augustae, for no legions in Syria or Judea bearing that title, nor could it be the band levied from Samaria (κύριος κοβαγηνος συγκαταρτιωτης, Josephus, Ant. xix, 9, 2; xx, 6, 1; War, ii, 12, 3). Wieseler suggests that it was the Augustanes mentioned in the itineraries of Suetonius (Vero, 20, 25). The first levying of this band by Augustus is recorded by Dion Cassius (xiv, 12).

The provinces were heavily taxed for the benefit of Rome and her citizens. In old times the Roman revenues were raised mainly from three sources: 1. the domain lands, 2. a direct tax (tributum) levied upon every citizen; 3. from customs, tolls, harbor duties, etc. The agrarian law of Julius Cesar is said to have extinguished the first source of revenue (Cicero, Ad Att. ii, xvi; Dureae de la Malle, ii, 480). Roman citizens had ceased to pay direct taxes since the conquest of Macedonia, B.C. 167 (Cicero, De Off. ii, 22; Plutarch, Romul. Paul. 38), except in extraordinary emergencies. The main part of the Roman revenues was newly drawn from the provinces by a direct tax (σηρανος, φρονος, Matt. xxii, 17; Luke xxii, 22), amounting probably to five to seven per cent. on the estimated produce of the soil (Dureae de la Malle, ii, 418). The indirect taxes, too (ρυθμος, rec. Matt. xix, 24; Dureae de la Malle, ii, 449), appear to have been very heavy (ibid. ii, 448, 452). Augustus, on coming to the empire, found the regular sources of revenue impaired, while his expenses must have been very great. To say nothing of the pay of the army, he is said to have supported no less than 200,000 citizens in idleness by the miserable system of public grants. Hence the necessity of a careful valuation of the property of the whole empire, which appears to have been made more than once in his reign. See Census. Augustus appears to have raised both the direct and indirect taxes (ibid. ii, 483, 448).

The provinces are said to have been better governed under the empire than under the republic, and those of the emperor better than those of the senate (Tacitus, Ann. i, 76; iv, 6; Dion, lili, 14). Two important changes were introduced under the empire. The governors received a fixed pay, and the term of their command was prolonged (Josephus, Ant. xviii, 6, 3). But the old mode of levying taxes seems to have been continued; the executive power existing generally of knights, paid a certain sum into the Roman treasury, and proceeded to write what they could from the provincials, often with the connivance and support of the provincial governor. The work was done chiefly by underlings of the lowest class (poritorii). These are the publicans (q. v. of New Testament). On the whole, it seems doubtful whether the wrongs of the provinces can have been materially alleviated under the imperial government. It is not likely that such rulers as Caligula and Nero would be scrupulous about the means used for replenishing their treasury. The stories related even of the reign of Augustus show how crude (Acts xxvii, 29) the mode of placing the governors. See the story of Licinius in Gaul (Smith, Dict. of Gr. and Rom. Biog. s. v.), and that of the Dalmatian chief Dion, lv). The sufferings of Paul, protected as he was, to a certain extent, by his Roman citizenship, show plainly how little a provincial had to look for from the government.

V. Roman Citizenship.—Seeing how great the privileges of a Roman citizen were, the eagerness with which it was sought, and the earnestness with which it was pleaded in case of any unjust treatment, is not to be wondered at. The freedom of Rome was often obtained by purchase for great sums (Acts xxix, 28), though at the end of the first century it is said that it might be bought for a little broken glass (Dion Cass. lx, 17). A citizen under the republic could in criminal cases, if he were so minded, appeal from the magistrate to the people, for without the acquiescence of the people no man could be condemned (Cicero, Tusc. Quest. 4, 1; In Verr. 54, 57). At the commencement of the imperial period it was, however, necessary that the appeal should be made to the emperor, who had assumed the privilege of final adjudication. It was thus that Paul, when being tried before Festus, "appealed unto Cæsar" (Acts xxvii, 11; xxvi, 32), fulfilling the words of the Saviour, "He that is not with me is against me" (xxiii, 11; xxvii, 23; xxviii, 14, 16, 17; 2 Tim. i, 17; iv, 17). The scourging of a Roman citizen was contrary to the law, and Paul, by the assertion of his Roman citizenship, prevented Claudius Lysias from ordering him to be scourged (Acts xxix, 20—22; xxi, 17—27). At an earlier period Paul and Silas had been scourged (xxvi, 37), and two Roman laws thereby violated (Lex Valeria, B.C. 508; Lex Porcia, B.C. 300). They were also illegally treated, being "uncondemned" (Cicero, Verr., i, 9; Tacitus, Hist. i, 6). See Siginonius, De Antiquo Jure Civ. Rom. (Paris, 1572); also in Grævi Thesaurus, vol. i; Spanheim, Orbis Rom. (Lond. 1705); Cellarius Dissertationes, ii, 713 sqq. Fabricius, Bibliograph. Antiq. p. 724 sqq. See Citizenship. VI. Religious Toleration.—The treatment that the Jews received at the hands of the Romans was at times very moderate. Under Julius Cæsar they were not forbidden to live according to their customs even in Rome itself (Josephus, Ant. xiv, 10, 8), and it is said that they should have full freedom of worship, hold their assemblies, and make gifts to their Temple; they were even admitted with the citizens to a share in the largesses of corn (Philod, Aed Cat. p. 1015; comp. Horace, Sat. i, 9, 69); and when it fell upon the Sabbath day, Augustus allowed it to be put off to the next day. They were also exempted from military service on account of their religious prejudices (Josephus, Ant. xiv, 10, 11—19; xvi, 6; comp. xiv, 5, 3). Suetonius (Ces. 84) records that the Jews were in great grief at the death of Augustus. Tiberius and Claudius banished them from Rome, the latter on account of tumults caused by a certain Chrestus (Tacitus, Ann. ii, 85; Suetonius, Claud. 25; comp. Josephus, Ant. xviii, 3, 5; Suetonius, Claud. 25; Acts xviii, 2); but the expulsion by Claudius is contradicted by Dion Cassius (ix, 6), and a few years after the Jews were again at Rome in great numbers (Acts xxxvii, 17 sq.). The interference of the Roman government was confined to keeping peace at the great festivals at Jerusalem, for which purpose praetors were stationed in the fortress of Antonia, overlooking the city (xxii, 24). The administration of religious ceremonies was committed to the high-priest and Sanhedrin; civil and criminal jurisprudence was retained by them, and they were allowed to pass the sentence of condemnation, but its execution depended upon the procurator (Josephus, Ant. xx, 9, 11; Mark xiv, 53—55, 62—65). They were also permitted to inflict lesser punishments, especially for infractions of the Mosaic law; but the power of life and death was taken from them (John xviii, 31). (See Alford's note on this passage, and Bischof On the Acts, p. 194 sqq.) The stoning of Stephen was evidently carried out under a tumult, and not with the sanction of the procurator (Acts vii, 28). Even beyond the borders of Palestine the Jews exercised among themselves the civil jurisdiction according to their laws. Josephus (Ant. xiv, 19, 17) gives a Roman decree to the city of Sards sanctioning this privilege.

The Romans could not remain masters of the country so long without leaving many traces of their occupation: the Latin language became known, the imperial weights and measures as well as modes of reckoning time were adopted, many Latinisms passed into common use (occasionally met with in the New Testament), and judicial proceedings were conducted in that language. Yet Latin literature never exercised the same influence on the Jewish mind which the Greek philosophy did, of
ROMAN EMPIRE, THE HOLY

which we have the most remarkable example in the Jewish school of Alexandria. Indeed, the Romans carefully abstained from forcing their own language upon the inhabitants of the countries they conquered, though the Greek language, which even in the farthest limits of the empire, was carried out in the Roman language was never relaxed, but the edicts were generally translated into Greek (Josephus, Ant. xiv, 10, 2). The better-educated Romans undoubtedly spoke Greek. The inscription on the cross was written in Hebrew, Roman, and Greek (Luke xxiii, 38; John xix, 20); but the inscription on the cross was in the official language, and the Greek, that usually spoke (Alford, ad loc.). All the official inscriptions put up by the Romans were called tithi (comp. Suetonius, in Calig. 34; in Dom. 10); and John (loc. cit.) uses the same expression (τίθηται πλῆθος).

The freedom of religious worship enjoyed by the nations subject to Rome was remarkably great, though foreign religions were not allowed to be introduced among the Romans (Livy xxxix, 16); and it is recorded by Dion Cassius (iii, 36) that Mæcenas advised Augustus not to permit such innovations, as they would only tend to destroy the monarchy. This rule was strictly maintained by Augustus and his successors, except, as we have seen, the Jews were sometimes expelled from Rome.

VII. The condition of the Roman empire at the time when Christianity appeared has often been dwelt upon, as affording obvious illustrations of Paul's expression that "the time had come for the general peace within the limits of the empire, the formation of military roads, the suppression of piracy, the march of the legions, the voyages of the corn-devis, the general increase of traffic, the spread of the Latin language in the West as Greek had already spread in the East, the extension of the unity of the empire, the diffusion of learning hitherto unknown for the spread of a world-wide religion. The tendency, too, of a despotism like that of the Roman empire to reduce all its subjects to a dead level was a powerful instrument in breaking down the pride of privileged races and national religions, and familiarizing men with the truth that "Goil hath made of one blood all nations on the face of the earth" (Acts xvii, 24, 26). But still more striking than this outward preparation for the diffusion of the Gospel was the appearance of a deep and wide-spread corruption which seemed to defy any human remedy. It would be easy to accumulate proofs of the moral and political degradations of the nations under the empire, to do more than allude to the corruption, the cruelty, the sensuality, the monstrous and unnatural wickedness of the period as revealed in the heathen historians and satirists. "Viewed as a national or political history," says the great historian of Rome, "the history of the Roman empire is sad and discouraging in the last degree. We see that things had come to a point at which no earthly power could afford any help; we now have the development of dead powers instead of that of a vital energy" (Niebuhr, Lect. v, 194). Notwithstanding the outward appearance of peace, unity, and reviving prosperity, the general condition of the people must have been in a great misery. To say nothing of the inherent practice generally prevailing, forbid us to think favorably of the happiness of the world in the famous Augustan age. We must remember that "there were no public hospitals, no institutions for the relief of the infirm and poor, no societies for the improvement of the condition of mankind from motives of charity. Nothing was done to promote the instruction of the lower classes, nothing to mitigate the miseries of domestic slavery, Charity and general philanthropy were so little regarded as duties that it requires a very extensive acquaintance with the literature of the times to find any allusion to them" (Arnold, Later Roman Commonwealthe, ii, 398). The empire was mainly not a single religion, except the Jewish, which was felt by the more enlightened part of its professors to be real, we may form some notion of the world which Christianity had to reform and purify.

Notwithstanding the attempts of Augustus to stop all tendencies to corruption by punishing immorality, it proved almost impossible to control the empire. With a high civilization, a flourishing commerce, and general outward refinement was associated a terrible depravity of morals. Yet the prosperous state of the empire was confessed by the provinces as well as the Romans. "They acknowledged that the true principles of social life, laws, agriculture, and science, which had been first invented by the wisdom of Athens, were now firmly established by the power of Rome, under whose auspicious influence the fiercest barbarians were united by an equal government and common language" (Gibbon, ch. ii). The cruelties and exactions of the provincial magistrates were so excessive by Augustus and Tiberius (Tit. Thrac. iv. 6) that Rome was constructed and commerce increased, but all of no avail. Society would not be reformed, and Paul draws a striking picture of the corruption of the age (Rom. i, 14-23). But the spirit of Christianity was floating in the atmosphere, and "the wisdom of providence was preparing a knowledge of the true Rock not as deeply as the literature of the Augustan age had been scattered superficially" (Arnold, loc. cit.).

The Roman empire terminated with the anarchy which followed the murder of Justinian II, the last sovereign of the family of Heracleius; and Leo III, or the second Michael the Pious, was the last Byzantine emperor (Finlay, Greece under the Romans, p. 438).

The chief prophetic notices of the Roman empire are found in the book of Daniel, especially in xi, 30-40, and in ii, 40; vii, 17-19, according to the common interpretation of the "fourth kingdom" (comp. 2 Esdr. xii, 1). See DANIEL. According to some interpreters the Romans are intended in Deut. xxviii, 49-57. For the mystical notices of Rome in the Revelation, comp. Rome.

On the general subject of this article, consult Eschenberg, Classical Manual, § 8 "Roman Antiquities" (Lond. 1844); Ruperti, Handbuch der römischen Alterthümer (Hanover, 1841, 2 vols. 8vo); Mailloot and Martin, Recherches historiques et critiques sur la race des Indo-Européens. See also Unger, Sitten und Gebiirde der Römer (Vienna, 1805); Arnold, Hist. of Rome. Much information may be found by the English reader on the state of manners in the first centuries after Christ in the following:es: Lockhart, Valeria; Bulwer, Pompeii; Ware, Palmyra; and in Milman, Hist. of Latin Christianity. But especially consult Morvile, Hist. of the Roman Empire (Lond, 1864, 8vo).

ROMAN EMPIRE, THE HOLY, is the designation familiarly given to the medieval and modern Roman Empire of the West, and especially to that empire after the imperial sceptre had passed into the hands of Ger- manic peoples, and not by a whole race from the coronation of Charlemagne to the abdication of Francis of Austria—the Roman empire occupied in Western Europe the first place, in dignity and prestige, of all secular governments. Though its actual power had continually fluctuated, and its influence on the affairs of the whole world was waning, it continued to be the central power of the Christian world. When, for example, Charles V. it remained an imposing memorial of ancient grandeur and dominion, and was honored as a "claram et venerabile nomen." "Heir of the universal sway of Rome, the holder of it claimed to be the suzerain of all earthly kings. First and oldest of European dignities, its very name had a sound of dignity.

Passing over the widely extended and thoroughly organized empire of Charlemagne, and the rapid decay
of eminence and power, under his successors of the Car
villian line, and continuing attention to the Germanic dy
through the early Empire maintained a lofty and pot
ascendancy over all kings and temporal rul
in the West for three centuries, extending from the
other. During this long and agitated period, the empire and the
people were subjected to the times of Rhetor and
cessation: the one acknowledged to be supreme in the
tral order, the other revered as supreme in the
rivalries, the jealousies, the ani
osties, the virulent antagonisms, of these transcendent
sovereignties—each endeavoring to secure its own posi
and predominance by the depression of the other—
plexes worse than the bloody warfare which they
engendered. For one brief interval in the subsequent
ages, after long and dreary eclipse, the Holy Roman
Empire, under an emperor of the house of Hapsburg,
threatened to regain a more arrogant control, a vaster
domain, a more solitary domination, than it had pos
under the first Caesars or had claimed under the
first Constantine. But Charles V, the most powerful
emperor since Charlemagne, was the last of emperors
rowned in Italy. He was frustrated of the dreams
which had been nursed for him by both his grandfathers,
and that had been eagerly cherished by himself throughou
which had been eagerly cherished by himself throughou
outward wealth and splendor, but inward want and woe;
ished and wasted, his enormous resources consumed,
and his authority paralysed by discords in his numerous
scattered kingdoms and principalities, and by the divi
ions and civil wars produced by the Protestant Re
form, and favoring its extension. Worn out and baf
fed, he renounced his throne in despair. He retired—
shattered in health, in spirit, and in confidence, to frir
away the last months of a grand existence—amid the
lovely scenery around the monastery of Juste. These
ward the empire continued to wane and shrivel up, to
finally extinguished by the conquests and confeder
ations of the emperor Napoleon.

An institution of such long duration, of such splendid
pretensions, of such intimate association with the eccles
iastical system of Christendom, of such profound influ
ence upon both the temporal and the spiritual fortunes of
humanity—an institution which transmitted the con
summate result of all ancient civilization almost to our
own days—could not be so easily extinguished himse
and the more urgently because its name has already ceased
to be familiar, and because its fortunes and vicissitudes
are often slighted as the vanished "phantoms of forgot
en rule."

I. Origin of the Name. The name of The Holy Ro
man Empire cannot be distinctly traced in either its
origin or its application. It is obscurely involved in
the institution in the empire throughout all the phases
of its existence. It may readily be discerned in pagan
Rome. It is implied in the constitution of the reanimat
ed Empire of the West. In more modern times it fre
quently appears in treaties and imperial documents, in
diplomatic correspondence, and in the proceedings of
imperial chancery. But it was never of obligatory or
habitual employment. It does not occur in the Act of
Abdication of Francis I in 1806, nor in the earlier Prag
matic, which paved the way for the abdication and pre
scribed his official titles as emperor elect. It has not
been found in any of the numerous chronicles, specially
examined for the present inquiry, which preserve con
versations from Charlemagne to Rodolph of Hapsburg.
It has not been detected by us in the capitategories and
tica, nor in the Libri Feudorum. There is nothing on
the subject in Pfeiffel's Abrégé Chronologique, not
withstanding the well-merited commendations bestow
ed by him. The chancery books of the Holy Roman
Empire, under the circumstances of its ordinary employment, if there ever was any
fixed rule on the subject. The city of Rome and the
imperium Romanum were always regarded as sacrosanct,
even under the republic. The argumentation of August
ine, in his memorable treatise De Civitate Dei, revolves
mainly upon the pagan allegation of the intimate de
pendence of Rome on the guidance of her gods. Under
the empire, the city was fervently adored as diva Roma,
urbs divina, and the sacred fire was kept ever burning
in her honor. Such a perpetual fire was maintained in
the imperial palace. Julius Cesar was Pontiff Maxi
mus, holding the holiest of offices at the time of his as
sasination, and had been chief of the religion many
years previously. On his murder, he was deified, and
became Deius Julianus. On the death of Lepidus, Augus
 tus united the office of Pontiff Maximus to his other
titles. He, too, was deified. Subsequent emperors re
tained the pontificate, and many were worshipped as
Dei while still alive. The pontificate was held even
by Christian pontiffs: such as the emi the "sacred" was ap
plied in both the Latin and the Greek vocabulary of
the court to their persons, their families, their functions,
their ministers, and all their surroundings. This prac
tice was not weakened by the establishment of Chris
tianity as the religion of the state. Comes sacri cubi
culi, sacri ieiunii, sacri laudantium, sacri magnifi
cationis, etc., were regular offices under the constitu
tion of Constantine. We find even "the sacred in
kstand and "the sacred ink." It should be remembered, too, that
the "tribunicia potestas," which was one of the principal
constituents of imperial authority, had always been "sa
crosanct" (Liv. IV, iii, 6, et Not. Var. ad xxvii, xxviii,
ed, Drakenbirk). The organization and ceremonial
of the old Roman empire were habitually adopted or
travelled by the barbarian kingdoms (see Cassiodor.
Eqpp. Var.) before they were repelled by the Western
emperors. In the attestation of the Acta de Pace Con
stantine, 1183, of Frederick Bararossa, the notary sig
ns as sacri praebentissimus, i.e., the bishop himself, "Ego
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When Charlemagne received the imperial crown at
Rome on Christmas-day, 800, he received it with all the
attributes of the imperial sovereignty of Rome. The
sanctity of the office, derived from the several confluent
tendencies which have been specified, was not the least
marked of these attributes. This sanctity was further
heightened by special circumstances attached to his
appointment, and by the relations of himself and his
family to the orthodox Christianity of the West. One
of his highest duties and honors was to be the "advo
catus ecclesiae," the protector of the pope against domes
tic and foreign enemies—the temporal sovereign of the
Christian faith on the continent of
omitted. It is stated by a late chronicler that he was
hailed, in the acclamations of the people, as "a Deo
coro nato." So Justinian had declared: "Deo au torre nostrum
imperantium imperator" (De Concept. Dig. § 1). When
Oto I was crowned in 963, the pope conveyed the dig
nity "beneficentiae et consecratio." It is a mistake to
suppose that with the decay of the Holy Roman Empire,
it took merely a title of higher dignity. It is an equal mistake to suppose that he only revived or re
newed the long-dormant Empire of the West. He was
crowned sole emperor of the Roman world at the time of a supposed vacancy of the imperial throne, which had always been deemed elective, and of exclusively masculine lineage: "Quia mulier exceperat imperatore Constantino filio suo imperabat" (Sigegethemblisensas, ad ann.; comp. Palgrave, English Commonwealth, p. 489-493, who long preceded Fustel de Coulanges [Rev. des Deux Mondes, Jan. 1, 1870]).

The expediency, the propriety, or the necessity of the transfer of the empire from the East to the West, though in three years restricted to the revival of the Western Empire, sufficed for the resurrection of the latter empire and for the distinct constitution of the Christendom (Christi dominium) of Western Europe. The epithet of "holy" does not seem to have been attached formally to either empire at this time, though probably in use. The title of the emperor, in the West as in the East, continued to be "Imperator Romanus, semper Augustus." But the idea of sanctity under the setting, as under the rising, sun seems to have been ever present to the minds of men. Hence the designation "Imperator sanctus" is found in the Edict of Verona, Gal. 28, 967, of Otho I, Imper. and his son Otho II, Rex (Perva, Mon. Hist. Germ., iv, 83). It was not until after the thorough feudalization of the empire under the Germanic successors of the Carthaginians, and the bitter conflicts and inveterate rivalries of emperors and popes, that the sanctity of the empire needed to be promulgated as the counterpart and counterpart to the sanctity of the papal throne. But pagan and Christian, Eastern and Western, habits and associations had combined to invest emperor and empire with an air of recognised holiness. These influences and tendencies were preserved and augmented by the circumstances attending the Charlemagne's coronation, and were increased by the ideal character which the empire subsequently assumed.

II. Theory of the Holy Roman Empire.—There would be manifest improbity in entering here into the consideration of the constitution or the history of the second Western empire. But the theory of the empire, its great tenet with the papacy, and the grave consequences thence resulting to the ecclesiastical and religious fortunes of Europe are apposite, and even indispensable, to the present Cyclopedia. The notices, however, must inevitably be both brief and jejune.

The significance of great historical events and institutions is not very great for itself till they are or do decline. It must be gathered by retrospection from the consequences—not expected from contemporaneous appreciation. Charlemagne was constituted emperor by the implied election of the Roman people, and by the consecration of the pope, as the ruler of the Christian world; as the official defender of the Church; as the upholder of orthodox Christianity against heresy and schism; as the champion of the faith and of the faithful against the infidel and the barbarian; as the patron, protector, and guardian of missionary enterprise for the conversion of the heathen. In this character he was not merely the first among temporal princes, but supreme. He was clothed in the character in order to act as the carnal instrument of the spiritual and ecclesiastical authority. He was chief of Christendom to preserve the Christian society from intestine disorders and external perils. He was head of the temporal order, but with distinct spiritual attributes. The pope was head of the spiritual order, but with some temporal jurisdiction, by the grant of Pepin and the confirmation of Charlemagne. Each, in his sphere, was the viceregent of Heaven for the government and guidance of the world. This is very cogently presented by Bryce: "Thus does the emperor answer in every point to his antitype, the pope, his power being, in the rank, created by the papal, as the papal itself had been modelled after the empire. The parallel holds good even in its details; for just as we have seen the churchman assuming the crown and robes of the secular prince, so now did he arrogate to himself in his own ecclesiastical vestments—the stole and the crosier—the sign and symbol of a sacred character; removed his office from all narrow associations of birth and country; inaugurated him by rites, every one of which was meant to symbolize and enjoin duties in their essence religious" (The Holy Roman Empire, vii, 106-116).

It must, indeed, have been very evident, or must have been felt instinctually by one of an instinct more profound than evidence, that the preservation of civilization; the protection of society against Saracen, Saxon, etc.; the perpetuation of Christian faith; the maintenance of religious order; and civil discipline, of morality and culture among the nations; unity in the brotherhood of faith; of civil unity within the Christian realm—required above all the still rampant paganism and the internal and external dangers of the time, that there should be consolidation of Christian government; that there should also be union between the temporal and spiritual authorities and that agreement and harmony should prevail between the two orders of rule. This was exemplified by the coronation of the emperor in Rome by the pope, by the assent of the emperor to the election of the pope. It is equally evident that these two powers—each in some sort supreme, yet each, also, in some sort subordinate to the other—would decline into jealousies and discord and furious antagonisms when the great danger which their combined united strength had repelled was removed, and when causes of difference, which were sure to arise, should eventually arise.

The splendid dreams of humanity are visions of the night which are dissipated by the realities of the day. It was a magnificent, but never realized, conception that as the first great "one, Lord, one baptism," there should be a single Christendom, with one administrator of spiritual interests and one governor of temporal society, that all nations might be one realm of Christianity and all Christians might be secured by the combined might of all, under the guidance and disposition of one secular control. It was a brilliant dream; it has left but the cloud behind. It may afford a hope or a promise of accomplishment in very dissimilar form in future centuries. For brief periods there was a remote approximation to its achievement. For long periods it was frustrated and often, perhaps, forgotten ("breves et infamios populi Romani amores"). The great dream passed away as Rome passed away as Rome passed as Rome passed away. "Holy Roman Church."—The Holy Roman Empire lasted for more than a thousand years. Its emergence and its relations to the papacy changed variously and greatly during this long lapse of time. Pfeffel, who is occupied with the history of Germany rather than with that of the empire, divides the former into nine periods beginning with Sigevus A.D. 900, and ending with the extinction of the male line of Hapsburg in 1740. Six of these periods must be left unnoticed for various reasons, which there is not room to state. The fourth, or Carthaginian, period has, indeed, been considered more fully than any other. It would be unjust. The great struggle began with a religious antithesis, continued in the fifth, sixth, and seventh periods, under the Saxons, Franks, and Swabian houses (962-1254); and from this struggle issued the religious and political complications of modern Europe and of the modern world. To these periods, then, attention will have to be confined, and to them it can be better immediately directed.

When Otho I was crowned at Rome in 962, he was in a position which permitted, and almost necessitated, the revival of the imperial pretensions, which had long been dormant, while that supreme dignity was squabbled over by Burgundian or other princes. There was occasion for the coercion of a strong hand, external to the empire and the empire. After quarters of a century the papacy had been the object of a faction, and had been held by the nobles, tools, or slaves of turbulent nobles and depraved women. It was
the age of Alberic and Marozia, and of that late fiction
papal Joanna. The interposition of some foreign control
was imperatively required. The treachery of John Vicius
caused the tumults by which Ortho of this right
to regulate papal elections, and the imposition of an oath
upon the cardinals and the Roman people to admit the
imperial supremacy.

This was manifestly a usurpation by the secular authority, but the state of affairs demand-
ed it. Naturally, as good order increased in the Church
and the sense of spiritual duties and responsibilities re-
vivified, civil and temporal order was uncheck'd; the
whole Church had been with patient effort brought into subjection to a
higher law than force; the work of centuries would
have been undone by the subjugation of the spiritual
authority which alone enforced moral restraints. Should
Church dignitaries be released from all subordination
to the State and depend solely upon the head of the
Church? Then would ensue chronic discord between
the supreme regulators of society; utter impotence
of the secular authority for the protection of the nations
or for the maintenance of order; the most unrestrained
license in the high places of the Church; neglect of
Christian sentiment, precepts, duties; luxury, sensuali-
sities, after tyranny over thought and feeling on the part of the ruling caste; and with the
abject servility of superstition and ignorance on the
part of the laity, who would be lewd in every sense of
the word. The question, in its ultimate tendency, was
whether Christendom should be subjected to the tyrant-
y of the sword or to the tyranny of the Church, and
the choice was the dilemma. Its character is illustrated by
the whole history of Europe from the 9th century to the
15th. See INVESTITURE.

The war between the two supreme powers was inevi-
table; it was even necessary. The question could not
be settled without war; it could not be settled by
war; but the bitter and long-continued contention prevented
either power from becoming absolute, and finally paralysis
both. The conflict about investitures broke out afresh,
as has been said, but soon changed its form. Under
the German emperors it was complicated with the
resistance of the Lombard League to the empire;
still later, with the efforts of the popes to exclude
the imperial supremacy from Italy, or, at least, to restrict it
to the valley of the Po. Hence sprang the savage strife of
Guelfs and Ghibellines, which extended its pernicious
influence beyond the period of the Renaissance.
But the second act of the great drama ended with the
Council of Lyons in 1245, and with the death of
Frederick II in 1250, and the passing of the power of
re sistless dominion, the empire crushed, shattered,
mingled; introducing, at the same time, chronic wars
into Italy, and anarchy and divisions into Germany,
from which that great country has not yet recovered.
Into the instructive details of these mighty and ominous
transactions there is no time to enter. A few words on
the effects of the struggle must terminate these
summary and inadequate remarks.

IV. Consequences of the Strife between the Church and
the Empire.—The disastrous issues of this unseemly con-
tention were immediate, continuous, and progressive.
None but the most prominent can be specified now, and
the outcome of these wars must be noted without being discussed. The
formidably duel was ruinous to both combatants. It weakened
fatally both the papacy and the empire; but it prevented
the permanent predominance of either. It frustrated
any harmonious agreement for the joint direction of the
growing Christian community. It precluded the estab-
lishment of what was called temporal restraint over the spir-
Itual and the temporal authority. The imperial
superiority over the nations ceased to be anything more than a hollow pretense. The imperial control even
over the Germanic principalities and municipalities was
almost annihilated. There was neither unity nor union.
The capacity of the empire to shield Christendom from
attack was sacrificed. The proof of this was given by
the great Mongol invasion, by the Ottoman conquest of

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ROMAN EMPIRE, THE HOLY 96

Latin Christianity; Greenwood, Cathedra Petri; Bryce The Holy Roman Empire (4th ed., Lond., 1879); Waiz Deutscher Kaiser von Karl dem Grossen, etc.; Döllinger Das Kaiserthum Karls des Grossen, etc.; Hoffer Kaiserthum und Papstthum; Möser, Römische Kaiser (G. F. H.)

Roman Manners. The custom of building church edifices in the form of a basilica, which was abolished by the Bishop abbott of Worms, went to France to engage ma sons. It was about the same time called the Gothic mode.

Romanelli, Giovanni Francesco, a convert from Romanism, was born at Viterbo in 1617. His first master was Domenichino, but his style was chiefly gained from Pietro di Cortona, under whom he afterwards studied. Later he adopted a manner more his own and less imposing, but more soft and gentle. It is in this style that his best works are executed as The Descent from the Cross in St. Ambrose's at Rome. Romanelli was employed by cardinal Barberini in the decoration of his palace, and also by Mazarin. He died in 1668. His works are very numerous in Rome, and are all on religious or mythological sub jects.

Romanes, Francis, a convert from Romanism, was a native of Spain, but afterwards became a resident of Bremen, where he transacted business for Antwerp mer chants. When convinced of the errors of papacy, he re signed his agency, informed his employers of the change he had made, resigned himself, and devoted himself to the practice of religion. While in Spain laboring for the conversion of his parents, he was informed against by his former employers, arrested, and after imprisonment was burned. In this torture, as long as he was able to speak, he con tinued to repeat the 7th Psalm. See Fox, Book of Mar tyr.

Romanes (Romonch, or Upper and Lower Rhining) Version of the Scriptures. This version is used in the Grisons, a part of Switzerland, and constituting the south-eastern angle of Switzerland. The mountains parts of this canton are inhabited by the little Romane nation. The Engadine, or valley of the Inn, on the borders of the Tyrol, is inhabited by a section of this people, to whom a Romanes dialect called Churwelsche is the vernacular. The other Romanes dialect is called Ladinische, and is spoken in the valley of the Rhine, on the confines of Italy. Both these dialects being derived from the Latin tongue, they preserve to this day the most striking characteristics of the Romance languages. The New Testament was printed in 1580 in these dialects in the translation of Jacob Biffrun, and the whole Bible in 1679, prepared by Jac. Ant. Vulpio and others. In the latter, the Bible was published in 1718 under the title La S. Biblia que et: Tut la Soinchca Scaritra, sur nots iui Ciechca d'iig Veder a Nief Testamentum, cum dui Ciechca Apocrypha Messe eui Lyngua Lromonchca de la Lenga Grischua Trax Aeschina surrants d'iig Plaidz Daus d'iui venerando Colloquis sua-a int il Guacuil, cum Privi legio (illustrissimorum D. R. Rostorum. Asquitschada en Coira tras Andrea Pfeffer, stampadur, En ilg On da Christi MDCCX VIII, fol Coire, 1718). These editions, including an earlier one, by J. Grittli, of 1640, were all printed in the Grisons: but they were soon exhausted, and at the beginning of the present century a copy was scarcely attainable. A company of Christians at Basle, therefore, projected an edition for the use of these mountaineers, and under the auspices of the Basle Bible Society, the New Testament in Churwelsche left the press in 1810. But when the poor Ladins heard what a treasure their neighbors on the Tyrolean frontier had got, they expressed a very strong desire to have the same in their dialect. The Bible societies of London and Basle promptly consented to grant them this boon, and in 1812 an edition of two thousand copies of the New

Romanesque Art. Some writers apply the term "Romanesque" to the period of Christian art in Italy and Western Europe which extended from the 3rd to the 10th century; but it is more usually applied to the period extending from the 9th to the 12th or 13th century. Until the 9th century Christian art, especially architecture, had flowed in two main streams, which in locality and in characteristics were quite distinct from each other. The one is usually called the "Classical" style (see BASILICA), which had its origin in Rome; the other is called the "Byzantine" style, which had its origin in Constantinople. See Architecture.

In the very active period of church erection which existed in Central and Western Europe from the 9th to the 12th century, the classical and Byzantine styles were in a sense forced into a new style, which took on certain characteristics of these former styles, but which had many very marked original features. The general ground-plan of the later basilicas, that of the Latin cross, was retained. For the convenience of the officiating clergy, a semi-circular apsis, or choir, was placed at the farther end of the main nave and at the end of each arm of the transept. From this general typical ground-plan there were many variations, which were chiefly caused by the disconnected times and plans by which the different parts of the edifices were erected.

The round arch is a distinctive feature of Romanesque style, which is termed, indeed, by many writers the Round-Arch style, in distinction from its successor the Pointed-Arch, or Gothic style. See Gothic Architecture. The round arch was inherited from both the classical and the Byzantine style. During the latter part of the Romanesque period, the pointed arch began to be used in parts of the openings, and, indeed, in a few cases was almost entirely adopted; but the other features of these edifices mark them as distinctively Romanesque. The method of covering enclosed spaces by vaulting differed greatly from that in the preceding styles, and forms one of the most prominent features in this style.

During the early Romanesque period, especially in Italy, the campanile, or bell-tower, was built separate from the church, as in the leaning tower of Pisa; but later it was attached to the church edifice. Indeed, the single tower was expanded into a system of towers surrounding the church, producing a rather unbalanced effect on the entire structure. The towers were in many cases flanked by small turrets, which produced beautiful and picturesque effects. In many cases a lofty tower with turrets rose over the intersection of the transept and the nave. In the Cathedral of Bamberg four lofty towers rose, two on each side of the nave.

One of the most attractive features of the Romanesque architecture is the introduction of delicately formed arcades in various places on the exterior, where they produce pleasing effects, as under the cornices of the choirs, or apses, or on the main façade. These arcades sometimes rise, like steps, up along the lines of the roof. Sometimes they were placed in successive tiers up the entire height of the façade, or even up the entire height of the campanile, as in the cathedrals of Lucca and Pisa.

The portals of churches were often flanked by greatly variegated and deeply set clusters of columns. These were surmounted by capitals, and the same or similar clustered lines were carried in an arch over the doorway. In a few cases the inner lines over the doorway were thrown in round arches, while the arches gradually changed to pointed ones. These clustered arches were, in the Gothic style, replaced by rows of angels. The courts of clusters were frequently surrounded by arcades of exquisite beauty, the columns usually being double, no two being alike, and more frequently one column being twisted. Clustered columns were also introduced in the interiors of churches. Indeed, the entire Romanesque architecture is marked by rather too exuberant fancy, variety being considered necessary or desirable, even when more harmony could be secured by less varied types of decoration.

The capitals of pillars were manifestly modelled upon the type of the late Roman-Corinthian or the Composite capital; but independence of motive was so manifestly introduced, and great variety was introduced in the capitals, which were generally managed in excellent harmony with the lines of the new style. Many new plant forms were conventionalized, and the foundation was laid for the subsequent luxuriant Gothic foliage. Animal forms, both realistic and imaginary, were frequently introduced in the midst of plant forms or alone, in the capitals of pillars and elsewhere. These not unfrequently represented eagles and other hideous beasts,
which were to frighten hypocrites and the wicked from entering the house of God, the precursors of the gar-
goyles of the Gothic. Not unfrequently the chief col-
umns of portals rested on the backs of lions or mas-
sive dogs, typifying the strength and defences of the
Church.

In truth and consistency of architectural char-
acteristics, the Romanic style, in its best examples, takes very
high rank among the historic styles. It is the only one
of the great styles in history which did not pass into
decadence through the perversion of architectural fea-
tures or principles. It was cut off in the height of its
career by its successor the Gothic — the pointed dis-
placing the round arch, with all its later new type of
doors and windows. Some examples of the Romanic style
are: in Italy, the cathedrals of Pisa, Luca, Par-
ma, Verceil; in France, those of Avignon, Toulouse,
Bayeux, Clermont, Périgueux, St.-Etienne, and other
churches in Caen; in Germany, those of Worms, Bonn,
Speyer, Treves, Hildesheim, and Bamberg; in Eng-
land, those of Peterborough, Waltham, and Winchester.
Many of the finest effects in this style are found in de-
tached fragments, which were made in churches that
were not finished until this style had been superseded
by the Gothic.

During the Romanesque period there was some activ-
ity in sculpture. The chief works in this branch of art
were in France. Many of these are extremely interest-
ing from the fact that they show an earnest spirit,
though with much naivety and almost crudeness of
execution. In painting, the chief works were in mini-
ature, in the decoration of missals, and other MS. books
devotion. In France, more especially, many impor-
tant compositions were executed in fresco, after the
style current in the Orient, and probably done by Byz-
der Baukunst*; id. *Gesch. der Malerei*; Scharnait, *Gesch.
der Künste*; Fergusson, *Hist. of Architecture*; Rosen-

**Romanic Versions of the Holy Scriptures.**

Under this head we mention—

1. The French Versions. — As these versions have al-
ready been treated in this *Cyclopedia* v. FRENCH
Versions, we add the following as supplement. Ar-
thur Dinaux has the merit of having pointed towards
the first translator of the Bible, Le Plano de Vals, who,
circa 1100. He was a priest and canon, and his version, free as it is for the greater part, was of the greatest
importance for that time. He undertook it under the protection of the empress Mathilde, wife of
the German emperor Henry V, and daughter of Henry
I of England. His *Génesis* is preserved in the Har-
leian MS. 1922, and his *Livre de la Bible, ou Histoire
de l'Ancien et du Nouveau Testament en Vers* in the
Imperial Library, MS. 7986. The assertion made
by A. Paulin Paris, in his *Manuscris Français de la
Biblie du Roi*, that before the year 1170 no trans-
lation of any note had been made, and that Étienne de
Hauteville, or d'Ansa, of Lyons, was the first who undertook
a work of this kind, has been proved erroneous by
Arthur Dinaux; yet Paulin refers to Le Long and
to a letter written by pope Innocent III to the bish-
op of Metz, published by Baluze, and translated into
French by Le Roux de Lincy in his *Introduction to the
Ancienne Traduction des Quatre Livres de Ro* (Paris,
1842) or by Hermann de Valdo. This work must be re-
garded as the first translator, the merit of Étienne de
Hauteville, who undertook a translation at the request of
Peter Valdo, are not diminished thereby in the least.
Étienne's translation, preserved in MS. 7268,5.3, and
belonging to the first half of the 13th century, is a work
of great value containing the language of the letter.
A. Paulin Paris saw many copies of that MS, which
in part must be regarded as a revision. A version of
this kind belongs to the beginning of the 14th century,
and to judge from its style, it must have been made
in England. This version we find in MS. 6701, and the
following specimen will best illustrate the difference
between the translation of 1170 (7268.4.5) and the version
from the beginning of the 14th century (6701):

**MS. 7268.5.3.**

*Mes le serpens estezil li plus
voleus de toutes les choses
qui est li in terre, de se
Dex azorvett. Et il dit à la
feme: Porquoi vous a Dex
commandé que vous ne meu-
gies pas de touts les fus de
paradis* (Gen. iii. 1).

With regard to the translation of 1170, we only mention
that Innocent III, not knowing its source, subjected it
about the year 1200 to the censor, and many writers of
the 14th century speak of it as a pernicious book.
Its language bears the original Romanic stamp, and re-
"moninds one of the modern French. But it is striking
that the translator, Étienne de Hansa, should be from
Lyons. We may suppose that the northern French
version of the translation of 1170, as we find it in the
MS. 7290 de la Bibliothèque, is the greater part belongs to the copyist.
A. Paulin Paris conjectures that the language of the
MS. is the same as that which was used at Rheims or Sen-
Sens in the 13th century. The translation of 1170 is known
as that of the "Bible des Pauvres." Le Roux de Lincy
pronounces the translation of the MS. 7268.5.3 an ex-
cellent one, although he believes it to have been made
in the 14th century at the request of Louis the Saint.
Étienne de Hansa's work is the more remarkable as it
may be called with certainty the first which gives a cor-
rect and literal translation of the whole Bible. The MS.
6818 contains a second literal translation, the author of
which, according to the investigations of scholars, es-
npecially of Alme Tampilion, is said to have been
Raoul de Preeles. Le Roux de Lincy acquaints us also
with translations of single parts of the Bible, the re-
duction of which he puts in the 12th century, while
the MSS. belong to the 13th century. As such he mentions:

1. *Les Quatre Livres du Roi*; a MS. of which is in
the Bibliothèque Mazarin.
2. *Les Psautiers*; MS. 1192 bis Supplement Français, 278
Latin, 7871 fonda François.
4. *Les Ecrits de Jacob*; a MS. with a French translation
of single psalms is given by
Karl Bartsch in his *Chrtenomathie de l'Ancien Fran-
sais* (1872), according to Fr. Michel's *Libri Psalmorum
Vers Antiqua Gotlica*.

The catalogue of A. Paulin Paris, *Manuscrits Français
de la Biblie du Roi*, contains also the following list of
translations and comments:

Moraux*; MS. 7290.3.2.
2. *Traduction en Vers de la Bible*; MS. 7268.3.3.
3. *Histoire de l'Ancien Testament*; MS. 7268.4.3.
4. *Traduction en Vers du Psautier Latin* "Domine, ne
in favore."
5. *Traduction des Psautiers*; MS. 7268.5.3.
6. *Commentaire sur les Psautiers, trad. d'un Ancien Texte
Latin*; MS. 7290.3.
7. *Récit de la Composition de Chacun des Psautiers*; par
A. Paulin Paris, MS. 7080.3.3.
8. *Commentaire Perpétuel sur les Psautiers*; MS. 7290.6.4.

According to Gréssé, two Augustinian monks, Julien Ma-
cho and Pierre Farget, translated a Latin Bible into the
Romanic language. The version of the Bible belonging to
the 14th century, was left by Mae of Chartres-sur-Loire,
and in MS. 6818 an original copy of the Bible des Pau-
vres is preserved.

We give on the following page some specimens of
different translations. The MSS. 7268.5.3 and 6818 are
copies of one text, which differ only in some essen-
tial points. The MS. 6818 forms the basis of a separate
version. In this supplementary article we have largely
depended on Strippelm's *Ersten Bibelübersetzungen
der Franzosen* (Brunswick, 1872), who also gives the fol-
lowing specimens; for the rest belonging to the French
versions we refer to the art. in loco.

* Dame Dez means "Lord God." Dame is from the Latin
dominus; and Dez (deus) is the ancient form for Dieu.*
In conclusion, we will only mention, from the seventy-third annual report of the British and Foreign Bible Society (1877), that “several new versions of the Scriptures in French have been urged on the committee, but they did not see their way to the adoption of any of them; they hope, however, that the present activity in Bible translating and revision may lead to the production of a version more accurate, and more acceptable to the French than any which they now possess.”

3. Fortunate Versions (q.v.)

4. Spanish Versions.—It is very difficult to decide at what time the first Spanish version was made. If we may believe tradition, the oldest version would belong to the 15th century, made at the request of Alphonso of Castile and John of Leon. But as there is no confirmation of this statement, we must depend on the different data which we find in the printed editions themselves; and it is a remarkable fact that the versions were made either by Jews or Protestants.

(a) First in chronological order we mention El Nuevo Testamento de nuestro Redemptor y Salvador Jesu Christo, traduzido de Greco en lengua Castellana por Francisco de Enzinas, dedicated a la Cesarea Magdalen (in Antwerp [i.e. Antwerp], Anno 1543, 8vo). Of this edition, which is also published by the British and Foreign Bible Society, we have no notice except what we find in Simon’s Nouvelles Observations sur le Texte et les Versions du Nouveau Testament, ii, 151, where we are told that, in the dedication, different reasons are given for and against the usefulness of translations of the Bible. “I do not,” says the translator, “condemn those who are of another opinion, but I believe such versions, when made by judicious and conscientious men, to be useful.” He then speaks of the cause for this translation. Gamaliel, he says, pronounced that if Christianity be of God, men cannot overthrow it; but if it be of men, it will soon come to naught; and addressing the emperor Charles V, he says, “The controversy about the translations of the Bible has already lasted for about twenty years. All measures to prevent them are in vain; on the contrary, their number has increased among the Christians, and Gamaliel’s judgment seems to be fulfilled.”

The versions of Enzinas is made from the Greek. Such words as “gospel,” “scribe,” “testament,” etc. are retained. For the greater part he follows Erasmus’s translation, e.g. John i, 1: En el principio era la palabra, y la palabra estaba con Dios, y Dios era la palabra. Where a word is ambiguous he puts the Greek in the margin; thus he puts the word λόγος three times to palabra. Very seldom he has an addition, and yet his translation is intelligible even to the unlearned. Sometimes, in spite of all care, he translates rather according to the sense than to the word of the text; e.g. Rom. i, 28, παράδεικνυς ανθρώπος ὑπὸ Θεοῦ, Vulg. traditit illius Dei; the translation of παραδείκνυς is “permítito caer,” i.e. he suffered them to fall.
(b) Next in chronologal order is Biblia en Lengua Es- pañola, traduzida palabra por palabra de la verdad He- brazgo, por muy excelentes Letrados. Vistayexaminadapor el oficio de la Inquisicion. Con Privilegio del Illus- trissimo Senor Duque de Ferrara (En Ferrara, 5313 [i.e. 1553]). At the end we read, "A gloria y lor de nuestro Senor se acabo la presente Biblia en lengua Espanyola traducida palabra por palabra de la verdad ebraica, por muy excelentes letrados: con yndustria y diligencia de Abraham Usque, Portugues: Estampata en Ferrara à costa y despesa de Yom Tob Atias, hijo de Levi Atias Español; en 14, de Aadar de 5313." In some copies we read at the end, "Con yndustria y diligencia de Duarte Pinel, Portu- gues: Estampata en Ferrara à costa y despesa de Yom- ren y Vargas, Espanol, en primer de Marzo de 1553." These copies were made for the use of Chris- tians. That the Spanish translation of the Pentateuch is the same as that printed six years before in the so- called "Constantinople Polyglot-Pentateuch" has been proved beyond a shadow of doubt by Le Long, who also supposes that the Spanish translation, of which the Pen- tateuch only was printed at Constantinople, while the whole was published at Ferrara, had been in use before the expulsion of the Jews from Spain in 1492, and that the Jewish exiles brought it to Constantinople. The ti- tle is followed by (1) an index of Haphtaroth; (2) an in- dex of persons among the Jews and Christians; (3) an index and short synopsis of the chapters of the Old Test.; (4) an index of the judges, prophets, and high- priests of the Jewish people, together with a short chro- nology from Adam to the 452d year after the destruction of the Temple according to the Seder Olam (a Jewish chronology); (5) a lectionary for each day, in order to read the Old Test. in one year. The translation in the Ferrara edition is in two columns, and the editors or pub- lishers were so conscientious as to indicate passages con- cerning which they were doubtful as to the correct trans- lation by a star (*). Where the Hebrew reads Jehovah, an A. with two dots is placed. The verses are not given in the text, but at the end of each book their number is given. The order of the book is, the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, Hosea to Malachi, Psalms (divided into five books), Proverbs, Job, Daniel, Ezra, Nehemiah, Chronicles, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther. The translation, which follows the Hebrew very closely, is in that ancient Spanish which was used at that time in the synagogue.

ROMANISM

(k) Biblia en dos Colunas Hebr., y Españ. Amster-
dam, en casa y á costa de Joseph Jacob, y Abraham de
Salmon Poeps (Anno 1702, fol.). This is, according to
Le Long, an important edition; but the paper is of a
very inferior quality. It was not until the end of the 18th century that a
Roman Catholic diocese undertook to give his Spanish
countrymen a new translation, together with the Latin
and a commentary. The author of this Bible-work
[which was published at Madrid, 1794, in 19 parts] was
Philo Socio de S. Miguel. The translation of Socio has
also been adopted by the British and Foreign Bible
Society, which prints it since 1828. The latest transla-
tion of the New Testament is that by the bishop of Astorga,
Fel. de Torres Amat (Madrid, 1837).

5. Besides these translations, we may also mention,
under the head of Romanic versions, the New Testament,
the Pentateuch, and the Psalms. In 1568, a year later,
he was deputed to the Council of Trent, in 1569 to
France for further instruction in divinity and the English
language, and returned in 1564 as a missionary to Bres-
lau. In 1688 he was removed to Berlin to take charge
of the mission there by the side of Prof. Dr. Cassel.
For three years he was allowed to carry on work on
the oration of his Master in that city, and died Aug. 18, 1687.
See Delitzsch, Künz, Wissenschaft u. Judenleben, p. 291 sq.; Phil. Alegame,
De Scriptor. Soc. J e u., p. 225 sq.; R. Simon, Bibl. Se-
lecta, i, 148; Grätz, Gesch. d. Juden, i x, 556.

Romano, Giovanni Battista, a convert from
Judaism, was a native of Alexandria, and flourished in the
16th century. His grandfather was the famous
Elias Levita (q. v.), who instructed him while in
Germany. He then went to Italy, and in Venice he tried to
bring his brother into the fold of the syna-
gogue; in which he did not succeed. Then
he became himself a convert to Christianity, and was
baptized in 1551. For a long time he was professor of
Hebrew and Arabic in Rome. In 1561, pope Pius IV
sent him to the patriarch of the Copts, together with
Roderich, a member of his order. He translated Giov.
Bruno's catechism, which was written against the Ori-
ental heretics; but he was permitted by his superiors to
be translated into Arabic the decrees of the Council of Trent,
for the sake of having them circulated in the East.
He died at Rome, March 3, 1580. See Delitzsch, Künz, Wissenschaft u. Judenleben, p. 291 sq.; Phil. Alegame,
De Scriptor. Soc. J e u., p. 225 sq.; R. Simon, Bibl. Se-
lecta, i, 148; Grätz, Gesch. d. Juden, ix, 556.

Romano, Jehuda Leone, born-Moses, of Rome,
was born about 1368. He is known as the king of Robert of Naples, whom he instructed in the lan-
guages of the Bible. He was very well acquainted with scholastic literature, and translated the philo-
osophical writings of Albertus Magnus, Thomas Aquinas, and others for his coreligionists. He also wrote Rhedicitae on passages of the Bible from a philosophical stand-
point, excerpts of which have been published in Im-
manuel of Rome's Commentary on Proverbs (Naples, 1486). The date of Romano's death is not known.
Most of his writings are still in MS. in Rome, Florence, Paris,
Munich, Oxford, and London. See Fürst, Bibl. Jud., iii,
165 sq.; Delitzsch, Kunst, Wissenschaft u. Judenleben,
237; De mirabilibus Scripturarum, i, 282 sq., p. 277 (Germ. transl.); Grätz, Gesch. d. Juden (Leipsi, 1873),
vi, 299 sq.; especially Zunz, Jehuda b. Moses Ro-
mano, reprinted in Geiger's Wissenschaft, Zeitschr., f ü r
Jud. Theologie (Frankfort-on-the-Main, 1886), ii, 321-
330; and Steinachers, Giudic. Romano, Notizia es-
tratta del giorn. Romano II Boomerott, Gennaro, 1870
(Roma, 1870), mentioned in Mayerling's Bibliothek jüd-
discher Künstleiner, ii, Beiilage, p. 14 sq. (B. P.)

Romans, Epistle to. This is naturally placed first among the epistles in the New Test., both on account of its comparative length and its im-
portance. It claims our interest more than the other di-

castic epistles of Paul, because it is more systematic,
and because it explains especially that truth which subsequently became the principle of the Reformation, viz., righteousness through faith. It has, however, been
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greatly misunderstood in modern times, as it seems to have been very early (2 Pet, iii, 15, 16).

I. Authorship.—Internal evidence is so strongly in favor of the genuineness of the Epistle to the Romans that it has never been seriously questioned. Even the sweeping criticism of Baur did not go beyond condemning the last two chapters as spurious. But while the epistle bears in itself the strongest proofs of its Pauline authorship, the external testimony in its favor is not inconsiderable. The reference to Rom. ii, 4 in 2 Pet. iii, 15 is indeed more than doubtful. In the Epistle of James there is an evident perversion of the language and doctrine which has several points of contact with the Epistle to the Romans; but this may perhaps be explained by the oral rather than the written teaching of the apostle, as the dates seem to require. It is not the practice of the apostolic fathers to cite the New-Test. writers by name, but marked passages from the Romans are found imbedded in the epistles of Clement and Polycarp (Rom. i, 29-32 in Clem. Cor. xxv, and Rom. xiv, 10, 12, in Polyc. Phil. vi). It seems also to have been directly cited by the elder quoted in Ireneaus (iv, 27, 2, "ideo Paulum dixisse, comp. Rom. xiii, 21, 17), and is alluded to by the writer of the disciple of Plutarch (Ep. i, 1; cf. Rom. iii, 21 for v, 20), and by Justin Martyr (Dial. c. 23; comp. Rom. iv, 10, 11, and in other passages). The title of Melito's treatise On the Healing of Faith seems to be an allusion to this epistle (see, however, Gal. iii, 2, 3). It has a place, moreover, in the Muratorian Canon and in the Syrian translation, as well as in some versions of the testimony of orthodox writers alone. The epistle was commonly quoted as an authority by the heretics of the subapostolic age: by the Ophites (Hippol. Adv. Haer., p. 99; comp. Rom. i, 20-26), by Basilides (ibid. p. 238; comp. Rom. viii, 19, 23, and v, 13, 14), by Valentinus (ibid. p. 125; comp. Rom. viii, 11), by the Valentinians Harnack (West., On the Canon, p. 335, 340), and perhaps also by Tertullian (Orat. c. iv; comp. Rom. i, 20), besides being included in Marcion's Canon. In the latter part of the 2d century the epistle in its favor is still fuller. It is obviously alluded to in the letter of the churches of Vienne and Lyons (Euseb. H. E. v, 1; comp. Rom. viii, 18), and by Athenagoras (p. 13; comp. Rom. xii, 1; p. 87; comp. Rom. i, 24) and Theophilus of Antioch (Ad Autol. p. 79; comp. Rom. ii, 6 fol.; p. 126; comp. Rom. xiii, 7, 8); and is quoted frequently and by name by Ireneaus, Tertullian, and Clement of Alexandria (see Kirchhofer, Quellen, p. 12, 13; comp. also Athenagoras, On the Christian Missionary, in narrower limits than that of any other of Paul's epistles. The following considerations determine the time of writing. First. Certain names in the salutations point to Corinth as the place from which the letter was sent. (1) Phoebe, a deaconess of Cenchreae, one of the port towns of Corinth, is commended to the Romans (xvi, 1, 2). (2) Gaius, in whose house Paul was lodged at the time (ver. 23), is probably the person mentioned as one of the chief members of the Corinthian Church in 1 Cor. i, 14, though the name was very common. (3) Erastus, here designated "the treasurer of the city" (οικονομός, ver. 23, A. V. "chamberlain"), is elsewhere mentioned in connection with Corinth (see Acts xix, 22). Secondly, Having thus determined the place of writing to be Corinth, we have no hesitation in fixing upon the visit recorded in Acts xx, 3, during the winter and spring following the apostle's long residence at Ephesus, as the occasion on which the epistle was written. For Paul's stay in Ephesus, after his departure from Corinth, we have the testimony of Carying the contributions of Macedonia and Achaia to Jerusalem (xxv, 25-27), and a comparison with Acts xx, 22; xxiv, 17; and also 1 Cor. xvi, 4; 2 Cor. vii, 1, 2; iv, 1 sq., shows that he was so engaged at this period of his life. (See Paley, Horae Paulinae, ch. ii, § 1.) Moreover, in this epistle he declares his intention of visiting the Romans after he had been at Jerusalem (xxv, 25-26), and that such was his
design at this particular time appears from a casual no-
tice in Acts xix. 21.

The epistle, then, was written from Corinth during
Paul's third missionary journey, on the occasion of the sec-
tion of the two visits recorded in the Acts. On this
occasion he remained three months in Greece (Acts xx.
3). When he left, the sea was already navigable, for
he was on the point of sailing for Jerusalem when he
was obliged to change his plans. On the other hand,
it cannot have been late in the spring, because, after
Paul's third visit to Macedonia, he must have beenprobably either in Macedonia or after his arrival at
Corinth, i.e. after the epistles to the Corinthians, though
the date of the Galatian epistle is not absolutely cer-
tain. See Galatians, Epistle to the. We shall
have to notice the relations existing between these con-
temporary communications and the circumstances,
which appear to have been written within the twelve months preceding. The first Epis-
tle to the Corinthians was written before Paul left Eph-
esus, the Second from Macedonia when he was on his way
from Thessalonica to Corinth, and possibly the third
from Corinth to the Galatians, on his second visit.
The view advanced by those who consider the Epistle to the
Galatians as the first, would be most probable if it were
proposed either in Macedonia or at his arrival at
Corinth, i.e. after the epistles to the Corinthians, though
the date of the Galatian epistle is not absolutely cer-
tain. See Galatians, Epistle to the. We shall
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The Epistle to the Romans is thus placed in chrono-
logical connection with the epistles to the Galatians and
Corinthians, which appear to have been written
within the twelve months preceding. The First Epis-
tle to the Corinthians was written before Paul left Eph-
esus, the Second from Macedonia when he was on his way
from Thessalonica to Corinth, and possibly the third
epistle to the Galatians on his second visit. 

Paul states in the introduction that he had long enten-
tained the wish of visiting the metropolis, in order to
confirm the Churches which he had planted, but that this
de-fi-delition was thwarted by that fate (i, 12). He adds (ver. 10) that he was pre-
vented from visiting the metropolis by external ob-
tacles which he must have overcame. He says that he had written to the Roman Christians in fulfilment of his vocation as
apostle to the Gentiles. The journey of Phoebe to
Rome seems to have been the occasion of this epistle.
Paul made use of this opportunity by sending the
sum and substance of the Christian doctrine in writ-
ing, having been prevented from visiting in Rome.
Paul had many friends in Rome who communicated with
him: consequently he was the more induced to address
the Romans, although he manifested some hesitation in
directing Phoebe to Rome. (see xvi, 15). These circumstances exercised some influence
as well on the form as on the contents of the
letter; so that, for instance, its contents differ consider-
ably from the Epistle to the Ephesians, although this
also has a general scope.

2. The immediate circumstances under which the epis-
tle was written were these: Paul long proposed visiting Rome, and still retained this purpose, wishing also to extend his journey to Spain (i, 9-13; xvi, 22-29). For the time, however, he was prevented from carrying out his design, as he was bound for Jerusalem with the alms of the Gentile Christians, and meanwhile he ad-
dressed this letter to the Romans, to supply the lack of his personal presence. Phoebe, a deaconess of a des-
cending Church of Cenchrea, was on the point of start-
ing for Rome (xvi, 1-2), and probably conveyed the letter.

The body of the epistle was written at the apostle's dic-
tion by Tertius (ver. 22); but perhaps we may infer from the abruptness of the final doxology that it was
added by the apostle himself, more especially as we
gather from other epistles that it was his practice to
conclude with a few striking words in his own hand-
writing, to vouch for the authorship of the letter, and
frequently also to impress some important truth more
strongly on his readers.

3. The Origin of the Roman Church is involved in
obscure (see Mangel, Die Anfänge der römischen Ge-
mind [Marb. 1866]). If it had been founded by Pe-
ter, according to a later tradition, the absence of any
allusion to him both in this epistle and in the letters
written by Paul from Rome would admit of no expla-
nation. It is equally clear that no other apostle was
the founder. Peter's very important position, in con-
junction with the mention of his proposed visit to Rome,
the apostle declares that it was his rule not to build on
another man's foundation (xv, 20), and we cannot
suppose that he violated it in this instance. Again,
he speaks of the Romans as especially falling to his share
as the apostle of the Gentiles (i, 15), with evident
reference to the partition of the field of labor between
himself and Peter, mentioned in Gal. ii, 7-9.

More-
over, when he declares his wish to impart some spiritual gift (χάρισμα) to them, "that they might be established" (1:11), this implies that they had not yet been visited by an apostle, and that Paul contemplated supplying the defect, as was done by Peter and John in the analogous case of the church founded by Philip in Samaria (Acts xii. 14, 17). See Peter (the Apostle).

The statement in the Clementines (Hom. 1, § 6) that the first tidings of the Gospel reached Rome during the lifetime of our Lord is evidently a fiction for the purposes of the romance. On the other hand, it is clear that the foundation of this Church dates very far back. Paul in this epistle salutes certain believers resident in Rome—Andronicus and Junia (or Juniana?)—adding that they were distinguished among the apostles, and that they attended the Church in Rome (Eph. v. 7), for such seems to be the meaning of the passage, rendered somewhat ambiguous by the position of the relative pronouns. It may be that some of those Romans, "both Jews and proselytes," present on the day of Pentecost (οἱ καταχριστοὶ Ρωμαίοι, Ιουδαῖοι καὶ προσελκύοντες, Acts ii. 10), carried back the earliest tidings of the new doctrine, or the Gospel may have first reached the imperial city through those who were scattered abroad to escape the persecution which followed on the death of Stephen (Acts viii. 4; xi. 19). At all events, a close and constant communication was kept up between the Jewish residents in Rome and their fellow-citizens in Palestine by the means of commerce, in which they became more and more engaged as their national hopes declined, and by the custom of repairing regularly to their sacred festivals at Jerusalem. Again, the imperial edicts alternately banishing and recalling the Jews (comp. e. g. in the case of Claudius (Acts xvi. 8, Act. xxi. 18), Claudius and Priscilla (Acts xvii. 2, 22); see Paley, Hor. Paul. c. ii, § 2) probably represents a numerous class through whose means the opinions and doctrines promulgated in Palestine might reach the metropolis. At first we may suppose that the Gospel was preached there in a confused and imperfect form, scarcely more than a phase of Judaism, as in the case of Apollos at Corinth (Acts xvii. 25), or the disciples at Ephesus (Acts xix. 1-5). As time advanced and better instructed teachers arrived, the clouds would gradually clear away, till the influence of the apostle himself at Rome dispersed the mists of Judaism which still hung about the Roman Church. Long after Christianity had taken up a position of direct antagonism to Judaism in Rome, heathen statesmen and writers still persisted in confounding the one with the other (see Mervine, Hist. of Rome, vi, 275, etc.).

4. A question next arises as to the composition of the Roman Church at the time when Paul wrote. Did the apostle address a Jewish or a Gentile community, or, if the two elements were combined, was one or other predominant so as to give a character to the whole Church? Either extreme has been vigorously maintained, Baun, for instance, asserting that Paul wrote to Jews, Christians, Olshausen arguing that the Roman Church consisted almost solely of Gentiles. We are naturally led to seek the truth in some intermediate position. Jowett finds a solution of the difficulty in the supposition that the members of the Roman Church, though Gentiles, had passed through a phase of Jewish proselytism. This will explain some of the phenomena of the epistle, but not all. It is more probable that Paul addressed a mixed Church of Jews and Gentiles, the latter perhaps being the more numerous.

There are certainly passages which imply the presence of a large number of Jewish Christians. The fact of the second person in addressing the Jews (ch. ii. and iii) is clearly not assumed merely for argumentative purposes, but applies to a portion at least of those into whose hands the letter would fall. The constant appeals to the authority of "the law" may in many cases be accounted for by the Jewish education of the Gentile believers (so Jowett, ii. 29), but sometimes they seem too direct and positive to admit of this explanation (Rom. iii. 19, vii. 11). In ch. vii Paul appears to be addressing Jews, as those who, like himself, had once been under the dominion of the law, but had been delivered from it in Christ (see especially verses 4 and 6). And when in x. 18 he says, "I am speaking to you as to one very near unto me, "the Gentiles" that the letter was addressed to not a few to whom the term would not apply.

Again, if we analyze the list of names in ch. xvi, and assume that this list approximately represents the proportion of Jew and Gentile in the Roman Church (and this is a safe assumption), we get the same result. It is true that Mary, or rather Mariam (xvi. 6), is the only strictly Jewish name. But this fact is not worth the stress apparently laid on it by Mr. Jowett (ii. 27); for Aquila and Priscilla (ver. 3) were Jews (Acts xviii. 2, 26), and the Church which met in their house was probably of the same nation. Andronicus and Junia (or Juniana?) called Paul's kinsmen. The same term is applied to Herodion (ver. 11). These persons, then, must have been Jews, whether "kinsmen" is taken in the wider or the more restricted sense. The name Apelles (ver. 10), though a heathen name also, was most commonly borne by Jews, as appear from the frequent appellation of the person whom mention of the name of ver. 10 was one of the princes of the Herodian house, as seems probable, we have also in the "household of Aristobulus" several Jewish converts. Altogether it appears that a very large fraction of the Christian believers mentioned in these salutations were Jews, even supporting the others, or, as the heathen expression, echoes the famous expression of Horace (Ep. ii, 1, 156) respecting the Greeks—"Vici victoribus leges dedente" (Seneca, in Augustine, De Civ. Dei, vii, 11). The bitter satire of Juvenal and indignant complaints of Tacitus of the spread of the infection through Roman society are well known (Tacitus, Ann. xx. 44; Juvenal, Sat. xiv. 96). These converts to Judaism were some women. Such proselytes formed at that period the point of concordance for the conversion of the Gentiles.

Among the converts from Judaism to Christianity there existed in the days of Paul two parties. The congregated apostles had decreed, according to Acts xvi, 4, that no Jewish men should be associated with Jews in the keeping of the ritual laws of Moses. There were, however, many converts from Judaism who were disinclined to renounce the authority of the Mosaic law, and appealed erroneously to the authority of James (Gal. ii. 9; comp. Acts xxi. 25); they claimed also the authority of Peter as their bios. Such converts from Judaism, mentioned in the other epistles, who continued to observe the ritual laws of Moses were not prevalent in Rome: Baun, however, supposes that this Ebionite tendency prevailed at that time in all Christian congregations, Rome not excepted. He thinks that the converts from Judaism were so numerous that all the converts were obliged to submit to the Judaizing opinion of the majority (comp. Baun, Abhandlung über Zwecke und Verankerung der Römerbriefe, in the Tübinger Zeitschrift, 1836). However, Neander has also shown that the Judaizing ten-
dency did not prevail in the Roman Church (comp. Næssler, "Einführung der christlichen Kirche" [3d ed.], p. 388). This opinion is confirmed by the circumstance that, according to ch. xvi, Paul had many friends at Rome. Baer removes this objection only by declaring ch. xvi to be a forgery. But it is better to prove that there were Ebionitians Christians at Rome: it appears, however, that the persons mentioned in ch. xiv were by no means strictly Judaizing zealots, wishing to overrule the Church, but, on the contrary, some scrupulous converts from Judaism, upon whom the others looked down contemptuously. There were, indeed, some differences between the Church at Rome and the Gentile Churches. This is evident from ch. 6, 9, and xi, 17, 18: these debates, however, were not of so obstinate a kind as among the Galatians; otherwise the apostle could scarcely have praised the congregation at Rome as he does in ch. i, 8, 12, and xv, 14. From ch. xvi, 17–20 we infer that the Jews had not yet been persuaded and, with little success.

On the other hand, situated in the metropolis of the great empire of heathendom, the Roman Church must necessarily have been in great measure a Gentile Church; and the language of the epistle bears out this supposition. It is professedly as the apostle of the Gentiles that he addresses the Christians in his Phil. iv, 1, 2; and he says in his Gal. "to have some fruit among them, as he had among the other Gentiles (ver. 13). Later on in the epistle he speaks of the Jews in the third person, as if addressing Gentiles: "I could wish that myself were accursed for my brethren, my kinsmen after the flesh, who are Israelites," etc. (ix, 5, 6). Again: "my heart's desire and prayer to God for them is that they might be saved," etc. (1, 17; the right reading is ἑιροτ αὐτῶν, not ἑιροτ γοῦ 'Ιραμᾶς, as in the Received Text). Comp. also xi, 23, 25, and especially xi, 30: "For as ye in times past did not believe God, so do these also (i.e. the Jews) now not believe," etc. In all these passages Paul clearly addresses himself to Gentile readers.

These Gentile converts, however, were not, for the most part, native Romans. Strange as the paradox appears, nothing is more certain than that the Church of Rome was at this time a Greek, and not a Latin, Church. It is clearly established that the early Latin version of the New Testament was made from the Greek text of the Roman Church, but not for the provinces, especially Africa (Westcott, Canon, p. 269). All the literature of the early Roman Church was written in the Greek tongue. The names of the bishops of Rome during the first two centuries are, with but few exceptions, Greek (see Milman, "History of Greece," iii, 27). In accordance with these facts, we find a peculiar version, but the correctness of the names in the salutations of this epistle are Greek names; while of the exceptions. Priscilla, Aquila, and Junia (or Junias), were certainly Jews; and the same is true of Rufus, if, as is not improbable, he is the same mentioned in Mark xv, 21. Julia was probably a dependent of the imperial household, and derived her name accordingly. The only Roman names remaining are Amplias (i.e. Ampliatus) and Urbanus, of whom nothing is known; but their names are of late growth, and certainly do not point to an old Roman stock. It was therefore from the Greek population of Rome, pure or mixed, that the Gentile portion of the Church was almost entirely drawn. The Greek formed a very considerable fraction of the whole people of Rome. They were the most busy and adventurous, and also the most intelligent of the middle and lower classes of society. The influence which they were acquiring by their numbers and versatility is a constant theme of reproach in the Roman philosopher and statesman, Juvenal (iii, 40–50; vi, 18; and Tacitus, Hist. 29). They complain that the national character is undermined, that the whole city has become Greek. Speaking the language of international intercourse, and brought by their restless habits into contact with foreign religions, the Greeks had larger opportunities than others of acquainting themselves with the truths of the Gospel; while, at the same time, holding more loosely to traditional beliefs, and with minds naturally more inquiring, they would be more ready to welcome these truths when they came in their way. At all events, for whatever reason, the Gentile converts at Rome were Greek, and it was no surprise to see con•juncture on the part of the transcriber of the Syriac Peshito that this letter was written "in the Latin tongue" (אֲנָשָׁא). Every line in the epistle bespeaks an original.

When we inquire into the probable rank and station of the Roman believers, an analysis of the names in the list of salutations again gives an approximate answer. These names belong for the most part to the middle and lower grades of society. Many of them are found in the cumbria of the freedmen and slaves of the early Roman emperors (see "Journal of Class, and Sacra. Phil." iv, 57). It would be too much to assume that they were the same persons; but, at all events, the identity of names points to the same social rank. Among the less wealthy merchants and tradesmen, among the petty officers of the army, among the slaves and freedmen of the imperial palace, whether Jews or Greeks, the Gospel would first find a firm footing. To this last class Phil. iv, 12, is addressed, and "Paul, a servant of Jesus Christ, to all that be in Rome under Ca•sar's household." From these it would gradually work upwards and downwards; but we may be sure that in respect of rank the Church of Rome was no exception to the general rule, that "not many wise, not many mighty, not many noble," were called (1 Cor. i, 20).

It seems probable, from what has been said above, that the Roman Church at this time was composed of Jews and Gentiles in nearly equal proportions. This fact finds expression in the account, whether true or false, which represents Peter and Paul as presiding at the same time over the Church at Rome (Dionys. Cor. ap. Euseb. H. E. ii, 25; Ireneaus, iii, 9). Possibly, also, the discrepancies in the lists of the early bishops of Rome may find a solution (Pearson, "Minor Theol. Works," ii, 449; Bunsen, "Hippolytus," i, 44) in the joint episcopate of Linus and Cletus—the one ruling over the Jew•ish, the other over the Gentile, congregation of the metropolis. If this conjecture be accepted, it is an important testimony here, though we cannot suppose that in Paul's time the two elements of the Roman Church had distinct organizations.

5. The heterogeneous composition of this Church explains the general character of the Epistle to the Romans. In an assemblage so various, we should expect to find not the exclusive predominance of a single form of expression, but the mingling of the language of the epistle. The Greek had here to contend not specially with Jewish, nor specially with heathenism, but with both together. It was therefore the business of the Christian teacher to reconcile the opposing difficulties and to hold out a meeting-point in the Gospel. This is exactly what Paul does in the Epistle to the Romans, and what, from the circumstances of the case, he was well enabled to do. He was addressing a large and varied community which had not been founded by himself, and with which he had had no direct intercourse. Again, it does not appear that the letter was specially written to answer any doubts, or settle any controversies, then rife in the Roman Church. There were mingling influences, such as arise out of personal relations, or peculiar circumstances, to derange a general and systematic exposition of the nature and working of the Gospel. At the same time, the vast importance of the metropolitan Church, which could not have been over•looked even by Peter, led Paul to send it out to the apostle as the fittest body to whom to address such an exposition. Thus the Epistle to the Romans is more of a treatise than of a letter. If we remove the personal allusions in the opening verses, and the salutations at the close, it seems not more particularly addressed to the Church of Rome than to any
other Church of Christendom. In this respect it differs widely from the Epistles to the Corinthians and Galatians, with which, as being written about the same time, it may most fairly be compared, and which are full of personal and direct allusions. In one instance alone we seem to trace a special reference to the Church of the metropolis. The injunction of obedience to temporal rulers (xiii, 1) would most fitly be addressed to a congregation brought face to face with the imperial government, and the more so as Rome had recently been the scene of disorders. The appearance of either Jews or Christians, arising out of a feverish and restless anticipation of the Messiah's coming (Sueton. Claud. 25). Other apparent exceptions admit of a different explanation.

6. This explanation is, in fact, to be sought in its relation to the contemporaneous epistles. The letter to the Romans closes the group of epistles written during the second missionary journey. This group contains, besides, as already mentioned, the letters to the Corinthians and Galatians, written probably within the few months preceding. At Corinth, the capital of Achaia and the stronghold of heathendom, the Gospel would encounter its severest struggle with Gentile vices and pomps, which either though natural sympathy or from close contact, seems to have been more exposed to Jewish influence than any other Church within Paul's sphere of labor, it had a sharp contest with Judaism. In the epistles to these two churches we study the attitude of the Gospel towards the Gentile and Jewish world respectively. These letters are direct and special. They are evoked by present emergencies, are directed against actual evils, are full of personal applications. The Epistle to the Romans is the summary of what he had written before, the result of his dealing with the two antagonistic forms of error, the gathering together of the fragmentary teaching in the Corinthian and Galatian letters. What is there immediate, irregular, and of partial application is here arranged and completed and thrown into a general form. Thus, on the one hand, his treatment of the Mosaic law points to the difficulties he encountered in dealing with the Galatian Church; while, on the other, his cautions against assimination excesses (vi, 15, etc.), and his precepts against giving offence in the matter of meats and the observance of days (ch. xiv), remind us of the errors which he had to correct in his Corinthian converts (comp. 1 Cor. vi, 12 sq.; viii, 1 sq.). Those injunctions, then, which seem at first sight special, appear not to be directed against any actual known failings in the Romans, but rather to be suggested by those irregularities occurring in Rome which he had already encountered elsewhere.

7. View this epistle, then, rather in the light of a treatise than of a letter, we are enabled to explain certain phenomena in the text above alluded to (§ 1). In the received text a doxology stands at the close of the epistle (xvi, 25-27). The preponderance of evidence is in favor of this position, but there is respectable authority for placing it at the end of ch. xiv. In some texts, again, it is found in both places, while others omit it entirely. The phenomena of the MSS. seem best explained by the supposition that the letter was written at an early date (whether during the apostle's lifetime or not it is idle to inquire) in two forms, both with and without the two last chapters. In the shorter form it was divested, as far as possible, of its epitostical character by abstracting the personal matter addressed especially to the Romans, the doxology being retained at the close. The other and longer form of this epistle, of any special references is found in MS. G, which omits εἰς Ἑβραίους (i, 7) and τινι εἰς Ἑβραίου (ver. 15); for it is to be observed, at the same time, that this MS. omits the doxology entirely, and leaves a space after ch. xiv. This view is somewhat confirmed by the parallel case of the opening of the letter, in which there is no room for authority for omitting the words εἰς Ἑβραίου, and which bears strong marks of having been intended for a circular letter.

V. Scope, Contents, and Characteristics. The elaboration argument and logical order observed in this epistle give it a very systematic character. Nevertheless, the bearing of many of its parts has often been greatly obscured or imperceptible, even under the influence of polemical bias. On this account, as well as because of the great interest always attached to the fundamental doctrines so formally treated in it, we give an unusually full outline of its contents, even at the risk of some repetition.

1. The general purport of this epistle we may start from Paul's own words, which, standing at the beginning of the doctrinal portion, may be taken as giving a summary of the contents: "The Gospel is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek; for therein is the righteousness of God revealed from faith to faith" (i, 16, 17). Accordingly the epistle has been described as comprising "the religious philosophy of the world's history." The world in its religious aspect is divided into Jew and Gentile. The different positions of the two, as regards their past and present relation to God and their future prospects, are explained. The atonement of Christ is the fundamental fact upon which the doctrine of justification by faith is the key which unlocks the hidden mysteries of the divine dispensation.

It belongs to the characteristic type of Paul's teaching to exhibit the Gospel in its historical relation to the human race. In the Epistle to the Romans, also, we find that peculiar character of Paul's teaching which induced Schleiermacher to call Paul's doctrine a philosophy of the history of man. The real purpose of the human race is in a sublime manner stated by Paul in his speech in Acts xvii, 26, 27; and he shows at the same time how God had, by various historical means, promoted the attainment of his purpose. Paul exhibits the Old-Test.

dispensation upholding the legal institutions of the education of the whole human race, which should enable men to terminate their spiritual minority and become truly of age (Gal. iii, 24; iv, 1-4). In the Epistle to the Romans, also, the apostle commences by describing the two great divisions of the human race, viz. those who underwent the preparatory spiritual education of the Jews, and those who did not undergo such a preparatory education. We find a similar division indicated by Christ himself (John x, 16), where he speaks of one flock separated by hurdles. The chief aim of all nations, according to Paul, should be the righteouness before the face of God, or absolute realization of the moral perfection of man, as the source of their σάσιον, law, as well religious as moral internal revelation (Rom. i, 19, 32; ii, 15). The heathen have, however, not fulfilled that law which they know, and are in this respect like the Jews, who also disregarded their own law (ch. ii). Both Jews and Gentiles are transgressors, or, by the law, separated from the grace and onship of God (ver. 12; iii, 20); consequently, if blessing could only be obtained by fulfilling the demands of God, no man could be blessed. God, however, has gratuitously given righteousness and blessedness to all who believe in Christ (ver. 21-31). The Old Test. also recognizes the value of religious faith (ch. iv). Thus we freely reign in peace and mercy, and have before us still greater things, viz. the future development of the kingdom of God (v, 1-11).

The human race has gained in Christ much more than it lost in Adam (v, 12, 21). This doctrine by no means encourages sin (ch. vi); on the contrary, men who are convinced of the correctness of their position. The climax of this epistle is reached in the Lord's exhortation to pursue high and worthi, the Scriptures. The sufferers of the present time cannot prevent this development, and must rather work for good to those

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whom God from eternity has viewed as faithful believ-
ers; and nothing can separate such believers from the
eternal love of God (viii. 28-39). It causes pain to be-
hold the Israelites themselves shut out from salvation;
but they themselves are the cause of this seclusion, be-
cause they wished to attain salvation by their own re-
sources. They failed, therefore, by deserting Abraham
and by their fulfilment of the law. Thus, however, the
Jews have not obtained that salvation which God has
freely offered under the sole condition of faith in Christ
(ch. ix.): the Jews have not entered upon the way of
faith, therefore the Gentiles were preferred, which was
promised by the prophets. However, the Jewish race, as
such, has not been rejected; some of them obtain
salvation by a selection made not according to their
works, but according to the grace of God. If some of
the Jews are left to their own obduracy, even their tem-
porary fall serves the plans of God, viz., the vocation of
the Gentiles. After the mass of the Gentiles shall have
entered in, the people of Israel, also, in their collective
capacity, shall be received into the Church (ch. xi.).

2. The following is a more detailed analysis of the epis-
tle:

SALUTATION (i., 1-7). - The apostle at the outset strikes
the keynote of the epistle in the expressions "called as an
apostle, an "elect" and "servant," Divine grace is everything,
human merit nothing.

I. PERSONAL EXPLANATIONS. Purposed visit to Rome (i.,
5-10).

II. DOCTRINAL DISCUSSION (i., 16; xi., 90).

A. The doctrine of justification. The Gospel the salvation of
the Jews and Gentile alike. This salvation comes by faith
(i., 16, 17).

B. The rest of this section is taken up in establishing this
thesis, and drawing deductions from it, or correcting
misconceptions.

(a.) All alike were under condemnation before the Gosp-
el: the heathen (i., 18-33). The Jew (i., 19-29).
(b.) Objectives to this statement answered (iii., 1-5).
(c.) The position itself established from Scripture (iii.,
21-26).

(d.) A righteousness (justification) is revealed under the
Gospel, which being of faith, not of law, is also uni-

versal (iii., 21-26).

Boasting is thereby excluded (iii., 27-31). This justifica-
tion by faith Abraham is an example (iv.,
1-25).

Thus, then, we are justified in Christ, in whom alone we
glorify (v., 1-11).

This acceptance in Christ is as universal as was the con-
demnation in Adam (v., 12-19).

(c.) The consequence of our deliverance.

The law was given to multiply sin (v., 20, 21). When we
died to the law, we died to sin (vi., 1-14). The aboli-
tion of the law (not of moral law) (ver. 15-25).

On the contrary, as the law has passed away, so must sin,
for sin and the law are cor-

related. In this view, this is a careful arrangement of the
law, but rather a proof of human weakness (vi.,
4). So that even in Christ we are free from sin, we
have the Spirit, and look forward in hope, trium-
phing over our present afflictions (vii., 1-39).

(d) The rejection of the Jews is a matter of deep sorrow
(v., 1-5).

Yet we must remember-

(i.) Their rejection is not to the whole people, but only to a select seed (ix., 6-18). And the absolute purpose of God in so ordaining is not to be can-
vassed in moral terms.

(ii.) That the Jews did not seek justification aright, and so mislead it. This justification was promised by the prophets, it was offered to all alike, the preaching to the Gentiles being implied therein. The character and results of the Gospel dispensation are fore-

told (x., 14-21).

(iii.) That the rejection of the Jews is not final. This seems to have been the means of grace to the

Gentiles, and through the Gentiles they themselves
will ultimately be brought to Christ (xi., 1-36).

III. PERSONAL APPLICATIONS (xii., 1-15).

(a.) To holiness of life and to charity in general, the duty of obeisance to rulers being inculcated by the way

(b.) More particularly against giving offence to weaker

brethren (xiv., 1; xv., 19).

IV. PEACEFUL MINDS.

(a.) The apostle's motive in writing the letter, and his intention of visiting the Romans (xv., 14-33).

CONCLUSION. The letter ends with a benediction and dox-
ology (xvi., 24-27).

3. While this epistle contains the fullest and most
systematic exposition of the apostle's teaching, it is at
the same time a very striking expression of his charac-
ter. Nowhere do his earnest and affectionate nature,
and his tact and delicacy in handling unwelcome topics,
appear more strongly than when he is dealing with the
rejection of his fellow-countrymen the Jews. See PAUL.

VI. THE COMMENTS ON THIS EPISTLE ARE VERY NUM-
EROUS, AS MIGHT BE EXPECTED FROM ITS IMPORTANCE.

For convenience, we divide them chronologically into two
classes.

Of the many patristic expositions, but few are now
extant. The work of Origen is preserved entire only in a
loose Latin translation of Ruffinus (Orig. [ed. De la
Rue] iv., 488); but some fragments of the original are
found in the Philoxenius, and more in Cramer's CATENA.
The commentary on Paul's epistles printed among the
works of Ambrose (ed. BEN. ii. App. p. 21), and hence
bearing the name Ambrosian, is probably to be attri-
buted to Hilary the deacon. Chrysostom is the most
important among the fathers who attempted to inter-
pret this epistle. He enters deeply and with psycho-
logical acumen into the thoughts of the apostle, and
expounds them with sublime animation (ed. Mon. ix.
, 420), edited specially by the Oxford University Press,
and entitled "Commentary on the Epistles of the Father-
ly of the Fathers" [Ofx. 1841.], vol. vii.). Besides these are the expositions of Paul's epistles by Pelagius
(printed among Jerome's works [ed. Vallarsi], vol. xi.
, vol. vi. pt. ii., p. 30), and by Theodoret (ed. Schulze, iii. 1).
Augustine commenced a work, but broke off at i., 4. It
bears the name "Expositio Epistolae Romanae" (ed.
Ben. iii, 925). Later he wrote Expositio quarum-
dom Propositionum Epistolae ad Rom., also extant (ed.
Ben. iii, 908). To these should be added the later Cat-
tena of Ecumenius (10th century), and the notes of
Theophylact (11th century), the former containing va-

lue extracts from Photius. Portions of a commentary
of Cyril of Alexandria were published by Mai (Nou.
Patr. Bibl. iii., 1). The Catena edited by Cramer (1844)
comprises two collections of Variantum notes, the one
extending from i, 1 to i, 1, the other from vii, 7 to the
end. Besides passages from extant commentaries, they
contain interesting extracts from Apollinaris, Theodic-

From Suecia, Severianus, Genisius, and others.

There are also the Greek Scholia, edited by
Matthiäi, in his large Greek Test. (Riga, 1782),
from Moscow MSS. The commentary of Euthymius Ziga-

benus (Tholuck, Eidn. § 6) exists in MS., but has never
been printed. Abelard wrote annotations on this epistle
in Opuscules (in Opp. ii.), a course of lectures in

Grundriiss (in Opp. i.), and Aquinas (in Opp. vi.). See COMMENTARY.

2. Modern exegetical helps (from the Reformation to the
present time) on the entire epistle separately are the
following, of which we designate the most important
by an asterisk prefixed: Titlemann, Collections (Antw.
, 1520, 8vo.); Melanchthon, Adnotationes (Vetem.,
1532, and often, 4to); Bugenhagen, Interpretation (Hag. 1552,
1527, 8vo.); Geelvapadus, Adnotationes (Basil.,
1526, 8vo.); Sadoleto [Rom. Cath.], Commentarii (Lugd.,
1535, fol.); Haeresche [Rom. Cath.], Commentarii (Par.,
1536, 8vo.); Calvin, Commentarii (in Opp.); in English by
Sibon, Lond. 1684, 8vo.; by Bodenham and Beveridge, Edinb., 1718, 8vo.; by Ernout, etc., Basil.,
1748, 8vo., 2 vols.; by Adam, Franc. 1806-38, 2 vols.;
Sarcor, Scholias (Franc. 1451, 8vo.); Grandis [Rom. Cath.],
Commentarii (Par., 1546, 8vo.); Soto [Rom. Cath.],
Commentarii (Antw. 1580; Salim. 1551, fol.); Hales, Dis-
putations (Vetem., 1535, 8vo.); Muselius, Commentarii
(Basil., 1536; 1572, 2 fol.); Valdes [Soc., Rom. Cath.],
Commentarii (Ven., 1536, 8vo.); Naclanti [Rom. Cath.],
Enarrationes (ibid. 1557, 4to.); Martyr, Commentarii (Basil.,
1588, fol., and later; in English, 1638, fol.); Vigner ["Rom. Cath."], Commentarii (Par., 1558, fol., and
later); erus [Rom. Cath.], Ezequias (ibid. 1559, 8vo.,
and later). Bucer, Metaphysikas (Basil. 1602, fol.); Mai-

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ANCIENT ROME

WITH PORTIONS OF THE MODERN CITY IN RED

for the purpose of comparison
two disciples in Germany, Lavater (1741-1801) and Pestalozzi (1746-1826), and at about the same time (1724-1804) Kant lent his influence to this school. The principle of the Romantics was life, and they represented ideas lyrically, as they sing in the raptures or agonies of the human heart. They represented the passions pictorially, as they may burn in an individual character, and belong to a certain age, race, or sex. The decay of this school was a simple consequence of its artistic principle. Life is not the highest principle of art; the highest principle is truth. When this was seen, the question arose, What is truth? The Romantics attempted a double answer, but failed in both. In Germany they said, Truth is only a symbol, and the highest symbols mankind possess are a Roman Catholic Church and the absolute monarchy. They despised the Reformation on aesthetic grounds as unsound. Hence followed political reaction, conversion to Romanism, extravagances, insanity, and suicide. In England they said, There is not a truth outside of the individual; take away all those abstract generalities which underlie the individuality, and the unbound Prometheus will show himself the truth. The result was disgust at life, despair at all. This branch of the Romantic school soon withered. In Germany the favorite philosopher of the Romantics was Schelling, and their favorite divine Schleiermacher. The book which most fully represents their school in England is the Sartor Resartus of Carlyle.

Románus, the name of a number of saints of the Roman Catholic Church.

1. Románus Thaumaturgus, said to have lived at Antioch in the 4th century, to have led a very abstemious life in a cave—partaking of only bread, salt, and water, and never kindling a fire—and to have wrought many wonders. His day is Feb. 9.

2. An archbishop of Rheims (380), a reputed relative of pope Vigilius, said to have been at first a monk and to have built a monastery in the desert neighborhood of Tréves, which was confirmed by Clovis I. His death took place in 533 or 534. His anniversary is Feb. 28.

3. An abbot of the convent of Jaux, in Burgundy, who is said to have been born near the end of the 4th century and to have been consecrated priest by Hilary, the bishop of Arles. It is related that he retired into solitude at the age of thirty-five; that he introduced the benedictine life into France, built cells and convents, and healed the sick through prayer and the kiss. He died in 690, and his day is also Feb. 28.

4. Albert and Domitian, said to have been martyred at Rome. Their alleged remains were exhumed in Rome in 1716 and were removed to the Jesuit church at Antwerp. They are commemorated March 14.

5. A monk in the diocese of Auxerre and Sens in the 6th century, who was divinely instructed to go from Isabeste in France, and there built monasteries, converted many people to a monastic life, and wrought miracles. His relics are preserved at Sens. His day is May 22.

6. An archbishop of Rouen (622) said to belong to the royal family of France, of whom the legend relates that when a monster which devoured man and beast ravaged the city of Rouen, he provided a criminal who was holding death with the symbol of the cross and commanded him to remove the monster. The result was that the monster following like a tame animal, and was burned. Romulus is said to have died in 639, and is commemorated on the reported date of his death, Oct. 23, and also on May 30.

7. A martyr, alleged to have been baptized by St. Laurent and to have been beheaded under Decius, A.D. 255. Commemorated Aug. 9.

8. A deacon of Cassarea, martyred under Diocletian, to whom Nov. 18 is assigned.

9. A reputed priest of Bordeaux whose death is fixed in 818, of whom the legend states that many wonders were wrought through his prayers, particularly that of rescuing shipwrecked persons. His day is Nov. 24.


Romans, Pope in A.D. 897, reigned only four months and twenty-three days. A single letter is all that history has preserved of his reign, and the only remarkable event of his pontificate was his disapproval of the indignities inflicted by his predecessor, Stephen VI, on the lifeless body of Formosus I (891-896). See the article. Romans abrogated the unjust decrees of his predecessor, by which all the acts of Formosus had been declared void, and confirmed the consecrations and other pontifical acts which had been so nullified. See Bower, Lives of the Popes, v. 71-73; Baronius, Annuall., A.D. 891-896.

Rombout, Díck, a Flemish historical painter, was born at Antwerp July 1, 1597. A pupil of Jan-sen's, he inherited the hatred of his master for Rubens, and opened a rival school. In 1617 he went to Italy, where his reputation was soon established, and he was called to the court of the grand-duke Cosmo II. He returned to Antwerp, where he spent the rest of his life. He was master of the Guild of St. Luke and held municipal offices. He died in 1637. The Taking-down from the Cross, St. Francis Receiving the Stigmata, and Thessal with the Attributes of Justice show him to have possessed the qualities of a great master.

Rome [Poppa =treck, strength; but probably from Romulus, the founder], is largely mentioned in the Bible only in the books of the Maceabees, and in Acts xviii. 2, etc. Rom.i. 7, 15; 2 Tim. i. 17; see also "Babylon," Rev. xiv. 8, etc.), the ancient capital of the Western world, and the present residence of the pope and capital of Italy. In the following brief account, we treat only of its ancient, and especially its Biblical, relations. See Roman Empire.

I. General Description.—Rome lies on the river Tiber, about fifteen miles from its mouth, in the plain of which is now called the Campagna (Felix ita Campavus, Pliny, Hist. Nat. iii. 6), in lat. 41° 54' N., long. 12° 28' E. The country around the city, however, is not altogether plain, but a mixture of hilly and flat land, while it sinks towards the south-west to the marshes of Maremma, which coast the Mediterranean. In ancient geography, the country in the midst of which Rome lay was termed Latium, which, in the earliest times, comprised within a space of about four geographical square miles the country lying between the Tiber and the Numismatic, extending from the Alban Hills to the sea, having for its chief city Laurentum. The "seven hills" (Rev. xvii. 9) which formed the nucleus of the ancient city stand on the left (eastern) bank. On the opposite side of the river rises the far higher ridge of the Janiculum. Here from very early times was a fortress, with a suburb beneath it extending to the river. Modern Rome lies to the north of the ancient city, covering with its principal portion the plain to the north of the seven hills, once known as the Campus Martius, and on the opposite bank extending over the low ground beneath the Vatican to the north of the ancient Janiculum.

The city of Rome was founded (B.C. 758) by Romulus and Remus, grandchildren of Numitor, and sons of Rhea Sylvia, to whom, as the originators of the city, mythology ascribed a divine parentage. At first the city had three gates, according to a sacred usage. Founded on the Palatine Hill, it was extended, by degrees, so as to take in six other hills, at the foot of which ran deep valleys that in early times were in part overflowed with water, while the hillsides were covered with trees. In the course of the many years during which Rome was acquiring to herself the empire of the world, the city underwent great, numerous, and important changes. Un-
der its first kings it must have presented a very different aspect from what it did after it had been beautified by Tarquin. The destruction of the city by the Gauls (A.U.C. 365) caused a thorough alteration in it; nor could the troubled times which ensued have been favorable to its being well restored. It was not till riches and artistic skill came into the city on the conquest of Philip of Macedon and Antiochus of Syria (A.U.C. 565) that there arose in Rome large, handsome stone houses. The capture of Corinth conducted much to the adornment of the city, many fine specimens of art being transferred thence to the abode of the conquerors. As the power of Rome extended over the world, and her chief citizens went into the colonies to enrich themselves, so did the masterpieces of Grecian art flow towards the capital, together with some of the talents and gifts by which they owed their birth. Augustus, however, it was who did most for embellishing the capital of the world, though there may be some sacrifice of truth in the pointed saying that he found Rome built of brick and left it marble. Subsequent emperors followed his example, till the place became the greatest repository of architectural, pictorial, and sculptural skill that the world has ever seen—a result to which even Nero's inconsideration indirectly conducted, as affording an occasion for the city's being rebuilt under the higher scientific influences of the times. The site occupied by modern Rome is not precisely the same as that which was at any period covered by the ancient city: the change of locality being towards the north-west, the city has partially retired from the celebrated hills. About two thirds of the area within the walls (traced by Aurelian) are now desolate, consisting of ruins, gardens, and fields, with some churches, convents, and other scattered habitations. Originally the city was fortified with the seven citadels. In the time of Pliny the walls were nearly twenty miles in circuit; now they are from fourteen to fifteen miles around. Its original gates, three in number, had increased in the time of the elder Pliny to thirty-seven. Modern Rome has sixteen gates, some of which are, however, built up. Thirty-one great roads are here in Rome, which, issuing from the city, traversed Italy, ran through the provinces, and were terminated only by the boundary of the empire. As a starting-point, a girt pillar (Miliarium Aureum) was set up by Augustus in the middle of the Forum. This curious monument, from which distances were reckoned, was discovered in 1825. Eight principal bridges led over the Tiber; of these three are still relics. The four districts into which Rome was divided in early times, Augustus increased to fourteen. Large open spaces were set apart in the city, called Campi, for assemblies of the people and martial exercises, as well as for games. Of nineteen which are mentioned, the Campus Martius was the principal. It was near the Tiber, whence it was called Tiberinus. The epithet "Martiis" was derived from the plain being consecrated to Mars, the god of war. In the later ages it was surrounded by several magnificent structures, and porticoes were erected, under which, in bad weather, the citizens could go through their usual exercises. It was also used for theatrical and rhetorical exercises. The name of Forum was given to places where the people assembled for the transaction of business. The Fora were of two kinds—

Remains of the Forum at Rome.
Coliseum, from a colossal statue of Nero that stood near it. With an excess of luxury, perfumed liquids were conveyed in secret tubes around these immense structures, and diffused over the spectator, sometimes from the statues which adorned the interior. In the arena which formed the centre of the amphitheatres, the early Christians often endured martyrdom by being exposed to ravenous beasts.


II. Judaism in Rome. — The connection of the Romans with Palestine caused Jews to settle at Rome in considerable numbers. The Jewish king Aristobulus and his son formed part of Pompey's triumph, and many Jewish captives and emigrants were brought to Rome at that time. A special district was assigned to them (Josephus, *Ant. xiv*, 10, 8), not on the site of the modern "Ghetto," between the Capitol and the island of the Tiber, but across the Tiber (Philos, *Leg. ad Caesum*, p. 568, ed. Mangely). From Philo also it appears that the Jews in Rome were allowed the free use of their national worship, and generally the observance of their ancestral customs. With a zeal for which the nation had been some time distinguished, they applied themselves with success to proselytizing (Dion Cass. xxxvii, 17).

Many of these Jews were freedmen (Philo, *loc. cij.*). Julius Cæsar showed them some kindness (Josephus, *Ant. xiv*, 10, 8; Sueton. *Cæsar*, 84). They were favored also by Augustus, and by Tiberius during the latter part of his reign (Philo, *loc. cij.*). On one occasion, in the reign of Tiberius, when the Jews were banished from the city by the emperor for the misconduct of some members of their body, not fewer than four thousand and enlisted in the Roman army which was then stationed in Sardinia (Sueton. *Tib.* 36; Josephus, *Ant. xviii*, 3, 4). Claudius "commanded all Jews to depart from Rome" (Acts xviii, 2), on account of tumults connected, possibly, with the preaching of Christianity at Rome (Sueton. *Claud.*, 25, "Iudæos impulsumque Chresto assidue tumultuantes Roma expulsit"). This banishment cannot have been of long duration, for we find Jews residing at Rome apparently in considerable numbers at the time of Paul's visit (Acts xxviii, 17). The Roman biographer does not give the date of the expulsion by Claudius, but Orosius (vii, 6) mentions the ninth year of that emperor's reign (A.D. 50). The precise occasion of this expulsion history does not afford us the means of determining. The cause here assigned for their expulsion is that they raised disturbances, an allegation which at first view does not seem to point to a religious, still less to a Christian, influence. Yet we must remember that the words bear the coloring of the mind of a heathen historian, who might easily be led to regard activity for the diffusion of Christian truth, and the debates to which that activity necessarily led, as a noisy disturbance of the peace of society. The Epicurean view of life could scarcely avoid describing religious agitations by terms ordinarily appropriated to martial pursuits. It must equally be borne in mind that the diffusion of the Gospel in Rome — then the very centre and citadel of idolatry — was no holiday task, but would call forth on the part of the disciples all the fiery energy of the Jewish character, and on the part of the pagans all the vehemence of passion which ensues from pride, arrogance, and hatred. Had the ordinary name of our Lord been employed by Suetonius, we should, for ourselves, have found little difficulty in understanding the words as intended to be applied to Jewish Christians. But the biographer uses the word *Chrestus*. The *us* is a mere Latin terminus; but what are we to make of the root of the word — Chrest for Christ? Yet the change is in only one vowel, and Chrest might easily be used for Christ by a pagan writer. A slight difference in the pronunciation of the word as vocalized by a Roman and a Jew would easily cause the error. We know that the Romans often did make the mispronunciation, calling Christ "Chrest" (Tertull. *Apol.* c. 8; Lactant. *Instr.* iv, 17; Just. *Mart.* *Apol.* c. 2). The point is important, and we therefore give a few details, the rather that Larner has, under Claudia (i, 259), left the question undetermined. Now, in *Tacitus* (Ammal. xxv, 44) Jesus is unquestionably called Chrest in a passage where his followers are termed Christians. Lucian, too, in his *Philostratus*, so designates our Lord, playing on the word *Chrestus* (*μετεβασθείς*), which, in Greek, signifies "good." These are his words: "since Christ [a good man] is found among the Gentiles also." Tertullian (ut sup.) treats the difference as a case of ignorant mispronunciation, *Christianus* being wrongly pronounced *Chrestianus*. The mistake may have been the more readily introduced from the fact that, while Christ was a foreign word, Chrest was customary. Lips that had been used to Chrest would, therefore, rather continue the sound than change the vocalization. The term Chrest occurs on inscriptions (Heumann, *Syloge*, diss. i, 358), and epi-
grams in which the name appears may be found in Martial (vii, 55; ix, 28). In the same author (xi, 91) a diminutive from the word, namely, Chrestorilla, may be found. The word assumed, also, a feminine form, Chres-
ta, as found in an ancient inscription. Comp. also Mar-
tial (vii, 55). There can therefore be little risk in asser-
ting that Suetonius intended to indicate that Jesus
Christ by Chrestus; and we have already seen that the
terms which he employs to describe the cause of the
expulsion, though peculiar, are not irreconcilable with
a reference on the part of the writer to Christians. The
terms which Suetonius employs are accounted for,
though they may not be altogether justified, by the
passages in the Acts of the Apostles in which the col-
usion between the Jews who had become Christians
and those who adhered to the national faith is found
with occasional severe disturbances (Kuinoél, Acts
xxvii, 2; Rorsal, De Christo per Erreore in Christ. Comm,
(Groningen, 1779)). Both Suetonius and Luke, in men-
tioning the expulsion of the Jews, seem to have used
the official term employed in the decree. The Jews
were known to the Roman magistrate; and Christians, as
being at first Jewish converts, would be confounded
under the general name of Jews. But that the Christians
as well as the Jews strictly so called were banished by
Claudius is confirmed by one clause of Acts; and indepen-
dently of this evidence, seems very probable from
the other authorities of which mention has been
made. See CHRISTUS; ROME, JEWS IN.

III. Christianity at Rome.—Nothing is known of the
first founder of the Christian Church at Rome. Roman
Catholics assign the honor to Peter, and on this ground
an argument in favor of the claims of the papacy.
There is, however, no sufficient reason for believing that
Peter was ever even so much as within the walls of
Rome (Eellendorf, Ist Petrus in Rom und Bischof der
römiscben Kirche gewesen? [Darmstadt, 1849]). See
Peter. Christianity may, perhaps, have been intro-
duced into Rome not long after the
Holy Spirit on the day of Pentecost, by the “strangers
of Rome” who were then at Jerusalem (Acts ii, 10).
It is clear that there were many Christians at Rome
before Paul visited the city (Rom. i, 8, 10, 15; xv, 20).
The names of twenty-four Christians at Rome are given
in the salutations at the end of the Epistle to the
Romans. For the difficult question whether the Roman
Church consisted mainly of Jews or Gentiles, see Cony-
beare and Howson, Life of St. Paul, ii, 157; Alford, Pro-
log.; and especially Prof. Jowett, Epistles of St. Paul to
the Romans, Civalzation, and Thessalonians, ii, 7-26.
The view is maintained that they were the Church, but
with many Jewish converts, seems most in harmony
with such passages as i, 5; xi, 13, and with the
general tone of the epistle. See ROMANS, EPHESI.

It may be useful to give some account of Rome in
the time of Nero, the “Cesar” to whom Paul appealed,
and in whose reign he suffered martyrdom (Eusebius,
H. E. ii, 20).

1. The city at that time must be imagined as a large
and irregular mass of buildings unprotected by an outer
wall. It had long outgrown the old Servian wall (Di-
yuma, Ital. Ant. Hom., iv, 18; ap. Merivale, Rom. Hist,
iv, 497); but the limits of the suburbs cannot be exactly
defined. Neither the nature of the buildings nor the
configuration of the ground was such as to give a striking
appearance to the city viewed from without. “An-
cient Rome had neither cupola nor campanile” (Cony-
beare and Howson, Life of St. Paul, ii, 571; Merivale,
Rom. Emp., iv, 512); and the hills, never lofty or impos-
ing, when covered and streets of a huge city, a confused appearance like the
hills of modern London, to which they have some-
times been compared. The visit of Paul lies between
two famous epochs in the history of the city, viz. its
restoration by Augustus and its restoration by Nero
(Conybeare and Howson, i, 15). Some parts of the city,
especially the Forum and Campus Martius, must now
have presented a magnificent appearance; but many of
the principal buildings which attract the attention of
modern travellers in ancient Rome were not yet built.
The streets were generally narrow and winding, tanked
by densely crowded lodging-houses (insulae) of enor-
mous height. Augustus found it necessary to limit
their height to forty feet (v. 295). Paul’s first visit to
Rome took place before the Neronian con-
flagration, but even after the restoration of the city,
which followed upon that event, many of the old evil
continued (Tacitus, Hist. iii, 71; Juvenal, Sat. iii, 189,
269). One half of the population consisted, in all prob-
ability, of slaves, who, in the late empire, consisted of
pauper citizens supported in idleness by the miserable
system of public gratuities. There appears to have been no middle class and no free industrial
population. Side by side with the wretched classes just
mentioned was the comparatively small body of the
wealthy nobility, of whose luxury and profligacy we
hear so much in the heathen writers of the time. (See
for calculations and proofs the works cited.)

Such was the population which Paul would find at
Rome at the time of his visit. We learn from the Acts
of the Apostles that he was detained at Rome for “two
whole years, dwellings in his own hired house with a
soldier, who kept him in constant custody” (Acts xvi, 23).
apparently, according to Roman custom (Seneca, Ep. v;
Acts xii, 6, quoted by Brotier, Ad Tuc. Amm. iii, 22),
he was bound with a chain (Acts xxviii, 20; Eph. vi, 20;
Phil. i, 13). Here he preached to all that came to him,
no man forbidding him (Acts xxxii, 30, 31). It is
generally believed that on his “appeal to Caesar” he
was acquitted, and, after some time spent in freedom,
was a second time imprisoned at Rome (for proofs, see
Conybeare and Howson, Life of St. Paul, ch. xxvii,
and Alford, Gr. Test. vol. iii, ch. vii). Five of his epis-
tles, viz. those to the Colossians, Ephesians, Philippian,
that to Philemon, and the Second Epistle to Timothy,
were written while he was a prisoner at Rome, the latter
shortly before his death (2 Tim. iv, 6), the others during
his first imprisonment. See also HEBREWS, EPHESI
TO THIS. It is universally believed that he suffered
martyrdom at Rome.

2. The localities in and about Rome especially con-
ected with the life of Paul are (1) The Appian Way,
by which he approached Rome (Acts xxviii, 15). See
APPI FORUM. (2) “The palace,” or “Cesar’s court”
(ro παραπόλις, Phil. i, 13). This may mean either the
great camp of the Praetorian guards which Tiberius
established outside the walls on the north-east of the
palace of the emperor (Rome: History of Rome, 247, 248),
or, as seems more probable, a barrack attached to the
imperial residence on the Palatine (Wieseler, as quoted by
Conybeare and Howson, Life of St. Paul, ii, 428). There
is no sufficient proof that the word “pretorium” was ever
used to designate the emperor’s palace, though it is
used for the official residence of a Roman governor (John
xiv, 26; Acts xxiii, 35). The mention of “Cesar’s house-
hold” (Phil. iv, 22) confirms the notion that Paul’s
residence was in the immediate neighborhood of the
emperor’s house on the Palatine.

3. The connection of other localities at Rome with
Paul’s name rests only on traditions of more or less
probability. We may mention especially—(1) The
Mamertine prison, or Tullium, built by Ancus Marcius
near the Forum (Liv. i, 33), described by Sallust
(Cot. 50). It still exists beneath the Church of San Giuseppe
di Falegnami. Here it is said that Paul and Peter
were fellow-prisoners for nine months. This is not the
place mentioned by the Acts, but probably the other Peter was ever at
Rome. It may be sufficient to state that there is no evidence of such a visit in the New Test., unless
Babylon in 1 Pet. v, 13 be a mystical name for Rome, yet
early testimony (Dionysius, ap. Euseb. ii, 25) and the
universal belief of the early Church seem sufficient
to establish the fact of his having suffered martyrdom
there. The story, however, of the imprisonment in the
ROME, COUNCILS OF

The lately enumeraed foundations of the Church of St. Clement are confidently claimed as relics of the same age (Mullock, y. 78; Basiliaca in Rome (Rome, 1797, 8vo)). See CLEMENT.

LINSUS (who is mentioned in 2 Tim. iv. 21) and Clement (Phil. iv. 3) are supposed to have succeeded Peter as bishops of Rome. See LINUS.

IV. MYSTICAL TITLES.—Rome, as being their tyrannical mistress, was an object of special hatred to the Jews, who therefore denominated her by the name of Babylon—the state in whose dominions they had endured a long and heavy servitude (Schoettgen, Hor. Heb., i. 1125; Eisenmenger, Entdeckt. Jud. 1, 1800). Accordingly Rome, under the name of Babylon, is set forth in the Apocalypse (xiv. 9; xvi. 10; xvii. 5; xviii. 2) as the centre and refuge of all the alienation and unhealability of Israel, and the problem appears as the symbol of Judaism. In xviii. 9, allusion is clearly made to the Septicollis, the seven-hilled city—"seven mountains on which the woman sitteth." The description of this woman, in whom the profligacy of Rome is vividly personified, may be seen in Rev. xvii. In ch. xiii Rome is pictured as a huge, unnatural beast, whose name or number is the number of a man, and his number is χείς," 666, not improbably Latinos, Λατίνος, Latin, Roman. This beast has been most variously interpreted. The several theories serve scarcely more than to display the ingenuity or the bigotry of their originators, and to destroy each other. Münzer (De Oeccl. et Præcept. ecclesiae Romanae (Hamburg, 1811)) thinks there is a reference to the secret name of Rome, the disclosure of which, it was thought, would be destructive to the state (Pliny, Hist. Nat. iii. 9; Macrobius, Saturn. iii. 5; Plutarch, Quest. Rom. c. 61; Servius, Ad Aen. ii. 298). Pliny's words occur in the midst of a long and picturesque account of Italy. Coming in the course of it to speak of Rome, he says, "the uttering of whose other name is accounted impious, and when it had been spoken by Valerius Soranus, who immediately suffered the penalty, it was blotted out with a faith no less excellent than beneficial." He then proceeds to speak of the rites observed on the first of January, in connection with this belief, in honor of Diana Anguriae, whose image appeared with her mouth bound and sealed up. This mystic name tradition reports to have been Veneria.

One of the most recent views of the name of the beast, from the pen of a Christian writer, we find in Philemon (Hypomnena, or, A Psychological Exposition of the Apocalypse (London, 1844)). "The number in question (666) is expressed in Greek by three letters of the alphabet: χ, six hundred; ζ, sixty; τ, six. Let us suppose these letters to be the initials of certain names, as it was common with the ancients in their inscriptions to indicate names of distinguished characters by initial letters, and sometimes by an additional letter, as C. Caius, Cu. Cneus. The Greek letter χ (ch) is the initial of Χριστος (Christ); the letter ζ is the initial of Ελεον (wood or tree); sometimes figuratively put in the New Test. for the cross. The last letter, π, is equivalent to σ and τ, but whether an σ or an ι, it is the initial of the word Satan or the adversary, or the first two names in the genitive, and the last in the nominative, we have the following appellation, name, or title: Χριστου Ελουσ σατανας, 'the adversary of the cross of Christ,' a character corresponding with that of certain enemies of the truth described by Paul (Phil. iii. 19)." See NUMBER OF THE BEAST.

ROME, BISHOP OF. See PONT.

ROME, COUNCILS OF. The most important are: 1. In 318, against the lapsed, and on discipline; 2. In 341, by pope Julius I and the Eastern bishops, in favor of Basilianism; 3. In 352 by Liberius, against Arianism; 4. In 355, against the emperor Constans and the heretics; 5. In 364, at which were present deputees from the Council of Lampsacus; 6. In 366, at which the Macedonians adopted the Nicene Creed; 7. In 367, to examine
into the charge of abultery preferred against the pope Damasus; 8. In 369, by Damasus, at which Ursinus and Valera were condemned; 9. In 372, at which Auxentius, bishop of Milan, was excommunicated; 10. In 374, by Damasus, condemning Apollinaris; 11. In 375, condemning Lucius, bishop of Alexandria; 12. In 376, against the Apollinarists and others; 13. In 386, fourth of Damasus, condemned in Arles; 14. In 391, against the Donatists; 15. In 430, against Nestorius; 16. In 444, against the Manichees; 17. In 774, giving Charlemagne power to elect the Roman pontiff, and to invest all bishops; 18. In 963, deposing pope John XII and appointing Leo VIII; 19. In 964, deposing Leo VIII; 20. In 964, restoring Leo VIII and deposing Benedict VIII. The latter was very unpleasant.

ROME, JEWS IN. The origin of the Jews in Rome is very obscure. If credit is to be given to a reading in Valerius Maximus, as it is found in two epitomists,—Julius Paris and Januarus Nepotianus—the Jews were already in Rome in 193 B.C. The old reading was, ‘Idem (C. Cornelius Hispania, praeator peregrinus) qui Sabazius Jovis culto simulato mortem Romanae maiestatis sui sustinet, domos suas reperte coget.’ The epitomists read:

Paris.  
‘Idem Judaeos qui Sabaiz Jovis cultu Romanae maiestatis sui in caput Romanae maiestatis sui sustinet, domos suas repertae coget.’

Nepotianus.  
‘Idem Judaeos quoque qui Romanae maiestatis sui sustinet, domos suas repertae cogete.’

If this reading be genuine, we find the Jews not merely settled in Rome, but a dangerous and proselyting people, three quarters of a century before the taking of Jerusalem by Pompey. But aside from the fact that both Paris and Nepotianus are Post-Christian writers, the question comes up, ‘What have the Jews to do with Jupiter Sabazius—a Phrygian god?’ Without arguing the question at any length, we may unhesitatingly say that the whole is a flagrant anachronism, introduced into the text of Valerius after the time when the Jews, either of themselves or as connected with the Christians, had become much more familiar to the general ear. Friedlander, in his Darstellungen aus der Sitzenrichte. Rome, iii, 510, adopts the reading of Valerius Maximus as a source; but it is certain that the first seeing of the Jews in Rome at Pompey when vast numbers of slaves were brought to the capital. These slaves were publicly sold in the markets, but, if we may believe Philo, were soon emancipated by their tolerant masters, who were unwilling to do violence to their religious feelings. Is it not more probable that there were some, if not many, who connected Jewish habits, already in Rome, ‘who, with their usual national spirit, purchased, to the utmost of their means, their unhappy countrymen, and enabled them to settle in freedom in the great metropolis?’ Certain it is that at the time when Cicero delivered his memorable oration to vindicate Flaccus their influence was already felt; for being afraid of the large number of Jews Cicero saw in the audience, he delivered his speech in a low voice (Cicero, Pro Flacco, 28). Under Julius Caesar they enjoyed great liberties; for, as Suetonius tells us, they were among the mourners—the most sincere mourners—at the obsequies of Caesar; they waited for many nights around his tomb (‘precipue Judaei qui noctibus continuus bursam frequentabant’ [Jul. c. 81]). At the time of Augustus, the number of Jews residing at Rome already amounted to several thousand. Tacitus gives their number at 4000, and Josephus states that 8000 were present when Archelaus appeared before Augustus (Ant. xxiv, 11); we can hardly believe this. They formed a chief population of the trans-Tiberine region, ‘tum in pace Tiberis pontem medio flumini per sepetum, in quo ignis kathmogia et oikogenia pro fidei nikou’ ‘Romani et haec et plures antelegivantes. Aghahpat hie in Agiathion in Iuliam, uut opus eis patris et patriae dixit, quoniam et patris patriae.”

Such is the report Philo gives in Legat. ad Caes. § 23 (Mang, ii, 569). Augustus was at first an enemy to all foreign religions, and even praised Caius, the son of Agrippa, for not having sacrificed in Jerusalem (Sueton. Augustus, 93). But as he advanced in years he grew more superstitious, and finally ordered that sacrifices for his welfare should be offered. Hence we find Augustus in Jerusalem in 193, and on the following day if the distribution fell on a Sabbath.

The first direct persecution of the Jews occurred under the reign of Tiberius, who sent 4000 Jewish youth against the robbers of Sardinia, purposely exposing them to the inimicities of the climate (‘et ob gravitates, quas habebant, et damnum,’ Tacitus writes), and who banished all the others from Rome (Tacit. Annal. ii, 85; Sueton. Tiberius, 36). The ground of this decree is stated to have been the emperor’s desire to suppress all foreign superstitions, more especially the Jewish, which numbered many proselytes. Josephus explains that Augustus sought to employ the Jews in Rome, in concert with three other Jews, succeeded in proselytizing Fulvia, a noble Roman lady. On pretence of collecting for the Temple, they received from her large sums, which they appropriated to their own purposes. The fraud was detected, and Sejanus, who at that time was high in the emperor’s confidence, used the opportunity for insinuating his master to a general persecution of the Jews. After the death of Sejanus, the Jews were allowed to return to Rome to be oppressed by Caligula. Claudius (A.D. 41-54) again banished them from Rome, probably on account of the disputes and tumults excited by them in consequence of the spread of Christianity (‘Judaeos impulsero Christo ascendit tumultuarum Roma expulsit’ [Sueton. Claudius, 25]). Yet here, as elsewhere, oppression and persecution seemed not to be the slightest check on their increase, and it is true what Dion Cassius remarks, that the Jews were a γενος, κολυμνοις μν πολεικας, αμηθινοι ει τι πλεονεκροιν των πληθυσμων της πολιως των. And Martial adds, ‘Nunc sacrat fontis nensus et delubra locantur Judaeis, quorum cuphimis famesaque superex.’

And Martial alludes to their flight, and, what is curious enough, describes them as peddlers, vendors of matches, which they trafficked for broken glass (i, 42; xii, 46). Be it as it may, certain it is that the Jews had once a flourishing and influential congregation at Rome, as may be seen from Jewish inscriptions and tombs which of late have been brought to light.
ROME

Such was the checked history of the dispersed of Jerusalem during the period which ends with the destruction of Jerusalem. Their wanderings and settlements in other parts of Europe, and the events which befell them in the Roman empire and elsewhere, are fully treated in the articles JEW and ROMAN.


ROME, BENJAMIN BEN-JEHUDA OF, a learned Jew, flourished in the 14th century, and is the author of commentaries on Kings, Chronicles, and Proverbs. They are still in MS., but "represent the sound and single exegesis of the Spanish school, abounding with quotations from Jonah Ibn Ja’annah, Ibn-Gikatilla, Ibn-Balbigan, Ibn-Ezra, Joseph Kimchi, and David Kimchi, and are of considerable interest for the history of exegesis." See De Rossi, Dizionario Storico degli Autori Ebrei, p. 83 (Germ. transl.); Ginsburg, Lesia’s Masoretes ha-Masoroth, p. 81, note 91; Wolf, Bibliotheca Hebr. iii, 152, No. 398; Steinschneider, Catalogus Libr. Hebr. in Bibl. Bodleiana, p. 790, 1840, 2769; the same in the Jewish Literature, p. 146, 376; and Bibliographie de l’Hambourgh, p. 21, No. 206 (Leips, 1859); Fürst, Bibl. Jud. ii, 117. (B. P.)

ROME LAND, a large open space in front of the minister of Waltham, Bury St. Edmund’s, and St. Albans, called the forbury at Reading, and probably the original of the tombland of Norwich, so called since 1392.

ROME SCOT, or ROME FEE, an annual tribute of a thousand marks paid by king John to the see of Rome. The money was remitted for the support of an English school or college in Rome, and was held by some of the popes to be a proof of the dependence of England on the Roman see. It was abolished Jan. 15, 1534. See Peter-Fenelon.

ROMEYN, the name of a family who have long been prominent in the Reformed Dutch Church in America. Their ancestors fled from their native country, the United Provinces (now Belgium), during the persecutions of Louis XIV for conscience sake and for their attachment to the Protestant cause. They took their lives in their hands, leaving all their effects behind them. There were three brothers, one of whom went to England, and was the ancestor of the celebrated Rev. William Romaine, author of The Life, the Walk, and the Triumph of Faith. He was the contemporary and collaborator of Whitefield, Berridge, the countess of Huntingdon, and the Wesleyes, with others of the great revivalists of the last century. The other two brothers, somewhere between 1550 and 1600, emigrated to the Dutch West India Islands and Brazil. One of them died soon after. Claas Jans Romeyn, the survivor, left Brazil when that country, which had been subject to the States-general, passed from their possession in 1661. He came to New York and died about twelve years later. Of his descendants the following are entitled to notice among the deceased ministers of the Reformed Church.

I. JAMES, son of James Van Campen Romeyn, born at Greenbush, N. Y., in 1797, was a graduate of Columbia College in 1816, and of the Theological Seminary of the Reformed Church at New Brunswick in 1819. He was settled successively at Nassau, N. Y., 1820-27; Six Mile Run, N. J., 1827-33; Hackensack, N. J., as colleague with his venerable father, 1833-36; Catskill, N. Y., 1836-40; Leeds, N. Y., 1842-44; Bergen Neck, N. J., 1844-50; Geneva, N. Y., 1850-51. He had scarcely begun his labors at this place when he struck down with paralysis, of which he lingered, often in great suffering, until death brought him a happy release in 1859. He had previously been declared emeritus at his own request by the classis to which he belonged—a provision by which a minister is honorably discharged from active duties. None of the churches which he served offered him so prominent a position as his pulpit power seemed to other presbyteries. But his parochial labours in entire of his own peculiar views, his feeble health, and of his very sensitive nature, which led him to decline more commanding places and enabled him to occupy a congenial retirement. With these feelings he also declined the professorship of logic and rhetoric in Rutgers College, and seldom published any of his pulpit discourses. He was a friend, not a rival of the Dr. Beecher, writing upon almost all topics of current interest with equal ease and ability. His only published sermons were, one on The Crisis and its Claims upon the Church of God, preached, June, 1842, before the General Synod of the Reformed Church, of which he was the retiring president; another, A Plea for the Evangelical Preachers, preached at the public deliberative meeting of the American Tract Society, October, 1843; and the last effort of his pen, before he was paralyzed, entitled Eternity to the Cross of Christ. These are all characteristic sermons. The last was published in Dr. H. C. Fish’s Pilgrims of the Pilgrim Church, and also in compendium form by the author as "A Proving Memorial to the people of his former charges." He was the author of a famous Report on the State of the Church, made to the General Synod in 1848; and also published a remarkable address before the Greene County Agricultural Society, during his residence there. In his will be forbad any posthumous publication of his discourses. His correspondence would make one of the richest volumes of epistulary writing in our language. Probably the best idea of his pulpit oratory and sermons may be formed from the statements which we quote. Dr. James W. Alexander, writing to a friend in September, 1844, from Staten Island, says: "Here I heard James Romeyn; and a more extraordinary man I never heard. Fulness of matter, every step sudden and unexpected, genius, strength, fire, terror, amazing and preposterous rapidity, contempt of rule and taste. It was an awful discourse: 1 Thess, v. 8. It was one which I shall not soon forget." Another contemporary of his says: "I think he had—his tall form—which, in face at least, I fancy to have been Laurence Sterne’s, strung up to the highest nervous tension, and his tongue pouring forth a lava-tide of burning eloquence, the most powerful to which I have ever listened. Powerful," he adds, "is just the word. I have heard men more remarkable for their polish, more learned, more erudite in learning, more winning in paths; but for the grander sublimities of eloquence I never heard his equal. His denunciations were awful; he abounded in this style. I have heard of his preaching his first sermon on the text, 'Yet forty days and Nineveh shall be destroyed,' of which the effect was startling. I had abounded and excelled in illustration. He laid all literal and knowledge under contribution for this purpose." Yet with all these characteristics of a Boanerges, he was tender and soul-moving. He could as easily bring tears to the eyes as terrify to the conscience. His zeal was flaming. His love to Christ and to souls and to the kingdom of Christ was unquenchable and inflamed every prayer. His prayers were as remarkable as his sermons for fulness, variety, point, and overwhelming effects. The hymnology of the Church afforded him more illustration, and was quoted with more power than by any other minister whom we ever heard. His grasp of a great subject, his power, his surprising fertility of figurative language, and historical, scientific, literary, and especially scriptural, illustrations, his condensed, intense modes of expression, the beauty of his language, and the uplifting power of his eloquence made him, as a preacher, perfectly unique.
and inimitable. He thought in figures, and his figures were powers. His voice was strong and commanding; his utterance was more rapid than that of any other public speaker, not excepting the celebrated statesman Rufus Choate; his action was as energetic as his thought, and perfectly exhausting to his weak and overtaxed body. He never went into his pulpit, not even up its shady steps, without the most careful preparation. His manuscript sermons and lectures are quite as marvellous for their neat and minute chirurgical as for their literary and theological contents. It is wonderful how he could read them in or out of the pulpit. But his physical and mental peculiarities seem to have been more acutely sensitive than those of his contemporaries, even to the sense to hear quicker, speak and think more rapidly than almost all others. But these very qualities brought with them a more excitable and naturally irritable temperament, more impatience with things and people that were not right in his sight, and other infirmities that needed the constant control of divine grace to enable him to live for Christ. Yet he was, in private life, a most entertaining and interesting companion, mirthful, exuberant, simple as a child, and a fast friend. In the ecclesiastical affairs of his denomination he was a conspicuous and zealous work, and, although, as in his Report on the Schism, he seemed to rise from the times, yet, one by one, nearly all of his proposed changes have been adopted and incorporated with the policy and life of the Church. He dealt in principles and facts rather than in theories and fancies. His afflictions enriched his experience, while they caused "many a conflict, many a doubt." His last days were occupied by the saddening shadows of disease that fell upon the wreck of his body and mind. But the spirit of his piety and ministerial life still shot up its heavenly radiance through the gloom until he entered into rest. On his tombstone are graven these words expressive of his highest aims: "Thou hast dealt well with thy servant, O Lord! I have passed my days as a minister of Jesus Christ. That is enough! That is enough! I am satisfied. God has led me by a right way. Bless the Lord, O my soul!"

2. JAMES VAN CAMPEN, son of Rev. Thomas and Susannah (Van Campen) Romeyn, was born at Mini- sota, N.Y., Nov. 15, 1772. At an early age, he was converted, and at an early age, and was always noted for conscientious piety and for the simplicity and frankness of his well-balanced character. He was educated at the Scheunecdy Academy, which was the germ of Union College, under the eye of his uncle, Dr. Theodoric Romeyn, with whom he afterwards was associated. He was licensed to preach by the Synod of New York, Oct. 5, 1787, and immediately settled as pastor of the united churches of Greenbush and Schodac, Rensselaer Co., N.Y., opposite Albany. In 1794 he relinquished the Schodac Church and took charge of a new enterprise which he had organized at Wynaot's Kill in connection with the Church at Greenbush. In 1799 he removed to New Jersey, having accepted a call to the united Second Churches of Hackensack and Schralenburg, which had been formed out of the old original churches there, and where he remained until disease compelled him to cease all active services, in 1862. His ministry in New Jersey was a period of bitter disputes between the G eccentric and Confirment parties, which, perhaps, raged with more theological and personal violence in these two churches than in any other part of the Dutch denomination. True to the antecedents and instincts of his family, Mr. Romeyn was a leader of the liberal and progressive party of his time, as a rule, arrayed also against the national struggle for independence. Politics embittered the ecclesiastical disputes. Families were divided; personal strife ran so high that, in many cases, the opposing parties would neither worship together, nor speak to each other, nor even turn out for each other on the roads. In 1822 another great conflict which had arisen some years previously culminated in the secession of Rev. Solomon Fishegh, D.D., a professor of theology and pastor of the old churches of Hackensack and Schralenburg, and four other clergymen, with seven congregations, who formed what they called the "True Reformed Dutch Church in America." Romeyn was among the first to be transferred to this unhappy movement, in which Mr. Romeyn was necessarily involved as the chief representative of the faith and polity of the Church against which this revolt was directed. But he stood undaunted—prudent in counsel, energetic in action, and conciliatory in disposition. He was admirably fitted and adapted for the work. He possessed the moral qualities, and his prevailing piety. No one could charge him with rash enterprise, doubtful expediency, personal antipathies, excited words, retaliating acts, or irritating and aggressive measures. In the affairs of the Church he was the ready helper, the judicious counsellor, the pacificator. In the form of judicial authority, he wielded an influence far more effectual, desirable, and honorable. In person Mr. Romeyn was tall, large and well proportioned, erect and of command- ing presence, dignified and impressive. He was retir- ing, modest, stable, strong, and earnest. His piety was serene, profound, characteristic by his discipline, and he developed simplicity and tenderness. His mind was neither rapid nor brilliant nor original, but clear, comprehensive, well trained, and practical. In doctrine he was a strong Calvinist, holding the truth in love, and insisting more upon the spirit which is life than upon the letter which killeth." His own congrega- tions remained perfectly united and peaceful amidst the surrounding strife, and his ministry was blessed with a steady ingathering of souls and growth in grace. He preached from carefully prepared analyses, with fluent speech, terse expression, and a remarkable facility in the use of appropriate Scripture language. This was especially the ease in his communion services, when the Church members stood around successive tables, and, as he gave with his own hand the broken bread to each one, he accompanied it with some brief quotation from the Bible particularly adapted to the circumstances of the recipient. Here his pastoral tact and intimate knowledge of his flock were often manifested with a power and sweetness of expression which the Church never before experienced. In 1807 he was licensed to Rutgers College, and also founded the Literary Institute which the Greenbush and Schodac congregations maintained in the form of professorships. His only published matter consists of a manifesto in regard to a controversy, an address to theological students at New Brunswick (Magazine of the Re- formed Dutch Church, iv, 292), and some synodical re- ports. He died in perfect peace at Hackensack after a long illness of paralysis which had laid him aside from all pastoral work for eight years.

3. JEREMIAH, son of John and Juliana (McCarty) Romeyn, and nephew of the Rev. Thomas Romeyn, Sr., was born in New York Dec. 24, 1768. He was educated at Hackensack Academy under the celebrated Peter Wilson, L.L.D., and in theology under the Rev. Drs. Romeyn and McCarter. Before he was twenty years old he was ordained to the ministry, Nov. 10, 1788, and settled as pastor of a Dutch Church at Linlithgow, N.Y., Livingston's Manor. In 1806 he removed to Harlem, remaining there as pastor until 1814, when he went to Delaware County, serving churches at Oneonta, Kingston, and other places. The latter of which was resuscitated by his labors. In 1817 he removed to Woodstock, N.Y., on account of his daughter's health, but after a few months was himself taken with the disease of which he died, July 17, 1818. In 1797 he was appointed professor of Hebrew by the Gen-
Romeyn was born at Marbletown, Ulster Co., N.Y., Nov. 8, 1777. After a preliminary education in the Schenectady Academy, he entered the senior class of Columbia College at the age of seventeen, and graduated with high rank in 1795. The next year he united with his father's Church in Schenectady, and immediately began his theological studies with Dr. John H. Livingston, but completed them under his father. At twenty-one he was licensed to preach by the Classis of Albany, June 20, 1798. In 1799 he became pastor of the Reformed Church of Rhinebeck, Dutchess Co., N.Y., and labored there with increasing popularity and success until, in 1805, he took charge of the Presbyterian Church of Hackensack, N.J. His predecessor had resigned, and Dr. Romeyn had hoped to add him after a long period of division. This change enabled him to be with his aged father in his last days. After one year of labor, he went to the First Presbyterian Church in Albany, and sustained himself with great ability in that important Church at the capital of the state. Four years later (in 1808) he accepted a call of the newly formed Cedar Street Presbyterian Church in New York city, of which he continued the pastor until his death, which occurred Feb. 22, 1826, in the twenty-sixth year of his ministry. Dr. Romeyn inherited the nervous sensibility, and the acute, rapid, and decisive characteristics of his family. He was a man of medium size and fine appearance; quick in his movements, cultivated in manner, and earnest in his work. He was a great reader, and his fine library was filled with well-used works in almost all departments of literature. His theological attainments were general rather than profound. As a preacher, he was among the foremost of his day. Even when the New York pulpit contained such men as Dr. John M. Spence and Dr. Alexander M'Leod, he built up his new Church under the very shadows of their sanctuaries with complete success. With a congregation composed of the élite of the city, his popularity was maintained by discourses which always evinced careful preparation, and by a pastorate which was 아니라 excellence. He had such power to attach their people to their ministry as he. The greatest characteristic of his preaching was his magnetic power of attraction and impression. His sermons were not remarkable for analysis or discussion, but in their application, and especially in dealing with consciences, and in appeals to the emotional nature, he was a prince of preachers. His published volumes of sermons, like those of Whitefield, do not sustain his great reputation as a pulpit orator. Their power over his audiences was doubtless owing to his impressive delivery, which was generally pleasing, natural, and full of sympathy. At a rough place, his face, even in his whole frame, became instinct with passion, and then the eye kindled or became tearful, the very soul speaking through the body, that trembled with emotion or erected itself into an attitude of authority. The torrent of feeling often subdued and carried away his hearers with responding emotion. Dr. Romeyn, and young Mr. G. H. Spence, of the same class, have never raised a feeling in my mind as having strong points of resemblance (Dr. Vermilye, in Sprague's Annals of the Amer. Pulpit, iv, 228). His ministry was exceedingly blessed, and especially among the young. "His catechetical classes were crowded. Of a very large Bible class of young ladies every one became a professor of religion. More young men became ministers from his congregation than from any other." In addition to two volumes of Sermons (published in 1816 and reprinted in Scotland), Dr. Romeyn printed a number of occasional discourses, delivered upon national and other important occasions—among these was an Oration on the Death of Washing- ton (1800)—in the active and public movements of his day—a trustee of Princeton College from 1809; a principal agent in establishing the Theological Seminary in that place, and one of its first directors; moderator of the General Assembly in 1810, when he was but thirty-three years of age; and one of the found- ers of the American Bible Society in 1816. He was also its first secretary, for domestic correspondence. His health was not equal to the constant strain to which his zealous spirit, peculiar trials, and infirmities of mind and body subjected him. A tour in Europe in 1813 and 1814 brought transient relief; but for more than a year prior to his death his strength gave way, and he finished his course with joy, making "earnest interces- sion for his family and his flock," and supported by the most cheering heavenly prospects and triumphant faith in Christ.
tellest, mature and comprehensive judgment, great ex-
cutive ability, a remarkably retentive memory, a strong
will, and those marked qualities which made him "a
leader and commander in Israel." He was foremost,
with Dr. Livingston and others, in the movements
which secured the independence of the Dutch Church
from the Puritans, but made the church a free and
independent one. His high patriotism during the Revolu-
tionary war made him a conspicuous mark for Tory and British persecutions
and revenges. The British troops sacked his dwelling, and
destroyed or carried off all his furniture, clothing, books,
and papers. He was obliged to remove his family for a
while, but made frequent visits at his home, which were
always attended by danger; and at one time his life
nearly paid the forfeit from armed loyalists.
Among the prisoners who were carried off from Hack-
ensack when it was attacked by the British was his own
brother, who was held captive three months. He also
saved a number of men by hiding them in his own
house behind a chimney. During all this period he
was in intimate relations with some of the most distin-
guished officers of the army. "He was the counsellor
of senators, the adviser and compeer of the warriors of the
Revolution, and an efficient co-worker with the patriot."
His pulpit oratory was powerful and popular. He was
blessed with a happy power of expression, "a son of
consolation" also. His discourses were rich in
solid matter, enlivened with historical anecdote and
illustration. He went deep into his subject, and his
appeal to conscience and the feelings were at times
overwhelming. His manner was natural, easy, and
commanding. "His most expressive organ was his eye,
and when he was excited no one could withstand its
power." As a theological professor he gave full satis-
faction to his students and to the Church which
honored him. He was stately, reserved, affable, but not
familiar. Governor De Witt Clinton describes him as
having "something in his manner peculiarly dignified
and benevolent, calculated to create veneration as well
as affection, and it created an impression upon my mind
that can never be erased." Another of his friends, and
a student in theology (Dr. Jacob Brothhead), says that
"in his external form, his manly, noble stature, his ma-
jestic though sometimes stern countenance, he resem-
lled the illustrious Washington." Another says "he
was unquestionably the first man in our Church, among
the first in the whole American Church. His piety
was deep, practical, and experimental. He realized
more than others his own errors and weaknesses, and
trusted like a little child in the Saviour whom he
proclaimed. He died April 16, 1804, having been
in the ministry thirty-eight years. Elizabeth Brothhead, of Ulster Co., N. Y., by whom he had two children, a daughter and a son. The daughter
became the wife of Caleb Beck, of Albany, and mother
of three very eminent physicians—Dr. Theodoric
Ro- meyn, Lewis C., and John B. Beck. The son was the
Rev. John B. Romeyn, D.D., whose memorial is given
above.

6. Thomas, Sr., son of Nicholas Romeyn, was born
at Pompton, N. J., March 20 (O. S.), 1729. His father
being a farmer, he was brought up in the same calling
until April, 1747, when he began to study for the Gospel
ministry. He was a student at Princeton College under
the presidency of the Rev. Aaron Burr, D.D., and pur-
sued his studies with the Rev. Theodorus Frelinghuysen,
pastor of the Dutch Church in Albany, N. Y. Having
completed this course, and received a call from the
Dutch Church in Jamaica, L. I., he sailed for Europe
April 14, 1751, was examined, licensed, ordained, and
installed by the Classis of America to the pastoral office
in the Church in Jamaica, to which he returned Aug. 27,
1754. His first wife was Margaret, daughter of the
Rev. Theodorus Jacobus Frelinghuysen, by whom he
had one son, the Rev. Theodorus Frelinghuysen Romeyn.
She died at Jamaica in 1757. In 1768, on account of
difficulties in his congregation, he accepted a call to the
Church at Minisink, on the Delaware River. After a
pastorate of ten years he removed to Caughnawaga,
N. Y., in 1770, where he continued as pastor of the
Church until his death at Mayfield, Montgomery Co.,
Oct. 22, 1794. He married his second wife, Susannah
Van Campen, of Sussex County, N. J., Oct. 8, 1776.
Six sons were born to them. His name and his work
were known to four for the ministry—Theodorus Fre-
linghuysen, James Van Campen, Benjamin, and Thomas.
Benjamin died soon after graduating at Williams Col-
lege in 1796. The others were all ordained to the min-
istry of their mother Church. Theodorus F. died in
1786, and John B., in 1787, his seventh son. The pastor
of the churches of Bridgewater and Belminster, N. J.,
Their venerable father was the first. Low-Dutch minis-
ter who settled west of Schenectady, in the valley of
the Mohawk. His field of labor, being on the frontier,
embarked large portions of what are now Fulton and
Montgomery counties, surrounding the old church at
Caughnawaga (now Fonda). His duties were conse-
quentially very arduous and often dangerous, from expos-
ure to Indians and other pioneer trials. His missionary
spirit was accompanied by intense devotion to the lib-
eral views of the Copts, who advocated the education
and ordination of the clergy in this country, and inde-
dependent of both. In the early part of the Revolution
period of the Revolutionary war he was an enthusiastic
patriot. His residence on the frontier was the theatre of
frequent alarms, murders, and desolations, which often
interrupted, and at one time stayed, his ministerial lab-
ors. He was obliged to flee with all his family into the
interior for safety until the danger was passed. He
is represented to have been of a mild and gentle spirit,
"enduring hardness as a good soldier of Jesus Christ,"
and unostentations in his demeanor. As a preacher,
he was lucid and winning, strongly attached to the doc-
trines of grace as set forth in the standards of his
Church, and able in their defence. In the pulpit he was
solemn, earnest, and tender. His last illness, for more
than a year, was borne with meek submission to the
will of God, until his long ministry of forty years was
closed by death. His remains were buried in front of
the pulpit in the old church where for twenty-four years
he had preached the Gospel of Christ.

7. Theodorus Romeyn, Sr., was born at Caughnawaga
(now Fonda), N. Y., Feb. 22, 1777. Educated in the classics by his brother, Rev.
James V. C. Romeyn, and at the Schenectady Academy,
he graduated at Williams College, Mass., in Septem-
ber, 1796; studied theology with Dr. Theodoric Romeyn
in Schenectady; was licensed to preach by the Classis
of Albany, New York, on August 12, 1797, and
Died at Church of
Rensselaer (now Florida), N. Y., in 1800, having
the double charge of that congregation and the Second
Church of Schenectady. In 1806 he accepted the pas-
toral care of the churches of Niskayuna and Amity,
N. Y., and served them until 1837, when he was disabled
by a fall, which lambed him for life and compelled him
to abandon active duty as a settled minister. He had
a large, powerful frame, and was dignified, humorous,
courteous, and decided, as well as amiable and transpar-
ently honest. His intellect was vigorous, his judgment
almost uniformly correct, and his shrewd, pointed, quiet
humor gave great zest to his deliberate and thoughtful
speech. In the pulpit he was noted for theological ex-
actness of statement, for knowledge and apt quotations
of Scripture, for deep piety, and for practical usefulness.
His attainments were respectable, but his wide influ-
ce over a large section of the Church was chiefly due
to his thorough knowledge of "the uses of the tongue
and his skill as a presiding and peace-maker.
He died Aug. 9, 1850, revered by all who knew him, and
in "the full assurance of faith." He was a pillar of the
Reformed Church in the valley of the Mohawk.

See Sprague, Amuse of the Amer. Pulpit, iv., ix.; Cor-
win, Manual of the Ref. Church; Magazine of the Ref.
Dutch Church; Life of Dr. J. H. Livingston; Taylor,
RommeL, Dietrich Christopher von, the Hessian historian, was born April 17, 1791. At some time he was professor at Marburg, and from 1820 he resided at Cassel as president of the governmental archives. He died in 1859. His historical works are of great importance to Church history. He published, Philipp der Grossmütige, Landgraff von Hessen. Ein Beitrag zur genauen Kunde der Reformation und des 16. Jahrhunderts (Gießen, 1830, 3 vols.); Landgraff Philipp der friedhöfliche, und die Reformation (Darmst., 1845); Kurze Gesch. d. Hess. Kirchenverwaltung in d. Landgr. Philipp d. Grossmütigen, etc. (Cassel, 1817). See Winner, Handbuch der theolog. Literatur, i, 793; ii, 39; Eichholz, Biblioth. Theol. ii, 1082. (B. P.)

Ronmua, in Prussian mythology, is the sacred place of the ancient Prussians. A civil war had divided the native Prussians and the immigrant Skandians. Waidewurt and Grive, the first king and the first chief priest, had restored peace, and Grive afterwards assembled the people on a beautiful plain on which stood a massive oak with widely spreading branches. Before this tree he had placed three images, which he called Potrimops, Perkonos, and Pilkulos, and declared them to be the superior gods. Punishments were threatened and rewards promised in their names. Three niches were cut in the oak-tree which had been selected to become the home of the idols, and they were placed there with great solemnity. A pyre was then erected before the tree, from the top of which Grive exhorted the people, and on which sacrifices, including several inhumanable persons, were afterwards burned. A fearful thunder-storm, which the priest declared to be the voice of God, made the people tremble, and caused them to regard Grive with a dread that put them in mortal terror for centuries afterwards when they were obliged to approach him. The place in which this occurred was called Romowa. The priests continued to dwell and offer sacrifices there until the increased population and extension of its territories caused the establishment of other sacred oaks. Christianity ultimately came in and extirpated them all, so that the location of the original Romowa is no longer known.

Romulus, a prime character in Roman mythology; but which of the legends concerning this alleged founder and earliest king of their city was regarded as genuine by the Romans is wholly uncertain, since our information is based on very modern sources. The following tradition had, however, become quite generally established in the flourishing period of Roman literature: Two brothers belonging to the royal family descended from Numitor and reigning in Alba, who were named Numitor and Amulius, divided their inheritance so that Numitor received the throne and Amulius the treasure. Amulius, however, soon dethroned his brother, and made a vessel of his daughter Ilia, or Rhea Silvia, in order to guard against offspring on her part. She was, however, approached by the god Mars, and gave birth to the twins Romulus and Remus, whom they exposed on the Tiber. They were nourished by a shepherd and a bird, until found by the shepherd Faustulus, who bore them to his house and reared them with the assistance of his wife, Acca Larentia. On arriving at manhood, they discovered and killed Amulius and reinstated their grandfather Numitor. After this they founded a new city (Rome); but in the progress of the work a quarrel broke out between them, and Remus was slain by his brother's hand. Romulus now reigned alone in the new state, and after his death was venerated as a god under the name of Quirinus, because of the declaration of Julius Caesar that Remus had appeared to him in superhuman form. A bronze group of the wolf suckling the twins is still preserved in the Capitoline Palace, and constitutes one of the most eminent relics of ancient Roman art.

Ronmus, in Greek mythology, was the son of Ulysses and Circe.

Ronde, Lambertus de, a minister of the Reformed (Dutch) Church in America, was colleague with Johann Luykens, the College of New York, and successor to the venerable Guilerus du Bois from 1751 to 1784. With his associate Ritzema he was thoroughly educated in one of the universities of Holland, and brought to his pulpit ample preparations. When driven from New York during the Revolutionary war, he supplied the Church of Schaghticoke, near Albany, where he resided during the rest of his life, being too old to resume his labors. He preached only in the Dutch language, and was the leading spirit in opposition to the introduction of English preaching, and in the lawsuit which resulted in favor of the consistory and against the Dutch preachers who had to lose their church. Notwithstanding all this, his character was always venerated, and he died in a good old age at Schaghticoke, his place of voluntary exile, in 1795. The consistory of the Church in New York gave him an annuity of £200 for life after he left their active service, and the same was given to his aged colleague Ritzema, who died at Kinderhook, N. Y. Mr. de Ronde was a man of respectable attainments and abilities as a preacher, but was not so eminent for these things as he was for his part in the ecclesiastical controversies in that transition period of the Dutch Church. See De Witt, Hist. Discourse, p. 70; Gunn, Life of Livingston, p. 98; Corwin, Memoirs of the Ref. Ch., p. 76; and Life of De Witt, p. 130.

Roney, Moses, a minister of the Reformed Presbyterian Church, was born in Washington County, Pa., Sept. 20, 1804. In his fourteenth year he entered the grammar-school of Jefferson College, and graduated from the college in 1823. He spent some time in teaching in Baltimore, and then pursued his studies under Dr. Wilson, receiving his license June 8, 1829. He was ordained and installed pastor in Newburgh, N. Y., June 8, 1830. In the great controversy concerning the relations of the Church to the authorities of the United States he opposed the proposed changes. In 1836 the Synod chose him to be editor of a contemplated magazine, which first appeared in March following as The Reformed Presbyterian, and which he conducted, with the exception of a single year, until it reached the middle of the eighteenth volume. In 1848, on account of ill-health, he resigned the editorship, and the next year took charge of the literary institution in Allegheny, Pa., which he retained until nearly the time of his death (July 8, 1854). See Sprague, Annals of the Amer. Pulit., ix, 79.

Rongala, in South-Sea Island mythology, is the name of the supreme being or highest god among the inhabitants of the Caroline Islands, in the Pacific Ocean.
Ronsdorf Sect. This name has been given to the clique of fanatics founded by Elias Eller (q. v.) at Elberfeld, and subsequently transferred to Ronsdorf, in the duchy of Berg, Germany.

Rood (Saxon), a cross or crucifix. The term is more particularly applied to the large cross erected in Roman Catholic churches over the entrance of the chancel or choir. This is often of very large size, and when complete is, like other crucifixes, accompanied by the figures of St. John and the Blessed Virgin, placed one on each side of the foot of the cross; but these are often omitted. Lights are frequently placed in front of these roods, especially on certain festivals of the Church.

Occasionally roods or crucifixes are found sculptured outside of churches, on churchyard crosses, on wayside crosses, and at the entrance of chantries and oratories. There is a much-defaced example at Sherborne Minster, in Dorsetshire.

Many churches were dedicated to the holy rood, as the abbey near Edinburgh, and at Dagleingworth, Cærmarthen, Betws-y-Grôg, Capel Christ, Southampton, Wood Eaton, Swindon, and others. The Church of SS. Vincent and Anastasius, after it received the addition of a transept, was called Holy Cross, from its new shape. The rood was set before the feet of the dying, stretched on straw or ashes, emblems of mortality, and also, Beleth says, erected at the head of graves.

ROOD-ALTAR, an altar standing under the rood-screen. In large churches there were generally two, on each side of the entrance into the choir.

ROOD-ARCH, the arch which separates the choir from the nave of a cathedral or church, under which the rood-screen and rood were anciently placed.

ROOD-BEAM, or ROOD-LOFT. The rood spoken of above was supported either by a beam called the rood-beam, or by a gallery called the rood-loft, over the screen separating the choir or chancel of a church from the nave. Rood-lofts do not appear to have been common in England before, if so soon as, the 14th century. They were approached from the inside of the church, generally by a small stone staircase in the wall, which is often to be found in churches which have lost all other traces of them. The front was frequently richly panelled, and the under-side formed into a large covered cornice, or ornamented with small ribs and other decorations, connecting it with the screen below. Although most of the rood-lofts in England have been destroyed, a considerable number of examples (more or less perfect) remain, as at Llanvibryn, Holywell, Gwydir, Bangor, Denbigh, Trefor, Conwy, Machynlleth, and Wrexham, Somersetshire; Newark, Nottinghamshire; Charlton-on-Ouse, and Handborough, Oxfordshire; Merevale, Knowle, and Worm-Leftwich, Warwickshire; Flamstead, Hertfordshire; Offendal, Bradninch, Collumpton, Dartmouth, Kenton, Plympton, and Harland, Devon etc. The rood-loft was occasionally placed above the chancel-arch, as at Northleach, Gloucestershire. It sometimes extended across the first arch of the nave, as in Castle Hedingham Church, Essex. There are some very fine and rich rood-lofts in Wales, in churches which are in other respects plain and poor.

ROOD-BOWL, a bowl of latten or other material, with a pricket, the centre, to hold a taper for lighting the rood-screen.

ROOD-CHAINS, those chains by which, in the case of large figures placed on or beside the rood, such figures were supported. These chains were inserted in the rood in front of the chancel arch. Remains of such chains are to be seen at Collumpton, Devonshire.

ROOD-CLOTH (or Rode-Clotha), the veil by which the large crucifix or rood, which anciently stood over the chancel-screen, was covered during Lent. Its color in England was either violet or black, and it was frequently marked with a white cross. We find examples of this cloth figured in medieval illuminations.

ROOD-DOORS, the doors of the rood-screen, separating the nave from the chancel.

ROOD-GALLERY. See ROOD-LOFT.

ROOD-GAP, the space under a chancel-arch.

ROOD-LIGHT, a light, whether from a mortar with taper or from oil-lamps or cressets, placed on or about the rood-beam. Such were kept continually burning in ancient parish churches.

ROOD-LOFT. See ROOD-BEAM.

ROOD-MASS, a term sometimes applied (1) to the daily parish mass said in large churches at the altar under the rood-screen; and (2) sometimes to the mass said on Holy-cross Day, or on the feast of the Exaltation of the Holy Cross.

ROOD-SAINTS, images of the Virgin Mary and of John the beloved disciple, which were placed on each side of the rood.

ROOD-Screen, a screen separating the choir or chancel of a church from the nave. Above it was a gallery supporting the rood, and called the rood-loft. The rood-screen had no upper loft, or solar. In early times it had three doors, one facing the altar, the second fronting the gospel side, and a third the epistle side. Before it veils were dropped at the consecration.

ROOD-STAIR, the staircase winding up to the rood (q. v.).

ROOD-STEPELE, or ROOD-TOWER. This name is sometimes applied to the tower built over the intersection of a crucifix form church.

ROOD-STEPS, the steps into a choir or chancel, commonly found under or immediately before the rood-screen.

Rood, Anson, a Presbyterian divine, was ordained at New Haven, Conn., in 1829. He took up his residence in Philadelphia, Pa., where he died in 1857. He published, A Church Manual for the Members of the Presbyterian Church (Philadelphia, 1843, 8vo); several pamphlets and papers on theological subjects, temperance reform, etc.; and edited a daily paper in Philadelphia. See Allibone, Dict. of Brit. and Amer. Authors, q. v.
The roofs of dwelling-houses in the entire East, because of the generally dry weather, are made flat and are surrounded with a guard or railing (גֶּפֶן, מַעַל). See Deut. xxii, 8, where the parapet is insisted on, and comp. Thomson, Land and Book, i, 48 sq.; 2 Kings, i, 2; comp. Mishna, Moed Katam, i, 10; Michaelis, M. E. R. iv, 356). Ancient only buildings intended for display had raised roofs; such as temples (Cicerone, 

Oront., iii, 26; Philo, ii, 43; Sueton. Claud. xvii). So the Temple in Jerusalem, we are told by Jewish writers, was arched or vaulted, so that no one should repair thither for the same purposes as to the roofs of the houses (comp. also Jerome, Ad Santaem et Fratrem, p. 661). In the East the roof consists usually of a water-proof tiling (Maritii, Trav., p. 246 sq.; Tavernier, Voyages, i, 168) or of stones (Vitriv. ii, 1, 5; Schweiger, Reis. p. 263), and is raised a little at one side or in the middle to shed water (Pliny, xxxvi, 62; Burckhardt, Arab. p. 152). Pipes are also used to convey the water into cisterns (see Maimon. ad Middoth, vi, 6). A kind of weak, perishable grass commonly grew up between the tiles (Ps. xxxix, 6; 2 Kings, xix, 26; Isa. xxxvii, 27; see Shaw, Trav. p. 210). The roof of Dagon’s temple (Judg. xvi, 27) is said to have been crowded with 8000 persons to behold Samson’s feats; but this can hardly mean the top of the temple, because the persons there could not see what was passing within. It appears rather to have been a loft or gallery running around the top of the building inside, and supported by pillars with two main posts, in the middle of the temple. A very usual kind of roof is constructed in the following manner: The beams are placed around three feet apart; across these sticks are arranged close together, and thickly matted thorn-bush; over this is spread a coat of thick mortar, and lastly the marl or earth, which covers the whole. A large stone roller is kept on the top of the house for the purpose of hardening and flattening the layer of earth, to prevent the rain from penetrating. Roofs, however, are often of a very inferior description to this. They are at times composed of the palm-leaf, and in other cases are made of cornstalks or brushwood, spread over with gravel (Robinson, Biblical Res. i, 243; ii, 279), or of reeds and heather with a layer of beaten earth (Hartley, Researches in Greece, p. 240). The roofs of the great halls in Egypt are covered with flagstones of enormous size. Parapets are uniformly placed around the roof, for the purpose of guarding against accidents by falling (Wilkinson, Anc. Egypt. ii, 122). The roof was much used by the Hebrews, as it still is in Eastern nations. It was often resorted to get fresh air, by convalescents and others (2 Sam. xi, 2; Dan. iv, 26; comp. Buckingham, Mosop. p. 70; Thomson, Land and Book, i, 49 sq.; Shaw, Trav. p. 190, 297, where it is a playground for children). In summer the people slept there (1 Sam. ix, 26; comp. Tavener, ii, 168; Buckingham, Mosop. p. 386; Rosenmuller, Morgenl. iii, 86; Morier, Second Journey, p. 280; Robinson, iii, 242). It was sought as a place for quiet conversation (1 Sam. xxv, 25), for undisturbed lamentation (Isa. xxv, 8; Jer. xxviii, 38), for building "booths" (q.v., Neh. vii, 16), and for various religious actions (2 Kings xxiii, 12; Jer. xix, 13; Zeph. i, 5; Acts x, 9), perhaps with the feeling of being raised nearer to heaven and to God. Acts of a public nature were transacted there (2 Sam. xvi, 22), and announcements made (Matt. xx, 27; Luke xxi, 26; comp. Josephus, Wars ii, 21, 5; Talmo. Babil. Sheb. fol. 35, 2; comp. Lucian, Ver. Hist. ii, 46). Nor is this inconsistent with its use for secret interviews, before named, as these took place when neighbors were supposed to be occupied; yet the "upper chamber" (q.v.) was certainly more commonly sought for. Again, the roof was a lookout over the street (Judg. xvi, 27; 1 Sam. x, 10; comp. Shaw, Trav. p. 190), a place for exposing clothes and household stuff to the air (Josh. ii, 6; comp. Mishna, Toroth, ix, 6; Mikraoth, ii, 7; Machir. vii, 2; Maaser, i, 6, 3; Megilla, iii, 3; Menuch., viii, 4); a commanding position for defense against attacks from below (Judg. ix, 51; 2 Macc. v, 12; comp. Josephus, Ant. xiv, 15, 19; War, iv, 1, 4; Schweiger, Reis. p. 268). But a constant residence on the roof, in loneliness and exposure, is a forcible image of a sorrowful life (Prov. xxxi, 9; comp. xxxv, 24). It was usual to have two flights of steps to ascend to the roof; one within the house and one in the street. It was easy, too, to climb over the railing of the roof and thus pass from that of one house to its neighbor; or from house to house along a whole street (Matt. xxiv, 17; Mark xiii, 15; Luke xvii, 31; comp. Flamin. Reisebesch. p. 10; Russell, Allopa, i, 45; Josephus, Ant. xiii, 5, 3; Mishna, Bab. Menaia, fol. 88, 1; Barhebr. Chron. p. 170). Thus, too, it was easy to pass down from the roof into a house (see Lightfoot, Heb. d. 601). The parapet of the temple, last mentioned, is 4 is most naturally explained by supposing Jesus to have been in the chamber immediately under the roof. The people took up the floor of the roof (comp. Josephus, Ant. xiv, 15, 12) and let down the sick man (Stauros, Leb. Joz. ii, 61), supposes the usual mode of access from the roof to the upper chamber to be used, which contradicts Mal. iii, 4. This is a parallel passage, v. 19. If we understand the mitzoth (דִּשְׁפָּה), as our version has it, or rather bricks, must mean the guard wall around the roof (Faber, Arch. i, 419), or the cornice (Höst, Nörr. v. Maros, p. 264). But it is doubtful whether the latter was common in Palestine; and the expression into the mitzoth (comp. Luke iv, 35; Mark iii, 3; iv, 60; John xx, 19) does not admit the above interpretation (Shaw, Trav. p. 186 sq., gives an explanation which does not suit the passage). A literal taking-up of the roof, however, would be but a trifling matter, and would involve no injury to the building. They were like the modern Arab houses in that vicinity. They are very low, and the roof is formed chiefly of twigs and earth, on beams some three feet apart. It is very common to remove part of this to let down goods, etc. (see Thomson, Land and Book, ii, 6 sq.); the Talm. Bab. Moed Katam, xxxv, 1, says, when Huna died, his heir could not pass the door, and it was thought best to let it down through the roof. See Mill, Diss. de Epidemias Heb. Tectis, in Oehlrich’s Coll. Opusc. Hist. Phil. Theol. i, ii, 573 sq.; Batus, Diss. de Tectis Heb. Retectis (Viteb, 1696); Faber, Arch. i, 417 sq.; Hackett, Ißur. of Script. p. 70, 71, 72, and on Prov. xxvii, 15, p. 85.
ROOF

ROOF, in architecture, is the external covering on the top of a building; sometimes of stone, but usually of wood overlaid with slates, tiles, lead, etc. The form and construction of the timber-work of roofs differ materially according to the nature of the building on which it is to be placed, and any attempt to notice all the varieties would far exceed the limits of this work. The main portions of the framing, which in most cases are placed at regular intervals, are each called a truss, principal, or pair of principals. These, in ornamental open roofs, are the leading features, and in some ancient roofs are contrived with an especial view to appearance. The accompanying diagrams of two of the simplest kinds of modern roofs will serve to explain the names of the most important timbers: a king-post roof has one vertical post in each truss, a queen-post roof has two. Medieval roofs vary so much in their structure, on account of the ornamental disposition of the pieces, that it is not easy to establish a universal nomenclature for them. Many names of beams and timbers occur in old contracts of which the original application is often uncertain.

The Hammer-beam roofs contain most of the peculiarities of structure that distinguish the medieval roofs from the modern roofs, and the following nomenclature may be adopted in describing them: Sometimes one hammer-beam is repeated over another, forming, as it was, two stories. It is then called a double hammer-beam roof, and the nomenclature runs: lower hammer-beam, upper hammer-beam, upper hammer-brace, lower side-post, upper side-post, etc. It must be remembered that all upright pieces may be called posts, with an epithet, if necessary, e.g. Pendant-post. Inclined pieces, if not rafters, are braces, and commonly derive their epithet from the piece under which they are placed, or which they principally stiffen, as collar-brace. Ashlar pieces are fixed to every one of the rafters in most medieval roofs, but they are sometimes concealed by cornice-mouldings and frieze-boards. The example from Dorchester shows the hammer-beam construction with collar-brace, side-post, etc.

Hammer-beam Roof, North Aisle, Dorchester, Oxfordshire.

Of the construction of the wooden roofs of the Ancients very little is known, but it was probably of the most inartificial kind, and judging from the form of their pediments, the pitch of them was low. Some small buildings still retain their original roofs of marble, as the Tower of the Winds, and the Choragic Monument of Lysicrates at Athens. The Mausoleum of Theodoric at Ravenna has a domed roof, formed of a single block of stone, nearly thirty-six feet in diameter.

Saxon roofs were elevated, but to what degree we have no certain account; neither is there satisfactory evidence of their internal appearance. The illuminations in manuscripts seem to represent them as often covered with slates, tiles, or shingles. Norman roofs were also raised, in some cases to a very steep pitch; but in others the elevation was more moderate, the ridge being formed at about a right angle. It does not appear that at this period the construction was made ornamental, although, doubtless, in many cases the framing was open to view. The covering was certainly sometimes of lead, but was probably oftener of a less costly material.

Early English roofs were generally, if not always, made with a steep slope, though not universally of the same pitch. Sometimes the section of the roof represented an equilateral triangle, and sometimes the proportions were flatter. A few roofs of this date still exist, as on the nave of Hale Owen Church, Shropshire: this originally had tie-beams across it, and under every rafter additional pieces of timber are fixed, which are cut circular, so that the general appearance is that of a series of parallel ribs forming a barrel-vault. This seems to have been a common mode of improving the appearance of roofs in this style before any important ornaments were applied to them. The additional pieces under the rafters were usually either quite plain or only chamfered on the edges. A moulded rib sometimes ran along the top, and a cornice next the wall-plate, both of which were generally small. The tie-beams also were frequently moulded.

When first the approach of the Decorated style be-
ROOF


gas to exercise an influence, the roofs, though still of the same construction, became somewhat more ornamental. There are also roofs existing of this date, and probably some earlier, in country churches, the insides of which are formed into a series of flat spaces, or cants. They are usually quite plain, with the exception of the tie-beam and cornice, which are frequently moulded, and the king-post, which is commonly octagonal, with a moulded capital or base. Of a later period, roofs of this kind are extremely common in some districts, but they are generally to be distinguished from the earlier specimens by being arranged in seven cants instead of six. Of the old description good examples remain at St. Mary's Church, Kent, and on the south side of Merrow Church, Surrey. Most of these roofs are now ceiled, but probably many of them were originally open.

As the Decorated style advanced, the leading timber of the principals were often formed into an arch by the addition of circular trusses under the tie-beams, the beams themselves being also frequently curved. The spandrels formed by these trusses were very usually filled with pierced tracery, and the timbers generally were more moulded and enriched than in the earlier styles. Where the lines of mouldings were interrupted, they very commonly terminated in carved leaves or other ornaments.

Sometimes the tie-beams were omitted in roofs of high pitch, but the principals were generally arched. The roofs of domestic halls, in the Decorated style, appear to have been more enriched than those of churches: that of Malvern Priory had a variety of cross-trusses above the tie-beams cut into ornamental featherings; that of the bishop of Canterbury's palace at Mayfield, Sussex, was supported on stone arches spanning the whole breadth of the room (about forty feet). This kind of construction is also partially used in the hall at the Mote, Ightham, Kent. This kind of construction, a wood roof supported on stone arches instead of the large timbers necessary for the principals, seems to have been more common than is generally supposed, and at all periods.

In the Perpendicular style hammer-beam roofs were introduced (one of the finest specimens of which is that in Westminster Hall), and, together with them, most numerous varieties of construction for the sake of ornament. These are far too manifold to be enumerated; many specimens exist in churches and halls, some of which are extremely magnificent, and are enriched with tracery, featherings, pendants, and carvings of various kinds, in the greatest profusion. Many roofs in this style were nearly or quite flat; these, when plain, had the timbers often exposed to view, and moulded; in other cases they were ceiled with oak and formed into panels, and were usually enriched with bosses and other ornament of similar description to those of the higher roofs; good examples remain at Cirencester Church, Gloucestershire.

On halls hammer-beam roofs were principally used, but on churches other kinds of construction were more prevalent. There are some medieval buildings, principally vestries, apses, and porches of churches, which are entirely roofed with stone. They are generally of high elevation, and often have ribs answering to the rafters in a wooden roof. They occur at all periods, and in some cases may have been erected for protection against fire; in other cases, when the material was suitable, perhaps from economy.

The name of roof is often applied to what are, in fact, ceilings having an external covering, or outer roof, distinct from that which is seen. Vaulted roofs are also frequently spoken of, but a vault usually has an outer roof over it, and is more properly a vaulted ceiling. See Parker, Gloss. of Architect. s. v.; Chamber's Encyclop. s. v.; Walcott, Soc. Archæol. s. v.

Room is employed in the A. V. as the equivalent of no less than four Heb. and eight Greek terms. The only one of these, however, which need be noticed here is προκλησία (Matt. xxiii. 6; Mark xii. 39; Luke iv. 7; 9; xx. 40), which signifies, not a "room" in the sense we commonly attach to it of a chamber, but the highest place on the highest couch round the dinner or supper table—the "uppermost seat," as it is more accurately rendered in Luke xi. 43. See Meal. The word "seat" is, however, generally appropriated by our translators to καθήμενος, which seems to mean some kind of official chair. In Luke iv. 9, 10, they have rendered παραστάς by both "place" and "room." See also Upper Room.

The convenience of dividing habitations into separate apartments early suggested itself. We read of various kinds of rooms in Scripture—bedchamber, inner chamber, upper chamber, bride-chamber, guest-chamber, guard-chamber, of the king's house. In early times the females and children of the family slept in one room, on separate beds, and the males in another. See Chamber.

Roos, Johann Friedrich, only son of the following, was born in 1759, and died in 1826, at Marbach, where he had held the position of dean. He wrote a History of the Reformation and a Church History, neither of which was based on original sources, and both of which have been superseded by more modern works. See Herzog, Real-Encyklop. s. v.

Roos, Magnus Friedrich, the last of the series of clergymen in Württemberg who during the 18th century promoted the independent development of Pietism (q. v.), and exercised an important influence over the clergy and churches of Württemberg against the rationalistic and other movements of North Germany. He was born at Sulz-on-the-Neckar, Sept. 6, 1727, passed through the schools of Württemberg in regular course, and in 1749 became vicar at Owen. After filling various ministerial stations in Tübingen, Stuttgart, etc., he was made pastor at Linstau, near Tübingen, in 1767, where he was brought into contact with the notabilities and students of the university, and sought to benefit the latter by the delivery of private lectures on Biblical

St. Mary's, Devizes, Wilts, cir. 1450.
theology. In 1784 he was appointed to the prelature of Anhauzen, which gave him a seat in the district gov-
ernment, and in 1787 he was promoted to a place in the national diet, which diverted his attention largely to-
wards political affairs. He preached his last sermon to
his people on Christmas-day, 1802, and died March 19,
1803.

Roos was emphatically a man of one book—the Bible. He was not the representative of any scientific idea
in theology, nor a rhetorician who attached importance
to the elegancies of style. His theology was contained in
the sentences of the Bible, so that nothing is left for
the theologian to do beyond conforming to what is there
expanded, collecting what is scattered, and converting
the whole directly into faith and life. As a dogmatist
he simply brought together the doctrines of Scripture,
holding that they require no elaboration in order to ap-
pear as a faultless whole. As an expositor and polemic
he displayed an utter incapacity to appreciate difficulties,
and accepted all the statements of the Bible with
unquestioning faith; and in that one of his works which
paraktes most largely of a scientific character, the Fun-
damenta Psychologicum Sacrorum (Tübingen, 1769; Stutt-
gart, 1837), it simply gathered from the Scriptures
every passage in which a psychological term occurs, and
given the specific and general meaning of the terms and
phrases so obtained. He held that the truth was fully
and appropriately given in the Bible, and therefore did
not attempt a thorough system of psychology. He also
gave attention to the times in which he lived and to
the impending future, taking the Apocalypse for his
guide and following the interpretations of Bengel (q.v.),
though without accepting the dates of that scholar for
the end of the world (e.g. 1836), and without placing
implicit reliance on the results of his investigations.

The writings of Roos were very numerous, and have
no importance for our times. The principal ones are the
Funde. Psych. Sacr., already mentioned;—a de-
vozialional manual entitled Christliche Gedanken. v. d.
Verschiedenheit u. Ei-
nigkeit d. Kinder Gottes (1st ed. 1764; new [34] ed.
1850).

Roosevelt, James Henry, Hon., a distinguished philantrophist, was born in New York city, Nov. 10, 1800.
He was a descendant of the well-known and wide-spread family of his father, James Roosevelt, was an
attorney of the New York bar, educated at Columbia
College. James Henry was left a large property by his
father, and in early life manifested his benevolence by
making an interest in charitable institutions, particular-
ly the Leake and Watts Orphan Asylum, of which he was
for twenty-three years the treasurer. He never
married, and left a quiet and frugal life. As his nat-
ural heirs were wealthy and did not need his property,
his determination to do it benevolent objects. In
March, 1854, he made his will, and after certain be-
quests, gave the residue of his estate to five incorpora-
tions in the city of New York, known as the Society of
the New York Hospital, the College of Physicians and
Surgeons, the New York Eye Infirmary, the Demit Island,
and the New York Institution For the Blind. It also
provided for the establishment in the city of New York of a hospital for the reception and relief of sick and
diseased persons, and for its permanent endow-
mint. The charity was to extend to all sick, without
limit or restriction of any kind, and without distinction
as to race, sex, color, or religion. The hospital, which
occupies an entire block between Ninth and Tenth
avenues, was in due time erected, and was formally opened
Nov. 2, 1871. The generous founder died Nov. 30, 1883.
He left his fortune in his wife’s name, with the
belief, subline in his behalf.
ROQUELAURE 125 ROSARY

early in the 14th century; and having undertaken a
pilgrimage to Rome, was surprised on his way through
Italy by an outbreak of the plague at Piacenza. He
laboried with generous zeal for the victims, fell sick,
was abandoned by men, but a dog licked his sores. He
recovered his health, returned to France, and after a
life of great sanctity died at Montpellier, probably in
1351.

Roque laure, Jean Armaud de BRESSOUJOUS,
Count of, a French prelate, was born at Roque laure in
1231. Of a noble family, he entered the Church when
quite young, was doctor of theology at the age of twenty-
six, and vicar-general of Arras when, in 1574, he re-
becived the bishopric of Senlis. In 1674 he was first
almoner of the king, in 1676 counsellor of state, in 1676
archbishop of St. Omer, and in 1717 member of the
Academy. He was one of the few bishops who re-
mained in France after the civil oath was required, but
did not yield to the constitution of 1790. During the
reign of Terror he retired to Arras. He resigned his
see of Senlis, but was in 1802 made archbishop of Ma-
lines. In 1808 he received the pall of St. John of
Bethlehem, and spent the remainder of his life in Paris. He
died of old age, April 23, 1818. His writings are, Oraison Funebre de la Reine d'Espagne (Paris, 1761); — Oraison Funebre de Louis XV (ibid. 1774); — Mandements, and
Letters to the clergy.

Roques, Pierre, a Protestant French theologian,
was born at La Canne, July 22, 1685. His parents were
obliged to leave France on account of their faith, and
Roques was educated in Switzerland, at Geneva and
Lausanne. He was ordained in 1709, and in 1710 be-
came pastor of the Protestant French Church at Basle,
where he died, April 13, 1748. His principal writings are,
Le Pasteur Eucaristique (Basle, 1729), trans. into
German (Halle, 1741-44); — Elements des Verites Bis-
 SPIRITUALES, etc. (Bris, 1729); — Lettres a une
Infirmiere de l'Eternelle Misericorde (Lausanne, 1730-35); — Les Devoirs des
Sujet de Basle (1737); — Sermons sur Divers Sujets de Mort (ibid. 1730), trans. into
German (Halle, 1731); — Le Vrai Pieteisme (Basle, 1731) — Traite des Tribus de
Judith (Bastard, 1738). Besides these are scattered
pieces in several works, an edition of the Dictionnaire de Montmorin (ibid. 1745); and one of
Martin's Bible (ibid. 1736). He continued with Beau-
sobre the Sermons of Saurin, and revised the French
translation of Hubner's Geographie (ibid. 1747). See
Frey, Vie de P. Roques; Hang, La France Protestant.

Roquette, Gabriel de, a French prelate, was born at
Toulouse in 1632. After finishing his studies he went to
Paris, where he soon obtained ecclesiastical preferment, became abbe of Grandval, prior of Char-
lieu and of St. Denis de Vaux, vicar-general of Armand,
and abbe of Cluny. In 1666 he was made bishop of
Autun, and in 1669 founded the Hospital of St. Ga-
briel in that place. He resigned his see in 1702 in
favor of his nephew, Bertrand de Senuaux. He died at
Autun, Feb. 29, 1707. Roquette was an ambitious
man, a slave of the Jesuits, and devoted to the in-
terests of cardinal Mazarin. He left a work entitled
Ouvrages pour le Retablissement de la Doctrine Ec-
clcsiastique (Autun, 1669-74), and an Oraison Funebre
dame Marie Martinozzi, Princesse de Conti (Paris,
1674).

Rosa, St. See Rosa of Lima.

Rosa of Lima, the most noted of Peruvian saints, was
a beautiful virgin, born in 1586 at Lima, who early
displayed great fortitude in the enduring of physical
pain, and manifested a strong inclination towards an
ascetic life. Her parents permitted her to become a
Dominican nun; but having entered a church to pray
while on her way to the convent, she found herself
unable to proceed farther, and consequently became
a hermit, living in a cell which she built in the

garden belonging to her parents. She inflicted cruel
bodily mortifications on herself, and died in 1617.
She was buried in the Dominican church, and was
canonized in 1671. She ranks as the patroness of
the state, and is annually commemorated, with great
solemnity and pomp, on Aug. 26. See Acta SS. for

Rosa of Viterbo, a hermit attached to the order of
Franciscans, though without having been formally
received. She occupied a cell in the house of her parents,
and was accustomed to preach repentance, standing
with crucifix in hand in the public streets. She was
temporarily banished from Viterbo, but eventually
re-called and received with enthusiasm. She died in
A.D. 1292, aged about eighteen. See Acta SS. for
Sept. 4.

Rosa, Salvator, an Italian painter, was born at
Aranella, near Naples, June 20, 1615. He was brought
up under Francisco Francanzano, but was obliged to get
his living by selling his pictures upon the street.
After his father's death, he went with Ribera to Rome, at
which city he remained four years, when cardinal Bran-
cacci carried him to Viterbo, where he painted several
pieces. He afterwards went with Perrino to Loreto, then
of Medici to Florence, and stayed nine years in this city.
He finally fixed his residence at Rome, where he died,
March 15, 1673. Among his most celebrated works are,
the Calixtine Conspiracy: — Saul and the Witch of
Endor: — Attilas Regulus, and altar-pieces. He was also
a good composer of music. See lady Morgan, Life and
Times of Salvator (London, 1824, 2 vols.); Cantu, Salvator
Rosa (Milan, 1844); Reynolds [Sir Joshua], Works.

Rosalia, Sr., the greatest of Sicilian saints, is said
to have died between 1160 and 1180. Her father was the
count Sinibald of Quisisana and Rosia, and was de-
scented from the ancient kings of Sicily. She lived for
a time on Mount Quisisana in the character of a hermit,
but afterwards on Mount Pelegrino, near Palermo. It
is alleged that her body was found in 1624, together
with an inscription on Mount Quisisana narrating her
descent and sojourn in an adjoining cave. A pestilence
ceased to prevail at the time her body was found, and
this fact was attributed to her intercessions, which may
account for the veneration she receives. Her day is
Sept. 4, and is observed with much pomp in Palermo,
where one of the features being a procession in which a colo-
nal statue of the saint is carried about. See Acta SS.
for Sept. 4.

Rosario, Jeronimo, an Italian ecclesiastic and writer,
was born at Pordone in 1485. He was nuncio from
pope Clement VII to Hungary, and died in 1556. He
wrote a curious treatise — Quod Anima In Bruta serpe
Ratione utamur melius Homine (" That brutes often rea-
son better than man"") (1648).

Rosary (Rosarium). This is a Roman Catholic
instrument, composed of a number of larger and smaller
beads strung on a cord, which serves among Romanists
in the repeating of a definite number of Pater-
nosters and Ave-Marias. In its wider meaning the
word denotes the worship in which the rosary is
employed. The custom of repeating the Lord's Prayer a
number of times originated among the early hermits
and monks, and it is stated by Palladius (Aenon., cap. 35) and Sozomen (Hist. vi, 29) that the abbot Paul
of the desert of Phierme repeated the Pater-noister 500
times, and at each repetition dropped a small stone into
his lap. The Hail-Mary was added in the 11th cen-
tury, but did not attain its completed form until the
16th. A combination of the Lord's Prayer with the
Credo and the angelical extolling in this worship occurs
as early as 1156 in the Statuta Communia of bishop
Odo of Paris.

The rosary is accordingly of modern origin, and all
opinions which assign it to a high antiquity are false.
Some modern inquirers hold that it was brought from
said on Mondays and Thursdays through the year, and daily from the first Sunday in Advent to the Feast of the Purification. The five Sorrowful Mysteries are said on Thursdays and Fridays through the year, and daily from Ash Wednesday to Easter Sunday. The five Glorious Mysteries are said on ordinary Sundays and Feasts, and on Holy Thursdays through the year, and daily from Easter Sunday to Trinity Sunday. The manner of saying the rosary on the beads may be understood by the accompanying cut, with the following directions (see Barnum, Romandia, p. 480):

On the cross say the Apostles' Creed. On the next large bead say the Lord's Prayer. On the next small bead say the Hail Mary, thus: "Hail Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Who may strengthen our hope." Then, at the end of every decade, say, "(5th) Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen." On the second small bead repeat the Hail Mary, substituting for the above italicized words, "Who may strengthen our hope." On the third small bead repeat the Hail Mary, substituting in the same place, "Who may enter our charity." Then, at the end of every decade, say, "(6th) Glory be to the Father, etc." On the next large bead, say the Lord's Prayer. In saying the ten Hail Marys for the first Joyful Mystery, substitute for the above italicized clause, "Who was made man for us:" in the second, "Whom thou didst carry to St. Elizabeth's;" in the third, "Who was born in a stable for us;" in the fourth, "Who was presented in the Temple for us;" in the fifth, "Whom thou didst find in the Temple;" in the sixth, "Joyful," etc. At the end of the five Joyful Mysteries, and at the end of the five Sorrowful and five Glorious Mysteries, say the Salve Regina, thus: "Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, O most gracious advocate, thine eyes of mercy towards us and after this our exile in order to show us the blessed fruit of thy womb, Jesus. O clement! O pious! O sweet Virgin Mary! Y. V. Pray for us, O Holy Mother of God." 

R. That we may be made worthy of the promises of Christ.

In saying the five Sorrowful Mysteries, the clauses substituted in the Hail Marys for the italicized clause are: (1) "Who wept blood for us;" (2) "Who was scourged for us;" (3) "Who was crowned with thorns for us;" (4) "Who carried the heavy cross for us;" (5) "Who was crucified and died for us." In saying the five Glorious Mysteries, substitute for the italicized clause: (1) "Who arose from the dead;" (2) "Who ascended into heaven;" (3) "Who sent the Holy Ghost;" (4) "Who assumed thee (or took thee up) into heaven with thee;" (5) "Who cleansing thee in heaven;" (6) etc.

The term rosary is variously explained by Roman...
Catholic writers: as derived from Rosæ mysticaæ, an eccl. dispensation of the Virgin; from St. Rosalia, who is represented with a wreath formed of gold and roses; from the fact that the beads are made of rosewood, etc. Steitz in Herzog, Real-Encykl., s. v.) suggests that it may be derived from a rose-garden (rosarium), after the manner in which devotional manuals were used as pillows and considered as a form of meditation in theology. The circumstances of his life are shrouded in obscurity, however, and the particular views he advocated are not well determined. His place in history was achieved chiefly through controversies with Anselm and Abelard (see the respective articles) in which he became ensnared. He became interested in expressing opinions concerning the Trinity which were deemed heretical, at a time when he was canon at Complègne. As he claimed Anselm shared his views, the latter interposed a denial, and was about undertaking a refutation of Roscelin's teaching, when the Synod of Soissons (1092) compelled a retraction of the heresy. The course of Roscelin's life becomes doubtful again at this point, and such facts as are known to have occurred are variously combined by students. The following seems to be the view now generally preferred. Roscelin soon recalled his retraction, according to Anselm, because his action at Soissons had been governed by fear of the populace. Anselm completed refutation previously begun (De Fide Trinitatis, et Incarnati), and Roscelin went to England, where he attempted to injure Anselm by treating him contemptuously, but was himself compelled to return to the Continent, partly because of his relations with Anselm, then archbishop of Canterbury, and partly because he had offended the English clergy by denouncing abuses which existed among them. He then addressed an unsuccessful application for refuge to Ivo of Chartres (q.v.), and from that time was lost to notice for some years. The name of Roscelin is next mentioned in connection with a controversy with Abelard. The latter had been Roscelin's pupil; but the publication of his Introductio ad Theologiam (1119), in which he emphasized the divine unity in three persons, and in such a way as to reflect on the position Roscelin had occupied at Soissons, caused an open rupture between them. Abelard's language savored of Sabellianism, and Roscelin prepared to bring the new heresy to the notice of the bishop of Chartres. Each set up a party of its adherents; and from this controversy, which documents are still extant; and with the issuing of the Epistola ad Abaelard. Roscelin passes definitely from our view.

1. Roscelin as a Trinitarian.—His opinions grew out of an emphasizing of the idea of personality in connection with the divine persons, and, as such, the writings of his opponents, may be comprehended in the statement that the three Divine Persons cannot be conceived as una res (ovia), unless the necessary consequence that the Father and the Spirit became incarnate with the Son be also accepted. To escape this consequence, he holds that the distinction between the Persons is one of way in which the Son strives to preserve the divine unity by postulating a unity of will and power. It seems evident that he believed this provision sufficient to preserve his doctrine from being charged with polytheism and atheism, and that he was therefore not guilty of intentional heresy; but it was not difficult for the keen dialectic of Abelard and his opponents to argue that Roscelin cannot be justly charged with tritheism; and, if his argumentation was at fault, he certainly earned for himself the credit of scholarly penetration in having recognised the full greatness of the difficulty to be overcome in reconciling the doctrine of the Trinity with that of the Incarnation.

2. Roscelin as a Nominalist.—We are wholly dependent for a knowledge of his position in this respect upon the statements of his enemies, and it appears certain that they caricatured his views; but it is evident that they did not regard him as the originator of nominal-
ism. He held the extreme of the nominalist position, denoting universal conceptions an empty sound (flatum vocis), but apparently only for the purpose of antagonizing the extreme realism of Anselm. His idea doubtless was that universal concepts exist simply in our thought, and do not at the same time postulate a real existence extraneous to the mind. He laid down the axiom that "nothing has parts"—a paradox which can only mean that no whole can really exist and furnish its parts from out of itself. The parts really constitute the whole, and alone possess a real existence; and the whole, as a unity, cannot be distinguished from them otherwise than in thought. The application to the doctrine of the Trinity, the axiom implied that the real existences in the Deity are in the three Persons, and that the unity of the Godhead exists only in the thought which comprehends them together into one. The only point of interest to him as a philosopher, however, was to discover whether the reality lies in the general concept or in the concrete individual; and his axiom has, e.g., no relationship with the atomism of Democritus.

3. The Connection between Roscelin's Philosophy and his Theological Views.—This is evident from the foregoing statements. He did not, however, publicly connect his theological innovation with his nominalism, but based it on the Christological difficulty already mentioned. According to Anselm (De Fide Trinitatis, 3), Roscelin declared that "Pagani defendunt legem suam, Judaei defendunt fidem suam, ergo et nos Christianam fidem defendere debemus," thus showing that it was not his purpose to damage the faith; but the words sound like a plea for scientific discussion of the faith in general, or perhaps for liberty of the thinking mind to apprehend, and consequently to further the development of the doctrines of the Church. Nominalism, in general, would seem to have been nearly always connected with a rationalistic tendency.

See Anselm, Ep. ii, 35 and 41, and De Fide Trinitatis et Incarnatiou; a letter to Anselm by John, abbot of Telese, later cardinal-bishop of Tusculum (in Baluz. Miscell. iv, 478); Abelard, Epist. 21 (Opp. [Paris, 1616] p. 384), and Dialectica (in Cousin, Oeuvres Inédites d'Abel.); Epist. Roscel. ad Abaelardum (ed. Schmeller, Munich, 1851); a letter to Roscelin by Theobald of Estampes (in D'Achery, Spicilegium, vol. iii), and one by Ivo of Chartres (Epist. 7); John of Salisbury, Metalog. ii, 17; Otto of Freisingen, De Gest. Frider. vol. i, ch. 47, et al.

Roscholchika, a term signifying "Seditionists," and applied to the Russian sect Istroniki, or the "Company of the East." This sect was formed in the middle of the 17th century, during the patriarchate of Nicon, A.D. 1654. The cause of separation was not any difference of doctrine or ritual, but a desire to protest against the laxity and inclination to change displayed by the clergy, and to adopt a greater piety and purity of life. Pinkerton (Disertation on Russian Sects) identifies them with the Staraia Believers of the Old Faith. See Plato, Present State of the Greek Church. See Russian Sects.

Roscoe, William, a historian and poet, was born near Liverpool, March 8, 1758, and in 1769 was articled to an attorney for six years. During this time he paid great attention to English classics, and subsequently added an acquaintance with choice writers in the Greek, Latin, Spanish, Italian, and French languages. He was admitted to the bar in 1774, and retired from practice in 1796. His medical, musical, and unfortunate business speculations, became very limited, but he still continued his literary labours for many years. He was a member of Parliament for Liverpool in 1806, and died June 30, 1831. Among his works are, Scriptural Reputation of a Pamphlet on the Laisness of the Slave-trade (1798, 8vo)—The Life and Fortunes of Leo X (Liverpool, 1805, 4 vols. 4to). See Allibone, Dict. of Br. and Amer. Authors, s. v.; Darling, Cyclop. Bibliog. s. v.

Rose (רוז), chabadatseleh; Sept. epivov, ἐπίφανος; Aqu. κυάλα, Vulg. flos, lilium) occurs twice only in the canonical Scriptures; namely, first in Cant. ii, 1, where the bride replies, "I am the rose of Sharon and the lily of the valley," and secondly in Isa. xxxvi, 1, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. There is a reference of opinion as to what particular flower is here denoted, and the question perhaps does not admit of definite determination. Tremellius and Diodati, with some of the rabbins, believe the rose is intended, but there seems to be no foundation for such a translation. The Sept. renders it simply by θρέματος, and the passage of the Canticles in which it has been followed by the Latin Vulgate, Luther, etc. It is curious, however, as remarked by Celsius (Hierobot. i, 489), that many of those who translate chabadatseleh by rose or flower in the passage of the Canticles render it by lily in that of Isaiah. The rose was, no doubt, highly esteemed by the Greeks, as it was, and still is, by almost all the Oriental nations; and it forms a very frequent subject of allusion in Persian poetry; it has been inferred that we might expect some reference to so favorite a flower in the poetical books of the Scripture, and that no other is better calculated to illustrate the above two passages. But this does not prove that the rose or flower, or any similar word, was applied to the rose. Other flowers, therefore, have been indicated, to which the name chabadatseleh may be supposed, from its derivation, to apply more fitly. Scheurer refers to Hiller (Hierophy. p. 2), who seeks chabadatseleh among the bulbous-rooted plants, remarking that the Hebrew word may be derived from chabad and betal, a bulb, or bulbous root, of any plant, as we have seen it applied to the onim (q. v.). So Rosenmuller remarks that the substantial part of the Hebrew name shows that it denotes a flower growing from a bulb, and adds in a note that chabadatseleh is formed from beitel, or bulb, the guttural chet being sometimes put before trilliters in order to form quadrilliters from them" (see Gesen. Gram. p. 863). Some, therefore, have selected the asphodel as the bulbous plant intended, respecting which the author of Scripture Illustrated remarks, "It is a very beautiful and odoriferous flower, and highly praised by two of the greatest masters of Grecian song. Hesiod says that they are planted probably in woods, in the groves of Apollo and Didymus," but Pliny (Nat. Hist. i, 24) calls the Elysian Fields 'meads filled with asphodel.'" Celsius (loc. cit.) has already remarked that Bosch has translated chabadatseleh by narcissus (Polyanthus narcissus), and without reason, as some Oriental translators have so explained it. In the Targum (Cant. ii, 1), instead of chabadatseleh we have narkos (נרקוס), which, however, should have been written narkos (נרקוס), as appears from the words of David Cohen de Lara, "Narkos is the same as chabadatseleh of Sharon." So in Isa. xxxvi, 1, chabadatseleh is written χαμαδαλοίο in the Syrian translation, which is the same as narcissus (Cels. Hierobot. i, 489). This, Rosenmuller informs us (Bibl. Bot. p. 142), according to the testimony of Syriac-Arabic dictionaries, denotes the Colchicum autumnale, that is, the meadow saffron. That plant certainly has a bulb-like root-stok in form the flowers resemble those of the crocus, and are of a light violet color, without scent. Narkos and narkos are, no doubt, the same as the Persian murgus, which throughout the East indicates the Narcissus tazetta, or the Polyanthus narcissus. The ancients described and alluded to narcissus on various occasions. Celsius has quoted various passages from the poets indicative of the esteem in which it was held. Since they were not so particular as the moderns in distinguishing species, it is probable that more than one may be referred to by them, and therefore that N. tazetta may be included under the same name as Ν. poetica, which was best known.
to them. It is not unimportant to remark that the narcissus was also called Bulbus compositus, or the Emetic bulbis, in Greek and Latin; and the Arabic buul-al-kye no doubt refers to the same or a kindred species. It is curious, also, that an Eastern name, or the corruption of one, should be applied by gardeners even in England to a species of narcissus: thus, N. tussurianus and cremulatus (the former supposed by some to be a variety of N. orientalis) were once called "Bazalman major" and "Bazalman minor." That the narcissus is found in Syria and Palestine is well known, as it has been mentioned by several travellers, and also that it is highly esteemed by all Asiatics from Syria even as far as India (comp. Soph. (Ed. Col. p. 698 sq.; Mosch. Itin. ii, 63 sq.; Athen. xvi, 679 sq.). Chateaubriand (Itinéraire, ii, 130) mentions the narcissus as growing in the plain of Sharon; and Strand (Flor. Palest. No. 117) names it as a plant of Palestine, on the authority of Rauwolf and Hasselquist (see also Kitto, Phys. Hist. of Palest, p. 216). Hiller (Hierophyt. ii, 80) thinks the chabastoteleth denotes some species of asphodel (Asphodelus); but the finger-like roots of this genus of plants do not well accord with the "bulb" root implied in the original word. Thomson (Land and Book, i, 161; ii, 269) suggests the possibility of the Hebrew name being identical with the Arabic bellbezizi, "the muff," which plant he saw growing abundantly on Sharon; but this view can hardly be maintained. The Hebrew term is probably a quadrilateral noun with the harsh aspirate prefixed, and the prominent notion implied in it is "bush," "a bulb," and has therefore no connection with the above-named Arabic word. The narcissus alone is still called buul in the natures of Palestine (Quar. Statement of the Palest. Explor. Soc. Jan. 1878, p. 46). See Sharon.

Though the rose is apparently not mentioned in the Hebrew Bible, it is referred to in Ecclus. xxiv, 14, where it is said of Wisdom that she is exalted "as a rose-plant among flowers of the field." Ecclus. xxiv, 13, 15; and the highest hydroponia, or rose-tree, was one of the ancient names, and rhodonophane another. The former name is now applied to a very different genus of plants; but laurier-rose, the French translation of rhodonapha, is still the common name in France of the plant which used to be called rose bay in England, but which is now commonly called oleander. Its long and narrow leaves are like some kinds of

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willows, and in their hue and leathery consistence have some resemblance to the bay-tree, while in its rich fluorescence it may most aptly be compared to the rose. The oleander is well known to be common in the south of Europe by the sides of rivers and torrents, also in Asia Minor, Syria, and Egypt. It is seen in similar situations in the north of India, and nothing can be conceived more beautiful than the rivulets at the foot of the mountains, with their banks lined with thickets of oleanders, crowned with large and rose-colored flowers. Most travellers in Palestine have been struck with the beauty of this plant. Of the neighborhood of Tripoli, Rauwolf says, "There also by the river's side are found Antilia marina, etc., and oleander with purple flowers, by the inhabitants called delile." At the foot of Lebanon, again, he says, "The valley further down towards the water, grew also the oleander." It is mentioned as a conspicuous object in similar situations by Robinson and Smith. Kitto says, "Among the plants in flower in April, the oleander flourishes with extraordinary vigor, and in some instances grows to a considerable size by all the waters of Palestine. When this happens, the mass of flowers is so beautiful as to attract attention. It is much noticed in this as in the preceding month by travellers. Madox noticed in this month that fine oleanders in full bloom were growing all along the borders of the Lake of Tiberias, mostly in the water. The same observation was made by Morro. The lake is here richly margined with a wide belt of oleanders, growing in such luxuriance as they are proudly shown to even in the most genial parts of Europe. Such a plant could hardly escape reference, and therefore we are inclined to think that it is alluded to in the book of Ecclesiasticus by the name rhodon. If this should not be considered sufficiently near to rhododendron and rhododendron, we may state that in Arabic writers on Materia Medica rodyon is given as the Syrian name of the oleander (see Tristram, Nat. Hist. of Bible, p. 477). See ENGELI.

The plant commonly called "rose of Jericho" is in no way referred to in the above-quoted passages. Dr. Lindley, in the Gardener's Chronicle, ii, 362, has thus described Rosa canina, a scrambles and roses of the rose family, and says: Jericho of the old herbalists, is a rose at all, nor has it the smallest resemblance to a rose; nor is it, as it is often described, to be alive as sold in the shops. It is gathered by the poor Christians of Palestine and sold to pilgrims as a charm. It is a little gray-leaved annual, very common in Palestine, and of which hundreds may be gathered in full flower in June by the sides of the road over the Isthmus of Suez (see Arveux, Nevehr, ii, 156; Seetzen, in Zsch. xvii, 146; Forskål, Flora, p. 117). It produces a number of short, stiff, zigzag branches, which spread pretty equally from the top of the root, and, when green and growing, lie almost flat upon the ground. The flowers and fruit are on their upper side. It is, in fact, a cruciferous plant, nearly related to the common purple sea-rocket, which grows on the coast of England, and has a somewhat similar habit. When the seed-vessels of this plant are ripe, the branches die, and, drying up, curve inwards, so as to form a kind of bag, which then separates from the roots, and is blown about on the sands of the desert. In the cavity thus formed by the branches, the seed-vessels are carefully guarded from being so disturbed as to lose their contents. In that condition the winds carry the anastatica from place to place, till at last rain falls, or it reaches a pool of water. The dry, hard branches immediately absorb the water and soften, rapidly expand again into the position they occupied when alive; at the same time, the seed-vessels open and the seeds fall out, germinate if favored, and become new plants. This is due, then, to the hygroscopic property of vegetable texture."

ROSE, Architectural. A kind of rose was sometimes used as an ornament on the face of the abaci of Corinthian capitals. It also occurs in ornamental mouldings during the Norman style; but the full rose, as in the accompanying illustration, was a badge of the Tudors, and during their reigns it is often found carved on buildings in conjunction with the portcullis. — Parker, Glæs. iv, 159, s. v.

ROSE, The Golden (Rosa aurea), a rose made of gold and consecrated by the pope, which is presented to such princes as have rendered special service to the Church, or as may be expected to promote its interests, though it is sometimes given also to cities and churches.

The essential parts of the rose are gold, incense, and water, and as such it is mentioned in the threefold dedication of the church at Torni — Deity, body, and soul; and its color denotes purity, its scent attractiveness, its taste the satisfying of desire. It is not known when the ceremony of consecrating the rose was introduced, though the time is commonly placed in the 11th century and in the pontificate of Leo IX, and it has become increasingly impressive with the progress of time. The consecration is always on the fourth Sunday in Lent, which is consequently known also as "Rose-Sunday" (Dominica de Roso). The pope, clothed wholly in white, intones before the altar the Adjutorium nostrum and offers a prayer of consecration, after which he dips the rose in balsam and sprinkles it with balsam-dust, incense, and holy-water. It is then placed on the altar, mass is said, and the benediction concludes the solemnity. When the rose is not consecrated the hand of the pope, it is always transmitted by special messenger, and accompanied with a letter from the pope. Its use as a symbol of joyous events has been continued in the Roman Church down to the present time. See Herzog, Real-Encyclop. s. v.; Weitzer u. Welte, Kirchen-Lex. s. v. ROSE OF JERICO, a plant of the natural order Crucifera, which grows in the sandy deserts of Arabia, on rubbish, the roofs of houses, and other such situations, in Syria and other parts of the East. It is a small, bushy, herbaceous plant, seldom more than six inches high, with slender stems, long-stalked, white flowers, and the leaves fall off, and the branches become incurved towards the centre, so that the plant assumes an almost globular form, and in this state it is often blown about by the wind in the desert. When it happens to be blown into water the branches expand again, the pods open and let out the seeds (see illustrations on the following page). Numerous superstitions are connected with this plant, which is called Rosa Mariæ, or the Rose of the Virgin. See Rose.

ROSE, Alexander, a Scottish prelate, was born in the north of Scotland, was educated at King's College, Aberdeen, and afterwards studied theology at Glasgow. His first preferment was Perth, which he left to become professor of divinity in the University of Glasgow. In 1641 he was nominated to the principality of St. Mary's College, University of St. Andrew's, and in 1687 he was made bishop of Edinburgh. He refused to join the standard of William, and during the Revolution was deposed of his cathedral, despoiled of his revenues, and stripped of his civil dignities. He died in March, 1720, and was buried in the church of Restalrig, near Edinburgh.

ROSE, Guillaume, a French prelate, was born at Chaumont, about 1452. He was professor of grammar and rhetoric in the College of Navarre, but subsequent-
ly went to Paris, where his eloquent and incisive preaching gained him a wide reputation. Becoming chaplain-in-ordinary to Henry III, he soon joined the Holy League, and in 1563 opposed himself to the king; but the break was only temporary. Rose was made head-master of the College of Navarre, and in 1584 received the bishopric of Senlis. For some time he repressed the expression of any extreme views, but when he departed for Paris as member of the Council of the Union, he said publicly that the celestial palm was reserved for the members of the League when they had killed father and mother. Thereafter he was one of the foremost preachers of his party, and in the contest between Mayenne and the Spanish he was an ardent partisan of the latter. He was member of the States-General in 1598, and rendered important service to the country in opposing the friends of the infanta of Spain, which was all the more remarkable considering his previous attitude towards the Spaniards. After the triumph of Henry IV, Rose took refuge in the convent of Val de Beaumont-sur-Oise, but by letters-patent was allowed to retain his bishopric. Continuing his hostility to the king, he was in 1598 arrested and forced to pay a fine of one hundred livres d'or. Rose died at Senlis, March 10, 1602. The celebrated pamphlet entitled De Justa Reipublicae Christianae in Reges Impios Authoritate (Paris, 1590; Antwerp, 1592) has been attributed to Rose, but its authorship is uncertain. See Lalitie, Predicateurs de la Ligue; De Thom, Historia L'Estoi, Journal.—Hoefner, Nouv. Biog. Générale, s. v.

**Rose, Henry John**, an English author, was born in 1801, graduated at St. John’s College, Cambridge, in 1821, and became fellow of his college in 1824. He was made Hulsean lecturer in 1833, rector of Houghton Conquest, Bedfordshire, in 1837, and archdeacon of Bedford in 1866. His death took place in Bedford, Jan. 31, 1873. Rose edited the *Encyclopedic Metropolitana* from 1839, also vol. i of *Rose’s Biographical Dictionary*. He translated Neander’s *History of the Christian Religion and Church during the First Three Centuries* (1831, 2 vols.; 2d ed. 1842); contributed an essay to * Replies to Essays and Reviews* (1861); and was one of the authors of *The Speaker’s Commentary*. He published, *The Law of Moses*, etc. (Hulsean Lectures, 1834), and *History of the Christian Church*, 1700-1808.

**Rose, Hugh James**, an English clergyman, was born in Little Horsted, Surrey, in 1785, and was educated at Trinity College, Cambridge. He gained the first Bell’s scholarship in 1814, took his degree in 1817, became tutor to the son of the duke of Athol, was ordained deacon and became curate of Uckfield, Surrey, in 1818. In 1821 he became vicar of Horsham, Surrey; in 1825 select preacher at Cambridge; in 1826 chaplain to bishop Howley, and prebendary of Chichester, 1827-38. In 1830 he became rector of Hadleigh, Suffolk; exchanged it for Fairstead and Welrey, Essex, in 1833, and immediately exchanged the latter for St. Thomas’s, Southwark, which he retained until his death. He was made professor of divinity of the University of Dublin in 1833, domestic chaplain to the archbishop of Canterbury in 1854, and principal of King’s College, London, in 1836. Rose died at Florence, Italy, Dec. 22, 1838. He was the author of *Christianity Always Progressive* (1829, 8vo)— *Notices of the Mosaic Law* (1831, 8vo):— *The Gospel an Abiding System* (1833, 8vo)—an edition of Parkhurst’s *Greek Lexicon*;— besides *Lectures, Sermons*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.*, s. v.

**Rose, John Baptist**, a French priest, was born at Quiney, Feb. 7, 1716. He was made curate of a chapel in his own village, which position nothing could induce him to leave, and he there continued during his life. In 1778 he was made a member of the Academy of Besancon. He submitted to the decree of 1789, and in 1795 the National Convention voted him a pension of 1500 livres. Rose died Aug. 12, 1805. His works are, *Traité Élémentaire de Morale* (2 vols. 12mo):— *La Morale Évangélique* (1772, 2 vols. 12mo):— *Traité sur le Providence*:— *L'Esprit des Pères* (1791, 3 vols. 12mo). He was also a good mathematician, and sent papers to the Academy of Sciences, Paris.

**Rose, Stephen**, a deacon and ruling elder of the Presbyterian Church, Bridgwater, Long Island, N.Y., was born there, June 5, 1780. After a period of darkness and doubt, he was converted in 1805 and united with the Church. Renouncing all efforts to obtain wealth, he devoted himself exclusively to the Church, and he emphatically “loved the gates of Zion more than all the dwellings of Jacob,” and no one was more
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distinguished for piety and usefulness than older Rose. He was a pioneer in the cause of the circulation of the Bible, temperance, and Sabbath-schools in Suffolk County. To the Church and these institutions he devoted the energies of a powerful and cultured mind. He was a man of large and liberal views, and was ready to labor for the cause of Christ in all denominations, no Church being interfering with beneficial actions. He did much in winnowing souls to Christ by personal effort, always seeming to be in a revival spirit. In his religious experience he knew little of those alternations of hope and despondency which enter into the feelings of many professing Christians. In him there was a harmonious blending of virtues and graces unsullied by any defects. He was the most modest and unassuming, cautious yet decided and unwavering. His sense of justice was strong and inflexible, but not stern and merciless—following the dictates of his Divine Master in a readiness to forgive even the greatest injuries on the first movement of repentance on the part of the offender. Everywhere, among all classes, he was revered as a man of God, perfect in his day and generation. He was a perfect storehouse of information, not only on all matters pertaining to Church history, but of Bible doctrines. He died "as a shock of corn cometh in its season," at his home on Rose Hill, July 18, 1866. (W. P. S.)

Rose-window, or the Marygold, was derived from the round window called the eye in the basilica, pierced through the glass over the entrance, and imitated in the Norman window at Canterbury in the transept, and at Southwell in the clerestory, but is unknown in Rhenish architecture. About the 13th century the rose became of large dimensions. There are fine examples at Paris (1220-57), Nantes (1229), Laon, Rheims (1239), Amiens (1235), St. Denis, Sez, Clermont, and Rouen. The millons of this window converge towards the centre, something like the spokes of a wheel; hence they are sometimes called Catherine, or wheel, windows. They also bore the names of the elements—the northern being called the rose of the winds; the west, of the sea; the south, of heaven; and the east, of the earth. When there were two of these transeptal windows in a cathedral, that on the north was called the bishop's, and the southern one the dean's eye, as representing their respective jurisdictions—one watching against the invasion of evil spirits on the north, and the latter as presiding as censeor morum over the church and close. At Paul, exceptionally, the Lady Chapel had a superimposed rose, and one still adorns the nine chapels of Durham. See Window.

Roselli (or Roselli), Cosimo, an Italian painter, was born of a noble family at Florence in 1439, and studied under Neri di Bioci and Fra Angelico. He decorated what is called "the Chapel of the Miracle" at Sant' Ambrogio, and in 1476 aided in decorating the Sistine Chapel at Rome, where he had charge of the four great subjects—the Passage of the Red Sea, the Worship of the Golden Calf, the Lord's Supper, and Christ Preaching on the Sea of Tiberias. Returning to Florence loaded with honors, he died about 1506. The Museum of Berlin contains a Virgin with the Magdalene painted by him; that of Paris, a Virgin Gloriosa, a Christ Entombed, and two Madonna's; and at the Exposition of Manchester were shown a Christ on the Cross and the Virgin Surrounded by Saints. Roselli's principal pupil was Fra Bartolomeo.

Roselli (or Roselli), Matteo, an Italian painter, descended from the preceding, was born at Florence. He studied at the Accademia di S. Giovanni, and after the death of his master finished several of his unfinished pictures. He decorated the Clementine Chapel. Some of his paintings are, the Manger, the Trinity, the Crucifixion of St. Andrew, and St. Elizabeth of Hungary. His frescos are superior to his other paintings, five of the best of which are in the cloister of the Annunciation. He died in 1560.

Rosellini, Impolito, an Italian antiquary, was born at Pisa, Aug. 13, 1800. In 1821 he received the degree of doctor of theology, and afterwards studied at Bologna under Mezzofanti, and taught in the University of Pisa. At the time of the discoveries of Champollion, in 1822, Rosellini became interested in the study of hieroglyphics, and, in company with Champollion, studied Egyptian antiquities in the museums of Italy, and went with him to Paris. In 1828 he was commissioned by the grand-duke of Tuscany to explore the ruins of Egypt and Nubia with his son and three naturalists. Champollion was sent at the same time, and on a similar errand, by the duke de Blacas. The two parties united, and for fifteen months travelled through the deserts. Returning to Pisa, Rosellini spent the rest of his life in directing the publication of the results of the expedition, the whole of the work having fallen upon him at the death of Champollion. On account of his feeble health, he gave up his professor's chair, and was made librarian of the university. He died June 4, 1843. His works are, La Fomba di David (Bologna, 1823), a treatise upon the age of the Masonic points:—Lettera Filologico-critica al M. Pepion (Pisa, 1831):—Trattato di Ricomposizione e d'Amore reato alla Memoria di Champollion il Minore (ibid. 1832):—I Monumenti dell'Egitto e del Libano (Florence, 1832, 1841): this is his great work, the foundation of all modern research concerning ancient Egypt; it is divided into Monumenti Storici, Civili, e Religiosi:—and Elementa Linguae Egyptiacae vulgo Copicina (Rome, 1837). The latter, published by P. Ungarelli, is a resume of the lectures given by Rosellini, but the substance of it is contained in the Grammatica Copica di Champollion. Some other works, De Interpretatione Obeiscorum Urbia Roman, published by Ungarelli as those of Rosellini, belong really to Champollion. See Miller and Unbenas, Revue de Bibliographie Analytique (1842); Bardelli, Bioghr. d'Imp. Rosellini.

Rosemary, Use of at Funerals. The early Christians rejected the use of the common funerals, as used by the heathen, and substituted rosemary. The heathen, having no thoughts of a future life, but believing that the bodies of the dead would lie forever in the grave, made use of cypress, which is a tree that, being once cut, never revives, but dies away. Thislew was therefore thought better suited to the reunion of soul and body, use rosemary, which, being always green, and flourishing the more as being cut, is more proper to express this confidence and trust.

Rosen, Friedrich Augustus, a celebrated Oriental scholar, was born in Hanover, Sept. 2, 1805, and entered Leipsic University in 1822, where he devoted himself to the study of the Biblical languages. He went to Berlin in 1824, and studied Sanscrit under Bopp. He was subsequently called to the London University as professor of Oriental literature, which professorship he resigned in 1831, and devoted himself to study and writing. As secretary of the Asiatic Society, he conducted its entire foreign correspondence. Rosen died in London, Sept. 12, 1857. His first work was Raddice Sanscrita (Berlin, 1827). He edited the Arabic Handbooks of Algebra, by Mohammed ben-Mussa (Lond. 1831), wrote Oriental articles for the Penny Cyclopædia, and revised the Sanscrit-Bengal Dictionary of Houghton (ibid. 1835). In 1836 he began to publish Hypatia (1838), and left it in the hands of Dr. A. R. Wace; it was published by the Asiatic Society under the title Rippo-Sandila, Liber Primi, Sanscrita et Latina (ibid. 1838).

Rosenbach, Johann Georg, a journeyman spur-maker of Heilbronn, in Wurtemberg, who became one of the most prominent fanatics of the last century.
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Converted to God, as he thought, by the reading of Plutarch's works, he forsook his handicraft in 1708, and traversed the cities of Central Germany, preaching and holding devotional meetings. He secured the endorsement of several professors in the faculty at Altdorf, and gained the sympathy of the students at Tübingen, although he was everywhere opposed by the clergy and driven away by the civil authorities. He eventually went to Holland, and there disappeared from view.

The teachings of Rosenbach were given to the world in three books—

Glaubensbekenntnis (1703), Wander- und geadte Bekehrung (1704), and Wander- und geadte Führungs Gottes aus auf der Wege dazu Bekehrung Christo nachfolgend. Schrift. It seems that he rejected infant baptism as not commanded in Scripture, and ineffective to produce conversion. He held the Lord's supper to be simply a memorial; deplored the ministry in the churches: regarded the Bible as a messianic letter, and not the Word of God; believed Christ to be the Saviour, but asserted that the kindling of inward goodness would result in the saving, through Christ, of those who do not know of him; and confounded faith with its fruits, and justification with sanctification. He insisted positively on the existence of an inner and spiritual state of souls and their progress in the prospect of a millennial reign of saints with Christ during a thousand years prior to the general resurrection.

The appeal of Rosenbach to the professors of Altdorf in support of his views led to a protracted controversy, in which Joh. Phil. Storr, pastor at Heilbronn, and Pet. J. Schröck, professor, were the principal champions. See Walch, Einl. in d. Rel.-Streitsachen d. ev.-luth. Kirche, i, 799 sq.; ii, 755 sq.; v, 199 sq.; Unschuldige Nachrichten, 1704, in 8; 1707, p. 172; 1708, p. 758; 1715, p. 1054; 1716, p. 426 sq.; 1721, p. 1096; also Von Einem, Kirchengesch. des 18ten Jahrhunderts, i, 737 sq.; and Schröck, Kirchengesch. seit d. Reformation, ii, 358, 404.

Rosenfeld, Hans, a German impotster who set himself as the Messiah, about the year 1763, in Prussia, declaring that Jesus Christ and his apostles were impostors, and that Frederick the Great was the Evil One, whom Rosenfeld was to depose. He taught that he was to govern the world, assisted by a council of twenty-four elders, like those of the Apocalypse. He divided multitudes, and lived upon the offerings of the people. He lived in Constantinople. Eventually, in 1782, two of his followers appealed to the king, whom he believed to be the Evil One, to revenge him on Rosenfeld for the seduction of his three daughters. The king ordered proceedings against Rosenfeld, and he was sentenced to be flogged, and imprisoned for the remainder of his life at Spandau. Among his followers, called Rosenfelders, quietly disappeared.

Rosenfeld, Samson Wolf, rabbi of Bamberg, was born Jan. 25, 1780, at Ulmstedt, in Bavaria. At the age of thirteen he entered the Jewish academy at Flurg, where, besides the Talmud, he studied the philosophical writings of Maimonides, Albo, and others. At the age of nineteen he returned to his native place, and continued his studies, especially devoting himself to the writings of Moses Mendelssohn. In 1817 he was appointed rabbi of his native place. In 1819 he represented his coreligionists in Munich, and presented a memorial concerning the emigration of the condition of the Jews; an act which he repeated in 1846, in spite of the hatred of the orthodox Jews, who thought of putting him under the ban. In 1826 he was excommunicated; and, having passed the necessary examination required by the government, he entered upon his new field in March of the same year. He was a conservative reformer, and as such he published some works which tended to enlighten his coreligionists. He died May 12, 1862. Of his publications, we mention especially his Samson des Andacht für die Israeliten beiderlei Geschlechts (2d ed. Dinkenbusch, 1858, 8 vols.). See Flucht, Bibloth. Jud. iii, 169; Kayserling, Bibl. jüd. Kirzel- redner, i, 414 sq.; Klein, in Frankel's Monatschrift, 1863, p. 201 sq.; Krümer, in the Jewish year-book Achaway, 1866, p. 15-35. (B. P.)

Rosenfelders. See Rosenfeld, Hans.

Rosenfeldt, Frederick John, a missionary of the Episcopal Church, was born of Jewish parents Feb. 10, 1804, at Mitau, in Courland, Russia. According to the custom of that country, Rosenfeldt was instructed in the religion of Rabbinism, and when ten years old he was taken to Berditschev for further instruction in the Talmud. One of the most learned teachers, however, at that place endeavored to awake in his students a desire to apply themselves to the study of other languages, and not without success Rosenfeldt, who had two fellow-schools, was permitted by a Roman Catholic priest to take part in the instruction of his school, which he did in secret, acquiring a knowledge of reading and writing Russian, Polish, German, and a little arithmetic. At the age of eighteen he was married, according to the fashion of the country, and for two years lived in the country. In 1825 he returned to his fatherland; he had given all his time in the study of the Talmud. Having returned to Berditschev, he came into possession of a copy of the New Testament in Hebrew, circulated by the missionary Mr. Moritz (q. v.). His two former fellow-scholars and himself resolved to embrace Christianity, and intended to go to America. Rosenfeldt was not permitted to carry out his plan by circumstances beyond his control. In the meantime he received letters of introduction to the missionaries in Poland, and arrived at Warsaw in September, 1827. Having received the necessary instruction, he was baptized in the Reformed Church Feb. 10, 1828. His exemplary life and Rabbinical learning recommend him to the London Missionary Society, and in September, 1828, he was appointed assistant to the mission station at Radom. From this time on till his death, which occurred July 11, 1853, he was connected with the London Society, his last station being Lublin. See the Jewish Intelligence, 1853, p. 813 sq.; Annual Reports of the London Society, 1829, p. 52 sq. (B. P.)

Rosenkranz, Cyrus B., a Presbyterian minister, was born at Wallpack, N. J., March 12, 1808. He graduated at Amherst College, Mass., studied divinity in the Union Theological Seminary, New York city; and was licensed and ordained by New York Third Presbyterians April 8, 1842. He entered upon his labors as a minister in the West, at East May, Wis., and subsequently at Columbus, Wis. On March 12, 1863, Mr. Rosenkranz was a man of fine conversational powers, excellent judgment, and had the tact necessary to carry out useful plans of action. See Wilson, Presb. Hist. Almanac, 1862, p. 195. (J. L. S.)

Rosenkranz, Joseph, a Presbyterian minister, was born at Wallpack, N. J., Nov. 13, 1812. He received his education at Amherst College, Mass., and Union College, Schenectady, N. Y.; studied theology in the Union Theological Seminary at New York; and was ordained by New York Third Presbyterians in 1842 as pastor of the Church in Bethlehem, N. Y. He subsequently preached for the churches of Newport, Martinsburg, Romulus, and Onondaga Valley, N. Y., where he was laboring when he died, June 19, 1865. Mr. Rosenkranz was a man of sound orthodoxy, faithful to every trust, a fair solicitor, and a good preacher. See Wilson, Presb. Hist. Almanac, 1862, p. 321. (J. L. S.)

Rosenkreuz. See Rosicrucians.

Rosenmüller, Ernst Friedrich Karl, a noted German Orientalist, who contributed largely to the advancement of our acquaintance with the Semitic languages, literature, and customs. He was the eldest son of the rationalistic theologian Johann Georg Rosenmüller (q. v.), and was born Dec. 10, 1768. The various positions held by his father introduced him to learned stud-
ies at an unusually early age, and afforded him un-
equaled facilities for their prosecution. He became
identified with the University of Leipzig, first as doc-
ment, in 1574, and his dissertation on the language of Arabic
in 1796, and professor in ordinary of Oriental languages
from 1813 to the time of his death, Sept. 17, 1835. His
principal work was authorship; his chief importance
that of a learned, keen, and industrious writer on Ori-
ental subjects. He promoted the study of the Arabic
language in the cloister of the Roman Catholic Church in
the 19th century, and his Convertitdebilders, or biographical sketches of con-
verts to the Roman Catholic Church in the 19th
century, are a very important contribution to Church his-
tory, in which the lives of Jewis and Protestants are
written about. He was the first to reduce the treat-
ment of the converts in Germany; the second, of those of Eng-
land; the first division of the third (1869), of those of
France and America; and the second division of the third
(1870) is devoted to Russia, besides giving a supplement
to the former volumes. See the Literaturhe Hand-
heuer, 1875, p. 120. (B.P.)

Rosette, an orator in front of the hat worn by
prelates, dignitaries in a cathedral, and archbishops.
Salute of a Divine, 1795) says, "He gained
a cassock, beaver, and a rose."—Walcutt, Scot. Archac.
av.

Rosewell, Thomas (1), an English clergyman,
was born near Bath in 1650, and educated at Pembroke
College, Oxford. He became rector of Sutton Mannde-
ville in 1657, and ejected for non-conformity in 1662,
and was separated from the Church. In 1668, he was
tried for high-treason in 1684 by judge Jeffreys for some
expressions in a sermon, was condemned, but pardoned.
He died in 1692. Rosewell published, The Causes and
Cure of the Papal Tyranny (London, 1665, 8vo). See
Allonne, Dict. of Brit. and Amer. Authors, s. v.; Darling,
Cytometer, s.v.

Rosewell, Thomas (2), an English Dissenting
minister, was born at Rotherhithe in 1680, and educated
partly in Scotland. He was for a time assistant to Mr.
John Howe, at Silver Street, London, and then colleague
with Mr. John Spademan at the same place till towards
the close of his life, when he removed to Mare Street,
Hackney, where he died in 1722. Rosewell had a share
in the continuation of Henry's exposition, the part as-
signed him being the Epistle to the Ephesians. He
published a volume of Sermons (1706)—sixteen single
Sermons (1706-20)—and The Arrangement and Trial of
Mr. Thomas Rosewell (1718, 8vo).

Rosh (Heb. Rosh, ר'ח, head, as often; Sept. 'Pn'h),
the name of a man and perhaps of a people. See also
Gall.
2. The seventh named of ten sons of Benjamin,
each of whom was head of a family in Israel (Gen. xlvii, 21).
B.C. cir. 880. He is perhaps identical with the Rapha
of Chron. viii. 2. See Jacob. "Kalisch has some long
and rather perplexed observations on the discrepancies
in the lists in Gen. xlvii. and Numb. xxvi. and specially
as regards the sons of Benjamin. But the truth is that
the two lists agree very well so far as Benjamin is con-
cerned; for the only discrepancy that remains, when the
absence of Becher and Gera from the list in Numb. is
explained [see these words], is that, for the two names
יהו (Jeho and яйн (Ehi and Rosh) in Gen., we have the one
same name אֶחָד (Ahiram) in Numb. If this last were
written as, as it might be, the two texts would be mut
most identical, especially if written in the Samaritan
character, in which the skin closely resembles the mem,
That Ahiram is right we are quite sure, from the fami-
ly of the Ahiramites, and from the non-mention else-
where of Rosh, which, in fact, is not a proper name.
The conclusion, therefore, seems certain that אֶחָד
in Gen. is a mere clerical error, and that there is perfect
agreement between the two lists. This view is strength-
ened by the further fact that in the word which follows
Rosh, viz. Moppum, the initial m is an error for sh.
It should be Shuppum, as in Numb. xxvi, 39; 1 Chron.
vii, 12. The final m of Ahiram and the initial sh of
Shuppum have thus been transposed."
2. The Heb. word רָשַׁד, rendered "prince" (Ezek. xxxvi., 2, 3; xxxix., 1), ought to be read as a proper name, as in the Sept.—"the chief" or "prince of Rosh, Meshech, and Tubal." Rosh thus appears as the name of a northern nation, along with Meshech and Tubal (comp. ḫwsw, in Ptny., vi., 4, which may be a city, a river, or a country). In the time had-lam, the name is mentioned in connection with other nations on the Caucasus, and ḫwsw, an Iberian province in the same place, named by Russeggier (Beschreib. d. Caucaias, i., 51). Gesenius says, "Without much doubt Rosh designates the Russians, who are described by the Byzantine writers of the 10th century, under the name of Ρόσης or Ρωσίας, as the owners of the gold mines of Taurus;" and also by Ibn-Fossam, an Arabic writer of the same period, under the name ṡouns, as dwelling upon the river Vspga (Thes. Heb. n. v.). The Oriental writers say that Røs was the eighth son of Japheth, and his descendants are, by Abulfaraj, always joined with the Bulgarians, Slavonians, and Alani. For other suppositions, see Stritze, Membr. Popul. olim ad Danub. etc., Habitant., i., 957 sq.; Michaelis, Suppl. vi., 2294 sq.; Bochart, Phil. xiii., 13; Schultzeus, Parad., p. 133; Herbelot, Bibl., Or., iii., 137 sq. If the view of Gesenius be correct, in this name and tribe we have the first trace of the Russ, or Rassia, nation. "Von Hammer identifies the Rus ad Vspga as the Tribus Røsi;" and in the peoples Aal, Thamud, and the Asbarhab (or inhabitants) of Rass or Ross. He considers that Mohammed had actually the passage of Ezekiel in view, and that 'Asbarhab' corresponds to Nast, the 'prince' of the A.V., and ἀρχηγος of the Sept. (Sur. Origines Russi, [St. Petrusb. 1825], p. 24—29). The first certain mention of the Russians under this name is in a Latin Chronicle under the year A.D. 839, quoted by Bayer (Origines Russica, Comment. Acad. Petropol. [1726], p. 493). From the junction of the Tiras with Meshech and Tubal in Gen. x., 2, Von Hammer conjectures the identity of Tiras and Røs (p. 20). The name probably occurs again under the altered form of Rasses (q. v.) in Judith ii., 25—this time in the ancient Latin, and possibly also in the Syriac version, in connection with Thiras or Thars; but the passage is too corrupt to admit of any certain deduction from it. This early Biblical notice of so great an empire is doubly interesting from its being a solitary instance. No other name of any modern nation occurs in the Scriptures, and the obliteration of it by the A.V. is one of the many remarkable variations of our version from the meaning of the sacred text of the Old Test."

Rosh hash-Shanah. See Talmud.

Rosiscians, a pretended fraternity in Germany which existed simply in a book entitled Fama Fraternitas des lübischen Ordens des Rosenkreuzers, and published in 1614. That book recited that Christian Rosenkreuz, a German of noble family, born in 1388, and educated in a convent, had in early youth visited the holy sepulchre, and had spent three years in Damascus with the Arabs, engaged in the study of physics and mathematics, after which he went to Fz by way of Egypt, and there pursued the study of magic. He learned among other things that every man is a microcosm. An attempt to dispense his new-found wisdom in Spain met with no encouragement, for which reason he determined to produce a product (k. a. a certain Elijah) he had invented. He built a sort of convent, which he named Sanctura Spiri-tus, and associated with himself three friends from the monastery to which he originally belonged. This was the institution of the Rosicrucian order, which was afterwards enlarged by the addition of four other persons. The members travelled everywhere to promote the reformation of the world, but met at their central house once a year. They claimed the possession of the highest knowledge and freedom in sickness and health, though not from death. Each member chose his successor, but concealed his own death and place of burial. Even the tomb of Rosenkreuz himself was unknown until after 120 years from the founding of the order, when a vault was discovered in his house which was brilliantly illuminated from above by an artificial light, and which contained a round altar placed over the yet undecomposed body of the founder. The inscription "Post CXX annos patebo" over the door of the vault showed that the makers of the vault had no knowledge of the means of communication with the world. The learned were accordingly invited to carefully examine the arts described in the Fama (which was printed in five languages), and to publish their opinions through the press, as the hope was expressed by the masters that many would connect themselves with the order. Other writings were also printed in confirmation of the statements of the Fama, e. g. a Confession (1615), and the Chymische Hochzeit Christian Rosenkreuz (1616). An immense excitement in Germany and adjoining lands was produced by these works, and called forth a flood of appreciative or condemnatory reviews. The interest felt at the time in secret arts, particularly that of making gold, led many to seek association with the fraternity, while others suspected a most dangerous heresy in theology and medicine; but it was remarkable that no actual member of the original Rosicrucian order was ever discovered. Every theological text-book contended at length against this heresy, and medical writers discovered its internal absurdities and destroyed it. Gerson, who later superseded him by Paracelsus. Robert Fludd, in England, defended the order with zeal, and the court physician of the emperor Rudolph II, Michael Maier, asserted the truth of the statements contained in the Fama. The title of Rosiscians was finally adopted by a society of alchemists, which originated at the Hague in 1622, and afterwards by other fraternities. Investigations made by such societies into the origin of the Fama Fraternitas led to the conclusion that the book was intended as a satire on the condition of the times. The authorship of the book was finally ascribed to Joh. Val. Andreas, the Württemberg theologian, and this opinion is still generally received. A list of the older Rosicrucian literature may be found in Missiv an d. hochel. Braüderschaft d. Ordens d. gold en u. Rosenkreuzes, etc. (Leips. 1783); Chr. v. Murr, Wahrer Uebrupung d. Rosenkreuzer, etc. (Sulzbach, 1808). See also Gottfr. Arnold, Unparthei. Kirchen- u. Ketz.-Histoire (Frankl. 1729; Schaaffhausen, 1742), pl. ii., ch. xvii and xix., vol., p. 347; Herder, Hist. Zunahme in über Fr. Nicolai's Buch, etc., in Deutscher Merkur of 1782 (Sämtl. Werke z. Phil. u. Gesch. vol. xxvii); Zur Lit. u. Kunst, vol. xx; Bühle, Ursprung u. vormehmte Schicksale der Orden d. Freimaurer u. Rosenkreuzer (Güst. 1804); Nicolai, Ueber Uebrupung u. Gesch. d. Freimaurer (Berlin, 1806) and Stettin (Berlin, 1807); Val. Andreas u. sein Zeitalter (Berl. 1819); Gruhauer, Vorfasser u. Uebrung, Zweck d. Fama Fraternitas, etc., in Niedner's Zeit. f. hist. Theologie, 1892, p. 298—315.

Rosin, properly "naphtha" (σαγαμ; Vulg. maph-atha, so the Peshito-Syriac). In The Song of the Three Children (ver. 29), the servants of the king of Baby- lon are said to have "ceased not to make the oven hot with rosin, pitch, tow, and small wood." Pliny (i., 101) mentions naphtha as a product of Babylonia, similar in appearance to liquid bitumen, and having a remarkable affinity to fire. To this natural that the Rosiscians believed was drawn near it became worse, and we were all instantly struck with excruciating headaches. The springs consist of several pits or wells, seven or eight feet in diameter, and ten or twelve deep. The whole number are within the compass of five hundred yards. A flight of steps has been cut into each pit for the pur-
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pose of approaching the fluid, which rises and falls according to the dryness or moisture of the weather. The natives lave it out with ladles into bags made of skins, which are carried on the backs of asses to Kirkük, or to any other mart for its sale. . . . The Kirkük naphtha is principally consumed by the merchants of the south-west of Kirkûr, while the pits not far from Kufri supply Bagdad and its environs. The Bagdad naphtha is black” (Tran. ii. 440).

It is described by Dioscorides (i. 101) as the dregs of the Babylonian asphalt, and white in color. According to Plutarch (Aegypt. p. 55), Alexander first saw it in the city of Ecbatana, where the inhabitants exhibited its medicinal effects by strewing it along the street which led to his headquarters and setting it on fire. He then tried an experiment on a page who attended him, putting it into a bath of naphtha and setting light to it (Strabo, xvi. 749), which nearly resulted in the boy's death. Plutarch suggests that it was naphtha in which Medes steeped the crown and robe which she gave to the daughter of Creon; and Suidas says that the Greeks called it “Medes' oil,” but the Medes “naphtha.” The Persian name is naft. Positionius (in Strabo) relates that in Babylonia there were springs of black and white naphtha. The former, says Strabo (xvi. 749), were of liquid benz, which they burned in lamps instead of oil. The latter were of liquid sulphur. See BRUMEN; NAPHTHA.

Rosini, Carlo Maria, an Italian archaeologist, was born at Naples, April 1, 1748. He studied among the Jews, embraced the ecclesiastical life, and in 1784 became the successor of Nicolò Ingrao as professor of Holy Scripture in a college at Naples. He was canon of the Cathedral of Naples till 1792, when he was elected bishop of Pozzuoli. He was in favor with the king, and received the position of councillor of state and grand almoner, and later, under Ferdinand I, was minister of public instruction. Rosini was a member of the Academy of Herculanenum after its reorganization, and was one of the most active in deciphering and editing the inscriptions of Herculaneum and Pompeii. See Tipaldi, Biografie der Ital. Iustri; Ross [Prospero della], Vita di C. M. Rosini.

Rössler, Christian Friedrich, a German doctor of theology and professor of history, was born June 19, 1736, at Canstadt, in Wurttemberg. For some time he lived at Heidelberg, and in 1777 he was called to Tubingen, where he died, March 29, 1821. He wrote, Lehrbegriff der chrißl. Kirche in den 3 ersten Jahrhunderten (Frankf.,—on-the-Main, 1775);—De Philosophia Vet. Ecclesiae de Spiritu et de Mundo (Tubingen, 1785);—Bibliothek der Kirchenreiter in Uebersetzung u. Auszeigam; etc. (Leips., 1775). See Werner, Histor. buch der theolog. Literatur, i. 594, 596, 876; ii. 738. (B. P.)

Ross, Alexander, a Scottish divine and writer, was born at Aberdeen in 1590. He became chaplain to Charles I., and was his zealous partisan during the civil war, 1642–49. He was also master of the Southampton Free School, to which, at his death, in 1654, he left a handsome bequest. Among Ross's works is a Continuation of the History of Scotland under William and Mary, A.M. 3604 to A.D. 1640 (Lond., 1652);—Rerum Judaicorum (ibid. 1617–32, 4 vols.):—Exposition of the First Fourteen Chapters of Genesis, by “Abrahame Rosse” (ibid. 1620):—A View of the Jewish Religion (ibid. 1656, small 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Ross, Edward Frederick, a Presbyterian divine, was born in New York city, Feb. 12, 1826. He graduated at Union College in 1847, and in 1853 entered the Andover Theological Seminary, where he pursued his theological studies for two years, when he entered the Union Theological Seminary, and graduated in 1851. He was ordained Sept. 26 of the same year, and was installed pastor of the Congregational Church of Morrisania, N. Y., in which position he remained until 1854, when he sailed for Europe. When he had finished his academic course, he studied theology with Rev. Dr. McCullough, was licensed by Picton Presbyterian in 1823, and, being able to preach in Gaelic, was soon after ordained as an evangelist, and spent some time in the island of Cape Breton. In 1827 he became pastor of the churches of Tatamagouche and New Amman, and consequently of Georgetown and Murray Harbor. He was moderator of the synod at the time of the disruption, and gave in his adherence to the Free Church. Mr. Ross died suddenly, Dec. 1, 1858. He was a man of fine gifts and an excellent preacher. See Wilson, Presb. Hist. Almanac, 1860, p. 294. (J. L. S.)

Ross (also Ross, Roos, or Ross), John (1), usually called Antiquary of Warwick, was born in the town of that name in England, and educated there until prepared for the university. He then studied at Balliol College, Oxford, where he took the degree of A.M., and afterwards was installed canon of Osney. English antiquities became his favorite pursuit, and he traveled over the greater part of the kingdom to acquire information. He then took up his residence at Guy's Cliff, in Warwickshire, where he had a posses-

sion granted him either by the earl of Warwick or by Edward IV, and died Jan. 14, 1491. Of the manuscripts left by him the following were published: Joanne Rossii Antiqurii Warwickiensis Historiarum Rerum Antiquarum scrispits (Oxon. 1716, 8vo; 2d ed. 1745, 8vo)—Joanne Rossii Historioli de Comitiis Warwicibus (1729, 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Ross, John (2), an English clergyman, was a native of Herefordshire, and was educated at St. John's College, Cambridge, where he took his degree of D.D. in 1756 he became vicar of Frome, Somersetshire, bishop of Exeter in 1761, and died in 1782. He published six single sermons (1756–85, 4to):—A Defence of Epistles said to have been Written by Cicero to Brutus:—Muri Tullii Cecorini Epistolatarum ad Familiaris Libri XVI (1749, 2 vols. 8vo).

Ross, John (3), a Presbyterian minister, was born in Dublin, Ireland, July 28, 1783, of Roman Catholic parents, but was left in a state of orphanage when quite young. At the age of ten a servant left his friends secretly and went to sea. On his way to Liverpool he was seized by a press-gang and put on board a man-of-war. Afterwards, at Barbadoes and elsewhere, he was pressed a second and a third time. His numerous desertsions and wonderful escapes would constitute a romance of a modern day. He served in the United States, and went to work at his early trade of shoemaker at New London, Conn. He was still a bigoted Roman Catholic; but as there was no church of that denomination in the town, he was in some degree weaned from his attachment and, through contact with Protestants, brought to reflect upon his condition. He was converted and led to seek the way of salvation by simper, and that something beyond the power of priestly absolution was necessary to give his troubled conscience rest. By prayer to the Friend and Saviour of sinners, he found pardon and peace. Soon after his conversion his mind was turned to the ministry, and providing himself properly equipped, he proceeded to what he did for all who are truly called to that work. By the
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and of an association of ladies he was enabled to enter Middletown College, Vt., where he graduated in 1811. He entered Princeton Theological Seminary in 1813. After remaining in the seminary over two years, Mr. Ross was placed as a missionary for about three months in the suburbs of Philadelphia. He was educated for the foreign field, and was in readiness to go to it, but the Board had not the funds to send him. He was therefore sent to Somerset and Bedford, Pa. Having received a call from the Church at Somerset, he was ordained as pastor by the Presbytery of Redstone in 1817. From Somerset he went to Ripley, O., in 1819, where he remained about four years, and afterwards went to Indiana, preaching at different points and for various periods of time on his way. In both Ohio and Indiana he did much missionary work, travelling on horseback over wild and wide regions of country. He preached several sermons in the old fort at Fort Wayne, Ind., when there were very few houses in that now large and flourishing city, and he is said to have been the first Presbyterian minister that ever preached in that town. In September, 1834, he settled at Richmond, Ind., and was pastor of Red celebration Presbyterian Church for twenty-five years, from 1824 to 1855. In the minutes of the Annual Assembly it appears that in 1849 he was a member of the Presbytery of Muncie, and continued such until his death. In 1849 he was a stated supply at Burlington, Ind., and in 1850 at Windsor, O., being yet quite vigorous for his years. After leaving Richmond, he re-sided in Indianapolis, O., Milton, Indiana, and New Castle, Burlington, Muncie, and Tipton, Ind. In labor, he was more abundant as a pioneer in what was then the "far west." As long as he could stand in the pulpit he was fond of preaching, and sometimes preached with the fire of his younger days long after he had become an octogenarian. He lived to be the oldest minister in the Presbyterian Church, and died at the house of his daughter in Tipton, March 11, 1876. (W. P. S.)

ROSS, William, a minister of the Methodist Episcopal Church, was born in Tyringham, Mass., Feb. 10, 1792. He was converted in his seventeenth year, and was received as a probationer in the New York Conference in 1812. In May, 1824, he attended the General Conference in Baltimore, where he signalized himself as the author of a very able and luminous report on missions. He died Feb. 10, 1825. He was a diligent student and an eloquent preacher. See Minutes of Annual Conferences, 1825, p. 476; Sprague, Annals of the Amer. Phil., vii, 524.

ROSS, William Charles, Sir, an English miniature-painter, was born in London, June, 1794. In 1827 he was appointed miniature-painter to the Queen. In 1846 he gained a prize of one hundred pounds for a picture of The Angel Raphael Discouraging with Adam. His death occurred in 1860.

ROSS, William Z., a minister of the Methodist Episcopal Church, was born in Licking County, O., April 24, 1825. At the age of sixteen he pronounced faith in Christ and united with the Methodist Episcopal Church. He was unable to graduate from college, so he attended the school of mining, and was elected to the Ohio Conference in 1858. In 1855 he was appointed missionary to Tennessee and stationed at Shelbyville, where he died, Oct. 11, 1866. His preaching was marked by extraordinary force and pungency of application. See Minutes of Annual Conference, 1857, p. 250.

ROSSHIT, Conrad Eugen Franz, a Roman Catholic divine, was born in 1798 at Oberscheinfeld, in Franconia. He studied at Landshut and Erlangen, and in 1817 he already possessed the professor of canon-law in the latter place. He was one of the oldest professors of canon-law in Germany, and died June 4, 1873, at Heidelberg. He wrote, Lehrbuch des Kirchenrechts (8d ed. Schaff- hauser, 1891), which contains the following new in Bamberg entdeckten Handschriften der falschen Decretalen (Heidelb., 1846) — Zu den kirchenrechtlichen Quellen des ersten Jahrhunderts und zu den pseudokirchlichen Decretalen (ibid. 1849) — Canonischer Recht (Schaffhausen, 1857) — Manuale Canonicum, Tafelspiegel des Kirchenrechts, Bibliographisch-theologisches Anathematisches Instrumentum, quo Lecicuri Luria Canonicus Liniemante Proponere Studuit (ibid. 1862) — Beitrage zum Kirchenrecht (Heidelberg, 1868). See Zuchold, Bibl. Theol. p. 1088; Litteratur, Handwörterbuch, 1873, p. 900. (B. P.)

ROSSI, Azariah (Ben-Moses) de, a Jewish scholar of the celebrated family called in Hebrew Min Ha-Adonim, was born in Mantua about 1514. Naturally endowed with extraordinary powers of mind, keenness of perception, refinement of taste, and with an insatiable desire for the acquisition of knowledge, De Rossi devoted himself with unwearied assiduity and zeal to the study of Hebrew literature, archaeology, history, the writings of ancient Greece and Rome, and even the fathers, which knowledge was of great use to him after- wards, when he devoted himself more especially to the criticism of the Hebrew language and the sacred text. Having prosecuted his studies in Mantua, Ferrara, Ancona, Sabionetta, Bologna, etc., he went back to Ferrara with the accumulated learning of more than half a century, the results of which he now communica- ted to the world in his celebrated work published in [Muh 3748] The Light of the Eyes (Mantua, 1574-75). The work consists of three parts, subdivided into chapters as follows:

Part I, which is entitled ברושי—who, or The Voice of God, (republished at Vienna in 1899), which was occasioned by the terrible earthquake at Ferrara, Nov. 18, 1570, and which De Rossi himself witnessed, contains, in easy style, a graphic description of that terrible catastrophe. It aims to show, not by postulating the power of the Creator and manifested itself. He dilutes on the subject, to prove that he does not altogether Greek philosophy, holding that sudden disasters are natural causes, but argues forcibly and (quoting also Scriptural and Rabbinical authorities) concludes that the whole hand of God is in the creation—to mete out men's deserts. He then branches out to comment scientifically on narratives in sacred and secular works relative to earthquakes, and remarks that what happened to his wife would have confounded an Absconopus and a Hippocrates. She had thrown her daughter's room shortly before the roof of the house fell, by a sudden shock, into her own chambers. The fright occasioned turned the color of her skin into a deep yellow, and from that moment she craved for nothing but salt. Bread and salt became to her a most delicious food. She was so much afraid to be left alone that she held her toast by that nothing may be done without sparing any. That a Greek translation of the Pentateuch—not of the whole Bible,—was made under the auspices of king Por- tyne, and that the works of the fathers of the Christian Church, the Talmud has recorded the incident, somewhat hyperbolically, in the treatise Me- molah. But the sect of the Socinians, who deny the entire Scriptures should have had the origin related above is im- possible. See Part II, which is entitled רזס—The History of the Aged (republished at Vienna in 1899), contains an ac- count of the Sept. version of the Bible, chiefly from the let- ter of Ariastes, a confidant friend of king Ptolemy Phil- delphus, communicated to his brother Phylacrites. De Rossi accepted it as true in all its details. Modern crit- icism has seen where it is at fault, and declared it spurious. That a Greek translation of the Pentateuch—not of the whole Bible,—was made under the auspices of king Por- tyne, and that the works of the fathers of the Christian Church, the Talmud has recorded the incident, somewhat hyperbolically, in the treatise Me- molah. But the sect of the Socinians, who deny the entire Scriptures should have had the origin related above is im- possible. See Part III, which is divided into two divisions, respectively called ברושיה, or Word of Understanding, and וינל, or Chronology, consists of four sections, subdivid- ed again into sixty chapters. The first division, with its two sections (ברושיה), treats, in ch. 1-xxiii, of the use of the fathers ; the heathen writings; Philo; the Jewish sects, es- pecially the Essenes; the Sept. and the Aramaic; the history of the Jews in Alexandria and Cyrene; the Bar Kochba revolts; the Ten Tribes; the Talmudic story about the Israelites in the time of Alexander the Great. The second section, embrac- ing ch. xxiv-xcviii, contains treatises on the explanation of Scripture by ancient sages; on the Midrash and Ha- gadic exegesis; on sundry striking differences between
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Christian and Jewish writers; the old Persian list of kings, without any trace of the Persians in chronology, Josephus; Seder Olam; on the series of high-priests during the second Temple, etc., published with the second part of the same work. The third section, treated, in ch. xxix-xliv, of the Biblical chronology and the Jewish Calendar; of old Persian kings; extracts from and criticisms on Philo, Josephus, etc. The fourth section, embracing ch. xlv-ix, descants upon Jewish antiquities; Aquila and Theodotion; the antiquity of the letters and the vowel-point; Hebrew poetry, etc.

This work, considered as a whole, though not distinguished by scientific correctness or historical accuracy, has nevertheless always been a favorite among Hebrew scholars, and parts of it have been translated into Latin, as ch. xxii, xxv, xxxii, xxxv, xxxvi, by Voest, in his translation of the ידֶעַלְקֵינִי (Leyden, 1644); ch. viii, xiv, xix, by Meyer, in his version of the ידֶעַלְקֵינִי (Amst. 1699); ch. ix, xiii, lii, by Buxtorf, in his Tractatus de Antiquitate Punctorum (Basel, 1648); ch. i, ix, by the same, in his translation of Κεταιρί (Ibid. 1660), and ch. li, lvi, in his Dissertatio de Litteris Heb. (Ibid. 1662); ch. iii, vi, viii, ix, ix, x, xii, xvii, by Morin, in his Exercitationes Biblicae (Paris, 1638), p. 185, 188, 190, 191, 201, 207, 314, 342, 568; ch. ii, vii, xv, xvi, xxii, xlv, lvi, lix, by Voest, in his dissertation of Martinus Polydes adversus Maruos et Juden (Amst. 1699), p. 77, 77, 119, 127, 128, 129, 141, 144, 147, 338; ch. ix, by Van Dale, in his Dissertatio super Articem, etc. (Amst. 1705), p. 174; ch. ix, xii, by Bartolocci, in his Bibliotheca Magna Ribbinica (Rome, 1765-93), i, 689; ii, 800; ch. xvi and xxi, by Bochart, in his Hierozonicon (Leuyen, 1712), pt. i, ch. vii, li, 629; and ch. li, by Heisinger, in his Oppi Hebreei (Heidelberg, 1662), p. 125. The sixteenth chapter has been translated into English by Raphall, in the Hebrew Review and Magazine, ii, 170 (treating of "the great which entered the skull of Titus," as related in the Talmud); while the sixtieth chapter has been translated by bishop Lowth, in the preliminary dissertation to his translation of Isaiah (Lond. 1806), p. xxviii, etc. De Rossi has criticised his material in so liberal a manner that many of the Jews probed the work, while others wrote in refutation of some of his liberal criticisms. Prominent among these were R. Moses Provencal, of Mantua, and R. Isaac Finzi, of Pesaro. De Rossi subjoined to some copies of the Meor Eneunim itself a reply to the former, and wrote a separate work entitled וֹתִָּרָּר לֹאָּו וֹתִָּרָּר אָּרָּר (The Rebinning Pot for Silver, after Prov. xxvii, 3). This work, which is an essential supplement to the Meor Eneunim, has recently been published by Filipowski (Edinb, 1854), and by L. Zune, with the Meor Eneunim (Wilna, 1865-68, 3 vols.). De Rossi also wrote Poems and Epigrams, יָּאָּדָּר אָּרָּר (Venice, 1586). Three years before his death, De Rossi had a dream. A man stood by him, and voices cried, "Dost thou not see the personage looking on thee? He is a prophet." "If so," said Azariah, addressing the stranger, "if thou art indeed inspired, let me know how long I have to live." "Three years yet," was the answer. By the wayside of Mantua the bones of the illustrious writer rested, and on his grave a significant inscription was placed, when the dream proved true, in Kisley, 5338 (i.e. 1577). The stone shared the fate of his body who lay buried beneath. Both were rudely cast away to some unknown spot by the Italian monks, who sought for more space to build up monasteries. See First, Bibl. Jud. iii, 171 sq.; De Rossi, Dictionario Storico, p. 290 sq. (German transl.); Steinschneider, Catalogus Libr. Heb. in Bibl. Bodl. col. 747; Ginsburg in Kitto, s. v.; the same, Levita's Masmouth ha-Maasoum, p. 52 sq.; and Hebrew, p. 59 sq.; Wolf, Bibli. Heb. 1, 394 sq.; and Etheridge, Introduction to the Literature, p. 455; Cassel, Gleichf. u. Gesch. u. Lit., p. 97; Grätz, Gesch. d. Juden, iv, 432 sq. 435; Jost, Gesch. d. Juden., u. s. Secten, iii, 129; De Costa, Israel and the Gentiles, p. 488; Zunz, Literaturgesch. zur synagogenen Poetik, p. 417; id. Biography of De Rossi in Kerem Chemed (Prague, 1841-42), v, 131-138; vii, 119-124; id. Zevah z. d. Literature, p. 233, 249, 566; Rapoport in Kerem Chemed (Ibid. 1842), v, 160-192; Jewish Messenger (N. Y. March, 1875). (B. P.)

Rossi (in Lat. De Rubex), Bernardo Maria de, an Italian scholar, was born at Cividale di Friuli, Jan. 18, 1687. At the age of seventeen he took the vows of the Order of St. Dominie; and after finishing his studies taught for three years in a convent at Venice. In 1718 he went to Vienna, where he made the acquaintance of the learned Apolito Zeno. On his return, he accepted the chair of theology in the same institution in which he had formerly taught. In 1730 he resigned his chair and devoted himself wholly to study and the most rigorous asceticism. In 1722 he accompanied an embassy to the court of France. He was liberated from convet, and enriched it by the addition of many valuable works. Rossi died Feb. 8, 1775. His writings are very numerous, consisting principally of historical and religious annals. Among them are, De Fabrica Monarchi Mediciului D. Thomas Aquini, D. James D'Aquinii, D. Thomas Aquini:—De Pecatibus Originalibus (Ibid. 1757):—De Charite (Ibid. 1758):—Dissertations Variae Eruditionis (Ibid. 1762). See Fabroni, Vitis Italarum.

Rossi, Giovanni Bernardo de, an eminent Italian Orientalist, was born at Castel-Nuovo, in Piedmont, Oct. 25, 1742. In 1766 he was ordained priest at Turin, and in the same year received the degree of doctor of theology. For several years he devoted himself to the study of the Oriental languages, and he was also acquainted with the greater part of those of Europe. In 1769 he was employed in the Museum of Turin, and soon after was called to the chair of Oriental languages at Parma, which position he held until 1821. During the remainder of his life he was employed in writing and collecting his many philological and historical works. Many of these were printed in the most elegant style, and are to-day considered models of typography. His collection of rare Hebrew manuscripts was sold to Maria Louisa in 1816. De Rossi died at Parma in March, 1831. Among his works are, Continua seu Poema Hebraicum (Turin, 1764):—Della Lingua Propria di Cristo e degli Ebrei della Palestina del Tempio de' Maccabei (Parma, 1772):—Della Vana Aspettazione degli Ebrei del loro Messia (Ibid. 1773):—Variae Lectiones Veteris Testamenti (Ibid. 1784-88), a most valuable contribution to Biblical criticism (p. v.):—Introduzione alla Scorsa Scrittura (Ibid. 1817).

Rossi, Pasquale, called Passquinu, a painter of frescoes, was born at Civita in 1641, and died about 1718. His works are to be found in the principal galleries. Among them are, Christ in the Garden:—The Baptism of Christ:—St. Gregory Celebrating Mass:— and the Adoration of the Shepherds.

Rossignol, Jean Joseph, a French Jesuit, was born at Pise, among the Upper Alps, July 8, 1728. He joined the Order of St. Ignatius in 1742, and taught philosophy at Embrun, near Marseilles. In 1761 he went to Wilna, Poland, and there taught mathematics and astronomy, and constructed the observatory of the city. In 1764 he took the chair of mathematics in the College of the Nobles at Milan, and here he published his book. On the suppression of the Jesuits he settled at Embrun; but on account of the violent opposition which he showed to the civil constitution of the clergy, he was obliged to establish himself at Turin. Here he was maintained by the liberality of count de Melzi, a former pupil. Rossignol died in 1817. His works were numerous and great, and exceed one hundred, but they are very rare. The principal ones are, Theses Generales de Theologie, de Philosophie, de Mathematiques (1757):—Theses de Physique, d'Astronomie, et d'Histoire Naturelle (1759):—Vues Philosophiques sur
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ROSSIGNOLI, Bernardo, an Italian theologian, was born at Ormea in 1565. At the age of sixteen he joined the Society of Jesus, subsequently taught theology at Milan, was rector of several colleges, and was president of the universities of Naples and Padua. At the time of his death, June 5, 1613, he was rector of a college at Turin. Rossignoli's writings are: De Disciplina Christiana Perfectionis Lib. I. (Ingolstadt, 1600) — De Actionibus Virtutis Lib. II. (Venice, 1608). These two works passed through many editions, and the first was translated into French (Paris, 1618), and into German (Leipsic, 1624). The works have been attributed to Rossignoli, but it is probable that he was merely the translator. At the time of the interest excited in the De Institutione Christi, Rossignolli was the first to attract attention to the MS. of this work, bearing the name of Jean Gerson. See Rossotto, Syglogus Script. Pedemontini.

ROSZEL, Carl Gottfried, a Lutheran divine, was born in Leipzig. He was first deacon at Merseburg, and afterwards superintendent at the same place, where he died, Aug. 16, 1837. He published Predigten und Gelehreisreden (Merseburg, 1828) — Die Schriften Sacrae Vssione a Luthero Temporibus unde ad nostra saecule in Ecclesia Evangelica Lingue Latina sermonem constiter censa posuerunt (Leipsic, 1796). See Zschuhl, Bibl. Theol. p. 1088; Winer, Handbuch der theolog. Literatur, ii, 108, 788, (B.P.)

ROSSO (in French, Roux), Giovanni Battista del, an architect and painter of the Florentine school, was born at Florence in 1460. It is not known whether he ever studied under any of the masters of his time, but his style was probably formed by copying the works of Angelo and Parmigiano. His life was one of agitation, and, during his earlier years, a continued disappointment. Finding that his work was not appreciated in his native city, he left for Rome. Here his success was somewhat greater; but, after the sack of the city in 1527, he fell into the hands of soldiers, who robbed him of all he possessed. He went to Perugia, and after the city was quieted, returned to Rome. In 1530 he went to France, where he was well received by Francis I; and his troubles seemed at an end. He was superintendant of the works at Fontainebleau, and many of the frescoes are in his own hand. During the triumphal passage of Charles V through France, the arches which were erected in his honor were designed by Rosso. As a reward for his work, Francis added to the pension of the artist and gave him a canonicate in the Sainte-Chapelle. He lived in luxury and high favor at court; but an unfortunate affair, involving his honesty, so wrought upon his mind that he poisoned himself in 1541. The pictures of Rosso are not often seen in galleries, but there are a few which may be mentioned: Moses Defending the Daughters of Jethro; — The Four Seasons: — Christ in the Tomb; — Madonna, with St. Sebastian and other Saints, — and the Marriage of the Virgin.

ROSTAGNO, Francesco Ghergo, a minister of the Waldensian Church, was born in the year 1838 in the village of Prali, in the mountains of the Alps. Delicate health prevented his going to school till he was about fifteen years of age; but, being a diligent student, he soon acquired the necessary requirements to make him a useful minister of the Gospel. Being thoroughly acquainted with the Italian language and literature, he wrote many articles for the Revista Cristiano, his last being on the "Religion of Alessandro Manzoni." In the year 1866 he was ordained for the Waldensian ministry, and a year afterwards he was put in charge of the church of Verona, where he labored until 1872. He was then called to Leghorn; and at this important and difficult post he not only supplied the spiritual wants of his own coreligionists, but also arranged to give a course of addresses especially to Jews upon the subject of the need of the Messiah—"What say the Scriptures about His Coming?" "Jesus of Nazareth Borne Testimony to in the Old Testament, in the Prophecies, and the Types." But soon he was removed from his earthly station, and died in January, 1874. See Jewish Intelligencer, 1874, p. 85 sq. (B.P.)

Rosweyde, Hendrick, a Dutch Jesuit and historian, was born at Utrecht, Jan. 22, 1669. At the age of twenty he entered the Society of Jesus, taught philosophy at Douai and Antwerp, and finally gave his whole time to the study of ecclesiastical antiquities, exploring the libraries of all Europe in search of information on the subject. Rosweyde died at Antwerp, Oct. 5, 1629. His works are numerous, and were all published at Antwerp. Among them are, Faziata Sanctorum (1607) — Vita Patronum (1615) — Historia Ecclesiastica (1625): — Vita Sanctorum Virgum (1626). See Foppens, Bibl. Belgica; Dupin, Bibl. des Auteurs Ecclésiastiques.

Roswitha, a nun of Gandersheim, in Brunswick, Germany, who lived at the close of the 10th century, and is noteworthy because of certain poetical compositions from her pen which have come down to our time. They are written in rhymed hexameters, and include panegyrics on the Virgin, St. Ganguil, St. Dionysius, St. Agnes, the Virgin, etc. Roswitha was a popular writer of German and Latin comedies in prose, after the manner of Terence, in which she celebrated the victory of heavenly over fleshly love, and of Christian martyrdom over heathen passion, and two historical poems in hexameter—one of which rehearses the history of her convent, and the other that of the emperor Otho I (Carminum de Gestis Ottomana Imperatoris). The latter possesses some historical interest, though based on the statements of the friends of Otho and showing marks of her ignorance of the world. It contains much fine description, and is written in superior language. Its form approaches that of the Latin epic, particularly that of Virgil. The Carmen de Primaevae Cenobii Gandersheimensis includes the family history of the house of Saxony, and thus becomes somewhat important to general German history.

Roswitha's works were first published by Conrad Celtes (Nuremberg, 1501, fol.). Pertz, Monumenta Hist. Script. iv, 305-353, contains the two historical poems and a life of Roswitha. A complete edition was given by Dr. Barrach, of the Germanisches Museum (1857). See Größer, Kirchengeschichte, III. 1837; Conzten, Geschichte des sächsichen Kaiserzeit (Regensburg and Augsburg, 1867), p. 109 sq.: Giesebrecht, Geschichte der deutsch. Kaiserzeit, i. 742.

Roszel, Stephen Abury, son of the following, was born in Georgetown, D. C., Feb. 18, 1811. At the age of seventeen he had made himself acquainted with the whole course of English and classical literature required for graduation from the best colleges. His conversion took place in his sixteenth year, and about the same time he became associated with his brother in a classical school in Baltimore. He studied law and was admitted to the Baltimore bar, but soon decided to give up the profession. He acted for several years as principal of the grammar-school of Dickinson College, and in 1858 was admitted to the Baltimore Conference on trial. He dissolved his connection with the institution in 1839, sustained a supernumerary relation for a year, and then resumed active work. He was elected in 1848 a delegate to the General Conference held at Pittsburgh, Pa., and was for eight years secretary of his own conference. He died in Alexandria, Va., Feb. 20, 1852. See Minutes of Annual Conference, i, 19, 10.

Roszel, Stephen G. a minister of the Methodist Episcopal Church, was born in Loundon County, Va., April 8, 1770. He was converted at the age of sixteen and soon after united with the Church. He entered the travelling connection in 1789, although, for some reason, his name is not found on the minutes until the
following year, when he appears among those who remain on trial. He served the Church as preacher in charge, presiding elder, as agent for Dickinson College, and in the General Conference, until his death, which took place at Leesburg, Va., May 14, 1841. See Sprague, *Annals of the Amer. Pulpit*, vii, 179; *Minutes of Annual Conferences*, 1842.

**Rosfeld** (in Latin, *Rosinus*), Johann, a German antiquary, was born at Eisenach in 1551. He studied at Jena, and in 1579 became sub-director of the gymnasiun at Hatisbon, but after a few years he gave up this position to enter the evangelical ministry, and preached at Naumburg, in Saxony, until his death by the plague, Oct. 5, 1626. His principal works are: *Antiquitatum Romanarum Corpus Absolutissimum* (Bassel, 1588; Lyons, 1589)—*Exempla Pietatis Illustris* (Jena, 1602).

**Rota**, in Norse mythology, was one of the Walkures, or Odin's messengers, to select the victims who were to fall in death.

**Rota**, in Lapp mythology, was an evil god of hell, the ruler of the place of punishment for the souls of transgressors.

**Rota Romana** (or *Sacro Rota*), the supreme papal tribunal at Rome, was instituted by pope John XXII in A.D. 1326, and improved by Sixtus IV and Benedict XIV. The name is variously derived from the circular arrangement of the judges' seats, or the form in which the calendar is arranged, etc.; comp. Dom. Bernino, *II Tribunale della S. Rota Rom.*, (Rome, 1717) for etymology of the title and history of the court. The Rota was long the supreme court of the entire Roman Catholic Church; but legal causes in the Church in foreign parts are now generally tried by *judices in partibus* who have been delegated by the pope. The Rota is divided into three colleges, or senates, one of which forms a lower court of appeal, while the other is the supreme jurisdiction. Each senate is composed of at least five judges, namely, a referendary (termed a *ponens*), who presides, and four associates (*correspondentes*). The action of the higher senate may, however, be subjected to the process of *restitutio in integrum*, on which the matter is referred to the plesum of the Rota. This plesum consists of twelve members (*Editors Romani*, or *Audirens Rote*), each of whom is assisted by a lawyer (*adjudicata di studio*). The senior judge is designated dean, and takes the chair. Sessions are held on Monday and Friday of every week, except in the vacation during August and September, in the Vatican Palace. The decisions of this court have been gathered into different collections, the first in 1470, etc. A more recent edition containing selected trials is *Decis. S. Rote R. Recensiores Selecta* (Venet. 1697, xxv parts in xix vols. fol.). They are also published in full in annual issues. See *Curia Romana*.

**Rote**, a medieval musical instrument, not unlike the ancient *psaltery*.

**Röter** (Rotger, Rutgers), archbishop of Treves from 1818 to 226. He was chosen, without intervention of the king, by the clergy and people of the Church of Treves, and by the wisdom and energy of his administration justified their choice. He induced Giselbert, the duke of Lorraine, to restore the abbey of St. Servetus at Maastricht, which he had seized, to the archbishopric of Treves, and was the leading agent in overcoming the resistance of the Elector, who sought to depose him. He continued, after the usurper Rudolph of Burgundy after that province had been forever ceded (293) to Henry, king of Germany. He also sustained a literary intercourse with Flodoard of Rheims, the learned author of the *Hiat. Rhenens*., and induced him to write a large poetic work on the Citeaux and various Passionist and Italian saints, the manuscript of which was still preserved in the library of the cathedral at Treves in the 17th century. His principal ambition, however, was to regulate the affairs of the Church in the province of Treves, and to administer the canons in the spirit of the council. He accordingly instituted a collection of canons from the father works of magdeburgian and a provincial synod of the suffragans of Metz, Verdun, and Tull at Treves in 927. See Wetzer u. Weite, *Kirchen-Lex.* s. v.; and comp. *Hist. de la France*, vii, 201–203. *Brower, Annal. Triv. Lib.* ix, 64–79.

**Rötgé**, Gottfried Sebastian, a German doctor of theology, was born at Klein- Germersheim, not far from Magdeburg, April 5, 1749, and died May 16, 1831, as director of the cloister school and provost of Magdeburg; he was called *Vorarach einer reformationsgeschichte* (Magdeburg, 1792)—Kirchliche Gebetstunden (Bonn, 1824). See Winer, *Handbuch der theolog. Literatur*, i, 806; ii, 283, 389, 738. (B. P.)

**Roth**, Karl Johann Friedrich von, juris ultrœque doctor, and during twenty years president of the Protestant high consistory at Munich, fills an important place in connection with the history of the Church in Bavaria from 1828 to 1848. He was born at Vahingen, in Württemberg, Dec. 6, 1789, and trained as a student to the ancient languages from early childhood. In his youth he shared in the enthusiasm of the times for theories set afoot by Voltaire and still more by Rousseau, and consequently chose the law for his profession instead of theology, as both his father and himself had originally intended. Entering the University of Tubingen, he found a judicious guide in Mahlland and, through the study of the sources of Roman law, acquired the historical faculty which distinguished him through life. At the age of twenty-one he published a treatise, *De Re Romanorum Municipali*, which won for him the doctorate of laws and secured the approval of prominent legal minds. He became jurisconsult to the then free city of Nuremberg, in which position he was led to study the subject of finance, which he had not previously examined; and when the city was transferred to Bavaria he entered the service of that kingdom in the finance department. He was elected to membership in the Royal Academy of Sciences in 1813; and the publication in 1817 of the Weisheit Dr. Martin Luther's—extracted apothegms from the reformer's writings—and of *Hamann's Werke* in 1825 gave evidence that his conversion to orthodox views in religion had progressed side by side with his growing attainments in scientific culture. In 1828 king Louis I appointed him to the presidency of the Royal University of Munich. When Roth received this appointment, the reaction against rationalism had begun, and a number of clergymen were conducting a brave battle for its overthrow. The attitude of Roth, who made it his business to foster the good wherever it might exist, gave them the encouragement they needed for a successful prosecution of their task. In other respects his work was marked out for him. His department was thoroughly organized into a high consistory, three consistories, and a number of deaneries, with district and general synods having advisory jurisdiction and the right to propose measures. It was requisite that this machinery should be quietly but firmly put into operation under the watchful eye of the president of the Royal University. When Roth received this appointment, the reaction against rationalism had begun, and a number of clergymen were conducting a brave battle for its overthrow. The attitude of Roth, who made it his business to foster the good wherever it might exist, gave them the encouragement they needed for a successful prosecution of their task. In other respects his work was marked out for him. His department was thoroughly organized into a high consistory, three consistories, and a number of deaneries, with district and general synods having advisory jurisdiction and the right to propose measures. It was requisite that this machinery should be quietly but firmly put into operation under the watchful eye of the president of the Royal University.
syste matically oppressed and the Roman Catholics fa
ered. An order by which all soldiers, including those of the Landwehr, which consists of citizens, were obliged to kneel whenever the Romish Sanctusmissum should be car
ried about excited great dissatisfaction; and Roth was censured in this business because it was believed that he had been timid or indifferent in contending for the rights of Protestants. Later events have shown that he was acting from prudential motives which would not permit him to risk all while striving to se

cure a particular end; but the feeling against him rose to such a height as to compel his retirement from the high consistory in March, 1848. The epheorate was likewise rejected by the students in that year of revolts. The result of the persecution was, however, beneficial to the cause of Protestantism in the end, because it united its adherents, increased their spirituality, and settled their determination to insist on a recognition of their rights; and at the proper moment a letter to the king from Roth secured a revocation of the military or
der which was so greatly resented. Roth was, soon after his return, called to a seat in the council of state; but, after completing the fifth year of his of

cicial life, he sought and obtained a dismissal to private life. He died Jan. 21, 1852. A collection of Roth's writings was published by himself at Frankfurt, con

sisting chiefly of pamphlets and addresses. He also edited the Geschichte der evangelischen Kirche of his own and with reviews of English, French, and other foreign works.

**Rothaan, John Philip**, a Dutch Jesuit, was born Nov. 28, 1765, at Amsterdam, entered, Feb. 3, 1804, at Dinaburg, in Russia, the Society of Jesus, and became professor of rhetoric, Greek, and Hebrew at Po

lesk, in Russia. When the Russian empire, he retired into Switzerland, and in 1829 was elected vice-general of the order. Being obliged to leave Rome on account of the Italian revolution, he visited a great part of the European provinces of the Jesuits, returned again to Rome, and called together a general congregation of the order; but before it convened he died, May 8, 1833. He published, Exercitii S. P. Ignatii Loyolae (Rome, 1855; Paris, 1856; German translation, Regensburg, 1855)—De Ratione Meditandi (Rome, 1847; German translation, Regensburg, 1853; Vienna, 1857). (B. P.)

**Roth, Richard**, an eminent German divine, was born at Posen, Jan. 28, 1759, and became successively member, professor, director, and koeppen of the Theological Seminary of Wittenberg. He was one of the young champions of the Prussian embassy, conducted a theological seminary at Heidelberg for twelve years, and was a professor of theology at Bonn and Heidel

berg, where he died, Aug. 20, 1867. His religious views are tinged with the philosophy of Schleiermacher and Hegel. He published, Die Anfrage der christlichen Kirche und ihre Verfassung (1857)—Zur Dogmatik (1858)—and Theologische Ethik (1845–48; 3 vols.; rev.

ised by Holtzman, 1867–71, 5 vols., with the author's posthumous notes). Since his death there has appeared his university lectures, Dogmatik (1870); essays, Stille Stunden (1872), and his lectures on Church history (1875), edited by Weingarten. For the best account of his life, see Nippold, Richard Roth (Wittenberg, 1873). See also the Studien und Kritiken, 1869, No. 3; Meth. Quart., July, 1872; Bibl. Sacra, July and Oct. 1874. See ETHICS.

**Rothem.** See JUNIPER.

**Rotherham or Rotherham**, John, an English divine, was born in Cumberland, and admitted fellow of Univer

sity College, Oxford, rector of Houghton-le-Spring, and in 1769 vicar of Seaham. Rotheram died in 1788. Among his published works are, Sketch of the One Great Argument for the Truth of Christianity (Oxford, 1752–

1800);—Force of the Argument for the Truth of Christianity from Prophecy (3d ed. 1763, 8vo);—Origin of Faith (1761, 8vo)—Apology for the Athenian Creed (Lond., 1762, 2 vols. 8vo);—On Faith (1766–68, 8vo)—besides Sermons and Essays.

**Rothwell, Richard**, an English divine, was born in Lancashire, near Bolton-in-the-Moors, about 1563. He received his education at Cambridge, and, after spending a number of years in the university, was ordained preacher by Dr. Whitgift, archbishop of Canterbury. He was made chaplain to a regiment under the earl of Essex in Ireland; and afterwards, refusing several benefices, was for a time lecturer at a chapel in Lancashire, and domestic chaplain to the earl of Devonshire. Still later, he spent most of his time in the bishopric of Durham, having gone there at the proposal of lady Bowes. His death took place in 1627.

**Rotuman Version.** About 300 miles north of Fiji is an island called Rotumah, with a population of less than 3000, and—until lately wholly enveloped in heathen darkness. In 1865 the Rev. W. Fletcher, of the Wesleyan Missionary Society, commenced missionary work among them, and his labours in that place resulted in bringing a large proportion of the population under the influence of the Gospel. In the year 1869 Mr. Fletcher commenced a translation of the New Testament in the Rotuman dialect, which was printed at Sydney, and has been in circulation since 1871. Mr. Fletcher, in consequence of his extremely trying character of the climate, was compelled to leave the island, but his translation was prepared with all possible promptitude. European missionaries are not allowed to reside permanently in Rotumah, and the future progress of the mission must depend mainly on the efforts of native teachers and the presence among the people of the Word of God in their own vernacular. (B. P.)

**Rouel (or Rouel) Light** is a device for moving the star in the Epiphany play of The Three Kings with a pulley-wheel (roue), as the spiked wheel in a spur is called roufe.

**Rougemont, François de**, a French Jesuit mission

ary, was born at Maestricht in 1624. In 1641 he joined the Jesuits, and, as was customary, was for a time employed in teaching, but at his urgent request he was finally sent to missionary work in China with several of his brethren. They arrived in that country in 1659, and for some years Rougemont had charge of several churches and missionary stations in the prov

ince of Nankin. During the persecution of 1664 he was, with many others, carried in chains to Canton, and thence to Han, where he was for a long time held prisoner. But an edict of the emperor Kang-hi gave him liberty in 1671, and he returned to his work of preaching and teaching. Rougemont died at Tatsang-chow in 1763. His writings are, His


toria Tartaro-sinica Nova (London, 1673); this was written in the prison at Canton:—Abrégé de la Doctrine Chrétienne:—Questions sur les Lois du Siecle. The last two were written in Chinese, and have never been translated. See Sotwell, Bibl. Scriptor. Soc. Jea.

**Rouillé, Pierre Julien**, a French Jesuit, was born at Tours in 1681, and died in 1740. He was one of the authors or compilers of Mémoires de Trousseau.

**Romania.** See RUSIA; TURKEY.

**Romonian (or Wallachian) Version.** The people for whom this version was made are descendants of the Dacians, and of the Roman colonists who settled in the country after its subjugation by Trajan. In consequence of their Roman origin, the Wallachians style themselves Rumânie, and are commonly known to other nations as the Rouman race. The language spoken by that people contains a large number of pure Latin words,
but about half of the Walachian words are borrowed from the Greek, the Turkish, and the Slavonian. The first translation of the Scriptures into that language was made by the metropolitan Theodotius, and was printed in 1668 at Bucharest; while prior to this, in 1648, the New Test. had been published in Belgrade. Another edition was published in 1714, and a third, at Blajé, in Transylvania, in 1730. In the year 1816 the Russo-Slavonic, or the second translation of the Scriptures, was published. A new edition was published in 1854.

The Round Churches were innovations of the Holy Sepulchre at Jerusalem, the nave being round and forming the vestibule of an oblong church, as in the Temples of Jerusalem, Egypt, and Persia. Similar buildings were afterward undertaken in Scandinavia and the Baltics. In many cases the shape may have been merely a mechanical contrivance to carry a dome. Circular churches occur of all dates, and distributed over most parts of Europe, either insulated as baptistries, in a mystical allusion to the Holy Sepulchre, attached as chapels to churches, or existing as independent buildings. They are sometimes of a square or polygonal form, either without recesses, except an apse or porch, such as the church of Ophir, Orkney, and the baptistery of Canterbury, or with radiating recesses, rectangular or apsidal, as the baptistries of Novara and Frejus. Sometimes a circular or polygonal centre is supported by pillars, and surrounded by an aisle of corresponding form; this aisle is repeated at St. Stephen's, Rome, and Charroux.

The Crusaders, or pilgrims, imitated the plan of the Sepulchre of Jerusalem, surrounded by a circular church, and the Martyrdom, or place of the crucifixion, by a chancel eastward of a round nave. At Bury St. Edmund's, at the 10th century, the round church moved, the body of St. Edmund from the "round chapel" to the new church; and this circular termination is still seen in Becket's Crown at Canterbury, in Sena, Burgos, Batallia, Muncia, and Drontheim. After the middle of the 13th century round churches were no longer built. Almost all the German churches of the time of Charles-magne were circular, like Aix, Nimeguen, Petersburg, and Magdeburg.

The Round Towers occur of the time of Justinian, attached to the Church of St. Apollinaris-ad-Claueum, in Verona; two in the same city, cit. 1047; others of minaret-like shape, and divided by string courses, at St. Mary's and St. Vitalis, Ravenna; also at Pisa, Bury, near Beauvais, and at St. Desert, near Châtillon-sur-Saône. The French round towers appear to have come from the English, or at least from the Saxon. In the South the towers were erected at Centula, Charroux, Bury, and Notre Dame (Poitiers), Gernrode, and Worms. Those of Ireland are mainly of the 11th or 12th century, though some are of an unknown date, and were at once treasuries, belfries, refuges, and places of burial. Round towers are found in East Anglia, at Bicknuggle Inferior, at Welford and Shefford, Bucks; Welford, Gloucestershire (13th century); in the Isle of Man, at Bremblest, Breconshire, Brechin, built by Irish ecclesiastics (cir. 1020); Abernethy, and Ternuguil, near Kief (cir. 1024).

The East Anglian form, and those of Piddington and Lewes, have been attributed to the peculiar character of the materials employed, and a desire to evade the use of coigns. At Brixworth a round is attached in front of a square tower.

**Rounds.** Nelson, a minister of the Methodist Episcopal Church, was born in Winfield, Herkimer Co., N. Y., May 4, 1867. He was converted at the age of nine years, and graduated at Union College, New York, in 1884. On June 24, 1881, he was licensed to preach; and July 1, 1884, he was admitted on trial in the Oneida Conference. In 1886 and 1887 he was professor of ancient languages in Cazenovia Seminary; then served as presiding elder of Cayuga District two years, and of the Chenango District four years. In 1894 he was elected editor of the Northern Christian Advocate, where he served four years. When the Western Conference was formed, he became a member of it, and labored within its bounds until 1897, when he became superannuated. The next year he took an effective relation and was soon transferred to the Oregon Conference, and elected president of the Willamette University at Salem, which position he held for two years. In 1897 he was named to the newly created position of Conference Theology as superintendent of public instruction, which office he held until within two months of his death, in Clark County, Wash., Jan. 2, 1894. See Minutes of Annual Conferences, 1874, p. 83.

**Rous, Edward D.,** a minister of the Methodist Episcopal Church, was born at Ithaca, Tompkins Co., N. Y., Dec. 6, 1839, and educated at Cornell College, and studied at Lima, N. Y. In 1862 he was received on trial in the EastGenese Conference, from which he was transferred, in 1863, to the Upper Iowa Conference. In 1886 he received a superannuation relation, and located in 1898. In 1873, he entered the Central Conferences, and died in Westfield, Tioga Co., Pa., May 6, 1875. See Minutes of Annual Conferences, 1873, p. 130.

**Rouse, Peter P.,** a clergyman of the Reformed Church in America, and the son of a respectable farmer, was born at Catskill, N. Y., March 29, 1799. He graduated at Union College in 1818, and at New Brunswick Theological Seminary in 1821; was settled in Florida, N. Y., 1825; and in 1829 joined the Reformed Church, Brooklyn, from 1828 to 1838. He was a good scholar, an animated, instructive, and eloquent preacher, and a thorough pastor. His brief ministry was closed by death, from hemorrhage of the lungs, in June, 1838; the immediate result of intense feeling produced by a pastoral visit to an afflicted parishioner. His memory is cherished by a strict affection in his parish, the love of his former parishes, and the affectionate address and name which he was an ornament. He departed this life in Christian triumph. See Sprague, Annals of the Amer. Pulpit, ix, 203. (W. J. B. T.)

**Rousseau, Jean Jacques,** the brilliant genius who divided with Voltaire the rule over the almost boundless republic of French culture in the 18th century. His name is a legend of names and of contractions, but it is possible to distinguish it in three periods. 1. The Period of Early Adulthood (from his childhood to 1749).—Rousseau was born at Geneva, June 28, 1712. His mother died in giving him birth, and his father early turned him over to the care of an uncle. He became first a copyist to an attorney, and then apprenticed to an engraver on copper. He was from early childhood an insatiable reader of romances, and an enthusiastic admirer of nature; nor is it unimportant to notice that at the age of nine years he had already devoured Pitarch. The charms of nature and of a circulating library were too strong for his fidelity to duty. He neglected his studies, was dismissed by his master, and ran away. At this time he first made the acquaintance of Madame de Warens at Annecy (her "mamma," as he was wont to term her), and was by her persuaded to become a Romanist.
earn his bread, he entered the service of a noble lady, and in that condition committed offences which he had the baseness to charge on an innocent girl. He soon removed to Paris, and, obtaining for him admission to a seminary for priests, where he renewed the musical studies of his earlier years, but did nothing else. Thence he went to Lyons with a music-teacher, and afterwards to Lausanne and Neuchâtel, in which places he endeavored to establish himself in the same manner as in the glided. Other situations were occupied by him in swift succession, but in the end he is found once more with Madame de Waren, who now lived at Chambéry, and permitted Rousseau to lead an idyllic life on her farm at Charmettes, while at the same time sustaining improper relations with him. His growth towards culture had in the meantime been steady. He was acquainted with much of the current literature, even of England, and had given thought to religious questions. He now added the study of Latin and mathematics, and also of philosophy in the works of Locke, Leibnitz, Malebranche, Descartes, etc. His earliest comedies and operas were written in this period, which, however, soon came to an end by reason of the failure of his health. His relation with Madame de Waren was definitely broken off by his removal to Montpellier in 1757. After a brief sojourn in Lyons, he went to Paris, where he arrived in 1741, hoping to make his fortune there as a composer of comic operas, but though his treatise was read before the Academy of Sciences, it was not approved. His next venture was an opera entitled Les Muses Galantes, which likewise proved less successful than he expected. In 1743 he was made private secretary to Count de Montaiglon, whom he accompanied to Venice, returning to Paris after an absence of eighteen months. With his entrance on a lawless relation with Theresa Le Vasseur, a thoroughly uncultivated character of low antecedents and utter ignorance, whom he did not profess to love, but whom he made his wife after years of illicit connection, and whose parents he received into his care, the first division of his life may close.

2. The Period of his Triumphs (1749-62). - The Academy of Dijon in 1749 offered a prize for the best essay on the question, 'Whether the re-establishment of the sciences and arts has helped to purify manners?' for which Rousseau competed with success. He ascribed the present manners being needed to redeem and improve nature, and argued the pessimist view with such force and brilliancy of style that he was at once assigned a place as a writer of prose by the side of Voltaire. The book was thoroughly adapted to the times, when hearts throbbed with intense desire to produce, but nature had been confounded by the conditions that prevailed in culture and in practical life, and when longings had been stimulated by the appearance of books like Robinson Crusoe, Thomson's Seasons, etc., in which the bliss of a state of nature was celebrated. The gospel of nature was in vogue, and Rousseau became its leading prophet. Yet it was at this time that he chose to add one more to the many paradoxes of his life, by availing himself of the celebrity he had attained to secure employment in copying music as a means of livelihood. In 1752 he published the opera, Le Devin du Village, by which its musical reputation became established; and in 1758 he discussed a second prize question presented by the Academy of Dijon, and relating to the inequalities existing in the conditions of mankind. His book, Discours sur l'Origine et les Fondements de l'Inégalité parmi les Hommes, takes the ground that human society, considered as a natural and causeries, and therefore sustains a relation independent of nature, i.e. as to divide nature and appropriate it to individuals. Rousseau does not place all men on the same level, as if they were merely so many animals. He admits the existence of physical, mental, and spiritual differences. But he declares that the first man to fence off a piece of land and claim that it belonged to him, and find people to concede his claim, was the founder of society. He evidently regards property as an egoistical robbery. He regards the common good as both required and conditioned by morality. This book also was in harmony with the spirit of the time, though its effect was not fully displayed until a later day; and Rousseau himself was so fully in sympathy with its teachings that he felt driven to forsake Paris for a season of communion with nature in his native town, though the growing coolness between himself and his friends— to which his letters on French music contributed largely— was not without influence in bringing him to that determination. He recovered his forfeited citizenship at Geneva by returning to the Reformed faith, and enlightened to call himself 'Citoyen de Genève.' He found, however, that he could not remain away from Paris, especially after his adversary Voltaire had established himself at Ferney; and his return was signalized in 1760 by the publication of the romance La Nouvelle Héloise, in which the ideas of his two previous works are combined, and in which great brilliances of style conceal grave faults of composition. It was also significant because of moral, social, and religious reflections in its pages, which foreshadowed Rousseau's later positions.

The two constructive works from Rousseau's pen, Le Contrat Social and Emile, appeared in close succession in 1762. The latter book was directed against abuses in the training of the young, and effected a complete revolution in European pedagogics; but while it antagonized many real errors, it at the same time assailed the fundamental conditions upon which all youthful training must rest. Nature again is the key-note to which the argument is attuned. Each child, so runs the demand, should develop its own nature from the beginning, without being placed under adult human guidance—that nature being its individualistic qualities. The object is to train the man, who exists for himself, and is contrasted with the training of the citizen, who exists for society, though the contrary object is enforced in the Contrat Social. This egoistic nature is represented as an ideal nature which needs only development, but not redemption and regeneration. Emile finds his religious perfection in deism, not in Christianity. In the Précis de l'Histoire de l'Humanité, Savoyard, Rousseau nevertheless assails the materialism and atheism of his former friends, and insists on the three fundamental theistic truths—God, liberty, and immortality. He contends against revelation, but yet utters sentiments of reverence for the Gospel on account of its exalted character and declares that 'if Socrates died like a philosopher, Christ died like a God.'

The effects produced by the Contrat Social in the political world were less rapid, but more profound, than that occasioned by the Emile in pedagogics. The ideas which ripened into the French Revolution were sown in the days of the Massacre of St. Bartholomew and during the reign of Louis XIV; but they found in Rousseau's book a spark which kindled them into a flame, ultimate in that furious blaze. The Contrat Social determined the scope of ideas at the beginning of the Revolution, conducted affairs to more or less advantageous consequences, and furnished the watchwords—all the cry—of "Liberty and equality." The book has no conception of the historical and rightful relation of the individual citizen to national and political authority; and of the supreme law of right above even such authority. It is a conception of nature not political, and cannot be maintained as the place as a person under the divinely instituted order of things in this world, but to cultivate the idea that the state rests simply on an original agreement between individuals, according to which the community stands pledged to protect the person and property of the individual, while the individual has bound himself to live
in entire subordination to the community. The citizen is accordingly altogether dependent on the community. He ought therefore to accept the religion appointed by the state or suffer banishment, or, in case of resistance, death. As Rousseau recognises no representation of the people, nor yet any form of government that may not at any moment be overturned by the community of citizens, he really passes beyond every limit of a republicanism which admits the general authority and subject, and of political and religious conditions, and draws the first lineaments of socialism. Yet he was too much a dreamer to suspect the consequences that must spring from such ideas. In 1766 he declared to a pseudonymous Cassius who offered to reconcile the two principles of freedom and authority, that he must, like the people, that he abominated every such undertaking; and when disorders broke out on the occasion of the burning of his Émile at Geneva, he pacified the people himself.

Of Rousseau's minor works, the Lettre à M. d'Alembert sur les Spectacles is a determined protest against the establishing of a theatre at Geneva; the celebrated Lettre à Christophe de Beaumont was a response to a prohibition of the Émile by the archbishop of Paris, and the Lettres de la Montagne form a similar rejoinder to the magistracy of Geneva. These letters have been compared with those of Junius, or of Lessing against 1766.

The troubles of Rousseau began to germinate at the time of his highest prosperity. His ardent and sensitive nature was out of place in the circle of cold and cynical mockers by whom he was surrounded, and the frankness with which he uncovered his inmost experiences to their gaze made him an object of their merciless Witticisms and sarcasms; and when he proceeded to assail their cherished idols and to contend for God, virtue, and immortality, he brought on himself the full weight of their hatred in the form of incessant malicious sneers. Other matters contributed to fully disgust him with the situation. He burned with ill-concealed love for Madame d'Houdetot, whose relations to her husband were unhappy, but who adored the poet Lambert instead of Rousseau. He broke decidedy with Diderot. He participated in false gossip derogatory to Madame d'Épinay, who had been his patroness and had permitted him to occupy her summer-house in the mountains since 1764. He spent 1768 to 1769 in another house near Montmorency, and in the latter year encountered the storm which broke out against his Émile. This event forms the proper opening of a new period.

3. The Period of Unsettled Wandering and Moral Struggle. It is probable that a government which tolerated an entire school of atheistical mockers of religion in Paris should have condemned as good-natured the earnest deist who was alone in daring to contend for God in those circles; and equally strange that the decree of the Parisian Parliament should have condemned the Émile, instead of the far more dangerous Contrat Social. Perhaps the government which had just expelled the Jesuits may have found it convenient to persecute Rousseau, the Swiss, who had gone back to Calvinism, and who had dared to represent a Romish priest as affording a charming illustration of delusion. To avoid arrest, he fled to Yverdon, in Switzerland; but the Geneva see was not sufficiently far away, for he was identified from his book which had reached that city. He renounced his citizenship and turned aside to the canton Neuchâtel, where he lived from 1762 to 1766 under the protection of Frederick the Great of Prussia. He wrote the Lettres de la Montagne, pursued studies in legislation in behalf of the Corsicans, and founded—shaggy and uncouth—his newspaper, instituting his favorite employments. The glossing tongue of his mistress, Theresa, succeeded, however, in rendering him suspected of irreverence by the pastor and peasants of Motiers-Travers, where he resided. He imagined himself no longer safe, and fled the canton. In 1765 he accepted an invitation from Hume to visit England, but even here his mania of suspicion controlled him. He included Hume in the number of his foes, and removed to the house of a new friend, Davenport, where the objection of individual Englishmen to his relation with Theresa drove him back to France in 1767. He went under the assumed name of Renon to Castle Trye, a possession of Prince Conti, and, after further travels, back to Paris. Then in 1770 he suddenly at Ermenouville, near Paris, July 2, 1778—whether of disease or of poison administered by himself is not known. He was received into the Panthéon Oct. 11, 1794.

The European and even world-wide reputation which Rousseau had acquired was increased by the fact that he was induced in the last period of his life to compose the Lettres sur Législation des Corse and the Considérations sur le Gouvernement de Pologne (1772); and his mental force is apparent in the ability to write his Confessions at a time when his soul was darkened with the clouds of morbid and imaginary fears. His native frankness for a very minute and picky book, but few errors are so interwoven with virtues and attractive features that the result of the whole is a glorification of himself. The book may be regarded both as a companion-picture and a contrast to the Confessions of Augustine. Such contradictions are characteristic of the man in every relation. He was immeasurably vain, selfish, changeable, unfaithful, and ungrateful—easily provoked, always suspicious, and morbidly misanthropic. As a reformer, his merit consists in having opposed to the godless humanism of his day the crying needs of the human heart; but he identified the empirical sinful heart with the ideal heart, individual participation in nature with personal conformity to nature, the beautiful soul with the moral spirit, the utilitarian with the practical, declaration with confession, and he therefore remained involved in contradictions to the end. In contrast with Calvin, he brought out the ideas of individual rights and of the personal dignity of man—elements of Christian truth often violently contrasted by his adversaries. He lived free under what he considered the state power over the religious worship and profession of its subjects. Compared with Voltaire, the sardonic mocker of all existing things, Rousseau commands respect by the frankness and manliness of his protests, even when they are directed against holy things. He was a man of thorough-going comprehensiveness of mind and culture, liberty and authority, individuality and society, reason and revelation, the human and the divine. In its pedagogical works, his humanism with that of Pestalozzi as does the dawn with the noon-day sun. In politics he points forward to both Mira- beau and Saint-Simon; and in philosophy, as a preacher of deism, he may be compared with Kant. For both good and evil, Rousseau was a mighty exponent of the spirit of his time, and deserves, in justice, to be studied from both points of view.

Rousseau's works were very numerous, the botanical and musical writings, among others, being especially important. The young of the 18th and 19th centuries were copied from his book. His works are likewise numerous (Geneva, 1782-90, 17 vols. 4to, or 35 vols. 8vo; Paris, 1789-1800, 18 vols. 4to, etc. German editions by Cramer, Gleich, and others). Additional matter was furnished by Musset-Pathay, in Ouvres Inédites de J. J. Rousseau (Paris, 1925), and by Max Michel-Rouan, Lettres inédites de J. J. Rousseau (Anvers, and Paris, 1858). Musset-Pathay also wrote a Histoire de la Vie et des Oeuvres de J. J. Rousseau (ibid. 1821). See also Girardin, Sur la Mort de J. J. Rousseau (ibid. 1824); Villaine, Cours de l'Écriture Française (Vingt-deuxième Léon); the
ROUSSEL

Works on the history of literature by Vinet, Demo-
gost, etc.; Schmidt - Weisenfel's, Geschichte der fran-
zösischen Revolutionsliteratur (Prague, 1859), p. 16.

ROUSSEL, GÉRARD (Lat. Gerardus Rufus), bishop of
ÎléÔen, in France, and reformer, was born at Vaquerie,
near Amiens, and became a student at Paris, where Le-
ferre d'Epalles convinced him that man is saved only
through faith in the civil law, but that such faith may
consist with the practice of the external forms of Ro-
manism, they being regarded as indifferent matters.
When Leferre was accused of heresy and obliged to flee
to his bishopric at Meaux in 1621, Roussel followed, and
remained at Meaux until compelled to seek a refuge
against imprisonment for heresy himself, when he es-

dtablished himself in the house of Guillaume Dugay.
In 1536 Francis I recalled the fugitives, and Roussel be-
came court preacher to Margaret of Orleans, in that po-
tion faithfully preaching evangelical doctrines, but re-
taining the usages of Rome. On the marriage of Mar-
garet with the king of Navarre (1527), Roussel became
her confessor. In 1530 he obtained the rich abbey of
Clairac. In 1533 his patroness invited him to preach in
the Louvre, which he did amid great popular agita-
tion. Many Romanists were expelled the city, and
Roussel, on the other hand, was imprisoned, but after-
wards released and forbidden to preach. He returned
with his proctoress to Beauvais, and soon afterwards
obtained the bishopric of Meaux, which Calvin
ursed him strongly, because his new position would
compel him to tolerate abuses which he had for-

domerely condemned. Roussel, however, did what he
could for the welfare of his diocese, while holding an in-

termediate position between Rome and the Reformation.
He explained the Bible in his sermons, celebrated mass
in the vernacular, administered the communion under
both kinds, made provision for the Christian training of
the young, and devoted his rich revenues to the sup-
port of the poor. He also wrote Expositions, in dialogue
form, of the Apostles' Creed, the Decalogue, and the Lord's
Prayer, as guides to his clergy in the conduct of cat-
cedrical instruction. In this work Roussel occupied

thoroughly evangelical ground, if a few concessions in
r
terms to ceremonies be set aside. The only appeal is
to the Bible; Christ is represented as the only head of
the Church; faith in him as the only condition of salva-
tion. The Church triumphant is the only perfect Church,
and of visible churches that alone is a true Church in
which the Gospel is preached in its purity, and in which
the sacraments, of which there are but two, are proper-
ly administered. A subsequent tract on the Lord's sup-


church in London. He wrote Lettres sur l'État Présent de
Christianisme, etc. (Lond. 1768, 12mo; in English,
1775, 8vo).

ROUTH, MARTIN JOSEPH, an English clergyman
and educator, was born at South Elmham, Suffolk,
Sept. 15, 1755. He matriculated as a batteir at
Queen's College, Oxford, May 31, 1770; in July,
1771, was elected a deacon of St. Mary Magdalen Col-
lege, and fellow in July, 1776. He was appointed
college librarian in 1781, senior proctor in 1788, jun-
ior dean of arts in 1784 and 1785, was made bache-
delor of divinity July 15, 1786, and college bursar in
1791. He became president of Magdalen College,
April 11, 1789, which position he retained till his
death (Dec. 29, 1843). In 1810 he became rector of
Tylehurst, near Reading, where he retired for rest at
certain seasons of the year. His works were dis-
tinguished by profound scholarship and great criti-
cal acumen. His works are: Plutonius Euthydemes et
Gorgias, etc. (Oxford, 1784, 4°.)—Reliquiae Sacrae
1814-18, 4 vols. 8vo.—1844-48, 8 vols.—Bishop
Burnell's History of His Own Time (1823, 2 vols. 8vo).
annotated.

ROUX - LAVERGNE, PIERRE CÉLESTIN, a French
writer, who died Feb. 16, 1874, was for some time editor of
the Univers. When quite advanced in age, he be-
came a priest, and for many years labored as professor
of theology at the seminary in Nismes. He died at
Rennes as master of the cathedral school. He wrote:
Philosophie de l'Histoire (1850) — Philosophie juris-
Divi Thoma Dogmata (1850-59). See the Literarischer
Handweiser, 1874, p. 176. (B. P.)

ROW HERSHEY. In 1881, Mr. Campbell, minister of
Row, Scotland, was deposed by the General Assem-
bly for holding, among other errors, the doctrine of
universal pardon, and a peculiar view of the nature of
faith, quite at variance with that of the Church of
(q. v.). On some other points his views touched those
of Edward Irving, but his doctrines did not spread
to any extent. In 1856 he published the Nature of
the Atonement, in which he declares that it was not a
satisfaction, but only "an adequate repentance, in
no sense substitution," and that Christ's suffer-
ing arose "from seeing sin and sinners with God's
eyes, and feeling in reference to them with God's
heart."

ROW, JOHN (1), a Scottish divine, was born near
Sterling about 1526. He was agent of the clergy of
Scotland at the Vatican in 1550, and afterwards became
a Protestant minister. He died in 1580. He was one of
the six ministers who composed the Scottish Confes-
sion and First Book of Discipline.

ROW, JOHN (2), a Presbyterian divine, and son of
John Row the reformer, was born at Perth in 1568.
He studied at the University of Edinburgh, and was
minister of Carnock, Fifeshire, from 1592 till 1644.
His death took place in 1646. He wrote The Historie of
the Kirk of Scotland (1658-1667), which, after lying in MS.
for more than 300 years, has recently been twice pri-


vately printed, together with a continuation by his sons
at 1639 (Edinb. Maitland Club, 1842, 2 vols. 4to; 2d ed.
ibid. Wodrow Society, 1842, 4to).

ROW, JOHN (3), a Presbyterian divine and Hebrew
scholar, was born at Carnock about 1598, and was the
son of the preceding. He became one of the ministers
of Aberdeen in 1631, and in 1644 he was chosen mod-
erator of the Provincial Assembly at Aberdeen. He
was a Covenanter in the civil war; and in 1652 became
principal of King's College, Aberdeen, but resigned in
1651. He was subsequently a schoolmaster in Aberdeen,
and spent his last years in retirement in the parish of
Ki-

nellar, near Aberdeen. He was noted—and the same
may be said of his father and grandfather—for an in-


finite acquaintance with the Hebrew language. His
death took place about 1672. He published, Hebræorum

IX. — K
Linguæ Institutiones (Glas., 1684, 12mo):—Xibias Hebraicæ seu Vocabularium, etc. (1644, 12mo):—Ecclesiæ Basiliæ, etc. (Abredon, 1660, 4to). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Rowan, Arthur Blennerhasset, D.D., an Irish divine, was for more than thirty years curate of Blennerhasset, subsequently archdeacon of Ardfelt, rector of the deanery, Oxford, in 1826. In 1829 he was made a member of the Consistorial Court of Ardfelt and Aghade. He died at Belmont, Kerry, Ireland, Aug. 12, 1861. Among his publications are, Romanism in the Church, etc. (1847, 8vo):—Newman’s Popular Fallacies Considered (Dublin, 1852, 8vo):—Causality and Conscience (1854, 8vo): besides Sermons and Sketches. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Rowan, Stephen, D.D., a (Dutch) Reformed minister, was born at Salem, N. Y., 1797. After having graduated at Union College in 1804, he studied theology with Drs. J. H. Meyer and Jeremiah Romainy, and then entered the ministry in 1806. He was a popular preacher of the Reformed Church settled in the then suburbian village of Greenwich, now in Bleecker Street, New York. His labors were much blessed, until, with difficulties which arose which led to his leaving the denomination and the establishment of the Eighth Presbyterian Church in Chrystie Street in 1819. Here he ministered until 1825, when he became secretary of the American Society for Meliorating the Condition of the Jews. He visited Europe for a short time, and was an efficient officer. His fine pulpit abilities and winning manners made him many warm friends, and great success attended his pastoral labors. But his trials were oppressive, and overclouded his work sadly. He died in 1835, chasted in spirit, in firm faith, and leaving rich testimonies for the grace that supported him. See Corwin, Manual of the Reformed Church, p. 192. (W. J. R. T.)

Rowbotham, John, an English clergyman of Un- minister, Essex, during the latter part of the 17th century, ejected for nonconformity in 1662. He wrote, Preciousness of Christ to Believers (Lond. 1647, 12mo):—Exposition of the Canticles (ibid. 1651, 4to):—Mystery of the Two Witnesses Unveiled (ibid. 1654, 12mo):—Dis- quisitio in Hypothesin Baxterianam de Foedere Gratiae ab Initio, etc. (ibid. 1694-98, 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Rowe, Elizabeth, an Englishwoman noted for her personal accomplishments and elegant writings, was the daughter of Walter Singer, a Dissenting minister, and was born at Icklethorpe, Somersetshire, in 1674. She was very charitable, freely distributing to those in need. Her death occurred in 1737. Among her published works are, Friendship in Death (1728):—Devout Exercises of the Heart, in Meditation, etc. (1738, 8vo; Phila. 1850, 24mo):—Miscellaneous Works (1739, 2 vols. 8vo).

Rowe, John, a Nonconformist minister, was born at Tiverton, England, in 1627. He was educated at New Inn Hall, Oxford, and obtained a fellowship in Corpus Christi College. He became preacher at Witney and Thame in Oxfordshire, at Westmancote, and in 1681 he was ejected for nonconformity, and afterwards had a congregation in Bartholomew Close, London. He wrote, Heavenly-mindedness and Earthly-mindedness (1672, 2 pts. 12mo):—Saints’ Temptations (1674, 1675, 8vo):—Emancipatio (1680, 8vo):—Sermons, etc.

Rowe, Samuel, an English clergyman, was born in 1736. He became a bookseller, but graduated at Jesus College, Oxford, in 1756. In 1758 he was made vicar of Credenham and perpetual curate of Postbury, St. Luke, which offices he held until his death. He published, Appeal to the Rubric (Lond. 1841, small 8vo): Church Psalm-book (several editions):—also Panorama of Plymouth, and Perambulations in the Forest of Dart- moor (Plymouth, 1848, 8vo).

Rowe, Wesley, a minister of the Methodist Epis- copal Church, was born near Frankfurt, Ross Co., O., April 4, 1809. He made a formal profession of religion and united with the Church in his nineteenth year. In 1832 he was licensed to preach, and in 1834 was admitted on trial into the Ohio Annual Conference, in which, and in the Cincinnati Conference, he labored until within in a few days of his death, Feb. 8, 1862. See Minutes of Annual Conferences, 1862, p. 185.

Rowites, the name applied to the followers of Mr. Campbell, of Row, Scotland. See Row Hexsey.

Rowland, Daniel, an eminent Welsh divine, chaplain to the duke of Leinster during the latter part of the last century. He published Eight Sermons, etc. (Lond. 1774, 12mo):—Three Sermons (1778, 12mo).

Rowland, Henry Augustus, D.D., a Presbyterian divine, was born at Windsor, Conn., Sept. 19, 1804. His father was pastor of the Congregational Church at Windsor, and his mother was a relative of Rev. Jonathan Edwards, D.D. He graduated at Yale College in 1823, finished his theological course at Andover Seminary in 1827, was licensed by the Hampden Association, and ordained by the New York Presbytery Nov. 24, 1830. He began his ministry in the Presbyterian Church at Fay- etteville, N. C. In 1834 he became pastor of Pearl Street Presbyterian Church, New York; in 1835 he became pastor of the Church at Honesdale, Pa.; and in 1845 accepted a call and was in- stalled pastor of the Park Presbyterian Church, New- ark, N. J., where he labored until his death, Sept. 4, 1859. Dr. Rowland was a successful pastor and an earnest, elo- quent preacher. He labored efficiently with his pen, and in the pulpit, to promote the interests of the Re- demper’s kingdom for more than one third of a century. He was fond of literature, and wrote much for the peri- odical press; also several volumes, viz.: On the Common Maxima of Infidelity (1850, 12mo):—The Path of Life (1851, 18mo):—Light in the Dark Valley (1852, 24mo):—The Way of Peace (1855, 16mo):—Tracts on Chris- tian Church, etc., etc. Conversations on Decrees and Free Agency. Also many single sermons and articles in the New York Evangelist, New York Observer, etc. See Memorial of the Life and Services of the late Henry A. Rowland, D. D., Wilson, Prob. Hist. Almanac, 1861, p. 103. (J. L. S.)

Rowland, Thomas, a minister of the United Methodist Free Churches, England, was born in Man- chester in 1792. He entered the Wesleyan ministry in 1815, and continued to labor until 1850, when he became involved in the questions connected with the Reform movement. Refusing to apologize to the Conference for some of his writings, he was at first made supernu- merary, and afterwards expelled. He joined the Wes- leyan Methodist Church and remained among them for several years. He attended the First Annual Assembly of the United Methodist Free Churches, held at Rochdale, 1857, and died in 1858. See Simpson, Cyclop. of Methodism, s. v.

Rowrawa, one of the eight Nararras (q. v.), or principal places of torment, in the system of Buddhism.

Roy, Julian David le, a French architect and antiquary, was born in Paris in 1728, and died in 1803. He was a member of the Académie des Inscriptions et Belles-Lettres de la France (1758, corrected 1770):—Histoire de la Disposition et des Formes Différentes des Temples des Anciens Romains:—Observations sur les Édifices des Anciens Peuples.

Royyaards, Herman John, professor of theology in the University of Utrecht for more than thirty years, beginning with 1822, was born in that city Oct. 5, 1772, and died in 1833. He obtained the degree of Doctor of theology, and in the following year became pastor of the Reformed Church at Meerkerk, at which place he wrote a successful prize essay on the Book of Daniel (1821). His special department in the university was that of historical theology, to which he added that of Christian ethics. He aided in founding (1889) the journal Archi- vor Kerckfich Gescichte, and contributed vari-
Rubble, RUBBLE-work, ROUGH-WALLING, coarse walling constructed of rough stones, not large, but of great irregularity both in size and shape, and not so flat bedded as in rag-work. In some districts it is often formed of flints: in large buildings, in neighborhoods

Rubble-work.

where better materials can be obtained for the outer face of the walls, it is in general only used for the insides, or backing; but in other districts the whole substance of the walls is not sufficiently of this construction. It is often found to have been plastered on both sides, but sometimes it was only pointed externally.

Rubens, Peter Paul, Sir, the illustrious Flemish painter, was born at Siegen, Germany (according to some, at Cologne), June 29, 1577. After the death of his father in 1587, he went with his mother to Antwerp, where his parents had formerly resided. He became page to Marguerite de Ligne, countess de Lalaing, but soon left her to study art, chiefly under A. van Noort and O. van Veen (or Venius). In 1606 he visited Italy, going first to Venice and Mantua and thence to Rome, where he devoted himself to the study of the pictures of Titian and Paul Veronese. In 1606 the duke Vincente Gonzaga sent him on a special mission to Philip III of Spain. Again visiting Italy, he resided at Rome, Milan, and Genoa, painting many pictures, until 1608, when, hearing of his mother's illness, he returned to Antwerp. He was appointed court painter to the archduke Albert, and married Isabella Brant (or Brandt) in 1609. When, in 1627, Charles I declared war against France,
RUBEZAH

did Robe to St. Iledefonse: — St. Ambrose Refusing to Admit the Emperor Theodosius into the Church; and two other figures representing the miracles performed by St. Ignatius Loyola and St. Francis Xavier. See Waagen, in subscribers to the project, "Tafelwerke" (Leipsig, 1836–1840); Michel, Rubens et L'École d'Anvers (Paris, 1834); Waagen, "Treasures of Art in Great Britain" (London, 1864–1874, 4 vols.).

Rubezahl, in Silesian legend, was a good-natured spirit of the Riesengebirge who assisted the good, the needy, and the wandering traveller, but who also teased and punished the wicked. He was able to assume any form he pleased, and appeared sometimes running between the feet of pedestrians, sometimes as a turtle, sometimes in the form of a hawk, snatching the hat from a sleeper's head, and sometimes so confused the senses that the tiles on a roof seemed to be of gold, or that a person seemed to see his own double, etc. He never carried his sport so far, however, as to work real injury to his victims. The name Rubezahl was a nickname, and greatly irritated him; but he loved to be called "The Lord of the Mountains."  

Rubigo. See Rubricus.

Rubino, Joseph Carl Friedrich, a German doctor and professor of philology and ancient history, was born Aug. 15, 1799, at Fritzlar, of Jewish parentage. Having completed his studies at Heidelberg and Göttingen, he returned from 1820 to 1831 in private at Cassel, where he became intimately acquainted with the most prominent men of his time. In 1831 he was appointed professor at Marburg, and April 24, 1842, he openly professed the Christian faith. Up to his death, April 10, 1884, he lectured at Marburg, having been invested with several times with the highest offices of the university. His last words were, "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). The great veneration in which Rubino was held is best shown in Dr. Grau's dedication of his work, "Semiten und Indogermanen, zu seinen friend Rubino. See Kal- kar, Israel und die Kirche," p. 127; Delitzsch, "Staat auf der Hoffnung," II, 22 sq.; Literarischer Handekchecker, 1864, p. 342; Fürst, "Bibl. Jud. iii., 179." (B. P.)

Rubrics (Lat. rubrica, from ruber, red), in classic use, meant the titles or headings of chapters in certain important laws-books, and is derived from the red color of the ink in which these titles were written, in order to distinguish them from the text. In medieval and modern use the name is restricted to the directions which are found in the Book of the Church, the Prayerbook, containing the several prayers, and the performance of the sometimes complicated ceremony by which they were accompanied. The same name, together with the usage itself, is retained in the Church of England Prayer-book; and in all these, even where the direction has ceased to be printed in red, the name rubric is still retained.

Where red ink is not employed, the rubric is distinguished from the text by italics, or some other variety of print. In the Catholic Church a considerable controversy exists as to whether the rubrics of the missal, the ritual, and the breviary are to be considered preceptive or only directive — a question into which it would be out of place to enter. A similar controversy has existed at various times in the English Church. The science of rubrics is with the Catholics a special branch of study, the chief authorities on which are Gavanti, Merati, Cavaleri, and other more compendious writers.

Rubruquis, Guillaume de. See Rubysbroek.

Ruby (only pl. рубина, rubinum; once [Prov. iii. 15, Kethb] рубин, rubinum; Sept. Λευκός, or Λακκ. πολεμιξίας; Vulg. cuneus opes, cuneus pretiosissima, gemme; de ultimo ubuis, chur antiquum), a gem concerning which there is much difference of opinion and great uncertainty. It occurs in the following passages: "The price of wisdom is above peninim" (Job xxviii. 18; so also Prov. iii. 15; viii. 11, xxxi. 10); "A multitude of peninim" (xx. 15). In Lam. iv. 7, it is said, "The Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than peninim." Boote ("Animad. Sac. iv., 3") on account of the redness mentioned in the last passage, supposed "coral" to be intended, for which, however, there appears to be another Hebrew word. See CORAL. Michaelis ("Steph. p. 2023") is of the same opinion, and compares the Heb. רַבַּת, with the Arab. piena, "a branch." Gesenius ("Thesaur. s. v.") defends this argument. Bochart ("Hieroz. iii., 601") says that the word "coral" is wrong, and points to the root רָבַת (rabat) as explaining the "redness" alluded to above by supposing that the original word (רַבַּת) signifies merely "bright in color," or "color of a reddish tinge." This opinion is supported by Rosenmuller ("Schol. in Thern.") and others, but opposed by Maurer ("Comment.") and Gesenius. Certainly it would be no compliment to the great people of the land to say that their bodies were as red as coral or rubies, unless we adopt Maurer's explanation, while "the redness" to the blood which flowered in their veins. See RUDDY. On the whole, considering that the Hebrew word is always used in the plural, we are inclined to adopt Bochart's explanation, and understand pearls to be intended. See PEARL.

The ruby is, however, generally supposed to be represented by the word רַבַּת, kadd-kod, which occurs in Ezek. xxvii. 6, and Isa. liv. 12, where the A. V. renders "coral" (q.v.), and the Arabic word of similar sound (kaddad)kod) signifies "vivid redness," and as the Hebrew word may be derived from a root of like signification, it is inferred that it denotes the Oriental ruby, which is distinguished for its vivid red color, and was regarded as the most valuable of precious stones next after the diamond. This mode of explanation, however, seems rather precarious. The Greek translator of Ezek. xxvii. 16 does not appear to have known what it meant, for he preserves the original word; and although the translator of Isa. liv. 12 has οπαίος (opas), "a carbuncle" (q.v.), he is not regarded as any authority in such matters when he stands alone. The ruby was doubtless known to the Hebrews, but it is by no means certain that kadd-kod was its name. Some have supposed that the word elad, אֶלֶד, which from its etymology should signify a sparkling, flaming gem, is to be regarded as a species of ruby. It occurs only in Isa. liv. 12; hence the Sept. and A. V. make it a "carbuncle" (q.v.).

The wire of mineralogists is a red sapphire (q. v.), and spinel. It is a gem highly prized, and only inferior in value to the diamond. The finest are the Oriental, which are chiefly brought from Ceylon and Burmah. They are found in alluvial deposits. The ruby, like other gems, had a host of occult virtues attributed to it by the Cabalists. It was supposed to give valor to the soldier in battle; to decide and concentrate affection; to foretell evil by growing pale, and to indicate that the danger was past by recovering its vivid color. See GEM.

Ruchat, Abraham, a Swiss ecclesiastical writer, was born about 1680. He was for a time pastor at Au- bonne, but after 1719 taught belles-lettres and philosophy in the Academy of Lausanne. He died Sept. 29, 1758. His principal works are, "Grammatica Hebraica" (Basle, 1737); "Lexicon Hebreaicum" (1747); "Voyage de Vaud" (Berne, 1707); "Histoire de la Réformation de la Suisse" (Geneva, 1740, 6 vols.). See Roussel, "Éloge de Ruchat,"—Hoefer, "Noir. Rég. Générale," s. v.

Ruchath, Johann, called Von Wesel, a German reformer, was born at Oberwesel, on the Rhine, about 1410. He was professor of divinity at Erfurt, and afterwards preached at Worms for seventeen years. He was accused of heresy, and committed to the torture in 1479, but, to escape death or torture, recanted. Ruchath died in 1481. He wrote a "Treatise against Indul-

Rudbeck, John, a learned Swedish prelate and reformer, was born at Orebro about 1580. He was chaplain to Gustavus Adolphus, and bishop of Westernia. His death occurred in 1646. He was father of Olaf (or Olaf) Rudbeck, Sr., the eminent anatomist and botanist.

Rudborne (or Rodborne), Thomas, an English bishop and architect, was a native of Hertfordshire. He studied at Merton College, Oxford, and afterwards became chaplain to Henry V preceding the battle of Agincourt. He received the prebend of Horton, Salisbury, the living of East Deping, Lincolnshire, and the archdeaconry of Sudbury. He served the office of proctor in the university, and was elected chancellor. In 1436 he was warden of Merton College, resigning the next year. In 1438 he was promoted to the see of St. David's, and died about 1442. The tower and chapel of Merton will long remain monuments of his skill and taste. He wrote, according to Bale, a Chronicle, and some Epistles ad Thammas Waldenem et Alia.

Rudd, John Churchill, D.D., an Episcopalian clergyman, was born at Norwich, Conn., May 24, 1779. By adverse circumstances he was prevented from taking a collegiate course, and, although brought up a Congregationalist, united with the Episcopalian Church. He was admitted to deacon's orders by bishop Moore, April 28, 1800, and in 1806 to priest's orders by the same prelate. In December, 1805, he took charge of St. John's Parish, N. J., and in May following was instituted its rector. Owing to ill-health, he resigned, May 26, 1826, and removed to Auburn, N. Y., and took charge of St. Peter's Church in that city for seven years. In 1827 he was induced by bishop Hobart to commence The Gospel Messenger, which he continued to edit until the close of his life, Nov. 15, 1848. The following are some of Dr. Rudd's publications: Monitorial Schools (1825), an address:—The Resurrection (1833), a sermon:—Christ, the Chief Corner-stone (1833), a sermon: besides a number of other Addresses and Sermons. Dr. Rudd edited the Churchman's Magazine, several years previous to 1812. See Sprague, Annals of the Amer. Pulpit, v, 501.

Rudd, Sayer, a minister of Walmer, Kent, England, in the middle of the last century, published a number of Poems, Sermons, and Theological Treatises, of which the best known is his Essay on the Resurrection, Millenium, and Judgment (Lond. 1734, 8vo). His Prodomos, or Observations on the English Letters, was published in 1756 (8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Rudder (enghal, Acts xxvii, 20, strictly a footlet; "helm," James iii, 4), an oar (hence the English paddle) used by the ancients for steering vessels, being passed through an eye or rowlock at the stern; when at anchor they were unshipped, and secured from slipping through the rudder-ports by lashings (ξυριφάσα, "bands"). There were usually two of these rudders (see fig., p. 375), one on each quarter of the vessel. See SHIP.

Ruddy (κυρίλλης, adoni, redish; Sept. ἄμμος; Vulg. rufus). Many interpreters think that the word means red-haired, and it is so rendered in the ancient versions, although ours understands a ruddy complexion. It would then appear that Essau (Gen. xxxv, 25) and David (1 Sam. xvi, 12; xxvii, 42) had red hair, a peculiarity so uncommon in the East that it forms a particular distinction, as in the Scriptural instances; but it is by no means unknown, especially in mountainous countries. It has been observed in Persia, accompanied with the usual fresh complexion. Such hair and complexion together seem to have been regarded as a beauty among the Jews. The personal characters of Essau and David appear to agree well with the temperament which red hair usually indicates.—Kitto. That interpretation, however, is by no means established, and the contempt of Goliath for David as a youth of a fair, bright skin is more probable. See David. This view is confirmed by the application of kindred words, as addam (טֶמָד, in Lam. iv, v, to the Nazarites in general; and addom (טָמָד) to the bridegroom (Cant. v, 10), who is immediately described as black-haired (ver. 11).

Rudelbach, Andreas, a Danish theologian, was born at Copenhagen in 1792. He became superintendent at Glauchau, Saxony, in 1829, and died in 1862. He published a number of dogmatic works, in which he advocates the orthodox Lutheran creed.

Rudente, the moulding, in form like a rope or staff, filling the fluting of columns, usually one third of the height. It is sometimes plain, sometimes ornamental.

Rudês (uncultivated), one of the names given to the catechumens in the early Church, because they were unequalled with the doctrines of Christianity, into which the baptized or faithful were initiated.

Rüdinger (also Ruđiger and Rudinger), Esrom, a German theologian and author, was born at Bamberg, Bavaria, May 19, 1528. He was a pupil of Joachim Camerarius in his early years, and subsequently (1548) became his son-in-law. In 1549 he became rector of the gymnasium at Zwieckau, and greatly promoted the efficiency of that school; but, as his relations with the superintendent became unpleasant by reason of his advocacy of the "necessity of good works," he gladly accepted a call to Wittenberg in 1557. In 1562 he be-
RUDOLPH

came rector, and in 1570 dean, of the theological faculty of that university. By this time his peculiar views had become known. He did not acknowledge the corporeal presence of Christ in the sacrament, nor a real partaking of the rea sacrament by unbelievers. He was com-

manded by the constituted authority to recant these opinions, and was even arrested (1574); but he refused and fled, eventually es-

establishing a school among the Moravians, in connection with whose curriculum he wrought out his valuable exposition of the book of Psalms. He died at Nurem-

berg in 1591, though Altorf is sometimes given as the place of his death.

Rüdinger left many works in manuscript, besides others which were published. His theological writings are the following: Symposi Cypriani Eginatti, seu de Pro-

videdentia Disputatio, etc. (Basle, 1557) — Exegeseis — de Cena Dom. (Leipsic and Heidelberg, 1575; the latter edition naming Corecss as the author) — Lōris Psalmoru-

num Paraphrasis Latina. — E Dēvōv, Tuncia Funebris ex Tela Paradisi ad Destr. Crucis Christi (Lukex xxiii, 43) — De Origine Ubiquitatis Pii et Eruditi — Tractatio (Geneva, 1587), a posthumous work usually credited to him. — De Jesu Martyre Anna Burgo, etc., in Miegii Monumenta, etc., ii, 61 sq. — De Fratrisus Orthodoxa-


Rudolph, St., a monk of Fulda in the 9th century, was a pupil of Rabanus Maurus (q. v.), director of the convent-school, and spiritual counselor and favorite preacher to Louis II, who wrote a series of works, among which a continuation of the Annals of Fulda (839-863) holds the first place. By direction of his ab-

bot, Maurus, he composed a life of Lioba, abess of Bischofshausen, which is given in Surius and Mabillon (Acta Ord. S. Ben. Sec. iii, 2). A short history of the Saxons, which has been incorporated into Meginhard's narrative of the translation of St. Alexander (comp, the art. "Felicitas u. ihre 7 Söhne" in Perrz, ii, 678-681), is also from his pen; and to this list must be added a tract known by the erroneous title Vita B. Rabani Archiep. Moguntiacensis, given by the Bol-


rich, subsequently abbot at Ellwangen, with which he transmits to Rudolph, his former instructor, a life of the priest St. Sola for improvement. See Pertz, i, 308, 309, in the preface to the Annales of Fulda.

Rudolph (Rudolf or Rodolf) II, emperor of Germany, eldest son of Maximilian II, was born in 1552. He was educated at the Spanish court by the Jesuits. Upon the death of his father (October, 1576), he ascended the throne. He prohibited the exercise of the Protestant religion, and gave all the principal offices to the Catholics. This bigotry and intolerance led the Protestants to ally themselves with the other anti-

lists in the Low Countries and in France in 1608, of which confederation the elector-palatine Frederick IV was the head. Between 1608 and 1611 his brother Matthias extorted from Rudolph successively the sovereignty of Austria, Moravia, Hungary, Bohemia, etc. He died without issue in January, 1612, and was succeeded by Matthias. Rudolph was devoted to the study of astro-

logy and the occult sciences, and extended his patron-

age to Kepler and Tycho Brahe. The Rudolphine Tables derive their name from Rudolph, who originally undertook to defray the expenses incidental to the und-

ertaking; but it failed for want of means. See Kurek, Geschichte Oesterreich, zum Kaiser Rudolph (Linz, 1821).

Rudra (the bloody one), a Hindū deity of the Vedic period, described in the Yéls as the father of the winds. At a later period he is identified with Siva (q. v.)

Rudy, John, a (Dutch) Reformed minister, was born in Switzerland in 1791, and studied under the Rev. Dr. Helffenstein in Philadelphia. He entered the ministry of the German Reformed Church in 1821, and after serving Christ in North Carolina for three years, at Guilford (1821-24) he transferred his relations to the Reformed Dutch Church. From 1825 to 1835 he was pastor at Germantown, N. Y. In the latter year he re-

solved to leave the English-speaking Church and peo-

ple and came to New York city as a missionary to the Germans, and in 1888 took pastoral charge of the Ger-

man Evangelical Mission Church in Houston Street, where he rendered apostolic service until his death, in 1842. He built up this Church from a little gath-

ering in a hired hall to a membership of 300, and secured the erection of their commodious edifice. He was a man of deep piety, filled with the Spirit, and bur-

dened with the labors of a New-Testament evangelist. His distinguishing traits were a sound mind, good judgment, untiring zeal, and faithfulness unto death. He was an efficient coworker with the American Tract So-

cietv in the preparation and circulation of evangelical truth among the Germans. He gave himself up to the missionary service among his countrymen with tact and success. His last illness was contracted while en-

gaged in arduous pastoral work. (W. J. R. T.)

Rue (πυγών; Vulg. rūca) occurs in the A. V. only in Luke xi, 42: "But woe unto you, Pharisées! for ye tithe the mint, and rue, and all manner of herbs, and pass over judgment," etc. In the parallel passage (Matt.

xxiii, 23) δillé (ἀρχινομενον, translated "anise") is mentioned instead of rue. Both δillé and rūca were cultivated in the gardens of Eastern countries in ancient times, as they are at the present day. Dioscorides (iii, 45) de-

scribes two kinds, Rūta montana and Rūta hortensis; the latter of which he says is the best for the table. They are distinct species, and the first is common in the south of Europe and the north of Africa. The other is usually called Ruta graveolens, and by some R. hortensia, which is found in the south of Europe, and is the kind commonly cultivated in gardens. It is a native of the Mediterranean coast, and has been found by Hassel-

quist on Mount Tabor. Several species grow wild in Palestine, but R. graveolens is cultivated (Tristram, Nat. Hist. of the Bible, p. 478). Josephus speaks of a rue of extraordinary size as growing at Machærus (War, vii, 6, 8). Rue was highly esteemed as a medicine, even as

Ruta graveolens.
early as the time of Hippocrates. Pliny says, "Rue is as an herb as medicinable as the best. That of the gar- den hath a broader leaf, and branched more than the wild, which is more bottome, and in that situation he obtained to be long in all operations; also that it is sowed usually in Februarie, when the western wind, Favonius, bloweth. Cerese we find that in old time rue was in some great account, and especial reckoning above other herbs: for I read in ancient histories, That Cornelius Celsius, at what time as he was chosen Consuill with Quintus Flaminius, preserued the flower of his grave, to give his posterity in people of new wine, aromatized with rue. The fig-tree and rue are in a great league and amittie, insomuch as this herb, sow and set it where you will, in no place prospereth better than under that tree; for planted it may be of a slip in spring" (Holland's Pliny, xix, 8).

That it was employed as an ingredient in diet, and as a condiment, is abundantly evident from Apicius, as no- ticed by Celsius, and is not more extraordinary than the fondness of some Eastern nations for assafetida as a seasoning to food (see Columella, R. Rust. xii, 7, 5).

One kind was cultivated by the Israelites is evi- dence from its being mentioned as one of the articles of the Pharaoh's taxes their people with the heavy hand, though they neglected the weightier matters of the law. Rosenmüller states that in the Talmud (Shebuthoth, ix, 1) the rue is indeed mentioned among kitchen herbs (asperagus por- tulanus et corexdro); but, at the same time, it is there expressly stated that it is tithe-free, it being one of those herbs which does not cultivate. Accordingly, accord- ing to the general rule established in the Talmud. Cels- ius long previously observed with reference to this fact that in making rue free from tithes they show how far they have left their ancestors' customs; by which, as God's Word assures us, it was tithed (Hierobol. ii, 233).

See Beckman, An Age, Curvet, p. 6, 9.

Rue is a small shrub with a bushy stem, dark gray towards the base, with doubly pinnated leaves of a deep dark green, and yellowish flowers. The whole plant has a peculiar and very powerful odor, and its juice is so acrid that if not diluted it would blister the skin. Notwithstanding this coarseness, it was popular with the ancients, and it is still prized in the East. The Egyptians have a proverb, "The presents of our friends come on leaves of rue," meaning that they derive a pleasant perfume from the good-will of the sender, and just as verbena and gypsophila are grown in our win- dows, the Turks and Arabs keep pots of rue in their drawing-rooms, and use it in the same manner (Oppert, Archäologie, Arch. Mitt. 1902, 54). Among the Greeks and Romans it was valued not only as tonic and medicinal, but a special efficacy was as- cribed to it as a safeguard from serpents (Pliny, Hist. Nat. xx, 13)—a popular belief embodied in the modern Arabic phrase, "More hateful than is the scent of rue to serpents." In the Middle Ages of Europe it acquired a certain sacredness from small bunches of it being used by the priests to sprinkle holy water on the people (Bur- nett, Useful Plants, vol. i), and it is called "herb of grace" by Shakespeare (Richard II, iii, 4).

Rue, Charles de La, a Benedictine monk, was born at Corbie, Picardy, in 1684 (5). He became very learned in the Greek and Hebrew languages, and died in 1739. He published three volumes of the Works of Origin (1728-30), and his nephew Vincent de La rue, born in 1676, published the fourth volume in 1732.

Ruechat, Abraham, a theologian and historical writer, was born at Sept. 15, 1676, at Grand- cour, in the canton of Vaud. In 1699 he had acquired a taste for archaeological and historical inquiry, and also great facility in the acquiring of languages, so that he was able to apply for a professorship of Greek and Lat- in at Berne when twenty-one years of age; and soon afterwards mastered English and German, attaining, for some time, a high reputation for his knowledge of various universities, e.g. Berlin and Leyden. On his return he was made pastor of Aubonne and Rolle, then professor of belles-lettres and president of the Upper Gymnasium at Lausanne (July, 1721), and finally pro- fessor of theology in the same institution, which latter position he occupied until his death, Sept. 29, 1766.

Ruechat distinguished himself chiefly as a historian of the Church in his native land. In 1707 he published an Abrégé de L'Histoire Eccl. du Pays-de-Vaud. His principal work, Histoire de la Réformation de la Suisse (Geneva, 6 vols.), appeared in 1727 and 1728. It was placed on the Index at Rome, and was assailed by Jesuit priests, to whom Ruechat replied in a letter addressed to the editor of the Biblioth. Germanique, xx, 218. His work had been published no farther than 1587, the remainder not being given to the public until more than a century after the first issue. The first complete edition is by Vallenier (Lausanne and Paris, 7 vols.), with a Preface by Saur, he once hesitated. Of Ruechat's works a number have not yet been printed. The list of his printed works in- cludes a Hebrew Grammar (Leyden, 1707),—Examen de l'Origineisme (against M. Huber (q. v.)),—a transla- tion of the epistles of the apostolical fathers Clement, Ignatius and Polycarp (1721)—A treatise on the Bible weights and measures (1748); and various dissertations.

Ruet, Francisco de Paula, a Spanish Protestant minister, was born at Barcelona in 1825. When nineteen years of age he became deeply impressed with the evangelical truth under the preaching of De Sanctis at Turin, and he at once decided for the Protestant faith. Having been for some time General, he cast himself to the preaching of the Gospel in his own native place with that ardor and zeal which characterizes the nature of the Spaniard. The fanaticism of the Ro- mish Church, however, brought about his expulsion from his country for the remainder of his life. He went to Gibraltar, and from that place to the evangelization of the country with great effect, and was the means of bringing Matamoros to the Gospel truth. The revolution which broke out in 1808 once more brought him back to his country, and from that time he labored at Madrid in the most intimate connection with the brothers Fiedler, preaching at the Jesus' chapel in Calatrava Street until he died, Nov. 18, 1878. Ruet was the senior among the Protestant clergy of Spain, and also the first who had suffered imprisonment and exile for the sake of the evangelical faith. (B. P.)

Ruff, an ecclesiastical garment: (1) a piece of plaied linen worn round the neck: (2) a falling collar; (3) an academical robe of silk worn over the gown of cer- tain graduates; (4) a name sometimes given in the 17th century to the hood or tippet worn by clerics in Church.

Ruffinus. See Rufinus.

Ruffiner, Henry, D.D., LL.D., a Presbyterian divine, was born in the valley of Virginia, in what is now Page County, Jan. 19, 1786. His father was of German ori- gin, his mother of Swiss. In his early youth his father removed to Kanawha County, Va.; and, schools being very scarce in that section, he was sent to Lewisburg, Va., to the school of Rev. John McKellar, who was also pastor of the Church in that place. While here he was hopefully converted, and joined the Church. He graduated at Washington College, Lexington, Va., in 1817, studied theology with his friend George A. Baxter, D.D., and was licensed by Lexington Presbytery in 1818. The same year he was elected (by PSU College, and in 1822 ordained by Lexington Presbytery and took charge of the Church of Timber Ridge, Va. During the thirty years of his connection with Wash- ington College, he successively filled every professor's chair, and was its president for ten or twelve years. In 1848 he was compelled to resign his position by reason of ill-health, and went to the parish of Malden, McDonald and various other counties. His last years were spent in that of the Church in Malden, on the Kanawha River, where he continued to labor till a year before his death, which
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occurred Dec. 17, 1861. Dr. Rufner was an untiring and enthusiastic student all his life. In learning he had few equals, and for many years he was probably the most learned in the country, if not in the United States. He was always an impetuous preacher; at times his eloquence was overpowering, his manner always demanding attention. He was the author of Judith Benuaddi (a romance)—The Pathers of the Desert (2 vols.)—The Predestination: also a number of Pamphlets and Addresses. See Wilson, Presb. Hist. Almanac, 1863, p. 202; N. Amer. Rev. xiv. 341; South. Lit. Mess. iv. 792; Review of Duchshink's Cyclop. of Amer. Lit. p. 28; Amer. Annual Cyclop. 1861, p. 945. (J. L. S.)

Ruffo, Dionigi Fabrizio, an Italian cardinal and general, was born at Naples (or Calabria) about 1744. He raised in Calabria the Army of the Holy Faith, a large body of royalists which, under his command, expelled the French and the republicans from the country in 1759 and restored king Ferdinand IV to the throne. A number of republican chiefs taken by him at Naples, as prisoners of war, were put to death by order of the king. He died in 1787.

Rufio, Luigi, cardinal and archbishop of Naples, was born at San Onofrio, Calabria, Aug. 25, 1750. He was made cardinal-priest, and in 1777, archbishop on Naples, under the succession of Joseph Bonaparte to the throne, Rufio was exiled, and remained in Rome till 1815, when he was allowed to return to his diocese. Under Ferdinand IV he was director of the university, but was replaced by Rosini, bishop of Pozzuoli. Rufio died at Rome Nov. 17, 1832.

Rufina, St., a Christian martyr, under Valerian, at Rome. Her sufferer, to avoid danger, renounced Christianity, and endeavored to dissuade Rufina from her profession. She remained steadfast, and her sufferer, finding her unyielding, informed against her, and occasioned her arrest. Although tortured several times, she remained inflexible, and was beheaded A.D. 257.

Rufinus Tyrannus, monk, presbyter, the friend, and later the adversary of Jerome, was born at Concun- daly, Italy, about A.D. 380. Forty years later he was converted to Christianity and became a monk, in which character he visited the East and became acquainted with the monastic institution as found in the Nitrian desert and elsewhere. He witnessed and wrote an account of the persecutions under the emperor Valens, 367. Although he is said to have written that he endured many of the troubles of martyrdom. In 378 he went to Jerusalem in company with Melania, a strict ascetic and friend of Jerome, and was made presbyter by the bishop John of Jerusalem in 390. The breaking-out of the Origenistic controversy (q. v.) soon afterwards destroyed his friendship with the latter and he became a monk, and was formally condemned in 398. Subsequently the incursions of the Goths under Alaric compelled him to flee. He died in 410 in Sicily, while on the way to Palestine. The theological importance of Rufinus arises from his having brought the writings of the Greeks within the reach of the Western Church. He translated the Church History of Eusebius, the Histories of Eusebius and the Chronicle, in a complete work, and for a long time professed to be in opposition to the wish of bishop Chrysostom of Aquileia, although taking rather arbitrary liberties with the text (comp. Vales. on Eusebi.; Huevius, De Claris Interpretibus, p. 202; Kimmel, De Rufino Euseb. Interprete [1838]), and continued the history to the reign of Theodosius the Great, the continuation being afterwards translated into Greek. He also wrote a Vitae Patrum S. Histor. Euenotica for bishop Patronius of Cologn, which furnished the material and was long con- sidered to be the author, though many attributed the work to Jerome instead. Rufinus's translation of Origen was intended to demonstrate the orthodoxy of that father, but was not impartially done, and gave rise to numerous disputes with Jerome, against whom he now wrote his two books known as Inversionis. His exposition of the Apostles' Creed deserves mention also. It was composed at the request of bishop Laurentius, was much esteemed in ancient times, and is still important to the history of doctrines. Several other works are credited to him, but are now rejected as spurious. The chief edition of his writings is by Vallarsi (Verona, 1745). The Church History was first printed at Basle in 1544, but was afterwards improved by the Carmelite Peter Th. Osiociari, and published in 1740. See Fonte- mini, Hist. Lit. Aquilei; De Robies; J. F. Marx; and other modern writers (Arg. 1745; 1754; Marzammii, E. H. de Tyr. Rdf. Fide et Religion (Patav. 1855); Schirck, x. 121 sq.; Seander, Ch. Hist. vol. i.

Rufus (Lat. for red, Gr. Ροδισκος) is mentioned in Mark xv. 21, along with Alexander, as a son of Simon the Cyrenian, whom the Jews compelled to bear the cross of Jesus to Golgotha (Luke xxii. 28). A.D. 29. As the evangelist is called his son, who Simon was by naming the sons, it is evident that the latter were better known than the father in the circle of Christians where Mark lived. Again, in Rom. xix. 18, the apostle Paul salutes a Rufus whom he designates as 'elect in the Lord' (IIēsou Barnupv). Both these rufuses are generally regarded as having earned a mother's claim upon himself by acts of kindness shown to him. A. D. 55. It is generally supposed that this Rufus was identical with the one to whom Mark refers; and in that case, as Mark wrote his gospel in all probability at Rome, it was natural that he should have given his readers the name of a person who had been at Rome, while he, apparently, was not there, may have died or have come later to that city, from his relationship to two well-known members of the same community. It is some proof at least of the early existence of this view that in the Acta Andreae et Petri both Rufus and Alexander appear as companions of Peter in Rome. Assuming, then, that the same person is meant in the two passages, we have before us an interesting group of believers—a father (for we can hardly doubt that Simon became a Christian, if he was not already such, at the time of the crucifixion), a mother, and two brothers, all in the same family. Yet we are not sure that the name 'Rufus' was to be taken as a sign of the person's origin (Wetttstein, Nov. Test. i. 634); and possibly, therefore, Mark and Paul may have had in view different individuals.—Smith. The name is Roman, but the man was probably of Hebrew origin. He is said to have been one of the seventy disciples, and eventually to have had charge of the Church at Thesaba.

Rugen, in Greek mythology, was a prince belonging to the race of children of the moon, father of the Firmaces, and grandfather of the Pristides.

Rugger, Prosper (originally Salomo Meir ben-Mose), a Jewish scholar, was born at Novara in 1606. At the age of thirteen he was already known as a good Hebraist, and was afterwards appointed rabbi at Jerusalem. On June 25, 1646, he joined the Christian Church and received from James Prosper Rube, a new name (Wettstein, Nov. Test. i. 634); and possibly, therefore, Mark and Paul may have had in view different individuals.—Smith. The name is Roman, but the man was probably of Hebrew origin. He is said to have been one of the seventy disciples, and eventually to have had charge of the Church at Thesaba.

Ruggles, Henry Edwin, a Presbyterian minis-
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ter, was born at Newbury, Vt., Nov. 27, 1822. He entered Dartmouth College, where he graduated in 1845. He spent a year in teaching the classics at Lyndon, Vt., and also at Hoosic Falls, where he remained two years, at the end of which time he entered the Union Theological Seminary, N. Y., where in due course of time he graduated, and was appointed city missionary in New York. At the end of his service in this field he went South, and was appointed stated supply over a Church in St. Louis, Mo., which position he occupied for one year, and was ordained with a view of becoming pastor of the Presbyterian Church at St. Charles, Mo. Thence he came to New York, and was pastor of a Congregational Church at Eaton village, where he remained but one year on account of sickness, which obliged him to return to his native place, where he died, Dec. 24, 1856. (W. P. S.)

Ruggles, William, LL.D., a Baptist educator, was born in Rochester, Mass., Sept. 5, 1797, and was a graduate of Brown University in the class of 1820. Shortly after graduating, he went to Washington, D.C., and was appointed a tutor in Columbian College in 1822, his name being retained in the list of its faculty for forty-five years. He was appointed professor of mathematics and natural philosophy in 1827, and discharged the duties of that office with marked ability and success till 1839 when, at his own request, he was appointed professor of political economy. He discontinued active service after 1873. During four interims he was the acting president of the college. He died Sept. 10, 1877.

Prof. Ruggles was a most generous giver to the benevolent organizations of the denomination (the Baptist) with which he sympathized. "His relations with some of the Baptist missionaries in Burmah had led him to take particular interest in their labors. This was especially true of the Karen Theological School established by the late Dr. Binney, who had been his associate in Washington. In his last will and testament, after certain personal bequests, he bestowed his estate upon the Baptist Missionary Union and the Baptist Home Missionary Society, with a residuary provision for the college in whose service he had spent his entire active life." (J. C. S.)

Rugwit, in Wendish mythology, was a war-god of the ancient Rugians, and presumably the same as Karewe; since the latter is represented in a similar character (as Karenz, on the island of Rugen). Frequent colossal statues of stone or wood were erected to him in the different towns, in which he appeared as a being having seven faces on a single head, and as bearing a naked sword in his hand, while seven other swords were suspended from his person. The swallow appears to have been sacred to him, since that bird was allowed to build its nests in the eyes, mouthes, and other lines of the different faces, and also in the folds of the scarlet cloth in which the god was usually enveloped for the purpose of preventing access to his person. At Rheطا an image of this god was found which was almost naked and had six heads, four male and two female, besides the head of a lion on the breast. It has been supposed that a twofold deity, representing both Rugwit and Karewe, is set forth in this image; but the two are but a single god of war.

Ruhamah [some Ruhamah] (Heb. Rachamah; רחל, finding mercy; part. of רחל to be merciful; Sept. translates ἱεροφαίρως, and so Vulg. misericordiam concept, a figurative title of Israel. When God directed Hosea to prophesy against the wickedness of Israel and Judah, he commanded him to take to wife a harlot, the symbol of idolatry, the spiritual harlotry of the Jews; and of her were born a daughter, named, after God's direction, Lo-ruhamah, "Not obtaining mercy," and a son named Lo-ammi, "Not my people" (Hosea i, 6, 9). Israel is represented by Lo-ruhamah,

Judah by Lo-ammi. Perhaps Israel is typified by the female because that kingdom was the weaker of the two, and the more completely overthrown; and Judah by the male because from Judah the Messiah was to descend according to the flesh. Subsequently Hosea says (ii, 1), "Say ye unto your brethren, Ammi [my people]; and to your sisters, Ruhamah [having obtained mercy], thus promising God's reconciliation to the people on their repenting and seeking him; saying that he will have mercy, and they shall be his people, thus indicating the restoration of the Jewish nation after much affliction. As the promises of grace to the obdurate Jews were transferred meanwhile to the believing Christians, Peter applied them to the Gentile proselytes, to whom he addresses his first epistle, telling them that in time past they "were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy" (1 Pet. ii, 10). Paul also distinctly applies the prophecy not to the Jews only, but to the Gentiles: "That he might make known the riches of his glory on the vessels of mercy... even on us, whom he hath called, not of the Jews only, but of the Gentiles. As he saith also in Osee, I will call them my people which were not my people, and her beloved which was not beloved" (Rom. ix, 23-25). The wording in Hosea (i, 2) indicates the admission of the Gentiles into the participation of the promises made to the Jews. In the first instance, in the threats against Israel and Judah, it is a son, Lo-ammi, and a daughter, Lo-ruhamah. When the promises are given, the plural number is used; then it is brethren and sisters: not Jew only, but Jew and Gentile. See LO-RUHAMAH.

Ruhmani, in Hindu mythology, was the first consort of the god Vishnu in the incarnation of Krishna.

Ruin. The words used in the Hebrew thus rendered in the A. V. are very expressive. The ruin of a city by dilapidation, separating all its stones: Isa. xxv, 2, "Thou hast made of a fenced city a ruin" (or separation, ἀποστρατευμα; so of a country, Isa. xxxiii, 13; ἀπορρύπανσι, Isa.
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Ruiz, Juan, archbishop of Hita, in Spain, probably flourished during the reign of Alphonso XI. He is known to have been imprisoned by the bishop of Toledo about 1330 for his zeal in attacking the laxity of the clergy and the worldly manners of St. Terrón. Most of his life was spent in Guadalajara and Hita. He wrote a humorous poem describing his adventures, which is a mixture of all kinds of measures, containing hymns, pastoral poems, and epistles, in the confusion of which the original plan of the work is entirely lost. The style of this work has been compared in some respects to that of Chaucer. See Ticknor, History of Spanish Literature; Puymaguirre, Les Vieux Auteurs Castillans.

Rukmini (golden), the name of an avatar of Lakshmi, who under this form was the favorite wife of Krishna, an avatar of Vishnu. See Ayatana.

Ruland, Anton, a German doctor of theology and Roman Catholic divine, was born at Würzburg in 1589, where he also received his orders in 1622. Having labored for some time at Kittingen, he was called in 1836 as librarian of the Würzburg University, but in 1837 he was appointed pastor of Arnstein. For thirteen years he labored in this place, when, in 1850, he was recalled to Würzburg as first librarian. From 1848 till his death, which took place January 8, 1874, he was a member of the Bavarian House of Representatives. He wrote: Praktischer Unterricht zum erstenmaligen Empfang der heiligen Kommunion (2d ed. Würzburg, 1866). See the Literarischen Handeisheer, 1872, p. 161; 1874, p. 48. (B. P.)

Rule the Choir, the duty of the precentor as director of the musical services on greater doubles, and of the hebdomasary on Sundays and feasts of nine lections, and other principal feasts. Canons present at the service were said to keep choir.

Rule of Faith. See Faith, Rule of.

Ruler, Gilbert, a Nonconformist divine, was subprincipal of King's College, Aberdeen, in 1651. He afterwards became curate of Alnwick, Northumberland, from which he was ejected in 1662. After the Restoration he was named principal of the University of Edinburgh. He died about 1708. He published, the Rational Defence of Nonconformity (1689, 4to):—Vindication of the Church of Scotland (1691, 4to) :—The Cyprianic Bishop, etc. (1696, 4to) :—Presbyterian Government, etc. See Allibone, Dict. of Br. and Amer. Authors, s. v.;—Darling, Cyclopaedia, 3: 276.

Ruler of the Feast. See Architrchnlus.

Ruler of the Synagogue. See Architrchnlus.

Ruling Elders. Among Presbyterian churches there are generally two classes of elders—teaching and ruling elders. See Elder; Presbyterian Church.

Ru'mah (Heb. Rumah, רְמָעָה, hiph.; Sept. Ρομᾶ). Vulg. Ruma; Josephus, Ἄρουμα, Ant. x. 5, 2); a city named only in 2 Kings xxii. 36 as the home of Pedaiah, father of Jehoiakim's mother, Zebudah. It is probably the same as Arumah (Judges ix. 41), which is identified by Schwartz (Palest. p. 158) with the modern Ramah, 9 miles N.W. of Sanaria. He sephus mentions a Ru'mah in Galilee (War ii. 7, 21). Others with less probability regard this as identical with Dimnah, one of the towns in the mountains of Judah, near Hebron (Josh. xv. 92), not far distant from Lihon, the native town of another of Josiah's wives.

Rumelin, Georg Burkhard, a German divine, born in 1680 at Tübingen, where, also, he studied, was made magister in 1699. In 1706 he labored as pastor at Ober-Oswieheim, in 1707 as deacon at Unter-Oswieheim, and from 1735 until his death (Jan. 29, 1746).
Rumilia, in Roman mythology, was the goddess of nursing mothers, whose office it was to cause infants to readily receive their nourishment. She was also supposed to have been nurse to Romulus and Remus.

Rumulus, in Roman mythology, was an appellative of Jupiter, signifying "the nourisher."

Rumulodus, St., was a martyr and patron of Mechlin. His life is narrated by the abbot Theodoric about A.D. 1100, and was based on popular traditions, while the death of Rumulodus is said to have occurred in the year 775. He is represented as a native of Scotia, who led a pious life and resolved to convert the heathen. A later addition to the story makes him a son of King David and a Sicilian princess. He journeyed to Rome and returned to Brabant, where he gained many converts in the neighborhood of Antwerp, Lysa, and Mechlin. Count Ado received him kindly. He is not certain that he ever became a bishop. Two mandarins surprised him while reciting the Psalms, and killed him to obtain money, throwing the body into a stream. Celestial lights marked the place where it lay, and led to its receiving honorable burial, while miracles before and after death attested the sanctity of the man. In about 1050 a convent of canons of St. Rumulodus was established at Mechlin, and the cathedral in that town was dedicated to him. He is commemorated June 1. See Acts SS., Juni, i, 169-266; Gestel, Hist. Arch. Mechlin, (1725); Hist. Litt., de la France, ix, 338.

Rump, or rather tail (γόνατα, αλβάκι) of the Sacrifices. Moses ordained that the rump and fat of the rams offered for peace-offerings should be given to the fire of the altar (Exod. xxii, 22; Lev. iii, 9; vii, 3; viii, 25; ix, 19). The rump was esteemed the most delicate part of the animal, being the fattest (see Bochart, Hieros, i, 491 sq.). Travellers, and ancients, speak of the rumps or tails of certain breeds of sheep in Syria and Arabia as weighing twenty or thirty pounds (Russell, Apello, ii, 147). Herodotus says (ii, 118) that some may be seen three cubits, or four feet and a half, long; they drag upon the ground; and for fear they should be hurt, or the skin torn, the shepherds put under the tails of these sheep little carriages, which the animals drag upon with them. The prophet Ezechiel has also such regard for the rumps or tails that they always made them a part of their sacrifices (Diod. Sic, ii, 24). In the Description d’Egypte (Paris, 1820, large fol.) is inserted a plate of an Egyptian ram, remarkable for the enormous size of the tail, which weighed of which exceeded forty-four pounds. See SHEEP.

Runcaria, the name of an Antonine sect of the Waldenses, which is mentioned by Reiner as agreeing for the most part with the Paterins, but as holding that no part of the body below the waist can commit mortal sin, because such sin proceeds "out of the heart." They probably took their name from the town of Runcia or Runkel. See Reiner, Contr. Waldensia, in Bibli. Mus. Lugd. n. T., 296 sq.

Runcina, in Roman mythology, was a goddess who presided over the reaping of grain.

Rundell, William W., a minister of the Methodist Episcopal Church, was born in Norwich, Chenango Co., N.Y., and joined the Genesee Conference in 1818. He began his labors in Canada, where his name is still mentioned with great respect. He travelled in the itinerant ranks for thirty years, and was superannuated twenty-seven. He was a member of the Northern New York Conference at the time of his death, which occurred in Mexico, Oswego Co., N.Y., March 28, 1876. See Minutes of Annual Conferences, 1876, p. 65.

Rundli, in Hindu mythology, was the daughter of Dritarashtra and Kandari, and the form in which the goddess Marishtha chose to appear among men. Her mother became famous as having won the love of Krishna; but Rundli was not the daughter of that god, having been born before Vishnu was incarnated in that form.

Rundle, Thomas, LL.D., an English prelate, was born in the parish of Milton Abbot, Devonshire, about 1866. In 1702 he entered Exeter College, Oxford, and was introduced to Mr. Edward Talbot, son of Dr. William Talbot, bishop of Oxford—an event of great importance, as it secured to him the friendship and patronage of the Talbot family. He was ordained by bishop Talbot in 1718, in 1720 was made archdeacon of Wilt, and in the same year was constituted treasurer of the church of Sarum. On Jan. 23, 1721, he was collated to the first stall in Durham Cathedral, but on Nov. 12 in the following year died. He had also the mastership of Sherborne Hospital (July 5, 1723), and became associate chaplain at the palace in Durham. He was consecrated bishop of Derry, in Ireland, February, 1734 (or 1735), and died at his palace in Dublin, April 14, 1748. Of his works we have nothing except four Sermons (1754-59), and The Letters of the Late Thomas Rundle to Mrs. Barbara Sandys (Oxf. 1790, 2 vols. 12mo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict., s. v.

Runner, a word that does not occur in the A. V., although "running" frequently does (usually as a rendering of γόνατα, ροτα, ρεικου). The Old Test. furnishes many illustrations of speed of foot. See Footmen. We have a very curious specimen of the manners of the times, and a remarkable instance of the great importance in Ahimaz, who, it appears, was a proficient runner—and a very swift one, too—which one would hardly have expected in the son of the high-priest. It belongs, however, to a simple state of society that bodily powers of any kind should be highly valued, and exercised by the possessor of them in the most natural way. Homer's famous Homer ("the swift of foot"). Ahimaz was probably naturally swift, and so became famous for his running (2 Sam. xviii, 27). So we are told of Asahel, Job's brother, that "he was as light of foot as a wild goat" (i, 18). And that quick running was not deemed inconsistent with the utmost dignity and gravity of character appears from what we read of Eliah the Tishbite, that "he girded up his loins and ran before Ahab who was in his chariot to the entrance of Jezebel" (1 Kings xviii, 46). The kings of Israel had running footmen to precede them when they went in their chariots (2 Sam. xv, 1; 1 Kings i, 5), and their guards were called φορτυνομοί, runners. It appears by 2 Chron. xxx, 6, 10, that in Hezekiah's reign there was an establishment of running messengers who were also called φορτυνομοί. The same name is mentioned among the Persian posts in Esth. iii, 13, 15; viii, 14, though it appears from the latter passage that in the time of Xerxes the service was performed with mules and camels. The Greek name, borrowed from the Persian, was ἄγγαρος. Ancient Racers.

As regards Ahimaz's crafiness, we read that when Absalom was killed by Joab and his armor-bearers, Ahimaz was very urgent with Joab to be employed as the
RUPERT 156

messenger to run and carry the tidings to David. See Post.

In the New Test. we have frequent reference to running in the allusions to the Greek races (1 Cor. iv. 24; Heb. xii. 1; comp. Psa. xix. 5; Eccles. ix. 11). See Game.

Rupert (or Ruprecht, i.e. Robert), St., the apostle of Bavaria. The exact period in which this personage lived is not known, and is the subject of continued dispute, the limits being from about A.D. 580 to 700 sq. The authorities are the Salzburg Chronicles from the 12th to the 14th century, on the one hand; and the July, A. of Mainz, comp. about 873 (Kleiman, Nachr. vom Zustande d. Gegend u. Stadt Juwaria [Salzburg. 1784, suppl. p. 7 sq.]), the so-called Congestum of bishop Arno of Salzburg, the Breviar of the time of the bishop Virgil (died 784), etc., on the other. The preponderance of opinion is towards the later date, according to which Rupert entered on his work of conversion in 696, after a beginning had already been made by other agents. Concerning his life, it is related that he sprang from the royal family of the Franks, became bishop of Worms, and was invited by Duke Theodo to preach the cross in his Bavarian dominions. Having consented, he was received at Ratibon with great solemnity, and baptized the duke, many nobles, and large numbers of the common people. He was also permitted to select a place for his settlement anywhere in the country, and for this purpose traversed the land, everywhere preaching the Gospel; and after a temporary experiment elsewhere, finally chose the spot called Eichsfeld, and landed in a Bavarian city on the juvavum (Salzach), and there built an episcopal residence, church, and convents. This was the beginning of the town and diocese of Salzburg (about A.D. 700), which in the time of Arno, the tenth successor of Rupert, was raised into a metropolitan see. Rupert placed twelve pupils from Worms in the monastery, and assigned the nunery to the virgin Erindrub. After further tours for preaching, the founding of other churches, and the appointing of a successor, he returned to his proper see (propria sede), and there died on Easter-Sunday. So the Vita Primigenia, though Arnold of Vochburg lets him die at Salzburg. See Rudhard, in the Würz, Getrehe-Antiqu., 1857, Nos. 196-222; 1845, Nos. 80-83; Aelteste Gesch. Bayerns (Hamb. 1841); Rettberg, Kirch. Gesch. ii, 195 sq.; Kurz, Handb. der allergem. Kirchengesch. ii, 1, 120 sq.

Rupert, abbot of Deutz (Ruperus Tuttienensis), a contemporary of St. Bernard, and in his theological relation a mystic, was one of the most prolific among the exegetical writers of his time. Neither his country nor the exact time of his birth is known; but it is certain that he spent his early years in the Benedictine convent of St. Laurent at Liege in preparation for a monastic life. He was consecrated to the priesthood in 1101 or 1102, and began his literary career somewhat later. The earliest work from his pen, if we disregard some Latin verses but little known, is entitled De Divinis Officis, in which he endeavors to explain the entire symbolism of the public worship to the common understanding. His first exegetical work was an abridgment of the Moralia in Jobum of Gregory the Great. These publications involved him in controversies, chief among which was that waged against the schools of Voss, Gaunas, and Anciens. In them their adherents had advanced the idea in Rupert’s convent at Liege that God willed the evil and that Adam sinned in accordance with God’s will. Rupert characterized the doctrine as impious, and advocated instead the Augustinian (infrapassinian) view that God simply permitted evil. Being prolix, Berengar, and after the death of that patron in 1113 by Cuno, abbot of Siegburg, and later bishop of Ratisbon, he resisted the virulent attacks of the body of adherents belonging to those schools. He embodied his views in the treatise De Voluntate Dei, and when his opponents asserted that the idea of a permission of evil by the doctrine of predestination, he added the book De Omnipopotentia Dei (about 1117), and followed up his effort by meeting William of Champeaux in a public disputation at Chalon, which ended by leaving each disputant confident of the success of his cause, and exposed Rupert to the subsequent malicious attacks of William’s pupils while he lived.

The energy of Rupert’s devotion to the Scriptures is apparent from the fact that it was in this period of exciting conflict that he issued the first of his independent exegetical works, a Tractatus in Evangelium Johannis (in 14 books). The exposition follows the text, giving the literal meaning, reconciling difficulties—which are regarded as only apparent—and frequently giving an allegorical interpretation. The authority of the fathers prevails everywhere, and all manner of dogmatical questions are woven into the exposition. A second, the largest and most original of his exegetical works—the Commentarius de Operibus Sanctorum Trinitatis (in 42 books)—appeared in 1117. Its purpose was to explain the entire plan of salvation from the beginning to its consummation. Its title is derived from the systematic plan by which the dispensation of each Person in the Trinity is distinguished.

The work is dominated by the systematizing tendency of Middle Age theology, and as it lacks the advantage growing out of a knowledge of the true nature of the Scriptures, it represents the traditional results of earlier investigations; but it luxuriates in the use of the unregulated hermeneutics of the time and in the development of mystical and anagogical meanings from the Scriptures, and thereby illustrates the qualities which distinguish Rupert as a theologian; namely, the religious fervor and enthusiasm of the mystic.

In 1119 Rupert returned to Cuno of Siegburg, and would seem to have formed an intimate relation with the archbishop Frederick of Cologne, to whom he dedicated a Commentary on the Apocalypse (in 12 books), which is peculiar as regarding the views and statements of that book as relating to past experiences of the Church from the Creation to the times of the New Test., rather than as prophecies having reference to the future. In his next work was a Commentary on the Song of Solomon (7 books) which expounds the book as being a prophetical celebration of the incarnation of Christ, that is, the redemption of the plan of God’s inspired laudations of the Virgin Mother. The book is nevertheless a witness to show that the 12th century did not accept the dogma of the “ immaculate conception.” A Commentary on the Twelve Minor Prophets followed—which was interrupted by the composition of a work entitled De Victoria Verbi Dei (13 books), showing how God executes his counsels, despite the opposition of Satan, by an examination of the Bible narratives, the mystical treatment being altogether ignored—but was eventually completed.

In 1120 Rupert was chosen abbot of Deutz, and was compelled to lay aside his pen to arrange difficulties relating to the spirituality of his convent. He was also the author of a number of actions at law (comp. Ruperti, De Incendio Turfianis Liber Aureus, cap. viii, ix). He eventually placed the management of the secular business of the convent in the hands of a committee of monks, and reserved for himself the administration of discipline and the spiritual care of the faithful. His Commentary on Matthew (in 18 books), allegorical throughout, appeared not earlier than 1126. A work entitled De Glorioso Rege David (15 books) appeared at about the same time. It is based on the books of Kings, and, like all of Rupert’s writings, refers especially to the spirit of the Church he founded. He also gave attention to practical subjects, and wrote De Regula Sancti Benedicti (in 4 books), and an Annales (in 3 books), written in dialogue form and de
RUSH

Rush is the rendering in the A. V. of two Heb. words, both of which are occasionally translated "buhl-rush" (q. v.).

1. Agmôn (אָגוֹמִן; Sept. κήρος, ἀγωμᾶ, μικρός, γαλος; Vulg. circulus, fervens, fervetem) occurs in Job xl, 26 (A. V. xlii, 2), "Canst thou put agmôn (A. V. "hook") into the nose of the crocodile? again, in xl (A. V. "rash"); "Out of his nostrils goeth smoke as out of a seething-pot or agmôn (A. V. "caldron.") In Isa. ix, 14, it is said Jehovah "will cut off from Israel head and tail, branch and agmôn (A. V. "rash".)" The agmôn is mentioned also as an Egyptian plant, in a sentence similar to the last, in Isa. xix, 15 (A. V. "rushing"); while from lviii, 5 (A. V. "bushing") we learn that the crocodile had a pendulous nose. The term is allied closely to the Heb. agâm (אָגוּמ), which, like the corresponding Arabic ajâm, denotes a marshy pool or reed-bed (see Jer. il, 22, for this latter signification). Agâm is also considered to be derived from the same root as גָּאוֹמ, גָּמְי, the papyrus (see No. 2 below). Some have even concluded that both names indicate the same thing, and have translated them by juncus, or rush. The expression "Canst thou put agmôn" into the crocodile's nose? has been variously interpreted. The most probable interpretation is that which supposes allusion is made to the mode of passing the reed or rush through the mouth of fish in order to carry them home; but see the commentaries and notes of Rosenmuller, Schultens, Lee, Cary, Mason Good, etc. The agmôn of Job xli, 29 seems to be derived from an Arabic root signifying to "be burning;" hence the fervens of the Vulg. Rushes were used anciently for corcls (xlii, 2) and for other purposes; nevertheless, they are proverbially without value. Figuratively the term is used of the least important class of people (Isa. ix, 14; xix, 15; lviii, 5; Jer. ii, 22).

There is some doubt as to the specific identity of the agmôn, some believing that the word denotes "a rush" as well as a "reed" (see Rosenmuller [Bibl. Bot. p. 184] and Winler [Steudel. i, 481]). celery (Hier. 1, 465 sq.) has argued in favor of the Arundo phragmites (now Phragmites communis). That the agmôn denotes some specific plant is probable from the passages where it occurs, as well as from the fact that kanîk (ךָנִיק) is the generic term for reeds in general. Lobo, in his Voyage d'Abyssinie, says the Red Sea was seen to be literally red only in places where the gonenom was abundant. What this herb is does not elsewhere appear. Forskål applies the name of ghobehe to a species of arundo, which he considers connected with A. phragmites. M. Bovis, in his Voyage Botanique en Egypte, observed, especially on the borders of the Nile, quantities of Saccharum Aegyptiacum and of Arundo Aegyptio, which, is perhaps, only a variety of A. dinox, the cultivated Spanish or Cypris reed, or, as it is usually called, the box sedge, which grows abundantly in Cairo. In the neighborhood of Cairo he found Poa cynodontes (the khasha, or cusa, or sacred grass of the Hindoos), which, he says, serves "aux habitants pour faire des cordes, chauffer leurs fours, et cuire des briques et poteries. Le Saccharum cylindricum est employé aux mêmes usages." The Egyptian species of arundo is probably the A. scirpis of Dioscorides. Of Delile, which gives an account of the Egypt. These species are of considerable antiquity, and were commonly assembled in medicinal times once a year, at or about Whitsuntide. After the Reformation they were seldom convened, and so for many generations they have practically ceased to exist. Since the Catholic revival in 1830, they have been restored in England according to ancient precedent, and in the great majority of English dioceses they are now in full working order. English Roman Catholics have likewise restored this ancient machinery, and now have their own rural deanery chapters in several Anglo-Roman dioceses of Sept. 1129, destroyed the Arounds of Deutz, but left the convent and church unharmed. Two books De Mediatione Mortis give evidence that the author believed his end approaching; and with a commentary on Ecclesiastes, in which he develops, more than in any other work, the literal sense alone, he brought his exegetical labors to a close. A few additional writings, lives of saints, etc., do not require special mention. Ruperti died peacefully in his abbey of Deutz, March 4, 1135.

Ruperti, Georg Alexander, D.D., a Lutheran divin., was born at Bremervörde Dec. 19, 1758. Having been teacher for a number of years at Stade, he was appointed, in 1814, general superintendent of the duchies of Bremen and Verden, and died March 14, 1839. He wrote, Symbola ad Interpretationem Sacri Codicis (1815); Theologiarum (1820); Theologische Miscellen (1816-19, 4 vols.); Des A. Abendmahl- us Ursprungsreine der Feier (1821). See Fürst, Blät. Jud. iii, 181; Winer, Handbuch der theolog. Literatur, i, 13, 195, 454, 868; ii, 743. (B. P.)

Rupitani (or Rupitani), a name given to the small Donatist congregation at Rome, from their being driven to shelter among the rocks for the purpose of celebrating their religious exercises. See DEAN.

Rupstein, J. G. E. Friedrich, a German doctor of theology and abbot of Loccum, was born Aug. 80, 1794, at Wunsdorf. From 1813 to 1816 he studied at Göttingen, in 1820 he was made chaplain of the Neustädter Church in Hanover, in 1822 he was appointed pastor of the Schlosskirche, and in 1825 assessor of consistory. In 1826 he was made court preacher and consistory, in 1832 abbot of Loccum, and in 1866 first member of consistory, and died Oct. 7, 1876, in Hanover. He published, Auschnitt von Predigten (Hanover, 1832, 2 vols.): Dr. H. Ph. Szeetro (ibid. 1899), a biography. See Zochold, Bibl. Theol. p. 1106; Winer, Handbuch der theolog. Literatur, 144, 743; Schneider, Theologisches Jahrbuch, 1878, p. 227. (B. P.)

Rural Dean, a designation of a class of very ancient officers of the Church, who, being parish priests, executed the bishop's processions, inspected the lives and manners of the clergy and people within their district, and reported the same to the bishop. In order that they might have knowledge of the state of their respective deaneries, they had power to convene rural chapters. Much of their authority at the present day rests on custom and precedent. Their duties and powers vary in different dioceses. See DEAN.

Rural Deeney, a certain number of parishes placed under the supervision of a rural dean.

Ruridecanal Chapter, a chapter consisting of the parish priests of a rural deanery, assembled for convenient deenial. These chapters are of considerable antiquity, and were commonly assembled in medieval times once a year, at or about Whitsuntide. After the Reformation they were
employed for making partitions, etc. It is about six feet high, with annual stems, and is abundant about the banks of pools and rivers and in marshes. The panicule of flowers is very large, much subdivided, a little drooping and waving in the wind. The plant is used for thatching, making screens, garden fences, etc.; when split it is made into string, mats, and matches. It is the 

2. Gómé (γόμη; Sept. παριγός, βιδόμος, λαός; Vulg. secrerus, secrupus, paprusus, juncus) is found four times in the Bible. Moses was hid in a basket made of the papyrus (Exod. ii. 3; A.V. "bulrushes"). Transit boats were made out of the same material by the Ethiopians (Isa. xviii. 2; A.V. "bulrushes"). The gómé (A. V. "rush") is mentioned together with kamhé, the usual generic term for a "reed," in Isa. xxxv. 7, and in Job viii. 11, where it is asked, "Can the gómé (A. V. "rush") grow without mine?" The name gómé, according to Celsius (Hierob. ii. 138), is derived from γόμη, "absorbere, bitum, quia in aqua nascitur, et aquam semper inhabibat" (comp. Lucrex, Phara. iv. 136). Though other plants are added by translators and commentators as the gómé of Scripture, it yet is evident that only the papyrus can be meant, and that it is well suited to all the passages. Being in some respects so obvious, it could not escape the notice of all translators. Hence, in the Arabic version and in the Asmaul of Eusebius, the word bardi, the modern Arab name of the papyrus, is given as the synonym of gómé in Exod. ii. 3. In Arabic authors on materia medica we find the papyrus mentioned under the three heads of Faisir, Bardhi, and Carthas. Faisir is said to be the Egyptian name of a kind of bardhi (bur-reed) of which paper (chewr) and of bardi is made, and the word faisir (evidently a corruption of papyrus) is given as the Greek synonym. See Paper-reed.

(1.) The papyrus is now well known; it belongs to the tribe of sedges, or Cyperaceae, and is not a rush or bulrush, as in the A.V. It may be growing to the height of six or eight feet, even in tubs in the hot-houses of England, and is described by the ancients as growing in the shallow parts of the Nile. The root is fleshy, thick, and spreading; the stems triangular, eight or ten feet in height, of which two or so are usually under water, thick below, but tapering towards the apex, and destitute of leaves. The base leaves are broad, straight, and sword-shaped, but much shorter than the stem. This last is terminated by an involucre of about eight leaves, sword-shaped and acute, much shorter than the many-rayed umbel which they support. The secondary umbels are composed of only three or four short rays, with an involucre of three awl-shaped leaflets. The flowers are in a short spike at the extremity of each ray. Cassiodorus, as quoted by Carpenter, graphically described it as it appears on the banks of the Nile: "There rises to the view this forest without branches, this thicket without leaves, this hardest, most impenetrable of all thickets that can be imagined. It is found in stagnant pools as well as in running streams, in which latter case, according to Bruce, one of its angles is always opposed to the current of the stream.

The papyrus was well known to the ancients as a plant of the waters of Egypt: "Papyrus nascitur in palustribus Egyptianis in quaeque parietem Nili aqua, ubi egerat, in nubibus spasimus et dormientes habitat" (Pliny, xiii. 11). The papyrus was much earlier described, as it growing not in the deep parts, but where the water was of the depth of two cubits or even less. It was found in almost every part of Egypt inundated by the Nile, in the Delta—especially in the Sebenitic nome—and in the neighborhood of Memphis, etc. By some it was thought peculiar to Egypt; hence the Nile is called by Ovid "annis papyrus." So a modern author, Prosper Alpinus (De Plant. Egyptian, c. 86): "Papyrus, quam bardi Egyptiani nominant, est planta fluminis Nili." By others it was thought to be a native, also, of India, of the Euphrates near Babylon, of Syria and of Sicily. The genus Cyperus, in which it is usually referred, abounds in a great variety of large aquatic species, which it is difficult for the generality of observers to distinguish from one another; but there is no reason why it should not grow in the waters of hot countries, as, for instance, near Babylon or in India. In fact, modern botanists having divided the genus Cyperus into several genera, one of them is called papyrus and the original species F. Nilotica. Of this genus papyrus there are several species in the waters of India (Wight, Contributions to the Botany of India, "Cyperus," p. 88).

The papyrus reed is not now found in Egypt; it grows, however, in Syria. Dr. Hooker saw it on the banks of Lake Tiberias, a few miles north of the town. It appears to have existed there from the earliest times. Theophrastus (Hist. Plant. iv, 8, § 4) says: "The papyrus grows also in Syria around the lake in which the sweet-scented reed is found from which Antigonus used to make his perfumes," and also in a small stream two miles north of Jaffa. Dr. Hooker believes it is common in some parts of Syria. It does not occur anywhere else in Asia. It was seen by lady Callcott on the banks of the Anapus, near Syracus, and Sir Joseph Banks possessed paper made of papyrus from the lake of Thrasyneum (Script. Herb, p. 379).

(2.) A brief description of the uses of this plant, as given in the works of the ancients, is thus summed up by Parkinson in his Herbal, p. 1297: "The plant, say the ancients, is sweet, and used by the Egyptians, before that bread of corne was known unto them, for their food; and in their time was chew, and the sweet above sucked forth, the rest being spit out; the roots serveth them not only for fowell to burne, but to make many sorts of vessels to use, for it yielded much matter for the purpose. Papyrus ipsis (say they), that is the stalke, is profitable to many uses, as to make ships, and of the barske to weave, and make sailes, mats, carpets, some kinds of garments, and ropes towards of the apices, and destitute of leaves. The base leaves are broad, straight, and sword-shaped, but much shorter than the stem. This last is terminated by an involucre of about eight leaves, sword-shaped and acute, much shorter than the many-rayed umbel which
A. The construction of papyrus boats is mentioned by Theophrastus. So Pliny (Hist. Nat. vi. 24) says, "Papyrus is the paper of Egypt in the Nile."

Plutarch, as quoted by Rosenmuller, says, "Iasus circumnavigated the marshes in a papyrus boat, which was a common practice among the Egyptians in the time of the pharaohs, having a keel of acacia wood, to which the papyrus plants, fastened together, were fastened, being gathered up and behind, and the ends of the plants tied together. Representations of some Egyptian boats are given in Kitto's Pictorial Bible (ii. 185), where the editor remarks that when a boat is described as being of rushes or papyrus, as in Egypt, a covering of skin or bitumen is to be understood. Ludolf (Hist. Eth., i. 8) speaks of the Tsimic lake being navigated "moneylon stenix in typha proccressa confertis," a kind of sailing, he says, which is attended with considerable danger to the navigators. Wilkinson (Anc. Egypt, ii. 96, ed. 1838) says, "The right of growing and fishing in the papyrus plants belonged to the government, who made a profit by its monopoly, and thence the species of the Cyperaceae must be understood as affording all the various articles—such as baskets, canoes, sails, sandals, etc., which have been said to have been made from the real papyrus. Considering that Egypt abounds in Cyperaceae, there are many kinds of which might have served for forming canoes, etc., it is improbable that the papyrus alone should have been used for such a purpose; but that the true papyrus was used for boats there can be no doubt, if the testimony of Theophrastus (Hist. Plant. iv. 6, 4), Plutarch (Hist. Nat. xii. 11), and other ancient writers is to be believed."

C. From the soft cellular portion of the stem the ancient material called papyrus was made. "Papyri," says Sir G. Wilkinson, "are of the most remote Pharaonic periods. The mode of making them was as follows: the interior of the stalks of the plant, after the body had been removed, was cut into thin slices in the direction of their length; and these being laid on a flat board in succession, similar slices were placed over them at right angles; and their surfaces being cemented together by a sort of glue and subjected to a proper degree of pressure and well dried, the papyrus was completed. The length of the slices depended, of course, on the breadth of the intended sheet, as that of the sheet on the number of slices placed in succession beside each other, so that though the breadth was limited, the papyrus might be extended to an indefinitely length."

See WITTING.

Rush, Benjamin, M.D., LL.D., a distinguished American physician, was born near Bristol, in the vicinity of Philadelphia, Jan. 5, 1745. At nine years of age he was placed under the tuition of Dr. Samuel Finley, who was subsequently president of Princeton College. By him he was prepared for college, and entered the above-named institution under the presidency of Dr. Finley, and graduated in 1760. During the six years he devoted to the study of medicine under the preceptorship of Dr. John Rodman, of Philadelphia. To perfect himself in the science of medicine, he went to Europe, and attended medical lectures at the University of Edinburgh for two years, and afterwards spent some time in the London hospitals. In 1769 he returned to Philadelphia. He was not at first enter upon the practice of his profession, and was not long in obtaining an extensive and lucrative practice. He was appointed professor of chemistry in the University of Pennsylvania in 1789, and in 1791 professor of the theory and practice of medicine, and subsequently of the institutes of medicine and clinics, which he held during life. He was elected member of Congress in 1776, and signed the Declaration of Independence. He was appointed surgeon-general of the Middle Department of the army, and also physician-general. He resigned this post in 1778; and, after serving as delegate to the state convention of which he was a member, he retired to the United States, and, since 1813, has been the practice of his profession. His writings are mostly on medical subjects, and were published in five volumes. That on mental diseases, published in 1812, is especially valuable as to its bearing on medical jurisprudence. He was an enlightened and practical Christian, abounding in charity and mercy. He died in Philadelphia on Jan. 31, 1813. He published numerous pamphlets on moral, scientific, and social topics, for which and other literature, see Allborne, Dict. of Brit. and Amer. Authors, a v. (W. P. S.)
RUSSEL

RUSSIA

Russell, James, a distinguished minister of the Methodist Episcopal Church, was born in Mecklenburg County, N. C., about 1786. He was admitted on trial in the South Carolina Conference in 1805, but located, on account of ill-health, in 1815, and died Jan. 16, 1825. Mr. Russell had great power in the pulpit. See Sprague, Annals of the Pulpit, vii.

Russell, John, D.D., an English clergyman, was educated at the Charter House, and thence was elected student of Christ Church, Oxford, graduating in 1806. He was ordained in 1810, was head-master of the Charter House from 1811 to 1832, and canon of Canterbury in 1827. He became rector of St. Botolph's, Bishopsgate, and secretary of the Metropolitan Orphan Corporation in 1849. His death occurred in 1863. He published, Rudimenta Latina — English Grammar (London, 1832, 18mo.), which has run through eleven editions;—The Spital Pulpit (1858, 4to);—Concio ad Clerum (1853);—Besides Sermons, etc.

Russell, Michael, a Scottish prelate, was born at Edinburgh in 1781, and graduated from the University of Glasgow in 1806. He became minister at Allas in 1808, and of St. James's Chapel, Leith, in 1809, in which charge he continued during life. He was made dean of Edinburgh in 1831, bishop of Glasgow and Galloway in 1837, and died in 1848. Russell wrote, View of Education in Scotland (1815, 8vo);—Connection of Sacred emoluments etc. (London, 3 vols., 8vo; vols. i and ii, 1827; vol. iii, 1837);—Discourses on the Millennium (1859, 12mo);—History of the Church in Scotland (London, 1834, 2 vols. sm. 8vo);—Besides other several histories. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Russell, Alexander, physician to the English factory at Aleppo, was born and educated at Edinburgh. After a residence of many years in the East, during which he made himself familiar with the Turkish language, and gained great celebrity by his practice, he returned to Europe, and published his Natural History of Aleppo, a valuable performance, which has been translated into various languages. In 1759 he was elected physician of St. Thomas's Hospital, which position he sustained until his death, in 1770.

Russell, Moses, a Presbyterian minister, was born in Greene County, near Xenia, O., Feb. 29, 1812. He was early operated upon by the influences of the Holy Spirit; he felt his call to the ministry, and God opened up a way for him to follow the desire of his heart. In 1833 he completed his preparatory studies, and in 1837 graduated both at Marietta University, and pursued a course of his theological studies under the direction of the Rev. John S. Galloway, of Springfield, O., and finished the course at Hanover and Allegheny seminaries. In 1840 he was licensed to preach, and in November of the same year was ordained and installed pastor of the Cliffon Presbyterian Church, where he continued to labor until the day of his death, March 23, 1864. During this pastorate of almost a quarter of a century the Church increased greatly in numbers and strength, and erected a large and commodious church edifice. Mr. Russell was an active, faithful minister of the Gospel. His preaching was doctrinal and practical. His sermons were rigidly systematic, formed after a Scripture model. During his life he preached over 3000 times, and has left over 1000 written sermons. See Wilson, Preb. Hist. Almanac, 1865, p. 116. (J. L. S.)

Russell, Robert D., a Presbyterian minister, was born in Guilford County, N. C., March 23, 1798. He was educated at the academy at Greensborough, and the University of North Carolina, at Chapel Hill; studied divinity in the Union Theological Seminary at Prince Edward, Va., and was licensed by Orange Presbytery in 1829. In 1832 he labored for Goshen and Olney churches, in Lincoln County, N. C.; in 1834 in Tusculumia and Russellville, Ala.; and in 1837 he removed to Nanapola, and was ordained in that year by the South Alabama Presbytery. He was agent for the American Bible Society, and preached at Geneva, Tomskpinville, London, and Shell Creek, and at Nanapola, near which place he died, April 16, 1867. See Wilson, Preb. Hist. Almanac, 1868, p. 568. (J. L. S.)

Russell, Robert Young, a Presbyterian minister, was born in Antrim County, Ireland, April 18, 1800. In 1801 his parents emigrated to the United States, and settled in York District, S. C. After acquiring a good English education, he commenced the study of the languages under Dr. Samuel Wright, of Turkey Creek; subsequently taught school in order to obtain pecuniary means; and in 1820 entered Salem Academy in Union District, and thence went to Yorkville, where he completed his academic course under the care of Rev. Robert M. Davis. During this period he had, from honest and earnest convictions of truth and duty, connected himself with the Independent Presbyterian Church; and in view of the apparent necessities of this Church, then in its infancy, he was induced to forego his cherished design of completing his studies, and in 1824 he commenced the study of divinity under Rev. R. M. Davis. He was licensed by Yorkville Presbytery of the Independent Presbyterian Church, in 1825, and ordained by the same presbytery, April 22, 1826. He removed to Mount Tabor, in Union District, where he taught school for a time, and where he organized a Church to which he preached for many years. Thence he removed to the bounds of Bullock Creek Church, and became the pastor of that Church in May, 1836. His labors continued for thirty-seven years. He died Nov. 5, 1866. Mr. Russell was a man of unifirm zeal and impressive power as a minister of the Gospel. He had the most remarkable success all through his ministry. For thirty years prior to the union of the Independent Presbyterian Church and the Independent Presbyterian Church, he was the acknowledged and honored head of that branch of the Church in which he had cast his lot. He loved this Church and her peculiar doctrines, and yet in every endeavor which was made to heal the breach he gave his hearty approval and earnest aid. See Wilson, Preb. Hist. Almanac, 1867, p. 490. (J. L. S.)

Russia, one of the largest empires of the world, containing in 1881 an area of 8,500,000 square miles, a population of 105,710,282 souls, has, under its rule, the one-fifth of the entire surface of the earth, and still continues to expand in Asia. It is in point of territory about equalled by the British empire, but is more than twice as large as any other country. Among the Christian nations it is the foremost standard-bearer of the interests of the Greek Church, being not only the only Christian power from which this Church has been retaining within its borders fully seventy-seven per cent. of the aggregate population connected with it. More than any Catholic or Protestant state, the government of Russia uses its political influence for advancing the power of its official Church at home as well as abroad; and has recently not only co-operated in the re-establishment of a number of independent co-religious states in the Balkan peninsula, but is rapidly planting the creed of the Greek Church among the subject tribes of Asia, and also, to some extent, in the adjacent countries. The Russian empire, by its vast conquests in Europe and Asia, embraces a variety of religions, even the Mohammedan and heathen. The relation of the state to other forms of religion is determined by Article 40 et seq. of the first volume of the Russian law, as follows: "The ruling faith in the Russian empire is the Christian Orthodox Eastern Catholic declaration of belief. Religious liberty is not only assured to Christians of the orthodox faith; but also to Jews, Mohammedans, and pagans, so that all people living in Russia may worship God according to the laws and faith of their ancestors." This law, however, is interpreted in such a manner as to mean that religious liberty is assured only so long as a member of an orthodox Church adheres to the faith in which he was
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ton; but all orthodox churches are forbidden to re-
ceive as members proselytes from other churches. A
severe penalty is imposed upon any one who leaves a
Christian for a non-Christian church.

I. The Russian Church.—1. Its Origin and Progress.

The Russian empire begins with the elevation in 862
of the Norman Ruric to the throne. At that time, the
territory inhabited by the Russians was without Chris-
tian churches. A Russian tradition, according to which
the apostle Andrew had planted the first cross at Kiev,
cannot be authenticated. The Slavonic, Greek, and Chry-
sian authors speak of the triumphs of Christianity among
the Scythians and Sarmatians, and a doubtful inference
has been drawn from their words that Christianity had also
made converts among the Russians at this early period.
If really any congregations were organized, they perished
during the migration of nations. It is reported that in
the 9th century patriarch Ignatius of Constantinople
sent again missionaries to the Russians, and patriarch
Photius praised them for their enthusiastic desire for the
Gospel—a praise which was not verified by subse-
quent events. In 955, Olga, the widow of Igor (912-
96), and regent of Russia, during the absence of her
son Svyatoslaw, procured baptism for herself in Constan-
tinople from the patriarch Theophylact, and had her
name changed to Helena; but even to the close of her
life she could enjoy the services of a Christian priest
only in secret. Her pious desire to see her son con-
verted was not fulfilled; but her grandson Vladimir I
(962-1015) in 988, freely embraced Christianity himself
(988), but at once decided the triumph of Christianity in the empire. After investigating the conflicting claims of Mohammedan,
judaism, and Christianity, as represented by mis-
sionaries of these various creeds, he was won over by
the enthusiastic accounts which his amontsellers to
Constantinople made of the splendor of the Eastern
service in the Church of Sophia. The people cried
when the images of Peroun and other gods were cast
into the Dnieper, but without active resistance yielded
to the demand of Vladimir that the people be bap-
tized. His son Yaroslav (1019-54) nearly completed
the conversion of the Russians who remained in close con-
nection with the see of Constantinople. A metropolitan
see was established at Kief, which was called a second
Constantinople. The fifth metropolis, Hilairion (1051-
71), was elected by order of grand-duke Yaroslav at
the Council of Kief without the co-operation of the pa-
tricians and patriarch of Constantinople. Vladimir III,
who became the 11th century a famous seminary of
the Russian clergy and a flourishing seat of Russian
literature. Here the monk Nestor (1056-1111) wrote
his Annales, the chief source of information for the
earliest history of the Russian Church. The rapid
growth of the Church, and the great practical strength
which it displayed so soon after its establishment, nat-
urally attract the attention of the Church historians,
who attribute it chiefly to the fact that the Church, at
its foundation, found the translation of the Bible by
Cyril and Methodius into the national Slavonic language
ready for use. The practical strength displayed by the
Russian Church in obtaining confirmation, and its great
power arising, as Russia alone among the European nations
(unless Spain and Hungary be counted exceptions) was
Christianized without the agency of missionaries, and
chiefly by the direct example, influence, or command
of its prince. The Russian Church has dignified its
founder, prince Vladimir the Great, by the title of \textit{the
first among the elders}, and the same honor has been conferred upon another prince
of the 13th century, Alexander Nevski, so called from a
victory on the banks of the Neva, in which he expelled
the Swedes. Besides these two saints, two other princes
are held in high veneration—the one, Yaroslav (1017)
for the edification and adornment of Russia, and the
other, Vladimir III, surnamed Monomachos, for being a model of a just
and religious ruler. Ivan I transferred (1825) his resi-
dence, and with it the primacy of the Russian Church,
from Kief to Moscow. Gradually the metropolitans of
the Russian Church became independent of Constantin-
ople and the patriarchate of Kief.

2. Church Government and Rites. In the middle of the 17th century, by
appointment of the grand-prince metropolitan of Moscow,
and recognised by a synod of all the Russian bishops
held at Moscow as metropolitan of Russia. He was the
first in whose appointment the "great church" had no
direct share. The metropolitan of Moscow remained,
however, in close and friendly relations with the pa-
tricia of the Byzantine empire, and conjunctly with
them the metropolitan Isidor attended the Union
Council of Florence. The fall of Constantinople in 1453
smoothed the way for an entire independence of the
Russian Church, which, however, was not fully estab-
lished until 1587. In that year, the patriarch Jeremiah
of Constantinople, while visiting Russia to obtain sup-
port, consented to turn the metropolitan of Moscow into
a patriarch in the person of Job, the patriarchate of
Russia thus taking, in the opinion of the Eastern bish-
ops, the place of the schismatic patriarch of Rome.

It was further arranged that the Church of Russia be gov-
erned by four metropolitans, six archbishops, and eight
bishops. Soon, however, the patriarchs of Alexandria
and Jerusalem, sixty-five metropolitans and twelve eng-
archbishops of the Byzantine empire, declared their con-
currence in the independent organization of the Russian
Church. The Moscowite patriarchs continued, how-
ever, to apply to Constantinople for confirmation until
1667, the last appeal being in 1657. Soon after the 17th century, Russia received from patriarch Dionysius II of Constantinople and the other Greek patriarchs the documentary de-
claration that the Russian patriarch might in future be
elected by his own clergy without needing a confirma-
tion by the Greek patriachs. The Roman popes of the
16th century, especially Leo X, Clement VII, and Greg-
ory XIII, made renewed efforts for gaining over the
Russian Church to a union with Rome. When Ivan
Vasilivitch (1533-84) had been defeated by the Poles,
he intimated a readiness (1581) to unite with the
Roman Catholic Church as long as he needed the help
of the emperor and the mediation of the pope. Gregory XIII sent the Jesuit Possesvino to the grand-
prince, who held a religious dispute with the Rus-
sians, in which the grand-prince himself took part.
Possesvino was, in the end, unsuccessful in Russia; but
ins those Russian provinces which fell with Lithuania
into the hands of the Poles, his efforts had the desired
effect. The union of 1589 was finally confirmed
by the patriarchs Jeremiah and Job, who convoked the bishops of his metropolitan district to a synod held
at Brzesc (1598), where the union with Rome was ef-
fected in conformity with the agreement which had
then been formed in Florence, with a great respect at
first for old ancestral usages. Clement VII announced
the union to the Catholic world in his bull \textit{Magnus Domi-
nus ac Laudabilis}, and confirmed the metropolitan in
the possession of his traditional rights of jurisdiction
(1596), including the right of confirming the bishops of
his metropolitan diocese; only the metropolitan him-
self was to apply to the papal nuncio in Poland for
the confirmation of his metropolitan. Joseph Joges, who refused to enter into the union with Rome, Peter
Mogila was in 1633 elected orthodox metropolitan of
Kief, with the approbation of king Vladislav IV. As a
bar against the further advance of Roman Catholic and
Protestant views, Mogila composed (1642) a catechism,
which was carried by all the clergy of the Russian,
an official confession of the orthodox Eastern Church.

Important innovations in the liturgy of the Russian Church were made by patriarch Nikon, who has been
called by a modern Church historian (Stanley, \textit{History
of the Eastern Church}) "the greatest character in the
annals of the Russian hierarchy," "a Russian Chryso-
com," and also "in close and honest sympathy with the
Russian Luther and a Russian Wolsey." The most im-
portant among the changes introduced by him was the
revival of preaching, entirely without an example in the other Eastern churches at that time. Among the innovations which he made in the Russian ritual, in or- der to avoid it more conformity to that of Constantinople, were the employments with three fingers instead of two, a white altar-cloth instead of an embroidered one, the kissing of pictures to take place only twice a year, a change in the way of signing the cross, and in the in- fections in pronouncing the Creed. Many regarded these as a profanation of the holy mystery of the Trinity, and used to adopt them, but at that time their protests were put down with an iron hand. The man whose energy introduced a new period in Church history was finally himself deposed from his office. His severity had exasperated the clergy, his insolence had enraged the nobles. In 1667 a council of the Eastern patriarchs, convened at Moscow, and presided over by the czar, for- mally deprived him of his office.

A still greater change was introduced into the Russian Church by Peter the Great. The aim of his life was to civilize the Russian empire and to raise it to a level with the remainder of Europe. While travelling in Europe, he studied the systems of belief. He heard the doctrines and studied the religious belief of all the countries which he passed, but he concluded to remain a prince of the Orthodox faith. He believed, however, that he would be guilty of in- gratitude to the Most High if, "after having reformed by his gracious assistance the civil and military order, he were to neglect the spiritual," and "if the Imperial Judge should require of him an account of the vast trust which had been reposed in him, he should not be able to give an account." Among the practical reforms which he introduced were the increase of schools, re- strictions on the growth of monasteries, and regulations respecting the monastic property. But by far the most radical change was the abolition of the patriarchate and the substitution for it of a permanent synod, con- sisting of prelates presided over by the emperor or his secretary. After the death of the eleventh patriarch, Hadrian (1702), whose retrograde policy had greatly exasperated him, Peter allowed his see to remain va- cant, and transferred the administration of the patriarchate to the metropolitan of Riazan, who as exarch had not the full authority of the patriarch, and was not allowed to exercise all his functions. This semblance of a patriarchal government lasted for twenty years, and during this time various changes were gradually carried into effect. Taxes were levied on monasteries and cloisters and bishops, the titles and dignities of several episcopal sees which were offensive to the czar were abolished, and the episcopal jurisdiction, which in former times had been wholly unhindered, was now in many respects restricted. A number of reformatory regula- tions were issued for the government of the religious orders. For the reform of the secular clergy Peter wrote with his own hand twenty-six articles of Spiritual Regulations, and for the use of the bishops he issued a pastoral instruction. After having accustomed in this way the clergy and the people to an absolute submission to his authority, Peter summoned a synod of bishops, held in 1720 at Moscow, that a patri- archate was neither necessary for the government of the Church nor useful for the State, and that he was deter- mined to introduce another form of Church government which would be intermediate between the government by one person (the patriarch) and a general council, since the Church government of Russia to great inconveniences and difficulties on ac- count of the vast extent of the empire. When some of the bishops objected that the patriarchate of Kiev and of all Russia had been erected with the consent of the Oriental patriarchs, Peter exclaimed, "I am your patri- arch," knocking down his book and adding in an out- rage to what he was saying, "There is your patriarch!" The plan of Peter was vigorously supported by Theophanes, bishop of Pskov, and Demetrius of Rostoff, adopted by the episcopal synod, and sanctioned by the whole body of Eastern patriarchs. In the next year (1721), the Holy Governing Synod of Russia was instituted, and solemnly ordaining by an edict their obedience to the patriarch and synod. Even those who blame Peter for sub- jecting a Church formerly enjoying the fullest amount of self-government to the rule of the State readily ad- mit that its first members were the best men of the Russian Church, and generally esteemed on account of their eminent learning and piety. For his introduction of the patriarchate and the establishment of the Holy Synod fixed the position of the Russian Church among the large national divisions of Christianity, other measures led to the separation from it of a large number of ultra-conserv- atives, who could not bear the idea of seeing the smallest change in the holy faith of their forefathers. Peter resolutely continued the work of patriarch Nikon, and as the latter had introduced many innovations from Constantinople, Peter introduced new customs from the West. Thus, on the opening of the 18th century the emperor decreed that henceforth the year should no longer begin on the 1st of September and be dated from the 1st of January, but that the Gregorian calendar should be adopted and the new year begin on the 1st of January. Still more irritating for the uncompromis- ing opponents of ecclesiastical reforms was Peter's en- deavor to assimilate his countrymen to the West by for- bidding the use of the beard. The Eastern Church had been accustomed to a bare face, but Peter showed a decided sense of national dignity. Michael Ce- rularius had laid it down in the 11th century as one of the primary differences between the Greek and the Latin Church, and "to shave the beard had been pro- nounced by the Council of Moscow in the 17th century as a sin which even the blood of the martyrs could not expiate." So determined was the opposition which was made to this innovation that even Peter, with all his energy, quailed before it. The nobles and the gentry, after a vain struggle, had to give way and be shaved; but the clergy were too strong for the czar, and the magnificent beards which the Russian priests are known to wear to the present day are the expressive proof of the ecclesiastical victory they gained in this particular over the reforming czar. The implacable enemies to the reforms of Nikon and Peter sullenly withdrew from the communion of the Established Church, and under the name "Raskolniki" (Separatists), or, as they call themselves, "Staroverzy" (Old Believers), have continued separate ecclesiastical organizations to the present day.

The reigns of most of the successors of Peter during the 18th century have left no marked influence upon the progress of the Russian Church. None of them continued the work of political reform with such energy as Catharine II. She was a friend of Voltaire, but did not deem it expedient to open to the deistic tendencies of Western Europe a road to the National Church of her dominions. During her reign, Ambrose, the learned archbishop of Moscow, came to a violent death (1771) by the populace of that city because he had ordered the removal of a miraculous picture to which the people of Moscow had recourse in an hour of distress. See AMBROSE. "I send you the incident," wrote the empress Catharine in one of her letters to Voltaire, "that you may record it among your instances of the effects of fanaticism." One of his successors to the see of Moscow, Plato, has attained outside of Russia a greater celebrity than any other Russian bishop. He was the favorite both of the civilized Catharine II and for a time of her savage son, Paul, and in the last years of his life was the trusted confidant of Alexander I in the terrible year of the French invasion. Alexander I made noble efforts to raise the educational standard of the Russian people, and thus contributed much to the improvement of the Church schools established on all the lands belonging to the crown, improvements made in the theological seminaries, and the respect of the people for the priestly character strength-
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used by exempting the priests from the knout. For a time, Alexander showed himself very favorable to the principles of evangelical Protestantism; and when the British and Foreign Bible Society was formed in London, Alexander requested the society to establish a branch in St. Petersburg. In the labors of the Russian Bible Society he took a warm interest. At his request, the Holy Synod prepared a translation of the New Testament, into Russian, and into all the other languages spoken in the Russian empire. The emperor's inclination towards Biblical theology and experimental religion was greatly strengthened by the influence which in 1814 the pious and enthusiastic baroness von Krüdener gained over him; but in the latter years of his reign, his opposition to the Establishment of the Ecclesiastical opposition to the Bible Society, and it was finally abolished under Nicholas I in 1826. In the same year, Philaret, formerly bishop of Reval and archbishop of Iver, was appointed archbishop of Moscow. He has been called the most gifted and influential archbishop of Russia since Nikon. He revived in the Church the spirit of austerity asceticism, inflamed the religious enthusiasm of the people in the wars against the Mohammedan Turks and the Catholic Poles, vigorously aided the emperor in preparing the abolition of Russian serfdom, and made valuable contributions to the theological literature of the Russian Church. During the reign of Alexander II, the Russian Church has been the foremost efforts for the conversion of the Mohammedan and pagan subjects of the vast empire, and inducements were held out to those who might become converts to Christianity. The missionary zeal thus awakened was greatly strengthened during the reign of Nicholas I (1825-55), when schemes were formed and extensively supported for the consolidation of all the tribes of the vast empire into one language and one religion. The Armenian Church, which, in consequence of the conquest of a part of the Persian territory by Russia, saw the seat of its ecclesiastical head, the catholicos of Echmiadzin, placed under Russian rule, showed itself disinclined to being incorporated with the Russian Church; but the United Greeks of the formerly Polish provinces, who during Polish rule had been induced to recognize the supremacy of the pope, yielded to the influences brought to bear upon them by the Russian government. These exertions were begun as soon as Catherine II had acquired the Crimea, which he undertook to govern, and it has been calculated that during the reign of this empress about seven millions of United Greeks joined the Russian Church. Little was done for this purpose during the reigns of Paul and Alexander I, but Nicholas I resumed these efforts with extraordinary vigor; and in 1833, the bishops and clergy of the United Greek Church of Lithuania and White Russia were induced at the Synod of Polotak to declare in favor of a union with the Russian Church.

Only one United Greek diocese—Chelm, in Poland—remained in communion with Rome until about 1877, when the majority of its priests and people were reported to have likewise been received into the Russian Church by the diocese of Novgorod.

The missions among the pagan tribes of the empire made considerable progress, and especially Innocent, archbishop of Kamchatka, became a much-praised example of the revived missionary spirit in the Russian empire, traversing to and fro the long chain of pagan islands between North-eastern Asia and the western coast of North America. The reign of Alexander II (since 1855) has been prolific of important reforms in the civil administration of the empire. Some of them, as the total abolition of serfdom, and the organization of a system of public schools, have had a considerable and favorable reaction upon the progress of the national Church. The efforts made to establish Russian churches and Christian education among the tribes of the empire in one tongue and one creed gained in vigor and extent. The great Eastern war of 1877 was proclaimed by the Russian bishops as a holy religious war for the overthrow of the Mohammedan power over the Orthodox Eastern churches in the Turkish empire, and made the Russian Church appear to a greater extent than ever before as the standard-bearer of all the interests of the Oriental Eastern Church. The increasing missionary zeal of the Church overstepped the boundaries of the empire and founded missions in China and Japan which were prosperous beyond all expectation. In the years 1879-1880, Russia, Europe, and of the United States, Russian priests were appointed by the Russian government to gather not only the Orthodox Russians, but all persons belonging to the Eastern Oriental Church, into permanent congregations, and in 1879 even a bishop, with his residence in San Francisco, was appointed to exercise the functions of the see of St. Peter in the Far West and the Pacific coast of North America. A strong desire for establishing friendly intercourse and relations with other churches of episcopal constitution made itself felt among many of the most educated and zealous priests and laymen of the Church, and "societies for religious enlightenment" were formed at St. Petersburg and in other cities which proclaimed the promotion of this intercourse as one of their chief objects. The grand-duke Constantine, brother of Alexander II, is an enthusiastic patron of this movement and the president of the St. Petersburg society.

2. Doctrinal Basis of the Russian Church.—Although the connection between the Russian Church and the other sections of the Orthodox Eastern Church has for some time been severed, they have remained in entire union with regard to their common doctrine. Some (Schaaff, "Creeds of Christendom," i, 70) regard as the most hopeful feature of the Russian Church the comparatively free circulation of the Scriptures, which are more highly esteemed and more widely read than in other parts of the Eastern Church. Hepworth Dixon (Free Russia, p. 290) says that the Russians, next to the Scotch and the New-Englanders, are the greatest Bible-readers, but it must be remarked that not more than one out of ten Russians can read at all. Dr. Pinkerton, an English Independent, who for many years resided and travelled in Russia as agent of the British and Foreign Bible Society, takes, in his work on Russia (London, 1838), a hopeful view of the future of the Russian Church, "for the Church that permits every one of its members to read the Scriptures in a language understood by all, and which has been calculated that, with the growth of the clergy, and the establishment of the highest tribunal in matters of faith on earth, is possessed of the best reformer of all superstition." It is also noteworthy that the treatise on The Duty of Parish Priests, which was composed by archbishop Koninck of Mohyley, aided by bishop Sopofsky of Smolensk (St. Petersburg, 1776), and on the contents of which all candidates for holy orders in the Russian seminaries are examined, approaches more nearly the Protestant principle of the supremacy of the Bible in matters of Christian faith and Christian life than any deliverance of the Eastern Church. Thus it says, "All the articles of the faith are contained in the Word of God; that is, the apostolic faith as it is contained in the book of Holy Scripture, as it is called in the Old and the New Testament. The Word of God is the source, foundation, and perfect rule, both of our faith and of the good works of the law. The writings of the holy fathers are of great use, but neither the writings of the holy fathers nor the traditions of the Church are to be confounded or equalled with the Word of God and his commandments" (see Schaaff, "Creeds of Christendom," i, 73).

Notwithstanding this respect for the Russian Church for the supreme authority of the Scriptures, it has never been prevailed upon to hold ecclesiastical communion with any other than the several branches of the Orthodox Eastern (commonly called Greek) Church. An interesting example of its esteem for the Old and the New Testament, and co-operation between the Russian Church and some English bishops was made from 1717 to 1723 by two High-Church English bishops, called Nonjurors (for refusing to renounce their oath of allegiance to James,
II.), in connection with two Scottish bishops. They wrote to this end, in October, 1717, to Peter the Great and the Eastern patriarchs. The patriarchs, in 1723, sent their ultimatum, requiring as a term of communion an absolute submission of the British to all the dogmas of the Greek Church. The "Most Holy Governing Synod" of St. Petersburg was more polite, and in tranquility of the manner of the patriarchs proposed, in the name of the czar, "to the most revered the bishops of the remnant of the Catholic Church in Great Britain, our brethren most beloved in the Lord, that they should send two delegates to Russia to hold a friendly conference, in the name and spirit of Christ, who will be chosen by them, or by it may be more easily ascertained what may be yielded or given up by one or the other; what, on the other hand, may or ought for conscience' sake to be absolutely denied." The conference, however, was never held, for the death of Peter the Great put an end to the negotiations.

A more serious attempt to effect intercommunion between the Anglican and Russo-Greek churches was begun in 1862, with the authority of the Convocation of Canterbury and the General Convention of the Protestant Episcopal Church in the United States. In the session of the latter held in New York in 1862, a joint committee was appointed to consider the advisability of opening communication with the Russo-Greek Church, to collect authentic information about the subject, and to report to the next general convention." Soon afterwards (July 1, 1865) the Convocation of Canterbury appointed a similar committee looking to "such ecclesiastical intercommunion with the Orthodox East as should enable the laity and clergy of either Church to join in the sacraments and offices of the other without forfeiting the communion of their own Church." The Episcopal Church in Scotland likewise fell in with the movement. These committees corresponded with each other, and reported from time to time to their authorities. "Two Eastern Church associations were formed, one in England and one in America, for the publication of interesting information on the doctrines and worship of the Russo-Greek Church. Visits were made to Russia, fraternal letters and courtesies were exchanged, and informal conferences between Anglican and Russian dignitaries were held in London, and Moscow. The Russians, however, as well as the other branches of the Orthodox Eastern (Greek) Church, did not show the least disposition towards making any concession. A number of Russian divines took an active part in the Old Catholic reunion conferences at Boun in 1874 and 1875; but although the Anglican and Orthodox divines here surrendered as a peace-offering the filioque of the Western Creed, the Orientalas made no concession on their part. 3. Ecclesiastical Polity.—In regard to Church constitution, the organization of the Holy Governing Synod has established a considerable difference between the Russian Church, on the one hand, and all the other sections of the Orthodox Eastern Church, on the other.

(1.) The Holy Synod.—The members of the synod are partly priests, partly laymen. All of them are appointed by the czar, who has also the right to dismiss them whenever he pleases. They meet at St. Petersberg in a special part of the large building which has been erected for the high imperial boards. At first the synod had twelve clerical members, one president, two vice-presidents, four counsellors, and four assessors. The twelfth member was destined for the synodal office at Moscow. Three of the twelve clerical members had to be bishops, the others were to belong to different deaconries. The synod has the power to appoint an archimandrite or protopresbyter from any diocese the bishop of which was a member of the synod, as it was feared that the former might be influenced by their bishop. According to the pleasure of the czar, the number of the clerical members was, however, some-times larger, sometimes smaller than twelve. No episcopate see except that of Grussia (Tiflis) confers ecc. office upon its occupant the right of membership in the Holy Synod, but the metropolitanos of St. Petersburg, Moscow, and Kief invariably belong to it. Some of the members are obliged to reside at St. Petersburg, others are absent; members who are invited only when the matter in question is of great importance, do not resign their seats. The synod is always presided over by the oldest metropolitan. The most prominent among the lay members is the procurator-general of the synod. He represents the czar, makes the necessary preparations, has the right of veto, and carries out the measures which have to be voted. Every member of the synod, before taking his seat, must swear a solemn oath to discharge faithfully the duties of his office, to be loyal to the czar and his successor, and to recognise the czar as the highest judge in the synod. The salaries of the members of the synod were at first paid from the property of the former patriarchate, which after its abolition was called synodal property. At present they receive a very moderate fixed addition to the salaries which they derive from their regular ecclesiastical office (as archbishops, bishops, or priests). The synod is subject to the emperor, and receives his orders; on the other hand, all prelates and clergymen elected by the greater synod are subject to the synod. The main object of the synod are to preserve purity of doctrine, to regulate divine service, and to act as the highest court of appeal in all Church matters. The Synod has to prevent the spreading of heresies, to examine and censure theological books; it is entitled to prescribe ceremonies, and to see to it that they are observed. It has to superintend all churches and convents, to present to the czar suitable candidates for the vacant positions of archimandrites and prelates, and to examine the candidates for episcopal see. It may transfer bishops to other sees, remove them, or send them to a convent. It acts as a court of appeal from the decisions of the bishops, and receives the complaints of any clergyman against his superiors. It has the right in doubtful cases to give instruction to the prelates; but it can make new laws only with the consent of the czar. It can grant dispensation from ecclesiastical laws, as from the rigid observation of the fasts. All trials which were formerly under the jurisdiction of the bishops, are now to the jurisdiction of the synod; among them are trials for heresy (against the Raskolinskas), blasphemy, astrology; for doubtful, unlawful, and forced marriages; for adultery, divorce. Fornication and abduction are tried before secular courts. In affairs which are partly of an ecclesiastical and partly of a secular character, the synod acts conjointly with the senate, to which it is, in general, co-ordinate. The administrative functions of the synod are divided into two sections, the Economical Department (or College of Economy) and the comptroller's office. All affairs which involve an outlay of money—as the erection of churches, schools, convents, payments supports of clergyman, and so forth—are first submitted to the Economical Department. The Department of Comptol has to examine whether the money assigned have been properly used, and to examine the accounts. Since 1809 all sums realized by the sale of consecrated candles and other objects which the faithful present to the Church, as well as the proceeds of the voluntary offerings of the people, have to be sent by the bishops to the synod, which distributes them among the eparchies according to their several wants. The treasury of the synod, which receives all these moneys, stands under the special control of the two youngest members of the synod, and does not even explain to the czar its expenditures. In 1839 the commission of ecclesiastical schools, which had been established in 1806, was dissolved by the czar, and the Holy Synod was charged with the direction of these schools. Subordinate to the Holy Synod are—1. the synodal
office of Moscow, which is presided over by the metropolitan of the city, who is assisted by a vicar-general, one archimandrite, and one protopresbyter; 2, the synodal office of Grussia, in which the metropolitan of Tiflis and Grussia presides, being assisted by two archimandrites and one archimandrite; 3, the archbishop of the former Greek United Church in White Russia and Lithuania, presided over by the archbishop of Lithuania, who is assisted by three members of the secular clergy. The synod has two printing-offices, in St. Petersburg and Moscow, in which all the acts of the synod are printed, and all the acts of the bishop are printed. The synod has also a printing-office in Moscow. The synod has printed all the books it has published, and all the books printed for its use. The synod has printed all the books it has published, and all the books printed for its use.

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to seven members. They are presented to the synod by the bishop, and, after their confirmation, can only be removed with the consent of the synod. Each consistory has its own chancery, which generally consists, in ecclesiastical seminaries, of several archdeacons, in eparchies of the second, of twenty-one, and in eparchies of the third, of nineteen. The consistory has to take the necessary measures for preserving the purity of the faith. It superintends the sermons and the keeping of the clerical registers, and reports once a year on the condition of the churches. In cases of need, it can revoke a synodical sentence below, also matrimonial affairs and the complaints of clergy-men and laymen against each other. If secular priests or monks wish to return to the ranks of the laity, the consistory has to subject them to an admonition, the former during three and the latter during six months; it has also to sentence clergymen for important or disgraceful offenses. The sentences pronounced against such clergymen are: 1. suspension; 2. degradation to a lower degree of the clergy; 3. entire degradation or depo-sition. The last-named sentence involves the surrender of the culprit into the army or to the imperial manufactures, and, in criminal cases, to the secular au-thorities of the town. For a first offence it may be taken to the prelature, and from the latter to the Holy Synod. In every large town of the eparchy there are offices called "ecclesiastical directories," generally consisting of two members, which have to receive petitions to the consistory and make reports to it. The bishop appoints, with the consent of the synod, deans for the different eparchies and the clergy of the synod. A dean's district embraces from ten to thirty parish churches. They have to visit the churches of their district, and to revise once every six months the registers of the Church and the lists of baptisms, marriages, and deaths. Under their presidency the parishes elect the church-voters. In the cities the protopresbyter of the principal church has the superintendence of the entire clergy.

The clergy are divided into the white, or secular, clergy, and the black clergy, or monks. The white clergy chiefly recruits itself from the sons of the priests and other employés of the Church. The admission of persons from other classes of society is surrounded with difficulties. The bishop is forbidden to ordain any one without the necessary knowledge, the requisite age, and good certificates of character, and is not to exceed the number of priests wanted by his eparchy. No one shall be ordained a secular priest without having previously learned for four years at the churches and the clergy of his eparchy. For the services of the Church, as sextons, choristers, etc., do not receive any ordination, but are also regarded as a part of the clergy.

(3.) Schools.—Peter the Great was the first who commanded the prelates to establish in the capitals of their eparchies ecclesiastical seminaries where boys—especially the sons of priests—might be educated for the priesthood. All that had been required before his time was that the candidates should be able to read, to write a little, and to perform the liturgical functions. Peter the Great also decreed that the chief convents should contribute one twentieth, and the principal churches one twentieth also, toward the support of the seminaries in the pupils of the ecclesiastical schools. After the con-fiscation of the Church property in 1764, the support of the seminaries devolved upon the Holy Synod. The ecclesiastical schools are divided into the four school districts of Petersburg, Kief, Moscow, and Kasan. At the age of five the child is sent to the ecclesiastical seminary. At each academy is a conference consisting of the rector of the academy, one archimandrite, one yero- monach, two secular priests, and several professors, and presided over by the metropolitan or archbishop, who has to superintend the execution of all the decrees of the synod in regard to the education of the clergy-men and of the priests. The Conference of the Academy of St. Petersburg constitutes the centre of the scientific life in the Russian Church, as the conferences of the other school districts receive from it the decisions of the Holy Synod. The system of Church schools, which is under the direct jurisdiction of the Holy Synod, consists of the ecclesiastical seminaries, the principal seminaries of the circuit schools, and the parish schools. Every pupil has first to enter the parish school and to remain there for two years. He then attends in succession the circuit school, the eparchial seminary, and finally the academy, remaining in each of these schools for three or four years.

(4.) Marriage and Privileges of the Priests.—As the secular clergy must be married, they cannot ascend to a higher position than that of a protopresbyter. Widower prebendaries were required by a canon of Theo-dorus, metropolitan of Moscow, to resign and withdraw to a convent. The Council of Moscow in 1657 authorized widower clergymen who led a virtuous life in the convent to continue their priestly functions as yermom-narch. Peter the Great forbade the bishop to force any widower priest to retire to a convent. By a second re-script, issued in 1724, he provided that widower priests who were good scholars or preachers and who should marry a second time should be employed as deans or clerical rectors of the seminaries or in the chapels of the bishops. At present the synod can give permission to widower priests to remain in their office.

The secular clergy are exempt from personal taxes and from military duty. For any criminal offence the clergy are subject to the civil court, but the proceedings are remitted to the bishop, who has the duty of forwarding them to the ecclesiastical court. The powers of the civil court are reserved to the ecclesiastical court. In the case of any other offence they are judged by the Church courts. No priest or deacon can be subjected to corporal punish-ment until he has been degraded by his ecclesiasti-cal superior. The wives of priests and other Church employees shall have the privileges of their husbands as long as they are not married again.

(5.) Appointment and Support of the Clergy.—In 1792 and 1723 the synod fixed, jointly with the senate, the number of clergy-men who were to serve at every church. Since the confiscation of the Church property in 1764, the Economy College of the Holy Synod pays fixed salaries to the clergy-men and employés of all churches which had real estate, or at least twenty serfs. In case a community wants a larger number of clergy-men than the government is bound to pay, it has to make satisfactory provision for a sufficient salary.

Every regiment of the army has its own priest, who is paid from the funds of the army in whose regi-ment is stationed. Only in time of war all the military priests are placed under the jurisdiction of a superior priest who is specially appointed for this purpose.

The bishop has full freedom in appointing the priests of all churches which have no patron. In the army no priest is to be appointed without the consent of the bishop. The children and relatives of a parish priest must not be appointed at the same church. The nobleman on whose estate a church has been erected has the right of patronage. He may propose a priest whose appointment he desires to the bishop, and without his consent no priest can be appointed. In villages the parochial academies, the church-warden and hold the key to the Church treasury.

(6.) Monks and Nuns.—All the convents of Russia follow the rule of St. Basil. No one can become a monk before the fortieth year of age, nor a nun before the fifteenth year. Before the year 1830 the thirtieth year was the age at which a secular monk could be ac-hieved. However, dispensations in regard to age, especially to young men who, after completing their studies at an ecclesiastical academy, desire to enter a convent with a view to securing as early as possible an appointment as prelate, archimandrite, or professor. Children need the consent of their parents to their entrance into a convent, and many legal precautions have been taken to check the gates of the convents against persons who are un-
willing, or who by entering a convent would violate other duties. In those convents which are supported by the State the limit of the number of monks is fixed by law. The novitiate lasts three years. After its termination the permission of the diocesan bishop is required for admitting the novices to a preparatory degree. On this admission they put on the black habit, from which the monks have received the name of the black clergy. The taking of the monastic vows is connected with solemn rites. There is a third monastic degree, called the "great" or "angelic" habit, but only a few monks are admitted to it.

Every convent of monks is either under an archimandrite, or under a pro-syntomotit (president); the female convents are under an igumen. Formerly the superiors of convents were elected by the monks, now they are appointed by the Holy Synod. The monks are divided into two classes, those who have received the order of priests or deacons and are called yeronomous and yeronomians, and common monks called monachs. The number of the former is only small. The convents are under the suzerainty of the bishop in whose eparchy they are situated; only the lauras, a small class of the most prominent convents, and the staurotopies, or exempt cloisters, are directly subject to the Holy Synod. The present regulations of the Russian convents date from the time of Peter the Great. By a ukase of 1701 he abolished the institution of the lay brothers, and bound the monks to receive and nurse invalid soldiers and other aged and poor men; the nuns, in the same way, were required to receive aged females, to educate orphans, and teach female handwork. The regulations are, on the whole, the same as for most of the religious orders of the Eastern and Roman Catholic churches. The monks are admonished to read often in the Bible and to study, and the superiors are required to be well versed in the Scriptures and the monastic rules. The monks are excluded from pastoral duties, only the chaplains of the navy are taken from their ranks. The government has established a college for this special purpose at Balaklava, in the Crimea. To this college monks are called from the various eparchies, and the archimandrite of the convent elects from them chaplains for the men-of-war. As the monks receive, in general, more education than the secular clergy, the professors in the seminaries and ecclesiastical academies are generally taken from them.

The first Russian convents were established during the reign of Vladimir the Great, but the cradle of all the Russian convents was the Petchersky Laura at Kiev, founded by the holy viator, bishop of Mount Athos, during the reign of Yaroslav (1086-54). From that time the convents increased rapidly. In 1342 Ivan II Vasilievitch forbade, at the Council of Moscow, the establishing of a convent without the permission of the monarch and the diocesan bishop. Peter the Great not only forbade bishops and other persons to build convents or hermitages, but also ordered the abolition of smaller convents and of all hermitages. Catharine II, in 1764, confiscated the entire property of the convents. At the same time many convents were suppressed, for the empress intended to preserve only the most prominent convents in the large cities and those that were the most advantageous. The empress also addressed petitions addressed to her, the empress allowed the continuance of many convents under the condition that such convents should support themselves or be supported by the voluntary offerings of the people. Since that time two classes of convents have been distinguished, those which are supported by the Russian College and those which are not. The former are, like the monastic communities, divided into three classes, according to the number of inmates and the amount of their salaries.

4. Statistic.- The procurator-general of the Holy Synod publishes annually an account of the condition of the Russian Church. The following facts are taken from the report made by the present procurator-general, count Tolstoi, on the state of the Church in 1876, and published in April, 1878. There were in 1876 in all the eparchies, with the exception of the exarchate Grussia, the Alexandro-Novski Laur (convent of the first rank) of St. Petersburg, and the Petchayevski-Uspenski Laur at Kiev, from which no report has as yet been received, 21 archiepiscopal houses and 800 convents of monks, of which 169 received no support from the State. The total number of monks was 10,512, of whom 4261 were serving brothers. Of nunnery there were 147 (forty of which derived no support from the State), with 14,574 nuns, of whom 10,771 were serving sisters. The number of church houses, including 57 episcopal churches, 562 chief churches of cities, 3 army cathedrals, and 3 naval cathedrals, was 625; of other churches, 39,388; of chapels and oratories, 13,594. Of the churches, 227 parish churches are reported to belong to Raskolniks. The total number of the secular clergy, which includes the sextons, was 98,802. In the course of the year 1876, 323 churches and 170 chapels and oratories were built. There were 87 hospitals with 1192 inmates, and 605 poorhouses with 6763 inmates. The number of persons received into the Russian Church was 12,540, embracing 11,922 Roman Catholics, 516 United Greeks, 8 Armenians, 698 Protestants, 2050 Raskolniks, and 3238 completely reformed (i.e., with the Russian Church, and 1041 re- served the use of the ancient canons), 450 Jews, 219 Moham medans, and 6728 pagans. The number of divorces was 1925; in 29 cases the cause was remarriage of the one party during the lifetime of the other; in 2, too close consanguinity; in 15, impotence; in 89, adultery; in 650, the unknown residence of one party; in 247, the condemnation of one party to forced labor or exile. The institutions for the education of the clergy, with the number of their teachers and pupils, were as follows:

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<tr>
<th>Institutions</th>
<th>Number</th>
<th>Teachers</th>
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<tr>
<td>Academies</td>
<td>15</td>
<td>181</td>
<td>688</td>
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<tr>
<td>Seminaries</td>
<td>180</td>
<td>1023</td>
<td>13,401</td>
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<td>Schools</td>
<td>196</td>
<td>2647</td>
<td>27,550</td>
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<tr>
<td>Total</td>
<td>491</td>
<td>2949</td>
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The number of schools connected with churches and monasteries was 6811, with an aggregate of 137,191 pupils, of whom 97,883 were males and 39,308 females. The number of Church libraries was 15,770; the number of new libraries established in the course of the year, 235. The Church property under the administration of the procurator-general amounted, on Jan. 1, 1877, to 26,653,894 rubles. The population connected with the Church, with its population of Asiatic eparchies, the exarchate Grussia, and the army and navy, from which no reports had been received, amounted to 57,701,600. Adding an estimate of the Orthodox population in the districts above named, the total population of the Orthodox Russian Church was in 1876 about 68,100,000. The Orthodox Church prevails in each of the sixty governments into which Europe Russia is divided, except sixteen, of which twelve are chiefly inhabited by Roman Catholics, three by Protestants, and one by Mohammedans. Of the total Orthodox population about 54,900,000 live in European Russia, 3,100,000 in Caucasus, 3,000,000 in Siberia, and 270,000 in Central Asia. The grand-duchy of Finland has about 37,000 adherents of the Russian Church. Outside of Russia the Russian Church has established missions in China and Japan which are reported as making satisfactory progress, and as counting in each country a population of about 5000 souls.

II. Other Christian Churches.- While nearly the entire country is, as in the provinces which have not been under any other than Russian rule belong to the Greek Church, the empire has received a large Russian Catholic population by the annexation of Poland, and a considerable Protestant population by the annexation of the Baltic provinces. The conquest of Erivan in
1898 placed under Russian rule not only a considerable portion of the Armenian Church, but the seat of its head, the catholicos of Etchmiadzin.

1. Roman Catholics.—Until 1842 no provision had been made for the few Roman Catholics living in the Russian dominions. In 1842 the Italian embassy to Moscow sent two Jesuits to the capital; but twenty Capuchin monks and a fray. From 1705 to 1715 several other Jesuits were sent to Russia, and a college was established by them at Minsk. Pius VI sent a legate to St. Petersburg, and placed under his jurisdiction the missions of that city, Moscow, Riga, and Reval. As the provinces which were incorporated with Russia during the period of Peter the Great contained a considerable Catholic population, Catherine II concluded to erect a bishopric of the Latin rite for her Catholic subjects. This led to the establishment of the archbishopric of Mohilev, which was confirmed in 1783 by Pius VI. By the second and third partitions of Poland, a number of episcopal sees fell under Russian rule, all of which, except that of Livonia, were abolished by Catherine II, who, instead, erected two new ones. Paul I came to an understanding with the pope about a reorganization of the Catholic Church in the new Russian provinces, and accordingly, in 1787, the following dioceses were created in Mohilev, archbishopric; and Samogitia, Wilna, Luck, Kaminiec, and Minsk, bishoprics. All these dioceses received a new circumcision by the concordat of Aug. 3, 1847. By the same concordat a sixth episcopal see of Khorser, or Tirispol, was erected for the Catholics in the southern provinces of European Russia and in the Caucasus. The archbishop of Mohilev is president of the Roman Catholic academy, a kind of central or general seminary for all the Catholic dioceses above referred to. The constitution of this academy is almost the same as that of the four academies of the Orthodox Russian Church already referred to. The diocese of Mohilev embraces all those parts of Russia proper (exclusive of the former kingdom of Poland), which do not belong to one of the six dioceses which have been mentioned, also the Catholics of Finland. Besides the archbishopric of Mohilev, Russia has in the former kingdom of Poland the ecclesiastical province of Warsaw, embracing the archbishopric of Warsaw and the bishoprics of Cracow, Lublin, Yanov or Podlachia, Sandomir, Semya or Augustov, and Vladimir-Kalisal or Kuyavia. This ecclesiastical organization of Poland dates from the papal bull of June 30, 1818, and was confirmed by another concordat concluded in 1847. The Russian government has, with regard to the Catholic Church of Poland, the same policy as that with regard to the other denominations. The Church property was confiscated, and, in return, the clergy were paid and the buildings maintained by the government. The number of convents was greatly reduced, and the remaining ones placed under almost the same regulations as those of the Orthodox Russian Church. As the Russian government, in many cases, carried through new regulations in regard to the Roman Catholic Church without having come to a previous understanding with the pope, frequent conflicts between Russia and the pope have been the consequence. In 1878 the diplomatic relations between Russia and Rome were still interrupted. The active part which a number of the Catholic clergy in the Polish dioceses have always taken in the national movements of the Poles against the Russian rule has naturally added to the unfriendly feelings which have generally prevailed between Russia and the Roman Catholic Church. Notwithstanding these incessant conflicts, the immense majority of the total population of the Poles in Poland has adhered to the Roman Catholic Church. In 1878 the Roman Catholics there were reported as numbering 4,997,000 in a total population of 5,210,000, while the Orthodox Russian Church had only a population numbering 84,185 souls.

Exclusive of the kingdom of Poland, Russia proper in Europe had a Roman Catholic population of 2,989,000 souls; in Caucasus, 25,916; in Siberia, 24,316; in Central Asia, 1,161. Only in two governments did they form a majority of the total population—in Kovno, where they constitute 79.5 per cent., and in Wilna, where they constitute 61 per cent.

Besides the Catholics, a great population of the Latin rite, the Polish provinces had formerly a large population belonging to the United Greek Church. Nearly the whole of this population has been induced by the Russian government, in the manner already referred to, to unite with the Russian Church, and to sever its connection with Rome. The Russian government in 1879 reported that the Greek Catholics are estimated at about 33,000. They have no bishops of their own, but are under the jurisdiction of the Catholic bishops of the Latin rite.

2. Protestants.—By far the most numerous among the Protestant sects represented in Russia are the Lutherans, who, in the Baltic provinces, constitute a considerable majority of the entire population; besides them, there are Reformed, Mennonites, Moravians, and Baptists.

(1.) The Lutherans.—Until Peter the Great, Russia had a great Protestant congregation outside of Moscow. By the second and third partitions of Poland, a numerous Lutheran population was placed under Russian rule. The Russian government did not interfere with their Church constitution. The affairs of the Lutheran Church were superintended by the St. Petersburg College of Justice, and the administration of the several sections was carried on by consistorys. In 1810 the Lutheran, with all other non-Russian churches, was placed under the Ministry of Ecclesiastical Affairs; in 1832, under the Ministry of the Interior. In 1829 a committee was appointed in St. Petersburg to draft a new Church constitution, with the greatest possible regard for the existing institutions of the Church. As a fruit of the activity of this committee, a law was published in 1832 for the Evangelical Lutheran Church of Russia, an instruction of the clergy and Church boards, and an agenda for the congregations. All these laws, however, were only intended for Russia proper, not for the grand-duchy of Finland. The clergy and the teachers of theology and religion have to bind themselves by an oath to adhere to the symbolic books. The members of the Church are required to go at least once a year to the Lord's supper. Marriages with pagans are forbidden, but with Jews and Mohammedans permitted. Candidates for the ministry have to pass two examinations—one before the theological faculty at Dorpat, and the other in one of the United Church boards for the candidate, prior to the preach. A third examination has to be passed before they can be appointed. The appointment is at first for only one, two, or three years; after the expiration of which a new collocation is required. A number of parishes are united into a district, at the head of which is a pravost (provisor). There is a difference of degree between the titles of superintendent and superintendent-general, but the name of superintendency-general is given to the larger consistorial districts. The title of bishop, which was introduced in 1819, is only honorary, and does not denote a distinct office. The superintendent is the organ of the consistorys; they examine the candidates, obtain the preachers, and visit the provosts; only in exceptional cases the pastors. For this office of a provost all the preachers of a district propose two candidates, and the appointment is made by the State ministry upon the recommendation of the consistory. For the superintendent's office two candidates are proposed in the same way, one for Moscow and St. Petersburg by the General Consistory, in the other consistorial districts by the nobility. The appointments are made by the emperor. There are eight consistorys: St. Petersburg, Livonia, Courland, Esthonia, Moscow, Oesel, Riga, and Reval. The consistorys are composed of an equal number of clerical and lay mem-
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bers, and presided over by a layman. All the members must belong to the Lutheran Church. The superintendent is the vice-president. The consistorial districts have jurisdiction in all matrimonial affairs. As the members do not reside in the same place, plenary meetings are only called at intervals for disposing of the more important affairs, while ordinary matters are treated by a committee.

The General Consistory of St. Petersburg is the central Church body and court of appeal in matrimonial matters. It has the exclusive right of deciding the disputes of deacons who meet twice a year in St. Petersburg, and are elected for a term of three years. Candidates for this office are nominated in a similar manner to those for the office of superintendent. The election of one of the candidates is made by the ministry, upon the recommendation of the consistorial district, and the right of appointment is exercised by the emperor. Preachers' synods are held in all the consistorial districts, and one half of the clergy are always required to be present. A Lutheran general synod is to be convoked from time to time as a deliberating assembly. It consists of clerical and lay delegates, who are partly chosen by the consistorial districts, and partly elected by the consistorial districts. The candidates for the ministry receive their theological education at the University of Dorpat. The total number of Lutherans amounts to about 2,400,000 in Russia proper, to 300,000 in Poland, and to 12,000 in Asia.

2. The Reformed Church.—The membership of this Church numbered 200,000, about one half of whom live in Lithuania, in the governments of Wilna and Grodno. Lithuania is divided into four districts, at the head of which are a superintendent and vice-superintendent. Annually a synod is held, which lasts from three to four weeks. This synod governs the Reformed Church of Lithuania, under the superintendence of the State ministers.

3. Other Protestant Denominations.—The Mennonites have established a number of flourishing colonies in Tauris (where they numbered in 1876 about 15,000 souls), and on the Volga. Quite recently, when the Russian government had revoked their exemption from military service, they began to emigrate to the United States.

The Moravians have in Livonia and Estonia prosperous societies, with more than 250 chapels and above 60,000 members. In accordance with the general character of the Moravian societies in the diaspora, the missionaries have kept up a connection with the State churches. See Moravians.

The German Baptists have recently established some missions, chiefly among the Germans of Russia, and they report encouraging progress.

3. The Gregorian Armenian Church.—By the conquest of the Persian province of Erivan in 1828 the head of the Armenian Church, the cathedral of Etchmiadzin, became a subject of Russia. When the Catholicos Ephrem died, in 1830, the emperor of Russia, who was desirous of restoring the ancient order of election, decreed to leave the election to all the clergy, and to the most distinguished lay members of the Armenian Church. This law in its original form has been modified, and now the Armenian Church in other states might be admitted. A new regulation for the government of the Armenian Church was drawn up by the St. Petersburg Department of the Ecclesiastical Affairs of Foreign Creeds, on the basis of propositions submitted by two commissions, one consisting of prominent Armenian clergy and the other consisting of Russian officers at St. Petersburg. The draft was examined and commented upon by the commander-in-chief of the Transcaucasian provinces, and sanctioned by the emperor in March, 1836. This new regulation is divided into ten chapters, of which six relate to the administration of the Church, and four to the administration of the Armenian Church of Russia in general. According to the first chapter, the Armenian Church and the Armenian clergy enjoy equal rights with those of other foreign (non-Russian) creeds. The clergy are free from taxes and corporal punishments. The second chapter tracts of the privileges and jurisdiction of the catholicois. For this office the clergy and the notables of the nation are to propose several candidates, one of whom is to be appointed by the emperor. The catholicois has the right to send a deputy to the coronation of the emperor. On leaving the palace, he is accompanied by an honorary guard of Armenians. He inherits all the privileges of the patriarch and is supported by the emperors. An imperial procurator is appointed at Etchmiadzin, as also at the seats of the supreme ecclesiastical authorities of other foreign creeds. The fourth chapter provides that the archbishops and bishops be solely appointed by the catholicois, and that they be responsible for the administration of their eparchies both to the catholicois and to the emperor. The number of eparchies which recognize the authority of the catholicois amounts to about forty, but only six are situated within the Russian empire, namely, Astrakhan, Erivan, Grusia, Nachitevian, Karabagh, and Shirvan. See also ARMENIAN CHURCH.

The number of Gregorian Armenians in 1878, as reported by the Russian government, was 700,000. In Exarchia, Russia, 595,310 in Caucasus, 15 in Siberia, and 1 in Central Asia.

III. Non-Christian Religions.—1. Jews.—For the education of Jewish rabbins, Rabbinical schools have been established by the government at Wilna and Slutomir. The government also supports Jewish schools at Odessa, Kishinev, Vinnica, Stara Constantino, and Berditchiv. The number of Jews in Russia proper in Europe was stated to be, in 1878, 1,944,378; in Poland, 815,458; in Caucasus, 22,732; in Siberia, 11,941; in Central Asia, 3,896.

2. Mohammedans.—The Mohammedan population has rapidly increased by the progress of the Russians in Central Asia. It now amounts to about 7,500,000, of whom 2,864,000 are found in Russia proper in Europe, 426 in Poland, 1,987,000 in Caucasus, 61,000 in Siberia, and 3,016,000 in Central Asia. The Mohammedans even constitute a majority of the population in one of the European departments—Djadjar. They number 20,000 mufass, molllas, and teachers, all of whom, except those of Tauris and the Kirghis Cossacks, are subject to the mufti of Orenburg.

Lutherans and Roman Catholics are forbidden to convert to Christianity a Mohammedan who is a Russian subject, while a non-Russian Mohammedan may be received into any of the Christian churches permitted in the empire. These laws have been very strictly executed. On several occasions Tartars who had embraced Christianity and had afterwards returned to their original faith were punished by imprisonment, while no attention was paid to the excuse that the reform had been accomplished by one of their number. The Orthodox clergy is exercised by Orthodox priests, as well as by their avariciousness. On the other hand, the government aids the Orthodox clergy in every possible manner in their efforts to convert the infidel. In Kasan, one of the principal seats of the Mohammedan population of Europe in Russia, the Brethrenhood of St. Guru was formed in 1870 for the purpose of converting infidels and pagans on the Volga. This brotherhood had established up to 1874 115 schools with their own means, which were attended by 1992 male and 389 female Tartars, besides members of other nationalities. The civil rights of the Mohammedans are, like those of the Jews, limited by special laws, so that they are, indeed, entitled to municipal and government offices under the same conditions as Christians; but in city councils, e.g., the non-Christian members must not exceed one third of the
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The popular school system among the Mohammedans was entirely reorganized by an imperial decree of Nov. 26, 1872. Among the inhabitants of the empire, the Mohammedans occupy the lowest rank with regard to the more serious crimes, there being but one conviction among 5779 Mohammedans against 2710 Orthodox Christians. With regard to the less serious offenses, the Mohammedans occupy the fifth rank; but even this relation is altered by the numerous convictions for evasion of military duty. Theft, however, is also of common occurrence among them. The Mohammedans are generally very prompt in observing their duties to the State, with the exception of those arising from the general liability to military service. The service in the regular army is to this day so unpopular with the Tartars of the empire that in 1872 the government was forced to take severe measures to prevent a wholesale emigration to Turkey. An official report states that the Tartars feared, above all things, that they would be forced to fight against their Mohammedan brothers, and that they would be compelled to eat pork, which is to them worse than death. But even before the declaration of war against Turkey, and during this war, the excitement was said to have subsided, and they were, with a few exceptions, loyal. The same was the case with the Mohammedans in Asiatic Russia. In matters pertaining to their religion, the Mohammedans are granted complete liberty, although the government takes care to be informed on the entire personnel of the clergy, their actions, etc.

The highest Moslem ecclesiastical body in the government of European Russia is the Mohammedan Ecclesiastical College of Oufa. This college is elected, and fills all offices under its jurisdiction without the necessity of obtaining the consent of the government. For the Mohammedan clergy of Central Asia, the cities of Bokhara and Samarcand are to this day centres of learning, and the heads of the institutions of learning at these places are regarded as the preservers of the true faith. The colleges for theology and Mohammedan law (madrasa, or medreseh) number several hundred. In European Russia there are two hundred and fifty, of which several are attended by hundreds of students. In these colleges, Mohammedan science flourishes, without ever having been touched by so much as a breath of Western culture. The government does not interfere in the internal affairs of these colleges; does not oppose a journey to Mecca; and even permits the priests (mollahs) who have finished their education in Constantinople, Arabia, or Egypt to hold a position upon their return to Russia. It was found that the ulama (the learned men) connected with the mosques or schools readily submit to any government, as this alone could secure to them the use of their legacies (nakbay), their main source of income. Those brethren, however, who have had themselves declared saints have become in all Mohammedan countries a perfect nuisance, and the sworn enemies of a well-regulated government.

The title of saint (Ghazan) is easily obtained. The motives to obtain it are, however, very frequently the most dishonorable, while the saints themselves in many cases bear a very poor reputation. In Central Asia, the majority of robberies are committed by the saints, and they are therefore avoided by the stationary population. The nomads, on the other hand, receive them with open arms, and here, among the roving sons of the steppe, the true faith could not be extinguished. The government at first did not oppose them. The decrees of 1781 and 1785, on the contrary, opened to them the newly acquired Kirghiz steppes. Their influence here was a very pernicious one. The government, however, treats them at present more strictly. In 1873 a case occurred in Orenburg, where such a saint was banished to a government having no Mohammedan inhabitants. In the same manner, the Russian government proceeded against the saints in the Caucasus, while in Turkestan it watches the fanatical order of Naqshbandi very closely.

3. Pogana.—The number of pagans in European Turkey is 258,125; in Poland, 240; in Caucasus, 4083; in Siberia, 286,016; in Central Asia, 14,740.

IV. Literature.—On the history of the Russian Church, see Mouraviéff, *History of the Russian Church* (transl. by Blackmore[1842]) to the year 1710, vol. 1; Strahlo, *Beiträge zur russischen Kirchengeschichte* (1827), vol. 1; id., *Historische Studien zur Geschichte der Kirche in Russland* (1867), vol. 1; Schmitz, *Die mittelalterliche Geschichte des russischen Kurfürstentums* (1828); id., *Kritische Geschichte der neugriech. und der russischen Kirche* (1840); Neale, *History of the Holy Eastern Church* (1860); Stanley, *History of the Eastern Church* (1862); Theiner, *Die Staatskirchen Russlands* (1865); Galitzin [prince A.], *L'Eglise Greco-Russe* (1861); Beissen, *L'Eglise de Russie* (1867, 2 vol.); Malinow, *Philologische und historische Reisen in die Kirche Russlands* (Germ., transl. by Blumenthal, 1872); Basaroff, *Russische Orthodoxe Kirche* (1873); also the *Occasional Papers of the Eastern Church Association of the Church of England and the Protestant Episcopal Church in the United States* (published in New York and London since 1864). The doctrine of the Orthodox Eastern Church as taught in Russia is set forth in the catechisms of the metropolitans Plato and Philaret of Moscow. An English translation of the larger catechism of Philaret was published by Blackmore (1845),
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and republished in Schaff, Creeds of Christendom (1877), vol. ii. See also Guettée [a Gallician priest who joined the Russian Church], Exposition de la doctrine de l'Eglise Cath. Orthodoxe de Russ. (1866); Procopovitch, Theologia Cateniana (1773), 5 vols.; abridgment (1880). On the FEASTS and CEREMONIES of the Russian Church, see King [Anglican chaplain in St. Petersburg], The Rites and Ceremonies of the Greek Church in Russia (1772); Montefiore, Lettres à un Ami sur l'Office Divin (French trans. by prince Gallitzin). On the constitution and present condition of the Church, see Silbermag, Verfassung und Geschichte der orthodoxen Kirchen im Russischen Reich (1865); Neher, Kirch. Statistik (1865), vol. ii. The latest statistics of the Church are found in the annual reports of the procurator-general. A full statistical account of all the religious denominations of the empire is found in the Statistical Year-book of the Russian Empire (in the Russian language [St. Peters burg, 1871]), vol. iii. (A. J. S.)

RUSSIA, VERSIONS OF, or, rather, VERSIONS IN THE LANGUAGES OF RUSSIA. The praise which has been awarded to ancient Thebes on the Nile by calling it αἰείναυσα, "the hundred-gated," may be also given to Russia, which, in its geographical dimensions, variety of race, multiplicity of population, and diversity of languages, is a world in itself, and baffles and bewilders the mind into which all languages are concentrated from all quarters of the Orient. The tongue which has been the means of bringing the conversion of the Roman Empire, or which has influenced the ages and the world, or which has been the vehicle of the Word of God in their vernaculars. According to the geographical position, we get the following linguistic groups:

I. East Siberian, or Eastern Group:
   - B. Altaic Group:
     - A. Tungus: b, Manchu: e, Aino, or Kurile: d, Aleutian.
     - B. Mongolian Languages:
       - Mongol: b, Burut: c, Buryat.
   - D. Samoede: c, Xarik: c, Tawgy, Samoede.
   - E. Finnish Languages:
     - a, Urtian.
     - b, Otjag, b, Wogur:
     - c, Bulgar.
   - Theresminean: b, Morduin.
   - Perman: b, Sirenian: e, Wotjakian.
   - Finnish Branch:
     - a, Finish.
     - b, Finish, Finishian, or Finish, Finishian.
     - c, Carelian: 2, Tschiedin: 3, Uotian: 4, Olenetsian.
     - e, Ebenhish: e, Livian: e, Krewingian: f, Lappeonese.
   - III. Jeniseian Group:
     - a, Jeniseian: d, Kottian.
   - IV. Canaunian Group:
     - a, Georgic: b, Leuchic: c, Ristic: d, Tcherkezes Familiess.
   - V. Semitic Group:
     - a, Hebrew: b, Arabic.
   - VI. Asiatic Group:
     - Persia: b, Kurdist: c, Armenian: d, Ossetian.
   - VII. European Group:
     - A. Slavonic Family:
       - a, Russian: b, Polish: c, Servian: d, Tschecbian: e, Bulgarian.
     - B. Lithuanian Family:
       - a, Lithuanian and Samogitian: b, Lettish.
     - (C). Germanic Family:
       - a, German: b, English: c, Swedish: d, Dutch.
     - (D). Greek-Latin Family:
       - a, Greek: c, Albanian: d, Latit: d, Italian: e, French: f, Rouman.

These are the representatives of the Russian empire. As to the versions made for these different families, only a few enjoy this privilege. Following our table, we must pass over the East Siberia, or Eastern Group, as none of these people, who are but partially Christian, have the Scripture in their vernacular. The same must be said of the Ainos, or Kuriles, belonging to the Altaic, and of a great many others belonging to the other groups. For a better view, we will speak of the different versions in alphabetical order; and with the help of the linguistic table the reader will be guided as to which family the respective version belongs to. As the most important versions have either been given already, or will be given, in this Cyclopaedia, the reader will be referred to them.

1. Albanian.
2. Alenian is the language of the inhabitants of the Alenian Islands. It is the language of the Greek Church, which had the Gospel of St. Matthew printed for them in the Alenian, according to the translation prepared by professor Ikutsek, in the year 1646, in parallel columns with the Russian version.
3. Arabic.
5. Bulgarian. See Slavonic Versions.
6. Burial. The Burial in Luke Balkal, and numbering about 150,000 individuals, are Lomatists; some are Christians. At a very early time, prince Gallitzin, president of the Russian Academy, wrote to professor Ikutsek, requesting him to send two learned Burials to St. Petersburg for the purpose of assisting Dr. Schmidt in the translation. Two Burial versions were prepared, both noble and liberal, accordingly repaired to St. Petersburg, and, with the consent of their prince and lama, engaged in the work of translation. The word was known as the Divine Word of the Burial, and it was translated after their conversion, and in a letter addressed to their chief they avowed their faith in Jesus. In 1818 the Gospel of St. Matthew was published, which was revised in the Russian language, and became the English and the rest of the New Testament. Since 1840 the British and Foreign Bible Society possesses a translation of the entire Bible, which was prepared at the expense of that society.
7. Dutch.
8. English.
9. Estonian. Estonia is a maritime government in the north-west of European Russia, and forms one of the Baltic provinces, is a land in which the Dians—Dorpat and Reval Estonians. The former is spoken in South Estonia, and the latter prevails in the North. Among the Estonians and the Karels there is a great linguistic difference, which is spoken in the old parts of the New Testament. As early as 1656 they received the entire New Testament in the Estonian language, translated by John Fischerm, a German professor, and general superintendent of Livonia. This translation was executed at the command of Charles XI. A version of the Old Testament, made by the same translators, appeared in German, and was published in 1806 by Gosevskiun, appeared in 1809; but it is uncertain in which dialect these early versions were written, although it was understood throughout Estonia. Later versions, consisting of both dialects, and thus we have two versions—the Revahl Estonian (q. v.) and the Donspat Estonians. As to the latter dialect, a New Testament was printed in Riga in 1727, which edition was soon exhausted. In 1815, through the exertions of Dr. Paterson, a new edition of the New Testament was printed by the British and Foreign Bible Society; and in 1824 the Russian Bible Society had 500 copies printed, while another edition of 200 in 1830 by the aid of the Finnish Bible Society. In the same year a version of the Psalms, translated from the Hebrew by the Rev. Ferdinand Meyer, of Berlin, was printed by the aid of the gift of the British and Foreign Bible Society, and the number of copies of the New Testament, together with the Psalms which has been distributed is, according to the last report of the British and Foreign Bible Society (1878), 85,000.
10. Finish. As early as 1648 the New Testament was published at Stockholm. This version was made by Michael Agricola, rector, and afterwards bishop of Abo, a friend of Luther. In 1644 the entire Bible was published under the patronage of queen Christina, to whom the work was also dedicated. Editions of the New Testament, from the text of queen Christina’s version appeared in 1732, 1740, 1744, and 1776. In 1811 the British and Foreign Bible Society commenced its operations in Finland, and a Bible society was formed at Abo. In 1815 an edition of 5000 copies of the New Testament was published at Abo, and in the following year 6000 copies of the entire Bible left the press in Abo. A quarto edition of the entire Bible, issued by a grant from the British and Foreign Bible Society, was completed in 1827, but the extensive fire which broke out in the same year at Abo destroyed this edition (consisting of 5600 copies). In consequence, another edition of 5000 copies of the New Testament was undertaken by the same society; and this edition was completed at Stockholm in 1829. In 1832 the Bible Society of Abo was again in active operation, and a new edition of the entire Bible, as well as of the New Testament, left the press. Apart from the Finish edition printed at Abo, the St. Petersburg Society undertook some edition of the entire Bible, as well as of the New Testament, in their own neighborhood. The New Testament was printed in 1814 and again in 1822, and the entire Bible was completed in 1817. This version has subsequently been issued by the joint agency of the Finns and the British and Foreign Bible Societies. According to the latest report for 1878, the former society
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had issued since its formation 539,278, and the latter 469,743 copies of the Holy Scriptures.

17. French.
18. Georgian.
20. Italian.
22. Judaeo-German.
24. Judaeo Polish is a language spoken by the Polish Jews, consisting principally of Old German with a mixture of the Polish and Russian, similar to the Jewish however with very little Polish in it. In 1839 a translation of the New Testament was undertaken by the London Society for Promoting Christianity among the Jews, and an edition was published in 1821 by the British and Foreign Bible Society, the characters being the so-called Rabbinic, a new edition in the Hebrew square letters was published by the London society in 1868, while in 1783 the British and Foreign Bible Society undertook a new edition in the pointed Hebrew characters, edited by P. Hermann, which was completed in 1783.

25. Kalmyk. For the Kalmyks near the mouth of the Volga, Mr. Netzelt, a missionary of the Moravian Brethren, at the beginning of this century undertook the work of a Russian collection. He published a volume of about 500,000 individuals, partially Christianized. In 1817 an attempt was made by the Brooklyn Society at Simbirsk to translate the New Testament and some years later another attempt was also made, but the work was not continued.

27. Karaites. In the collection of the last century, the work was continued under the aegis of the Department of the Holy Scriptures, which was transferred to the British and Foreign Bible Society for the benefit of this tribe in modern Russian characters.

30. Lappish. This is a dialect spoken by a people inhabiting both sides of the Volga, numbering about 150,000, but a considerable number of them are partially Christianized.

33. Komi. In 1802 the Russian Bible Society published the New Testament in the Komi, a language spoken by about 460,000.

35. Komi. The Komi is a dialect spoken by a people inhabiting both sides of the Volga, numbering about 460,000. There are two dialects spoken in this tribe, the Volga and the Ural.

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49. Komi. The Komi is a dialect spoken by a people inhabiting both sides of the Volga, numbering about 460,000.

not three times; after the second adding "Glory to God."  
4. The processions around the churches should go with the course of the sun, and not against it.  
5. That the sign of the cross should be made by uniting the fourth and fifth fingers, and not the first three fingers, with the thumb.  
6. To acknowledge, respect, and adore only the eight-ended cross.  
7. The name of Jesus is to be written and pronounced Iesus, and not Jesus.

These were other and still smaller points of dispute, and the tendency to fanaticism so universally found in Russian dissent did not fail to appear among them. They were persecuted under Peter I (A.D. 1689-1725), who laid double taxes on them; but his successors, especially Catharine II and Alexander I, have adopted a milder policy with the hope of winning them back to the Eastern Church. But little success has attended these attempts at reconciliation.

5. Tokmollas, or Witches, an insignificant body who, during the time of the persecution (A.D. 1730),

Eight-ended Cross of the Raskolniki.

This cross is by all the different Russian Raskolniki considered the only true Christian cross; while by them the four-ended one is considered and declared to be an innovation made by the patriarch Nikon, and consequently anti-Christian.

1. The letter Χ is represented by a capital X, and by Α is meant to King Abgarus of Edessa.
2. The letter Ω is represented by W, and by Α is meant to King Abgarus of Edessa.
3. Α, the letter, is represented by a capital Α, and by Α is meant to King Abgarus of Edessa.
4. The writing under it is in Old Slavonic, and reads ονες αναμενάται, signifying "Hope not made by hands."
5. Rasa, Angeli Gospodnici, signifying "Angels of the Lord."
6. Thee stvatos, "Lord of Glory."
7. Jesus Christos, "Jesus Christ."
8. Dusk, "Son of God."
9. Sol, "Son."
10. Luna, "Moon."
11. Christos twonau, pokhroma meto, "Christ who is transfigured by love."

* The three little stars signify the perpetual virginity.
took refuge on the islands of the Wjetka, a small river between Russia and Poland, whence their name. Here they formed a separate community and built two monasteries, from which, fifty years later, some of them migrated to Poland and built a church and convent at Tchernobolitz. Their chief distinguishing practices are a refusal to take oaths and to offer prayers for the emperor.

II. The Bezpopochtni, as we have said, are dissenters who refuse to have priests, the sacraments being administered and services conducted by lay elders. They recognize no priestly hierarchy, and dislike the national bishops and priests so much that when any one of these enters their houses they hasten, as soon as he leaves, to wash the seats and walls. They believe that the Church is in a period of decline and apostasy, that the apostolic succession has been interrupted, and that legitimate priests are now impossible. They hold that the world has had four eras: a spring, or morning, from Adam until the building of Solomon's Temple; a summer, or noon, lasting until the birth of Christ; an autumn, or evening, until the appearance of Antichrist, about 1650; and now the cold winter, the dark night, which will continue until the Lord shall descend upon earth to save men. The Bezpopochtnis are divided up into very many sects, some of them holding opinions exceedingly absurd. The three principal of these sects are the following:
1. The Pomoryana.—The founder of this sect was a runaway deacon of the name of Danilo Wiculin. In the year 1655 he founded a monastery on the borders of the Viga, of which for forty years he was the prior and died in 1735. In the erection of the monastery and in its leadership he was assisted by Andrei Mihaletsky, who was of princely origin, and occupied his post until his end, in 1736. Soon after this a monastery for females was organized, of which Salomonia, the sister of Mihaletsky, became prioress. The monasteries soon amassed wealth, and were thereby enabled to procure a large library of old Slavic manuscripts, and composed books for the education of singers, writers, painters, and the future leaders of the sect. At the end of the past century these monasteries contained 2000 male and 1000 female inmates. Andrei and Simon Denisow have written several works for the sect, and in general defense of the Raskolniks, of which the Pomoryan Answers to the Questions of Neefit is the principal.

The teachings of the Pomoryans, also called Danilowitchina, consist in the following: a. From the time of Nikon, the Antichrist has been reigning, though unseen, in the orthodox Church, and has abolished the true sacraments and priesthood. b. Those from the orthodox Church who wish to join the Pomoryans must receive rebaptism, which, like other sacraments, can, in consequence of the fall of the true priesthood, be administered by laymen, and even by females. c. As there is no true priesthood, there is no one to solemnize marriages, therefore all are obliged to live in the unmarried state, and those married in the Church must separate. d. Monks from the orthodox Church can be acknowledged as such after having been rebaptized, and they may install others in that state and be permitted to serve as priests, even if they have not been such before. e. For those in authority no prayers are to be offered. During the reign of Anna Ivanova one of the Pomoryans reported this to the authorities; then, to avoid difficulties with the government, they introduced a prayer for the czar, which they have used ever since. f. The crosses not to have the inscription “I. N. R. I.” because this is a Latin heresy, but to have the initials of those words: Zur Slay Inus Christos Sin Boshii, “Lord of Glory, Jesus Christ, Son of God,” as it had been to the time of Nikon. g. The food bought in the market is not to be considered unclean. h. To be ready for suicide by fire for the true faith.

2. The Fedosejochtchina.—This is the second of the principal sects of the Deepopefochtchina, which spread with the same rapidity in another part of the country. The principal promoter of it was a deacon by the name of Fedosei, a contemporary of Danilo Wiculin. Having removed with his family to Poland, he gathered around him in a short time a number of Raskolutnik fugitives from Russia, and founded two abodes, one for males and the other for females, among whom he acted as priest. He agreed in all points with the Pomoryans, except two, viz.: a. The inscription of “I. N. R. I.” is to be retained upon the cross. b. The food bought in the markets must be purified by prayer and adoration. These two points gave rise to the sect. The efforts of the Pomoryans to form a union with the Fedosejochtchina proved unsuccessful, and an open enmity between the two began, which increased just as soon as the Pomoryans commenced to pray for the czar. In the year 1774 they succeeded, at Moscow, in founding a cenobitical establishment, known as the Preobrashensky Cemetery, which became the principal centre of the sect. The originator, and for thirty-eight years the head of this institution, was Eliazh Alexejew Kowilin, a dealer in bricks and wines. During the pestilence at Moscow in 1771, when all the poor workmen who had been there commenced to leave the town to return to their native places, and in that way carried the sickness to all parts of the country, Kowilin, with another merchant, Zenkoff, applied for permission to establish, at their expense, a quarantine on one of the principal roads leading from the city, and with it to connect a cemetery for the burial of those that died. Having received the permission, they established a barrier and building for the purpose proposed. He, with others, fed the hungry, nursed the sick, and comforted the dying. The news of the comfort provided by Kowilin spread very rapidly, and, besides the hungry and sick, the people en masse took refuge with him. He, on the other hand, did all he could to instil into the minds of the refugees that this woe from hunger and pestilence was sent upon Moscow by God as a just punishment for the Wikonian heresy, and exhorted them to repent and turn to God. The people, seeing that those dying as orthodox were
to deliver them from this calamity—by death, if necessary. They do not hesitate, therefore, to commit the crime of treason.

(4.) The Beguny (Deserter), or Stromylny (Wanderers).—This sect originated about 1790, in the village of Sopel, district of Jaroslaw, from which it is sometimes called Sopelinka. Its founder was Deserter Efmyy, who, after having been re-baptized, settled in said village and taught that the Antichrist had ascended his throne long ago: first, one thousand years after Christ he invisibly reigned in the Greek empire under the Greek name of Appolyon, as intimated by John in the Revelation; then, after the lapse of 666 years, which letters compose his name, he appeared in Russia, not yet as czar, but as a false prophet, as stated in the Revelation by John. And that the Antichrist concealed his throne for Nikon, for he was the first to blaspheme against God by changing the name of Isus into Jesus, and, like a beast, persecuted the worshippers of the true Jesus; and that he really was the beast spoken of in the Apocalypse is seen from his real or lay name, Nikita, in Greek Nikita, which gives the number 666. After his fall, there appeared the third Antichrist, or the second beast, with the two horns, which signify the two imperial names, czar and emperor, the last of which, in Greek, is Ἰησοῦς, and also gives the number 666. In this trinity the members of the orthodox Church are baptized, and Mark in is represented by the cross of the three fingers instead of by the two first, as it was of old. To escape eternal punishment, it is necessary, first to wash off this sign and mark by rebaptism, and then flee from every city and village which forms part of this Babel of Antichrist.

(5.) The Ibraniski, or "Company of the Elect."—The cause of the separation of this sect from the Russian Church was not any difference of doctrine or ritual, but a desire to protest against the laxity and inclination to change displayed by the clergy, and to adopt a greater piety and purity of life. They were termed by the orthodox party Rosholshiki (Seligionists). Pinkerts (On Russian Sects) identifies them with the Staroveri.

(6.) The Besavedatsi (the dumb), the name given to a not very numerous sect of the 18th century, whose members, after conversion, became perpetually speechless. Very little is known of their tenets.

(7.) The Istovye Christians. See Malakans. The name in Russian is derived from istov, to hold, to carry money, and posses passports, because the first is an invention of the Antichrist, and the last two bear the seal and imprint of the same.

(8.) The Spassova, or Kumintchina.—Its founder was Kusma, an illiterate peasant, and his doctrine was called Spassovizm; the word derived from Spass, which means "there is no grace, no sanctity, no sacraments. He taught that there is nothing holy remaining in the world, and that salvation is to be obtained only through the Spassva," which is the Slavic word for the Russian Spassnaitel, meaning "Saviour." His followers do not rebaptize those that join them, nor do they always baptize their own children, believing that the "Spassva" can save them without it. The marriage-tie, where or whenever performed, is with them considered indissoluble: but, with the approach of age, they are forbidden to make use of its rites. They worship only their own ikonas and crossees, which they always carry with them, and which, therefore, are small and made to fold together. This sect is principally to be found in the districts of Nishgrod.

(3.) The Djetoweizhchina (Infanticide).—This sect consider it a great misfortune for children to come under the influence of Antichrist (the established Church), and believe it to be the best offering they can make to God.
Religious Exercise of one of the Skoptzi.

In Moscow, to summon the elect, and reign over all the true Skoptzi. They are noted for their anxiety to procure converts, and he who gains twelve is dignified with the title of apostle. Their chief peculiarities of practice and doctrine are the rejection of the resurrection of the body, a refusal to observe Sunday, and the substitution of certain rites invented by themselves in lieu of the sacrament of the eucharist. They are a numerous sect in some governments, as that of Orel, comprising whole villages, and they have many adherents among the jewellers and goldsmiths of St. Petersburg, Moscow, and other large towns.

(19.) The Strigolniks. This sect arose in Novgorod at the close of the 14th or early in the 15th century. A Jew named Horie, joined by two Christian priests, Denis and Alexie, and afterwards by an excommunicated dean named Karp Strigolnik, preached a mixture of Judaism and Christianity, and gained so many followers that a national council was called to suppress him. They regard the payment of money by the clergy to the bishops on ordination as simoniacal, and confession to a priest as unscriptural. Strigolnik himself was thrown into the river and drowned during a riot in Novgorod, but the opposition of his followers to the Russian Church continued for many years after his death.

(20.) The Wjetzera.
(21.) The Yedinovertzi (Coreligionists). This name was given to some members of the Starovertzi in the reign of Alexander (1801-25), when strong hopes were entertained of regaining them to the orthodox communion. They assume for themselves the name of Blagoveshemt, or "The Blessed."

For literature, see Dimitri, Hist. of Russian Sects; Farlati, Illyricum Sacrum; Grégoire, Hist. des Sectes Religieuses (Paris, 1814), vol. iv.; Harthausen, Studien über Russland (Han, 1847); Kraziński, Lectures on Slavonia (Lond. 1869); Mouravieff, Hist. of the Church of Russia (ibid. 1842); Platov, Present State of the Greek Church in Russia (Pinkerton's transl, Edinb. 1814; N. Y. 1853); Strahle, Gesch. der Grünberg, etc., der christlichen Lehre in Russland, etc. (Halle, 1880). See Russia.

Russian Version of the Scriptures. The Russian language, which is understood from Archangel to Astrakhan, admits of but two principal divisions, namely, Great Russian—the literary and official language of the nation, spoken in Moscow and the northern parts of the empire—and Little, or Male, Russian, which contains many obsolete forms of expression, and is pronounced in the south of European Russia, especially towards the east. To this may be added the White, or Polish, Russian, spoken by the common people in parts of Lithuania and in White Russia. The earliest Russian version of the Scriptures was written in White Russian, and in 1517 parts of the Old Test. were printed at Prague, while the Acts and the Epistles appeared at Wilna in 1527. The translator is said to have been Fr. Skorina. At the close of the 17th century another attempt was made to produce a version of the Scriptures in the Great Russian. The promoter of this version was the Lutheran pastor Ernest Glück, of Livonia, who made it from the Old Slavonic text. Unhappily, at the siege of Marienburg in 1702, the whole of Glück's MSS. were destroyed. In the year 1816 the Russian Bible Society laid before the emperor Alexander some copies of a new version, and he was much struck at perceiving that, while so many barbarous tribes had been thus put in possession of the oracles of God, "his own Russians still remained destitute of the boon mercifully designed to be freely communicated to all." At his instigation an order was immediately forwarded through the president of the society to the Holy Synod, enjoining the translation of the New Test. into modern Russ. Under the auspices of the Religious Academy of St. Petersburg, the work was undertaken by the archimandrite Philaret, and, after three years had been devoted to the undertaking, an edition of the Four Gospels was struck off, in parallel columns with the Slavonic text. The preface to the Gospels, which appeared in 1819, was signed by Philaret, Michael, metropolitan of Novgorod, and Seraphim of Moscow. The work was such that in 1829 the fourth edition of the Gospels was published; in the same year the second edition of the Acts was printed, while the first edition of the entire New Test. did not appear till 1823. As to the order of the books of the New Test., which were reprinted and published by Tauchnitz, of Leipzig, in 1834, and again in London in 1851, it is as follows: Matthew, Mark, Luke, John, Acts; the epistles of James, Peter, John, and Jude; Romans, Philemon, Hebrews, Revelation.

Of the Old Test., only the Psalms were translated by the Rev. Dr. Pavsky, of the Cathedral of St. Petersburg, the first Hebrew scholar in the empire. The edition appeared in 1822, and consisted of 15,000 copies; yet so great was the demand that within the space of two years no less than 100,000 copies were sold. In 1835 Mr. Tauchnitz, of Leipzig, published an edition in Hebrew and Russian. The edition before us, in Russ alone, was published at London in 1862, and it is noticeable that the word "Selah" is always put in brackets; that the number of verses in the different psalms does not agree with the English, but with the Hebrew, as the superscriptions, which are found in the English Bible in small type, are counted as a verse; Ps. ix and x are translated according to the Sept. as one, and thus, e.g., the xxvith Psalm is the xviith Psalm. The Psalm of the Hebrew is divided, as in the Sept., into two—cxvi, from 1-11, and cxvii, from 12-20—and thus the usual number of 150 psalms is gained. The translation of the other books of the Old Test. from the
Hebrew proceeded under the direction of the religious academies of St. Petersburg, Moscow, and Kief; and an edition to consist of 10,000 copies of the Pentateuch and the New Testament was undertaken; but in 1826 the Russian Bible Society was suspended by the ukase of the emperor Nicholas. A new translation has of late been issued by the Holy Synod, while the British and Foreign Bible Society also published a version, which is largely circulated in 1881, and from various statutes and other literary monuments still extant. Recently, printing in the Russiaka tongue has been recommenced. The Russiaka belongs, for the most part, to the United Greek Church, but in part also to the Non-Unitled. They preserve many old customs peculiar to themselves, and the church is the same as that current in Poland and Servia. This has been collected by Vaulin in his Pisma Polskis i Russke (Lenberg, 1883). Leviwick has published a Grammatik der russischen Sprache für Deutsche (Przemysl, 1889).

Russio-Greek Church is the community of Christians subject to the emperor of Russia, using the Slavonic liturgy and following the Russian rite. See Greek Church.

1. Origin. The early history of the Russian Church is involved in much obscurity; but that Christianity was introduced into Russia previous to the middle of the 9th century must be inferred from a letter of Photius (866) in which he says that the people called Russians had forsaken idolatry; received Christianity, and allowed a bishop to be placed over them (Epistola, ed. Montecau, p. 58). Its diffusion, however, was very limited. The princess Olga was baptized about the middle of the 10th century, but by no means succeeded in winning over her son Switoslaw and her people to Christianity. Nor was it till the alliance of Vladimir with the Byzantines that a thorough, and a successful, conversion of the people took place. Hereafter the introduction of the Eastern rite became general; and it is probably by the marriage of Vladimir with Anne, sister of the emperor Basil II, and his baptism in 988 (when he took the name of Wassily, or Basil), that the foundation of Christianity can be said to have been regularly laid in Russia. He issued an edict for the destruction of idols and idol temples throughout his dominions; and his subjects were commanded to receive baptism, which they did in very large numbers. Churches were built in all directions, the first of them being dedicated by Vladimir himself. Yaroslav, the next Russian monarch, built convents which he filled with Greek scholars and artists, and many works were translated from Greek into the Slavonic dialects.

2. Government. At first the Russian Church was under the jurisdiction of Rome, and it seems that as late as the Council of Florence (1439) the adherents of the Roman Church throughout Russia were as numerous as those of the Greek party. Its complete separation from Rome was effected by an archbishop of Kief, named Photius, in the latter part of the same century. For more than a century the Russians had no bishop subject to the patriarch of Constantinople; but in 1588 the patriarch Jeremias, being in Russia, held a synod of the Russian bishops and erected the see of Moscow into a patriarchate with jurisdiction over the entire territory. He was also induced in 1589 to consecrate Job, archbishop of Smolensk, as first bishop of Moscow, which see was afterwards confirmed by a synod held at Constantinople; but, as their junior, the patriarch of Moscow ranked after the patriarchs of Alexandria, Antioch, Jerusalem, and Constantinople. This subordination was acquiesced in until the reign of Alexis Michaelovich, when the patriarchs of Moscow, Nilos, refused to acknowledge it further. When Peter the Great became ruler, he saw that his government was, in fact, divided with the clergy and the patriarch. Upon the death of Adrian, in 1706, when the bishops were assembled to choose his successor, Peter entered and broke up the meeting, declaring himself patriarch of the Russian Church. For the choice of the clergy by their established rights, he kept the office open for upwards of twenty years, and abolished it in 1721. The permanent administration of Church affairs was placed under the direction of a council, called the Holy Synod, or Permanent Synod; consisting of archbishop, bishops, and archimandrites, all named by the emperor.

3. Constitution. Under the direction of this council, a series of official acts and formularies, and catechetical, doctrinal, and disciplinary treatises, was drawn up, by which the whole scheme of the doctrine, discipline, and Church government of the Russian Church was settled in detail, and to which all the clergy, officials, and dignitaries are required to subscribe. The leading principles of this constitution are the absolute supremacy of the czar, and it has been maintained in substance to the present time. The Holy Synod is considered as one of the great departments of the government, the minister of public worship being ex officio a member. This code was enacted in 1551 and received the name of Stolgar, or a hundred chapters.

4. Doctrine. As regards doctrine, the Russian Church may be considered as identical with the common body of the Greek Church (q.v.). With that Church it rejeets all the impositions of the popes and renounces the jurisdiction of the Holy Ghost. All the great leading characteristics of its discipline, too, are the same; the differences of ceremony being too minute to permit our entering into detail. The discipline as to the marriage of the clergy is the same as that described for the Greek Church; and in carrying out the law which enforces celibacy upon bishops the Russians adopt the same pediment with the Greeks, viz., of selecting the bishops from among the monks, who are celibates by virtue of their vow.

5. Liturgy. The service of the Russian Church was, at its commencement, borrowed from the Greek Church, and became the Russian Church; and by his marriage with a Greek princess, the czar and his dynasty descended into the Slavic, which to this day is the language of the Church. They translated, however, only the most necessary books, the others being translated into Russian since the time of Yaroslav I. In them we found many mistakes which Cyprian and Photius labored to correct; but, as the metropolitan who succeeded them were Russians, and not well versed in the Greek language, errors again crowded in. Making, a monk, was called from Athos in 1506 and ordered to revise the Church books, and soon discovered that, by the numerous errors of translation, even the articles of the Creed had been changed in meaning. His work displeased the emperor, who brought false charges against him, and he was sent to a monastery, deprived of the sacristies, and, after thirty years of suffering, died in 1556. When Nikon became patriarch, he undertook the cor-
RUST

section of the books, and sent to the East the monk Asey Suchanow for the purpose of collecting ancient Greek and Slavic MSS. This resulted in the correction of the Scriptures and the introduction of the corrected version in the place of the old ones. The Church service itself underwent no change except the addition of some holy days in honor of new saints.

6. Clergy.—There are three ranks of episcopacy in the Church—metropolitans, archbishops, and bishops, who each have a peculiar dress. These three classes are called by the general name of archires, or prelates; next to them in degree are the archimandrites and hegoumenoi, or abbots and priors of the monasteries; and last and lowest of all are the monks, who have been either ordained for the priestly office, for the second degree, or

Britan, iii, 30). The Hebrew וַָֽעַי (Isa. 1, 9) is rendered בְּרֹסָכ by Aquila (comp. also Epist. Jerem, v, 12, ἀπό ιου καὶ βουμᾶρτον, “from rust and moths”; A. V. Bar. vi, 12). Scultetus (Ezex. Evang, ii, 35; Crit. Sac. vol. vi) believes that the words יָאָכָל and בְּרָוָסָכ על-דיָּוָס, for יָאָכָל and בְּרָוָסָכ, are words which were formerly used in the sense of “rust.” The word יָאָכָל is also used for the insect which may attack treasures of any kind which have long been suffered to remain undisturbed. The allusion of James is to the corroding nature of יָאָכָל on metals. Scultetus correctly observes, “אֶדְּקָר גָּרְמָנְר יֶדֶמָר, sed non corrupuntur nummi,” but though this is, strictly speaking, true, the ancients, just as ourselves in common parlance, spoke of the corroding nature of "rust" (comp. Hammond, Armotat, in Matt. vi, 19.)—Smith. Moreover, various writers agree that the gold and silver coins of antiquity were much more liable to corrosion than those of the present, being much more extensively adulterated with alloys.

The word translated “seum” (רַעְשָה, chel’d) in Ezek. xxiv, 6, 11, 12 means the rust or corrosion of the pot of brass (or rather copper) which typified Jerusalem. Copper is more liable to corrosion than the other metals, each of which has its own dissolvent; but copper is acted upon by all those dissolvents, and the corrosion of the copper pot symbolizes the attitude of Jerusalem to corruptions, which, being shown by Ezekiel to be removed only by the agency of fire, was a type of the awful punishments and fiery purgation awaiting Jerusalem.

Rust, George, a learned English divine, was a native of Cambridge, and educated at Christ’s College. On the Restoration, Jeremy Taylor, foreseeing the vacancy in the deanship of Connor, in Ireland, sent to Cambridge to secure a man suitable for that position. Dr. Rust was chosen, and he landed at Dublin about August, 1601. He was preferred to the deanship as soon as it was void, and in 1602 to the rectory of the island of Magee. The bishop dying (Aug. 15, 1667), the bishopric was divided, and Dr. Rust became bishop of Dromore, which position he held until his death, in December, 1670. He wrote, A Letter of Resolution concerning Origens, etc. (Lond. 1661, 4to):—Discourse of Truth: besides several Sermons.

Rust, Isaac, a German doctor of theology and member of the consistory in Speyer, was born in 1736 at Mussbach, in Bavaria. In 1820 he was minister in Ungstein, in 1827 he was appointed minister of the French Reformed Church at Erlangen, in 1847 he was called to Munich, and was finally made pastor in Speyer, where he died in 1862. He wrote, Philosophie und Christenthum, oder Wissen und Glauben (Mannheim, 1838, 2d ed.):—Predigten über ausgewählte Texte (Erlangen, 1830):—Stimmen der Reformation u. der Reformatoren an die Fürsten u. Völker dieser Zeit (ibid. 1831):

—De Alia Poascae Veritatis et Divinitys Religionis Christianae Vindicte (ibid. 1833), pt. i, ii:—Jesus Christus gentem u. heute u. dehnte auch in Evangeli (München, 1830), sermons. See Wilke, Handbuch der theolog. Literatur, i, 25, 411; ii, 103, 405, 744; Zuchold, Bibli. Theol. p. 1101. (B. P.)

Rustic-work, ashrail masonry, the joints of which are worked with grooves, or channels, to render them conspicuous. Sometimes the whole of the joints are worked in this way, and sometimes only the horizontal ones. The grooves are either moulded or plain, and are formed in several different ways. Rustic-work is sometimes left, or purposely made, rough, but at the present day it is usually made even. Rustic-work was never employed in medieval buildings, but
it is said to have had its origin in the buildings of Augustus and Claudius at Rome.—Parker, Glos. of
Architect. s. v.

Ruter, Calvin W., a minister of the Methodist Episcopal Church, was born in Bradford, Orange Co.,
Vt., March 15, 1794. He was received into the Ohio Conference in 1817, and in 1820 was transferred to
the Missouri Conference. When the Indiana Conference was formed in 1833, Mr. Ruter was chosen its secretary.
He took deep interest in founding the Indiana Asbury University, and was for many years one of its trustees.
He took a superannuated relation in 1855, and died June 11, 1859. See Minutes of Annual Conferences,
1859, p. 274.

Ruter, Martin, D.D., a minister and instructor of the Methodist Episcopal Church, was born in Charlton,
Mass., April 3, 1785. In 1801 he was admitted into the New York Conference, and in 1818 was appointed
in charge of the Newmarket Wesleyan Academy, after wards removed to Wilbram. In 1828 he became
president of Augusta College, where he remained until August, 1882. In 1834 he accepted the position of
president of Allegheny College, and held it until 1857, when he was appointed superintendent of the Texas
mission, where he formed societies, secured the building of churches, and laid out the greater part of the state
in circuits. His death took place May 16, 1888. He published a Hebrew Grammar:—a History of Martyrs:
an Ecclesiastical History:—Sermons:—and Letters. See Simpson, Cyclop. of Methodists, s. v.

Rutgers, Henry, a distinguished Revolutionary patriot, philanthropist, and Christian of New York city,
who was severely wounded while serving as an officer in the war of independence, and always stood high
in the confidence of the state and general governments, was born in 1746. Possessed of ample wealth, he was
noted for his unceasing munificence to various objects of humane and religious charity. He was one of the
first managers of the American Bible Society, and was prominent in all the great benevolent movements of his
time. By a timely act of liberality, he was to a large degree instrumental in the revival of Queen's College,
which since that date (1825) has been honored with his venerated name as Rutgers College. In the public move-
ments of his denomination (the Dutch Reformed), he was "a prince and a great man, whose praise is in all
the churches." He died Feb. 17, 1830, in the full confidence and triumph of Christian hope. His last words
were "Home! home!" (W. R. B. T.)

Ruth (Heb. Ruth, רות, probably for רות, and this for רות, a female friend; Sept. and New Test., "Poiz"); Josephus, Poizη; Ant. v, 9, 1), a Moabitess, the wife, first, of Mahlon, a son of Boaz, and by him a daughter
of Obed, the ancestress of David and of Christ; and one of the four women (Tamar, Rahab, and Uriah's wife
being the other three) who are named by Matthew in the genealogy of Christ. She thus came into intimate
relation with the stock of Israel, and her history is given in the story of the sacerdotal generation which bears her
name. The narrative that brings her into the range of inspired story is constructed with ionic simplicity
and pathos, and forms a pleasant relief to the sombre and repulsive shades of the picture which the reader

has just been contemplating in the later annals of the Judges. It is the domestic history of a family com-
peled, by the urgency of a famine, to abandon the lands of Canaan, and seek an asylum in the territories of Moab.
Elimelech, the head of the emigrating household, dies in the land of his sojourn, where his two sur-
viving sons "took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth." On the death of the son the widowed
parent resolving to return to her country and kindred, the filial affection of the daughters-in-law is put to a
severe test, and Ruth determines at all hazards to ac-
company Naomi. "Whither thou goest, I will go, and
where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, I will
also die; except the Lord will put me otherwise, I will not be disposed to thee, and more also, if aught but death part thee and me," was the expression of the unalterable attachment
of the young Moabish widow to the mother, to the land, and to the religion of her lost husband. They ar-
ri ved at Bethlehem just at the beginning of barley har-
vest, and Ruth, going out to glean for the support of her
mother-in-law and herself, chanced to go into the field
of Boaz, a wealthy man, the near kinsman of her father-
in-law, Elimelech. The story of her virtues and her kindness and fidelity to her mother-in-law, and her
preference for the land of her husband's birth, had gone before her; and immediately upon learning who the stranger was, Boaz treated her with utmost kindness and respect, and sent her home laden with corn which she had gleaned. Boaz had bidden her return from day to day, and directed his servants to give her a courteous welcome. An omen so propitious could not but be regarded as a special encouragement to both, and Naomi therefore counselled Ruth to seek an
opportunity for intimidating Boaz the claim she had
upon him as the nearest kinsman of her deceased hus-
band. A stratagem, which in other circumstances would have been of very doubtful propriety, was adopted for
compassing this object; and though Boaz entertained the proposal favorably, yet he replied that there was
another person more nearly related to the family than himself, whose title must first be disposed of. Without
delay he applied himself to ascertain whether the kins-
man in question was inclined to assert his right,—a
right which extended to a purchase of the ransom (at
the Jubilee) of Elimelech's estate. Finding him indis-
persed to the - Omen, he obtained from him a release,
ratiﬁed according to the legal forms of the time, and
next proceeded himself to redeem the patrimony of
Elimelech, and finally, with all due solemnity, took Ruth
to be his wife, amid the blessings and congratulations of their neighbors. As a singular example of virtue and piety in a rude age and among an idolatrous people, as one of the first-fruits of the Gentile harvest
gathered into the Church; as the heroine of a story of exquisitely beauty and simplicity; as illustrating in her history the workings of Divine Providence, and the truth of the saying that "the eyes of the Lord are over the righteous, and the manner of the sons of Adam," for the many interesting revelations of ancient domestic and national customs which are associated with her story, Ruth has always held a foremost place among the Scripture characters. Augustine has a curi-
ous speculation on the relative blessedness of Ruth, twice married, and by her second marriage becoming the ancestress of Christ, and Anna remaining constant in her maidenness. From this time on, the name of Ruth is an assurance that we can measure the greatness of Ruth's virtue by the
blessedness of her reward—"Ex ejus semine Christus oritur" (Epist. xxi ad Paulam).

The period in which the famine above spoken of occurred is a greatly disputed point among commentators.

The opinion of Fiefe of the sacred text which bears her name. The narrative that brings her into the range of inspired story is constructed with ionic simplicity and pathos, and forms a pleasant relief to the sombre and repulsive shades of the picture which the reader

of Gideon (B.C. cir. 1300), and which is a mean between the dates fixed upon by others, carries with it the greatest probability. The oppression of the Midianites, mentioned in Judg, vi, 3-6, which was productive of a fami-
and from which Gideon was instrumental in delivering his people, wasted the land and destroyed its increase, "till thou come unto Gaza;" and this embraced the region in which olives of David to have been his great-grandmother; but as Boaz is in the same list set down as the grandson of Nahshon, who flourished at the Exode, we are forced to suppose the omission of some new generations, which chronologers insert according to their respective schemes. See *Genealogy of Jesus Christ*.

**RUTH, BOOK OF.** This book is inserted in the canons, according to the English arrangement and that of the Sept., between the book of Judges and the books of Samuel, as a sequel to the former and an introduction to the latter. Among the ancient Jews it was added to the book of Judges, because they supposed that the transactions which it relates happened in the time of the judges of Israel (Judg., i. 1). Several of the ancient fathers, however, make but one book of Judges and Ruth. In the Hebrew Bible it stands among the Ketubim, or Hagiographa. But the modern Jews common place, after the Pentateuch, the five Megilloth (q. v.): — 1. The Song of Solomon; 2. Ruth; 3. The Lamentations of Jeremiah; 4. Ecclesiastes; 5. Esther. Sometimes Ruth is placed at the second, sometimes at the third, and sometimes at the fifth.

1. The true date and authorship of the book are alike unknown, though the current tradition is in favor of Samuel as the writer (Talmud, Baba Bathra, 14, 2). That it was written at a time considerably remote from the events it records would appear from the conclusions in ch. 5, which explains a custom referred to as having been "the manner in former time in Israel, concerning redeeming and concerning changing" (comp. Deut. xxxv, 9). That it was written, also, at least as late as the establishment of David's house upon the throne appears from the concluding verse, "And Obed begat Jesse, and Jesse begat David." The expression, moreover (in Ps. lxxxvi, 22), "by the book," marking the period of the occurrence of the events, indicates, no doubt, that in the writer's days kings had already begun to reign. Add to this what critics have considered as certain Chaldaisms with which the language is interspersed, denoting its composition at a period considerably later than that of the events themselves. That Eichhorn finds a Chaldaism or Syriacism in the use of נ for ר in ירנְחָלָכָה, though the same form occurs elsewhere. He adverted also to the existence of a superfluous יוד in ירנְחָלָכָה (iii, 9) and in ירנְחָלָכָה (ver. 4). As, however, the language is in other respects, in the main, pure, these few Chaldaisms may have arisen from a slight error of the copyists, and therefore can scarcely be alleged as having any special bearing on the era of the document. The same remark is applicable of certain idiomatic phrases and forms of expression which occur elsewhere in the books of Samuel and of Kings, as, "The Lord do so to me, and more also" (Ruth i, 17; comp. 1 Sam. iii, 17; xiv, 44; xx, 23; 2 Sam. iii, 9, 50; xix, 13; 1 Kings ii, 25; xx, 2, x, 10; 2 Kings vii, 31); "I have discovered to your ear," for "I have told you" (Ruth ii, 4, comm.); "I have sold you into their hands" (2 Sam. vii, 27).

2. The canonical authority of Ruth has never been questioned, a sufficient confirmation of it being found in the fact that Ruth, the Moabitess, comes into the genealogy of the Saviour, as distinctly given by the evangelist (Matt. i, 6). The principal difficulty in regard to the book arises, however, from this very genealogy; in which it is stated that Boaz, who was the husband of Ruth, and the great-grandfather of David, was the son of Salmon by Rahab. Now, if by Rahab we suppose to be meant, as is usually understood, Rahab the harlot, who protected the spies, it is easy to conceive that only three persons, Boaz, Obed, and Jesse, should more intervened between her and David, a period of nearly four hundred years. The solution of Usher is not probable, that the ancestors of David, as persons of pre-eminent piety, were favored with extraordinary longevity. It may be that the sacred writers have mentioned in the genealogy only such names as were distinguished and known among the Jews. But a more reasonable explanation is that some names are omitted, as we know is elsewhere the case in the same genealogy. (See above.)

3. The leading scope of the book has been variously understood by different commentators. Umbreit (Cebcr Garst and Zweck des Buches Ruth, in Theol. Stud. und Krit. for 1834, p. 308) thinks it was written with the specific moral design of showing how even a stranger, and that of the hated Moabitish stock, might be sufficiently noble to become the mother of the great king David, because she placed her reliance on the God of Israel. Berthold regards it as a picture of the history of Israel, in order to recommend the duty of a man to marry his kinswoman; while Eichhorn conceives that it was composed mainly in honor of the house of David, though it does not conceal the poverty of the family. The more probable design we think to be to preiminate, by the recorded adoption of a Gentile woman into the family from which Christ was to derive his origin, the final reception of the Gentile nations into the true Church, as fellow-heirs of the salvation of the Gospel. The moral lessons which it which it usually teaches are of the most interesting and touching character: that private families are as much objects of divine regard as the houses of princes; that the present life is a life of calamitous changes; that a devout trust in an overruling Providence will never fail of its reward; and that no condition, however adverse or afflicted, is absolutely hopeless; are truths that were never more strikingly illustrated than in the brief and simple narrative before us.

4. The separate commentaries on the entire book are not very numerous. Of the Church fathers we mention the following: Origen, Fragmentum (in Opp. ii, 478 sq.); Theodoret, Questions (in Opp. i, 1); Isidore, Commentarla in Opp.; Bede, Questions in Opp.; Raban, Commentarla in Opp.; also Trimmerus, Expositio (in Pez. Theol. iv, 1, 2; Pez. theol. iv, 1, 2). In modern expositors there are the following: Abolav, בָּלָד־עַש (incl. Cant. etc.) (finished in 1329; pub. by Markar, Riva di Trento, 1650, 4to; also in Frankfurturber's Rabbin. Bible); Birtinon, בָּלָד־עַש (Cracov. s. a. 4to; also in his works, Ven. 1585); Sal. Isak, בָּלָד־עַש (Salon, 1651, 4to); Alkabaz, בָּלָד־עַש (Const. 1561; Lubl. 1597, 4to; Mercer, Vessir Seruriu cum Scholias (Par. 1564, 4to); Isak ben-Joseph, בָּלָד־עַש (Sabbionetta, 1551, 8vo; Manuta, 1551, 16mo); Strigel, Scholias (Lipsi, 1571, 1572, 8vo); Feuerdant, Commentarius (Par. 1582; Antw. 1585, 4to); Lavater, Homiliae (Heidelb. 1586, 8vo; also in English, Lond. 1601, 8vo); De Celada, Commentarius (Loudg. 1564, 1651, fol.); Cuper, Commentarla [incl. Tobit, etc.] (Mogunt. 1600, 4to); Topsell, Commentarius (Lond. 1601, 8vo); also Lectures (ibid. 1615, 8vo; Alsheib, יַיְרָלְרְהָלָכָה, יַיְרָלְרְהָלָכָה (Ven. 1601, 4to); Alsheib, יַיְרָלְרְהָלָכָה (Ven. 1601, 4to); Heidenreich, Expositio [incl. Tobit] (Jen. 1608, 8vo); Serrarius, Explanatio [incl. Judg.] (Mogunt. 1609, fol.); Bernard, Commentary (Lond. 1629, 4to); Sanctius, Commentarius [incl. other books] (Loudg. 1628, fol.); Bonifere, Commentarius [incl. Josh. and Judges] (Par. 1631, 1639, 4to); Crom- mius, Commentarius [incl. Judg., etc.] (Lovan. 1631, 4to); Drusius, Commentarius (Amst. 1632, 4to; Schleun- gher, Expositio (Norib, 1632, 8vo); D'Acosta, Comment-
Ruthven, James, a noted ruling elder in the Presbyterian Church, was born in Glasgow, Scotland, Dec. 15, 1783. His father removed to the United States and settled in the city of New York, and attended the ministry of the Rev. John Mason, D.D., of the Scotch Church. In the sixth year of his age James witnessed the humiliation of Washington, with its indescribable emotions. In 1812 he was ordained a deacon and subsequently an elder in Dr. Mason's church, which was then in Murray Street. He removed in 1842 to Bridgetown, Conn., where his influence was of great value, and returned to New York after an absence of eight years. With his religion as an alightment with indescribable emotions. In 1812 he was ordained a deacon and subsequently an elder in Dr. Mason's church, which was then in Murray Street. He removed in 1842 to Bridgetown, Conn., where his influence was of great value, and returned to New York after an absence of eight years. He was educated at St. John's College, University of Edinburgh, and received his degree of A.B. in 1729 and A.M. in 1733. He was chosen fellow and made B.D. in 1740. Two years after, he was chosen fellow of the Royal Society, and in 1745 was appointed professor of divinity, took his degree of D.D., and was appointed chaplain to the Prince of Wales. He was afterwards rector of Barrow, in Suffolk; Shenstone, in Essex; Barley in Hertfordshire; and in 1753 archdeacon of Essex. He died Oct. 5, 1771, and was buried in the church at Barley. He was the author of Ordo Institutionum Physicorum, etc. (Camb. 1743, 4to):—Essay on the Natural Virtues and Virtues of Virtue (Lon. 1744, 8vo):—System of Natural Philosophy (Camb. 1747, 4to):—Credibility of the Holy Scriptures (Lond. 1751, 8vo):—Institutes of Natural Law (Lond. 1754-56, 2 vols. 8vo); 2d American ed. Baltimore, 1832), lectures read in St. John's College, Cambridge: also Letters, Sermons, etc. See Hutton, Dict.; Nichol, Lit. Anecdotes.; Watt, Bibl.Brit.

Rutherglen Declaration, the name given to a protestating declaration of an armed body of Covenanters who, in 1679, assembled in this old burgh, burned some obnoxious acts of Parliament, and affixed a copy of their protest to the market-cross. Cleaverhouse was sent, May 31, from Glasgow in search of the party; the battle of Drumclog was fought, and the royalist forces were routed. At the battle of Bothwell Bridge, Sunday, June 22, the Covenanters were defeated and twelve hundred were killed.

Ruthrauff, John F., a Lutheran minister, was born in Northampton County, Pa., Jan. 14, 1764, and began his theological studies with Rev. Jacob Goering in York, 1790. He began to preach in 1798, and had charge of several churches in York County and in Carlisle until June, 1798, when he accepted a call from the Green Cushion congregation in Carlisle, in which he labored upwards of forty years. His charge embraced M'Combsville, London, Mergusburg, Wayneboro', Quincy, Smoketown, Jacob's Church, and several in Washington County, Md. He continued his labors until the year before his death, which occurred Dec. 18, 1857. He was a man of strong mental qualifications; a powerful and instructive preacher, and possessed of substantial Christian excellence. See Sprague, Annals of the Amer. Pulpit, ix, 104.

Ruthrauff, Jonathan, a Lutheran minister, was born in Greencastle, Franklin Co., Pa., Aug. 16, 1801, and was son of the preceding. He entered Washington College, and in 1822 commenced his theological studies with Rev. Dr. Kurz, Hagerstown, Md., and continued them under Rev. Dr. Lochman. He was licensed to preach at Reading, Pa., in 1825, and served as itinerant missionary until Feb. 25, 1827, when he accepted a call from the united churches of Lewistown and vicinity. In 1829 he accepted a call from Hanover, where he labored for eight years. In December, 1837, he assumed charge of the Church at Lebanon, Pa., which he served with great fidelity until 1849, when he was prostrated by disease, which terminated his life, July 23, 1850. Mr. Ruthrauff was of a kind and genial nature; his preaching, which was in both German and English, was eminently practical and pungent. See Sprague, Annals of the Amer. Pulpit, ix, 175.
have more deeply impressed me with their absolute excellence than their entire thorough, and beautifully consistent character. And it is to this which remained unblemished for more than half a century. The ripeness and richness of his Biblical piety shone conspicuously in the social meetings, in the community, at the bed of sickness, everywhere. He loved the Church, honored the ministry, consecrated all his wealth to God, and as an almoner of the divine bounty scattered blessings far and wide. For him, "to live was Christ," and for him, "to die was eternal gain." The last words he uttered were, "Dying, and, behold, we live!" He died Nov. 25, 1855. (W. P. S.)

Rutledge, George, a minister of the Methodist Episcopal Church, was born in Augusta County, Va., Nov. 8, 1787. He was a professed convert of the Church when twenty years of age. In 1835 he was admitted on trial into the Baltimore Conference, and was immediately transferred to the Illinois Conference. He served as presiding elder on six different districts, and was three times delegate to the General Conference. His death occurred Sept. 7, 1871. See Minutes of Annual Conference, 1871, p. 712.

Ruttenstock, Jacob Dr., provost and later abbot at Klosterneuburg, in Austria, was born at Vienna, Feb. 10, 1776, and entered the Augustinian convent at Klosterneuburg, Oct. 6, 1795, completing his theological studies partly in the convent and partly at the University of Vienna. He took vows March 30, 1806, and on Sept. 8, 1808, he was consecrated to the priesthood. He devoted himself specially to the cure of souls, but steadily employed his leisure hours in the prosecution of theological studies. He was accordingly appointed professor of theology in the convent and canon law in the institute for theological tutors connected with his convent, and in December, 1808, he was made a temporary member of the chair of Church history at Vienna. In 1811 he became pastor of Klosterneuburg and director of its principal school, but was almost immediately transferred to the high-school at Vienna, where he became ordinary professor of Church history in 1819, and continued during nineteen years to apprise himself as a patient inquirer, a thorough scholar, and a capable instructor. The text-book entitled Institutiones Historiae Ecclesiasticae N. T. (Vienna, 1832-34), in three volumes, and extending to the year 1617, is the only monument of this period of his life that is preserved. He was chosen provost of Klosterneuburg, June 8, 1838, and in that capacity rendered valuable services in completing the convent and adorning the cathedral, etc. In 1832 the emperor Francis I appointed Ruttenstock a councillor of state, director of gymnasial studies in the hereditary states of Austria, etc. In 1842 he received the cross of the Order of Knights of Leopold. He died June 29, 1844, in the convent of Klosterneuburg. It remains to be added that several of Ruttenstock's sermons were published, and that he ranked, wherever known, as an eminent pulpit orator. See Wetzer u. Welte, Kirchen-Lex. n.s.

Ruysbroeck (or Ruysbroeck), Jean de, the most noted of mystics in the Netherlands, was born in A.D. 1296 at Ruysbroeck, near Brussels, and was educated in the latter city under the direction of an Augustinian prebendary who was his relative. His fondness for solitude and day-dreams prevented him from making solid progress, however. His Latin was imperfect, though it is clear that he became acquainted with the earlier mystical writings. He probably did not read the sermons and Bible commentaries, but was acquainted with some of the Arcana. His works suggest the thought that the writings of master Eckart (died 1328), with whom Ruysbroeck was contemporary for thirty-five years, exercised influence over our author's mind. Ruysbroeck became vicar of the Church of St. Gudula at Brussels, where he lived in strict asceticism, enjoying the society of persons who had devoted themselves to a contemplative life, composing books and exercising beneficence. He contended against the sins of the times, and gained unceasingly for himself unblemished for more than half a century. The ripeness and richness of his Biblical piety shone conspicuously in the social meetings, in the community, at the bed of sickness, everywhere. He loved the Church, honored the ministry, consecrated all his wealth to God, and as an almoner of the divine bounty scattered blessings far and wide. For him, "to live was Christ," and for him, "to die was eternal gain." The last words he uttered were, "Dying, and, behold, we live!" He died Nov. 25, 1855. (W. P. S.)

The chief of his mystical writings are, The Ornament of Spiritual Marriage (Lat. by Gerh. Groot, Ornatum Spiritualis Desponsionis, MS. at Strasburg; by another translator, and published by Faber Stapulensis [Paris, 1512], De Oraculis Sacris, Sulpicii, etc. in Latin, French, Toulouse, 1619; and in Flemish, 'J Cierait der gheestelycke Bruyloogh, Brussels, 1624): — Speculum Eternae Salutis:— De Calculo, an interpretation of the calculi carnalium, Rev. ii, 17:—Samuel, sire de Alte Con templationes. The other works of Ruysbroeck contain but little more than repetitions of the opinions already expressed in those here mentioned. He wrote in his native language, and rendered to that dialect the same service which accrued to the High German from its use by the mystics of the section where it prevailed. He is still regarded in Holland as "the best prose-writer of the Netherlands," and in the Middle Ages the Dutch school was characterized by great precision of statement, which becomes impaired, however, whenever his imagination soars, as it often does, to transcendental regions too sublimated for language to describe. His works were accessible until lately only in Latin editions (by Surius, Cologne, 1549, 1552, 1609 [the best], 1692, fol.), or in manuscripts scattered through different libraries in Belgium and Holland. Four of the more important works were published in their original tongue, with prefaces by Ullmann (Hanover, 1848). No complete edition has as yet been undertaken (see Moll, Der Bekenner van het S. Barbara tot het heil [Amsterdam, 1844], p. 41).

Ruysbroeck's mysticism begins with God, descends to man, and returns to God again, in the aim to make man one with God. God is a simple unity, the essence above all being, the immovable, and yet the moving, cause of all existences. The Son is the wisdom, the unclothed image of the Father; the Holy Spirit the love which proceeds from both the Father and the Son, and unites them to each other. Creatures pre-existent in God, in thought; and, as being in God, were God to that extent. Fallen man can only be restored through grace, which elevates him above the conditions of nature. Three stages are to be distinguished: the active, or operation in which the objective, or emotional; and the contemplative life. The first proceeds to conquer sin, and draw near to God through good works; the second consists in introspection, to which ascetic practices may be an aid, and which becomes indifferent to all that is not God. The soul is embraced and penetrated by the Spirit of God, and reveals in visions and ecstasies. Higher still is the contemplative state (civitas vitae), which is an immediate knowing and possessing of God, leaving no remains of individuality in the consciousness, and concentrating every energy on the contemplation of the eternal and absolute Being. This life is still the gift of grace, and has its essence in the unifying of the soul with God, so that he alone shall work. The soul is led on from glory to glory, until it becomes conscious of its essential unity in God.

Ruysbroeck was constantly desirous of preserving the distinction between the uncreated and created spirits. In the uncreated, he sought to distinguish between an identification of personality, but merely a cessation of the difference in thought and desire, and a giving-up of the independence of the creature. His language was often so strong, however, and his thought often so sublimated, that more cautious thinkers found serious cause to charge his writings with pantheism. This was not without effect, and some of Gerson (Op. cit., i, pt. i, p. 59 sq.). Few mystics
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have ascended to the empyrean where Ruysbroeck so constantly dwelt; and the endeavor to compress into forms of speech the visions seen in a state where all clear and real apprehension is at an end occasioned the fault of indistinctness with which his writings must be charged. His influence over theological and philosophical thought was not so great as that exercised by Eckart and Tauler, and was chiefly limited to his immediate followers. His Brotherhood of the Common Life (q.v.) was founded by Gerhard Groot, one of Ruysbroeck's pupils, and its first inception may perhaps be traced back to Ruysbroeck himself—a proof that he was not wholly indifferent to the conditions of practical life.

Surniel, Richard von St. Victor u. J. Ruysbroeck (Erlang, 1838); Ullmann, Reformatorven vor der Reformation, ii, 55 sq.; Schmidt, Etudes sur le Mysticisme Allemand au 17e siecle, in Memoires de l'Academie des Sciences Morales (1847); Noack, Die christliche Mystik, i, 147 sq.; Böhringer, Deutsche Mystiker d. 14ten u. 15ten Jahrhunderts, p. 492 sq.

Ruysbroeck (or Rubruqula), Willem de, a medieval traveller and missionary born in Brabant, is thus described by M. de Rebecq:—In 1258 Louis IX of France sent him and two other friars to Tartary. The object of their mission was to propagate Christianity among the Tartars, to search for Prester John, and to visit Sartach, a Tartar chief, who was reported to be a Christian. Ruysbroeck performed this arduous enterprise bravely, and, returning with his companions and Asia's curiously reached home in August, 1255. He died after 1256. He wrote a work, which is divided into two parts, De Gestis (or De Moribus) Tartarorum, and Itinerarium Orientis. Hakluyt published one part of his Principal Navigations (London, 1588-1608, 8 vols. fol.); but the story of Ruysbroeck is found most completely in Purchas's Pilgrims (1626, 4 vols. fol.).—Hoefer, Nov. Hist. Géograph., s. v.

Ruzé, Guillaume, a French prelate, was born at Paris about 1530. He taught rhetoric and philosophy in the College of Navarre, where he received the degree of doctor. He was a counsellor under Henry II, Charles IX, and Henry III, who made him grand almoner. In 1570 he was promoted to the bishopric of Saint-Malo, but resigned it two years later to receive that of Angers. In 1583 he assisted at the Council of Tournai, and rendered into French the confession of faith adopted by that council. He was also the author of a French translation of the Commentarius adversus Hereticos of Vincent de Lérins. Ruzé died Sept. 28, 1587. See Gallia Christiana.

Ryebill (or Ribaut), Paul, a French Protestant minister, was born near Montpellier in 1718. While the law made the preaching of Protestant doctrine a capital offence, he lived and preached for many years in caves and huts in the forest. He was a man of extensive influence, and often used it to restrain his people from violent measures. He died in 1759.

Ryder, Henry, D.D., an English prelate, a younger son of the earl of Harrowby, was born in 1777, became dean of Wells in 1812, bishop of Gloucester in 1815, and was translated to Lichfield and Coventry in 1824. He died in 1836. He published several Sermons and Charges (1806-32). For full obituary, see Gentleman's Magazine, 1836, i, 658.

Ryder, James, D.D., a Roman Catholic ecclesiastic, was born in Dublin in 1800, and emigrated to the United States in early youth. He entered the novitiate of the Society of Jesus in 1815, and pursued his secular studies at Georgetown College, Md., from 1815 to 1820, and his theological studies at Rome from 1820 to 1825. He then received holy orders, and occupied the chair of theology and Sacred Scriptures in the College of Spoleti, Italy, from 1825 to 1828. He returned to America in 1828, and was for several years professor of theology and vice-president of Georgetown College. In 1839 he was president of St. Mary's Church, Philadelphia, and also of St. John's Church, Frederick, Md. From 1840 to 1845, and also from 1848 to 1851, he was president of Georgetown College, and from 1845 to 1848 president of the College of the Holy Cross, Worcester, Mass. He was also superior of the Order of Jesuits in the province of North America. Ryder died in 1860. He published occasional Lectures and Discourses, and was a contributor to the Encyclopaedia of the Community. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Ryder, William, a minister of the Methodist Episcopal Church, was born in Hillistown, Middlesex Co., Mass., June 27, 1805. He joined the Church in Fort Ann, N. Y., in 1824, and in 1830 was licensed to preach. A year or two afterwards he entered the Troy Conference. He was ordained deacon in 1833, but was obliged through illness in 1833 to take a supernumerary relation. His disease was of a rheumatic-neuralgic nature, and so severe that in 1837 he lost all power of locomotion, and the use of almost every muscle. His sufferings were very intense, and from them he had very little relief. He contrived to have a book so placed before him that he could read, and was thus enabled to read the Holy Scriptures at the painful hours of daily prayer. He died in 1849. See Wentworth, The Superannuated (N. Y. 1846); Minutes of Annual Conferences, 1850, p. 458.

Rye, a place in Cornwall, England; and a county in Ireland.

Rye (zilla), kussāneth, occurs in three places of Scripture (Exod. ix, 32; Isa. xxvii, 25; and "fitches" in Ezek. iv, 9); but its true meaning still remains uncertain. It was one of the cultivated grains both of Egypt and of Syria, and one of those employed as an article of diet. It was also sown along with wheat, or, at least, its crop was in the same state of readiness; for we learn from Exod. ix, 32 that in the seventh plague the hail-storm consumed the wheat in the ears. The field which was baled; but that the wheat and the kussāneth were not smitten, for they were not grown up. Respecting the wheat and the barley, we know that they are often sown and come to maturity in different months. Thus Forskal says, "Barley ripens in February, but wheat stands till the end of March" (Flora Egypti, p. 49). The evw which above referred to probably took place in February (see Kitto, Pict. Bible, ad loc.). That kussāneth was cultivated in Palestine we learn from Isa. xxviii, 25, where it is mentioned along with ketsa (ngilla) and cumin, wheat and barley; and sown, according to some translators, "on the extreme border (zilla) of the fields," as a kind of fence for other descriptions of corn. See Agriculture.

This is quite an Oriental practice, and may be seen in the case of flax and other crops in India at the present day. The rye is a grain of cold climates, and is not cultivated even in the south of Europe. Korte declares (Travel. p. 160) that no rye grows in Egypt; and Shaw states (p. 351) that rye is little known in Barbary and Egypt (Rosenmüller, p. 76). That the kussāneth was employed for making bread by the Hebrews we know from Exod. xiv, 22, where it is said that the prophet commanded the Israelites to take corn, wheat, barley, and beans, and lentils, and millet, and kussāneth, and put them in a vessel, and make bread thereof.

Though it is very unlikely that kussāneth can mean rye, it is not easy to say what cultivated grain it designates. The principal kinds of grain, it is to be observed, are mentioned in the same passages with the kussāneth. Celsius has, as usual, with great labor and learning, collected together the different translations which have been given of this difficult word. In the Arabic translation of Exod. ix, 32, it is rendered jibbon: "ccounta, non circula, ut perperam legitur in versione Latina.

By our Arabic translators it is converted into kessaneth, and also beans. Many translate it vicia, or vetches, as in the A. V. of Exod. ix, 32; for according to Maimonides (ad tract. Shabb., xx, 3), carshinnah is a kind of legume, which in the Arabic is called kirsana, but in the
sacred language kussímeth. Both julbán and kiríána mean species of pulse, but it is not easy to ascertain the specific kinds. The majority, however, instead of a ēnome, consider kussímeth to indicate one of the cereal grains, as the rye (secalis); but they rather consider the name of which it is likely to have been. These have probably been selected because commentators usually adduce such grains as they themselves are acquainted with, or have heard of as commonly cultivated. Cel- sina, however, informs us that in the Syriac and Chaldean kussímeth is translated kúnta; far in the Latin Vulg., farther adoratum, Guisio, tract. Pesh. viii, 5, and tract. Chalmain, i, 1; zéa in the Sept., Isa. xxviii., Aquila, Symmachus, and others render it spellta. So Ben-Melech, on Exod. ix and Ezek. iv, says “kússei- neth, vulgo spellta,” and the Sept. has ἄλαια. Upon this Celsius remarks, “All these—that is, kanta, far, sid, zéa, spellta, and ἄλαια—are one and the same thing.” This he proves satisfactorily by quotations from the ancient authors (Hierobol. ii, 100). Dr. Harris states (Nat. Hist. of the Bible, s. v.) that the word kussímeth seems to be derived from kásaim, “to have long hairs”; and that hence a bearded grain must be intended; which confirms the probability of spelt being the true meaning. Gesenius derive it from סָפָל, “to shear, to pull,” and translates it, “a species of grain like wheat, with a smooth or bald ear, as if shorn.”

Spelt (Triticum spelta), or spelt, is in many respects so closely allied to the common wheats as to have been thought by some old authors to be the original stock of the cultivated kinds; but for this there is no foundation, as the kind cultivated for ages in Europe does not differ from specimens collected in a wild state. These were found by a French botanist, Michaux, in Persia, on a mountain four days’ journey to the north of Hamadan; it is similarly found in parts of Germany, in Switzerland, in the south of France, and in Italy. It is commonly sown in spring, and collected in July and August.—Kitto. There are three kinds of spelt, viz. Speltta, T. dicoccum (rice wheat), and T. monococcum. In its general appearance the more frequent form of spelt differs little from common bearded wheat (T. vul- gar.). It is equally nutritious, and in its habits more hardy. It grows on a coarser soil, and requires less care in its cultivation. There is an awnless variety, which is “perhaps the most naked of all the cerealia” so that, betwixt the smooth sort and the bearded, spelt should not conclude every wheat to be the same. See Tristram, Nat. Hist. of the Bible, p. 476. See Cereals.

Rye, Peter Ke., a minister of the Methodist Episcopal Church, was born in Norway in 1839. It is not known at what time he came to the United States; but in 1858, while a resident of Hart Prairie, Wis., he was converted; he prosecuted his studies at the Garrett Biblical Institute, and in 1861 was licensed to preach. In 1862 he was admitted on trial into the Rock River Conference, and at the close of the year was transferred to the Wisconsin Conference. In 1864 he was transferred back to the Rock River Conference and made superintendent of the Scandinavian Mission, with his headquarters at Copenhagen, Denmark. He returned to America in 1869, and continued to work until a few weeks before his death, May 16, 1873. See Minutes of Annual Conferences, 1875, p. 101.

Rykajoth, in the mythology of the ancient Prus- sians, was a place in which inferior deities were worshiped, always located under the shade of oak, lime, or elder trees. The superior gods were worshiped in similar places at Romowa (q.v.).

Ryland, William, a minister of the Methodist Episcopal Church, was born in the north of Ireland in 1770. He came to the United States at the age of eighteen, and settled in Harford County, Md. He afterwards removed to Baltimore and engaged in mercantile pursuits, but in 1802 was admitted on trial in the Baltimore Conference. His ministry comprised a period of forty-four years, the first nine of which were spent on circuits, the next eighteen in cities, and the remaining seventeen as a chaplain in the United States navy. He was five times elected chaplain of the United States Senate, was called to prepare the General Jackson, and commanded general respect on account of his integrity, his intellectual powers, and pulpit abilities. He died Jan. 10, 1846. See Sprague, Annals of the Amer. Pulpit, vii, 392.

Ryora, Alfred, a Presbyterian minister, was born on Long Island, N. Y., in 1812. He acquired his academic education under the direction of the venerable Dr. Steel, of Port Jefferson, N. Y. He graduated at Jefferson College, Canonsburg, Pa., in 1835; spent one year as tutor in Lafayette College, Easton; and in 1836 was elected professor of mathematics in the Ohio University at Athens. He was licensed to preach in 1838; retained his professorship in the Ohio University until 1844, when he was elected professor of mathematics in the Indiana University at Bloomington, where he remained until 1848, in which year he was recalled to the Ohio University and elected president. He held this office until 1853, when he left for the Indiana University; became a stated supply of the Church at Madison until, in 1854, he was elected professor of mathematics of Centre College at Danville, Ky. He died May 8, 1882. Mr. Ryora was an excellent writer, and eminently distinguished for his attainments as a professor. See Wil- son, Preb. Hist. Almanac, 1860, p. 77. (J. L. S.)

Rysdyck, Isaac, a (Dutch) Reformed minister, was born in Holland in 1720, and was educated at the Uni- versity of Groningen. After laboring for ten or fifteen years as a pastor in his native land, he accepted a call to the churches of Poughkeepsie, Fishkill, Hopewell, and New Hackensack, N. J., which made up one charge, and was installed in September, 1765. The strife between the Cetus and the Conference was running high, and the parties were bitterly divided when he arrived. He sided with the Conferentie, but was moderate in spirit and action, and in 1771 was prominent in the conven- tion which settled this sad conflict, and president of the convention of 1772, which formed the "Articles of
Sa. Manoel de, a Portuguese theologian, was born in 1530 at Villa do Conde. At the age of fifteen he joined the Order of Jesus, and became instructor in philosophy, first in the University of Coimbra, and afterwards at Gaudia. Being called to Rome in 1557, he spent his time in teaching, preaching, and editing a new version of the Bible, which appeared during the pontificate of Sixtus V. He also founded many religious houses in Upper Italy. After residing for a time in Genoa, he returned to the convent at Arezzo where he died, Dec. 30, 1596. Of his works, we have:

Aphorismi Confessorum (1595); Scholia in IV Evangeti (1596); Notationes in Totum S. Scripturam (1598).

Saadah, a sect in Hindistan which have rejected Hindu idolatry, substituting for it a species of deism. They are found chiefly at Delhi, Agra, Jyejore, and Farnam. Their name is Parsee. The sect originated in A.D. 1658, with a person named Birbhum. They have no temples, but assemble at stated periods, more especially every full moon, in private houses, or in adjoining courts set apart for this purpose. They wear white garments, use no pigments, nor sectarian marks upon their forehead, and have no chaplets or rosaries or jewels.

Saadah(a), Hag-Gaon (מגון, the majesty), ben-Joseph Ha-Pithouna, Ha-Mizri, called in Arabic Saad the Logician, a learned rabbi, was born at Fayyum, in Upper Egypt, A.D. 892. His contemporary was the Arabian historian Masudi. Saadah enjoyed the tuition of an eminent Karaite teacher, Solomon ben-Jerucham, an advantage that gave him an enlargement of mind beyond many of his colleagues in the Babylonian schools, though he never embraced the Karaite doctrines, but contended for the necessity of oral tradition. Saadah was distinguished alike as philosopher, Talmudist, theologian, orator, grammarians, and commentator, and, when little more than twenty-two (915), he published his first production, written in Arabic, entitled "A Refutation of Anan," or Kitab ʿar-rad ḫa Anan. This work has not as yet been found, but from Jerucham's rejoinder to it we learn that the import of it was to refute Anan's doctrines, and to show the necessity of the traditional explanation of the Scriptures as contained in the Rabbinc writings. "He urged in support of tradition that the simple words of the T. Genon, he returned to the convent at Arezzo, 186 Union" between these parties. In 1772 the Poughkeepsie Church separated peacefully from its collegiate relations, and Mr. Rysdyck retained the sole charge of the others until 1778, when the Rev. Isaac Bavelvilt was elected his colleague. The aged pastor died in 1789, and was buried beneath the pulpit of his old church in New Hackensack. Mr. Rysdyck was a stately specimen of the gentleman of the olden time—tall, venerable, precise in antique dress and address; punctilious, polite, and commanding universal respect and reverence. His dark complexion indicated Spanish blood in his Dutch veins. He usually rode on horseback when making parochial visits, and wore a cocked hat, white flowing wig, and the customary clerical dress; and when passing any one on the road, would always lift his hat and give a friendly greeting. Before the Revolutionary War he taught a classical school at Fishkill, and among his pupils was Alexander Hamilton. In 1819 he left New York for Boston, and was elected pastor of the church in West Newton. He was regarded as the most learned theologian and classical scholar in the Dutch Church. He wrote in Greek and Latin, and was as much at home in Hebrew as in his native tongue. His sermons were textual, analytical, and drawn directly out of the Scriptures. He also exploited learning with learning and affectionate faithfulness. In the most accurate commentaries of the Church he was always known as a peace-maker. For a long time he was the only minister in Dutchess County. He left no production in print. (W. J. R. T.)
and again, with important corrections, by Geiger in his Wissenschaftliche Zeitschrift (Leips. 1844), v. 317-324. All these works Saadia wrote before he was thirty-six years of age, i.e. between A.D. 915 and 928. So great was the reputation which these works secured for him that he was called to the Babylonian Academy, where he was appointed gaon of the academy, a dignity which he had never before been conferred upon any but the sages of Babylon, who were selected from the learned teachers of their own academies. After occupying this high position a little more than two years (928-930), he was deposed through the jealousy of others and his own unfitness for the position. In the presence of these accidents, he retired to his native Basra, where he lived nearly three years more (930-933), when he had to relinquish his dignity altogether. In Bagdad, where he now resided as a private individual from 933 to 937, he wrote against the celebrated Masoort Aaron ben-Asher, as well as those two philosophical works, viz., the commentary on the Book of Genesis, and the treatise commonly entitled רומא תרומא הרומא, Finitum et Breviâ, which were the foundation of the first system of Jewish philosophical thought. This treatise is of special interest, because it is the first work which is intended to demonstrate the reasonableness of the articles of the Jewish faith, and the unphilosophical of the dogmas and philosophemes opposed to them, consists of ten sections, and discusses the following subjects: 1. the creation of the world and all things therein; 2. the unity of the creator; 3. law and revelation; 4. sense and dissensibilities, divine justice and freedom; 5. merit and demerit; 6. the soul and immortality; 7. the resurrection; 8. the redemption; 9. reward and punishment; 10. the moral law. The original of this work, entitled יאכז לבר מצה יאכז, and written in Arabic, has not as yet been published. It is in Ibn-Tibbon's Hebrew translation of it, made in 1186, under the title ויתאכז ויתאכז ויתאכז, and published in Constantinople (1662), Amsterdam (1648), Berlin (1789), in Fürst's German translation (Leipsic, 1845), and in Ph. Bloch's translation in the Jüdisches Literaturblatt (Magdeburg, 1878), which shows that this treatise is accessible to scholars. Saadia also wrote an Agenda, containing prayers and hymns, which was published by Fürst. In 937 Saadia was reinstalled in his office as gaon of Sura, and died five years afterwards, in 942. See Rapaport, Biography of Saadia in Bikkure Ha-Ittim (Vienna, 1828), p. 110; Geiger, Wissenschaftliche Zeitschrift (Frankf.-v.-Main, 1855), ii. 182; Bibl. Leipsic. 1844, p. 46; Bibl. Judaica 1868, p. 309; 1872, p. 462; 1873, p. 295; Munk, Vorschläge zur Geschichte des Judentums, p. 85 sq.; Jowolowicz, Geschichte der Juden in Königsberg (Posen, 1867), p. 130 sq.; Ben Chayyim (1864), p. 749 sq. (B.P.)

Saba or Sabas (Saba), the name of several saints of the Roman Catholic Church. See also SABAÏA.

1. A Gothic soldier who was martyred at Rome with 170 other persons under the emperor Aurelian (Martyr., Rom. April 24; Tillemont, Mémoires, iv. 383).

2. Another Goth and martyr who suffered many cruel torments in the persecution under Decius, in the reign of the Galla, and was finally drowned in the river Tiber in Rome.

His relics, together with a letter from the Gothic to the Cappadocian Church (which is preserved among the epistles of St. Basil), were sent to Cappadocia by the Roman governor on the Scythian border (Basil., Ep. 155, 164, 163; Martyr. Rom. and Acta SS. April 12; Stolberg, xii. 209).

3. A hermit of Mount Sinai who, according to a statement by the hermit Ammonius (Combes, Acta SS.; Eust., etc. [Paris, 1660], was mortally wounded in a surprise by the Saracens towards the close of the 4th century (Tillemont, Mémoires, vii. 575).

4. The name of a priest who is said to have given his name to the diocese of Thedoret, (Vit. Patr., c. ii, equivalent to πανομοί), was conferred upon the hermit Julian of Edessa by the Mesopotamians. Julian was an account of the leading hermits by Jerome and Chrysostom. He spent forty years of his life (about A.D. 350-370) in a narrow and damp cave in the desert of Orose, practicing the utmost austerity, performing miracles chiefly works of healing and exorcisms, descriptions of which are given by Theodoret—and instructing a band of nearly 100 pupils. The death of Julian the Apostle was revealed to this saint at the moment when that emperor fell in battle (A.D. 393), though twenty days' journey separated him from the scene of conflict (Theodoret, H. E. iii. 24). In
the reign of Valens the Arians of Antioch claimed that this hermit, whose fame extended over the entire East, belonged to their party; but Saba, in response to the request of the Catholics, forsook his solitude for the first time in forty years, and appeared at Antioch to contradict the Arian boast, his journey to that place and back being signalized by the performance of numerous miracles. The recollection of this visit was still fresh when Chrysostom preached at Antioch. Sabas died in his cave, an old man. His festival is observed by the Greeks on Oct. 18 and 28, and by the Latins on Jan. 14 (Acta S. S. Jan. 14; Tillemont, Mémoires, vii, 581; Stolberg, xii, 198).

5. The most noted saint of this name appeared at the beginning of the 6th century in connection with the Monophysite controversy. He was born about A.D. 439 at Mutaianas, in Cappadocia, of good family. At first a monk under the rule of St. Basil, he became a hermit in Palestine before completing the eighteenth year of his age, and was received into favor as a pupil by the hermit Euthymius, to whose prayers he owed the preservation of his life at a subsequent day, when he was dying of thirst in the desert (Stolberg, xvii, 168). He was made a priest in A.D. 484, and placed over all the hermits in the neighborhood of Jerusalem, eventually filling his station with great success, though at first the strictness of his rule gave much dissatisfaction and caused his withdrawal to a distant solitude. At the time of the Monophysite controversy, the patriarch Elias of Jerusalem sent him with other hermits to Constantinople with a view to dispose the emperor Anastasius more favorably towards the Catholic cause, but his mission failed to produce lasting results. Elias having been superseded in the patriarchate by John, who belonged to the party of Severus (q. v.), Sabas and others induced the new primate to renounce his views and acknowledge the Council of Chalcedon. The emperor endeavored to reclaim John, but was met with a spirit of defiant opposition, which found further expression in the pronouncing of a solemn anathema upon Nestorius, Eutyches, Severus, and all other opponents of the Council of Chalcedon. The revolt of Vitalian in the meantime diverted attention from the insubordinate monks, and in 518 the emperor Anastasius died. Sabas afterwards performed a second journey to Constantinople, a year before he died, for the purpose of obtaining a reduction of the oppressive imposts exacted from the population of Palestine, and also to counteract the influence of Origenism, which began to make itself felt among the monks under his direction. He was received with great pomp, the emperor Justinian sending Epiphanius, the patriarch, and a number of bishops and courtiers in the imperial galleys to meet him, and on his arrival prostrating himself before the aged hermit to receive his blessing. The petition in behalf of Palestine was granted, and a large sum of money was offered to Sabas for the use of his convent; but this Sabas declined to receive, and asked that it be appropriated to other useful purposes in Palestine. Nothing, however, was done against Origenism while Sabas lived. See ORIGENISTIC CONTROVERSY. A joyful welcome awaited him on his return to Palestine, after which he retired to his keraun, and died Dec. 5, A.D. 531 or 532. There is a Greek liturgy entitled Termeia, etc. (printed at Venice, 1603, 1613, 1643, fol.), attributed to St. Sabas, but of unknown authorship. See Cyrilli Vita S. Sabææ in Coutelerii, Monum. Eccl. Gr., iii, and Latin in Surius, Dec. 5; Tillemont, Mémoires, xvi, 701 sq.

SABA (81), MONASTERY OF, now called Deir Mar Saba, still exists on the brink of Wady Nâr, the extension of the valley of the Kidron, near the Dead Sea. The surrounding scenery is of the wildest and most romantic character. See KIDRON. The convent hangs on the precipitous side of the ravine, being partly excavated out of the rock, and surrounded by a strong wall, accessible only on one side. The edifices within are extensive and commodious, being occupied by about sixty monks of the Greek rite, who are said to be quite rich. The original cell of the founder is shown, said to have been a cave occupied by a lion, which voluntarily relinquished it to the saint. The convent was plundered by the Persians in 556, and forty-four of the monks were then massacred; but it has survived all the vicissitudes of the Holy Land, of which it is one of the earliest monastic relics. No women are ever admitted within its portals, although the monks are hospitable to male visitors, provided they are furnished with the proper credentials. For a full description, see Robinson, Researches, i, 382, 391; Thomson, Land and Book, ii, 435; Porter, Handbook for Pilgrims, p. 229.

Sabachthani [many sabachth'asni] (ṣabṣayšā'avi, a Gersised form of the Chaldee shebak'ta'ni, thou hast left me), quoted by our Lord upon the cross.

Convent of Mar Saba (from a photograph by the Editor).
SABÆAN. As much confusion has been introduced by the variety of meanings which the name Sabaean has been made to bear, it may be proper to specify in this place their distinctive derivations and use. In our Authorized Version of Scripture the term seems to be applied to three different tribes.

1. The Sabuain (םבויא), with a sâmech, the descendants of Saba or Sabba, son of Cush, who ultimately settled in Ethiopia. See SHEBA.

2. The Shebaim (םביה), with a shin, the descendants of Sheba, son of Joktan, the Sabaei of the Greeks and Romans, who settled in Arabia Felix. They are the "Shebaeans" of Joel iii, 8, to whom the Jews were to sell the captives of Tyre. The unpublished Arabic Version, quoted by Pococke, has "the people of Yemen." Hence they are called "a people taken off" by the verb designation given in Jer. vi, 20 to Sheba, as the country of frankincense and the rich aromatic reed, and also by our Lord in Matt. xxi, 42, who says the queen of Sheba, or "the south," came to τον πατριοσ της γης, "from the earth's extremities." See SHEBA.

3. Another tribe of Sheba (Heb. sheba'a, שֶבַע, also with a shin), a horde of Bedawin marauders in the days of Job (9, 10); for whether we place the Wadi Uz in Idumaea or in Arabia Felix, it is by no means likely that the Arabs of the south would extend their excursions so far away. We must therefore look for this tribe in Desert Arabia; and it is singular enough that, besides the Sela of Cush and the Shobak of Joktan, there is another Sheba, son of Jokshan, and grandson of Abraham, by Keturah (Gen. xxvii, 2), who have been given the name of the wilderness," as were their kinsmen of Midian, Ephah, and Dedan. To them, however, the above-cited passage in the prophecy of Joel could not apply, because in respect (neither to the lands of Judah nor of Uz could they be correctly described as a people "afar off." As for the Sabuies of Ezek. xxvii, 42 (which our version also renders as Sabeans), while the Keri has שֶבַע, the Kethib has שׁבָע, שׁבָע, שֶבַע, שׁבָע, the last, i. e. of heaven (see an excursion by Gesenius in his translation of Isaiah, On the Astral Worship of the Chaldeans, and Sabaot). In the New Testament, the name of Saba, or Sabinus, has also been given to a sect in the East, the Mandarites, or, as they are commonly but incorrectly called, the "Christians" of St. John; for they deny the Messiahship of Christ, and pay superstitious worship to the Baptist. They are mentioned in the Koran under the name of Sabaana, and it is probable that the Arabs confounded them with the ancient Sabians above mentioned. Norberg, however, says that they themselves derive their own name from that which they give to the Baptist; and hence their name is Arabic, and should be transliterated as Saba, and also as Sabana. They are represented in the Koran as being a sect of Christians, and as having been converted to Islam by the Prophet; and it is related that they were under his directness and guardianship; but when employed with the view of heightening the idea of God's greatness and majesty, as the term 'hosts' is in the phrases in question, the hosts can only be those of the angelic or heavenly world (see Gesenius, Thesaur. s. v.) See HOST.

SABatism. See SABRAN.

Sabæan, classical סָבָאִי, a lien
bel, according to 1 Esdr. v. 34; but the Heb. lists (Ezra ii. 57; Neh. vii. 59) have no corresponding name. 2. The Jewish month Shemah (q. v.) (1 Mac. xvi. 14).

Sabate'as (Σαβαταές τ. Σαβαταίας και Σαβαήας), a Grecized form (1 Esdr. ix. 48) of the Heb. name (Neh. vii. 7) Shabbethai (q. v.).

Sabatnik, a sect of Russian Sabbatarians, or "Sabbath-bonhurers," which arose in Novgorod (cfr. A.D. 1470), where some clergy and laymen were persuaded by a Jew of Kiev, named Zacharias, into a belief that the Mosaic dispensation alone was of divine origin. They accepted the Old Testament only, of which, being acquainted with Hebrew, they used the Slavonic translation. Like the Jews, they were led to expect the advent of an earthly Messiah. Some of them denied the Resurrection; and, being accused of practicing several cabalistic arts, for which points of Jewish ceremonial may have been mistaken, were regarded by the common people as soothsayers and sorcerers. They gradually becoming a powerful sect, one of their number, named Zosima, having even been elected archbishop of Moscow, when in A.D. 1490 they were condemned by a synod, and a fierce persecution nearly obliterated them. But here and there, in remote parts of Russia, travelers have within the last century discovered fragmentary communities holding Jewish views, which have been thought to be relics of the older sect of Sabatnik. In Irkutsk they were mingled with impurities.—Gardner, Faiths of the World, s. v. See also Vollmer, Wörterbuch der Mythol. s. v.

Sab'a. See SABA.

Sab'ba (Σαββαίος, v. r. Σαββαγός), a corruptly Grecized form (1 Esdr. ix. 28) of the Heb. name (Ezra x. 27) ZABAD (q. v.).

Sabaszius, a deity worshipped by the ancient Phrygians, alleged to have sprung from Rhea or Cybele. In later times he was identified both with Dionysus and Zeus. The worship of Sabaszius was introduced into Greece, and his festivals, called Sabaziani, were mingled with impurities.—Gardner, Faiths of the World, s. v. See also Vollmer, Wörterbuch der Mythol. s. v.

Sabbath. See SABA.

Sabb'as (Σαββασ, Vulg. Saba), a corrupt form (1 Esdr. v. 65) of the Heb. name (Ezra viii. 35) SABAI (q. v.).

Sabbas, St. (Prince Rascheo), a mediæval ecclesiastic, was born during the latter part of the 12th century. He was the son of Stephen Nemanja, founder of the kingdom of Servia. Contrary to the wishes of his father, Rascheo embraced the monastic life, and, though young, was soon made abbot. He prevailed upon the patriarch of Constantinople to create a Servian archbishop, and was himself the first to enjoy the position. He made an extended tour through Egypt and the Holy Land, and, on his return, died at Trava, in Bulgaria, Jan. 14, 1287. His remains were placed in the monastery at Milechivo, but were buried in 1555 by the order of Skian Pasha. The 14th of January is kept in memory of this saint.

Sabbatarian, those who keep the seventh day as the Sabbath. They are to be found principally, if not wholly, among the Baptists. They object to the reasons which are generally alleged for keeping the first day, and assert that the change from the seventh to the first was effected by Constantine on his conversion to Christianity. The three following propositions contain a summary of their principles as to this article of the Sabbath, by which they are distinguished: 1. That God has required that the seventh, or last, day of every week be observed by mankind universally for the weekly Sabbath. 2. That this command of God is perpetually binding on man till time shall be no more. 3. That this sacred rest of the seventh-day Sabbath is not (by divine authority) changed from the seventh and last to the first day of the week, or that the Scripture nowhere requires the observance of any other day for this purpose than the seventh day only. They hold, in common with other Christians, the distinguishing doctrines of Christianity. See Evans, Sketches of the Denominations of the Christian World. See Baptists, Seventh-day.

Sabbathi, a name applied sometimes to the Waldenses (q. v.), from the circumstance that their teachers were mean or foolish men, which in French are called sabots.

Sabbath, Jewish. The word Sabbath is, in Hebrew, שבת (Shabath) (comp. Ezrah, Afsafuhr, Lehrb. p. 400; and see on the form shabbathon, in the end of this art.); in the Grecian form σαββατον, or, in the plural form, τα σαββατα (comp. Horae, Sat. 1, 9, 69). The derivation and meaning of the word are well known. Josephus (Apol. ii. 34) uses it as a rest from all labor, άναπαυσιν απο παντος γεωργου (comp. Ant. i, 1, 1). Mistaken etymologies, by those ignorant of Hebrew, are found in Josephus, Apion, loc. cit.; Plut. Symp, iv. 6, 2; Lactantius, Instit. vii. 14. On Sabbath (Gr. Σαββατον) in the sense of week, see Week. But it is clear that they (μηδ άναπαυσιν απο παντος γεωργου) means the Sabbath (comp. Josephus, War, ii. 8, 9).

This was the seventh day of the Hebrew week, extending from sunset on Friday to sunset on Saturday (comp. Lev. xxvii. 32, and see Lightfoot, Hor. Hebr. p. 312 sq.). See Day. The time during which the sun was going down was the eve of the Sabbath. See Friday.

Of course, the commencement of the week was fixed by the Jews as that on which the Sabbath varied with the higher or lower position of the observer. Thus, Carpzov quotes from the book Musar this statement: "Tiberias lay in a valley, where the sun disappeared half an hour before setting; Zephora was on a mountain, where the sun shone longer than on the plains. The people in the former, therefore, began their Sabbath sooner, in the latter later, than the rest of the nation." By a law of Augustus (Josephus, Ant. xvi. 6, 2), the Sabbath began at the ninth hour. According to the disciples of the Gemara, the Sabbath began and ended in all Jewish cities at the sound of the trumpet (comp. Maimon, Pitkoth, 5. 10; Babl. s. v.). Later records this as Wur, iv. 3, 12). In the Temple, the trumpet was to be blown from the "covert for the Sabbath," or Sabbath-roof; Heb. Mea'dik hash-shabbath, מיקדש שבת (2 Kings xv. 18). See Rhenford, Opera Philol. p. 770 sq.

This day was celebrated by the Hebrews as a holy day (Deut. v. 12), a day of rest and rejoicing (Isa. liviii. 18, comp. Hos. ii. 11; 1 Mac. i, 41); by ceasing from all labor, with their servants and all strangers, as well as at cattle (Exod. xx. 10; xxxi. 13 sq.; xxiv. 1; Deut. v. 14, 17; Jer. xxiv. 12; Josephus, Apion, ii. 39; Dion Cass. xxviii. 17. [Philo, Opp. i. 137, extends the Sabbath-rest even to plants—they were not to be eaten or reaped on that day]), and by a special burnt-offering presented in the Temple, in addition to the usual daily offering (q. v.)—which was doubled on that day—consisting of two yearling lambs, with the meat-offerings and drink-offerings belonging to it (Num. xxxiii. 9; comp. 2 Chron. xxxi. 3; Neh. xiii. 3; Ezek. xi. 4). In the holy place of the Temple, the shewbread was renewed (Lev. xxiv. 8; 1 Chron. ix. 32), and the new division of priests appointed for that week took their places (2 Kings xi. 5, 7, 9; 2 Chron. xxiii. 4). The services of the priests and Levites in and about the tabernacle and Temple were not accounted labor (comp. Matt. xii. 5), and continued through the Sabbath. Circumcision, too, as a religious ceremony, took place on the Sabbath, when that was the eighth day.
Debateable profession of this day was punished with death (Exod. xxxi, 14 sq.; xxxii, 3), which was inflic-
ted by stoning (Num. xv, 32 sq.; Mishna, Sanhedri, vii, 8). But if the law of the Sabbath was broken through ignorance or mistake, a sin-offering was required, and the offender pardoned (comp. Shab, vii, 1; xi, 6; Chri-
thuth, 10). There were times, too, when the Jews were dispen-
sed with the extreme severity of their law (Isa. lvi, 2; lviii, 13; Ezek. xx, 16; xlix, 8; Lam. ii, 6; Neh., xxii, 16); and the legal observance of the Sabbath seems never to have been rigorously enforced until after the Exile. At this time, too, the meaning of the work which the Sabbath was to prohibit was defended, since the lawgiver had left this to be determined by experience, and, in certain doubtful cases, the individu-
als conscience, definitely prohibiting but one act—the kindling of a fire in one’s house (Exod. xxxv, 3); comp. Eichhorn, Repert, ix, 32; xiii, 258) for cooking (Exod. xxvi, 29; Numb. xv, 32; comp. Mishna, Terum, ii, 3). This was interpreted by the Jews, however, to include the lighting of lamps, and they used this to do before the Sabbath began (Mishna, Shab, ii, 7; xvi, 8; comp. Seneca, Ep. 95, p. 423, Bip.). This prohibition compelled the Jews to cook and bake their food for the Sabbath on the Saturday, and to keep warm in vessels set in dry hay or chips (Mishna, Shab, iv 1 sq.; comp. also Josephus, War, ii, 8, 9, on the Es-
zenes). The intermission of labor was required on feast-days as well as on the Sabbath, except the prepa-
ration of food (comp. Exod. xii, 10; see also Tosef., Yom Tob, v, 2; Megilla, i, 5). A later age, which sought to observe painfully the letter of the law, and to confine as little as possible to the judgment and conscience of individuals, extended the meaning of this work much further, and strove to complete a formal code for Sab-
both observance. Marketing and public trade ceased on the Sabbath (Josephus, Ant. xiii, 8, 10; and it was merely an auxiliary police regulation of Neba-
miah to close the gates on that day (Neh. xiii, 19). It was in the spirit of the law, too, that travelling on the Sabbath was forbidden, with reference to Exod. xvi, 29 (comp. Josephus, Ant. xiii, 8, 4). See SABBATH-DAy’s JOYNEY. But the conduct of the Jewish armies in refusing to arm on the Sabbath, and suffering their en-
emies to cut them down, certainlyavored of fanaticism (1 Macc. ii, 32 sq.; 2 Macc. vii, 11, Josephus, Ant. xii, 6, 2; War, ii, 17, 10, Life, p. 32; comp. Plutarch, Superit. p. 325). A parallel may be found in the Jewish steersmen who left the helm at the moment of a squall becausethey did not wish to act on the Sabbath (Josephus, Ant. xii, 163, ed Petavy). Yet the apprehension of the great advantage which would assure to the enemy led prudent commanders to observe this rest from fighting only so far as to abstain on the Sabbath from offensive operations (1 Macc. xii, 34, 43 sq.; Josephus, Ant. xiii, i, 3, xiv, 4, 2 sq.). Marching armies halted on that day (Josephus, Ant. xiii, 8, 4; comp. xiv, 10, 12). The last passage seems to show that the Sabbath law was made a pretext by Jews to escape from foreign military service when they wished (see again Ant. xviii, 3, 2; 10, 2; War, iv, 2, 3; Michaelis, Mos. Beisch, iv, 133 sq.). Yet in the last Jewish war less caution was exercised, even in abstaining from offensive movement (Josephus, War, ii, 19, 2); and many an artifice was carried on by the aid of the Sabbath and its observances (ibid. iv, 2, 3). In this instance, it was less the fear of breaking the law than a shrewd calculation of advantage which prevented the Jews from engaging the enemy. The Pharisees gave very minute directions on the observance of the Sabbath; and although different teachers differed in many points, yet in the New-Testa-
ment period we find great rigor prevailing. The plucking of single ears of grain in passing (Matt. xii, 2; Mark ii, 25 sq.; Luke xx, 1 sq.), the bringing of the sick (Matt. xii, 10; Mark iii, 2; Luke vi, 7; xiii, 14; John ix, 14, 18; Thilo, Apocur. p. 508) the walking of a cured patient with his bent back, all were con-
sidered as desecrations of the Sabbath by the Pharise-
ese and their disciples; although when property was in danger, many acts which were certainly work were freely performed in cause of pressing need (Matt. xii, 11; Luke xiv, 5; comp. Gemara, Shab, xxviii, 1); yet even in the care of cattle (comp. Luke xiii, 15) all work was to be shunned which was not really neces-
sary (Shab. xxiv, 2 sq.). The Essenes seem to have been yet stricter in observing this day. The Mish-
a (Shab, c. 17) has severe regulations against the re-
moval of goods; yet certain exceptions were allowed (comp. Philo, Opp. ii, 560). On the severity of the Sa-
martan law, see the discussion of the Talmud, Ger. p. 85 sq.; comp. Origen, Princip. iv, 17; tom. i, p. 176). They refrained from sexual intercourse on the night of the Sabbath (Eichhorn, Repert, xiii, 258). The Mish-
a, in the tract Shab (21st part), which treats the whole subject of this article, names in particular (vii, 2) thir-
ty-nine forms of labor which are forbidden on the Sab-
both, each of which has, again, its variations and spe-
cies. In the twofold Gemara to this tract (the Tosaphi-
ta to the tract Shab) is found in Hebrew and Latin in Ugozini Theaur, xvii; the tract itself has been sepa-
redly edited by J. B. Carpzov, Leipsi, 1861); and in the Babylonian rabbinical writings the matter is far more 

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that no court was held on that day, nor even was a session begun the afternoon preceding, lest it might encroach upon the Sabbath (Mishnah, Shabb, i, 2; comp. Gemara, Sanhed. fol. 55, 1; nor can the force of these passages be removed by Gemara, Sanhed. fol. 88, 1, even though it referred to this subject). See Councl. It is remarkable that the times of the Jews themselves made an effort in Syria to do away with the observance of the Sabbath (Josephus, War, vii, 3, 3). This effort was aided, perhaps, by the view which the Romans took of this weekly rest, often mocking the Jews as slothful (Juvenal, xiv, 105 sqq.; Seneca, in August. Civ. Dei, vi, 11). The origin of the Sabbath is usually referred to Moses by the German critics (Ewald, Gesch. Isr. ii, 132 sqq.) on the ground that Gen. ii, 1 cannot be accepted as a testimony to its earlier institution, since this whole account of the creation, whose date and author are unknown, is plainly designed for the very purpose of presenting the Sabbath to us as an immediate divine ordinance (see Gabler, Neuer Vers. über die mos. Schöpfungsgesch. p. 38 sqq.; De Wette, Krit. p. 40 sqq.), just as it is often set forth in later writings in connection with the exode and with the legislation of Sinai (Ezek. xx. 11 sqq.; Neh. ix. 15 sqq.; comp. Deut. v, 14 sqq., with which Ezek. xvi 14 is parallel). Reggio, by a peculiar explanation of Gen. ii, 1, arrived at a date for the Sabbath, i.e., 1749, arrived at a date for the Sabbath appointed here for all mankind and that given to the Jews in their law (Zeitschrift für d. Judenth. 1848, p. 102 sqq., 121 sqq.). The Sabbath is considered as a Mosaic institution also by Eusebius (H. E. I, 1, 4, 3; Prep. Ec. vii, 6) and most of the rabbins (Selden, Jus Nat. et Gen., iii, 10). Among the more recent writers, this view is adopted by Spencer (Leg. Rit. i, 4, 9 sqq.); Eichhorn (Urgesch. i, 249 sqq.); Gabler (ibid. p. 38 sqq.; Neuer Versuch, p. 38 sqq.); Bauer (Gottglaubenswiss. Verfass., ii, 174 sqq., in answer to Hebelstein, De Sab. ante Leg. Mos. Existente [Lips. 1748]); Iken (Disert. Theol. p. 28 sqq.); Richter (in the Bibl. Brez. Nova, iii, 810 sqq.); Michaelis (Mos. Recht, iv, 110 sqq.). See Sabbath, Christian.

The question may be raised whether the Sabbath was not borrowed by Moses from some other ancient people, as the Egyptians. It is not necessary to discuss the unhistorical suppositions of Philo (ii, 137) and Josephus (Apion, ii, 39) that this feast was very widely spread among ancient nations. Yet it appears from Seneca (Ep. 95, p. 428, Bp.) and Ovid (Remed. Amor. p. 219) that a reverence for the seventh day had found an entrance among the Romans (comp. Idler, Chron. ii, 176). Various strange opinions as to the origin of the Sabbath are given by various people of the modern age (Phutarch, Sympos. iv, 6, 2), (On the pretended Jewish worship of Saturn, see Buttmann, Mythol. ii, 44 sqq.). It is certain that the Egyptians knew the reckoning by weeks, and even began each successive week with the day of Chrones (Dion Cass. xxxvii, 18, 19). Baur, following Tacitus (Hist. v, 6), has connected the Sabbath with the worship of Chronos-Saturn, to whom the Romans also dedicated particularly the seventh day of the week (Tübinger Zeitachr. für Theol. 1892, iii, 145 sqq.; comp. Movers, Phöniz. p. 315); hence the Roman historians compared the Jewish Sabbath with the day of Saturn (Dion Cass. xxxvii, 17, 18; Thol. i, 8, 173). His view rests on the well-known representation of the Jews, Greeks and Romans of the golden age long gone by, the age of rest and equality, under Saturn, and the custom connected with it of giving the slaves a holiday at the Saturnalia (see Syr. De Sabbato Gentili in Temp. Hebr. ii, 537 sqq.; and in Ugolino Theaur. vol. xvii, comment. on Wisd. iii, 26; and in Diod. u. Ces. de Genio Camiolo [Vita 1729]). But this theory is so finespun that it falls to pieces at the first touch, for the passage in Dion Cassius does not do anything towards proving a naming of the days of the week after the planets (see Idler, Chronol. i, 180). And the Western representations of Saturn cannot so much as be transferred to the East in that,

even among the Romans, the day of Saturn was counted an unlucky one. Astrologically, too, the day of Saturn is the first, not the seventh, of the week. But, apart from all this, it was more natural for an agricultural people to keep as a festival the last day of the week, after men and beasts had become weary with toil, in need of rest, and when they themselves saw the fruits of their labors; or the 7th day, therefore, is generally characterized, particularly with sacrifices. Why should we seek a foreign model for all the Mosaic institutions? Why refer these simple observances to such far-fetched and generally unsatisfactory explanations? (See especially Bahr, Symbol. 1, 584 sqq. In answer to Von Bohlen, Genesis, p. 137, Intro. see Tuch, Genesis, p. 14 sqq.).

The origin of the Sabbath is thus an ancient and solemn institution of the Hebrews, and the observance of the feast-days, was imitated and repeated, as it were, in several other festivals; e.g., the Sabbath Year, the Seventh New Moon, and the Year of Jubilee. On the subject of the whole article, see Carpos, Appar. p. 382 sqq.; Rendel, Ant. Sac. iv, 8; Bauer, op. cit. ii, 152 sqq.; Jahn, iii, 388 sqq.; Gais, Yoel. Din. Sel. iii, 1227 sqq.; Bahr, Symbol. ii, 566 sqq., 577 sqq. A figurative use of the word "Sabbath" denotes a solemn festival on which servile work was proscribed; but this occurs only with respect to the great day of annual atonement (Lev. xxvii, 33). The word properly representing such an abstract idea of rest is יָבֵטֶל, yavitel', yabattan, οἰκοβαστία, oikobastia, subbatism (q. v.). The term "Sabbath," however, is frequently applied to a longer period, the conclusion of that of the seventh year, the Sabbath year (q. v.). The Rabbinic or orthodox Jews likewise claim that in Lev. xxvii, 11-16, יָבֵטֶל, yavitel, is synonymous with יָבֵטֶל, yavitel', Passover, and accordingly they reckon Pentecost from the 16th of Nisan, the second day of unleavened bread, instead of the Sabbath following it. See Calendar, Jewish. In this they are upheld by a majority of Christian archaeologists and interpreters. The Karaites, on the contrary, contend that the word "Sabbath" in that ordinance has its usual and usual signification, namely, the seventh day of the week. The arguments advanced for the traditional view and reckoning, formidable as they at first appear, will be found, on a close examination, to be wholly conclusive. (1) It is a pure assumption that the phrase יָבֵטֶל יָבֵטֶל, yavitel, yavitel, morrow of the Sabbath, is equivalent to יָבֵטֶל יָבֵטֶל, yavitel, yavitel, morrow of the Passover.

The passage in Josh. vi, 11, often appealed to in proof, states that on the latter day the Israelites ate the produce of Canaan (יָבֵטֶל יָבֵטֶל, yavitel, yavitel), A.V. erroneously "old corn of the land." Hence, the unleavened cakes and parched ears of corn which the Israelites had in their possession to which the law in question was specially applicable (Lev. xxviii, 10; comp. Numb. xv, 18). (2) The definite art. in יָבֵטֶל יָבֵטֶל in the ordinance under consideration merely indicates it as the one Sabbath of the Paschal week, and cannot refer to any other of the Passover days in the context, which are not (either there or elsewhere) designated by this term. Nor is the word יָבֵטֶל, yavitel, Sabbath, ever used in Biblical Hebrew in the sense of a literal week, as the Rabbinical theory assumes.

The seven Sabbaths are termed עלון, on, "complete" because they are exclusive of the terminus a
Of equal regard with the Sabbath, as a day of entire rest, was the first Paschal day and the last (Lev. xxiii, 39), while the great day of rest was a Sabbath of Sabbaths (xvi, 31; xxiii, 32). Accordingly, some would understand the words in John xix, 31 (τος μετα- λη ἡ μηρα καινου του σαββατου, rendered in the A.V. "for that Sabbath day was a high day") of the first Paschal day. But a proper weekly Sabbath seems certainly to be new to Jews in honor of the institution of John; e.g. with xxxi, 1. It is called a great or high day because the first Paschal day fell upon it (see Carpzov, App. p. 384; Bleek, Beitr. z. Evangelien-Kritik, p. 31 sq.).

The Sabbath is kept by the modern Jews as a great festival with every demonstration of joy, taking the whole day as a period for religious and moral order from 11 a.m. (the foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable ... then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth," etc. The Sabbath is held from evening to evening (Lev. xxiii, 32), but they begin it half an hour before sunset on Friday, and prolong it till half an hour after sunset on Saturday, for the benefit of the souls of the damned, who, they believe, are allowed on that day suspension of their sufferings. On Friday afternoon they prepare all the food, etc., that may be wanted, and lay out their best clothes to wear, and wash their face in honor of the Sabbath. The men keep magnificent dresses to be worn on the Sabbath alone. As soon as the Sabbath commences, the mistress of the house lights the Sabbath lamp, which is filled with pure olive-oil, and has from four to seven wicks, and lays on the table the Sabbath bread, shaped like a twisted plait, made of the finest wheat flour, and sprinkled with poppy seeds. They go to the synagogue, and after their devotions wish each other "a good Sabbath." At supper, the master of the house repeats the commemoration of the Sabbath out of Gen. ii, "Thus the heavens were finished," etc.; thanks God for the Sabbath, blesses the wine, and passes it round. They rise later than usual on the Sabbath morning; and at the synagogue they use some additional devotions, with a commemoration of the dead. They think it right to eat at least three meals on the Sabbath, because the word "to-day" relating to the Sabbath is repeated three times in Exod. xvi, 25. So convinced are they that their ·God will never allow his people to use their food without fasting that they sometimes fast the preceding day to enable them to eat the more at the Sabbath meals (Buxtorf, Syn. Jud. c. 15). There is a Jewish maxim, that he is greatly to be commended who honors the Sabbath exceedingly in his body, in his dress, and in eating and drinking. Such are the principal features of the carnal views of the Sabbath from which the early fathers wished to wean the Jewish converts. A full account of the sabbatical ceremonies observed at present by the Jews may be found in Buxtorf's Synagoga Judaica, and in Peciard's Religiosa Ceremoniae.

See, in general, Journal, of Soc. Lit. Oct. 1851. p. 70 sq.; Ball, History of the Passover. (Chronol. Synop. p. 231 sq.) an interpretation intimately connected with his whole system, that it is the first Sabbath in the second year of the seven years, reckoned from one sabbatical year to another; i.e., the first Sabbath of Nisan. Here it is assumed that a technical term, "the first Sabbath of every year in such a series of years; which is the least probable, as the civil year, with which the sabbatical year is connected (comp. Wieseler. p. 204 sq.), began in autumn. Add to this that no mode of reckoning in practical life by Sabbath years has been proved from Josephus (Ant. xiv. 10, 5 and 6), nor from the Mishna. In fine, the efforts of Buxtorf of the Sabbath, and the nature of his work, and that the historian, writing after it was instituted, there gives the reason of its institution: and this is supposed to be the case, as it is never mentioned during the
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patriarchal age. But against this sentiment it is urged
(a) that it cannot be easily supposed that the inspired
prophet sanctioned the regulation of the seventh
day among the primeval transactions if such
sanctification had not taken place before 2500 years
afterwards; (b) that, considering Adam was restored to
favor through a Mediator, and a religious service insti-
tuted which man was required to observe, in testimony
not only of his dependence on the Creator, but also of
his faith and hope in the promise, it seems reasonable
that an institution so grand and solemn, and so nec-
sessary to the observance of this service, should be then
existing.

Some find the institution of it in the fourth command-
ment (Exod. xx, 8–11); but the language employed is
not such as to give origin to the idea that the
remember the Sabbath seems to imply that the Israel-
ites were already acquainted with its existence and sa-
crness. But such injunctions, we are told, have often
prospective significance, e. g. “Remember this day in
which ye came out from Egypt” (xiii, 3): “Remember
the word which Moses the servant of the Lord com-
manded you” (Josh. i, 18): “Remember now thy Crea-
tor in the days of thy youth” (Eccles. xii, 1). In all
these citations the meaning is—remember from this
time. To this stricture it may be replied that such in-
juctions have always relation to the future, but that
they also suppose antecedent knowledge. Children, for
example, are not told to remember their Creator unless
they had been previously informed about creation
—unless they had been instructed that one God had
made us, and that we are all his offspring. That an
ordinance should be ushered into existence by the require-
ment to remember it is a strange idea to which facts
give no countenance. Besides, the fourth command-
ment assigns a reason for observing the Sabbath, which,
if good for the future, must have been always valid.
We do not here enter into any disquisition about the
days of creation. It is enough that God, in a manner
befitting him, worked six days and rested on the sev-
enth, and has required that, in a manner befitting us,
we shall imitate his example. But how was it to be ex-
pected that this consideration should weigh much with
the Jews in time to come, if, in preceding ages, God
himself had made no account of it in his regulation of
human conduct?

Some, again, have contended that we do not require
to be proselytes to the Jewish Church in order to find its
commencement; they think they learn when and how it began in
Exod, xvi, 19–30: these verses have reference to the gathering
and cooking of manna. That an institution so prominent as
the Sabbath in the religion of the Jews should have been
initiated in a manner so insciential, and almost un-
observat, is in contradiction to the whole genius of the
economy. Nor does the passage countenance any such
notion. “It came to pass,” we are told (ver. 22), “that
on the sixth day they gathered twice as much bread.”
In other words, they gathered on the sixth day enough
for that day and for the following day. But why pro-
vide beforehand for the Sabbath in order to keep its rest, if not in supposed obedience to the will of
God, as previously notified? It is alleged, in reply, that
the order complied with is presented to us afterwards,
and occurs in ver. 23, “This is that which the Lord hath
told, To-morrow is the rest of the holy Sabbath
unto the Lord: bake that which ye will bake to-day,
and prepare that which ye will prepare; and lay up
for you, to be kept until the morning.” By this exegesis the practice (ver. 22) is first related, and
then we come to the injunction (ver. 23), of which
it was the fulfilment! In such inversion of natural or-
der there is obvious unlikelihood. But the exposition
in question is otherwise altogether absurd. The Jews
were not chosen to exhibit first the obedience, and then the statute obeyed, have no such intimacy of connection. They
refer, in fact, to different things. Ver. 23 does not touch
on the collection of the manna at all, but has regard to
the baking of it—a new subject: and therefore the gath-
ering of it on the sixth day in quantity sufficient also
for the seventh, and the laying up for the morrow, with
out any explanation, except a previous appointment
and prevalent knowledge of the sabbatical institution.

It is objected, however, that the Sabbath disappears
from the record during the antediluvian and patriarchal
periods. Why this protracted silence about it if it had
then a place among religious articles and usages? This
evidence of its existence is negative, and cannot outweigh
express contrary proof of its initiation. Of these times,
be it also remarked, we have not detailed accounts, and
we must therefore make allowance for great brevity and
many omissions. Succeeding annals are more ample,
and yet we have no indication of the observance of the
Sabbath in the patriarchal periods. It is not till the
 banquet had been confessedly proclaimed from Mount Sinai.
Even if neglect of the day could be established, such
neglect would not disprove obligation. The Pass-
over, during protracted periods, fell into disuse, and
there was general and continued departure from the
marriage relation as originally constituted.

It is not the case, however, that allusion to the Sab-
batch is wholly wanting during the time alleged.
Occasional mention is made of weeks; and we know that
the heathen world very extensively distributed days
into seven, with some notion of sacredness belonging to
the seventh. This arrangement is traced by some to the
Septuagint. The days of the week are divided into
lunar months, each of seven days, by the phases of the
moon. But this computation does not accord, except proximately, with fact, as the lunar
month exceeds twenty-nine days in duration. It as-
cribes consequence also to the number four, as well as
to the number seven—partitioning the month into four
divisions—and four has no distinctive sacredness in any
known country or language. The explanation, though
ingenious, is simply a guess, without any support from
Scripture or other writings, and has like validity with
another conjecture, that the assignment of seven days
to a week may have been derived from the supposed
number of the planets.

II. That the Sabbath owes its maintenance to its mo-
rality we will endeavor more expressly to substantiate.
Here a consideration of first consequence is that it forms
the subject of the fourth commandment. Some deny
the ethical character of the decalogue. They allege it
to be of a mixed nature, and insist that though par-
ticular prohibitions are of obligation, they are of
worth, yet, as a whole, it belonged to an economy of
shadows, and has vanished with them. Therefore the
presence of any statute in such a compendium is no de-
 cisive evidence of moral force.

1. But the decalogue in its integrity has a very dis-
tinctive place and consequence in the Bible. It was
proclaimed with extraordinary solemnity, peculiar to
itself, from Mount Sinai (Exod. xix, 16–24). God caused
it to be written on tables of stone, and he made these
stones to be deposited in the ark, representative of him-
self. “These words,” says Moses, “the Lord spake to all
your assembly in the mount, out of the midst of the
fire, of the cloud, and of the thick darkness, with a great
voice, and he added no more.” The decalogue was fre-
quently called the covenant, and the chest containing it
the ark of the covenant. Would a fragmentary and het-
erogeneous compound create or warrant any such designa-
tion? Again, as often as Christ cited any of these commandments, he used them as a general rule. The
Jews seem to have distributed them into greater and
less, and to have treated the less as scarcely deserving
consideration. But he impressively declared, “Who-
soever shall break one of these least commandments,
and shall teach men so, he shall be called least in the
kingdom of heaven. But if ye, being altogether clean,
teach them shall be called great in the kingdom of heaven.”
The kingdom of heaven is the Gospel dispensation.
Certain statutes our Lord declares to be congenial with
that economy, and their observance he characterizes as
a sure constituent or guarantee of its greatness. But what statutes could he speak of which verify this description, and are recognisable from others, unless those composing the decalogue? When, also, he resolved the law to be within the moral—within the stable branching off into piety and benevolence? In a word, the decalogue is reproduced by the apostles. What it enjoins they enjoin in the identical terms, or with only verbal alterations; and how could they more decisively affix their seal to its inedible righteousness?

2. The decalogue then, as a whole, is moral. See Law of Moses. If the Sabbath be an exception, it is the only exception. But when we have found it in a code collectively moral—the morality of which is attested by the clearest and most cumulative proof—and when we find it sharing all the conspicuousness and holiness of the other precepts, the second argument indeed to render credible its exceptional ritualism. Let us see whether good cause for so regarding it be discoverable in its own nature, or in prophecy, or in what Christ said of it expressly, or in the apocryphal epistles.

(1.) The Sabbath provides for rest and worship. Our senses being requires the one, and our spiritual being the other. To deny the laboring population any intermission of toil, or the heirs of immortality any time for religious observances, would be to offend against the fundamental conditions of our state of existence. Under these aspects the Sabbath is not arbitrary. It is founded on the necessities of man's natural constitution, and nothing here below can be more solid and stable than its groundwork. To speak of our spiritual responsibilities more especially—if it be a moral duty to worship God, it must also be a moral duty to observe that worship to the best advantage. For this the Sabbath provides. It is advantageous for worship that a certain day be set apart for it, and guarded from intrusive distractions. It is advantageous that the worshipers set apart the same day, both to the end that one may not draw another into temporal toil, and that religion may have the aids of social stimulus. It is advantageous that the worshipers set apart the same day, both to the end that one may not draw another into temporal toil, and that religion may have the aids of social stimulus. It is advantageous that the Sabbath be one of rest, of quiet, that God is desired with understanding the mind, and please that one day in seven is the best possible adjustment—"the most conducive to moral good in our existing circumstances? Experience has recommended no other division of time as preferable; on the contrary, every attempt to elongate or contract the week has utterly failed, and has owed the failure to a man-rested impracticability or mischievously. It follows that not only the duty, but the very timing of the duty, is of moral account, and that the Sabbath is entitled, by its nature, to the place it occupies in the decalogue—filly and justly ranking with statutes which transcend casualties, and will maintain their jurisdiction while the world lasts. On the same principle, if the sacredness of the Sabbath has been enhanced by rendering it commemorative of some great event, such as the natural creation, there may be religious benefit, and therefore moral suitability, in transferring it to another day of the seven, in order to commemorate another event of analogous but superior consequence—such as the accomplishment of a spiritual creation by the resurrection of Christ from the dead. Such a remembrance would be more effectual. Even notwithstanding its necessary regard to times, did not show any rigid adherence to particular days, when a sufficient reason existed for departing from them. Thus, while circumcision was by the law fixed to the eighth day, the great mass of the people who had grown up in the wilderness, knew the expiration on the same day (Deut. v. 10); and when any obstacle prevented men from the eating the Passover on the 14th of the first month, they were allowed to postpone it to the next (Num. ix. 6).

(2.) The prophets, speaking in the name of God, always express themselves in reverential language of the Sabbath. See, in particular, Isa. lvii. 7; cxlvii. 13, 14; also lxvi, 28. It is object that in these and like instances the Sabbath is allied with acknowledged constituents of the Mosaic law, and that such passages would therefore equally prove their permanent. It is in plain accordance, however, with the passage of time, the argument indeed to render credible its exceptional ritualism. Let us see whether good cause for so regarding it be discoverable in its own nature, or in prophecy, or in what Christ said of it expressly, or in the apocryphal epistles. (3.) As regards Christ's express sayings on this subject, he discouraged, no doubt, such a traditional observance of the Sabbath as would have transformed it into a day of heartless neglects and sanctionless rigors. But he counseled it for the keeping of it in its true spirit, a day of personal privilege and benedict usefulness—avowing that "the Sabbath was made for man, and not man for the Sabbath." This seems to teach that the Sabbath was made for men as a Jew or as a Christian, but as man, and therefore entitled to his regard in all conditions and through all ages. In reply, however, it appears that we are to understand by the word 'man' not 'man.' This must mean, it is said, "those for whom it was appointed, without specifying who they were, and not at all designating man in general." We see no grounds for such a paraphrase, but very much to demand its rejection. The article in such expressions defines the individual or the species. No individual man could be thus singled out as having the Sabbath made for him unless it were Adam; and none will assert that it was made for him in any sense exclusive of his posterity. Again, the article may define the species, as we say the horse, the ass, the oxt碲. Where the species is defined, it is usually renounced, and so an allegation is made as would apply to any of them differently. For example, "If the salt have lost its savory, it is good for nothing but to be trodden under the feet of men"—literally "the men," or the species, men without the distinction of Jew and Gentile. "Let your light so shine before men," literally "the men," in the sense of any or all men. "A thing which cometh out of the mouth this defileth a man"—literally "the man," equivalent to man or any man. Practically the distinction here attempted to be made is visionary. Since man without the article is general, and the man, meaning the species man, is also general, the article may be dropped or retained without metaphysical objection. Accordingly, these modes of expression are often used interchangeably. When Christ, then, declares that the Sabbath was made for man, we can only understand him as teaching that it was intended and instituted for
our common humanity, and that it is to be so employed as to conduct to man's highest or spiritual good. But he also said that he was "Lord of the Sabbath;" which shows that he had power to abolish the partially or wholly. It seems as if some cannot think of power in connection with the Sabbath unless it is exercised in abrogation. If it be placed in Christ's charge, they take for granted that more or less extinction must be the consequence. They speak as if Christ's scepter were an axe, and the only question was how much it would bow down and destroy! on the contrary, that Christ would not be the Lord of the Sabbath to its destroyer. In the language of the New Testament, this title points to assured prosperity. But though he will not superintend in order to annihilate either worship or worshippers, the designation "Lord" does suppose a manifested sovereignty, and leads us to expect ameliorating modification with essential preservation—in other words, a Christian Sabbath or Lord's day.

(4.) In the epistles, much stress has been laid by opponents of the Sabbath on some expressions of Paul. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be persuaded in his own mind" (Rom. xiv, 5). To us this language is vague and seems general; but it had relation to specific disputes, and we do not know, because we have not been told, what days are more particularly intended. They may have been festival days of human appointment, or of the Church; or of the Jewish Sabbath—perfectly known, without danger of mistake, to the parties addressed. It is admitted that the apostles had stated religious services with assigned seasons for them; and if in the passage commented on we give his words the absolute and exceptionless sense claimed for them, it will follow that he courted contempt for his own ordering of worship. Assuredly he sanctioned no such sweeping indifference to days as would invalidate the injunction, "Forsake not the assembling of yourselves together, as the manner of some is." It is said (Col. ii, 16), "Let no man therefore judge you in meat or in drink, or in regard of a holyday, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ." This passage perfectly accords with a superseding of the Sabbath day as distinguished from the Lord's day, embodying substantially all that prior sabbatical observance had shadowed. In the same relation we would use the term "sabbatical." Independent of this, answers to the objection, many have held, with bishop Horsley, that the word Sabbath is not here used in its strict acceptance, but with reference to other days observed by the Jewish Church with Sabbath-like solemnity. Even if these passages had more difficulty than they present, two or three doubtful expressions, in relation to local circumstances and usages about which we have little information, are not to be balanced against the weighty and cumulative evidence which has been adduced for the morality of the Sabbath, and its consequent claims on the respect of all countries and ages.

It may appear to some an objection to these views that if the Sabbath be not divine, moral, and immutable, it would remain in heaven: whereas first and seventh days equally lose in the heavenly state their distinctive characters. There all duration is Sabbath—all space sanctuary—all engagement worship. It is sufficient to reply that morality supposes facts in demanding conformity to them. Final duty implies the existing relation of parent and child, and is ever binding while that relation subsists, but is otherwise non-existent. So the Sabbath supposes a sensible world, and in such a world it must ever be a duty to have time expressly for temporal and time expressly for spiritual occupations. But the seventh parts, where even the natural body becomes a spiritual body, and which we could not inherit, this discrimination disappears. It is the glory of the Sabbath that it prepares us for this common summation—for inheriting blessings transcending its own privileges, and even induces approximations to celestial perfection under present adverse circumstances.

III. Under the Christian dispensation, the Sabbath is altered from the seventh to the first day of the week (see Stone, in the Theol. Eclectic, iv, 542 sq.). The arguments for the change are these: 1. As the seventh day was observed by the Jewish Church in memory of the rest of God after the works of the creation, and their deliverance from Egypt's tyranny, so the first day of the week has always been observed by the Christian Church in memory of Christ's resurrection. 2. Christ conferred particular honor upon it by not only rising from the dead, but also by repeated visits to his disciples on that day. 3. It is called the Lord's day, exopikoos, a term otherwise only used in the New Testament, in reference to the sacred supper (1 Cor. xi, 20), and as in the latter passage it denotes that which specially commemorates the death of our Lord, it seems indisputable that it is applied in the former to that which especially commemorates his resurrection (Rev. i, 10). 4. On this day the apostles were assembled, when the Holy Ghost was sent down, and of which the chief of the Christian church was the Church of Jerusalem. 5. On this day Paul preaching in Troas, when the discip[...]

These arguments, it is true, are not satisfactory to some, and it must be confessed that there is no law in the New Testament concerning the first day. However, it may be observed that it is not so much the precise time that is universally held, as that one day out of seven is to be regarded. "As it is impossible," says Dr. Dodridge, "certainly to determine which is the seventh day from the creation; and as, in consequence of the spherical form of the earth, and the obscurity of the scheme which supposes it one great plain, the change of place will necessarily occasion the alternation in the time of the beginning and ending of any day in question, it being always at the same time, somewhere or other, sunrising and sunsetting, noon and midnight, it seems very unreasonable to lay such a stress upon the particular day as some do. It seems abundantly sufficient to the sufficiency of it that one day in the week be devoted to labor and one of religious rest, which there will be upon the Christian and the Jewish scheme." See Sunday.

As soon as Christianity was protected by the civil government, the Lord's day was ordered by law to be kept sacred. All proceedings in courts of law, excepting such as were deemed of absolute necessity, or of charity, as setting slaves at liberty, etc., were strictly forbidden; and all secular business, excepting such as was of necessity or mercy, was prohibited; and by a law of Theodosius senior, and another by Theodosius junior, no public games or shows, no amusements or recreations, were permitted to be practiced on that day (see Cod. Theod. lib. iii, cap. 1, dr. de festis, lib. iii; Cod. Theod. lib. xv, "De spectacula," lit. 5, leg. 2). The day was consecrated by all the primitive Christians to a regular and devout attendance upon the solemnities of public worship, and other religious exercises; and, as Bingham says in his Christian Antiquities, "this week it in such employments as were proper to set forth the glory of the Lord," and the religious assemblies for the celebration of the several parts of divine service—psalmody, reading the Scriptures, preaching, praying, and receiving the Communion; and such was the flaming zeal of those pious votaries that nothing but sickness, or a great necessity, or imprisonment, or some public duty, or some urgent and clear proof of the sanctity in which they held the Sabbath was their pious and zealous observance of the Saturday.
evening, or, rather, from midnight to break of day on the Lord's day. This time the early Christians spent in the exercises of devotion; and persons of all ranks employed in preparation for the sacred day. It must also be further observed that, in many places, particularly in cities, they usually had sermons twice a day at the churches, and that the evening was as well attended as the morning service; but in such churches as had no evening sermon, there were still the evening prayers, and the Christians of those times thought themselves obliged to spend the time in prayer and meditation in preparation for the public worship and solemnity of the Lord's day. The better to enforce this observance upon such as were ungodly or careless, ecclesiastical censures were inflicted upon them, whether they frequented places of public amusement or spent the day in indolence at home. These observations chiefly refer to the period between the publication of the Gospel by the apostles and the latter end of the 4th century—a period when this day might be expected to be observed more in accordance with the command of Christ and the will of the Holy Ghost.

4. As the Sabbath is of divine institution, so it is to be kept holy unto the Lord. Numerous have been the days appointed by men for religious services; but these are not binding, because of human institution. Not so the Sabbath. Hence the fourth commandment is ushered in with a peculiar emphasis—"Remember that thou shalt keep holy the Sabbath day." This is wise as in its intent: it may be more than a question of an in-structed, nations benefited, and families devoted to the service of God. It is lasting as to its duration. The abolition of it would be unreasonable, unscriptural (Exod. xxxi, 13), and every way disadvantageous to the body, to society, to the soul, and even to the brute creation. It is, however, awfully violated by violating, feasting, indolence, buying and selling, working, worldly amusements, and travelling. "Look into the streets," says bishop Porteus, "on the Lord's day, and see whether they convey the idea of a day of rest. Do not our servants and our cattle seem to be almost as fully occupied on that day as on any other? As if this were not a sufficient infringement of their rights, we contrive, by needless entertainments at home and needless journeys abroad, which are often by choice and inclination reserved for this very day, to take up all the little remaining part of their leisure time. A Sabbath-day's journey was among the Jews a proverbial expression for a very short one; among us it can have no such meaning. A Sabbath should be considered by too many as set apart, by divine and human authority, for the purpose, not of rest, but of its direct opposite, the labor of travelling, thus adding one day more of toil to those generous but wretched animals whose services they hire; and who, being generally strained beyond their strength the other six days of the week, have, of all creatures under heaven, the best and most equitable claim to suspension of labor on the seventh." The evils arising from Sabbath-breaking are greatly to be lamented: they are an insult to God, an injury to ourselves, and an awful example to our servants, our children, and our neighbors. To such a practice a man should consider it—(1) a day of rest; not, indeed, to exclude works of mercy and charity, but a cessation from all labor and care; (2) as a day of remembrance; of creation, preservation, redemption; (3) as a day of meditation and prayer, in which we should cultivate communion with God (Rev. i, 10); (4) as a day of public worship. To such an end is the Lord disposed to look down from on high (Isa. i, 2; Ps. cxviii, 24); (5) as a day of praise (Ps. cxvi, 12–14); (6) as a day of anticipation, looking forward to that holy, happy, and eternal Sabbath which remains for the people of God.

V. The literature of the subject is very copious. The concluding portion of this essay is borrowed from the Treatise of the Sabbath; Prideaux, Doctrine of the Sabbath; Bramhall, Discourses on the Controversy about the Sabbath; White, Treatise of the Sabbath Day; Heylin, History of the Sabbath; Chandler, Two Sermons on the Sabbath; Watts, Perpetuity of the Sabbath; Kemmott, Sermon and Dialogue on the Sabbath; Pakulski, Natural and Political Philosophy, bk. v, ch. vii; Holden, Christian Sabbath; Burnside, On the Weekly Sabbath; Bur-der, Law of the Sabbath; Wardlaw, Wilson, and Aegnew, severally, On the Sabbath; Modern Sabbath Examined (1852); James, On the Sacraments and Sabbath; Maurice, On the Sabbath; Kalsch, Commentary on Exodus (ed. loc.); Proudhon, De la Célébration Dimané; Heesey, Hampton Lecture (Lond. 1866); Johnstone, Sunday and the Sabbath (ibid. 1853); Domville, In-quiry into the Nature of the Sabbath (ibid. 1855, 2 vols.); Ellicott, History and Obligation of the Sabbath (ibid. 1844; N. Y. 1862); Hill, The Sabbath Made for Man (Lond. 1867); Cole, in the Bibliotheca Sacra, i, 556 sq.; and the literature cited by Malcolm, Theol. Indez. s. v., and especially by Cox, Literature of the Sabbath Question (Edinb. 1865, 2 vols. vso). Articles on special points connected with the institution of the Sabbath may be found (in addition to those referred to in Poole's Index, s. v.) in the Metz. Quart. Rev. Jan. 1849; April 1857; Soc. Journ. Nov. 1857; Theol. and Lit. Journ. 1857; North Brit. Rev. Feb. 1858; Bibliotheque Sacra, Oct. 1854; South Quart. Rev. July, 1857; New-Englander, Aug. 1858; United Presb. Rev. Jan. 1860; Amer. Theol. Rev. April, 1862; Brit. and For. Rev. Jan. 1863; Princeton Rev. Oct. 1863. See SUNDAY.

SABBATH. COURT OF THE (םַעֲשָׂאֹתָם, mussá hash-shabbatháth; Sept. שַׂעֲרֵי הַכּוּרֹת, ṣe'áří kūrót; Vulg. Moxsach sabbatháth, 2 Kings xxi, 13), is understood to mean a canopy under which Ahaz used to stand, at the entrance of the porch of the Temple, when he attended the service; but which he removed when he became an idolater, to show his contempt, and his intention of not resuming thither any more. See COURT. SABBATHS, COUNCIL OF THE 2 Chron. xxi, 10, 14 that he shut up the doors of the house of God' that none might enter to worship. See AHAZ.

SABBATH. MORROW AFTER THE. There has been from early times some difference of opinion as to the meaning of the words פָּסֶחְיָם, passíχayám, mookoróth hash-shabbatháth, thus rendered in the computation of the Passover (Lev. xxiii, 11, 13). It has, however, been generally held, by both Jewish and Christian writers of all ages, that the Sabbath here spoken of is the first day of holy convocation of the Lord in the 15th of Nisan, mentioned in Lev. xxiii, 7. In like manner the word פָּסֶחְיָם is evidently used as a designation of the day of atonement (Lev. xxiii, 32); and פָּסֶחְיָם (sabbath obser-vation) is applied to the first and eighth days of Tabernacles and to the Feast of Trumpets. That the Sept. so understood the passage in question can hardly be doubted from their calling it the "morrow after the first day" (i. e. of the festival): הַיּוֹם הַשַּׁנִּים yúmaḥ pi'áḥ. The word in ver. 13 and 16 has also been understood as "week," used in the same manner as סָדַבָּה sádáváha in the New Test. (Matt. xxvi, 2; Luke xxvii, 56, 62, etc., etc.). But some have insisted on taking the Sabbath to mean nothing but the seventh day of the week, or the "Sabbath of creation," as the Jewish writers have called it; and they see a difficulty in understanding the same word in the general sense of week as a period of seven days, contending that it can only mean a regu-lar and fixed weekly day, and is not applicable to any other day with the Sabbath. Hence the Baithusian (or Saddu-cean) party, and in later times the Karaites, supposed that the omer was offered on the day following that weekly Sabbath which might happen to fall within the seven days of the Passover. The day of Pentecost would thus always fall on the first day of the week. Hitzig (Osterr und Pfinzten [Heidelberg, 1837]) has put forth the notion that the Hebrews regularly began a new
week at the commencement of the year, so that the 7th, 14th, and 21st of Nisan were always Sabbath days. He imagines that "the morrow after the Sabbath" from which Pentecost was reckoned was the 22nd day of the month, the day after the proper termination of the Passover. He is well answered by Bähr (Symbolik, ii, 620), who refers especially to Josh. v, 11, as proving, in connection with the law in Lev. xxiii, 14, that the other was offered on the 16th of the month. It should be observed that the words in that passage, יִשְׂרָאֵל לְנָשָׁה יֵאָכֵל, mean merely "corn of the land, not, as in the A. V., "the old corn of the land." "The morrow after the Passover" (יִשְׂרָאֵל נָשָׁה) might at first sight seem to express the 15th of Nisan; but the expression may, on the whole, with more probability, be taken as equivalent to "the morrow after the Sabbath," that is, the 16th day. See Keil on Josh. v, 11; Masius and Druisius, on the same text, in the Cris. Sac.; Bähr, Symb., ii, 621; Selden, De Anno Civili, c. vii; Bartenora, in Chagghiah, i, 4; Buxtorf, Synod. Jud. vol. xx; Fagius, in Lev. xxiii, 15; Druisius, Notae Notariae in Lev. xxiii, 16. It is worthy of remark that the Sept. omits את יִשְׂרָאֵל, omitting instead את יִשְׂרָאֵל נָשָׁה, according to the texts of Tischendorf and Theile. See PARSOVER; PENTECOST. But there is strong ground for the Karaitic interpretation. See SABBATH (šabbath).


Sabbathain (Σαββαθαίας), a Grecized form (Esm. ix, 14) of the Heb. name (Zera x, 15) Shabathai (q. v.).

Sabbathai Zebi (I. e. שׁבָּתָי, the gazelle, or beauty, a family adjunct), a famous Jewish impostor, was born in Smyrna, July, 1641. When a child he was sent to a Rabbinic school and instructed in the whole cycle of Rabbinic law and tradition. After nineteen years he travestied himself to the study of the Cabala, rapidly mastered its mysteries, and became peerless in his knowledge of "those things which were revealed and those things which were hidden;" and at the age of eighteen obtained the honorable appellation of sage (שָׁבָתָי), delivering public lectures, and expounding the divine law and the esoteric doctrine before crowded audiences. At the age of twenty-four, he revealed to his disciples that he was the Messiah, the son of David, the true Redeemer, and called to contest and deliver Israel from their captivity among the Christians and Mohammedans. At the same time he publicly pronounced the Tetragrammaton as it is written, to do which, it is well known, was not permitted, save to the high-priest during the existence of the Temple, when he performed service in the Holy of Holies on the day of atonement, thus breaking the rule that the "penalty of death is pronounced on him who utters the Tetragrammaton publicly." When the sad intelligence reached the sages of Smyrna, they sent to him two messengers of the Beth-din (ecclesiastical tribunal) to warn him, and to caution him that if he should trespass again they would excommunicate him, and even consider it a meritorious act for any one to take his life. But Sabbathai replied that he was allowed to do so, being the anointed of God. Hearing this, the sages of Smyrna were much affrighted, and having deliberated together what to do, they decreed unanimously that he was guilty of death for two reasons: first, that he had uttered the name of the Lord according to its letters, and, secondly, because he pretended to be the Messiah. Therefore they excommunicated him, and proclaimed it a meritorious act for any one to slay him, and the fine imposed on the slayer by the laws of the Mohammedans they promised to pay. Now, when Sabbathai saw that evil was determined, he fled, and hid himself in an island near the coast of Asia Minor, where he was received with great honor, his evil deeds having not yet been known there. Many disciples also gathered around him to learn the science of the Cabala, and all the inhabitants of Salonika revered him and loved him more than any other man. But after having been there for a considerable time, he was aware of his former error, and repeated his former transgression, uttering the name of the Lord according to its letters in the presence of his disciples; and when his pupils asked him wherefore he did so, he replied that he was the anointed, and that it was therefore lawful for him to do this. The sages of Salonica, having heard of this repeated offense, sent to him two messengers of the Beth-din, ordering him to quit Salonica, otherwise he would be put to death, because he had wrought folly in Israel. Knowing that the Jews had more power at Salonica than in any other country, he secretly fled to Athens, and thence into Morea. But he found no refuge there, for the inhabitants of Morea, being informed that he had been expelled from Salonica, also drove him away. He then went through Greece to Alexandria, from this city to Cairo, and thence to the Holy Land, as far as Jerusalem, where he remained for several years, teaching the Cabala, proclaiming himself as the Messiah, anointing prophets, and performing miracles. So numerous were the believers in him that in many places trade was entirely stopped; the Jews wound up their affairs, disposed of their chattels, and made themselves ready to be redeemed from their captivity and led by Sabbathai Zebi back to Jerusalem. The consuls of Europe were ordered to inquire into this extraordinary movement, and the governors of the Different tribes of the Gentiles were ordered to restrain the sultan the cessation of commerce. Sabbathai Zebi was then arrested by order of the sultan Mohammed IV, and taken before him at Adrianople. The sultan spoke to him as follows: "I am going to test thy Messiahship. Three poisoned arrows shall be shot into thee, and if they do not kill thee, I too will believe that thou art the Messiah." He saved himself by embracing Islamism in the presence of the sultan, who gave him the name Effendi, and appointed him Captain Bashi. Sabbathai died Sept. 10, 1676, after having ruined thousands upon thousands of Jewish families. The literature on this pseudo-Messiah is very rich. See Fürst, Bibl. Jud., iii, 184 sq.; Grätz, Gesch. d. Juden, ii, 205 sq.; note 3, p. 23 sq.; Jost, Gesch. d. Juden, u. s. Secten, iii, 158 sq.; Ginsburg, Kabbalah, p. 139; Basnage, Histoire des Juifs (Taylor's transl.), p. 701; Theologisches Universal-Lexikon, s. v.; Milman, Hist. of the Jews, iii, 309 sq.; Dr. Costa, Israel and the Gentiles, p. 475 sq.; and Schmotor, History of the Modern Jews, p. 226 sq. See MESSIAHS, FALSE (B. P.).

Sabbathist. See SABBATH.

Sabbath-day's Journey (סָבָתָי בְּנָדָּה, Acts i, 12; in Talmudical Heb. פְּנָי בְּנָדָּה, techumah; Sabbath-day's Journey) is a phrase for the prescribed distance which may lawfully be traversed on a Sabbath, and beyond which no Jew can go without violating the sanctity of the day, except he adopts the means appointed for exceeding the canonical boundary.

I. Distance of a Sabbath-way, and its Origin.—From the injunction in Exod. xvi, 29, that every man is to "abide in his place," and then 2000 years had passed, the ancient Hebrew legislators said that an Israelite must not go 2000 years, or 12,000 hand-breath as—the ancient Hebrew yard consisted of six hand-breaths—a five Greek stadia, for the Greek stadium measured 2400 hand-breaths—beyond the range in which a man could conveniently transport the contents of the Ark of the Covenant. The Epiphanius's definition of the Sabbath-day's journey is a six stadia = 14,400 hand-breaths, or 750 Roman geographical paces (Her. p. 66, 82), is most probably based upon the larger yard, which the Jews adopted at a later period. See WEIGHTS AND MEASURES. These 2000 years are not to be measured from any and every spot, but are to be defined from Jerusalem, Jerusalem being always to be reduced to a square. Thus if the Sabbath-day's walk is to be fixed from a circular city,
were probably loose statements rather than measured distances; and both are below the ordinary estimate of 2,000 cubits. Taking all circumstances into account, it seems likely that the ordinary Sabbath-day's journey was a somewhat loosely determined distance, seldom more than the whole and seldom less than three quarters of a geographical mile. See Selden, De Jure Nat. et Gent. iii, 9; Frischmuth, Dissert. de Ithn. Sabbat. (1670); Walcher, Dissert. de Ithn. Sabbat.; both in Theaurae Theologic. Philol. (Amstelorp 1720).

II. Cases in which the Limits of a Sabbath-day's Journey could be exceeded.—Though the laws about the Sabbath-day's journey are very rigorous, and he who walked beyond the 2,000 yards, or moved more than four yards farther than his temporary place of abode, when the Sabbath-day's journey had not been determined beforehand, received forty stripes save one; yet in cases of public or private service, when life was in danger, people were allowed to overstep the prescribed boundary (Mishna, Erubin, iv; Rosh-hashanah, ii, 5). The Pharisæes, or the orthodox Jews in the days of our Saviour, also contrived other means whereby the fraternity of this order could exceed the Sabbath-day's journey without transgressing the law. They ordained that all those who wished to join their social gatherings on the Sabbath were to deposit on Friday afternoon some article of food in a certain place at the end of the Sabbath-day's journey, that it might thereby be constituted a domicile, and thus another Sabbath-day's journey could be undertaken from the first termens. See Pharisæes.

This mode of connecting or amalgamating the distances (אַדֶּלֶת חַמָּשִׁים), as it is called, is observed by the orthodox Jews to the present day. Such importance have the Jews, since their return from the Babylonian captivity, attached to the Sabbath-day's journey that a whole tractate in the Mishna (Erubin) is devoted to it. Hence the phrase is mentioned in the New Test. (Acts i, 12) as exemplifying a well-known custom. A term called Jerusalem Targum translates Exod. xvi, 29, "And let no man go walking from his place beyond 2,000 yards on the seventh day," while the Chaldee paraphrase of Ruth i, 16 makes Naomi say to Ruth, "We are commanded to keep sabbaths and festivals, and not to walk beyond 2,000 yards" (comp. Mishna, Erubin, c. v; Rosh-hashanah, ii, 15; Babylon Talmud, Erubin, 56 b, 57 a; Zuckermann, in Frankel's Monatschrift für Geschichte und Wissenschaft des Judenthum [Breslaw, 1863], xii, 467 sq.).

Sabbath-school. See Sunday-school.

Sablaitians, a Judaizing section of the Novatians, who owed their origin to Sabatius, a presbyter that had been ordained by Marcian (Socrat. Hist. Eccl. v, 20; vii, 15). They assumed the name of Protospathis, and refused to communicate with any but those who adopted with them the Quodvultedesian rule in regard to the paschal festival. The Sabatians were included among heretics who were condemned in A.D. 381 by the seventh canon of the Council of Constantinople (Mansi Concil. iii, 568).

Sabbatic River. a stream of Palestine, described by ancient writers as flowing only on the Sabbath day (Reland, Palast. p. 291). Josephus locates it between Acre and Raphana (War, vii, 24). Thornes thinks that the intermittent spring of Nebel el-Fhair, in the valley of Mar Jirius, west of Kulat Husein, near Tripoli, may have been the origin of the fountain, as it seems to contain a siphon for carrying off the overflow of the water (Land and Book, i, 496 sq.).

Sabbatical Year, the septennial rest for the land from all tillage and cultivation enjoined in the Mosaic law (Exod. xxiii, 10, 11; Lev. xxv, 2-7; Deut. xv, 1-11; xxxi, 10-12), the remission of debts, which in Acts xiv, 16 is given as a Sabbath-day's journey. Josephus elsewhere determines the same distance as five stadia (Ant. xx, 8, 6); but both
luation this festival is called by four names, each of which expresses some feature connected with the observance that, nor thus it is called—(1) ِّبٍرَكَةُ رَفَستُهَا، Rest of entire Rest, or Sabbath of Sabbath (Lev. xxv, 4; A.V. “Sabbath of rests”), because the land is to have a complete rest from all tillage and cultivation; (2) ِّبٍرَكَةُ يِّلَيْلٍ، the Year of Sabbath or Rest (Lev. xxv, 5, “year of rest”), because the rest is to extend through the year; (3) ِّبٍرَكَةُ مَبَيَّناً، or more fully ِّبٍرَكَةُ مَبَيَّناً، “Release,” Remission, or “the Year of Release” (Deut. xxx, 1, 2, 9), because on it all debts were remitted; and (4) ِّبٍرَكَةُ ِّبَيْنِيْلٍ، the Seventh Year (i.e. ِّبَيْنِيْلٍ, Year), as is also the name of the tractate in the Mishna (Shebhith) treating on the sabbatical year. Josephus styles it the يِّلَيْلٍ ِّبَيْنِيْلٍ or يِّلَيْلٍ ِّبَيْنِيْلٍ (Ant. xiv, 10, 6; 15, 2; xv, 1, 3); once ِّبَيْنِيّلٍ ِّبَيْنِيّلٍ (War, i, 2, 4).

II. The Laws connected with this Festival.—Like the year of jubilee, the laws respecting the sabbatical year embrace three main enactments—(1) Rest for the soil; (2) care for the poor and for animals; and (3) remission of debts.

The first enactment, which is comprised in Exod. xxiii, 10, 11; Lev. xxv, 2-5, enjoins that the soil, the vineyards, and the olive-yards are to have perfect rest; there is to be no tillage or cultivation of any sort, at least in Palestine (comp. Tacit. Hist. v, 4, 5). What constitutes tillage and cultivation, and how much of labor was regarded as transgressing the law, may be seen from the following definitions of the Hebrew canons: “The planting even of trees which bear no fruit is not allowed on the sabbatical year; nor may one cut off withered or dried-up boughs of trees, nor break off the withered leaves and branches, nor cover the tops with dust or smoke under them to kill the insects, nor be

smear the plants with any kind of soil to protect them from being eaten by the birds when they are tender, nor bearbear any unripe fruit, etc., etc. And whoso does one of these things in the sabbatical year is to receive the stripes of a transgressor” (Maimonides, Jod Ha-Chochezah Hilkath Shemita Ve-Jebel, i, 5). Anything planted wildingly or unwittingly had to be plucked up by its roots (Mishna, Terum, ii, 3). Thus it was a regulation requiring all the land periodically to lie fallow (Philo, Opp. ii, 207, 277, 631), and as a year of rest corresponded with the Sabbath or day of rest (ibid. ii, 631; Josephus, l.c.; War, i, 2, 4; Tacit. L.c.); in fact, a Sabbath year, just as a year of rest, besides the sabbath of weeks each seventh week (Philo, Opp. ii, 481).

The second enactment, which is contained in Exod. xxiii, 11; Lev. xxv, 5-7, enjoins that the spontaneous growth (َّبِّنَّنْ) of the fields or of trees (comp. Isa. xxxvii, 30) is to be for the free use of the poor, hirelings, strangers, servants, and cattle (Exod. xxiii, 11; Lev. xxv, 5; Philo, Opp. ii; Mishna, Ed. ad loc.). This right is thus defined by the Jewish canons: “He who locks up his vineyard, or hedges in his field, or gathers all the fruit into his house in the sabbatical year, breaks this positive commandment. Everything is to be left common, and every man has a right to everything in every place, as it is written ‘that the poor of thy people may eat’ (Exod. xxiii, 11). One may only bring into his house a little at a time, according to the manner of taking things that are in common” (Maimonides, ibid. iv, 24). “The fruit of the seventh year, however, may only be eaten by man as long as the same kind is found in the field” (Maimonides, Ed. xxv, 7). “The beast that are in thy land shall all the increase thereof be meat” (Lev. xxv, 7). Therefore, as long as the animals eat the same kind in the field thou mayest eat of what there is of it in the house; and if the animal has consumed it all in the field, thou art bound to re-

move this kind from the house into the field” (Maimonides, ibid. vii, 29). The people, who were willing to live upon the harvest of the preceding year, and the spontaneous growth of the sabbatical year, are promised an especially fruitful harvest to precede the fallow year as a reward for obeying the injunction (Lev. xxv, 20-22). That the fields yielded a crop in the sabbatical year, and even in the second fallow year—i.e. in the year of jubilee—has been shown in the account (Judea, Ant. xvi, 11). The third enactment, which is contained in Deut. xv, 1-3, enjoins the remission of debts in the sabbatical year. The exceptions laid down are in the case of a foreigner, and that of there being no poor in the land. This latter, however, is a straightforward case, is what will always happen, though debts to be claimed, it is not said that they might not be voluntarily paid; and it has been questioned whether the release of the seventh year was final or merely lasted through the year. This law is defined by the ancient Hebrew canons as follows: The sabbatical year cancels every debt, whether lent on a bill or not. It does not cancel accounts for goods; daily wages for labor which may be performed in the sabbatical year, unless they have been converted into a loan; or the legal fines imposed upon one who committed a rape, or was guilty of seduction (Exod. xxii, 15, 16), or slander, or any judicial penalties; nor does it set aside a debt contracted on a pledge, or on a ِّبِّنَّنْ ِّبِّنَّنْ (or ِّبِّنَّنْ ِّبِّنَّنْ), i.e. declaration made before the court of justice at the time of lending not to remit the debt in the sabbatical year. The formula of this legal declaration was as follows: “I, A, deliver you, the judges of the district C, the declaration that I may call in at any time I like all debts due to me,” and it was signed either by the judges or witnesses. If this Prohibul was antedated, it was legal, but it was invalid if postdated. If one borrowed money from five different persons, a Prohibul was necessary from each individual; but if, on the contrary, one lent money to five different persons, one Prohibul was sufficient for all. This Prohibul was first introduced by Hillel (q. v.) the Great (born about B.C. 75), because he found that the warning contained in Deut. xv, 9 was disregarded: the rich would not lend to the poor for fear of the sabbatical year, which seriously impeded commercial and social intercourse (Mishna, Shebhith, x, 5-7). This shows how acute was the shadow of a doubt that the release of the seventh year did not simply last through the seventh year, as some will have it, but was final. The doctors before and in the time of Christ virtually did away with this law of remitting debts by regarding it as a meritorious act on the part of the giver, who assumed himself the onerous enactment, and pay his debts irrespective of the sabbatical year. But not glaringly to counteract the law, these doctors enacted that the creditor should say, “In accordance with the sabbatical year, I remit thee the debt;” whereto the debtor had to reply, “I verily wish to pay it,” and the creditor then accepted the payment (Mishna, Shebhith, x, 9). The second Mosaic enactment included the foreigner from the privilege of claiming the remission of his debts in the sabbatical year (Deut. xv, 9), the ancient Jewish canons enacted that even if any Is-

raelite borrows money from a proselyte whose children were converted to Judaism with him, he need not legally repay the debt to him before the next proselyte dies, because the proselyte, in consequence of his conversion, is regarded as having severed all his family ties, and this dissolution of the ties of nature sets aside mutual inheritance, even if the children professed Judaism with the father. Still the sages regarded it as a meritorious act if the proselyte repaid the debt in the sabbatical year (Mishna, Shebhith, x, 9). It is often said, too, that in the sabbatical year all slaves of Hebrew birth were freed; but the words in Exod. xxi, 2 (comp. Jer. xxxiv, 14 sq.) require only that they be freed in the seventh year of their servitude (Josephus, Ant. xvi, 1, 1). Deut. xv, 12
no more relates to the law of the sabbatical year than (ver. 19 sqq. (comp. Ranke, Pentat. ii, 369), and where the sabbatical year is expressly treated of—as in Lev. xxv)—nothing is said of such manumission. Nor does Joseph (Ant. iii, 12, 5) mention it. See Release.

III. Time, Observance, and Limit of the Sabbatical Year.—The sabbatical year, like the year of jubilee, began on the first day of the civil new year—the first of the month Tishri (Maimonides, l.c. c.v, 9). See New Year. But though this was the time fixed for the celebration of the sabbatical year during the period of the second Temple, yet the tillage and cultivation of certain fields and gardens had already to be left off in the sixth month. Thus it was ordained that fields upon which trees were planted were not to be cultivated after the feast of Pentecost of the sixth year (Mishna, Shabbith, i, 8), while the cultivation of corn-fields was to cease from the feast of Passover (ibid. ii, 1). Since the destruction of the Temple, however, the sabbatical year, or, more properly, cessation from tillage and cultivation of land, is not observable at the fixed time of the year. According to the Mosaic legislation, the laws of the sabbatical year were to come into operation when the children of Israel had possession of the promised land; and the Talmud, Maimonides, etc., tell us that the first sabbatical year was celebrated in the twenty-first year after they entered Canaan, as the conquest of it recorded in Jos. xiv, 10 occupied seven years, and the division thereof between the different tribes mentioned in Josh. xvii, etc., occupied seven years more, whereupon they had to cultivate it six years, and on the seventh year—the twenty-first after entering therein—the first sabbatical year was celebrated (Babylon Talmud, Erotem, 12 b; Maimonides, l.c. c. x, 2). On the feast of Tabernacles of the sabbatical year, certain portions of the law were read in the Temple before the whole congregation (Deut. xxxi, 10—18). As the Pentateuchal enactment assigns the protection of the law to the priests and college of presbyters (ibid.), viz. the spiritual and civil heads of the congregation (hence the singular נָשִׁירַת, 'thou shalt read this law before all Israel)—the Hebrew canons ordained that the high-priest, and after the return from Babylon the king, should perform the reading of the law in the manner in which the monarch is thus described in the Mishna: "At the close of the first day of the feast of Tabernacles in the eighth year, i.e. at the termination of the seventh sabbath year—a wooden platform was erected in the outer court, whereon he sat, as it is written, 'at the end of the seventh year on the festival' (ver. 10). Thereupon the superintendents of the synagogue took the book of the law and gave it to the head of the synagogue; the head of the synagogue then gave it to the head of the priests, the head of the priests again gave it to the high-priest, and the high-priest finally handed it to the king; the king stood up to receive it, but read it sitting. He read—(1) Deut. i, 1—vi, 3 ( Lev. xxvi, 8) (2) Deut. vi, 4—8 ( Lev. xxvi, 9) (3) Deut. xi, 13—22 ( Lev. xxi, 22) (4) Deut. xiv, 22—xxv, 29 ( Lev. xxvi, 22) (5) Deut. xxvi, 12—19 ( Lev. xxvi, 23) (6) Deut. xxvi, 14—20 ( Lev. xxvi, 26) (7) Deut. xxvii, 38 ( Lev. xxvi, 29) and (7) Deut. xxviii, 38 ( Lev. xxvi, 30). The king then concluded with the same benediction which the high-priest pronounced, except that he substituted the blessing of the festivals for the absolution of sins" (Mishna, Sota, vii, 8). This benediction forms to the present day a part of the blessing pronounced by the mephatir, or the one who is called to the reading of the lesson from the prophets after the reading of the lesson from the law, and is given in an English translation in the art. HAPHTARAH of this Cyclopaedia, beginning with the words "For the law, for the divine service, etc. The sabbatical year, however, was only binding upon the inhabitants of Palestine (Kiddushin, i, 9; Orlah, iii, 9), the limits of which were determined on the east by the desert of Arabia, on the west by the sea, on the north by the land of Bashan, and on the south the boundary was doubtful (comp. Geiger, Lehr- und Leseebuch zur Sprache der Mishna [Breslau, 1845], ii, 75, etc.). As to the obedience to this law, ancient Jewish tradition tells us that it was never kept before the exile, and that it was not observed after the Babylonian captivity, to give to the land the seventy years of which it was deprived during the sabbatical seven years, or the 430 years between the entrance into Canaan and the captivity, as it is written (2 Chron. xxxvi, 20, 21), "until the land had enjoyed her Sabbaths [i.e. sabbatical years], for as long as she lay desolate she kept Sabbath to fulfill threescore and ten years [i.e. sabbatical years]" (comp. Shabbath, 18, 5; Seder Olam, c. xxvi; Rashbi on 2 Chron. xxxvi, 20). After the captivity, however, when all the neglected laws were more rigidly observed (see Neh. x, 31), the sabbatical year was duly kept, as is evident from the declaration of Neh. x, 17, 18. "From the city, because they had no victuals there to endure the siege, it being a year of rest for the land," from the fact that both Alexander the Great and Caius Cesar exempted the Jews from tribute on the seventh year, because it was unlawful for them to sow seed or reap the harvest (Josephus, Ant. xvi, 4, 6), and from the sense of Tacitus about the origin of this festival (Hist. v, 2, 4), as well as from the undoubted records and the post-exilian minute regulations about the sabbatical year contained in the ancient Jewish writings. According to 1 Macc. vi, 58, the one hundred and fiftieth year of the Seleucid era was a sabbatical year (Josephus, Ant. xii, 8, 1, 16, 12, 12, 1, 2; War, i, 2, 4; comp. Hitzig, Isra. p. 483; Von Bohlen, Gen. p. 138 sqq. Einleitung.). The Samaritans observed it (Josephus, Ant. xi, 8, 6). St. Paul, in reproaching the Galatians with their Jewish tendencies, taxes them with observing years as well as days and months and times (Gal. iv, 10), from which we must infer that the teachers who communed with them those tendencies did more or less like themselves. Another allusion in the New Test. to the sabbatical year is perhaps to be found in the phrase ἐν σαββατικῷ διαρκέστερω (Luke vi, 1). Various explanations have been given of the term, one of them being that it denotes the first Sabbath year in the second year (Josephus, Ant. xvi, 4, 6), quoted by Alford, vol. i). See Second-First Sabbath.

IV. Design of the Regulation.—The spirit of this law is the same as that of the weekly Sabbath. Both have a beneficent tendency, limiting the rights and checking the sense of property; the one puts in God's claims on time, the other on the land. The land shall "keep a Sabbath unto the Lord." "The land is mine." The sabbatical year opened in the sabbatical month. It was thus, like the weekly Sabbath, no mere negative rest, but was to be marked by high and holy occupation, and connected with sacred reflection and sentiment. At the completion of a week of sabbatical years, the sabbatical scale received its completion in the year of jubilee.

This singular institution has the aspect, at first sight, of total impracticability. This, however, wears off when we consider that in no year was the owner allowed to reap the whole harvest (Lev. xix, 9; xxiii, 22). Unless, therefore, the remainder was gleaned very carefully, there must have been an easy board; and such spontaneous deposit of seed as in the fertile soil of Syria would produce some amount of crop in the succeeding year, while the vines and olives would of course yield their fruit of themselves. Moreover, it is clear that the owners of land were to lay by corn in previous years for their own and their dependents' wants. This is the unavoidable inference from Lev. xxv, 20—22. Though the right of property was in abeyance during the sab-
batical year, it has been suggested that this only applied to the fields, and not to the gardens attached to houses. The great physical advantage aimed at in the sabbati-
cal year was doubtless that the land lay fallow, thus in-
creasing the fruitfulness of the six years of cultivation, especially in that ancient period when the artificial use of fertilizers was unknown. But this rest was experi-
enced likewise by men and cattle. Other advantages of more or less importance have been suggested: the encouragement of the chase (comp. Lev. xxvii, 7); the securing of the land against famine (Michaelis in the Comment. Soc. Gotting. Oblat. [Brem. 1763], v. 9; Mos. Rech., ii, 39 sq.); the prevention of importation and for-
eign trade (Hug, Zeitschr. für das Erdbesch. Freiburg, i. 10 sq.). On the other hand, some scholars occasionally omitted the sabbatical year (1 Mac. vi. 49, 59; Jo-
sephus, Ant. xiv, 16, 2), and it is certain that the insti-
tution had various inconveniences incident to it (comp. Grever, Comment. Miss. Synagogae [Olden. 1754], p. 27 sq.; Von Raumer, Vorles. über alte Gesch. i, 198 sq.), which, however, are exaggerated by Von Raumer. Hüllmann, too, has been carried too far by his zeal against this institution (Staatsverfass. der Israel. p. 163 sq.).

V. Literature.—Mishna, Shebbith; the Talmud on this Mishna; Maimonides, Yad Ha-Chesuca Hilkoth Shemita Ve-Jobel; Michaelis, Commentaries on the Laws of Maimonides (English translation, Lond. 1842, p. 387—419); Biihr, Symbolik der mosaischen Cultus (Heidelb. 1839), ii, 569 sq., 601 sq.; Maimonides, Tr. de Jurib. Ann. Sept. Vertit Nitisque illustr. J. H. Maius (Frankf.-on-the-Main, 1708); Carpezov, Appar. p. 442 sq.; Winer, Realwörterb. ii, 349.

Sabbatier, Pierre, a French Benedictine, was born at Poitiers in 1682. In 1700 he took the habit of St. Benedict at the abbey of St. Faroz de Meaux. He was employed by prince Bruinart to edit the fifth volume of the Annales Benedictines. At this time he also began to publish the ancient version of the Scriptures, commonly called the Italian Version. The first edition had not appeared when, on the part of the abbey, he had taken in the Jansenist quarrel, he was exiled to the abbey of St. Nicolas at Rheims. He did not live to see the work completed, his death occurring on March 24, 1742, but it was finally published by Ballard and Vincent de la Rue under the title of Bibliorum Sac-

Sabbatini, Andrea, called Andrea da Sclerno, an Italian painter, was born at Salerno about 1480. He studied at Rome under Raphael, and, though he re-
mained there but one year, was one of the best imitators of Raphael's style. Among his numerous works at Naples are the frescos and scenes of Santa Maria della Grazia. His best works are at Gaeta and Salerno, and his Visitazione may be seen at the Louvre, in Paris. He died in 1545.—Hoefer, Nouv. Bioth. Générale, s. v.

Sabbatini, Lorenzo, called Lorenzo da Bo-

tagna, another Italian painter, was born about 1533 at Bologna. Being called to Rome under the pontificate of Gregory XIII, he painted in the royal hall of the Catholic Faith Triumphing over Unbelief, and other frescos in the Pauline Chapel. These gained for him the position of superintendent of the works in the Vatican, which he held till his death. The prin-
cipal pictures of Sabbatini are a Madonna, in the Louvre; the Marriage of St. Catherin, at Dresden; and the Virgin Enthroned, at Berlin. He died in 1577.

Sabbatini, Luigi Antonio, an Italian composer of music, was born at Albano in Marche. While young he joined the Order of St. Francis, and received his mu-

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tic tendencies which were indigenous to Egypt. Sabellius held the Jewish position of a strict monotheism, recognizing only a single divine substance and a single hypostasis, which are but two names, God, or the same thing. In themselves they constitute the monad, as a single substance, the monad is "the silent God," i.e., it is inoperative and unproductive. It becomes active only through revelation and development, which are sometimes conceived of as an unfolding, sometimes as a speaking. The first form of Sabellianism seems to have been that of a speculative intuitional God-speaking, that is, God and the Logos. But this earlier form soon disappears, and gives place to a triad. Thus the monad evolves itself as a triad, as three divine persons, but not in the Nicene sense. The one divine substance simply assumes three forms (the Father, the Son, and the Holy Ghost) in its threefold relation to the world. This is not, however, simply three appellations, but it is three successive forms of manifestation of the one divine substance. In illustration of this, Sabellius compares the Father to the visible globe of the sun, the Son to its illuminating effects, and the Spirit to its warming influence, while the sun, per se, would correspond to the essence or the substance. The sphere of the Chaldean and the sphere of the sun were considered separately. The source of manifestation (the Father) is attributed the giving of the law, and in general the whole pre-Christian economy. Thereupon ensued the second form, the incarnation, in which God accomplished our objective redemption. Thereafter he appears under a third phase, the Spirit, the Holy Ghost. The source of manifestation is not the hearts of believers. The three manifestations are conceived of as successive, so also, are they but temporary and transitory. The divine substance does not manifest itself simultaneously in three forms, but as each new manifestation is made the previous one ceases; and when, finally, all three stages have been passed, the triad will again return into the monad, and the divine substance will again be all and in all. Thus appears the pantheistic tendency of Sabellianism as a whole. God is the abstract substance which evolves itself into the world of reality, traverses the stage of finite life, and eventually retires within itself. The "silent" God speaks forth in the universe, and then returns back into silence. Some of the fathers traced the doctrine of Sabellius to the Stoic system. The only common element, however, is the pantheistic expansion and contraction of the divine nature immanent in the world. Kindred ideas are also found in Pythagoreanism and to a considerable extent in the older forms of Manichaeanism. But this does not affect the vigorous originality of Sabellius. His theory broke the way for the Nicene Church doctrine by its full rejection of subordinationism, and by its complete co-ordination of the three persons. He differs from the orthodox view by his denial of the trinity of essence and the permanence of the threefold manifestation, thus making of the Father, Son, and Spirit simply a transient series of phenomena, which fulfill their mission, and then return into the abstract one divine substance.


Sab'bi [for rather SABI, as in the earliest editions of the A. V.] (Heb. סַבִּי, i. e. סַבִּי, Num. v. v. Zeb. 6) is mentioned in 1 Kingsii, 7; as the head of one of the families of "Solomon's ser- vants" who returned from Jerusalem; apparently a false name for the Zebaim (q. v.) of the Heb. lists (Ezra ii, 57; Neh. vii, 59).

Sabinian (sometimes confounded with Sabean), a very ancient sect, said to be named after Sabei, son of Enoch, reputed to have been the founder of their religion in its original and purest form. Their creed comprehended the doctrine of the one and only God, the Creator and Grand Creator of all things, who was to be addressed through a mediator, which office was to be performed by pure and invisible spirits. An admiration of the heavenly bodies, and an undue idea of their influence over earthly objects, soon produced an idolatrous worship of the heavenly luminaries, in which they conceived that the god Sabian worshiped towards the planets, as the residences of the mediating spirits between God and man; hence soon arose star-worship. Then they made images to re- present the stars, in which, after consecration, they imag- ined the intelligences came to reside; they named the images after the planets, and hence arose idolatry of its corruptions. They taught that the sun and moon were superior deities and the stars inferior ones; that the souls of the wicked were punished for nine thousand years, and then pardoned. They highly valued agricul- ture and cattle, and it was unlawful to kill the latter. The principal seats of Sabianism were Harran and "Ur of the Chaldees." A Sabian was either a native of Harran, or alternatively, a Sabian, till he was converted and left Chal- daea. Maimonides also says that it was very prevalent in the time of Moses. It is to Sabianism that Job alludes (xxxvi, 26, 27); "I will behold the sun when it shined, or the moon walking in brightness; and my heart hath not been secretly adjured by the furious of the hand"—i.e., in token of salutation. Also in different parts of the second book of Kings, and in Zeph. i, 5; Jer. xix, 13, the idolatrous worship of the host of heaven is mentioned. The Sabians of later times, when praying, turn towards the north pole; pray at sunrise, noon, and sunset; abstain from many kinds of food; believe in the ultimate pardon of the wicked, after nine thousand years of suffering; keep three year-ly fasts—one in February of seven days, one in March of thirty days, and one in December of nine days; offer many burnt-offerings, or holocausts; adore the stars; teach that meditators live in the seven planets, whom they call lords and gods; believe that true God they call Lord of lords; each planet, they teach, has his distinct region, office, and objects of guardianship; they believe that an intercourse is kept up between the planetary in- telligences and the earth, and that their influence is conveyed by talismanic mystical seals, made with spells and magical tiles; believe in the retribution of the grimage to Harran, in Mesopotamia, respect the temple at Mecca, and venerate the pyramids in Egypt, which they believe to be the sepulchres of Seth, Enoch, and Sabei; and they offer there a cock and black calf, and burn incense (Sale, Koran). See SABIANS.

The name of Sabinians is often given by the Moham- medans and Eastern Christians to a sect in and about Bagdad and Basseorah, whose proper appellation is Ment- daies, or "Disciples of John"; sometimes improperly called "Christians of St. John," as they have in reality no pretensions to Christianity. The name of their found- er is John, but it is not quite clear that he is John the Baptist, as has been surmised by some; or John the Baptist, as a kind of baptism. Their sacred books are a ritual, the book of John, and the book of Adam; the latter has been published, and is extremely mystical and obscure. It sets out with the Gnostic tenet of two eternal, self-existent, independent principles. It teaches that Jesus is one of the seven planets—viz., Mercury, who was baptized in Jordan by John, but corrupted the doctrines of John, wherefore the good genius Anuah delivered him up to be crucified. These Sabians pray at the seventh hour and at sunset; assemble at the place of worship on the first day of the week, on which day they baptize their children; they use extreme unction, holy oil, and bid the worshippers wash their hands, permit all kinds of food, but abstain from meat dressed by infidels; sign their chil- dren with a particular sign, and contemn all reverence
Sabin, or Sabinus, Elijah Robinson, an early American Methodist minister, was descended from an old Puritan family, and was born in Tolland, Conn., Sept. 10, 1776. Although he never went to school after he was eight years of age, he acquired a tolerable education by night study on his father's farm. He was early converted under Calvinistic influence, but soon joined the Methodists, and began to preach in Vermont in 1798. The next year he was received into what was then the New York Conference, and sent to Needham, Mass. His labors on the Landaff Circuit, in New Hampshire, which was his next appointment, were so severe as to impair his health, and he retired as an itinerant for two years, during which he married. He resumed his ministry in 1805 as presiding elder of the Vermont district, and afterwards presiding elder on the New London district, enduring many hardships and persecutions in the work. He next served on the Needham Circuit, and finally in Boston. In 1811, his health failing, he located and afterwards removed to Penobscot, where he endured the horrors of the ensuing war, being in 1814 temporarily compelled to escape to Landaff. In 1817 he visited the South, and died at Augusta, Ga., May 4, 1818. He was a man of fine figure and commanding address, and at one time was chaplain of the House of Representatives of Massachusetts. He published several small works: The Road to Happiness:—Charles Observer:—several occasional Sermons and Tracts:—and began the collection of materials for a History of Maine. See Sprague, Annals of the Amer. Pulpit, vii, 306 sq.

Sabinia, Poppea, first the mistress and afterwards the wife of Nero. Her father was T. Ollius, who perished at the fall of his patron Sejanus, and her maternal grandparents were famous Sabines assumed. Poppea had been originally married to Rufius Crispinus, by whom she had a son; but she afterwards became the mistress of Otho, a boon companion of Nero, by whose means she hoped to attract the notice of the emperor. Obtaining a divorce from Rufius, she married Otho. Her husband's lavish praise of her charms made the emperor anxious to see her. Her conduct had the desired effect. Nero removed Otho out of the way by sending him to govern Lusitania, A.D. 68. Poppea now became the acknowledged mistress of Nero, but was anxious to be his wife. As long, however, as Agrippina, the mother of Nero, was alive, she could scarcely hope to obtain this honor. Through her influence Nero was induced to put his mother to death, in A.D. 59, and in A.D. 62 he put away Octavia, on the plea of barrenness, and married Poppea a few days afterwards. Not feeling secure as long as Octavia was alive, she worked upon the fears and passions of her husband until she prevailed upon him to put the unhappy girl to death in the course of the same year. Poppea was killed by a kick from her husband in a fit of passion (A.D. 65). Her body was not burned, according to the Roman custom, but embalmed, and was deposited in the sepulchre of the Julii. She received the honor of a public funeral, and her funeral oration was pronounced by Nero himself. The only class in the empire who regretted her may have been the Jews, whose cause she had defended (Josephus, Life, § 3; Am. xx, 8, 11).

Sabinia, Saint and Martyr, was a pious and noble widow who had been converted to Christianity by Serena, a virgin of Antioch who lived in her house (in what station is not known). Serena was required to sacrifice to the gods, but refused; and when the presiding judge commanded her to offer to Christ instead, she replied, "I sacrifice to him continually, and pray to him day and night." To the inquiry, "Where is the temple of your Christ, and what sacrifices do you offer?" she responded, "I offer myself in chastity and purity, and endeavor to persuade others to the same course; for it is written, 'Ye are the temple of the living God.'" Thereupon the judge delivered her over to the Jews, together with Figures that they might violate her chastity; but they were smitten by divine power with blindness and terror, and were unable to accomplish their purpose. This result was attributed to the magical arts of Serena, and she was subjected to various tortures, and finally beheaded. Sabinia had the remains of her sainted teacher interred in her own tomb, and was soon called to suffer a similar fate. She endured joyfully for Christ, and was laid by the side of her companion. The year of their martyrdom was about A.D. 125, as both Tillemont and the Bollandists assume; the place, according to Tillemont, some town in Umbria, but according to the Bollandists, the town of Bologna. The Roman Catholic scholars are agreed respecting the character of such ancient "Acts" of this saint as still exist; some, like Baronius, regarding them as "sincerely," while others, like Tillemont (Monumenta, vol. ii), acknowledge them to be ancient, but doubt whether their antiquity reaches back to the time when these martyrs suffered, and also whether interpolations have not been added. The Bollandists decide, "nobis non videntur ita indignis, etiamvis non careant omni naufo" (see the Bollandists, in Act. SS. M.M. Serapie et Sabine ad 29 Augusti). The relics of the two confessors were transferred in A.D. 430 to a new church erected in their honor at Rome.

Sabinianus. See SABINIANUS.

Sabinianus, Pope, was a native of Volterra, and was elected bishop of Rome after the death of Gregory I, or the Great, Sept. 13, A.D. 604. He had been employed on a mission to the court of Phocas, the usurper of the Eastern empire. He is said to have shown himself avaricious and fond of hoarding, and to have thereby incurred the popular hatred. Sabinianus died in about eighteen months after his election (Feb. 28, A.D. 606), and was succeeded, after a vacancy of nearly one year, by Boniface III, the first bishop of Rome who was acknowledged by the imperial court of Constantiopolis as primate of the whole Church.

Sabotiers, a name given to the Waldensians, from the sabata (sandals) worn by the French peasantry. The sabata of the Waldensians were, however, distinguished by a painted cross—insabatari—either by sandals tied crosswise. They are described in an epistle of Innocent III as "calcamenta desuper aperta" (Innocent, Ep. xv, 187); and other writers speak of the Waldesians as wearing sandals, after the custom of the apostles, and as walking with naked feet. Evenard speaks of them contemptuously as assuming this name themselves: "Sabatenses a sabata potius quam Christiani a Christo, se velunt appellari." The custom was doubtless adopted in imitation of the voluntary poverty.
of the apostles, and in accordance with the names "Pau-
pere de Lugduno" and "De Lombardia," which they as-
sumed (Ehrard, Contr. Waldens. in Bibl. Lugd. [1572],
xxiv).

Sab‘ta (Heb. Sab‘ta, סבָּתָה, of unknown etymolo-
gy; Sept. Σαββάτα v. r. Σαββακάα; 1 Chron. i, 9; in Gen.
5, i, the Heb. [i.e., Mss.] is Sab‘thā, סבָּתָה, Sept.
Σαββάτα; Eng. Ver. "Sabath"); the third named of the
cousins of Cusd, the son of Ham. B.C. cir. 2475. His
descendants appear to have given name to a region of
the Cushites (Gen. x, 7; 1 Chron. i, 9). See Cush.

In accordance with the identifications of the settle-
mant of the Cushites in the act. ARABIA AND ELSE-
where, Sabath should be looked for along the southern
coast of Arabia. There seem to be no traces in Arabic
writers; but the statements of Pliny (vi, 32, § 156; xii,
23), Ptolemy (vi, 7, p. 411), and Anon. Peripl. (27), re-
specting Sabatha, Sabota, or Sabotale, metropolis of
the Atramiotes (probably the Charramotians), seem to
point to a trace of the tribe which descended from Sab-
a, always supposing that this city Sabatha was not a
corruption or dialectic variation of Saba, Seba, or
Sheba. See Sheka. It is only necessary to remark
here that the indications afforded by the Greek and
Roman writers of Arabic geography require very cau-
sious handling, presenting, as they do, a mass of con-
tradiction and untrustworthiness. Among the pain-
to be given up to the unknown Sabath of Arabia, The Happy, Arabia Thurifera, etc. Ptolemy places Sabatha in long. 77°,
latt. 16° 30'. It was an important city, containing no
less than sixty temples (Pliny, N. H. vi, 23, 32); it was
also situated in the territory of king Eilearos, or
p. 278, 279), supposed by Pressel to be identical with
"Ascharides," or "Alascharissoun" in Arabic (Journ.
Anim. Nouv. Série, x, 191). Winer thinks the identifi-
cation of Sabata with Sabbatha, etc., to be probable;
and it is accepted by Bunsen (Bibelwerk, Gen. x, and
Atlas). It certainly occupies a position in which we
should expect to find traces of Saba, where are traces
of Cushitic tribes in very early times, on their way,
as we bold, from their earlier colonies in Ethiopia to
Egypt. Genesius, who sees in Cush only Ethiopia,
has no doubt that Saba should be compared with
Σαβά, Σαβάδα (see Strabo, xvi, p. 770, ed. Ca-
sus; Ptolemy, iv, 10), on the shore of the Arabian
Gulf, situated here Aristobulus is, in the neigh-
borhood of which the Ptolemies hunted elephants.
Among the ancient translators, Pseudo-Jonathan saw
the true meaning, rendering it בָּשָׁל מֹדֶה, for which read
בָּשָׁל מֹדֶה, i.e. the Semnibri, whom Strabo (l. c. p. 786)
places in the same region. Josephus (Ant. i, 6, 1) un-
derstands it to be the inhabitants of Astabora (i.e.
Genesius, ed. Tregelles, s. v.). Here the etymology of
Sabata is compared plausibly with סַבָּה; but when proba-
ibility is against his being found in Ethiopia, etymology
is of small value, especially when it is remembered that
Sabat and its variations (Sabax, Sabai) may be related
to Seba, which certainly was in Ethiopia. On the
Rabbinical authoritites which he quotes we place no
value. It only remains to add that Michaelis (suppl. p. 1712)
removes Sabat to Cotta, opposite Gibraltar, called in
Arabic Sabtah (comp. Maraisid, s. v.); and that Bochart
(Phaleg, i, 114, 115, 252 sq.), while he mentions Sabba-
tha, prefers to place Sabata near the western shore of
the Persian Gulf, with the Saphata of Ptolemy, the
name also of an island in that gulf.

Sab'tah (Gen. x, 7). See sabata.

Sab’tchah (Heb. Sab’tchah, סבָּתּוֹה, etymology
unknown; Sept. in Gen. Σαββατάκαα v. r. Σαββακάα; in
Chron. A. V. "Sabtchah," סבָּתְנָא v. r. סבָּתְנָא;
B.C. cir. 2475. His descendants seem to have given
name to a people in Ethiopia (Gen. x, 7; 1 Chron. i, 9).
See Cush. "Their settlements would probably be near
the Persian Gulf, where are those of Raamah, the next
before him in the order of the Cushites. See DEDAN;
RAAMAH; SHEBA. He has not been identified with
any Arabic place or district, nor satisfactorily with any
given name by classical writers. Bochart (who is fol-
lowed by Bunsen, Bibelwerk, Gen. x, and Atlas) argues
that he should be placed in Carmania, on the Persian
shore of the gulf, comparing Sabtchah with the city of
Samphir of St. P. In Syria (Σαμφίρα or Σαμφίρα) of
Ptolemy, vi, 7, 7). This etymology appears to be very
far-fetched. Genesius (Theol. h. r. 93) merely says that
Sabtchah is the proper name of a district of Ethio-
pie, and adds the reading of the Tarq. Pseudo-Jonathan
(אֶשָּרִי, Zingatni) (Smith). In confirmation of this
latter view the name Sabtakah has been discovered on
the Egyptian monuments (Rosellini, Monumenta III
198)."

Sab'tecah (Gen. x, 7). See Sab'tchah.

Sabureans, a class of doctors among the mod-
ern Jews, who weakened the authority of the Tal-
maid by their doubts and conjectures. They were
sometimes termed Opinionists. It is said that rabbi
Josiah was the founder of the sect about twenty-
four years before the Talmud was finished. He had
some celebrated successors who became heads of the
academies of Sora and Pumbeditha. But as these
two famous academies were shut up by order of the
king of Persia, the sect of the Sabureans became
extinct about seventy-four years after its es-
establishment.

Saccæa, a festival observed by the ancient Persi-
ans and Babylonians in commemoration of a victory
gained over the Saccæ, a people of Scythia. It lasted
five days, and resembled in its mode of observance the
Roman saturnalia (q. v.).

Sa'car (Heb. Saccar, סַכָּר, hore, as often; Sept.
Χάσιρ v. r. Χασίρ, and Χασίρ in 1 Chron. xxvi, 4),
the name of two Israelites.

1. The father of Ahiam, one of David's mighty men;
he is called a Hararite (1 Chron. xi, 35), and is the
same man called SHABAR (q. v.) in 2 Sam. xxviii, 33.
B.C. ante 1030. See David.

2. The fourth son and eight sons of Edom-Edom (1
Chron. xxvi, 4). B.C. cir. 1012.

Sacci, ANDREA, an Italian painter, was born at
Rome in 1598. From his father, a mediocre artist, he
received his first ideas of art, and by studying the works
of Albani he became one of the best artists of the
Roman school. His works show great care in execution,
though they have been criticised by Raphael Mengs as
lacking in detail. In the Vatican are four of his paint-
ings, which are reproduced in Mosaic in the crypt of St.
Peter's. Among his best paintings are the Miracle of
St. Gregory the Great, Noah and his Sons, and Portr-
raits of Albani and of the artist himself. He died in
1661. His tomb is in the church of St. John Lateran at
Rome.

Sacchini, FRANCESCO, an Italian historian,
was born in the year 1570 at Piacenza, near Perugia,
in 1688 he joined the Order of Jesuits, and taught in
Rome. He was for seven years the secretary of
Vitelleschi, general of his order. His writings were
principally historical, as Historia Soc. Jesu (5 vols. fol.,
the last three of these were published after his death).
He also published a volume of ser-
mons, and an Italian translation of the life of Paulin
de Nole, by Rosweyda. He died at Rome Dec. 16,
1625.

Saccophori (sack-carriers), a name of a small
party of professing penitents in the 4th century, who
went about always dressed in the coarse apparel which:
the name of their order was derived from, The division of
the Erateties—those, namely, who thought fit to make an
outward profession of their rule. St. Basil puts together
the Erateties, Saccophori, and Apotaecias
as an offshoot of the Marcionites (Basil, *Ctm. Epist.* ii, can. 47). Theodotius made a decree, which was renewed by Honorius, that some of the Manicheans, who went by the name of Encratites, Sacrophori, or Hydroparastata, should be punished with death (Cod. Theod. lib. xvi, tit. 5. “De Haret.” leg. ixx).

Both the Marcionites and the Manicheans held the doctrine of Two Principles; and it is no wonder that the Encratites are referred now to one, now to the other of these sects. St. Basil's Canon is one relating to the baptism of these sects. See Encratites.

**Sacculus** (σακκός), a tight sleeveless habit worn by Greek patriarchs and metropolitanas.

**Sacellānus, The Grand**, an officer in the Greek Church, whose title denotes “head-master of the chapel.” He exercises inspection over monasteries and nunneries, presents all candidates for ordination to the patriarch or his deputy, and assists the patriarch in the performance of several of the ceremonies of the Church, and in the administration of his judicial functions.

**Sacellus** (Gr. σακελλάριος), a lay officer of the early Church, acting in the capacity of treasurer, as μέγας σακελλάριος, treasurer of the cloisters. See Coleman, *Christian Antiquities*, p. 129.

**Sacellum**, a sacred enclosure among the ancient Romans. It was dedicated to a god, and containing an altar and a statue of the deity.

**Sacer, Gottfried Wilhelm**, a German hymnist, was born at Naumburg July 11, 1635, and died Sept. 8, 1699. He was an excellent lawyer, and in his official duties distinguished himself by a strict conscientiousness and the most unbounded benevolence. He is the author of a number of very fine hymns; the greater part of which he composed while a student at the University of Greifswalde. When these hymns were collected and published in 1714, they immediately procured him the reputation of a distinguished poet. Two of them were also translated into English by Miss E. Cox: *Gott fährt auf gen Himmel* (Hymns from the German, p. 62), “Lo! God to heaven ascended,” and *So halb ich obsiegelt* (p. 86), “My race is now completed.” See Koch, *Geschichte der deutschen Kirchenväter*, iii, 398 sq.; *Gul. Saceri Monumia*,uctore Joanne Arnold Ballenstedt (Heimst. 1745). (L. P.)

**Sacerdos** (priest), a name by which bishops and presbyters are frequently designated in early writings, bishops being occasionally called *sacerdotes*. From the deacons performing only the subordinate ministerial duties, they were early called *sacerdotes secondi vel tertii ordinis*. See Coleman, *Chris. Antiq.* p. 111.

**Sacerdotal Cities**, the thirteen cities set apart by Joshua for the family of Aaron, which lay in the tribes of Judah, Simeon, and Benjamin (Josh. xxii, 4), and in the vicinity of the holy city. Their names were Hebron (the free city), Libnah, Jabir, Ziphomas, Holoan, Debir, Ain, Juttah, Beth-hezrah, Geba, Anathy, and Almon; the last four being in the tribe of Benjamin (ver. 10 sq.). After the exile, too, priests dwelt in these cities (Neh. vii, 73), though many were permanently settled in Jerusalem itself (xii, 10 sq.). See City; Levi; Priest.

**Sacerdotal Consecration** among the Israelites. Priests and high-priests were consecrated to their offices with a variety of ceremonies, which are described at great length in the sacred books (Exod. xxix, 1-37; Lev. viii, 1-30; Exod. xl, 12-15; comp. Bähr, *Symbolik*, ii, 166 sq.). The service consisted chiefly of washing the whole body, investment, and anointing with the sacred oil. See *Unguent*. The latter, indeed, in Exod. xxix, 7; Lev. vii, 12, is mentioned only of the high-priests; but that the common priests were also anointed is clear from Exod. xl, 15 (comp. xxviii, 41); and the peculiarity of the anointing of the high-priest seems to have been that he was the only one with power of anointing the head (xxix, 7; Lev. viii, 10), while the common priests were, perhaps, simply touched with the ointment on the hands, or, as the rabbins say, on the brow.

2. A sacrifice then followed. Three beasts were led to the altar, and the hands of the new-made priest were laid upon them. First a young bull was presented as a sin-offering, and essentially treated as a sin-offering of the first class. See Sin-offering. A ram was slain as a burnt-offering, according to the usual ceremonial; and finally the Ram of Consecration. Blood from this ram was placed on the ear-laps, on the right thumb, and on the great toe of the right foot, and was sprinkled about the altar. The parts of the body touched with blood point out the members chiefly used in sacerdotal service. (On the foot, comp. Exod. xxviii, 55. See Bähr, *op. cit.* p. 425. Comp. the five places touched by the Catholics in extreme unction. Their priests at consecration have only the hands anointed.) Now the bodies and the clothing of the candidates were again sprinkled with a mixture of the blood of the sacrifice and oil. The final ceremony was this: those parts of the ram of consecration which in the case of a thank-offering were raised and waved were placed, with some unleavened bread, upon the hands of the persons consecrated, and waved, and finally burned upon the altar, as a “foretaste of the burnt-offering.” This was the “shoulder of the burnt-offering” alone excepted. On the symbolic meaning of this ceremony, see Consecration Offering.

The ceremony of consecration, perhaps only the sacrifices of it, was to be repeated seven days (Exod. xxix, 39), and the priests were forbidden during this time to leave the sanctuary. It is not very probable that this minute ceremonial was carried out at the ordination of all Jewish priests. According to the rabbins, it was only necessary at the first institution of the priesthood, and afterwards each consecrated priest, on entering upon his office, was only required to present the meet-offering (Lev. vi, 12, 14 sq.). See Consecration Offering: Priest.

**Sacerdotal Order** (designated in general by the Hebrew word *priests*, **κοκαμίν*, for the etymology, see various views in Gesenius, *Theaurus*, ii, 661 sq.). In the patriarchal age the head of a family was its priest (Gen. xxxix, 1 sq. [see Jethro; Melchizedek]; but when the children of Israel became a nation, a special tribe of priests was set apart by law for them. This arrangement was so far similar to that of the Egyptians that they too had a separate caste or body of priests, who indeed were their first and highest caste (Herod. ii, 164; Dio. Sic. i, 73. On the Indian Brahmin, see Meiner, *Gesch. d. Religion*, ii, 541 sq.; yet comp. Bähr, *Symbolik*, ii, 92 sq.). By its hereditary nature, the priesthood acquired more firmness and security; the ritual and ceremonial law was more easily preserved and observed; and the higher culture which such a body always secures obtained a more definite and fixed centre.

These priests alone *drew near to God* (Num. xvi, 5; Exod. xix, 22; Ezek. xlii, 13; comp. Num. xxviii, 39), and hence must alone attend to all the services of the central sanctuary, the penalty of death being denounced against the others. They were assumed to be excluded from the camp (Num. xxvi, 6-10, 38; xvi, 40). These priests, who exercised their office, after the division of the kingdom, in Judah alone (1 Kings xiii, 33; 2 Chron. xi, 13 sq.), were confined to the family of Aaron (Exod. xxviii, 1), who were Koathites (comp. Num. iv, 2). Hence they are called *the children of Aaron*. (Lev. ii, 1-12; xvi, 3, 4, 9-12; although not the descendants of Aaron who were legally qualified actually served as priests. Thus Beniah, a priest's son (1 Chron. xxvii, 5), held military
SACREDOTAL ORDER

office under David (2 Sam. viii. 18; xx. 28). 1 Kings ii. 5.

were required to be wise in physiognomy, de-

became as men who must draw near to God, and

mediate between him and his people (Lev. xxii. 17 sq. ;

comp. Mishna, Bechoroth, c. 7; Josephus, War, v. 5, 7 ;


On the examination for priesthood, see Mishna, Midrash,

v. 4). They must also be of blameless reputation (Jose-

phus, Ant. iii. 12, 2; Philo, opp. ii. 225; see Richer, Pignioum. Sacerd. [Jena, 1715] ii. 4; Kiesling, De Legib. Mos. circa Sacerdot. Vitio Corporis Laborantes [Lips. 1756]), which, indeed, was demanded among other na-


The requirements of the canon law as to physical de-

fects are found in Justin, First Apology, ii. 8, 9; Eusebius, Her.

The law did not fix any definite year of the priest's age in which he should enter upon his office; yet the Gemarists assert that none was ever admitted before his twentieth year. Indeed, this age was required of the Levites (q.v.) before serving. But since, at a later day, even the high-priest might be but a youth (Josephus, Ant. xx. 3, 3), it may be that with priests of lower grade no strictness was ever exercised in this re-

spect. Indeed the Mishna (Yoma, i. 7; comp. Tamid, i) speaks of youths whose beard was just beginning to grow (if the gloss be right) as already entering the sanctuary in the priestly office. At a later day every one of the priestly clothes (for see Habak-

kah, Nad of, v. 4; Kiddush, iv. 4 sq.), which led the priest to set great value on their family records (comp. Ezra ii. 62; Neh. vii. 64; Josephus, Apion, i. 7); and the Ge-

nera refers to a special course of instruction for those entering on this office (Kethuboth, cvi. 1).

The formal consecration to the priesthood consisted in sacrificing, with symbolic ceremonies, purifications, and investiture (Exod. xxix; Lev. viii). See SACREDOTAL CONSECRATION. The Israelitish priests, during active service (and, ac-

cording to Jewish tradition, during their stay in the Temple; but see Josephus, War, v. 5, 7; according to the Mishna, Tamid i, 1, they were merely prohibited from sleeping in their clothes; these were kept in the Temple under a special officer (Mishna, Shekal. v. i), wore clothing of white linen (τύριβα, bad), as did the Egyptian priests (Herod. ii. 57), whose white linen gar-

ments, the simple expression of purity, were known through the ancient world (see Spencer, Leg. Ritu. iii. 5; Celsius, Homer, i. 290). Bühler supposes the Israelit-

ish clothes to have been like those of the Egyptian (Symbolii, ii. 89 sq.), but on insufficient grounds (comp. Hengstenberg, Mos. p. 149 sq. ). These gar-

ments of the Jewish priests consisted of the following distinct parts, which, however, are not accurately de-

scribed (Exod. xxxvii. 34, 40; xxxix. 27 sq.; Lev. vi. 3; v. 18): (1) γαζυσσα, mihastim (Sept. παποσίφος, A. V. "linen breeches"), which were simply drawers, a covering for the pudenda, extending from the hips to the thighs (so described by Josephus, Ant. iii. 7, 1; comp. Philo, leg. ii. 25); (2) γαζυσσα, keholomaprod(, or "cont", a woven tunic for the body. It is described by Josephus (Ant. iii. 7, 1) as reaching to the feet and fit-

ting the body, with sleeves tied fast to the arms, and
girded to the breast a little above the elbows. (3) πατέω, abnet, the "girdle" used to bind the tunic. It passed round the body several times, beginning at the girdle, and was then tied, and hung loosely down to the ankles, save when the priest was serving, when, for convenience, it was thrown over the shoulders. It was broad, and embroidered with braid (see Josephus, Ant. iii. 7, 2). (4) πατέω, migdab (A. V. "bonnet"), Exod. xxviii. 40, properly a cap or turban, not made conical, but covering rather more than half the head, and so made as to resemble a crown. It was of heavy linen, in many folds, and sewed together, and had a cover of fine linen, which reached down to the forehead. It was fitted closely to the head (Josephus, Ant. iii. 7, 8). But Bühler has made some well-grounded objections to the descrip-

tion of Josephus (Symboli, ii. 64 sq.), and the migdab may, perhaps, have been a real cap, possibly in the form of a flower-cup (comp. especially the extracts from Schil-

hte Hugdöbr. in Hebrew and German, in Ugolini Thesaur., vol. xiii, and Braun, De Vestit. Sacerdot. [Amst. 1701]). There is no specific reason for the Jewish men of the Law for these articles of clothing to have been imitated from Egyptian models. The Israelitish priests seem not to have worn shoes: no mention, at least, is made of them; and the belief prevailed that on a holy place one should tread only with bare feet (Exod. iii. 6; Josh. vi. 15; see Stroox). The Egyptian priests performed their ser-

vices barefoot (Suet. Aug. 56); for see Psalms, see Carpozy, Appar. p. 790 sqq.; Walch, De Vet. Relig. ant. i., p. 12 sq.; Baldvin, De Calceo Antiq. c. 23), though Herodotus ascribes to them sandals of papyrus (ii. 37). The Rabbinists assure us expressly that the priests wore no shoes (Bartenora, Ad Cod. Sacer., v. i, 1; Maimonides, Chele Habemula, v. 14; comp. Theodorot, Ad Exod. iii. 4, 7; Mishna, Berachoth, ix. 5), and refer in part to this cause the fre-

quency of diseases of the bowels among the priests, which rendered it necessary to keep a special physician at the Temple skilled in those diseases (comp. Braun, Vestit. Sacerd. i. 9, 38 sqq.; Kall, De Morbis Sacerdot. f. v. ex. Missarum. Conimbr. 1702).

The priests appear to have been divided by David into twenty-four classes for the daily service (1 Chron. xxiv. 3 sq.; comp. 2 Chron. viii. 14; xxxiv. 4 sq.; Josephus, Ant. vii. 14, 7), each of which had its president or ruler (2 Chron. xxxvi. 14; Ezra x, 6; Neh. xii. 7; Josephus, Ant. vii. 14), and is called according by Josephus, Ant. viii. 14; Life, v. 38, 39; and in the New Test., Matt. ii. 4; xvi. 21; Luke xxii. 52), and performed the service for one week, from Sabbath to Sabbath (2 Kings xi. 9; 2 Chron. xxiii. 4; comp. Luke i. 5; Josephus, Apion, ii. 7 sqq.); dividing itself further into six sections, one for each day of the week, the whole number acting on the Sabbath. These twenty-four classes still existed in the period after the exile (Josephus, Life, p. 1; Apion, ii. 7; comp. 1 Macc. i. 1), and the Talmud assumes (Lightfoot, Hor. Heb. p. 708 sq.) that the four priestly families which returned with Ezra (Ezra ii. 36 sq.) were immediately divided into twenty-four parts by the prophets (comp. Sonntag, De Sacerdot. f. v. et xx. Ephem. Pers. Hebr. Alt. 1829; Alchorne, Ephem. Sacerd. in his Exercit. i. 20). Herzfeld, how-

ever, considers the account of the original division into classes as a fable of the chronicler, yet without reason (Gesch. des Volkes Israel, i. 392 sqq.) The several duties, as they returned in order, were distributed by lot (Luke i. 9; Mishna, Yoma, ii. 8 sq.; and Tamid; see Light-

foot, Hor. Heb. p. 714 sq.), and there was a special offi-

cier at the Temple to preside over this distribution (Mishna, Shekal. v. 1). The office of priest, in distinct-

tion from that of Levite, consisted in "coming nigh" to the vessels of the sanctuary and to the altar (Numb. xviii. 3); and included the following special duties: (1) the priests (for see Josephus, Ant. iii. 7, 1) consecrated in the morning and evening (Luke i. 10); the cleansing of the lamps in the "golden candlestick" and filling them with oil; the weekly renewal of the shew-bread. (2) In the court of the Temple, the feeding of the continual fire on the altar of burnt-offering (Lev. vi. 9), and daily re-

oval of the "burnt offering" (Lev. vi. 8); the solemn cleansing of the Nazarite, on the final release from his vow (Numb. vi), and at the ordeal of a woman suspected of adultery (ver. 12 sq.), and the blowing of the metal
trumpets at set times (Numb. x. 8 sq.; 2 Chron. v. 12; vii. 6; xxix. 26; Neh. xii. 41; Mishna, Succa, v. 5; Arach, ii. 3). To these were added the examination of the unclean, especially of lepers and their cleansing (Lev. xiii. 14; comp. Deut. xxvii. 8; Matt. viii. 4; Luke xvii. 14 [see Purification]), the estimation of vows (Lev. xxvii.), and the nightly watch of the inner sanctuary (Exod. xxv. 2; comp. R. Man. 117b). How to keep the priests who kept the threshold (2 Kings xii. 9, xxv. 8; Jer. ii. 25) is uncertain. See Threshold.

The overseer of the regular watch of the priests is mentioned (Middoth, i. 2); perhaps the same with the captain of the Temple, σπαρτήρις τοῦ ἱεροῦ (Acts iv. 1; v. 24; comp. Deyling; Obser. iii. 902 sq.). But who, then, and where, was the Temple governor (Lev. xxii. 52)? Perhaps under-officers of the Levitical Temple-watch (comp. Mishna, Shekal. v. 1, 2). See Temple.

The priests were also required to instruct the people in the law, and in certain cases to give judicial answers (Deut. xvii. 8 sq.; xix. 17, xxv. 8, 9; comp. 2 Chron. xvii. 8 sq.). King Jehoshaphat even established a high tribunal, consisting of priests and Levites, in Jerusalem (2 Chron. xix. 8; comp. Josephus, Apion, ii. 21; Dodi. Sic. Ecl. xi. 1). On the services of priests in armies, see War.

The priests were required to perform all their offices in a state of ceremonial purity (Josephus, War, v. 5, 6), which led to their oft-repeated washings, especially before each performance of official duty (Exod. xxx. 19 sq.; Tamid, i. 2, 4; ii. 1), for which purpose vessels of water for bathing were kept in the court of the sanctuary. (On the duties of priests when rendered unclean, see the Mishna, Middoth, ii. 5.) They were not permitted, while engaged in official service, to take wine or any other intoxicating drink (Lev. x. 9 sq.; Ezek. xli. 21; Josephus, Ant. iii. 12, 5; War, v. 5, 7). According to Rabbinical regulations, those who had the daily ministration must entirely abstain, and the rest of the weekly division might drink wine only at night, because during the day they were liable to be called upon for aid (Mishna, Tamid, ii. 7; comp. Josephus, Apion, i. 22, p. 457 ed. Haverc). All extravagant demonstrations of sorrow, as rending the clothes, wounding the body, shaving the head, etc., were forbidden them (Lev. x. 6 sq.; xxvi. 5 [see Mourning]), and they were to abstain from eating of a portion (Zeb. xvi. 2; Ezek. xli. 25 sq.; Bähr, Symboli, ii. 182 sq.). With these restrictions may be compared those enjoined on the flamen duales among the Romans (Aul. Gell. x. 15). They were required in marrying, too, to have regard to priestly dignity; though not compelled to celibacy, as the Mishna (Maim. i. 1) shows. Dodi. Sic. Ecl. xi. 1. Thus they could only marry virgins or widows of character (never divorced women, Mishna, Sota, viii. 8), and of Israelitish descent (Lev. xxv. 7; Ezek. xli. 22; comp. Ezra x. 18), though no limit was enjoined as to the particular tribe; and in a later age even the Israelitish descent needed not to be direct (Mishna, B. Bicur. i. 8). Yet intercourse with the family of priests was especially sought (Luke i. 5; comp. Josephus, Apion, i. 7; Münch, De Matrim. Sacr. V. C. Bibliae Sacr. [Nuremberg 1747]). The law even extended its special care to the dignity and honor of the daughters of the priests (Lev. xxv. 9; comp. xxvii. 12; Mishna, Terumoth, vii. 2).

It is easy to understand how the priests enjoyed the peculiar reverence of the people (comp. Jer. xviii. 18; Sirach vii. 31 sq.; Josephus, Apion, ii. 21), although their scanty of piety, and even their immorality, often called for severe rebukes from the prophets (Jer. vi. 31; vi. 19; xxiii. 11; Lam. iv. 10; Ezek. xxii. 26; Hosea vi. 9; Mic. iii. 11; Zeph. i. 4; Mal. ii. 8). A number of cities (thirteen) were set apart for the residences of the priests, as also for the Levites (Josh. xxi. 4, 10 sq.), which lay near together in the vicinity of the sanctuary, in the tribes of Judah, Simeon, and Benjamin [see Sacerdotal Cities], and between which and Jerusalem they made their journeys on official duty (comp. Luke x. 31. (On the station or reserve body of priests in Jericho, see Lightfoot, Hor. Heb. p. 89, 709.) In the Holy City, the priests inhabited chambers in the neighborhood of the Temple (Neb. xi. 10 sq.).

The priesthood was supported (comp. Numb. xviii. Josephus, Ant. iv. 4, 4) by the assigned portions of the land (Deut. xxi. 11 sq.; xxii. 2; xii. 12 sq.; comp. Numb. vi. 29; Deut. xviii. 3), as in Egypt (see Herod. ii. 37; and see Sacrifice; comp. also Schol. ad Aristoph. Plut. 1186). This sacred portion was distributed also to those of priestly descent who were in- firm, or for other reasons not called into service (Lev. xxi. 22; Josephus, War, v. 5, 7; see Hottinger, Apologie, p. 85 ed. 1871). The secular portion was in the person of an officer in the Miscell. Groning. ii. 294 sq.; Deyling, Obser. v. 70 sq.). First-fruits, heave-offerings (Numb. xxxi. 29, tithes (q. v.), the shew-bread, when removed (Lev. xxiv. 9; Matt. xii. 4; comp. Succa, v. 8), the fines for Levitical transgressions (Numb. v. 6 sq.), the redemption price of the first-born (Ex. xiii. 15 sq.), the subjects of vows, or the price of their redemption (Lev. xxivv. Numb. xviii. 14; see in general Philo, De Præstis Sacr. in vol. ii. of Manegy's Ausp. p. 282 sq.), were also perquisites; some of which were only to be enjoyed by the priests themselves, and only then in the vicinity of the sanctuary. The priests received the pieces of the levitical offerings (Lev. vi. 19 sq.) and the shew-bread (xxix. 9); other only within the Holy City; while the tithes, heave-offerings, etc., were eaten in the sacerdotal cities, and by the entire families of the priests.

In addition to their receipts, the priests were free from taxes and from military service; and the freedom from taxation was granted them even in the period after the exile, and by the foreign rulers of Palestine (Ezra vii. 24; Josephus, Ant. xii. 3, 8). In the last period of the Jewish state the rapacity of the high-priests reduced the common priests even to want (Josephus, Ant. xx. 9, 2; comp. 8, 9). As the priests and Levites formed one thirteenth of the whole population, the support of this class was no small burden on the productive industry of the nation; yet the constant increase of the Levitical families caused such division of the revenues that the income of a Levite could never have been very great. In relation to this subject, it should be borne in mind, (1) that the tithes and first-fruits, on a small scale, were a very heavy burden; (2) that the other gifts, pieces from the sacrifices, vows, etc., depended in great part on the free choice of worshippers; (3) that, apart from the priests and a few officers of government, the whole people were producers, and, during the early period at least, the Levites might be supported by a standing army or a learned class; (4) that the increase in numbers of the Levites themselves did not increase the tithes, which were a fixed percentage of the produce. The true view is that one thirteenth of all the land rightfully belonged to the tribe of Levi; and, as this whole number was taxed to the other tribes, their receipts were not payments for their sacerdotal services, but interest or rent for their land.

Thus, until the destruction of the Temple at Jerusalem by the Romans, the priestly order continued as a hereditary and honored body (contrasted with the laity in the Talmud, Terum. v. 4), directing and expressing the worship of the people, and the religious ceremonies, and when their relations to Jehovah were disturbed by sin, restoring them by expiatory sacrifices. It was a kind of nobility (Josephus, Life, sec. I). It seems to have been in correspondence with their natural position in the nation that at an early period the priests had an active share in the govt. as counsellors (Numb. xxvii. 2; 19, xxi. 12 sq. 26; xxvii. 2; Deut. xxvii. 9; Josh. xvii. 4). Under the kings, they sometimes mediated between the prince and the people (2 Sam. xix. 11), or were prized as counsellors at court (1 Kings i. 7 sq. 39, iv. 2; 2 Sam. viii. 17); but later,
when the corruption of the people and the State became obvious, they allied themselves with kings and princes for the suppression of the bold speaking of the prophets (Jer. xx. 1 sq.; xxvi. 7 sq.), for their love of form and ritual would naturally endanger the spirit of faith within them, and place them in opposition to the prophets. See SACHS.

In the meantime the sacerdotal caste in Palestine does not seem to have begun with the settlement of the Israelites there. In the time of the Judges there were family priests appointed by the head of the household (Judg. xvii. 5 sq.; xviii. 3, 27, 30). Those who were not Levites, or at least not priests, offered on altars which they had themselves built (Judg. vi. 26; xii. 19; 1 Sam. vii. 9; xxx. 12). Several such altars exist (Rosennmüller, ad loc.; so in 1 Sam. vi. 14, as in 2 Sam. vi. 17, though priests are not expressly named); and in Shiloah, near the sanctuary, where a family of priests performed service, the people visited high-places and altars long before consecrated. See SACRIFICE.

Even under David, it would seem that the Levitical priests were not exclusively intrusted with the sanctuary, for David's sons were priests (2 Sam. viii. 18). It is true that the word בְּנוֹת, kokhin, is here often rendered privity-councillors, or, as in the A.V., princes; and so in other places where the priests are named with the people of the court, but without pilothegical grounds (Gesenius, Thesaur. ii, 663 sq.). An exclusive priesthood, independent of the people, was the outcome of the glorious mystery of the Temple, and their influence may have been increased by being concentrated within the little kingdom of Judah. According to 2 Chron. xi. 15 (comp. 1 Kings xii. 31; xiii. 33) the priests and Levites left the kingdom of Israel under its first king, and gathered in the portion of Judah (but comp. 2 Kings xviii. 27 sq.).


Sacheverell, Henry, D.D., a celebrated English divine, son of Joshua, minister of St. Peter's Church, Marlborough, was born about 1672. He was educated at Magdalen College, of which he became a fellow, and appears to have been celebrated and successful as a college tutor. He took his degree of M.A. in 1696, of B.D. in 1704, and D.D. in 1714. As a college tutor he was at Cannock, in Staffordshire, but in 1705 he was appointed preacher of St. Saviour's, Southwark. It was while in this situation that he delivered his two famous sermons—the first at the assizes at Derby, Aug. 15, 1709; the other before the lord mayor at St. Paul's, Nov. 5, in the same year. In both sermons he vehemently attacked Low-Churchmen and Dissenters, and asserted that the Church was in imminent danger. In one he was supposed to allude, under the name of Volpone, to lord Godolphin. He was impeached by the House of Commons, and tried before the Lords, found guilty, and for three months of the remainder of his term of imprisonment was be burned by the public hangman. On the expiration of his sentence (1713), the queen presented him to the living of St. Andrew's, Holborn. He died June 5, 1724. He left a number of sermons, principally remarkable because of their connection with his trial. Some excellent Latin poems by him are in the Muse Anglicana, vol. ii, iii. See Secret Memoirs of Sachseverell (London, 1710); History of Dr. Sachseverell (ibid. 1711).

Sachs, Hans, an eminent people's poet of Germany, was born at Nuremberg, Nov. 5, 1494. In a Latin school, from 1501 to 1509, he learned the elements of the sciences of the day. Though apprenticed to the trade of a shoemaker in his fifteenth year, and hindered from university training, the beginnings of general knowledge which he obtained in youth were fruitfully utilized in his after-life. As a schoolboy he was trained to take part in the choral service of the Church; and he enjoyed also the special instruction of the Meistersinger Lienhard Nonnenbeck. Thus he joined to his profession of cobbler that of a Meistersinger. In 1511 he started upon a wandering tour, and in the course of five years became acquainted with most of the cities of his country. He married, and when he returned to Nuremberg, married, and plying his two trades of cobbler and poet to the end of his life. He died Jan. 20, 1576, at the age of eighty-one.

The career of Sachs falls in the most prosperous period of Nuremberg's history, and covers the whole epoch of the Reformation. Among his townsmen were Dürer, Vischer, Eheberger, and Oslandar. When Luther began to preach, he warmly welcomed the new epoch, and called the reformer the "Wittenberg nightingale." Throughout his fruitful life he labored, directly or indirectly, to promote the new doctrines, and to promote honor and purity among the people. His poetic productivity began with his return to Nuremberg, in his twenty-fourth year. Thenceforth his fertility is almost marvellous, and comparable only to that of the Spanish poet Lope de Vega. His works embraced thirty-four folio volumes. In 1567 he estimated the number of his poems, short and long, at 6048, and nearly 800 were subsequently added. They were all written upon all possible subjects—history, sacred and profane; fable, classic and Gothic; civic life and domestic; animals, birds, and fishes; and in every style—tragedy, comedy, farce, epic, didactic, lyric, elegiac, and descriptive. The greater part of these poems were designed not for the press, but to be used by players in MS., and to be sung on special occasions. The first complete collection of his approved poems appeared at Augsburg, in 3 vols. fol., from 1558 to 1561. A larger edition, at the same place, in 5 vols. fol., in 1570-79. A selection of his better pieces appeared at Nuremberg in 1781, also in 3 vols.; ibid. in 1816-24; and anon., in 2 vols., in 1856; still another in 4th, 5th and 6th vols. of the Deutschen Dichter des 16. Jahrhunderts, by Goedeke and Tittmann (Leips. 1870-74).

During the dry dogmatic period of the 17th century, Sachs was quite neglected, but Wieland and Goethe brought him again into good repute. A monument was erected to him at Nuremberg in 1874. See Rainsbach, Leben des Hans Sachs (Altenburg, 1876); Hoffmann, Hans Sachs (Nuremberg, 1847); Herzog, Real-Enzyk. xx, 636, 635. (J. P. L.)

Sachs, Marcus, professor of Hebrew and exegetical theology, was born of Jewish parentage at Inovratzlay, in the duchy of Posen, June 13, 1812. He received his early education at Berlin, in the house of an uncle, who sent him to the gymnasium, where Homer became his delight. Having passed his examination, he entered the university, and gave himself to the study of French literature. Voltaire became his idol. The career of a rabbi was closed to him; and as for a position in any public office, the government of Prussia in those days was not liberal to men of his opinions. As trade also was not to his mind, he had decided to go to England. After a short sojourn in London he came to Leipsic, and here it was that, through the instrumentality of the late Dr. John Brown, this Jewish freethinker was brought to Christ. When he had made his public profession, he betook himself to the study for the ministry, and attended the lectures of Dr. Chalmers. Having obtained license as a preacher, he was appointed tutor in Hebrew to the Free Church Divinity Hall in Aberdeen. After having filled the office of tutor for some years, he was raised to the status and obtained the title of professor of Hebrew and exegetical theology. For nearly thirty years he held his honorable position, until he was called home. See Marcus, Hans Sachs (Aberdeen, 1872); Delitzsch, Saat auf Hoffnung (1875), xii, 41 sq. (B. P.)

Sachs, Michael, a German rabbi, was born at
Great-Glogau, Sept. 3, 1808. Owing to his distinguished talents both as a Biblical scholar and a preacher, he was invited to become rabbi preacher of the new temple at Prague in 1836, which office he occupied till 1844, when he was appointed rabbinate assessor to the Jewish community at Berlin, where he remained till his death, Jan. 81, 1864. He published a German translation of the Psalms, with annotations (Berlin, 1836) — Derrnto warum, Jotham, Judges, Samuel, Isaiah, Joel, Amos, Habakkuk, Zephaniah, Haggai, Malachi, the Psalms, the Song of Songs, and Lamentations, as well as part of Jeremiah, translated from the Hebrew into German, embodied in the Twenty-Four Books of Holy Scripture according to the Massoretic Text, edited by Zunz, Arnhem, Frhr. and Ackerman, S. R. Drenier, the Psalms in Spanish (ibid. 1845). — Stimmen vom Jordan und Eu- phrat (ibid. 1863). — Beiträge zur Sprach- und Altertumswissenschaft (ibid. 1852-54, 2 vols.). — Festical Prayers of the Israelites, the Hebrew text with a German translation and notes (ibid. 1856-57, 3 vols.). — Daily-Prayer-book, the Hebrew text with a German translation (ibid. 1856). — and finally, Sermonen (ibid. 1867-69, 2 vols., ed. by Dr. D. Rosin), besides a number of valuable essays, published in the Kerem-Chemed (ibid. 1856, new ser. vol. iii). See Fürst, Bibl. Jud. iii, 190 sq.; Kitto, Cyclop. s. v.; Geiger, Jüdische Zeitschrift, 1863, p. 263 sq.; Franke, Monatsschrift, 1864, p. 115 sq.; 1866, p. 301 sq.; Gritz, Geschichte der Juden in Berlin, 571 sq.; Cassel, Leitfaden der jüdischen Literatur, p. 114 sq.; Jew- ish Messenger (N. Y.), Aug. 27, 1875. (B. P.)

Sachse, Christian Friedrich Heinrich, D.D., a German Protestant theologian, was born July 2, 1785, at Eisenberg, in Saxo-Altenburg. Having finished his studies at Jena, he was in 1812 appointed deacon in Meissweil near Altenburg. In 1825 he was made court preacher at Altenburg, in 1831 member of consistory, and in 1841 his alma mater honored him with the theological doctorate. In February, 1860, he was obliged, through bodily infirmities, to retire from his important position, and on October 9 he was called to his home. Sachse wrote several very fine hymns, two of which are also translated into English — Wohlfort! Wohlfort! zum letzten Gang, sung at his own funeral (in Hymns from the Land of Luther [p. 108], “Come forth! come on with solemn song!”), and Lebewohl, die Erde wartet dein (ibid. p. 154, “Beloved and honored, fare thee well!”). See also Koch, Gesch. des deutschen Kirchenliedes, vii, 22; Knapp, Evangel. Liederschatz, p. 1942, s. v. (B. P.)

Sack, Brethren of the, a religious order, which was established about the beginning of the 13th century, and had monasteries in France, Germany, Italy, and England. The brethren were very austere, for they neither ate flesh nor drank wine. Besides the sack which they wore, and from which they took the name, they went barelegged, and had only wooden sandals on their feet.

Sack, August Friedrich Wilhelm, one of the most eminent German Reformed preachers of the reign of Frederick II of Prussia, was born at Harzgerode, Feb. 4, 1703. In 1722-24 he studied at Frankfort-on-the-Oder. The next two years he passed as tutor in the family of a French preacher at Stettin. Then he studied in Holland. Here he became acquainted with the chief theologians of the time, and, through their influence, took a permanent coloring. From 1729 to 1751 he was teacher to a young prince in the neighborhood of Magdeburg. In 1751 he began to preach in Magdeburg, and rapidly rose in esteem and in office. In the last year of the old king Frederick William I (1740) he was called to Berlin, where he entered upon his ministry of forty years. Throughout the whole of that period, he stood independent between the two prevalent parties — the slavishly orthodox and the rationalists — holding to the good in both parties, and esteemed by the best in both. At the outbreak of the Seven Years' War he ac-

Sack, Carl Heinrich, Dr., a German theologian, son of F. S. G. Sack, was born at Berlin, Oct. 17, 1790. He studied at Göttingen and Berlin, and commenced his lectures at the Berlin University in 1817. In 1818 he was made professor extraordinary, and in 1832 professor of theology there. He died at Papeendorf near Bonn, Oct. 16, 1875. Of his many works we mention Christliche Apologetik (Hamburg, 1841). — Christliche Poesie (ibid., 1838) — Geschichte der Predigt von Marsheim bis Schliersenmacher und Menken (Heidelberg, 1866). — Theologische Aufsätze (Gottha, 1871, etc.). See Zach- old, Bibellexica Theologica, ii, 1106 sq.; Theologischer Universal- Lexikon, s. v.; Koch, Gesch. der deutschen Kirchenliedes, vii, 353; Literarischer Handwörterbuch (1875), p. 483; Theologisches Jahrbuch (Biefeldt, 1877), p. 228. (B. P.)

Sack, Friedrich Ferdinand Adolph, brother of the preceding, was born at Berlin, July 16, 1788, and succeeded his father as court and cathedral preacher. He died Oct. 16, 1842. Together with his brother, he published a History of Bible (ibid., 1835). He is also the author of the beautiful communion hymn Du liebest, Herr, zu deinem Tisch. See Koch, Gesch. des deutschen Kirchenliedes, vii, 358; Knapp, Evangel. Liederschatz, p. 1342, s. v. (B. P.)

Sack, Friedrich Samuel Gottfried, a Prus- sian theologian, court preacher, and Church governor, was born Sept. 4, 1736. His mother was of a French refugee family. He explains that his family had for the French language and literature. He studied at the University of Frankfort-on-the-Oder from 1755 to 1757. The next two years he studied in England, coming into contact with Secker, the archbishop of Canterbury, Kennicott, Lardner, and others. On his return to Germany, he was appointed by his own wishes to the church of St. John in Berlin, where he continued to serve, and he accompanied to Frankfort-on-the-Oder, and where he again heard lectures. He now associated much with Tollner. After preaching at Magdeburg (1769-77) he was called by Frederick II as fifth court preacher to Berlin. Gradually he rose to the first place. In 1786 he became a member of the high consistory. The years 1794-95 were very eventful, during which the poor and suffering people of the capital. In 1816 the king conferred upon him the title of bishop of the Evangelical Church. He died Oct. 2, 1817. In theology Sack was independent of the traditions of orthodoxy, but he
Sackbut

Sackbut is the rendering in the A. V. of the Chaldean sabkab (written סָבְכָּב in Dan. iii, 5, but סָבְכָּב סָבְכָּב in Dan. iii, 7, 10, 15; thought by Gesenius, Theodorn. a. v., to be from סָבְכָּב, to weare, from the entwined strings), which the Sept. and Vulg. render by the corresponding Vien. sambucus, which, in fact, are mere transcriptions of the Chaldee word. The English version has evidently imitated the word. The sambucus, however, is an old English name for a wind instrument (see the Bide Educator, iv, 150), but the Greek and Roman sambucus had strings (see Smith, Dict. of Class. Antiq. a. v.,). Mr. Chappell says (Pop. Mus. i, 35), 'The sambucus was a bass trumpet with a slide, like the modern trombone.' It had a deep note, according to Dryton (Polybolion, iv, 865):

'The hobby, sambut deep, recorder, and the flinte.'

The sambucus was a triangular instrument with four or more strings played with the fingers. According to Athenaeus (xiv, 658B), Masarius described it as having a shrill tone; and Empedocles, in his book on the Isthmian games, said that it was used by the Parthians and Troglobytes, and had four strings. Its invention is attributed to one Sambux, and to Sibylla its first use (Athen. xiv, 637). Juba, in the 4th book of his Theatrical History, says it was discovered in Syria, but Neanthes of Cyzicus, in the first book of the Hours, assigns it to the poet Thycus of Rhegium (ibid. iv, 72). This last tradition is followed by Suidas, who describes the sambucus as a kind of triangular harp. That it was a foreign instrument is clear from the statement of Strabo (x, 471), who says its name is barbarous. Isidore of Seville (Origins, iii, 30) appears to regard it as a wind instrument, for he connects it with the sambucus, or elder, a kind of light wood of which pipes were made. The sambucus was early known at Rome, for Plautus (Stich. ii, 2, 57) mentions the women who played it (sambuccae, or sambucis-trae), as they are called in Livy, xxxix, 6). It was a favorite among the Rhegian musicians (Polybolion, iv, 72), and it was a rich and splendid work. In olden times (Ancient Monarchies, iii, 20) it is thought that the Chaldean sabkab was a large harp resting on the ground like that of the Egyptians. See Musical Instruments.

Sackcloth (סָכַך, sok, from its net-like or sieve-like structure; a word which has descended pure in the Greek σακχαρός and modern languages) is the name of a coarse material, apparently made of goat's or camel's hair (Rev. vi, 12), and resembling the cactus of the Romans (Gen. xxvii, 9; 1 Kings xxii, 21; 2 Kings xix, 1 sq.; Matt. xi, 21; Luke x, 18; comp. Josephus, Ant. vii, 1, 6; Porphyry. Abst. iv, 15; Plutarch, Superst. c. 7). It was probably dark brown or black in color (Isa. i, 8; Rev. vi, 12; comp. the black dresses of the Greeks: Eurip. Aec. 440; Orest. 458; Helen, 1088; and Romans xvi, 25; Rev. xiv, 4; compare Id. 11, 568; 21, 56; 22, 56; 25); Becker, Galtius, ii, 289; see Josephus, Life, 28). It was used for the following purposes: (1) For making sacks for grain, the same word describing both the material and the article (Gen. xlii, 25; Lev. vi, 32; Josh. ix, 4). Sacks are usually made of hair in the East; whence we may understand that where sackcloth is mentioned haircloth is intended. (2) This material was certainly employed for making the rough garments used by mourners (Ezra iv, 21), which were in extreme cases worn next the skin (1 Kings xxvi, 27; 2 Kings vi, 30; Job xvi, 18; Isa. xxxii, 11), and this even by females (Joel i, 8; 2 Mac. ii, 19), but at other times were worn over the clothes beneath (Josh. viii, 6) in lieu of the outer garment. The robe probably resembled a sack in shape, thus fitting closer to the person than the usual flowing garments of the Orientals (Niebuhr, Beschreibung, p. 340), as we may infer from the application of the term סָכַך, to bind, to the process of putting it on (2 Sam. iii, 9; Ezra vii, 18, etc.). It was confined by a girdle of similar material (Isa. iii, 24). Sometimes it was not laid on by the priests (1 Kings iii, 4), nor worn by the Kings of Israel. Prophets and ascetics wore it over the underclothing, to signify the sincerity of their calling (Isa. xx, 2; Matt. iii, 4; see Weinstein, N. T. i, 384 sq.). The Apocalypse intimates that this habit of sackcloth was that in which good people clothed themselves when they went to prayers (Baruch iv, 20). The use of haircloth as a penitential dress was retained by the early Oriental monks, hermits, and pilgrims, and was adopted by the Roman Church, which still retains it for the same purpose. Haircloth was, indeed, called 'sackcloth' by the early Greek and Latin fathers. It does not appear that sackcloth is now much used in token of grief in the East; but ornaments are relinquished, the usual dress is neglected, or it is laid aside, and one coarse or old assumed in its place (comp. Liske, De Sacco et Cinere [Vitenb, 1631]). See Mourning.

Saconay, GABRIEL DE, a French theologian, was born near Lyons. While quite young, he was made canon of Lyons, and afterwards became dean of the chapter. He was one of the most zealous opponents of the Reformation, and was for some time excommunicated from the city of Lyons. He died Aug. 3, 1580. His writings are principally controversial, and bitter in the extreme. They are, De la Providence de Dieu sur les Rois de France, with L'Histoire des Albigésiers (1668) — Traité de la Vraie Idolatrie de notre Temps (1688) — Discours des Premiers Eléments des Albigésiers (reprinted in answer to a Hugenot writing (La Géméloïe et la Fia des Huguenoits): — and Découverte du Calvi-
 SACRAMENT

nisme. Saccman also published an edition of the treatise of Henry VIII against Luther, to which he wrote a preface full of the most violent expressions. Calvin answered it by a satirical work called Gratulatio (1560).

Sacra (sacred rites), a general term used by the ancients to denote all that belonged to the worship of the gods. The sacra were either public or private, the former applying to the worship conducted at the expense of the State, and the latter at the expense of families or single individuals. In both cases the whole services were performed by the priests, who, in the case of the sacra publica, had also the charge of the funds raised for these services. The sacra privata were generally nothing more than sacrifices to the Penates, or household gods.

Sacra, Circa, or In sacris. The power of the magistrate is scarcely allowed by any party in sacris (in sacred things), but many allow his power circa sacra (about sacred things). The 23rd chapter of the Westminster Confession says, however: The civil magistrate may not assume to himself the administration of the word and sacraments for the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effect whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.

It is noteworthy that one of the proof-texts in the Westminster Confession, under this head, is Matthew ii, 4, 5. Herod's calling together the sanhedrim when startled by the news of the birth of Christ—a rival prince, as he thought, and whom he proposed to destroy. A large party object to this doctrine of the magistrate's power as Erastian and unscriptural, and maintain that the Church should be free of all control on the part of the State, and alike independent of its pay and its patronage. See Erastianism. How the compromise is effected between the two powers in the Church of Scotland may be seen in the way in which the General Assembly is annually dismissed at the end of the statutory period beyond which it cannot prolong its sittings. Thus, in the summer of 1661, it was concluded not to address by saying, "As this General Assembly was convened in the name and by authority of the Lord Jesus Christ, so in the same name and by the same authority I now dissolve it, and appoint the next meeting of the General Assembly of the Church of Scotland to be held in this place on Thursday, the 22d day of May, 1685." The lord high commissioner then said: "Right reverend and right honorable, it is now my duty, in my sovereign's name, to dissolve this assembly; and, accordingly, I hereby declare this assembly dissolved in her name, and by the same authority I appoint the next General Assembly to meet on Thursday, the 22d day of May, 1682." See SECULAR POWER.

Sacrament (from the Lat. sacramentum, a military oath of enlistment), a word adopted by the writers of the Latin Church to denote those ordinances of religion by which Christians come under an obligation of obedience to God, and which obligation, they supposed, was renewed with each sacrament. Considering the simplicity of the manner and the brevity of the terms in which the Lord Jesus Christ instituted certain general and perpetual observances for the Church which he founded, it is difficult to repress amazement at the extent of the discussions and the voluminosity of the controversies that have sprung up in reference to them. Many of these controversies are now obsolete, and all of them shrink to comparative unimportance when the Word of God is taken as the one only source of authoritative instruction on the subject. In order to make proper distinctions between the divine teachings and human theories, and also to see how doctrine is affected by the changes of dogmatic periods without the shadow of scriptural authority, it is well first to note both the letter and the spirit of the New Testament teaching in reference to what we now call sacraments. We may then the more intelligently follow the line of historical development and practice, however that may have been corrupted from the simplicity of the apostolic age. A negative note of little significance is taught in the fact that the term sacrament is not found in the N.T.; neither is the Greek word μυστήριον in any instance applied to either baptism or the Lord's supper, or any other outward observance. That word, however, came subsequently into ecclesiastical usage as the equivalent of the Latin sacramentum. The Greek Church still uses it in that sense, designating as the seven mysteries what the Roman Church calls the seven sacraments.

I. Scriptural Statement of the Subject.—The instructions given by the N.T. in reference to baptism and the Lord's supper are of two kinds: 1. Those found in the book of Acts and the epistles of Christ himself; 2. Those found in the subsequent practice and teaching of the apostles. Introductory to both is the great fact with which the Gospel history opens, viz. John's baptism: that was distinctly declared to be a baptism of repentance, introductory to the kingdom of God about to be established by way of preparation. John's baptism, therefore, is to be regarded as a connecting link between the old and the new dispensation; and as it was prophetic of Christ's immediate advent, so it was sanctioned by the fact of Christ's accepting, indeed demanding, baptism at the hands of John, in order to "fulfil all righteousness." This threefold series we may understand to consist not only in the fact, in his own person, the law of the Abrahamic covenant in circumcision, but also the spiritual law of Christianity which he was about to establish, and of which baptism was to be the appointed emblem. This view is corroborated in the fact that, in connection with this baptism, not only was the Messiahship of Christ attested by an approving voice from heaven, but by the descent upon him of the Holy Ghost (Matt. iii, 13-17; Mark i, 8-11; Luke iii, 21, 22). This great event occurred at the beginning of Christ's public ministry; and although, in the record of his ministrations, little is said of baptism, yet sufficient is recorded to indicate that when Christ taught and practiced this sacrament, it was to have an introductory character to Christian discipleship. It is summarily mentioned in John iv, 1, 2, "that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples." In the preceding chapter (ver. 22) it had been stated that "Jesus and his disciples came into the land of Judaea; and there he tarried with them, and baptized." Hence we may infer that baptism was fully established as a custom of the initial Church prior to the formal command by which, in the great Commission, its perpetual observance was enjoined (Matt. xxviii, 19). From the first exercise of their appointed office, the apostles preached baptism as a duty (Acts ii, 38) and administered it to professing Christianity (see Acts ii, 41; xvii, 12, 13, 16, 38; ix, 18; xvi, 15, 33; xviii, 6, etc.). See BAPTISM.

The institution of the Lord's supper was, in some respects, similar. In his custom of fulfilling all righteousness, our Lord, on the night before his betrayal, assemblage, and surrender, gave and administered to his apostles in their presence with Jewish law and custom. In that connection he not only identified himself as the true Paschal Lamb, slain from the foundation of the world, but appointed bread and wine to be emblems of his body and blood, to be used by all his followers in perpetual commemoration of his impending sacrificial death (see Matt. xxvi, 26; Mark xiv, 22; Luke xxii, 19; 1 Cor. x, 18). That this institution was observed by the apostles and the
churches founded by them in the simplicity and sacredness of its original appointment is obvious from various statements and allusions in the Acts and Epistles; but we may also seek to determine what is peculiar and essential to baptism and the Lord's supper, when considered as ordinances of the Christian Church, the following characteristics will be found to be inherent in both. They were prescribed by our Lord's own example, and enjoined by his specific command; 2. They were enjoined upon the whole Church, and as of perpetual obligation; 3. They were recognised by the apostles and the New Testament churches in the character stated, and by them observed in the form and spirit of their appointment; 4. Each of the institutions named had an important significance with reference to the whole scheme of salvation, and was adapted to serve as a means of grace to all Christians. See Lord's Supper. If, now, the ordinances named are to be considered as sacraments of the Christian Church (which has never been questioned or denied), it is incumbent upon us to consider a sacrament in which the same characteristics do not in like manner inhere. Let the several points named be applied as tests to five additional observances of the Greek and Roman churches, called by them sacraments—viz. confirmation, matrimony, penance, orders, and extreme unction—and it will be seen how few of them satisfy all. Keeping in view the fact that the term sacrament has no sanction from scriptural usage, a question of some importance arises as to how it came to its present significance and general adoption, also whether and to what extent the term itself has become an agency of error. In considering this question, it is well to go back in thought to the post-apostolic age, and trace downward, by successive steps, the development of ideas and customs in the Christian Church. 1. Ideas of peculiar sacredness could not fail to be associated with duties enjoined in the last commands of the Lord Jesus—the recently crucified but now ascended Saviour. 2. These ideas would be intensified in the participation of the Lord's supper, which, by its very design, addressed itself to the tenderest sympathies and highest moral purposes of the human soul. 3. As the act of communion demanded of each believer, not only self-examination as to his faith and spiritual life, but also mutual address, the whole range of future hope and duty would be practically before the надо devotion to Christ, the Captain of our salvation, so that pledge might easily come to be regarded somewhat in the light of an oath. 4. More especially as Christians were taught to regard themselves as soldiers, called to fight the fight of faith and to war a good warfare, it would be natural to regard the act of devotion by which they pledged allegiance to Christ as very analogous to the sacramentum, or oath, by which Roman soldiers swore allegiance to their emperor. Hence the Lord's supper came to be called sacramentum eucharistiae. 5. In like manner, as baptism was regarded in the light of an enrollment as to be a soldier of Jesus Christ, so also may the whole range of future hope and duty be practically before the mind and sacramentum eucharistiae would become generic and inclusive of the two and only observances enjoined by Christ as of universal and perpetual obligation upon the Church. Moreover, as both sacraments were designed to serve as outward signs of a personal religious relationship, we are not to be surprised to find the term sacramentum eucharistiae applied also to what was incomprehensible to the natural mind, in fact, mysterious. Hence, in the Greek language, the term μυστήριον (mystery) came to be used as the equivalent of sacramentum in the Latin. This term "mystery," however, became misleading by very natural processes. It had for a long time been employed in connection with the mysteries of the Egyptian pantheon, and was adopted among the Greeks [see ELUSINIAN MYSTERIES], and could hardly fail to suggest analogous and corrupting ideas to Christians at all inclined to a worldly policy. The writers of the New Testament had, in fact, repeatedly used the words "mystery" and "mysteries," but never in connection with the baptism of the Lord's supper, or any Christian ceremony. They had spoken of the mysteries of the kingdom of God, the mystery of faith, the mystery of godliness, and also of the Gospel as "the revelation of the mystery which was kept secret since the world began, but now is made manifest." Multiplication of the sacraments. When from such obviously appropriate usage the term mystery was, in ecclesiastical language, so far perverted as to be made almost exclusively to represent Christian ceremonies, a wide door was opened for the ingress of erroneous opinions and practice. The very term suggested secrecy where publicity was designed. It obviously prompted the artificial rules of the disciplina ecclesiastica (q. v.), and thus strongly encouraged ceremonial instead of spiritual conversion. It also stimulated the inventiveness of ecclesiastics in the multiplication of so-called sacraments. It gave countenance to priestly pretensions on the part of Christian ministers, and encouraged the encouragement of such a practice. Combined with other influences of like nature, it contributed to that great perversion of the sacrament of the Lord's supper by which it came to be regarded as a propitiatory sacrifice—a parent error, from which the mystical ceremonies and the doctrine of transubstantiation were logical outgrowths. Errors also arose from a loose application of the word sacrament in a term involved the generic idea of sacredness, so it came to be applied to various other usages that sprung up in the Church, with the tendency to attribute to them an importance and sanctity corresponding to those of the sacraments proper. For successive centuries the number of ceremonies called the sacraments was more or less varied and indefinite; one writer (Damian) enumerated twelve. But by degrees, the sacred number seven came to be adopted as the limit, yet not always in application to the same ceremonies or in the same order. The present enumeration of the Roman Church is credited to the schoolman Peter Lombard (d. 1164), although for at least three centuries later more or less controversy was maintained among the schoolmen as to the number and order of the sacraments. It was the General Council of Florence in 1439 that, following Peter Lombard and Thomas Aquinas, first assumed to define authoritatively the number as subsec tively necessary, or that in some special termination or limitation then decreed was promulgated in a synodal epistle from pope Eugenius to the Armenians in 1442. The language of the decree is full and explicit, not only as to the number, but also as to the doctrine of the sacraments. It says:

"The sacraments of the new law are seven—namely, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony—which differ much from the sacraments of the old law: for those do not come by grace, but represent it as only to be given through the passion of Christ: but the sacraments of the new law contain grace, and confer on them who worthily receive them the same effect as are ordained by the perfection of each man in himself; the last two, for the government and multiplication of the whole Church. . . . All these sacraments are performed in three ways—namely, by things as to the material, by words as to the form, and by the person of the administrator who confers the sacrament with the intention of doing what the Church does—of which, if any be wanting, the sacrament is not perfected. Among these sacraments there are three—baptism, confirmation, and orders—which impress indelibly on the soul a character: that is, a certain spiritual sign, distinct from the others, and not repeated on the same person. But the other four do not impress a character, and admit of reiteration."
During that period the living oracles were silent, and nearly all the prevailing influences united to enhance the prerogatives of the clergy by attaching magical or supernatural influence to their supposed priestly functions. Baptism, loaded down with accumulated ceremonies, became the essential agency of regeneration; absolution from sin was given or withheld at the option of a priest; while extreme unction was regarded as an important, if not an essential passport to usher a dying person into the presence of God. But it was the Lord's supper that was most suspiciously mysterious. The rite had become the holy of holies in the Christianity then prevalent. In the presence of the Lord Jesus Christ was believed to be secured as often as the priest performed the act of consecration; but the manner of that presence was for a long time undiscussed, being neither defined by canons, agitated before councils, nor determined by pope. During all those centuries no language was thought too strong to express the overpowering awe and reverence of the worshipers. The oratory of the pulpit and the homilist treatise had indulged freely in the boldest images; the innate poetry of the faith had worked those images into a form with a wonderful power of evocation. The employed reference to this subject may be taken from Chrysostom, written in his treatise on the priesthood, about A.D. 380: "The priestly office is discharged upon earth, but holds the rank of heavenly things, and very rightly so.... For when you behold the Lord sacrificed to your advantage, and present the sacrifice, and praying, and all stained with that precious blood, do you then suppose you are among men and standing upon earth? Are you not immediately transported to heaven?... Oh, the marvel! Oh, the love of God to man! He who sits with the Father on high is at that moment held in the hands of all, and gives himself to those who are willing to embrace and receive him!"

For centuries following Chrysostom, the prevalent ideas of the real presence in the eucharist were not only vague, but widely dissimilar, ranging from the border of a just spiritualism to a gross materialism, but with growing tendencies to the latter, until, at length, the more material the conception came to be of an actual and repeated sacrifice, the more it seemed to impress minds wholly uninstructed in Scripture truth. For a long period inquiries into the nature of the sacred mysteries were regarded as presumptuous; but when a generation arose whose opinions excited the most attention. It was to Paschais Radbert, a monk of Corvey (A.D. 831), that the Roman Church was indebted for the first clear statement of what came afterwards to be known as the doctrine of transubstantiation. Although Paschais Radbert did not employ that term, he fully set forth the idea which the term was afterwards invented to express. He taught that the substance of the bread and wine was actually transubstantiated, notwithstanding the corporeal form remained, in passing into and becoming the body and blood of the Redeemer—the actual body and blood of Jesus Christ, which had been reasuscitated in the resurrection, and which was not multiplied in countless numbers of times and places. He did not shrink from following out this theory to its grossest consequences, sustaining it by the narration of various miracles, such as the host bleeding and assuming the human form. It is not to be supposed that Paschais originated this doctrine; his task was that of formulating it from the still cruder notions of the average popular and priestly mind of his day. But, dark as were the times in which he lived, his theory, when reduced to a connected statement, was too gross to pass unchallenged. A protracted discussion arose, known in ecclesiastical history as the Controversy of Corvey.

Against the theory of Paschais, Fridegaid, a monk of another order, and Ratramnus, another monk of Corvey, urged sundry arguments, and quoted many passages from the fathers, especially from Augustine, showing that the body of Christ in the eucharist could not be the same body as that in which he was born, suffered, and rose again. Ratramnus, in fact, wrote a learned work entitled De Corporis et Sanguinis Christi, in which he modestly but ably controverted the positions of his abbot, Paschais. The latter had strongly urged those views of the sacrifice of the mass that had prevailed from the time of Gregory the Great. On the other hand, Ratramnus designated the eucharist as being only a commemorative mystery; and he triumphed, by remembrance of which Christians should make themselves capable of partaking of the divine grace of redemption. Rabanus Maurus, John Scotus Eriigena, and others also wrote in opposition to the theory of Radbert. Thus the controversy was protracted into the 10th century, but with a constantly increasing tendency to reject and silence all opposition to the extreme views as heretical. See Transubstantiation.

Notwithstanding the popular drift in the line of transubstantiation, Berengar of Tours (q. v.), about the middle of the 11th century, opened, by his acute and able opposition to the theory of Paschais Radbert, the most fertile field of controversy for about a century and a half—Controversy. His position was that the substance of the bread and wine was not changed by the consecration, but only their efficacy, thus maintaining a dynamical, as against an actual change. His chief literary opponent was Lanfranc (q. v.), but his ecclesiastical opponents were the new schools of the time. Over the question he could not be answered, he was summarily arraigned by popes and prelates, before councils and synods, and forced repeatedly to renounce his doctrines on pain of death. As often as he was able to escape from the power of his persecutors, he recanted his successive renunciations of his doctrines respecting the sacraments, until he at length renounced a refuge in England, where he was permitted, at the age of ninety, to die in peace. His views found many adherents, both in France and Germany, who came to be known and proscribed as Berengarians.

A synod of Rome in 1079 confirmed the doctrine of Paschais Radbert; and, although for some years afterwards that doctrine was maintained by the use of other terms, it attained length found definite expression in the term transubstantiation, which is said to have been first used by Hildebert of Tours (about 1134). Steps were now successively taken by which discussion was checked and opposition counteracted. St. Thomas Aquinas, the Third Crusader, in 1215, made transubstantiation (q. v.) an unchangeable article of the Roman Catholic faith; pope Urban IV, in 1264, instituted the annual festival of Corpus Christi; and pope Clement V, in 1311, reduced the doctrine in question to a liturgical form. By these means, not only the theologians and the clergy of the Church, but also the masses of the people, were committed to the actual delineation of the host, or consecrated wafer. The withholding of the cup from the laity was deemed a logical sequence of the doctrine of transubstantiation of more controlling influence than the express command of Christ with reference to the cup; and this practice was gradually followed. The concept quoted was thenceforward conveniently limited to the clergy.

From the periods named above, scholasticism was busy in the vindication and explanation, by various ingenious methods, of the new dogma; while in practice, the sacrifice of the mass became more than ever the centre of the Roman ritual. Nor is it easy for Protestants in the 19th century to understand how completely the combined influence of the decrees of the Church, the writings of the schoolmen, the ceremonies of the ritual, and the parade of festivals had blotted out from the mind the simple scriptural idea of the eucharist, and instituted in its place that blind superstition in reference to this now mutilated sacrament. The efforts made during successive centu-
ries to give reality and impressiveness to the Roman doctrine of the sacraments, and especially that of the eucharist, had not been limited to traditional and preceptive influences; stupendous miracles in demonstration of their reality had long been widely proclaimed. Besides, the very nature of the doctrine itself adapted it singularly to retain its hold on an ignorant and superstitious generation. The notion once impressed upon the multitude that, when they celebrated one of the sacraments of their Church, they actually swallowed the things that were the body and the blood of their God, was too intensely exciting, too attractive to their imagination, too closely connected with their senses, to be abandoned without great reluctance. We might, indeed, wonder how it was found possible to obtain so general a credence for a dogma than which, in its popular sense, no more audacious paradox was ever obtruded on the credulity of man; but, once received, once impressed on the belief, once embraced as an essential truth, it became so entirely essential, so predominant, so engraving, as to take almost exclusive possession of the soul, and to throw a shade of comparative insignificance over every other tenet. To be deprived of this cruzei of faith was to have proved radically inconsistent with the institution hitherto reverenced and adored as the very body of the Divinity were no more than bread and wine, unchanged by the sacerdotal consecration, either in substance or in accident, was, in the vulgar mind, to part with the portion of religion most nearly touching both feelings and practice. They were not the least of what was the first impression produced upon ignorant devotees; and those who had nourished that ignorance, and found their profit in it—the chiefs and champions of the system to which that dogma was so essential—united in one great confederacy to propagate the cry" (Waddington, History of the Reformation, ch. xxix).

III. Roman Catholic View.—The full and authoritative statement of the Roman Catholic doctrine concerning the sacraments is given in the Decree of the Council of Trent, as embraced in the following extract of the preface and in thirteen consecutive canons:

1. In order to complete the exposition of the wholesome doctrine of justification, published in the last session by the unanimous consent of the fathers, it hath been deemed proper to treat of the holy sacraments of the Church, by which grace and righteousness are imparted, the virtues increased, and afterwards restored, if lost. For which cause the sacred, holy, ecclesiastical, and general Council of Trent, having assembled, to consider the doctrine of the Sacred Scriptures, the tradition of the apostles, and the uniform consent of other councils and of the fathers, hath decreed in these articles, the illustrious canons of the Councils, in order to expel and extirpate the errors and heresies respecting the most holy sacraments which have appeared in divers ages—partly in the revivals of heresies long ago condemned by our ancestors, partly new inventions—and have proved highly detrimental to the purity of the Catholic faith, and to the salvation of men. The preceding canons, necessary to the completion of the work, will be published hereafter, by the help of God.

2. Canon 1. Whoever shall affirm that the sacraments of the new law were not all instituted by Jesus Christ our Lord, or that there are more of the same kind than seven—namely, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony—or that any of these is not necessary for benefit, let him be accursed.

3. whoever shall affirm that the seven sacraments are in such sense equal that no one of them is in any respect more honorable than another, let him be accursed.

4. whoever shall affirm that the sacraments of the new law are not necessary to salvation, but superfluous, or that they are not sufficient to obtain the grace of faith, or only, without these sacraments (although it is granted that they are all not necessary to every individual), let him be accursed.

5. whoever shall affirm that the sacraments were instituted solely for the purpose of strengthening our faith, let him be accursed.

6. whoever shall affirm that the sacraments of the new law are not given in the grace of faith, or only, or in such sign as that they do not confer grace on those who place no obstacle in its way, as if they were only the external signs of grace or righteousness received by faith, and marks of Christian profession whereby the faithful are distinguished from the unbelievers, let him be accursed.

7. whoever shall affirm that grace is not always given by these sacraments, and upon all persons, as far as God is concerned, they are righteously received, but that it is only bestowed sometimes and on some persons, let him be accursed.

8. whoever shall affirm that grace is not conferred by the sacraments of the new law, by their own power (ex opere operato), even in the faithful, or in all that is necessary to obtain grace, let him be accursed.

9. whoever shall affirm that a character (that is, an inalienable sign) is inscribed forever upon the soul by the three sacraments of baptism, confirmation, and orders (for which reason they cannot be repeated) let him be accursed.

10. whoever shall affirm that all Christians have power to preach the word and administer all the sacraments, let him be accursed.

11. whoever shall affirm that, when ministers perform and confer a sacrament, it is not necessary that they should, at least, have the intention to do what the Church does, let him be accursed.

12. whoever shall affirm that a minister who is in a state of mortal sin does not perform or confer a sacrament, although he observes everything that is essential to the performance and bestowment thereof, let him be accursed.

13. whoever shall affirm that the received and appointed minister, whether the solemn administration of the sacraments, may be despised or omitted without sin by the minister, at his pleasure, or by the favor of a church may change them for others, let him be accursed.

Refutations of the Romanist theory of the sacraments have been so numerous and detailed in the writings of the Reformers, from the days of Wycliff down to the present time, that it seems only necessary to present here a brief résumé of the standard objections to it: 1. The sacramental theory of the Church of Rome wholly ignores the great scriptural doctrine of salvation by faith. 2. It elevates ceremonies above Christian obedience and duty. 3. It is artificial in naming sacraments several things which Christ did not appoint as sacraments, confirmation, confession, extreme unction, and matrimony; which last, instead of being instituted by Jesus Christ, was, in fact, appointed by God from the creation of man. 4. It is arbitrary in dividing the eucharist and denying the cup to the laity. 5. It unduly exalts the functions of the priesthood, making the gift of divine grace dependent on the intention of the administrator of a real or supposed sacrament. 6. It sanctions immorality in the highest offices and most sacred ceremonies of religion by maintaining that wickedness, even to the extent of mortal sin, does not disqualify the celebrant from truly administering them. 7. It is erroneous in giving the right of conferring them even to bad living, or even to crime, by teaching men that the sacraments impress upon the soul an indelible character of grace and spirituality, irrespective of their personal faith or practice.

The doctrine of the Old Catholics (q. v.), as stated in Art. VIII. of the Thesaurum agreed upon in the Conference at Brou in 1874, is thus expressed:

1. We acknowledge that the number of the sacraments was fixed at seven first in the 12th century, and then was received into the general teaching of the Church, not as a fixed norm, but as the seven earliest; but, as the result of theological speculation.

2. Catholico theologians (i.e. Bellarmine) acknowledge, and we acknowledge with them, that baptism and the eucharist are 'principia, praecepta, extrema salute nostrae sacramenta.'

IV. Tenets of the Oriental Churches. — The Greek Church, including the Russian, teaches that there are seven sacraments (μυστήρια), the same as the Roman Catholic—namely, baptism, union with chriat, the eucharist, penance, the priesthood, lawful marriage, and extreme unction (Orthodoxa Confessoria [A.D. 1648], q. 98; Insolutori Confessoria [A.D. 1672] q. 38; Concilium Cachemiarum [prepared by Philaret, and approved by the Synod of A.D. 1839], q. 285). That Church hold, indeed, some peculiarities as to the mode of administering certain of these sacraments; but they nevertheless
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sacrament is the visible sign and pledge of a spiritual reality. It witnesses to that which is invisible and eternal.

Chapter 14, The Use of the Sacraments, contains the following language: "They were ordained, not only to the ends that they might be marks of rites or sacred things, but also to be signs and tokens of the grace of God in the Church. Therefore men are commanded to partake of them so as to join in the faith with which they believe the promises of God in them, and to pray so as to be united to these promises. Therefore we, the Lutheran Church, declare that the sacraments do justify by the work done (esse opera operato), as the Roman Church teaches that the remission of sins is requisite in the sacraments."

Part II, Art. 1, enjoin communion in both kinds, and discoursed in the carrying out the elements in the procession.

Art. 3 says: "Our church is wrongfully accused of being a false mass; for we do not retain among us, and celebrated with great reverence." Nevertheless, the article proceeds to condemn private masses as being celebrated only in licit's sake.

The Augsburg Confession does not definitely assert, but clearly implies, that the sacraments are only two in number. The Helvetic Confession of 1536 was explicit that point, stating, also, that both baptism and the eucharist are only outward signs of the hidden things, the spiritual communication of the body and blood of Christ in the promises of God. That confession also denies that the body and blood of Christ are naturally united, locally included, or actually present in the material bread and wine; but it affirms that the bread and wine, by the institution of God, are symbols through which, as from Christ himself, by the ministry of the Church, a true spiritual communication of his body and blood is made, not in perishable food, but for the sustenance of the soul's life.

In the further development of Protestantism, the most noted ecclesiastical statement of the doctrine of the sacraments is found in the Thirty-nine Articles of the Book of Common Prayer, which in England, originally adopted in 1547. The following extracts embrace the more important points:

"Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but they are certain sure witnesses and effectual signs of grace and God's good-will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him."

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, baptism and the supper of the Lord."

The Lord's Supper is a supper called sacred or holy, confirmation, penance, orders, marriage, and extreme unction—are not to be counted for sacraments of the Gospel."

The body of Christ is present not only in the substance of bread and wine in the supper of the Lord, but in the words of institution (or the change of the substance of bread and wine) in the supper of the Lord cannot be proved by Holy Writ, but is repugnant to the grace of God and the powers of Scripture, overthrows the nature of a sacrament, and hath given occasion to many superstitions."

The body of Christ is given, taken, and eaten in the supper only in a heavenly and spiritual manner; and the manner whereby the body of Christ is received and eaten in the supper is faith."

In the three symbols above quoted may be seen the type or pattern of the Church in its constitution and with slight variations of expression, in all Protestant evangelical churches. The Lutheran churches of Europe and America have alone followed the doctrines of the Augsburg Confession. The Calvinistic churches of all countries have followed, in the main, the Zwinglian doctrine as set forth in the next and theological process; while the formula of the Church of England has been adopted by the Methodistic churches of Great Britain and America and the Protestant Episcopal Church of the United States.

Notwithstanding the variations of views and statements among the churches of the primitive and early Protestantism, yet so substantial was the unity among all classes of the reformers in rejecting the doc-
long and bitter controversy ensued, which extended to several other topics of theology, as well as that relating to the ubiquity, or multipresence, of Christ's body. The high Lutherans insisted upon ubiquity as a necessary result of the real communication of the two natures in Christ; while the Philippians and Calvinists rejected it as inconsistent with the nature of a body, with the reality of Christ's ascension, and with the general principle that the infinite cannot be comprehended or shut up in the finite. At the end of the controversy, the views of the Lutherans became limited by a portion of the Protestants of Germany; while those of Melancthon and Calvin were adopted by the Reformed churches of Germany, Switzerland, France, and the Netherlands. Practically, the same views were embodied in the later Helvetic confessions, in the creeds and catechisms of the Scotch Kirk, and in the Westminster Confession.

During the last three hundred years a great degree of practical unity has prevailed throughout Protestant Christendom in reference to the theory of the sacraments. This fact may be attributed to the general use and recognised authority of the Word of God. There have, indeed, some small or local differences of opinion, and views of Socinus, have, by their theories, reduced the sacraments to mere commemorative observances, having a certain emblematic significance, but void of any spiritual influence. The Friends, or Quakers, have even rejected the sacraments as not designed for continued observance, at least in an outward form. They claim to receive communion only as the Lord's supper.

As to the form and mode of administration of the sacraments, the doctrine of Christ's followers is the baptism of the Holy Ghost, and the true Lord's supper is that alluded to in Rev. iii. 20: “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Aside from this, they hold such slight expectations in the body of Christians, while rejecting the mass and all other superstitious ceremonies of the Roman Catholic Church, have sought to practice the ordinances of baptism and the Lord's supper both in the form and spirit of their original appointment. It is true that somewhat extended controversies have arisen as to the subjects and the mode of baptism, prompted chiefly by the exclusive claims of those who would reject from the Lord's supper all who have not been baptized by immersion (q.v.; also INFANT BAPTISM). Another form of exception to the general Protestant sentiment has been exhibited by that class of Anglicans and others who have distinguished themselves by ritualizing the worship of the Church, which has frequently terminated in adhesion to the Church of Rome, with her full list of sacraments.

VI. Literature.—Taking into view all the phases of controversy that have been developed in reference to the sacraments, the literature of the subject is exceedingly voluminous; but by far the greater part of it is now obsolete and never likely to be reproduced. That the discussions of the past have, on the whole, had a favorable issue is indicated by the fact that the great majority of modern publications relating to baptism and the Lord's supper are of a practical character, aiming to set forth the design, the obligations to the observance, and the duties growing out of them. Publications of this character are so numerous and so common that an attempt to give a full or even a specimen list of their titles is deemed quite unnecessary. The following are chiefly books which discuss the broader aspects of the sacraments in general, or which furnish historical data respecting the development of the doctrine: Chrysostom, On the Priesthood (Homilies); Augustine, On Catechising the Ignorant; On Baptism (Sermons 218, 272); On True Religion; Ambrose, On the Sacraments; Gregory Nazianzen, Oratio 80; Gregory of Nyssa, Catechetical Orations; Cyril of Jerusalem, Catechetical Discourses; Gregory the Great, Liturgy; Book of Morals; the so-called Apostolic Constitutions (bk. 8); Bingham, Antiquities of the Christian Church; Ha-
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angenbach, History of Doctrines; Neander, Church History; Gieseler, Church History; Melanchthon, Sententia de Cena Domini; Calvin, De Cena Domini; Alberti, De Eucharistia; Beza, Discourses; Cranmer, Definition of the True Doctrine of the Lord's Supper; Cudworth, True Notion of the Lord's Supper; Halley, On Symbolic Institutions; Barrows, Sermons; South, Sermons; Owen, Sacramental Discourses; Brevant, Sacrament and Sacrifice; Willet, Synopsis Papism; Elliott, Romanism; Bennett, History of the Eucharist; Whately, On the Sacraments; Adam Clarke, On the Eucharist; Lucky, On the Lord's Supper; Nevin, Mystical Presence; Harbaugh, Creed and Cultus; and Essays by other authors in Tercentenary Monument of the Heidelberg Catechism. The authors who have discussed the doctrine of the sacraments as a topic of theology are almost innumerable. See also all Church creeds, e.g., Schaff, Creeds of the Churches (N.Y. 1878, 8 vols. 8vo).

(D. P. K.)

SACRAMENTAL SEAL, an expression used by Romish writers to denote the obligation which rests upon the priesthood to conceal those things the knowledge of which is derived from sacramental confession.

Sacramentals, a name given to those rites which are of a sacramental character, but yet are not true sacraments, such as confirmation and matrimony.

Sacramentarians, a controversial name given by the Lutherans to the Zwinglians to designate their belief that the consecrated elements in the eucharist are merely sacramental symbols, and not in any way the means by which the body and blood of Christ are really and truly present to, and conveyed to, the faithful partaker of them. The third volume of Schlüsselfeld's Hervorragendes Catalogus contains 492 pages "De Secta Sacramentariorum qui Cinglani seu Calvinistes vocantur." See ZWINGLIANS.

Sacramentary, the name of a book in the Romish Church containing the collects, together with the canons, or that part of the sacramental service which is invariable.

Sacraments; Sacramentum. See SACRAMENT.

Sacrament, a term employed by the ancient Romans to denote any place in which sacred things were deposited. A sacrament was either public or private, the former being a part of a temple in which the idol stood, and the latter the part of a private house in which the Penatea were kept. In the early Latin Church the name was given to the chancel or bema, and also to the side table (oblationarium) on which the offerings of the people were deposited.

Sacred Heart, Brothers of the, a lay order in the Roman Catholic Church devoted to the instruction of youth, especially in France, where it was founded by the abbé Coindre in 1826, and whence it extended in 1847 to the United States. The Brothers have academies, orphan asylums, and schools, with more than 600 boys under their care, in Kentucky, Mississippi, and Louisiana.

SACRED HEART (of Jesus), Feast of the, a festival of comparatively modern institution in the Roman Catholic Church, and for a time the subject of much controversy among Roman Catholics themselves. Its origin is traced to a vision recorded of a French nun of the Order of the Visitatation, named Mary Margaret Alcoquy, which she had at Paray-le-Monial, in Burgundy, in the latter half of the 17th century, and whose enthusiasm led her to practice a special devotion to the heart of the Saviour. This devotion was gradually propagated in France, and at length was approved by pope Clement XII in 1732 and 1736, and by Clement XIII in 1753. The festival is held on the Friday after the octave of Corpus Christi.

This festival has for its principal object to excite in the hearts of those who celebrate it a feeling of love to Jesus. It has doubtless given origin to the societies of cognate title. The instructions to these for each day in the week are peculiar. Thus:

"Sunday.—You will enter into the opened heart of Jesus as into a furnace of love, there to purify yourself from all stains contracted during the week, and to destroy the life of sin, that you may live the life of pure love, which will transform all into itself. This day will be dedicated to a special homage to the blessed Trinity.

"Monday.—You will look on yourself as a criminal, who desires to appease his judge by sorrow for his sins, and who is ready to make satisfaction to his justice. You will enter in spirit into the heart of Jesus, in order to escape yourself in that prison of love.

"Tuesday.—You will enter into the heart of Jesus as into a school, in which you are one of his disciples. In this school is learned the science of the saints, the science of pure love, which makes us forget all worldly sciences.

"Wednesday.—You will enter into the heart of Jesus as a passenger into a ship.

"Thursday.—You will enter into the heart of Jesus as a friend who is invited to the feast of his friend. On this day you will perform all your actions in the spirit of love.

"Friday.—You will contemplate Jesus on the cross as a tender mother, who has brought you forth in his heart, with inexpressible pains; you will repose in his arms as a child in the arms of its mother.

"Saturday.—You will offer yourself to the heart of Jesus as a victim coming up to the temple to be immolated and led before the sacrificer."

SACRED HEART (of Jesus), LADIES OF THE, a religious congregation of the Roman Catholic Church, founded in Paris Nov. 21, 1806, and devoted to education. In that year Joseph Desire Varin, superior of the Fathers of the Faith, desiring of establishing a society of women who would devote themselves to the education of young ladies of the higher classes, selected Madeleine Sophie Louise Barat and Octavie Bailly. On Nov. 21 they consecrated themselves to the Heart of Jesus, and opened a school in Paris. They removed to Amiens in 1801, where both their community and pupils increased rapidly. Madame Barat was chosen superior in 1802, branch establishments were founded, and in 1806 a first chapter of the order was held, at which that lady was chosen superior-general, which post she retained till her death, in 1865. Pierre Varin completed his draft of the proposed constitutions in 1825, and they were approved by Leo XII Dec. 22, 1826. Being invited by the pope to Rome, they established themselves in the convent and church of Trinità de' Monti. They spread thence to the chief cities of Italy, and soon owned flourishing schools in Austria, Bavaria, Prussia, Belgium, England, and Ireland. They had come to the United States in 1817 with bishop Dubourg of New Orleans, and founded a house near St. Louis, Mo. Their

Outdoor Dress of the Brothers of the Sacred Heart.
increase in this country is chiefly owing to the late archbishop Hughes, to Madame Elizabeth Gallatin, and especially to Madame Aloysia Harley, who founded the majority of the American houses. They opened a school at the corner of Houston and Mulberry streets, New York, and now the order has spread to the principal states of the Union, to the Canadian provinces, Cuba, and Chili. The rules and constitutions are closely modelled on those of the Society of Jesus in all that regards the conditions for membership, training, degrees, elections, etc. The members employed in teaching and governing are styled "choir religious," the others "lay sisters." According to Appleton's Cyclopaedia, the order had (1873): "In France, 8 provinces and 42 establishments, including 1 in Algiers; the province of Belgium and Holland, with 4 establishments; that of England and Ireland, with 5; that of Italy, with 5; that of Spain, with 3; and that of Austria, with 5. In America, they had in the United States 3 provinces, with 21 houses; the province of Canada, with 5; and the province of Chili, with 5, besides an establishment at Havana. The number of "choir religious" was 2325, and that of lay sisters 1947; total 4272. The central house of the whole order and the residence of the superior-general is in the Boulevard des Invalides, Paris."

Outdoor Dress of the Ladies of the Sacred Heart.

SACRED HEART (of Mary), ORDER OF THE, a society of nuns established at Bâuge, in France, by the abbé Brault in 1755, and devoted to the care of the infirm and neglected, especially during the French Revolution.

SACRED HEARTS (of Jesus and Mary), CONGREGATION OF THE, a religious order in the Roman Catholic Church, founded at Poitiers in 1800 by M. Cordrin and Madame Ayne de la Chevalerie, for the cultivation of personal piety (hence it is sometimes styled the Order of the Perpetual Adoration of the Holy Host), the education of youth, missionary labors, etc. The Congregation has houses in various parts of France. See Migne, Dict. des Ordres Religieux, iv, 1277 sq.

Sacratissima, Christians who, to avoid condemnation before a heathen tribunal, had offered sacrifice to an idol. When such persons, after the persecution was over, returned to the Church, they were obliged to undergo a very rigid penance before they could be readmitted into its fellowship. Sacrificati is their denomination as penitents, after their return to the faith. Those who continued in idolatry were simply apostates. See Li-BELLATICI.

Sacrifice, properly so called, is the solemn infliction of death on a living creature, generally by effusion of its blood, in a way of religious worship; and the presenting of this act to the Deity as a supplication for the pardon of sin, and a supposed mean of compensation for the insult and injury thereby offered to his majesty and government. Among the Hebrews it was an offering made to God on his altar by the hand of a lawful minister. Sacrifice differed from oblation: in a sacrifice there was a real change or destruction of the thing offered, whereas an oblation was but a simple offering or gift. In the Mosaic economy it was the main public form of worship. See also SACRIFICIAL OFFERINGS.

1. Scripture Terms.—The following are the original words used in the Bible to express the sacrificial act:

1. מִנְכָּדָה, minchadh, from the obolete root מָנָכָד, "to give," used in Gen. xxxii, 13, 20, 21, of a gift from Jacob to Esau (Sept. ὀμόσω); in 2 Sam. viii, 2, 6 (εἰνα), in 1 Kings iv, 21 (ὑμαρα), in 2 Kings xvii, 4 (μαμαθ), of a tribute from a vassal king; in Gen. iv, 8, 5, of a sacrifice generally (μαμαθ and ἱππα, indifferently); and in Lev. ii, 1, 4, 5, 6, joined with the word korbêm, of an unbloody sacrifice, or "meat-offering" (generally ὁμόσω ἱππα). Its derivation and usage point to that idea of sacrifice which represents it as a eucharistic gift to our King. See MINCHAH.

2. כְּרָבָן, korbân (derived from the root כַּרָב, "to approach," or [in Hiphil] to "make to approach"); used with minchadh in Lev. ii, 1, 4, 5, 6 (Sept. ἱππα and ἱππα, generally rendered ὁμόσω (see Mark vii, 11, κορβᾶν, ὁ ἱππᾶ and ἵππος), or προσφορά. The idea of a gift hardly seems inherent in the root, which rather points to sacrifice, as a symbol of communion or covenant between God and man. See CORBAN.

3. פְּטַר, ἑβάτα, derived from the root פְּטֵר, "to slaughter animals," especially to "slay in sacrifice," refers emphatically to a bloody sacrifice, one in which the shedding of blood is the essential idea. Thus it is opposed to minchadh in Ps. xl, 6 (יוֹנָאע καὶ προσφορά), and to oldh (the whole burnt-offering) in Exod. x, 25; xviii, 12, etc. With it the expiatory idea of sacrifice is naturally connected. See VICTIM.

4. In the New Test. the comprehensive term is ἱππα (from ἱππα, which seems radically to express the "fuming up of the sacrificial smoke"), which is used both of the victim offered and of the act of immolation, whether literal or figurative.

Distinct from these general terms, and often appended to them, are the words denoting special kinds of sacrifice. See SACRIFICES.

5. ὁλὸς, oldh (Sept. generally ὄλοςτριγωνός), the "whole burnt-offering." See BURN'T-OFFERING.

6. παρίθεμ, shlem (Sept. ζυμωτόν κορμόν), used frequently with τῇ, and sometimes called τῇ, the "peace" or "thank-offering." See each of these words.

7. θείατbeth, chattath (Sept. generally τείματρις), the "sin-offering" (q. v.).

8. θαλαμή, askhâm (Sept. generally θαλαμελία), the "trespass-offering" (q. v.).

9. ἔσπις, ἐσπίς (from ἔσπις, fire), a "sacrifice made by fire"; spoken of every kind of sacrifice and offering, as commonly burned (Lev. ii, 3, 10), and even of those not consumed by fire (xiv, 7, 9); but usually in the ritual formula, "a sacrifice of sweet odor to Jehovah" (i, 9, 18, 17; ii, 2, 9; iii, 5; comp. Exod. xxix, 41; Lev. viii, 21; briefly, Exod. xxix, 18, 25; Lev. ii, 16). See FIRE.

10. τῶν, tothô, is used in a figurative sense only, "a sacrifice of praise." See PRAISE.

11. κληρί, chayy (from κυρίον, to dance in religious joy), is properly a festival only; but by metonymy is occasionally used for the sacrificial victims of such occasions (Exod. xxiii, 19; Ps. cviii, 27; Mal. ii, 5). See FESTIVAL.

The term "sacrifice" is sometimes used figuratively
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for deep repentance (Psa. ii. 17), for the good works of believers (Phil. iv. 18; Heb. xiii. 16), and for the duties of prayer and praise (Rom. xii. 1; Heb. xiii. 15; 1 Pet. ii. 5).

II. Origin of Sacrifice.—Did it arise from a natural instinct of man, sanctioned and guided by God, or was it the subject of some distinct primeval revelation? This is a question the importance of which has probably been exaggerated. There can be no doubt that sacrifice was begun by God, and carried on with a special and typical reference to the atonement of Christ; its universal prevalence, independent of, and often opposed to, man's natural reasonings on his relation to God, shows it to have been primeval, and deeply rooted in the instincts of humanity. Whether it was first enjoined by an external command, or whether it was based on that sense of sin and lost communion with God which is stamped by his hand on the heart of man, is a historical question, perhaps insoluble, probably one which cannot be treated at all, except in connection with some general theory of the method of primeval revelation, but certainly one which does not affect the authority and the meaning of the rite itself. We need not discuss here the theory of the old English deists, such as Blount and Tyndale, that, as cruel men delighted in bloodshed, so they conceived God to be like themselves, and sought to please and appease him by the slaughter of innocent beasts; or the special improvement of this theory which Spencer (De Leg. &c., l. iii. dis. iii.) framed, that men sacrificed originally because of the savage wildness of their nature, and that God accepted and ratified their grim worship to restrain them from what was worse. The question is now proposed in this form: Did sacrifice arise from the natural religious instinct of man, with or without (for both views are held) an unconscious inspiration of the Divine Spirit, or did it originate in a distinct divine revelation? Those who advocate the former view speak of sacrifice as the "free expression of the divinely determined nature of man" (Neumann). "Man sacrifices because of his inalienable divine likeness, according to which he cannot cease to seek that communion with God for which he was created, even through such an effectual self-sacrifice as is exhibited in sacrifice. Sacrifices have thus been as little an arbitrary invention of man as prayer. Like prayer, they have originated in an inner necessity to which man freely surrenders himself" (Oehler, in Herzog's Real-Encycl., i. 167).

1. One recent writer on the subject (Davison, Inquiry into the Origin and Intent of Primitive Sacrifice, 1825) adduces (on the authority of Spencer and Outram) the consent of the fathers in favor of the human origin of primitive patriarchal sacrifice, and alleges that the notion of its divine origin is "a mere modern figment, exasperated in the presumptively speculative age of innovating Puritanism." This assertion has, in part, been met by Faber (Treatise on the Origin of Expiatory Sacrifice, 1827), who shows that the only authorities adduced by Outram (De Sacrificiis) and Spencer (De Leg. &c., l. iii.) are Justin Martyr, Chrysostom, the author of the Apostolical Constitutions, and the author of the Questions and Answers to the Orthodox. Faber impatiently quotes with the works of Justin Martyr. Of the early theologians thus adduced, the last three are positive and explicit in their assertion, while the sentiments of Justin Martyr are gathered rather by implication than by consciousness of any direct avowal. He says, "As circumcision, consecration to the Sabbath, and sacrifices, and oblations, and festivals commenced from Moses," which clearly intimates that he considered primitive sacrifice as a human invention until made by the law a matter of religious obligation. The great body of the fathers are silent as to the origin of sacrifice, and in consequence, of them, cited by Spencer (De Leg. &c., p. 646 sq.), held that sacrifice was admitted into the law through condescension to the weakness of the people, who had been familiarized with it in Egypt, and, if not allowed to sacrifice to God, would have been tempted to sacrifice to the idols of their neighbors. The author who held this opinion are Justin Martyr, Origen, Tertullian, Chrysostom, Theodoret, Cyril of Alexandria, Epiphanius of Salamis, Irenaeus, Jerome, Procopias, Eucherius, Anastasius, and the author of the Apostolical Constitutions. But out of the entire number, only the four already mentioned allege incidentally the human origin of primitive sacrifice, and none with a special and direct reference to the same point. "So, then, if men sacrificed (De Sacrificiis, lib. i., cap. 1, § 6, p. 8, 9), thinks that is giving this opinion they virtually deny the divine origin of sacrifice. But it is fairly answered that the assertion, if it be right or be wrong, that sacrifice was introduced into the law from condescension to the Egyptians, "on account of their weakness," furnishes no legitimate proof that the persons entertaining this opinion held the mere human origin of primitive patriarchal sacrifice, and affords no ground for alleging the consent of Christian antiquity in favor of that opinion. Such persons could not but have known that the rite of sacrifice existed anterior to the rise of pagan idolatry; and hence it appears from all that we need not discuss here the question as to the primitive origin of sacrifice entirely open, so far as they are concerned. Paganism, whether in Egypt or elsewhere, merely borrowed the rite from pure patriarchalism, which already possessed it; and unless a writer expressly declares such to be his opinion, we are not warranted in concluding that he entertained it. It was now, perhaps, the first indication of the human origin of primitive patriarchal sacrifice, simply because he conceived that a system of sacrificial service had been immediately adopted into the law from paganism out of condescension to the weakness of the people. Besides, some of these very fathers held language with respect to primitive sacrifice not much in favor of the interpretation which has, on this ground, been given to their sentiments. Thus, according to Cyril, "God accepted the sacrifice of Abel and rejected the sacrifice of Cain, because it was fitting that posterity should learn from thence how they might blamelessly offer unto God his meet and due honor." If, then, these authorities be taken as neutral on the question, with the four exceptions already indicated, we shall find whatever authority we ascribe to these more than counterbalanced by the testimony of other ancient witnesses in favor of the divine origin of primitive sacrifice. Philo-Judaus says, "Abel brought neither the same obligation as Cain, nor in the same manner; but, instead of things inanimate, he brought his own live lamb; and after the secondary products, he brought the older and the first: for he offered in sacrifice from the firstlings of his flock, and from their fat, according to the most holy command" (De Sacrifici. Abela et Caini, in Op. p. 145). Augustine, after expressly referring the origin of sacrifice to the divine command, more distinctly evokes his meaning by saying, "The prophetic immolation of blood, testifying from the very commencement of the human race, the future passion of the Mediator, is a matter of deep antiquity; insomuch as Abel is found in Holy Scripture to have been the first who offered up this prophetic immolation" (Contra Faust. Monich. in Op. v. 11). Next, Augustine (De Hier. Maior, i. c. 408) appeals to Athenæus, who gives the consent of the Old Testament to the fundamental doctrines of the New, says: "What Moses taught, these things his predecessor Abraham had preserved; and what Abraham had preserved, with those things Enoch and Noah were well acquainted; for they made a distinction in their sacrifices. And Abraham, the first of all the patriarchs, was capable of God. Thus, also, in like manner, Abel bore testimony; for he knew what he had learned from Adam, and Adam himself taught only what he had previously learned from the Lord" (Symb. Niceno-cens. contra Herr. Ari. in Opp. i. 408). Eusebius of Caesarea, in a passage of which originary sacrifice was first of all practised by the ancient lovers of God (the patriarchs), and that not by accident, but through a certain divine contrivance, under which, as
taught by the Divine Spirit, it became their duty thus to shadow forth the great and venerable victim, really acceptable to God, which was, in time then future, destined to be offered in behalf of the whole human race (Deut. 32:35).

Among the considerations urged in support of the opinion that sacrifice must have originated in a divine command, it has been suggested as exceedingly doubtfully whether, independently of such a command, and as distinct from all natural avocations, animal sacrifice, which involves the practice of slaughtering and burning an innocent victim, could ever, under any aspect, have been adopted as a rite likely to gain the favor of God. Our own course of scriptural education prevents us, perhaps, from being competent judges on this point; but we have means of judging how so singular a rite must strike the mind of any man in the same degree prepossessed by early associations. The ancient Greek masters of thought not unfrequently expressed their astonishment how and upon what rational principles so strange an institution as that of animal sacrifice could ever have originated; for as to the notion of its being pleasurable to the Deity, such a thought struck them as most impious (Isa. 66:3; Ps. 50:21; 51:16; 53:12; 55:9; 66:18; 80:15).

The only sacrifice of which we have any positive evidence is that which was common and frequently performed by the Israelites, and, in fact, Grotius, who held the human origin of sacrifices, and yet believed that animal food was not used before the Deluge, is reduced to the expedient of contending that Abel's offering was not an animal sacrifice, but only the produce—the milk and wool—of his best sheep. This, however, shows that he believes animal sacrifice to have been impossible before the Deluge without the sanction of a divine command, the existence of which he discredited.

A strong moral argument in favor of the divine institution of sacrifice, somewhat feebly put by Hallett (Comment. on Gen. xi, 4, cited by Magee, On the Atonement, p. 183), it amounts to this: (1) Sacrifice, when commanded by God, is a mere act of gratuitous superstition; whence, on the principle of Paul's reprobation of what he denominates will- worship, it is neither acceptable nor pleasing to God. (2) But sacrifices during the patriarchal age were not commanded by God, and are not, therefore, acceptable to him. (3) Therefore, sacrifice during the patriarchal age could not have been an act of superstition uncommanded by God. (4) If, then, such was the character of primitive sacrifice—that is to say, if primitive sacrifice was not a mere act of gratuitous superstition uncommanded by God—it must, in that case, indubitably have been a divine, and not a human, institution. If it be held that any of the ancient sacrifices were expiatory, or purificatory, the argument for their divine origin is strengthened, as it is hard to conceive the combination of ideas under which the notion of expiatory sacrifice could be worked out by the human mind. This difficulty is so great that the ablest advocates of the human origin of primitive animal sacrifice feel bound also to deny that such sacrifices as then existed were purificatory. It is strongly insisted that the doctrine of an atonement by animal sacrifice cannot be deduced from the light of nature or from the principles of reason. If, therefore, the doctrine of the sacrifice of Noah by the Israelites is so sacramental a doctrine, it is no wonder that the supreme sacrifice of Christ is not the affair of the intellect, but rather of the heart, of the feeling soul of the sinner, that is the object of our religio-sexual affections. The supposition of the "skins of beasts" in Gen. iii, 21 were skins of animals sacrificed by God's command is a pure assumption. The argument on Heb. xi, 4, that faith can rest only on a distinct divine command, and that the special mode of the sacrifice is contradicted by the general definition of it given in ver. 1. (See below.)

Nor is the fact of the miraculous and supernatural character of the doctrine of atonement, with which the sacrifices of the O. T. are expressly connected, any conclusive argument on this side of the question. All allow that the mystic and dialogical ideas of sacrifice are perfectly natural to man. The higher view of its expiatory character, dependent, as it is, entirely on...
its typical nature, appears but gradually in Scripture. It is veiled under other ideas in the case of the patriarchal sacrifices. It is first distinctly mentioned in the Law (Lev. xvi, 11, etc.); but even then the theory of the sin-offering, and of the classes of sins to which it referred, is allowed to be obscure and difficult; it is only in the N.T. (especially in the Epistle to the Hebrews) that its nature is clearly unfolded. It is as likely that it pleased God gradually to superadd the higher idea to an institution, derived by man from the lower ideas (which might eventually find their justification in the higher), as that he originally commanded the institution when the time for the revelation of its full meaning was not yet come. The rainbow was just as much a token of God’s approval in Genesis ix, 13–17, whether it had or had not existed as a natural phenomenon before the flood. What God sets his seal to he makes a part of his revelation, whatever its origin may be. It is to be noticed (see Warburton, Div. Leg. ix, 2) that, except in Gen. xxv, 9, the method of patriarchal sacrifice is left free, without any direction on the part of God, while in all the Mosaic ritual the limitation and regulation of sacrifice, as to time, place, and material, is a most prominent feature, on which much of its distinctness from heathen sacrifice depended. The inference is at least probable that when God sanctioned formally a natural rite, then, and not till then, He gave the method. See on the question, in addition to the above treatises, Sykes, Essay on the Nature, Origin, and Design of Sacrifices; Taylor, Scripture Doctrine of the Atonement (1758); Ritchie, Criticisms upon Modern Notions of Sacrifices (1761); Magee, Discourses on Atonement and Sacrifice. See also Atonement.

III. Biblical History of Sacrifices.—1. Ante-Mosaic Instances.—In examining the various sacrifices recorded in Scripture before the establishment of the law, we find that the words specially denoting expiatory sacrificial (נָעַם and בּוֹקֵץ) are not applied to them. This fact does not at all show that they were not actually expiatory, nor even that the offering had not that idea of expiation which must have been vaguely felt in all sacrifices; but it justifies the inference that this idea was not then the prominent one in the doctrine of sacrifice.

The sacrifice of Cain and Abel is called 민첩, although in the case of the latter it was a bloody sacrifice. (So in Heb. xii, 4 the word סירות is explained by the τοις δώροις below.) In the case of both it would appear to have been eucharistic, and the distinction between the offerings to have lain in their "faith" (Heb. xii, 19) that faith of Abel referred to the promise of the Redeemer and was connected with any idea of the typical meaning of sacrifice, or whether it was a simple and humble faith in the unseen God, as the giver and promised of all good, we are not authorized by Scripture to decide. See CAIN.

The sacrifice of Noah after the flood (Gen. viii, 20) is called burnt-offering (올.). This sacrifice is expressly connected with the institution of the covenant which follows in ix, 8–17. The same ratification of a covenant is seen in the burnt-offering of Abraham, especially enjoined and defined by God in Gen. xv, 9, and is probably to be traced in the "building of altars" by Abraham and Jacob at Bethel (Gen. xii, 7, 8) and Mamre (xiii, 18), by Isaac at Beerseba (xxvii, 25), and by Jacob at Shechem (xxxii, 20), and in Jacob’s setting-up and anointing of the pillar at Bethel (xxxvii, 18; xxxvii, 14). The sacrifice (טבּך) of Jacob at Mizpah also marks a covenant with Laban, to which God is called to be a witness and a party. In all these, therefore, the prominent idea seems to be seen where it is called the federative, the recognition of a bond between the sacrificer and God, and the dedication of himself, as represented by himself, to the service of the Lord. See NOAH.

The sacrifice of Isaac (Gen. xxii, 1–19) stands by itself as the sole instance in which the idea of human sacrifice was even for a moment, and as a trial, countenanced by God. Yet in its principle it appears to have been of the same nature as before: the voluntary surrender of an only son on Abraham’s part, and the willing dedication of himself on Isaac’s, are in the foreground; the expiatory idea, if recognised at all, holds a secondary position. See ISAAC.

In the burnt-offerings of Job for his children (Job i, 5) and for his three friends (xili, 8), we, for the first time, find the expression of the desire of expiation for sin accompanied by repentance and prayer, and brought prominently forward. The same is the case in the world-wide solemn expiation in God’s name (Exod. xx, 13–17), whether it had or had not existed as a natural phenomenon before the flood. What God sets his seal to he makes a part of his revelation, whatever its origin may be. It is to be noticed (see Warburton, Div. Leg. ix, 2) that, except in Gen. xxv, 9, the method of patriarchal sacrifice is left free, without any direction on the part of God, while in all the Mosaic ritual the limitation and regulation of sacrifice, as to time, place, and material, is a most prominent feature, on which much of its distinctness from heathen sacrifice depended. The inference is at least probable that when God sanctioned formally a natural rite, then, and not till then, He gave the method. See on the question, in addition to the above treatises, Sykes, Essay on the Nature, Origin, and Design of Sacrifices; Taylor, Scripture Doctrine of the Atonement (1758); Ritchie, Criticisms upon Modern Notions of Sacrifices (1761); Magee, Discourses on Atonement and Sacrifice. See also Atonement.

The sacrifice of Isaac (Exod. xxiv, 8, 10; xxxiv, 25) was not unlike in that the flesh was to be eaten by all (not burnt, or eaten by the priests alone), in token of their entering into covenant with God, and eating "at his table," as in the case of a peace-offering. Its peculiar position as a historical memorial, and its special reference to the future, naturally mark it out as incapable of being referred to any formal class of sacrifice; but it is clear that the idea of salvation from death by means of sacrifice is brought out in it with a distinctness before unknown. See PASSOVER.

The sacrifice of Exod. xxiv, offered as a solemn inauguration of the covenant of Sinai, has a similarly comprehensive character. It is called a burning-offering and a peace-offering in ver. 5; but the solemn use of the blood (comp. Heb. ix, 10–22) distinctly marks the idea that expiatory sacrifice was needed for entering into covenant with God, and that the sin and trespass offerings were afterwards the symbols.

The law of Leviticus now unfolds distinctly the various forms of sacrifice:

(a.) The burnt-offering. Self-dedicatory.
(b.) The burnt-offering (unbloody).—Eucharistic.
(c.) The peace-offering (bloody).—Expiatory.
(d.) The sin-offering. "Expiatory." The trespass-offering after sacrifice in the Holy Place, and (on the Day of Atonement) in the Holy of Holies, the symbol of the intercession of the priest (as a type of the Great High-priest), accompanying and making efficacious the prayer of the people.

In the consecration of Aaron and his sons (Lev. viii) we find these offered in what became ever afterwards the appointed order: first came the sin-offering, to prepare access to God; next the burnt-offering, to mark their dedication to his service; and, thirdly, the meat-offering of thanksgiving. The same sacrifices, in the same order, with the addition of a peace-offering (eaten, no doubt, by the priests), were offered weekly after for all the congregation, and accepted visibly by the descent of fire upon the burnt-offering. Henceforth the sacrificial system was fixed in all its parts, until He should come whom they typified. It is to be noticed that the law of Leviticus takes the rise of sacrifice for granted (see Lev. ii, 2; xi, 1, etc.); "If a man bring an offering of corn, or if of flesh, or of fat, or of wine," etc. It shows what was intended to guide and limit its exercise. But in every case that of the peace-offering the nature of the victim was carefully prescribed, as so to preserve the idea symbolized, but so as to avoid the notion (so inherent in heathen sac-
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tems, and finding its logical result in human sacrifice) that
the more costly the offering, the more surely must it
meet with acceptance. At the same time, probably
in order to impress this truth on the mind, and also
to guard against corruption by heathenish ceremonial,
and against the notion that sacrifice in itself, without
obedience, could avail (see 1 Sam. xvii, 22, 23), the place of
offering was expressly limited, first to the Tabernacle,
then to the Temple, and finally to the Temple. (The instants of in-
fringement of this rule unenclosed, see Judg. ii, 5; vi,
26; xiii, 19; 1 Sam. xi, 15; xvi, 5; 2 Sam. vi, 13; 1
Kings iii, 2, 3. Most of these cases are special, some
authorized by special command; but the law probably
did not attain to its full strictness till the foundation of
the Temple. The limitations are to be considered as
periodical gathering as one nation before God, and so
kept clearly before their minds their relation to him
as their national King. Both limitations brought out
the great truth that God himself provided the way by
which man should approach him, and that the method
of reconciliation was initiated by him, and not by them.
In consequence of the peculiarities of the law, it has
been argued (as by Outram, Warburton, etc.) that
the whole system of sacrifice was only a concession
to the weakness of the people, borrowed, more or less, from
the heathen nations, especially from Egypt, in order to
guard against worse superstition and positive idolatry.
The system can only be understood based on the basis of
levi, vi, 2) on Ezek. xx, 25, and similar references in
the Old and New Test. to the nullity of all mere ceremo-
nial. Taken as an explanation of the theory of sacri-
ifice, it is weak and superficial; it labors under two fatal
difficulties, the historical fact of the primeval existence
of sacrifice, and its typical reference to the one atone-
ment of Christ, which was foreordained from the very
beginning, and had been already typified, as, for exam-
ple, in the sacrifice of Isaac. But as giving a reason
for the minuteness and elaboration of the Mosaic cere-
monial so remarkably contrasted with the freedom of
patriarchal sacrifice, and as furnishing an explanation of
certain special rites, it may probably have some val-
ue. It certainly contains this truth: that the craving
for visible tokens of God's presence, and visible rites of
worship, from which idolatry proceeds, was provided for
and turned into a safe channel by the whole ritual
and ceremonial organization of the Mosaic covenant.
The contact with the gigantic system of idolatry which
prevailed in Egypt, and which had so deeply tainted
the spirit of the Israelites, would doubtless render such
provision then especially necessary. It was one part
of the prophetic office to guard against its degradation
into formalism, and to bring out its spiritual meaning
and widen out its interpretation.
3. Post-Mosaic Sacrifices.—It will not be necessary
to pursue, in detail, the history of Post-Mosaic sacri-
fice, for its main principles were now fixed forever.
The most remarkable instances of sacrifice on a large
scale are by Solomon at the consecration of the Temple
(1 Kings viii, 63), by Nehemiah after the death of Atha-
liah (2 Chron. xxxii, 18), and by Hezekiah at his great
Passover and restoration of the Temple-worship (2
Chron. xxx, 21-24). In each case the lavish use of
victims was chiefly in the peace-offering, which were
a sacred national feast to the people at the table of
the Great King.

The regular sacrifices in the Temple service were:

(a.) Burnt-offerings. The daily burnt-offerings (Exod. xxii, 38-42).
(b.) The double burnt-offerings on the Sabbath (Num.
xxvii, 9, 10).
(c.) Burnt-offerings at the great festivals (Num.
xxviii, 11-xxix, 89).
(d.) Meat-offerings. The daily burnt-offerings accompanying the daily
burnt-offerings (flour, oil, and wine) (Exod. xxix, 40, 41).
(e.) Renewed every Sabbath (Lev. ix, 3). 4. The special meat-offerings at the Sabbath and the
great festivals (Num. xxviii, xxix).

4. The first-fruits, at the Passover (Lev. xxii, 12-14), at
Pentecost (Lev. xxiii, 20), and at the harvest-time
(Num. xv, 26, 31; Deut. xxvi, 1-11), called "heave-
offerings."

(c.) Sin-offerings.
(d.) Sin-offering (a kid) each new moon (Num. xxix, 18).
(e.) Sin-offerings at the Passover, Pentecost, Feast of
Trumpets, and of Atonement (Num. xxviii, 29, 30; xxix, 5,
15, 19, 29, 35, 31, 34, 35).
5. The offering of the two goats (the goat sacrificed, and
the scape-goat) for the people, and for the bull for the
priest himself on the Great Day of Atonement (Lev.
xxviii, 13).
6. Incense. The morning and evening incense (Exod. xxx, 7, 8).
7. The incense on the Great Day of Atonement (Lev.
xxviii, 13).

Besides these public sacrifices, there were offerings for
the people for themselves individually: at the purifica-
tion of women (Lev. xii); the presentation of the first-
born, and circumcision of all male children; the clean-
ing of the leper (ch. xiv) or any uncleanness (ch.
xxv); at the fulfillment of Nazirite and other vows
(Num. vi, 1-21); on occasions of marriage and of
burial, etc., besides the frequent offering of private sin-
offerings. These must have kept up a constant suc-
cession of sacrifices every day, and brought the rite
home to every man's thought and to every occasion of
human life. See SACRIFICAL OBLIGATIONS.

IV. SIGNS AND SYMBOLS OF THE MECOMONIAL SACRIFICES.—In ex-
amining the doctrine of sacrifice, it is necessary to re-
member that, in its development, the order of idea is
not necessarily the same as the order of time. By
the order of sacrifice in its perfect form (as in Lev. vii)
it is clear that the sin-offering occupies the most
important place, the burnt-offering comes next, and the
peace-offering, or peace-offering, last of all. The second
could only be offered after the first had been accepted;
the third was only a subsidiary part of the second. Yet,
in actual order of time, it has been seen that the patri-
archal sacrifices partook much more of the nature of the
peace-offering and burnt-offering; and that, under the
law, by which was "the knowledge of sin" (Rom. iii,
20), the sin-offering was for the first time explicitly set
forth. This is but natural, that the deepest ideas should
be the last in order of development.

It is also obvious that those who believe in the unity
of the Old and New Test., and the typical nature of the
Mosaic covenant, must view the type in constant
reference to the antitype, and be prepared, therefore,
to find in the former vague and recondite meanings
which are fixed and manifested by the latter. The
sacrifices must be considered, not merely as they stand in
the law, but as they appear to the prospects of those
who made them, but as they were illustrated by the
prophets, and perfectly interpreted in the N.T. (e.g. in the
Epistle to the Hebrews). It follows from this that, as belonging
to a system which was to embrace all mankind in its
influence, they should be also compared and contrasted
with the sacrifices and worship of God in other nations,
and the ideas which in them were dimly and confusedly
expressed.

1. Contrast with Heathenism.—It is needless to dwell
on the universality of heathen sacrifices (see Magge,
Dia. on Sacrifice, vol. i, dia. v, and Ernst von Lasaix,
Treatment of Greek and Roman Sacrifice, quoted in notes
23-26 to Thomson's Hampton Lectures, 1860), and it is
difficult to reduce to any single theory the various ideas
involved therein. It is clear that the sacrifice was often
looked upon as a gift or tribute to the gods; an idea
which, for example, runs through all Greek literature,
from the simple conception in Homer to the caricatures
of Aristophanes or Lucian, against the notion of
which Paul protested at Athens, when he declared that
It is also clear that sacrifices were used as prayers to
obtain benefits or to avert wrath, and that this idea
was corrupted into the superstition, denounced by hea-
then satirists as well as by Hebrew prophets, that by

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them the gods' favor could be purchased for the wick
ed, or their "envy" be averted from the prosperous. On the other hand, that they were regarded as thank
offerings, and the feast on their flesh as a partaking of the "table of the gods" (comp. 1 Cor. xv, 29, 31), is equally certain. Nor was the higher idea of sacrifice as a representation of the self-devotion of the offerer, and ultimately of the gods themselves, though generally obscured by the grosser and more obvious concep
tions of the rite. But, besides all these, there seems always to have been latent the idea of propitiation; that is, the belief in a communion with the gods, natur
al to man, broken off in some way, and by sacrifice to be renewed. This is a type of the shedding of the blood as the essential part of the sacrifice, while the flesh was often eaten by the priests or the sacrificer, is not capa
ble of a full explanation by any of the ideas above referred to. Whether it represented the death of the sacrificer, or (as in cases of national offering of human victims, and of those self-devoted for their country) an atoning death for him; still, in either case, it contained the idea that "without shedding of blood is no remis
sion," and so had a vague and distorted glimpse of the great central truth of revelation. Such an idea may be, has been argued, "unnatural," in that it could not be explained by natural reason; but it certainly was not unnatural in frequency of existence and ac
cordance with a deep natural instinct be allowed to preclude that epithet.

Now, the essential difference between these heathen views of sacrifice and the scriptural doctrine of the O. T. is not to be found in its denial of any of these ideas. The very names used in it for sacrifice, as is seen above, involve the conception of the rite as a gift, a form of wor
ship, a thank-offering, a self-devotion, and an atone
ment. In fact, it brings out, clearly and distinctly, the ideas which, in heathenism, were uncertain, vague, and perverted. But the essential points of distinction are two:

(1) Whereas the heathen conceived of their gods as alienated in jealousy or anger, to be sought after, and to be appeased by the unaided action of man, Scripture represents God himself as approaching man, as point
ing out and sanctioning the way by which the broken covenant should be restored. This was impressed on the mind step by step by the clear and simple directions of the law as to time, place, victim, and ceremonial, and by its utterly disowning the "will-worship" which in heathenism found full scope, and rested in the invention of costly or monstrous sacrifices. It is especially to be noted that this particularity is increased as we ap
proach nearer to the deep propitiatory idea; for whereas the patriarchal sacrifices generally seem to have been undefined by God, and, even under the law, the nature of the peace-offerings, and, to some extent, the burnt-offerings, was determined by the sacrificer only, yet the solemn sacrifice of Abraham in the inauguration of his covenant was prescribed to him, and the sin-offer
ings under the law were most accurately and minutely determined (see, for example, the whole ceremonial of Lev. xxvi.). It is needless to remark how this essential difference purifies all the ideas above noticed from the corruptions which made them odious or contemptible, and sets on its true basis the relation between God and fallen man.

(2) The second mark of distinction is closely con
nected with this, inasmuch as it shows sacrifice to be a scheme proceeding from God, and, in his foreknowledge, connected with the one central fact of all human his
tory. It is to be found in the typical character of all Jewish sacrifices, on which, as the Epistle to the He
brews teaches, their efficacy depended. It must be remembered that, like other ordinances of the law, they had a twofold effect, depending on the special position of an Israelite as a member of the national theocracy, and on his general position as a man in relation with God. On the one hand, for example, the sin-offering was an atonement to the national law for moral offenses of negligence, which in "presumptuous"-i.e., deliberate and wilful-crime was rejected (see Numb. xxv, 27-31; and comp. Heb. x, 26, 27). On the other hand, it had, as the prophetic writings show us, a distinct spiritual sig
ificance as a means of expressing repentance and re
ceiving forgiveness, which could have belonged to it alone. It was only the one, thought generally, by the typical meaning was recognized at different periods and by different persons, it is useless to speculate; but it would be impossible to doubt, even if we had no testi
mony on the subject, that, in the face of the high spiri
tual teaching of the law and the prophets, a pious Israel
ite would still believe in the necessity of material sacrifice in its
self, and so believe that it cannot be any, and must be any, atonement of God, shadowing out some great spiritual truth or action of his. Nor is it unlikely that, with more or less distinctness, he connected the evolution of this, as of other truths, with the coming of the promised Mes
siah. But, however this be, we know that, in God's pur
pose, the whole system was typical; that all its spiri
tual efficacy depended on the true sacrifice which it re
presented, and could be received only on condition of faith; and, that therefore, it passed away when the Antitype had come.

2. The nature and meaning of the various kinds of sac
rifice. (a) Covenant offerings. From the form of their in
stitution and ceremonial, partly from the teaching of the prophets, and partly from the N. T., especially the Epistle to the Hebrews.

(1) Old Testament Relations.-Here all had relation, under different aspects, to a covenant between God and man.

(2) The sin-offering represented that covenant as broken by man, and as knit together again, by God's appoint
ation, through the "shedding of blood." Its characteristic ceremony was the sprinkling of the blood before the veil of the sanctuary, the putting some of it on the horns of the altar of incense, and the pouring-out of all the rest at the feet of the altar of burnt-offering. The flesh was in no case touched by the offerer; either it was consumed by fire without the camp, or it was eaten by the priest alone in the holy place, and every
thing that touched it was holy (בְּשַׁהוּת). This latter point marked the distinction from the peace-offering, and showed that the sacrificer had been rendered unworthy of communion with God. The shedding of the blood, the symbol of life, signified that the death of the offender was deserved for sin, but that the death of the victim was accepted for his death by the ordinance of God's mercy. This is seen most clearly in the ceremo
nial of the burnt-offering, where the whole blood of one animal, the high-priest's hand was laid on the head of the scape-goat—which was the other part of the sin-offering—with confession of the sins of the people, that it might visibly bear them away, and so bring out explicitly what in other sin-offerings was but implied, as a type, as we find (see quotation from the Mishna in Outram, De Sacer, i, ch. xv, § 10) that in all cases it was the custom for the offerer to lay his hand on the head of the sin-offering, to confess, generally or specially, his sins, and to say, "Let this be my expia
tion." Beyond all doubt, the sin-offering distinctly witnessed that sin existed in man, that the "wages of that sin" were death, and that God had accepted their im
ment by the vicarious suffering of an appointed victim. The reference of the Baptist to a "Lamb of God who taketh away the sins of the world" was one understood and hailed at once by a "true Israelite." See SIN-OFFER
ING.

(3) The ceremonial and meaning of the burnt-offer
ing were very different. The idea of expiation seems not to have been absent from it, for the blood was sprinkled round about the altar of sacrifice; and, befo
re the Levitical ordinance of the sin-offering to pre
cede it, this idea may have been even prominent. But
in the system of Leviticus, it is evidently only second-
ary. The main idea is the offering of the whole victim
to God, and in this respect the sacrifice again into ove-
head shows) the devotion of the sacrificer, body and
soul, to him. The death of the victim was (so to speak)
an incidental feature, to signify the completeness of the
devotion; and it is to be noticed that, in all solemn sac-
rifices, no burnt-offering could be made until a previous
sacrifice of blood had been made and walk honoring of
beverages, and the like, made in the sanctuaries, and
many others, are directed to one object—not to dis-
courage sacrifice, but to purify and spiritualize the feel-
ings of the offerers.

The same truth, here enunciated from without, is
recognised from within by the Psalmist. Thus he says,
in Psa. xi, 8-11, "Sacrifice and meat-offering, burnt-
offering and sin-offering, is too small for thee: I have
not acquainted thee with the terrors of the Lord, nor
with the glory of his power; such sacrifices as these
contrasts with them the homage of the heart."—Mine ears hast thou bored," and the active service of life—"Lo! I
come to do thy will, O God." In Isa. 12, 14, sacrifice
is contrasted with prayer and adoration (comp. Psa. xxii,
2): "Thine own soul, that I will eat bulls' flesh, and
drink the blood of goats! Offer unto God thankgiv-
ing; and pay thy vows to the Most High: and call upon
me in the day of trouble." In Psa. ii, 16,17, it is similarly
contrasted with true repentance of the heart: "The
sacrifice of God is a troubled spirit, a broken and a con-
trite heart." Yet here also the next verse shows that
sacrifice was not superseded, but purified: "Then
shall thou be pleasing with burnt-offerings and oblations;
then shall they offer young bullocks upon thine altar.
These passages are correlative to the others, expressing
the feelings, which those others in God's name require.
It is not to be argued from them that this idea of self-
dedication is the main one of sacrifice. The idea of
propitiation lies below it, taken for granted by the
prophets as by the whole people, but still enveloped in
mystery until the Antitype should come to make all
clear. For the evolution of this doctrine we must look
to the N. T.; the preparation for it by the prophets
was (so to speak) negative, the pointing out the nullity
of all other propitiations in themselves, and then learn-
ing the warnings of the conscience and the cravings
of the heart to fix men's hearts on the better atonement
to come.

(2.) New Testament Exposition.—Without entering
directly on the great subject of the atonement (which
would be foreign to the scope of this article), it will be
clearly shown in the next chapter, that the connection established in the
N. T. between it and the sacrifices of the Mosaic system.
To do this, we need do little more than analyze the
Epistle to the Hebrews, which contains the key of the
whole sacrificial doctrine.

(a.) In the first place, it follows the prophetic books
by stating, in the most emphatic terms, the intrinsic
necessity of all mere material sacrifices. The "gifts and
sacrifices" of the first tabernacle could "never make the
sacrificers perfect in conscience" (κατα συνήθειαν;) they were but "carnal ordinances, imposed on them till the
time of reformation" (τῶν υποκυνίων;) (Heb. ix, 9, 10).
The very fact of their constant repetition is said to
prove this to be the case, with the fundamental principle "that it is impossible that the blood of
bulls and goats should take away sin" (x, 4). But
it does not lead us to infer that they actually had no
spiritual efficacy if offered in repentance and faith.
On the contrary, the object of the whole epistle is to show
their value, and the basis on which they are useful, to
those who "cease to do evil and learn to do well... though
their sins be as scarlet, they shall be white as snow." Jeremiah reminds them (vii, 22, 23) that the Lord did not "command burnt-offerings or sacrifices"
under Moses, but said, "Obey my voice, and I will be your God." Ezekiel is full of such passages (xx, 39-44)
against the pollution of God's name by offer-
ings of those whose hearts were with their idols. Ho-

sets forth God's requirements (vi, 6) in words which
our Lord himself sanctioned: "I desired mercy and not
sacrifice, and the knowledge of God more than burnt-
offerings." Amos (v, 21-27) puts it even more strongly:
that God "hates" that their offerings "run down like water, and righteousness like a mighty
stream." And Micah (vi, 6-8) answers the question
which lies at the root of sacrifice—"Wherewith shall I
come before the Lord?" by the words, "What doth the
Lord require of thee, but to do justly, and love mercy,
and to walk humbly with thy God?"—to which "the con-
trasts with them the homage of the heart."—Mine ears hast thou bored," and the active service of life—"Lo! I

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sacrifice alone procured. Otherwise the whole sacrificial system would have been one mere permission and a statute. The sins provided for by the sin-offering were certainly in some cases moral. The whole of the Mosiac description of sacrifices clearly implies some real spiritual benefit to be derived from them, besides the temporal privileges belonging to the national theocracy. Just as Paul argues (Gal. iii. 15–29) that the promise of the covenant to Abraham were of primary, the law only of secondary importance—so that men had under the law more than they had by the law—so it must be said of the Levitical sacrifices. They could convey nothing in themselves; yet, as types, they might, if accepted by a true, though necessarily imperfect faith, be made the means of some degree the blessings of the Antitype. See Typ. (b) This typical character of all sacrifice being thus set forth, the next point dwelt upon is the union in our Lord's person of the priest, the offerer, and the sacrifice. See Priest. The imperfection of all sacrifices, which made them, in themselves, liable to supersession and even explicable, lies in this: that, on the one hand, the victim seems arbitrarily chosen to be the substitute for, or the representative of, the sacrificer; and that, on the other, if there be a barrier of sin between man and God, he has not right of approach, or security that his sacrifice will be accepted; that there needs, therefore, to be a mediator, i.e. (according to the definition of Heb. v. 1, 4), a true priest, who shall, as being one with man, offer the sacrifice, and accept it, as being one with God. It is shown that this imperfection, which necessarily existed in all types, without which indeed they would have been substitutes, not prepartitions for the antitype, was altogether done away in him: that in the first place he, as the representative of the whole human race, offered no arbitrarily chosen victim, but the willing sacrifice of his own blood; that in the second place he was ordained by God, by a solemn oath, to be a high-priest forever, “after the order of Melchisedek,” one “in all points tempted like as we are, yet without sin,” united to our human nature, susceptible to its infirmities and trials, yet, at the same time, the true Son of God, exalted far above all created things, and ever living to make intercession in heaven, now that his sacrifice is over; and that, in the last place, the barrier between man and God is by his mediation done away forever, and every one is put on an equal footing with all the rest. All the points in the doctrine of sacrifice which had before been unintelligible were thus made clear. (c) This being the case, it next follows that all the various kinds of sacrifices were, each in its measure, representatives and types of the various aspects of the atonement. It is clear that the atonement in this epistle, as in the N. T. generally, is viewed in a two-fold light. (i) On the one hand, it is set forth distinctly as a vicarious sacrifice which was rendered necessary by the sin of man, and in which the Lord “bears the sins of many.” It is its essential characteristic that in it he stands absolutely alone, offering himself “without any reference to the faith or the conversion of men—offering it, indeed, for those who were still sinners” and at enmity with God. Moreover, it is called a “propitiation” (διαδίκησις or διασκευής), Rom. iii. 24; 1 John ii. 2; a “ransom” (αὔδοτήσις), Rom. viii. 25; 1 Cor. i. 30, etc., of which, if words mean anything, must imply that it makes a change in the heart of God and man, from separation to union, from wrath to love, and a change in man’s state from bondage to freedom. In it, then, he stands out alone as the mediator between God and man; and his sacrifice is offered once for all, never to be imitated or repeated. (ii) The atonement is set forth in the Epistle to the Hebrews as typified by the sin-offering, especially by that particular sin-offering with which the high-priest entered the most holy place on the great day of atonement (ix. 7–12), and by which hallowed the inauguration of the Mosaic covenant and cleansed the vessels of its ministration (ix. 18–23). In the same way Christ is called “our Passover, sacrificed for us” (1 Cor. v. 7); and is said, in even more startling language, to have been “made sin for us,” though he “knew no sin” (2 Cor. v. 21). This typical relation is pursued even into details, and our Lord’s suffering without the city is compared to the burning of the Altar without the camp (Heb. xiii. 10–18). The altar of sacrifice (antitypov) is said to have its antitype in his passion (xiii. 10). All the expiatory and propitiatory sacrifices of the law are now for the first time brought into full light. Although the principle of vicarious sacrifice still remains, and the idea of a holy mystery, yet the difference in him is illustrated by a thousand types. As the sin-offering, though not the earliest, is the most fundamental of all sacrifices, so the aspect of the atonement which it symbolizes is the one on which all others rest. (ii) On the other hand, the sacrifice of Christ is set forth to us as the completion of that perfect obedience to the will of the Father which is the natural duty of sinless man, in which he is the representative of all men, and in which he calls upon us, when reconciled to God, to “take up the cross and follow him.” “In the days of his flesh he offered up prayers and supplications, and was heard in that he feared; though he was a Son, yet he learned obedience by the things which he suffered: and being made perfect” (by that suffering; see ii. 10), “he became the author of salvation to all them that obey him” (v. 7, 8, 9). In this view his death is not the principal object; we dwell rather on his lowly incarnation, and his life of humility, temptation, and suffering, to which that death was but a fitting close. In the passage above referred to the allusion is not to the cross of Calvary, but to the agony in Gethsemane, which bowed his human will to the will of his Father. The main idea of this view of the atonement is representative rather than vicarious. In the first view the “second Adam” undid by his atoning blood the work of the first Adam; in the second he, by his perfect obedience, did that which the first Adam left undone, and, by his grace making us like himself, calls upon us to follow him in the same path. This latter view is typified by the burnt-offer- ing; in respect of which the N. T. merely quotes and enlarges, conforming the sacrifice of the animals especially (see Heb. x. 6–9) the words of Psa. xi. 6, etc., which contrast with material sacrifice the “doing the will of God.” It is one which cannot be dwelt upon at all without a previous implication of the other: as both were embraced in one act, so are they inseparably connected in idea. Thus it is put forth in Rom. xii. 1, where the “mercy of God” (i.e. the free salvation, through the sin-offering of Christ’s blood, dwelt upon in all the preceding part of the epistle) are made the ground for calling on us “to present our bodies, a living sacrifice, holy and acceptable to God,” inasmuch as we are all (see v. 5) one with Christ, and members of his body, and therefore strangers and foreigners “crucified with Christ” (Gal. ii. 20; Rom. vi. 6); to have “the sufferings of Christ abound in us” (2 Cor. i. 5); even to “fill up that which is behind (t · i: τα διασκευής) thereof” (Col. i. 24); and to be offered (σπερμα) upon the sacrifice of the faith of others (Phil. ii. 17; comp. 2 Tim. i. 6; 1 John iii. 10). And thus the sin-offering or the burnt-offering, would be impossible, so also without the burnt-offering the sin-offering will to us be unavailing. (d) With these views of our Lord’s sacrifice on earth, as typified in the Levitical sacrifices on the outer altar, is also to be connected the offering of his intercession for us in heaven, which was represented by the scapegoat. In the Epistle to the Hebrews, this part of his priestly office is dwelt upon with particular reference to the offering of incense in the most holy place by the high-priest on the great day of atonement (Heb. ix. 24–28;
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common to both, merely in the process of time was softened down and passed into Jehovah, thus becoming the national deity of the people of Israel—so did their altars smoke with human blood, from the time of Abraham down to the fall of both kingdoms of Judah and Israel. In the same year appeared in Germany another work, "Der Feuer- und Molochstod der alten Hebräer," intended to prove that the worship of Moloch, involving his bloody rites, was the original, legal, and orthodox worship of the nation of Abraham, Moses, Samuel, and David. To these works a reply was put forth in 1848, by Löwengard (Jehovah, nicht Moloch, war der Gott der alten Hebräer), in which he defends the worship of Jehovah from all appearances as a worship distinguishing between the essential and the unessential, the durable and the temporary, to prepare the way for a reformation of modern Judaism.

We do not think that it requires any deep research or profound learning to ascertain from the Biblical records themselves that the religion of the Hebrews was chiefly, if not entirely, free from the shocking abominations of human sacrifices, and we do not therefore hesitate to urge the fact on the attention of the ordinary reader as not least considerable among many proofs not only of the superior character, but of the divine origin, of the Hebrew worship. It was in Egypt where the mind of Moses, and of the generation with whom he had to deal, was chiefly formed, so far as heathen influences were concerned. Here offerings were very numerous. Sacrifices of meat-offerings, libations, and incense were of very early date in the Egyptian temples. Oxen, wild goats, pigs, and particularly geese, were among the animal offerings; besides these, there were presented to the gods wine, oil, beer, milk, cakes, grain, oil, fruits, vegetables. In these, and in the case of meat-, peace-, and sin-offerings (as well as others), there exists a striking resemblance with similar Hebrew observations, which may be found indicated in detail in Wilkinson (Manners and Customs of the Ancient Egyptians, v. 385 sq.; see also ii. 375), who, in agreement with Herodotus, maintains, in opposition to Diodorus, that the Egyptians were never accustomed to sacrifice human beings—a decision which has a favorable aspect on our last position, namely, that the religion of the Israelites, even in its earliest days, was unprofaned by human blood sacrifices. This distinction between the observances of the Egyptians and the Jews in regard to sacrifices is that while the Egyptians received the blood of the slaughtered animal into a vase or basin, to be applied in cookery, the eating of blood was most strictly forbidden to the Israelites (Deut. xv. 29).

Sacrificial Festival (37). This was held with the pieces of the victims laid aside from sacrifices of a joyful nature (paelle sacre, dopes), not only in all ancient heathen nations (Sappho, De Sacrific. vii. 26; Feith, Antiq. Hom. i. 10, 7; Stuck, Antiq. Conviv. i. 38.; Lakemacher, Antiq. Graecor. Sacrar. p. 384 sq.); Douce, Annal. i. 230; on the Romans, see, among others, Josephus, War, vii. 1, 3; comp. also Plato, Leg. v. p. 738; Herod. vi. 67), but also among the Israelites (Deut. xii. 6 sq.; 1 Sam. ix. 19; xvi. 3, 5; 2 Sam. vi. 19). Only the thanx-offerings of individuals, however, among that by the people gave occasion for these festivals, as the altar alone certain rich portions were consumed on the altar (Lev. iii. 3 sq. 9 sq.; xiv. 15); the breast and the right shoulder belonged to the officiating priests (vii. 31 sq.), and all the rest of the flesh was restored to the offerer (Deut. xxvii. 7). This was to be eaten on the same day (Deut. xvi. 16), and the company of all members of the household and of hidden Levites especially were often invited (Deut. xii. 12). Other sacred meals were held at the times of festivals (xvi. 11 sq.), and the tithe meal, as seen, Herthen sacrificial meals, which were held sometimes in the temples (1 Cor. viii. 10), sometimes in private houses,
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are mentioned (Numb. xxv, 2). The participation of an Israelite in these was accounted idolatry (xxv, 3 sq.: Psal. civ, 28; Tob. i, 12; 1 Cor. x, 20 sq.; Rev. ii, 14); hence, too, the apostles forbade Christians to join them (Acts xva, 29; xxi, 25), or at least warned against them on account of those who were weak in faith (1 Cor. vii, 1 sq.). Such "meat offerings to idols," however, was set forth on the table not only at the sacramental meals (1 Cor. vii, 10; x, 27), but the poor or the avaricious used to preserve it for future use (Theophor. Char. x) or sell it to traders (ibid. xxiii); hence it might easily happen that one who bought at the meat market (1 Cor. x, 29). See FESTIVAL.

Sacrificial Instruments in the Israelitish Sanctuary. For the use of the priests in offering sacrifices, especially those with blood, there were kept, within the tabernacle (Exod. xxvii, 3; xxxviii, 3; Numb. iv, 14) and in the Temple (1 Kings vii, 45, 46; 2 Kings xxi, 18 sq.); Jer. ii. 18 sq.) the following implements of brass:

1. הָעַל, yatán, shovel, perhaps to free the altar of burnt-offering from its ashes; to which the שִׂרְפֹּת, si-roth, or pots, belonged, into which they were thrown.
2. מְזוֹנַקְתָּן, miznakhthán, basin, to take up the blood of the victims for sprinkling.
3. מִזְלֹגוֹת, mislagoth, forks, flesh-forks.
4. מָכָטָה, mactoth, firepoles, in which coals were taken up.

The brazen תֵּלוֹת, mezannaroth (Jer. iii, 18), may be considered as belonging here, and will then doubtless mean sacrificial knives, elsewhere called מְזוֹנַקְתָּן, mislagoth. See KNIFE. The golden cases or vessels mentioned in 1 Kings vii, 50 are certainly different from those just mentioned (No. 2), and were intended for use in the holy place. See SACRIFICE; TEMPLE.

Sacrificial Offering. There is no doubt that the origin of sacrifices is to be referred to the very earliest ages of humanity, where also the Mosaic history places it (Gen. iv, 3 sq.; vii, 20; xxii, 2; xxv, 54; xxvi, 1; comp. Hüttinger, De Origine Sacripti, Patriaev. X, 386 [1843]). While men as yet made no distinction between the sensible and the supernatural, they sought to acquire or fix the favor of their gods, or to express their gratitude for their gifts, by thank-offerings, usually of some kind of food, since they attributed to their gods the wants of man (Lev. xxvi, 6; xxvii, 22; Num. xvi, 45; comp. Civ. and just. x, ii; ed. Hard). Homer, Iliad, iv, 48; Aristoph. Ares, 1516 sq. comp. Pauly's Real-Enzyklop. iv, 809 sq. (On the meaning and kinds of offerings, see Melchonoth, in the Apol. A. C. p. 253 sq. A contract view is taken by Sykes, Ueber d. Natur, Abibekw u. Uebr., u. Opfer [Halle, 1778]. There is a vain attempt to philosophize, by Rosenkranz, in the Huih, Encyklop. vol. iii, iv, p. 74; comp. Baader, Ueber eine Küste, Théorie d. Opfers und Cultus [Munich, 1836]; Bähr, Symbolik, 288 sq. The sensualism of an early age expressed itself, too, in supposing a god to be pleased with the odor of sacrifices (Lev. i, 9, 13; Numb. xv, 7 sq.; Lucian, Exvxm. 27). The sacrifices were usually of such food as men themselves most enjoyed, and of the greatest excellence in their kind (1 Sam. xv, 15; Psa. lxvi, 15), and were either raw or prepared in such a way as to be most palatable. Hence doubtless the use of salt (q. v.). Perhaps the first offerings were productions of the vegetable kingdom (Prov. xlii, 16), and then hewn, split, etc. animals not being offered until later (Theophor. in Porphyry, Ab- stinent. ii, 5, and xxxvii, 38; comp. Plato, Leg. vi, 782; Ovid, Fasti, i, 337; Pausan. viii, 2, 1). For the history informs us that man began with vegetable food, and afterwards to eat flesh (comp. Gen. i, 29; ix, 3; see Schickedanz, De Sacri sacri Sacrific. T. N. 14. sacri Mortis. repert.; [Franc. 1781], and in the Symbol. Danub. ii, ii, 493 sq.), and perhaps the sacrifice of animals may have led to the burning of the sacrifices on altars. (See in general Gedieke, Fcm. Schreift. p. 229 sq.; Wolf, Fcm. Schrift. u. Auff. [Halle, 1802], p. 243 sq.; Saubert, De Sacrific. Vet. Collectanea [Jen. 1695]; Meiner, Krit. Gesell. d. Religion, ii, 1 sq.; Baur, Symbol. u. Mythol. J, ii, 238 sq.). Such altars and such sacrifices were on altars were of immediate divine appointment (Deyling, Obertrüt. ii, 53 sq.), but this is not affirmed in the Mosaic history (comp. Wolf, Homerose Mose Verutons Sponte Sacrae fecisse, etc. [Lips. 1782], and is rejected by some as anthropomorphism. The views of those who see in the sacrificial relations in the ancient sacrifices a reflection of Tholuck (Ztschr. zum Br. u. d. Hebr. p. 69), do not belong to historical criticism, but to dogmatic theology (see also the Zeitschr. f. wissenschaft. Theol. 1863, iii). On the ritual of sacrifice among the Hebrews in general, see Lightfoot, De Ministerio Temp. in his Works, and in Ugozino, vol. ix, ch. viii, Carnevs, App. p. 633 sq.; Orttun, De Sacrific. Lib. (Lond. 1677). Vol. ii only (the first book relates to the Jewish sacrifices): Reland, Antiq. Sacrum, iii, 1; Bauer, Gottesdienst-Verfass., 80 sq.; Rosenmiiller, Exegetica, ad Lec. Gramberg, Reblat. i, 94 sq.; Scholl, in the Wirtemberg. Stud. u. Tüb. 1835 sq.; i, 108 sq.; Bähr, Symbolik, ii, 189 sq.; Grätz, Gesch. d. Völker, 364 sq.; Oppier, Milan, 1849. The Jewish views of the ritual of sacrifice are especially set forth in the treatises Schabachim, Menachoth, and Temarah, in the fifth part of the Mishna. From these and the rabbinic extracts are given by Otho, Lex. Talm. p. 621 sq. The entire Babylonian Gemara to the tract Schabachim, and the Tosita to the same tract, are found in Hebrew and Latin in Ugolino's Theatrum, vol. xxii. Many parallels and explanations are found in the Phoenician table of offerings discovered some years since in Marseilles, and published, with a commentary, by Movers (Breslau, 1847). (On the offerings of other Eastern and Western nations, see Flügel, Vitel, and Wachter, in the Holz. Encyklop. iii, iv, p. 77 sq.) The law adopted as a model the sacrifices already long in use, and gives exact directions as to the kinds of sacrifices and the ceremonies of offering. (We cannot here discuss the question of how much of this law was Mosaic. In answer to the view of De Wette, von Boeckh, and Geiger, that the whole is entirely of later origin, see Bleek, in the Stud. u. krit. 1831, iii, 491 sq.; Bähr, Symbolik, ii, 192 sq.) This law of offerings may be summed up thus:

1. The subjects to be sacrificed, in the proper sense of the word, which were laid, that is, on the burning altar, and brought out of the vegetable as the animal kingdom. (In the wider sense of offering, even tithes, first-fruits, and insec. are included. Comp. the offering of wood, Neh. x, 35.) Hence there is a distinction between offerings without blood (mešûchoth, προσφοραί, ñana) and offerings with blood (צְבָּאֵב, zebachim, Σκύρα). See 1 Sam. ii, 29; iii, 14; Psa. xi, 7; Heb. viii, 3. The latter were considered the more important. But salt, a mineral, was added to every distinct sacrifice of either kind. The vegetable products offered were both solid and fluid; of the former, roasted grain, flour, cakes with olive-oil (the cake always without leaven or honey), and incense as an accompaniment, formed the meat-offerings (the ַנִּשָּׁבָה, m. n. in the proper sense); of the latter, wine for the drink-offering (the ַנִּשָּׁבָה, n. k.), and the animal-offerings must be clean, and such as were fit for food, as Joseph (Ant. xii, 5, 4; comp. Gen. viii, 20), and must be tame beasts, as cattle (Bochart, Hieroz. i, 326 sq.), goats, sheep, and sometimes turtle-doves and young pigeons but never fishes. They must be altogether free from deformity (spadels, perfect, AGMENT, τόλμων, τίλλων. Lev. xi, 20 sq.; comp. Mal. i, 8, 14; Herod. ii, 38; Plutar. Deis. Deo, 40, 49; Ovid. Met. xvi, 106; Virgil, En. iv, 57; Pliny, v, 70; Athen. xxv, 674; Tertull. Apol. c. 14 with the
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passage in Plutarch may be compared Polluc, Onom. i, 1, 29: Schol. ad Aristoph. Acharn. p. 785; on the expres-
sions in Lev. xxii, 20 see also Bochart, Sacr. 8, 54 sq.; com. Baldinger, præs. Hottinger, De Victim. Integritate et Mystério [Heidelb. 1731].) Except the doves, they
must at least eight days old, because younger flesh is unfit for food (Exod. xxix, 30; Lev. xxii, 27), the smaller
cattle being usually yearlings (sheep, goats, calves, Exod. xxix, 32; Lev. ix, 3; xii, 6; xiv, 10; xxii, 25; 28, 29; xxvii, 9 sq.), while the
larger were young, perhaps usually three years old (yet Judg. vi, 25 mentions a bull of seven years as a sacrifice; comp. Pliny, vii, 77; Herod. ii, 38). The
sex of four-footed beasts for sacrifice was sometimes in-
different (as in thank- and sin-offerings; comp. Lev. iii, 1, 6; yet in all public offerings the Mishna requires males, Temur, ii, 1), and sometimes males were
required, as in burnt-offerings; for the male sex was con-
sidered the superior. The choice of the kind of beast was
free in the burnt-offerings and thank-offerings (Lev. i, 2; iii, 1, 6), but was determined by law in the trespass-
and sin-offerings (iv, 5). Human sacrifices, as historiography (vierundzwanzigste zehn, viii; est, viii), were
avoided by the pious Israelites (Psa. cxvi, 37), although
their sacred history contained an example of the pur-
purposed sacrifice of a son by his father (Gen. xxii), and
in the unsettled days of the judges a daughter fell
under the sacrificial knife of her superstitious father
(Judg. xvi). The offerings of the gentiles are sometimes
seen Baur, Mythology. II, ii, 298 sq.; Wachsmuth, Hellen.
Alterth., ii, 549 sq.; and on those of the apostate Israe-
lites, see MOLOCH. The slanderous statement that the
Jews slaughtered strangers and drank their blood arose
about the time of Antiochus Epiphanes (see Josephus,
legal and regular circle of sacrificial beasts is ex-
plicable from the agricultural pursuits of the Israelites:
oxen, goats, and sheep were the usual stock of farmers,
and corn, oil, and wine were the chief productions of
the soil for the commonest wants of life. The addition
of doves springs from the fact that scarcely any creatures
with life suitable for sacrifice could be found save among
birds, and doves were the most common domestic birds.
But why not chickens; and why, according to the rabbinists, could not chickens be kept in the holy city?
(comp. Euskhe, De Gallis et Gallinânia ad Aram Javan seu Factis [Rut. 1741]). See Fatted Fowl. Each
people, comp. John, xi, 57; 1 Kings, xii, 29, 30, and those who lived near enough drove them from their
own herds. But later there arose in Jerusalem traders in beasts for sacrifice (eitchumirî niggutîtorae; Pliny, H.
xvii, 10; Mishna, Shkol, xvii, 2), and at the time of Jesus a regular market for this purpose stood in
the vicinity of the Temple (q.v.).

2. The place where alone sacrifices might be presented was the court of the national sanctuary—the tabernacle
first and afterwards the Temple (Deut. xii, 5 sq., 11), and every offering elsewhere was to be punished with
death (Lev. xvii, 4 sq.; Deut. xii, 13; comp. 1 Kings xi, 14; 16); without the altar, the death of the tabernacle of the congregation" (Lev. i, 3; iii, 2–
8; iv, 4–14); and, according to the Mishna (Shc, c. 5), the offerings were slain, part on the north side of the
altar, part, the less holy, at any place in the court indifferently (comp. Plato, Leges, x, 910). These
regulations were designed to prevent the idolatrous worship which the tabernacle, with the altar, represented: it
led the ritual legal.

Besides, the common place of worship must have had a beneficial influence on the spirit of a nation
so torn into factions (comp. 1 Kings xii, 27).

This common place of sacrifice was not always observed in the time of the judges, nor even of David (1 Kings
ii, 31; 1 Chron. vii, 40; 8, 14), and especially not in the tabernacle (Judg. ii, 5; 1 Sam. vii, 17; 1 Kings i, 9), espe-
cially on high-places (Judg. vi, 26; xxii, 13; Hos. iv, 13). Even the law-abiding Samuel did this (1 Sam.
iv. c.), and David tolerated it (1 Kings iii, 2 sq.). These
sacrifices on high-places lasted after Solomon’s time,
even under the later kings. In the kingdom of Israel in
the common place of sacrifice was abandoned. In the
time of the judges the irregularity sprang from the con-
fusion of jurisdiction and the unsettled condition of the
people, everywhere pressed by their enemies; yet it is,
on the whole, probable that such entire exclusiveness of
locality was not so severely demanded by the Mosaic
law as later, after the unfortunate consequences of pri-
ivate and voluntary sacrifices were seen.

3. The purpose of the sacrifices was special—either
to thank God for benefits received, or to propitiate him
for sins of sins and errors. Hence the distinction of
thank-offerings and sin- and trespass-offerings.
The burnt-offerings had a more general tendency (comp.
the division of sacrifices in Philo, Opp. ii, 240; see Scholl,
in Klaiber’s Studien, iv, 1, 36 sq.). The Hebrew sacrifices
are enumerated, though not defined with exactness, in
Numb. xv, 3 sq.; Deut. xii, 6; Jer. xvii, 26. On the
classes of Carthaginian sacrifices, see Mover (Phïn. p.
15, 41). These various offerings produced great variety
of ceremonies, as attested by the Mosaics. The he-
oblics. On great public festivals, great collective offer-
ings like hecatombs are mentioned (1 Kings viii, 5, 63
sq.; 2 Chron. xxxix, 32 sq.; xxx, 24; xxxv, 7 sq.; comp.
Herod. vii, 43; Xenoph. Hell. vi. iv, 29; Sueton. Calig. 14; Capitol. in Maxim. et Balbin. c. ii).

The burnt-offerings sometimes (Lev. xii, 6; Herod. vi,
57; Xenoph. Athen. ii, 9), sometimes private, sometimes
prescribed, sometimes voluntary; the latter were some-
times family sacrifices (1 Sam. i, 21; xx, 6). One
person had sacrifices offered for another, as the Catho-
lics with masses (Job i, 5; 2 Mac. iii, 32). Not only
the Israelites, but the heathens, were permitted to sacrifice to Jehovah (Numb. xv, 14; 2 Mac. iii, 25; xii, 25;
Phil. Opp. ii, 569; Josephus, Apion, ii, 5; Mishna, Shkel, vii, 6), and the Jews even made sacrifices for heathen
princes on the altars of Jehovah (1 Mac. vii, 38; Josephus, Ant. xii, 2, 5). Originally they were offered
only for the living, sometimes when death was near (Sir. xxxvii, 11); but after the resurrection came
a general belief sacrifices for the dead arose (2
Mac. xii, 43). There is, indeed, no other instance, and
perhaps they never were customary, especially as they
are not in harmony with the law (see Grotius, ad loc.).
The polemic writers against the Catholic masses for the
dead repudiate them indignantly (Chominia, Excer.
Concil. Tragi. in De cultu, ad loc.). See also the Masses of the Rabbis (1 Mac. xii, 39 sq. adnotavit Missam et Preces pro Defunctis [Tubing. 1749]), or suppose that the narrator
forged the account (Hyper. in the Miscell. Duisburgi, i, 458).

4. In the sacrifice of offerings with blood the owner
himself (see Hottinger, De Function. Lat. circa Victim. [Marburg, 1706]), after being cleansed and sanctified
(1 Sam. vi, 5; Job i, 5; comp. Josephus, Apion, ii, 23;
Hesiod, opp. p. 724 sq.; Ovid, Metem. x, 434 sq.; Tibul.
ii, 11, 1; Herod. ii, 37), led the beast to the altar (Lev.
i, 3; iv, 14; xiv, 4). Among the Greeks and Romans
of the time of the historian (Theod. i, 294; Ovthym., iii, 384, 420; Plato, Alcib. ii, c. 29; Virgil, Aen. ix, 297; Macrob. Sat. i, 17, 29, ed. Bip.
and crowned (comp. Acts xiv, 13; see Ovid, Metem.
xvi, 131; Lucian, Saurf, vol. xii; Lycochophon. Alex. p.
327; Statius, Theb. iv, 449; Pliny, vii, 4; Strabo, xvi,
792; Athen. xiv, 674; see Wetsstein, i, 549; Walch,
Disert. ad loc. in these books, and on the sacrificial
rivals among the Jews, at least with the thank-offer-
ings, is less clear from Josephus (Ant. xii, 8, 2) than
from the Mishna (Bikkurim iii, 2 sq.; comp. in general
Lakemacher, Obserr. i, 79 sq.). The owner laid his
hand upon the head of the beast (Lev. i, 4; iii, 2; iv,
15, 14; 7, 18; 8, 19; 11, 1); and the same practice
ruled among the Jews, at least with the thank-offer-
ings. If the sacrifice was that of a community, the elders
performed this duty (Lev. iv, 15); but when the offering
was public, i.e. in the name of the whole people, the
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ritual mentions this imposition of the hand but in one case (xvi, 21; comp. the Mishna, Menach. ix, 7) yet see 2 (a) when in this ceremony the formal consecration of the beast to Jehovah; not the laying of the penalty due to sin upon the sacrifice, as Bochart thinks (Hieros. i, 330), for the ceremony occurs in the case of the thank-offering. According to the rabbins, a regular form of words was used in laying hands on the beast (Maimon. Hilch. Korban, iii, 9); then it was slain (Lev. iii. 14; iv, 15, 21; viii, 15, 19), but this might be, and in later times actually was, done by the priests (2 Chron. xxix, 24); perhaps even by the Levites, but 2 Chron. xxx, 17 does not prove this. Among the Romans, officers called popo or victimarii slew the victim (Bochart, Hieros. i, 380). The blood was then taken up from the body of the sacrificial beast, or poured out by the priest (Hottinger, De Function. Sacer. circa Vict., [Marb. 1706]). According to the varying character of the offering, the blood was sprinkled, or brought into the Temple and there sprinkled upon the ark of the covenant, and put on the horns of the altar of burnt-offerings, and the remainder thrown out at the foot of the altar of burnt-offering. The sacrificer (yet comp. 2 Chron. xxix, 34) then took off the skin of the victim (Lev. i, 6), which belonged, when not burned (iv, 11), either to the priest (viii, 20; only said of the burnt-offering) or to the offerer (comp. the directions in the Talmud—Mishna, Tosef. xii, 2 sq.). So, too, in the sacrifices of the Romans (found in Marseilles, 3, 4, 8, 10). In Sparta the skins of public sacrifices belonged to the kings (Herod. vi, 57). The victim was cut to pieces (Lev. i, 6; viii, 20), which were, in various sacrifices, either all (as the burnt-offerings), or certain specially valued pieces (in all other offerings); comp. Isa. i, 11; Zerubb. vii, 32; Catull. xi, 5), burned by the priest upon the altar. In the latter case the flesh belonged to the priests or to the sacrificer, or must be out of the city. (On the ceremony of offering the doves, see Lev. i, 14 sq.; vi, 8; comp. Hottinger, De Sacer. Aeinum [Marb. 1706].) The ceremonies of burning and waving took place in some sacrifices either before or after the victim was killed. See HSAFO; WAVE-OFFERING.

5. The yearly expense of sacrifices, both by individuals and the whole people, was not trifling; yet householders had at hand most of the necessary offerings, and wood was brought from the forests. (On the limits within which wood for sacrifice was obtained for public use in the later age, see the Mishna, Tosef., iv, 5.) For the trees used as sacrificial wood, see the tract Tmuxid, ii, 3.) Later, foreign princes who desired the favor of the Jews applied from their revenues a portion to public sacrifices (Ezra vi, 9; 1 Macc. x, 39; 2 Macc. iii, 3; ix, 16; Josephus, Ant. xii, 5, 3). (On a peculiar festival of carrying wood, see Josephus, War, ii, 17, 6. It was held in the beginning of the month Elul.)

6. As an expression of pious gratitude and of reverence towards Jehovah (Psa. lxv, 16; cx, 3; Sir. xxxviii, 4; comp. Matt. viii, 4; Acts xxii, 28), sacrifices were presented in abundance by the Hebrews through all antiquity, and he who offered none was accused of impiety (Eccles. ix, 2; comp. Isa. xliii, 25 sq.). Oaths were made by the offerings (Matt. xxiii, 18), and in descriptions of golden antiquity the ideally magnified splendor of the sacrificial ritual appears (Isa. xix, 21; lvi, 7; lx, 7; Zech. xiv, 21; Jer. xvii, 20; xxxiii, 18), which was the occasion for the threatened exile (Hos. iii, 4). Yet the Israelites often forgot in the symbol the higher affection of the heart, and their offerings became an opus operatum. Accordingly the prophets occasionally give warning against overvaluing sacrifices, and strive to call forth a pious disposition as more suitable to the heart of God than the form, in them the heart feels nothing (Isa. i, 11; Jer. vii, 20; vii, 21 sq.; Hos. vi, 6; Amos v, 22; Mic. vi, 6 sq.; comp. Psa. xi, 7; I, 9 sq.; II, 18 sq.; Prov. xxi, 3; Matt. v, 29 sq.; Sir. xxxvii, 1; comp. Plato, Alcib. ii, 150; Diod. Sic. xii, 20; Ovid, Herod. iii, 181 sq.; Seneca, Benef. i, 6; comp. Siebelis Disput. p. 121 sq.). Such representations do not justify in the Mosaic sacrifices the doctrine of symbolic substitution. The offering and bringing near of the naphesh, or life, in the sacrificial blood upon the altar, as the place of the presence and revelation of God, is a symbol of the offering of the naphesh, or life, of the sacrificer to Jehovah. As this presentation of the victim is not merely a concrete act, but also a spiritual act, so must also the spiritual life of self, as opposed to God, be given up and die. But since the giving-up to Jehovah, the Holy One, it is not merely a ceasing, something negative, but a dying, which in the very act is a becoming alive," etc. Apart from all the assumption in this theory, it is entirely too artificial, one might say too Christian, for Israelitish antiquity. It is necessary, too, to assume that the sacrifices with blood were the original ones, which is not proven; and the doctrine cannot be extended without violence to any but sin-offerings (see Kurta, Mos. Offr., p. 7 sq.), in which it cannot be denied that the idea of substitution is found.

In the burn-offering of sacrifices, which went further than the prophets, and retained of the outward ritual only the lustrations, not offering sacrifices at all (Josephus, Ant. xviii, 1, 5), it is well known that all the ceremonial of sacrifice has been given up by the Jews, since they no longer possess the Temple mountain; but yearly offer seven lambs on Mount Gerizim at the Passover (Robinson, iii, 98 sq.). See OFFERING.

The fact that every individual who brought a sacrifice had to be present in the Temple when it was offered gave rise to the opinion that the daily morning and evening sacrifices which were brought for the whole congregation of Israel required that the congregation should be represented in the Temple at the offering of these national sacrifices. Hence the whole people was divided into twenty-four divisions or orders, corresponding to the divisions of the priests and Levites. Every division chose a number of representatives ( Bakanim), one of whom was appointed chief (Tzavseh), and in turn sent up some of them as a deputation to Jerusalem to represent the nation at the daily sacrifices in the Temple, and pronounce the prayers and blessings in behalf of the people while the sacrifices were offered. They had also to fast four days (i.e. the second, third, fourth, and fifth day) during the week of their representation. Those of the representatives who remained at home assembled in a synagogue to pray during the time of sacrifice. See TEMPLE.

It will be observed from the above notices that there was one grand point of difference between the sacrifices and the sacrificial system; the former were never stained with human blood, than which nothing could be conceived more abhorrent to all the attributes of Jehovah (Jephthah's daughter is no exception, for it cannot be proved with certainty that she was sacrificed; on the contrary, many interpreters think that she was not slain, and that the terrible act was only pretended, and by the testimony of innumerably writers proves that no heathen nation has been free from human sacrifices; such having occurred, even among civilized people, at some period of their history, especially on some great occasion, to expiate a great sin or avert some dreadful calamity. Even to this day (1942) by the tenets forbid blood-sedelling, human self-immolations, or sacrificial suicides, are common. Another point of difference is found in the animal sacrifices, which, among the heathens, were frequently of such as were particu-
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lary forbidden in the Mosaic law—unclean animals and beasts of prey; such as dogs offered to Hecate, swine to Mars (in the Suuctuarilis), and wolves to Apollo. Heathens in their sacrifices poured oil over the beast, which the Jews did not: they (the former) burned only a portion of the frankincense presented; the Jews burned all. The Greeks offered honey to the sun; in Jewish sacrifices it was forbidden; and the Sabian idolaters ate the blood of their sacrifices, which Maimonides thinks was one of the reasons why it was so particularly prohibited to the Jews. Their bread-offerings also were leavened. Some points of similarity are to be found between the Jewish and heathen sacrifices. The heathens brought their victims to the temples, chose them without blemish, poured out libations of wine, cut the animal's throat, flayed and disected it, caught the blood in a vessel, and poured it on and round the altar; and they used salt by mixing some with meal, and sprinkling it on the head of the animal, on which they also laid their hands. In the early times the sacrifice was burned whole, the skin being given to the priest; but later, part only was consumed and the rest given to the sacrificers (it was an estate animal) to feast upon. The thigs and fat were the share of the gods. The victims among the Greeks and Romans were crowned with garlands and adorned with fillets and ribbons, and the horns of large animals were gilded. None of these decorations are enjoined in the Jewish sacrifices. See SACRIFICE.

Roman Sacrifice of the Suuctuarilis.

Sacriego (ισαρολογία, to rob a temple, Rom. ii, 22; so the noun ἵππος, "robber of churches," Acts xix, 37), the violation or profanation of holy places, persons, or things. Though the word sacriego is not used elsewhere than as above in our version of the canonical Scriptures, yet we find the crime itself often alluded to; e. g., "profaning the sanctuary" (Lev. xxii, 22), "profaning hallowed things" (Lev. xix, 8), "profaning the covenant" (Mal. ii, 10). The first sacrilegious act we read of is that of Esau selling his birthright (Gen. xxv, 33), for which he is called "profane" by Paul (Heb. xii, 16). Instances of this under the Mosaic economy (which sternly forbade it [Exod. xxv, 14]) were the cases of Nadab and Abihu (Lev. x), the men of Beth-sheanesh (1 Sam. v), Uzzah (2 Sam. vi, 67), Uzziah (2 Chron. xxvi). The Jews at a later period of their history were eminently guilty in this particular, inasmuch as they witheld the tithes and offerings which God required of them (Mal. iii, 8-10), and converted his holy temple into a market (Matt. xxxi, 12, 13). This profanation is forbidden in the Talmud (Lightfoot, ad loc.). See TEMPLE. Yet they pretended to be piously scrupulous in their reverence for the interior building (Matt. xxvi, 61). So the grand accusation against Stephen was that he spoke disrespectfully of the Temple (Acts vi, 13). An uproar was excited against Paul in Jerusalem on the charge that he brought Greeks into the Temple and polluted the holy place (Acts xxii, 28, 29), though daily profanations were committed by the affected zealots with impunity. At length, in the closing scenes of Jerusalem, such were the multitude and the magnitude of the sacrileges that Josephus says if the Romans had not taken the city of Jerusalem he would have expected it to have been swallowed up like Sodom, or have had some other dreadful judgment. The jealously of the Almighty respecting things dedicated to him, and his punishment of the profanation of them, are alluded to by Paul (1 Cor. iii, 17): "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." We read but little else in the N. T. pertaining to sacriego except Paul's rebuke of the Corinthians for their profane conduct at the celebration of the Lord's supper (1 Cor. xi, 29). In that early period of Christian Church it had not become as yet regularly to establish sacred places and things; but as soon as circumstances permitted, we shall find in the Church history of every nation a due respect for consecrated things, and laws for their preservation. Even the heathens, particularly the Greeks and Romans, were not without their rules concerning sacriego, the penalty of which was usually death. Thus it was held sacriego for the polluted to pass beyond the porch of the temple, to spit or wipe the nose in a temple, to cut down consecrated trees, to build upon or till any spot of ground where a thunderbolt had fallen, to suffer a man to witness the ceremonies of the Bonae Dea, or Good Goddess, or to suffer a priestess of the temple of Diana in the Vicus Patricius in Rome, to suffer a birth or death to occur in the holy isle of Delos, to steal anything belonging to a temple, to approach a sacriego without being sprinkled by the priest with the lustral water, to consecrate a blemished man to the priesthood (compare with the Jewish law, Lev. xxvi, 21), and many other instances which will occur to the classical reader.

SACRILEGE, CHRISTIAN VIEW OF. The ancient Church distinguished several sorts of sacriego: 1st, the diverting things appropriated to sacred purposes to other uses; to break or burn the furniture of the Church, or deliver it to be broken or burned; 2d, to lay sacrilegious hands on the dead; 3d, those were considered as sacrilegious persons who delivered up their Bibles and the sacred utensils of the Church to the pagans in the time of the Diocletian persecution; 4th, profaning the sacralments, churches, altars, etc.; 5th, molesting the eunuch in the performance of his office; 6th, depriving men of the use of the Scriptures or the sacraments, particularly the cup in the eucharist, the last being condemned by Gelasius and pope Leo, and yet not recognised as sacriego by the Roman casuists. See SACRILEGIUM. In England sacriego is not now a legal, but a popular term, used to denote the breaking or destroying of places of worship and stealing therefrom. The legal offence comes generally under the head of burglary or house-breaking. A less punishment applies to the offence when committed in dissenting chapels. In Scotland there is no increase of severity in the punishment by reason of the sacred character of the places.

Sacrilegium, in Roman Catholic theology, is a term denoting contempt of God or of divine and holy things when expressed in act, the utterance of such feeling in speech being characterized by the word blasphemy (q. v.). This crime may be committed either directly against the holiest object by insult, touching of the consecrated bread and wine or otherwise desecrating their character (sacrilegium immedia tum); or indirectly against consecrated persons, things, or places (sacrilegium mediatum). The latter form is consequently either personale, incurred through violation of the
privilegium canonis, or assault on the persons of individuals belonging to the clerical and monastic orders [see Penitential laws], with intent to do bodily harm, or through violations of the law of chastity by persons of rank in such orders (sacriplegium carnale); or it is sacriplegium reale, consisting in the employment of sacred edifices and their decorations, vessels, utensils, etc., for common or even wicked purposes; the purloining of things which have been set apart for the use of a church by consecration or benediction (q. v.), or which have been placed in a church for protection and safe-keeping; the alienating from or denying to the Church of legal and customary revenues; the voluntary transfer of objects used in the worship and other services of the Church to the enemies of Christianity, particularly in times of war; and the violation of any "sacrament of the living" (q. v.) while in a state of mortal sin, and without having previously been absolved: or, lastly, the sacriplegium is locale, and may be committed by consciously violating an ecclesiastical asylum [see Asylum], by breaking a local interdict (q. v.) with armed force by desecrating holy places with murder, the guilty spilling of human blood or human sperm, the interment of unbelievers and excommunicated persons in churches and burial-grounds belonging to the Church, etc.

The punishments denounced against this crime have been severe under every code. According to the canon law, sacramentum absque distribuo, the sacriplegium itself was visited with the anathemas; against other sacred things, with the ban; and in case of obstinate contumacy, with the denial of Christian burial (c. 2, x, "De Rapt."
v. 17; c. 22, x, "De Sent. Excomm.", v. 39). The Roman law punished robbery of churches, unless mitigating circumstances intervened, with death (Jus. G. 9, "De Publ. Jud." iv, 18). The criminal code of Charles V decreed the punishment of death by fire against the theft of a monstrance or a ciborium (q. v.) containing the host, and death in a milder form against the theft of other sacred objects belonging to the altar and used in worship. Plundering an alms-chest might be punished by either corporal infirmities or death, and the abstraction of unsequestered objects from churches and sacristies (unaccompanied with violence or committed at night) by the infliction of penalties denounced upon ordinary burgalries (CC. C. of 1532, art. 172-175). The administration of criminal law in Germany likewise was invariably more severe than in the rest of Europe in matters crimes committed against the Church. Licentiousness on the part of clergymen belonging to the higher orders is punished by suspension and penances; if committed by monks, by confinement and severe penances. The violator of a nun, if a clergy- man, is deposed [see Decusorum]; if a laityman, is excommunicated; and the nun herself is subjected to close confinement and mortifications of the body (c. 6, 21; c. xxvii, qu. i.). Under the Roman law the violator of a consecrated female was beheaded (lib. 2, cod. "De Episc. et Cler."", i, 3, Nov. 125, c. 48.), and this penalty was retained under the code of the German empire.

Sacing-bell (campanello, tinobe) was rung at the elevation inside the church, in England, by the Constables of Cantelupe in 1240, as a warning of devotion. Becke says while the elements were blessed the servers at the altar, or parish clerk, rang the little sacring-bell, at which time the host was elevated and the host was elevated. The second sacring was the crossing of the chalice with the host. The custom has been attributed to cardinal Grey when he went to Germany, in 1203; it was confirmed by Gregory IX in 1299. At the beginning of the 13th century, at Paris, the bells were rung at this time. The Armenians use a cymbal, with little bells, called the qechones. A sacring-bell was found in the wall of Deddington church, and that of Hawstead still hangs above the rood-screen. The use of this bell has been traced back to the 11th century; and before 1114, Ivo, bishop of Chartres, thanked queen Maud of England for the bells which she had given to him. At the elevation of the host, a number of rings of any bell or of the chalice, and at the Domine non sum dignus, and once before the Pater (the latter dating from the 16th century), and also at benediction with the sacrament.

Sacris solemnibus jucunda sanguis is the beginning of a festival hymn composed by Thomas Aquinas, of which the first stanza runs thus:

quoniam displicuit janets e sanguine no precedoa;
ret ex precordia sonnet preconia;
recedent vetera, nova sint omnia;
vel, si voce, et eter opera.

There is an English translation by Chambers in the Lyra Eucharistica, p. 70:

"Let this our solemn feast
With holy joys be crowned," etc.; and another by Caswall in Hymns and Poems, Original and Translated, p. 54:

"Old things pass away,
Let all be fresh and bright," etc.

There is also a German translation of this hymn by Bösler's Auswahl altschristlicher Lieder (Berlin, 1858), p. 116, and a second one in Rambach, Anthologie christlicher Gesänge, i, 911. (B. P.)

Sacristan. (1.) The monastic treasurer and churchwarden. He kept all the necessaries for divine service; was keeper of the church keys, relics, fabric, plate, furniture, and ornaments; secretary, and chancellor. He arranged the way of processions for the preacher, superintended the bell-ringers, and received the rents, oblations, and burial-fees. At Canterbury he delivered the crosses to the new archbishop. At Ely he received the candlesticks, tapers, and flower vessels (the clergy were to supply the lights, and, as the bishop's vicar, exercised archdiocesan jurisdiction over the city chaplains. At Peterborough his fee were the horses of a knight buried in the minster, if under four marks in value, otherwise they accrued to the abbey; and at Worcester, the abbots of Gloucester, Tewkesbury, Pershore, and Worcester, and the abbot of Evesham gave him a cope of profession at their benediction. (2.) Vice-custos, the vicar of the treasurer, or sub-treasurer at York in 1230. He opened the doors of the sacristy in the morning, admitted the rector of choir and sick members who desired to say the Hours privately. He warned canons of chapter, kept the doors shut during the service, rang the bells, and led the procession. Bishop Storey mentions the use of the word sacrist in an inferior sense as recent in the 15th century. Where there was no permanent sacristan in a cathedral, a canon was appointed, called prefect of sacristy. In the Decretals of Gregory IX and at Lyons (1269) the sacrist was the inferior of the sacristan. In the new foundations he furnished the sacred elements, administered sacraments, officiated at marriages and burials, was the curate of the chapter, like the foreign parochus, and had charge of the bells, church goods, furniture, and lights. At Girona there were four sacristans; at Majorca he was vicar, canon, and custos, who administered the sacraments to sick canons and the choir clergy. (3.) The sacristan at mass has charge of the vessels, and attends in a surplice at the credence table, which is placed on the
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South side of the altar, and arranges on it the chalice, covered with the linen cloth called the purifier; and also the paten, which is covered with a stiff cloth and a rich veil of silk; the cruets for wine and water; the gospel and epistle books; the ewer, basin, and water for washing the celebrant's fingers; the corporal, or cloth on which the chalice and host are placed, and contained in a burse, or embroidered case; a crucifix, and two tapers. (4.) A church servant, now called sexton.

Sacristie, an apartment in a church or convent in which are kept the sacred objects used in the public worship, and which is the property of the clergy and which is sometimes called a sacristy, and which is sometimes called the sacristy. 

Sacred Bodhisattva, John de, an English ecclesiastical of the 13th century, is supposed to have been born at Halifax, in Yorkshire, but is claimed also as a native of Ireland and Scotland. He became a canon regular of St. Augustine in the monastery of Holywood, in Nithsdale. He afterwards went to Paris, and became professor of mathematics. His death occurred in 1256. His principal work was Sphaera Mundi (1648, 8vo). Other works were, De Anima Ratione, de Convem Computo Ecclesiasticum: — De Algorismo.

Sacy, Antoine Isaac Silvestre de, Baron, a celebrated French Orientalist, was born at Paris Sept. 21, 1756. In his early age he showed a talent for the study of languages; but it was mainly from self-instruction, with the help of irregular private lessons, that his immense learning was acquired. In Hebrew he was helped by a Jew; in Arabic, by a Benedictine monk, Bertheuren. Having entered upon the practice of the law at the age of twenty-three, he retired in 1789, at the age of thirty, after having devoted several years to private study. During the Reign of Terror, he lived very humbly among peasants, and could make but furtive visits to the libraries of Paris. Early in his learned career he had opened correspondence with the chief Orientalists of Europe—J. D. Michaelis, Sir Wm. Jones, Eichhorn, Spence, and others. He published three contributing frequent essays in France. He published in 1783 an essay on the origin of Arabic literature, and in 1782 an abridgment of the Natural History of Demiri. Still more valuable and erudite was his work Mémoires sur la Ceramique des Antiquités de la Perse (1793). In 1792 he was a member of the Académie des Inscriptions; and when, in 1795, the Convention founded a school for the study of modern Oriental languages, De Sacy was made professor of Arabic, a post which he held till his death. In 1806 he became also professor of Persian at the Collège de France. From this time he was very productive in all the branches of Oriental learning. Many of his works have had a fruitful influence upon Biblical criticism. We mention particularly a translation of Makris's treatise On Mohammedan Medals (1797): — The Outlines of Universal Grammar (1797): — his Christian Arabe (1806, 3 vols.): — his large Arabic Grammar (1810): — Cullina-re-Dinana, the Arabic version of the Fables of Pilpay (1810): — the Pindar, Ye-mos (Book of Gesnussel), a Persian didactic poem (1819): — The Sessions of Hariri, a romance in Arabic (1821): — and his work On the Religion of the Druids (1886, 2 vols.). The amount of learning which these works contain and imply can only be appreciated by Oriental specialists. Besides the works mentioned, he contributed scores of essays to learned journals in Germany and elsewhere. His style is simple and direct. The chief defect is a lack of poetic delicacy and of rhetorical polish. De Sacy, though beginning his career in obscurity, was finally abundantly honored. In 1808 he was given the honorary position of membership in the Corps Legislatif. In 1814 he was made a senator. In 1817 he became rector of the University of Paris. After the Revolution of 1830 he was made a peer of France and a grand officer of the Legion of Honor. Honors from abroad also came upon him in abundance. He founded chairs for the Sanscrit and the Chinese language at the Collège de France; and he continued his public lectures, six per week (an unusual number for a Persian savant) down to the day of his sickness. In politics he was conservative, in character upright, in religion Catholic. On Feb. 19, 1838, he was stricken with apoplexy on the street, and died three days after. See two biographical sketches in the Journal Asiatique, 1898; Encycl. Brit., vo. viii; Herzog, Real-Encyclop., xiii, 287-289. (J. P. L.)

Sacy, Louis Isaac le Maistre de, an eminently pious and learned Port-Royalist divine and Biblical critic, was born at Paris in 1613. He was shut up in the Bastille on account of his Jansenist doctrines, and died in 1684. The New Test. translated by De Sacy, and known as the Testament de Mons, was condemned by pope Clement IX. In 1663 De Sacy published his Testament de Mons, and in 1684, his De Sacy's version of Thomas à Kempis's De Imitatione had 150 editions. His commentary on the Scriptures has continued to maintain a high character. It is essentially valuable for unfolding the spiritual meaning of the sacred text. De Sacy was assisted in the work by Du Fossé, Charles Hêtre, and Le Tourneur. Many editions have been printed, both of the original work and of abridgments. The edition of 1692 is the best; that of 1705-80, bound variously in 40, 45, or 54 vols. 12mo, is esteemed for its convenient form; that of 1781, printed at Nines, in 25 vols. 8vo, has the advantage of being edited, with additions, by Romlet. De Sacy also wrote Lettres Chrétienes et Spirituelles (Paris, 1692, 2 vols. 8vo).

Sadamusa (Yulg. Sadom, the Greek original being lost), given in the Apocalypse (2 Esdr. i, 1) instead of Shalum (q. v.) in the ancestry of Ezra ( Ezra vii, 2).

Sadanana (the god with six fingers), in Hindii mythology, is a surname of the twelve-handed Skanda, who was born to Shiva the Destroyer by the two sisters Ganga and Usha. Sadanana slew the giant Torake by cutting him through the middle, and so divided his body into two, and upon which he rides. He is greatly revered in India, and has many pugadas.

Sadad (Σαδάς v. r. Ἀσάτα, Ἀγαφά), a corrupt Graecized form (1 Esdr. v, 13) of the name Azgad (q. v.) of the Heb. text (Ezra ii, 12).

Saddeus (or rather Daddéus) [as in 1 Esdr. vii, 40], Ledocius, v. r. λ. αὐκδίος, Λευκίας, Λαυκίας, and Λαυκίας, a corrupt Graecized form (1 Esdr. viii, 45) of the name Iono (q. v.) of the Hebrew text ( Ezra viii, 17).

Saddle (σαλάδα, merkáth, a "chariot" [1 Kings iv, 28; Heb. v, 6]; also a seat in a chariot or other vehicle, "saddle" [Lev. i, 8]; "covering" of a palanquin [Cant. iii, 10]). See CHARIOT.

The word which our translators elsewhere (Gen. xxii, 3; Num. xxvii, 21; Judg. xix, 10; 2 Sam. xii, 7, 17; xxvii, 23; 1 Kings ii, 40; xiii, 13, 23, 27; 2 Kings iv, 24) render by "saddle" literally signifies "to bind about" (as Exod. xxix, 9, 11; Lev. ii, 6; and 40th), and is probably used for riding or carrying burdens. It is certain that saddles were unknown for many ages after the custom of riding had been introduced. Those who did not ride bareback were contented with placing a piece of leather or cloth between them and their steed. As luxury advanced, a soft cushion was introduced, to which were added various ornamental trappings, and these were soon carried to a ridiculous excess
of ostentation. Saddles, properly so called, were in all probability invented by the Persians, perhaps for the sake of giving a steady seat to their mounted archers, a part of their military force to which they always paid the greatest attention. Pack-saddles must have been a much earlier invention, for something was obviously necessary to prevent the backs of animals bearing heavy burdens from being chafed by the loads (see Kitto, Pict. Bible, at Judg. ix. 10). See Ass; Camel; Horse.

The ordinary pack-saddles of the camels were high, and made of wood; carpets, cloths, etc., were heaped upon it, to form a comfortable seat for ladies who do not use the cradle, or hamper, while travelling. The cloth, etc., were removed at the end of the day's journey, and being laid on the ground, served as a sort of mattress in the tent, on which a person might sit or lie down, while he reclined against the pack-saddle itself (Gen. xxxii, 34).

Sadduca (or rather Sadda'cu, Saddukos, v. r. Saddukos), the Greekized form (1 Esdr. viii. 2) of the name of Zadok (q. v.), the high-priest, one of Ezra's ancestors (Ezra vii. 2).

Sadduce (strictly Sadda'can, Sadduckios [Matt. iii. 7; xvi. 1, 6, 11, 12; xxii. 28, 34; Mark xii. 18; Luke xx. 27; Acts iv. 1; v. 17; xxiii. 6, 7, 8]), the usual designation of one of the three sects or orders of Judaism in the time of Christ, the other two being the Essenes and the Pharisees. They were originally a religious party, if such free-thinkers could fairly be so designated. See Sects; Jesus.

I. Name of the Sect and Its Signification.—According to the current tradition of the Jews, the appellation modern סְדָדַעְנֵא, from which Sadducaic is Sadduceus the Greek form (used by Josephus and the New Testament as above), is derived from Zadok, the name of the founder of this sect, who was a disciple of Antigonus of Soho, B.C. 200-170. See School. This is not only declared in the Book of Rubai Nahum (cap. iv.), but by Saadiah Gaon, 892-942 A.D.; by R. Nathan (cir. 1030-1100 A.D.), in his lexicon called Joseph, v. r. יֵשׁוֹעִי, by Maimonides (1135-1204 A.D.), in his commentary on Abot (i, 3), but by the greatest Jewish authorities since the 9th century of the Christian era. Dr. Geiger, who, in his Urbshaft und Uebersetzungen der Bibel (p. 105), argues in a most elaborate manner that there are not sufficient historical data for deriving the name Sadduceus from Zadok, a disciple of Antigonus of Soho, derives it, nevertheless, from this proper name, which he assigns to another person of an earlier date, as will be seen in the sequel. Epiphanius, however, seems to derive it from a double source viz. from a proper name Zadok, and from the Hebrew name יְזָדֹק, righteousness. He says that they call themselves Sadducees because this name is derived from righteousness, as Zadok denotes righteousness (Ἐναγματικῶς τινος Σαδουκείων ὡς ἄντι δικαιοσύνης τῆς ἐπικλήσεως ὑρμομένης 'στείκ γάρ ἵμαντες δικαιοσύνη), and that there was also an ancient priest named Zadok, but they did not continue in the doctrines of their (i.e., Sadducees) chief (Adversus Harreres, i, 14). Dr. Low rejects altogether the derivation of Sadduceus from the proper name Zadok, for the following reasons: (1) There is no distinction in the whole ancient Jewish history for the followers of a sect to be called by the name of the chief of the sect, and that it is as contrary to the genius of the Hebrew if יְזָדֹק is taken as the proper name Zadok, with יְיָדֹק, to translate it as Sadducea, as it would be to render עַרְבָּךְ, a follower of Jeroboam. (2) The older Talmudic literature knows nothing of Zadok and Boethus, the supposed originators of the Sadducees. (3) The Sadducees, as is evident from ancient sources, called themselves יְזָדֹק, the righteous (Epiphanius, Adversus Harreres, i, i, 4). Hence Dr. Low concludes that, in harmony with his Hebrew name יְזָדֹק, the Sadducees called themselves in Greek Ἰουθής, the straightforward, open, honest, righteous, and that the opponents of this sect changed both the honorable Hebrew appellation יְזָדֹק into Ἰουθής (hence the singular יְזָדֹק = Sadduce), and the Greek name Ἰουθής, which is written in Hebrew יְזָדֹק (according to the analogy of בְּאָרָךְ = boethus), from which originated יְזָדֹק, Boethusians.

He moreover maintains that it is for this reason that the Sadian makes no distinction between the Sadducees and the Boethusians (Ben-Chananja, i, 946 sq.). This definition of the appellation Sadduceus is entirely speculative, and its soundness must be determined by an examination of the rise, progress, and doctrines of the Sadducees. Besides, the first objection against the derivation of יְזָדֹק from the proper name יְזָדֹק is set aside by the fact that the first Karaites called themselves יְזָדֹק, followers of Aman, Amanites; so that יְזָדֹק, an Amanite, is an exact parallel to יְזָדֹק, a Zadokite. Still more speculative, and altogether unique, is the opinion of Koster that "Sadduceus is simply a different form of Stoic" (Studien und Kritiken, 1887, p. 164). According to some readings the Sadducees also called themselves גָּדוֹל, Scripturaries, Biblic-followers, Karaites (Megilla, 24 b; Jerus. Megilla, iv, 9), because they adhered to the written law. This is in perfect accordance with the ancient custom of calling a Biblical student by the honorable Hebrew appellation יְזָדֹק (formed according to the analogy of יְזָדֹק); or by the Aramaic form יְזָדֹק (defective of יְזָדֹק), or יְזָדֹק, formed according to the analogy of יְזָדֹק. Thus Chaima, Abba Chali'ah, Eliezer ben-Simon, and Levi ben-Si, were designated by this title (Talmish, 27 b; Baba Bathra, 129; Midrash Rabbah on Lev. cap. xxx; Jalkut, On the Song of Songs, § 338); and the Talmud tells us that those whom were deemed worthy of this name "who understood how to read accurately the law, the prophets, and the Hagiography" (comp. Kiddushin, 12; First, Kardathem, p. 129).

II. Scripture Notices.—Although frequently mentioned in the New Testament in conjunction with the Pharisees, they do not throw such vivid light as their great antagonists on the real significance of Christianity. Except on one occasion, when they united with the Pharisees in insidiously asking for a sign from heaven (Matt. xvi, 1, 4, 6), Christ never assailed the Sadducees with the same bitter denunciations which he uttered against the Pharisees; and they do not, like the Pharisees, seem to have taken active measures for causing him to be put to death. In this respect, and in many others, they have not been so influential as the Pharisees in the world's history; but still they deserve attention, as representing Jewish ideas before the Pharisees became triumphant, and as indicating one phase of Jewish history at the time when the new religion of Christianity, destined to produce such a momentous revolution in the opinions of mankind, issued from Judaism.
The Sadducees are not spoken of at all in the fourth Gospel, where the Pharisees are frequently mentioned (John vii, 45; xi, 47, 57; xviii, 3; viii, 3, 13-19; ix, 13); an omission, which, as Geiger suggests, is not unreasonable, consciousness, and the Gospel of John, (of which p. 107). Moreover, while Paul had been a Pharisee and was the son of a Pharisee, while Josephus was a Pharisee, and the Mishna was a Pharisaical digest of Pharisaical opinions and practices, not a single undesigned writing of an acknowledged Sadducee has come down to us, so that we can form an estimate of their opinions; we are mainly dependent on their antagonists. This point should always be borne in mind in judging their opinions, and forming an estimate of their character, and its full bearing will be duly appreciated by those who reflect that even at the present day, with all the checks against misrepresentation arising from publicity and the invention of printing, probably no religious or political party in any country would be content to accept the statements of an opponent as giving a correct view of its opinions.

III. The Tenets and Practices of the Sadducees.—To apprehend duly the doctrines and usages of this sect, it must be born in mind that the Sadducees were the aristocratic and conservative priestly party, who clung to their ancient prerogatives and resisted every innovation which the ever-shifting circumstances of the commonwealth demanded; while their opponents, the Pharisees, were the liberals, the representatives of the people—principle being so to develop and modify the Mosaic law as to adapt it to the changing times, and, to make the people at large real that they were "a people of priests, a holy nation." Thus standing immoveably upon the ancient basis, the Sadducees, whose differences were at first chiefly political, afterwards extended these differences to doctrinal, legal, and ritual questions.

A. Political Opinions.—The primary political difference between the two sects was that the Sadducees maintained that a man's destiny is in his own hands, and that human ingenuity and statescraft are therefore to be resorted to in political matters; while the Pharisees clung to the conviction that the political relations with foreign nations, like the theocracy at home, are under the immediate control of the holy one of Israel (Josephus, Ant. xiii, 5, 9; xviii, 1, 4, with War, ii, 8, 14; Mishna, Berachoth, 33 b; Nidalah, 16, 72). That the Sadducees, who were the real aristocracy (Josephus, Ant. xvii, 1, 4) and the successful warriors in the Maccabean struggles (Josephus, Ant. xviii, 1, 4; War, ii, 5, 3), should have espoused such political views, was the natural result of their political success. Moreover, the doctrine that what a man possesses is what he deserves was peculiarly gratifying to the successful and aristocratic caste.

Besides, in this respect, as in all other matters, the Sadducees showed their conservatism in abiding by the Pentateuchal views that a man is rewarded in this world according to his deeds, and that prosperity and adversity are a test of piety and wickedness (Deut. xxviii, 1-68, with Ps. xxxvii, 25).

B. Doctrinal Views.—1. Rejection of the Oral Law.—Foremost among the doctrines of the Sadducees is the tenet that the oral traditions, which are not written in the law of Moses; and it is for this reason that the Sadducees reject them, saying that it is only the written observances which are binding, but those which are transmitted by the fathers are not to be observed (Ant. XIII, 10, 6). For the better understanding of this important question, it must be remarked that the Pharisees and the orthodox Jews to the present day have an oral law in addition to the written law. This oral law consists of sundry religious, ceremonial, and social practices which obtained in the course of time, and which were called forth either through the obscurity, insufficiency, or the carelessness, and the restrictions and contradictions of the written enactments, or through the inapplicability of some of the Mosaic statutes to the ever-changing circumstances of the commonwealth. Some of the enactments contained in this oral code are undoubtedly as old as the original laws which they supplement and explain, so as to adapt them to cases not specified in the Mosaic law; others, again, were promulged by the spiritual heads of the nation after the return from the Babylonian captivity, because the altered state of the nation absolutely required these regulations, although there was no basis in the Mosaic law for them; while others originated in party feeling, to shield the pious against even approaching the limits of transgression. Now the Sopherim (i.e. scribes and the lawyers), after the Babylonian captivity, who found this accumulated traditional code, tried to classify and arrange it. Those practices which could be deduced from or introduced into the text of Holy Writ by analogy, combination, or otherwise, were regarded as legitimate and authoritative traditional exposition of the law (see Massechoth); while those practices which obtained in the course of time, which were venerated and esteemed by the people both for their antiquity and utility, but for which neither author nor apparent reason could be found in the written law, were denominated A traditional law of Moses from Sinai (ללא מזדויה חק של מosis), because from their antiquity and importance, it was thought that they must have come down from the lawgiver himself. It is this oral law which the Sadducees rejected; and in their conservatism they adhered to the ancient Hebrew Scriptures, as well as to those time-honored explanations and practices (ToObject אֲשֶׁר לְכַלִּי) which were not at variance with the text of the Bible. It must be distinctly borne in mind that by their rejecting traditions is not meant that the Sadducees rejected all the traditional comments upon the law and the ancestral practices not found in the Bible. Even the Talmud itself only charges them with rejecting some things (Sanhedrin, 38 b; Horajoth, 4 a), and there is but little doubt that those practices which they rejected were originated by the Pharisees, the liberal party whose innovations the conservative Sadducees disliked, and regarded as an encroachment upon their priestly and aristocratic rights. In the Mishna (Dalkin, 5, 5), it is pointed out that "all the Pharisees and Sadducees are mentioned, which are unimportant—such, e.g., as touching the Holy Scriptures made the hands technically "unclean," in the Levitical sense, and whether the stream which flows when water is poured from a clean vessel into an unclean one is itself technically "clean" or "unclean" (Yad, iv, 6, 7). If the Pharisees and Sadducees had differed on all matters not directly contained in the Pentateuch, it would scarcely have been necessary to particularize points of difference such as these, which to Christians imbued with the genuine spirit of Christ's teaching (Matt. xxv, 11: Luke xi, 37-40) must appear so trifling as not to resemble the narrow and deceased imagination. Indeed, it will be seen in the course of this article, from the enumeration of their distinctive tenets, that the theological views of the two sects were not so much at variance as might have been supposed, and that the Sadducees in many cases actually adhered to ancient traditions, while the Pharisees abandoned such of those traditions as were not consonant with the true raising the people, whose true representatives they were, to a nation of kings and priests. See Tradition.

That the Sadducees also rejected the prophets and Hagiographa, and only believed in the Pentateuch, as is asserted by Epiphanius (Adversus Heresies, xiv), Origen (Cels., i, 49), Jerome (Comment. on Matt., xxvii, 31-38), and followed by some modern writers, is unli
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at variance with the Jewish records of this sect, and has evidently arisen from a confusion of the Sadducees with the Samaritans.

2. Description of the Resurrection, etc.—Next in importance in point of doctrine is their eschatology. The Sadducees denied that the dead will rise to receive their reward and punishment. Josephus, who specifies this second cardinal difference between the Pharisees and the Sadducees, describes their respective doctrines of a future life, and of punishment in another world, as follows: 'In another place, again, where this historian mentions the distinctive eschatological views of the Sadducees, he plainly says, "Their doctrine is that souls perish with the body" (Saddaei- καιοι δι τας ψυχας δ ο λογος συναφανια τοις συναφι [Ant. xvi, 1, 4]). But in the Talmud and in the New Test., we are told that they simply denied the resurrection of the body (Sanhedr. 90 b; Luke xx, 27; Matt. xii, 18; see also Matt. xxi, 23), which by no means involves the immortality of the soul; and it cannot be supposed that if the Sadducees had actually denied the immortality of the soul, so vital a point would be passed over in silence by the Talmudic doctors, when unimportant points are so minutely specified. Therefore, before we can, therefore, be no doubt that Josephus, in his vanity to depict to the Greeks the Jewish sects in such colors as to make them correspond to the different philosophical schools among the Greeks, did injustice to the Sadducees by assigning to them the doctrines of the Stoics. The misrepresentation of the Sadducees will appear all the more evident when it is borne in mind how defectively Josephus describes the Pharisaic eschatology in the very same section. He there represents the Pharisees, who were his own party, as believing that the resurrection is to be confined to the righteous, while the wicked are to be detained in everlasting punishment in Hades under the earth (Ant. xviii, 1, 3); whereas it is well known that this opinion was only entertained by some of the later doctors, while the Pharisees generally believed in the resurrection of both the righteous and the wicked (Dan. xii, 2), and this was the common doctrine as late as the second book of Maccabees (comp. xii, 40-45). The Sadducees, however, in the section of the Resurrection, were for not believing in the resurrection of the dead to receive their reward and punishment is that it is not taught in the law of Moses (Sanhedrin, 90 b), which simply promises temporal rewards and punishments for obedience and disobedience (Exod. xx, 12; xxii, 25, 26; Deut. vii, 12-15; xxvii, 1-99). The very quotation made by our Saviour (Matt. xxii, 31, 32; Mark xii, 28, 27; Luke xx, 37) of Exod. iii, 6, 15, which is only natural to suppose is the most cogent text in the law, nevertheless does no more than suggest an inference on this doctrine. The Sadducees, however, did not admit the inference, and they simply regarded this mode of proving the resurrection of the soul as a proof that they were in the habit of hearing similar inferences deduced by the Pharisees from other passages. Thus the Talmud relates: "The Sadducees asked Rabbi Gamaliel, Whence do you know that the holy one, blessed be his name, will raise the dead? To which he replied, From the law, the prophets, and the Hagiographa: from the law because it is written, 'And the Lord said to Moses, Behold, thou shalt lie down with thy fathers (זון), and this people shall rise again' (Deut. xxxi, 10); from the prophets because it is written, 'Thy dead shall live,' etc. (Isa. xxvi, 19); and from the Hagiographa because it is written, 'And the roof of thy mouth,' etc. (Song of Songs, vii, 9). The Sadducees, however, would not accept these passages till he quoted the passage, 'The land which the Lord sware unto your fathers to give it to them' (Deut. xi, 21). He promised it to them (יִשְׂרָאֵל)—i.e. to the living, and not to the dead; but as they were now dead, it is evident that there will be a resurrection if the promise is to be fulfilled" (Sanhedrin, 90 b).

We are also told in the New Test. that the Sadducees believed in the resurrection of the angels in the day of the Lord (Acts ii, 23); but this can by no means imply that they altogether denied the existence of angelic and spiritual beings, since the Sadducees were firm believers in the divinity of the Mosaic law, where the appearance of angels is again and again recorded (Gen. xvi, 7; xix, 1; xxii, 11; xxviii, 12; Exod. xii, 20; Num. xxii, 28 et al.), and neither Josephus nor the Talmudic writings charge them with this unbelief. What they denied was the incarnation and manifestation of demoniac powers and angelic beings in later days, as believed and described in the Jewish writings and in the New Test.

3. The opinions of the Sadducees respecting the freedom of the will, and the way in which those opinions are treated by Josephus (Ant. xxiii, 5, 9), have been noticed elsewhere. See PHARISEES. It may here be added that possibly the great stress laid by the Sadducees on the freedom of the will may have had some connection with their forming such a large portion of that class from which the Scribes were selected. Jewish philosophers, in their study, although they knew that punishments as an instrument of good were unavoidable, might indulge in reflections that man seemed to be the creature of circumstances, and might regard with compassion the punishments inflicted on individuals whom a wiser moral training and a more happily balanced nature might have made useful members of society. Those Jews who were almost exclusively religious teachers would naturally insist on the inactivity of man to do anything good if God's Holy Spirit were taken away from him (Psa. li, 11, 19), and would enlarge on the perils which surrounded man from the temptations of Satan and evil spirits (1 Cor. x, 13; 1 Tim. iv, 13). But it is likely that the tendencies of the judicial class would be more practical and direct, and more strictly in accordance with the ideas of the Levitical prophet Ezekiel (xxxiii, 11-19) in a well-known passage in which he gives the responsibility of bad actions, and seems to attribute the power of performing good actions exclusively to the individual agent. Hence the sentiment of the lines,

"Our acts our angels are, or good or ill. Our fatal shadows that walk by us still,"

would express that portion of truth on which the Sadducees, in inflicting punishments, would dwell with most emphasis; and as, in some sense, they disbelieved in angels, these lines have a peculiar claim to be regarded as a reflection of Sadducean sentiments. If, however, new haps, if writings were extant in which the Sadducees explained their own ideas, we might find that they reconciled these principles, as we may be certain that Ezekiel did, with other passages apparently of a different import in the Old Test., and that the line of demarcation between them and the Pharisees was not, in theory, very sharply marked as the account of Josephus would lead us to suppose.

C. Legal Matters.—1. The Sadducees restricted the Levirate law to cases of betrothal (הדואר), but denied its obligation when the marriage was consummated (הזכרות). Thus, for instance, though they regarded a betrothed woman ( Subscriber) as a wife, and treated her as a married woman in accordance with the Mosaic legislation [see MARRIAGE], yet, when her betrothed husband died without cohabiting with her, his surviving brother could perform the duty of Levir without committing incest, as she was still a virgin. In this respect, too, the Sadducees, as the erudite Geiger has shown, held the ancient Levirate law, which is based upon Gen. xxxviii, 7-10, and which—inference from the similarity of expression used in vers. 7 and 10—that Esarhadon acted wickedly and not properly com-
summat the marriage with Tamar—enacted that the
Levir is only then to perform the duty towards his
decreed brother when the marriage has not been con-
summated (Yebamoth, 84 b; and Bava Rabbah, 4a).
Leviticus (Yebamoth) (Hesula, 18622, i, 30, etc.).
It is to be remarked that the Samaritans of old restric-
ted the Levirate law (Deut. xxy, 5, etc.) in the same
manner, and that the Talmud which records it tells us
that in support of this restriction the Samaritans ap-
pealed to the expression נִשָּׁה, which they trans-
lated שָׁבָט, and regarded as the adjective of נִשָּׁה, con-
straining it with the preceding נַעֲרָה, while they took
לַעֲרָה as explicative of the preceding by way of rep-
tation, translating the whole passage “The wife of the
decreed who is outside (i.e. the consummation of the
marriage) is not to be for another man” (Jerusalem Ye-
bamoth, i, 6; Kirchheim, Kirche in Shemron, p. 36).
The Karaites, who may be regarded as modern Sadducees,
explain the Levirate law in the same manner. This
restriction of the Levirate law on the part of the Sad-
duces imparts additional force to the incident recorded
in the Gospels (Matt. xxii, 23, etc.; Mark xii, 18, etc.;
Luke xx, 27, etc.). Here we are told that the Sad-
duces, not being in a resurrection, put the follow-
quoting question to our Saviour: The first of seven brothers
married a wife and died childless, whereupon the second
brother performed the duty of Levir, and he too died
without issue; then the third, fourth, fifth, sixth, and
seventh brother successively performed the duty of
Levir, so that she alternately became the wife of seven
husbands—now, whose wife is she to be at the resur-
rection? With the restricted application of the Levirate
law before us, it will be seen that though this ironical
question was chiefly directed against the doctrine of the
resurrection, yet it at the same time also attacks the
orthodox Pharisaic view of the Levirate law which was
undoubtedly shared by our Saviour. What the Sad-
duces thereby say is, as Geiger rightly remarks, that
according to their application of the Levirate law, which
restricts it to the betrothed woman נָשִׁית, especi-
al-Iy several times under similar circumstances, the rela-
tion of the woman to her last husband who consum-
mated the marriage is far more intimate than to any of
the other husbands to whom she was simply betrothed.
Supposing, therefore, her marriage to be kept secret, that there will
be a resurrection, and the woman will rise with all
the seven brothers, no difficulty will be experienced ac-
curring to the restricted application of this law, inasmuch
as she will be the wife of the last husband who alone
consummated the marriage. According to the Pharisaic
practice, however, the Levirs have to marry the
widow after the marriage has been consummated, so
that she is the real wife of all the seven brothers; hence
the ironical question put to our Saviour, “According to
the Pharisaic doctrine of the Levirate law, in which you
believe, the difficulty will be to decide whose wife she is
to be.”
2. The ceremony of taking off the shoe (גנבת הוא), in
case the surviving brother refuses to perform the duty
of Levir towards the widow of his deceased brother is,
explained most rigidly by the Sadducees insisting upon
the letter of the law, that the rejected widow is to spit
into the man’s face (Deut. xxv, 9); while the Pharisees,
adopting the law to the requirements of the time,
regarded the spitting before his face as satisfying the
demands of the injunction, and hence explained the
passage accordingly (Taamith, iv).
3. The same conservatism and rigor the Sadducees
manifested in the right of retaliation, insisting upon the
literal carrying-out of the law, “eye for eye, tooth for
Tooth, hand for hand, foot for foot,” etc. (Exod. xxi, 23,
etc.); while the Pharisees, with a due regard for the
interests of the people, maintained that pecuniary com-
pensation is sufficient (Baba Kama, 39 b; 34 a, b; Ta-
annah, iv, 2).
4. For the same reason the Sadducees also insisted
upon the literal explanation of the law in Deut. xix,
21, maintaining that false witnesses are only then to be
executed when the sentence of the falsely accused had
actually been carried out, in which case alone the words
“life for life” receive their literal fulfillment; whereas
the Pharisees concluded, from Deut. xix, 19, that if they
are found out, even before the sentence has been carried
out, they are to be executed; for it is there said, “Ye
shall do unto him as he intended to do unto his bro-
ther.” Hence the intention is to be visited with capital
punishment (Mishna, Maccot, i, 6; Tosiphta Sanhed-
rin, vi).
5. The law of inheritance formed another distinctive
feature of the Sadducees. According to the Mosaic
law, the son alone is the rightful heir; and in case there
is no son, the daughter inherits the father’s property
(Numb. xxvii, 1–11). Now, the Sadducees maintained
that in case the son, who is the heir presumptive, has
sisters, and that the daughter is the deceased son’s
heir, it was not to go entirely to his female issue, but that
the deceased’s sisters are to have an equal share with his
issue, urging that the deceased son’s daughter is only the
second degree, while his sisters are the first degree.
The Pharisees, on the contrary, maintained that the deceased
brother’s daughter is to the rightful heir as such, as she is the
descendant of the male heir, whose simple existence disinherited his sisters (Mishna, Baba Batra, viii, 1; Babylonian Baba Batra, 115 b; 116; Taanith, v, 2).
6. From the law that the owner of cattle is responsible
for damages done by his animals (Exod. xxii, 29, 30),
the Sadducees maintained that a master is responsible
for damages done by his slave, submitting that he is far
more answerable for his cattle than his captive, inasmuch as he is to
watch over his moral conduct. The Pharisees, on the
other hand, denied this, submitting that the slave is a rational,
and hence a responsible, creature; and that if the master be held answerable for his conduct, the
dismissed slave might, out of spite, commit ravages in order to make his master pay (Mishna, Yadaim, iv, 7).

D. Ritual Questions.—1. The first important distinction
in this department to be mentioned is the great stress
which the Sadducees laid on the ritual purity of the
person of the officiating priest. He had to keep
aloof from the very appearance of uncleanance. Hence
they required that the burning of the red heifer, from
the ashes of which the water of absolution was prepared,
should not be performed by any priest who had been
defiled, although he had immersed, because he does not
become undefiled before sunset (יִמְנָה לְךָ נָשִׁית).
The Pharisees, on the other hand, disregarding the person
and regarding the thing, opposed this great ado about
the aristocratic priest. “They prepared a baptism on the
Mount of Olives, where the burning of the red heifer
took place, and designedly defiled the priest who was
to burn it.” The Sadducees should not be able to say
that the heifer is not to be prepared by such as had
not become pure by the sun-setting” (Mishna, Parah, iii, 7).
2. The Sadducees, again, did not believe that the
sacred vessels in the Temple are to be subjected to the
strict laws of Levitical purity, which the Pharisees
stoutly maintained. So strict were their views on
this subject that the Pharisees had all the sacred ves-
sels immersed at the conclusion of every festival,
because some unclean priest might have touched them.
Hence, when the Pharisees, on one occasion, immersed
even the golden candlestick after a fastened funeral,
Mishna, Taanith, 79 d). That the Pharisees should have thus guarded
the sanctity of the vessels against the possible touch
of a defiled priest must have been all the more annoying to the priestly Sadducees, since in other things which did not affect this aristocratic fraternity, but concerned the daily life of the people at large, the Pharisees were less rigorous with regard to the laws of Levitical purity than the Sadducees, as may be seen from the following instance.

3. The Sadducees interpreted the injunction in Lev. xi, 39, 40 most rigidly, maintaining that it is not only the flesh, but the skin, bones, sinews, etc., which are defiled. They did not approve of the practice of making the skin, etc., defiled by cutting it off, but some of the bodies, such as the skin, bones, sinews, etc., while the Pharisees restricted this defilement by contact simply to the flesh, except the parts of a dead human body, and of a few reptiles, in which the skin and the flesh are, to a certain extent, identical.

4. As a necessary and vital consequence of the foregoing view, the Sadducees maintained that the skin and the other parts of an animal not legally slaughtered—i.e. both of all those animals which the law permits to be eaten when legally slaughtered, but which have died a natural death, and of those which the law does not permit to be eaten—are allowed to be made into different articles of use; and that leather, parchment, or any other of the numerous articles made from the skin, bones, veins, etc., is defiling. This rigid view obliged the Sadducees to explain Lev. vii, 24 in an unnatural manner, by taking the expression דָּלַד הַיּוֹם to denote an animal approaching the condition of becoming a carcass—i.e. being so weak that it must soon expire—and to urge that an animal in such a condition may be slaughtered before it breathes its last. In such a case, though its flesh is a defiling carcass, and must not be eaten, the fat, skin, bones, etc., may be used for diverse purposes (Jerusalem Megilla, 97; Jerusalem Babylon Sabbath, 108 a). The Pharisees, on the other hand, as the representatives of the people, whose interests they had at heart, allowed the sundry parts of such animals to be used as materials for different utensils. They even allowed the Sacred Scriptures, the phylacteries, and the mezuzah (q.v.) to be written on parchment prepared from the skin of an animal which either died a natural death or was torn by wild beasts, but not on parchment prepared from the skin of an unclean animal (ibid., and Torah ad init.; Sopherim ad init.). Bearing in mind this difference of opinion, we shall understand the import of the two discussions, recorded in the Mishna, between the Sadducees and the Pharisees, which are narrated by Rabbah upon the Sadducees, we are told, said, "We complain of you Pharisees because you say the Sacred Scriptures, when touched, defile the hands, but the books of Homer do not defile the hands." Johanan ben-Zakkai said, "And have we nothing else to object to the Pharisees but this? Do they not also assert that the bones of an ass are clean, but that the bones of Johanan the high-priest are unclean?" (Yadain, iv. 6). Now, according to the Sadducees, contact with sacred things, so far from defiling, actually sanctified; while the Pharisees, in order to guard the sacred things against contact, ordained that they not touch such holy things defiled. On the other hand, the Sadducees regarded the reading of foreign books as defiling, because they are written upon parchment made from skins of unclean animals, or of clean animals not legally slaughtered, which, with them, were like carcasses, and which, as we have seen, the Pharisees did not admit. Hence the charge of the Sadducees that the Pharisees were engaged in a superficial examination of the Sacred Scriptures, which Johanan ben-Zakkai rebuts by ironically enhancing this charge, and saying that this is not the only accusation against the Pharisees, inasmuch as he shows thereby a similar consequence arising from Pharisaic views. The bones of a dead ass are not unclean, according to the express declaration of the Bible, even if they were to be the bones of such a man as John Hyrcanus, the patron of the Sadducees; whereas the bones of an animal, even if it be unclean, and such a contempitible one as an ass, are clean; thus showing that the defiling power of an object does not always betoken a degradation in its nature, but, on the contrary, because it is of an elevating nature, therefore it defiles more easily. The other discussion, also arising from this difference of opinion, is recorded in the Talmud, where the law of the Pharisaic sages is recorded, that the Sacred Scriptures, the phylacteries, and the mezuzah may be written upon parch- ment prepared from the skin of an animal which died a natural death, but not from an unclean beast. Whereupon a Boethusian [=Sadducee] asked Rabbi Joshua Ha-Garsi, "Where can you show that the phylacteries are not to be written on the skin of an unclean animal?" R. Joshua. "Because it is written [Exod. xiii, 9, where the phylacteries are enjoined] that the law be written in [Exod. xiii, 9, where the phylacteries are enjoined] that the law shall be written on the forehead. But, according to the Sadducees, "the carcass ought also to be eaten." To this he replied, "The law says ye shall not eat of anything that died [Deut. xiv, 21]; and sayest thou that it should be eaten?" To this the Sadducees replied, "Bravo!" (יִדְנִלְךָ = קַנְוָע [Sabbath, 108 a]).

5. The Pharisees, who stood upon their priestly dignity and ancient prerogatives, rejected the artificial mode of amalagnating the distance (יִנְפַּת הַנָּעַר) introduced by the Pharisees to enable the members of their order to walk beyond the Sabbath-day's journey without infringing on the sanctity of the day, so as to join the social meal which was instituted in imitation of the priestly social repast. See PHARISEE; SABBATH-DAY'S JOURNEY.

6. As priests, the Sadducees were not subject to the stringent religious laws, and could therefore enjoy their meals comfortably, inasmuch as they regarded the work requisite for their preparation as part of their sacrailc duties, which set aside the Sabbath regulations; whereas upon the people they imposed the most rigorous observance. Thus, in accordance with Exod. xxv, 5, they insisted that lights must be not kindled on Sabbath and that the superfluous loaves in the dark (Sabbath, 55 b; Rashi, on Tosaphi in Sabbath, ibid.; Maimonides, Yad Hacheksa, Hilchot Sabbath, vi, 1; Tanchuma, lvii); they prohibited the eating of any food which was either kept warm since the preparation-day (יִנָּפְט בּוֹם), or was warmed on the Sabbath (Responsa of the Gaon, called Shoura Tehbbit, No. xxxiv); and forbade commisal intercourse because of the danger of defiling foreign books as defiling, because they are written upon parchment made from skins of unclean animals, or of clean animals not legally slaughtered, which, with them, were like carcasses, and which, as we have seen, the Pharisees did not admit. Hence the charge of the Sadducees that the Pharisees were engaged in a superficial examination of the Sacred Scriptures, which Johanan ben-Zakkai rebuts by ironically enhancing this charge, and saying that this is not the only accusation against the Pharisees, inasmuch as he shows thereby a similar consequence arising from Pharisaic views. The bones of a dead ass are not unclean, according to the express declaration of the Bible, even if they were to be the bones of such a man as John Hyrcanus, the patron of the Sadducees; whereas the bones of an animal,
the Temple treasury, on which was indicated that the money therein contained was destined for the sacrifices for all Israel. The required money was taken out of the boxes three times a year—on the three great festivals, i.e., on the feast of Passover, Pentecost, and Tabernacles. From the first box it was taken with the announcement that it was "in the name of the whole land," from the second, stated, "in the name of Media, and in the name of the distant countries generally;" so that all the Israelites, including even those who did not contribute to this tax, were represented in the dedication (Shekalim; Maimonides, *Shekalim*). So hotly was this point contested between them that it lasted eight days (Nisan, 1–8, year not mentioned), and that the Pharisees, to mark their victory over the Sadducees, appointed these eight days half-festivals, during which no mourning should take place (*Monochoth*, p. 65 a). 8. Regarding the sacrifices as their own, or as belonging to their priestly party, the Sadducees maintained that the priests might eat of the meat-offerings which were connected with the free-will animal sacrifices (Numb. xvi. 2, etc.); while the Pharisees maintained that they must be burned on the altar, and carried their opinion into a law, for which reason they again instituted a half-festival in commemoration of their victory. 9. Taking the expression *תֵּרְצוֹן* (*Lev.* xxiii, 11, 15, 16) literally, the Sadducees maintained that the Omer ought to be offered on the first day following the weekly Sabbath; so that the feast of Pentecost is always to be on the first day of the week (Mishna, *Me'aher*, x, 3; Gemara on the same, 65 a: *Talmid*, i, 1). See PENTECOST. 10. The Sadducees rejected the old custom of pouring water on the altar every day at the morning sacrifice during the feast of Tabernacles (עָלָהַיָּם), and so opposed were they to this ceremony that it became the cause of separation between the Sadducean king Alexander Jannaeus and the Pharisees (Succa, 46 b, with Josephus, *Ant.* xiii, 13, 5; Grütz, *Geschichte der Juden*, iii, 473, 2d ed.). 11. They also objected to the procession of the people round the altar holding willow branches in their hands on the feast of Tabernacles (*Yoma*, 43 b). See TABERNACLES, FEAST OF. 12. They maintained that the incense which the high-priest was to carry into the holy of holies on the great day of atonement ought to be kindled outside, and thus to be carried into the sanctuary; because they deemed it improper to do work in the presence of the Lord, and because it was more in accordance with the words of the court of the high-priest, before the Day of Atonement, to perform everything in strict accordance with their enactments (*Sipkra*, *Pericepo* וּכְאָשׁ בַּאָשׁ, iii; *Jerusalem Yoma*, 1, 5; *Babylon Yoma*, 19 b, 58 a). 13. Though admitting that Exod. xiii, 6 enjoins phylacteries, the Sadducees rejected the Pharisaic regulations about the making and weaving of them (*Sinhedrin*, 88 b; Maimonides, *Yad Hahazakah*, *Hilchoth Tefliloth*, iv, 5). See PHYLACTERIES. 14. Based upon the law that a lying-in-woman is not to touch holy things nor to go into the Temple during the thirty-three days following the seventh days after the birth of a boy, and during the sixty-six days following the first fourteen days after the birth of a girl (Lev. xii, 2–8), the Sadducees maintained that this law excludes the woman from the enjoyment of her communal rights all these days; while the Pharisees, who also believe laws to be permanent as much as possible from the burden of the law, did not transfer the holiness of the things and of the Temple to the persons, thus granting to the wife and to the husband the enjoyment of their rights. Hence, while they held every other appearance of blood in the woman as defiling, they regarded it, in this instance, as the effects of the birth, and as pure blood (*יַרְדֵּנֶשׁ*). It is for this reason that the שֵׁרְפָּתָה (*Lev.* iv, 5) has not the *mpikkūth*, thus denoting pure blood, as the present Masoretic text is the Pharisaic text; and that the rendering of it in the A. V. by "the blood of her having a lying-in," though agreeing with the Sadducean text, which is undoubtedly the original one, is at variance with the *textus receptus* (comp. Geiger, *He-Chalutz*, v. 29; 29 sq.; *Judische Zeitschrift*, i, 51; ii, 27, etc.). It must not, however, be concluded that these are the only distinctive features of the Sadducees, although not many are mentioned by their opponents, the Pharisees. 4. HISTORY OF THE SADDUCEES.—1. Their Origin.—The oldest record pretending to describe the source of this sect (טֵרְצווֹן וּכָאָשׁ) is the commentary of Rabbi Nathan Ha-Babi (q. v.) on the tractate of the Mishna entitled *Abot* (*אַבּוֹת* = *The Moral Sayings of the Ancient Fathers*. In this commentary on the saying of Antigonus of Soho (B.C. 200–170)—"Be not like servants who serve their master without expecting to receive wages, but be like servants who serve their master with hope to receive wages, and the Lord be upon you" (Mishna, *Abot*, i, 3)—Rabbi Nathan remarks as follows: "Antigonus of Soho had two disciples who proclaimed his maxims; they taught it to their disciples, and their disciples, again, taught it to their disciples. Thereupon they began to examine it after them, and said: 'What did our fathers purport to teach by this maxim? Is the laborer to work all day, and not receive his wages in the evening? Surely, if our fathers had known that there is another world, and believed in a resurrection of the dead, they would not have spoken thus. They then separated themselves from each other and two parties arose between them—[the *Zadokites* [=Sadducees] and the Boethians. The *Zadokites* are called after Zadok, and the Boethians after Boethus. They used vessels of silver and vessels of gold all their days, not because they were proud, but because the Sadducees said that the Pharisees had a tradition that they are to afflicthemselves in this world, and yet they have nothing in the world to come" (*Abot* of Rabbi Nathan, cap. v.). That Zadok and Boethus were contemporaries of Antigonus of Soho, that they opposed the doctrines of the sages, and that the sages ordained laws to obviate the cavils of their opponents, is also declared by Saadia Gaon (q. v.). (A.D. 892–942). Thus IsaacIsraeli tells us: "Saadia says the contemporaries and the tribunal of Antigonus of Soho ordained it as a law that the beginning of the month is to be determined by the appearance of the new moon, to do away with the cavils of Zadok and Boethus, who disputed against the sages about the fixing of the new moon" (*Yad Seder* 119, 2d ed. By Beloff, 1849). Similar in import to Rabbi Nathan's statement on *Abot*, i, 3 is the remark of Maimonides (A.D. 1135–1204) on the same passage. "Antigonus," says this great authority, "had two disciples, one named Zadok and the other Boethus, who, when they heard this saying proclaimed this maxim, left him, saying one to the other, the Rabbi distinctly declares that there is neither a fut-
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SADDUCEE

ure state of reward and punishment, nor any hope for man—because they misunderstood his maxim. Therefore they strengthened each other's hands, separated themselves from the congregation, and left the observance of the law, when one sect followed the one, and another sect followed the other, whom the sages respectively called the Zadokites and the Boethusians. (Concerned, on Aboth, i, 3). It must be added that the greatest Jewish authorities since the 9th century of the Christian era have regarded Zadok and Boethus as the heretical leaders who originated two sects. Modern critics, however, reject this current account of the origin of the Sadducees from Zadok and Boethus, dismissing the Antigoneus of Soho, as not historical, because: (a) it is not mentioned either in Josephus, the Mishna, or the Gemara; (b) the original account of Rabbi Nathan neither says that Zadok and Boethus themselves misunderstood Antigonus's maxim, nor that they were the chiefs of these sects, but that their disciples misrepresented the import of the maxim, and separated themselves from the congregation; and (c) it is illogical to suppose that the disciples of Zadok, who, according to Rabbi Nathan's account, did not misunderstand Antigonus, but simply continued to propound his master maxim, would call themselves, or be called, Zadokites = Sadducees, and not Antigonites, seeing that the maxim belonged to Zadok and Boethus, and not to Zadok. Third reasons, however, are of little value, since the present text of Rabbi Nathan's Abot obscure, and since Sadden, the Aruch, Maimonides, and all the ancient Jewish authorities who lived centuries ago, and who had better means of procuring correct codices, understood the passage to mean, and also derived it from independent sources, that Zadok and Boethus themselves misunderstood their master Antigonus, and that they were the originators of the sects. It is the first reason which, coupled with the fact that the oldest records are perfectly silent about Zadok and Boethus as disciples of Antigonus, goes far to show that the passage in the Abot of Rabbi Nathan, like many other pieces in the same work, is by a later hand; and that its author, who most probably flourished towards the end of the 7th century, though possessing the right information that the Zadokites and Boethusians were the followers of Zadok and Boethus, misstated the fact by making these two chiefs, who lived at different times, contemporaries, and by describing them as disciples of Antigonus. This mistake is all the more natural since the real and essential differences between the Sadducees and the Pharisees actually began to develop themselves in the time of Antigonus; and it is not at all improbable that, though the two sects shall presently present early sentiments and distinctive name from a much older leader named Zadok, a distinguished descendant of that leader, bearing the same name, may have lived in the time of Antigonus, and may have contributed greatly to the final separation of the Sadducees from the Pharisees.

2. Development of the Sect.—We have seen from their tenets and practices that the Sadducees were the ancient priestly aristocracy, and that they persisted in maintaining their conservative notions, as well as in retaining their pristine prerogatives, against the voice of the people. It is therefore natural, in tracing their origin, to look for a leader who, in the first place, separated himself from the congregation, as their strong conservative sentiments would, as a matter of course, make them centre around a representative and a name of their own caste celebrated in the records of the Sacred Scriptures. Such a chief, answering all the conditions required, we find, as Geiger has elaborately shown, in the Zadok, the tenth in descent from the high-priest Aaron, who declared for the succession of Solomon to the throne when Abiathar took the part of Adoni-Jah (1 Kings i, 32-45), and whose line of descendants, or "house" as it is termed in the Bible, henceforth retained a pre-eminence in the future history of the Jewish people. Thus when Hezekiah put a question to the priests and Levites generally, the answer was given by Azariah, "the chief-priest of the house of Zadok" (2 Chron. xxxi, 10); and Ezekiel, in his prophetic vision of the future temple, pre-eminently distinguishes the "sons of Zadok," and the "priests and the Levites of the household of Zadok," as the only individuals selected for the sacred service in the Lord's sanctuary when the children of Israel were restored (Ezek. xl, 46; xlii, 19; xlv, 15; xlvi, 11). When the Jews returned from the Babylonian captivity, this sacerdotal aristocracy, and especially the "priest of the seed of Zadok," the "sons of Zadok," or, which comes to the same thing, "the Zadokites," were Sadducees, undistinguishable from the ancient royal and priestly house, formed state, and to be the time-honored guardians both of sacred heritage and their holy religion. The high-priests were also the chief functionaries of state. Their maxim, however, that statecraft and ingenuity are to be employed in political transactions with foreign nations, as well as the conduct of the chief among this sacerdotal aristocracy based upon this maxim, threatened to destroy both the nationality and the religion of the Jews. Hellenism—which gradually found its way into Judea after its occupation by Alexander the Great—Grecian sports, and political alliances with the heathen, were avowedly by the high-priests of the land, and by the sect of the Zadokites (2 Macc. i, 11-15). The very high-priest, who hitherto was the centre of religion, did all he could to denationalize the people of his charge (2 Macc. iv, 1-19). The people, who saw their sanctuary ravished by the Syrians while their aristocracy were engaged in their ruinous statecraft, became embittered against both the foreigners abroad and the rulers at home. We cannot do better than continue the description of the Sadducees in the powerful words of Geiger: "It was then that a pliable priestly family made itself the hand and the mouthpiece of this discontent; it conquered and crushed the foreign sway, overthrew the government at home, and assumed the pre-eminence. But the aristocracy soon surrounded the new sun of the Maccabees, and the Zadokites, who themselves had hitherto been the sun, now became its satellites, as Sadducees. The party struggle increased with continued success to the Pharisees. The internal struggles, however, made the interference of the Romans easy, and paved the way for the keenly ambitious Herod to the throne. He was neither a priest nor a born Israelite; but, like all upstarts, he was anxious to ally himself with the ancient aristocracy. His connection with Mariamme supported a Maccabean family in the court itself, which, in opposition to the Zadokites, became the chief support of Herod, whom the people called the new Aaron, but which, nevertheless, owed its elevation to the sovereignty, and was allied to his house. These were the Boethusians. Their double character, being both upstarts and yet claiming to be ancient aristocracy, enhanced their arrogance." (Judaica Zeitschrift, ii, 54 sqq.). They are the Herodians, attached to the branch of the Sadducees—naturally called Herodians and Sadducees in the New Test. (comp. Matt. xvi, 6 with Mark viii, 13). Thus we are told that the Pharisees took counsel with the Herodians—i.e. with the Boethusian branch of the Sadducees—how they might destroy Jesus (Mark iii, 6), as these Herodians, from their alliance with the reigning dynasty, had
the temporal power for their aid. Again, in Mark xi.,
Y. xi, 15, it is stated that the chief priests, the scribes,
and the elders, sent unto Jesus certain of the Phari-
seees and of the Herodians to catch him in his words;
and after they had conjointly put to him the question about
the tribute-money (xii., 14—17), each of the representa-
tives of the two sects—i.e., of the Sadducees and the
Pharisees—tried to entrap him with questions in harmo-
ny with their own party. This is perfectly understandable.
Sadducean portion of the deputation, which are called in
ver, 13 Herodians and in ver. 19 Sadducees, came
forward first and asked him the question about the
seven brothers, which bore upon the Sadducean doc-
tine of the resurrection and the Levirate law (xii., 19—
20). Jesus came to answer their question. The Sadducees
i.e., of the Pharisaic portion of the deputation—who
was pleased with the manner in which Jesus put down the
caval of the Herodians, came forward and tried to en-
tangle our Saviour with a question from a Pharisaic
point of view (xii., 25—37). The reason why our Sau-
vior, who so frequently rebuked the extravagances of
some of the Pharisees, did not expose the doctrines of
the Sadducees is that at his advent their tenets had
been thoroughly refuted by their opponents the Phar-
i sees; and that although, through their alliance with
the court, they wielded the temporal arm (Acts v., 17),
they exercised no religious influence whatever upon the
masses of the Jewish people. Doubtless their tenets had
been all in all (Joseph. Ant. xiii, 10, 5). But even their
political influence soon ceased, for with the de-
struction of the Jewish state by the Romans the Saddu-
cees lost their temporal significance; and though their
doctrines continued to be held by a small fraction of
the dispersed Jews, yet they were deemed of so little
influence that Jehovah the Holy (168—183). In his re-
duction of the Mishnah, only rarely and sparingly takes
notice of the different opinions upon the various Jewish
events held by the Sadducees and the Boethusians.
It is for this reason that the Sadducees are also men-
tioned so little in the Talmud and the Midrashim, and
that their origin was forgotten in the 7th century, when
the above-quoted passage relating to their rise
was introduced into the Aboth of Rabbi Nathan.
3. Their Eventual Fate.—The fact of the rapid dis-
appearance of the Sadducees from history after the 1st
century, and the subsequent predominance among the
Jews of the views of the Pharisees, has led to the con-
temporary consideration. Two circumstances indirectly but power-
fully contributed to produce this result: 1st, the defeat of the
Jews after the capture of Jerusalem by Titus; and, 2d, the growth of the Christian religion. As to the
first point it is difficult to overestimate the consterna-
tion and dismay which the destruction of Jerusalem
occasioned in the minds of sincerely religious Jews.
Their holy city was in ruins; their holy and beautiful
Temple, the centre of their worship and their love, had
been ruthlessly burned to the ground, and not one stone of
it was left upon another; their magnificent hopes,
either of an ideal king who was to restore the empire of
David, or of an ideal city which was to be eternally
in the clouds of heaven, seemed to them for a while like empty dreams; and the whole visible world was,
to their imagination, black with desolation and despair.
In this their hour of darkness and anguish, they natu-
really turned to the consolations and hopes of a future
state; and the doctrine of the Sadducees that there
was no resurrection beyond the present life would have
appeared to them cold, heartless, and hateful. Again,
while they were sunk in the lowest depths of depres-
sion, a new religion which they despised as a heresy
and a superstition, of which one of their own nation
was the object, and another the unrivalled missionary
to the heathen world, gradually found its way among
the subjects of their detested conquerors, the Romans.
One of the causes of its success was undoubtedly the
widely believed that the resurrection of Jesus, and a con-
sequent resurrection of all mankind, which was accepted
by its heathen converts with a passionate earnestness,
of which those who at the present day are familiar from
infancy with the doctrine of the resurrection of the
dead can form only a faint idea. To attempt to check
the progress of this new religion among the Jews by an
appeal to the temporary rewards and punishments of the
Pentateuch would have been as idle as an endeavor
to check an explosive power by ordinary mechanical
restraints. Certainly, under these circumstances, many
circumstances combined to induce the Jews, who were not Pharisees, but who resisted the new heresy,
to rally round the standard of the oral law, and to as-
sert that their holy legislator, Moses, had transmitted
his faith to his faithful people by word of mouth, although
not in writing; that the institution of the resurrection
was one of the most important points in the law, and
punishments. A great belief was thus built up on a
great fiction; early teaching and custom supplied the
place of evidence; faith in an imaginary fact produced
results as striking as could have flowed from the fact
itself; and the doctrine of a Mosaic oral law, enshrin-
ing convictions and hopes deeply rooted in the human
heart, has triumphed for nearly eighteen centuries in
the ideas of the Jewish people. See RABBINISM.
4. Their Modern Representatives.—Many leading Jew-
ish writers (Pinsker, Geiger, Fürst, etc.) claim the Ka-
rates as lineal descendants of the Sadducees; and this
identity is quietly assumed by Ginsburg in the art.
In the Jewish Encyclopedia (Kittel's Cyclopedie, which we have already
considered). It is true the modern Karaites hold, in common with the Sadducees, the decided rejection of the
oral law. Less important coincidences are also
pointed out, such as their views of worldly policy, their
notions respecting the Levirate law, retaliation, inheri-
tance, defilement, the Sabbath, phylacteries, etc.; but
these particulars, if indeed not merely accidental, are
certainly not conclusive, in the absence of any link of
historical connection between the two sects. On
the other hand, the failure of agreement in the marked ten-
ent respecting the resurrection is a sufficient offset to
these other marks of identity. See KARAITES.
V. The literature is nearly the same as that for the
Pharisees (q. v.). The following monographs, however,
may be specified: Cellarius, De Caesarii cur Sadducienen Agens nevortis (Zitz. 1637); Reiske, De Sadducien
(Jen. 1666); Mieg, De Argumento Christ. adversus Saddu-
cceanos (Heidelberg. 1667); Willemer, De Sadducien (Viteb.
1680); Barheb, De Sadduci et de l'Hermeneutique des
Phariseens, Sadducien et Esseniens (Abbe. 1689); Salmen,
De Sadducien et Phariseen (by his Otto Theol. p. 654);
Buding, De Sadducium Ammon e Caepheus (Buding. 1719);
Cobius, Argumentum. conv. contra Sadducien (Viteb.
1727); Walthier, De Immortalitate Animarum a Saddu-
ceanos negata (Neubrand. 1776); Schultz, Conjectural
Hist. crit. de Sadducien (Hal. 1778); Schaffner, Oratio
apologia in Ecclesia Hebrea Sadducea (Jen. s. a.);
Harenberg, Nervus Demonstrantios a Christo in Saddu-
csoos suscepit (in Iken's Theasur. ii, 242); Gade, De
Sadducieorum in Gente Judaeica Autoritate (in the Mis-
cell. Lips. Nor. xii, 18; v, 440); Gildenauff, Josephi de Sadduci et de l'Hermeneutique des Phariseens
De Philosoaphia Sadduceorum (Lips. 1835—39, 4 vols.);
Hane, Die Pharsider u. Sadduceer als polit. Parteien
in Hilgenfeld's Zeitschrift, 1867). See PHILOSOPHY.
Sade, Jean Baptiste de, a French prelate, nephew of Richard, was born at Avignon in 1632.
After the death of his uncle he became bishop of Ca-
vaillon, and died Dec. 21, 1707. He left several religi-
ous works: De l'Amour et des Amours (Paris, 1687);
—Reléxions Christiennes sur les Phases Penitentiantes
Trouvées dans la Cassette d'Antoine I, Roy de Portugal
(1679).
Sade, Pons de, a French prelate. He was first
professor of the University of Avignon, and in 1445
made bishop of Vaison. He died at Vaison in 1469.
Sade, Richard de, a French ecclesiastic, was suc-
cessively chamberlain of pope Urban VIII, vice-govern-

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or of Tivoli and Ravenna, and after 1600 bishop of Ca-
vaillon. He died at Rome, June 37, 1668.
Sadeel (prop. Chandieu.), Antoine, one of the
promoters of the Reformation, was born, 1534, at the
castle of Chabot, in the Maconnais. At the age of twenty
he was invited to preach to a congregation of the Re-
formation at Paris. Attacked by the priests, he was em-
ployed by the Protestants to draw up a vindication, which
impressed the next year, 1568, but was released by the
king of Navarre. He went to Orleans, where, in 1562, he
presided at a national synod. He then went to Berne,
and finally to Geneva, where, from 1569, he labored as
preacher and professor of Hebrew until his death, Feb.
28, 1591. He wrote against the Jesuits, Sophiaeae F.
Turriani, etc. (1573) — Index Repetitionum Turriani
(1563, 8vo) — De Legitima Vocatione Pastorum Eccle-
siae Reformatae (1563, 8vo) — Response a la Profession
de Foy (1593, 8vo) — Opera Theologica (1592, fol.).
Sadhyanas, in Hindū mythology, are demi-gods, all
of whom are descended from the first Menū.
Sadīj Jug, in Hindū mythology, is a period in
Hindū chronology which embraces four world-periods,
or twelve thousand divine years of three hundred and
sixty-seven years each.
Sadler, Francis D., D.D., provost of Trinity College,
Dublin, from 1807 until his death in 1851, was a lineal
descendant of Sir Ralph Sadler. His Sermons and
Lectures (Donnell Lectures) were published in Dublin
(1821-22, 2 vols. 8vo).
Sadler, Anthony, D.D., chaplain to Charles II,
died about 1680. His published works are, Inquisitio
Anglicana (Lond. 1654, 4to) — The Loyal Mourner
(1699, 4to) — The King's Restoratio:
a Masque (1660, 4to) — Strange News Indeed
(1664, 4to) — Schemi Suvrum, etc. (1683). Also single
Sermons. See Bliss's Wood, Athen. Oxon. iii., 1267.
Sadler, John, an English divine and author, who
died 1595, is known principally by his work, Sacred
Records of the History of Christ (Lond. 8vo).
Sadler, Michael Thomas, an English states-
man and philanthropist, was a native of Snelston,
Derbyshire, and was born in 1780. He was for some time
a merchant of Leeds, was member of Parliament for
Newark-upon-Trent, 1829-30, and in 1831 for Aldbor-
ough, Yorkshire. He was noted for his philanthropic
interest on behalf of the agricultural poor and children
in factories, and his opposition to Roman Catholic
establishment and parliamentary reform. He died in
1835. The following are some of his principal works:
Ireland: its Evils and Remedies (Lond. 1828, 8vo):—
Speech in the House of Commons on the Roman Catholic
Relief Bill, March 17, 1829; Second Speech, March 30,
1829 (Lond. 1829).
Sadoc, the Greek form of the name Zadok (q.v.)
in the Apocrypha and Neh. Test.
1. (Vulg. Sadoc, the Greek original being Logos). The
high-priest Zadok (2 Esdr. i. 1) ; one of Ezra's an-
estors (Ezra vii, 2).
2. (Sadoc, Vulg. Sadoc). The son (great-grandson)
of Azor and father of Achim (Matt. i, 14) in Christ's an-
estry. B.C. cir. 220. See Genealogy (of Christ).
Sadolet, Jacopo, a Roman cardinal and bishop,
noted for his learning, ability, purity, and liberality,
both of his own and of that of his relatives. As profes-
sor at Pisa, then at Ferrara, gave him an excellent education.
While yet a mere youth he heard lectures on Aristotle,
and was introduced to the riches of classical literature.
Philosophy and eloquence were his favorite studies;
and Aristotle and Cicero his masters. His first publi-
cation was Philosophiae Consolatorum in Adv汶ea (1092).
He also made a promising start in poetry, as his De Cajo Curioso and De Laocoony Sta-
tia testify. On leaving the university he went to
Rome, and soon won the esteem of all scholars and of
several eminent prelates. Cardinal Caraffa had him
made a canon of San Lorenzo, a place which he held
until 1517. Leo X, on his accession, chose Sadolet
and Peter Bembo as his secretaries. In this position
Sadolet rendered his Church faithful services and won
great reputation. In 1517, while on a pilgrimage to
Loreto, he was appointed bishop of Carpentras, near
Avignon. After vainly declining this honor, he ac-
cepted it, not only from the pope's persuasion, but
against his own judgment. In 1526, he took an active
part in the Council of Trent, and in 1528, he was
sent as papal legate to Rome, where he dwelt for
twenty years, and died an old man in 1548.
SAFFRON

Sadoletto, Paolo, an Italian prelate, nephew of the preceding, was born at Moderna, 1508. He studied literature and ancient languages at Ferrara, and was in 1537 appointed to the See of Con- tranter, and in 1541 governor of Venetia. In 1544 he succeeded his uncle as bishop, and went to Rome as secretary of pope Julius III. At the death of that pontiff, in 1555, he returned to his diocese, and twice again was charged with the governorship of Venetia, 1560, 1567. He died at Venice, Feb. 29, 1582, deploring the loss of his excellent qualities and erudition. His Letters and Later Poems were published by abbe Costauzi at the end of his uncle's Letters. See Tiraboschi, Storia della Letteratura Italiana, vii; Barjavel, Dict. Hist. du Vénitien.

Sadr. in Scandinavian mythology, is a surname of Odin, the principal deity.

Sawulf, supposed to have been a merchant of Gloucester, drowned in 1102, and is noticed by William of Malmesbury. He left in manuscript an account of his travels in the Holy Land, A.D. 1102-3, under the title, Relatio de Peregrinatione Sawulfi ad Hierosolymam et Terram Sanctam, etc. A French translation was published in Paris, 1889, under the title, Relation des voyages de Sawulf à Jérusalem et en Terre- Sainte, and an English translation is included in Thomas Wright's Early Travels in Palestine (Lond. 1848).

Saffron (सफ़रून, karkom, Sept. κόκκος) occurs only once in the O. T., viz. in Cant. iv. 14, where it is mentioned along with several fragrant and stimulating substances, such as spikenard, calamus, and cinnamon, trees of frankincense, myrrh, and aloes (αχάλις): we may therefore suppose that it was some substance possessed of similar properties. The name, however, is so similar to the Persian karkam (see Castelli, Lex. Hept. Col. 1808) and the Greek κόκκος that we have no difficulty in tracing the Hebrew karkôm to the modern crocus or saffron. It is also probable that all three names had the same origin, saffron having from the earliest times been cultivated in Asiatic countries, as it still is in Persia and Cashmere (comp. Theophr. Plant. vi. 6; Pliny, xxii. 17), and especially in ancient Cilicia (Strabo, xiv. 6, 71; Dioscor. i. 25). Crocus is mentioned by Hippocrates and Theophrastus. Dioscorides describes the different kinds of it, and Pliny states that the benches of the public theatres were strewed with saffron; indeed, "the ancients frequently made use of this flower in perfumes. Not only saloons, theatres, and places which were to be filled with a pleasant fragrance were strewed with this substance, but all sorts of vinous tinctures retaining the scent were made of it, and this costly perfume was poured into small fountains, which diffused the odor which was so highly esteemed. Even fruit and conifites placed before guests, and the ornaments of the rooms, were spread over with it. It was used for the same purposes as the modern potpourri" (Rosenmüller, Bibl. Bot. p. 138). In the present day a very high price is given in India for saffron imported from Cashmere: native dishes are often colored and flavored with it, and it is in high esteem as a stimulant medicine. The common name, saffron, is no doubt derived from the Arabic safrân, as are the corresponding terms in most of the languages of Europe. To this it may be added that it was a favorite pigment or dye. "Saffron-vested" (epikôrasenAg) is a Homeric epithet for aurora or morning, and the crocus was a robe of delicate texture and bright-yellow color, occasionally worn by actors and Roman ladies. Its beauty in the landscape is referred to by Homer (Iliad, xiv. 399), Virgil (Georg. iv. 182), and Milton (Par. Lost, iv. 790). Nothing, therefore, was more likely than that saffron should be associated with the foregoing fragrant substances in the passage of Canticus, as it still continues to be esteemed by Asiatic nations, and, as we have seen, to be cultivated by them. Hasselquist also (Trav. p. 36), in reference to this Biblical plant, describes the ground between Smyrna and Magnesia as in some places covered with saffron; and Rauwolf mentions gardens and fields of crocus in the neighborhood of Aleppo, and particularly describes a fragrant variety in Syria. Kitto (Phyl. Hist. of Palest. p. 321) says that the safflower (Carthamus tinctorius), a very different plant from the crocus, is cultivated in Syria for the sake of the flowers which are used in dyeing; but the karkôm, no doubt, denotes the Crocus sativus.

Saffron belongs to the flag or iris order (Iridaceae). The different members of the crocus family are great favorites: the purple and golden varieties (Crocus vernus, Willd., and C. aureus, Sm.), which, on English flower borders, are the first to follow the snowdrop, and often fill with a flush of coming spring the earliest days of March; and the lonely, fragile sort (C. nudiflorus, Sm.), which, with its own leaves still underground, comes up amid the drifting foliage of autumn, making a mournful effort to cheer the last days of October. These, and other species now naturalized in various localities, are regarded by some as only varieties of the C. sativus of
Linnæus, the true or saffron-yielding crocus—a plant of plentiful occurrence in Greece and Asia Minor. The name saffron, as usually applied, does not denote the whole plant, nor even the whole flower, of Crocus sativus, but only the stigma, or part of the style, which, being plucked out, are carefully dried. (Comp. Halla Encycl. i, § xx, 165 sq., and plates in Plenck, Icones Plantar. Med. i, plate 32.) These, when prepared, are dry, narrow, thread-like, and twisted together, of an orange-yellow color, having a peculiar aromatic and penetrating odor, with bitterish and sweetish taste, tingling the mouth and saliva of a yellow color. Sometimes the stigmas are prepared by being submitted to pressure, and thus made into what is called cake saffron, a form in which it is still imported from Persia into India. Hay saffron is obtained chiefly from France and Spain, though it is also sometimes prepared from the native crocus cultivated for this purpose. Saffron was formerly highly esteemed as a stimulant medicine, and still enjoys high repute in Eastern countries both as a medicine and as a condiment. See further, Beckmann, Geschichte der Erfind. ii, 79 sq.; Celsius, Hierbool. ii, 11 sq.; Bod. a Stapel. Comment. in Theophr. p. 388 sq.; and the index to the Index Medicus (Jen. 1670); Tristrum, Nat. Hist. of the Bible, p. 496.

Saga, in Scandinavian mythology, possibly identical with Laga, is a deity who at least shares the dwelling-place of Laga in the cooling waters of Sowakaska, and participates in the love of Odin, who pays her daily visits. Saga is one of the Asins, whose songs commemorate the deeds of the heroes. See Norse Mythology.

Sagan, or Sangaren, in Hindū mythology, was a famous king, belonging to the race of Children of the Sun, whose sixty thousand sons were turned to ashes by an angry glance of the white penitent Kabiler.

Sagaris, in Greek mythology, was a Trojan who accompanied Aeneas to Italy, where he was slain by Turnus.

Sagaris, in Phcenician mythology, was a dryad who induced Atys to violate his faith with Cybele, to punish which the latter cut down the tree of Sagaris, and thus caused her death.

Sagatrakawazen, in Hindū mythology, was a monstrous giant who sprang from the blood of Brahma when that god was decapitated by the angry Siva, and who was provided with five hundred heads and a thousand arms.

Sage, John, a bishop of the Episcopal Church of Scotland, was born (1452) in the parish of Creich, Fife. He was educated at the University of St. Andrews (M.A. 1572), and was ordained in 1584. He officiated at Glasgow until the Revolution in 1688, and was consecrated a bishop for Scotland, 1705. He died in 1711. The following are his principal works: The Fundamental Charter of Presbyterianity (Lond. 1695, 8vo); The Principles of the Cyclopic Age with regard to Episcopal Power, etc. (1695, 4to; 1717, 8vo); A Vindication of the same (1701, 4to). These, together with his Life, were re-published, in three octavo volumes, by the Spottiswoode Society (Edin. 1844-46). See Allibone, Dict. of Authors, s. v.; Darling, Cyclop. Bibliography, s. v.

Sagittarius, Caspar, historiographer of the duchy of Saxony, professor of history at the University of Jena, and, according to his biographer, J. A. Schmidt, one of the ablest, most erudite, and industrious men of his time, was born Sept. 29, 1649, in Leipzig. He was taught with care, and sent him, when fifteen, to the gymnasium at Liebke. At this early age he published an essay, De Ritusbus Veterum Romanaorum Nuptiibus, and began his annotations on Justin. Here also he wrote an erudite history of the Passion of Jesus. After three years at the gymnasium, he entered the University of Helmstädt, and heard lectures on the whole field of human knowledge—exegesis, church history, metaphysics, logic, ethics, politics, physics, history, geography, and anatomy—thus laying a foundation for the character of polyhistor which he subsequently bore. He also preached and travelled in various parts of Germany, and formed relations with many learned men. He published his work, De Calceis et Nudipedibus Veterum. At the age of twenty-five he became rector of the school at Saalfeld (1668), where he not only distinguished himself as an educator, but also continued his literary productivity. In 1671 he was called to a professorship at Jena. After writing various philological treatises and theological disputationes—one of them De Martyrum Cruciatibus in Primitiva Ecclesia—he succeeded (1674) to the chair of J. A. Böse as professor of history. The next year he published a very learned work on the history and customs of Thuringia. In 1676 he visited the libraries of Germany and Copenhagen; in 1678 he issued his Compendium libri quinque in Thesaurum, a description of the library of the university of Jena, and was commissioned by the prince of Anhalt to write a theological history; in the following years he appeared as a polemic, defending Lutheranism against the Jesuit Schönmann. Thereupon followed various works on Pictish, which he boldly defended, and for which he was bitterly assailed by the said orthodox party. Among the best of his works was a History of the Church, which is his Christlicher Neusprache an alle evangelische Theologen, die die Beförderung des thätigen Christentums sich angelegen seyn lassen (Jena, 1692). Among his later writings were his Historia Viti Georgii Spaldianii (Jena, 1698), and an Introduction in Historiam Ecclesiasticam, which he did not live to finish. He died May 3, 1694. For a complete list of the works of Sag Curtius, see Joam. Andre, Schmidt's Commentarius de Viti et Script. Caspari Sagittarii (Jena, 1718). See Herzog, Real-Encycl. XII, 301-304. (J. P. L.)

Sahgut, in Hindū mythology, is the second stage of blessedness in the paradise of Vishnu. See Hinduism.

Sahadutha. See JEGAR-SAHADUTHA.

Sahidic (or Thelhian) Version. See Egyptian Versions.

Sahuguet, Marc Rene, abbé d'Espagnac, was born at Drives, in 1758. Being destined for the Church, he received orders, and was soon appointed canon of Paris. He published principally to literary pursuits, and his earlier essays have received just praise. In 1782 he became advisory clerk of Parliament, and soon developed a great love of riches. The agent and friend of Calonne, he only engaged in those enterprises which would increase his wealth. Among his operations was a speculation in shares of the East India Company, which was so scandalous as to oblige the government to cancel the whole bargain. After the disgrace of Calonne, the abbé d'Espagnac was exiled, though he was still canon of Notre Dame. In 1789 he returned to Paris and associated himself with the so-called Club of 1789. At this time he was a friend of Danton, whose influence procured for him the office of purveyor to the army of the Alps. He was very soon denounced by Cambon and put under sentence of arrest for engaging in fraudulent business transactions, but succeeded in clearing himself. Having gained his liberty, he attacked himself to the army of Dumioures, and by various means procured an immense fortune. But at the revolt of Dumioures, Sahuguet was arrested, and tried as an accomplice in a conspiracy to corrupt the government. He was found guilty, and executed at Paris, April 5, 1794. Of his literary works there are a few remaining which show considerable ability. The most notable are Les Faux de Mme de Genlis, who was crowned by the French Academy in 1775, and Réflexions sur l'Abbe Suger et sur son Siécle (1780).—Hoefer, Nouv. Biog. Générale, s. v.
SAIL

Sail is the incorrect rendering in the passages Isa. xxxiii, 23: Ezek. xxvii, 7, of the Hebrew כָּלָה (kōla), ñēs, usually a standard or flag-staff, and in the passages in question a flag of a ship. In Acts xxvii, 17 it stands vaguely for סַפֶּר (sāfer), a vessel or implement of any kind, which then designates the tacking, or sailing-apparatus in general of a ship. See, also, Main-Sail.

Sailer, Johann Michael, a Roman Catholic bishop of Ratisbon, the originator of a tendency in German Catholicism lowing the example of the great Fenelon. His document did not fully satisfy Rome, and it was only after considerable negotiation that the king of Bavaria obtained papal consent to his ecclesiastical prelature. In 1821 he was made prebendary of Ratisbon, and in 1822 vicar-general and coadjutor of the aged bishop von Wolf; at the same time he was made bishop in parlia
dom of Germanicopolis. With great conscientiousness he now entered upon the weighty duties of this great diocese of Ratisbon. Everywhere he endeavored to look into matters with his own eyes, and to correct all abuses to the extent of his ability. He held regular meetings with all his clergy, and endeavored to improve the moral and educational condition of his people. Under the name what he had long been in reality, bishop of Ratisbon. Three years later he died at the age of eighty-one. A complete edition of his works was published by J. Widmer (Sulzb. 1808-40) in forty volumes. Among them the following deserve special mention: Briefe aus allen Klostern (1840); Geschichte der Religion: Moralphilosophie; Erziehung für Erzieh
er: Die Weisheit auf der Grenze; Pastoralkunde; and many sermons and addresses. Though lacking in profound speculative power, Sailer's writings have yet had a very wide and very stimulating influence. He has been compared to Herder, but he had far more respect than the latter for the philosophy of casuistical thought. He endeavored in all things to practice the maxim In necessaria unitas, in dubius libertas, in omnibus curitas. Of a school of theology as springing from Sailer, we cannot properly speak. He did not leave a school, but only a spiritual impulse. He was of decidedly irreligious tendency. Full of Christian spirit, his ideal was a mild orthodoxy, equally opposed to rationalism, on the one hand, and to a stiff, arid, Roman orthodoxy, on the other. Among the most eminent followers of Sailer was Melchor Diepenbrock (1738-1861), his companion at Ratisbon, and subsequently prince-bishop of Breslau and cardinal of the Catholic Church in the last half of the 19th Century; but especially Herzog, Real-Encyl. xlii, 305-313. (J. P. L.)

Sailly, Thomas, a Belgian theologian, was born at Brussels in 1558, where he died in 1628. At the age of seventeen, having been already ordained priest, he went to Rome to enter the Society of Jesus. When hardly out of his novitiate, he was sent by Gregory XIII on an embassy to the earl Ivan. On account of his health he was recalled, and became confessor to prince Alexander of Parma. In 1597 he was made superior of a military mission, and in 1606 he went to Rome as procurator-general of the Belgian provinces. In 1620 he took part as missionary in the campaign of Spinola. He was the author of works in Latin, Flemish, and French: Guider et Pratique Spirituelle du Soldat Chrétien (1586); Etat de Vérité, ou Histoire de l'Inquisition, Paris 1659; Missebiet, ed. 1657; Vocation à l'Église, ed. 1658; Introduction à la Contemplation Divine (1679). He also translated several religious treatises into his native language.

Saint, an epithet applied to (1) a person eminent for piety and virtue; (2) a consecrated or sanctified person. There are works in the H. S. C. intended to express the above, both of which are rendered in our translation by the single expression Saïnt. (I. 840, 841) denotes a mental quality; its most certain acceptance being pious, just, godly, etc. It is
term to the sacred writers, are very inconsistent; for though they say St. John, St. Peter, St. David, they never heard from St. Isidore, St. Hesychius, etc. The practice has even extended to naming churches after certain saints. See PATRON SAINTS.

Concerning the bodies of the saints which arose and came out of their graves after the resurrection of Christ (Matt. xxvii, 50), it is believed that they were persons who believed in him and waited for him in hope, as old Simon Peter did (Luke ii, 22), but who had died before his resurrection, and who were thus favored to be an example of the general resurrection, and to whom Christ alluded (John v, 25), "the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live;" and of whom Paul speaks, "for ye know that Christ riseth from the dead, and become the first-fruits of them that shall rise," because his resurrection was the signal for theirs. It appears that these persons must have been deceived during the then present generation; for they went into Jerusalem, and appeared unto many, who could not have recognised them had they been much longer dead. We may here observe that the term word saint or sainted (Ἄγιος) is used in the New Test. relative to persons deceased, it is to be understood of the spirits of the just (without any distinction of office or character) made perfect. See RESURRECTION.

Saint-Amour, Louis Gorin de, a French theol. was born at Paris, Oct. 27, 1619. He was educated at the University of Paris, and afterwards became its rector. He made proficiency in Latin and Greek. His profound learning and the vigor of his argumentative powers so made him conspicuous in the assemblies of the faculty. When the Jesuits obtained the condemnation of the five propositions of the book of Jansensius, Saint-Amour became one of the most powerful adherents of the decision. He was among the doctors who went to Rome to obtain its reversal, but was obliged to return without having succeeded. By his defence of Arnould he was excluded from the assemblies of the Sorbonne, and, being arrested by the order of the Council of State, he was in 1684 burned at the stake. He published a Journal de ce qu's est passé à Rome touchant les cinq Propositions depuis 1646 jusqu'en 1653 (1662), edited by Arnould and De Sacy from the notes of Saint-Amour and the abbé Salaine.


Saint John, Knights Hospitallers of (also called Knights of Rhodes, and Knights of Nauplia), a religious and military order, originated in the middle of the 11th century. Some citizens of Amalfi, while trading with Palestine, had (1048) founded two hospitals for the reception of pilgrims to Jerusalem—one for men, and the other for women. The hospital for men bore the name of St. John the Almoner, a native of Cyprus and a convert. The foundation of the female Hospital in 614, after it had been sacked by Chosroes II. The confraternity which did service in the hospital was under the direction of Gerard. They displayed such heroic charity when Jerusalem was captured by the Crusaders, July 15, 1099, that several knights—among them Raymond de Puy—joined them as hospitalers. The lordship of Montbriore, in Brabant, was bestowed upon them by Godfrey de Bouillon. When peace was restored to the city, Gerard and his associates pledged themselves to labor forever in the hospitals "as the servants of the poor and of Christ," the members of both sexes assuming as their habit the black and white garter, and the black and white line cross of eight points on the left breast. The order received the papal approbation from pope Paschal II, Feb. 15, 1113, under the appellation of "Brothers Hospitallers". "

spoken of pious Hebrews (Psa. iv, 3; xxx, 4; xxxi, 23; xxxvii, 28; i, 5; iii, 9; lxix, 2; xxvii, 10; cxvi, 10). On the other hand, שֹׁפַט, kedosh, and also the Greek word δικαιος, signifies pure, clean, in reference to physical purity and cleanliness; they were also used as a term to describe the moral purity, holy, hallowed, sacred—applied to persons consecrated to the service of God: the priests (Exod. xxviii, 41; xxix, 1; Lev. xxi, 6; 1 Sam. vii, 1; 1 Pet. ii, 5); the first-born (Exod. xiii, 2; Luke ii, 23; Rom. xi, 16); and the people of Israel (Exod. xix, 10; Is. xiii, 9); prophets, kings and apostles (Luke, vii, 75; Acts iii, 21; 2 Pet. i, 21; Eph. iii, 5); the pious Israelites, the saints (Deut. xxxii, 8; 1 Sam. viii, 3; xxxiv, 9; Lxxxvii, 7, 9; Zechar. vii, 5; Dan. vii, 18, 21, 25, 27; Matt. xxvii, 52); and the angels (Job v, 1; xv, 15; Dan. viii, 13; Matt. xxv, 31; 1 Thess. iii, 13). The latter Greek word is also used of those who are purified and sanctified by the Holy Spirit; and as this is assumed of all who profess the Christian name, Christians are called saints (Acts ix, 13, 14, 32, 41; xxvi, 10; Rom. i, 7; vii, 27). It may here be observed that the Hebrew word for a consecrated person is קדוש, kedosh, derived from קדש, הקדש, in its signification of separated, dedicated, because such women among idolaters were devoted to the service of the temples of their false deities, particularly those of Venus, and to the ancient priests of Bel, or Belus. Of such female devotees, instances are to be found in the present day attached to the Hindú temples. The later Jews have their saints as well as the Christian; the word they use is שֹׁפַט, kedosh. Their most celebrated saint is rabbi Judah Hak-kadosh (rabbî Judah the Holy). He lived about one hundred and twenty years after the destruction of the second Temple, and was the author of the Mishna (or text) of the Babylonian Talmud. They have also their devotee men חסידים, chasidim, who devote themselves to a religious life and to the study of their law, visit the dying poor, pray for the rich, and the dead, etc. Of such kind were the "devout persons" with whom Paul disputed (Acts xvii, 17). In the New Test. the word δικαιος, as above, is used throughout wherever our version has "saint," and with the same signification as in the Sept.—viz. separated, dedicated, sanctified by consecration—because the Christians were then especially devoted to the service, the study and devotion of the Jews and pagans, as the Jews had been before the "holy people" separated from the Gentiles. See HOLINESS.

After the Christian era, the martyrs were considered as dignified saints in the same rank as the apostles—i.e., saints by profession and office, as distinguished from the saints, or holy and pious by character and conduct, such as have been eminent for religion and virtue, but not canonized. After some time canonization was extended also to confessors—that is, persons who during the persecutions against the Christians had made a resolute avowal and defence of their faith, and had suffered torture, imprisonment, or confiscation in consequence, but not the actual martyrdom of the monastic and ecclesiastical register, called a διπτυχ. It was not till about the 9th century that solemn and formal canonization, with its particular ceremonies, began to be regularly practiced. At present, in the Church of Rome, the ceremony of beatification, or being pronounced blessed by the pope, must precede canonization, and cannot take place till fifty years after death. See CANONIZATION. The word is generally applied by us to the apostles and other holy persons mentioned in the Scripture, but the Romanists make its application much more extensive, as, according to them, all who are canonized are made saints of a high degree. Protesants, in applying this...
of St. John in Jerusalem." A magnificent church was erected to St. John the Baptist on the traditional site of his parents' abode. Gerard took the title of Guardian of the order, and built, for the accommodation of pilgrims, hospitals in the chief maritime towns of Western Europe; these afterwards became commanderies of the order. Gerard died in 1118, and was succeeded by Raymond du Puy, who to their former day of hospitality and attendance upon the sick added that of knights; in opposition to indulgences this was soon the principal object of the order. Raymond divided the order into knights, priests, and brother-servants; and there grew up, also, a numerous intermediate class of sergeants (old Fr. servientes, servingmen), who rendered valuable service in field and hospital, and were in course of time, assigned separate commanderies. The order, under its new organization, was called after St. John the Baptist; and Raymond exchanged the title of guardian for that of master. The title of grand-master was first assumed by Hugues de Revé, 1267. The constitutions, based on the Augustinian rule, were drawn up by Raymond, and approved by Pope Calixtus II, 1120. The great influx of members caused the order to be divided according to nationalities, or "languages"—those of Provence, Auvergne, France, Italy, Aragon, Germany, and England—to which were added the languages of Castile and Portugal. The order became famous by its delivering Aniciste from the Moslems, raising the siege of Jaffa, assisting powerfully in the fall of Tyre, driving the enemy from Cæle-Syria and Phoenicia, and contributing to the fall of Ascalon, 1153. Amaury, king of Jerusalem, bribed them, in 1168, to promise to violate a solemn treaty and engage in an expedition against Egypt. The order was nearly annihilated in 1187 by Saladin in the battle of Hattin. After the fall of Jerusalem, it was established at the castle of Margat (Markét), the female branch of the order retiring to Europe. The Kharemsians nearly exterminated the order in 1244 at the battle of Gaza. When the Saracens took Acre (1291), the hospitals removed to Limisso, in Cyprus, where originated their naval character, as their vessels conveyed pilgrims to the Holy Land. Having conquered Rhodes in 1309 (or 1310), they afterwards made it the principal seat of their order, and were hence called Knights of Rhodes. They sustained there two sieges, the first, in 1480, under the grand-master D'Aubusson, proving disastrous to the besiegers; under the Grand-Admiral, in 1522, ending (after a heroic defence of six months) in the defeat of the knights and evacuation of the island. After taking refuge successively in Candia, Messina, and the mainland of Italy, they were put in possession of the islands of Gozo and Malta and the city of Tripoli by emperor Charles V. They made Malta one of the strongest places in the world, and it gave its name to the order. They repelled attacks from the Turks in 1551 and 1565, and held the island until June, 1798, when it was taken by Bonaparte, the grand-master Hompesch having abdicated and been sent to Trieste. Since that event the order has existed only in name. It was for a time under the protection of Paul I of Russia, whose reported conversion to Romanism led to his being elected grand-master. The seat of the order was removed to Catania in 1811, to Ferrara in 1826, and to Rome in 1834. See HOSPITALIERS.

Saint-John, Pawlett, D.D., rector of Yelden, Beds, prebendary of Hereford, and chaplain in ordinary. He received the degree of M.A. in 1706, and D.D. in 1716, and died in 1732. "His sermons were written in a forcible yet simple style." Fourteen of them, on practical subjects, were published (Lond. 1757, 8vo). See Darling, Cyclop. Bibliog. s. v.

Saint-Phoebus, D.D., a pseudonym. The real author was the Rev. Samuel Clapham, A.M. His Sermons were of a highly popular and useful character, two volumes of which were published (Lond. 1812, 8vo).

Saint-Jure, Jean Baptiste de, an ascetic author, was born in 1596, at Metz. At the age of sixteen he joined the Jesuits, and was appointed porter in the monastery of the Jesuits at Amiens, Alençon, Orléans, and Paris. He was one of the Jesuits who went into England during the reign of Charles I.; but the condition of the country was so unsettled that he returned to his native land. He died at Paris, April 30, 1657. He wrote several works which were printed, even at the present day. We mention De la Connaissance et de l'Amour de Jésus-Christ (1634)—Méthode pour bien mourir (1640)—L'Homme Spirituel (1646)—L'idée d'un Parfait Chretien, ou la Vie de M. de Renty (1651)—L'Homme Religieux (1657).

Saint-Maur. See MAUR (St.), Congregation of.

Saint-Pard (Pierre Nicholas van Blotquaette), Abbé de, a Belgian ascetic writer, was born, Feb. 9, 1734, at Givet-Saint-Hilaire. He studied with the Jesuits at Dinant, Jurgenier in tor, Académie, 1695, to become in various colleges. At the time of the suppression of the society he was at Vennes, but went to Paris; and, learning of the interdict of Parliament, he changed his name to that of Saint-Pard, which he retained till his death, which occurred at Paris, Dec. 1, 1824. During the Revolution he remained in Paris, and, though obliged to conceal himself, he still exercised his religious functions. Under the Directory he became bolder, and was twice imprisoned for preaching in public. In 1801 he became honorary canon of Notre Dame, and had charge of the parish of St. Jacques de Haut-Pas, which he held during the remainder of his life. Of his writings we have Retraite de six jours (1774) and Retraite de six mois formée sur les Maximes de l'Évangile (1774)—Exercices de l'Amour du Père (1779). He abridged and re-edited Le Livre des Œufs (1759), and La Connaissance de Jésus-Christ (1772).

Saint-Pierre, Charles Irénée Castel, a French ecclesiastic, was born near Barfleur, Normandy, Feb. 18, 1658. He was educated by the Jesuits at Caen, and joined the priesthood. He went to Paris in 1686, and proceeding to Rome, in 1695, became chaplain of the bishop of Orleans in 1702, and received, through him, the abbey of Tiron. He attended the Congress of Utrecht with cardinal Polignac in 1712. In some of his writings (Discours sur la Polygynodie) he severely judged Louis XIV, and advocated a constitutional government. For his adherence to the Academy; but an association known as the Club de l'Entrefoul gave him opportunities to expound his humanistic schemes. It was closed seven years after (1751) by cardinal Fleury. He died April 29, 1743. Most of his writings are included in his Oeuvres de Politique et de Morale (Rotterdam, 1758-61, 18 vols.).

Saint-Simon, Claude (the younger), a French prelate, was born in 1655. In 1716 he became superior of the abbey of Jumièges. Being made bishop of Novon, he was afterwards (in 1733) transferred to Metz; he there founded a seminary which bears his name, and in which he died, Feb. 29, 1760.

Saint-Simon, Claude Henri, Count of, one of the most eminent so-called socialist or communist philosophers of modern times. He was born in Paris of an ancient family; April 17, 1760. Grown up in the midst of religious and social agitation, he entered the army and was made a captain at the age of seventeen. In 1779 he went to America, fought under Bouillé and Washington, was captured with the count de Grasse in 1782, and, at the conclusion of the war, returned to France. In 1783 he visited Holland and endeavored to induce the government to join with France in an expedition against the English in the East Indies. He then went to Spain with an eccentric project of uniting Madrid by a canal.
of the condition of the class the most numerous and poor. The means was, to each man a vocation according to his capacity, and to each capacity a reward according to its works. The result aimed at was a sort of democratic epicureanism. It was an outbirth of a one-sided brooding over the conflict between capital and labor, noble and peasant, priest and devotee. It sprang of fanciful enthusiasm for a vaguely comprehended society and system as a whole vanished into thin air. Dissensions arose. Rodrigues, Enfantin, Le Roux, Bazard, Comte, each interpreted the master for himself, and each went his own way. The last remnant of organized Saint-Simonism was dispersed by decree of a civil court in August, 1822. After this date most of the numbers returned to the ranks of ordinary life, and the system became simply a matter of social history. See Carov, Der Saint-Simonismus (Leipzig, 1881); Veit, Saint-Simon (ibid. 1884); Matter, in Stud. u. Krit. (1882); Herzog, Real-Encyklop. xiii. 317-320; Encycl. Brit. (8th ed.), vol. xix. (J. P. L.)

Sainthood. See Invocation of Saints.

Sainte-Aulaire, Martial Louis de Beau- poir, de, a French prelate, was born in 1720, and in 1759 he was called to the bishopric of Phalerum, and made deputy to the state assembly of 1789. He was adverse to all innovations, and strongly opposed to the requirements of the law in obliging ecclesiastics to take the civil oath. In 1791 he went to England and afterwards to Switzerland, where he died in 1798.

Sainte-Beuve, Jacques de, a French theologian, was born at Paris, April 26, 1618. He received his degree in 1638 at the Sorbonne, and became royal professor of theology in that institution, where his learning gained for him so wide a reputation that he was considered one of the most ready casuists of his time. His refusal to subscribe to the censures passed upon two propositions of Arnauld caused him to lose his professorship in 1665. He was also deprived of his authority as preacher; but as he afterwards showed more submission to the dictates of the Church by signing the new formula prescribed Feb. 15, 1655, by Alexander VII, he was chosen theologian of the French clergy. This position brought him to so obliged him to write a Théologie Morale for the assembly at Mantes. Sainte-Beuve lived in Paris in retirement, but was sought for consultation by all the dignitaries of his time. It was said that he not only ruled all of one city, but a whole kingdom. He died Dec. 15, 1677. His writings are, De Confessione (1685) ; De Extrema Unctione (1686) : Déclarations de Cas de Conscience (1686). These works were edited after his death by his brother Jérôme.

Sainte-Marthe, Claude de, a French ascetic author, was born at Paris, June 8, 1620. He entered the priesthood in early life, and lived for a time in solitude. After being for some years confessor at Courbeville, in the diocese of Sens, he entered the order of Port-Royal des Champs. Twice he was obliged to leave on account of persecution, and finally, in 1679, went to live at his chateau at Courbeville, where he died Oct. 11, 1690. His writings are, Défense des Religieux de Port-Royal et de leur Recueil (1666) : Textes a l'Épitre (1702) : Lettres de l'Épitre et de Morale (1709). He wrote part of the Morale Pratique des Jeunes, and was engaged in the translation of the New Testament by Mons. Besides these, he left many petty works, sermons, and letters.

Sainte-Vaillier, Jean Baptiste de Lacroix de,
SAINTS

a French prelate, was born at Grenoble, Nov. 14, 1638. He became chaplain to Louis XIV, and in 1684 was appointed vicar-general of Quebec by bishop Lalav. He arrived in Quebec, Aug. 30, 1685, returned to France in 1687; was consecrated bishop of Quebec, Jan. 25, 1688, and went back to Canada in August of the same year; founded the general hospital at Quebec, was captured by the English at sea while returning from a visit to France, July, 1704, and remained a prisoner until 1709. He died at Quebec, Dec. 6, 1727. He was the author of "Essai Présent de l'Eglise et de la Colonie Française dans la Nouvelle France" (1688).

SAKAS

SAINTS. See SAINT.

SAINTS' DAYS. See CALENDAR; FEASTS.

SAINTS' RELICS. See RELICS.

SALTAS, in Greek mythology, is a surname of Minerva; under which she possessed a temple on the mountain Poutnus, near Lerna, in Argolis. This Salian worship was doubtless derived from Sais, in Egypt, where the goddess Neith was adored, the latter service being incorporated with that of Minerva by the Greeks.

SALTONS, in Prussian mythology, were persons who issued wounds on themselves, and spilled their blood in the sacred groves, in order to make atonement to the gods for the sins of other people's.

SALVAS, the general name given to those among the Hindús who worship Siva the Destroyer, one of the members of the Trimurti. The only form under which this deity is worshipped is that of the Linga, which they adore either in temples or in their houses, or on the side of a sacred stream. The worship of Siva seems to have been, from a remote period, rather that of the learned and speculative classes than that of the masses of the people. In a renowned work called the Sankara-dig-nitya, or the victory of Sankara over the world, composed by Anandagiri, one of the disciples of Sankara, several subdivisions of the Saivas are named—viz., the Sivas, properly so called, who wore the impression of the Linga on both arms; the Rudras, who had a trident stamped on the forehead; the Ugras, who had the drum of Siva on their arms; the Bhaktas, with an impression of the Linga on their forehead; the Jagannathas, who carried a figure of the Linga on their forehead; and the Parvathas, who imprinted the same symbol on the forehead, breast, navel, and arms. The present divisions of the Saivas, however, are the following: the Dandus and Dasmami-Dandins; the Yogins; the Jagannathas; the Paramahanshas; the Aghorins; the Urdhavahanas; the Akasamukhins and Nakhins; the Gudharas, the Bikharsas, Sothkaras, and Ukharsas; the Kalingins; the Brahmanikins; and the Nagas. Each division is characterized by some peculiarities of dress, self-torture, penances, etc. (see Wilson, "Religious Sects of the Hindús," Lond. 1862, i, 188 sq).

SALVO CIMIAC, in Lapp mythology, was a mountain deity worshipped under the symbols of peculiarly shaped stones or mountains.

SALICTKATTA, a term given by the North American Indians to the persons who enjoy the special favor of their patron spirits, and are through such aid enabled to discover things that are hidden, to foretell future events, to bewitch other persons, to perform extended journeys in the soul while absent from the body, etc.—in short, the most cunning impostors in the tribes. The Indian equivalent for this title is Apatemaknieh, i.e. see.

SARKAR, in Mohammedan writers, is one of the seven hells, which serves as the place in which Parsees are punished for being what they are.

SALCHI BHAVAS, a Hindú sect who worship Radha as the personification of the Sakti or Kshrtina.

They assume the female garb, and adopt not only the dress and ornaments, but the manners and occupations of women. The sect are held in little estimation, and are very few in number. They occasionally lead a mendicant life, but are rarely met with. It is said that the only place where they are to be found in any number is Jaypur. There are a few at Be-nares, and a few scattered throughout several parts of Bengal.

SALIRTH is the Parsee name for the heaven which encloses the heaven of the fixed stars, and which is immovable and inhabited by Ormuzd alone.

SAKIA, in Arabian mythology, is a Mohammedan name for the god of a primeval race of giants and demons who dwelt in Arabia Petraea, and who drew down rain to the earth.

SALUKTO, ABRAHAM BEN-SAMUEL, a learned Jewish writer, was born at Salamanca about A.D. 1450. He was a celebrated astronomer, mathematician, historian, and lexicographer, and his distinguished talents secured for him the professional chair of astronomy at Saragossa. When he had to quit Spain, in 1492, he repaired to Portugal, where king Emmanuel appointed him chronographer and astronomer royal. On the Jews fleeing from Portugal, he was permitted to retire to Tunis. It was here that he completed, in 1504, the famous chronicle entitled הילמה רעא (The Book of Genealogies), which comprises a chronological history of the Jews from the creation to A.M. 5290 = A.D. 1500. In this elaborate work Salukto gives an account of the oral law as transmitted from Moses through the elders, prophets, sages, etc.; the acts and monuments of the kings of Israel, as well as of the surrounding nations, in chronological order; the Babylonian colleges at Siva and Pumbadita; the events which occurred during the period of the second Temple; the different sects of that period—viz., the Parthianese, Sudducees, Essenes, and Nazarites; the princes of the captivity, and the rector of the colleges after the close of the Talmud; and the period down to the end of the 15th century. Salukto's work, which is an encyclopedia of rabbinical literature, was first published at Constantinople (1566); then, with many additions and glosses, at Cracow (1581), Amsterdam (1717), Koniigsberg (1857), and from a MS. in the Bodleian Library, with many corrections, additions, etc., by Filipowski (Lond. 1867). Salukto also wrote a Rabbinic Aramaic lexicon to the Chaldee paraphrases, the Midrashim, and Talmud, entitled הילמה רעא (i.e. Supplementes to the Book Aruch), of which an account is given by Geiger in "Ztschrift der D. M. G. xliii, 144 sq. (Leips. 1868," הילמה רעא (Sweet to the Soul), on the future state, the separation of spirit from body, etc. (Constantinople, 1516). See Furst, Bibl. Jud. iii, 200 sq; Rosell, Dizionario Storico (Germ. transl.), p. 334; Stein- schneider, Catalogo Librorum Hebr. in Bibl. Bodl. p. 706 sq; Kitto, Cyclop a. v.; Linton, Hist. of the Jews, p. 267; Finn, Sphrag, p. 452; Da Costa, Israel and the Gentiles, p. 284; Etheridge, Intro. to Hebr. Literat., pp. 451 sq; Gritz, Gesch. d. Judenth., ix, 18 sq, 419, 458, 474; Jost, Gesch. d. Juden in u. s. System, iii, 113. (B. P.)

SAKTAS, the worshipers of the Sakti (q. v.), the female principle, or the divine nature in action, which is personified under different forms, according as the worshippers incline towards the adoration of Vishnu or Siva—Saraswati being the Sakti, or wife, of Brahma; Lakshmi the Sakti, or wife, of Vishnu; and Devi or Durga the Sakti, or wife, of Siva. In the Saktas the work of destruction, his energy, or wife, becomes still more the type of all that is terrible. As a consequence, her worship is based on the assumption that she can be propitiated only by practices which involve the destruction of life, and in which she herself delights.
SAKTI 250 SALADIN

Such a worship leads to brutalism and licentiousness, and it became the worst of all forms which the various aberrations of the Hindu mind assumed. Appealing to the superstitions of the vulgar mind, it has its professors chiefly among the lowest classes. The works from which the tenets and rites of this religion are derived are known by the collective name of Tantra; but as in some of these works the ritual enjoined does not comprehend all the impure practices which are recommended in others, the sect became divided into two leading branches—the Dakshinacharins and Vamacharins, or the followers of the right-hand and left-hand ritual. The Dakshinacharins are the more respectable of the two, although they indulge in practices contrary to the Vamacharins. The Vamacharins are the ritual of the grosser impurities. Their object is, by reverencing Devi, who is one with Siva, to obtain supernatural powers in this life, and to be identified after death with Siva and his consort. The worship of Sakti requires the presence of a female as the living representative and type of the goddess, and is mostly celebrated in a mixed society—the men representing Bhairava (or Siva as the Terrific), and the women Bhairavi (or Sakti as the Terrific). The ceremony generally terminated with the most scandalous orgies among the votaries. The members of the sect are very numerous, especially among the Brahminical castes. All classes are, however, amenable and subject alike to the deities and the human religious beings of the Saktas are a semicircular line or lines on the forehead of red sanders or vermilion, or a red streak up the middle of the forehead, with a circular spot of red at the root of the nose. They use a rosary made of the seeds of the elarpus or of coral beads, but of no greater length than may be concealed in the hand. In worshipping they wear a piece of red silk round the loins and decorate themselves with garlands of crimson flowers. Two other sects are likewise mentioned as belonging to the Saktas, but it is doubtful whether they are still in existence. See Wilson, Sketch of Religious Sects of the Hindits, i, 240 sq.

Sakti, the active volition or omnipotent energy of any one of the members of the Hindu Trimurti. It may exist separately from the essence of Deity, and in such a case it is conceived to be invested with a species of personality, and to be capable of exerting an independent agency. When viewed as the cause of phenomena, or sensible appearances, it is called Maya. The Sakti is worshipped by many Hinduts, being personified as a naked female, to whom meat and wine are offered.

Sakti Sodhana, a religious ceremony in connection with the Sakti, or personified energy of Deity among the Hinduts. The object of worship in this case should be a dancing-girl, a harlot, a washerwoman, or barber's wife, a female of the Brahminical or Sudra tribe, a flower-girl, or a milkmaid. The ceremony is performed at midnight with a party of eight, nine, or eleven couples. Appropriate mantra are to be used, according to the description of the person selected for the Sakti, who is then to be worshipped according to the prescribed form. She is placed disrobed, but richly ornamented, on the left of a circle described for the purpose, with various mantras and gestures, and is to be rendered pure by the repetition of different formulas. Being freshly sprinkled over with wine, the act being sanctified by the peculiar mantra, the Sakti is now purified; but if not previously initiated, she is further to be made an adept by the communication of the radical mantra whispered thrice in her ear, when the object of the ceremony is complete.

Sakuntala, one of the most pleasing female characters of Hindu mythology. She is mentioned as a water-nymph in the Yajurveda, is the subject of a beautiful episode of the Mahabharata, and is spoken of in the Puranas. Her name has become specially familiar in Europe through the celebrated drama of Kalidasa, which, introduced to us by Sir William Jones in 1789, became the starting-point of Sanscrit philology in Europe.

Sakyanuni, or SANT SAKTY, a name of Buddha (q.v.), the founder of the Buddhist religion.

Sala (Sala), the Greek form (Luke iii, 35) of the name of the patriarch SALAH (q.v.), the father of Eber (Gen. x, 24).

Salaam. See SALUTATION.

Salacia, in Roman mythology, was goddess of the salt waters, the wife of Neptune, and mother of Triton.

Saladin, the name given by Western writers to Salih ed-Din Yacub, the Sultan of Egypt, Syria, and the founder of the Ayyubite dynasty in those countries. As the great Moslem hero of the third crusade, and the beau-ideal of Moslem chivalry, he is one of the most interesting characters presented to us by the history of that period. He belonged to the Turkish tribe of Barad, and was born at Tekrit (a town on the Tigris, of which his father, Ayyub, was intendant or governor, under the Seljuks) in 1137. Following the example of his father and uncle, he entered the service of Nourreddin (q.v.), prince of Syria, and accompanied his uncle in his various expeditions to Egypt in command of Nourreddin's army. Saladin was at this time much admired for his chivalrous and generous spirit, and it was not till at the head of a small detachment of the Syrian army, he was beleaguered in Alexandria by the combined Christians of Palestine and the Egyptians, that he gave indications of possessing the qualities requisite for a great captain. On the death of his uncle, Shtrikh, Saladin became grand-vizier of the Fatimite caliph, and received the title of El-melek el-masr, 'the Victorious Prince.' But the Christians of Syria and Palestine, alarmed at the elevation of a Syrian emir to supreme power in Egypt, made a combined and vigorous attack on the new vizier. Saladin foiled them at Damietta, and transferred the contest to Palestine, taking several fortresses, and defeating his assailants near Gaza; but about the same time his new-born power was exposed to a still more formidable danger from his master, Nourreddin, whose jealousy of the talents and ambition of his able young lieutenant required all the skill and wariness at Saladin's command to avert. On Nourreddin's death, in 1174, Saladin became pasha, and governed with his hands. In his establishing himself as the Sultan of Egypt and Syria, a title which was confirmed to him by the caliph of Bagdad. The next ten years were occupied in petty wars with the Christians, and in the arrangement and consolidation of his now extensive dominion. The presence of Christians of a rich pilgrimage came on its way to Mecca, an infringement of the treaty with Saladin, brought down upon them the latter's vengeance. Their army suffered a dreadful defeat at Tibersias (July 4, 1187). The king of Jerusalem, the two grand-masters, and many other warriors of high rank were taken captive. Jerusalem was stormed (Oct. 2), and almost every fortified place in Palestine was taken. The news of this great success of the infidels being brought to Western Europe, aroused the enthusiasm of the Christians to its highest pitch, and a powerful army of crusaders, headed by the kings of France and England, speedily made their appearance on the scene of strife. The army was divided into three corps, the greatest, under Hugues de Lusignan, at the head of that portion of the crusading army which adhered to him, continued the war with success, twice defeated Saladin, took Cesarea and Jaffa, and finally obtained a treaty for three years (Aug. 1192), by which the coast from Jaffa to Tyre was yielded to the Christians. In the following year, the Sultan died at Damascus of a disease under which he had long suffered. Saladin was not a mere soldier; his wise administration left behind it traces which endured for centuries, and the citadel of Cairo and sundry canals, dikes, and roads are existing evidences of his careful attention to
the wants of his subjects. In him the warrior instinct of the Kird was united to a high intelligence; and even his opponents frankly attribute to him the noblest qualities of medieval chivalry, invincible courage, inviolable fidelity to treaty, greatness of soul, piety, justice, and moderation.

Salagrama, in Hindû mythology, was a stone into which Vishnu was transformed by the curse of a virtuous woman after he had violated her chastity in the guise of her husband.

Sâlah (Ibn, Sheikhul, نبيل, something sent forth, as a jëren or a sprout; Sept. and New Test. Σαλὰ, but Σαλά in 1 Chron. i, 54; A. V., "Sheelah" in 1 Chron. i, 16, 24), the only named son of the patriarch Arphaxad, and the father of Joktan (Gen. x, 24). In 1 Chron. i, 16, 24, B.C. cir. 2748. See Sâla. "The name is significant of extension, the cognate verb (نبيل) being applied to the spreading-out of the roots and branches of trees (Jer. xviii, 8; Ezek. xvii, 6). It thus seems to imply the historical fact of the gradual extension of a branch of the Semitic race from its original seat in Northern Assyria towards the river Euphrates. A place with a similar name in Northern Mesopotamia is noticed by Strabo (xv. 2, 10) and by Ptolemy (Geogr. ii, 16, 10)." In Memphite theophany he is known as His Holy Family and St. John in the Desert, and at Paris an Adoration of the Magi, besides many others scattered throughout Europe.

Salamanter, a kind of imaginary beings belonging rather to the physico-philosophical systems of the Cabalists than to the mythology of any particular people. They were supposed to inhabit fire as their proper element, and their skin was of a black color, of a glossy black, lizards-like reptiles of the species which are dotted with black, yellow, or red spots are likewise able to resist the destructive power of fire.

Salaminius, in Greek mythology, is a surname of Jupiter, derived from Salamin, in Cyprus, where a temple was erected to him by Teucer.

Salamis, in Greek mythology, was a daughter of the river-god Asopos, whose name was transferred to the island of Salamis, and who became by Neptune the mother of Cycnus.

Salamis (Σαλαμίς, perhaps from ἄλος, salt, as being on the sea), a city at the east end of the island of Cyprus, and the first place visited by Paul and Barnabas on the first missionary journey after leaving the mainland at Seleucia. See Paul. Two reasons why they took this course obviously suggest themselves, viz., the fact that Cyprus (and probably Salamis) was the native place of Barnabas, and the geographical proximity of this end of the island to Antioch. But a further reason is indicated by a circumstance in the narrative (Acts xiii, 5). Here alone, among all the Greek cities visited by Paul, we read expressly of "sangagogues" in the plural. Hence we conclude that there were many Jews in Cyprus in harmony with what we read elsewhere. To say nothing of possible mercantile relations in very early times (see Chittim), Jewish residents in the island are mentioned during the period when the Seleucidae reigned at Antioch (1 Macc. xv, 28). In the reign of Augustus, the Cyprian copper-mines were formed to Herod the Great (Josephus, Ant. xvi, i, 20, 4, 5), and this would probably attract many Hebrew families: to which we may add evidence to the same effect from Philo (Legat. ad Caes.) at the very time of Paul's journey. Again, at a later period, in the reign of Trajan, we are informed of dreadful tumults here, caused by a vast multitude of Jews, in the course of which "the whole populous city of Salamis became a desert" (Milman, Hist. of the Jews, iii, 111, 112). Hadrian, afterwards emperor, came to the aid of the Cypriots. He overcame the Jews, and expelled them from the island, forbidding any of that nation to approach its coasts; and so strictly was this carried out that if a Jew were ever cast by shipwreck on the island, he was put to death. We may well believe that from the Jews of Salamis came some of those early Cypriot Christians who are so prominently mentioned in the account of the first spreading of the Gospel beyond Palestine (Acts xi, 19, 20) even before the first missionary expedition. Moson (xvi, 16) might be one of them. Nor ought Mark to be forgotten here. He was at Salamis with Paul and his own kinsman Barnabas; and again he was there with the same kinsman after the misunderstanding with Paul and the separation (xv, 39). See Mark.

Salamis was not far from the modern Famagusta. Legend ascribed its origin to the Æacid Teucer. After various fortunes in the connections of the Greek states, it finally fell under the power of the Ptolemies. It was situated on a bight of the coast, a little to the north of a river called the Pedias, on low ground, which is, in fact, a continuation of the plain (anciently called Salaminia) running up into the interior towards the place where Nicias, the presiding capital of Cyprus, stands. We must notice in regard to Salamis that its harbor is spoken of by Greek writers as very good; and that one of the ancient tables lays down a road between this city and Paphos (q. v.), the next place which Paul and Barnabas visited on their journey. Salamis again has rather an eminent position in subsequent Christian history. Constantine or his successor rebuilt it and called it Constantinopolis, and, while it had this name, Epiphanius was one of its bishops. In the reign of Heraclius the new town was destroyed by the Saracens. See Cyprus.

Very little of the ancient city is now standing; but on the outside of the city recent travellers have seen the remains of a building two hundred feet in length, and six or eight feet high; also a stone church and portions of an aqueduct by which water was brought to the city from a distance of thirty miles. Of the travellers who have visited and described Salamis we must particularly mention Ptolemaeus (Descrip. of the Eist., i, 214) and Benvenuto (De ben. n. A. Salamis, p. 118-125). These travellers notice, in the neighborhood of Salamis, a village named St. Sergius, which is doubtless a reminiscence of Sergius Paulus, and a large Byzantine church bearing the name of St. Barnabas, and associated with a legend concerning the discovery of his relics. The legend will be found in Cedrenus (i, 618, ed. Bonn). See Barnabas; Sergius Paulus. See Smith, Dict. of Class. Geo., ii, 876 sq.; Conybeare and Howson, Life and Epistles of
Salary (Lat. salarium, salt-money, salt being part of the pay of the Roman soldier), an annual or periodic payment for services. Nothing like the provisions of the Levitical law, for the maintenance of the clergy, was known in the primitive Church. The duty, however, of the Church to maintain her religious teachers is implied in the New Test. "The workman is worthy of his meat," says Christ (Matt. x, 10), to which the apostle appeals, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor. ix, 14). In the apostolic age the maintenance of the clergy consisted merely in the supply of their personal wants (2 Cor. xi, 7, 8; Phil. iv, 16-18). There were probably in early times no fixed stipends for the ministers because the Church did not possess property; and when at length specific provision was made for the support of the clergy, it was not by any ordinance of the Church, but by the law of the State. Fees paid to the clergy for services rendered were called spota, sportelos, and sportula; probably in allusion to the bringing of the first-fruits in a basket, sportulae. They were not the same as the jura stolae, surplus fees (q. v.), which were unknown in the primitive Church. It was an established rule that no fees should be received for religious services. The first departure from it began with the celebration of religious ordinances in a private manner, in which the individual, at whose request this private celebration was performed, was required to pay something as an equivalent for the public and voluntary oblations that would otherwise have been made. So far as the clergy of the primitive Church can be said to have had any salary, it was paid, either according to their necessities or according to some general rule, from the treasury of the Church, which was supplied chiefly from voluntary contributions. Various rules were, from time to time, given for the distribution of funds. One required that they should be divided into three equal parts, one of which was to be paid to the bishops, another to the clergy, and the third was to be expended in making repairs, etc.

In the 4th century the Church and clergy came into the possession of real property. By a law of Constantine in the year 321, the clergy were permitted to receive donations and bequests. Liberal grants were also made by Constantine and by Gratian, Theodosius the Great, and other emperors. By other means also the revenues of the Church were enriched: 1. On the demobilisation of heathen temples by Theodosius the Great and his sons, the proceeds were applied to the benefit of the clergy, or appropriated to religious uses. 2. On the same principle, the property belonging to heretics was secularised. 3. The property of such clergy as died without heirs, and of all who relinquished their duties without sufficient cause, became the property of the Church. 4. The Church was made heir-at-law of all martyrs and confessors who died without near relations. 5. By tithes and first-fruits, which, however, were not established until the 4th or 5th century, Charlemagne first required the payment of tithes by statute law, and enforced the duty by severe penalties. His successors confirmed and completed the system of tithes by law which was subsequently introduced into England and Sweden. In the Eastern Church the support of religion was never legally enforced, but was urged as a religious duty, and tithes were paid as a voluntary offering. See Coleman, Christ. Antiquities, p. 149 sq.

Salaadath (אַלָאָדָת, לַאָדָת), asked of God; Sept. ἀλλαθία, more correctly, "Salaatil," in the A. V. in Ezra iii, 2; Neh. xii, 1; Hag. i, 12, 14, ii, 2). It is customary to distinguish two of this name, from the apparent difference of parentage in Matt. i, 12 and Luke iii, 27, but probably they were one, and the manner of keeping the Jewish records will readily suggest methods of reconciling the passages (comp. Strong, Harmony and Expos. of the Gospels, p. 10). See Genealogy of Christ. Salaathiel was the son of Jeconiah, perhaps grandson of Ner (Luke iii, 27), and father of Zerubbabel (1 Chron. iii, 17; Ezra iii, 2; Neh. xii, 2; Hag. i, 12, 14, ii, 2; Matt. i, 12; Luke iii, 27). See Shealtiel.

Salaath (Heb. Salkah, סַלָּךְ, from an Arabic root, signifying migration; Sept. Σαλάχα, v. r. Ἀλάχα, Σαλάχα, Ἀλάχα, etc.; A. V. "Salachah," in Deut. iii, 10 [Targum Pseudo-Jon. gives it סולכיה, i.e. Seleucia; though which Seleucia they can have supposed was here intended it is difficult to imagine], a city named in the early records of Israel as the extreme limit of Bashan (Deut. iii, 10; Josh. xiii, 11). This city appears to have been one of the old capitals of Og's kingdom (Josh. xii, 5). A statement in 1 Chron. v, 11 seems to show that Salachah was upon the eastern confines of both Manasseh and Gad, although it was really beyond the bounds of Palestine as occupied by the Hebrews. On another occasion the name seems to denote a district rather than a town (Josh. xii, 5). In later Jewish histories Salkah is never mentioned, the more probable supposition is that the city soon fell into the hands of the original inhabitants. By Eusebius and Jerome it is merely mentioned, apparently without their having had any real knowledge of it.

Salchah is, doubtless, identical with the present town of Salkhad, which stands at the southern extremity of the Jebel Haurran, twenty miles south of Kun wat (the ancient Kenath), which was the southern outpost of the Leja, the Argoth of the Bible. Salkhad is named by both the Christian and Mohammedan historians of the Middle Ages (Will of Tyre, XVI, 8, "Salchah!" Abulfeda [Toh. Syr. p. 106; also in Schefer-Levy, Intro Cat. p. 1]. Salkhad was visited by Burekharat (Syn. Nov. 22, 1810), Seetzen, and others, and more recently by Porter, who describes it at some length (Five Years in Damascus, ii, 176-216). Its identification with Salchah...
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meet Abraham, adds weight to the statement that the
meeting took place after Abraham had returned—not
during his return, and is thus so far a favor of Salem
being Jerusalem. See Melchisedek.
3. Professor Ewald (Geschichte, i, 410, note) pronounces
that Salem is a town on the further side of Jordan, on
the road from Damascus to Sodom, quoting at the same
time John iii, 25; but there seems to be no authority for
this pecular existence of the name in that
direction either in former or recent times.
4. A tradition given by Eupolemus, a writer known
only through fragments preserved in the Pneumato
Evangelica of Eusebius (ix, 17), differs in some im-
portant points from the Biblical account. According
to this place in the diocesi du Juda of the city
Argezian, which is interpreted by Eupolemus to mean
"the Mountain of the Most High." "Argezian" (Pliny
uses nearly the same form—Argarius, H. N. v, 14) is, of
course, har-Gerizzim, Mount Gerizim. The source of
the tradition is, therefore, probably Samaritan, since the
encounter of Abraham and Melchizedek is one of the
events to which the Samaritans lay claim for Mount
Gerizim. But it may also proceed from the identifica-
tion of Salem with Shechem, which, lying at the foot
of Gerizim, would easily be confounded with the moun-
tain itself. See Salem.
5. A Salem is mentioned in Jud. iv, 4 among the
places which were divided and fortified by the Jews on
the approach of Holophernes. "The valley of Salem," as
it appears in the A. V. (τόν αὐλανα Σαλήμ), is pos-
sibly, as Reland has ingeniously suggested (Palest., p.
517), a corruption of τον αὐλανα της Σαλήμ—"into the
plain to Salem." If Αλεπος here, according to fre-
quent usage, the Jordan valley, then the Salem referred
to must surely be that mentioned by Jerome and al-
ready noticed. But in this passage it may be with
equal probability the broad plain of the Muknha which
stretches from Ebal and Gerizim, on the one hand, to
the hills on which Salim stands, on the other, which is
said to be still called "the plain of Salem" (Porter,
Handbook, p. 340 a.), and through which runs the cen-
tral north road of the country. Or, as is perhaps still
more likely, it refers to another Salem near Zerit (Jez-
reel), and to the plain which runs up between those
two places as far as Jenth, and which lay directly in
the route of the Assyrian army. There is nothing to
show that the Assyrians reached as far into the interi-
or of the country as the plain of the Muknha. The
other places enumerated in the verse seem, as far as they
can be recognised, to be points which guarded the main
approaches to the interior (one of the chief of which
was by Jezreel and Engannim), not towns in the interi-
or of, like Shechem or the Salem near it. See Ju-
oth, Book iv.
6. (Sept. iv lipqip; Vulg. in pace), Psa. Ixxvi, 2.
It seems to be agreed on all hands that Salem is here em-
ployed for Jerusalem, but whether as a mere abbrevia-
tion to suit some exigency of the poetry and point the
allusion to the place (shalah) which the city enjoyed
through the protection of God, or whether, after a well-
known habit of poets, it is an antique name preferred
to the more modern and familiar one, is a question not
yet decided. The latter is the opinion of the Jewish
commentators, but it is grounded on their belief that
the Salem of Melchizedek was the city which after-
wards was named Jerusalem. (See above.) See a remark-
able passage in Geiger's Urschicht, p. 74-75. The
autthet in ver. 1 between "Judah" and "Israel" might
seem to some to imply that some sacred place in the
northern kingdom is here contrasted with Zion, the
sanctuary of the south. If there were in the Bible any
sanction to the identification of Salem with Shechem
(Cf. above) the passage might perhaps be referred to
the continued relation of God to the kingdom of Is-
rael. But the parallelism is rather one of agreement
than contrast. Hence, Zion the sanctuary being named
in the one member of the verse, it is tolerably certain
that Salem, in the other, must denote the same city.
See Jerusalem.
Salem, in Arabic mythology, is the god of health
worshipped by a race of giants who are said to have in-
habited the regions beyond the Euphrates.
Sales, Francis de. See Francis of Sales.
Salesians, an order of recluse nuns, otherwise
known as Visitas. Its founder was Saint Francis of Sales
(q. v.), who conceived the idea of providing an
asylum for widows and other females in distress, and of
devoting them to the service of the sick and to a religi-
ous life. A vision encouraged him to carry forward
his purpose, and the active co-operation of a noble
widow (the Countess de Chantal), enabled him to
succeed. The order of the Friars of Mary, or Sales-
ians, was the result. The first house for their use
was secured in 1610, at Annecy, and the second in 1616,
at Lyons. Their rules (given by St. Francis) were mild
and intended rather to promote spiritual dispositions
and works of mercy than to encourage outward asceti-
cism. The sisters were required to take only the simple
vows; strict retirement was imposed only during the
period of the novitiate; their apparel was not required
to be different from that of ordinary females, except
that it should be of black color and modest appearance.
In 1618 pope Paul V. raised the congregation into an
order under the rule of St. Au-
gustine, and conferred on it all the privileges accorded
to other religious orders, making its special mission the
training of female children. The convents were placed
under the supervision of the diocesan bishops by the
will of their founder. Their number increased rapidly,
the first being established at Paris, in 1619; thirteen be-
tween the year of St. Francis died in 1622, and eighty-seven during the
life of mother du Chantal (died 1641). The order grad-
ually spread also over Italy, Germany, Poland, Austria,
Switzerland, Syria, and North America. It is now one
of the most important in the Roman Catholic Church,
having one hundred convents with at least three thou-
sand inmates.

The members of the order are classed as choristers,
associates, and house companions, the first of which
classes performs the duties of the choir, while the last
takes charge of the domestic administration of the
house. The modern rule is not especially strict, but
contains a few rules being observed. The habit of the
order is black, with a black band crossing the forehead,
and a small white breast-cloth pendant from the neck,
der under which a silver cross is suspended from a black
band.

Salganeus, in Greek mythology, is an appellative
of Apollo, derived from the Boeotian town of the
same name.

Salian, Jacques, a learned French Jesuit, was
born at Avignon in 1557. He was admitted in 1578
into the Institute of St. Ignatius, where he taught
theology, and also in the province of Lyons. He
was rector of the College of Besancon, and while on
a visit to Paris died of apoplexy, Jan. 28, 1640. His
classical work is entitled Annales Ecclesiae V. T.
(1619).

Salian. See Salesians.

Salier, Jacques, a French theologian, was born
at Saulieu in the year 1615. He belonged to the
order of the Minimes. After having taught theol-
y, he became provincial, and finally assistant of
the general of his order. He died at Dijon, Aug. 20,
1707. He wrote, De Eucharistia (1687): — Co-
cophalus (1694): — Pensees sur le Paradis et sur l'Ame
Rassnable, in which there is very little about para-
dis.

Salig, Christian August, a German theologian
of great learning and mystical tendency, was born near
Magdeburg, April 6, 1692. His father, a pastor,
instructed him in Latin, Greek, and Hebrew. In 1707 he
began to study at Halle, and heard lectures from A. H. Franke, P. Anton, Christian Wolf, and others, also taking frequent part in public discussions and disputations in philosophy, particularly on the religious side and Romanism. From the 1710 to 1712 he studied at Jena, under J. F. Buddeus, J. A. Dunz, and others, and took his master's degree. In 1714 he delivered lectures, philosophical, theological, and historical, at Halle. The same year he published Philosophicorum Veteranarum et Recentiorum de Animae et ejus Immortalitate, at Halle, a work which drew to him the attention of Thomassian. In 1717 he became corector of the school at Wolfenbüttel, and entered upon his duties with a dissertation, De Neez Corruptionus ac Instauratae Ecclesiae ac Scholarum. Here the excellent library furnished him welcome means of productive study. In 1729 he issued his work De Exegeticismo anse Exegeism, in which he treated also of the history of Nestorianism. For this work he was fiercely accused of Nestorianism himself. The second centenary of the Augsburg Confession occasioned the preparation of Salii's master-work, a complete history of the Augsburg Confession and Apology (Halle, 1730). In 1738 he issued an additional work on the history of Protestantism outside of Lutheranism. In 1735 he published an account of the inner growth and strife of Lutheranism, which was bitterly assailed because of its frank presentation of men and things as they actually were. As a continuation of his labors in the same field, he undertook the history of the Temple of Truth, but did not live to finish it. He died at Wolfenbüttel in 1755. He wrote, also, Nodus Profectionis Solutae. See Ballenstedt, De Ulyt et Obitu C. A. Salitij (Helmst, 1738); Herzog, Real-Enzyk., xiii, 325-325. (J. P. L.)

Salii were priests of Mars Gravisius, and are said to have been instituted by Numia. They were twelve in number, chosen from the patricians, and had charge of the sacred image (aneculis). They carried the body of the god to the Temple of Mars on the Palatine Hill. The distinguishing dress of the salii was an embroidered tunic bound with a brazen belt, the trabea, and the apex, also worn by the flamines. Each had a sword by his side, and in his right hand a spear or staff. The festival of Mars was celebrated by the salii on the 1st of March, and for several successive days, on which occasion they were accustomed to go through the city in their official dress, carrying the aneculis, singing and dancing. The members of the college were elected by co-optation. Tullius Hostilius established another college of salii, which was also twelve in number, chosen from the patricians, and appear to have been dedicated to the service of Quirinus. They were called the Salii Collini, Agonales, or Agoneses.

Salīm (Σαλίμ, n. r. Σαλλίμ; Vulg., Salim), a place named (John iii, 23) to denote the situation of Ἕβον, the scene of John's last baptisms—Salim being the well-known town or spot, and Ἕβον a place of fountains, or other water, near 11. Christ was in Judea (ver. 22), and the whole scope of the passage certainly conveys the impression that John was near him, and consequently Salim was either in Judea or close to its borders. The only direct testimony we possess is that of Eusebius and Jerome, who both affirm unhesitatingly (Onom., “Salim”) that it existed in their day near the Jordan, eight miles from Jerusalem. But many have held (under “Salam” that its name was then Salaminia. Elsewhere (Ep. ad Evangelum, § 7, 8) he states that it was identical with the Salam of Melchizedek. A tradition is mentioned by Roland (Palatinum, p. 978) that Salam was the native place of Simon Zelotes. This in itself seems to imply that its position was, at the date of the tradition, believed to be nearer to Galilee than to Judea. Various attempts have been more recently made to determine the locality of this interesting spot, but the question can hardly yet be regarded as definitely settled.

1. Some (as Alford, Greek Test. ad loc.) propose Shilhām and Ain, in the arid country far to the south of Judea, entire out of the circuit of John or our Lord. Others identify it with the Shalim of 1 Sam. ix, 4; but this latter place is itself unknown, and the name in Hebrew contains ש, to correspond with which the name in John should be שִּׁלְחָן or שְׁלָחָן.

2. Dr. Robinson (Bibl. Researches, iii, 333) suggests the modern village of Salīm, three miles east of Nablus; but this is no less out of the circle of John's ministrations, and is too near the Samaritans; and although there is somewhat to believe that the village contains two sources of living water (ibid., p. 394); the water is hardly sufficient for the abundance of deep water implied in the narrative. A writer in the Colonial Ch. Chron. No. cxvii, 464, who concurs in this opinion of Dr. Robinson, was told of a village an hour east (?) of Salīm "named Ain-im, with a copious stream of water." Lieut. Couder says (Test Work in Palestine, i, 92) that Wady Farah, in the locality in question, contains a succession of little but perennial springs, from which the water rushes out in a fine stream over a stony bed, and that the village of Ain-im lies five miles north of the stream.

3. Dr. Barclay (City of the Great King, p. 564) is filled with an "assured conviction" that Salim is to be found in Wady Farah, which he found in the valley of Ain Farah (ibid., p. 559), among the deep and intricate ravines some five miles north-east of Jerusalem. This certainly has the name in its favor and, if the glowing description and pictorial wood-cut of Dr. Barclay may be trusted, has water enough (διαρρέουσα ροφή) and of sufficient depth for the purpose. But the proximity to Jerusalem is a decided objection. See Σαλίμ.

4. There is said to be a village called Salīm in the plain of Mohna, east of Nablus, which is probably the Shameb of Gen. xxxiii, 18 (Porter, Handbook, p. 340; Robinson, Bibl. Researches, ii, 279); but it is too far north to suit the Gospel narrative; and, besides, it cannot be said of it "there is much water there." See Σαλίμ.

5. The name of Salim has been lately discovered by Van de Velde (Syr. and Pol., ii, 384) in a position exactly in accordance with the notice of Eusebius, viz. six English miles south of Beisan and two miles west of the Jordan. On the northern base of Tell Redghah is a site of the name of Musulman sanctuary, and also that no ruins of any extent are to be found on the spot; but with regard to the first objection, even Dr. Robinson does not say that his locality is there, and that the locality is in the closest agreement with the notice of Eusebius. As to the second, it is only necessary to point to Kefr-Saba, where a town (Antipatris), which so late as the time of the destruction of Jerusalem was of great size and extensive fortifications, has absolutely disappeared. The care of the Baptist has been examined in a former part of this work, and it has been shown with great probability that his progress was from south to north, and that the scene of his last baptisms was not far distant from the spot indicated by Eusebius, and now recovered by Van de Velde. See John. Jordan. Salim fulfils also the conditions implied in the number of the text, and the direct statement of the text that the place contained abundance of water. "The brook of Wady Chusneh runs close to it, a splendid fountain gushes out beside the Wely, and rivulets wind about in all directions. . . . Of few places in Palestine could it be more truly said, 'he was in water' (John xii, 28)"; but Drake, however, avers that "inquiries of the Arabs and fellahin of the district resulted in not a man of them even having heard of either of these places," i. e. Bir Salim and Sheik Salim (Quar. Report of the Pol. Explor. Fund, Jan. 1875, p. 82). See Salim.
SALIMENI 256 SALMASIUS

Salimbeni, Arcangelo, an Italian painter, was born at Sienna, and flourished from the year 1557 to 1579. He was a pupil of Sozzi, and enriched his native town with a great number of pictures. His best are a Holy Family and a Martyrdom of St. Peter.

Salimbeni, Simonido, son of the following, was born in 1597, and died in 1643. In one of the churches in Sienna are four frescoes by this artist.

Salimbeni, Ventura, called the Cavaliere Bisciaquoa, son of Arcangelo, was born at Sienna in 1565. He studied with his father, and at last went to Rome, where he executed many of his best frescoes. The number of these is very large, and in the church of St. Catharine at Sienna are some of the finest. At Florence may be seen his Apparition of St. Michael, and in Vienna a Holy Family. He died in 1613.

Salisbury, John. See John of Salisbury.

Salisbury, Nathaniel, a Methodist minister, was born in Vermont in 1794, and converted in Scipio, Tompkins County, N. Y., at the age of twenty-five years. He was admitted into the Geneseo Conference on trial in 1822, ordained deacon in 1824, and elder in 1826. He was employed on circuits eleven years, on stations seventeen years, and on districts, as presiding elder, fifteen years; and was on the superannuated list eleven years. He was in 1892 a member of the General Conference from the Oneida Conference. He was a man of fine preaching abilities, a safe counsellor, and was greatly beloved by the people. He died in Rome, N. Y., Feb. 18, 1876. See Minutes of Conferences, 1876, p. 63.

Salus, in Greek mythology, was one of the companions of Eneas, who secured a prize, consisting of the skin of a lion, in the races.

Salkeid, John, who flourished from 1575 to 1659, was educated partly at Oxford, and, after being for many years a Jesuit in Spain and Portugal, was converted by the eloquence of James I, and by him made vicar of Wellington, Somersetshire. From 1635 to 1645 he was minister of the church at Taunton, Devonshire, from which he was ejected in the civil wars. He published, A Treatise of Angels (Loud. 1613, 8vo) — Therese of Paradise, of the Serpent, Cherubim, etc. (1617, 12mo). See Allibone, Dict. of Authors, s. v.

Sal'la (Heb. סַלַּל), perhaps lifted up, from סַלַּל, sedil; or basket-maker; Sept. Σαλα, Σαλατ, v. r. סַלַּל, the name of two Hebrews. 1. One of the leaders of the sons of Benjamin, who settled at Jerusalem with 928 tribemen on the return from captivity (Neh. xi. 8), B.C. cir. 459. 2. One of the chiefs of the priests who returned to Jerusalem with Zerubbabel (Neh. xii. 20), B.C. cir. 459. He is elsewhere (Neh. xii. 7) called Sallith (q. v.).

Sal'i, the name of two Hebrews, differently spelled in the original. 1. (Heb. סָלִל, Sallu [םָלִל in Neh. xi. 7], weighed; Sept. סִלּוֹ, v. r. סַלּוֹ, סַלּוֹ לֹא). A Benjaminite, son of Meshubam, dwelling in Jerusalem after the return from exile (Neh. xi. 7; 1 Chron. ix. 7), B.C. cir. 459.

2. (Heb. סָלִלע, Sallu, weighed; Sept. סַלּוֹ לֹא v. r. סַלּוֹ לֹא). Another name (Neh. xii. 7) for Sallai (Neh. xii. 20), No. 2 (q. v.).

Sal'mus (סַלְמַשׁ v. r. סַלְמַנְשׁ), a Grecized form of פַּלְמַשׁ), of the name Shallem (q. v.) of the Heb. ( Ezra x, 24).

Sal'ma (Heb. סָלִמָה, Salma; a garment; Sept. סַלְמָנָה, סַלְמָנָה, כַּלָּמָנָה), the name of two men. 1. An ancestor of David and Christ (1 Chron. ii. 11); elsewhere Salmon (q. v.). 2. The second-named of three sons of Caleb the son of Hur, called the ‘father’ (i.e. founder) of Bethlehem and of the Netophathites (1 Chron. ii. 51, 54), B.C. ante 1500. Lord Hervey ('Genealogy of Our Lord, ch. iv. ix) confounds this person with the preceding (see Kell, ad loc).

Salmíacas, in Greek mythology, was the nymph of a fountain of the same name in Caria. She loved Hermaphroditus, the son of Mercury and Venus, who was possessed of extraordinary beauty; but he avoided her and despised her prayers. She therefore seized him in her embraces at a time when he was bathing in her fountain, and placed the gods to join her who, apparently, in case he should not listen to her pleas. The prayer was heard, and Hermaphroditus, previously a man, thereafter united both the sexes in his person.

Salmanasar (Ulg. Salmanuwar, for the Gr. text is lost), a less correct form (2 Esdr. xii. 40), of the name of the Assyrian king Shalmaneser (q. v.).

Salmanticardi (sc. theologii), a collection of theological 'Summae' emanating from the college of Discaled Carmelites at Salamanca, and highly esteemed in the Roman Catholic Church. The work, in arrangement and execution, is wholly in the style of Thomas Aquinas, and its teaching is emphatic in defending the views of the Angelical Doctor to the utmost, particularly with reference to the doctrine of grace. Its author directed a comment on his work especially of the Summa of Molina [see Molina, Luis], which was then a subject of controversy. In this course they were supported by the whole weight of the University of Salamanca, which not only clung to the Thomist doctrines in their utmost strictness, but whose faculty bound itself with a unanimous oath to present only the doctrines of Augustine and those in their public lectures containing the philosophical system of Aquinas had previously been issued by the Barefooted Carmelites of the College of Alcalá, under the title Compendiis Artium Curus, which served as a preliminary to the Salmantican theology. The authors of the above works are not definitely known, though Antonius, in Bolland, Higgan, mentions a Carmelite father Antonius as the principal author of both—a statement which is disproved by the preface to the Theology. The first volume of the Salmantican theologians appeared in 1651, and nine volumes are now known to exist (Pfaff, 'Introduct. in Hist. Theol. Literar. p. 205, mentions ten), the last of which contains the tract De Incarnatione.

A smaller work on moral theology, Currus Theol. Moralis (Venet. 1728, complete in 6 vols.), was published by the same order and school, whose authors were, without exception, Probabilites. See Pneum. Theol. Bibl. The books in the series have been given the title above, and the work has been highly commended by Roman Catholic theologians in the department of morals, e.g. by Gury.

Salmarius, Claudius (Claude de Saumaise), one of the greatest French scholars of the 17th century, was born at Sézimur-en-Auxois, in Burgundy, April 15, 1568. His father, a jurist, gave him the first elements of his classical knowledge, his mother, a Calvinist, impressed upon him her practical religion. At the age of ten he wrote Latin and Greek. At sixteen he went to the University of Paris, and was greatly stimulated by intercourse with those great classical scholars, Joseph Scaliger and Isaac Casaubon. To his Greek and Latin he now added Hebrew, Arabic, and Coptic, which he learned without a teacher. In 1606 he resorted to the University of Heidelberg to study jurisprudence under Gothaerus, but he found the most attraction in the rich library, and especially in its rare manuscripts. He now gave up jurisprudence as a specialty, and devoted himself, universal education. At the age of twenty-five he brought out his highly annotated edition of Florus, a work which gave him a name among the scholars of the age. In 1611 he printed at Paris his Scriptores Historiae Augustae. In 1623 he married, and lived for some years near Paris, working upon his essays on Pliny and Solinus. They appeared in Paris in 1629 in two
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philos volumes, under the title Pliniusae Dissertationes in Caude Julii Solini Polychistorum, and obtained for their author wide fame and calls to many foreign universities. In 1632 he accepted an honorary professorship at Leyden, with a comfortable pension, devoting himself to erudite labor, and declining many tempting invitations to return to France. Even the offer by Richelieu of six times as great a salary if he would come to Paris and become the great statesman's biographer was respectfully declined, with the remark that he could not consent to devote his pen to the work of flattery. His work on the primacy of the pope (1645) involved him in trouble with the Roman clergy; but the consequences of his Defensio Regia pro Karlolo Primo (Leyden, 1649), which he had written at the request of the banished king Charles II, were much more serious, for it not only called forth the able and passionate rejoinder of Milton, Defensio pro Populo Anglicano (1650), but it brought upon its author the disapproval of his republican patrons in Holland. Wounded at this, Salmansius hastily accepted an invitation of Christina of Sweden to enter her service; but, his expectations not being met, he returned to Holland in 1651. But his health was now completely broken. Salmansius became a Protestant at Heidelberg while still a youth, and held fast to his faith at no little self-sacrifice throughout life. He died at spa Sept. 6, 1655, and was buried at Maestricht. Among his writings which bear upon religion, we may mention De Episcopia et Presbyteria: —De Casuqie Virorum et Multorum Comus: —Super Hereditas Infanticida: —De Transubstantiatione: —De Cruce et Hyssopo. See Papillon, Bibliotheque des Auteurs de Bourgogne; Paquot, Memoires; Herzig, Real-Encyklo. xiii. 328-331. (J. P. L.)

Salmeggia, Enca, an Italian painter, was born at Bergamo. He was a pupil of Campi at Cremona, afterwards coming to Rome, and for fourteen years gave himself to the study of the works of Raphael. His works show the effect of this study. Many of his pictures are at Bergamo, but the best may be seen in Milan, as St. Victor, Christ in the Garden, and others. He died in 1626.

Salmeron, Alfonso, one of the original six who associated themselves with Loyola in founding the Society of Jesus. He was born at Toledo in 1515. Having learned the ancient languages at Alcali, he repaired to the University of Paris to study philosophy and theology. There he became attached to Loyola, and was soon one of his most zealous and efficient disciples. Subsequently he visited Italy, and promoted the cause of the new order to benthuse the public labors of every kind. His talent for controversy was of a high order. The pope rewarded his zeal by conferring on him the title of Apostolic Nuncio of Ireland. He was charged by the popes Paul III, Julius III, and Pius IV with the function of papal theologian and orator at the Council of Trent. In co-operation with Lainez, he prepared a statement of the so-called erroneous teachings of the Reformers, accompanying each one with citations from the fathers, popes, and councils which refuted and condemned them. After the Council of Trent he returned to Italy, and retired into the college which he had founded at Naples. There, as president of the provincial section of his order in Naples, he closed his days, in 1588, combating all forms of heresy, and preparing his extensive commentary on the Bible. His works were published, in sixteen volumes folio, at Madrid, Mantua, Brixen, and Cologne (1597-1612). Some of the titles of the separate volumes are, Prolegomenon in Universum Scripturum: —De Incarnazione Verbi: —De Sermonae Domini in Monte: —De Christi Miracula: —De Passione et Morte Domini: —De Resurrectione et Ascensione Domini. See Herzog, Real-Encykol. xiii. 331. (J. P. L.)

Salmon, the name of a man and of a hill.


2. (Heb. Šalmon, שָלָהָמ, shady.) A place named (Pea. lxviii, 14) as a battle-field, apparently during the Israelites' conquest of Canaan; probably the Mount Zalmon (q. v.) elsewhere (Judg. ix, 48) referred to.

Salmon, Nathaniel, an English clergyman and physician, son of the Rev. Thomas Salmon, was educated at Cambridge. He entered holy orders, but after a while abandoned the clerical profession for that of medicine, in the practice of which, and in the study of antiquities, he passed the remainder of his life. He died April 2, 1742. His principal works were, Lives of the English Bishops (Lond. 1733, 8vo): —History of Hertfordshire (ibid. 1728); and others on history and antiquities.

Salmon (Selemon, of unknown etymology), a promontory in Crete, apparently forming the north-east point of the island, mentioned thus in the narrative of Paul's voyage and shipwreck: "When we had scarce come over against Cnidus, the wind not suffering us, we sailed under Cret, over against Salmon" (Acts xxvii, 7). Capt. Smith (of Jordanhill) has shown the naturalness and accuracy of this notice in his own peculiar way. The direct course of the ship, he states, from Myra to Italy, after reaching Cnidus, lay by the north side of Crete; but the wind at the time did not suffer that, blowing, as he shows, from a point somewhat to the west of north-west—a wind very prevalent in the Archipelago in later summer. Then he says, "With north-west winds the ship could work up from
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Myra to Cnidus; because, until she reached that point, she had the advantage of a weather shore, under the lee of which she would have smooth water and a westly current; but it would be slowly and with difficulty. At Cnidus that advantage ceased; and unless she had put into that harbor and waited for a fair wind, her only course was to run under the lee of Crete, catà Σαλομώνιον, in the direction of Salome, which is the eastern extremity of that island" (Paul's Voyage and Shipping). They passed the searchers, as the evangelist says, with some difficulty; and the modern writer mentions the case of a squadron (a portion of the British fleet from Abdkir) which tried to take the same course, but had the wind too westery to admit of their doing so (see Lewin, St. Paul, ii, 191). See SHIPWRECK (of St. Paul).

The classical name for the headland is Salomion, Salomion, ou Salomion (Σαλωμόν), Σαλωμών (Σαλωμών), Σαλωμών, Ptolem. iii, 15, § 5; Strabo, ii, 106; x, 474, 475, 478, 489; comp. Pomp. Mela, ii, 7, § 12; Pliny, iv, 20, § 21). The name Point Salomon is now usually applied to the end of Cape Sidero, the easternmost extreme of Crete. In Cretan, i, 472, presses (Greek searches in Crete [Long. 1855]) it thinks it is rather a southern extension of that headland called Cape Plaka. See CRETE.

Salomeus, in Greek mythology, was a son of Zeus and Enarete, and brother of Sisyphus. He was king in Elis (where he built Salome), and husband, first of Alcide, the mother of gyro, and afterwards of Sidero. His vanity that he demanded to be recognised and worshipped as Jupiter, and that, to deceive the populace, he attempted to imitate the lightnings of Jove by causing flaming torches to be thrown about him, and the thunders of the god by driving his thunder, bridges of brass with heavy war-carts, or by dragging his thunderbolt with a string behind his chariot. He was even charged with having murdered people, that he might pretend that they had fallen beneath his thunderbolts. Jupiter at length became wearied of his madness, and smote him with his bolt, besides destroying the entire city of Salome.

Salome, Σαλώμη, a Greek form in the Apocrypha, (q) incorrectly (1 Macc. ii, 26), for SALU (q.v.), the father of Zimi (Numb. xxxv, 14); (b) less correctly (Bar. i, 7), for salary (q.v.), the father of Hilkiah (1 Chron. vi, 13).

SALOME, from the Heb. סלome, i. e. peace, the name of several women mentioned or alluded to in the N. T. and by Josephus.

1. Called also Alexander, the wife of Aristobulus I., king of the Jews, on whose death (B.C. 106) she released her brothers, who had been thrown by him into prison, and advanced the eldest of them (Alexander Janneus) to the throne (Josephus, Ant. xiii, 12, 1; War, i, 4, 1). By some she has been identified with Alexander, the wife of Alexander Janneus. See ALEXANDRA.

2. A daughter of Antipater by his wife Cypros, and sister of Stilbas, one of the Seven Wise of women. She first married Joseph, whom she accused of familiarity with Mariamme, wife of Herod, and thus procured his death (B.C. 34). She afterwards married Costobarus; but, being disgusted with him, she put him away—a license till then unheard of among the Jews, whose law (says Josephus) allows men to put away their wives, but does not allow women equal liberty (B.C. 26). After this she accused him of treason against Herod, who put him to death. She caused much division and trouble in Herod's family by her calumnies and mischievous informations; and she may be considered as the chief author of the death of the princes Alexander and Aristobulus. See ALEXANDER, Aristobulus. She afterwards conceived a violent passion for an Arabian prince, called Salomeus, whom she would have married against her brother Herod's con-

sent; and even after she was married to Alexas, her in-
cubation for Salomeus was notorious. Salome survived Herod, who left her, by will, the cities of Samnia, Azoth, and Phasaës, with fifty thousand pieces of money. She favored Antipas against Archelaus, and died A.D. 9, a little after Archelaus had been banished to Vienne, in Dauphiny. Salome had five children by Alexas—Bere-
nice, Antipater, Callesus, and a son and a daughter whose names are not mentioned (Josephus, Ant. xv, 4; xvii, 9). See HEROD.

3. A daughter of Herod the Great by Elisip. In addi-
tion to what her father bequeathed to her, Augustus gave her a considerable dowry, and married her to one of the sons of Pheroras, Herod's brother (Josephus, Ant. xvii, 1; War, i, 28, etc.). See HEROD.

4. The wife of Zebedee, as appears from comparing Matt. xxvii, 56 with Mark xv, 40. It is further the opinion of many modern critics that she was that sister of Mary, the mother of Jesus, to whom reference is made in John xix, 25. The words admit, however, of another and hitherto generally received explanation, according to which they refer to the "Mary the wife of Cleophas," sister of Martha (Mark xvi, 11). In behalf of the former view, it may be urged that it gets rid of the difficulty arising out of two sisters having the same name; that it harmonizes John's narrative with those of Matthew and Mark; that this circuitous manner of describing his own mother is in character with his style, and that in describing her he does not consider the absence of any connecting link between the second and third designations may be accounted for on the ground that the four are arranged in two distinct couples; and, lastly, that the Peshito, the Persian, and the Ethiopic versions mark the distinction between the second and third by interpolating a conjunction. On the other hand, it may be urged that the difficulty arising out of the name may be disposed of by assuming a double marriage on the part of the father; that there is no necessity to harmonize John with Matthew and Mark, for that the time and the place in which the groups are noticed differ materially; that the language addressed to John—"Behold thy mother!"—favors the idea of the absence rather than of the presence of his natural mother; and that the varying traditions current in the early Church as to Salome's parents, worthless as they are in themselves, yet bear a negative testimony against the idea of her being related to the mother of Jesus. (According to one account, she was the daughter of Joseph by a former marriage [Epiphan. Hist. lxxvii, 8]; according to another, the wife of Joseph [Nepich. H. E. ii, 3].) Altogether, we can hardly regard the point as settled, though the weight of modern criticism is decid-
ently in favor of the former view (see Wieseler, in Stud. u. Krit. [1840] p. 695). The only events recorded of Salome are that she preferred a request, on behalf of her two sons, for seats of honor in the kingdom of heaven (Matt. xx, 20); that she attended at the cruci-
fixion of Jesus (Mark xv, 40); and that she visited his sepulchre (Mark xvi, 1) (A.D. 26–29). She is men-
tioned by name only on the two latter occasions. See ZEBEDEE.

5. The daughter of Herodias by her first husband, Herod Philip (Josephus, Ant. xviii, 8, 5). She is the "daughter of Herodias" noticed in Matt. xiv, 6 as dancing before Herod Antipas, and as procuring, at her mother's instigation, the death of John the Baptist. See HERODIAS. She was married, in the first place, to Philip, the tetrarch of Trachonitis, her paternal uncle, who died childless; and, secondly, to her cousin Aristobulus, son of Herod, the king of Chalcis, by whom she had three sons. The legendary account of her death (Nepich. H. E. i, 20) is a clumsy invention to the effect that Salome accomplished her mother Herodias, and her father's interest in her, in Herod the Great's lifetime. Her Excellency was banished from Dauphiny; and that, the emperor having obliged them to go into Spain, as she passed over a river that was frozen, the ice broke under her feet, and she sank in up
to her neck, when, the ice uniting again, she remained thus suspended by it, and suffered the same punishment she had made John the Baptist undergo. See HEBOD.

Salomo ben-Abraham Laniado. See Laniado.

Salomo ben-Abraham Parchon. See Parchon.

Salomo ben-Abraham Urbino. See Urbino.

Salomo ben-David de Olivrya. See Oliverya.

Salomo ben-Eliajim Pani. See Pani.

Salomo ben-Jechiel Loría. See Loría.


Salomo ben-Jehuda Verga. See Verga.

Salomo ben-Joel Dubno. See Dubno.

Salomo ben-Isaac. See Rashi.

Salomo Lev. See Paulus Burgensis.

Salomo Molcho. See Molcho.

Salomon di Nofri. See Nofri.

Salomon, Gotthold, a German rabbi, was born at Sandemelen, in the duchy of Anhalt-Dessau, Nov. 1, 1784. Up to his sixteenth year he was educated in Talmudic lore and literature, according to the custom of that time. After this he acquired the rudiments of the German language, especially through the efforts of the chaplain Bobe, who not only allowed him to come to his school, but also gave him private lessons. He then went to Dessau, to attend the lectures at the Jewish college, employing, however, all his spare time in acquiring himself with German literature. In 1802 he became tutor of German and Hebrew at the Franz school, and afterwards he was intrusted with the religious instruction. In 1806 he delivered his maiden-speech, which was very highly spoken of by Christians who heard him. Salomon never lost sight of his intention to become a preacher; and in this he was encouraged by his Christian friends, who not only supplied him with the sermons of Zölliskoer and Reinhardt, but even corrected his compositions in accordance with the rules of homiletics. In 1815 he went to Berlin, where he delivered his first discourse in Jacob- son's Temple. He now became known to his coreligionists; and when, in 1818, the Temple of the Reformed party at Hamburg was dedicated, Salomon was elected associate preacher. In the year 1841 he delivered the “New Temple,” and attended the assemblies of the rabbins at Brunswick, Frankfort, and Breslau. In the year 1857 he retired from his duties, and died Nov. 17, 1862. Of his numerous publications we mention: A transplanto von Predigten (Dessau, 1818);—Predigten (Hamburg, 1819—29);—Moses, in 21 sermons (ibid. 1835);—David, as Man, Israelite, and King, 26 sermons (ibid. 1837); — Eia, the Champion of Light and Truth, in 19 sermons (ibid. 1840);—Der Berg des Herrn, 17 sermons on the Decalogue (ibid. 1846).— יבג assembler, comments upon Haggai and Zechariah (Dessau, 1805);— Der Pentateuch, according to the Masoretic text, with a German translation and short glosses (Krotoschin, 1848—49, 5 vols.). Some of his sermons were also translated into English by Miss A. M. Goldsmith (London, 1839). See Furst, Bibl. Jud. iii, 226 sq.; Kayserling, Bibliothek jüdischer Kanzeldroner, i, 142—277; Jost, Gesch. d. Judentum u. s. Secten, iii, 365, 371; Grätz, Gesch. d. Juden, xi, 416 sq.; Pl. Philippson, Biographische Skizzen (Leips., 1866, 3 pts). Geiger, in der Zeitschrift für jüdische Theologie, ii, 127 sq.; ii, 91—102; Uneure Zeit, 296; Steinmeidler, Die hebr. Tora, 17; L. Philippson, Predigten und Schul-Magasin, ii, 258—296. (B. P.)

Salomon, John, professor of Hebrew, was a native of Posen, where he was born in 1625. He embraced Christianity at Danzig, Jan, 22, 1657. Two years later he was appointed professor of the Oriental languages at the gymnasium there, and died July 1, 1683. He wrote, Demonstrationes XXXVII contra Judæos (Frankfort, 1660);—Programma Hebr. ad Audiendi Orationem. Hebr. de Præsentia ut Utilitatem Logique Hebr. (Dantzic, 1666);—Programma de Jubilæa Hebraorum (ibid, 1658, 2 vols.);—See his letters to the Bernhardi scholar, Bibliograph. Handb. p. 128; id. Catalogus Librorum Hebr. in Bibli. Bodl. p. 2937; Wolf, Bibl. Hebr. i, 480; Delitzsch, Wissenschaft, Kunst und Judendäm, p. 139, 301; Basnage, Histoire des Juifs (Taylor’s transl.), p. 755. (B. P.)

Salomius, Sr., bishop of Geneva in the middle of the 5th century, was the son of Eucher, afterwards bishop of Lyons. At the early age of ten, he entered the monastery of Lerins, and there studied under Hilary, Honorat, and Vincent. It is not positively known whether Salomius had charge of the church at Vienna or Geneva, but it was probably the latter. He is supposed to have assisted, with his father, at the Council of Orange in 441. He died about 470. There remains a writing of Salomius, called Expositio Mystica in Parabolas Salomonis et Ecclesiasten. The style is simple, and the most of the exposition relates to ethics.

Salpinx, in Greek mythology, was a surname of Minerva. Hegeleos, the son of Tyrsenus, dedicated to her a temple with the above name after his father had invented the trumpet.

Salt (סלה, melach; Δλάχ), the chloride of sodium of modern chemistry. Indispensable as salt is to ourselves, it was even more so to the Hebrews, being to them not only an appetizing condiment in the food both of man (Job xvi, 6) and beast (Isa. xxx, 24; see margin), and a most valuable antidote to the effects of the heat and the climate on animal food, but also entering largely into their religious services as an accompaniment to the various offerings presented on the altar (Lev. ii, 13). They possessed an inexhaustible and ready supply of it on the southern shores of the Dead Sea. In the same manner the Arabs of the present day procure their supply of salt from the deposits of the Dead Sea, and carry on a considerable trade in that article throughout Syria. Here may have been situated the Valley of Salt (2 Sam. viii, 13), in proximity to the mountain of fossil salt which Robinson (Researches, ii, 198) describes as five miles in length, and a chief source of the salt in the sea itself. See SALT, VALEY OF. Here were the salt-pits (Zeph. ii, 9), probably formed in the marshes at the southern end of the lake, which are completely coated with salt, deposited periodically by the rising of the waters; and here also were the successive pillars of salt which tradition has from time to time identified with Lot’s wife (Wisd, x, 7; Josephus, Ant. i, 11, 4). See DEAD SEA. Salt might also be procured from the Mediterranean Sea, and from this source the Phoenicians would naturally obtain the supply necessary for salting fish (Neh. xiii, 16) and for other purposes. The Jews appear to have distinguished between rock-salt and that which was gained by evaporation, as the Talmudists particularize one species (probably the latter) as the “salt of Sodom” (Carpzov, Appar, p. 718). The notion that this expression means bitumen rests on no foundation. The salt-pits formed an important source of revenue to the rulers of the country (Josephus, Ant. xiii, 4, 9). The salt-pits were conferred upon the rabbinical: senate, and are said to have been on Jerusalem by presenting the city with 375 bushels of salt for the Temple service (ibid. xii, 3, 3). In addition to the uses of salt already specified, the inferior sorts were applied as a manure to the soil, or to hasten the decomposition of dung (Matt. xv, 18; Luke xiv, 15). Too large an admixture, however, was held to produce sterility, as exemplified on the shores of the Dead Sea (Deut. xxii, 23; Zeph. ii, 9); hence a “sulph” land was synonymous with barrenness (Job xxxix, 6; see margin; Jer. xvii, 6; comp. Josephus, War, iv, 8, 2, almu-
SALT

SALT SEA

ρωγις και ἀγωγος); and hence also arose the custom of sowing with salt the foundations of a destroyed city (Judg. ix, 43), as a token of its irretrievable ruin. It was the belief of the Jews that salt would, by exposure to the air, lose its virtue (πορωγια), Matt. v, 18, and became null and void (Jer. xxv. 13; Mark vi. 41). The same idea is implied in the expressions of Pllny, sal inera (xxxi. 39), sal tabacere (xxxi. 44); and Maundrell (Early Travels [ed. Bohn], p. 512) asserts that he found the surface of a salt rock in this condition (see Hackett, Illustr. of Script., p. 48 sq.).

The nations connected with salt in Eastern countries are important. As one of the most essential articles of diet, it symbolized hospitality; as an anti-ptic, durability, fidelity, and purity. Hence the expression, "covenant of salt" (Lev. ii, 13; Numb. xviii, 19; 2 Chron. xiii, 8), by betokening an indissoluble alliance between friends (see Gettyh. Evangel. Rec. Oct., 1867); and again the expression, "salted with the salt of the palace" (Ezra iv, 14), not necessarily meaning that they had "maintenance of the palace," as the A.V. has it, but that they were bound by sacred obligations of fidelity to the king. So in the present day, "to eat bread and salt together," is an expression for a league of mutual support (see Dunlop, App. i, 232). On the other hand, the Persian term for traitor is nemehkharm, "faithless to salt" (Genuesius, Theod. p. 790). The same force would be given by the preservative quality of salt (Bahrdt, De Fodere Salis [Lips. 1761]; Hallerordt, id. [ibid. 1770]; Zeibich, id. [Ger. 1769]; Thomson, Lemo et Inock, i, 42). See COVENANT. It was possible with a view to keep this idea prominently before the minds of the Jews that the use of salt was enjoined on the Israelites in their offerings to God; for in the first instance it was specifically ordered for the meat-offering (Lev. ii, 18), which consisted mainly of flour, and therefore was not liable to corruption (see Pontanus, De Sac. Sacrifice. [Traj. 1763]; Spencer, De Legis Bib., 5, 1). The extension of its use to burnt-sacrifices was a later addition (Ezra xiiiil, 24; Josephus, Ant. iii, 9, 1), in the spirit of the general injunction at the close of Lev. ii, 13. Similarly the heathens accompanied their sacrifices with salted barley-meal, the Greeks with their olives (Homer, U. i, 449), the Romans with their mola salata (Horace, Sat. ii, 3, 200 or their salina fruges (Virgil, Æn. ii, 138). Salt, therefore, became of great importance to Hebrew worshippers: it was sold accordingly in the Temple market, and a large quantity was kept in the Temple itself, in a chamber appropriated to the purpose, the Miill Simhah Symbol, in Redus Sacra [Giess, 1699]; Wokenius, De Salutaris Oblationum Deo Factarur. [Lips. 1747]; Josephus, Ant. xii, 3, 3; Midrath, v, 3; Othon. Lex. Robb. p. 668). It may, of course, be assumed that in all of these cases salt was added as a condiment; but the strictness with which the rule was adhered to—no sacrifice being offered without salt (Pliny, xxxii, 41), and still more the probable, though perhaps doubtful, admixture of it in incense (Exod. xxx, 38, where the word rendered "tempered together" by some understood as "salted")—leads to the conclusion that there was a symbolic force attached to its use (Josephus, Ant. iii, 9, 1; Philo, ii, 355; Hottinger, Jacob. Hebr. Leg., p. 108); as was certainly the case, with the Greeks and Romans (Pliny, Hist. Nat., xxi, 44; Ovid, Fast. i, 387; Spencer, De Leg. Rith. iii, 2, 2; Lukanemather, App. Grec. Sacr. p. 350; Hottinger, De Una Salis, etc. [Marburg, 1708]; Schickelanz, id. [Servetus, 1738]; Mauis, id. [Giess. 1693]; Mill, id. [1722]). Lord Bird (law) refers to Lord Bird's adjectival use for salt in Mark ix, 49, 50, though some of the other associations may also be implied. The purifying property of salt, as opposed to corruption, led to its selection as the outward sign in Elisha's miracle (2 Kings ii, 29, 21), and is also developed in the New Test. (Matt. v, 13; Col. i, 10). Salt, as a symbol of robbery, is mentioned with salt (Ezra xvi, 4), originated in sanitary considerations, but received also a symbolic meaning (Richter, De

SALT, ECCLESIASTICAL USE OF. It would appear from a sentence of Augustine that in the 4th century it was customary to use salt in baptism, at least in Milan. Salt was placed in some churches on the tongues of the officiating prelates, as one of their orations, and an admonition to attain it. With salt, milk and honey were given. In the Sacramentary of Gregory the Great, after a form for the benediction and consecration of salt, it is said, "Hac oratione expleta, accipiant sacerdos de eodem sale, et ponant in ore infantis, dicendo, Accipiat sal sacrosanctum e vitam aeternam" ("This benediction being finished, let the priest take a portion of the same salt and put it into the mouth of the infant, saying, Take the salt of wisdom to eternal life").

SALT, CITY OF (Heb. Ir-ham-Melah, הָרַם-מֶלֶךְ, Sept. αἱ πόλεις Σαλαίων, v. r. ή πόλεις τῶν ἁλῶν; Vulg. civitas Salis), the fifth of the six cities of Judah which lay in the "wilderness" (Josh. xv, 62). Its proximity to Jerusalem, the name itself, seem to point to its being situated close to, or at any rate in the neighborhood of, the Salt Sea. Dr. Robinson (Bib. Res. ii, 109) expresses his belief that it lay somewhere near the plain at the south end of that lake, which he would identify with the Valley of Salt (q. v.). This, though possibly supported by the reading of the Vatican Sept., "the city of the Salt of Sodom," is not put as a mere conjecture, since no trace of the name or the city has yet been discovered in that position. On the other hand, Van de Velde (Spr. and Pol. ii, 99; Memoir, p. 111, and Map) mentions a Naar Malhe which he passed in his route from Wady el-Rmial to Sebbeh, the name of which (though the orthography is not certain) may be found to contain a trace of the Hebrew. It is one of four ravines which unite to form the Wady el- Bedein. Another of the four, Wady 'Amrehe (ibid.), recalls the name of Gomorrah, to the Hebrew of which it is very similar. It seems most probable that it took its name from salt works or mines. At the south-western extremity of the Dead Sea stands a remarkable range of hills of pure salt, and near them "the City of Salt" was perhaps situated. There are ancient ruins at the mouth of Wady Zaweireh, at the northern end of the range; and others at Um-Bagheh, five miles farther north. One or other of these places may mark the site of the "City of Salt" (Van de Velde, Memoir, p. 345; Trismar, Land of Israel, p. 318 sq.). See JUDAH.

SALT, COVENANT OF. See COVENANT; SALT.

SALT SEA, usually known as "the Dead Sea." This is the largest lake in Palestine, and in many respects the most remarkable in the world. Well known as it has always been, its peculiarities have scarcely yet been adequately explored.

1. Names. This body of water has received a variety of designations from writers both ancient and modern; and, as they are characteristic, they demand a brief examination here.

1. "The Salt Sea" is the most common Scripture appellation (סֵדָן הָיָם, Yăm ham-Melah; Sept. ἡ ἅλασσα τῶν ἁλῶν, or ἁλία; also ἡ ἅλασσα ἡ ἁλίας; Vulg. Mare Salis). It is evidently a descriptive name, probably intended to indicate both the saltness of its water and the character of the plain and hills along its southern margin (Ralan, Palest., p. 240). It occurs in the earliest books of the Bible, but is not found later than the time of Joshua (Gen. xiv, 8; Numb. xxxvii, 3; Deut. iii, 7; Josh. iii, 16; xv, 2; xviii, 19). In the Talmudical books it is likewise called "the Sea of Salt" (房貸נה יבש). See quotations from the Tal-mud and the Midrash Tehillim by Ral ne (Palest. p. 237).

2. "The Sea of the Plain," or, more properly, of the Arabah (סֵדָן הָמֶשֶׂה, Yăm ha-Arabah; Sept.ἡ ἅλασσα

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7th Salis apud Priscos Priscino et Sacro [Zitian, 1766]."

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The sea is also a descriptive title, showing its geographical position in the centre of the great valley of the Arabah. It is first employed in combination with the preceding, as if Moses had heard it on his approach to Palestine (Deut. iii. 17); and possibly it may have afterwards supplanted the older name (Is. 44; 2 Kings xiv. 25), with which it is sometimes associated (Josh. iii. 16; xii. 9; Deut. iv. 23). See Salt.

3. "The East Sea" is the only other name employed in Scripture (zekâh, ha-Yam ha-Kadmoni; Sept. ἡ έλατσσα ἢ πρῶς άνάσαλα; Vulg. Mare Orientale). It is used by Ezekiel (xlvii, 8), Joel (ii, 20), and Zechariah (xiv, 8, where the A. V. has "the former sea," although the Hebrew is the same), to distinguish it from the Mediterranean, which was called "the western" (γαλατίας, literally "latter," though when opposed to τρύγος it means "western").

In one passage (Ezek. xlvii, 8) it is styled, without previous reference, "the Sea" (בֵּית הָיָם, ha-Yám), and distinguished from "the great sea"—the Mediterranean—(ver. 10).

4. The Sea of Sodom (סֵדָום יָם) is found in the Talmud (Reland, p. 237, 249), no doubt because common tradition represented the city of Sodom as having been engulfed by the "Sea of Sodom," thus differing from the name first suggested in the Bible in the book of 2 Esdras (v, 7) by the name "Sodomithia sea" (mare Sodomiticum).

5. Josephus, and before him Diodorus Siculus (ii, 48; xix, 38), names it the Asphaltic Lake—"Ασφαλτίτης λίμνη (Acts, i. 9; iv. 5, 11; ix. 10; War, i, 55, 5; iii, 10, 7; iv. 2, 4), and once Λ. ἀσφαλτερίῳ (Acts, xvi, 6, 5). Also (ibid. v, 1, 22) Σολωμώνικη λίμνη. This name was adopted by Galen and other ancient writers, apparently because bitumen or asphaltum was often found floating on its surface or lying along its shores (Reland, p. 241).

6. The name Dead Sea appears to have been first used in Greek (Σαλάνα κωπαδί) by Pausanias (v, 7) and Galen (iv, 9), and in Latin (mare mortuum) by Justin (xxxvi, 5, 6), or, rather, by the older historian, Trogus Pompei (B.C. cir. 100), whose work he epitomized. It is employed also by Eusebius (Onomast. a. v. Σάλον). The expressions of Pausanias and Galen imply that the Lake of Arimathea in the country of the Arabah, which is here confused with the Sea of Sodom, is corroborated by the expression of Jerome (Comm. on Dan. xii, 45), "Mare ... quo nunc appellatur mortuum." The origin of this name is given by Jerome (ad Ezek. xlvii), "In quo nihil poterat esse vitale," and in this respect modern research has to a large extent confirmed his view in opposition to that of Aufrère, proving that the name is appropriate. The Jewish writers appear never to have used it, but it has become established in modern literature from the belief in the very exaggerated stories of its deadly character and gloomy aspect, which themselves probably arose out of the name, and were due to the preconceived notions of the travellers who visited its shores, or to the implicit faith with which they received the statements of their guides. Thus Maundeville (ch. ix) says it is called the Dead Sea because it moveth not, but is ever still—the fact being that it is frequently agitated, and that when in motion its waves have great force. Hence also the fable that no birds could fly across it and live, a notion which the experience of almost every modern traveller to Palestine would contradict.

7. The Arabic name is بحر لد, "the Sea of Lot." The name of Lot is also specially connected with a small piece of land, sometimes island, sometimes peninsula, at the mouth of the lake. Another frequent designation among the modern inhabitants is El-Hebrei- ret el-Mejat, "Dead Sea," suggested by its character.

II. Physical Features.—1. General Position.—The Dead Sea is situated in the lowest part of that great valley which stretches in a direct line due south from the base of Hermon to the head of the gulf of Akabah. The valley is a chasm or fissure in the earth's crust, being for nearly 200 miles below the level of the ocean. The Dead Sea is the reservoir into which all its waters flow, and from which there is, and can be, no escape except by evaporation. It is the lowest and largest of the three lakes which interrupt the rush of the Jordan's waters into the Dead Sea. It is, therefore, a fact, a permanent one, that in its retreat from what there is reason to believe was at a very remote period a channel connecting the Mediterranean with the Red Sea. As the most enduring result of the great geological operation which determined the present form of the country, it may be called, without exaggeration, the key to the physical geography of the land of Israel. It is therefore in every way an object of extreme interest.

The valley is shut in on the east and west by parallel ranges of mountains, having steep, rugged, and bare sides, furrowed by wild ravines. The eastern range is somewhat higher than the western. In the parallel of Jericho the ranges expand slightly, and the valley there attains its greatest breadth—about twelve miles; but they contract again at the northern end of the Dead Sea, and continue in parallel lines throughout its entire length. The cliffs which hem in the valley are here steeper, higher, and wilder than elsewhere, and the scenery is thus broken and desolate. The sea occupies the whole width of the valley, in many places washing the sides of the cliffs.

2. Terrace Banks.—It is deserving of special note that the mountain-sides and low plains on both the eastern and western shores of the Dead Sea are marked by a series of terraces, manifestly water-lines of some remote ages. The highest is very distinctly seen on the mountain-chain of Moab, extending along the tops of the cliffs like a huge shelf. Its elevation appears to be about 1300 feet; and on the western range, at various places, there is a corresponding terrace. This terrace has been frequently noticed by travellers, but particular attention was recently given to it by Tristram, who remarks: "These terraces in the old Secondary limestone must be about the present level of the Mediterranean, and they seem to tell of a period long antecedent to the Tertiary terraces and deposits below, when the old Indian Ocean wore the rocks and scooped out the coves, as its unbroken tide swept up from the ocean to the present Dead Sea, and when the tides were a part of a great chain of African lakes" (Land of Israel, p. 247).

About 230 feet above the present level of the Dead Sea are traces of another ancient shore-line, marked by a strip of alluvial marl adhering to the rocks and cliffs, particularly at the north-west angle, and down as far as Ras el-Feisal, on the west coast of the Sea. See Ras el-Feisal and Ain-Fidy. The deposit is mixed with shells of existing species, layers of gypsum, and gravel. Where there are ravines running down to the sea between high cliffs, the deposit reaches up their sides in places to a height of 400 feet, and then slopes away in a series of terraces to the present level of the sea, as if the water had gradually and slowly emptied the ocean. At one point Tristram counted on the shore "no less than eight low gravel terraces, the ledges of comparatively recent beaches, distinctly marked. The highest of these was forty-four feet above the present sea-level" (p. 278).

At Jebel Shukif, a short distance north of Engeleti, Tristram, in advancing to the lower terraces, measured the elevations of three high terraces. The first at a height of 322 feet, marked by a deposit of marl on limestone; the second 655 feet, formed of hard limestone; and the third 1054 feet, of crystalline limestone (ibid. p. 290).

3. Circuit of the Shore.—The contour of the Dead Sea, as delineated in most maps, is regular, the shorelines having few indentations, and the curves at the north and south being uniform. Recent researches—especially those of Lynch, Robinson, and Tristram—have shown that this regularity of outline is incorrect.
The western shore especially has long promontories and deep bays, and the curves at the north and south are very far from being so gracefully rounded as most cartographers have delineated them.

On the north, at the embouchure of the Jordan, a low promontory is in process of gradual formation by the muddy deposits brought down by the river. It is mostly bare, destitute of all vegetation, and, like the adjoining plain, covered with a nitrous crust. At present it projects into the lake more than a mile. When the water is very high, a portion is overflowed. To the westward lies a deep bay, and beyond it a long, low isthmus, covered with cairns of loose rounded stones. De Saulcy has given to this isthmus the name Rejhm Lot, "Lot's ruin;" but this name is not heard on the spot. The ruins are shapeless and desolate. They are of the highest antiquity, and may perhaps be of the era of the "cities of the plain."

The shore-line now trends, with an easy curve, to the south-west, and then to the south, until it reaches the bold headland of Ras el-Feshkhab. So far it is flat and sandy, and the adjoining plain dreary and naked, save where, at long intervals, a little brackish spring rises, or a tiny streamlet flows, and there cane-brakes and shruberies of tamarisk are seen. Ridges of drift mark the water-line, and are composed of broken canes and willow branches, with trunks of palms, poplars, and other trees, half imbedded in slaty mud, and all covered with incrustations of salt.

A few miles north of Ras el-Feshkhab are some confused heaps and long ridges of loose unhewn stones and mounds of earth, to which De Saulcy has given the name Gunman. Other travellers, however, have been unsuccessful in discovering here any traces of a ruined city, or of the name which the French savant has given to it (Tristram, p. 249; Porter, Handbook, p. 208).

Ras el-Feshkhab is a bold headland of crystalline limestone, descending from a height of some 1500 feet in broken cliffs into the deep sea. It bars all passage along the shore; but Tristram by great exertions climbed round its face. It is cleft asunder by Wady en-Nar, the continuation of the Kidron. At the base of the cliff is a vein of bituminous limestone, largely used in the manufacture of little ornaments which are sold to the pilgrims at Jerusalem. "The substance seemed to have been partially ejected in a liquid form, and to have streamed down the cliffs. It was generally mixed with flints and pebbles, sometimes covering the boulders in large splashes, and then, in the sea itself, formed the matrix of a very hard conglomerate of gravel and flints. When thrown into the fire, it burned with a sulphurous smell, but would not ignite at the flame of a lamp" (Tristram, p. 254).

South of Ras el-Feshkhab the cliffs retreat, leaving a plain along the shore, varying from one to two miles in breadth, and extending to Ain-Terabeh, about six miles distant. The plain is an alluvial deposit with layers of gravel, and having spits of pure sand projecting at intervals into the sea. It is partially covered with shruberies of tamarisk, acacia, and retem (a species of broom; the Genista retem of Forskal, abounding in the peninsula of Sinai), and towards the south with dense cane-brakes. The coating of alluvial marl which once covered it is now in many places worn away; and deep gullies rend it in all directions. Enough remains to show that its top, like that of the plains at the northern and southern ends of the lake, formed the old Tertiary level of the waters (ibid. p. 256).

In the plain is a copious brackish spring, with a temperature of 86° Fahr. Farther south is Ain-Terabeh, a small fountain, slightly brackish, oozing up from the sand a few feet from the shore. Between it and the cliffs is a dense thicket abounding with birds and beasts: ducks, teal, pochard, thrush, bullul; with swine, leop ard, jackal, fox, hare, and porcupine (ibid. p. 273).

From Ain-Terabeh to Ras Mersed (six miles) the coast plain is a mere strip, frequently interrupted by rocky headlands which dip into the waves. Bitumen is here abundant with pebbles imbedded. "In a little bay, just before reaching Wady Shukif, we were struck by a powerful sulphurous odor, and after some search found hot water bubbling through the gravel, at a temperature of 95° Fahr., only six inches from the sea. The smell of sulphur and rotten eggs was very strong, and while scooping in the gravel my hands became quite black, and my boots were covered with a yellow incrustation. Pebbles thrown in became incrusted with sulphur in a few minutes, and all the rocks in the sea,
which were here quite hot—of the temperature of 80° Fahr.—were covered with it. There must be an enormous discharge of this mineral water under the sea, as the heat of the water extends for two hundred yards, and the odor to a much greater distance. The ordinary temperature of the sea elsewhere was 62° (ibid., p. 279). On the south side of this spring is Jebel Shukiff, a high, bold peak projecting into the sea. Two miles beyond it is an immense salt lake which surrounds forming a delta to two gulns which empty into it per- cipitously streams of fresh water. These, with the "foun- tain of the kid" itself, make this spot a paradise in the midst of a dreary desert. See Engedi.

South of Engedi the plain becomes wider, but it is bare and desolate. The cliffs rise over it in broken masses of marmorated limestone, covered with vegetation, while the alluvial deposits along their base are as white as snow. Two miles southwest a spring of fresh water (Birket el-Khulil) oozes up on the margin of the sea, having a temperature of 86° Fahr. Other springs must exist beneath the waves, for the water near the shore is much hotter than elsewhere, and the whole surrounding air is filled with fumes of sulphuret- ed hydrogen. No traces of trap-rock are anywhere seen; but near Wady Khudarah are veins of crystalline limestone, and great quantities of flint, coated with ox- ide of iron. These De Saucly and others mistook for lava torrents. The coast has the same general features as the entire western coast of the Dead Sea. That city which is situated on the Mount of Electronic (q.v.). There, at the base of the hill, are the remains of a Roman camp; and beyond it the aspect of the plain is that of utter and even painful sterility.

"Elsewhere the desolation is comparatively partial; here it reigns supreme. The two miles of rugged slope that lays between our path and the sea are difficult to describe. They are formed of a soft, white, and very salt deposit, torn and furrowed by winter torrents in every direction, which have left fantastic ruins and cas- tles of olden shape, flat-topped mamonels, cairns, and every imaginable form into which a wild fancy could have moulded matter, standing in a labyrinth, north and south, before and behind us" (ibid., p. 516). The Birket el-Khulil just alluded to is a shallow depression in the shore, which is filled by the water of the lake when at its greatest height, and forms a natural salt- pan. After the lake retires the water evaporates from the hollow, and the salt remains for the use of the Arab tribes. The土壤 soil is covered by layers of sand and gravel, the sand being deeper farther south, and on the peninsula (iby., June 2). One feature of the beach is too characteristic to escape mention—the line of drift-wood which encircles the lake, and marks the highest, or the ordinary high, level of the water. It consists of branches of brushwood, and of the limbs of trees, some of considerable size, brought down by the Jordan and other streams, and in course of time cast up on the beach. They stand up out of the sand and shingle in curiously fantastic shapes, as signs of life gone from them, and with a charred though blanched look very desolate to behold. Among them are said to be great numbers of palm-trunks (Poole, p. 69); even in winter the southern part is covered by the eastern shore already spoken of, and others brought down by the Jordan in the distant days when the palm flourished along its banks. The drift-wood is saturated with salt, and much of it is probably of a very great age.

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A short distance south of the Wady Zuweiereh is Jebel Usdum, a range of hills running from north to south a distance of seven miles, with an average elevation of three hundred feet, composed of a solid mass of rock- salt. The top and sides are covered with a thick coast- ing of marron, from which the precipices of the chasms, while the alluvial deposits along their base are as white as snow. Two miles southwest a spring of fresh water (Birket el-Khulil) oozes up on the margin of the sea, having a temperature of 86° Fahr. Other springs must exist beneath the waves, for the water near the shore is much hotter than elsewhere, and the whole surrounding air is filled with fumes of sulphuret- ed hydrogen. No traces of trap-rock are anywhere seen; but near Wady Khudarah are veins of crystalline limestone, and great quantities of flint, coated with ox- ide of iron. These De Saucly and others mistook for lava torrents. The coast has the same general features as the entire western coast of the Dead Sea. That city which is situated on the Mount of Electronic (q.v.). There, at the base of the hill, are the remains of a Roman camp; and beyond it the aspect of the plain is that of utter and even painful sterility.

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points to a shower of hot sulphur, and an eruption of bitumen upon it, which would naturally be calcined and impregnated by its fumes, and this as a geological period quite subsequent to all the diluvial and alluvial action of which we have such abundant evidence. The catastrophe must have been since the formation of the wady, since the deposition of the marl, and while the water was at its present level; therefore, probably during the historic period (p. 355-357).

The shore-line runs for nearly three miles southward along the base of Jebel Usdum, and then sweeps sharply round to the east, leaving on the south a naked, miry plain called Sabkah, ten miles long from north to south by about six wide. It is in summer coated with a saline crust, but is so low that when the water is high a large section of it is flooded. Numerous torrent-beds from the salt range on the west, and from the higher ground of the Arabah on the south, run across it, converting large portions into impassable swamps. On its southern border the old diluvium terrace rises like a white wall to a height of more than two hundred feet. It is only on getting close to it that the sides are seen to be rent and torn into a thousand fantastic forms by winter torrents and the wearing-away of the softer deposits. The Sabkah is bounded on the east by Wady Tufelreh, one of the principal drains of the Arabah, and containing a brackish, perennial stream. Beyond it the character of the surface completely changes. The ground rises in an easy slope to the foot of the Moab Mountains, and is covered with dense thickets of reeds, tamarisk, acacia, retam, zygiphus, and other shrubs, intermixed with fertile fields, cultivated by the Ghawarineh Arabs (as the inhabitants of the Ghôr are called, here the worst representatives of their race), and producing abundant crops of wheat, maize, indigo, melons, and cucumbers. Tristram says: "The place positively swarmed with birds in countless myriads. There were doves by the score on every bush, large and small (Turtur riorius and T. Aegyptius); bulbulis, the hopping-thrush, shrikes, the gorgeous little sun-bird resident in the light, and, once more, our new sparrow. The Abyssinian lark, pipits, and wagtails luxuriated in the moist rills at our feet, which were fringed by drooping tufts of caper (Capparis Aegyptiaca) in full flower. All teemed with a prodigality of life" (p. 386).

This fertile tract touches the south-eastern shore of the sea, and continues along it as it trends north-east for some five miles to the mouth of the Wady Nimeireh, becoming gradually narrower as the shore-line approaches the rocky sides of the mountains. The geological formation of this eastern range is different from the western. The front cliffs are red sandstone, apparently overlying hard, crystalline limestone, and topped by more recent calcareous rock. Trap boulders and fragments of greenstone and sienite are strewn along the base.

Such are the great southern shores of the Dead Sea. The great valley is here narrower than at the northern shore, not because of any contraction in the mountain-ranges, but arising from the ridge of Usdum, which was evidently thrown up from the bottom of the valley at some period subsequent to the formation of the Arabah. The projecting base of Jebel Usdum on the west, and the high fertile region of Es-Salheh on the east, contract the southern end of the lake into the form of a semi-circular bay about six miles in diameter. A few miles farther north the shores on each side expand so much that the breadth of the sea is almost doubled. The general aspect of the shores is dreary and desolate in the extreme. The salt-incrustcd plain, the white downs of the Arabah, the naked line of salt hills, the bare and scathed mountain-ranges on each side, all blazing under the rays of a vertical sun, form a picture of utter and stern desolation such as the mind can scarcely conceive.

On the northern side of Wady Nimeireh a narrow strip of saline plain, very low and very barren, intervenes between the shore and the mountains. Here and there, at a little fountain or at the mouth of a ravine, a clump of bushes or a cane-brake may be seen.

The Peninsula of el-Lisân, "the Tongue" [see Bay], is the most remarkable feature on the eastern shore. It juts out opposite the great ravine of Kerak. The neck connecting it with the mainland is a strip of low, bare sand, measuring five miles across. In outline the peninsula bears some resemblance to the human foot, the toe projecting northward and forming a sharp promontory. Its length is about nine miles, and from the heel or south-western point to the southern shoreline is seven miles. The main body is a Post-tertiary deposit composed of layers of marl, gyposum, and sandy conglomerate, manifestly coeval with the great diluvial terrace, and corresponding with it in elevation. The top is a table-land, broad towards the south, but gradually narrowing to a serrated ridge at the northern end.

The Dead Sea from the heights behind Sebbeh (Massada), showing the wide beach on the western side of the lake and the tongue-shaped peninsula.
It is white and almost entirely destitute of vegetation. The surface is all rent and torn by torrent-beds; and the sides are worn away into pyramidal masses resembling lines and groups of white tents. It is worthy of special note that in the wadys and along the shores pieces of sulphur, bitumen, rock-salt, and pumice-stone are found in great profusion. Probably, if examined with care, geological phenomena similar to those in Wady Mahawit might be found on this peninsula, and some additional light thus thrown upon the destruction of the cities of the plain. Pode says "the soil appeared sulphurous" (Journal R. G. S. xxvi. 62-64).

The little plain at the mouth of Wady Draa, or Kerak, affords a striking contrast, in its thickets of evergreen and luxuriant corn-fields, to the arid desolation of the adjoining peninsula. It is here that the few inhabitants of the peninsula reside, in a wretched village called Mezrâ'a.

The shore of the Dead Sea between the peninsula and the north-eastern angle has never been thoroughly explored. Seetzen, Irby and Mangoles, De Saulcy, and more recently the party of the Duc de Loyynes, visited a few places; and Lienz and his officers touched at several points. A few miles north of el-Lisân the fertile plain called Ghur el-Mezrâ'a terminates, and the mountains descend in sublune cliffs of red sandstone almost to the water's edge. Higher up, white, calcareous limestone appears, and forms at this place the main body of the range. Basalt also appears in places, sometimes overlying the limestone as on the plain of Bashan, at others bursting through the sandstone strata in dikes and veins. The ravines of Mojjib (Arnon) and Zerka Ma'in appear like huge rents in the mountains. Near the mouth of the latter veins of gray and black trap cut through the sandstone, and a copious fountain of hot, sulphurous water sends a steamy river into the sea amid thickets of palms and tamarisks. This is Callirrhoe, so celebrated in olden time for its baths. Between this point and the plain of the Jordan volcanic eruptions have produced immense flows of basaltic rock, portions of which had been overflowed into the valley of the Jordan. Among other smaller basaltic streams three were found bordering on the eastern edge of the Dead Sea to the south of the little plain of Zarah (M. Lartet's paper to French Academy of Sciences; see in Journal de Soc. Litt.July, 1865, p. 495).

The plain between the mountains and the mouth of the Jordan is in general well watered, and covered with luxuriant vegetation and occasional thickets of tamarisk, retem, and acacia. At the ruins of Suweimeh, De Saulcy found a copious hot spring with a ruinous aqueduct (Voyage en Terre-Sainte, i. 517). Along the shore pieces of pumice-stone, lava, and bitumen are found imbedded in the sand and mud as if washed up by the waves; and at this point are more distinct traces of volcanic action than elsewhere along the sea.

One remarkable feature of the northern portion of the eastern heights is a plateau which divides the mountains half-way up, apparently forming a gigantic landing-place in the slope, and stretching northward from the Wady Zerka Ma'in. It is very plainly to be seen from Jerusalem, especially at sunset, when many of the points of these fascinating mountains come out into unexpected relief. This plateau appears to be on the same general level with a similar plateau on the western side opposite to it, with the top of the rock of Sebbeh, and perhaps with the Mediterranean.

The dimensions of the Dead Sea have never yet been taken with sufficient accuracy. Its longest axis is situated nearly north and south. It lies between 31° 6' 20" and 31° 46' 46" N. lat., nearly; and thus its water surface is from N. to S. as nearly as possible 40 geographical, or 46 English miles long. On the other hand, it lies between 36° 24' and 35° 37' E. long., nearly; and its greatest width (some three miles south of Ain-Jidy) is about 9 geographical miles, or 104 English miles. The ordinary area of the upper portion is about 174 square geographical miles; of the channel, 29; and of the lower portion, hereafter styled the lagoon, 46—in all, about 250 square geographical miles. It must be remembered that this varies considerably at different seasons of the year, and in different years. When the sea is filled up by winter rains, the flat plain on the south is submerged for several miles. The annual rainfall, too, is not uniform in Palestine. Some years it is more than double what it is in others, and this produces a corresponding effect on the volume of water in the sea, and consequently on its area. At its northern end the lake receives the stream of the Jordan; on its eastern side the Zerka Ma'in (the ancient Callirrhoe), and possibly the more ancient en-Eglaim, the Mojjib (the Arnon of the Bible), and the Beni-Hemâl. On the south the Kuruhy or el-Ahs, and on the west that of Ain-Jidy. These are probably all perennial, though variable, streams; but, in addition, the beds of the torrents which lead through the mountains east and west, and over the flat, shelving plains on both north and south of the lake, show that in the winter a very large quantity of water must be poured into it. There are also all along the western side a considerable number of springs, some fresh, some warm, some salt and fetid, which appear to run continually, and all find their way, more or less, absorbed by the sand and shingle of the beach, into its waters.

The peninsula of Lisân divides the sea into two sec-

Section of the Dead Sea from North to South.

tions: that on the north is an elongated oval in form, while that on the south is almost circular. The narrowest part of the channel between the peninsula and the mainland is not much more than two milles across. The northern section is a deep, regularly formed basin, the sides descending steeply and uniformly all round, as well on the north and south as on the east and west. This is one of the most remarkable features of the sea. Lynch ran seven lines of soundings across it from shore to shore, and found no rocks between that he could see. Wady Mojib, that is, about the centre of the northern section. From this point the depth decreased gradually towards the Lisan on the south and the mouth of the Jordan on the north. The greatest depth found by Lynch was 1808 feet, but Lieut. Molynex records one sounding taken by him as 1350 feet. The deep part of the lake terminates at the peninsula. The greatest depth of the channel between the Lisan and the western shore is only thirteen feet, and no part of the southern section was more than twelve feet in depth (Lynch, Official Report, p. 43).

It appears that when the water is very low there are two principal mouths from the peninsula to the mainland—one across the narrow channel, and the other running from the isthmus to the northern point of Jebel Usudam (Seetzen, Reisen, ii, 358; Irby and Mangles, Travels, p. 140).

5. The depression of the Dead Sea is without a parallel in the world. From the experiments made by boiling water in 1857, Messrs. Moore and Beke supposed the depression to be about 500 feet. In the following year, Russegger with his barometer made it about 1400 feet. Symonds by trigonometrical survey, in 1841, calculated the depression at 1312 feet; and the level run by Dale, an officer of Lynch’s expedition, gave a result of 1316 feet. A still more careful measurement has been recently made by the corps of English engineers under Capt. Wilson, with the following result: “The levelling from the Mediterranean to the Dead Sea has been performed with the greatest possible accuracy, and by two independent observers, using different instruments, and the result may be relied upon as being absolutely true to within three or four inches. The depression of the surface on March 12, 1865, was found to be 1292 feet; but from the line of drift-wood observed along the border of the Dead Sea, it was found that the level of the water at some period of the year—probably during the winter from November to March—was two feet six inches higher, which would make the least depth 1289.5 feet.” Capt. Wilson also learned, from inquiry among the Bedouin, and from European residents in Palestine, that during the early summer the level of the Dead Sea is lower by at least six feet. This would make the greatest depression to be as near as possible 1298 feet. . . . The most recent observation before that now given, by the Duc de Luynes and Lieut. Vignes, of the French navy, agrees with our result in a very remarkable manner, considering that the result was obtained by barometric observation, the depression given by them being 1286 feet on June 7, 1864, which at most differs only twelve feet from the result given by Capt. Wilson. The result obtained by Lynch, learned from inquiry among the Bedouin, and from European residents in Palestine, that during the early summer the level of the Dead Sea is lower by at least six feet. This would make the greatest depression to be as near as possible 1298 feet. . . . The most recent observation before that now given, by the Duc de Luynes and Lieut. Vignes, of the French navy, agrees with our result in a very remarkable manner, considering that the result was obtained by barometric observation, the depression given by them being 1286 feet on June 7, 1864, which at most differs only twelve feet from the result given by Capt. Wilson. The exact amount of the depression will, of course, vary with the rise and fall of the waters at different seasons. Traces along the shore prove that the level has varied as much as fifteen feet within the past half century (Robinson, Physical Geography, p. 190). It is a matter of common observation that the depression of the Dead Sea is very nearly equal, each about 1200 feet; the elevation of Jerusalem above the Mediterranean is about twice, and above the Dead Sea about three times that number (ibid. p. 190).

6. The water of the Dead Sea is more intensely salt than any other sea in the world. It has also a bitter, nauseous taste, and leaves upon the skin a slightly greasy feeling. Yet it is transparent as the water of the Mediterranean, and its color is the same—a delicate green. Its specific gravity, and consequent buoyancy, is very great. Bathers float easily in an upright position with head and shoulders above the surface. Lynch says that the eggs, which abound in the sea across the Jordan, are with only two thirds immersed. This peculiarity was well known to the ancients (Josephus, War, iv, 8, 4; Aristot. Meteor. ii, 3; see also in Reland, p. 241, 240). Of its weight and inertia the American expedition had also practical experience. In the gale in which the party was nearly lost, “we were all tossed about, between the mouth of the Jordan and Ain-Feshkahab, it seemed as if the bows of the boats were encountering the sledge-hammers of the Titans.” When, however, “the wind abated, the sea rapidly fell; the water, from its ponderous quality, settling as soon as the agitating cause had ceased to act” (Lynch, Narrative, p. 298). At ordinary times there is nothing remarkable in the formation of the surface of the lake. Its waves rise and fall, and surf beats on the shore, just like the ocean. Nor is its color dissimilar to that of the sea. The water has an oily feel, owing possibly to the saponification of the lime and other earthy salts with the perspiration of the skin, and this has imparted a yellowish tinge to some observers. There are some observers who have stated that it is a greasy look; but such a look exists in imagination only. It is quite transparent, of an opalescent green tint, and is compared by Lynch (ibid. p. 337) to diluted absinthe. Lynch (p. 296) distinctly contradicts the assertion that it has any smell, noxious or not. So do the chemists who have examined it. The chemical phenomena of the surface of the sea may be mentioned. Many of the old travellers, and some modern ones (as Osmund, Pal. Past and Present, p. 449, and Churton, Land of the Morning, p. 149), mention that the turbid, yellow stream of the Jordan is distinguishable for a long distance in the lake. Molynex (p. 129) speaks of a “curious broad strip of white foam which appeared to lie in a straight line nearly north and south throughout the whole length of the sea . . . some miles west of the mouth of the Jordan” (comp. Lynch, Narrative, p. 279, 295). “It seemed to be constantly bubbling and in motion, like a stream that runs rapidly through still water; while nearly over this track during both nights we observed in the sky a white streak like a cloud extending also north and south, and as far as the eye could reach.” Lines of foam on the surface are mentioned by others, as Robinson (Physical Geography, i, 508), Borrer (Journey, etc., p. 479), Lynch (Narrative, p. 298). From Ain-Jidy a current was observed by the Glow’s party running steadily from the south towards the north, as far as we could trace it (ibid. p. 291). It is possibly an eddy caused by the influx of the Jordan. Both De Sauley (Narrative, Jan. 8) and Robinson (Physical Geography, i, 504) speak of spots and belts of water remaining smooth and calm while the rest of the surface was rippled, and presenting a strong resemblance to islands (comp. Lynch, Narrative, p. 296; Irby, Travels, June 5). The haze or mist which perpetually broods over the water has already been mentioned. It is the result of the prodigious evaporation. Lynch continually mentions it. Irby (June 1) saw it in broad transparent columns, like water spouts, only very much larger. To these phenomena of the sea is attributed the heat of the sky, the heat produced by the heat and moisture, are occasionally seen (Lynch, Narrative, p. 329). The remarkable weight of this water is due to the very large quantity of mineral salts which it holds in solution. The details of the various analyses are given in the following table, accompanied by that of sea-water, for comparison. For the determination of the density of the Dead Sea the expedition appears that each gallon of the water, weighing 12 lb., contains nearly 3 lb. of matter in solution—an immense quantity when we recall that sea-water, weighing 10 lbs. per gallon, contains less than 1 lb. Of this 3 lb. nearly 1 lb. is common salt (chloride of sodium), 1 lb. 12 lbs. chloride of magnesium, less than 2 lb. of chloride of calcium (or muriate of lime). The most unusual ingredient is bromide of magnesium, which exists in a truely extraordinary quantity.
SALT SEA

COMPARATIVE TABLE OF ANALYSES OF THE WATER OF THE DEAD SEA.

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<td>Bituminous matter</td>
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<td>Carbonate of lime</td>
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Total solid contents: 24,459 18,739 21,733
Water: 75,566 81,282 75,277

Specific gravity: 1.200 1.158 1.140 at 60°F

Bolling-point: 321°F
Water obtained: 221 miles from Jerusalem late in May season.
Water obtained: 1,172.7 1,172.7
In March at the north end.

The water is fatal to animal life; and this fact, according to Jerome, originated the name Dead Sea (A. W. Essen, xlviii, 8), comp. Galen, De Simp., v, 19. Shells and small fish, in a dead or dying state, have been picked up along the northern shore, and are found in some of the little fountains along the western coast; but they are all of foreign importation. Recent investigations have led some to suppose that the Dead Sea does contain and support a few inferior organizations, but the fact has not as yet been established on conclusive evidence. Lying in this deep caldron, encompassed by naked white cliffs and white plains, exposed during a great part of the year to the unclouded beams of a Syrian sun, it is not strange that the shores of the Dead Sea should exhibit an almost unexperienced sterility and a death-like solitude; nor is it strange that in a rude community the sea should be subject of wild and wondrous superstitions. "Senecha relates that bricks would not sink in it. Early travellers describe the lake as an infernal region; its black and fetid waters always emitting a noisome smoke or vapor, which, being driven over the land, destroys all vegetation like a frost. Hence, too, the popular report that birds cannot fly over its deadly waters" (Robinson, Physical Geography, p. 199). Such stories are fabulous. It is true that the tropical heat causes immense evaporation, the exhalations from the sulphurous springs and marshes taint the air for miles, and the mist of the swamps on the north and south gives rise to fevers, and renders the ordinary inhabitants feeble and unhealthy; but this has no necessary connection with the Dead Sea, or the character of its waters. The marshes of Iskanderin are much more unhealthy than any part of the Ghôr. Wherever a copious fountain bubbles up along the shores, or a mountain streamlet affords water for irrigation, tangled thickets of tropical trees, shrubs, and flowers spread out their foliage. There birds sing as sweetly as in more genial climes, and the Arab pitches his tent like his brethren on the Eastern plateau, and an abundant harvest rewards the labors of the husbandman. Tristram exclaims with something of enthusiasm, "What a sanitarium Engedi might be made, if it were only accessible, and some enterprising speculator were to establish a hydropathic establishment! Hot water, cold water, and decidedly salt water baths, all supplied by nature on the spot, the hot sulphur springs only three miles off, and some of the presence is due to the therapeutic reputation enjoyed by the lake when its water was sent to Rome for wealthy invalids (Galen, in Belg., Part, p. 249) or lepers flocked to its shores (Ant. Mart. § 10). Bousisgault (Ann. de Chimie, 1868, xviii, 168) remarks that if ever bronze should become an article of commerce, the Dead Sea will be the natural source for it. It is the magnesium compounds which impart so nauseous and bitter a flavor to the quantity of common salt in solution is very large. Lynch (Narraflie, p. 377) that while distilled water would dissolve % of its weight of salt, and the water of the Atlantic %, the water of the Dead Sea was so nearly saturated as only to be able to take up %

The above differences in the analysis of the water of the Dead Sea must be expected. When the sea is flooded by the flow of the Jordan, the salts in solution will be less; when low, after the evaporation of the summer, the amount will be more. The presence of these foreign ingredients in such quantities is easily accounted for. The washings of the salt range of the Dead Sea, and numerous brackish streams along the shores, supply the salt; the great sulphur fountain at Calithrion, and many others on the north and west, with the sulphur, bitumen, iron, etc., found so abundantly in the later deposits, supply the other ingredients. It is known also that large masses of bitumen are occasionally forced up from the bed of the sea; and it may be that beneath its waves are fountains and deposits more numerous and more remarkable than those in the surrounding rocks and plains. Then, too, the constant evaporation takes away the pure water, but leaves behind all the salts, which are thus gradually increasing in quantity.

Of the temperature of the water more observations are necessary before any inferences can be drawn. Lynch (Report, May 3) states that a stratum at 59° Fahr. is almost invariably found at ten fathoms below the surface. Between Wady Zerka and Ain-Terabeh the temperature at surface was 76°, gradually decreasing to 62° at 1944 feet deep, with the exception just named (Narraqie, p. 374). At other times, and in the lagoon, the temperature ranged from 82° to 80°, and from 5° to 10° below that of the air (ibid, p. 310-320; comp. Poole, Nov. 2). Dr. Stewart (Tent and Khan, p. 884), on March 31, 1834, found the Jordan 60° Fahr. and the Dead Sea (north end) 73°; the temperature of the air being 83° in the former case and 76° in the latter.
granted sceney man ever enjoyed, in an atmosphere where half a lung is sufficient for inspiration' (The Land of Israel, p. 295).

III. Origin and History.—It is a question of the highest importance, and one which has created much controversy among scientific and Biblical students, whether the present physical aspect of the Jordan valley and shores of the Dead Sea tends to the light, uphold its origin and changes, or upon the destruction of Solom and Gomorrah. Our knowledge of the physical structure of the Jordan valley, and of the various strata and deposits along the shores of the Dead Sea, is not yet sufficiently extensive or minute to enable us to construct a satisfactory theory on the points at issue; but it may be possible fairly to advance a few simple considerations which are the actual statements made in Scripture about the Dead Sea, and what are the facts which scientific investigation, so far as hitherto prosecuted, has established.

1. The references to the Dead Sea in Scripture are few, and mostly incidental. Three passages deserve special attention (1). In Gen. xiii, 10, where the sacred writer relates the story of the separation of Abraham and Lot, he represents the two as standing on the mountain-top east of Bethel. He then says, 'Lot lifted up his eyes, and beheld all the plain (or circuit) of Jor- dan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, as the garden of the Lord, like the land of Egypt, as thou comest unto Zoor.' It has been inferred from this that the cities of Solom and Gomorrah, and the whole plain around them, must have been in sight at the time referred to, and must therefore have been situated at the northern end of the Dead Sea, which alone is visible from the height at Bethel. But a careful examination of the passage shows that this does not follow. The patriarchs looked towards 'the circuit of the Jordan.' It is not implied that they saw it all, nor is it said that Solom and Gomorrah were in sight. They saw enough to give them a general idea of the whole region. One thing is evident from the statement: a remarkable change was effected in the plain at the time of the destruction of Solom. It was fertile and well watered before that event, but manifestly not so, or not so much so, after it. This is corroborated by the narrative in Gen. xiv, 24, 25.

The second passage is Gen. xiv, 2-10, which contains the story of Lot's capture. Ver. 3 is important: 'All these (kings) were joined together in the vale of Siddim, which is the Salt Sea.' There cannot be a doubt that the idea here expressed is that the district called in the time of Lot 'the vale of Siddim' had become, in the time of the writer, 'the Salt Sea,' or at least constituted the Salt Sea. The Hebrew phrase establishes the identity of the two just as certainly as the similar phrase in ver. 2 establishes the identity of Bela and Zoar. The clause is found in all the ancient MSS. and versions, and in the Targum of Onkelos. Its genuineness rests on the very same basis as the other portions of the narrative. It was manifestly the opinion of Moses that the vale of Siddim was submerged. Another point in the narrative demands attention. The route of the invading host is traced. They attacked the Rephanim in Bashan, then marched southward through Moab and Edom to Paran, on the west side of the Arabah, opposite Edom. There they turned, and entered the mountains of Kadesh; there they swept the territory of the Amalekites on the south of Judah, and of the Amorites 'who dwelt in Engedi.' Having thus ravaged all the countries surrounding the cities of the plain, they descended upon their territory from the west. The inhabitants now came out against them, and the marshalling of the vale of the Dead Sea is not described. It may have been north or it may have been south of Engedi. One thing, however, is certain: if the western shores of the sea were then as they are now, no army could have marched along them from Engedi to Jericho. On the other hand, from Engedi there is a good path southward. It is said, moreover, that 'the vale of Siddim was full of bitumen pits' (ver. 10). There is no part of the valley north of the sea to which this would apply; nor, indeed, is there any plain or vale along its shores 'full of bitumen pits' at the present day. These facts render it impossible that the vale of Siddim could have been on the plain of Jericho; and the only conclusion which the statement that Siddim was submerged. See SODOM.

(5.) The third passage is Gen. xix, 24, 25. 'Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.' Abraham stood up, and withdrew from the mountain-brow, 'looked towards Solom and Gomorrah, and towards all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace' (ver. 28). As Abraham was at this time residing at Hebron, the view towards the south end of the Dead Sea must have been much more distant than to the northern end, although the lake itself is visible from Beni-Na'im (the traditioary site of Abra- ham's interview with Jehovah) through gaps in the western mountains (Robinson, Bib. Res., ii, 188). See SODOM.

2. The physical facts ascertained by scientific research are as follows: The formation of the great valley of the Jordan must have been long antecedent to historic times, and coeval with the existing mountain-ranges; the valley was, at some remote period, filled with water to the level of the ocean; the water has gradually decreased, apparently by evaporation, and has left a number of shore-lines, traced by terraces along the mountain-sides, all antecedent to historic times; the portion of the Dead Sea north of el-Lisân forms a distinct basin, and appears to have done so from a time long anterior to Abraham. The southern section is different: it is very shallow; its bottom is sandy. Sulphur springs stud its shores; sulphur is strewn, whether in layers or in fragments, over the desolate plains; and bitumen is ejected, in great, floating masses, from the bottom of the sea, oozes through the fissures of the rocks, is deposited with gravel on the beach, or, as in the Wady Mahawât, appears with sulphur, to have been precipitated during some convulsion (p. 285), so that at a period long subsequent to the latest diluvial formation, and apparently within the historic period.

There can be no doubt that the destruction of the cities was miraculous. A shower of ignited sulphur was rained upon them. May we not connect this historic fact with the observed fact just stated? Again, the Hebrew phrase establishes the identity of the two; it is 'the vale of Siddim which is the Salt Sea,' or 'the Salt Sea.' 'The vale of Siddim was full of bitumen pits.' Bitumen is inflammable, and, when ignited by the fiery shower, would burn fiercely. May we not also connect this with the phenomena of Wady Mahawât, of which Tristram says, 'The whole appearance points to a shower of hot sulphur, and an ignition of bitumen upon it, which would naturally be calcined and impregnated with its fumes' (p. 856). The sacred writer further says that the vale of Siddim became the Salt Sea, or was submerged. The southern part of the lake is now a muddy flat, covered with a few feet of water. Suppose the vale to have sunk a few feet, or the water to have risen a few feet, under the tremendous destruction of the cities: either supposition would accord with the Biblical narrative, would not be without a parallel in the history of countries exposed to earthquakes, and would not be opposed to any results of modern observation; it would accord, besides, with the views of ancient writers, and with uniform tradition (Josephus Antiqu. xii, 4; 10; 18; 4; Reland, p. 254 sq.).

This was the view suggested by Dr. Robinson, and sanctioned by the distinguished geologist, Leopold von Buch. In his latest work, published since his death, Robinson says: 'It seems to be a necessary conclusion that the Dead Sea extended no farther south than the
SALT SEA

peninsula, and that the cities destroyed lay on the south of the lake as it then existed. Lot fled from Sodom to Zoar, which was near (Gen. xiv. 20); and Zoar, as we know, was in always has been partial, divided to the Ghizek as it opened upon the neck of the peninsula. The fertile plain, therefore, which Lot chose for himself, where Sodom was situated, and which was well watered, like the land of Egypt, lay also south of the lake 'as thou comest to Zoar' (Gen. xiii. 10, 11). Even to the present day, moreover, there is no way into the Ghizek as it opened up the south end of the sea, from wadys of the eastern mountains, than are found so near together in all Palestine besides. Tracts of exuberant fertility are still seen along the streams, though elsewhere the district around the southern bay is almost desert" (Physical Geogr. of the Holy Land, p. 218). Notwithstanding the arguments, and almost contemptuous insinuations of some recent writers, not a single fact has been adduced calculated to overthrow this view; but, on the contrary, each new discovery seems as if a new evidence in its favor.

3. Letter and Modern Notices.—It does not appear probable that, with the above exception, the condition or aspect of the lake in ancient times was materially different from what it is at present. Other parts of Syria may have deteriorated in climate and appearance, owing to the destruction of the wood which once covered them; but there are no traces either of the ancient wood or of the grass which once covered the lake or of anything which would account for its destruction, supposing it to have existed. A few spots—such as Ain-Jidy, the mouth of the Wady Zuweirah, and that of the Wady ed-Dra—were more cultivated, and, consequently, more populous, than they are under the discouraging influences of Mohammedanism. But such attempts must always have been partial, confined to the immediate neighborhood of the fresh springs and to a certain degree of elevation, and ceasing directly irrigation was neglected. In fact, the climate of the shores of the lake is too sultry and trying to allow of any considerable amount of civilized occupation being conducted there. Nothing will grow without irrigation, and artificial irrigation is too laborious for such a situation. The plain of Jericho, we know, was cultivated like a garden; but the plain of Jericho is very nearly on a level with the spring of Ain-Jidy, some 600 feet above the Ghorb el-Lisân, the Ghôr es-Sâfih, or other cultivable spots near the borders of the Dead Sea. Of course, so far as the capabilities of the ground are concerned (provided there is plenty of water), the hotter the climate, the better; and it is not too much to say that if some system of irrigation could be carried out and maintained, the plain of Jericho, and still more the shores of the sea (the peninsula of the southern plain), might be the most productive spots in the world. But this is not possible, and the difficulty of communication with the external world alone would be as (it must always have been) a serious bar to any great agricultural efforts in this district.

When Macbride and Callirhos were inhabited (if, indeed, the former was ever more than a fortress, or the latter a bathing establishment occasionally resorted to), and when the plain of Jericho was occupied with the crowded population necessary for the cultivation of its balsam-gardens, vineyards, sugar-plantations, and palm-groves, there may have been a little more life on the shores. But this can never have materially affected the lake. The track along the western shore and over Ain-Jidy was then, as now, used for secret marauding expeditions, not for peaceful or commercial traffic. What transport there may have been between Idumea and the coast was carried on by another route. Macbride appears to state that the Moabites crossed the sea to invade Judah (Am. ix. 1, 2); and he informs us that the Romans used boats against the fugitive Jews (War, iv. 7, 6; comp. iv. 8, 4). A doubtful passage in Josephus (see Reland, Palæst., p. 252), and a reference by Edrizi (ed. Jaubert, in Ritter, Jordan, p. 799) to an occasional venture by the people of "Zara and Dana" in the 12th century, are all the remaining allusions to the navigation of the lake known to exist, until Englishmen and Americans, in the last century, started it open for purposes of scientific investigation. The temptation to the dwellers in the environs must always have been to ascend to the fresher air of the heights, rather than descend to the sultry climate of the shores. It is not strange that the Dead Sea was never navigated to any extent: fish do not thrive in it. The southern shore of the shores made water transit of little importance.

Costigan, an Irish traveller, was the first, in modern times, to navigate this Sea of Death. Having descended the Jordan in a little boat, he crossed to the peninsula of Lisan. For three days he had no fresh water, and he was carried to Jerusalem to die. No record of his journey has been found. In 1837 Moore and Beck had a light boat conveyed from Jaffa. They succeeded in visiting some points, and making a few experiments with boiling-water, which were the first to prove that the lake was below the level of the ocean. Ten years later, Lieutenant Molyneux, of the British navy, took a boat down the Jordan; visited the peninsula, and took some soundings. He was able to return to his ship, but died shortly afterwards. A brief record of his voyage is given in the Journal of the R. G. S. vol. xvii. The expedition of Lynch, in 1848, was the only one crowned with success, and was made with surprising skill, and as a matter of organization and strength of the party, and in part to the fact that it was undertaken at a comparatively cool season—April and May. Even this, however, was too late; several of the party took fever, and one—Lieutenant Dale—died. The unfortunate expeditions of Costigan and Molyneux were made in July and August respectively. Winter is the proper season for any such undertaking. Rain seldom falls on the shores; the air, during the depth of winter, is fresh and balmy, and cold is almost unknown.

Josephus gives a brief description of the Dead Sea (War, iv. 4); and several Greek and Roman authors, scientific as well as geographical, speak of its wonders. Extracts from the principal of these may be seen in Reland's Palæstina (p. 238-258). Among modern writers, the following may be consulted with advantage: Seetzen, in Zach's Monatliche Correspondenz, vol. xvii. xviii, xxiv, xxvi, 1827; Burnharm, Travels in Syria; Ibay and Macbride, Manual of the Dead Sea, 3d ed. London, Pal. and Spr., ii, 557-70; Poole, in Journal of the R. G. S. vol. xcvii. The books containing the fullest and latest accounts are: Robinson, Bib. Res., i, 501-523; ii, 187-192; and Physical Geogr. of Pal. p. 187-216; De Saulcy, Voyage autour de la Mer Morte, and Voyage en Terre-Sainte; and Ed. Jaubert, in Lettres et Memoires de l'Académie de Mont (1873); Lynch, Official Report, which contains Anderson's Geological Reconnaissance (published at the National Observatory, Washington, 1853); Ridgway, The Lord's Land, p. 344-464. There is an old monocell on the Dead Sea by Withmer, De Mariâ, in Helmh., i. 176; and a recent one by Fraas, Die tote Meer (Stuttg., 1867). See Dead Sea.

SALT, VALLEY OF (Heb. הנֵּבֶל, Neveh Melach, but twice with the article, הנֵּבֶל ה', Sept. ἐνεβέλε, τὸν ἐνεβέλεν, v. h. ἐνεβέλε, ἐνεβέλε; Vulg. Valtus Levelinum, but perhaps more accurately a "ravine," the Hebrew word ἥγγει appearing to bear that signification—in which occurred two memorable victories of the Israelitish arms.

1. That of David over the Edomites (2 Sam. xvii. 13; 1 Chron. xvii. 12). It appears to have immediately preceded the Edomite campaign, and was in all probability one of the incidents of the great Edomite war of extermination. The battle in the Valley of Salt appears to have been conducted by Abishai (1 Chron. xvii. 12), but David and Joab were both present in person at the battle and in the pursuit and campaign which followed: and Joab was left behind for six months to consummate the
doom of the conquered country (1 Kings xi, 15, 16; Psa. ix, title). The number of Edomites slain in the battle is uncertain: the narratives of Samuel and Chronicles both give it at 18,000, but this figure is lowered in the title of Psa. ix to 12,000. See David.

2. That of Amaziath (2 Kings xiv, 7; 2 Chron. xxv, 11), who is related to have slain 10,000 Edomites in this valley, and then to have proceeded with 10,000 prisoners to the north of the valley, the Elamites, i.e. Petra, and, after taking it, to have massacred them by hurling them down the precipice which gave its ancient name to the city. See Edom.

Neither of these notices affords any clue to the situation of the Valley of Salt, nor does the cursory mention of the name ("Gemtla" and "Mela") in the One superscription from Ugarit, unless it is in some other occasion. Reisen (ii, 556) was probably the first to suggest that it was the broad, open plain which lies at the lower end of the Dead Sea, and intervenes between the lake itself and the range of heights which crosses the valley at six or eight miles to the south. This view is taken (more decisively) by Dr. Robinson (Bib. Res., ii. 109). The plain is in fact the termination of the Ghor or valley through which the Jordan flows from the Lake of Tiberias to the Mediterranean. Its north-west corner is occupied by the Khashm Us-dum, a mountain of rock-salt, between which and the lake is an extensive salt marsh, while salt streams and brackish pools spread over the entire western half of the plain. Without presuming to contradict this suggestion, which yet can hardly be affirmed with safety in the very imperfect condition of our knowledge of the inaccessible regions south and south-east of the Dead Sea, it may be well to call attention to some considerations which seem to stand in the way of the implicit reception which most writers have given it since the publication of Dr. Robinson's Researches. (So Van de Velde, Memoir, p. 346; also Keil on 2 Kings xiv, 7.) See Sodom.

(a.) The word Gey (N2), employed for the place in question, is not elsewhere applied to a broad valley or sunk plain of the nature of the lower Ghor. Such tracts are denoted in the Scripture by the word Emek or Bikath, while Gey appears to be reserved for cliffs or ravines of a deeper and narrower character. See Valley. (b.) A priori, one would expect the tract in question to be called in Scripture by the peculiar uniformity applied to the more northern parts of the same valley, ha-Arakah, in the same manner that the Arabs now call it el-Ghor, "Ghor" being their equivalent for the Hebrew "Arakah." See Arakah.

(c.) The name "Salt," though at first sight conclusive, becomes less so on reflection. It does not follow, because the Hebrew word melakah signifies salt, that therefore the valley was salt. A case exactly parallel exists at el-Milh, the representative of the ancient Moladah, some sixteen miles south of Hebron. Like melakah, mith signifies salt; but there is no reason to believe that it existed there. And Dr. Robinson (Bib. Res., ii, 201, note) himself justlyadduces it as "an instance of the usual tendency of popular pronunciation to reduce foreign proper names to a significant form." Just as el-Milh is the Arabic representative of the Hebrew Moladah, so possibly was gey Melakah the Hebrew root of the Arabic Maghreb.

(d.) What little can be inferred from the narrative as to the situation of the Gey Melakah is in favor of its being nearer to Petra. Assuming Selah to be Petra (the chain of evidence for which is tolerably connected), it seems difficult to believe that a large body of prisoners should have been dragged upwards of fifty miles through the heart of a hostile and most difficult country merely for massacre. See Petra.

It would seem probable from the above considerations that the sacred writers do not refer to the Arabah, or great plain south of the Dead Sea, but rather to one or other of the passes leading from it, either up into Judah, on the one side, or Idum, on the other. Wady Zuweireh, a well-known pass at the northern end of the salt range of Usdum, might be the one meant, though the scope of the narrative would rather seem to locate it nearer Edom. Schwarz (Palest., p. 21, 22) fixes the valley at the same point, the south-west extremity of the Dead Sea, and thinks that Zoor is called the "City of Salt" in Josh. xvi, 62, because of the salt mountain near it. See Salt, City of.

Salter, Richard, D.D., a Congregational minister of New England, was born in Boston, Mass., in 1729. In due time he entered Harvard College, from which he graduated with honor, 1738. He studied and practiced medicine, but afterwards chose the ministry for his life work. He was settled in Manhattan, Conn., and ordained, June 27, 1744. Not long after Salter's settlement, a serious difficulty commenced in his church, in consequence of some of the members declaring in favor of the "Separatists" (q.v.), and the difficulty was protracted through several years. Peace was restored only after twenty-four of the members were expelled. He continued at this church until 1757, when his health perceptibly declined. In 1771 he was elected a fellow of Yale College, and was presented, 1782, by the same college with the degree of D.D. In 1781 he gave, by deed, a farm to Yale College "for encouraging and promoting the study of the Hebrew language, and other Oriental literature." He was twice married, but left no children. He preached the Connecticut Election Sermon (1768), which was published. He died in 1793. See Sprague, Annals of the Amer. Pulpit, i, 421 sq.

Salter, Samuel, D.D., a learned English divine, was born at Norwich, and educated at the free school of that city, at the Charter House, and at Benedict College, Cambridge, which he was elected a fellow. He became vicar of Bungay College, Li, guardian of the parochial and ecclesiastical endowments of the parish of St. Bartholomew the Less, London, 1756; and master of the Charter House, 1761. He died 1772. Several sermons of his were published (London, 1755, 1792). See Darling, Cyclopedia Biblical, s. v.

Saltmarsh, John, an Antinomian divine, was born in Yorkshire, England. He was educated at Magdalen College, Cambridge, became minister of Brasted, Kent, and chaplain in the army under Essex. He subsequently settled at Hiford, Essex, where he died in 1647. He published a number of works: The Smoke in the Temple (London, 1646, 4to) — Free Grace (ibid., 1645, 4to) — The Advocate for Liberty (ibid. 1646, 4to), and others. See Allibone, Diet. of Authors, s. v.

Saltzman, Friedrich Rudolph, an eminent, and once very popular, Protestant author, was born at Stralsburg, March 9, 1749. He studied in the gymnasium, and then in the University of Stralsburg. After his graduation in 1778, he journeyed through Italy and Germany, and then took charge of the education of the young Baron (afterwards Prussian minister) von Stein. Subsequently he lectured on history in Stralsburg, but without great success. He next edited a political paper, and thereby came into suspicion of aristocratic tendencies among the radicals and terrorists of the French Revolution. He was forced to flee and to live in disguise, and then took charge of the education of the young Baron. After the fall of Broussieres, he began the publication of a series of religious and mystical works, which made him many friends, and which enjoyed a very wide circulation. Among these publications were, Das christliche Erbauungabblatt, which was issued for
many years, from 1805 and on—Es wird Alles neu werden (1802-10), a work in seven instalments, consisting of essays upon, and extracts from, the chief mystics and theologians—Rusbroek, Tersteegen, Catherine of Siena, Meister Eckhart, Bonaventura, Brother James of the English Road, also Swedenborg, and Bromley:—On the Last Things (1806)—Glances at God's Dealings with Man from the Creation to the End of the World (1810), in which the author gives a survey of human history during the first six thousand years, and then, with the help of geology and astronomy, formulates the consumption of all things, which will be preceded by the millennium and terminated by the restoration of Paradise:—Religion der Bibel (1811), relating largely to the millennium:—Geist und Wahrheit (1816), a work much esteemed by Schubert, and treating of the so-called double-sense of Scripture. In all of these writings Salzmann manifests the highest reverence for the Bible and the most childlike faith in God. And yet, with all his Bible-study, he seems to find confirmation only for the views of the writers of the mystical school. But he is a mystic of the milder type; and he was entirely free from the "occult science" of a Böhme and a Schönherr. During his whole active career, Salzmann continued his political editorialship, and it was but his leisure moments that he gave to his theological studies. In his last years, when Schubert visited him in 1820, he had ceased all outward activity, and was patiently awaiting his call into his spirit-world. See La Revue d'Aixois, 1860; Herzog, Real-Encyklop. xiii, 337-341. (J. P. L.)

Sa'lu (Heb. Sala', נַלָע, weighed; Sept. Σελών v. Σελώει, a prince and head of a house among the children of Simeon; father of the Zimri who was slain by Phinehas for bringing the Midianitish woman into the camp of Israel (Num. xxv. 14; see ver. 7 sq.). B.C. ante 1618.

Sa'tum, a Greek form found in the Apocrypha of the Hebrew name Shallum (q.v.), a. (Σαλοὺμος v. Σαλοῦμος, 1 Esdr. viii. 1) the father of Hilkiah (Ezra v. 2); b. (Σαλοῦμος; i Esdr. v. 28) a temple "porter" (Ezra ii. 42).

Salus (health, prosperity, well-being), in some degree synonymous with the Greek Hgyia, in Roman mythology, was primarily the goddess of physical health, but afterwards also of the public weal or prosperity of the state. A temple was built in her honor after the conclusion of the Samnite war by C. Junius Bubulcus.

Salut, an evening office, which took its origin in Southern Europe (Spain and Italy), consisting of an exposition of the Sacrament, accompanied with chanting and a brilliant display of tapers. It varies in different churches; at Lyons it is followed by benediction, and in France generally is only used in a solemn form on the eve of great festivals. The Roman rite requires the sign of the cross to be made with the monstrose in silence; but in some parts of France the priest uses a form of benediction.

Salutation (from the Lat. salus, health, i.e. a wishing well; in the A. V. "salute" is the rendering of נַלָע, barak, to bless; נַלָע, shad, to inquire; but more properly of נַלָע, shalom, peace [q. v.]; in the N. T. of ἀμαρίαμω, to embrace], a term, which in the Bible, includes two classes or modes of address. These, however, were of course often used under various circumstances. See Courtesy.

The frequent allusion in Scripture to the customary salutations of the Jews invests the subject with a higher degree of interest than it might otherwise claim; and it is therefore fortunate that there are few scriptural topics which can be better understood by the help of the illustrations derivable from the existing usages of the East.

1. The forma of salutation that prevailed among the Hebrews, so far as can be collected from Scripture, are the following:

(1.) The salutation at meeting, consisted in early times, of various expressions of blessing, such as "God be gracious unto thee" (Gen. xliii. 29); "Blessed be thou of the Lord" (Ruth iii. 10; 1 Sam. xv. 13); "The Lord be with you," "The Lord bless thee" (Ruth ii. 4); "The blessing of the Lord be upon you; we bless you in the name of the Lord" (Psa. cxviii. 5). Hence the terms "blessed" received the secondary sense of "salute," and is occasionally so rendered in the A. V. (1 Sam. xiii. 10; xxv. 14; 2 Kings iv. 14; 25; 1 Kings viii. 6). Most of the expressions used in meeting, and also those which were used in parting, implied that the person who employed them interceded for the other. Hence the word נְלָע, barak, which originally signified "to bless," meant also "to salute" or "to welcome," and "to bid adieu" (Gen. xxviii. 8-11; Josh. xxii. 1). It had a phrase meaning "to salute" (Judg. xix. 20; Ruth ii. 4; 1 Sam. xxv. 6; 2 Sam. xx. 9; Psa. cxviii. 8). Hence the Hebrew term used in these instances נַלָע, shalom, has reference to general well-being, and distinctly answers to our "wellfare," as given in the text (Gen. xliii. 27; Exod. xvii. 7). It is used, not only in the case of salutation (in which sense it is frequently rendered "to salute," e.g. Judg. xviii. 15; 1 Sam. x. 4; 2 Kings x. 13), but also in other cases, where it was designed to soothe or to encourage a person (Gen. xliii. 23; Judg. vi. 28; xix. 20; 1 Chron. xii. 18; Dan. x. 19; comp. 1 Sam. xx. 21, where it is opposed to "hurt" 2 Sam. xvii. 28, "all is well," and 2 Sam. xi. 7, where it is applied to the progress of the war). The salutation at parting consisted originally of a simple blessing (Gen. xxiv. 60; xxviii. 11; xviii. 10; Josh. xxii. 6); but in later times the term shalom was introduced here also in the form "Go in peace," or, rather, "Farewell" (1 Sam. i. 17; xx. 42; 2 Sam. xv. 9). This was current at the time of our Saviour's ministry (Mark iii. 34; Luke vii. 50; Acts xvi. 36), and is adopt ed by him in his parting address to his disciples (John xiv. 27). It had been taken into a salutation on meeting, in such forms as "Peace be to this house" (Luke x. 5), "Peace be unto you" (Luke xxiv. 36; John xx. 19).

The more common salutation, however, at this period was borrowed from the Greeks, their word χαίρειν (to be jëñfél or in good health) being used both at meeting (Matt. xxv. 48; xxvii. 9; Luke i. 29), and probably also at departure. In modern times, the ordinary mode of address current in the East resembles the Hebrew:—Es selamo anejikim, "Peace be on you" (Lamb, Mod. Eng. ii. 7); and the term "salam" has been introduced into our own language to describe the Oriental salutation. Accordingly, we have the expression Xi'os, χαίρεις, Joy to thee! Joy to you! rendered by Halt! an equivalent of the Latin Ave! Salve! (Matt. xxvii. 29; xxviii. 9; Mark xv. 18; Luke i. 28; John xix. 3).

A still stronger form of this wish for the health of the person addressed was the expression "Live, my lord" (צְטַל תָּמוֹם), as a common salutation among the Phoenicians, and also in use among the Hebrews, but by them only addressed to their kings in the extended form of "Live, thy servant the king" (Gen. xxxv. 4), which was also employed in the Babylonian and Persian courts (Dn. iv. 4; iii. 9; v. 10; vi. 6, 21; Neh. ii. 3). This, which in fact is no more than a wish for a prolonged and prosperous life, has a parallel in the customs of most nations, and does not differ from the "Vi-
Oriental Salutation by Bowing or Prostration to a Superior.

(2.) The gestures and inflections used in salutation varied with the dignity and station of the person saluted, as is the case with the Orientals at this day. See Attitude. The obeisance with which this is accompanied varies according to the degree of respect designed to be shown to the person addressed, and this rises nearly according to the following scale: 1. Placing the right hand upon the breast; 2. Touching the lips and the forehead or turban (or the forehead and turban only) with the right hand; 3. Doing the same, but slightly inclining the head during the action; 4. The same as the preceding, but inclining the body also; 5. Still the same, with the addition of previously touching the ground with the right hand; 6. Kissing the hand of the person to whom obeisance is paid; 7. Kissing his sleeve; 8. Kissing the skirt of his clothing; 9. Kissing his feet; and 10. Kissing the carpet or ground before him. Persons distinguished by rank, wealth, or learning are saluted by many of the shopkeepers and passengers as they pass through the streets and market-places of Eastern cities, and are, besides, often greeted with a short ejaculatory prayer for the continuance of their life and happiness. Such were "the salutations and greetings in the market-place" of which the scribes were so extravagantly fond (see Mark xii, 28). When a very great man rides through the streets, most of the shopmen rise to him and pay their respects to him by inclining the head and touching the lips and forehead or turban with the right hand. It is usual for the person who returns the salutation to place at the same time his right hand upon his breast, or to touch his lips, and then his forehead or turban with the same hand. This latter mode, which is the most respectful, is often performed to a person of superior rank, not only with the salam, but also frequently during a conversation. In some cases the body is gently inclined, while the right hand is laid upon the left breast. A person of the lower orders in addressing a superior does not always give the salam, but shows his respect to high rank by bowing down his hand to the ground, and then putting it to his lips and forehead. See Bowing.

It is a common custom for a man to kiss the hand of his superior instead of his own (generally on the back only), but sometimes on both back and front, and then to put it to his forehead in order to pay more particular respect. Servants thus evince their respect towards their masters. Those residing in the East find their own servants always doing this on such little occasions as arise beyond the usage of their ordinary service; as on receiving a present, or on returning fresh from the public baths. The son also kisses the hand of his father, and the wife that of her husband. Very often, however, the superior does not allow this, but only touches the hand extended to take his, whereupon the other puts the hand that has been touched to his own lips and forehead. The custom of kissing the
beard is still preserved, and follows the first and preliminary gesture; it usually takes place on meeting after an absence of some duration, and not as an everyday compliment. In this case the person who gives the kiss lays the right hand under the beard, and raises it to his lips, or rather supports it while it receives his kiss. This custom strikingly illustrates 2 Sam. xx, 9. In Arabia Petraea and some other parts it is more usual for persons to lay the right sides of their cheeks together. These acts involved the necessity of dismounting in case a person were riding or driving (Gen. xxiv, 64; 1 Sam. xxxv, 29; 2 Kings v, 21). The same custom still prevails in the East (Niebuhr, Descript, p. 39). Among the Persians, persons in saluting often kiss each other on the lips; but if one of the individuals is of high rank, the kiss is given on the cheek instead of the lips. This seems to illustrate 2 Sam. xx, 9; Gen. xxxix, 11, 13; xxxiii, 4; xlvi, 10-12; Exod. iv, 27; xviii, 7. See Kiss.

Oriental Salutation by Kneeling and Kissing the Hand to a Sovereign.

Another mode of salutation is usual among friends on meeting after a journey. Joining their right hands together, each of them compliments the other upon his safety, and expresses his wishes for his welfare by repeating, alternately, many times the words selamat (meaning, “I congratulate you on your safety”) and nurubin (“I hope you are well”). In commencing this ceremony, which is often continued for nearly a minute before they proceed to make any particular inquiries, they join their hands in the same manner as is usually practiced by us; and at each alternation of the two expressions change the position of the hands. These circumstances further illustrate such passages as 2 Kings iv, 19; Luke x, 4. See HAND.

I. The epistolary salutations in the period subsequent to the Old Test. were framed on the model of the Latin style: the addition of the term “peace” may, however, be regarded as a vestige of the old Hebrew form (2 Macc. i, 1). The writer placed his own name first, and then that of the person whom he saluted; it was only in special cases that this order was reversed (2 Macc. i, 1; ix, 19; 1 Esdr. vi, 7). A combination of the first and third persons in the terms of the salutation was not infrequent (Gal. i, 1, 2; Phil. i, 1; 2 Pet. i, 1). The term used (either expressed or understood) in the introductory salutation was the Greek χαιρετις in an elliptical construction (1 Macc. x, 18; 2 Macc. ix, 19; 1 Esdr. viii, 9; Acts xxiii, 26); this, however, was more frequently omitted, and the only apostolic passages in which it occurs are Acts xx, 20 and James i, 1, 4, a coincidence which renders it probable that James composed the letter in the former passage. A form of prayer for spiritual mercies was also used, consisting generally of the terms “grace and peace,” but in the three pastoral epistles and in 2 John “grace, mercy, and peace,” and in Jude “mercy, peace, and love.” The concluding salutation consisted occasionally of a translation of the Latin vale (Acts xx, 29; xxiii, 30), but more generally of the term στολαγομαι, “I salute,” or the cognate substantive, accompanied by a prayer for peace or grace. Paul, who availed himself of an amanuensis (Rom. xvi, 22), added the salutation with his own hand (1 Cor. xvi, 20; Col. iv, 18; 2 Thes. iii, 17). The omission of the introductory salutation in the Epistle to the Hebrews is very noticeable. There are Latin monographs on the subject in general by Mayer (Gyroph. 1708), Allgor- ber (Ulm, 1728), Schmerschel (Jena, 1739), Heyrenbach (Viam. 1778), and Purmann (Frankf.-on-the-Main, 1749). See EPITLE.

II. SALUTATION, RITUAL. In the Roman Church, the words ad angelum to Mary are called the Angelic Salutation. The latter clause, “Santissima Maria, mater Dei, ora pro nobis peccatoribus,” was added, they tell us, in the fifth century; but the last words, “Nunc et in hora mortis nostrae,” were inserted by order of pope Pius V. It is sometimes repeated at the beginning of a sermon, ending with a prayer or a pro nobis, and bells are tolled to put people in mind of it. See SALVE REGINA.

In the Church-of-England service a species of salutation occurs. “Having all repeated our Creed, ... we now prepare ourselves to pray. And since salutations have ever been the expressions and badges of that mutual charity without which we are not fit to pray, therefore we begin with an ancient form of salutation, taken out of the Holy Scripture; the minister commencing, salutes the people with ‘The Lord be with you,’ and they return it with a like prayer, ‘And with thy Spirit.’”

Salutatorium (place of salutation), a room connected with an ancient church, where the bishop and clergy sat to receive the salutations of the people as they came to solicit prayers on their behalf or to consult them about important business.


Salvation (properly ἔλευσις, σωτηρία, both meaning originally deliveryance or safety). No idea was more ingrained in the Jewish mind than the truth that God
SAVATION was a Saviour, a Helper, a Deliverer, a Rescuer, a Defender, and a Preserver to his people. Their whole history was a history of salvation, and an unfolding of the nature and purposes of the Divine Being. Israel was a saved people (Deut. xxxiii, 29); saved from Egypt (Exod. xiv, 30), delivered from enemies on every side, preserved in prosperity, and restored from adversity— all by that One Person whom they had been taught to call Jehovah. Though human instruments were constant as, for instance, the judges, the priests, the people were always taught that it was God who saved by their hand (2 Sam. iii, 18; 2 Kings xii, 5; xiv, 27; Neh. ix, 27), and that there was not power in man to be his own savior (Job xl, 14; Psa. xxxiii, 16; xlvii, 5, 7), so that he must look to God alone for help (Isa. xlii, 11; xlv, 22; Hos. xi, 4, 10). This the Scriptures express in varied forms, usually in phrases, in which the Hebrews rarely use concrete terms, as they are called, but often abstract terms. Thus, instead of saying, God saves them and protects them, they say, God is their salvation. So, a voice of salvation, tidings of salvation, a word of salvation, etc., is equivalent to a voice declaring deliverance. Similarly, the great salvation in Israel signified to deliver Israel from some imminent danger, to obtain a great victory over enemies. Most of these phrases explain themselves, while others are of nearly equal facility of apprehension, e.g. the application of "the cup of salvation" to gratification and joy for deliverance (Psa. cxvi, 10); the "rock of salvation" to a refuge and a salvation in safety (2 Sam. xxii, 47); "the shield of salvation" and "helmet of salvation" to protection from the attack of an enemy (Psa. cvii, 35; Isa. lxx, 17); the "horn of salvation" to the power by which deliverance is effected (Psa. cviii, 9); "the garments of salvation" to the beauty and protection of holiness (Isa. xxxi, 10); the "wells of salvation" to the abundant sources of the mercies of salvation, free, overflowing, and refreshing (Isa. xii, 3). See each of these associated terms in its alphabetical place.

When we come to inquire into the nature of this salvation thus drawn from God, and the conditions on which it was granted during the Old-Test. dispensation, we learn that it implied every kind of assistance for body and soul, and that it was freely offered to God's people (Psa. xxviii, 9; lxix, 35); to the needy (Psa. lxxiii, 4, 13), to the meek (Psa. lxvii, 9), to the contrite (Psa. xxviii, 18), but not to the wicked (Psa. xlvii, 41) unless they repented and turned to him. Salvation comes out of the mouth of the enemy, and from the snares of the wicked (Psa. xxxvi, 40; lx, 2; cxi, 20), but also of forgiveness (Psa. lxxxi, 9), of an answer to prayer (Psa. lxix, 13), of spiritual gifts (Psa. lxviii, 19), of joy (Psa. li, 12), and of truth (Psa. xxxv, 9), and of righteousness (Psa. xxiv, 5; Isa. xiv, 8; xvi, 15; li, 6). Many of the beautiful promises in Isaiah refer to an everlasting and spiritual salvation, and God described himself as coming to earth to bring salvation to his people (Isa. xlii, 11; Zech. ix, 9). Thus was the way prepared for the coming of him who was to be called Jesus, because he should save his people from their sins. See SALVATION, infant.

"In the New Testament the spiritual idea of salvation strongly predominates, though the idea of temporal deliverance occasionally appears. Perhaps the word 'restoration' most clearly represents the great truth of the Gospel. The Son of God came to a lost world to restore those who would commit themselves unto him to live in harmony with God which they had lost by sin. He appeared among men as the Restorer. Disease, hunger, mourning, and spiritual depression fled from before him. All the sufferings to which the human race is subject were overcome by him. Death itself, the last enemy, was vanquished; and in his own resurrection he triumphed to all eternity. It is plain that God's purpose of bringing many sons unto glory was yet to be carried out. During his lifetime Jesus Christ was especially a healer and restorer of the body, and his missionings were confined to the lost sheep of the house of Israel; but by his death for the sins of the whole world, and by his subsequent resurrection and exaltation, he was enabled to fulfill the mission for which he had taken upon nature. He became generally the Saviour of the lost. All who come to him are brought by him to God; they have spiritual life, forgiveness, and peace, and they are adopted into the family of God. Their bodies are made temples of the Holy Ghost; but whose inworing power Christ is formed within them. Their hearts, being purified by faith in him as the Son of God, they receive from him the gifts and graces of God, and thus they have an earnest of the final inheritance, the complete restoration, which is the object of every Christian's hope. If it be asked when a man is saved, the answer is that the new life which is implanted by faith in Christ is salvation in the germ, so that every believer is a saved man. But during the whole Christian life salvation is worked out, in proportion to our faith, which is the connecting link between the Saviour and the saved—the vine and the branches. Salvation in its completion is 'ready to be revealed' in the day of Christ's appearing, when he who is our justifying Christ shall be saved from wrath through him, and when there shall be that complete restoration of body and soul which shall make us fit to dwell with God as his children for evermore." See SAVIOR.

SAVATION, infant. See Infant Salvation.

Salve. See Medicine; Unguent.

Salvē, caput cruentatum, is the beginning of one of Bernard's seven passion-hymns. The original, in fifty lines, in five stanzas, addressed to the face of Christ ("Ad faciem Christi", in cruce pendente), is the best of the seven passion-hymns, and runs thus in the first stanza:

"Salve, caput cruentatum, Totum spinis coronatum, Conquisassatum, vulneratum, Animum meum et ceterum. Facie spuita illita. Salve, cujus dulcis vultus Immutatus et inculturatus. Immunitat summ florem, Totus versus in palorem, Quem coeli transit cura."  

There are different English renderings of this hymn, as by Mrs. Charles, Christian Life in Song, p. 159: "Hail, thou Head! so bruised and wounded," which is also found in Schaff's Christ in Song; by Alford in the Year of Praise, No. 102: "Hail! that Head with sorrows bowing;" by Baker, in Hymns, Ancient and Modern, No. 57: "O Sacred Head, surrounded." There are a number of German translations, but the best is that by Gerhardt: "O Haupt voll Blut und Wunden," which again has been translated into English by Alexander and others. (B. P.)

Salvē, festa dies, totus venerabilis sev, is the beginning of a resurrection-hymn by Venantius Fortunatus. "In this sweet poem, the whole nature, born anew in the spring, and arrayed in the bridal garments of hope and promise, welcomes the risen Saviour, the Prince of spiritual and eternal life." The original, as given by Daniel (i, 170), has fourteen stanzas, of three lines each. Trench gives only ten lines, and so likewise Büssler, Rambach, and Simrock in their collections. Daniel remarks, "Ex hoc suavissime posita ecclesia deorum ecclesiis sibi vindicata est qui efferunt canicum triumphiem Paschatis." We give the first stanza:

"Salve, festa dies, totus venerabilis sev, Quis Deus infernii victi et astra tenet. Salvē, festa dies, totus venerabilis sev."  

There are different English renderings, as by Mrs. Charles, Christian Life in Song, p. 136: "Hail, festival day! ever exalted high;" in Lyra Eucharistica, p. 16; "Hail, festival day! for evermore adored;" in Schaff's Christ in Song, p. 285: "Hail, Day of Days! in peals of
Salve Jesu, summe bonus, is the beginning of one of St. Bernard's passion-hymns, and is addressed to the side of Christ. It has been translated into English by Thompson in Lyra Mssicanica, p. 289: "Jesus, sanctissimam Geos humiliter. On the branches of the Rod, Bow thy limbs, all anguish-worn, Bitterly were searched and torn. Thou that but too gracious art!"

Salve Regina (Hail, O Queen, i.e. Virgin Mary) is the name of an antiphon long in use in the Roman Catholic Church. Composer and date are unknown, though it is attributed to either Peter, bishop of Compostella in the 10th century, or to Hermannus Contractus, a Benedictine in the 11th. The Chronicles of Spire states that St. Bernard, when at Spire in the capacity of apostolical delegate, added the closing words, "O clemens, O pia, O dulcis Virgo Maria!" by which it received its present form (Chronica de Urbe Spiritualis, lib. xii.). Pope Gregory directed, in 1239, that it be recited in churches on the day of death of the pope, but in modern usage, it is employed during the interval between Trinity and Advent Sundays; and it also forms a part of the usual private devotions of believers, especially on Saturdays. In many dioceses the ritual in use directs the recitation of the Salve Regina at funerals, after the burial-service. Salve Regina is a view to supplement the maternal intercession of the Blessed Virgin for the souls in purgatory. St. Bernard discusses the subject—matter of this antiphon in his works, laying special emphasis on the mercy and power of Mary as here set forth (Opera [Antw. 1616], p. 1756, k v.).

Salve, flores martyrum, is the beginning of the famous hymn written by Prudentius of Spain (q.v.), and which is used in the Latin Church on Innocents' Day, the second day after Christmas. This hymn, of which the first stanza runs thus, "Salve, flores martyrum, Quos Incus Ipse in Limine Christi insequent suavitatis, Cen turbo nascente ruere;' has been translated into English by Chandler, Hymns of the Praying Church, 2nd ed., 1876. (q.v.) In modern usages, it is employed during the interval between Trinity and Advent Sundays; and it also forms a part of the usual private devotions of believers, especially on Saturdays. In many dioceses the ritual in use directs the recitation of the Salve Regina at funerals, after the burial-service. Salve Regina is a view to supplement the maternal intercession of the Blessed Virgin for the souls in purgatory. St. Bernard discusses the subject—matter of this antiphon in his works, laying special emphasis on the mercy and power of Mary as here set forth ( opera [Antw. 1616], p. 1756, k v.).

Salve mundi salutare, another of these passion-hymns, is addressed to the pierced feet of Christ, the original of which is given in Trench, Sacred Latin Poetry, p. 137, while Mrs. Charles, in Christian Life in Song, p. 161, has given an English rendering, "All the world's salvation, hail!" to which we may add another translation by H. S. Thompson in Lyra Messianica, p. 288, "Hail! O hail! high King of Saints;" which also rendered that part addressed to the hands, and commencing, "Salve, salve, Jesu bone," in Lyra Messianica, p. 301, "Hail! O Jesu, kind and good." (B.P.)

Salvi, Giovanni Battista, an Italian painter of the school born, was July 11, 1605. He studied at Venice, then went to Rome and Naples. In the latter city he became a pupil of Domenichino, whom he resembled in many respects. Salvi died Aug. 8, 1685.

Salvi, Nicolo, an Italian architect, was born, in 1599, at Rome. He was of wealthy parentage; and, having received a brilliant education, he applied himself in turn to poetry, mathematics, philosophy, and even medicine, but finally decided upon architecture, which had always been his favorite study. His master, Canaletto, leaving Rome, Salvi was left in charge of many important works. He designed several beautiful altars and constructed villas; but the work of his whole life was the church of St. Peter, which was commenced by order of Clement XII and finished under Benedict XIV. He died at Rome in 1751.

Salvianus, an elegant ecclesiastical writer of the 6th century, was born in the neighborhood of Trieres. Whether reared as a Christian is uncertain; but shortly after his marriage with Palladia, a pagan lady of Cologne, they both appear as earnest Christians. After the birth of a daughter, he joined his wife in making a vow of monastic chastity. He now removed to the south of France, and acted as presbyter of the Church at Marseille. Here he stood in close relations with bishop Eucherius of Lyons, to whose see he gave instruction. The period of his death is uncertain, but he lived at least until 490, for Gennadius wrote of him in 490-495, "Vivit usque hodie senectuta bona." Salvianus was a prolific author. Besides various treatises which have perished, the following are still extant: "Adversus Aquitaniam Libri IV ad Ecclesiam Catholicaem" (about 440 [it was printed by Sichardus, at Basle, in 1528; its object was to induce the laity to greater liberality to the Church]); "De gubernatione Dei et de Justo Prudentiae Judicio" (451-455 [it was printed by Frobenius, Basle, 1580; it was written at the time of the ravages of the Northern barbarians, and was designed, like the Civitates Dei of Augustine, to remove the doubts against the providence of God to which those calamities had given rise]); "Epistola IX", which had been addressed to friends on various familiar topics. These letters were first printed, with the author's collective works, in 1580. The collective works of Salvianus have been edited by J. P. L. (Paris, 1580, 8vo.), by Rittershusius (Altdorf, 1611), and by Balusius (ibid. 1609-18-84). See Heyne, Opuscula Academica, vol. vii; Smith, Dict. of Bio. and Myth., iii, 700, 701; Herzog, Real-Encycl. xiii, 342, 343. (J. P. L.)

Salviati, Alamanno, an Italian cardinal, was born at Florence, April 29, 1668. He was prothonotary of the Holy See and first vice-legate of Avignon, and in 1717 was made legate of Urbino, which charge he held till he was created cardinal in 1730. He died at Rome, Feb. 24, 1738. This prelate was the author of a dedication epistle addressed to the grand-duke Jean Gaston, and which is at the beginning of the Vocabolario of the Academy of Crusa.

Salviati, Antonio Maria, an Italian cardinal, nephew of Lorenzo and Giovanni, was born 1590. In 1561 he became bishop of Saint-Papoul, a diocese which had been held by his two uncles; but he relinquished it in 1563, and was sent by Pius IV as ambassador to the court of France. Gregory XIII also employed him in various capacities, and in 1580 invested him with the purple. Salviati was made legate at Bologna, and, on account of his virtues, was called the great cardinal Salviati. He died at Rome, April 28, 1602.

Salviati, Bernardo, an Italian cardinal of the same family as the preceding, was born at Florence in 1492. As a knight of St. John of Jerusalem he took part in several Holy Land expeditions; and was made archbishop of Pisa, and reached the rank of general of the galleys. He undertook a campaign in the Peloponnesus when the island of Rhodes was in the hands of Soliman; he
laid Tripoli in ruins, destroyed the forts along the canal of Fagiera, besieged and took Cordon, in the Morea, and ravaged the island of Scio. Thus in a short time his name became a terror to the Turks. Being sent to Barcelona, to Charles V., he pleaded with for the liberty of his country, then torn by revolutions. Having gone to the court of France, he followed the advice of his relative, Catherine de' Medici, entered in ecclesiastical life, and was made almoner of the queen. In 1549 Salviati became bishop of St-Piopoul, and in the request of Catherine de' Medici, received from Pius IV the cardinal's hat, together with the bishopric of Clermont. He died at Rome, May 6, 1568.

Salviati, Francesco Rossi de' (called Cecchino de' Salviatii), an Italian painter, was born in Florence in 1510. He was taught by his father, Filippo Rossi, but afterwards became a pupil of Buonarotti, and frequented the studies of the artists Rafael da Brescia and Andrea del Sarto. After he had gained some reputation, he was called to Rome by cardinal Giovanni Salviati, who became his patron, and whose name he took. He died at Rome in 1565. In his frescoes, Salviati shows a richness of invention and purity of drawing which made him justly celebrated. His paintings are to be found in many of the principal cities of Europe. In the Louvre are a Holy Family, a Visitatio, and The Unbelief of Thomas.

Salviati, Giovanni, an Italian cardinal, was born at Florence, March 24, 1490. He became cardinal in 1517, then administrator of the Church at Fermo, and, in 1529, bishop of Orvieto. His cousin Clement VII sent him to quiet the troubles in Parma, and also, in 1526, on a mission to Charles V. at Madrid, to solicit the release of Francis I and the recall of the imperial troops which had invaded the Papal States. Not being able to prevent the sack of Rome by the soldiers of the consuls de Bourbon, Salviati went to implore the aid of the king of France in favor of the Holy See. By his mediation the treaty of the Holy League was signed. May 29, 1527, between Clement VII, Francis I, and Henry VIII; and, in spite of many obstacles, he also brought about a peace between Charles V and the Holy See. From Francis I he received, in 1520, the diocese of Oleron, and the bishopric of Saintes, that is, besides several rich abbeys. In 1543 he became bishop of Albanon, and in 1546 of Porto. The home of Salviati at Rome was the resort of men of genius, who always found in him a generous patron. He died at Ravenna, Oct. 28, 1553.

Salvini, Salvino, an Italian scholar, was born in 1567, at Florence. He was educated at Pisa and gave himself to the study of belles-lettres and the antiquities of his country. He was canon of the cathedral of Florence, and member of several literary associations. He died at Florence, Nov. 29, 1751. His works were numerous, but not of a religious character, as Ponti Consolari dell' Accademia Fiorentina.

Salzburgers, the, is a term applied in Protestant history to the evangelical inhabitants of the duchy of Salzburg, who, after ages of persecution, finally, in 1731-32, gave up their property and homes, and found refuge in Eastern Prussia. Salzburg, in the Middle Ages, was a powerful archbishopric, and its archbishop the most important prelate of Germany. It lay in the mountainous west of Austria. It was Christianized by St. Rupert in the 6th century. The doctrines of Huss early obtained a footing, but the severe measures of archbishop Eberhard III in 1420 suppressed them, though it is probable that the good leisure still worked secretly in many hearts; for at the first dawn of the Reformation Salzburg warmly welcomed it, and many of its priests began to teach as Luther. Eminent among these was the venerable friend of Luther, Dr. Staupitz, who, in 1518, became the court preacher of the ducal archbishop of Salzburg. In 1520, however, he was silenced by the archbishop. Another eminent evangelical priest was Paul Sporerus, who was driven to banishment. Another, the most famous, was John Agricola, also a court preacher; after three years of imprisonment he escaped (1524), and became a pastor at Augsburg. A fourth was George Schärer, who was actually put to death for his earnest preaching of the Gospel. In 1538 archbishop Dietrich issued a decree that all the priests, who had within a month either become Catholics or leave the duchy. As the most of them chose the latter, another decree was issued confiscating their lands. Under his successor a similar measure was executed in 1614. During the whole period of the Thirty-years' War (1618-48), Salzburg was relatively quiet, and actually increased in material prosperity, while disorder and ruin prevailed elsewhere. But a tolerant archbishop was a rare exception. Accordingly the harsh measures broke out afresh under Gandolf in 1685. This was occasioned by the discovery of a rural parish which was wholly Lutheran, save that occasionally it held a public mass. All the church books of this parish were destroyed on being gathered up and burned, and the single choice offered of submission to Rome or exile, with loss of property and children. More than a thousand persons saw themselves forced in midwinter to leave their homes and children. Earnest remonstrances were made by Prussia and other Protestant powers against this direct violation of the provisions of the Peace of Westphalia. While this diplomatic correspondence was taking place, the archbishop died (1686). Under his two successors there was less persecution, and the Lutheran-minded among the inhabitants practiced more caution, concealing their Bibles and other books in the mountains, and resorting to secret places in the night and celebrating their simple worship, armed with axes, and with outstanding guards. But the final storm came at last, when the mischievous and ambitious Leopold Anton became archbishop (1728). This man was anxious for two things—to stand in high favor at Rome, and to fill his treasury. Both objects he might be reached by a severe course against all open or secret heresy. Accordingly he flooded his land with Jesuit spies. All heretics were at once arrested and cast into prison, and tormented with hunger and tortures. Meantime a few of the chief non-Catholics fled secretly to Ratisbon and to Prussia, in hopes of effecting forcible intervention on their behalf. The new archbishop favorably welcomed the friendly letter of William I of Prussia, and were promised homes and protection for all who should be forced to abandon their country. But before their return the archbishop had resorted to a more extreme measure. The nonconformity of the non-Catholics was represented to Austria as rebellion, and from 4000 to 6000 troops were obtained, and then quartered on the persecuted Lutherans; and then, in order to terrify the rest into submission, some 800 of the most prominent members were violently arrested, and required within eight days to leave the country. But the effect was the contrary of what had been expected: they were driven more securely and resolutely to combine the whole body of non-Catholics with a like enthusiasm. In December, 1731, they crossed the Bavarian frontier. A few days later another company of 500 followed them. By April, 1732, the number of the exiles had reached more than 14,000; and some of the best districts were almost desolated. The sole substantial help was given by the Swedish king, who sent a detachment to Augsburg in February, 1732, requiring his officers to furnish them with money to make their journey, acknowledging them as Prussian subjects, pledging his government to see that recompense should be made for their lands, and threatening to confiscate Catholic property in his own dominions, if this archbishop did not proceed with more moderation. Denmark, Sweden, and Holland made similar remonstrances and threats in their behalf.
At the suggestion of George II of England a collection was taken up for the sufferers throughout Protestant- 
dom. It amounted to some 900,000 florins. The place of 
refuge chosen was the castle of Stettin in Prusia- 
mania. The course of their march through Nuremberg, 
Erlangen, Leipsic, Halle, Wittenberg, Magdeburg, Pots-
dam, and Berlin was almost like a triumphal procession, 
so great was the sympathy which their long-endured 
sufferings had everywhere excited. At Potsdam the 
old king, Frederick William, received them into the 
 palace gardens; and with the queen, mingled among 
them very familiarly, asking them questions in regard 
to their faith, and giving them advice for the future. 
He was highly gratified with them, gave them money, 
and, assuring them that he would treat them in the 
best possible manner, bade them a hearty goodspeed. 
From Berlin the exiles took their way to Stettin, where 
they took ship and sailed to Königsberg. Thence they 
marched by land to Lithuania, where wild lands awaited 
them, and which their industry speedily transformed 
to a flourishing colony of towns and farm-houses. 

The number who positively settled there was over 
20,000. They commercially welcomed the Lutheran pas-
tors who were furnished to them at Berlin. The several 
millions of thalers which the king spent upon them 
proven no less a wise commercial investment than had 
been the case with the help given to the banished 
Fuhrman's by his grandfather, the great elector.

We are not rich enough to record the persecu-
tions of these Salzburgers, the persecuting archbishop 
was foiled in his real, sole purpose. Instead of filling 
his treasury, he actually emptied it. It was only im-
perfectly that he could supply his deserted fields and 
mines with new laborers; and those whom he did ob-
tain were, many of them, indolent and mendicant. 
In addition, there came upon him a debt of 11,000,000 flor-
ins for the Austrian troops which he had employed to 
oppress and expel his subjects. The results were an 
impoverished land and a heavier taxation upon the re-
maining Catholics, while the emigrants were entirely 
freed from all imposts and taxes for full ten years. Also 
other lands profited so richly from this persecution. 
Württem-
berg, Holland, Sweden, Russia, England, and America 
(Georgia) received large numbers of the exiles; so that 
the number actually lost to Salzburg by the folly of 
archbishop Anton was over 30,000. Since this era of 
prosperity the place has held a much less prominent 
place in European history. The territory was secular-
ized in 1802. In 1815 the most of it was given to Aus-

tria. In 1849 it became a separate crown-land of Aus-
tria. See Göckel, Emigrationsgeschichte von Salz-
burg (Leips. 1874); Passe, Geschichte der Auswanderung 
der Salzburger (Innsbr., 1887); Herzog, Real-
Encyklop. xiii, 346-359. (J. P. L.)

SAM, Conrad, known in German history as the 
"Reformer of Ulm," was born at Rothenacker in 1488. 
He studied Latin at Ulm, and in 1498 matriculated at 
Tübingen. In 1520 he was preacher at Brackenheim, 
near Heilbronn, and thoroughly devoted to the Refor-
mation. Luther corresponded with him, and sent to 
him regularly his publications. Copies still exist with 
Luther's autograph: "An den Sam, Pf. zu Brackenheim, 
M. Luther, Dr." In 1524 he was driven away from 
Brackenheim, but found protection in Ulm, and an open 
door to preach the new doctrines. Here his labors 
succeeded in the complete victory of Protestantism. 
His stentorian voice, his popular style and wit, filled the 
great cathedral with the eager populace. But soon 
great trials began. The exarchistic strike broke out. 
Sam gradually turned from Luther's views to the sim-
pler and more radical doctrine of Anabapti, with whom, 
as also with Zwingli and Calvin, he entered into close 
correspondence. After many struggles, the local authorities of Ulm were brought to consent to a 
formal reformation of Church rites and doctrine. The 
mass was abolished, images removed, cloisters closed, 
and the Zwinglian doctrines accepted. But victory, 
after seven years of valiant contest, was in its results 
for Sam fully as serious and full of danger as had been 
the open contest. So soon as the crown of victory was 
gained, the religion cooled off; attendance on the sermons declined; vice reigned among the 
high and low; the duties of Sam taxed his powers to 
the utmost; and, worse than all, the zeal of the 
oppressed party burst forth with new life. Romanists 
rocked out to every neighboring village to join in their 
old rites; and High Lutherans labored in the same di-
rection. In 1528 the last hope of the conspicuous 
peace began to break down. Twice he rose from his sick-bed 
to proclaim the Gospel afresh. It was too much. On 
June 20 he rested from his labors. See Keim, Reform. 
der Reichsstadt Ulm (1851); Herzog, Real-Encyklop. xx, 670-682. (J. P. L.)

Sám'æl (Σαμαίλι v. r. Σαλαμί), a corrupt form 
(Judith viii, 1) of the Heb. name (Num. i, 6) SHELA-
MIEL (q. v.).

Sam'ăi'as (Σαμαίας, but v. r. in Tobit Σαμίας, Σε-
μιας, etc.), a Grecized form for the name SHELEMIAH 
(q. v.): a. a Levite (1 Esdr. i, 9), in the reign of Josiah 
(2 Chron. xxxv, 9); b. an Israelite (1 Esdr. viii, 39) of 
the "sons of Adonikam (Ezra viii, 13); c. a "great 
personage, father of SAMAINAS and Jonathas (Tobit 
v, 13).

Samaneans, in Chinese mythology, are an order 
of saints who are given to self-contemplation. Fo, or 
Fohi, teaches that the essence of all things consists in 
the nothing and the vacuum, and that men return into 
the nothing, there first to attain to blesness. The 
Samaneans occupy the last stage in the progress to-
wards this nihilistic blessedness. He who has 
advanced to this stage need no longer worship the 
gods; he is delivered from his passions, lives in a 
state of constant self-contemplation, and dies only 
that he may be incorporated with the great soul of 
the world.

Samānēra is the name given to a novice among 
the Buddhists. It is derived from samamam, an 
ascetic. He must at least eight years of age, 
and must have received the consent of his parents to his 
abandonment of the world. He cannot receive ordi-
nation until he is twenty years of age, nor before he 
has reached that age can he perform any religious rite, 
nor is he allowed to interfere in matters of discipline 
or government. The vow of a Samānēra is in no case 
revocable.

Samā'ria [strictly Samari'a], CITY OF (Heb. 
Shomeror, שומרון, watch), so called probably from its 
commanding site, as well as by alliteration with its 
owner's name; Chald. Shomorann, שומרון, 
Ezra iv, 10, 17; Sept., New Test., and Josephus, usually 
Samiruma, as PoLomyr; but some copies of the Sept. 
often have Samira, and occasionally Samymun or 
Samymon; and Josephus once [Ant. viii, 12, 13] Samymour. 
An important place in Central Palestine, famous as the 
capital of the Northern Kingdom, and later as giving 
am name to a region of the country and to a schematic 
sect. Its boundaries, however, seem never to have 
been very definitely fixed. See ISRAEL, KINGDOM OF 
OF.

I. History.—The hill of the same name, which the 
city occupied, was purchased for two talents of silver 
from the owner, Shemher (q. v.), after whom the city was 
named (1 Kings xvi, 23, 24), by Omri (q. v.), king of 
Israel, for the foundation of his new metropolis, B.C. 
cir. 925. The first capital after the secession of the ten 
tribes has been sought for itself, whether all Israel had 
come to make Rehoboth-kamin. On the other hand, 
being fully accomplished, Jeroboam rebuilt that city (1 
Kings xii, 25), which had been razed to the ground by 
Abimelech (Judg. ix, 46). But he soon moved to 
Tirzah, a place, as Dr. Stanley observes, of great and pro-
verbial beauty (Cant. vi, 4), which continued to be the
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royal residence until Zimri burned the palace and perished in its ruins (1 Kings xiv, 17; xv, 21, 33; xvi, 6–18). Omri, who prevailed in the kingdom that ensued, after "reigning six years" there, transferred his court and government to a new site, being under the necessity of reconstructing somewhere, and doubtless influenced by the natural advantages of the position, and desirous of commemorating his dynasty by a change of capital. Samaria, as the metropolis of Israel for the remaining two centuries of that kingdom's existence. During all this time it was the seat of idolatry, and is often as such denounced by the prophets (Isa. ix, 8; Jer. xxiii, 13, 14; Ezek. xvi, 46–55; Amos vi, 1; Mic. i, 1), sometimes in connection with Jerusalem (especially by Hosea), who rebuked a temple to Baal (1 Kings xxi, 32, 38); and from this circumstance a portion of the city, possibly fortified by a separate wall, was called "the city of the house of Baal" (2 Kings x, 25). It was the scene of many of the acts of the prophets Elijah and Elisha (q. v.), connected with the various famine of the land, the unexpected plenty of Samaria, and the several deliverances of the city from the Syrians. Jehu broke down the temple of Baal, but does not appear to have otherwise injured the city (ver. 18–20). Samaria must have been a place of great strength. It was twice besieged by the Syrians, in B.C. 901 (1 Kings xx, 1) and in B.C. 892 (2 Kings vi, 24–vii, 20); but on both occasions the siege was ineffectual. On the latter, indeed, it was relieved miraculously, but not until the inhabitants had suffered almost incredible horrors from famine during their protracted resistance. The possessor of Samaria was considered to be de facto king of Israel (xxv, 13–14); and was denounced against the nation were directed against it by name (Isa. vii, 9, etc.). Although characterized by gross voluptuousness, as well as other sins incidental to idolatry, its inhabitants did not entirely lose that generosity which had early characterized Ephraim, in evidence of which note the event that happened during the reign of the last but one of its kings (2 Chron. xxviii, 6–15). In B.C. 720 Samaria was taken, after a siege of three years, by Shalmaneser (or, rather, by his successor Sargon), king of Assyria (2 Kings xviii, 9, 10), and the kingdom of the ten tribes was destroyed. Doubtless was demolished by the conqueror. Col. Rawlinson, indeed, has lately endeavored to show that Samaria was not at once depopulated (Athenaeum [Lond.,] Aug. 22, 1865, p. 246); and this was doubtless true as regards the country around; but his application of the argument to the city itself (evidently in order to square with the hypothesis of a twofold event) by the reign of Hezekiah (q. v.) is based upon reasons so obviously inconclusive that they need not be here examined in detail. See SAMARITAN. Samaria is only called Beth-Khumri in the earlier cuneiform inscriptions (q. v.), but from the time of Tiglath-Pileser II the term used is Taumaria (Rawlinson, Hist. Evidence, p. 321). The people are figured on the Egyptian monuments among the captives with the hieroglyph Asmori attached (Wilkinson, Anc. Egyptians, i, 403). See CapTivity, Assyrian.

After this capture Samaria appears to have continued, for some time at least, the chief city of the foreigners brought to occupy the places of the departed natives, although Shechem soon became the capital of the Samaritans as a religious sect. From this it would seem that the city of Samaria had meanwhile been but partially rebuilt.

We do not, however, hear especially of the place until the days of Alexander the Great, B.C. 333. That conqueror took in his city the king of Samaria itself (Euseb. Chron. ad ann. Abs. 1684), killed a large portion of the inhabitants, and suffered the remainder to settle among their compatriots at Shechem (q. v.). He replaced them by a colony of Syro-Macedonians, and gave the adjacent territory (Σαμαριτῶν χώρα) to the Jews who had been evicted. The Syro-Macedonians occupied the city until the time of John Hyrcanus. It was then a place of considerable importance, for Josephus describes it (Ant. xiii, 10, 2) as a very strong city (πόλις δύναμις). John Hyrcanus took it after a year's siege, and did his best to demolish it entirely. He intersected the hill on which it lay with trenches, and sought to render it inaccessible, but thus undermined its foundation. "In fact," says the Jewish historian, "he took away all evidence of the very existence of the city." This story at first sight seems rather exaggerated, and inconsistent with the hilly site of Samaria. It may have referred only to the suburbs lying at its foot. "But," says Prideaux (Conneetion, B.C. 109, note), "Benjamin of Tudaels, who was in the place, tells us in his Itinerary (no such passage, however, exists in that work) that there were upon the top of this hill many fountains of water, and from these water enough may have been derived to fill these trenches." The site of Samaria was then probably a little higher than the site of Samaria at the time of Josephus, and thus the site of Samaria was lower than the hills in its neighborhood. This may account for the existence of these springs. Josephus describes the extremities to which the inhabitants were reduced during this siege, much in the same way that the author of the book of Kings does during that of Benhadad (comp. War. i, 2, 7 with 2 Kings vi, 25). John Hyrcanus's reasons for attacking Samaria were the injuries which its inhabitants had done to the people of Marissa, colonists and allies of the Jews. This confirms what was said above of the cession of the Samaritan neighborhood to the Jews by Alexander the Great. The mention of Marissa in this connection serves to explain a notice in the earlier history of the Maccabees. The Samaria named in the present text of 1 Macc. v, 66 (ἡ Σαμαρία; Vulg. Samarim) is evidently an error. At any rate, the well-known Samaria of the Old and New Testaments cannot be intended, for it is obvious that Judas, in passing from Hebron to the land of the Philistines (Acts), could not have known the place. The true correction is doubtless supplied by Josephus (Ant. xiii, 8, 6), who has Marissa (i.e. Maresah [q. v.]) a place which lay in the road from Hebron to the Philistine plain. One of the ancient Latin versions exhibits the same reading, which is accepted by Ewald (Geich. iv, 361) and a host of commentators (see Grimm, Kurg. exeg. Handb. on the passage). Darius proposed Samaria; but this is hardly so feasible as Maresah, and has no external support.

After this demolition (which occurred in B.C. 129), the Jews inhabited what remained of the city; at least, we find it in their possession in the time of Alexander Janneus (Josephus, Ant. xvi, 5, 4), and it was Pompey who gave it back to the descendants of its original inhabitants (ταῖς οἰκίσκοις). These οἰκίσκοι may possibly have been the Syro-Macedonians; but it is more probable that they were Samarians proper, whose ancestors had been dispossessed by the colonists of Alexander the Great. By directions of C. Aulus, therefore, the abandoned or desolate cities were rebuilt (ibid. xiv, 5, 3). But its more effective rebuilding was undertaken by Herod the Great, to whom it had been granted by Augustus, on the death of Anto and Cleopatra (ibid. xiii, 10, 3; xv, 8, 5; War, i, 20, 3). He called it Sebaste, Zabastai = Augusta, after the name of his patron. Josephus, Ant. xv, 7, 7; Josephus gives a more elaborate description of the improvements. The wall surrounding it was twenty stadia in length. In the middle of it was a close, of a stadium and a half square, containing a magnificent temple dedicated to the Caesar. It was colonized by 6000 veterans.
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and others, for whose support a most beautiful and rich distillation of the ground was appropriated. Herod's motives in these arrangements were probably, first, the occupation of a commanding position, and then the desire of distinguishing himself for taste and the embellishment of a spot already so adorned by nature (Bibl. xxv, 8, 5, War, i, 20, 3, 21, 2).

How long Samaria maintained its splendor after Herod's improvements, we are not informed. In the New Test, the city itself does not appear to be mentioned, but rather a portion of the district to which, even in older times, it had extended its name. Our version, indeed, of Acts vii, 5 says that Philip the deacon "went down to the city of Samaria;" but the Greek of the passage is similar to Rom. xi, 11. It is safe to argue, however, either from the absence of the definite article, or from the probability that, had the city Samaria been intended, the term employed would have been Sebastae, that some one city of the district, the name of which is not specified, was in the mind of the writer (as Olausen, Heerem, De Wette, Meyer, etc.); for the generic is one of apposition (Winer), πόλις being sufficiently defined by it (Hackett), and the city was well known in that day by this name (see Josephus, Ant. xx, 8, 3). The evangelist would naturally have resorted first to the chief city, where also Simon Magus probably was. In ver. 9 of the same chapter "the people of Samaria believe on him," and the phrase in ver. 25, "many villages of the Samari- tans," shows that the operations of evangelizing were not confined to the city of Samaria itself (comp. Matt. x, 5, "unto any city of the Samaritans enter ye not;"). and John iv, 4, 5, where, after it has been said, "And he must needs go through Samaria," obviously the district, it is subjoined, "Then cometh he to a city of Samaria called Sychar"). Henceforth its history is very unconnected, although it is occasionally noticed in the reigns of the Roman emperors (Ulpian, Leg. I. de Cens. quoted by Dr. Robinson). Various specimens of coins struck on the spot have been preserved, extending from Nero to Geta, the brother of Caracalla (Vail- lant, in Numism. Imper., and Noras, quoted by Reland; Eckel, iii, 440; Mionnet, Méd. Antiq., v, 515). Septimius Severus appears to have established there a Roman colony in the beginning of the 3rd century (Cel- lianus, Not. Orb. ii, 425). Eusebius scarcely mentions the place. The name of Shechem was applied to it by other writers of the same and a later age (adduced in Reland's Palest. p. 979-981). But it could not have been a place of much political importance. We find in the Codex Theodosi, that by A.D. 409 the Holy Land had been divided into Palestina Prima, Secunda, and Tertia; and Thebanus, by which name it was known to the Philistines, Samaria (the district), and the northern part of Judea; but its capital was not Sebastae, but Cesarea.

In an ecclesiastical point of view it stood rather higher. It was an episcopal see probably as early as the 5th century. At any rate, its bishop was present among those of Palestine at the Council of Neapolis (315), and subscribed its acts as "Maximianus (el. Marinius) Sebasteus." The names of some of his successors have been preserved; the latest of them mentioned is Pelagius, who attended the synod at Jerusalem, A.D. 536. The title of the see occurs in the earlier Greek Notitiæ and in the later Latin ones (Reland, Palest. p. 214-229).

Jerome, whose acquaintance with Palestine imparts a sort of popularity to the tradition which prevailed so strongly in later days, asserts that Sebastae, which he invariably identifies with Samaria, was the place in which John the Baptist was imprisoned and suffered death. (Epiph. xliii, 50.) He also makes it the burial-place of the prophets Elisa and Obadiah (see various passages cited by Reland, Palest. p. 980, 981). Epiphanius is at great pains, in his work Epistolæ Hæræos (lib. i), in which he treats of the heresies of the Samaritans with singular minuteness, to account for the origin of their name. He interprets it as מְדַיָּה, φαθαρις, or "keepers." The hill on which the city was built, he says, designated Somer, or Somoron (Σωμήρων, Σωμόρων), from a certain Somor or the son of Somer, whom he considers to have been the chief of the ancient People of God, the Samari- òtes, themselves descendants of Canaan and Ham. But, he adds, the inhabitants may have been called Samari- tans from their guarding the land, or (coming down a much later in their history) from their guarding the law, as distinguished from the later writings of the Jew- ish canon, which they refused to allow. See SAMARIAN.

The city, along with Nabûs, fell into the power of the Moslems at the time of the siege of Jerusalem, A.D. 634, and we hear but little more of it till the time of the Crusades. At what time the city of Herod became de- solate no existing accounts state, but all the notices of the 4th century and later lead to the inference that its de- stuction had already taken place. The Crusaders es- tablished a Latin bishopric at Sebastae, and the title was continued in the Roman Church till the 15th century (Le Quien, Oriens Christ. iii, 1290). Saladin marched through it in A.D. 1184, after his repulse from Kerak (Abulafia, Annal. A.H. 580). Benjamin of Tudela describes it as having been "for some a very strong city, and situated on the mount, in a fine country, richly watered, and surrounded by gardens, vineyards, orchards, and olive-presses." He adds that the church was there (Itinere. [ed. Asher] p. 65). Phocas and Brocardus speak only of the church and tomb of John the Bap- tist, and of the Greek church and monastery on the sum- mit of the hill. Notices of the place occur in the trav- ellers of the 14th, 15th, and 16th centuries; nor are they all so meagre as Dr. Robinson conceives. That of Mori- son, for instance, is full and exact (Voyage du Mont Si- nai, p. 230-233). The description of Sandys, likewise, is quite circumstantial (see Kitto, Phys. Hist. of Palest. p. xxxvii sq.). Scarce any traces of the earlier or later Samaria could then be perceived, the materials having been used by the inhabitants for the construction of their own humble dwellings. The residents were an extremely poor and miserable set of people. In the 18th century the place appears to have been left unexplored, but in the present century it has often been visited and described.

II. Description.—In the territory originally belonging to the tribe of Joseph, about six miles to the north-west of the city of Samaria, a wide and level plain is sur- rounded with high hills, almost on the edge of the great plain which borders upon the Mediterranean. In the centre of this basin, which is on a lower level than the valley of Shechem, rises a level elevated oblong hill, with steep yet accessible sides, and a long flat top. The singu- lar beauty of its situation may thus be described. From further back the tasteful Idumean (Josephus, War, i, 21, 2; Ant. xv, 8, 5). All travellers agree that it would be difficult to find in the whole land a situation of equal strength, fertility, and beauty combined. In all these particular, says Dr. Robinson, it has greatly the advan- tage over Jerusalem (Bibl. Researches, iii, 146). In the valley there is an abundance of excellent water all the year round, but on the hill itself there is not so much as a single fountain. This is its only and great disad- vantage as a site for a city, and a most serious one it must have been, especially in the time of siege. This was a want which Samaria shared in common with the capital of Joseph, and the deficiency in fresh water was so amply supplied by cisterns under the houses and else- where that in the severe sieges we never read of either city suffering from a scarcity of water. See JERUSALEM.

The hill of Samaria itself is of considerable elevation and very regular in form, and the broad deep valley in the midst of which it lies is a remaining feature of the Nabûs (Shechem), which here expands into a breadth of five or six miles. Beyond this valley, which completely isolates the hill, the mountains rise again on every side, forming a complete wall around the city (as referred to in 2 Kings vi, 17). They are terraced to the
General View of Sebastiyeh (Samaria) from the south-east, and the Terraces of the Hill to the left. (From a photograph by the Editor.)

tops, sown in grain, and planted with olives and figs, in the midst of which a number of handsome villages appear to great advantage, their white stone cottages contrasting strikingly with the verdure of the trees. The hill of Samaria itself is cultivated from its base, the terraced sides and summit being covered with corn and with olive-trees. About midway up the ascent the hill is surrounded by a narrow terrace of level land, like a belt, below which the roots of the hill spread off more gradually into the valleys. Higher up, too, are the marks of slight terraces, once occupied, perhaps, by the streets of the ancient city. The ascent of the hill is very steep, and the narrow footpath winds among the mountains through substantial cottages of the modern Sebastiyeh (the Arabic form of Sebastate), which appear to have been constructed to a great extent of ancient materials, very superior in size and quality to anything which could at this day be wrought into an Arab habitation. The houses are all of stone, though erected with little or no regard to order and regularity. These, with their inmates, present the same uncLean appearance that is met with among all the Falashim of the country; and the inhabitants are remarkably rude, but more industrious than most of their race. The view from the summit is most interesting. Beneath, to the north and east, lie its own immediate fertile valleys; and, turning westwardly, the eye wanders over rich plains to Sharon and the blue Mediterranean; and even in the present impoverished state of the country the scene fills the mind of the beholder with delight.

On the summit, the first object which attracts the notice of the traveller, and, at the same time, the most conspicuous ruin of the place, is the church dedicated to John the Baptist, erected on the spot which an old tradition (noticed above) fixed as the place of his burial, if not of his martyrdom. It is said to have been built by the empress Helena; but the architecture limits its antiquity to the period of the Crusades, although a portion of the eastern end seems to have been of earlier date. There is a blending of Greek and Saracenic styles, which is particularly observable in the interior, where there are several pointed arches; others are round. The columns follow no regular order, while the capitals and ornaments present a motley combination, not to be found in any church erected in or near the age of Constantine. The length of the edifice is 153 feet inside, besides a porch of 10 feet; and the breadth is 75 feet. The eastern end is rounded, in the common Greek style; and, resting, as it does, upon a precipitous elevation of nearly 100 feet immediately above the valley, it is a noble and striking monument. Within the enclosure is a common Turkish tomb; and beneath it, at a depth reached by twenty-one stone steps, is a sepulchre, three or four paces square, where, according to the tradition, John the Baptist was interred after he had been slain by Herod. There is no trace of this tradition earlier than the time of Jerome; and if Josephus is correct in stating that John was beheaded in the castle of Macherus, on the east of the Dead Sea (Ant. xviii, 5, 2), his burial in Samaria is very improbable. See John the Baptist.

On approaching the summit of the hill, the traveller comes suddenly upon an area once surrounded by limestone columns, of which fifteen are still standing and two prostrate. These columns form two rows, thirty-two paces apart, while less than two paces intervene between the columns. They measure seven feet nine inches in circumference; but there is no trace of the order of their architecture, nor are there any foundations to indicate the nature of the edifice to which they belonged. Some refer them to Herod's temple to Augustus, others to a Greek church which seems to have once occupied the summit of the hill. The descent of the hill on the W.S.W. side brings the traveller to a very remarkable colonnade, which is easily traceable by a great number of columns, erect or prostrate, along the side of the hill for at least one third of a mile, where it terminates at a heap of ruins, near the eastern extremity of the ancient site. The columns are sixteen feet high, two feet in diameter at the base, and one foot eight inches at the top. The capitals have disappeared; but the shafts retain their polish, and, when not broken, are in good preservation. Eighty-two of these columns are still erect, and the number of those fallen and broken must be much greater. Most of them are of the limestone common to the region; but some are of white marble, and some of granite. The mass of ruins in which this colonnade terminates towards the west is composed of blocks of hewn stone, covering no great area, on the slope of the hill, many feet lower than the summit. Neither the situation nor extent of this pile favors the notion of its having been a palace, nor is it easy to conjecture the design of the edifice. The colonnade, the remnants of which now stand solitary and mournful in the midst of ploughed fields, may, however, with little hesitation, be referred to the time of Herod the Great, and must be regarded as belonging to some one of the splendid structures with which he adorned the city. In the deep ravine which bounds the city on the north there is another colon-
nade, not visited by Dr. Robinson, but fully described by Dr. Olin (Travels, ii, 371–373). The area in which these columns stand is completely shut in by hills, with the exception of an opening on the north-east; and so peculiarly sequestered is the situation that it is only visible from a few points of the heights of the ancient site, by which it is overshadowed. The columns, of which a large number are entire and several in fragments, are erect, and arranged in a quadrangle 196 paces in length and 64 in breadth. They are three paces asunder, which would give 170 columns as the whole number when the colonnade was complete. The columns resemble, in size and material, those of the colonnade last noticed, and appear to belong to the same age. These also probably formed part of Herod’s city, though it is difficult to determine to which use to which the colonnade was appropriated. Dr. Olin is possibly right in his conjecture that this was one of the places of public assembly and amusement which Herod introduced into his dominions. “A long avenue of broken pilars” (says dean Stanley), “apparently the main street of Herod’s city, here, as at Palmyra and Damascus, adorned by a colonnade on each side, still lines the topmost terrace of the hill.” But the fragmentary aspect of the whole place exhibits a present fulfilment of the prophecy of Micah (i, 6), though it may have been fulfilled more than once previously by the ravages of Shalmaneser or of John Hyrcanus: “I will make Samaria as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof” (Mic. i, 6; comp. Hos. xi, 16).


SAMARIA, Region of (usually Σαμαρία, the same as the city; but when distinguishing it from the latter, the Sept. and Josephus write Σαμαρία or Χώρος Σαμαρίας; sometimes Samar, as Pindery). This term at first included all the tribes over which Jeroboam made himself king, whether east or west of the river Jordan. Hence, even before the city of Samaria existed, we find the “old prophet who dwelt at Bethel” describing the predictions of “the man of God who came from Judah,” in reference to the altar at Bethel, as directed not merely against that altar, but “against all the houses of the high-places which are in the cities of Samaria” (1 Kings xiii, 32), i.e., of course, the cities of which Samaria was, or was to be, the head or capital. In other places in the historical books of the Old Testament (with the exception of 2 Kings xvii, 24, 26, 28, 29) Samaria seems to denote the city exclusively. But the prophets use the word, much as did the old prophet of Bethel, in a greatly extended sense. Thus the “calf of Bethel” is called by Hosea (viii, 5, 6) the “calf of Samaria;” in Amos (iii, 9) the “mountains of Samaria” are spoken of; and the “captivity of Samaria and her daughters” is a phrase found in Ezekiel (xvi, 53).

But, whatever extent the word might have acquired, it necessarily became contracted as the limits of the kingdom of Israel became contracted. In all probability the territory of Simeon and that of Dan were very early absorbed in the kingdom of Judah. This would be one limitation. Next, in B.C. 771 and 740 respectively, “Pul, king of Assyria, and Tilghath-pilneser, king of Assyria, carried away the Reubenites, and the Gadites, and the half-tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan” (1 Chron. v, 26). This would be a second limitation. But the latter of these kings went further: “He took Ijon, and Abel-beth-maacah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria” (2 Kings xv, 29). This would be a third limitation. Nearly a century before, B.C. 869, “the Lord had begun to cut Israel short,” for “Hazael, king of Syria, smote them in all the coasts of Israel: from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon.
SAMARIA

even Gilead and Bashan" (2 Kings x, 32, 33). This, however, as we may conjecture from the diversity of expression, had been merely a passing inroad, and had involved no permanent subjection of the country, or despoilation of its inhabitants. The invasions of Pul and of Tilgath-pilneser were utter clearances of the population. The territory thus desolated by them was probably occupied by degrees by the pushing forward of the neighboring heathen, or by straggling families of the Israelites themselves. In reference to the northern part of Galilee, it appears that a branch of the population remained. Hence the phrase “Galilee of the nations” or “Gentiles” (Isa. ix. 1; 1 Mac. v. 15). No doubt this was the case also beyond Jordan. But we have yet to arrive at a fourth limitation of the kingdom of Samaria. It is evident from an occurrence in Hezekiah’s reign that, in the deposition of Hoshea, the last king of Israel, the authority of the king of Judah, or, at least, his influence, was recognized by portions of Asher, Issachar, and Zebulun, and even of Ephraim and Manasseh (2 Chron. xxx, 1-26). Men came from all these tribes to the Passover at Jerusalem. The leaders of Judah took 276. In fact, the limits of the kingdom of Samaria had been reduced, that when, two or three years afterwards, we are told that “Shalmaneser came up throughout the land,” and after a siege of three years “took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor, on the border of Gozan, and in the cities of the Medes” (2 Kings xvii, 6, 9), and yet again we are told that “Israel was carried away out of their own land into Assyria” (2 Kings xvii, 23), we must suppose a very small field of operations. Samaria (the city), and a few adjacent cities or villages only, represented that dominion which had once extended from Bethel to Dan northward, and from the Mediterranean to the borders of Syria and Ammon eastwards. This is further confirmed by what we read of Josiah’s progress, in B.C.628, through “the cities of Manasseh and Ephraim and Simeon, even unto Naphath” (2 Chron. xxxiv, 6). Such a progress would have been impracticable had the number of cities and villages been at all large. On the capture of the city of Samaria, and the final overthrow of the kingdom of Israel by Shalmaneser or Sargon (B.C.720), the Jews were removed, and strangers were brought from Assyria “and placed in the cities of Samaria” (2 Kings xvii, 24; comp. Ezra iv, 10). The name of the new country of the Medes, and of the Medes, is developed. See SAMARITANS. Instead of a kingdom, Samaria now became a province. Its extent cannot be exactly ascertained. The political geography of Palestine was undergoing changes every year, in consequence of incessant wars and conquests; and it was not until the period of the division of the kingdom that the boundaries of provinces began to be accurately defined. Josephus describes the province thus: “The district of Samaria lies between Judaea and Galilee. Commencing at a village called Ginea, situated in the Great Plain, it terminates at the territory of the Acrabatenes” (War, iii, 3, 4). Ginea is identical with the modern Jenin, on the southern side of Mount Hermon, the Nemrut Dagh of the ancients. Therefore, that the northern border of Samaria ran along the foot of the mountain-range, beginning at the promontory of Carmel on the west, and terminating at the Jordan, near the site of Succoth. Its southern border would probably correspond pretty nearly to a line drawn from Joppa eastward through Bethel to the Jordan (see Re- land, Palest, p. 192). Thus it comprehended the ancient territory of Ephraim, and of those Manasseites who were west of Jordan. “Its character,” Josephus continues, “is in no respect different from that of Judah. Both abound in mountains and plains, and are suited for agriculture, and productive, wooded, and full of fruits both wild and cultivated. They are not abundantly watered; but much rain falls there. The springs are of an exceedingly sweet taste; and, on account of the quantity of good grass, the cattle there produce more milk than elsewhere. But the best proof of their richness and fertility is that both are thickly populated.” The accounts of modern travellers confirm this description by the Jewish historian of the “good land” which was allotted to that powerful portion of the house of Joseph which crossed the Jordan, on the first division of the territory. The geographical position of the province is several times incidentally mentioned in the New Testament. Thus in Luke xvii, 11 it is stated that our Lord, in proceeding to Jerusalem from northern Palestine, “passed through the midst of the land” and Judea and went to Galilee, St. John says, “He must needs go through Samaria” (iv, 4). So also, when Paul and Barnabas were sent on a special mission from Antioch to Jerusalem, “they passed through Phenice and Samaria” (Acts xv, 5). They followed the road along the coast past Sidon, Tyre, and Caesarea.

After the time of Roman rule in Syria, the name of Samaria as a province appears to have passed away. It is used by Pliny and Ptolemy, and is mentioned by Jerome. It is not found, however, in the Notitiae Ecclesiasticae of the Patrology of Eusebius, but in the later lists of the ancient cities of the country, as if newly known to the natives of the country. The name of the ancient city has even given place to the Arabo-Greek Sebastiyeh—Kitty.

On the history and natural features of the region in question, see Israel, KINGDOM OF; PASTEUR; SAMARIA, CITY OF.

Samar'itan (Heb. Shomerovim, שומרונים, from Shomerim, the Heb. name of Samaria; Sept., Πα σαριτα, from Σαμαριταί, from Samaritans, the name of a small people still resident in the country across the Jordan from Jericho, who have a prolonged tradition and a peculiar form of worship. For this reason they were called Samaritans, or Samaritans, withersby [by a play upon their original name], i.e. keepers of the law), as interpreted by Epiphanius, Narr. i, 9), a term which in its strictest sense would denote an inhabitant of the city of Samaria. But it is not found at all in this sense, exclusively at any rate, in the Old Testament, nor perhaps elsewhere. In fact, it only occurs twice, and then in a wider signification, in 2 Kings xvii, 29. There it is employed to designate those whom the king of Assyria had “placed in (what are called) the cities of Samaria (whatever these may be) instead of the children of Israel.” Were the word Samaritan found elsewhere in the Old Testament, it would have designated those who had inhabited the kingdom of the ten tribes, which in a large sense was called Samaria. As the extent of that kingdom varied, which it did very much, gradually diminishing to the time of Shalmaneser, so the extent of the word Samaritan would have varied. In the New Testament, it is applied, strictly speaking, to the people or sect who had established an independent worship of their own in a temple or synagogue at Nablus. Although a comparatively small and isolated community, their history and literature are so closely connected with those of the Hebrew people as to give them great importance in a Biblical point of view. See Sects of the Jews. People.—As we have seen in the preceding articles, Shalmaneser, or Sargon, and the Medes and the Babylonians, up to Alexander the Great, the successors of Alexander the Great, the successors of Alexander the Great, destroyed, then again, the remnant of the ten tribes which still acknowledged Hosea’s authority, into Assyria. This remnant consisted, as has been shown, of Samaria (the city) and a few adjacent cities and villages. Now (c), did he carry away all their inhabitants, or not (d)? Whether they were wholly or only partially desolated, who replaced the deported population? On the answer to these inquiries will depend our determination of the questions, Were the Samaritans a mixed race, composed partly of Jews, partly of new settlers, or were they purely of foreign extraction? Upon few Biblical questions more different opinions have been held. 1. Arguments in Favor of an Exclusively Hebraic Origin of the Samaritans.—The great advocate of this view is Hengstenberg, who states not only the Biblical reasons, but continues the examination through Sirach.
the Maccabees, and the New Test. (Authentique des Penta-
tetch, i, 28). In favor of the purely Assyrian origin of the people, Hengstenberg quotes Mill, Schultz, R. Simon, Reland, and Elmacin. To this list others add Saiber, Rosemundt, Druses, Malduantes, Huévernik, Bonus, Böhm, and Trench (Paradise, p. 310 sqq.). In ancient times, Josephus, Origen, Eusebius, Epiphanius, Chrysostom, and Theodoret are quoted on the same side. The following is an outline of this position:

It has been asserted that the language of Scripture admits of scarcely a doubt. "Israel was carried away (2 Kings iv, 6, 12) into the nations which were placed in the cities of Samaria instead of the children of Israel" (2 Kings xxvi, 24). There is no mention whatever, as in the case of the somewhat parallel destruction of the kingdom of Judah, of "the poor of the land being left to be vine-dressers and husbandmen" (2 Kings xxxv, 15). It is added that, had any left, it would have been impossible for the new inhabitants to have been so utterly unable to acquaint themselves with "the manner of the God of the land" as to require to be taught by some priest of the captivity sent from the king of Assyria. Besides, it was not an unusual thing with Origen and Theodoret to ascribe the destruction of the national race of the inhabitants. Comp. Herod, iii, 149: "The Persians dragged (σαρηνασαντες) Samos, and delivered it up to Syro-
ian, stripped of all its men;" and, again, Herod. vi, 51, for the application of the same treatment to other islands, where the process called σαρηνασθαι is described, and is compared to a hunting-out of the population (ση-
ονείτης). Such a capture is presently connected with the capture of other territories to which σαρηνασθαι was not applied. Josephus's phrase in reference to the citi-
eties of Samaria is that Shalmaneser "transplanted all the people" (Ant. ix, 14, 1). A threat against Jerusalem, which was, indeed, only partially carried out, shows how complete and sudden was the last relics of the sister kingdom must have been: "I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish: he wipeth and turneth it upon the face thereof" (2 Kings xxvi, 15). This was uttered within forty years after B.C. 721, during the reign of Man-
asseh. It must have derived much strength from the re-
centness and proximity of the calamity.

Hence it is concluded by the advocates of this view that the cities of Samaria were not partially, but wholly, evacuated of their inhabitants in B.C. 720, and that they remained so until, in the words of 2 Kings xvii, 24, "the king of Assyria brought men from Babylon, and from Cuthah, and from Avv (Ivah, 2 Kings xviii, 34), and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." Thus the new Samaritans—for such we would now call them—were Assyrians by birth or subjugation, were utterly strangers in the cities of Samaria, and were exclusively the inhabitants of those cities. An incidental question, however, arises: Who was the king of Assyria that ef-
fected this colonization? At first sight, one would sup-
pose the king of Assyria that marched on Jerusalem, and the repeopling seems to be a natural sequence of the depopulation. Such would appear to have been Josephus's view; for he says of Shalmaneser, "When he had removed the people out of their land, he brought other nations out of Cuthah, a place so called (for there is still in Persia a river of that name) from Samaria into the country of the Israelites" (Ant. ix, 14 and 8; x, 9, 7); but he must have been led to interpret this simple by the juxtaposition of the two transactions in the Hebrew text. The Samaritans themselves (in Ezra iv, 2, 10) attributed their colonization, not to Shalma-
neser, but to "Esar-haddon, king of Assur," or to "the great and mighty king, to whom Assur owes his throne," or to one of his generals. It was probably on his invasion of Judah, in the reign of Manasseh, about B.C. 677, that Esar-haddon discovered the policy of leaving a tract upon the very frontiers of that kingdom thus desolate, and determined to garrison it with foreigners. The fact, too, that some of these foreigners came from Bab-
ylon would seem to direct us to Esar-haddon rather than to his grandfather Shalmaneser: it was only re-
cently that Babylon had come into the hands of the Assyrian king. There is another reason why this date should be preferred: it coincides with the termination of the sixty-five years of Isaiah's prophecy, delivered B.C. 742, within which "Ephraim should be broken that it should not be a people" (Isa. vii, 8). This was not effectually accomplished until the very land itself was occupied by strangers. So long as this had not taken place, there might be hope of return; after it had taken place, no hope. Josephus (Ant. x, 9, 7) expressly notices this difference in the cases of the ten and of the two tribes. The land of the former became the posses-
sion of foreigners, the land of the latter not so.

These strangers, who are thus assumed to have been placed in "the cities of Samaria" by Esar-haddon, were, of course, idolaters, and worshiped a strange medley of divinities. Each of the five nations, says Josephus, who is confirmed by the words of Scripture, had its idol or gods. No place was found for the worship of Him who had once called the land his own, and whose it was still. God's displeasure was kindled, and they were infested by beasts of prey, which had probably increased to a great extent before their entrance upon it. "The Lord sent lions among them, which slew some of them." On their explaining their miserable condition to the king of Assyria, he despatched one of the captive priests to teach them "how they should fear the Lord." The priest came accordingly; and henceforth, in the lan-
guage of the sacred historian, they "feared the Lord, and served their graven images, both their children and their children's children: as did their fathers, so do they unto this day" (2 Kings xvii, 41). This last sentence was probably inserted by Ezra. It serves two purposes: 1st, to qualify the pretensions of the Samaritans of Ezra's time to be pure worshippers of God—they were no more exclusively his servants than was the Roman em-
peror, who desired to place a statue of "Christ in the Pantheon, entitled to be called a Christian: and, 2ndly, to show how entirely the Samaritans of later days dif-
fered from their ancestors in respect to idolatry. Jose-
phus's account of the distress of the Samaritans, and of the remedy for it, is very similar, with the exception that, with him, they are associated with pestilence.

Such, according to this view, to one of the views of the Jewish writers, was the origin of the post-captivity, or new Samaritans—men not of Jewish extraction, but from the farther East. The Cuthaenas had formerly belonged to the inner parts of Persia and Media, but were then called 'Sam-
aritans,' taking the name of the country to which they were removed," says Josephus (Ant. x, 9, 7). Again, he says (Ant. ix, 14, 8) they are called, "in He-
brew, 'Cuthaenas,' but in Greek, 'Samaritans.'" Our Lord expressly terms them ἀλλογενικοι (Luke xviii, 18); and Josephus's whole account of them shows that he believed them to have been μιντακοι ἀλλογενεῖς, though, as Strabo (1, 4, 3) says, "the place of the ten tribes, or of the ten tribes who were in the land of Israel to come to the great Passover which he celebrated, and the different
tribes are mentioned (ver. 10, 11) who did or did not respond to the invitation. Later, Esar-haddon adopted the policy of Shalmaneser, and a still further deportation took place (Ezra iv, 2); but even after this, though the land was left in the hands of the Assyrians, the people who had remained were not allowed to return. The land was not swept clean of its original inhabitants. Josiah, it is true, did not, like Hezekiah, invite the Samaritans to take part in the worship at Jerusalem; but, finding himself strong enough to disregard the power of Assyria, now on the decline, he virtually claimed the land of Israel as the rightful possession of his house. He adopted energetic measures for the suppression of idolatry, and even exterminated the Samaritan priests. But what is of more importance as showing that some portion of the ten tribes was still left in the land is the fact that, when the collection was made for the repairs of the Temple, we are told that the Levites gathered the money "of the hand of Manasseh and Ephraim, and of all the remnant of Israel," as well as "of Judah and Benjamin" (2 Chron. xxxiv, 9). So, also, after the discovery of the book of the law, Josiah bound not only "all who were present in Judah and Benjamin" to stand to the covenant contained in it; but "he took away all the abominations from the house of the Lord, and all theAlt of the children of Israel, and made all that were present in Israel to serve, even to serve Jehovah their God. All his days they departed not from serving Jehovah the God of their fathers" (2 Chron. xxxiv, 32, 33).

Later yet, during the viceroyalty of Gedaliah, we find that the house of David was the part of the ten tribes which had shown itself under Hezekiah and Josiah. Eighty devotes from Shechem, from Shiloh, and from Samaria, came with all the signs of mourning, and bearing offerings in their hand, to the Temple at Jerusalem. They thus testified both their sorrow for the desolation that had come upon it, and their readiness to take part in the worship there, now that order was restored. This, it may be reasonably presumed, was only one party out of many who came on a like errand. All these facts prove that, so far was the intercourse between Judah and the remnant of Israel from being imderoded by religious anomalies, that it was the religious bond which bound them together. Hence it would have been quite possible during any portion of this period for the mixed Samaritan population to have received the law from the Jews.

This is far more probable than that copies of the Pentateuch should have been preserved among those few grasshoppers who clung to the land when the land was shaven by the razer of the king of Assyria, or who had straggled back thither from their exile. If even in Jerusalem itself the book of the law was so scarce, and had been so forgotten, that the pious king Josiah knew nothing of its contents till it was accidently discovered, still less probable is it that in Israel, given up to idolatry and wasted by invasions, any copies of it should have survived.

On the whole, we should be led to infer that there had been a gradual fusion of the heathen settlers with the original inhabitants. At first the former, who resided in the cities of Jerusalem and in the hill country, built one of their own false gods, endeavored to appease him by adopting in part the religious worship of the nation whose land they occupied. They did this in the first instance, not by mixing with the resident population, but by sending to the king of Assyria for one of the Israelish priests who has been cited captive. But in process of time the amalgamation of races became complete, and the worship of Jehovah superseded the worship of idols, as is evident both from the wish of the Samaritans to join in the Temple worship after the captivity, and from the absence of all idolatrous symbols on Gerizim. So far, then, the history leaves us alto-
gether free from the doctrine that some change of the empire was received by the Samaritans. Copies of it might have been left in the northern kingdom after Shalmaneser's invasion, though this is hardly probable; or they might have been introduced thither during the religious reforms of Hezekiah or Josiah. Till the return from Babylon there is no evidence that the Samaritans regarded the Jews with any extraordinary dislike or hostility. Indeed, the whole period of their existence, of which the chief event was probably an attempt to be conciliated with which Nehemiah met their advances when he was rebuilding the walls of Jerusalem provoked their wrath. From this time forward they were declared and open enemies. The quarrel between the two nations was further aggravated by the determination of Nehemiah to break off all connection between the two tribes that had contracted between Jews and Samaritans. Manasseh, the brother of the high-priest (so Josephus calls him, Ant. xi, 7, 3), and himself acting high-priest, was one of the offenders. He refused to divorce his wife, and took refuge with his father-in-law, Sanballat, who consorted him for the loss of this priestly privilege in Jerusalem by making him high-priest of the new Samaritan temple on Gerizim. With Manasseh many other apostate Jews who refused to divorce their wives fled to Samaria. It seems highly probable that these men took the Pentateuch with them, and adopted it as the basis of the new religious system which they inaugurated. See Pentateuch, Assyrian inscriptions."

(2.) That the country should be swept clean of its inhabitants on the downfall of Samaria seems most improbable. It is true Eastern conquerors did sometimes utterly destroy cities, and occasionally extirpate whole islands (Herod. iii, 149). And some have thought the Pentateuch was translated into the Syriac from the older Assyrian inscriptions (Layard, Nineveh and its Remains, ii, 374); but, as Rawlinson justly remarks, "it appears by the inscriptions that towns were frequently spared, and that the bulk of the inhabitants were generally left in the place" (Five Great Monarchies, i, 304, note). Should such be the case, it must be argued that the conquest of the residents of the city of Samaria was of a character to draw upon them the severest chastisement of their conquerors—an indiscriminate slaughter, with implant or slavery awaiting the prisoners—there is no reason to suppose that the cities and towns of the provinces met with the same fate. According to the Assyrian inscriptions of Sargon, this removal consisted of only 27,280 families—amounting, let us say, to 200,000 individuals—which certainly would not exhaust the land.

It is popularly said and credited that those Assyrians were placed in Samaria by Shalmaneser soon after the fall of the kingdom; but this is a mistake. It arose probably from the statement of historians who, not noticing the distinction between Shalmaneser and Shalmaneser, included into this error from the juxtaposition in which the two events are related in the Hebrew text. It is doubtful whether Shalmaneser conducted the siege to its end, for there is a supposition that he was treacherously slain by the emissaries of Sargon, who had usurped the throne during his master's absence, and that the siege was terminated under the command of one of his lieutenants. The following expression is remarkable, and would tend to confirm this opinion: "Shalmaneser, king of Assyria, came up against Samaria and besieged it. And at the end of three years they took it" (2 Kings xviii, 9, 10). The two children, the captives, claim the victory to himself, as well as the removal of the Samaritans to Assyria (Rawlinson, Herodotus, i, 472; comp. Isa. xx, 1). It is a curious and interesting fact, for the knowledge of which we are indebted to Sir H. Rawlinson, that Sargon penetrated far into the interior of Arabia, but, coming off with the Arabian tribes, settled them in Samaria. This explanation of the capture of Samaria to the Arabian came to be associated with Samballat in the government of Judaea, as well as the mention of Aramaic in the army of Samaria (Illustrations of Egyptian History, etc., in the Trans. of the Roy. Soc. Lit. 1860, i, 148, 149). See Sasoo. Be this as it may, it is quite certain that the time elapsed between the fall of Samaria to the removal of the Assyrians into its cities. In the Assyrian inscriptions we have a list—probably a complete one—of the monarchs of the latter half of the
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sith and the first half of the 7th century B.C., namely, Tiglath-pileser II, Shalmanesser II, Sargon, Sennacherib, and Esar-haddon. Now the Samaritans themselves attribute their removal to this last-mentioned monarch—"Esar-haddon, king of Assur," "the great and noble Asnapper" (Ezra iv, 2, 10); and of this there can be no reasonable doubt. He invaded Judah in the reign of Manasseh, about B.C. 677, and probably it was this expediti-

tion that moved him to place these his subjects in Samaritania, by which he is conjectured to have died in B.C. 669, the transmigration must have taken place some time between these dates. Let us suppose that it oc-

urred B.C. 670, and that king Josiah began his refor-

mation B.C. 628. This would have given the strangers a residence of forty-two years. The question now arises, Were these colonists so numerous as to replace the cit-

ies of Israel, from Bethel even to Naphtali? and was it over these that Josiah exercised his authority? Now, we have no means of arriving at any estimate of the number of these aliens; but, whatever it may have been, it is highly improbable that king Josiah would have had the impudence to interfere with any subjects of the king of Assyria, especially as that government had already laid a heavy hand upon Judah (2 Kings xviii, 13-15). Neither had he any religious jurisdiction over them. It seems far more likely that Josiah carried out his reform ostensibly among the remaining Israelites, the most of whom might be of Israelitish race, because under his rule. Israel was not at any time all given to idolatry. In one of its unholiest periods (under Ahaz) there were 7000 faithful men who had not bowed their knees unto Baal (1 Kings xix, 18). Again, when Hez-

ekiah sent his delegates to visit the nation, although the majority of the people "mocked them, nevertheless divers of Asher and Manasseh and of Zebulon humbled themselves and came to Jerusalem" (2 Chron. xxx, 11). The residue of the ten tribes would be still more at-

tached to the government of Judah after the destruc-

tion of their own.

(2.) On the whole, therefore, notwithstanding the force of the counter-arguments, we conclude that, al-

though the city of Samaria itself was probably razed to the ground, and its population wholly carried away, yet a considerable remnant of the inhabitants of the adjoining country was left. Consequently in later times the people, in their origin, were a mixed race. Doubtless the colonists, when not naturalized, became Jews, were greatly superior in numbers. When they came, they found none but the dregs of the populace, whom the victors had left. All power was in the hands of the colonists, All that the words in 2 Kings xvii, 24 prove is that the colonists who had been transplanted thither, who were not distinctively Israelites, had the king to the inhabitants of the local god. The request was granted. One of the transported priests was de-

patched to them, who came and dwelt at Bethel, and instructed them in the worship of Jehovah. He was not a Levitical priest, but an Israelitish priest of the calves; but he was, as we have seen, the hereditary king when the inhabitants were carried away, and because Bethel, where he settled, was the chief seat of the calf-worship.

On the return of the Jews from the Babylonian cap-

tivity, the Samaritans wished to join them in rebuild-

ing the Temple at Jerusalem, saying, "Let us build with you: for we seek your God as ye do; and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up hither" (Ezra iv, 2). It is curious, and perhaps indicative of the treacherous character of their designs, to find them even then cal-

led, by anticipation, "the adversaries of Judah and Bere-

haim" (Ezra iv, 1), a title which they afterwards fully justified. But, so far as professions go, they are not enemies; they are most anxious to be friends. Their religion, they assert, is the same as that of the two tribes; therefore they have a right to share in that great religious undertaking. But they do not call it a national temple. They advocate the claims of the Jews to Jewish blood. They confess their Israelitish descent, and even put it forward ostentatiously, perhaps to en-

hance the merit of their partial conversion to God. That it was but partial they give no hint. It may have become purer already, but we have no information

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that it had. But the proffered assistance was declined. Thenceforward they threw all obstacles in the way of the temple buildings. The question here was to determine the operations of the Jews entirely unsuccessful. Two Persian kings were induced to hinder the Jews in their rebuilding; and their opposition was not finally overcome till the reign of Darius Hystaspis, B.C. 519. The enmity which began at the time when the cooperation of the Samaritans in rebuilding the temple was refused continued to increase till it reached such a height as to become proverbial in after-times. It is probable, too, that the more the Samaritans detached themselves from idols and became devoted exclusively to a sort of worship of Jehovah, the more they resented the treatment of the Jews by the Samaritans as a form of fraternization. Matters at length came to a climax. About B.C. 409, in the reign of Darius Nthus, one Manasseh, of priestly descent, was expelled from Jerusalem by Nehemiah for an illegal marriage, and took refuge with the Samaritans. Whether the temple on Mount Gerizim as actually built in the days of Manasseh is doubtful. Probably he labored to unite the people in a common worship. The temple is not said to have been erected till the time of Alexander the Great, who gave permission to build it. If so, it did not exist till about one hundred years after Manasseh. It is difficult to make a consistent and clear account of the matter from the state of evidence as it is. The ancient construction is erroneous, since he is inconsistent with Neh. xiii, 28, etc. The establishment of a separate worship made the breach existing between the Jews and Samaritans irreparable. From this time malcontent Jews resorted to Samarim and the very name of either people became odious to the other. About the year B.C. 129, John Hyrcanus, high-priest of the Jews, destroyed the city of the Samaritans. The Cuthean Samaritans had possessed only a few towns and villages of the large area generally known as Samaria, and these lay almost together in the centre of the district. Shechem, or Sychar (as it was contemptuously designated), was their chief settlement, even before Alexander the Great destroyed the city of Samaria, probably because it lay almost close to Mount Gerizim. Afterwards it became more prominently so, and there on the destruction of the city of Samaria by Alexander they had built themselves a temple, which remained till the capture of Gerizim by John Hyrcanus. The Samaritans, from administering their own towns, became more prosperous. The only thing wanted to crystallize the opposition between the two races—viz., a rallying-point for schismatical worship—being now obtained, their animosity became more intense than ever. The Samaritans are said to have done everything in their power to annoy the Jews. They would send groups of Samaritans, as shepherds on their road to Jerusalem, as in our Lord's case. They would even waylay them in their journey (Joseph. Ant. xx, 6, 1); and many were compelled through fear to take the longer route by the east of Jordan. Certain Samaritans were said to have once penetrated into the Temple of Jerusalem, and to have defiled it by scattering dead men's bones on the sacred pavement (ibid. xviii, 2, 2). We are told, too, of a strange piece of mockery which must have been especially resented. It was the custom of the Jews to communicate to their brethren still in Babylon the exact day and hour of the rising of the paschal moon by beacon-fires commencing from one mountain and passing forward from hill to hill until they were mirrored in the Ephrathites. So the Greek poet represents Agamemnon as conveying the news of Troy's capture to the anxious watchers at Mycene. Those who "sat by the waters of Babylon" looked for this signal with much interest. It enabled them to share in the rejoicing of those who were in their fatherland, and it proved to them that they were not forgotten. The Samaritans thought scorn of these feelings, and would not unfrequently deceive and disappoint them by kindling a rival flame and perplexing the watchers on the mountains. "This fact," says Dr. Trench, "is mentioned by Makrizi (see De Sacry, Chrest. Arabs, ii, 159), who affirms that it was this which put an end to the Jews making claims to the mountains which they regarded as the moment of the new moon's appearance (comp. Schöttgen, Hort. Hebr. i, 344)."

Their own temple on Gerizim the Samaritans considered to be much superior to that at Jerusalem. There they sacrificed a pass-over. Towards the mountain, even after the temple on Mount Gerizim had fallen, wherever there were, they directed their worship. To their copy of the law they arrogated an antiquity and authority greater than attached to any copy in the possession of the Jews. The law (i.e. the five books of Moses) was their sole code; for they rejected every other book in the Jewish canon. They accordingly professed to hold the law better than did the Jews themselves, employing the expression not without meaning, "The Jews indeed do so and so; but we, observing the letter of the law, do otherwise." The Jews, on the other hand, were not more conciliatory in their treatment of the Samaritans. The copy of the law possessed by that people they declared to be the legacy of an apostate (Manasseh), and cast grave suspicions upon its genuineness. Certain other Jewish regenerate, as already observed, had, from time to time, taken refuge with the Samaritans. Hence, by degrees, the Samaritans claimed to partake of Jewish blood, especially if doing so happened to suit their interest (Joseph. Ant. xii, 6, 5; ix. 14, 3), or to suit the interests of others who were seeking to influence them. The Jews, however, would not make this request which they made to Alexander the Great, about B.C. 392. They desired to be excused payment of tribute in the sabbatical year, on the plea that as true Israelites, descendants of Ephraim and Manasseh, sons of Joseph, they refrained from cultivating their land in that year. Alexander, on cross-questioning them, discovered the hollowness of their pretensions. (They were greatly disconcerted at their failure, and their dissatisfaction probably led to the conduct which induced Alexander to besiege and destroy the city of Samaria. Shechem was, indeed, their metropolis, but the destruction of Samaria seems to have satisfied Alexander.) Another instance of claim to Jewish descent appears in the words of the woman of Samaria to our Lord, John iv, 12: "Art thou greater than our father Jacob, who gave us the well?" a question which she puts without recoiling that she had just before strongly contrasted the Jews and the Samaritans. Very far were the Jews from assuming claim to the blessing of the old covenant, or of these people. They were ever reminding them that they were, after all, mere Cutheans, mere strangers from Assyria. They accused them of worshipping the idol-gods buried long ago under the oak of Shechem (Gen. xxxv, 4). They would have no dealings with them that would partake of this filthiness, and would not have, of course, sometimes to give way to necessity, for the disciples had gone to Sycamore to buy food while our Lord was talking with the woman of Samaria by the well in its suburb (John iv, 38). From Luke ix, 52 we learn that the disciples went before our Lord at his command into a certain village of the Samaritans "to make ready" for him. Perhaps, indeed (though, as we see on both occasions, our Lord's influence over them was not yet complete), we are to attribute this partial abandonment of their ordinary scruples to the change which his example had already wrought in them. "Thou art a Samaritan and hast a devil" was the mode in which the Jews expressed their contempt and hatred, not only for these people, but for a bitter reproach. Everything that a Samaritan had touched was as swine's flesh to them. The Samaritan was publicly cursed in their synagogues; could not be admitted as a witness in the Jewish courts; could not be admitted to any sort of proselytism; and was thus, so far as the Jews concerned, excluded, not only from the pale of proselytism, but from any claim to a full degree of participation in their privileges, and from all chance of reconciliation, or even of partial reconciliation, with the Jewish community, with which he was excommunicated, excluded from the pale of proselytism, and excluded from all chance of acceptance into the Jewish community. The traditional hatred in which the Jew held him is expressed in Eccles. I, 25, 26. "There be two manner of nations which my heart abhorreth, and the third is no nation: they that sit on the mountain of Samaria; and they that dwel
among the Philistines; and that foolish people that dwell in Sichem. So long was it before such a tempest could be banished from the Jewish mind that they find even the apostles believing that an inhospitable slight shown by a Samaritan village to Christ would be not unduly avenged by calling down fire from heav-

en. "Ye know not what spirit ye are of," said the large-hearted Son of Man; and we find him on no one occasion uttering anything to the disapprovement of the Samaritans. So little did he regard the narrow-mindedness of his ministers confirm most thoroughly the view which has been taken above—that the Samaritans were not Jews. At the first sending-forth of the twelve (Matt. x, 5, 6), he charges them, "Go not into the way of the Gentiles; and into any city of the Samaritans enter not, but go rather to the lost sheep of the house of Israel." So, again, in his final address to them on Mount Olivet, "Ye shall be witnesses to me in Jeru-
salem and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i, 8). So the nine unthankful lepers, Jews, were contrasted by him with the tenth leper, the thankful stranger (διάογειτη), who was a Samaritan. So well-known was the unmis-

terficient Samaritan is contrasted with the unmerciful priest and Levite. And the very worship of the two races is described by him as different in character, "Ye worship ye know not what," this is said of the Sam-

aritans: "We know what we worship, for salvation is of the Jews" (John iv, 22).

Such were the Samaritans of our Lord's day: a people distinct from the Jews, though lying in the very midst of the Jews; a people preserving their identity, though seven centuries had rolled away since they had been brought from Assyria by Esar-haddon, and though they had abandoned their polytheism for a sort of ultra-Mosaisim; a people who, though their limits had been gradually contracted, and the rallying-place of their reli-

gion on Mount Gerizim had been destroyed one hun-
dred and sixty years before, and though Samaria (the city) had been again and again destroyed, and though their territory had been the battle-field of Syria and Egypt—still preserved their nationality, still worshiped from Shechem. Theirs was the Samaritan spirit and the influence of their faith, the "Samaritan spirit", which, so long preserved, the "Samaritan spirit", which, so long preserved, has been felt even in the Christian ages.

Under Vespasian, the city of Sichem received the new name of Neapolis, which still remains in the Ara-

bic, and in the time of Josephus was publicized as a place of excitement among the Samaritans by an adventurer who persuaded the common people to follow him to the sum-

mit of Gerizim, where he pretended that Moses had buried the golden vessels. But Pilate dispersed the multitude with troops, and put the heads of the sedi-

tion to death. In consequence of the Samaritans com-

plaining of his conduct to Vitellius, Pilate was deposed and sent to Rome (Joseph. Ant. xviii, 4, 1). Josephus relates (War, iii, 7, 32) that while Vespasian was en-
deavoring to subjugate the neighboring districts, the Samaritans collected in large numbers and took up their position on Mount Gerizim. The Roman general at-
tacked and captured it in 70. Under Septimius Severus the Jews joined against him; and therefore Neapolis was deprived of its rights. In the 3d and 4th centu-

ries, notwithstanding their former calamities, they seem to have greatly increased and extended, not only in the East, but in the West. They appear to have grown into importance under Diocletian, who was probably an apostate Jew. Epiphanius (Ad. Hæreses, lib. i), in the 4th century, considers them to be the chief and most dangerous adversaries of Christianity, and he enumer-
ates the several sects into which they had by that time divided themselves. They were popularly, and even by the fathers, confounded with the Jews, inso-
much that they were called the Samaritans, and were de
described as a tendency to Σαμαρητισμος or ιουδαιων. This confusion, however, did not extend to an identifica-

tion of the two races. It was simply an assertion

that their extreme opinions were identical. But the distinction between them and the Jews was sufficiently plain. The Samaritans, of course, were not Jews; in the 5th century a tumult was excited at Neapolis, during which the Samaritans ran into the Christian church, which was thronged with worshippers, killing, maiming, and mutilating many. The bishop, Terebin-
thus, having repaired to Constantinople and complained to the emperor, the latter punished the guilty by having them dragged by oxen through the streets of the Christians, where a church was erected in honor of the Virgin. Under Anastasius an inscription headed by a woman broke out, and was soon suppressed. Under Justinian there was a more formidable and extensive outbreak. It is related that all the Samaritans in Pal-

estine rose up against the Christians and committed many atrocities, killing, plundering, burning, and tort-

uring. In Neapolis they crowned their leader, Julian, king. But the imperial troops were sent against them, and great numbers, with Julian himself, were slain. In the time of the Crusaders, Neapolis suffered, along with other places in Palestine. In 1184 it was plun-

dered by Saladin. After the battle of Hattin, in 1187, it was devastated, and the sacred places in the neigh-

borhood were polluted by Saladin's troops. Having been several times in the hands of the Christians, it was taken by Abu 'Aly in 1244, since which it has re-

mained in the power of the Mohammedans. No Chris-


tian bishop has ever sat in the See of Gerizim among the Sam-

aritans; but they are noticed by Benjamin of Tudela in the 12th century, who calls them Cuthites, or Cutha-

eans. In the 17th century Della Valle gives an ac-

count of them; subsequently, Maundrell and Morison. After an interest in the people had been awakened by the reception of copies of their books from their church, their ans-

wers to the letters which Joseph Scaliger had sent to their communities in Nablus and Cairo came into the hands of John Morin, who made a Latin translation of them. The originals and a better version were published by De Sacy in Eichhorn's Repertorium, vol. xiii. In 1857 a letter was sent by the Samaritans at Nablus to Robert Huntington, which was answered by Thomas Marshall of Oxford. The correspondence thus began continued till 1868. De Sacy published it entire in Correspondance des Samaritains, contained in Notices et Extraits des MSS, de la Bibliothèque du Roi, vol. xii. The correspondence between Ludolf and the Samaritans is published in Eichhorn's Repertorium, vol. xiii. These letters are of great archaeological interest, and enter very minutely into the observances of the Samaritan ritual. Among other points worthy of notice in them is the inconsist-

ency displayed by the writers in valuing themselves on not being Jews, and yet claiming to be descendants of Joseph. In 1860 a letter from the Samaritans to Gé-

goire, the French bishop, came into De Sacy's hands, who answered it. This was followed by four others, which were all published by the eminent French Orien-

talist.

At Nablus the Samaritans have still a settlement, consisting of about two hundred persons. Yet they ob-

serve the law, and celebrate the Passover on a sacred spot on Mount Gerizim, with an exactness of minute ceremonial which the Jews themselves have long in-


terrupted. The people are very poor now, and to all appearance their total extinction is not far distant. In recent times many travelers have visited and given an account of the Samaritan remnant. We owe the account to Phile Scott, Robinson, and Wilson. See also Shelby, Notices of the Modern Samaritans (Lond. 1855). One of the late no-

tices is that of M. E. Rogers, in Domestic Life in Pale-

stine (1863, 2d ed.), ch. x. Another and fuller account is given in Mill, Three Months' Residence in Nablus, and on a Journey through Transjordan. See also Barges, Les Samaritains de Napoleou (Paris, 1855, 8vo). Mr. Grove has given an account of the ceremonial of their atonement, in Vacation Tourists for
SAMARITAN LANGUAGE

1861; and Stanley, of their Passover, in Lectures on the Jewish Church, Append. iii. and still more minutely in Sermons in the East, Append. i. For older monographs on the Samaritans, see Volbeding, Index Programmatum, p. 44. See also Samaritan Language, Literature, and Liturgy; Samaritans, Modern.

Samaritan Language. The Samaritan is a chiefly a compound of the Hebrew, Chaldee, and Syriac. Among the words derived from these sources are to be recognized a great number of Chaldee words, imported, doubtless, by the new colonists. We must therefore not be surprised that Greek, Latin, Persian, Arabic, and possibly other languages as well, have each contributed something to enrich the vocabulary. The grammar bears all the signs of irregularity which would characterize that of an idlerate people; the orthography is uncertain; there is a profusion of quiescents, and a complete confusion between the several gutturals and cognate letters respectively; the vowels are uncertain, the A sound being most prominent. Such is the dialect which was spoken in Samaria till the Arabian conquest of the country in the seventh century A.D., when the language of the victors was introduced, and by its superior vigor gradually overpowered its rival, till, probably by about the 8th or 9th century, it had entirely taken its place. The old language, however, still continued to be understood and written by the priests, so that, like the Jews, they had two sacred languages, which, however, they had not the skill completely to distinguish from each other. The "Hebrew," consequently, which appears in the correspondence of Samaritans with Europeans is largely impregnated with Aramaisms: Arabisms are also not by any means unfrequent.

Orthographic Elements. The Samaritan language, or, as the Samaritans call it, the "Hebrew," like all Semitic languages, is read from right to left. The alphabet consists only of consonants (twenty-two in number), in the adjoining table.

Some points and scanty orthographical signs, there are in Samaritan no accents or other diacritical marks, as in Hebrew. There are no vowel-points, as in other Semitic languages, but in order to supply this want and to indicate somewhat the pronunciation, some consonants are used as vowels, viz.:

<table>
<thead>
<tr>
<th>Form</th>
<th>Name</th>
<th>Hebrew</th>
<th>Power</th>
<th>Numerical Value</th>
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<td>א</td>
<td>Alif</td>
<td>א</td>
<td>1</td>
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<tr>
<td>ב</td>
<td>Beth</td>
<td>ב, בb, בv</td>
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SAMARITAN LITERATURE.

SAMARITAN LITERATURE. Under this head we propose to enumerate the works known to European scholars, somewhat in distinction from those current with the Samaritans themselves, which will be found under SAMARITAN.

1. Grammar and Lexicography.—In this department we have to mention three grammatical treatises, which were published from a MS. at Amsterdam, by Nöldke, in the Göttinger Nachrichten, 1862, p. 387, 388. They are built entirely upon the philological views of Arabic grammarians, some sections (such as those on transitive and intransitive verbs) being taken from their works. From the transcriptions of Hebrew words into Arabic, we may judge of the Samaritan pronunciation of the eleventh century. As to the present system of pronunciation, Prof. Petermann, of Berlin, has transcribed the whole book of Genesis after the manner in which it is now read in the synagouge of Nabûlû, and from this transcription the present system of pronunciation may be known, although it is difficult to decide whether the present system is due to genuine tradition, or whether it has been influenced by the Syriac and Arabic. According to Petermann's transcription, the first verse in Genesis would read thus: "Bârâ'ûs bârâ' kâlû, bârâ' mâyim wa-kâlû mâyim." (Abûnâfbûnâ Thànhânûn für die Kunde des Morgenlandes d. D. M. G. 1868, vol. v, No. 1.)

In the matter of lexicography there is little information to give; of dictionaries proper none has as yet come to light. At Paris (Bibl. Nat. Anciens Fonds, 6, Plate 6), there is a petrography of the Samaritans. There are MSS. and fragments in the Scriptures with the corresponding Arabic and Samaritan words in parallel columns, and a similar one is preserved at Cambridge (Christ's College Library), in which, however, the Samaritan equivalent is omitted. Of late the Imperial Library at St. Petersburg has obtained fragments of an Hebrew-Arabic dictionary, or "Tàrdashemesch" (Interpretation), as they are termed by Samaritans and Arabs, which will be described in the catalogue to be issued by Mr. Harkavy.

2. Calendars.—In this branch there are some astronomical tables, two of which were published by Scaliger, and one was edited with a translation by De Sacy (Vol. et extr. xii, 134, 135). Several more MSS. have found their way to Europe—one written A.D. 1759, another written 1689, a third dated 1724 (see Journ. Asiaticque, 1869, p. 467, 468). The Imperial Library of St. Petersburg also possesses several specimens.

3. Legends.—The British Museum possesses a MS. (Add. MS. 3350) written in the old and cursive style, and somewhat and very imperfectly transcribed into Hebrew. It has been translated by Dr. Leitner in Heidenheim's Vierteljahrschrift, iv, 184 sq. It borrows largely from Jewish sources. Of a similar type is the Jewelled Necklace in Praise of the Lord of the Human Race, composed in 1557 by Ismail Ibn-Badr Ibn-Abû-Izz Ibn-Rumâh (Brit. Mus. Add. MS. 19,021) in honor of Moses. It sets forth his divine nature, and extols the glories of his birth and miracles. With this may be classed a tract in which is contained a "complete explanation of the chapters on Balak" by Ghâzâl Ib-n-al-Duwaîkh (MS. xxvii, Bibl. Acad. Reg. Scient., xiv, p. 265—389); and another small tract (ibid. p. 292) by the same author. The cause of the fear felt by Jacob on his way to Egypt (Gen. xlvi, 1, 3), and by Abraham after the conquest of the five kings (ibid. xv, i), with a third (p. 294—296), by an unknown author, in which the fifteen occasions are quoted from Exodus and Numbers when the Israelites, by their complaints and abuse of Moses and Aaron, tempted God, the details of which are mentioned at which the divine glory appeared.

4. Commentaries.—Of great importance, especially for ascertaining the doctrinal views of the Samaritans, are their commentaries on the Pentateuch. The oldest extant is perhaps the one in the Bodleian Library (Add. MS. 40, 99, and described by Neubauer in the Journ. Asiaticque, 1873, p. 341 sq.), composed A.D. 1058 by an unknown Samaritan for the benefit of a certain Abû Said Levi. In this commentary we find quotations from the Pentateuch, the former and later prophets, Ne-hemiah, the Mishna, etc., but not from the Samaritan Targum. Another interesting and important commentary is one preserved at Berlin, from which large extracts were given by Geiger in the Zeitschrif d. D. M. G. xvi, 128 sq.; xx, 147 sq.; xxii, 532 sq. In it the national feeling as exhibited in opposition to the Rabbinic school of thought among the Jews is thoroughly represented.

An anonymous commentary on Genesis, brought from the East by bishop Huntington, and preserved in the Bodleian Library (Hunt. MS. 301), is of the same type as the preceding. The forty-ninth chapter was published by Schnurri in Eichhorn's Repertorium, xvi, 151—199.

To this class we must also reckon a haggadic commentary on the Pentateuch containing Genesis and Exodus, termed the Disipater of Darkness from the Revelations, written in 1733—54 by Gâzâl Ibn-Abû-s-Sârâl-Ghâzi (Brit. Mus. Add. MS. 19,657). Another part of the Commentary on Genesis, Exodus, and Leviticus, often quoted by Castelius in his notes on the Samaritan Pentateuch (Brit. Mus. Harl. MS. 19,477).

A number of fragments of such commentaries are also preserved at St. Petersburg. Other writers seem to have devoted their energies to the same subject, but nothing now remains to us but their names and the titles of their books (Aam. MS. xxvi, p. 309, 314 sq.).

5. Chronicles.—Here we mention:

(a.) The Samaritan Chronicle or Book of Joshua, sent to Scaliger by the Samaritans of Cairo in 1584. It was edited by Juynon (Leyden, 1848), and his acute investigations have shown that it was reduced into its present form about A.D. 1800, out of four special documents, three of which were Arabic and one Hebrew (i.e. the Leyden MS. in 2 pt., which Gesenius (De Sam. Theol., p. 8, n. 18) thinks unique, is dated A.H. 764—919 (A.D. 1362—1518); the Cod. in the Brit. Museum, lately acquired, dates A.H. 908 (A.D. 1502). The chronicle embraces the time from the beginning of Joshua to about A.D. 936, and was originally written in, or subsequently translated into, Arabic. After eight chapters of introductory matter begins the early history of "Israel" under "King Joshua," who, among other deeds of arms, wades war, with 300,000 mounted men—"half Israel"—against two kings of Persia. The last of his five "royal" successors is Shimhnon (Samsouw), the hand-down power of the house of David for the space of 250 years, and who were followed by five high-priests, the last of whom was Uzî (?—Uzzi, Ezra vii, 4). With the history of Ely, "the seducer," which then follows, and Samuel, "a sorcerer," the account by a sudden transition runs off to Nebuchadnezzar (ch. xlv), Alexander (ch. xlvii), and Hâdrian (ch. xlviii), and closes suddenly at the time of Julian the Apostate. The Hebrew of this chronicle is given by Kirchheim in his Karme Shomron,

(b.) The El-Thuledoth, or "The (book) of Generations." It professes to have been written by Eleazar ben-Aram in A.H. 544 (A.D. 1149), copied and continued by his son Isaac ben-Aron in 1290 year. It was continued down by other hands to 1659, when the present MS. was written by Jacob ben-Aaron, the high-priest. It was published by Neubauer in the Journ. Asiaticque for 1869, p. 385 sq. He gives the Samaritan, or rather Hebrew, text with notes and translation, citing the Arabic translation when the sense is not clear. His text is that of the Bibliothèque Nationale MS. 651, collated in some passages with one belonging to a private owner. A German translation with explanations has been given by Heidenheim in his Vierteljahrschrift für deutsch- und englisch-theolog. Forschung u. Kritik, iv, 347 sq. The chronicle is of interest to geographers, as, while mentioning the various Samaritan families settled in Damascus, Palestine, and Egypt, it
incidentally introduces the names of a considerable number of places inhabited by them. As to the importance of this chronicle for comparison with the "Book of Jubilees," comp. Rönsch, Das Buch der Jubileen (1874), p. 361.

(c) The Chronicle of Abulfath is a compilation from the Samaritan chronicle, as well as from various sources, Jewish or Rabbinical. It is full of fables, and contains little useful matter. The history in it extends from Adam to Mohammed, and was composed in the 14th century at Nablus. Five MSS. of it are known—one at Paris, another at Oxford, procured by Huntington, and three in Berlin; but one of the last three consists of nothing but a few fragments. Schnurrer gave a long extract from the Oxford copy, with a German translation; in Paulus, Neues Reperto-rium für Palästine und morgenländische Literatur (1796, Théil i, 120 sq.); and in Paulus, Memorabilia (1791, 2 vols.); so, too, De Saecy, in his Arabic Christenathyk, and Notices et Extraits des Manuscrits de la Bibliothèque du Roy, tom. xii. With an English translation by R. Payne Smith, it was printed in Heidenheim's Journal, ii, 304 sq., 482 sq. Recently it has been published by Vlamin, with the title, Arzeh el-Amlikh atau Arzeh Amlikh, ravanat Amlikh, cuum Prolog. Latina vertit et Commentario illus- travit (Gotha, 1865), after a collation of the various MSS., and with learned prolegomena.

6. Miscellaneous.—To this belongs a work of Abu-l-Hasan of Tyre, relating to lawful and forbidden meats, or "of force" (Bodl. MS. Hunt. 350 [1]). An Abrogation of the Mosaic Law according to the Samaritans, by Abu-l-Farag Ibn-Ishag Ibn-Kathir, is preserved at Paris (Bibl. Nat. Anciens Fonds, 5, Peiresco); a work on penance, in Amst. (MS. xxvii, p. 304), which MS. also contains a treatise on the nature of God and man, etc. (ibid. p. 223), and questions and answers, with interpretations from the Pentateuch (ibid. p. 297).

The St. Petersburg collection also contains fragments of Samaritan law-books (F. iv, 18); twenty-two documents in Arabic, relating to civil matters, and ranging from the 17th to the 19th century; about seventy contracts of marriage; and six amulets. See Petermann, Versuch einer hebr. Fornenlehre nach der Ausprägung der heutigen Samaritanier (Leips. 1868), introduction; Juynboll, Commentarius in Historiam Genesit Samartanarum (Lugd. Bat. 1846), p. 58 sq.; Noldeke, Uber einige samaritanisch-arab. Schriften, die hebr. Sprache betreffend (Göttingen, 1862); Geiger, Die hebr. Sprache bei den Samaritern, in Zeitach. d. d. ev. Forsch., xix, 748 sq.; Heidenheim, модель of Samaritan Literature (Frankfort, 1851), p. 28 sq. (F. R.)

SAMARITAN LITURGY. Under this head we propose to treat of the formal ritual of the Samaritans, including their most important doctrines, usages, etc., as gathered from documentary sources; reserving some additional details to their present practice for the art. SAMARITAN RITUAL. The liturgical literature of the Samaritans is very extensive, and not without a certain poetical value. It consists chiefly of hymns and prayers for Sabbath and feast days, and of occasional prayers at nuptials, circumcisions, burials, and the like. The Brit- ish Museum possesses fourteen (thirteen) illuminated prayers and hymns, which are described by Heidenheim in his verteljahrscnrschrift, i, 279 sq.; 408 sq. Several have also been published by Heidenheim, e.g. A Hymn for the Day of Atonement (ibid. i, 290 sq.); A Petition of Nahum ben-Marka (ibid. p. 432); A Petition of Mehal- meal of Daphne (ibid. p. 438 sq.); The Prayer of Ab. Gidragon, from a Vatican manuscript (ibid. ii, 232 sq.); The Litany of Marka, the end of which runs thus:

"Lord, for the sake of the three perfect ones! For the sake of Joseph, the interpreter of dreams! For the sake of Moses, chief of the prophets! For the sake of all the priests, the masters of the priests! For the sake of the Torah, most sacred of books! For the sake of Mount Gerizim, the everlasting hill! For the sake of the hosts of angels! Destroy the enemies and foes! Receive our prayers!!! Ever everlasting! Deliver us from these troubles! Open us to the treasure of heaven."

A Prayer of the High-Priest Pinchas for the Celebration of the New Moon (contained in Cod. 19.029 Add. MSS.); Two Hymns for the Day of Atonement, one by the priest Abraham, the other by the priest Tobias (ibid. iv, 110 sq.); contained in Cod. 19.009 Add. MSS.; The Prayer of Marka and that of Amram, both contained in the Vatic. MS. (ibid. iv, 207 sq.; 390 sq.). Of the hymns for the Holy day of Akhur, a fragment (ibid. i, 91 sq.). In Genesius, Car- mina Samartinana, fragments of liturgies from Damascus were published, which Kircheim has published with emendations in his Karne Shomron. One hymn on the Unity of God, and headed יְהוָה אֲלֹּהֵינוֹ יְהוָה אֲלֹהֵינוֹ יְהוָה אֲלֹהֵינוֹ, i.e. there is no God but one, runs thus:

1. יְהוָה אֲלֹהֵינוֹ יְהוָה אֲלֹהֵינוֹ יְהוָה אֲלֹהֵינוֹ Who liveth forever;

2. יְהוָה אֲלֹהֵינוֹ יְהוָה אֲלֹהֵינוֹ יְהוָה אֲלֹהֵינוֹ Who liveth above all powers;

Who and thus remnant forever.

And thy glory and mercy. Revelaed are both the things that are revealed, and those that are unrevealed, before the reign of thy Godhead, etc.

Petermann has published three "prayers of Moses and Joshua" and five "prayers of the angels" in his Grammatica Samaritana, p. 418 sq. A volume of prayers is also in the Paris Bibl. Nat. Anciens Fonds, 4, Peiresco. The present Samaritans have two collections, which they call Dwarás ("string of pearls") and Devér ("book"), the latter comprising the former, the arrangement of which they ascribe to Amram-eez-Zaman or Amram-Dari. The language in which they are written varies; some are in almost classical Hebrew, others in a dialect resembling that of the Targums, containing an admixture of Aramaic and Hebraism. The metre also differs considerably.

II. Doctrines.—From the various hymns and documents extant, it appears that the Samaritans had five principal articles of faith, viz.:

1. God is one, without partner or associate, without body and passions, the cause of all things, filling all things, etc.
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2. Moses is the one messenger and prophet of God for all time, for his revelation, for word and familiar servant of God; none will arise like him.

3. The law is perfect and complete, destined for all time, to be supplemented or augmented by later revelations.

4. Gerizim is the abode of God on earth, the home of eternal life; over it is Paradise, whence comes all rain.

5. There will be a day of retribution, when the pious will ascend into heaven, and the disciples and their followers will then be cast into the fire and burned.

Other points in their creed may be noticed. From the prayer of Tobias v, 24, it seems that the Samaritans believed in original sin. "For the sake of Adam and because of all of flesh, forgive and pardon the whole congregation." From a prayer for the Day of Atonement we see that the doctrine concerning the angels was similar. In Lamentations, Lament. iv, 32, 41; also in their Hebrew, Vierteljahreschrift, iv, 126 sq. They believe in angels and astrology, which may be seen in a prayer given by Heidenheim, l.c. p. 545 sq.

The belief in a coming Messiah, or "Restorer," who should be the son of Joseph, was current among the Samaritans at a very early age, and this belief is based upon such Mesirian prophecies as Gen. xv, 17; xlix, 10; Numb. xxiv, 17; and Deut. xviii, 15. The Samaritans had at least a portion of these prophecies which they had studied, and they were to be understood when the people should be united. The phrase "the people shall unite themselves" (ibid. xlix, 10) is part of the prophecy that the Lord shall bring the people of Sheth and Israel together. (Gen. xxiv, 17). The Messiah shall be called "the true king" (Deut. xviii, 15). Our teachers have said that on this point the Messiah shall arise, and that all people shall submit to him and believe in him and in the law and Mount Gerizim; that the religion of Moses, son of Amram, will then appear in glory; that the beginning of the name of the prophet who will arise will be the letter "M"; that he will die and be interred near Joseph, "the fruitful bough"; that the Tabernacle will appear by his ministry and be established on Gerizim. Thus it is said in our books and in the book of Joshua, the son of Nun (Eichhorn, Reportorium, ix, 11 sq.). What has been said in this and other letters and works is merely an interpretation of the prophecy given in the ancient books of Abisheh Ben-Finches for the Day of Atonement, and contained in Cod. 19,651 Add. MSS. of the British Museum (comp. Heidenheim, v, 170 sq.). As to the time of his appearance the Samaritans were formerly uncertain. "No one knows his coming but Jehovah," says Ab Zebuta in 1583 (comp. Eichhorn, xil, 280). It is a great mystery with regard to Messiah who is to come and who will manifest his spirit; happy shall we be when he arrives," writes Salameh, in 1811 (see De Sacy, Not. et Extr. xii, 122). "The appearance of Messiah," writes Petermann, in 1860, "is to take place 6000 years after the creation, and these have just elapsed; consequently be not understood to think that the appearance is already going about on earth. In 1853 the Samaritans expected a great political revolution; but in 1863 the kings of the earth will, according to them, assemble the wisest of all nations in order by mutual counsel to discover the true faith. From the Israelis, l.c. Samaritans, will one other appear, and he will be the Messiah; on the first day lead them to Gerizim, where under the twelve stones they will find the ten commandments (or the whole Torah), and under the stone of Bethel the Temple utensils and manna. Then will all believe in the law, and acknowledge him as their King and Lord of all the earth. He will convert and equalize all men, live 110 years, and then die and ascend into paradise. All shall forsake for upon that pure and holy mountain, which is fifteen yards higher than Ebal, no burial can take place. Afterwards will the earth remain some hundreds of years more till the 7000 are completed, and then the last judgment will come in" (Herzog, R. Encycl. xil, 373 sq.).

III. USE. The present festivals of the Samaritans are the seven feasts of the year, although only one, the Passover, is observed with its former solemnities. A minute and interesting account of the ceremonies of this feast, as celebrated in 1853, is given by Petermann, in Herzog, R. Encycl. xiii, 378; also by Stanley, Hist. of the Jewish Ch. Ch. viii, 5, 513 sq. The liturgy for this feast is very rich; this evening service, during which the "dream of the priest Abísha" is read, to hear which only the elders are permitted. This dream is contained in Cod. 19,007 Add. MSS. Brit. Museum. There are Passover hymns composed by the high priests Marks, Fincus, and Abísha (q. v.), given by Heidenheim, l.c. 94 sq., 367 sq., 475 sq., and also a Haggadah for the Exod. of the Samaritans, a so-called Pesach-Haggadah, in which the Passover hymns are contained in Abhandlungen der D. M. G. v, no. 4 (Leips. 1876).

The second feast, celebrated on the 21st of Nisan, or last day of Unleavened Bread, is marked by a pilgrimage to Gerizim. The third feast is Pentecost; the fourth that of Trumpets; the fifth is the Day of Atonement. The first and eighth days of Tabernacles count for the remaining feast-days. The Sabbath, moreover, is kept with great strictness; the years of jubilee and release are also observed.

The Samaritans have two more days of assembly, though they do not count them as holidays, termed ssaumoth, on which the number of the congregation is taken, and in return every male over twenty years of age presents the priest with half a shekel (three piasters), in accordance with Exod. xxx, 12-14, receiving from him a calendar for the coming six months prepared from a table in his possession—originally, it is said, composed by Adam and committed to writing in the time of Phinehas. From these offerings, the tenth of the income of the congregation is collected to provide gifts, the priest gains his living. He may consecrate any of his family that he pleases to the priesthood, provided the candidate be twenty-five years of age and never have suffered his hair to be cut. Like other Oriental, he never removes his turban, and thus is not easily to be distinguished from the rest of the congregation; but, like the priest, he wears a sliitah around his head. They wear white turbans; ordinarily they are compelled, by way of distinction from Mohammedans, to wear them of a pale-red. They may not cut their beards, as they please, but not their beards, this being forbidden in Lev. xix, 27; xxxi, 5. Women must let their hair grow, and wear no earrings, because of them the golden calf was made. For fear of scandalizing the Mohammedans, none but the old one enter to attend the synagogue. When a boy is born, great rejoicing is held; his circumcision is not observed; he is not circumcised until the thirty-first day after birth, even though it be a Sabbath. Boys marry as early as fifteen or sixteen, girls at twelve. The Samaritans may marry Christian or Jewish girls, provided they become Samaritans. When a man has a childless wife he may take a second; but if she also be barren, not a third. Divorces were not uncommon. The dead are prepared for burial by their own friends; the whole body is washed, but especially the hands (thrice), mouth, nose, face, ears, both inside and out (all this in Mohammedan fashion), and lastly the feet. The burial takes place, if possible, before sunset the same day, accompanied with the recitation of the law and hymns. The following is a part of a litany for the dead:

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SAMARITAN PENTATEUCH

SAMARITAN PENTATEUCH

I. History.—It had been well known to early Jewish and Christian writers that a recession of the Pentateuch, differing in important respects from that in use among the Jews, had been in possession of the Samaritan community. But these records require some separate light respectively. Thus the Jews treated it with contempt as a forgery. "You have falsified your law"— notwithstanding what R. Eizevier ben-Simeon (Jer. Sorot, viii, 3; Sotah, 38 b)—"and you have not profited aught by it," referring to the insertion of the words "opposite Shechem" in Deut. xi, 30. On another occasion they are ridiculed on account of their ignorance of one of the simplest rules of Hebrew grammar, displayed in their Pentateuch, viz. the use of the 3rd person (unknown, however, according to Jer. Meg. 6, 2, also to the people of Jerusalem). "Who has caused you to blunder?" said R. Simeon ben-Eizevier to them; referring to their abolition of the Mosaic ordinance of marrying the deceased brother's wife (Deut. xxv, 5 sq.)—through a misinterpretation of the passage in question, which enjoins that the wife of the dead man shall not be "without" to a stranger, but that the brother should marry her: they, however, taking לResponsable נשים (ל Responsable נשים) to be an epithet of נשים WHICH, translated "the outer wife," i.e. the betrothed only (Jer. Jebam, 1, 6; comp. Frankel, Vortr. d. p. 197 sq.).

Early Samaritan writers, on the other hand, speak of it with respect, in some cases even preferring its authority to that of the Mosaic text. "In the name of the rogà Σαμαρητικά Εσθονών, giving its various readings in the margin of his Hexapla (e.g. on Numb. xii, 1; comp. xxii, 15, and Montfaucon, Hexap. Pref. p. 18 sq.)." Eusebius of Cesarea, noticing the agreement in the chronology of the Sept. and Samaritan text as against the Hebrew, remarks that it was written in a character considerably more ancient than that of the latter (1 Chron. xvi, 1–11). Jerome (in Preface to Kings) also mentions this fact, and in his comment on Gal. iii, 10 he upholds the genuineness of its text over that of the Masoretic one, but in his Quest. in Gen. iv, 8 he speaks more favorably of the Hebrew; while Georgius Syncellus, the chronicler of the 8th century, is most outspoken in his praise of it, terming it "the earliest and best even by the testimony of the Jews themselves" (τό τῶν Σαμαρητῶν ἀρχαίωστον καὶ χαρακτηρικὸν ἑπτάστον καὶ πολλά τῶν καὶ πολλά τοῖσι ἐκ τῆς Σαμαρητικῆς ἐρευνασμάτων [Chron. xiii, 85 sq.]).

Down to within the last two hundred and fifty years, however, no copy of this divergent code of laws had reached Europe, and it began to be pronounced a fiction, and the plain words of the Church fathers—the better known authorities—who quoted it were subjected to subtle interpretations. Suddenly, in 1616, Pietro della Valle, one of the first discoverers also of the chuneiform inscriptions, acquired a complete code from the Samaritans in Damascus. In 1623 it was presented by Achille Harley de Sancy to the Library of the Oratory in Paris, and in 1628 there appeared a brief description of it by M. Morinius, the first editor, who prefaced his description of the text of the Sept. Three years later, shortly before it was published in the Paris Polyglot—whence it was copied, with a few emendations from other codices, by Walton—Morinus, the first editor, wrote his Exercitationes Ecclesiasticae in utrumque Samaritarum Pentateuchem, in which he presented the newly found code, with all its innumerable variants from the Masoretic text, to be infinitely superior to the latter; in fact, the unconditional and speedy emendation of the received text thereby was urged most authoritatively. And now the impulse was given to one of the most ancient and most barren literary and theological controversies, of which more anon. Between the latter and De Dieu's, however, the latter, partly complete, partly incomplete, were acquired by Ussher; five of which he deposited in English libraries, while one was sent to De Dieu, and has disappeared mysteri-
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ously. Another codex, now in the Ambrosian Library at Milan, was brought to Italy in 1621. Peiresc procured two more, one of which was placed in the Royal Library of Paris, and one in the Barberini at Rome. Thus the number of MSS. in Europe gradually grew to sixteen. During the present century another, but far from the oldest, codex is owned by the British Library. A copy of the entire (?) Pentateuch, with Targum (? Samaritan version), in parallel columns (4to), on parchment, was brought from Nabûla by Mr. Grove in 1861, for the count of Paris, in whose library it is. Single portions of the Samaritan Pentateuch, in a more or less defective state, seem to have come into Europe in the last century. Of late the St. Petersburg Library has secured fragments of about three hundred Pentateuch MSS.

II. Description.—Respecting the external condition of these MSS., it may be observed that their sizes vary from 12mo to folio, and that no scroll, such as the Jews and the Samaritans use in their synagogues, is to be found among them. The letters, which are of a size corresponding to that of the book, exhibit none of those varieties of shape so frequent in the Masoretic text; such as majuscules, minuscules, suspended, inverted letters, etc. Their material is vellum or cotton-paper; the ink used is. In the oldest scroll of the Samaritans at Nabûla, the letters in which are in purple. There are neither vowels, accents, nor diacritical points. The individual words are separated from each other by a dot. Greater or smaller divisions of the text are marked by two dots placed one above the other; and by an asterisk. A small line above a consonant indicates a peculiarity of the word, an unusual form, a passive, and the like; it is, in fact, a contrivance to bespeak attention. For example, תבננה and תבננה, דז and דז, רזכ and רזכ, נב and נב, ל and ל, מ and מ, without a dagesh, etc., are thus pointed out to the reader (comp. Kirchheim, p. 94).

The whole Pentateuch is divided into nine hundred and sixty-four paragraphs, or Kazzi, the termination of which is indicated by these figures, =, =, or <. At the end of each book the number of its divisions is stated thus:

| 200 | 890 |
| 180 | 218 |
| 166 | 260 |

The Samaritan Pentateuch is halved in Lev. vii, 15 (viii, 8, in Hebrew text), where the words “Middle of the Torah” (היעלmaktadır לברכתי) are found. At the end of each MS. the year of the copying, the name of the scribe, and also that of the proprietor are usually stated. Yet their dates are not always trustworthy where this is not the case, and very difficult to be ascertained when entirely omitted, since the Samaritan letters afford no internal evidence of the period in which they were written. To none of the MSS., however, which have yet reached Europe can be assigned a higher date than the 10th Christian century. The scroll used in Nabûla bears—so the Samaritans pretend—the following inscription:

"I Abisahe, son of Phinehas, son of Eleazar, son of Aaron the priest—upon them be the grace of Jehovah—In his house have I written in all the words of the Tabernacle of Testimony on the Mount Gerizim, even Beth El, in the thirteenth year of the taking possession of the land of Canaan, and all its boundaries around it, by the children of Israel. I praise Jehovah." (Letter of Meshimah ben-Ab Sechua, Cod. 19,791, Add. MSS. Brit. Mus. in Heidenheim, i, 88. Comp. Eiph, Sam. Sichemkarum ad Jobam Ludolphum [Cizek, 1668]; Anuq. Esh. Orient. p. 126; Huntingtoni Eiph. p. 49; Eichhorn, Th. bibl.: V. 1, 245. But no European has fully succeeded in finding it in this scroll, however great the pains bestowed upon the search (comp. Eichhorn, Einleitung, ii, 599); and even if it had been found, it would not have deserved the slightest credence. It would appear, however (see archiepiscopo Tattami's letter in the Pacific, p. 507), that Mr. Levysohn, who was attached to the Russian staff in Jerusalem, has found the inscription in question "going through the middle of the body of the text of the Decalogue, and extending through three columns." Considering that the Samaritans themselves told Huntington "that this inscription had been erased in their scroll once, but must have been erased by some wicked hand" (comp. Eichhorn, ibid.), this startling piece of information must be received with extreme caution. Nevertheless, Lueit. Conder speaks as if he had actually seen the inscription on the venerable MS. (Tent Work in Palestine, i, 159)."

This venerable roll is written on parchment, in columns thirteen inches deep and seven and a half inches wide. The writing is in a good hand, but not nearly so large or beautiful as in many book-copies which they possess. Each column contains from seventy to seventy-two lines of the whole roll containing a hundred and ten columns. The skins of which the roll is made are of equal size, and each measures twenty-five inches in length by fifteen inches in width. In many places it is worn out and patched with rewritten parchment, and in many other places where not torn the writing is illegible. About two thirds of the original writing is still readable. Some of the scribe's names, as was told, is written in a kind of acrostic, and forms part of the text running through three columns of the book of Deuteronomy. In whatever light this statement may be regarded, the roll has the appearance of very great antiquity.

III. Critical Character.—We have briefly stated above that the Exercitaciones of J. Morin, which placed the Samaritan Pentateuch far above the received text in point of genuineness—partly on account of its agreeing in many places with the Sept., and partly on account of its superior " lucidity and harmony"—excited and kept up for nearly two hundred years one of the most extraordinary controversies on record. Though doubtfully enough, however, this was set at rest once for all by the very first systematic investigation of the point at issue. It would now appear as if the unquestioning rapture with which every new literary discovery was formerly hailed, the innate animosity against the Masoretic (Jewish) text, the general preference for the Sopherim's defective state of Hebraic studies—as if we said, all these put together were not sufficient to account for the phenomenon that men of any critical acumen could for one moment not only place the Samaritan Pentateuch on a par with the Masoretic text, but even raise it, unconditionally. Yet there was, in fact, work especially in the first period of the dispute; it was a controversial spirit which prompted J. Morin and his followers, Cappelius and others, to prove to the Reformers what kind of value was to be attached to their authority—the received form of the Bible, upon which, and which alone, they professed to take their stand. It was now evident that nothing short of the Divine Spirit, under the influence and inspiration of which the Scriptures were interpreted and expounded by the Roman Church, could be relied upon. On the other hand, most of the "Antimimrians"—De Meinis, Hettink, Stephen Morin, Baxtorff, Fuller, Leusden, Pfeiffer, etc.—insisted upon and criticized the subject and refuting their adversaries by arguments which were within their reach, as they are within ours,

the trough, Gen. xxviii, 30, has made room for בְּרֹאשׁוֹן, and she took down'; in Deut. xxxiii, 25; A.V. "thy strength,' is suggested; a word about the significance of which the commentators are at a greater loss even than about that of the original.

4. The fourth class consists of those readings where the Sam. is corrected or supplied from parallel passages. Thus בְּרֹאשׁוֹן (Gen. xviii, 29) becomes נָתַתָּה, according to ver. 28. Proper names, which are variously written in Hebrew, are all conformed to one orthography, as יְהֹוָה, Moses's father-in-law. In Gen. xi, 8, "and the tower," is added to the Hebrew text, taken from the fourth verse.

5. The fifth class consists of larger interpolations taken from parallels, in which whatever was said or done by Moses as recorded in a preceding passage is repeated; and whatever is said to have been commanded by God is repeated in as many words where it is recorded to have been carried into effect. In this way Exodus is much enlarged by interpolations from itself, or from Deuteronomy. Gesenius thinks that these insertions were made between the date of the Sept. and Origen, because the Alexandrian father mentions a passage of the kind (Puck, Horae Sanctorum.)

6. The sixth class consists of corrections made in order to remove what was offensive in sentiment to the Samaritans, or what conveyed an improbable meaning in their view. Thus in the antediluvian times none begets his first son after he is 150 years of age. Hence, from Jareed, Methuselah, and Lamech, 100 years are subtracted at the time they are said to have had their first sons, in the postdiluvian times none is allowed to beget a son till after he is fifty years old. Accordingly some years are subtracted from several patriarchs and added to others. To make this intelligible, we subjoin from our Horae Samaritanae the following table of the Hebrew and Samaritan chronology, and where the first column, marked A, gives the years before birth of son; the second, B, the rest of life; the third, C, the extent of whole life:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Samaritan</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>B</td>
</tr>
<tr>
<td>Jared</td>
<td>162</td>
</tr>
<tr>
<td>Enoch</td>
<td>65</td>
</tr>
<tr>
<td>Methuselah</td>
<td>187</td>
</tr>
<tr>
<td>Lamech</td>
<td>192</td>
</tr>
</tbody>
</table>

Under this head falls the passage in Exod. xii, 40: Now the sojourning of the children of Israel who dwelt in Egypt was 430 years. The Sam. has 'The sojourning of the children of Israel and their fathers who dwelt in the land of Canaan and in the land of Egypt was 430 years.' The same reading is in the Sept. (cod. Alex. and Josephus; comp. also Gal. iii, 17). In Gen. ii, 4 'בְּרֹאשׁוֹן is altered into בְּרֹאשׁוֹת, the sixth.

7. The seventh class comprises what we might briefly call Samaritanisms, i.e. certain Hebrew forms translated into the idiomatic Samaritan; and here the Sam. codices vary considerably among themselves—so far as the very imperfect collation of them has hitherto shown—some having retained the Hebrew in many places where the others have adopted the new equivalents. Thus the guttural and שָׁבָע letters are frequently changed: בֹּא is altered into בֹּא (Gen. viii, 4); בֹּא is altered into בֹּא (xxiii, 18); בֹּא is altered

The ו is frequently doubled (?) as a mater lectionis.
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(2nd pers. fem. sing. and pl.) are changed into and in the obsolete Heb. forms respectively; the suffix is in the termination of the 2d pers. fem. prec.

The medial letter of the verb is sometimes retained as or instead of being dropped as in the Hebrew. Again, verbs of the form have the frequently at the end of the infinitive, fut. and part., instead of the 

Nouns of the schema (etc.) are often spelled , into which the form is likewise occasionally transformed. Of distinctly Samaritan words may be mentioned: , (Chald.), "like," for the Heb. , "seal," "as though it budded," becomes , the Targ. , etc.

8. Passages which have been conform to the theology, hermeneutics, and worship of the Samaritans. Thus, to avoid the appearance of polytheism, the four passages where Elohim is construed with a plural are altered so as to single out the singular. Some, however, for example, for "cursed is their anger," the Sam. reads, "excellent is their anger," and instead of "the beloved of the Lord shall dwell," "the hand, the hand of the Lord makes him to dwell," which yields no sense. In like manner, , sometimes put when there is fancied immorality, as in Deut. xxxv, 11, is changed into .

Here Gesenius puts the notable passage Deut. xxvii, 4, where the Samaritans changed Ebal to Gerizim to favor their own temple. Some, as Whiston and Kennicott, have attempted to show that the Jews changed Gerizim into Ebal, but unsuccessfully (comp. on this point Lee's Prolegomena, p. 29).

From the immense number of these worse than worthless variations Gesenius has singled out four which he thinks preferable on the whole, to those of the Masoretic text, viz. Gen. iv, 8, where the Sam. adds, "Let us go into the field;" Gen. xxii, 13, , instead of ; Gen. xix, 14, , where ; Gen. xiv, 14, ; Gen. xiv, 14, , instead of ; i.e. he numbered, for .

Even these have been thought emendations and rejected by the majority of critics (comp. Frankel, Einfluss, p. 242).

Frankel has treated of the subject more by way of supplement to Gesenius than from an independent point of view. His additions to the classes of the latter are small and unimportant, besides being pervaded by erroneous conceptions of the age when the Samaritan Pentateuch originated. He adds — 1. The use of the imperative for the third person, as for (Exod. xxi, 48); and to ignorance of the use of the infinitive absolute, as for (Numb. vi, 23), etc. 2. The characteristics of the Galilean-Palestinian dialect, such as the interchange of the letters and of מ for י. But this peculiarity is simply owing to carelessness of transcription in the copyists, who wrote as they pronounced, and softened the hard gutturals which were difficult to their organs. 3. The Aramaic coloring and orthography, as and . This is likewise owing to transcription, and can hardly be called a characteristic of the Samaritan (Frankel, Einfluss, p. 288 sq.)

Another classification of the Samaritan characteristic readings is given by Kirchheim. He makes thirteen classes, as follows: 1. , additions and alterations in favor of Mount Gerizim, e. g. Deut. v, 21. 2. , additions to fill up. 3. , explications or glosses. 4. , change of verbs and conjunctions. 5. , change of nouns. 6. , assimilation, or bringing irregular forms into the same uniform type. 7. , permutation of letters. 8. , pronouns. 9. , gender. 10. , letters aded. 11. , add, addition of qualifying letters, as articles, conjunctives, and prepositions. 12. , chronological alterations (Karmen Shomron, p. 82 sq.). Comp. for No. 13, Pick, Hora Samaritana (Gen. v and xi, where the differences of the chronology in the Heb., Sept., Sam., and Josephus are exhibited).

A third division is that adopted by Kohn (De Pent. Sina, p. 9). He makes three divisions, viz. 1. Samaritan forms of words; 2. corrections and emendations; 3. glosses and corruptions for religious purposes; and perhaps, 4. blunders in orthography.

IV. Origin and Age. — In regard to these questions, opinions have been much divided. We shall enumerate the principal ones.

1. That the Samaritan Pentateuch came into the hands of the Samaritans as an inheritance from the ten tribes, whom they succeeded — so the popular notion runs. Of this opinion are J. Morimus, Walton, Cappellus, Kennicott, Michaelis, Elchhorn, Bauer, Jahn, Berthold, Steudel, Mazade, Stuart, Davidson, and others. Their reasons for it may be thus briefly summed up:

1. It seems improbable that the Samaritans should have accepted their code at the hands of the Jews after the Exile, as supposed by some critics, since there existed an intense hatred between the two nationalities.

2. The Samaritan canon has only the Pentateuch in common with the Hebrew canon: had that book been received at a period when the Hagiographa and the Prophets were in the Jews' hands, it would be surprising if they had not received those.

3. The Samaritan letters, awkwardly the more ancient, are found in the Samaritan code; therefore it is written before the alteration of the character into the square Hebrew, which dates from the end of the Exile — took place.

Since the above opinion — that the Pentateuch came into the hands of the Samaritans from the ten tribes — is the most popular one, we will now adduce some of the chief reasons brought against it; and we will set forth the somewhat feeble nature of the arguments on either side, that the last word has not yet been spoken in the matter.

(a.) There existed no religious animosity whatsoever between Judah and Israel when they separated: the ten tribes could not, therefore, have bequeathed such an animosity to the descendants of the tribe which preceded the Jews. It may add, probably cared as little, originally, for the disputes between Judah and Israel as colonists from off-far coun-
tries, belonging to utterly different races, are likely to care for the quarrels of the aborigines who formerly inhabited the country. On the contrary, the contests between aborigines with the Warambee tribes at their hands? That the Jews should yet have refused to receive them as equals is no more surprising than that the Samaritans from that time forward took their stand upon this very law—altered according to their circumstances—and proved from it that they and they alone were the Jews ear" (24).

(b) Their not possessing any other book of the Hebrew canon is not to be accounted for by the circumstance that there was no other book in existence at the time of the schism, because many psalms of David, writings of Solomon, etc., must have been circulating among the people. But the jealousy with which the Samaritans regarded Jerusalem, and the intense hatred which they naturally conceived against the post-Mosaic writers of national Hebrew history, would sufficiently account for their rejecting the other books, in all of which, save Joshua, Judges, and 1 and Job, in each of which, of the number of passages to the Alexandrine version had been noticed by all. Hassenpflug calculated some 900 places in which the Samaritan Pentateuch agreed with the Sept. Gesenius thinks that there are more than 1000 such places. The most important places are given by Pick in his Horae Samaritanae.

It must, on the other hand, be stated also that the Samaritan and Sept., quite as often disagree with each other, and follow each the Masoretic text; also, that the quotations in the N. T. from the Sept., where they coincide with the Samaritan against the Hebrew text, are so small in number, and of so unimportant a nature, that they cannot be added as any argument whatsoever. See Pentateuch.

The chief opinions with respect to the agreement and discord of the numerous readings of the Sept. (of which no critical edition exists as yet) and the Samaritan Pentateuch are:

(1) That the Sept. was translated from the Samaritan (De Dieu, Selden, Hottinger, Hassenpflug, Eichhorn, Kohl). (2) That the mutual interpolations have taken place (Grotius, Usher, Ravius, etc.). (3) That both versions were formed from Hebrew codices, which differed among themselves as well as from the one which afterwards obtained public authority in Palestine; that, however, very many willful corruptions and interpolations have crept in later times (Gesenius). (4) That the Samaritan has, in the main, been altered from the Sept. (Frankel). (5) As to the first of these opinions—that the Sept. was translated from the Samaritan—it has been alleged on the evidence of Origen and supported by Jerome that the Sept. was compiled in the first instance with the help of the word הִנָּחַא in the ancient Hebrew (i.e. Samaritan) character, not in those used at their time, Ezra, according to tradition, having introduced other letters after the captivity (Origen, Hexapla [ed. Montfaucon], i, 86; Jerome, Epistola 136 ad Marcellum). It is clear, however, from the statement made by Jerome on this point, that the remark of Origen can apply only to the Aramaic or square characters, not to those in use among the Samaritans. These are his words: "Nomen (viz. nomen Dei) est tetragrammatum, quod demagogum, i.e. ineffabile putaverunt, quod his scribatur: Yod, E, Vav, E. Quod quidam non intelligentes Pi Pi legere consueverunt;" and they explain how it came that some Greek copies could make πετα απειρω, out of the Hebrew הִנָּחַא. That the argument based upon Origen's words must fail to the ground is evident. Another reason alleged in support of the Sept., having been derived from the Sept., and that the Samaritan, having been given on the supposition that the variations from the Hebrew text arose from a confusion between letters resembling each other in the Samaritan and not in the square alphabet. But this argument is untenable; for while we admit that such errors may have arisen from a confusion between similar letters in the Samaritan, yet it is true that they have occurred as well in the square letters; thus, e.g., י and י, י and י, ו and ו, י and י, ו and ו, and כ and כ, and ת and ת, could have been mistaken. A third argument
Samaritan Pentateuch has been used: The Samaritans had already brought out for their own use a Greek translation, known under the name of the Samaritan Pentateuch; the Sept. finding this convenient for their purpose, took it for its basis, altering here and there after the Hebrew original to suit their own ideas (so Kohn, p. 38 sq.). But there is this objection to that: the Samaritan-Greek version was not translated before the 3d or 4th century A.D. Before this, it is very likely that the Samaritans, who on all other occasions showed themselves powerless to invent, only capable of feeble imitation, should in this one instance have disturbed their rivals in producing so great a literary work as a Greek translation of the Pentateuch. For this reason we must give up explaining the similarity of the two texts. (c.) The third opinion, that many interpolations have taken place, or that the Samaritan Pentateuch was corrected from the Septuagint, is true to a certain extent: many passages occur in the former which bear all the marks of being interpolations from the Alexandrine version, e. g. Gen. xxiii, 2, תִּירָזָא וְאֵין יְמָוֶת כְּעָצָא אֱלֹהִים אֶל יְשֹוֹעַ יְהוָּה מֵאֵל; Gen. xxiii, 23, אל נֶאֶס נֶאֶס נֶאֶס נֶאֶס. But however, on this supposition, are the equally numerous passages to be accounted for by which the Samaritan Pentateuch differs from the Sept., sometimes in these cases agreeing with the Hebrew, at others departing from it? (d.) The third view, advocated by Gesenius, that both the Samaritan and the Sept. were formed from Hebrew MSS., has the most probability.

(2.) The fourth opinion, which claims that the Samaritan-book in the Sept. has been altered from the Sept., will have few, if any, supporters, since, according to Frankel, this should have been accomplished through a Greek translation of a Targum and the Greek version of the Samaritan Pentateuch. See SEPTUAGINT.

VI. Copies.—1. The following is a list of the MSS. of the Samaritan Pentateuch now in European libraries (Kennezahl):

1. No. 1. Oxford (Uscher), Bodl., fol., No. 3197. Perfect, except the first 38 and last 9 vers.
2. No. 2. Oxford (Uscher), Bodl., fol., No. 3198, with an Arab. margin added. Imperfect. Wanting the whole of Leviticus and many portions of the other books of the Pentateuch.
9. No. 9. Paris (Peiresc), Imp. Libr., Sam. No. 2. Ancient MS. containing the whole, consisting in 78 chapters and all of Deuteronomy from the 7th chapter. Inconspicuous, having been lost, quotes from Gen. x. 11 of this codex—a rather puzzling circumstance.
15. No. 15. Milan (Ambrosian Libr.), of the very ancient not collated.
17. No. 17. Gotha (Duca Libr.). A fragment only.

No. 18. London (Count of Paris's library). With vellum.
No. 19. St. Petersburg (Imp. Libr.).

A description of No. 19 is expected from Mr. Harkavy, while the others are described by Kenenoho in his Dissertatio Generalis, reprinted by Blayney in his edition of the Samaritan Pentateuch.

All these are written on separate leaves; none are in the original style of writing. At Nablus, however, as is well known, there is still preserved in the synagogue, and only brought out with much solemnity on certain festivals, an ancient parchment roll, purporting, by its inscription, to have been written by the hand of the great-grandson of Aaron himself, thirteen years after the original settlement of the Israelites in Canaan. It is written in the Samaritan character, and consists of 11 fragments that served as thank-offerings (so says the priest). They are of unequal size, some containing five, some six, columns of writing. Other old MSS. are also mentioned as existing there and elsewhere in Palestine; one has the date of A.H. 85 (= A.D. 655) inscribed on it.

2. Printed editions are contained in the Paris and Walton Polyglots; and a separate reprint from the latter was made by Blayney (Oxford, 1790). A fac-simile of the 20th chapter of Exodus, from one of the Nablus MSS., has been edited, with portions of the corresponding Masoretic text, and a Russian translation and introduction, by Levysohn (Jerusalem, 1860); but the specimen has not been noted.

VII. Literature.—Besides the Introductions of Eichhorn, Berthold, Jahn, De Wette, Hiemerich, Keil, and Bleek, and the articles in the dictionaries of Kitto and Smith (which we have freely used here), the reader is referred to Gesenius, De Pent. Samarit. Origine, Indole, et Aceritate (Halle, 1783, 4to); Journ. de la Soc. de Jérusalem, July, 1858, p. 298 sq.; Morini (J.) Exercitationes in utrumque Samarit. Pentateuchum (Paris, 1631, 4to); Uscher, Syntagma de Sept. Interpretibus, Epistula ad L. Cappelium (London, 1555, 4to); Poncelet, Nouveau Edicairesments sur l'Origine et le Pentateuque des Samaritains (Paris, 1780, 8vo); Le Clerc, Sentiments de quelques Théologiens de Hollande sur l'Histoire Critique du R. Simon (Amsterdam, 1866, 8vo); Tychsen, Disputatio Historico-philologico-critica de Pentateuco Ebreeo-Samaritano, ob Ebreeo coae Masoreto Descriplo Exemplari (Butztii, 1765, 4to); Prideaux, Old and New Testament connected in the History of the Jews and Neighboring Nations (London, 1769, 8vo); Walther, Geschichte der älteren und jüngeren Schriften der Propheten und Propheten (3 vols., Leipsig, 1777, 8vo); xii, 9, 11; Cappelli Critica Sacra (ed. Vogel and Scharfenberg, Halle, 1775, 8vo), Hassencamp, Der entdeckte wahre Urprung der alten Bibelübersetzungen und der getreuten samar. Text (Minden, 1755); Kkennothian, Second Dissertation (Oxford, 1798); Rutherford, Letter to the Ren. Mr. Kkennothian, upon which his Defence of the Samaritan Pentateuch is examined, and his Second Dissertation on the State of the Printed Hebrew Text of the O. T. is shown to be, in many instances, Injudicious and Inaccurate (Cambridge, 1761, 8vo); Kkennothian, Answer to a Letter from the Rev. T. Rutherford, D. B. (1761, 8vo); Rutherford, Second Letter to the Reu. Mr. Kkennothian, for the Defence of the Second Dissertation is examined (1768, 8vo); Bauer, Critica Sacra (Lipsiae, 1795); Steudel, in Bengel's Archiv. iii, 626, etc.; R. Simon, Histoire Critique du V. T. (Paris, 1865, 4to); Pulula, in Paulus's Memorabilia, ii; Hesse, Auseiscen zu künstiger Aufklärung über das N. T. (Lubbecke, 1894, 8vo), pt. iv; Hufeld, Beleuchtung einiger dunklen und missverstandenen Stellen der allentestamentlichen Textgeschichte, in the Studien und Kritiken, 1830, pt. ii; Mazade, Sur l'Origine, l'Age, et l'État Critique du Pent. Samar. (Geneva, 1890, 8vo); Hug, in the Freiburg, Zeit- schrifft für die kath. Theologie, vii, 34, 1890; Scharfenberg, Pentateuch (Berlin, 1866, 8vo), vol. i; Stuart, in the North American Review for 1826, and American Biblical Repository for 1832; Frankel, Vorstudien (Leipsic, 1841), and Uber den Einfluss der palästinenischen Exegese auf
SAMARITAN SECTS

The most important information on the subject is given by Epiphanius (Heres., i. 28, followed by John Damascius [ibid. p. 79], and Nicetas [Theol. i. 35]). Epiphanius mentions four different sects—the Essenes, Sebuanans, Gortynians, and Doithetians. With regard to the last, nothing is known, nor is the information with regard to the Sebuanans (Σεβουάιοι) more satisfactory. They are said to have distinguished themselves by commemorating the year in the early autumn; soon after this they held the Feast of Unleavened Bread, Pentecost later, and that of Tabernacles in the spring, when the Jews were celebrating their Easter. Of the Gortynians, termed by Nicetas Soronothians, nothing whatever is known. With regard to the last of the four sects and their leader Doithetius, it is impossible to reconcile the discordant testimony of Jewish, Christian, Mohammedan, and Samaritan writers. Epiphanius relates of them that they were believers in the resurrection and austere in their manner of life, avoiding animal food, but crying out only once a year. In connexion to the observance of circumcision, the Baptist, avoiding contact with others, fasting and penance, they were not distinguished from the other Samaritans. Their founder was, he continues, a Jew who, for his learning, aspired to be chief among his party, but being disappointed in his ambitious schemes, went over to the Samaritans and founded a sect: later he retired to a cave, and there starved himself to death out of affected piety.

What Epiphanius relates here concerning Doithetius fully accords with the account of Abūl-Fath concerning Dāwūs; but the austere life of his adherents can only refer to that of Dostān, of whom we shall have to speak farther on. Further, that Epiphanius is the only Christian to mention the Doithetians in the two together, which has also been done by later writers. The statement of Abūl-Fath is that a sect appeared calling themselves Dostān, or "the Friends," who varied in many respects the hitherto received feasts and traditions of their fathers. Thus they held for impure a fountain into which a dead insect (אילע) had fallen; altered the time for reckoning the purification of women and communistic feasts; forbade the eating of eggs which had been laid, allowing those only to be eaten which were found inside a slain bird; considered dead snakes and cemeteries as unclean; and one any whose shadow fell upon a grave as impure for seven days. They rejected the words "Blessed be our God forever" (ברוך יתברך), and substituted Elohim for Jehovah; denied that Gerizim had been the first temple; and their feast of sacrifices for the feasts, giving thirty days to each month, rejecting the feasts and order of fasts, and the portions (due to the Levites). They counted the fifty days to Pentecost from the Sabbath the day after the first day of the Passover, like the Jews; not from the Sunday, like the other Samaritans. Their public servants, wishing impure, could not enter a house suspected of infection as long as he did not speak. When a pure and an impure house stood side by side, it was doubtful whether the impurity extended to the former as well, it was decided by watching whether a clean or unclean bird first settled upon it. On the Sabbath they might only eat and drink from earthen vessels, which, if defiled, could not be purified; they might give no food or water to their cattle: this was done on the day previous. Their high-priest was in a certain case expelled from his own community for immorality.

At a later period lived Dāwūs. Being condemned to death for adultery, he was resented on the promise of sowing dissension among the Samaritans by founding a new sect. He went to 'Askar, near Nablūs, and formed a group of friends, and was promised, if he continued his learning and piety, by the name of דוסית. Compelled, however, to fly for his life on account of a false accusation which he had brought against his friend, he took shelter at Shuēik by a widow woman named Amentu, in whose house he composed many writings; but, finding that a hot pursuit after him was still maintained, he retired to a cave, where he perished of hunger, and his body was eaten by dogs. Before his departure, however, he left his books with his hostess, enjoining her to let no one read them unless he first bathed in the tank hard by. Accordingly, when Levi, the high-priest's nephew—a pious, able man—arrived with seven others in search of him, they all bathed, one after the other, in the tank, and then he emerged, and declared, "I believe in thee, Jehovah, and in Dāwūs, thy servant, and his sons and daughters;" Levi adding, when his turn came, "Woe to us if we deny Dāwūs, the prophet of God." They then took the writings of Dāwūs, and found that he had made many alterations in the law—more, even, than Ezra. They concealed them, and on their return to Nablūs reported that Dāwūs had disappeared before they arrived, they knew not whither.

At the next Passover, Levi had to read out Exodus, xxii, 22 in the synagogue, but for "hyssop" (קש {(ח)ס) he substituted thyme (גרוס)...." Corrected by the congregation, he still perjured, crying, "This is right, as God hath said by his prophet Dāwūs, on whom be peace! Ye are all worthy of death for denying the prophetical office of his servant Dāwūs, altering the feasts, falsifying the great name of Jehovah, and persecuting the second prophet of God, whom he hath revealed from Sina! Woe unto you that you have rejected and do not follow him!" Levi was stoned. His friends dipped a palm-leaf in his blood, and ordained that whoever would read Dāwūs's writings should see the leaf last ten days and nights. They cut off their hair, shaved their beards, and at their funerals performed many strange ceremonies. On the Sabbath they would not move from their place, and kept their feasts only on this day, during which they would not remove their hands from their sleeves. When one of their friends died, they would gird him with a girdle, put a stick in his hand and shoes on his feet, saying, "If we rise, he will at once get up, believing that the dead man, as soon as he was laid in the grave, would rise and go to Paradise. As to the age in which Dāwūs lived, it must have been long before the time of Nathan ben Rehob on John xiii, 27 (ed. Lommatzsch, li, 49), tells us that a "certain Doithetius arose and claimed to be the Messiah; his followers are called Doithethians, who have his books and tell wonderful stories of him, as if he had not died and is still alive somewhere." This agrees with the statement of Abūl-Fath concerning Dāwūs. According to Origen, Doithetius was certainly not contemporary with Dāwūs, probably in the 1st, or at least in the 2d century of the Christian era. That he was the teacher or pupil of Simon Magus, as some have asserted, is an untenable conjecture. See Petermann in Herzog, xiii, 387 sq.; Nutzl, Samaritan History, p. 46 sq.; Basnage, Histoire des Juifs (Tav., ii. 343 n.); Jusdén, u. s. Secten, i, 62 sq.; de Sach, Christum, Arbe, i, 334 sq. (B. P.)

SAMARITAN VERSIONS. There exist three dif-
frequent translations of the Pentateuch in Samaritan, two of which have been translated into Greek and Arabic respectively.

1. Samaritan. — The origin, author, and age of the Samaritan version of the five books of Moses has hitherto — so Eichhorn quaintly observes — "always been a golden apple to the investigators, and will very probably remain so, until people leave off venturing decisive judgment upon historical subjects which no one has recorded in antiquity" (Eintellung, ii, 320). Indeed, modern investigators, keen as they have been, have done little towards the elucidation of the subject. According to the Samaritans themselves (De Sacz [Mem. 3], Paulus, Winer), their high-priest Nathaniel, who died about B.C. 20, is its author. Schlemiel puts its date a few years after Christ. Jayyus thinks that it had long been in use in the second post-Christian century. Frankel places it in the post-Mohammedan time, on account of the many Arabicisms. Other investigators date it from the time of Easar-haddon's priest (Schwarz), or either shortly before or after the foundation of the temple on Mount Gerizim. Kohn thinks that it was made by different authors. It seems certain, however, that it was composed before the destruction of the second Temple; and being intended, like the Targums, for the use of the people exclusively, it was written in the popular Samaritan idiom, a mixture of Hebrew, Aramaic, Syriac, and Arabic.

As a whole, the version cannot be called a good one, since the translator seems to have been guided by no proper rules of exegesis. Hence he falls into many mistakes. "Elohim" or "Jehovah" is commonly avoided, and "angel" put instead, to suit the supposed dignity of the divine being. The names of peoples, countries, cities, mountains, and rivers are changed from the old into the new ones, as the following list of geographical names will prove. Thus we read in

Gen. viii, 4, for Ararat, Sarendib, יִבְרָא לֶאִיר (Zohab).
10, "Shinar, Tsosofah, גֶּשֶׁר, צָוָּח (Zubah).
11, "Assur, Astun, גֶּשֶׁר, צָוָּח (Sittacene).
12, "Cainah, Lakehah, לֹא-כָּתְב (Tsittacene).
19, "Resen, Asofah, סֶתֶּר (Tswatam).
20, "Mesha, Mesbaa, מֵשֶׁה (Shebbas).
21, "Bavel, Libak, לֹא-בָּבֵל (Tsittacene).

Onkelos in Polyglot.
(Numb. vi, 1, 2.)
Samar. Version in Barberini Triglot.
Gen. xiii, 3, "Al, Cefrah, גְּפַרְרֶה (Cepirah, Jos. ix, 17).
14, "Asheroth Karnaim, Ainuth Karniah, יְשֵׁרַת קַרְנַיִם (Tsittacene).
15, "Ham, Liebath, לִיבָּת (Tsittacene).
16, "El Paraan, Pelishah, etc., פֶּלִישָׁה (Tsittacene).
17, "Hobab, Fograh, פּוּגֵר (Tsittacene).
18, "Shaveh, Mifneh, מַפְּנֵה (Tsittacene).
19, "Euphrates, Shalman, יְבֵרְעֶת (Tsittacene).
20, "Rephaim, Chasah, רְפַיִם (Tsittacene).
21, "Gerar, Askelon, גָּרַר (Tsittacene).
22, "Miteraim, Nefik, נֶפֶק (Exod.).
23, "Seir, Gablah, גָּבָלָה (Jebel).
24, "Rehoboth, Pathi, פַּתִּי (Tsittacene).

Taken from a face-simile by Blanchini (Evangeliarum Quadruplerum, II, ii, after DCIV). On account of this similarity, many critics, such as Hottinger, Eichhorn, and Kirchheim, have held it to have been copied from Onkelos. This, however, seems to be rather an overstatement of the case. It is true that הֵרָאָש עַבְרֵי and words of uncertain meaning are often rendered by identical or similar expressions in both. Moreover, when Onkelos borrows from Jewish tradition, the Samaritan Targum often follows him. Yet the two are independent. The latter falls into serious blunders from which the version of Onkelos should have protected it, it often retains difficulties of the Hebrew text where the other gives a translation. For instance, the word הֶנְקָה, "penitence" (Exod. ix, 15), the Samaritan renders by והנקה, "word," as if it had read הנקה, "a word." If it had followed Onkelos it could not have fallen into such a blunder, where the true reading is בֵּית עֵשֶׁב, i.e. "with death."
SAMARITAN VERSIONS MODERN

In Deut. i, 44, we read רַעְבֶּה, “bees,” where the Samaritan renders רַעְבֶּה, “words,” as if it read רַעְבֶּה, which could not have been the case had it followed Onkelos, who renders it correctly by רַעְבֶּהּ, “bees.”

That the Samaritan Targum has not followed the version of Onkelos may be also seen from the number of difficult Hebrew words, which, although intelligible to the Samaritan translator, he would not have retained had he followed Onkelos, who explained the same. Of such difficult words Winer mentions: Gen. ii, 12, דָּבָחַי, etc.; xlviii, 22, עָבָד; xlix, 10, וִיתֶּלֶת; li, 29, הֶבַח יִד; Exod. i, 16, רַעְבֶּהּ; viii, 21, יַעֲמָה; xlii, 18, רַעְבֶּהּ; xxiii, 28, רַעְבֶּהּ; xxvii, 4, הַרְבָּא; xxvii, 19, רַעְבֶּהּ; xxviii, 9, רַעְבֶּהּ; xxxiv, 35, רַעְבֶּהּ, etc. (comp. p. 39 sq.). Under these circumstances, we cannot but conclude that the Samaritan translator has not known the version of Onkelos, or that he has not perused it; and we can only suppose that single passages have been interpolated from Onkelos; for, as Eichhorn has justly remarked, “the Samaritan Paraphrase went through different hands, and was afterwards edited by one or more Samaritans” (Introduction, vol. i, 305).

The purpose of exegesis in the version is entirely useless. It is simply interesting as faithfully representing the religious ideas and literary progress of the Samaritans; it is valuable also for philological purposes, as being the most trustworthy monument of an important Shemite dialect. The oldest MSS. hitherto known to exist are both at Rome—the Barberini Targit and the Vatican. The former was bought by Peiresc at Damascus, in 1631, and bequeathed by him to cardinal Barberini, in whose library it still remains. It is imperfect; the oldest parts were written in A.D. 1226, and the end of Deuteronomy was supplied by a later hand in 1482.

The Vatican MSS. was bought by Pietro della Valle at Damascus, in 1616. It is much later than the one just described; it is on paper, dated A.D. 1514, with considerable lacune of words, and even verses (comp. Assemani, Bibl. Vat. Catal. i, 464). This is the only text that has ever been published; it appeared in the Paris Polyglot of 1645, and was thence copied, without, however, a single correction of the MSS., through the whole extent of the Hebrew Bible, from 1657, from which A. Brüll reprinted it in Hebrew characters, and published it under the title תְּנַהְגִּים הַרְבָּיִים (Frankfort-on-the-Main, 1875).

Petermann, of Berlin, intended to publish an edition from MSS. collated by him at Nablus, but the first part only was published: Pentateuchus Samaritanus, ad fidem Librorum Manuscriptorum apud Nabulitanos Recentiorum, editis et varias Lectiones additis H. Petersmann. Fragmenta i, Genesis (Berolini, 1872). Fragments of a Samaritan Targum (Lev. xxv, 26, to the end of that book, and parts of Numbers), from a Bodleian MS., were edited and published by Nutt (Lond. 1874). The Imperial Library of St. Petersburg contains also fragments of the Pentateuch, in the Arabo-Aramaic translation; as well as of the Samaritan Targum.

2. “The Samaritan” in Greek (τὸ Σαμαριταῖον). In the fathers of the 3d and 4th centuries, as well as in MSS. containing the Sept., with fragments of Aquila, Symmachus, and Theodotion, we find scholia, or pieces of a Greek translation of the Pentateuch so designated. These scholia have been collected by Kretzschmer, and Montfaucon, and are in Walton’s Prolegomena. Castell, Vossius, and Herbst think that they are merely translated extracts from the Samaritan Version; while Gemnius, Winer, and Juyonnell suppose them to be remains of a continuous Greek version of the Samaritan Pentateuch. On the other hand, Hengstenberg and Hävernick see in it only a corrected edition of certain passages of the Sept. The most probable of these opinions seems to be that which looks upon the notes or scholia as the Samaritan corrections of certain places in the Sept.

3. In 1070 an Arabic version of the Samaritan Pentateuch was made by Abu Sa‘id in Egypt, on the basis of the Arabic translation of Saadias Hag-gason (q.v.). Like the older versions of the Samaritans, it adopts the usages and anthropopathisms, replacing the latter by euphemisms, besides occasionally making some slight alterations, more especially in proper nouns. It appears to have been drawn up from the Samaritan text, not from the Samaritan Version, the Hebrew words being occasionally altered and translated. Often, also, it renders the original differently from the Samaritan Version. Principally noticeable is its excessive dread of assigning to God anything like human attributes, physical or mental. For, רַעְבֶּהּ, “God,” we find (as in Saadias sometimes) مَالِكُ آلَ اَللَّه, “the Angel of God;” for “the eyes of God” we have (Deut. ix, 12) “the beholding of God.” For “bread of God,” “the necessary,” etc. Great reverence is shown for Moses and the tribe of Levi but even for the tribe of Judah (Gen. iii). It is written in the vernacular language of the Arabs, and abounds in Samaritanisms. An edition of this version was commenced by Kuenen at Leyden. Genesis was published in 1861; Exodus and Leviticus in 1864. In Syria it would appear that the Samaritans still used Saadias’s even after Abu Sa‘id’s had been made, for pur- Ma‘or, reason he wrote scholia upon the latter in order to recommend it to the people. This must not be considered a new version, but a Syriac recension of the Arabic-Samaritan.

The two recensions—the Syriac of Abu Baracat and the Egyptian of Abu Sa‘id—were mixed together in the MSS., and cannot now be properly separated. For further particulars we must refer to Juyonnell and Eichhorn: the former in his Orientalia, ii, 115 sq.; the latter in the second volume of his Einleitung to the Old Testament. Van Volken described a MS. of Abu Sa‘id’s in the University of Leyden in 1803; and Juyonnell notices the MSS. at Paris, especially Nos. 2 and 4, in the Orientalia, ii, 115 sq.

Literature.—Cellarius, Horae Samaritanae (Frankfort-on-the-Main, 1705, 4to, 2nd ed.), p. 1-58; Uhlmann, Samaritan Christomathy (Lipsiae, 1887); Walton, Propo
gemenen, ed. Dathe; Castell, Observations on the Sixth Volume of the London Polyglot; Eichhorn, Einleitung ins A. T.; vol. ii: Gesemua, De Pentateucht Samarum, Origine, etc.; Winer, De Versionia Pentat. Samar. Indole (ibid. 1817, 8vo); Wette, Einleitung in das Ä. T.; Hävernick, Einleitung, i, 1, Juyonnell, Commentarius in Historiam Genes Gentis Samaritanae (Leyden, 1846, 4to); Davidson, Treasures in Biblical Criticism, vol. 1; Lee, Pro
gomenen in Biblia Polyglotta Lemaitrenia Mixnica, pro
gomenen ii, § 3, 8; Kohn, De Pentateuchoo Samaritarum, p. 66 sq.; id. Samaritanische Studien (Brevalau, 1868); also Zur Sprache, Literature und Dogmatik der Samaritaner (Leipzic, 1876); Brüll, Zur Geschichte u. Literature der Samariter (Frankfort, 1871); Keil, Introduction, ii, 278 sq.; Kaulen, De Hebrew, (Freiburg, lng., 1886). De
deke, in Geiger’s Zeitschrift, iv, 294 sq.; Baries, Notice sur deux Fragments de un Pentateuque Hébreu-Samaritain, 1865, p. 15; Simon, Histoire Critique du T. V. t. 261; Davidson, in Kitto’s Cyclopaedia, iii, 750 sq.; Deutsch, in Smith’s Dict. of the Bible, iv, 2812 sq.; Nutt, Sketch of Samaritan History, p. 106 sq.; Petermann, in Herz
g’s Real-Encyclop. xxxii, 875 sq. (B. P.)

Samaritans, Modern. As already stated (under SAMARITAN), a small remnant of the old nation still dwell in their ancient capital, Shechem. There existed a tradition among them, which has yet hardly died out, that large numbers of their brethren were dwelling in various parts of the world—in England, France, India, and elsewhere—and they have instituted inquiries from time to time in the hope of becoming acquainted with these their brethren. In past ages we do find them
not only inhabiting various cities in Palestine, but even in Egypt and Constantinople (El-Masudi, Hist. Enycl., i. 114; Rabbi Benjamin, Itinerary). They are now, however, confined to Nablus, the ancient Shechem, and their sacred city through all ages. Here they live together, Gheto-like, on the south-western side of the town, at the very foot of Gerizim, their sacred mount. They have dwindled down to a very small number, consisting of some forty families, and before many generations more have passed away, the ancient Samaritan nation will have become extinct. In 1872 they numbered 135 souls, 80 of whom were males; by the defection of Jacob Shlalay and his family, they have been reduced to a total of 180 souls. Perhaps no people have lived and carried on their race from age to age more than they have, yet it has served to knit them the more closely together. In appearance they are superior to their circumstances, as also to all others around them—a straight and high forehead, full brow, large and rather almond-shaped eyes, aquiline nose, somewhat large mouth, and well-formed chin are their chief physiological characteristics; and, with few exceptions, they are tall and of lofty bearing. If the present small community is a fair specimen of what their nation was in ancient times, they must have been a fine race.

A deep interest is attached to this people, not only because they are the oldest and smallest sect in the world; for although the opinions concerning their ceremonies, and habits of their forefathers, and are, like their Jewish brethren, a living evidence of the truth of Bible history, especially that of the Pentateuch. Our object will be, therefore, to give a summary account of all the principal features of their life and manners, as exhibited by these remaining votaries; and for this purpose we chiefly follow Mill's abridgment (in Fairbairn's Dictionary) of his larger account (Three Months in Nablus, Lond., 1864).

1. Domestic Life and Duties.—1. Circumcision.—The first and most important is to admit the male child into the Abrahamic covenant by circumcision. This ceremony must be performed on the eighth day, even should that be the Sabbath, as it was undoubtedly the practice of the Jews of old (John vii, 22); and not in the synagogue, but always in the house of the parents. The performance of the rite devolves upon the priest; but should he happen to be absent, any one acquainted with the ceremony may do it. The celebration of the ceremony the name of the child is announced, as of old (Luke i, 69), and, when over, they celebrate it (as the Jews do) by a feast, enlivened by Arab music and singing. If the child be female, the only observance is that of naming, which takes place on the third day after its birth. In the house, without particular ceremony or gathering of friends, the priest simply announcing it in the hearing of those who may happen to be present. Formerly, they used to redeem the first-born child, as the Jews still do, according to the commandment (Exod. xiii, 13), but now the ceremony is discontinued on account of the poverty of their people.

The Samaritans, like the Egyptians, have a strong desire for offspring, a feeling which is probably intensified by the paucity of their number. This, together with an early development in such a climate, leads them, like all their neighbors, to marry at a very early age, the males being eligible at fourteen and the females at ten years of age. But they never intermarry with persons of another creed, whether circumcised or uncircumcised; and never marry but on a Thursday, this in their estimation being a peculiarly propitious day. They have no betrothals, and the marriage rite is very simple. Upon the appointed day, two men who were witnesses of the agreement took the bride and her friends at midday to the bridegroom's house, where the ceremony is performed by the priest. The service is in Hebrew—unknown tongue to those most concerned—and consists of portions of the law interpreted with certain prayers; and the marriage agreement is read by which the young bridegroom has to pay a fixed dowry to the father of the bride. At evening a feast is made, followed by music, singing, and dancing, performed, however, not by themselves, but by hired Mussulmans. Here we may observe that they are not given to polygamy. There is nothing in their theology prohibiting it, but this virtue has grown upon them from necessity, on account of the unequal distribution of the sexes. Their present rule, and one which has existed for some ages past, is that any one may take an additional wife if the first wife be willing, but on that condition only.

3. Divorce.—The Samaritans are not given to divorce, and in this matter they stand in singular contrast to their Moslem and Christian neighbors. Their modern theology at least forbids it, except only for the cause of fornication, but their strict conformity to this dogma under all circumstances is very doubtful.

4. Purifications.—There are seven things that particularly defile a person, four of which relate to both sexes, the remaining three pertaining to the male: (1) the conjugal act; (2) nocturnal pollution; (3) touching any dead body; (4) touching unclean birds, quadrupeds, or reptiles; (5) a female from hemorrhage; (6) a female's menstrual discharge, when she remains unclean for seven days; (7) child-birth, when the mother is accounted unclean for forty-one days if the child be male, but if female for forty-five days. After this time the persons they purify themselves most scrupulously. Formerly, when sacrifices were used to be offered, the ashes of a burned heifer were kept to be mixed with running water and sprinkled on the unclean person by one that was clean according to the law (Numb. xix, 17-19). Now running water only is used. The washing of hands as a rite of purification at rising and before eating, etc., as the Jews do, is never observed by the Samaritans; they simply do it for the purpose of cleansing, and not as a religious ceremony (comp. Mark vii, 3, 4).

5. Morning and Evening Prayer.—The first duty on rising is to repeat the morning prayer, which is long and tedious. It is generally offered by each individual in private, although there is no law against its being performed in the presence of the family. Any one is at liberty to repeat this or any other prayer as often as he pleases during the day, but the morning and evening orisons must on no account be neglected, and must be said at the designated times. The celebration of the prayer, like all their other prayers, is a set one in the Hebrew tongue, and consequently not understood except by some one or two besides the priest. Still, the sacredness of the language, combined with the antiquity of the formula, imparts to it a kind of hallowedness, which has always held upon the conscience of the people. During the prayer they always turn towards Mount Gerizim.

6. Food.—When they sit to eat, a blessing is pronounced before the food is served. This duty devolves upon the head of the family. They make the broadest distinction in articles of diet; adhering faithfully to the law of Moses in everything relating to the greatest importance to its observance. They never eat the flesh of any beast that does not chew the cud and divide the hoof (Lev. xi, 3-8; Deut. xiv, 6-8), and swine are held in the greatest detestation. All kinds of poultry, except those notified as unclean (Lev. xi, 19-25), are considered lawful, as well as all flesh not cooked, "boiled milk" (Lev. xi, 9-12). Like the Jews, they never partake of flesh and butter (or milk) at the same meal, nor do they even place them on the table at the same time. Six hours must elapse after partaking of meat before milk or but- ter can be taken. The Jews found this custom on the passage, "Thou shalt not take a kidney of the flesh nor milk" (Exod. xxiii, 19), but the Samaritans refute it the importance of a law of Moses, and only observe it as a sanitary rule laid down by their sages. They hold it unlawful to eat anything prepared by either Jews or Gentiles, therefore they make their own bread, cheese,
butter, etc. Cattle and poultry too must be slaughtered by their own shochet, or killer, who has to pass through a course of study and training before he is qualified to kill according to the numerous rules prescribed by their sages.

7. Duties towards the Dead.—The Samaritans, like the Jews, teach the dying person to say as his last words, "The Lord our God is one Lord." This last utterance must be in the Hebrew, therefore all their people, women and children, are most carefully taught this phrase. The relations of the dead never rend their clothes, as they consider it to be contrary to the will of God. Nor have they any fixed time to mourn, or formula to repeat over the departed. With them it is simply a matter of feeling; some mourn for a long and some for a shorter time. But to indulge in grief is discouraged, forasmuch as the high-priest was forbidden to mourn for the dead (Lev. xxvi, 10); so they consider the refrainment from it to be a proof of a more thorough obedience to the will of God and a higher religious state of mind. As anciently, the house wherein the dead body lies is rendered unclean (Numb. xix, 14), and the priest carefully avoids crossing its threshold (Lev. xxvi, 11).

As soon as the dying person has expired, they perform the ceremony of ḫaḥar (taharah), purification, by washing the body carefully with clean running water. This is done by individuals appointed to that duty among themselves, after which it is wrapped in a cotton shroud (John xi, 44), and then placed in a wooden coffin. It is curious to observe that no other natives of any creed use coffins; the Samaritans, however, scrupulously follow the example set them by their father Joseph (Gen. i, 26). When a death is expected, the law is read in the chamber of the sick, not by the priest, but by one appointed for that purpose. As soon as all hopes of recovery are given up, the reading begins, is continued to the patient's death, and again resumed after the taharah, and continued to Numb. xxx. 1. After arranging the funeral procession, the reading is once more proceeded with until the whole law be read.

II. Religion.—The Samaritan idea of religion is a national one. To them their faith and people are synonymous. In this sense they are, according to their own belief, the only peculiar people of God, with whom the Almighty has entered into covenants, and which covenants they faithfully keep. These are seven in number, and are as follows: a, the covenant of Noah (Gen. x., 14); b, the covenant of Abraham concerning circumcision (Gen. xvii, 9-14); c, the covenant of the Sabbath (Exod. xxxi, 12-17); d, the covenant of the two tables of the ten commandments (Exod. xx, 2-17); e, the covenant of salt (Numb. xvi, 10); f, the covenant of the Passover (Exod. xii, 2); g, the covenant of the priesthood (Numb. xxv, 12, 13). By virtue of these they are separated, on the one hand, from all the Gentiles, and, on the other hand, from the Jews, who, they assert, are cursed since the time of Eliezer.

1. Constitution.—Their people, according to the above idea, constitute a national religious community, under which two officers preside. The chief is the priest (ḥazan). Upon him devolves the performance of all the duties prescribed in the law of Moses as pertaining to the priestly office. These are now but nominal, as they have no sacrifice because they have no temple; but certain prayers are offered instead of sacrifices. These, together with the priestly blessings, are given on all occasions by the priest himself, who is in reality but a Levite, for the last of the descendants of Aaron, according to their own chronicle, died in A.D. 1631. The second officer is the minister, ḫazan, who is a member of a younger branch of the same family. It is his duty to read the public service generally, both in the synagogue and out of it. Upon him also falls the work of educating the children and instructing them in the law. These two officers sitting in assembly constitute their ḫaḥaran, or house of judgment. The priest sits supreme and the minister second, and before this tribunal all Samaritan matters, whether social or religious, are settled. Should a question of any difficulty arise, the priest calls other members of the priestly family to assist in deciding the case; otherwise all kinds of questions are determined by the two officers alone.

2. Creed.—The Samaritans have no formula of belief or set articles of faith, excepting four great tenets: (1) to believe in Jehovah as the only God; (2) to believe in Moses as the only lawgiver; (3) to believe in the Torah (Pentateuch), as the only divine book; (4) to believe in Mount Gerizim as the only house of God. These are the cardinal points of the Samaritan faith; but so far as a more detailed theological creed is concerned, the thirteen articles drawn up by Maimonides would as well express the Samaritan as the Jewish faith. These consist of a belief, in God as Creator and Governor; in one God only; in his not
being corporeal; in God being first and last of all things; in God as the only object of prayer; in the truth of prophecy; in the truthfulness and superiority of Moses; in the law as the enactment of Moses; in the unchangeableness of the law; in the omniscience of God; in rewards and punishments; in the coming of the Messiah; and in a general resurrection (British Jews, p. 68).

Here it is important to observe that their only authority in theology is the Pentateuch—nothing is divine and binding but the Torah; all their dogmas are believed, whether rightly or wrongly, to be founded upon that sacred volume; and they are, in fact, strictly and wholly the disciples of Moses. It becomes, therefore, a subject of no little interest to the Biblical student to observe how many of the principal doctrines of revealed truth are held by the Samaritans to be the teaching of the law. For instance, they found the doctrine of a future state upon Exod. iii. 6—"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob:" being the very passage quoted by the Saviour, and drawing from it the same conclusion that "he is not the God of the dead, but the God of the living." Mark xvi. 26, 27; and that of a resurrection they hold to be clearly revealed in Gen. ix, 5—

"And surely your blood of your lives will I require; at the hand of every beast will I require it, at the hand of man; at the hand of every man's brother will I require the life of man."

But we cannot help thinking that the whole doctrine of resurrection is developed in several points of modern Samaritanism, as well as of modern Judaism; and that some doctrines may be regarded as affiliated to the Torah rather than inductively from there. Their doctrine concerning the Messiah, although infinitely below the conception of the New Test., is yet far superior to that of the Jews. They never call him Messiah— that name not being in the law—but Taheebah, 되뉨, or the Arabic equivalent, Al-Mudy, the Restorer. They believe him to be a man, a son of Joseph, of the tribe of Ephraim, according to the words of Moses (Deut. xxxiii, 16). The promise of his coming was made by Moses—"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. xviii, 15). He is to be not a king and conqueror, but a humble teacher and, His mission is not to shed blood, but to heal the nations; not to make war, but to bring peace. He will restore the law to its purity, preach it to the world, and bring all the nations over to its practice. In fact, he will be a great reformer, expressly sent by the Almighty, and endowed with the necessary qualifications to perform the task and glorious a work. Following his direction, they believe that the congregation will repair to Gerizim, where, under the "twelve stones," they will find the Ten Commandments, and under the stone of Bethel the golden vessels of the temple and the manna. After one hundred and ten years the Prophet is to die and be buried beside Joseph in the valley. Soon afterwards, on the conclusion of seven thousand years from its foundation, the world is to come to an end.

3. Synagogue.—They themselves never call it synagogue. Sometimes they use the Arabic term biil Al-lah, house of God, but the common appellation is kimshah, כִּמְשָׁה, place of assembly; equivalent to the Greek eisagogé and the Hebrew קַמְשָׁה. At present they have but one, a small and unpretentious building, but large enough for their community. Its extreme length measures thirty-seven feet five inches, with a breadth of eighteen feet. A part of the floor—namely, that of the right-hand division in the accompanying plan—is raised a foot higher than the remaining portion. On the left-hand side of the house are four feet square. The ceiling is vaulted, and from it hang very primitive chandeliers and a small oil-lamp. In the roof is a circular, dome-like window to admit light and air, the only opening besides the door. The small, square recess is the musbah, or altar, which is considered to be the most sacred spot in the building. It is here the Torah, or Law of Moses, is kept, in the form of a roll, and in this respect the musbah answers to the Jewish cher. But it has a further sacredness attached to it. During the existence of the temple on Gerizim sacrifices were slain on the altar, but since its demolition they are considered unlawful; therefore the musbah takes the place of the altar, and pray that of sacrifice. Its place in the synagogue, therefore, fronts the spot wherein the temple formerly stood, so that when the worshippers, during service, look towards the sacred recess their faces may be turned to Mount Gerizim. A large, square veil hangs continually in front of the musbah, in order to screen it from the gaze of the people, as no one is permitted to enter it but the two officials. The congregation consists of males only; but in this particular the Samaritans do not stand alone, as it is common to the natives of all creeds, with the exception of the few Christian Protestants in the country. Should the females wish to be present, they are at liberty to gather outside the building in the court and listen to the service, but no more. On this point Jews and Samaritans agree, but not with regard to the number necessary to constitute a congregation. With the first there must be a minyan—i.e., ten males of full age—present before the congregation is legal and the service can be read; but with the Samaritans there is no rule, but, like the Christian practice, it may be formed of any number met together to worship. They never assemble in the synagogue during week-days except on the feasts and fasts. On the Sabbath they have three services. The first is a short one at sunset on Friday, at which time their Sabbath commences. The second is early on the following morning, and is much the longest and most important, for during this service the law is shown. The minister takes it out of the musbah, removes its covering, opens the silver-gilt case in which it is kept, and exhibits to the congregation that column of the text which contains Aaron's blessing (Numb. vi, 24–27), when they step forward to kiss the sacred scroll. The last service is on Saturday afternoon a little before sunset, and consists of prayers interspersed with portions of the law, and arranged in one liturgy. The language being all Hebrew, the people understand the service but very imperfectly, the officials with one or two others excepted. It is performed in a kind of chant or cantillation most peculiar in its character. It differs not much from the native Arab music as from that of Europeans, and seems to have an origin both ancient and peculiar. They have seventy different melodies, composed, according to their tradition, by the seventy elders of Israel in the time of
Moses, which they have preserved and still use on various occasions.

4. Sacred Seasons.—An important part of the Samaritan religion consists of the observance of certain sacred seasons. These are as follows:

(1) The Sabbath.—Like the Jews, they reckon their days from sunset to sunset, according to the expression in Genesis—"And the evening and the morning were the third day." The Sabbath, therefore, as already said, commences at sunset on Friday and ends at sunset on Saturday. This day they keep most strictly as a day of rest, upon which no manner of work is to be done, according to the words of the law in Exod. xx, 9-10. To this command they adhere most faithfully, accepting it in their literal sense. Unlike the Jews, they employ no golam, or Gentiles, to light their fires or stuf their candles, but all within the gates keep the Sabbath alike. Consequently they never have any fire on that day, but scrupulously keep the command, "Ye shall kindle no fire throughout your habitations upon the Sabbath day" (Exod. xxxv, 9). Not a lamp or candle ever burns in their houses or in the synagogue on that day. When darkness comes on during the reading of the opening service on Friday evening, they never introduce lights, but finish the service in the dark, and remain so in their houses until they retire to rest. Their first and greatest idea of keeping the Sabbath holy is to remain quiet—never to go out of their dwellings except to the synagogue; and the second is, to live more generously than on ordinary days, but the cooking is all prepared on Friday. Although they carefully abstain from all kind of work, even the most trifling actions, they keep no such guard on their language nor check on their thoughts, but feel at liberty to talk about anything and everything; and of a higher and purer mode of sanctifying the day they have no idea.

(2) The New Moon.—Next in frequency, but not in importance, to the observance of the Sabbath is that of the new moon, the rosh hodesh, equivalent to the Jewish rosh chodesh. The new moon is sacredly watched for, and the afternoon immediately following its appearance, about half past four, the Samaritans assemble in the synagogue to perform the appointed service. It consists of prescribed prayers composed for the occasion, intermixed with portions of the law, especially those referring to the beginning of months (Num. x, 10; xxviii, 11-14). During the recital of the service, the whole of which lasts about two hours, the minister exhibits one of the roll-copies of the Pentateuch to the congregation.

(3) The Feasts and Festivals.—The Samaritans are not given to festivities. In this they greatly differ from their Jewish brethren, as well as from some Christian communities. In the Jewish calendar there are above thirty such seasons of greater or less importance; but in the Samaritan only eight, six of which are commanded in the law, the other two being less important.

These are the following:

(a) Karaban Apshah, or Jewish נס הילל, Pass- over. This is the memorial of their great national deliverance from Egypt (Exod. xii). The time of its celebration is the fifteenth day of their month Nisan, in the evening of the day; but should that happen to be a Sabbath, the feast is held on the previous day. Its place of celebration is Mount Gerizim, which they found upon Exod. iii, 18. Therefore, early on the morning of the fourteenth day the whole community, with few exceptions, close their dwellings in the city, and clad in linen cloth, in top of the ruins of the ancient temple, they pitch their tents in a circle. The lambs, five or six in number, and without blemish, are brought on the tenth day, and during the intervening days are carefully kept, and cleanly washed as a sort of purification to fit them for the paschal service (comp. John v, 2). On the sacred spot, near the tents, a fire is kindled, over which two caldrons full of water are placed. Another fire is kindled close by in a kind of circular pit sunk into the ground, where the lambs are to be roasted. At sunset the lambs are slaughtered by five or six young men dressed in blue robes of unbleached calico, having their loins girded, who dip their fingers in the streaming blood and with it mark the foreheads and noses of the children. The boiling water is carefully poured over the dead lambs, and, when fleeced, the right fore-legs, which belong to the priest, are removed and placed on wood already laid for the purpose, together with the entrails; salt is added, and they are then burned. The lambs are now spat and lowered into the oven. The spit is a long pole thrust through from head to tail, near the end of which is placed a transverse peg to prevent the carcass from slipping off. At midnight the lambs are taken up, when the paschal feast commences. A large copper dish filled with unleavened cakes and bitter herbs rolled up together is brought in and distributed among the congregation, all the adults wearing a kind of girdle around their waist, with staves in their hands, according to the command (Exod. xii, 11). The lambs are then laid upon carpets and strewn over with bitter herbs, all the congregation, i.e. the men, standing in two rows, one on each side of the lambs. During all this time, a long and tedious service peculiar to the day is recited by the two officials in turn, and when the reading has arrived at a certain point, all the expectant auditors stoop at once, and, as if in haste and hunger, tear away the flesh piecemeal with their fingers, and carry portions to the females and little ones in the tents. In a few minutes the whole disappears except some fragments, which are carefully gathered up, not a particle being left, which, with the bones, are all burned in a fire kindled for that purpose (Exod. xii, 10). On the following day rejoicings continue; fish, rice, and eggs are eaten, wine and spirits are drunk, and hymns, generally impromptu, are sung. Here we may observe that those who are unable to keep the Passover on this day may do so on the same day of the following month; but this second celebration is not kept on the hill, but in their own quarter in the city.

(b) Moed Apshah, answering to the Jewish נס הילל, Feast of Unleavened Cakes. Although this feast is intimately connected with the former, still, strictly speaking, they are two distinct solemnities, the Feast of the Passover commemorating the protection given them when the first-born of the Egyptians were slain, and that of the Unleavened Bread commemorating the beginning of their march out of Egypt. The distinction of the two feasts is more marked in the Samaritan than in the Jewish mode of their celebration. On the preceding day of the feast, every family removes all leaven-
ed bread out of its dwelling, and a most careful search is made, so that at least a fragment remains. Thus by the evening of the fourteenth day, all leavened bread and fermented drink are laid aside, and unleavened bread alone must be used during the seven following days, according to the law (Exod. xii, 18-20). This bread they call matzah, equivalent to the Hebrew māt-tōth; and the cake is made in the same form as the Jewish māt-tōth, except that it is a little larger, but of the same thickness. The Samaritans, like some of the strict Jews, hang up some of the cakes in their houses till the next Passover, believing them to have the power of charms in warding off evils and drawing many blessings upon the family. The first and seventh days of the feast are holy, according to Exod. xii, 16, but the seventh is considered the most sacred of the two. At early morn they form themselves into a procession and clamber up Gerizim, "in honor of God." There, on the sacred spot, the priest repeats the service for the day, which consists of lengthy portions of the law interspersed with prayers and songs.

(c) Chamatam, the "fiftieth," equivalent to the Ḥarav-ko-thath, Penteceot, of the New Test. It is thus called because it falls upon the fiftieth day after the morrow of the Sabbath of the Unleavened Bread. The Samaritans differ from the Jews in reckoning these days. The latter begin to count them from the second day of the week, the week being considered a day of grace, and the fiftieth, or the week following the week of grace, being considered the second week of grace. These latter days, however, do not actually happen; but the Samaritans commence on the morrow of the Sabbath which falls within the days of that feast, and cite as their authority Lev. xxiii, 15, 16. It is kept as a day to "rejoice before the Lord their God," on account of the bounties of his providence and the liberty to enjoy them in their own promised land (Deut. xvi, 9-12). This day likewise they go up Gerizim in procession, and on the same place as before the service for the day is gone through, which contains all the references made in the law to the harvest, as well as prayers and songs.

(d) Aaseh, similar to the Jewish Rosh-ha-shanah, and always falls on the 1st of Tisri, that month being the commencement of the civil year with the Samaritans as with the Jews. They keep this day as a holy convocation, in which no servile work is done (Lev. xxiii, 24). They attend synagoge, and the service lasts about six hours; but they neither have "blowing of horns," as in the Jewish synagoge, nor is the day regarded with the importance attached to it by the Jews.

(e) Kibbōrim, equivalent to the Jewish Yom Kippur, Day of Atonement of the Jews, which is held on the tenth day of Tishri, according to the command (Lev. xxiii, 27-32). In a strict point of view, this is the most important day in the Samaritan calendar. On the ninth day of the month, just two hours before sunset, all the community, both male and female, purify themselves by the free application of clean running water, after which they partake of the last meal before the great fast. The meal must be finished at least half an hour before sunset, when a rigid fast is observed until half an hour after sunset on the following day, making altogether a fast of twenty-five hours. During this time neither man, nor woman, nor child—not even the sick or sucking—is permitted to taste a morsel of bread or of any drink. The water, however trifling it may be, is permitted, and the whole fast is kept with such rigor that even medicine to the sick would on no account be administered. The day is therefore looked forward to with no little anxiety. They assemble at the synagogue a little before sunset, when the service commences and is kept up in solemn darkness through the night. It consists of the reading of the law, together with special prayers and supplications, portions of which are sung to their ancient melodies. The following morning they form a procession and visit the tombs of some of their prophecets, where they repeat a portion of the service, and on their return at it it is recited in the synagoge. As it draws to a conclusion the principal ceremony takes place—namely, the exhibition of the ancient roll of the law, believed by them to be written by Abiahu, the great-grandson of Aaron. Before the roll is covered and replaced, all step forward with eagerness to kiss it, as the opportunity only occurs annually. The service is under taken by the priest and minister alternately, with the occasional help of one of the congregation. A little after sunset the anxious and tedious duties of the solemn day are over.

(f) Sekuth, the Jewish Ḥarav-ko-thath, Tabernacles. They begin this festival on the fifteenth day of the same month, and keep it for seven days, conforming literally to the injunctions in Lev. xxiii, 34-46, 40-43. On the eleventh day they begin the erection of the booths, which must be finished by the morning of the fourteenth. These are raised in the courts of their houses, in the open air. On each day of this feast service is held in the synagoge both morning and evening, and they make in procession a daily ascent of Gerizim, "in honor of God." No servile work is done, nor is any business transacted during these days, of which the eighth and last is held the most sacred.

Besides the sacred seasons already mentioned, they have two other great festivals. The first is Ḥeβēst-ḥasseh, Ḥoš-ha-nah of the Jews, the beginning of the year. It is held, not on the first day of Tishri, the beginning of the civil year, but on the first day of Nisan, the commencement of their ecclesiastical year. The day is not kept sacred, for they all follow their usual vocations; they simply attend a short service in the synagoge both morning and evening. The next is Purim, not, like that of the Jews, held in the month Adar to commemorate the national deliverance through Queen Esther, but held in the preceding month, Shebat, in commemoration of the mission of Moses to drive out the Israelites out of Egypt.

4. Sacred Places. The religious rites of Palestine, whether performed in honor of the true God or that of idols, were celebrated from the earliest ages on the top of the highest mountains. The Hebrew lawgiver felt it necessary to enjoin on the Israelites the duty of destroying all these sacred high places on their coming into possession of the land. This external fact, deeply rooted was this form of worship in the religious feelings of Israel, as of the surrounding nations, that it proved a snare to them for many ages. It was these early sympathies that made Mount Gerizim so sacred to the children of Ephraim ever since the conquest, and in this fact have the Samaritans preserved it through all ages even to this day. Their great holy place is Gerizim. This mountain they hold to be the earth's centre, the house of God, the highest mountain on earth, the only one not covered by the flood, the site of altars raised by Adam, Seth, and Noah, the Mount Moriah of Abraham's sacrifice, the Bethel or Luz of Jacob's vision, and the place where Joshua and Jabez first an altar, next the tabernacle, and finally a temple. On its slope the cave of Makkeleah is also shown, though now closed up. Just as the Jew in all parts of the world turns his face in prayer towards the Temple mount at Jerusalem, so does the Samaritan to Gerizim, his temple mount. "This is the house of Jehovah," "the mountain of the world,""the mountain of God," "the Sanctuary," "the mountain of the Divine Presence," and other such like titles—all dwelling from their extravagant notions of its sacredness. They rarely write its name without the addition "the house of God." It was this that the woman of Samaria to answer the Saviour with such an air of pride—"Our fathers worshipped in this mountain" (John iv, 20). See Gerizim.

But Samaritanism has other holy places. These are the tombs of their early prophets and holy men—viz. 
mental activity existed among the people in former ages. Of their literary productions but little remains, in part owing to their destruction at the hands of the Greeks or to the ravages they suffered during the first centuries of the Christian era, and again under the Mohammedan rule. The works now known as extant may be classified under four heads, and we arrange the lists according to the Samaritan dates, including some already enumerated under SAMARITAN PENTATEUCH.

1. Theological. — It is to this class most belong, and the first on the list is the Torah, or Law of Moses. See SAMARITAN PENTATEUCH.

Rishalat Abchor Israel, a work explaining the feasts, their object, and manner of keeping them, by Eleasar, a priest of the family of Eleasar, who is said to have lived in the Sin of the conquest of Palestine by the tribes. (Compiled in Hebrew, of which there is an Arabic translation.)

Ab yishma, an exposition of Genesis from the beginning to ch. xxviii: the author not known, but dates from the 2nd century A.D. (Sometimes written in Hebrew, but, like the former, has an Arabic translation.)

El-Rofi. This is a work discussing the doctrines contained in the Torah, written by Joseph ibn-Asaki, A.D. 770. (Hebrew and Arabic.)

Masalat Chelaf, a work discussing the differences between the practices of the Samaritans, by Yosef ibn-Din, who lived in the 12th century. (Hebrew and Arabic.)

El-Muslafel af u-Sukhok, an explanation of the laws of marriage, by Yosef ibn-Din, who lived in the 15th century. (Hebrew and Arabic.)

Ketzt el-Marat, a work on the laws and regulations of wills and testament. (Written by Benjamin ibn-Asaki, in Hebrew, with an Arabic translation.)

Sharif al-Rikab, an historical exposition of the law, showing how the ancients observed it: written by El-Habur Jacob in the 12th century. (In Hebrew only.)

Sharif al-Khat, an exposition of the book of Exodus, by Yosef ibn-Din in the 13th century. (In Hebrew and Arabic.)

Rishalat el-Arakah, a book on the days of the month upon which the feasts were to be held, written by Ibrahim ibn-Alah, an author of the 15th century. (Hebrew and Arabic.)

Sharif al-Ikhwan, an exposition of the book of Leviticus and Numbers, by Yosef ibn-Maturj, who lived in the last century. (Hebrew and Arabic.)

Sharif al-Bakdash, a work concerning the Eterphal, together with certain social and ceremonial marriage and the Sabbath, by Ismail ibn-Ramaysh, in Arabic and Hebrew, but without date.

2. Liturgic. — This class comprises all the books relating to the public and private services, such as the feasts and fasts, circumcision, marriage, and burial. They consist of passages from the Torah, interspersed with prayers and poetic compositions, the reading of which is principally performed with a kind of cantillation; hence *mishmar Pirtat* generally and generally entitled *mishmar Pirtat*.

This specimen of an Ancient Samaritan Pentateuch. (From a Photograph.)

This is part of the so-called "Fire-tried Manuscript" belonging to a poor widow in Jerusalem, given to her by Abraham, son of the Rabbah of Jeshurun. She translated it from its own language, "Ezra, and his essay on the manuscript is kept with it. The whole consists of 517 leaves, comprising the Pentateuch, the Prophets, the Psalms, and the book of Esther. The leaves are small and are arranched at the beginning, the first being almost illegible. The real manuscript only begins at Gen. ii, 11; three leaves are added at the end for preserving the fields. These leaves are numbered by inches by inches in thickness. The text is divided into paragraphs with verse numbers, and words are not allowed to be broken by the line, but, in order to fill up the line, the last letters are further spaced. Where the word has a final stroke, the same stroke is repeated one or two times. The words are written in black, except those of Abrahams roll (the oldest at Nabul), nor large as those of the latter roll. The characters are generally large, but larger than those of the marginal letters (in that respect it resembles Abrahams roll), and so, also, the paragraphs are neither numbered nor stated in either text. These points seem to show the Fire-tried Manuscript to be ancient (Conder, Text Work in Palestine, i, 83).
All these liturgies exist only in Hebrew, as it would be unlawful to translate them into the vulgar tongue. They are all of ancient date, but the authors and compilers are unknown.

3. Historical.—In this class there are but few works, of which the following are the more remarkable:

Tarit. This is the Samaritan book of Joel, and, as it is generally called, is pretty well known to European scholars. At the time of Schlesinger, who, in A.D. 1864, received a copy from the Samaritans of Cairo, an edition of which was brought out by Juynbooy (Leyden, 1864), with a Latin translation and valuable annotations. It contains a brief history of themselves from the close of the Pentateuch down to modern times, and comprising a number of valuable information mixed up with much that is fictitious and exaggerated.

Both the Samaritan and Jewish works are extant, partly compiled from the above, by Abul-Fatah, an author of the 14th century, but not held in esteem by the Samaritans themselves.

Etched es-Sirah, a compendium of history from Adam to Moses. No author is named; but it is stated to have been written at the command of Moses. (Hebrew only.)

Itham Attarwarth. This is a chronologically table according to the Samaritan dates, extending from the creation of man to the present time. It is well known that the Persian and the Pentateuch dates are derived from both the Jewish Hebrew text and the Sept. version, thus causing a difference in the date of all subsequent historical events. Independently of this, there is a further difference between this table and all other accepted dates down to a period of 500 A. M., while the accepted date is 4004, thus making a difference of 243 years.

The same chronology gives the age of the world at the commencement of the Christian era as 4614 A. M., while the accepted date is 4004, thus making a difference of 434 years. But from this period the table generally agrees with our ordinary chronology.

4. Scientific.—Under this head may be comprised the following:

El-Choba. An astronomical work treating of the rules regulating the 10th of the year, i.e., the conjunctions of the sun and moon. It was written, we are told, under the direction of Adam. (Hebrew.)

Risatit. This is a sort of exposition of the former work, written by several authors, but whose names and times are unknown. (Hebrew and Arabic.)

To the foregoing list may be added the following works extant and known in Europe, but not now in the possession of the Samaritans themselves—viz. Ghanze, and Zadaka on parts of the law; Abul-Hassan and Zadaka el-Israeli on religion and ceremonies; and Abu Said and Abu Ishak Ibrahim on language and grammar.

Sam'at (Sepharic; Vulg. Semedius), given in the Apocrypha (1 Esdr. ix, 94) as the name of the fourth of the six sons of Osor (i.e., Abiah or Mochnebdai) among those Israelites who had married foreign wives after the captivity; but the Heb. list (Ezra x, 41, 49) contains the names Shlemiah, Shemariah, and Shallum in the corresponding place.

Samavarti, in Hindu mythology, is an appellation of Dhima, the god of the under-world, who judges the dead and separates the good from the wicked.

Samba, in Hindu mythology, was a son of Vishnu in the avatar of Krishna, born of Dasharmy, the beautiful daughter of the king of the bears. Samba, guided by his mother's advice, avert the injunction of a threatening curse to which he had imprudently exposed himself, built a city, to which he gave his own name, and introduced in it the worship of the sun, to which he gathered the priests by conveying them on the saddle-horse Garutha, which was sacred to Vishnu.

Sambation, a river mentioned in the Talmud as flowing during the first six days of every week and drying up on the Sabbath. The rabbins are not agreed as to the situation of the river, some placing it on the borders of Ethiopia and some in India. See Sabbatical River.
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each (almost without exception) of the "kings" of Edom suggests that the Edomithian kingdom consisted of a confederacy of tribes, and that the chief city of the reigning tribe was the metropolis of the whole.

Sammael, a demon among the modern Jews, commonly styled the Angel of Death. The rabbis allege that the demonology of those who die in the land of Israel is assigned to Gabriel, whom they call an Angel of Mercy, while those who die in other countries are despatched by the hand of Sammael, the prince of demons. Several of the rabbis confirmingly assert that the latter has no power over the dead; that he himself is represented to him, "The world is in thy power except this people. I have given thee authority to root out the idolaters; but over this people I have given thee no power."

Sammans (SCHAMANS). See SHAMANS.

Samnim. See SPICK.

Samnus (Σαμνός τ. Σαμνός), a corrupt Greek form (1 Esdr. ix. 45) of the name Shema (q. v.) of the Heb. text (Neh. viii. 4).

Samoa (or Navagio's) Islands, a group of nine inhabited islands, with some islets, in the Pacific Ocean, lying north of the Friendly Islands; population in 1869, 35,107. The soil, formed chiefly by the decomposition of volcanic rock, is rich, and the climate is moist. Among the Polynesian Islands, the inhabitants of the Samoan group rank, in personal appearance, second only to the Tongans. They are well formed, and easy and graceful in their movements. Polygamy is customary, but two wives seldom live in the same house. Women are considered the equals of men, and both sexes join in the family labor. The ancient religion of the islanders acknowledged one great God, but lesser worship was preserved by them in honor of some of their war-gods. They had, besides, a god of earthquakes, a god who upheld the earth, and gods of hurricanes, rain, and lightning, and also many inferior gods, who guarded certain localities. They also worshipped certain chiefs, to whose memory they erected carved blocks of wood and stone. The first missionaries landed in Savaii in 1850 from the Society Islands, and, in 1856, were joined by others from England. The first Roman Catholic missionary arrived in 1846. The inhabitants are all now nominally Christians. There are schools and a church in every village. The children can generally read in their own language at the age of seven years, and are taught to read in the English language. The population in 1869 was 35,107.

The Bible has been translated and printed, and as have hymn-books and other works, at the missionary printing-office. In 1869, the population was divided, denominationally, as follows: Independents and Presbyterians, 27,021; Wesleyans, 5092; Roman Catholics, 3004.

Samoan Version. The Samoan belongs to the Polynesian or Malayan languages, and is spoken in Savaii, or Navigator's Islands. The translation of the Scriptures into that language appears to have been undertaken, in the first place, by the Rev. John Williams, assisted by other missionaries of the London Missionary Society, who, after the death of Williams, continued and completed it. In 1842 the Gospel of John was published, followed, in 1845, by the Gospel of Luke, translated by Macdonald, and the Epistle to the Romans, translated by Heath. In 1846, the entire New Testament, including a revised translation of the Gospel of Matthew, was completed at press. In 1848, the missionaries sent a revised version of the New Testament, and an edition of 15,000 copies was printed by the British and Foreign Bible Society. In the year 1855, the translation of the Old Testament was completed and printed; and as to the particulars concerning this great work, we will quote the words of the Report (1856, p. cixv): "Previous to the completion of the New Testament, some progress had been made in the translation of the Old Testament, and, in 1856, an edition of 10,000 copies of the book of Psalms was completed at press, both the Old and New Testaments were also printed in 7000 copies each. The Pentateuch was then bound in one volume. In 1853, editions of 5000 each of the books from Joshua to 2 Samuel inclusive were printed, and in 1854 the remainder of the historical books; and the whole were bound in one volume, forming the second volume of the historical books.

In the same year, editions of 3000 each of the books of Solomon, the Lamentations, and the minor prophets were printed, and in 1854 the remainder was completed and printed. The book of Job, with those of Solomon and the Prophets, will, besides the book of Psalms, form the third volume of the Old Testament.

"The plan adopted in translation has been to assign to individuals separate books or portions for careful translation. These portions have been further submitted to the criticism of the other members of our mission, and finally revised for the press by a committee of not less than five, including the translators, and then printed in every respect according to the decision of the committee.

"In the Old Testament, our translations have been made from the Hebrew text sent out to us by the British and Foreign Bible Society, and executed according to the standards of the Society. Our English Authorized Version has been constantly before our eyes, and adhered to wherever possible. Our chief reference has been made to the Septuagint and Vulgate, and the best use made of the various Polyglot editions. With regard to the lexicography, criticism, and renderings of the sacred text, we have availed ourselves of the labors of Rosenmüller, Gesenius, Lee, A. Kidder, Blayney, Henderson, Lowth, Dods, Patric, Good, etc.

"These translations and revisions have cost the members of our Mission many years of patient thought and labor; and it is a cause of great and most devout thankfulness to God that some of us who commenced the work on the Samoan Bible Society have lived to see the completion of its labor. We shall never forget the imperative sense we have had a part in the translating of the Sacred Word into its languages, and the satisfaction we feel in being engaged in its completion. To the Great Head of the Church, who has enabled us to put this invaluable boon into the hands of the Samoan people, we all assign praise." Since that time new revised editions have been published. The last edition of the entire Bible left the press at London in 1873, under the editorship of the Rev. Dr. Turner. (B. P.)

Samogitian Version. The Samogitian is a dialect of the Lithuanian language, spoken in three districts of Lithuania—namely, Telcha, Snaul, and Rosina. The Samogitian Missionary Society, about 1810, commenced the work of translating the Bible, and are, with few exceptions, of the Roman Catholic persuasion, whence it is also called the "Catholic dialect." In 1814, the New Testament had been for the first time translated into this dialect by prince Gedroitz, bishop of Samogitia, who designed to print one thousand copies at Wilna at his own expense. In 1816, a second edition left the press, and in 1818 a third one, printed by the monks in the monastery of St. Cazemir at Wilna. Of the Old Testament, nothing has as yet been translated into this dialect. Comp. Dalton, Das Gebet des Herrn in den Sprachen Rußlands, p. 41, 79; The Bible of Every Land, p. 915. (B. P.)

Samoide (or Samoyed) Mythology. The religious beliefs of the Samoidea or Arctic tribes which persist in heathenism, despite repeated efforts to convert them to Christianity. Their supreme being, who is regarded as the creator and director of the universe, is called Num. Innumerable subordinate spirits or gods, called Tutuik, are acknowledged, who combine both good and evil qualities, and are spirits of the elements. They govern the elements, operate the health and welfare of the men of the tribes, perform ceremonies in connection with births, marriages, and deaths. The Samoide build temples, but do not set up representations of Num in them, as he is held to be invisible. The only images are those of subordinate deities.

Samokrestsschentschins. See SAMOKRiSHCHINA.
Samokrischchina, a sect of Russian dissenters, whose name signifies "self-baptizers," and expresses the peculiarity by which they are distinguished from other Raskolniks.

Samonas, archbishop of Gaza, flourished about 1056. His known work is Discourse with Achemon concerning the Real Presence of Christ's Body and Blood in the Sacrament, found in Bibl. Max. Patr. xviii, 577; Gr. and Lat. in Bibl. Patr. Guillaund, xiv, 225.

Samos (Σάμος, distinguished), a noted island in the Aegean Sea, near the coast of Lydia, in Asia Minor, and separated only by a narrow strait from the promontory which terminates in Cape Troglydium. This strait, in the narrowest part, is not quite a mile in width (Pliney, Hist. Nat. v, 34; Strabo, xiv, 634; comp. Leake, Map of Asia Minor). For its history, from the time when it was a powerful member of the Ionian confederacy to its recent struggles against Turkey during the war of independence, and since, we must refer to Smith's Dict. of Gr. and Rom. Geog. s.v. Samos is a very lofty and commanding island; the word, in fact, denotes a height, especially by the sea-shore; hence, also, the name of Samothrace, or "the Thracian Samos," for another similar island. Samos was illustrious at a period of remote antiquity, and was at one time mistress of the sea, but its greatness was of no long duration. Tradition ascribes the birth of Pythagoras to this island, and Cresphoils, said to be the in-law of Homer, and himself a poet of no mean pretensions, was also a Samian. The period during which Samos enjoyed the greatest prosperity was that occupied by the government of the Polycrets, who made himself master of many among the surrounding islands. The island fell subsequently under the Athenian dominion, and was considered as one of the most valuable dependencies of Athens. The people of Samos were especially worshipers of Juno or Hera, and her temple, called the Heraeum, was enriched by some of the finest works of art known in Greece, particularly statues by Myron, Polykleitus, and Praxiteles. The chief manufacture carried on by the inhabitants was that of pottery, the Samian ware being celebrated all over the civilized world. It was made of a fine smooth clay of a deep red color, and many specimens of it remain to adorn the cabinets of archaeologists. It must be borne in mind, however, that the term Samian ware was soon applied to all of a similar character, wherever fabricated, just as at the present time all por-

Coin of Samos.

Samos is briefly referred to in two places in Scripture. The Romans wrote to the governor in favor of the Jews, in the time of Simon Maccabeus (1 Macc. xv, 23), and Paul touched there when going to Jerusalem, on his return from his third missionary journey (Acts xx, 15). He had been at Chios, and was about to proceed to Miletus, having passed by Ephesus without touching there. The topographical notices given incidentally by Luke are most exact. The night was spent at the anchorage of Troglydium, in the narrow strait between Samos and the extremity of the mainland ridge of Mycale. This spot is famous both for the great battle of the old Greeks against the Persians in B.C. 479, and also for a gallant action of the modern Greeks against the Turks in 1824. Here, however, it is more natural (especially since we know, as above from 1 Macc. xv, 23, that Jews resided
here) to allude to the meeting of Herod the Great with Marcus Agrippa in Samos, whence resulted many privileges to the Jews (Josephus, Ant. xvi, 2, 2, 4). At that time, when the town was there called "Phasis," it was the Phasis city in the province of Asia (q. v.). See Conybeare and Howson, St. Paul, ii, 18; Lewin, St. Paul, ii, 87 sq.; See Paul.

Samosatenses, or Samosatenians, the followers of Paul of Samosata (q. v.).

Samostrogolischtachchina, a sect of Russian dissenters, whose name signifies "self-ordinaries," and expresses the peculiarity by which they are distinguished from other Raskolnikis.

Samothracia, or Samothrace (Σαμοθράκη), a famous island in the north-eastern part of the Egean Sea, above the Hellepont, with a city of the same name. It was anciently called Dardania, Lycemia, and also Samos; and to distinguish it from the other Samos (q. v.), the name of Thrace was added, from its vicinity to that country. Hence, Samos of Thrace, Σάμος Θράκης, and by contraction Σάμος Θράκης, Samothrace. Samothrace is about twenty miles in circumference, and about twenty miles from the coast of Thrace. The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum (Didot, Sic. iii, 83; v, 47; and Pliny, Hist. Nat. iv, 39). In ancient times it was the resort of numerous pilgrims, who regarded it as invested with peculiar sanctity. It was the seat of the worship and mysteries of the Cabiri—mysteries in which persons of the highest rank and consideration deemed it an especial honor to be initiated, and which have been a favorite subject for investigation among modern students. Samothrace is mountainous, and the central peak is the highest point in the northern part of the Egean, and inferior only to Mount Athos on the mainland. Homer places upon its throne of Neptune; it towers high over Imброс, and the plains of Troy are distinctly visible from its summit. Homer describes Jupiter as watching from hence the progress of the Trojan war. The traditions of Samothrace extend to the remotest antiquity; they refer to a period when the Hellepont, the Propontis, and the Bosphorus were but a series of inland lakes, and the Euxine was entirely shut away from the Egean. It is the opinion of Niebuhr (Ancient Ethnography and Geography, i, 182) that Samothrace was the centre of the Pelasgian religion. Persicus took refuge here after his defeat by the Romans at Pydna. In later times Samothrace had, according to Pliny, the privileges of a small free state, though it was doubtless considered a dependency of the province of Macedonia. The island is now called Samothraki, frequently corrupted into Samundaychi (ικ τω μυκητίς). It is but thinly peopled, principally by fishermen, and in many parts is covered with forests. It contains only a single village. The mountain is described in the Missionary Herald for 1826, p. 246; comp. Richter, Walfisch, p. 330 sq.; Smith, Dict. of Class. Geog. s. v.; Conze, Reise auf d. Inseln d. Thrakischen Meers (Berlin 1869).

Coin of Samothrace.

The mention of this island in the account of Paul's first voyage to Europe (Acts xvi, 11) is, for two reasons, worthy of careful notice. In the first place, being a very lofty and conspicuous island, it is an excellent landmark for sailors, and must have been full in view, if the weather was clear, throughout that voyage from Troas to Neapolis. From the shore at Troas, Samothrace is seen towering over Imброс (Homer, Il. xiii, 12, 15; Kinglake, Ethön, p. 64), and it is similarly a marked object in the view from the hills between Neapolis and Philippoi (Clarke, Travels, ch. xiii). These allusions tend to give vividness to one of the most important voyages that ever took place. Secondly, this voyage was made with a fair wind. Not only are we told that it occupied only parts of two days, whereas on a subsequent return voyage (Acts xx, 6) the time spent at sea was five; but the technical word here used (εἰσαγωγήτροπος) implies that they ran before the wind. Now the position of Samothrace is exactly such as to correspond with these notices, and thus incidentally to confirm the accuracy of a most artless narrative. Paul and his companions anchored for the night off Samothrace. The ancient city, and therefore probably the usual anchorage, was on the north side, which would be sufficiently sheltered from a south-east wind. It may be added, as a further practical consideration not to be overlooked, that such a wind would be favorable for overcoming the opposing current, which sets south-west after leaving the Dardanelles, and easterly between Samothrace and the mainland. See Conybeare and Howson, Life and Ep. of St. Paul, i, 282 sq.; Lewin, St. Paul, i, 290.

Sampsamēs (Σαμπσαμής, Busta Samas; Vulg. Languscos, Samasmen), a name which occurs in the list of those to whom the Romans are said to have sent letters in favor of the Jews (1 Mac. xv, 23). The name is probably not that of a sovereign (as it appears to be taken in the A. V.), but of a place, which Grivson identifies with Samora, on the coast of the Black Sea, between Sinope and Trebizond.

Sampson, Ezra, a Congregational minister, was born at Middleborough, Mass., Feb. 12, 1749. He graduated at Yale College, 1773, and became pastor of the Congregational Church at Plympton, Mass., Feb., 1775. He also officiated as chaplain in the Revolutionary army, and was settled at Hudson, N. Y., 1796. While there he became associated with Rev. Harry Crosswell in the editorship of The Balance, one of the first literary journals in the United States (1801-4). He served for a year (1804-5) the Connecticut Courant and became judge of Columbia County in 1814. He died in New York City, Dec. 12, 1823. He was the author of Beauties of the Bible (1802)—Sham Patriot Unmask'd (1803)—The Historical Dictionary (1804)—The Brief Remark on the Ways of Men (1817, 1855). See Sprague, Annals of the American Pulpit, ii, 122.

Sampson, Francis S., D.D., an eminent Presbyterian divine, was born near Dover Mills, Goshenland Co.
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Va., in Nov., 1814. At the age of sixteen he was placed in the family of his uncle, the Rev. Thornton Rogers, of Albemarle. Finding himself now in a religious atmosphere, he was induced to seek earnestly the salvation of his soul, made a profession of religion, and became a member of the Church in Charlottesville, Aug. 13, 1816. He graduated at the University of Virginia in 1836; subsequently studied theology at the Union Theological Seminary of Virginia; and, on the resignation of Prof. Ballantine, in the spring of 1838, was appointed teacher of Hebrew, and from that time continued to perform other duties of the Oriental department; was licensed as the East Hanover Presbytery in Oct., 1839, and ordained as an evangelist by the same presbytery in Oct., 1841. In the summer of 1848 he visited Europe, spending his time chiefly at the universities of Halle and Berlin in the prosecution of his Oriental studies, and returned in August, 1849. In Oct., 1848, he was elected professor of Oriental literature and languages in the Union Theological Seminary, Virginia, and in 1849 received the degree of D.D. from Hampden Sidney College. He died April 9, 1854.

In 1851 Dr. Sampson delivered, at the University of Virginia, a lecture on "The Authority of the Sacred Canon, and the Integrity of the Sacred Text," which was afterward published in connection with the series of which it formed a part; and in 1856 there appeared, under the editorial supervision of his successor, Dr. Dabney, A Critical Commentary on the Epistle to the Hebrews. One of Dr. Sampson's most striking and valuable traits was his methodical industry. "That whatever is worth doing is worth doing well; that each task must be done with one's might in just so much time as is needed to do it perfectly, and no more; that no task is to be left till all is perfected which can be done to advantage—these were the rules of working which he carried with him from the time of his boyhood to the school, the university, the study, and the lecture-room." He was eminently conscious of this. Everything in his way was, in his house, no hurried, unmeaning form. The whole air and tone of the exercise showed deep, conscientious sincerity and earnestness. As an instructor, Dr. Robert L. Dabney says of him, "I hesitate not to say that, as a master of the art of communicating knowledge, he was, in my view, unrivaled;" and again, "One of the foundation-stones of his success was his indissoluble scholarship. No man ever passed through one of his classes without a profound and admiring conviction of this." See Sprague, Annals of the American Pulpit, iv, 795; Allibone, Dict. of British and American Authors, s. v. (J. L. S.)

Sampson, Henry, a Nonconformist divine, was born in Northampton, and studied at Leyden and Padua. He was ejected at the Reformation, and subsequently became an eminent London physician. He died in 1705. He published an edition of Porter on Divine Grace, and prepared materials for a history of Nonconformists.

Sampson, Richard, I.L.L., Bishop of Chichester in 1536. He was transferred to Coventry and Lichfield, 1542, and removed to Ewellshall, 1554. He is the author of Commentary on Romes, etc. (Lond. 1546, 8vo) — Regni Sacelli (Atto).

Sampson, Thomas, a Puritan divine, was born (according to Stryve) at Playford, in Suffolk, 1517, and educated at Oxford. He was ordained by archbishop Cranmer and Ridley; was chaplain in the army of Lord Russell. In 1551 he was preferred to the rectory of Allihows, London, and, in 1554, to the deanery of Chichester. During the reign of Mary he resided in Strasburg. Returning home on the accession of Elizabeth, he refused the bishopric of Norwich, because dissatisfied with the nature of the office. In Sept., 1560, he was made prebendary of Durham, and in Michaelmas term, 1561, he was installed dean of Christ Church, Oxford. So open and zealous was he against clerical habits that in 1564 he was deprived of his deanery, and for some time imprisoned. notwithstanding his nonconformity, he was presented, in 1568, with the mastership of Wiston College at Leicester, and had, according to Wood, a prebend in St. Paul's. He resided at Leicester until his death, April 9, 1569. He married bishop Latimer's niece, by whom he had two sons, John and Nathaniel. Besides editing two Sermons of John Bradfords (1550, 8vo), a translation into English of a Sermon of St. Chrysostom (1550, 8vo), he published several Letters, and a Brief Collection of the Church and Ceremonies thereof (1592, 16mo).

S'amson (Heb. Shim'amon, y'sh'môn, shining; Sept. and N. T. Σμῶν, and so Josephus, Ant. v, 8, 4, according to whom, however, the word means "strong"; if the root s̱mṉesh has the signification of "awe," which Gesenius ascribes to it, the name S'amson would seem naturally to allude to the "awe" and "astonishment" with which the father and mother looked upon the angel who announced Samson's birth [see Judg, xiii, 6, 18-20], the name of the celebrated champion, deliverer, and judge of Israel, equally remarkable for his supernatural bodily prowess, his moral character, his piety, and his infirmities, and his tragic end (B.C. 1185-65). His career is one of romantic interest, and affords valuable lessons in the relations and condition of the Hebrew people. 1. Birth—S'amson was the son of Manoah, of the tribe of Dan. He was born at Zorah, B.C. 1252, son of a mother whose name is nowhere given in the Scriptures. The circumstances under which his birth was announced by a heavenly messenger gave distinct presage of an extraordinary character, whose endowments were to be of a nature suited to the providential exigencies in which he was raised up. The burden of the oracle to his mother, who had long been barren, was that the child with which she was pregnant was to be a son, who should be a Nazarene from his birth, upon whose head no razor was to come, and who was to prove a signal deliverer to his people. She was directed, accordingly, to conform her own regimen to the tenor of the Nazarite law, and strictly abstain from wine and all intoxicating liquor, and from every species of impure food. According to the "prophecy going before upon him," Samson was born in the following year; and his destination to great achievements began to evince itself at a very early age by the illusions of superhuman strength which came from time to time upon him.

As the position of the tribe of Dan—bordering upon the territory of the Philistines—exposed them especially to the predatory incursions of this people, it was plainly the design of Heaven to raise up a deliverer in that region where he was most needed. The Philistines, therefore, became very naturally the objects of that retributive course of proceedings in which Samson was to be the principal actor, and upon which he could only enter by seeking some occasion of exciting hostilities that would bring the two peoples into direct collision. Such an occasion was afforded by his meeting with one of the daughters of the Philistines at Timnath, whom he besought his parents to give him in marriage, assigning as a reason that she "pleased him well"—Heb. נַעֲשֵׂה הָאָדָם שׁוּךָ מְאֹד, She is right in mine eyes; not beautiful, engaging, attractive, but right relative to an end, purpose, or object (see Gossée, Lexicon, s. v. נַעֲשֵׂה, and comp. 2 Sam. xvii, 4; 1 Kings ix, 12; 2 Chron. xii, 30; Numb. xxviii, 27). That he entertained a genuine affection for the woman, notwithstanding the policy by which he was prompted, we may, doubtless, admit; but that he intended, at the same time, to make the marriage subservient to the great purpose of delivering his country from oppression, and that in this he was acting under the secret control of Providence, would seem to be clear from the words immediately following, when, in reference to the objection of his parents to such a union, it is said that
they "knew not that it was of the Lord that he sought an occasion against the Philistines." It is here worthy of note that the Hebrew, instead of "against the Philistines," has "of or from the Philistines," apparently implying that the occasion sought should be one that originated on the side of the Philistines. This occasion he sought out for him, without previous much ado. More than this, he shared his uprightness, "hip and thigh, with a great slaughter" (Judg. xv, 1-8). The original, strictly rendered, runs, "he smote them leg upon thigh"—apparently a proverbial expression, and implying, according to Gesenius, that he cut them to pieces so that their limbs—their legs and thighs—were divided, and he and his men together: equivalent to saying that he smote and destroyed them wholly, entirely. Mr. Taylor, in his edition of Calmet, recognises in these words an allusion to some kind of wrestling combat, in which, perhaps, the slaughter on this occasion may have commenced. (4.) Having subsequently taken up his residence in the rock Etam, he was there disdained by consenting to a pussilanimous arrangement on the part of his own countrymen, by which he agreed to surrender himself in bonds, provided they would not themselves fall upon him and kill him. He probably gave in to this measure from a strong inward assurance that the issue of it was bound against him in the court of God. But he was not the less exigent upon his foes. Being brought, in this apparently helpless condition, to a place called, from the event, Lehi, a jiste, his preternatural potency suddenly put itself forth; and, snapping the cords asunder, and snatching up the jawbone of an ass, he dealt so effectually about him that a thousand men were slain on the spot. That this was altogether the work, not of man, but of God, was soon demonstrated. Weary with his exertions, the illustrious Danite became faint from thirst; and, as there was no water in the place, he prayed that a fountain might be opened. His prayer was heard: God caused a stream to gush from a hollow rock hard by; and Samson, in gratitude, gave it the name of En- hukker, a word that signifies "the well of him that prayed," and which continued to be the designation of the fountain ever after. The place received its name from the circumstance of its having then so effectually wielded the jawbone (יָדֵבָה, Lehi) (Judg. xv, 15 sq.; see Bauer, Heb. Myth., ii, 65; A uführung. Erklä. des W., ii, 57; comp. Judg. iii, 91; 2 Sam. xxiii, 8, 18). The springing up of an ass' jawbone in the land of Judah, in 198 B.C., great trouble to the interpreters; and some would remove the passage from the text, or give it a very different meaning. The most common is to render lechi, יֵלֶה, not jawbone, but Lehi, the name of a place in which the fountain sprang up; and maktekh, מַכְתֵּב, not the socket of the tooth, but the rift of the rock from which the water came. So the Targum, and Josephus (Ant. v, 8, 9; comp. Clericus in loc.; Ortolb, De Fonte Simeonis prope Massiliam [Leips. 1707]); Deleying, Observation. Sucr. i, 113 sq.; Bising, in the Biblioth. Hayyua, ii, 556 sq.; Herder, Geist der sbr. Poesie, ii, 235, 255; Rosenmüller, Schol. in loc.). It would seem that Lehi refers back to verse 15, and the rendering of maktekh is assumed. It would be easier, with Studier, to take Lehi for the name of a wall of rock, an opening in which was called maktekh, tooth-cavity. Yet it seems to be doubtful whether maktekh alone could have this meaning. (See in general Gesenius, Thesaur., ii, 752.) Heine (Disertat. Sacr. p. 241 sq.) opposes another exegetical attempt on this passage, and clings to the entire miracle. Comp. Bocchus, Mieras, i, 171 sq.). See Lehi. (5.) The Philistines were made desperate from the time held in such contempt by their victor that he went openly into the city of Gaza, where he seems to have suffered himself weakly to be drawn into the company of a woman of loose character, the yielding to whose enticements exposed him to the most imminent peril (Judg. xvi, 1-3). His presence being soon noise abroad, an attempt was made during the night forcibly to detain him by close-
ing the gates of the city, and making them fast; but
Samson, apprised of it, rose at midnight, and, breaking
away bolts, bars, and hinges, departed, carrying the gates
upon his shoulders to the top of a neighboring hill that
looks towards Hebron (עָרְבָּת הַבָּרוֹן: Sept. וּבֵית הָרֹם, facing Hebron). The common ren-
dering, "before Hebron," is less appropriate, as the dis-
tance between the two cities is at least twenty miles.
The hill lay, doubtless, somewhere between the cities,
and in full view of both. See GAZA.
(6.) After this his enemies strove to entrap him by
guile and stratagems, and they were too suc-
cessful in the end. Falling in love with a woman of
Sorek, named Delilah, he became so infatuated by his
passion that not his bodily strength could equal his
mental weakness. (But see Oeder, De Simeone Cas-
to [Onoel. 1718].) The princes of the Philistines, aware
of Samson's infirmity, determined by means of it to get
possession, if possible, of his person. For this purpose
they propose a tempting bribe to Delilah, and she en-
ters at once into the treacherous compact. She em-
ployed all her art and blandishments to worm from him
the secret of his prodigious strength. Having for some
time amused her with fictions, he, at last, in a moment
of weakness, consented to show her the means by which
he lay in his hair, which, if it were shaved, would leave him a mere
common man. Not that his strength really lay in his
hair; for this, in fact, had no natural influence upon it
one way or the other. His strength arose from his re-
lation to God as a Nazarite; and the preservation of his
hair unshorn was the mark or sign of his Nazaritehship,
and a pledge, on the part of God, of the continuance of
his miraculous physical powers. If he lost this sign,
the badge of his consecration, he broke his vow, and
consequently forfeited the thing signified. God aban-
donked him; and he was thenceforward no more, in this
respect, a Nazarite than a Christian pard
mour seized the first opportunity of putting his decla-
ration to the test. She shaved his head while he lay
sleeping in her lap; and, at a concerted signal, he was
instantly arrested by his enemies lying in wait. Be-
cause of his grand endowment, and forsaken of God,
the champion of Israel could now well adopt the words of
Solomon: "I find more bitter than death the woman
whose heart is snares and nets, and whose hand is bands;
whose pleaseth God shall escape from her; but the sinner
shall be taken by her." Having so long presumptuous-
ly played with his ruin, Heaven leaves him to him-
self, as a punishment for his former guilty indulgence.
His heart, indeed, had swerved, and the hands of his relentless foes.
His punishment was indeed severe, though he amply revenged it, as well
as redeemed, in a measure, his own honor, by the manner
in which he met his death. The Philistines, having
deprived him of sight, at first immured him in a prison,
and made him grind at the mill like a slave (Judg. xvvi.
4-21). As this was an employment which, in the East,
usually devolves on women, to assign it to such a man
as Samson was virtually to reduce him to the lowest
state of degradation and shame. To grind corn for others was, even for a woman, a proverbial term expressive
of the most menial and oppressed condition. How much more so for the man of God, who set to have been made
grinder-general for the prison-house! (See Lehmann, De Simeone Molitore [Viteb. 1711].)
(7.) In process of time, while remaining in this
confinement, his hair recovered its growth, and with it such
a profound repentance seems to have wrought in his heart, that his charac-
ter, as far as his physical powers were concerned, was
sensibly altered. At least, his hair, which before had so culpably lost. Of this fact
his enemies were not aware. Still exulting in their possession of the great scourge of their nation, they
kept him, like a wild beast, for mockery and insult.
On one of these occasions, when an immense multitude,
including the princes and nobility of the Philistines,
were convened in a large amphitheatre to celebrate a
of the Philistines in their relation to Israel. Secondly, there is the remarkable coincidence of both Samson and Samuel being Nazarites (Judg. xiii., 5; xvi., 17; comp. 1 Sam. i., 11). It looks as if the great exploits of the young Danite Nazarite had suggested to Hannah the consecration of her son in like manner, or, at all events, as if xvii. 1 could be reason for a similar vow in that time prevalent. No other mention of Nazarites occurs in the Scripture history till Amos ii., 11, 12; and even there the allusion seems to be to Samuel and Samson. Thirdly, there is a similar notice of the house of Dagon in Judg. xvi., 23 and 1 Sam. v., 2. Fourthly, the lords of the Philistines are mentioned in a similar way in 1 Sam. vii., 7. The effect of Samson’s prowess must have been more of a preparatory kind, by arousing the bowed spirit of his people, and shaking the insolent security of the Philistines, than in the way of decisive victory or deliverance. There is no allusion whatever to other parts of Israel during Samson’s judgeship, except the single fact of the men of the border tribe of Judah, three thousand in number, fetching him from the rock Etam to deliver him up to the Philistines (Judg. xv., 9-13). The whole narrative is entirely local, and, like the following story concerning Micah (Judg. xvii., xviii.), seems to be taken from the annals of the tribe of Dan. Still it does not follow that there were contemporaneous judges in other parts of the land. See Judges.

(2) As a Nazirite, Samson exhibits the law in Numb. vii. in full practice. The eminence of such Nazarites as Samson and Samuel would tend to give that dignity to the profession which is alluded to in Lam. iv., 7. See Nazirite.

(3) As an inspired person, Samson is one of those who are distinctly spoken of in Scripture as endowed with supernatural power by the Spirit of the Lord. These specimens of extraordinary prowess, of which even the slaying of the lion at Timnath without weapon in hand in one, were doubtless the result of that special influence of the Most High which is referred to in Judg. xiii., 25—“And the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eshtaol.” The import of the original word (מלט) for moved is peculiar. As מלחך, the radical form, signifies as and the metaphor is probably drawn from the repeated and somewhat violent strokes of a workman with his hammer. It implies, therefore, a peculiar urgency, an inspelling influence, which he could not well resist in himself, nor others in him. But we do not know that this was the case with Samson. It is, however, to see how upon his arms became as fleet as a burning fire; “The Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them. But, on the other hand, after his locks were cut, and his strength was gone from him, it is said “He went not that the Lord was departed from him” (Judg. xiii., 25; xiv., 6; 19; xv., 12, 20). The phrase “the Spirit of the Lord came upon him” is common to him with Othniel and Gideon (Judg. iii., 10; vi., 34); but the connection of supernatural power with the integrity of the Nazarite vow, and the particular gift of great strength of body, as seen in terrors in pieces a lion, breaking his bonds asunder, carrying the gates of the city upon his back, and throwing down the pillars which supported the house of Dagon, are quite peculiar to Samson. Indeed, his whole character and history have no exact parallel in the book of Samuel. It is, however, to see how forcibly the Israelites would be taught by such an example that their national strength lay in their complete separation from idolatry and consecration to the true God; and that he could give them power to subdue their mightiest enemies, if only they were true to his service (comp. 1 Sam. ii., 10). (See the Ecclesiastic Review, Nov. 1861.)

(4) As to Mythological Coincidences.—The narrative of Samson’s deeds has often been compared with the mythical story of the Greek Hercules. (See especially Vogel, in the Hult. Eucop., ii., vi., 8 sq.; Risauf, Die Simonsmage u.d. Herakles-Mythos [Leips. 1861].) Thus, his combat with the lion is compared with the conquest of the Nemean lion by that; 1, 5, 7; Diod. Sic. iv., 13; another fearful lion on Mt. Citheron (Apollod. ii., 4, 9); his capture of the jackals with the capture of the stag of Diana (Diod. Sic. iv., 13; Apollod. ii., 5, 3), and of the Cretan bull (Apollod. ii., 5, 7; Diod. Sic. iv., 13); his slaughter of his pararmymphs’ friends with the overthrow of the Muses’ image at Ephesus (Apollod. ii., 5, 4); by Hercules, in a narrow pass (Apollod. ii., 4, 11, mentioned, too, by Herod. ii., 45); his carrying-off the gates of Gaza with the carrying-away of the Cretan bull (Diod. Sic. iv., 13); but, above all, the destruction of Samson by his beloved Delilah has been compared with the overcoming of Hercules through Omphale (Diod. Sic. iv., 31; Apollod. ii., 6, 8; comp. Seneca, Helv. p. 318 sq.); in fine, Samson’s wonderful birth (Judg. xiii.), with that of Hercules (see Bauer, Hebr. Myth., ii., 88 sq.). Those, however, have far less ground who identify Samson with the Phoenician Hercules, the sun-god. Basing the view on the etymology of the name (see Vatke, Bibl. Theol. i., 968 sq.; Hübner, Die Bildung von Samson as a myth, to explain the details by the course and operation of the sun (Borkhausen, in the Coburg, Annal, d. Theol., 1883, iii., 2, 3; iv., 1; comp. Jerome, Ep. ad Phil. vii., 762). There are many other striking parallels in the Greek mythology—e.g. in the Crotom Milo and other strong men (Pliny, vii., 19); in the deeds of Theseus, especially the destruction of the wild boar at Crommyon (Diod. Sic. iv., 59), and the carrying-away of a living bull to Athens (Bauer, I. c., p. 91 sq.); of king Nius in Megara, who lost his kingdom at the same time with his hair (Ovid, Met., viii., 8, 84, 84; Virgil, E. C. 120 sq.; Hyg. F. B. 198); of the fountain Ainanipe, which sprang from the footstep of Pegasus, etc. But there is no reason for rejecting the historical existence of Samson; and his character and deeds accord well with the state of the Israelites in the time of the Judges. Yet the opinion is widely held that the traditions out of which the book of Judges is compiled have degenerated and exaggerated (see v., 1. 21; Myth., ii., 69 sq.; Hebr. Myth., ii., 88 sq.). Hence some have undertaken to explain the account from natural causes and commonplace events mostly fruitlessly (Hahnberg, in the Brem. u. Ver. Biblioth. ii., 302 sq.; Bern, in the Semler’s Hall. Samml. ii., iv., 1 sq.; Hezel, Schriften, ii., 635 sq. in Eichhorn, Law, vi., 1 sq., also in his Verso, Abh. h., 146 sq.; Diederich, Zur Gesch. Simm. [Gott. 1778]; Herder, Gesch. d. ebr. Verr. ii., 235 sq., 252 sq.). Yet more trifling is the hypothesis of Kaiser (Comment on Priora Gen., p. 188 sq.) that Samson was striving to mimic and mock the Philistine heros. Once more: “Hercules once went to Egypt, and there the inhabitants took him, and, putting a chaplet on his head, led him out in solemn procession, intending to offer him in sacrifice to Jupiter. For a while he submitted quietly; but when they led him up to the altar and began the ceremonies, he put forth his strength and slew them all” (Rawlinson, Herod. ii., 45).

The passage from Lycochoron, with the scholiion, quoted by Bochart (Hieros, var. ii., lib. v., cap. xii), where Hercules is said to have been three nights in the belly of the sea-monster, and to have come out with the loss of all his hair, is also curious, and seems to be a complication of the story of Samson, in which he may be added the connection between Samson, considered as derived from Semneeh, the sun,” and the designation of Mow, the Egyptian Hercules, as “Son of the Sun,” worshipped also under the name Sem, which Sir G. Wilkinson compares with Samson. The Tyrian Herocles (whose temple at Tyre is described by Herod. ii., 44), he also tells us, “was originally the sun, and the
same as Baal" (Rawlinson, Herod. ii, 44, note 7). The connection between the Phoenician Baal (called Baal Shem, Baal Shemesh, and Baal Hamman) and Heracles is well known. Genevius (Thesaur. s. v. Ἡρακλῆς) tells us that in certain Phoenician inscriptions, which are accompanied by a Greek translation, Baal is rendered Heracles, and that "the Tyrian Hercules" is the constant Greek designation of the Baal of Tyre. He also gives several Carmotic inscriptions to Baal Hamman, which he renders Baal Sauliris; and also a sculpture in which Baal Hamman's head is surrounded with rays, and which has an image of the sun on the upper part of the monument (Mon. Phæn. i, 171; ii, tab. 21). Another evidence of the identity of the Phoenician Baal and Hercules may be found in Bætis, near Baiae, a place sacred to Hercules (locus Herculis, Serv.), but evidently so called from Baal. Thirlwall (Hist. of Greece) ascribes to the numerous temples built by the Phoenicians in honor of Baal in their different settlements the Greek fables of the labors and journeys of Heracles. Bochart thinks the custom described by Ovid (Fast. liv.) of tying a lighted torch between two foxes in the circulation of the flames, and allowing the hares to pass through the inner one by a fox with burning hay and straw tied to it, was derived from the Phoenicians, and is clearly to be traced to the history of Samson (Hieroz. pars i, lib. iii, cap. xiii). From all this, however, arises little probability that the Greek and Latin conception of Heracles was derived from that of the Phoenician stories and reminiscences of the great Hebrew hero Samson. Some learned men connect the name Herac·les with Samson etymologically (see Wilkinson's note in Rawlinson's Herod. ii, 48; Patrick, On Judg. xxxi, 30; Cornel. a Lapide, etc.); but none of these etymologies are very convincing. Nevertheless, the following description of Heracles, given by C. O. Müller (Dorians, bk. ii, ch. xii), might almost have been written for Samson: "The highest degree of human suffering and courage is attributed to Heracles: his character is as noble as could be conceived in those rude and early times; but he is by no means represented as free from the blemishes of human nature; on the contrary, he is frequently subject to wild, ungovernable passions, when the noble indignation and anger of the suffering hero degenerate into frenzy. Every crime, however, is atoned for by some new suffering; but nothing breaks his invincible courage until, purified from earthly corruption, he ascends Mount Olympus." Again: "Heracles was a jovial guest, and not backward in enjoying himself. . . . It was Heracles, above all other heroes, whom mythology placed in ludicrous situations, and sometimes made the butt of the buffoonery of others. The Cercopes are represented as alternately amusing and annoying the hero. In works of art they are often represented as satyrs who rob the hero of his quiver, bow, and club. Heracles, annoyed at their insults, binds two of them to a pole, and marches off with his prize. . . . It also seems that mirth and buffoonery were often combined with the festivals of Heracles: thus at Athens there was a society of sixty men, who, on the festival of the Dionysian Hercules, attacked and amused themselves and others with sallies of wit." The commentary of Adam Clarke presents us with the results of De L'Ourv, an ingenious French writer, on this subject, from which it will be seen that the coincidences are extremely striking, and such as would, perhaps, afford to most minds, an additional proof of how much the ancient mythologies were a distorted reflection of the Scripture narrative. Phoenician traders, it is imagined, might easily have carried stories concerning the Hebrew hero to the different countries where they traded, especially Greece and Italy; and such stories would have been moulded according to the taste or imagination of those who heard them. Whatever is thought, however, of such coincidences, it is certain that the history of Samson is a historical, and not an allegorical, narrative. It has also a distinctly supernatural element which cannot be explained away. The history, as we now have it, must have been written several centuries after Samson's death (Judg. xv, 19, 20; xvi, 1, 30; xx, 1), though probably taken from the annals of the tribe of Dan. Josephus has given it pretty fully, but with alterations and embellishments of his own, after his manner. The older writers on Samson contribute nothing to the interpretation of the history (e. g. Mazzac, in his Dissert. Philol. Exeper. p. 178 sq.). The efforts to rid the story of its popularity already in Stockhouse (Bibl. Hist. illi, 776 sq.). The Wolfenbuttel Fragments (according to the specimens in Bayle and others) would simply degrade Samson; and Niemann (Charuk. iii, 254 sq.) accomplishes nothing beyond showing that this wilful and rough hero of the old time, judged by the moral law, is unworthy of comparison with Christ (see Hauke, De Simoia Typo- Christi [Alt. 1740]). Samson was earnest and patriotic; to him his Nazarite consecration was not a mere religious veil, but a living impulse, and no one can properly deny him the dignity of a prophet, or judge (Bertheau, Buch der Richter, p. 14, Einleitung), unless he understands the spirit of the times. The moral significance of Samson's life has been first set forth by Ewald (Gesch. Isr. ii, 401 sq.), but he seems to have idealized his hero too much (comp. the excellent remarks of Bertheau, op. cit. p. 168 sq.). The only mention of Samson in the New Testament confirms his historical character. He is spoken of in Phil. 3:18 as a type of the Saviour, and the story is told with Gideon, Barak, and Jephthah, and of one of those who "through faith waxed valiant in fight, and turned to flight the armies of the aliens." For other monographs on Samson, see Darling, Cyclopaedia Bibliographica, col. 285.

Samson, Bernhardus, a Franciscan monk, who applied the traffic in indulgences in Switzerland at the time of the Reformation in Saxony, who died at St. Gall, 1524, but the dates of his birth and death are not known. He is described by his contemporaries as an eloquent, in- solent monk. He was employed in the indulgence traffic by cardinal Forli, to whom Leo X had furred the territory of Switzerland. He entered Switzerland in August, 1516, and passed from canton to canton with great success, assuming great state, and giving great offence to the local clergy. Meantime Zwingli was called as priest to Zurich. He had already raised his voice against the traffic, but now he was summoned by bishop Hugo to make a direct attack upon Samson. Others also were likewise summoned. As Samson had not duly sent his credentials to the bishop, the latter ordered his whole diocese to exclude him from their churches. Samson retired into Baden, and met with great success. In his zeal in urging the indulgences upon the people, he represented the souls thereby rescued from purgatory as flying to heaven by swarms: "Ecce volant! Ecce pluviant!" In Feb., 1519, he went to Bremgarten, but Henry Bullinger, the priest of the place, refused to admit him into his church. Thereupon Samson pronounced the ban against him, and threatened to complain against him to the government at Zurich. On reaching Zurich, however, he was peremptorily required to absolve Bullinger, and to quit the country. In answer to a complaint of the Swiss authorities, pope Leo X announced (April 30, 1519) that he had already recalled Samson, and that in case their complaints were found corroborated, he should punish him. After Samson's retiring to Italy, all trace of him is lost. See articles cited in Heradg, Real-Enzyklop. xiii, 392-394. (J. P. L.)

Samuel (Heb. Shemuel, סֵם-עֹמֵל [on the signification, see below]). Sept. and New Test. S¥mốn, the last of those extraordinary regents that presided over the Hebrew commonwealth under the title of judges (q. v.), and the first of the line of the prophets (q. v.) specially so called (Acts xiii, 20). As such he possesses peculiar
interested in the history of the chosen people. See Samuel.

I. Name.—Of this different derivations have been given: (1) מָאָמֵר, "name of God," so apparently Origen (Euseb. Hist. L. vi. 26), and Jerome (Ad Nun.). (2) מָאָמֵר, "freed of God" (1 Sam. i. 20). Josephus (who gives this interpretation, Κυριωτάτης, Ant. x, 3) ingeniously makes it connect to the well-known Greek name Θεόσφαιρος. (4) מָאָמֵר, "heard of God." This, which is the most obvious, may have the same meaning as the previous derivation, which is supported by the sacred text (1 Sam. i, 20).

II. History.—I. Private Life.—The circumstances of his birth were ominous of his future career. He was the son of Elkanah, an Ephraimite or Ephronite, and Hannah or Anna. His father is one of the few private citizens in whose household we find polygamy. It may possibly have arisen from the irregularity of the period, or more probably from the sterility of his wife Hannah, whom, as she is always named first, and is known to have been the favorite, he probably married first. The usual effect of polygamy was felt in Elkanah's household. The sterility of Hannah brought upon her the taunts and ridicule of her conjugal rival, who "promised her sore, to make her fret, because the Lord had shut up her womb" (1 Sam. i, 6). The jealousy of Peninnah was excited also by the superior affection which was shown to Hannah by her husband. "To Hannah he gave a worthy portion; for he loved Hannah" (ver. 5). More especially at the period of the sacred festivals did the childless solitude of Hannah create within her the most poignant regrets, when she saw her husband give portions to all the sons and daughters of Peninnah, who, exulting in maternal pride and fondness, took advantage of these seasons to subject the favorite wife to a natural feminine retaliation. Hannah's life was embittered, "she wept and did not eat" (ver. 7). See Hannah.

The descent of Samuel's father, Elkanah, is involved in great obscurity. In 1 Sam. i, 1 he is described as an Ephronite. In 1 Chron. vi, 22, 23 he is made a descendant of Korah the Levite (see the table below). Hengstenberg (on Psa. lxviii, 1) and Ewald (ii, 433) explain this by supposing that the Levites were occasionally incorporated into the tribes among whom they dwelt. The question, however, is of no practical importance, because, even if Samuel were a Levite, he certainly would not have been selected by destiny to hold his semi-sacerdotal line of Levites, and especially by the authority of his office as a prophet, he hesitated not to perform priestly functions, like Elijah and others.

The opinion was, nevertheless, in former times very current that Samuel was a priest—no, some imagine that he succeeded to the priestly dignity. Most of the fathers inclined to this notion, but Jerome affirms (Advers. Josue), "Samuel prophetis ficta, Judex ficta, Levita ficta, non pontificem, ne sacerdos quidem." (Ortol., "Samuel Judex et Propheta, non Pont. aut Sacerd. Sacrificans," in the Thesaurus Novae Theol. Philol. Hasse i. 357; Selden, De Success. ad Pontif. lib. i, c. 4). The American translator of De Wette's Introduction to the Old Testament (ii, 21) says he was a priest, though not of Levitical descent, alighting the information of Chronicles, and pronouncing Samuel at the same time to be only a mythical character.

Samuel's birthplace is one of the vexed questions of sacred geography, as his descent is of sacred genealogy. See Ramah—Zophim. All that appears with certainty from the accounts is that it was in the hills of Ephraim, and (as may be inferred from its name) a double height, used for the purpose of beacons or outlookers (1 Kings vi, 1). At the time of Samuel (xix, 22), on the brow of its two summits was the city. It never lost its hold on Samuel, who in later life made it his fixed abode.

The combined family must have been large. Peninnah had several children, and Hannah had, besides Samuel, three sons and two daughters. But of these nothing is known, unless the names of the sons are those enumerated in 1 Chron. vi, 26, 27. It is on the mother of Samuel that our chief attention is fixed in the account of his birth. She is described as a woman of a high religious mission. Almost a Nazirite by practice (1 Sam. i, 16), and a prophetess in her gifts (ii, 1), she sought from God the gift of the child for which she longed with a passionate devotion of silent prayer, of which there is no other example in the Old Test.; and when the son was granted, the name which he bore, and thus first introduced into the world, expressed her sense of the urgency of her entreaty—Samuel, "the asked, or in the heart of God." Living in the great age of vows, she had before his birth dedicated him to the office of a Nazirite. As soon as he was weaned, she herself, with her husband, brought him to the tabernacle at Shiloh, where she had received the first intimation of his birth, and there solemnly consecrated him. The form of consecration was similar to that with which the irregular priesthood of Jeroboam was set apart in later times (2 Chron. xiii, 9)—a bullock of three years (Sept.), loaves (Sept.), an ephah of flour, and a skin of wine (1 Sam. i, 24). First took place the usual sacrifices (Sept.) by Elkanah himself; then, after the introduction of the child, the special sacrifice of the bullock. Then his mother made him over to Eli (vers. 25, 28), and (according to the Heb. text, but not the Sept.) the child himself performed an act of worship. The hymn which followed on this consecration is the first of the kind in the sacred volume. It is possible that, like many of the psalms, it may have been enlarged by later times to suit great occasions of victory and the like. But ver. 5 specially applies to this event, and vers. 7, 8 may well express the sense entertained by the prophet of the coming revolution in the fortunes of her son and of her country.

From the time the child is shut up in the tabernacle. The priests furnished him with a sacred garment, an ephod, made, like their own, of white linen, though of inferior quality, and his mother every year, apparently at the time only of their meeting, gave him a little mantie reaching down to his feet, such as was worn only by high personages, or women, over the other dress, and
such as he retained, as his badge, till the latest times of his life. He seems to have slept near the holy place (1 Sam. iii, 3), and his special duty was to put out, as it would seem, the sacred candlestick, and to open the doors at sunrise.

2. Samuel's Call.—In this way his childhood was passed. It was while thus sleeping in the tabernacle that the Lord called Samuel in the night, and he spoke in a stately voice, the childlike misconception, the venerable Eli, the contrast between the terrible doom and the gentle creature who has to announce it, give to this portion of the narrative a universal interest. It is this side of Samuel's career that has been well caught in the well-known picture of Sir J. Reynolds. The emergency of the time was extreme. The tribes seem to have administered their affairs as independent republics; the national confederacy was weak and disunited; and the spirit of public patriotic enterprise had been worn out by constant turmoil and invasion. The theocratic influence was also scarcely felt, its peculiar ministers being withdrawn, and its ordinary manifestations, except in the routine of the Levitical ritual, having ceased. The "word of the Lord was precious in those days; there was no open vision" (1 Sam. iii, 1). The young devotee, "the child Samuel," was selected by Jehovah to receive the deliverance of his oracles. According to Josephus (Ant. v, 10, 4), he was at this time twelve years old. As he reclined in his chamber adorning the sacred edifice, the Lord, by means adapted to his juvenile capacity, made known to him his first and fearful communication—the doom of Eli's apostate house. Other revelations speedily followed this. The frequency of God's messages to the young prophet established his fame, and the exact fulfilment of them secured his reputation. The oracle of Shiloh became vocal again through the youthful hierarch (1 Sam. iii, 19–21). From this moment the prophetic character of Samuel was established. His words were treasured up, and Shiloh became the resort of those who came to hear him (iii, 19–21). The fearful fate pronounced on the head and family of the pontificate was soon executed. Eli had indulgently tolerated, or leniently palliated, the rapacity and profanity of his sons. Through their extortion and impiyty "men abhorred the offering of the Lord, and Jehovah's wrath was on his people" (iv, 18). They became the victims of their own folly, for when the Philistines invaded the land an unworthy superposition among the Hebrews clambered for the ark to be brought into the camp and into the field of battle. Hophni and Phinehas, Eli's sons, indulging this vain and puerile fancy, accompanied it, and "the terribler was the more terrible slaughter which ensued. Their father, whose sin seems to have been his casiness of disposition, his passive and quiescent temper, sat on a sacerdotal throne by the wayside, to gather the earliest news of the battle, for his "heart trembled for the ark of God;" and as a fugitive from the scene of conflict reported to him the sad disaster, dwelling with natural climax on its melancholy particulars—Israel routed and fleeing in panic, Hophni and Phinehas both slain, and the ark of God taken—this last and overpowering intelligence so shocked him that he fainted and fell from his seat, and in his fall, from the unbecoming corpulence of age, "broke his neck" and died (v, 1). In the sanctuary we hear not what became of Samuel. According to the Musulman tradition, Samuel's birth was granted in answer to the prayers of the nation on the overthrow of the sanctuary and loss of the ark (D'Herbelot, s.v. Aschmuily). This, though false in the letter, is true to the spirit of Samuel's life, over which office of "repositories of the ark," where he is thus reckoned with Jerubbaal, Bedan, and Jephthah, and Eclus. xlii, 15–18). From an incendial allusion (1 Sam. vii, 14), we learn, too, that about this time the Amorites, the Eastern foes of Israel, were also at peace with them—another triumph of a gov-
The presidency of Samuel appears to have been emi-
nently successful. Its length is nowhere given in the
Scriptures; but, from a statement of Josephus (Ant. vi,
13, 5), it appears to have lasted twelve years (B.C. 1105
-1093), up to the time of Saul's inauguration. See
Curtius, viii, 16. It was a very important period in
the history of his public life, we infer that the administra-
tion of justice occupied no little share of his time and at-
tention. He visited, in discharge of his duties as ruler,
the three chief sanctuaries (Sept. in τὰν τόις ἱγαμ-
μινοις τοιούτως) on the west of the Jordan—Bethel, Gil-
a, and Mizpeh. It is not improbable that the change from
a republican to a royal form of government displeased
Samuel for various reasons. Besides its be-
ing a departure from the first political institute, and so
far an infringement on the rights of the divine head of
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in the Old Test. of a great character reconciling himself to a changed order of things, and of the divine sanction resting on his acquiescence. For this reason it is that Athanasius is by Basil called the Samuel of the Church (Basil, Ep. 82). See MONARCHY.

6. Residue of Samuel's Life.—His subsequent relations with Saul are of a mixed kind. The two institutions which they respectively represented ran on side by side. Samuel was still, by courtesy at least, judge. He judged Israel "all the days of his life" (1 Sam. vii, 15), and from time to time came across the king's path. But these interventions are chiefly in another capacity, which are unfriendly to the royal government. The assertion may mean that even after Saul's coronation Samuel's power, though formally abdicated, was yet actually felt and exercised in the direction of state affairs (Hävernick, Einl. in das A. T. § 166). No enterprise could be undertaken without Samuel's concurrence. His was an authority higher than the king's. We find Saul, having mustered his forces, about to march against the Philistines, yet delaying to do so till Samuel consecrated the undertaking. He came not at the time appointed, as Saul thought, and the impatient monarch proceeded to offer sacrifice—a fearful violation of the national law. The prophet was present; the religious services were concluded; and rebuking Saul for his presumption, distinctly hinted at the short continuance of his kingdom. Again, we find Samuel charging Saul with the extirpation of the Amalekites. The royal warrior proceeded on the expedition, but obeyed not the mandate of Jehovah. His apologies, somewhat cattily framed for his inconsistences, availed him not with the prophet; and he was by the indignant seer virtually dethroned. He had forfeited his crown by disobedience to God. Yet Samuel mourned for him. His heart seems to have been set on the bold athletic soldier. But the breach was irreconcilable, and they must separate. The parting was not without tears on the part of dear friends. The king throws himself on the prophet with all his force; not without a vehement effort (Josephus, Ant. vi, 7, 5) the prophet tears himself away. The long mantle by which he was always known is rent in the struggle; and, like Ahijah after him, Samuel saw in this the omen of the coming rent in the monarchy. They parted, each to his house, to meet no more. But a long shadow of grief fell over the prophet. "Samuel mourned for Saul." "It grieved Samuel for Saul." "How long wilt thou mourn for Saul?" (1 Sam. xv, 11, 35; xvi, 1). See PROPHECY. But now the Lord directed him to make provision for the future government of the country (xv, 15). The inspired seer, and his counsels were necessary, in the circumstances, that the second king should be appointed ere the first sovereign's demise. Samuel went to Bethlehem and set apart the youngest of the sons of Jesse, "and came to see Saul no more till the day of his death." Yet Saul and he came near meeting once again at Nahor, in Ramah (xix, 24), when the king was pursuing David. As on a former occasion, the spirit of God came upon him as he approached the company of the prophets with Samuel presiding over them, and "he prophesied and lay down naked all that day and all that night. A religious excitement seized him; the continuing influence of the music and rhapsody fell upon his nervous, susceptible temperament and overpowered him. See SAUL.

The remaining scriptural notices of Samuel are in connection with David's history. See DAVID.

6. Decease and Traditions.—The death of Samuel is described as taking place in the year of the close of David's reign. It is said with peculiar emphasis, as if to mark the loss, that "all the Israelites"—all, with a universality never specified before—"were gathered together" from all parts of this hitherto divided country, and "lamented him," and "buried him," not in any consecrated place, nor outside the walls of his city, but within his own house, thus in a manner consecrated by being turned into his tomb (1 Sam. xxxv, 1). His relics were translated "from Judea" (the place is not specified), A.D. 406, to Constantinople, and thence conveyed to a church near the palace of Hebdomon (see Acta Synodorum, Aug. 30).

The death of Samuel, as has been observed, is uncertain. But the place long pointed out as his tomb is the height, most conspicuous of all in the neighborhood of Jerusalem, immediately above the town of Gibon, known to the Crusaders as "Montjoye," as the spot from whence they first saw Jerusalem, now called Nebi Samuel. (The tradition can be traced back as far as the 7th century, when it is spoken of as the monastery of St. Samuel (Robinson, Bib. Res., ii, 142). See ZORAH. A cave is still shown underneath the floor of the mosque. "He built the tomb in his lifetime," is the account of the Mussulman guardian of the mosque; "but was not buried here till after the expulsion of the Greeks." It is the only spot in Palestine which claims any direct connection with the first great prophet who was born within its limits; and its commanding situation well agrees with the importance assigned to him in the sacred history. See MOUNT SAMUEL.

His descendants were subsisting at the same place till the time of David. Heman, his grandson, was one of the chief singers in the Levitical choir (1 Chron. vi, 33; xv, 17; xxxv, 5).

The apportion of Samuel at Endor (1 Sam. xxviii, 14; Esclus. xlv, 20) belongs to the history of Saul. We here follow the inspired narrative, and merely note that Saul strangely wished to see Samuel recalled from the dead, that Samuel himself made his appearance suddenly, and, to the greatest terror of the necromancer, heard the mournful complaint of Saul, and pronounced his speedy death on an ignoble field of loss and massacre (Hengstenberg, On Divine Inspiration, p. 185; Hales, Chronology, ii, 323; Scott, On the Existence of Evil Spirits, etc., p. 292).

It has been supposed that Samuel wrote a life of David (of course of his earlier years) which was still accessible to one of the authors of the book of Chronicles (1 Chron. xxix, 29); but this appears doubtful. Various other books of the Old Test. have been ascribed to him by the Jewish tradition—the Judges, Ruth, the two books of Samuel (the latter, it is alleged, being written in the spirit of prophecy). He is regarded by the Samaritans as a magician and an infidel (Hottinguer, Hist. Orient., p. 52).

The tradition fixes his life in the time of Kai-ki-Kobad, second king of Persia, with whom he is said to have conversed (D'Herbelot, Bibliothe, Orient, s. v. "Kai-Kobad").

III. Samuel's Character.—So important a position did he hold in Jewish history as to have given his name to the sacred book, now divided into two, which covers the whole period of the first establishment of the kingdom, corresponding to the manner in which the name of Moses has been assigned to the sacred book, now divided into five, which covers the period of the foundation of the Jewish Church itself. In fact, no character of equal magnitude had arisen since the death of the great lawgiver.

1. Samuel's character presents itself to us as one of uncommon dignity and patriotism. His chief concern was his country's weal. Grotius compares him to Aristides, and Saul to Alcibiades (Opera Theol. i, 119). To preserve the worship of the one Jehovah, the God of Israel, and to see the Israelites of the remnant, to secure them from hostile invasion and internal disunion, was the grand motive of his life. His patriotism was not a Roman love of conquest or empire. The subjugation of other people was only sought when they disturbed the peace of his country. He was loath, indeed, to change the form of government, yet he did it without commissurate policy. First of all, he resolved to
the divine mode of appeal to the Omniscent Ruler—a solemn sortilege—and brought Saul so chosen before the prophet Samuel, but not his own thoughts. His being thus in his form and aspect. Then, waiting till Saul should distinguish himself by some victorious enterprise, and receiving him fresh from the slaughter of the Ammonites, he again confirmed him in his kingdom, while the national enthusiasm, kindled by his triumph, made him the popular idol. Samuel thus, for the sake of future peace, took means to abate Saul with both chosen of God and yet virtually elected by the people. This procedure, so cautious and so generous, proves how little foundation there is for the remarks which have been made against Samuel by some writers, such as Schiller (Vene Thalia, ix, 94), Vatke (Bibl. Theol. p. 360), and the infamous Wolfenbüttel Fragmentist (p. 208, ed. Schmidt).

But there are two other points which more especially placed him at the head of the prophetic order as it afterwards appeared. The first is brought out in his relation with Saul, the second in his relation with David.

2. He represents the independence of the moral law, of the Divine Will, as distinct from regal or sacerdotal enactments, which is so remarkable a characteristic of all the later prophets. As we have seen, he was, if a Levite, yet certainly not a priest; and all the attempts to identify his position with Saul with a hierarchical interest are founded on a complete misconception of the facts of the case. From the time of the overthrow of Shiloh, he never appears in the remotest connection with the priestly order. Among all the places included in his personal or administrative visits, neither Shiloh, nor Nob, nor Gibeon (the seats of the sacerdotal caste) is ever mentioned. When he counsels Saul, it is not as the priest, but as the prophet; when he sacrifices or blesses the sacrifice, it is not as the priest, but either as an individual Israelite of eminence, or as a ruler, like Saul himself. Saul's sin in both cases where he came into collision with Samuel was not simply that of intruding into sacerdotal functions, but of disobedience to the prophetic voice. The first was that of not waiting for Samuel's arrival, according to the sign given by Samuel at his original meeting at Ramah (1 Sam. x, 8; xiii, 8); the second was that of not carrying out the stern prophetic injunction for the destruction of the Amalekites. We perceive the prophetic prince, called the captive prince before him, and with his own hands hacked him limb from limb in retribution for the desolation he had brought into the homes of Israel, and thus offered up his mangled remains almost as a human sacrifice ("before the Lord in Gilgal"), we see the representative of the older part of the Jewish history, the true prophet of theocratic religion. But it is the true prophetic utterance such as breathes through the psalmists and prophets when he says to Saul in words which, from their poetical form, must have become fixed in the national memory, "To obey is better than sacrifice, and to hearken than the fat of rams."

3. Samuel is the first of the regular succession of prophets: "All the prophets from Samuel and those that follow after" (Acts iii, 24); "Ex quo sanctus Samuel propheta copius, et deinceps donec populus Israel in Babyloniam captivus vehetur, ... tum est tempus prophetarum" (Augustine, C. vet. xxvii, 1). Moses, Miriam, and Deborah, perhaps Euhod, had been prophets. But it was only from Samuel that the continuous succession was unbroken. This may have been merely from the coincidence of his appearance with the beginning of the new order of things, of which the prophetic office was the manifestation. Sometimes another cause may have been in his own family and bounds of his mother, as we have seen, though not expressly so called, was, in fact, a prophetess; the word Zephim, as the affix of Ramahthaim, has been explained, not unreasonably, to mean "seers," and Elkanah, his father, is, by the Chaldee paraphrase on 1 Sam. i, 1, said to be "a disciple of the prophets." But the connection of the continuity of the office with Samuel appears to be still more direct, from his position in his form and aspect. Then, waiting till Saul should distinguish himself by some victorious enterprise, and receiving him fresh from the slaughter of the Ammonites, he again confirmed him in his kingdom, while the national enthusiasm, kindled by his triumph, made him the popular idol. Samuel thus, for the sake of future peace, took means to abate Saul with both chosen of God and yet virtually elected by the people. This procedure, so cautious and so generous, proves how little foundation there is for the remarks which have been made against Samuel by some writers, such as Schiller (Vene Thalia, ix, 94), Vatke (Bibl. Theol. p. 360), and the infamous Wolfenbüttel Fragmentist (p. 208, ed. Schmidt).

But there are two other points which more especially placed him at the head of the prophetic order as it afterwards appeared. The first is brought out in his relation with Saul, the second in his relation with David.

2. He represents the independence of the moral law, of the Divine Will, as distinct from regal or sacerdotal enactments, which is so remarkable a characteristic of all the later prophets. As we have seen, he was, if a Levite, yet certainly not a priest; and all the attempts to identify his position with Saul with a hierarchical interest are founded on a complete misconception of the facts of the case. From the time of the overthrow of Shiloh, he never appears in the remotest connection with the priestly order. Among all the places included in his personal or administrative visits, neither Shiloh, nor Nob, nor Gibeon (the seats of the sacerdotal caste) is ever mentioned. When he counsels Saul, it is not as the priest, but as the prophet; when he sacrifices or blesses the sacrifice, it is not as the priest, but either as an individual Israelite of eminence, or as a ruler, like Saul himself. Saul's sin in both cases where he came into collision with Samuel was not simply that of intruding into sacerdotal functions, but of disobedience to the prophetic voice. The first was that of not waiting for Samuel's arrival, according to the sign given by Samuel at his original meeting at Ramah (1 Sam. x, 8; xiii, 8); the second was that of not carrying out the stern prophetic injunction for the destruction of the Amalekites. We perceive the prophetic prince, called the captive prince before him, and with his own hands hacked him limb from limb in retribution for the desolation he had brought into the homes of Israel, and thus offered up his mangled remains almost as a human sacrifice ("before the Lord in Gilgal"), we see the representative of the older part of the Jewish history, the true prophet of theocratic religion. But it is the true prophetic utterance such as breathes through the psalmists and prophets when he says to Saul in words which, from their poetical form, must have become fixed in the national memory, "To obey is better than sacrifice, and to hearken than the fat of rams."

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know that he was such from his earliest years. It is this continuity of his own life and character that makes him so fit an instrument for conducting his nation through so great a change.

Accordingly, Samuel is called emphatically "the Prophet" (Acts iii, 24; xiii, 20). To a certain extent this was in consequence of the gift which he shared in common with others of his time. He was especially known in his own age as "Samuel the Seer" (1 Chron. ii. 22; xx. 28; xxix. 22); but in the sense in which divine communications were then made, "by dreams, Urim and Thummim, and prophets," the first was that by which the divine will was made known to Samuel (i. 1, 2; Josephus, Ant. v, 10, 4). "The Lord uncovered his ear" to whisper into it in the stillness of the night the messages that were to be delivered. It is the first distinct intimation of the idea of "Revelation" to a human being (see Gesenius, in loc. p. 732). He was consulted far and near on the small affairs of life; loaves of "bread," or "the fourth part of a shekel of silver," were gratuitously offered for the answers (1 Sam. i. 7, 8). See 1 Sam. iv. 11. But the Syrian, with his office of ruler, an aweful reverence grew up round him. No sacrificial feast was thought complete without his blessing (1 Sam. i. 13). When he appeared suddenly elsewhere for the same purpose, the villagers "trembled" at his approach (xiv. 4, 5). A peculiar virtue was believed to reside in his intercession. He was conspicuous in later times among those that "call upon the name of the Lord" (Ps. xcix. 6: 1 Sam. xii. 18), and was placed with Moses as "standing" for prayer, in a special sense, "before the Lord" (Jer. xxv. 1). It was the last consolation he left in his parting address that he would "pray to the Lord" for the people (1 Sam. xii. 25). There was something peculiar in the long-sustained cry or shout of supplication, which seemed to draw down as by force the divine answer (vi. 8, 9). All night long, in agitated moments, "he cried unto the Lord" (xiv. 11). The power of Samuel with God, as an intercessor for the people, continued in the Maccabees (1 Macc. vii. 6). See Plutarch, Life of Samuel (London, 1843, 18mo); Anon. Life and Times of Samuel (Ibidi 1868, 12mo).

SAMUEL, FIRST AND SECOND BOOKS OF. These two historical portions of Scripture, in all the editions of the original and versions, immediately precede the books of Kings, and are intimately connected with them. In the present article we freely use the dictionaries of Kittto, Smith, and Fairbairn, particularly the last.

1. Name and Division.—The books so called received this name (which is now customarily attached to them in Hebrew printed texts) subsequently to the completion of the Sept., in which their present name is בַּנֶּאֶלֶיָּהָו פִּיהְרָה, בְּנֵאֶלֶיָּהוֹלָה דָּוֶּרֶפֶּר (First and Second of Kings); and similarly in the Vulg. They are entitled in the English version "The First [or Second] Book of Samuel, otherwise called the First [or Second] Book of the Kings." The name may in some measure be explained and justified on the ground that the early part of the first book is chiefly concerned about Samuel, and that the two kings Saul and David, whose reigns occupy all the rest of the books, were both anointed by Samuel to their office.

In Hebrew MSS, the work is one, and not two. The present division was first made in the Sept., and was thence adopted into the Vulg. But Origen, as quoted by Eusebius (Hist. Eccles, vi, 25), expressly states that they formed only one book among the Hebrews. Jerome (Proefitio in I libros Samuel et Malachim) implies the same statement; and in the Talmud (Baba Bathra, fol. 14, c. 2), wherein the authorship is attributed to Samuel, they are designated by the name of his book, in the singular number (יִשְׂרָאֵל). After the invention of printing they were published as one book in the first edition of the whole Bible printed at Soncino in A.D. 1488, and likewise in the Completusian Polygot printed at Alcalá, A.D. 1502–1517; and it was not till the year 1518 that the division of the Sept. was adopted in Hebrew. The text of the Bible printed by the Bombergers at Venice. The work constitutes a separate and independent whole, and is not to be joined either with the book of Judges or with that of Kings, from which it differs by many important characteristics.

II. Contents.—The statements of the books of Samuel belong to an interesting period of Jewish history. The preceding book of Judges refers to the affairs of the republic as they were administered after the conquest, when the nation was a congeries of independent cantons, sometimes partially united for a season under an extraordinary dictator. As, however, the mode of government of the people was changed, and remained monarchial till the overthrow of the kingdom, it was of national importance to note the time, method, and means of the alteration. This change happening under the regency of the wisest and best of their sages, his life became a topic of interest. The first book of Samuel gives an account of his birth and elevation to the dignity of Eli's pontificate; describes the low and degraded condition of the people, oppressed by foreign enemies; proceeds to narrate the election of Samuel as judge; his prosperous regency; the degeneracy of his sons; the clamour for a change in the civil constitution; the installation of Saul; his rash and reckless character; his neglect of, or opposition to, the theocratic elements of the government. Then the historian goes on to relate God's choice of David as king; his endurance of long and harassing persecution from the reigning sovereign; the melancholy defeat and death of Saul on the field of Gilboa; the gradual elevation of the man "according to God's own heart" to universal dominion; his earnest efforts to obey and follow out the principles of theocracy; his formal establishment of religious worship at Jerusalem, now the capital of the nation; and his series of victories over all the enemies of Judea that followed. His reigns and their results are from this point onward David's aberrations from the path of duty; the unnatural rebellion of his son Absalom, and its suppression; his carrying into effect a census of his dominions, and the divine punishment which this act incurred; and concludes with a few characteristic sketches of his military staff, and book of Samuel, while it relates the last words of David, yet stops short of his death. As David was the real founder of the monarchy and arranger of the religious economy; the great hero, strategist, and poet of his country; as his dynasty maintained itself on the throne of Judah till the Babylonian invasion, it is not a matter of wonder that the description of his life and government occupies so large a portion of early Jewish history. The books of Samuel thus consist of three interlaced biographies—those of Samuel, Saul, and David. The following are the details:

1. Israel under Samuel (1 Sam. i–iii; 1 Cor. 11:29–30).—The parentage, birth, and consecration of Samuel (ch. i); Hannah's prayer (ii, 1–10); the evil practices of the sons of Eli; a man of God predicts the troubles which shall befall Eli (iii, 10–33); God calls Samuel in the night, and reveals to him the judgment of the house of Eli, to whom Samuel declares it (iii, 1–18); Samuel is established to be prophet to Israel (ch. iii, 19–1, 4); a battle of the Philistines with the Israelites between Azekah and Eben-ezer; the Israelites, being defeated, send for the ark from Shiloh; another battle ensues, in which Israel is again smitten, the ark is taken, and the two sons of Eli slain: the news is carried
to Eli, who dies; Ichabod is born (ch. iv.); penalties inflicted on the Philistines on account of the ark of God; it is sent back with presents to Israel, first to Beth-shemesh, and then to Kirjath-jearim; the inscription under Samuel and the national assembly at Mizpeh (vii, 2-6); the Philistines again invade Israel, but at the cry of Samuel the Lord discomfits them with thunder, and they are smitten before Israel; their conquests restored to Israel from Ekron to Gath, and peace ensues; Gibeon is given to Joshua, a circuit of four cities yearly (vii, 15-17); becoming old, he makes his sons judges over Israel, but their conduct is bad (viii, 1-3); the elders of Israel come to Samuel at Ramah and demand a king; Samuel protests, but by divine direction yields at length (viii, 4-22); Saul, son of Kish, seeking the lost asses of his father, visits Samuel, who, forewarned by God of his coming, entertains him with honor, and on parting anoints him to be king, and gives him signs in confirmation, which come to pass; Samuel then calls an assembly at Mizpeh, and there Saul is publicly designated by lot to be king over Israel, but not acknowledged by all the people (ch. ix, x); great array; Israel is greatly distressed; Saul and Samuel at Gilgal, where Samuel renews the kingdom (ch. xi); there Samuel addresses the people, vindicates his own conduct, and exhorts them to be obedient to God and the king; he explains the miracle of thunder and rain at wheat-harvest (ch. xii).

2. Israel under King Saul (1 Sam. xiii-xxvi) B.C. 1099-1058.—Saul forms an army of two thousand men under his own command at Michmash, and one thousand under Jonathan at Geba; Jonathan smites the Philistine garrison at Geba, and the Philistines gather a great army; Israel is greatly distressed; Saul awaits Samuel at Gilgal, but begins to offer sacrifice before his arrival, for which act of disobedience he is rejected of God (xii, 1-14); in the extremity of the times Jonathan and his armor-bearer discomfit the Philistines at Michmash; in the general pursuit Jonathan tastes honey contrary to the command of Saul; his life is spared at the demand of the people (xiii, 14-45); Saul's successes in war against the neighboring tribes; his children and relatives named (xiv, 46-52); Saul, commanded to exterminate Amalek, only partially obeys, and Samuel declares to him his rejection from the kingdom; Jonathan enters into the scene (ch. xv); this is a repetition sent to Bethlehem to anoint David, son of Jesse, to be king (xvi, 13); in consequence of Saul's malady, David is sent for to cheer him with music (xvi, 14-23); the Philistines and the Israelites arrayed for battle in the valley of Elah; Goliath challenges Israel, and is killed by David (ch. xvii); Jonathan and David make a covenant of friendship; Saul retains David near him, and sets him over his men of war; the women-singers give greater honor to David than to Saul, who is displeased, and seeks to destroy David (ch. xviii); Jonathan takes David's part and Michal also; David flees to Samuel at Ramah; they go together to Naioth; Saul stabs Jonathan and his armor-bearer; they all prophesy (ch. xix); David visits Jonathan; they renew their covenant; Jonathan makes known to David by the device of the arrows Saul's determination to kill him; their parting (ch. xx); David flees to Nob, where he obtains the shewbread, and proceeds to Achish, king of Gath, and feigns madness; thus to the cave of Adullam, to Mizpeh of Moab, and to Hareth; Saul kills Ahimelech and the priests by the hand of Doeg the Edomite (ch. xx., xxi); David saves Keilah from the Philistines, but leaves it on the approach of Saul, and abides in the wilderness of Ziph, where Jonathan visits him; Saul is recalled from the pursuit of David by an immediately subsequent and the greater danger in the wilderness of Engedi spares Saul's life (ch. xxiv); Samuel's death and burial; the narrative of Nabal and his wife Abigail (ch. xxv); David again spares the life of Saul at Hazoril; he goes with six hundred men to Achish, king of Gath, who gives him Ziklag to dwell in; the Philistines come up against Israel; Saul in vain seeks counsel from God, and then he refers the matter to the witch of Endor; the princes of the Philistines refuse David's aid in battle (ch. xxvi-xxix); David returns to Ziklag and finds it desolated; he pursues the Amalekites and recovers the spoil (ch. xxx); the battle of Gibeon; Saul and his three sons die (ch. xxxi); the news of Saul's death reaches David at Ziklag, and calls forth his touching dirge or lamentation over Saul and Jonathan (2 Sam. i).

3. The Unsettled Succession.—Ishbosheth king of Israel, David of Judah (2 Sam. ii-v; 3 B.C. 1053-1046).—David is anointed king of Judah at Hebron; Ishbosheth is made king of Israel; the flight between the followers of David and of Ishbosheth by the pool of Gibbon (ch. ii); David's power increases in Hebron; six sons born to him there; Abner forswakes Ishbosheth, and makes terms with David to transfer the kingdom of Israel to him; is slain by Joab; David's lamentation over him (ch. iii); the head of Ishbosheth is brought by Rechab and Benhadad; David makes himself king over all Israel (ch. iv); the tribe of Benjamin and the tribe of Judah and the tribe of Levi do not forsake the house of Saul, but support the house of David in the conflict (ch. iv); the tribes of Israel make David their king (v, 1-3).

4. Israel under King David (2 Sam. v, 4-xxiv; B.C. 1016-1015).—David, after being king of Judah for seven years and a half, reigns thirty-three years in Jerusalem; he establishes the house and the throne of his kingdom, and brings the ark from the Jebusite, forms a friendship with Hiram king of Tyre, defeats the Philistines at Baal-perazim, and again from Gaba unto Gazer (ch. v); David brings up the ark of the Lord; the breach of Uzzah; the house of Obad-edom is blessed; the ark brought to Jerusalem; Michael dies; David fornicates before Ahinoam (ch. vi); David is forbidden to build a house for the Lord in a message brought to him by Nathan the prophet, who announces the establishment of his dynasty; David's prayer (ch. vii); his victories over the Philistines, Moabites, Edomites, etc., recited (ch. viii); his kindness to Mephibosheth (ch. ix); his victory over Bene-ammon (ch. x); his sin with Bathsheba and Uriah; Nathan's parable; punishment denounced: David's penitence; the child dies; Solomon is born; David captures Rabba of Bene-ammon (ch. xi, xii); the affair of Amnon and Tamar; Absalom's revenge and flight to Geshur; Joab artfully procures his return after three years' absence; he reigns seven years; the flight of David; the ark, the priests, and Hushai went back to Jerusalem; the treachery of Ziba; the reviling of Shimei; conflicting advice given by Hushai and Ahitophel to Absalom, and Ahitophel's suicide (ch. xv-xvii); the battle in the forest of Ephraim; Absalom's death; David's great grief (ch. xviii); David's return to Jerusalem; the conduct of Shimea, Mephibosheth, and Barzillai; the rivalry between Judah and Israel in bringing back the king (ch. xix); the rebellion of Sheba; Joab slays Amasa; Sheba's head given to Joab at Abel (ch. xx); the three years' famine, and the appeasement of the Gibeonites; the burial of the bones of Saul and his family; the gracious words of the Lord to David and David's servants (ch. xx); David's song (Ps. xxxvi) (ch. xxii); the last words of David; the names and exploits of his heroes (ch. xxiii); the numbering of the people and the pestilence (ch. xxiv).

III. Origins and Structure.—It is evident that Samuel could not be the author of the whole of these books, since his death is recorded in the 25th chapter of the first book, and the history continues after his death down to nearly the end of the reign of David, a period of perhaps forty-five years. There is a somewhat common opinion that the first twenty-four chapters were written by Samuel and the rest by Gad and Nathan—"an opinion not supported by the facts in all the acts of David the king, first and last, are not written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer?"
There is much in the general structure of the books, and in the relation of the several parts to each other, to render it probable that the books, written at different times, were concerned in their production, notwithstanding the degree of uniformity which the style and language exhibit. The most reasonable supposition is that they were the work of one compiler, who used historical records of various sources. This opinion, though not new, is not, as was supposed by Houbigant and Keil, not new, as Diodorus of Tar- sus, Theodorot, St. Athanasius, and St. Gregory observed that the four books of Kings were historical abridgments of several books or memoirs of the proph- ets which are cited in them. The grounds on which this view of the origin of these books is based have, however, been too frequently and too much exaggerated. Warning the reader against attaching undue importance to the evidence which has been adduced in proof of this position, his attention may nevertheless be directed to the following points:

1. There is considerable difference in the manner of the writers; some portions contrasting in their brief, fragmentary, chronological character with others which are more full and copious, and (in one part at least) minutely biographical (comp. 1 Sam. v. 1-16; viii; xx; 15-22; xxii, 8-29, with 2 Sam. xi-xv).

2. In several places there may be perceived the consolidation of historical documents or the additional matter has been attached, yet without being so joined as to appear like a natural continuation. In some places the compiler has placed together what he found narrated by different writers respecting the persons whose histories they wrote, without having so worked them up into one narrative as to harmonize all their parts (1 Sam. vii, 13-17; xiv, 47-52; 2 Sam. viii, 15-19; xx, 20-26).

3. Of some events there appear to be double accounts recorded, and occasionally these accounts are different, and sometimes, apparently at least, inconsistent; as, for instance, how Saul became king (1 Sam. ix-x, 16, and x, 17-27); how and why Saul was rejected (xiii, 8-14, and xv, 10-26); how David became known to Saul (xvi, 14-21, and xvii, 55-xxvii, 2); how David spared Saul's life (ch. xxiv and xxvii); how David went over to the Philistines (xxix, 10-15, and xxxv, 1-4); how the proverb "Is Saul also among the prophets?" arose (x, 9-13, and xix, 22-24). It should here be remarked that these alleged discrepancies pass without any more. Whatever more have added, need to be explained, whatever opinion may be held respecting the authorship of these books. As, for instance, the statement that Samuel (xvii, 15-17) is all his life long judge over Israel, but according to vii, 1-5, and viii, 4, 5, and xi, 1-2, 12; the two accounts of Goliath (xvii, 49, and xix, 1-10, and 2 Sam. xx, 19); the double record of Samuel's death (1 Sam. xxv, 1 and xxvii, 3); the two descriptions of the manner of Saul's death (xxv, 1-6 and 2 Sam. 1, 10); the twofold account of the battle with the Philistines (2 Sam. vii, 12); the difference, though not therefore discordant, portions of the work may probably be best explained on the assumption that the books consist of materials brought together from various sources. This opinion may be granted, however, without admitting that there is any inconsistency or contradiction among the materials so joined together; just as the Gospels, which are sometimes given the title of the Gospel, which is constituted by the separate narratives of four different, but not therefore discordant, writers, is not the object of this article to explain the alleged inconsistences, however completely that might be done. They are here mentioned only as they bear upon the question of authorship, on which it seems to the author that it is to be supposed as authors to make the choice of a variety of materials by the author or compiler of these books.

4. The relation between the books of Chronicles and the books of Samuel is thought to point to the same conclusion. It can scarcely be maintained that the author of the Chronicles has derived from the books of Samuel materials for his narrative which are common to both works. There are so many variations between the history as related by the chronicler and as related in Samuel as to render it probable, not that the chronicler derived everything from Samuel, but that he had access to the sources used also by the compiler of Samuel. This may be explained by a comparison of 2 Sam. v, 1-10 and xxii, 8-29 with 1 Chron. xi, xii. The chronicler has placed in continuous narrative Dav- id's anointing as king of Israel at Hebron, the capture of Jerusalem, the building of the city of David, and the list of David's heroes, with their deeds, probably as they are found connected in the documents which he used; while in Samuel these events have been more expanded. Warning the reader against attaching undue importance to the evidence which has been adduced in proof of this position, his attention may nevertheless be directed to the following points:

5. The result of a compiler is thought to be perceptible in certain detached observations here and there occurring in the course of the history, in the way of explanation of some portion drawn from the documents; as for example, in 1 Sam. ix, 9, the expression נַעַר הָאָדָמָה is explained: For "the prophet" of to-day was called formerly "the seer." 1 Sam. xvi, 14, 15, is regarded as an instance of the remark, to connect this history with the account given to the previous chapter of the family of Jesse.

IV. The Sources.—Should these books then appear to be a compilation from several original documents, the interesting question arises, How far may it be possible to trace the whole work into its constituent parts, so as to obtain some idea of the nature of these sources, on which the strata were derived? Thelius has attempted to solve this difficult problem in the following way. On internal grounds he distinguishes five principal sources:

(a) A History of Samuel, contained in 1 Sam. i-vii, which seems to conclude naturally as a separate and independent narrative, in which Samuel is altogether the principal person.

(b) A History of Saul, comprised in the following portions: 1 Sam. vii, 17-27; xi; xii; xv; xxvii, viii; xvi; xxvi; xxviii, 3-25; xxxi. The materials derived from this source are interwoven with others derived from a third source, viz.:

(c) A History of David, from which have been derived the following portions: 1 Sam. xiv, 52; xvii; xxviii, x, in part; xix; xx, x, in part; xxii; xxiii; xxiv; xxv; xxvii; xxxii, 1; 2; xxix; xxx; 2 Sam. i-v; vii; viii.

(d) Another History of Saul, from which 1 Sam. ix, x-16; xiii; and xiv have been drawn. This is regarded as an older and more strictly historical document than b, that being considered as of much later origin, and as founded on tradition.

(e) Lastly, a Biography of David, embracing full details of the last half of his life and recounting his family history (2 Sam. xi, xii, 1-25; xiii-xx). The relation of 2 Sam. xxi-xxxii to the preceding portions seems to be that of a supplement or appendix of matters not related in chronological order, nor having any close connection with each other.

This view has been much criticized in this account of Thelius. So far as authorities or sources are quoted in the books themselves, the matter is much more simple. To only one work is direct reference made, viz. to the book of the uprigh (Jasher). נַעַר הָאָדָמָה (2 Sam. i, 18), elsewhere also quoted only once (Josh. x, 13), and, as both the quotations are in verse, the work is thought to have been a book of poems. See JASHER, BOOK OF.
There are, however, certain parts of the books of Samuel which must have been derived either from verbal tradition or from some written documents, such, for instance, as the following poetical pieces: the song of Hannah in 1 Sam. i, 10; David's lament over Saul and Jonathan (2 Sam. i, 19-27); David's lament over Abner (iii, 33, 34); Nathan's parable (xii, 1-4); a song or psalm of David (xxii, 2-5 [Psalm xviii]); the last words of David (xxxii, 1-8). To these must be added the lists of names and genealogies, etc.

It is in these parts that the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of God the seer. The old opinion as to the authorship of Samuel, to which we have already alluded, was founded on this quotation. The prophets were wont to write a history of their own times. That Samuel did so in reference to the great events of his life is evident from the statement that he wrote the manner of the kingdom in a book, and laid it up before the Lord (1 Sam. x, 25). The phrase אֶלָּל, "words of Samuel," may not refer to our present Samuel, which is not so comprehensive as this collection seems to have been. It does not, like the treatise to which the author of Chronicles refers, include the acts of David, first and last. The annals which these three seers compiled were those of the national life in succession (Kings, p. 38). The absence of contemporary events written by three inspired men. The portion written by Samuel might include his own life, and the greater part of Saul's history, as well as the earlier portion of David's career. Gad was a contemporary of David, and is termed his seer. Probably also he was one of his associates in his various wanderings (1 Sam. xxii, 5). In the latter part of David's reign Nathan was a prominent counsellor, and assisted at the coronation of Solomon. We have, therefore, prophetic materia...
mendes in place of it in the books of Samuel, Kings, or Chronicles, or in the history of the Bible. Nor is it named in the Apocrypha or in Josephus. The work is generally attributed to some competent historian, who availed himself of authentic documents in preparing it. Some writers, as Ababanel and Grotius, ascribe it to Jeremiah, some to Ezra, and some to Isaiah. There is not nearly so much probability that Jeremiah compiled the books of Samuel (as is argued at some length by Hitzig, De Psalm., p. 48-85) as there is that he was the writer of the books of Kings. There is much greater dissimilarity of language, style, and spirit between Samuel and Jeremiah than between Kings and Jeremiah. The great number of words and forms of words peculiar to the one and not occurring at all or very seldom in the other, and the difference in the age, and it would seem most likely that it was compiled in an early period after the death of David, and previously to the rending of the kingdom under Rehoboam; unless the opinion which has widely prevailed in the Christian Church should be finally adopted, that the work began by Samuel was carried on and finished before the death of David by Nathan and Gad, or that it was the work of some member of the school of the prophets who had personal knowledge of the events which he narrates. If, however, this theory cannot be maintained, and there should be grounds for supposing that the compiler lived not earlier than the time of the division of the kingdom, and perhaps not even till the time of the oppressed and debased monarchy, still it must be acknowledged that the materials which he used were of earlier date, and must for the most part have been written by persons who were contemporaneous with the events. It appears certain that memoirs were written by Samuel, Nathan, and Gad (see 2 Chron. xxvi, 29), and perhaps also by other members of the schools of the prophets, although it may not be equally certain that those memoirs are identical with the present books of Samuel. The fact that a recorder or remembrancer (ןֵבֶּן), whose office it was to prepare memoirs or annals of passing events, is mentioned early among the household of David, is not without an important bearing on this question. It is clear that the authors of the original documents, if not of the work itself, must have occupied such positions of honor and influence as gave them ample opportunity of knowing the events of the times in which they wrote. Such minutes of detail are found in the history of David, belonging rather to his private than to his public life—the story of Bathsheba, of David's behavior on the death of her child, of Amnon and Tamar, of the secret sending to the priests from Mahanim, etc.—bepeak perfectly well instructed writers, who had access to the best informers and informers.

Stihelin (Einheit, § 25, etc.) conjectures that a large portion of Samuel was written by the author of the Pentateuch and of the books of Joshua and Judges. But continuity of history in the same form does not prove identity of authorship, nor are the similar phrases found in these books sufficient in number or character to support the theory. Nay, it is far from the so-called Chaldaisms of Judges and the archaisms of the Pentateuch. The peculiar theory of Jahnn, on the other hand, is that the four books of Samuel and Kings were written by the same person, and at a date so recent as the 30th year of the Babylonian captivity. But such arguments, drawn from the resemblance of style and diction, as those of Eischhorn (Einheit, § 468), and Herbst (Einheit, ii, 1-139), who hold a similar view, are more ingenious than solid (introduction, § 46). The fact of all the four treatises being named "Books of Kings" is insisted on as a proof that they were originally undivided and formed a single work, a mere hypothesis, since the similarity of their content and diction, as well as the title itself, long before the more ancient apellation for the first two was The Books of Samuel. Great stress is laid on the uniformity of method in all the books. But this uniformity by no means amounts to any proof of identity of authorship. It is nothing more than the same Hebrew historical style, and the same narrative features, so far from being similar, are very different. Nay, the books of Samuel and Kings may be contrasted in many of those peculiarities which mark a different writer: (a) In Kings there occur not a few references to the laws of Moses; in Samuel not one of these is to be found. (b) The books of Kings repeatedly cite authorities, to which appeal is made, and the reader is directed to the "Acts of Solomon," the book of the Chronicles of Kings of Israel," or "Judah." But in the books of Samuel there is no formal allusion to any such sources of information. (c) The nature of the history in the two works is very different. The plan of the books of Samuel is not that of the books of Kings. The books of Samuel are more of a biographical character, and are more limited and personal in their view. (d) There are in the books of Kings many later forms of language. For a collection of some of these the reader is referred to De Wette (Einheit, in das A. T. § 185, note c). Scarcely any of those more recent or Cha’dais forms occur in Samuel. Besides, some peculiarities of form are noted by De Wette (§ 180), but they are not so numerous or distinctive as to give a general character to the treatise (Hitzel, De Chaldaismi Bibl. Orientali, § 27). Many modes of expression common in Kings are absent from Samuel (Kell, Einheit, § 55). See Kings, Books of.

The concluding chapters of the second book of Samuel are in the form of an appendix to the work—a proof of its completeness. The connection between Samuel and Kings is thus interrupted. It appears, then, that Samuel claims a distinct authorship from the books of Kings. Stihelin, indeed, supposes that the present division between the two treatises has not been correctly made, and that the two commencing chapters of 1 Kings really belong to 2 Samuel. This he argues on philological grounds, because the terms נֵבֶּן (1 Kings i, 98, 105, i, 12), and רֵעֶה (1 Kings i, 29) are found nowhere in Kings but in the first two chapters, while they occur once again in Samuel. There is certainly something peculiar in this affinity, though it may be accounted for on the principle that the author of the pieces or sketches which form the basis of the initial portions of 1 Kings, and which are opposed those which form the conclusion of Samuel, but also supervised or published the whole work which is now called by the prophet's name.

Thus the books of Samuel have an authorship of their own—an authorship belonging to a very early period. While their tone and style are very different from the later records of Chronicles, they are also dissimilar to the books of Kings. They bear the impress of a hoary age in their language, allusions, and mode of composition. The insertion of odes and snatches of poetry, to enliven and verify the narrative, is common to them with the Pentateuch. They abound in minor sketches and vivid touches. As if the chapters had been extracted from a diary, some portions are more fully detailed and warmly colored than others, according as the original observer was himself impressed. Many of the incidents, in their artless and striking delineation, would form a fine study for the pastime of a hunter.

VII. The Object.—So far as the compiler of these books might be conscious of a direct aim in his work, producing it, as doubtless he did, under the impulse and guidance of the Holy Spirit, it might be his endeavor to continue the history of the chosen people, and especially to record the remarkable change which was effected in the method of government, when the God of Israel ceased to rule the people by judges, and permitted them to be governed by kings, as were the other nations of the earth. In pursuing this object the writer took care to point out the important distinction which
was to be maintained between the kings of Israel and those of other nations, in the separation of the civil from the religious rights, and the secular from its religious authority; and also to describe the origin and influence of the prophetical order in relation both to the monarchy and to the people. The books of Kings are a history of the nation as a theocracy; those of Chronicles have special reference to the form and ministry of the religion of the nation; in the blessing which rested on the house of Obed-Edom; in the curse which fell on the Bethshemites and Uzah and Saul for intrusive interference with holy things.

VIII.—Particular Relation to the Books of Chronicles.

—That portion of the history which is common to the books of Samuel and of Chronicles is found in 2 Sam. i-xvii, and 1 Chron. x-xvi, beginning with the account of the death of Saul and ending with the story of the pestilence. Between these two narrations of the same period of history the following differences may be pointed out.

1. The book of Samuel contains, but that of Chronicles omits:

1. The story of David's kindness to Mephibosheth, 2 Sam. ix.
2. Of Bathsheba and Uriah, 2 Sam. xi, 2-xii, 25.
3. The rebellion of Absalom, 2 Sam. xiii, etc.
4. The surrender of seven of the sons of Saul to the Gibeonites, 2 Sam. xxiv, 14.
5. A war with the Philistines, 2 Sam. xxii, 15-17.
6. David's song (Psa. cviii), 2 Sam. xxvii.
7. The last words of David, 2 Sam. xxviii.

2. The book of Samuel omits, but that of Chronicles contains:

1. A list of David's adherents.
2. A list of those who chose David to be king at Hebron.
3. David's preparation for building the Temple.
4. The arrangement of the Levites and priests for Temple service.
5. David's officers and heroes, etc.

3. The two works present several portions of the history in a different order, such as the following:

2 Sam. v, 11-25 = 1 Chron. xiv.
2 Sam. vi, 1-10 = 1 Chron. i, 1-9.
2 Sam. vi, 5-11 = 1 Chron. ii, 5.
2 Sam. vii, 12-29 = 1 Chron. xvi.
2 Sam. xxii, 8-10 = 1 Chron. x, 10-47.

4. The differences of verbal and grammatical forms in the narration of the same events in these two works are occasionally so great as to indicate the iniquity of the books of Samuel. Nearly all the points in which Chronicles differ from Samuel may be distinctly explained by the more recent origin of the former. They are too numerous and minute to be here mentioned.

5. Many of the numbers in Samuel and Chronicles differ:

2 Sam. x, 13, 18, 24, and 1 Chron. xiv, 12, 18, 25.
2 Sam. xxii, 8, "1 Chron. xi, 11.
2 Sam. xxiv, 9, 13, "1 Chron. xxii, 5, 12.

These discrepancies are doubtless to be accounted for on the ground of emotional expressions. Whether the numbers in Samuel are generally right, and those in Chronicles generally wrong, which is the common (but perhaps usually incorrect) opinion, or whether errors exist in both, cannot be determined until more careful attention shall have been given to the subject, and a more correct and literal Hebrew text shall have been prepared.

See CHRONICLES, Books of.

IX. Chronology.—One of the most striking points of difference between the books of Samuel and of Kings is the more sparing use of dates in the former. The means of determining the periods of time in which the various events occur in Hebrew history have been exceedingly scanty. The most helpful are found in other parts of Scripture. Thus, in Acts xiii we find that Saul was king "by the space of forty years." We know already that David reigned over Judah and all Israel forty years, and we have also calculated that Samuel must have lived about 110 years. If, then, Samuel died about five years before Saul, we find that the history covers a period of 155 years, except that brief portion of the life of David not contained in Samuel. These numbers agree with the usual dates assigned to the commencement of the sojournment and restoration of the books of Samuel. See CHRONOLOGY.

X. Canonicity, etc.—The historical credibility and canonicity of these books need not be fully discussed in this place. The internal evidence of their truthfulness and the external evidence of their canonical authority are both beyond question. The style in which they are written is simple, natural, and bold. Places, times, and other minute details are freely and artlessly given. The course and connection of the history carry with them the proof of their truthfulness. The characters and events are in accordance with the times in which they are placed. Attempts to establish contradictory and discrepancy have not succeeded. The history contained in these books fits in and accords with the preceding and subsequent portions of the history of the Israelitish people, although the several portions were composed at long intervals and by different authors. Portions of them are quoted in the New Test. (2 Sam. vii, 14, in Heb. iv, 1; I Sam. vi, 17, Acts xiii, 22). They are found to occur in other sections of Scripture, especially in the Psalms, to which they often afford historic illustration. The old objections of Hobbes, Spinoza, Simon, and Le Clerc are well disposed of by Carpzov (Introductio, p. 215). Some of these supposed contradictions we have already referred to, and for a solution of others we refer to Davidson's Sacred Hermeneutics, p. 544, etc. Some of the objections of Vatke, in his Bibl. Theol., "cujus mentio est refutatio"—are summarily disposed of by Hengstenberg (Die Authentik des Pentateucht, ii, 115). See, in addition to the ordinary Introductions to the Old Testament—such as those of Horne, Hvernick, Keil, D. Wette—the following later works: Bleek, Einleitung in das Alte Testament (Berl. 1860), p. 355-368; Stähelin, Speciale Einleitung in die kirchlichen Bücher des Alten Testaments (Elberfeld, 1862), p. 88-105; Davidson, Introduction to the Old Testament (Lond. and Edinb. 1862), p. 491-508.

XI. Commentaries.—The exegetical helps on the entire books of Samuel alone have not been numerous: Origen, Selecta (in Opp. ii, 479; also in Gallandii Bibl. Patrum, xiv); Ephrem Syrus, Explanatio (in Opp. iv, 381); Theodoret, Questions (in Opp. i, 1); Gregory, Expositio (in Opp. III, ii, 1); Jerome, Questions (in Opp. [Spec.], i, 1); Eucherius, Expositio (in Bibl. Max. Patr. viii); Procopius, Scholia [incl. other hist. books] (in Meursii Opp. viii, i); Isidore, Commentарii (in Opp.); Bahe, Expositio, etc. (in various forms, in Opp.); Angelomus, Emorgraphiae (in Bibl. Max. Patr. xv); Hildebert, Versio Metrica (in Opp. p. 1191); Raban, Commentarius (in Opp.); Rüpert, Commentarius (in Opp. i, 345); Hugo Victor, Annotationes (in Opp. i); Abraham, Commentarius [incl. other hist. books] (l. c. et a. Pesaro, 1852); Heber, Translationes (translat. in Bibl. Max. Patr.); Bañolas, ἔλευθρα (Letia, 1449, fol.; also in the Rabbinic Bibles); Bugenburg, Adnotationes [incl. Deut.] (Basil. 1524; Argent. 1525, 8vo); Menius, Commentarius [in Sam.] (Vitenebm. 1582, 8vo); Brentius, Commentarius (in Opp. ii); Lambert, Commentarius (Argent. 1526; Francof. 1539, fol.); Caesius (R. C.), Dissertations (Paris, 1556, fol.; Colon. 1552, 4to); Weller, Commentarius (incl. 1 Kings) (Francof. 1555, 2 vols. 8vo); Peter Martyr, Commentarius (Tigur. 1567, fol.); Strigel, Commentarius (incl. Kings and Chronicles) (Lips. 1569, 1583, fol.; Neuerburg, 1591, 8vo); Borrasus, Commentarius [incl. other hist. books] (Basil. 1577, 4to); Alcubich, Ἀναλογίας Απόλογος (Cracow, 1595, fol., and later); Ascheich,
It will be seen that the remark of Dr. Ginsburg, in Kitto's Cyclop. s. v. "Synagoge" (p. 306, note), is not justified either by the statement of Epiphanius or that of the Jewish historian Gratt. See Gratt., Jud. iv. 434; Durenb. Histoire de la Palestine, p. 344–346; Schurer, Lehrbuch der neutestamentlichen Zeitgesch. p. 502. (B. P.)

Samuel MAROCCANUS. See MOROCCO, SAMUEL OF.

Samuel ben-Meir. See RASHIHAM.

Samuel YERETS, an Armenian historian, was born at Ani (Armenia Major), and lived in the 12th century. He was a disciple of George Melrig, and, invited by Gregory IV, patriarch of Armenia, to prepare a chronic or universal history, which work he published under the title Samuelis, Fresh. Anienses, temporum usque ad samb Rato. It is divided into two parts, commencing with the creation of the world and ending with the year 1173. It is mainly an abridgment of the chronicles of Eusebius increased by matter found in the History of Armenia by Moses of Choren, and in earlier writings now lost. The Latin translation was prepared by Dr. Zorab and Angelo May.

Samus, in Greek mythology, is an ancestral hero of the Samians, from whom both people and the island Samos derived their names. Ancestor of the Lelges, and Sama, daughter of Meander. His brothers were Perleus, Eneus, and Alcathres, and Parthenope was his sister.

Sanabas'sar (Σαναβάσσαρος v. r. Σαναμάσσαρος, 1 Esdr. ii. 12, 15), or Sanabas'sar (Σαναβάσσαρος v. r. Σαναμάσσαρος, 1 Esdr. vii. 18, 20), the Greek form of the word that underlies SHISHABAZA, and the corresponding passages (Ezra i. 8, 11; v. 14, 16).

Sanadon, Nohé-ÊtëNë, a celebrated Jewit, was born at Rouen, Feb. 16, 1676. At the early age of twelve he was admitted to the Order of Jesuits, and carried on his studies at Caen, where he afterwards taught rhetoric. His first literary attempt was a Latin poem entitled Nocem Mortem. He subsequently wrote and translated many Latin poems, one of which was a translation of Horace, is considered his best work. In 1712 Sanadon was elected professor of rhetoric in the College of Louis the Great, and in 1728 he became librarian of the same institution. He died at Paris, Sept. 21, 1738.

Sanagen, in Hindi mythology, is a raja of the children of the moon, the father of Danamunwasa and grandfather of Kandikayia.

Sanakadi Sampradâya, one of the Vaishnava sects among the Hindus. They worship Krishna and Radha conjointly, and are distinguished from other sects by a circular black mark in the centre of the ordinary double streak of white earth, and also by the use of the necklace and rosary on the stem of the tulasi. The members of this sect are scattered throughout the whole of Upper India. They are very numerous about Mathura, and they are also among the most numerous of the Vaishnava sects in Bengal.

Sanarkûmaun, in Hindi mythology, is one of the four priests in addition to Bhrigu in order to recreate the destroyed human race: but as the priest off-spring did not achieve that object, the evil spirit became the prevailing power in coition.

San'asib (Sansâsîb), v. r. Sansâbîch, 'Anâsîb), a head of the priests, "the sons of Jedda, the son of Jesus," who are said to have returned, to the number of 972, with Zecharubael from the captivity (1 Esdr. v. 24); evidently the "children appointed to the house of Jesus," in the Heb. texts (Ezra ii. 36; Neh. vii. 39), the name Sanâsib having been repeated for the "Senaah" (Esdras, "Annah") of the preceding verse.

Sanat, in Finnish mythology, means songs of magical power which are chanted by the priests of the hear-
then Finns for the purpose of producing storms, curing the sick, causing favorable weather, bewitching cattle, etc.

Sanballat (Heb. Sanballat', סַנְבָּלָטָא, a name of which the latter part is of uncertain etymology, but the first syllable is probably the Sanscrit sama [Greek σαμα], indicative of strength; Sept. סַנְבָּלָטָא, Josephus, Σαν-βαλλαττά), a Horonite (qu. v.), i.e. probably a native of Horonaim in Moab (Neh. ii, 10, 19; xiii, 28). There are two very different accounts of him.

All that we know from Scripture is that he had apparently some civil or military command in Samaria, in the service of Artaxerxes (Neh. iv, 2), and that, from the moment of Nehemiah's arrival in Judea, he set himself to oppose every measure for the welfare of Jerusalem, and was a constant adversary to the Tirshatha. B.C. 445. His companions in this hostility were Tobiah the Ammonite and Geshem the Arabian (ii, 19; iv, 7). For the details of their opposition, see Neh. vi, where the enmity between Sanballat and the Jews is brought out in the strongest colors. The only other incident in his life is his alliance with the high-priest's family by the marriage of his daughter with one of the descendants of Eliashib, which, from the similar connection formed by Tobiah the Ammonite (xiii, 4), appears to have been part of a settled policy concerted between Eliashib and the Samaritan faction. The expulsion from the priesthood of the guilty son of Joiada by Nehemiah must have still further widened the breach between him and Sanballat, and between the two parties in the Jewish state. Here, however, the scriptural narrative ends—owing, probably, to Nehemiah's return to Persia—and with it likewise our knowledge of Sanballat. See NEHEMIAH.

But on turning to the pages of Josephus a wholly new set of actions and of a different date is brought before us in connection with Sanballat, while his name is entirely omitted in the account there given of the government of Nehemiah, which is placed in the reign of Xerxes. Josephus, after interposing the whole reign of Artaxerxes Longimanus between the death of Nehemiah and the transactions in which Sanballat took part, and utterly ignoring the very existence of Darius Nothus, Artaxerxes Meseon, Ochus, etc., jumps at once to the reign of "Darius the last king," and tells us (Ant. xi, 7, 2) that Sanballat was his officer in Samaria, that he was a Cuthæan (i.e. a Samaritan) by birth, and that he gave his daughter Nicaea in marriage to Manasseh, the brother of the high-priest Jachin, and consequently the fourth in descent from Eliashib, who was high-priest in the time of Nehemiah. He then relates that on the threat of his brother Jaddua and the other Jews to expel him from the priesthood unless he divorced his wife, Manasseh stated the case to Sanballat, who thereupon promised to use his influence with king Darius, not only to give him Sanballat's government, but to sanction the building of a rival temple on Mount Gerizim of which Manasseh should be the high-priest. Manasseh, on this, agreed to retain his wife and join Sanballat's faction, which was further strengthened by the accession of all those priests and Levites (and they were many) who knew of him from Scripture. But just at this time happened the invasion of Alexander the Great; and Sanballat, with seven thousand men, joined him and renounced his allegiance to Darius (Ant. xi, 8, 4). Being favorably received by the conqueror, he took the opportunity of speaking to him in behalf of Manasseh and his party, and with his interest to divide the strength of the Jewish nation, and how many there were who wished for a temple in Samaria; and so obtained Alexander's permission to build the temple on Mount Gerizim, and make Manasseh the hereditary high-priest. Shortly after this, Sanballat died of a disease (Ant. xi, 9, 1, 2), and the Shechemites, as they were called, continued also as a permanent schism, which was continually fed by all the lawless and disaffected Jews. Such is Josephus's account. If there is any truth in it, of course the Sanballat of whom he speaks is a different person from the Sanballat of Nehemiah, who flourished fully one hundred years earlier; but while he puts together Josephus's silence concerning a Sanballat in Nehemiah's time, and the many coincidences in the lives of the Sanballat of Nehemiah and that of Josephus, together with the inconsistences in Josephus's narrative (pointed out by Prideaux, Connect, i, 288, 290, 365, 460), and its disagreement with what Eusebius tells of the relations of Alexander with Samaria (who says that Alexander appointed Andromachus governor of Judea and the neighboring districts; that the Samaritans murdered him; and that Alexander, on his return, took Samaria in revenge, and settled a colony of Macedonians in it, and the inhabitants of Samaria retired to Sichem [Chron. Con. p. 346]), and remember how apt Josephus is to follow any narrative, no matter how anachronistic and inconsistent with Scripture, we shall have no difficulty in concluding that his account of Sanballat is not historical. It is doubtless taken from some apocryphal romance, now lost, in which the writer, living under the empire of the Greeks, and at a time when the enmity of the Jews against the Gentiles was at its height, and the downfall of the Persian empire for the epoch, and Sanballat for the ideal instrument, of the consolidation of the Samaritan Church and the erection of the temple on Gerizim. To borrow events from some Scripture narrative and introduce some scriptural personage, without any regard to chronology or other propriety, was the regular method of such apocryphal books. (See 1 Esdras, apocryphal Esther, apocryphal additions to the book of Daniel, and the articles on them, and the story inserted by the Sept. after 2 Kings xii, 24, etc.). To receive as historical Josephus's narrative of the building of the Samaritan temple by Sanballat, circumstantial as it is in its parts, was Manasseh's, Sanballat's, and Josephus's purpose, and not the least mischief is to transmute it, as Prideaux does, to the time of Darius Nothus (B.C. 409), seems scarcely compatible with sound criticism. See SAMARITAN.

San Benito, the garment worn by the victims of the Inquisition on the occasion of the auto-da-fé. It was a yellow frock, with a cross on the breast and on the back, devils and flames also being painted upon it. Those who were to be burned alive had the flames pointing upward, while those who had escaped this horrible fate had them pointing downward.

Sanborn, E. C., a minister of the Methodist Episcopal Church, was born in Bath, N. H., June 12, 1794. Early impressed that it was his duty to preach, he hesitated for some time. At length a portion of his hands became maimed for life; that hand, while yet bleeding, he held towards heaven, and promised God that he would no longer resist his convictions of duty. In 1833 he joined the Genesee Conference, and continued in effective work until 1844, when, through failing health, he was led to discontinue his active labors. He died at the residence of his son, Hon. L. R. Sanborn, Norwich County, N. Y., April 20, 1867. He entertained a high appreciation of the varied duties of the ministry, was a firm believer in the doctrines of his Church, and an ardent admirer of her polity. See Minutes of Annual Conf. 1867, p. 244.

Sanborn, Jacob, a minister of the Methodist Episcopal Church, was born in the town of Unity, N. H., May 16, 1788. His pious parents deeply impressed the mind of their son by their religious instructions, prayers, and holy life. At the age of seventeen years (1805), he was awakened, and found peace. Although of Baptist parentage, he united (Jan. 18, 1806) with the Methodist Church. At the age of eighteen, he became impressed that it was his duty to preach, and on Aug. 14, 1811, he went to preach as a licentiate.
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on the Landaff Circuit, N. H. In June, 1812, he united on trial with the New England Conference, and from this time onward until 1850, with the exception of one year’s location (1839-40), he performed effective labor. In 1850 he took a superannuated relation, which he retained until his death. He nevertheless continued to preach until May 10, 1863, when he delivered his last sermon in Pembroke. He died March 16, 1867.

Mr. Sanford was a more than ordinary writer. According to Richard Simon (Biblioth. Critic, i. 367), the name Sanbuki (Sandurku) is derived from the owner of the MS, a Hungarian family. According to Hottinger (in Bibliothecario Quadripartito, p. 128, ed. Turic.), the name ought to be Sanbuki (Sanbiurk), which is equivalent to Zadukki, or Sadducee. For other conjectures, see Wolf (Bibl. Hebr. ii. 292, 293; iv. 79) and Tyoczen (Tentamen, p. 249, 250). As to the codex itself, several different glosses are given in the margin of some MSS., as in Cod. Kennic, 415; Cod. Kennic. B. (Bibl. Bodl. Hunting. 60; comp. Brunsvius, Ad Kenn. Diss. Gen. p. 345).

Besides, this codex is quoted three times by Menachem in his commentary Or Thora, as on Gen. ix. 14, 15 (fol. 2 b, in ed. Amstel): 

Heb. בָּשָׁהְקָנָא הָרָגָא אֵל הָרָגָא לָא קִנּת פָּרָע לָא מְלַע שְׁלִינָא עַל לְבָנָא הִלָל הָה, e. i. e. in the Codex Hillel, the nun has only the sheva (†), but in the Codex Sanbuki the sheva with the patach; Lev. xxiii, 20 (fol. 14 b), מְלַע שְׁלִינָא עַל לְבָנָא הִלָל הָה, i. e. in the Codex Sanbuki the ב is written with the patach; Lev. xxvi, 36 (fol. 15 b), מְלַע שְׁלִינָא עַל לְבָנָא הִלָל הָה, i. e. in Spanish and German MSS. there is a gaya (i. e. a metheg) under ר, but not so in the Codex Hillel, Jerusalem, and Sanbuki. See Strack, Prolegomena Critica in Vetus Test. Hebr. (Lips. 1873), p. 22. See Manuscripts, Biblical (B. P.).

Sanchez, Gaspar, a learned Jesuit, was born at Cifuentes, in New Castile, about 1552. He was appointed to teach the learned languages and belles-lettres at the Jesuit college at Oropesa, Madrid, and other places, and was at last chosen professor of divinity at Alcalá. Here he spent thirteen years in commenting on the Scriptures, the result of which he published in various volumes in folio. He died in 1628.

Sanchez, Pedro Antonio, a learned Spanish ecclesiast, was born at Vigo, in Galicia, in 1746. He entered the Church, obtained a canonry in the Cathedral of St. James, and was likewise appointed professor of divinity in that city. His fame procured for him admission into many learned societies. He was celebrated as a preacher and admired for his benevolence, spending his income to aid the poor, so that, at his death in 1806, he left no more than was barely sufficient to defray the expenses of his funeral. Among his works are Summa Theologica Sacra (Madrid, 1789, 4 vols. 4to);: Annales Sacrae (ibid. 1784, 2 vols. 8vo);: Hist. of the Church of Africa (ibid. 1784, 8vo);: A Treatise on Toleration, etc. (ibid. 1785, 3 vols. 4to), and others.

Sanchez, Thomas, a celebrated Roman casuist, was born at Cordova in 1557. Enticed to Rome by his father, he joined the Jesuits in his sixteenth year. He studied philosophy, law, and theology with great success; was punctual in the fulfillment of all Church duties; and, at an early age, enjoyed a high reputation throughout Spain and Italy. His fame as a casuist was so great that he was often personally applied to for the solution of specific cases. He died at Granada in 1610. His work De argomento opus in omnium (Genova, 1592, 3 vols.) occupies a high place in Jesuitical casuistry. It treats of every variety of obscure and immoral questions, and is justly regarded as indirectly contributive to the very immorality which it formally condemns. Pope Clement VIII used the work in preparing a solution of a specific case, and pronounced upon it the highest praise. But others have vigorously assailed it, even in the Roman Church. Arnauld of St. Cyr attacked it in his Vindiciae Censurae Facultatis Parisiensiæ (see Bayle, Dictionnaire [art. "Sanchez"], iv. 134). After Sanchez’s death appeared Opera Moralia in Proceps De Tomaso I (Venet. 1614) — Consilia seu Opuscula Moralia — in 6 vols. It is complete and printed in Venice in 1740, in 7 vols. See Wuttke, Christian Ethics (N. Y. 1873). 255-272; Herzog, Real-Encykl. xiii, 413. (J. P. L.)

Sanchez de Arévalo, Rodrigo, generally known as Rodrigo de Sancto, a Spanish prelate, was born at Santa María de Nieva, in the diocese of Segovia, in 1404. After receiving his classical education at the University of Salamanca, and obtaining the degree of doctor, he entered the Church, and was made successively archdeacon of Treviño (in the diocese of Burgos), dean of Leon, and dean of Sevilla. About 1440 John II of Castile sent him as ambassador to Frederick III, and he was afterwards sent by Henry IV of Castile to congratulate pope Calixtus III upon his accession. On the death of that pope, in 1458, Sanchez, Cardinal of Seville, was vested by his predecessor to settle at Rome, was appointed by pope governor of the Church of St. Angela and keeper of the jewels and treasures of the Roman Church, and in course of time promoted to the bishopric of Zamora, Calahorra, and Palencia. He died at Rome Oct. 10, 1470, and was interred in the Church of Santiago dei Spagnuoli. He wrote the following works: Speculum Vitae Humane (Rome, 1468, fol.): Epistolae de Erupimatione, etc. (fol.): Compendiosa Historia Hispanica (Rome, 1470, 4to; Frankfort, 1608): Liber de Origine ac Differentia Principatus (Rome, 1521). Many other works are in the Vatican Library. See Chalmers, Biog. Dict. v.; Hoefer, Nouv. Biog. Générale, s. v.

Sanchonaito, the supposed author of a Phoenician history of Phoenicia and Egypt, called Φωκονάτος, has been the subject of much discussion involving his place of birth, his works, and, indeed, his very existence. Our principal information respecting him is derived from Philo Byblius, a Greek writer at the beginning of the 2d century A.D. According to him, Sanchonaito lived during the reign of Semiramis, and dedicated his book to Abluis, king of Berytus. The general nature of the work is in itself sufficient to prove it to be a forgery; yet the question remains whether the name Sanchonaito was a pure invention of Philo or not. Movers supposes that it was the name of the sacred books of the Phoenicians, and that its original form was San-Chon-ith, which might be represented in the Hebrew characters by כָּן-יוֹת, that is, "the entire law of Chon." On this etymology we offer no opinion. According to Suidas, he also wrote a book on the theology of the Egyptians.

Sancroft, William, D.D., an English prelate, was born at Fresingsfield, Suffolk, Jan. 13, 1616, and educated at the grammar-school of Bury St. Edmunds, and at Emanuel College, Cambridge. In 1642 Sancroft was elected a fellow of his college, but in the following year he was deprived of his fellowship by the Puritans for refusing to subscribe to the famous "Engagement;" after which he went abroad. On the restoration of Charles II, 1660, he was appointed chaplain to Cosin, bishop of Durham. After several preferments he was (1698) made archdeacon of Canterbury, and in 1677
archbishop of Canterbury. When James II issued his declaration for liberty of conscience and required the clergy to sign it, Sanctor refused. With six other bishops who joined him in his refusal, he was sent to the Tower (1689). He refused to take the oath to William and Mary, and was deposed by an act of Parliament, Aug. 1, 1689; but his actual departure from Lambeth did not take place until June 23, 1691. He then retired to his native village, where he died, Nov. 24, 1698. He published some Sermons, and Letters to Mr. North. His Modern Polities and Practices from Machiaveli and others, was published in 1757.

Sancta Sanctis. See THIRASAGON.

Sancte-bell. SANCTUS-BELL, SAINTS'-BELL, MASSES-BELL (old English forms, Staring-bell, Saunce-bell), a small bell used in the Roman Catholic Church to call attention to the more solemn parts of the service of the Mass, as at the conclusion of the ordinary, when the words "Sanctus, Sanctus, Sanctus Deus Sabaoth" are pronounced by the priest; and on the elevation of the host and chalice for consecration. It is now usually, if not always, a small hand-bell carried by an attendant, and was generally of this kind in England previous to the Reformation, made sometimes of silver; but in some instances a larger bell was used, and was suspended on the outside of the church in a small turret, made to re- ceive the rope as the churchwarden led the nave into the chancel, and rung by a rope from within. Many of these turrets still exist, as at Asham, Rothwell, and Desborough, Northamptonshire; Boston, Lincolnshire; Bloxham, Brize-norton, Swalecliffe, and Coombe, Oxfordshire, etc.; a few still retain the bell, as at Long Compton, Warwickshire. Occasionally, also, a number of little bells were hung in the middle of the church, which the pulling of one wheel made all to ring, which was done at the elevation of the host.

Sancti, Sanctissimi. usual epithets of the bishops, signifying holy, most holy. Other epithets were "beati, beatissimi," blessed, most blessed; "Deo carissimi," dearly beloved by God.

Sanctification. Separation from ordinary use to a sacred purpose. The Hebrew word עֵネֶכֶה and the Greek word ἐντυπωσίας rendered "hallowed," "sanctified," and "sanctified," are applied to certain times which were hallowed—as the Sabbath and the Hebrew festivals (Gen. ii, 3; Exod. xx. 8, 11; Lev. xxii. 37; 2 Kings x, 20); to the things said to be hallowed, as the sacred incense or perfume (Exod. xxx. 36; Matt. vii, 6), the sacred vestments (Exod. xxviii., 2, 4), the sacred utensils (Exod. xxx. 29; 1 Chron. xxii. 10; 2 Tim. ii. 21), the holy bread (Lev. xxii. 1; 1 Sam. xxii. 5), the altar (Exod. xxviii., 37; xxx. 10; Matt. xxviii. 19), and portions of the sacrifices (Lev. ii. 3, 10). So, also, of places said to be hallowed (Exod. iii. 5; Acts xvii. 33), as the holy city, i.e. Jerusalem (Neh. xi. 1; Isa. xxiv. 2; Matt. iv. 5; Luke iv. 23; Acts x. 35), the holy mountain, i.e. Zion (Psa. lii. 6), the Temple (Numb. xxvii. 10), the Temple (Psa. lxxxvii. 2), the most holy place, the oracle (Exod. xxxvii. 38; xxxviii. 43; Heb. ix. 2, 3, 12; 1 Kings vi. 16; viii. 6; Ezek. xli. 23). So, also, men are said to be hallowed, as Aaron and his sons (1 Chron. xxiii. 13; xvii. 5; Isa. xxiv. 28), the first-born (Exod. xiii. 2), and the Levites (Num. x. 14; Dan. xii). Also, the pious Hebrews, the "saints" (Deut. xxxii. 3, 13, 25; Psa. xxxvi. 3, Dan. vii. 9, 18), like the word ἁγιος, rendered "saint" (Psa. xxx. 4, xxxix. 23; xxxix. 28; i. 5, lii. 3, lxix. 2; xvii. 10), and "godly" (Psa. iv. 3).

The terms are also used of those who were ceremonially purified under the Mosaic law (Num. vii. 1; Lev. xi. 32; Heb. ix. 13). But, though the external purifications of the Hebrews, when any one had transgressed, had to do with restoration to civil and national privileges, they did not necessarily induce moral and spiritual holiness. They, however, reminded the sincere Hebrew that he was uncleap in the sight of God; and that the ceremonial cleansings, by which he had been restored to his civil and political rights, were tokens of those "good things that were to come"—spiritual and eternal salvation—which should accrue through the sprinkling of the blood of Christ and the gift of the Holy Spirit. He was thus assured that "without holiness no man shall see the Lord" (Heb. ix. 14, xii. 14). Hence, sanctification is to be understood as the state of mind induced by the indwelling of the Holy Spirit, thus producing internal and external holiness (John iii, 5; 1 Cor. vi. 11; Eph. v. 26; 1 Thess. v, 4, 7). It is true, sanctification is sometimes spoken of as the work of man himself (Exod. xix. 22; Lev. xi. 44; xx. 7, 8; I Pet. iii. 15). When a person solemnly and unrestrainedly gives himself to God, he may be said to sanctify himself. He is then enabled to believe in Christ with his heart unto righteousness, and God instantly, by the communication of his Holy Spirit, sanctifies the believer. Thus the believer gives himself to God, and God, in return, gives himself to the believer (Ezek. xxxvi. 25—27; Jer. iii. 10, 16, 15; vii. 19; 1 Cor. vi. 19; Eph. ii. 22). This sanctification, which is received by faith, is the work of God within us.

In a general sense, "sanctification" comprehends the whole Christian life (Gal. v. 22, 23; 1 Pet. i. 5, 16, 21; Heb. xii. 10; James iv. 8). In 1 Thess. v. 23, the apostle prays for the sanctification of the entire Church in all its various departments. In 1 Cor. viii. 14, it is said, the unbelieving husband, or wife, is "sanctified"—that is, to be regarded not as unclean, but as specially claiming the attention of the Christian community. The term "sanctified" is also used in the sense of expiration (Heb. x. 14, 15, 29). See Hagenbach, Hist. of Doctrines, i. 281, 288, 505; Osterreicher, Christian Dogmatics. See HOLINESS.

SANCIFICATION, ENTIRE. One of the most interesting, and practically one of the most important, questions connected with the divine plan of salvation is, What degree of deliverance from sin is it scriptural for the believer to expect in this life?

1. Preliminary Concessions and Distinctions. There are several points upon which all schools of theology agree.

1. That one is the complete sanctification of believers, their perfect deliverance from sin in every sense of the term, is an integral part of the great plan of redemption. Different schools may regard this as to be accomplished, it shall be accomplished, they unite in pronouncing sin a thing to be abhorred, a defilement from the last touch or taint of which God's people are at some period to be delivered.

2. Again, all Christians agree that the true followers of Christ hate sin, loathe it, and struggle, and are bound ever to struggle, for complete deliverance from it. Whether continuous victory or daily defeat attend the content, that war must go on.

3. All writers agree, also, in the conviction that no Christian in this life attains absolute perfection. Some, indeed, hold that the ground through which the believer may attain what the Scriptures call perfection: consequently, the word itself is not to be condemned, seeing that it is employed by those who "speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Nevertheless, the term perfection is applicable only in a restricted sense to any part of the Church. In the holiness described, it is absolute right, in word and deed, in thought and intention, in all obedience, love, and devotion. It requires payment of the debt, not only to "the uttermost farthing," but in coin in which there is no trace of alloy.

But such service as this can be rendered only where there is perfect knowledge, not only of the law, but of its practical application to the endlessly diversified and complicated events and circumstances of
duty. No mere man since the fall ever possessed such knowledge. The holiest of men are conscious that they are often at a loss to know what God and duty require at their hands, and that there are times when their uncertainty in matters of importance burdens and distresses them. Right and wrong sometimes seem to shade into each other, like the prismatic colors; and the sharpest eye cannot tell where the one ends or the other begins. The tenderest conscience takes alarm the soonest, and the better taught is the less liable to err; but the writer and the most conscientious have occasion to pause now and then, waiting for clearer light, and, perhaps, wait in vain. When Paul and Barnabas at Antioch were planning a tour among the churches, Barnabas had a very positive desire that "John whose surname was Mark" should accompany them. Paul had an equally decided conviction that Mark ought not to go, seeing that he had "departed from them from Pamphylia, and went not with them to the work." Neither Paul nor Barnabas would yield; and "the contention was so sharp between them that they departed asunder, one from the other." Here one or both of them failed of the absolute right. Either Paul or Barnabas was in error in the matter of a fellow worker, disciple, or Barnabas, in his ignorance, was ready to imperil the work of the Lord by calling Mark to a position which he was not qualified to fill. Perhaps, in the sharp contention, παραχωρομενοι; they were unjust to each other, and thus another feature of wrong was introduced. If the contention had been a contest of action in which the holiest of men are counselling in regard to the holiest of causes, what may we expect of those who are immersed in the interests, prejudices, and collisions of common life?

Service may also be defective in degree. Justice, truth, and love are due to our fellow-men; but a still higher and nobler duty is required at our hands. We are invited to the fellowship of our Lord Jesus Christ, and God the Father, and the communion of the Holy Ghost; and called to love and serve "in holiness and righteousness before him all the days of our life." And who that ever by faith caught a glimpse of the glory of God, the great, the holy, and the good, "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth," did not bow down in lowest self-abasement, in view of the poor service which he renders? The Christian never feels in this world that his service is all that he would have it. There are many poor ragged, broken-hearted, unloved, forgotten, nor love grow cold, nor devotion die, yet the most obedient, faithful, and devoted child of God will humble himself in the very dust at the remembrance of his infinite obligations to his Creator and Redeemer and the poor returns which he is daily making. Thus, if we assume that the intent is wholly right and the purpose all-controlling, the service rendered will be imperfect in character, marred by lack of knowledge and errors of judgment, and deficient in degree, and sinful obedience, in the absolute sense of the term, is utterly impossible.

4. Still another point needs recognition. As long as we live in this world, however deep, fervent, and thorough our religious life, there are sources of danger within. There inheres in our nature as essential elements of it, at least in this present life, appetites, passions, and affections, without which man would be unfit for this present state of existence and would cease to be man. These are what it is plain in themselves are such reasoning impulses over which we need to keep constant watch and ward, ruling them by reason, conscience, and divine grace, else they lead to sin and death. By these "sin entered into the world, and death by sin." When Eve, in Eden, "saw that the tree was good for food, and pleasant to the eyes, and the tree was desirable to make one wise," the temptation was a skilful appeal to elements in her nature which were pure from the hand of the Creator. The desire for pleasant food is not sin; nor is the higher taste which finds enjoyment in contemplating beautiful forms and colors. Nor can we condemn the still more elevated instinct that leads to delights in mental activity and the acquisition of knowledge. If these appetites and instincts had not existed in original human nature, the temptation of Satan would have had no power.

"The thief adder hears not the voice of the charmer, charm he never so wisely."

Consequently, in the work of sanctification, the various appetites and instincts of original human nature do not need to be rooted out, but to be restrained, chastened, disciplined, made to obey reason and the voice of God. The due enjoyment of pleasant food is not the gluttony which the wise man condemns. A father may provide for his children by a wise foresight which is by no means the "covetousness which is idolatry." When foul outrage is done to the innocent and the defenceless, we may feel our souls flame with fiery indignation, and "be angry and sin not." God "settest the solitary in families" by the affections with which He endowed man at the beginning; and nothing is more beautiful than the relations which grow out of them, where the divine interest is of the first importance. There is nothing more debaseing and destructive than their abuse.

These elements of our nature survive the deepest work of grace. When the wondrous change has come to the penitent believer and he has "put on the new man which, after God is created in righteousness and true holiness," he may thus lose his appetites and instincts of original man. The world appeals to him, Satan assails him, and in himself is the tinder which the glowing sparks of temptation tend to kindle. "There is no discharge in that war." Till life itself is done, some form of peril will remain. Youth may be tempted by fleshly lusts, manhood may become ambitious and proud, and old age may become immoral and avaricious. The innocent appetite to which, in Eden, the forbidden fruit appealed may be perverted into the despotic thirst of the inebriate; Eve's delight in beauty may be the germ from which shall spring a life given up to frivolity and empty show; and the nobler hunger for knowledge may break away from all authority and make man labor to reason and to be the creator of his own creation. Nevertheless, these possibilities of evil do not prove that God's children cannot in this world be saved from moral depravity, nor that the continuous commission of wilful sin must stain the lives of the holiest of them till the very hour of death. They are not the inevitable end of any life. The acknowledgment, and that it behoves every man, whatever progress he may have made in divine things, to "keep his body under, lest that by any means he should be a castaway."

5. One more point needs to be stated. Discussion on this subject has often been rendered incoherent and unsatisfactory by the misuse of terms. The Westminster Confession, as explained by the Exposition published by the Presbyterian Board of Publication, makes "original sin" include three wholly different things: (1) the guilt of Adam's sin; (2) the inherited depravity of soul; (3) the damage done the body. Wesley also uses the term sin in three different senses: (1) the deprivation inherited from Adam; (2) the transgression of known law; (3) involuntary infractions of the divine law. Owing to this confusion of terms, there have been hot controversies where there was little real difference of opinion; whole octavos have been wasted in refuting what nobody holds, and proving what nobody denies. By "fall" is simply meant to fight imaginary foes, and are happy in imaginary victories. If matters not really belonging to the question of entire sanctification are ruled out, we shall find that just two points need investigation: (a) What scriptural ground is there for the belief that the Christian life is a delay in the recovery and the achievement which he inherited as a member of a fallen race? (b) How far and in what sense may the believer be kept in this life, through grace, from the commission of sin?
II. Different Ecclesiastical Views on the Subject.—

1. The Romanist Theory.—The Council of Trent teaches that the sacrament of baptism, rightly administered, washes away guilt and depravity of every kind. It pronounces anathema against those who presume to think or dare to assert "that, although sin is forgiven in baptism, it is not entirely removed or totally eradicated; it is cut away in such a manner as to leave its roots still firmly fixed in the soul." The Council, however, declares that concupiscence, or the fuel of sin, remains. "Concupiscence is the effect of sin, and is nothing more than an appetite of the soul, in itself repugnant to reason. If unaccompanied with the consent of the will or unattended with neglect on our part, it is not sin.

The Catechism of the Council of Trent teaches also that "the commandments of God are not difficult of observance." "As God is ever ready by his divine assistance to sustain our weakness, especially since the death of Christ the Lord, by which the prince of this world was cast out, there is no reason why we should be disheartened by the difficulty of the undertaking. To him who loves nothing is difficult."

2. The Calvinistic Theory.—The Westminster Confession of Faith has the following chapter on sanctification:

"They who are effectually called and regenerated, having a new heart created within them, receive the Holy Spirit of adoption, by virtue of the sovereign grace of God, whereby they become fully sanctified, really and personally, through the virtue of Christ's death and resurrection, by his word and spirit dwelling in them. This sanctification is the dominion of the Holy Spirit in the heart, bringing in a depravity of or against the flesh. Although the remaining corruption may be overcome, yet these are not entirely removed, nor is there any perfect holiness of life, which does not manifest some filthiness of body, and some falling short of the perfect will of God and of a complete conformity to his image in Christ Jesus."

In respect to the possibility of keeping the law, the following declarations of the Confession and the Larger Catechism of the Presbyterian Church are sufficiently explicit:

"No man is able, either by himself or by any grace received, to live a perfectly holy life, or to perform any of the commandments of God, but doth daily break them in thought, word, and deed."—Confession.

Thus the Calvinistic standards answer the two questions by saying, in reply to the first, that as long as a man lives on the earth "there abide still some remains of corruption in every part" of his nature; and, in reply to the second, that every man, notwithstanding all the grace received, "doth daily break the law of God in thought, word, and deed."—Catechism.

The sin of nature, during this life, doth remain in those that are regenerated: and although it be through Christ pardoned and mortified, yet both itself and the motions thereof are truly and properly sin."—Confession, ch. vi.

This last item in the statement of Wesley's views, as well as those numbered 1 and 2, is accepted by all classes of Methodist thinkers, and therefore need not be referred to again.

(3.) The Theory of the English Wesleyans.—It is presumable that the Compendium of Theology, recently published by the Rev. Dr. Pope, theological tutor in the Didsbury College, a school established by the Wesleyans for the education of those young men who are to enter their travelling ministry, may be taken as a standard of the general sentiment of the Wesleyan body at the present time. In several important points he differs from Wesley. He pronounces sanctification always a gradual work. "It must be remembered that this final and decisive sanctification of the Spirit is the sequel upon a previous and continuous work. The processes may be hastened, or condensed into a small space; they must be passed through." Instead of lying within the reach of any novice, to be attained at any moment, "Christian perfection is the exceeding great reward of perseverance in the practice of all things for God; in the exercise of love to God, as shown in the passive submission to his will, and in the strenuous obedience of all his commandments." He intimates that the time when the work is completed is "known only to God;" or, "if revealed in the trembling consciousness of the believer, a secret that he knows not how to utter;" con-
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7. Not a few of God's faithful servants are named and described in the Scripture: Abel as righteous, Enoch as walking with God, Job as perfect, Zacharias and Elisabeth as righteous before God, walking in all the commandments and ordinances of the Lord blameless; and there is not a word in the history to compel us to take this description of them in any other than the exact, literal sense of the language employed.

IV. Literature.—Many books have been published on the subject of entire sanctification and Christian perfection, but most of them are devotional and practical manuals, rather than theological treatises. The following discuss the doctrine: Wesley, Plain Account of Christian Perfection; Pope, Compendium of Theology; Peck, A Treatise on Christian Perfection; Pelham, Christian Perfection; Peck (J. T.), The Central Idea of Christianity; Boardman (H. A.), The 'Higher-Life' Doctrine of Sanctification; Steele, Love Enthroned; Franklin, A Critical Review of Wesleyan Perfection; Huntington, What is it to be Holy? or the Theory of Entire Sanctification; Endean and others in our Holy Church; and a series of essays; Cranmer, Holiness the Birthright of all God's Children; also, article in the Meth. Quar. Rev. Oct. 1878, on Christian Perfection and the Higher Life; Boardman (W. E.), The Higher Christian Life; See, The Rest of Faith; Atwater, The Higher Life and Christian Perfection (article in the Prov. Quart. and Princeton Rev. July, 1857); Palmer, Perfection, &c., v. 'Perfection, Christian,' p. 704. (J. T. C.)

Sanctimoniales, a name given in early times to nouns on account of their profession of sacredness. They are also called Virgines Dei, Virginis Christi, Ancilia Dei, Sorores Ecclesiae, et cetera. They must not be confounded with the ancient deaconesses.

Sanction

See Pragmatic Sanction.

Sanctuary is the occasional rendering, in the A. V., of two Heb. and one Greek term. A general term is ἱερός, ἱερόν ("sanctuary"); Exod. xxx. 13, 24; xxxvi. 1, 3, 4, 6; xxviii. 25, 26, 27; Lev. iv. 6; v. 15; x. 4; xxvii. 3, 20; Num. iii. 28, 31, 47, 50; iv. 12, 15; vii. 9, 13, 18, 35, 37, 43, 49, 59, 61, 67, 73, 78, 80, 86; viii. 19; xxx. 6, 10; I Chron. ix. 29; Psa. xx. 2; lixxi. 2; lxviii. 24; lixiv. 3; lixvii. 18; cxiv. 2; cl. 1; Isa. xiiii. 28; Lam. iv. 1; Ezek. xlii. 21, 23; xlii. 20; xliv. 27; xlv. 2; Dan. viii. 13, 14; ix. 26; Zeph. iii. 4), which properly means holiness (often so rendered, frequently as an attribute, and perhaps to be regarded as a component of the sacred edifice), or the "holy place" (as very often rendered). The more specific term is ἱερός, μικτός (invariably rendered "sanctuary," except Amos vii. 13, "chapel," and twice in the plur. "holy place" [Psa. lxviii. 35; Ezek. xxi. 2], which is from the same root, and signifies the local shrine. In the New Test. we have the corresponding ἱερος ("sanctuary"); Heb. vii. 2; ix. 1, 2; xii. 11; elsewhere "holy place" or "holiest of all" (e.g. the seat of the anointing), or the "holy of holies," a general term for anything holy. See HOLY PLACE: TABERNACLE: TEMPLE.

SANCTUARY. In popish times the privilege of sanctuary was common in Scotland. Innes says: "In several English churches there was a stone seat beside the altar, where those fleeing to the peace of the Church were held guarded by all its sanctity. One of these still remains at St. Asaph, another at the foot of the frithotol (the seat of peace), or of the frete (the shrine of relics behind the altar), was not, like other offences, to be compensated by a pecuniary penalty: it was hid-les, beyond compensation. That the Church thus protected fugitives among ourselves is evident from the same ancient canons; and the present councils, where, among the list of misdeeds against which the Church enjoined excommunication, after the laying of violent hands upon parents and priests, is denounced 'the open taking of thieves out of the protection of the Church.' The most celebrated, and probably the most
ancient, of these sanctuaries was that of the church of Wedâla, a parish which is now called by the name of its village, the Sow. This is a very ancient tradition that king Arthur brought with him from Jerusalem an image of the Virgin, 'fragments of which,' says a writer in the 11th century, 'are still preserved at Wedâla in great veneration.' About the beginning of his reign, king William issued a precept to the ministers of the church of Wedâla, and to the guardians of its 'peace,' urging them 'not to detain the men of the abbot of Kelson, who had taken refuge there, nor their goods, inasmuch as the abbot was willing to do to them, and for them, all reason and justice.' See Asylum; Church.

SANCTUARY, a name for the presbytery, or eastern part of the choir of a church, in which the altar is placed.

Sanctus, Sr., is said to have been a physician, and a native of Oriculium (or Oriculum), a city of Central Italy. He was put to death with great cruelty in the reign of M. Aurelius Antoninus, A.D. about 150, and his memory is celebrated on June 26.

Sancus, in Old-Italian mythology (in its complete form Semo Sancus, commensurable with Fidius), was an immigrant god who came from the Sabines to Rome and obtained a sanctuary on the Quirinal Hill. He was subsequently compared with Hercules, and called Hercules Sabinus.

Sancy, Achille Harley de, a French diplomat and prelate, was born in 1581. In early life he gave himself to study, and, having taken orders, was in a short time made bishop of Lavau. But in 1601 he gave up his ecclesiastical life and entered the army. After taking part in several campaigns, he was made ambassador to Turkey. Here his conduct was such as to bring upon him the displeasure of the Turkish government; and he was banished. This closed his diplomatic career, and, returning to France, he devoted himself and his fortune to the cardinal Richelieu. Subsequently he went to England and was in favor with queen Henrietta. He died Nov. 20, 1646. He was a man of great learning, and is said to be the author of several unimportant works in his native language, and collected many Oriental manuscripts which are now in the Richelieu Library.

Sand, οἶχλος, from its tendency to slide or roll; ὄμορος. A similitude taken from the aggregate sand of the sea is often used to express a very great multitude or a very great weight; or from a single sand, something very mean and trifling. God promises Abraham and Jacob to multiply their seed as the stars of heaven and as the sand of the sea (Gen. xxii, 17; xxxii, 12). Job (vi, 3) compares the weight of his misfortunes to that of the sand of the sea. Solomon says (Prov. xxvii, 8) that though sand and gravel are very heavy things, yet the anger of a fool is much heavier. Ecclesiastics says that a fool is more insupportable than the weight of sand, lead, or iron (Eccles. xxii, 15). The prophets magnify the omnipotence of God, who has fixed the sand of the shore for the boundaries of the sea, and has said to it, "Hitherto shalt thou come; but here thou shalt break thy foaming waves, and shalt pass no farther" (Jer. v, 22). Our Saviour tells us (Matt. vii, 26) that a fool lays the foundation of his house on the sand; whereas a wise man founds his house on a rock. Ecclesiastics says (xviii, 8) that the years of the longest life of man are but as a drop of water or as a grain of sand. Wisdom says (vii, 9) that all the gold in the world, compared to wisdom, is but as the smallest grain of sand. See Dust.

Sand, CHRISTOPH VON DEN (LATEL. SANDUS), a German theologian, was born at Königsberg Oct. 12, 1614. On account of his Socinian sentiments, and unwillingness to participate in the Lutheran services, he was exiled, and went to Holland, where he spent the greater part of his life. In later years his religious views seem to have changed, as he became a firm Arminian. He died at Amsterdam Nov. 30, 1680. His principal works are: Nucleus Historiae Ecclesiasticae, etc.; Interpretationes Paradoxe IV Evangeliorum; — Confession de Foy conformément à l'Écriture; — Scriptura Trinitatis Revelatric: — Bibliotheca Anti-Trinitariumarum. Sand also left a manuscript work, Auctarium Operis Vossiani de Historia Lutitiae, and two shorter ones which prove his Arminian sentiments.

Sandacus, in Greek mythology, was a son of Atenyus and grandson of Phaethon, who came from Syria to Cilicia, and there founded the town of Celenderis. He married Pharnace, the daughter of Megessares, and by her had a son whom he named Cinyras.

Sandal occurs in the A. V. only, for the same Greek word σαρδαλιον, Mark vi, 9; Acts xii, 8; but it more properly represents the Heb. סִנְדָל, níhal; Sept. and New Test. πεζίνημα; rendered "shoe" in the English Bible. There is, however, little reason to think that the Jews really wore shoes, and the expressions which Carpzov (Appar. p. 781, 782) quotes to prove that they did (viz. "put the blood in his shoe," "the men go over in shoes," Isa. xi, 10), are equally adapted to the sandal—the first signifying that the blood was sprinkled on the thong of the sandal, the second that men should cross the river on foot instead of in boats. The shoes found in Egypt probably belonged to Greeks (Wilkinson, ii, 330). The sandal appears to have been the article ordinarily used by the Hebrews for protecting the feet. It was usually a sole of hide, leather, or wood, bound to the foot by thongs; but it may sometimes denote such shoes and buskins as eventually came into use. The above Hebrew term níhal implies a simple sandal, its proper sense being that of confining or shutting in the foot with thongs; we have also express notice of the thong (πεζίνημα; Isa. v, "shoe hatchet") in several passages (Gen. xiv, 23; Isa. v, 7; Mark i, 7). The Greek term πεζίνημα properly applies to the sandal exclusively, as it means what is bound under the foot; but no stress can be laid on the use of the term by the Alexandrine writers, as it was applied to any covering of the foot, even to the Roman cælata, or shoe, covering the whole foot. Josephus (War, vi, 1-8) so uses it of the clothed, the thick nailed shoes of the Roman soldiers. This word occurs in the New Test. (Matt. iii, 11; x, 10; Mark i, 7; Luke iii, 16; x, 4; John i, 27; Acts vii, 33; xiii, 25), and is also frequently used by the Sept. as a translation of the Hebrew term; but it appears in most places to denote a sandal. Similar observations apply to ταρακλαων, which is used in a general, and not in its strictly classical sense, and was adopted in a Hebraized term by the Talmudists. We have no description of the sandal in the Bible itself, but the deficiency can be supplied from collateral sources. Thus we learn from the Talmudists that the materials employed in the construction of the sole were either leather, felt, cloth, of wood (Mishna, Jeboum, xii, 1, 2), and that it was occasionally shod with iron (Sabb. vi, 2). In Egypt various fibrous substances, such as palm-
leaves and papyrus stalks, were used in addition to leather (Herod. ii, 37: Wilkinson, ii, 382, 383), while in Assyria wood or leather was employed (Layard, Nin. ii, 229, 232). In Egypt the sandals were usually turned up at the toe like our skates, though other forms, rounded and pointed, are also exhibited. In Assyria the heel and the side of the foot were encased, and sometimes the sandal consisted of little else than this. This does not appear to have been the case in Palestine, for a heel-stump was essential to a proper sandal (Jerem. xii, 1). Ladies' sandals were made of the skin of an animal named tuchash (Ezek. xvi, 10), whether a hyena or a seal (A. V. "badger") is doubtful; the skins of a fish (a species of Halicore) are used for this purpose in the peninsula of Sinai (Robinson, Bibl. Res. i, 116). Ladies of rank especially appear to have paid great attention to the beauty of their sandals (Cant. vii, 1); though if the bride in that book was an Egyptian princess, as most think, the exclamation, "How beautiful are thy feet with sandals, O prince's daughter!" may imply admiration of a luxury properly Egyptian, as the ladies of that country were noted for their summptuous sandals (Wilkinson, Assy. Egypt. iii, 364). But this taste was probably general; for at the present day the dress slippers of ladies of rank are among the richest articles of their attire, being elaborately embroidered with flowers and other figures wrought in silk, silver, and gold. See Dress. The thongs, those at least in Hebrew times, were handsomely embroidered (Judith x, 4; xvi, 9), as were those of the Greek ladies (Smith, Dict. of Antiq.).

Ancient Greek and Roman Sandals.

Sandal. Sandals were worn by all classes of society in Palestine, even by the very poor (Amos viii, 6), and both the sandal and the thong or shoe-latchet were so cheap and common that they passed into a proverb for the most insignificant thing (Gen. xiv, 23; Exclus. xvi, 19). They were not, however, worn at all periods; they were dispensed with indoors, and were only put on by persons about to undertake some business away from their homes, such as a military expedition (Isa. v, 27; Eph. vi, 15), or a journey (Exod. xii, 11; Josh. ix, 5, 13; Acts xii, 8); on such occasions persons carried an extra pair, a practice which our Lord objected to as far as the apostles were concerned (Matt. x, 10; comp. Mark vii, 5; and the expression in Luke x, 4, "do not carry," which harmonizes the passages). An extra pair might in certain cases be needed, as the soles were liable to be soon worn out (Josh. ix, 5), or the thongs to be broken (Isa. v, 27). During meal-times the feet were undoubtedly uncovered, as implied in Luke vii, 38; John xii, 5, 6, and in the exceptions specially made in reference to the paschal feast (Exod. xii, 11); the same custom prevailed wherever reclining at meals was practised (comp. Plato, Symposium. p. 218). It was a mark of reverence to cast off the shoes in approaching a place or person of eminent sanctity: hence the command to Moses at the bush (Exod. iii, 5) and to Joshua in the presence of the angel (Josh. v, 15). In deference to national injunctions the priests are said to have conducted their ministrations in the Temple barefoot (Theodoret, ad Ez. iii, quest. 7), and the Talmudists even forbade any person to pass through the Temple with shoes on (Mishna, Berach. 9, § 5). This reverential act was not peculiar to the Jews; in ancient times we have instances of it in the worship of Cybele at Rome (Prudent. Peri. 154), in the worship of Isis as represented in a picture at Herculeanum (Ant. d'Ercole ii, 320), and in the practice of the Egyptian priests, according to Stil. Ital. (iii, 28). In modern times we may compare the similar practice of the Mohammedans of Palestine before entering a mosque (Robinson, Bibl. Res. ii, 36), or in the case of any person entering the Kaaba at Mecca (Burckhardt, Arabis. i, 270); of the Yazidis of Mesopotamia before entering the tomb of their patron saint (Layard, Nin. i, 282); and of the Samaritans as they tread the summit of Mount Gerizim (Robinson, ii, 278). The practice of the modern Egyptians, who take off their shoes before stepping on the carpeted floors, appears to be dictated by a feeling of reverence rather than cleanliness, that spot being devoted to prayer (Lane, i, 35). It was also an indication of violent emotion, or of mourning; if a person appeared barefoot in public (2 Sam. xv, 30; Isa. xx, 2; Ezek. xxiv, 17, 28). This, again, was held in common with other nations, as instances of Augustus's abasement and on the occasion of the solemn processions which derived their name of Nudipedaliia from this feature (Tertull. Apol. 40). To carry or to unbose a person's sandal was a menial office, betokening great inferiority on the part of the person performing it; it was hence selected by John the Baptist to express his relation to the Messiah (Matt. iii, 11; Mark i, 7; John i, 27; Acts xiii, 25). The expression in Psal. lx, 8; cviii, 9, "over Edom will I cast out my shoe," evidently signifies the subjection of that country; but the exact point of the comparison is obscure, for it may refer either to the custom of casting the sandal to a slave, or to that of claiming possession of a property by planting the foot on it, or of acquiring it by the symbolical action of casting the shoe; or, again, Edom may be regarded in the still more subordinate position of a shelf on which the sandals were rested while their owner bathed his feet. The use of the shoe in the transfer of property is noticed in Ruth iv, 7, 8, and a similar significance was attached to the act in connection with the repudiation of a Levirate marriage (Deut. xxv, 9). Shoe-making, or rather strap-making (i.e. making the straps for the sandals), was a recognised trade among the Jews (Mishna, Peuchen. 4, § 6). See Shoe.

Sandal, as insignia of office. They consisted of a sole so attached to the foot as to leave the upper part bare. Without these no priest was permitted to celebrate mass (Gen. iv, 25). The 27th and 88th Psalms and them expressly mentioned as an episcopal badge, distinct from that of the priests. They were supposed to indicate firmness in God's law and the duty of lifting up the weak.

Sandal-tree (Santalum album), a tree which yields an aromatic wood, much used in the pegs for purposes of fumigation, and which is, therefore, an important article of commerce. The Hindus also grind it to a fine powder, which they dilute with water taken
from the Ganges until it becomes a thin paste, with which they mark the forehead and breast each day, after bathing, in accordance with the particular worship they profess.

Sandal-wood. See ALCUM.

Sandalam, in Hindû mythology, is one of the five trees which sprang from the bosom of the milk-sea when the mountain Gânta was turned in order to the preparing of the Amrita, and which bore the fruits of prosperity and abundance.

Sandalen, in Hindû mythology, was a celebrated king of the Middle Kingdom, friend to Siva, and ancestor of the Kurus and Pandus. He fell in love with Gangâ, the wife of Siva, and was punished by being turned into an ape.

Sandanigen, in Hindû mythology, was one of the five sons born by Drowadei, the wife of the five Pandus, to her husbands.

Sandeman, ROBERT, the founder of the Sandemanians (q.v.), was born at Perth, Scotland, in 1718. He studied two years at the University of Edinburgh, and then entered into business. He adopted Mr. Glas's views in opposition to all National Church establishments: and, taking up his residence in Edinburgh, he married one of Mr. Glas's daughters, joined the Glasites, and became an elder in the church that was formed in that city. In 1760 he removed to London, where he preached in various places, attracting much notice. He formed a congregation there in 1762, and in 1764 removed to the American colonies, where he continued till his death. His sympathy with the mother-country rendered him obnoxious to the colonists, and his prospects for usefulness were in a great measure blighted. After collecting a few small societies, he died at Danbury, Conn., 1771. He wrote, Letters on Theron and Aspasio (Edinb. 1757, 1803, 2 vols. 12mos.): —Correspondence with Mr. Pike: — Thoughts on Christianity: —Sign of the Prophet Jonah: —Honor of Marriage, etc.: —On Solomon's Song, etc.

Sandemanians, the followers of Robert Sandeman (q.v.). The leading doctrine of this sect is thus expressed in the epitaph on Mr. Sandeman's tomb in Danbury: "Here lies until the resurrection the body of Robert Sandeman, who, in the face of continual opposition from all sorts of men, long and boldly contended for the truth of Jesus Christ, both in the barrenness of personal life, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God." He describes justifying faith as nothing more nor less than "the bare belief of the bare truth" witnessed concerning the person and work of Christ. This, however, could only be entertained through divine teaching or illumination (see 1 Cor. ii, 14). The chief opinions and practices in which this sect differs from other Christians are their weekly administration of the Lord's supper; their love-feasts, of which every member is not only allowed, but required, to partake, and which consists in their dining together at each other's houses immediately after the morning and afternoon services; their kiss of charity, used on the occasion of the admission of a new member, and at other times when they deem it necessary and proper; their weekly collection before the Lord's supper for the support of the poor, and paying their expenses; mutual exhortations; abstinence from blood and things strangled; washing each other's feet, when, as a deed of mercy, it might be an expression of love (the precept concerning which, as well as other precepts, they understand literally); community of goods, so far as that every one is to consider all that he has in his possession and power liable to the calls of the poor and the Church; and the unlawfulness of laying up treasures upon earth, by setting them apart for any distant, future, and uncertain use. They allow of public and private diversions, so far as they are unconnected with circumstances really sinful; but, apprehending a lot to be sacred, disapprove of lotteries, playing at cards, dice, etc. They maintain a plurality of elders, pastors, or bishops in each church, and the necessity of the presence of two elders in every act of discipline and the administration of the Lord's supper. In the choice of these elders, association, and engagement in trade are no sufficient objection, if qualified according to the instructions given to Timothy and Titus; but second marriages disqualify for the office, and they are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship. In their discipline they are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. We shall only add that in every transaction they esteem unanimity to be absolutely necessary. This sect in England has considerably diminished, so that in 1854 only six congregations were reported as belonging to the body, each having a very small attendance. They probably number less than 2000 throughout the world. See Glas, Testimony of the King of Martyrs; Sandeman, Letters on the Apostasy (Letter 11); Backus, Discourse on Faith and its Influence, p. 7; Adams, View of Religions; Bellamy, Nature and Glory of the Gospel (Lond. ed. notes), i, 65–125; Fuller, Letters on Sandemannianism; Hagenbach, Hist. of Doctrines, ii, 430, 431.

Sander, Antony, a Flemish ecclesiastic, was born at Antwerp in 1585, and died in 1664. He was the author of several theologic and historical works in Latin:

Sander, Immanuel Friedrich Emil, Ph.D., a German divine, was born in 1797 at Schaffhut. For a time he preached in the University Church at Leipzig; then at Wichlinghausen, in Westphalia; and finally he was pastor at Elberfeld, where he died in 1861. Besides a great many sermons, he published, Der Kampf der evangelischen Kirche gegen die Revolutionsbearbeitung der Wittenberger Theologie, (1830) — Theologisches Gutachten über die Preußische Gesetz in 1836; — Der Romanismus, seine Tendenzen u. seine Methodik (Essen, 1843); — Das Papstthum in seiner heutigen Gestalt, etc. (Elberfeld, 1846); — Die Abendmahlsliturgie zwischen Lutherischen u. Reformierten (1859). See Zuchovits, Bibliotheca Thes. ii, 1113 sq.; Winer, Handbuch der Kirchenliteratur, p. 747; Fürst, Bibl. Judaica, iii, 243. (B. P.)

Sandercock, Edward, an English dissenting minister, was born in 1703. He was pastor of an independent congregation in Spittal Square, London, in 1727, at Bartholomew Close in 1730, and at Rotherhithe in 1738. He retired to York about 1765, where he died in 1770. He published, Sermons (Lond. 1780).

Sanderson, Billington McCarter, a Baptist minister, was born in Columbia County, Ga., Dec. 2, 1789; graduated at the South Carolina College Dec. 4, 1809; and about 1811 or 1812 was rector of the Columbia County Academy. He was for one year a member of the State Legislature, and afterwards for several years a deacon of the State College. Finally he turned his attention to the ministry, and was ordained Jan. 5, 1825. After preaching for a time at Williams Creek and at Pine Grove, he became in 1826 pastor of the Union Church in Warren County. In Dec. 1832, he commenced, by the desire of the Georgia Baptist Convention, to the foundation of the Mercer Institute, afterwards the Mercer University of which he was appointed the first president. He resigned this office in 1839, after having conducted the institution successfully through the six years of its academic minority and the first year of its collegiate career. He occupied highly honorable positions in divers societies. He was for several years clerk of the Georgia Senate, and for nine years its moderator. For six years he was president of the Georgia Baptist Convention, and for a much longer time a member of its executive board. He
was often a delegate to the General Triennial Convention, and, after the separation, was several times a delegate to the Baptist Convention, and also editor for a year the Christian Instructor, and was an ardent supporter of temperance, foreign and domestic missions, Bible societies, and all kinds of forms of Christian beneficence. He died March 12, 1854. See Sprague, Annals of the Amer. Pulpit, vi, 740.

Sanders, Daniel Clarke, D.D., a Unitarian Congregational minister, was born in Sturbridge, Mass., May 3, 1768. He was prepared for college by Rev. Samuel West, admitted at Harvard in 1784, and graduated in 1788. After his graduation he engaged in teaching. He was licensed to preach by the Denham Association, and was ordained and installed pastor of the Congregational Church in Vergennes, Vt., June 12, 1794. He continued in this charge about six years, when he became president of the University of Vermont, which position he held fourteen years. He was installed as pastor at Medfield, Mass, May 24, 1815. He was a member of the convention that revised the constitution of Massachusetts in 1820—21. He retired from his pastoral charge in 1829. He died at Medfield, Oct. 18, 1850. His published works consist of his History of the Indian Wars, etc. (Montpelier, Vt., 1812, 8vo), besides more than thirty Sermons. See Sprague, Annals of the Amer. Pulpit, vii, 226 sq.

Sanders, Edward, a minister of the Methodist Episcopal Church, was a native of Maryland, and grew up to manhood without religious influences. In early manhood, however, he was brought to see his condition, and found peace in believing. He entered the itinerant ministry as a member of the Philadelphia Conference in 1834, and continued in that Conference until the New Jersey Conference was set off. The remainder of his effective ministry was passed in the latter Conference. While in charge of the River Church, his health failed, and, after temporary relief, he settled in Muscatine, Iowa, and then in Penninton, N. J., where he died, Dec. 31, 1859. His life was a rebuke to infidelity and a comfort to Christians. Minutes of Annual Conf. 1860, p. 39.

Sanders, Nicholas, a prominent Roman Catholic writer of the 16th century. He was born at Charlewood, in Surrey, about 1527, and educated at Winchester school, whence he removed to New College, Oxford. Here he was elected a fellow of his college in 1550, and in 1551 or 1552 took the degree of bachelor of laws. He defined the office of Latin secretary to queen Mary for the sake of study. In 1557 he was one of the professors of canon law, and delivered the Straggling Lectures (lectures not endorsed) until the accession of queen Eliza- beth, when most of his pupils induced him to leave England. He arrived at Rome in 1560, studied theology, became doctor of divinity, and was ordained priest by Dr. Thomas Goldwell, bishop of St. Asaph. Soon after cardinal Ho- sius made him a member of his family, using him as as- sistant in the Council of Trent. Returning to Flanders, he was settled at Louvain for twelve years, and in 1579 he arrived in Ireland as papal nuncio. He died in 1580 or 1581. Among his works are, Supper of Our Lord (Louvain, 1566—67, 4to);—Treatise on the Images of Christ, etc. (ibid, 1567, 8vo);—The Rock of the Church (ibid. 1566—67, 8vo);—Treatise on Usury (1566)—and others.

Sanderson, Robert, D.D., an English presbyter, was born at Rotherham, Yorkshire, Sept. 19, 1587. Studied at Lincoln College, Oxford, became a fellow in 1606, and reader in logic in 1608; ordained deacon and priest in 1611. He was subrector in Lincoln College in 1613, 1614, and 1616; proctor of Oxford in 1616; bachelor of divinity in 1617; rector of Wilberton, Lincolnshire, in 1618, and of Boothby Pannell for more than forty years from 1619; prebendary of Lincoln in 1629; chaplain to Charles I in 1631; rector of Muston, Leicestershire, eight years from 1633; doctor of divinity in 1636. In 1642 he was prebendary of Southwell and of Oxford, and regius professor of divinity, with the canonry of Christ Church. He was unable to enter the pro- fessorship until 1646; was ejected from the last two ap- pointments in 1648, but restored in 1650—54—by the con- ciliated bishop of Lincoln the same year. He died Jan. 29, 1662. The following are his principal works: Logico- Artis Compendium (1615, 8vo; new ed. Lond. 1841, 12mo)—Judicium Universitatis Oxoniensis (ibid. 1648):—Obligationes Conciliacionis (1647, 1660, 8vo; it has been through several latter editions—the last at Cambridge [1856, 8vo]). Besides other dissertations, he printed numbers of his Sermons, which were collected and published, together with his Life by Isaac Walton (Lond. 1698, 4to). See Cattermole, Lit. of the Ch. of England, ii, 10—34.

Sandes, in Persian mythology, was a fabled Persian hero, supposed to be identical with Jamshid, and by his deeds a counterpart of Hercules.

Sandford, Daniel, D.D., a Scotch prelate, was born at Delville, near Dublin, in 1766, and was educated at Christ Church, Oxford, where he won the prize for Latin composition in 1787. At Edinburg, in 1792, he became minister of an Episcopal congregation for whom Charlotte Chapel was built in 1797. He joined the Episcopal Church of Scotland in 1803, and was or- dained to the presbytery in 1804. He was consecrated Bishop of the newly erected Chapel of St. John in 1818. Bishop Sandford died in 1880. He published, Lectures on Passion Week (Edinb. 1797, 8vo; 1821, 12mo; 1826, 12mo)—Sermons preached in St. John's Chapel (ibid. 1819, 4vo)—Remains and Sermons, etc. (ibid. 1830, 2 vols. 8vo).

Sandford, David, an American Congregational minister, was born in New Milford, Conn., Dec. 11, 1777, and graduated at Yale College in 1755. Influenced by the wish of his father, he began the study of theology, but realizing that he had not the spiritual qualifications for the ministry, he relinquished his purpose in that direction. He settled upon a farm, where he remained a number of years, when, experiencing a change of life, he resumed the study of theology, and was ordained pastor of the church at Medway, Mass., April 14, 1773. Mr. Sandford served a short time as chaplain in the army. In 1807 he suffered severely from a stroke of paralysis, and never resumed his public labors. He died April 7, 1810. His only printed production is The Discourse delivered at the Dedication of the New Court House of the town of Medway, Jan. 13, 1809, with an Admonition to the Law given to Adam, etc., the other on The Scene of Christ in the Garden, etc. See Sprague, Annals of the Amer. Pulpit, ii, 48.

Sandford, Peter P., D.D., a Methodist Episcopal minister, was born in respectable parents in Lodi, N. J., Feb. 28, 1781. At eighteen years of age he was converted, and still earlier had begun to hold religious services among his neighbors. In 1807 he entered the Philadelphia Conference, and in 1810 he was transferred to the New York Conference, in which he held some of the most important appointments till his death, Jan. 14, 1857. He "was a thorough divine, an able preacher, a judicious administrator of discipline, and an eminently honest Christian." See Minutes of Annual Conference, as restated in 1829.

Sandasev, in Hindo mythology, was a daughter of Brahma, to whom he gave birth from his own person, after having assumed a human form of extraordinary attractiveness, in order that he might people the world with gods.

Sandini, Anthony, an Italian ecclesiastical histori- an, was born June 31, 1692, and became, by the inter- est of his bishop, cardinal Rezzonico (who was afterwards pope Clement XIII), librarian and professor of ecclesiastical history at Padua, where he died, Feb. 23, 1751. He is known principally by his Vita Pontificum Romanorum (Ferrara, 1748; reprinted under the title of Vita Historiae Ecclesiasticae). He also wrote Historia
SANDOMIR AGREEMENT


Sandomir (also Sandomir) Agreement (Concordia Sandomiriana), an accommodation reached by the Protestant churches of Poland in 1570, at a synod held at Sandomir, now the capital of the government of Radom, by which existing differences were composed and a fraternal union was established.

The Protestantism of Poland was of three types: 1, the Lutheran, introduced from Germany, and taking root chiefly in what is now Prussia; 2, the Swiss, or Reformed, dating its introduction nearly to the same period as the Lutheran, and prevailing chiefly in Cracow and the surrounding country; and 3, the Bohemian, brought in by refugees from the persecutions which raged in their native land. The language and customs of these refugees resembled those of the country in which they sought a home, and their Church possessed further advantages in its compact organization, thorough government, and rich hymnology, by which it was enabled to make rapid advances. These successes gave rise to the first disagreements with which the Church was confronted. Evidence of that cleavage was established by evidence of a wide division between the Lutherans and the Bohemian churches, the former charging the Bohemian Brethren with erroneous teaching, particularly in respect to the doctrines of justification and the Lord's supper, and with intentional neglect of scientific culture; and the latter retorting with reflections upon the absence of Church discipline and of moral restraints among their opponents. The progress of the Reformation in Strasburg in the meantime furnished the Brethren with an opportunity to enter into relations with other Protestant churches; and a delegation from Bohemia, appointed in 1540 for that purpose, having been favored with a friendly reception, and other Reformers, served to establish an intimacy of friendship between the respective leaders which was carefully cherished by the Bohemian Church.

The necessity of conciliating the opposing parties was apparent. The machinations of Romanism threatened them with a common danger; and it became important, after 1551, to check the progress of the antitrinitarian movement headed by Lælius Socinus; and the efficient organization of the Bohemian congregations, together with the fact that many of the foremost personages in the state were at least their friends and patrons, indicated that the Lutheran Church could contend for the stability and required for the defence of the Reformation. The earliest attempt of which we have authentic information was made by Felix Cruciger, a supporter of the Swiss Confession and evangelical superintendent in Little Poland, through the medium of discussions on the state of the Church with representatives of Bohemian. A compromise was ultimately effected at the general Synod of Kozmínek in 1555, by which the Bohemian Confession was adopted, the liturgy of the Bohemians to be introduced, and their consent to be obtained to any undertaking. This agreement secured the appointment of many theologians of the implanted confessions in other lands, and of such men as Paul Vergerius and Brenz among the Lutherans. But the provisions of Kozmínek were not executed with energy. John à Lasko, the eminent Reformer, whose high birth and former services gave him an assured influence, returned from exile (December, 1556) and discouraged further movement. A synod at Cracow (March, 1557) was in close of the year, 1557, opinions adverse to the proposed union were received from Calvin, Bullinger, Viret, and others of the Swiss Reformers, the compromise fell to the ground, having effected nothing that was expected from it, and leaving behind it the additional complication of excited feelings between the Reformed and the Bohemian parties.

To remedy this failure, Lasko now proposed that a colloquy be held in Moravia for the purpose of discussing the objections raised against the Bohemian Confession, and the Brethren readily agreed. Leipnik was chosen as the place of meeting. Fifteen points were presented for discussion, bearing chiefly against the view of the Lord's supper taught by the Bohemian Church, and against the constitution of the Church itself, the latter presenting the more difficult problem to be solved. The constitution of the Bohemian Brotherhood had adopted the Romish principle of a clerocracy. The government of the churches was placed wholly in the hands of a regularly ordained and graded officiary; and if the Brethren were requested to provide for their clergy to support in part, or in the secular occupations, this was counterbalanced by the imposition of celibacy on the priesthood, thus securing to persons of that class not only a distinctive character, but also an appearance of superior sanctity. To change the constitution of the Church in this respect was impossible without giving up the principle of an organization to which the Brotherhood owed its preservation in the most trying times of persecution. The requirement of celibacy from their priests was explained away as a prudential measure dictated by the greater liability of the clergy to infection. Hence, the laity from the government of the Church admitted of no explanation satisfactory to a people whose nobles had been leaders in the Reformation and guides in the subsequent progress of the Church. The Conference of Leipnik closed without having effected any material result; and when a renewed effort to secure the approval of the Bohemian Confession by the Swiss theologians, Calvin and Musculus in particular, had failed, it was evident that all but hope was lost. The Synod of Xions (September, 1560), at which the Evangelical Church of Poland was constituted, did something, however, to keep that hope alive by admitting delegates from the Reformed in Poland, and, by adopting ecclesiastical terms peculiar to that Church, such as senior and consensor, into the new constitution.

In Great Poland, where Lutheranism predominated, the Melanchthonian party, headed by the brothers Erasmus and Nicholas Gliczer, put forth earnest efforts in behalf of Protestant fraternity. A synod at Posen (1560), composed of representatives from the Evangelical and Bohemian churches, as well as of Lutherans, developed a plan of union which subsequently became the basis of the Sandomir Agreement. In the following year a discussion of doctrinal differences took place at Bezzenin, in which the Lutherans were assisted by the presence of J. H. Hus, and other Reformers, served to establish an intimacy of friendship between the respective leaders which was carefully cherished by the Bohemian Church.

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their part—been referred to the University of Wittenberg, a reply adverse to their purposes was received (Feb. 1568), which rendered futile further opposition. The nobles of the land, alarmed by the successes of Romanism, now urged the cessation of strife between the factions of Protestantism. Edicts from the throne, then occupying the ducal palace of Sigismund Augustus, had pointed out the real unity of belief held by the conflicting parties by exempting them from a proscription decreed against sectaries; and when the diet of Lublin (1569), at which the union of Poland and Lithuania came to pass, convened, the evangelical nobles present declared that the union should be the first step to prepare the way for establishing a national Evangelical Church. After a number of preliminary conferences had been held, the synod assembled at Sandomir, April 9, 1570, and continued its session until April 15. Various attempts to establish the confessions of one party as the common faith were made and set aside, until a compromise was effected by which each party was pledged to maintain fraternal relations with the others, while guarding its own confession and independent Church life.

The Sandomir Agreement was not a measure designed to secure identity of doctrinal teaching, but a provision to effect a practical comity of intercourse between separate bodies. It recognises the independence of the several churches, but removes the principal source of the doctrine of the Lord's supper—from the central position given to it by Lutheran polemics by emphasizing the agreement of the different confessions with respect to the leading doctrines of the faith. It provides that the ministry of either Church might conduct the worship and administer the sacraments in congregations of the other churches, though under restrictions intended to guard the usages and discipline of such congregations. It binds the contracting parties to avoid controversy and strife, and to make common cause against Romanism, sectarianism, and all other forces hostile to the Gospel; and it provides, in conclusion, that all important matters affecting the churches in Poland, Lithuania, and Samogitia should be regulated in common, and that deputies from all the churches should attend the general synod held by any one of them. A synod subsequently held (May 29, 1570), at Poznań, and extended, took measures to secure the practical operation of the Consensus Sandomirienensis; and the course of events from that time has proved that agreement as constituting the most important fact in the history of the evangelical churches in Poland. Some opposition to the compromise was manifested, unless uneasiness had been betrayed from the first time; but the action of the general synod at Thorn, in 1595, in re-enacting the Sandomir resolutions, brought the dispute to a final settlement.

See Fries, Beiträge zur Ref.-Gesch. in Polen u. Litauen; Fischer, Vers. einer Gesch. der Ref. in Polen (Grätz, 1865); id. Kirchengesch. des Königreichs Polen; Gindely, Fontes Bororum Antramartianorum; id. Fontes Bororum Historiarum; Lösch, Historia Motuam; Hartnack, Pressa. Kirchen-Historie; Jablonski, Historia Consensus Sandomirienensis; Cosack, Paul Speratus' Leben u. Lieder (1861); Schneaze, Gesch. der evang. Kirche Danzig (Dantzig, 1893); Eichhorn, Der ermländische Bischof u. Cardinal Hostis (Mayence, 1848); Wendig, Stanislaus Reformata. Also J. W. Walch, Hist. u. theolog. Einl. in die Rel.-Steigtheiten; Zorn, Hist. der zwischen den luth. u. ref. Theologen gehaltenen Colloquien; Beck, Symbol. Bücher der evangel.-ref. Kirche; Niemeyer, Collectio Confessionum, etc., pp. i. lx; Nitsch, Urkundenb. der evang. Union, etc.

SANDOWAL, FRAY PRUDENCIO DE, a Spanish prelate and historian, was born at Valladolid about 1560. He was a Benedictine monk, and was appointed historiographer to Philip III, who employed him to continue the general history of Ambrosio Morales, which appeared under the title of Historia de los Reyes de Castilla y de Leon. Among his other works are a Historia de la Vida y Hechos del Emperador Carlos V, which is esteemed a standard work and has been translated into English, and a Cronica del Emperador de España, Don Alonso VII. Sandoval was made bishop of Tuy in 1608, and of Pamplona in 1612. He died at Pamplona, March 17, 1627, a very learned man. His works include: a Life of St. Augustus; and an Oration on the Resurrection, 1608. In 1612, he published a History of the Conquest of Portugal. He died in Brussels, Nov. 26, 1626. See Minutes of Annual Conferences, 1609, p. 93.

SANDUSKY, JOHN, a minister of the Methodist Episcopal Church, South, was born in Jefferson (now Marion) County, Ky., Jan. 11, 1798. His connection with the ministry extended over a period of nearly, if not quite, fifty years, and embraced a time of arduous labor and little compensation. His death took place Oct. 12, 1862, at his house of his daughter, Mrs. B. M. Logan, at which time Mr. Sandusky was a member of the Kentucky Conference. He was a man of marked character—brave, unselfish, just, and generous. He was master of the system of theology of the Church to which he belonged, clear and forcible in preaching; and greatly gifted in the exercise of his office. See Minutes of Annual Conferences, M. E. Ch., South, 1875, p. 229.

Sandwich Islands, or Hawaiian Islands, the most northerly cluster of the Polynesian Archipelago, containing twelve islands. The chain extends about 860 miles from south-east to north-west, and lies in the Pacific Ocean between lat. 18° 55' and 22° 20' N., and long. 154° 55' and 160° 13' W. The largest island is Hawaii, containing 4040 square miles, but Cavite is central and having a good harbor, is the seat of government and the commercial centre. The population of the islands was estimated by Cook at 400,000—doubtless an exaggeration. In 1862 the official census gave 130,313, in 1860, 84,165; in 1860, 68,800; and in 1872, 66,890. This decrease is due to many causes, of which the most influential measures the contact with the whites. "Before missionary operations commenced, the people were, if not in the lowest state of barbarism in which men are ever found, yet certainly in a very low state of intellectual, social, and moral degradation. With no written language; with no common form of government; with no family constituted under a system, unmitigated liceousness universal, and every wild passion indulged without restraint; the people were 'a nation of drunkards,' with no laws or courts of justice. The people of all ranks were much under the influence of superstitious fears, and their religion, in connection with the cruel rites of idol-worship, was in a great measure a tabu system—i.e. a system of religious prohibitions and consecrations, which had extended itself very widely, and had become exceedingly burdensome under the direction of kings and priests who use the system to accomplish their own purposes" (Newcomb). Vancouver, who arrived with Cook in 1778, and returned in 1792, and again in 1794, made sincere attempts to enlighten the natives. His instructions were not forgotten, and, by a spontaneous movement, the whole nation rose up to destroy their idols and temples (1819-1820). The first missionaries to these islands were from America—Hiram Bingham and others, of the First Church of Andover, Massachusetts. They arrived at Kailua, April 4, 1820, only a short time after the decisive battle had been fought which had subdued the party supporting idolatry. In 1822 the language was reduced to writing, since which time more than 200 works, mostly educational and religious, have been published in Hawaiian. The total number of Protestant missionaries sent to the islands, clerical
league of Rev. John Shaw, South Bridgwater, where he spent the rest of his days. He received the degree of D.D. from Brown University in 1867. He died, after a short illness, Nov. 17, 1880. His published works are five Ordination Sermons (1792-1812). See Sprague, Annals of the Amer. Pulpit, viii, 99.

Sangha, an assembly or chapter of Buddhist priests, was born in Tuscany, and flourished during the earlier part of the 16th century. He was one of the pupils of Raphel, who esteemed him very highly for the softness of his coloring and the beautiful paintings in wax with which he ornamented the façades of several palaces. The work of Rome is the only work of Signor Vanessa known, and the work done for San-Gimignano, having lost almost all his works and designs. He lived only a short time after this misfortune. His works are very rare, one being in the Museum at Dresden—a Madonna with the Infant Jesus and St. John.

San-Giorgio, GIANANTONIO DI, an Italian painter, was born at Milan in 1499. Having completed his studies at the University of Pavia, he opened a school of canonical law in that city, but at the end of six years returned to Milan. He became a member of the College of Jurists, afterwards provost of the basilica of St. Ambrose, and in 1479 was made bishop of Alexandria. In 1438 Alexander VI bestowed upon him the cardinal's hat, and transferred him in turn to Parma, Frascati, Albano, and Sabina. This prelate was employed by the popes in various negotiations, and was a man of prudence and great learning. He died at Rome, March 14, 1509. He published several works, as Commentaria super quarto Decretalium:—De Appellationibus:—De Ubius Feudorum:—Lectura super Decretalibus.

Sangra, in Hindu mythology, was a daughter of Wissakarma and wife of the Sun-god, who caused his long and shining hair to be clipped from his head by a cat who could not endure their brilliant light, might remain with him.

Sangrid, in Norse mythology, was one of the Walkures, or messengers of Odin, who elect the warriors to be slain in battle.

Sanhedrim (Hebraised [see Buxtorf, Lex. Chal. Text., s. v.]) Sanhedrin, סנהדרין, from the Greek Synedrion, συνέδριον, as in the New Test. [Matt. v. 22; xxvi, 59; Mark xiv, 55; xx, 1; Luke xii, 66; John xi, 47; Acts iv, 15; v, 21, 27, 34; vi, 12, 15; xxii, 30; xxiii, 1, 15, 20, 28; xxiv, 20], and Josephus [Lifre, xii; Ant. xiv, 9, 3], apocope of ἱσνᾶδριον, plural ἱσνᾶδρια, the supreme council of the Jewish nation in and before the time of Christ. In the Mishna it is also styled בָּתַר דִּין, Beth-Din, "house of judgment," and in the Apcrypha and New Test. the appellations yowrosia, senate, and πρῶτος πάσης, probyter, seem also to be applied to it (comp. 2 Macc. ii, 10; Acts v, 21; xxii, 11; 1 Macc. vii, 33; xvi, 55, etc.). As there were two kinds of Synedrion, viz. the supreme or metropolitan Sanhedrin, called מַעַשְׂרֵי לְיִשְׂרָאֵל, the Great Sanhedrin (Mishna, Sanhedrin, i, 5), and provincial councils called מַעַשְׂרֵי מַעַשְׂרֵי, the Small Sanhedrin (ibid.), differing in constitution and jurisdiction from each other—we shall describe their respective organizations and functions separately, and close with an account of their history, largely as contained in the treatise of the Talmod which is devoted to this subject.

1. The Great Sanhedrin, or Supreme Council.—1. Number of Members and their Classification.—The Great Sanhedrin, or the supreme court of Justice (יִשְׂרָאֵל as it is called (Mishna, Horojoth, i, 5; Sanhedrin, xi, 4), or כַּנְעָן, the court of Justice, the judgment-hall, because it was the highest ecclesiastical and civil tribunal, consisted of seventy-one members (Mishna, Sanhedrin, ii, 4; Shabuoth, ii, 2). This is the nearly unanimous opinion of the Jews as given in the Mishna (Sanhedrin, i, 6): "The Great Sanhedrin consisted of seventy-one judges. How is this proved? From Siml. xi, 16, where it is said, 'Gather unto me seventy men of the elders of Israel.' To these add Moses, and we have seventy-one. Nevertheless, R. Judah says there were seventy." The same difference made by the addition or exclusion of Moses appears in the works of Christian writers, which accounts for the variations in the books between seventy and seventy-one. Baroniuss, however (Ad Amm. 31, § 10), and many other Roman Catholic writers, together with not a few Protestant, as Drusius, Grotius, Pridexnen, John, Breitneder, etc., hold that the true number was seventy-two, on the ground that Ebad and Medad, on whom, it is expressly said the Spirit rested (Num. xi, 26), remained in the camp, and should be added to the seventy (see Hartmann, Verbindung des A. T. p. 182; Selden, De Synedr. lib. ii, cap. iv.).

These members represented three classes of the nation, viz. (a) The priests, who were represented by their chiefs, called in the Bible the chief priests (רַבֵּי הַנָּדָרִים), of whom there were most probably four-and-twenty (1 Chron. xxiv, 4, 6; with Matt. xxvii, i; John vii, 32; xi, 47; xii, 10). (b) The elders, רַבֵּי חוֹכָם = ῥαββίσθηροι (Matt. xvi, 21; xxviii, 3; xxv, 47, 57, 59; xxvii, i, 3, 12, 20, 41; xxviii, 12; Mark vi, 31; xii, 27; xiv, 45, 50; Luke ix, 22; x, 40; John vii, 3; xxii, 1, 23, 12; xxiii, 14; xxiv, 5, 15); also called the elders of the people (ἄρχοντες τοῦ λαοῦ, Acts iv, 8, with ver. 5), because they were the heads of the families and tribes of the people, for which reason ῥαββίσθηροι and ἀρχονται are also synecdochically used for Soudh and σύνεδρον (Luke xxvi, 18, 20; Acts iii, 17, etc.). These elders, who most probably were also twenty-four in number (Rev. iv, 4), were the representatives of the laity, or the people generally. (c) The scribes (q. v.) or lawyers (ῥαββί, ῥάββι) who, as the interpreters of the law in ecclesiastical and civil matters, represented that particular portion of the community which consisted of the literary laity, and most probably were twenty-two in number. As the chief priests, elders, and scribes constituted the supreme court, these three classes are also frequently used as a periphrasis for the word Sanhedrin (Matt. xxvi, 5, 57, 59; xxvii, 41; Mark viii, 31; xii, 27; xiv, 43, 53; xx, 1; Luke ix, 22; xx, 1, xxii, 66; Acts v, 21, vi, 12; xii, 30; xx, 15); while John, who does not at all mention the Soudhueses, uses the term Pharisees to denote the Sanhedrin (i, 24, iv, 1; viii, 3; xi, 46, etc.).

2. Qualifications and Recognition of Members.—The qualifications for membership were both very minute and very numerous. The applicant had to be morally and physically blameless. He had to be middle-aged, tall, good-looking, wealthy, learned (both in the divine law and in the sciences of the profane world, in science, mathematics, astronomy, magic, idolatry, etc.), in order that he might be able to judge in these matters. He was required to know several languages, so that the Sanhedrin might not be dependent upon an interpreter in case any foreigner or foreign question came before them (Menachoth, 65 a; Sanhedrin, 17 a; Minorantes, 16 a; Hecatos, 14 b). Very old persons, proselytes, eunuchs, and Nethinim were ineligible because of their idiosyncrasies; nor could such candidates be elected as had no children, because they could not sympathize with domestic affairs (Mishna, Horojoth, i, 4; Sanhedrin, 36 b); nor those who could not pronounce the legal formula of offering a priest, Levite, or Israelite, who played dice, lent money on usury, flew pigeons to entice others, or dealt in produce of the Sabbatical year (Mishna, Sanhedrin, iii, 9).
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In addition to all these qualifications, a candidate for the Great Sanhedrin was required, first of all, to have been a justice in his native town; to have been transferred from there to the Small Sanhedrin, which sat at the Temple mount or at its entrance (ירשנא וירשץ), hence again to have been advanced to the second Small Sanhedrin, which sat at the entrance of the Temple hall (ירשץ וירשץ), before he could be received as member of the seventy-one (Sanhedrin, 32 a, 88 b; Maimonides, Iad Ha-Chezaka, Hilkhot Sanhedrin, ii, 8).

The ordination took place when the candidate was first appointed judge in his native place. In olden times, every ordained judge continued in his disciples; afterwards, however, the sages conferred this honor upon Hillet I, B.C. 30; it then decreed that no one should be ordained without the permission of the president of the Sanhedrin (יושב ראש; that the president and the vice-president should not ordain in the absence of each other, but that both should be present; and that any other member may ordain with the permission of the president and the assistance of another non-ordained of at least three persons (Mishna, Sanhedrin, i, 8). The ordination was effected, not by the laying-on of hands on the head of the elder, but by their calling him rabbi, and saying to him, "Behold, thou art ordained, and hast authority to judge even cases which involve pecuniary fines" (Maimonides, ibid, i, 4-5).

The Sanhedrin was presided over by a president called Nasi (נשיא), præfectus, patriarch, and a vice-president styled נשב ראש, the father of the house of judgment. The power of electing these high officials was vested in the corporate assembly of members, who conferred these honors upon those of their number who were most distinguished for wisdom and piety. The king was the only one disqualified for the presidential throne, because according to the Jewish law it is forbidden to differ from him or to contradict his statement; but the high-priest might be elected patriarch provided he had the necessary qualifications (Sanhedrin, 18 b; Maimonides, Iad Ha-Chezaka, Hilkhot Sanhedrin, ii, 3). After the death of Hillel I, however, the presidency became hereditary in his family for thirteen generations. See Hillel I. The functions of the Nasi or the patriarch were more especially external. Being second in the order, the Nasi represented the civil and religious interests of the Jewish nation before the Roman government abroad, and before the different Jewish congregations at home; while in the Sanhedrin itself he was simply the reciting and first teacher. The vice-president, on the other hand, had his sphere of labor more especially within the Sanhedrin. It was his office to lead and control their discussions on disputed points; hence his appellation, "father of the house of judgment." Next to the vice-president, or the third in rank in the Sanhedrin, was the סנהדרין, sages, referre, whose office it was to hear and examine the pending subject in all its bearings, and then to bring it before the court for discussion. This dignitary we first meet with under the presidency of Gamaliel II, the teacher of the apostle Paul [see GÄMALIEL], and his son Simon II (Horovath, 13; Tosaphos Sanhedrin, cap. vii; Frankel, Monatsschrift, i, 348). Besides these high functionaries, there were sundry servants not members of the seventy-one, such as two judges' scribes (יושב וירשץ), or notaries, one of whom registered the reasons for acquittal, and the other the reasons for condemnation (Mishna, Sanhedrin, iv, 9); and other menial officials, denominated יושב וירשץ, יושב וירשץ, and יושב וירשץ, participate (Matt. v, 25; xxvi, 58; Mark xiv, 54, 65; Luke xii, 58; John vii, 42, 45; xviii, 3, 15, 18, 22; xix, 6; Acts v, 22, 26; xiii, 2, etc.).

3. Place, Time, and Order in which the Sessions were held. There seems not to have been any prescribed place for holding the sessions in the early part of the Sanhedrin's existence. In all probability they were held in some place adjoining the Temple, as the neighborhood of the sanctuary was deemed specially appropriate for the assembly of men assembled to decide upon the most momentous questions affecting life and death, time and eternity. It was Simon ben-Shetach (B.C. 110-65) who built the Hall of Squares (היכל מרובען), or, more briefly, the Gatzith (גצב), where both the Sanhedrin and the priests permanently held their meetings. This basilica, the floor of which was made of hewn stone squares—whence its name (웠א, 25 b)—was situated in the corner of the Temple mount surrounding the southern part extending to the court of the priests (היכל-) and the southern part to the court of the Israelites (היכל-); and it was thus lying between these two courts, and had doors into both of them (Mishna, Sanhedrin, xi, 2; Pou, iii, 6; Middoth, v, 3, 4; Herzfeld, Geschichte des Volkes Israel, i, 394 sq.; Jost, Geschichte des Judenstaates, i, 145, 275). See Temple. This hall henceforth became the prescribed court for the Sanhedrin assemblies, and when the Hall of Squares was burnt down by the Median king, it was the Sanhedrin in the high-priest's house was equal. Equally illegal was the assumption of the presidency by this sacerdotal functionary over this supreme court recorded in the New Test. (Matt. xxvi, 3: Acts v, 21, 27; xxvii, 3, 2), as Gamaliel I was then the legitimate president (Pesochim, Bed, b, 1). While this Gamaliel was at that time temporal and that the high-priest was the creature of the Romans, this priestly arrogation will not be matter of surprise. "Forty years before the destruction of the Temple [i.e. while the Saviour was teaching in Palestine], the sessions of the Sanhedrin were removed from the Hall of Squares to the House of Purchases" (Sanhedrin, 15 b; Aboda Zara, 8 b), on the east side of the Temple mount.

The Sanhedrin sat every day from the termination of the morning sacrifice till the daily evening sacrifice, with the exception of the Sabbath and festivals, when they retired to the synagogue on the Temple mount and delivered lectures from the Hall of Squares (Sanhedrin, 88 b; Maimonides, Iad Ha-Chezaka, Hilkhot Sanhedrin, iii, 1). The order in which they sat was as follows: the president (יושב ראש) sat in an elevated seat; on his right hand sat the vice-president (יושב וירשץ), and at his left the chakam (כען), or referre; while the members, seated on low cushions, with their knees bent and crossed in the Oriental fashion, were arranged, according to their age and learning, in a semicircle, so that they could see each other, and all of them be seen by the president and vice-president. The two notaries stood before them, one to the right and the other to the left. Before them sat three rows of disciples (נשב וירשץ), in places appropriate to their respective attainments. From the first of these rows the ranks of the judges were always filled up. When those of the second row took their seat in the first, those of the third took the seats of the second, while members of the congregation generally were selected to fill the lowest places vacated in the third row (Mishna, Sanhedrin, iii, 3, 4; Maimonides, ibid, i, 3). Under ordinary circumstances all the seventy-one members were not required to be present in their seats, so that most of them could attend to their business, since twenty-three members formed a quorum. Less than that number during any session was illegal; hence before one could go out he was obliged to look round in order to ascertain that there was the legal quorum without him (Sanhedrin, 88 b; Tosaphos Shekalim, at the end: Maimonides, Hilkhot Sanhedrin, iii, 2).

4. Jurisdiction of the Sanhedrin. In using both legislative and administrative powers, the functions of the Sanhedrin in the theocracy extended to the institution of-
dinances and the definition of disputed points in ecclesiastical matters, as well as to the adjudication of ecclesiastical and secular questions, including even political matters. The tribunal had, in the first place, to interpret the divine law, and to determine the extension or limitation of its sundry enactments, inasmuch as the members of the Sanhedrim were not only the most skilled in the written word of God, but were the bearers of the oral law which was transmitted to them by their predecessors, and which they again in succession handed down to the other members of this body. Thus the Sanhedrim had (a) to watch over the purity and legality of the priests who ministered in holy things. For this purpose they appointed trustworthy persons to keep family registers (גנאותוקגנאות, genealogies) of the priests in Egypt, Babylon, and in all places where the Jews resided, stating the names, and giving all the particulars both of the head of the family and all his male descendants, and to supply every priest with such a document attested by the Sanhedrin, inasmuch as those priests who could not prove that they were not the issue of proscribed marriages were disqualified for ministering in holy things, and were ordered to divest themselves of their sacerdotal robes and put on mourning (Mishna, Sanhedrin, i, 5; Middoth, v, 4; Bechoroth, 45 a; Josephus Chagiga, cap. ii; Josephus, Cont. Apion, i, 7). (b) To try cases of unchastity on the part of priests' daughters, and married women who were accused by their husbands of infidelity, which were questions of life and death (Mishna, Sota, i, 4; Sanhedrin, 52 a). (c) To watch over the religious life of the nation, and to try any tribe which was accused of having departed from the living God to serve idols (ibid, i, 5). (d) To bring to trial false prophets or any heretic who promulgated doctrines contrary to the tenets of the scribes or the Sanhedrim (מְלֹאךְ). Such a one is not to be executed by the tribunal of his native place, nor by the tribunal at Jaffo, but by the supreme court of Jerusalem; he is to be kept till the forthcoming festival, and to be executed on the festival, as it is written (Deut. xvii, 13), "and all the people shall hear and fear, and do no more presumptuously" (Mishna, Sanhedrin, xi, 3, 4; comp. also Matt. xxvi, 65; xxvii, 63; John xix, 7; Acts iv, 2, v, 26, vi, 10). In accordance with this is the remark of our Saviour, "It cannot be that a prophet perish out of Jerusalem" (Luke xxi, 33, with Josephus, Ant. xiv, 9, 3). (e) To see that neither the king nor the high-priest should act contrary to the law of God. Thus the Talmud tells us that Alexander Janneus was summoned before the Sanhedrim to witness the trial of his servant, who had committed murder (B.C. 80), under the presidency of Simon ben-Shetach (Sanhedrin, 19 a), and we know that Herod had to appear before this tribunal to answer for his conduct (Josephus, Ant. xiv, 9, 4). (f) To determine whether a war with any nation contemplated by the king is to be waged, and to give the sovereign permission to do so (Sanhedrin, i, 8; ii, 4). (g) To decide whether the boundaries of the holy city or the precincts of the Temple are to be enlarged, inasmuch as it was only by the decision of the Sanhedrin that these additions could be included in the consecrated ground (ibid, i, 5; Shebuth, 14 a). (h) To appoint the provincial Sanhedrin, or courts of justice (Sanhedrin, i, 5; Gemara, ibid. 68 b; Tosephtha Sanhedrin, cap. viii; ibid. Chagiga, cap. ii; Jerusalem Sanhedrin, i, 19 b). (i) To regulate the calendar and harmonize the solar with the lunar year by appointing intercalary days (Sanhedrin, 10 b). This jurisdiction of the Sanhedrin was recognized by all the Jews both in Palestine and in foreign lands (Acts ix, 29; xxvi, 10; with Mishna, Manoth, vi, 10; Tosephtha Sanhedrin, cap. vii; Chagiga, cap. ii). Thereby this supreme court secured unity of faith and uniformity of practice.

5. Mode of Conducting Trials, Punishments, etc.—The humane and benevolent feelings of the rulers towards the people whom they represented were especially seen in their administration of the law. They always acted upon the principle that the accused was innocent till he could be proved guilty. Hence they always manifested an anxiety, in their mode of conducting the trial, to clear the arraigned rather than secure his condemnation, es-
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especially in matters of life and death. Their axiom was that "the Sanhedrin is to save, not to destroy life" (Sanhedrin, 42 b). Hence no condemnation in absence (John vii, 51); and when the accused was brought before the tribunal, the president of the Sanhedrin at the very outset of the trial solemnly admonished the witnesses, pointing out to them the preciousness of human life, and earnestly beseeching them carefully and calmly to reflect whether they had not overlooked, not any more give their votes for his condemnation at the end of the trial. The taking of the votes always began from the junior member and gradually went on to the senior, in order that the lowest members might not be influenced by the opinion of the highest (ibid, 32 a). In capital offences, it required a majority of at least two to condemn the accused; and when the trial was before a quorum of twenty-three, or before the Small Sanhedrin, which consisted of this number, thirteen members had to declare for the guilt (Mishna, Sanhedrin, iv, 1; Gemara, ibid. 2 a, 40 a). In trials of capital offences, the verdict of acquittal could be given on the same day, but that of guilty had to be reserved for the following day, for such a condemned could not commence on the day preceding the Sabbath or a festival. No criminal trial could be carried through in the night (Mishna, ibid. iv, 1; Gemara, ibid. 52). The judges who condemned a criminal to death had to fast all day (Sanhedrin, 63 a). The condemned was not executed on the same day on which the sentence was passed, but the votes pro and con having been taken by the two notaries, the members of the Sanhedrin assembled together on the following day to examine the discussion, and to see whether there was any contradiction on the part of the judges (Mishna, Sanhedrin, iv, 1; Gemara, ibid. 39 a). If on the way to execution the criminal remembered that he had something fresh to adduce in his favor, he was led back to the tribunal, and the validity of his statement was examined. If he himself could say nothing more, a herald preceded him as he was led to the place of execution, and a decree of death pronounced. If a son of a scribe was condemned to death, because he committed such and such a crime according to the testimony of C and D; if any one knows anything to clear him, let him come forward and declare it" (Mishna, ibid. vi, 1). Clemency and humanity, however, were manifested towards him even when his criminal conduct was beyond the scope of the law, and when the law had to take its final course. Before his execution, a stupefying beverage was administered to the condemned by pious women to deprive him of consciousness and lessen the pain (Sanhedrin, 43 a, with Matt. xxvii, 48; Mark xv, 28, 36; Luke xxiii, 38, John xix, 29, 30). The property of the executed was confiscated, but passed over to the heirs (Sanhedrin, 48 b). The only exception to this leniency was one who gave himself out as the Messiah, or who led the people astray from the doctrines of their fathers (בְּנֵי םֶרֶךְ רֹדֵךְ; Matt. xxvii, 63; Luke xii, 33; Acts iv, 2; v, 28). Such a one had to endure all the rigors of the law without any mitigation (Sanhedrin, 36 b, 67 a). He could even be tried and condemned the same day or in the night (Josephina Sanhedrin, x; Matt. xxvii, 1, 2). As to the grossest punishments which the Sanhedrin had the power to inflict, though they were commensurate with the severity of the offences which fell within their jurisdiction to try, and embraced both corporal (Acts iv, 30; Mishna, Manoth, iii, 1-5) and capital punishments, yet even this supreme court was restricted to four modes of taking life—viz. by stoning, burning, beheading, and strangling (יְטָרִים). These four modes of execution were the only legal ones among the Jews from time immemorial (Mishna, Sanhedrin, vii, 1), and could be inflicted either by the Great Sanhedrin or by the Procurator of Judaea. According to the Gospel of John, however, the Jews declare (יוֹתָלֵנִי יְסָלְנִי עַסְקְנִי אֲדֹנָי), "It is not lawful for us to put any man to death" (xviii, 31), which agrees with the remark in the Jerusalem Talmud that "forty years before the destruction of the Temple the power of inflicting capital punishment was taken away from the Sanhedrin" (Sanhedrin, 1, beginning; vii, 2, p. 24). But this simply means that without the confirmation of the sentence on the part of the Roman procurator, the Jews had not the power to carry the sentence of the Sanhedrin into execution. This is not only confirmed by Josephus, who tells us that the Pharisees complained to the procurator that the assumption to execute capital punishment on the part of the Sadducean high-priest (Ant. xx, 9, 91), but by the appeal of Paul to the chief captain (Acts xxii, 25-30), and especially by the whole manner in which the trial of Jesus was conducted. The stoning of Stephen (vii, 54, etc.) was ordered by a judgment of an act of the Great Sanhedrin (Josephus (Ant. xx, 9, 1) expressly declares the execution of the apostle James during the absence of the procurator to have been.

II. The Small Sanhedrin.—1. Members, Constitution, etc.—This judicial court consisted of twenty-three members, who were appointed by the Great Sanhedrin (Mishna, Sanhedrin, i, 5, 6), and a president (—he), excellency) as their head (ibid. i, 6; Horajoth, 4 b). They had the power not only to judge civil cases, but also such capital offences as did not come within the jurisdiction of the supreme court (Mishna, Sanhedrin, 4; iv, 1). Such provincial courts were appointed in every town or village which had no less than 120 representative men (יְרָשָׁה).—i.e. twenty-three judges, three ranks of disciples of twenty-three persons each (=sixty-nine in all). The constant attendants in the synagogue are the two judges' notaries, the one to write down the arguments for and the other the arguments against the accused's innocence; two court servants to administer the forty stripes save one, and to wait upon the judges; two judges, two witnesses, two witnesses to gainay the counter-witnesses, two almoners, and one additional to distribute the alms, one physician, one scribe (וַאֲשֹׁר), and one schoolmaster for children—in all 120 (Sanhedrin, 17 b; Ma'ainmodim, Iad Ba-Hecesaku, Hilchoth Sanhedrin, i, 10).

2. Place, Time, and Order in which the Sessions were Held.—In the provinces these courts of justice were at first held in the market-place, but afterwards in a room adjoining the synagogue (Jerusalem Sanhedrin, i, 1; Baba Metzia, ii, 8), for the same reason which made the Great Sanhedrin hold their sittings in the Hall of Squares, in the inner court of the Temple. They sat every Monday and Thursday, being market-days (Baba Rama, 82 a; Kathuboth, 3 a), from the termination of morning prayer till the sixth hour (Ma'ainmodim, Hilchoth Sanhedrin, iii, 1). The order in which they were ranged was the same as that of the Great Sanhedrin. There were two of these lesser courts of justice in Jerusalem itself; one sat at the entrance to the Temple mount, and the other at the entrance to the Temple hall (Mishna, Sanhedrin, ix, 2), which on special occasions met together with the Great Sanhedrin (Sanhedrin, 88 b). It by no means appears that there was a separate court of the Sanhedrin against the decision of this lesser Sanhedrin. Only when the opinion of the judges was divided did they themselves consult with the supreme court. The stripes to which offenders were sentenced were given in the synagogue by the officer already mentioned (Mark iii, 19, with Matt. x, 7; xxvii, 34), and it is evidently to
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such a local Sanhedrin that reference is made in Matt. x: 22, 24; Mark xiii: 9.

Besides these two courts, there was also one consisting of three judges. Within the jurisdiction of this court came suits for debts, robbery, bodily injuries, compensation for damages; thefts which involved a twofold, fourfold, or fivefold value to the proprietor (Exod. xxii, 1—9); rapes, seduction, slander, and all minor offenses (Mishna, Sanhedrin, i, 1—3; iii, 1). There were in Jerusalem alone 390 such Sanhedrim.

III. Origin, Development, and Extinction of the Sanhedrin.—According to the most ancient Jewish tradition, the Sanhedrin was instituted by Moses, when he appointed, according to the command of God, seventy elders to make atonement for the crimes of the Israelites, and to act as magistrates and judges (Numb. xi, 16—24), thus constituting the first Sanhedrin with its seventy-one members (Mishna, Sanhedrin, i, 6; Gemara, ibid. 2). Hence the so-called Jerusalem Targum paraphrases Exod. xv, 27, "And they came to Elim, and there were there twelve fountains of water, answering to the twelve tribes of Israel; and seventy palm-trees, answering to the seventy elders of the Sanhedrin of Israel," while the other Chaldee versions express the judicial courts and colleges of the remotest antiquity by the name Sanhedrin (comp. Targum, Isa. xxviii, 6; Ruth iii, 11; iv, 1; Ps. cxv, 10; Eccles. xii, 12). Hence, too, the officers of provincial judicatures are called judges (Mishna, Sanhedrin, vii, 5), and the right to judge is called in the Talmud (Jerusalem Gemara, Bava Kamma, x, 10). In the time of the kings, we are assured, Saul was president of the Sanhedrin in his reign, and his son Jonathan was vice-president (Moed Katan, 26 a); and these two functions continued during the time of the later prophets (Psa. 2, 2 b; Naasr, 56 b; Ezra, 7, 14; 4, 9). The Chaldee paraphrase on the Song of Songs tells us that the Sanhedrin existed even in the Babylonian captivity, and that it was reorganized by Ezra immediately after the return from the exile (comp. Song of Songs vi, 1). But though this view has also been entertained by some of the most learned Christian scholars (e.g. Selden, Leusden, Grothus, Buhler), and though allusion is made in the Talmud (xxvi, 8, 16) to the several distinct classes which we afterwards find constituting the Sanhedrin, while Ezekiel (viii, 11, etc.) actually mentions the existence of seventy elders in his time, yet there seems to be little doubt that this supreme court, as it existed during the second Temple, was a national and not a provincial institution in the Holy Land.

Livy expressly states (xiv, 32), "Pruntuam nodum quod statum Macedoniam pertinebat, senatores, quos synedros vocant, legendos esse, quorum consilium republica administratur." If the γαβρια τον ἰουδαϊων in 2 Macc. i, 10; iv, 44; xi, 27, designates the Sanhedrin, as is the case, this is the earliest historical trace of its existence. The Macedonian origin of the Sanhedrin is corroborated by the following reasons: (a) The historical books of the Bible are perfectly silent about the existence of such a tribunal. (b) The prophets, who again and again manifest such zeal for justice and righteous judgment, never mention this court of justice. (c) Josephus refers to the administration of the law to the ruling monarch and the magnates of the land, thus showing that this central administration belongs to the period of the second Temple. (d) The name αγρια τον ἰουδαϊων, by which it has come down to us, points to the fact that this synod originated during the Macedonian supremacy in Palestine. It is clear that Josephus does not mention the Sanhedrin before the conquest of Judea by Pompey (B.C. 63); but the very fact that it had such power in the time of Hyrcanus II as to summon Herod to answer for his unjust conduct (Josephus, Ant. xiv, 3, 4) shows that it must then have been a very old institution to have acquired such developed authority. Hence marks, "Upon more minute examination, we find that the chronicler gives a pretty plain sketch of the Great Sanhedrin, as he mentions the existence in Jerusalem of a supreme court consisting of priests, Levites, and heads of families, with the high-priest as president (2 Chron. xxv, 13). Now the chronicler, as Zeux has shown (Grottienseitliche Vorträge, p. 32), lived as early as the beginning of the 2d century of the Seleucid era, so that at that time the Sanhedrin did already exist, and its beginning is to be placed at the period in which Asia was conquered by Alexander and his successors of the Ptolemaic and Seleucidic dynasties. Palestine, too, felt deeply the consequences of these great convulsions, and to preserve its internal religious independence it required a thoroughly organized body to watch over both its dogmas and rights. This body manifested itself in the Sanhedrin, at the head of which was the high-priest, as is seen from Eccles. iv, 4, 5, and 2 Chron. xxv, 12, 11. The Sanhedrin seems to have been dissolved in the time of the Maccabean revolt in consequence of the unworthy high-priests (comp. 2 Macc.), but it was reconstructed after the overthrow of the Syrian yoke. As the people, however, were unwilling to leave the whole power in the hands of the Maccabees, who were already princes and high-priests, they henceforth placed at the head of the Sanhedrin a president and a vice-president (Der persichtliche Beweis, p. 68, note). This is, moreover, corroborated by the traditional chain of presidents and vice-presidents which is uninterruptedly traced from Jose ben-Joeser (B.C. 170), as well as by the statement that with Simon the Just terminated the line of presidents and presidents from which the Sanhedrin developed itself. The transition from the Great Synagogue to the Great Sanhedrin is perfectly natural. "The Macedonian conquerer," as Frankel justly states (Programm, p. 6, 1834), "with all his clemency towards Palestine, which resisted him so long and so obstinately, restored to the internal government of the people, and dissolved the Great Synagogue, which to a certain extent conferred independence and a republican constitution upon the land. The people, however, valued highly their old institutions, and would not relinquish them. Hence most probably in the confusions which broke out after Alexander's death, when the attention of the fighting chiefs could not be directed towards Palestine, the supreme court was formed anew, assuming the name Synhedron, which was a common appellation among the Greeks for a senate." It was this development of the Great Sanhedrin from the Great Synagogue which accounts for the similarity of the two names (סנהדרין, סנהדרין).

After the destruction of Jerusalem, when the holy city was no longer adapted to be the centre of religious administration, R. Johanan ben-Zakai transferred the seat of the Sanhedrin to Jabne and Jamnia (A.D. 68—80); it was thence transferred to Usha (Kethuboth, 49; Sabboth, 15; Rosh Ha-Shana, 15 b), under the presidency of Gamaliel II, ben-Simon II (A.D. 80—116); conveyed back to Jabne and again to Usha; to Shaffar, under the presidency of Simon III, ben-Gamaliel II (A.D. 140—163); to Beth-Shearrim and Sepphoris, under the presidency of Jehuda I the Holy, ben-Simon III (A.D. 163—193; comp. Kethuboth, 103 b; Nida, 27 a); and finally to Tiberias, under the presidency of Gamaliel III, ben-Jehuda I (A.D. 193—220), where it came more of a consistory, but still retained under the presidency of Gamaliel III, ben-Simon III (A.D. 220—270), the power of excommunication in case any Israelite refused to abide by its decisions; while under the presidency of Gamaliel IV, ben-Jehuda II (A.D. 270—300), it dropped the appellation Sanhedrin, and the authoritative decisions were issued under the name Beth Ha-Midrash (תתא הדרא). Gamaliel VI (A.D. 400—450) was the last president. With the death of this patriarch, who was executed by the Theodosian emperors for creating new synagogues contrary to the imperial inhibition, the title of Nasi, the last remains of the ancient Sanhedrin, became wholly extinct in the year 425.

It was with reference to this Supreme Court that
Christ chose seventy disciples (Luke x, 1), answering to the seventy senators composing the Sanhedrim, just as he chose twelve apostles with reference to the twelve tribes of Israel (Matt. xxi, 28; Luke xxii, 30), to indicate that the authority of their supreme religious court was now taken away and was vested in the seventy of his own choice, and over which he himself was the president and supreme Lord.

IV. Literature.—Mishna, Sanhedrin, and the Gemara on this tractate; excerpt from the Gemara tractate Sanhedrin have been translated into Latin with elaborate notes by John Coeh (Amst. 1629); the monographs of Vorstius and Witeius, in Ugelino’s Theocerus, vol. xxv; Maimonides, De Sanhedrini et Penini (ed. Houting, Amst. 1695); Selden, De Synagogen et Procurator’s Jurisdiction Veterum Ebrorum (Lond. 1660); Zunz, Die gottheitsnsten Vorträge der Juden, p. 87 sqq. (Berlin, 1832); Islamic and Arabic Ammians, i, 108, 131 sqq. (Frankfort-on-the-Main, 1889); Frankel, Der geschichtliche Bezweck nach mosaik-talmudischem Rechte, p. 68 sqq. (Berlin, 1846); Rapaport, Ezech Millin, p. 2 (Prague, 1852); Frankel, Monatschrift für Geschichte und Wissenschaft des Judenthums, i, 944 sqq. (Levy, 1856); Frankel, De Sanhedrini et Penini, p. 94 sqq. (Dusseldorf, 1859); Herzfeld, Geschichte des Volkes Israel, ii, 380 sqq. (Nordhausen, 1855); Krochmal, in the Hebrew essays and reviews entitled He-Chalut, iii, 118 sqq. (Lemberg, 1866); Jost, Geschichte des Judenthums und seiner Secten, i, 123 sqq., 270 sqq. (Leips. 1857); Gritz, Geschichte der Juden, p. 95 sqq. (2d ed. Leips. 1865); Hasak, Geschichte der Volkskin, i, 119 sqq. (2d ed. Berlin, 1867); Neumark, Der jüdische Bund in der Neuzeit (Hamb. 1831). Comp. also School, where all the presidents and vice-presidents of the Sanhedrin will be given in chronological order; and SYNAGOGUE, THE GREAT, where the development of the Sanhedrin from this institution will be traced. For monographs on the civil powers of the Sanhedrin in our Lord’s time, see VOLBERTING, Index Programmatum, p. 58. See COUNCIL.

San-Jasius, one of the three classes of Jogins, which latter are Brahmanic anchorites. They affect great abstinence, and refrain from marriage, betel, and, indeed, pleasure in general. They are allowed to make but one meal a day, and to live on alms, carrying with them a cup of earthenware only. Their clothes are dyed with red earth, and they have a long bamboo cane, which they are not to touch, either gold or silver, much less to carry about them. They are not allowed to have any fixed residence, nor to lie two nights together in the same place, once a year excepted, when they are allowed to continue two months in the same place: they then select a seat in the holy temple, it is thought to be under the mercy of God, and then they may remain for life if they wish. They are bound to be always ready to oppose six enemies, viz., Cama, but; Croota, anger; Lopa, aversion; Mada, pride; the love of things of this world; and Mataara, thirst for revenge.

Sankara, or Sankaracharya, the name of one of the most renowned theologians of India. The time in which he flourished is unknown, tradition placing him at about B.c. 723. He is said to have died in the 8th or 9th century after Christ. Most accounts agree in making him a native of Kerala or Malabar, and a member of the caste of the Nambr Brahmans. In Malabar he is said to have divided the four original castes into seventy-two, or eighteen subdivisions each. Towards the close of his life he repaired to Cashmera, and finally to Kanyakumari, in the Himalayas, where he died at the early age of thirty-two years. In the course of his career he founded the sects of the Dasamandini. His principal works, which are of considerable merit, and exercised a great influence on the religious history of India, are his commentaries on the Vedanta Sutras, the Bhagavad-gita, and the principal Upanishadas. A number of works are current in the south of India relating to his life, among them the Sankara-dig-niyoga, or the conquest of the world by Sankara. See Wilson, Sketch of Religious Sects of the Hindus.

Sankhkar, an evil spirit mentioned in the Jewish Talmud as having taken possession of the throne of Solomon.

Sankhyya (Sanskrit, synthetic reasoning), the name of one of the three great systems of orthodox Hindû philosophy. Like the other systems, it professes to teach the means by which eternal beatitude, or the complete and perpetual extinction of suffering, or ill, may be attained. This means is the discriminative acquaintance with tattva, or the true principles of all existence. Such principles are, according to the Sankhyya system, twenty-five in number, as follows: (1) Prakriti or Pradhana, substance or nature; it is the universal and material cause, eternal, productive, but unproduced. Its first production is (2) Mahat (literally the great), or Buddha (literally intellect). From it devolves (3) Ahankara (literally the assertion of "I"), the function of which consists in referring the objects of the world to one's self. It produces (4–8) five tanmatras, or subtle elements, which produce the five gross elements (8–24). These successive produc
tes (9–13) five instruments of sensation, viz., the eye, ear, nose, tongue, and skin; (14–18) five instruments of action, viz., the organ of speech, the hands, the feet, the excretory termination of the intestines, and the organ of generation; lastly (19), mam, or the organ of the mouth, and (20), the olfactory termination of the nose; (21–24) produce (20–24) the five gross elements, viz., akasa, space or ether, derived from the nammur or tanmtra; air, derived from the aerial tanmtra; fire, from the igneous tanmtra; water, from the aqueous tanmtra; earth, derived from the terrestrial tanmtra. The 25th principle is Prayusha, or soul, which is neither produced nor productive; it is multitudinous, individual, sensitive, eternal, unalterable, and immaterial.

Creation results from the union of Prakriti (1) and Purusha (20), and is either material or intellectual. Besides the twenty-five principles, the Sankhyya also teaches that nature has three essential gunas, or qualities, viz., sattva, the quality of goodness or purity; rajas (literally coloredness), the quality of passion; and, tamas, the quality of sin or darkness; and it classifies accordingly material and intellectual creation. From the foregoing it will be seen that the doctrine of Sankhyya produces does not teach the existence of a Supreme Being, by whom nature and soul were created, and by whom the world is ruled. Its opponents have therefore accused it of being atheistical; and it is the special object of the Yoga system to remove this reproach by asserting its existence and defining its essence. Its final object is not absorption in God, whether personal or impersonal, but "Moksha," delivery of the soul from all pain and illusion, and recovery by the soul of its true nature. The Sankhyya system underwent a mythological development in the Purinas (q.v.); thus Prakriti, or nature, is identified with Maya, or the en
erg of Brahma; and the Maya-Purusha affirms that the Brahma, or the intellectual principle, through the three qualities goodness, passion, and sin, becomes the three-gods—Brahma, Vishnu, and Siva. The most important development, however, of the Sankhyya is that by the Buddhistic doctrine, which is mainly based on it.

The Sankhyya is the philosophy is supposed to date from a period anterior to the 8th century B.C., and its reaction against Brahmanism became a popular movement in the 6th century in the Buddhist reformation of Sankhystemu, who taught the Yoga system with little change, and named its "delight in existing in the earth, in the state of bliss, in the niche of bliss, the Nirvana. The reputed author of the actual Sankhyya is Kapila (literally terny), who is asserted to have been a son of Brahma; by others an incarnation of Vishnu. He taught his system in Su-
træ (q.v.), which, distributed in six lectures, bears the name of Sankhya-Pravachana. The oldest commentary on this work is that by Aniruddha; another is that by Vijñānabhinīkhu. They owe their preservation to Ishwara Krishna, who reduced them to writing, edited by H. H. Wilson. See Fitzedward Hall, Preface to his ed. of Sankhya-Pravacana; H. T. Colebrooke, Mocell, Essai (London, 1887), i, 327 sq.; Max Muller, Chippa From a German Work.

Sankranthana, in Hindī mythology, is "the variable one," a surname of Indra, the god of the heavens and of the air.

Sanks, James, a minister of the Methodist Episcopal Church, was born in Anne Arundel County, Md., June 12, 1806, and early removed to Virginia. In 1826 he was received on trial in the Baltimore Conference, where he labored until 1828, when he was transferred to the East Baltimore Conference and placed in charge of the Bellefonte district. In 1862 he was appointed to York, Pa., but soon sunk under the influence of disease, and died in the borough of York, Pa., June 4, 1862. See Minutes of Annual Conferences, 1863, p. 11.

Sankuman, in Hindī mythology, is a wise and pious king, who secured the welfare of his realm and the benefit of his people. He received from Viṣṇu the promise that the god would become incarnate in his family, which was fulfilled in his being born as Rama.

Sannāțī. See Kirjath-Sannāțī.

Sanngetal, in Norse mythology, is a surname of Odin.

Sannūwardi, in Hindī mythology, is one of the eight playmates of Ganga.

Sanquhar Declaration. After Hall of Haughead had been killed at Queensferry, June 3, 1680, an unsigned paper was found in his possession, which was never recovered by the members of the Covenant. But on June 22, 1680, a party of twenty-one armed men boldly entered the little burg of Sanquhar, and marched to the market cross, where they read and posted up a paper, throwing off all allegiance to the government, and proclaiming themselves in defiance of rebellion. The Sanquhar paper was as follows: "It is not among the smallest of the Lord's mercies to this poor land that there have been always some who have given their testimony against every course of defection that many are guilty of, which is a token for good that he doth not as yet intend to cast us off altogether, but that he will leave a remnant in whom he will be glorious, if they, through his grace, keep themselves clean still, and walk in his way and method, as it has been walked in and owned by him in our predecessors of truly worthy memory, in their carrying-on of our noble work of reformation in the several steps thereof, from popery, prelacy, and likewise Erastian supremacy, so much usurped by him who (it is true, so far as we know) is descended from the race of our kings; yet he hath so far departed from what he ought to have been, by his perjury and usurpation in Church matters, and tyranny in matters civil, as is known by the whole land, that we have just reason to account it one of the Lord's great controversies against us, which we have not disowned him and the men of his practices (whether inferior magistrates or any other) as enemies to our Lord and his crown, and the true Protestant and Presbyterian interest in these lands, our Lord's espoused bride and Church. Therefore, although we be for government and governors, such as the Word of God and our covenant allow, yet we for ourselves, with all our representatives of the true Presbyterian kirk and covenanted nation of Scotland, considering the great hazard of lying under such a sin any longer, do by these present disown Charles Stuart, that has been reigning (or rather tyrannizing, as we may say) on the throne of Britain these years by-gone, by having any right, title to, or interest in the said crown of Scotland for government, as forfeit to ed several years since by his perjury and breach of covenant both to God and his kirk, and usurpation of his crown and royal prerogatives therein, and many other breaches in matters ecclesiastic, and by his tyranny and breach of the very leges regnandi in matters civil. For which reason, we declare that several years since he should have been demuned of being king, ruler, or magistrate, or of being in any power to, or to be obeyed as such. As also, we being under the standard of our Lord Jesus Christ, Captain of salvation, do declare a war with such a tyrant and usurper, and all the men of his practices, as enemies to our Lord Jesus Christ and his cause and covenants; and against all such as have strengthened him, sided with, or anywise acknowledged him in his tyranny, civil or ecclesiastic—yea, against all such as shall strengthen, side with, or anywise acknowledge any other in the like usurpation and tyranny—far more against such as would betray or deliver up our free reformed mother-kirk unto the bondage of antichrist, the pope of Rome. And by this we homologate that testimony given at Rutherfurd, May 29, 1673, and all the faithful testimonies of those who have gone before, as also of those who have suffered of late. And we do disclaim that declaration published at Hamilton, June, 1697, chiefly because it takes in the king's interest. He is a general sinner since loosed from, because of the forenamed reasons, and others which may after this (if the Lord will) be published. As also we disown, and by this present, the reception of the duke of York, that professed papist, as repugnant to our principles and vows to the most high God, and as that which is the great, though not alone, just reproach of our kirk and nation. We do also by this protest against his acceding to the crown; and whatever has been done, or any are essaying to do in this land (given to the Lord) in prejudice to our work of reformation. And, to conclude, we hope after this none will blame us for, or offend at our rewarding these that are against us, as they have done. We, for the Lord's good cause, are not to exclude any that have declined, if they be willing to give satisfaction according to the degree of their offence. Given at Sanquhar, June 22, 1680." See Queenberry Declaration.

Sasan'nah (Heb. Sasanamä', παρμαναῦη; Sept. Σασαναναὰ ν. τ. Σεσαννοῦ, a town in the southern part of the territory of Judah (Josh. xv, 31). The corresponding lists of Simeon (Josh. xix, 9; 1 Chron, iv, 25), and of Judah (Num. xxxvii, 16), and Hazor (Deut. xii, 32), which is identified by Schwarz with the village of Saimos, on a river of the same name, north-east of Gaza—a position which he acknowledges, however, to be rather in the lowlands than in the south of Judah (Palest. p. 101, 122); but the boundary-line can easily be accommodated to this location. See Jedah, Tribe of. Wilson would identify it with the Ḥadd el-Din mentioned by Robinson (Bib. Res. i, 299, 300), not far south of Gaza, which he supposes to have been the first resting-place for horses after leaving Gaza on the way to Egypt; and he thinks a confirmation is found for this in the circumstance that various travellers, in passing northward, are noticeable by the notice they take with horses about that locality (Negev, p. 210). Lietz, Conder thinks (Tent-Work in Palestine, ii, 389) that it was at Beit-susin, east of the valley of Sorek; but this could not possibly have been within the territory of Simeon.

Sandsbury (Sandbury, or Sanbury), John, a native of London, born St. John's, Oxford, in 1598, aged seventeen; vicar of the Church at St. George, Oxford, in 1607; bachelor of divinity in 1608; buried in Jan., 1609. He wrote, Liwat in Italiam:—Oxoniad ad Protectionem Regis sui Omnium Optimi Filii, etc. (Oxon. 1608, 16mo).

Sancara, or Sanskara (Sanscrit, completing), the name of one of the ten essential rites or ceremonies of the Hindis of the first three castes. They are the
cere monies to be performed before and at the birth of a child; of naming the child on the tenth, eleventh, or one hundred-and-first day; of carrying the child out to see the moon on the third lunar day of the third light fortnight; of seeing the sun in the third or fourth month; of feeding him in the sixth or eighth month (or at other stated periods); of the ceremony of the tonsure in the second or third year; of investiture with the string in the fifth, eighth, or sixteenth year, when he is handed to a guru to become a religious student; and the ceremony of marriage, after he has completed his studies and is fit to perform the sacrifices ordained by the sacred writings.

**Sanskrit Versions.** A translation of the New Test. into the Sanscrit, the ancient and classical language of India, was commenced in the year 1803 and finished at the press in 1806. The man who had immortalized his name by this translation was the well-known Dr. Carey (q. v.). He had also commenced a translation of the Old Test., when the disastrous fire at Serampore in 1812 interrupted his labors, destroying not only a dictionary of the Sanscrit and various Indian dialects, but also his MSS. of the second book of Samuel and the first book of Kings. In 1815 Dr. Carey received an associate in Dr. Yates, and both carried on the work. The old Old Test., which was originally completed in 1822. In 1820 a second edition of the New Test. was undertaken at Serampore, the former edition, consisting of only 600 copies, having been completely exhausted. In 1827 a second edition of the Old Test. was in press, but various circumstances retarded its completion, and in 1834 the impression had been struck off only as far as the first book of Kings. As the first attempt of translating could only be defective, especially when undertaken at a period when the language had been little studied by Europeans, and no printed copies of the standard works were in existence, a statement as to the desirability of a new and a more polished translation was laid before the committee of the Society for the Promotion of Christian Knowledge in 1834. The committee entered into communication on the subject with the bishop of Calcutta, and the new translation was undertaken by Dr. Yates, formerly the associate of Dr. Carey, upon whom the mantle of the venerable translator had by this time fallen. He had begun the work in 1840 by the publication of the Psalms: in 1844 the Gospels were completed; and in 1846 the Proverbs and the New Test. were in the press. While prosecuting his work, Dr. Yates was overtaken by death in 1845. On examining the state of the version, it was found that the books of Genesis, Psalms, and Proverbs, and the last half of the Pentateuch, and the books of Job, Ecclesiastes, Canticles, and Daniel, had been prepared in MS. The work was now committed to the Rev. Mr. Wenger, the translator into the Bengalee, and in 1852 the second volume of the Old Test., containing the historical books from Judges to Esther inclusive, was completed. In 1858 a third volume, bringing the translation up to the Song of Solomon, was finished; in 1863 the translation was continued as far as the end of Isaiah; and in 1873 the translation of the whole Bible was announced as completed. Besides the translation into Sanscrit proper, there exist versions in that language: viz. Genesis (first published in 1835; 2d ed. 1860), Psalms (1858), Proverbs (1855), St. Luke (1850).

**Sanskrit Dictionaries.** With the Sanscrit character, the Report of the British and Foreign Bible Society for 1857 states that "the Calcutta University has largely adopted this as the language and character that it has thought desirable to print not only the book of Psalms, but also the book of Proverbs and the New Testament." Only the Psalms have as yet been printed.

**Sanskrit Dictionaries.** In this character the same parts as under have been published.

See the Bible of Every Land, p. 86, and the Annual Reports of the Brit. and For. Bible Society. (B.F.)

**Santali Version.** Santali is the language spoken by the Santals of North-western Bengal. In this lan-
de Cuma have never been published. See Hoefler, Novo. Rer. Gent., s. v.

Sanuto, Minhun, called Torello, an Italian chronicler, was born at Venice in the latter part of the 13th century. He was of an ancient family, which, under the name of Cudian, had for years occupied an important position in the republic. In early life he travelled extensively in the East, explored Cyprus, Rhodes, Armenia and other countries, and on his return wrote his Liber Secretorum Fidelium super Terrae Sanctae Recuperatione, in which he described the countries he had visited, and the various wars with the infidels. The book contained also four maps of the Mediterranean, the Holy Land, and Egypt. Having finished his task, Sanuto withdrew from Europe preserving a manuscript. All his efforts were in vain, as the attempt was abandoned the project. He died about 1380. The book and letters of Sanuto were published in 1611 by Bongars, in Gest. Dei per Francos.

Sanyasi, a Hindú ascetic of the most extreme kind, who assumes a state of silence, and gives up the use of fire, eats little, and asks but once in the day for food. He is often found in the temples of the God Mani, where the smoke of the kitchen fires has ceased, when the pestle lies motionless, when the burning charcoal is extinguished, when people have eaten, and when dishes are removed, let the Sanyasi bid for food." He feeds upon roots and fruits. In order to fit him for immortality, he endeavors to reach a state of indifference and relaxation from pain and distraction, which is called the power of every kind. He must never walk without keeping his eyes upon the ground for the sake of preserving minute animals, and, for fear of destroying insects, he must not drink water until it has been strained. The only occupation suitable to his situation is meditation.

Saco, in Greek mythology, was the son of Jupiter and a nymph, or of Mercury and Rhene, who is credited with having gathered the inhabitants of Samothrace into towns and villages, and with having divided them into five tribes named after his sons, besides giving them laws.

Sachtis, in Greek mythology, was the preserver. 1. A surname of Jupiter, applied to him in Thespis. A monstrous dragon devoured the monster each year. When the lot fell on Cleothra, his friend Menestraus caused a brazen coat of mail to be studded with barbed hooks and points, in which the victim went out to meet his fate. He lost his life, but so did the dragon, and the monster erected a bronze image to its deliverer Jupiter. 2. A surname of Bucephalus, under which he was worshipped at Trezene and about Lerna.

Sapondomad, in Persian mythology, was the genius of the earth, a female angel of the highest perfection, who, as one of the Amshaspends created by Ormuzd, is engaged in an incessant warfare with Amsad, one of the demons of Ahirmad.

Saphe (Heb. ṣaph, a threshold, or dish, as often; Sept. סָפָה מ, סָפָה), a Philistine giant of the race of Rapha, slain by Sibbecai the Hushathite (2 Sam. xxii. 18). B.C. cir. 1050. In 1 Chron. xx. 4 he is called Sipphal.

Sa'phat (ספרות), Saphatias (ספרתיה), and Sa'pheth (סַפְחֶת) (Saphatis, סַפַּה מ), Greek forms (respectively 1 Esdr. v. 9, viii. 94; and v. 9, vii. 59). See also Sa'phatias (ספרתיה), and Sa'pheth (סַפְחֶת). (In the corresponding Heb. lists (respectively Ezech. ii. 8; viii. 8; and ii. 57).

Sa'phir (Heb. שָׁפִיר, "שָׁפִיר", "שָׁפִיר", "שָׁפִיר"); Sept. translates as adverb, καλάς. A place in the kingdom of Judah, named only in Mic. i. 11. By Eusebius and Jerome (Onomast. s. v. "Saphir") it is described as "in the mountain district between Eleutheropolis and Ascalon." But in this description Dr. Robinson thinks that the Omo-
masticum incorrectly takes it for one of the Hazors of Josh. xv, 25, in the south of Judah (Bibl. Rev. i, 370). On the way from Jerusalem to Gaza, at Kuratiyeh, Robinson saw a place called by the Arabs es-Sawfegh, near Damascus, to be a village called Sa'aph (comp. Gesenius, Theaeum, s.v. "םשף"). Es-Sawafir lies seven or eight miles to the north-east of Ascalon, and about twelve west of Beit-Jibrin, to the right of the coast-road from Gaza (Van de Velde, Syr. and Pal. p. 159). Tobler prefers a village called Sabor, closer to Sa'aph, containing a copious and apparently very ancient well (Dritte Wanderung, p. 47). "In one important respect, however, the position of neither of these agrees with the notice of the Onomasticon, since it is not near the mountains, but on the open plain of the Shefelah. But as Beit-Jibrin, the ancient Eleutheropolis, stands on the western slopes of the mountains of Judah, it is difficult to understand how any place could be westward of it (i.e., between it and Ascalon), and yet be itself in the mountain district, unless that expression may refer to places which, though situated in the plain, were for some reason considered as belonging to the towns of the mountains. See Keilah; Nezib, etc.

Sapph, Sars, a minister of the Methodist Episcopal Church, was born in Mt. Vernon, O., Feb. 9, 1816. He was licensed to preach in 1837; and in 1838 he was admitted to the Michigan Conference, then embarking a part of Ohio. For more than thirty-four years Sapp served the Church, twenty-three of which were spent in the regular pastorate, and ten in the presiding episcopacy. His last sermon was preached at Alaskal, Mich., Jan. 12, 1873, and on May 5 he died, in holy triumph, at Grand Rapids. He was a laborious and able member of the General Conference held at Boston, Indianapolis, Buffalo, and Brooklyn. He was also active in the duties of the superintendent of his church. See Minutes of Annual Conf. 1873, p. 96.

Sapphira (Σαπφίρα, a sapphire stone, or beautiful), the wife of Ananias, and his accomplice in the sin for which he died (Acts v, 1-10). A.D. 50. Unaware of the judgment which had befallen her husband, she entered the place about three hours after, probably to look for him; and, being there interrogated by Peter, repeated and persisted in the "lie unto the Holy Ghost" which had destroyed her husband; on which the grieved apostle made known to her his doom, and pronounced her own—"Behold, the feet of them who have buried thy husband are at the door and shall carry thee out." On hearing these awful words, she fell dead at his feet. The guilt of Sapphira in answering as she did to the questions which were probably designed to awaken her conscience deepens the shade of the foul crime common to her and her husband, and has suggested to many the probability that the plot was of her devising, and that, like another Eve, she drew her husband into it. The sad story of Sapphira's ignorance of what had happened to her husband, and the predictive language of Peter towards her are decisive evidences as to the supernatural character of the whole transaction. The history of Sapphira's death thus supplies that of Ananias, while of the eight others it has been attributed to natural causes. See Ananias.

Sapphire (Σαφής, sahipp) [according to Gesenius, from its capacity for engraving; but according to Furst, from its brilliancy; Sept. and N. T. παιρής; Vulg. saffra, a precious stone, apparently of a bright-blue color; see Exod. xxv, 10; and safran, one of the precious stones that ornamented the king of Tyre (Ezek. xxviii, 18). The saffir was the second stone in the second row of the high-priest's breastplate (Exod. xxviii, 18); it was exactly his size (Job xxv, 16), and was a part of the precious stones that ornamented the king of Tyre (Ezek. xxviii, 18). In the Apocalyptic vision it formed the second foundation-wall of the New Jerusalem (Rev. xxi, 19). Notwithstanding the identity of name between our sapphire and the οἶνος ἀριστοῦς and saffrurus. The Greeks and Romans, it is generally agreed that the sapphire of the ancients was not another gem of that name, viz. the azure or indigo-blue crystalline variety of corundum, but our lapis-lazuli (ultramarine); for Pliny (N. H. xxxvii, 9) thus speaks of the sapphirus: "It is refugent with spots of gold, of an azure color sometimes, but not often purple. The best kind comes from Media; it is never transparent, and is not well suited for engraving upon when intersected with hard, crystalline particles." The account of Theophrastus is similar (De Lapid. 23). This description answers exactly to the character of the lapis-lazuli; the "crystalline particles" of Pliny are crystals of iron pyrites, which mineral occurs with it; but this, however, not so certain that the sapphir of the Hebrew Bible is identical with the lapis-lazuli; for the scriptural requirements demand transparency, great value, and good material for the engraver's art, all of which combined characters the lapis-lazuli does not possess in any great degree. Pliny calls it "inutilis sculpture." King (Antique Gens, p. 44) says that intagli and cameo of Roman times are frequent in the material, but rarely any works of much merit. Again, the sapphir was certainly pellicud: "same apud Judaeos," says Braun (De Vest. Sac. p. 689, ed. 1688), "sapphros pellicudus notas foisse manifestissimam est, adeo etiam ut pelletum dum ilorum philosophia dictare ΜΕΤΕΡΟΙ και saphir." Beckmann (Hist. of Invenl. i, 472) is of opinion that the sapphir of the Hebrews is the same as the lapis-lazuli; Rosenhuller and Braun argue in favor of its being our sapphire or precious corundum.

The Oriental sapphire is a plbbed gem, little inferior in hardness to the diamond. The best are found in Pegu, and some of the river valleys of India are very seldom found of a large size. Their color is blue, varying through all the intermediate shades down to colorless. The deep blue are called male sapphires; the lighter, water sapphires, or female sapphires. The sapphire has been sometimes found red, and has then been mistaken for ruby. There is a gem called sapphiro-rubinus, which is a sapphire part blue, part ruby-colored: it is called by the Indians nilacum. Precious stones were considered by the ancients to be emblematical of some faculty or virtue. Pope Innocent III sent to king John a present of four rings: the sapphire, denoting hope; the emerald, faith; the garnet, charity; and the topaz, prudence. She did not follow the work of the king, which, in the high-priest's breastplate, bore the name of Issachar. According to the Cabalists, the sapphire was fatal to serpents. The rabbins also have an absurd story about the engraving of the gem on the high-priest's breastplate by means of a singular worm (see the Talmud, Eruvin 56c and Gitai). The ancients as well as moderns had many other superstitions and speculations concerning this jewel. (See Gemmen, De Sapphiri [Alt. 1705].) See Gem. Sapphir Codex. See SHAPHIUR MANUSCRIBT.

Sa'ara (Σαρια, a Gerasianized form of the Heb. name Sarah (q. v.), applied to two women in the Apoecrypha and New Test. 1. The wife of Abraham (Heb. xi, 11; 1 Pet. iii, 6).
2. The daughter of Raguel and Edna, betrothed to her cousin Tobias, a native of Ecbatana in Media, in the apocryphal history of Tobit. As the story goes, she had been married to seven husbands, who were all slain on the wedding night by Asmodeus, the evil spirit, who loved her (Tob. iii, 7). This spirit the rabbins call Ashmedai, and say he was the incestuous offspring of Tubal-Cain by his elder sister Naamah, the mother of many devils; and that he was enamoured of the beauty of Sara as the angels were of the daughters of men (Gen. v). See ASMODAEUS. The breaking of the spell and the chasing-away of the evil spirit by the "fishy fume," when Sara was married to Tobias, with whom she afterwards lived in peace, are told in ch. vii. See Tobias.

Sarab. See BRIER.

Sarabaites, a vagrant class of monks among the Egyptians in the 4th century, designated Rembuth. They lived together in very small communities, chiefly in cities where they might command attention. They turned religion into an art, and made a gain by the exhibition of pretended miracles. Their dress was most disgusting and their conduct immoral (Jerome, Ep. 29 ad Eustoch.).

Sarab'is (Σαραβίας), a Greek form (1 Esdr. ix, 48), of the name SHEREBLIH (q.v.) in the Heb. text (Neh. viii. 7).

Saracens, originally the name of an Arab tribe, then applied to the Bedouin, and later to all the Moorish or Mohammedan people who invaded Europe, and against whom the Crusaders fought. The true derivation of the word was long a puzzle to philologers: Du Cange deduced it from Sarah, the wife of Abraham; Hottinger (Biblueh, Orient.) from the Arab sarac, to steal; Forster (Journey) from sahrah, a desert; others from the Hebrew sarah, poor. The opinion most generally prevalent is that the word was originally Shar-kayn (Arab. Eastern people), corrupted by the Greeks into Sarcaeoi, from which the Romans derived their word Saraceni. See CRUSADES; MOORS; SPAIN.

Sarath, the name of two women in the Old Test., whose Hebrew names, however, are different.

1. The wife of Abraham and mother of Isaac.

1. Her Name.—The Hebrew form of Sarah is ספירה, Sarah, which is the regular feminine of "סרס, sar, a prince, so often used and rendered (Sept., Josephus, and New Test. סָחָר, "Sara") in the A.V. of the N. T.). Her original name, however, was SARAI (q.v.), which is usually regarded as of kindred etymology. The change of her name from "Sarai" to "Sarai" was made at the same time that Abraham's name was changed to Abraham, on the establishment of the covenant of circumcision between him and God. That the name "Sarah" signifies "princess" is universally acknowledged. But the meaning of "Sarai" is still a subject of controversy. The older interpreters (as, for example, Jerome, in Quest. Hebr., and those who follow him) suppose it to mean "a young princess," and explain the change from Sarai to Sarah as that following the death of one family, but the royal ancestrship of "all families of the earth." They also suppose that the addition of the letter א, as taken from the sacred tetragrammaton Jehovah, to the names of Abram and Sarai, mystically signified their being received into covenant with the Lord. Among modern Hebraists there is great diversity of interpretation. One opinion, keeping to the same general idea that referred to above, explains "Sarai" as "noble," "nobility," etc., an explanation which, even more than the other, labors under the objection of giving little force to the change. Another opinion supposes Sarai to be a contracted form of סישראל (Seryah), and to signify "Jehovah is ruler." See SIRAIH.

But this gives no force whatever to the change, and, besides, introduces the element Jahu into a proper name too early in the history. A third (following Ewald, Heb. Gram. § 324) derives it from סער, a root which is found in Gen. xxxii, 28; Hosea xi, 4, in the sense of "to fight," and explains it as "strife, conflict" (streitsüchtig). This last seems to be etymologically, the most probable, and differs from the others in giving great force and dignity to the change of name (see Genesis, Theocrit. p. 1388 b; Pfeiffer, in the Stud. u. Krit. 1871, i, 145 sq.). See PROPER NAME.

2. Her Parentage.—She is first introduced in Gen. xi, 29 as follows: "Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah." In Gen. xi, 12 Abraham speaks of her as his sister, the daughter of the same father, but not the daughter of the same mother. The common Jewish tradition, taken for granted by Josephus (Ant. i, 6, 6) and by Jerome (Comment. Hebr. ad Genes., iii, 339 [ed. Ben. 1715]) is that Sarai is the same as Iscah, the daughter of Haran and the sister of Lot, who is called Abraham's "brother" in Gen. xiv, 14, 15. Judging from the fact that Rebekah, the granddaughter of Nahor, was the wife of Isaac, the son of Abraham, there is reason to conjecture that Abraham was the youngest brother, so that his wife might not be viewed as improper to him. But this is certainly strange, if the tradition be true, that no direct mention of it is found in Gen. xi, 29. But it is not improbable in itself; it supplies the account of the descent of the mother of the chosen race, the omission of which in such a passage is most unlikely; and there is no other to set against it, except the assertion of Abraham himself that Sarai was his half-sister, "the daughter of my father, but not the daughter of my mother" (Gen. xx, 12); but this is held by many to mean no more than that Haran her father was his half-brother; for the collocation of the Hebrews in this matter makes it easy to understand that he might call a niece a sister, and a granddaughter a daughter. In general discourse, "daughter" comprised any and every female descendant, and "sister" any and every consanguineous relationship. (See Stempel, De Abrahamo Matrimonio Dissimulato [Viteb. 1714].) In that case Abraham was really her uncle as well as husband. See BROTHERS.

3. Her History.—This is substantially, of course, that of Abraham, with whom she went from Ur to Haran, from Haran to Canaan, and accompanied him in all the wanderings of his life. Her only independent action is the demand that Hagar and Ishmael should be cast out, far from all rivalry with her and Isaac; a demand symbolically applied in Gal. iv, 22-31 to the displacement of the servant by the covenant by the New Testament, in which she plays the most important part in the history. It is the times when Abraham was sojourning, first in Egypt, then in Gerar, in both which cases Sarah shared his dislike towards Pharaoh and towards Abimelech. On the first occasion, about the middle of her life, her personal beauty is dwelt upon as its cause (Gen. xi, 15-16); on the second, just before the birth of Isaac, at a time when she was old (thirty-seven years before her death), but when her vigor had been miraculously restored, the same cause is alluded to as supposed by Abraham, but not actually stated (xx, 9-11). In the former case the commendations which the princes of Pharaoh bestowed upon her as a mark of her beauty, and the lovely stranger whose eyes were not to be inordinately attracted by a fresh complexion. In both cases, especially the last, the truthfulness of the history is seen in the unfavorable contrast in which the conduct both of Abraham and Sarah stands to that of Pharaoh and Abimelech. She died at He-
bron at the age of one hundred and twenty-seven years, twenty-eight years before her husband, and was buried by him in the cave of Machpelah, B.C. 2027. Her burial-place, purchased of Ephron the Hittite, was the only possession of Abraham in the Land of Promise. It has remained, hallowed in the eyes of Jews, Christians, and Mohammedans alike, to the present day; and in it the “shrine of Sarah” is pointed out opposite to that of Abraham, with those of Isaac and Rebekah on the one side, and those of Jacob and Leah on the other (see Stanley’s Celtic on Jewish Church, app. ii, p. 484–490). See Abraham.

4. Her Character.—This is no ideal type of excellence, like that of Abraham, but one thoroughly natural and truly feminine, both in its excellences and its defects. Her natural motherly affection is seen in her from the beginning of Abraham's life, both from her kindness and in her unforgiving jealousy of that bondmaid when she became a mother; in her rejoicing over her son Isaac, and in the spirit which resented the slightest insult to him and forbade Ishmael to share his sonship. It makes her cruel to others as well as tender to her own. Her love for Abraham, which is natural feeling on the part of Abraham to God's command in the last case (Gen. xxi, 12). To the same character belong her ironical laughter at the promise of a child, long desired, but now beyond all hope; her trembling denial of that laughter, and her change of it to the laughter of thankful joy, which she commemo-rated in the birth of Isaac; her anxiety to take out of her bondmaid, and truly affectionate, but impulsive, jealous, and impetuous in its affection.

Sarah, however, is so rarely introduced directly to our notice that it is difficult to estimate her character justly for want of adequate materials. She is seen only when her presence is needed by Abraham; and then she appears with more of submission and of simplicity than of dignity, and manifests an unwise but not unusual promptitude in following her first thoughts, and in proceeding upon the impulse of her first emotions. Upon the whole, Sarah scarcely meets the idea the imagination would like to form of the life-companion of so eminent a person as Abraham. Nevertheless, we cannot fail to observe that she was a most attached and devoted wife. Her husband was the central object of all her thoughts; and he was not forgotten even in her first transports of joy at becoming a mother (Gen. xxiii, 7). This is her highest eulogy.

It is asked whether Sarah was aware of the intended sacrifice of Isaac, the son of her long-deferred hopes. The chronology is uncertain and does not decide whether this transaction occurred before or after her death. She was probably alive; and if so, we may understand from her influence employed by Abraham that she was not acquainted with the purpose of the journey to the land of Moriah, and, indeed, that it was the object of these precautions to keep from her knowledge a matter which must so deeply wound her heart. He could have the less difficulty in this if his faith was such as to enable him to believe that he should bring back in safety the son he was commanded to sacrifice (Gen. xii, 19). As, however, the account of her death immediately follows that of this sacrifice, some of the Jewish writers imagine that the intelligence killed her, and that Abraham found her dead on his return (Targ. Jonaith, and Jarchi on Gen. xxiii, 2; PARKER ELLIOT, E. 59). This seems to be no authority for such an inference.

Isaiah is the only prophet who names Sarah (II. 2). Paul alludes to her hope of becoming a mother (Rom. iv, 19); and afterwards cites the promise which she received (ix, 9); and Peter eulogizes her submission to her husband (I Pet. iii, 6).

2. (Heb. Sā'raḥ, שׁרָאָר, Sept. Saray, “Sarah,” Numb. xxi, 6; being there “in pause” Sāracha, שׁארָחא, the daughter of the patriarch Asher, elsewhere (Gen. xlii, 17; 1 Chron. vii, 80) more properly Anglicized Sērah (q. v.).

Sārā (Heb. Saray, שָׂרָא; Sept. Σαρά; Vulg. Sar-raith), the original name of Sarah, the wife of Abraham. It is always used in the history from Gen. xi, 29 to xxvii, 15, when it was changed to Sarah at the same time that the name of Abraham became Abraham, and the birth of Isaac was more distinctly foretold. The meaning of the name appears to be, as Ewald has suggested, “contentions.” See Sarah.

Sarah’s (Σαραία) v. r. [in No. 2] Σαραϊα), the Greek form of Sērah (q. v.), namely: (a) the high-priest (1 Esdr. v, 6); (b) the father of Ezra (1 Esdr. viii, 19; 2 Esdr. ii, 29). See Sarīmā, Sarāmēl (Σαρίμα, v. Σαρίμμα), the place where the assembly of the Jews was held at which the high-priesthood was conferred upon Simon Maccabæus (1 Macc. xiv, 28). The fact that the name is found only in this passage has led to the conjecture that it is an imperfect version of a word in the original Hebrew or Syriac from which the present Greek text of the Mac- cabees is a translation. Some (as Castellio) have treated it as a corruption of Jerusalem; but this is inadmissible, since it is inconceivable that so well-known a name should be corrupted. Other conjectures are enumerated by Grimm in the Kurszge, coeraetisches Handb. on the passage. A few only need be named here, but the whole of them are perfectly unsatisfactory. All agree in desiring to adopt the reading Asaramel. (1) Hos-heitar Millo, “the court of Millo,” Millo being not improbably the citadel of Jerusalem. See MILLO. This is the conjecture of Grotius, and has at least the merit of ingenuity. (2) Hos-heitar Am-El, “the court of the people of God,” that is, the great court of the Temple. This is due to Ewald (Gesch. iv, 387), who compares it with the well-known Sarbeth Sobanaï-El, given by Eusebius as the title of the Maccabean history. See MACCAEBEUS. (3) Hasheitar Am-El, “the gate of the people of God,” adopted by Winer (Realch.). (4) Hos-sar Am-El, “prince of the people of God,” as is not the name of a place, but the title of Simon, the “in” having been inserted by puzzled copyists. This is adopted by Grimm himself. It has in its favor the fact that without it Simon is here styled high-priest only, and his second title, “captain and governor of the Jews and priests” (ver. 47), has been omitted in the solemn official record of the very place where it ought to be found. It also seems to be conterminous with the Peshibo-Syriac version, which certainly omits the title of “high-priest,” but inserts Rabbbo de-Israel, “leader of Israel.” None of these explanations, however, can be regarded as entirely satisfactory.

Sarah, in Hindu mythology, is a superstitious bow belonging to Vishnu, whose arrows never fail to reach their mark and return of themselves to Vishnu. See SARANATI, in the Greek Church, are masses for the dead during forty days.

Sāraḥ. See SāRAPHIM; SERPENT.

Sārakh (Heb. Sarach, שׁרָאָך, burning; Sept. Saraph v. r. Σαραθία), named as one of the sons or descendants of Shelah the son of Judah (1 Chron. iv, 22), and he seems to have lived about the time of the Exode, as he is said to have had the dominion in Moab, B.C. cir. 1618. BURRINGTON (Geology, i, 179) makes Saraph a descendant from whom he regards as the third son of Shelah. In the Targum of Jarchi, Pharaoh and Saraph are identified with Mahlon and Chilion, “who married (בְּרִית) in Moab.”

SARASA, ALPHONSE ANTOINE DE, a Flemish Jesuit of the last century, was born at Nieuwpoort of Spanish parents. At the age of fifteen he entered the Society of Jesus, and afterwards taught in the College of Gaul. Later he gave himself to the study of mathematics,
which he had studied under the famous Gregory de St. Vincent, and passed the remainder of his life in retirement. He died at Avrua, July 5, 1567. He wrote a Catechism, translated into French under the title L'Art de se Trompiller dans les Evénements de la Vie. This work was held in high regard by Leibnitz, Wolf, and others of their school.

Saraswati (or Sarasvatî) is, in Hindû mythology, the name of the wife, or the female energy, of the god Brahman, the first of the Hindû Trimurti, or triad. She is also the goddess of music and eloquence, the patroness of music and the arts, and the inventor of the Sanscrit language and the Devanâgarî letters. She was induced to bestow these benefits on the human race by the sage Bharata, who, through his penance, caused her to descend from heaven, and to divulge her inventions. Hence she is called Bhârati. She is also very white, hence another of her names, Mahâdevatâ or Mahânâkî (from maha, great, and naka, white).—Chamber's Encyclopedia, n. v.

Saraswati is also the name of a stream which flows into the Ganges at Haridwar. According to the myth, the goddess, being pursued, hid herself under the earth, and in the character of a stream forced her way until she reached her lover with whom she was united. Another tradition makes Sarasvatī the daughter of Brahma, whose beauty captivated the god himself. As she concealed herself behind him, he assumed five heads in order to look for her; but Siva, becoming angry, cut off one of them. She is usually represented as seated by the side of Brahmat.

Saravia, Hadrian A., classed among the English divines, although of Spanish extraction, was born at Hisdín, in Artois, France, in 1531. In 1582 he became professor of divinity and preacher to the French Church at Leyden. Influenced, doubtless, by his preference for episcopal government, he went to England in 1587, where he was well received by the prelates and divines. He first settled in Jersey, where he taught school and preached to his exiled countrymen there; afterwards he was master of the free grammar-school at Southampton. He was successively promoted to a prebend in the churches of Gloucester (1591), Canterbury (1595), and Winchester (1597). He showed a decided leaning in favor of the episcopacy against Beza, when the latter recommended its abolition in Scotland. He died in 1613, and was interred in Canterbury Cathedral. A collective edition of all his works, which were in Latin, was published in 1611 (Lond. 1 vol. 4to), under the title of Diversi Tractatus Theologici: De Diversi Gratiosum Ministerii Evangelici. See Hagenbach, Hist. of Doctrine, ii, 168, 186.

Sarceius, Erasmus, an able practical theologian of the 16th century, was born at Annaberg, in Saxony, in 1501. He studied first at Leipzig, then at the feet of Luther and Melancthon in Wittenberg. In 1530 he left the university and became co-rector of a Latin school at Lubeck. Laboring here with some irruption into the Reformation, he was charged with heresy in Nassau. From 1538 he gave his attention exclusively to the work of reforming the Church of Nassau, presiding at synods, instructing the clergy, and furnishing them with written works on practice and doctrine. But, unwilling to sanction the Interim (1548), he resigned his position, retired to Annaberg, and in 1549 became a pastor in Leipzig. In 1553 he was called to be church superintendent in Eisleben. In 1559 he accepted a call as preacher at St. John's in Magdeburg; but the high Lutheran clergy scented heresy in his mild and genial sermons, and assailed him in pamphlets. Worn out with labor, he speedily succumbed. He died in 1563, in his sixty-eighth year. In character, Sarcceius was firm, conscientious, blameless. A stranger to flattery, he walked among princes as an equal, and never quailed before a foe. His works were highly esteemed and much studied. We mention only, Ameno- sung die heilige Schrift zu interpretiren (Baele, 1528);—A˙cseychylos, de Tractatu de Ratione Discendi Theologiae (1538);—Con- ciones Americanae (1544);—De Controversiis Veræ Ecclesiæ et S. Patrum;—a loci Communæ Theologiae (1542?);—Pastorale (1559). (J. P. L.)

Sarceius, Wilhelm, the only son of the preceding, was pastor at Eisleben, but lost his position because of holding the opinions of Fiacius (q. v.). He went thence to Mansfeld, where he died as court-preacher. He published a Lehrs, and was Wittenberg Professor of Theology, and held the Chair of Hebrew.—Gottliebes Herbarium; Feuchtw. Früh. Christi;—Hollischer Trauergesang. See Herzog's Real-Encyclopedia, xx, 682-686.

Sarcombenous (Σαρκομμόνος, v. t. Σαρκομμόν, Σαρκομμόν), a Graceved Tomb (Iob, i, 21) for the name of the Assyrian king Esar-Haddon (q. v.).

Sardes (Σάρδης, v. t. Σάρδης, Σαρδής), a corrupt Greek form (1 Esdr. ix, 28) of the name Assiz (q. v.) of the Heb. list (Ezra x, 27).

Sardessus, in Greek mythology, is an appellative of Jupiter, derived from the city of Sardesius, in Lydia.

Sardica, in Illyria. A council was held at this place in 347, by order of the emperors Constantius and Constans, whom Athanasius, persecuted by the Euse- bians, had petitioned to convene a council. Twenty canons were drawn up, and regulations made concerning Easter.

Sardine (σάρδις, apparently an adjectival from σαρδίων, which has the same signification), the name of a gem (Rev. iv, 8). See Sardius.

Sardis (Σάρδης, of uncertain etymology), a city of Asia Minor, the capital of the ancient kingdom of Lydia. It was situated about two miles to the south of the river Hermus, just below the range of Tmolus (Bos Dagh), on a spur of which its acropolis was built, in a fine plain watered by the river Pactolus (Herod. vii, 91; Xenophon, Cyrop. vii, 2-11; Pliny, Hist. Nat. iii, 225). It is in lat. 38° 30' N., long. 27° 57' E. Sardis was a great and ancient city, and, from its wealth and importance, was the object of much curiosity and of many sieges.

1. Ancient History.—The Lydians, or Ludim, whose metropolis Sardis was, were the descendants of Lud the son of Noah, and were not to be confounded with Ludim, the children of Lud the son of Misram the son of Ham, who dwelt and settled in Egypt. These latter were the nation alluded to by Jeremiah (xlix, 9) when he speaks of "the Lydians that handle the bow:" the distinction will appear the more clearly from the fact that the Lydians and the Libyans are mentioned together as embracing the same cause. The Semitic Ludim were a warlike, active, and energetic people, and established an empire extending as far east as the river Halys. The city of Sardis, although of more recent origin than the Trojan war (Strabo, xxiii, 625), was very ancient, being mentioned by Aschylus (Pers, 49); and Herodotus relates (i, 84) that it was founded by Grecian kings Meles, who (according to the Chron. of Eusebius) preceded Candaules. The city itself was, at least at first, built in a rude manner, and the houses were covered with dry reeds, in consequence of which it was repeatedly destroyed by fire; but the acropolis, which some of the ancient geographers identified with the Homeric Hyble (Strabo, xxiii, 626; comp. Pliny, v. 30; Eustath. ad Dion. Per. 880), was built upon an almost inaccessible rock. In the reign of Ardys, Sardis was taken by the Cimmerians, but they were unable to gain possession of the citadel. Over this realm a series of able princes ruled, the last of whom, Croesus, obtained a world-wide fame for his wealth, his misfortunes, and his philosophy. The earlier part of his reign was one of unusual glory; he extended his dominion over the
whole of Asia Minor with the exception of Lycia and Cilicia, and displayed as much ability as an administrator as he had done as a conqueror. But the rising power of Cyrus soon came into collision with his own, and, by the capture of Sardis, the Persian prince brought to a close the Lydian rule.

Cresus is said to have advised the victor to discourage the martial spirit of the Lydians by restraining them from all warlike occupations, and employing them in those arts only which minister to luxury and sensuality. Cyrus is reported to have taken the dissertation, and the result was that, from ranking among the bravest and hardest nations of antiquity, the Lydians became the most helpless and effeminate.

After its conquest, the Persians always kept a garrison in the citadel, on account of its natural strength, which induced Alexander the Great, when he was surrendered to him in the sequel of the battle of the Granicus, similarly to occupy it. Sardis recovered the privilege of municipal government (and, as was alleged several centuries afterwards, the right of a sanctuary) upon its surrender to Alexander the Great, but its fortunes for the next three hundred years are very obscure. It is not clear whether it had more than once in the course of time been the scene of severe contests between the dynasties which arose after the death of Alexander. In the year B.C. 214 it was taken and sacked by the army of Antiochus the Great, who besieged his cousin Achaeus in it for two years before succeeding, as he had done before through treachery, in obtaining possession of the person of the latter. After the ruin of Antiochus's fortresses, it passed, with the rest of Asia on that side of Taurus, under the dominion of the kings of Pergamus, whose interests led them to divert the course of traffic between Asia and Europe away from Sardis. Its productive soil must always have continued a source of wealth; but its importance as a central mart appears to have diminished from the time of the invasion of Asia by Alexander. After their victory over Antiochus it passed to the Romans, under whom it still more rapidly declined in rank and prosperity.

In the time of the emperor Tiberius, Sardis was desolated by an earthquake (Strabo, xii, p. 573), together with eleven, or, as Eusebius says, twelve other important cities of Asia. The whole face of the country is said to have been changed by this convulsion. In the case of Sardis the calamity was increased by a pestilential fever which followed; and so much compassion was in consequence excited for the city at Rome that in its ruin was found a five-year-old child, and it derived yearly from the public treasury a benefit from the privy purse of the emperor (Tacitus, Ann. ii, 47). This was in the year A.D. 17. Several years afterwards the Sardians are found among the competitors for the honor of erecting, as representatives of the Asiatic cities, a temple to their benefactor. See Smyrna. On this occasion they plead, not only their ancient services to Rome in the time of the Macedonian war, but their well-watered country, their climate, and the richness of the neighboring soil; there is no allusion, however, to the important manufactures and the commerce of the early times. In the time of Pliny it was included in the same enumeration with Philadelphia, with the Cadocii, a Macedonian colony in the neighborhood, with some settlements of the old Meconian population, and a few other towns of less note. These Meconians still continued to call Sardis by its ancient name, Hydée, which it bore in the time of Omphale.

2. Biblical Notice.—The inhabitants of Sardis bore an ill repute among the ancients for their voluptuous habits of life. Hence, perhaps, the point of the phrase in the Apocalyptic message to the city, "These are they who have not defiled their garments" (Rev. iii. 4). The place that Sardis holds in this message, as one of the "Seven Churches of Asia," is the source of the peculiar interest with which the Christian traveller regards it. From what is said, it appears that it had already declined in importance, although it still maintained the name and external aspect of a Christian Church, "having a name to live, while it was dead" (Rev. iii. 1).

3. Description and Modern Remains.—Sardis was in very early times, both from the extremely fertile character of the neighboring region and from its convenient position, a commercial mart of importance. Chestnuts were first produced in the neighborhood, which procured them the name of βάλανος Σαρδαίων. The art of dyeing wool is said by Pliny to have been invented there; and, at any rate, Sardis was the entrepôt of the dyed woollen manufactures of a peculiarly fine texture, which, called ϕολοστιφίκες, the ball through which the king of Persia passed from his state apartments to the gate where he mounted on his horse was laid with these, and no foot but that of the monarch was allowed to tread on them. In the description given of the habits of a young Cyprian exquisite for wealth and riches, he is represented as reposing upon a bed of which the feet were silver, and upon which these ϕολοστιφίκες Σαρδαίων were laid as a mattress. Sardis, too, was the place where the metal electrom was procured (Sophocles, Antig. 1087); and it was thither that the Spartans sent in the 6th century B.C. to purchase gold for the purpose of gilding the face of the Apollo at Amyclae. This was probably furnished by the auriferous sand of the Pactolus, a brook which came from Tmolus and ran through the agora of Sardis by the side of the great temple of Cybele. But, though its gold-washings may have been celebrated in early times, the greatness of Sardis in its best days was much more due to an inland commercial and speculative convenience as an entrepôt. This seems to follow from the statement that not only silver and gold coins were there first minted, but there also the class of κατάπλω (stationary traders, as contradistinguished from the μονοπωλοι, or travelling merchants) first arose. It was also, at any rate between the rise of the Lydian and that of the Persian dynasty, a slave-mart.

Successive earthquakes and the ravages of the Saracens and Turks have reduced this once flourishing city to a heap of ruins, presenting many remains of its former splendor. The habitats of the living are confined to a few miserable cottages, still fonnic Phrygian, with its flag, and a few other houses, such as the modern name of great was at Sardis is Bit-ı-Kale-i. Travellers describe the appearance of the locality as approaching it from the north-west as that of complete solitude. The Pactolus is a mere thread of water, all but evanescent in summer-time. The Wadis-tchai (Hermus), in the neighborhood of the town, is between fifty and sixty yards wide and nearly three feet deep; but its waters are turbid and disagreeable, and are not only avoided as unfit for drinking, but have the local reputation of generating the fever which is the scourge of the neighboring plains. A countless number of se-
pulchral hillocks, beyond the Hermus, heighten the desolation of a spot which the multitudes lying there once made busy by their living presence and pursuits. The acropolis seems well to define the site of the city. It is a marked object, being a tall distorted rock of soft sandstone, rent as if by an earthquake. The acropolis is very difficult of ascent; it has a few fragments of ruinous walls on the summit, but no remains are visible of the temple which Alexander built there in honor of the Olympian Jove. The almost perpendicular wall towards the south was considered impregnable, and Cressus therefore, in defending his capital against Cyrus, omitted to guard it; but a Persian soldier, seeing a Lydian descendant by a path of steps cut in the rock in order to regain his helmet, which had fallen down, watched his proceedings, and led a body of Persian troops into the acropolis itself.

Cockerell, "to surpass any specimen of the Ionic he had seen in perfection of design and execution." On the north side of the acropolis, overlooking the valley of the Hermus, is a theatre near four hundred feet in diameter, attached to a stadium of about one thousand. This probably was erected after the battle of Cares by Alexander. In the attack of Sardis by Antiochus, described by Polybius (vii, 15–18), it constituted one of the chief points on which, after entering the city, the assaulting force was directed. The temple belongs to the era of the Lydian dynasty, and is nearly contemporary with the Temple of Zeus Herophilus in Perga, and that of Heri in Samos. To the same date may be assigned the "Valley of Sweats" (γαλακτικὸς ἄγεων), a pleasure-ground, the fame of which Polybius endeavored to rival by the so-called Laura at Samos.

4. Authorities.—Ancient: Athenaeus, ii, 48; vi, 251; xii, 514, 560; Arrian, i, 17; Pliny, H. N. v. 29; xv, 23; Stephanus Byz. s. v. "Ypy; Pausanius, iii, 9, 5; Diodorus Sic. xx, 107; Scholias Rust. Pau.; Herodotus, i, 69, 94; iii, 48; viii, 9; Herodotus, iii, 5; Tacitus, Annal. ii, 47; iii, 63; iv, 55. Modern: Buckh. Inscriptions Greciae, Nos. 3451–3473; Cockerell, in Leake's Asia Minor, p. 348; Arundel, Discoveries in Asia Minor, i, 26–29; Tchichatchef, Asia Mineure, p. 292–242; Chandler, Travels in Asia Minor, p. 316 sq. See also Smith, H. B. Macfarlane, Arundel, and Svoboda, severely, On the Seven Churches of Asia; Storm, Desert, des Sept. Urb. Asie en Apocal.; Richter, Wohltheilen, p. 511 sq.; Pfy0esch, Denkwurdeig, ii, 31 sq.

**Sardite** (Heb. *Sardi*), יָרָדִי, was used as a pluri. with the art. prefixed; Sept. *Ephoditi*, the patronymic title (Numm. xxvi, 26) of the descendants of Sered (q.v.), the son of Zebulon.

**Sardius** (Heb. יָרָדִי, o'dem; Sept. and New Test., ἁρπάζων), one of the precious stones in the breastplate of the high-priest (Exod. xxviii, 17; xxxix, 10). So also Josephus (War, v, 5, 7), who places Jos., ii, 6, makes it the sardonyx (σαρδόνυξ). Still, as this latter-named mineral is merely another variety of agate, to which also the sard or sardius belongs, there is no very great discrepancy in the statements of the Jewish historian. See SARDONYX. The o'dem is mentioned by Ezek. (xxviii, 13) as one of the ornaments of the king of Tyre. In Rev. iv, 3, John declares that he whom he saw sitting on the heavenly throne "was to look upon like a jasper and a sardine stone." The sixth foundation of the wall of the heavenly Jerusalem was a sardius (Rev. xii, 20). There can scarcely be a doubt that either the sard or the sardonyx is the stone denoted by o'dem. The authority of Josephus in all that relates to the high-priest's breastplate is of the greatest value; for, as Braun (De Vert. Scit. Heb. p. 635) has remarked, Josephus was not only a Jew, but a priest, who might have seen the breastplate with the whole sacerdotal vestments a hundred times, since in his time the Temple was standing. The Vulgate agrees with his nomenclature. In Jerome's time the breastplate was still to be inspected in the Temple of Concord; hence it will readily be acknowledged that this agreement of the two is of great weight. The sard, which is a superior variety of agate, has long been a favorite stone for the pugnator's art. "On this stone," says King (Jer. (came, p. 3), "all the finest works of the most celebrated artists are to be found; and this not without
Sardo, in Greek mythology, was the daughter of Sthenelus, whose name was given to the city of Sardis.

Sardonyx (σαρδόνυξ, from σαρδός, the sardius, and οῦρα, the ovis, the aurochs) is mentioned in the New Test, once only—in Rev. xx. 20—where it is listed among the stones which garrisoned the fifth foundation of the wall of the heavenly Jerusalem. "By sardonyx," says Pliny (N. H. xxxvii. 6), who describes several varieties, "was formerly understood, as its name implies, a sard with a white ground beneath it, like the flesh under the finger-nail." The sardonyx consists of a white opaque layer, superimposed upon a red transparent stratum of the true red sard (King, Ant. Gena, p. 9). It is, like the sard, merely a variety of agate, and is frequently employed by engravers for the purposes of a signet-ring. It is a species of onyx, distinguished from the common sard by its different colour, and more white, disposed in alternate bands. But there is another stone so called, whose tint is reddish yellow or orange, with sometimes a tinge of brown (Moore, Anc. Mineral. p. 158).

Sardus, in Greek mythology, was the son of Mecres, who was known as Hercules among the Libyans and Egyptians. He led a colony of Libyans to the island of Icchusa, where he settled there without driving away the original inhabitants. The Libyans subsequently sent a statue of Sardus as a votive offering to Delphos, and gave his name to the island, which thereafter was known as Sardinia.

Sar'ēēl (Vulg. ēl, for the Greek text is not extant), one of the five scribes "ready to write swiftly" whom Ezra commanded to take (2 Esdr. xiv. 24).

Sarepta (Σαρέπτα; Vulg. Sarepta; Syrian, Sarr'paḥ), the Greek form of the name which in the Hebrew text of the Old Test. appears as Zarephath (q. v.). The place is designated by the same formula on its single occurrence in the New Test. (Luke iv. 26) that it was first mentioned in the Sept. version of 1 Kings xvii. 9, "Sarepta of Sidonia."

Seresok, in Persian mythology, is a bulbous formed by Ormuzd out of the generative powers of the primitive ox which was slain by Ahraman. Seresok supplied the world with animals, and became one of the greatest benefactors of mankind.

Sargon (Heb. Sarg'wôn; סרגון), either prince of the sun [Gesenius] or firm king [Rawlinson]; Sept.'Aḇrāh. v. r. Naḇûḏi, a king of Assyria, whose general, Tartaš, in the time of Hezekiah, besieged Ashdod, the key of Egypt, whereafter the Egyptians were invading that country (Isa. xx. 1 sqq.). B.C. 715.

Sargon was one of the greatest of the Assyrian kings. His name is read in the native cuneiform inscriptions (q. v.) as Sarg'nušu (see Layard, Nin. and Bab. p. 148), while a town which he built and called after himself (now Khorsabad) was known as Sarg'nušu to the Arabian geographers. He is mentioned by name only once in Scripture (as above), and then not in a historical book, which formerly led historians and critics to suspect that he was not really a king distinct from those mentioned in Kings and Chronicles, but rather one of those kings under another name. (Spicileg. p. 125 sqq., Eichhorn, and Hufeldt (De Debus Assyriar. p. 51) identified him with Shalmaneser; Grotius, Lowth, and Keil (comp. also Schröer, Imper. Babyl. p. 152) with Sennacherib; Perizonius, Kalinsky, and Michaelis with Esarhaddon. All these conjectures are now shown to be wrong by the Assyrian inscriptions, which prove Sargon to have been distinct and different from the several monarchs named, and fixed his place in the list—where it had been already assigned by Paulus, Rosenmuller, Gesenius, Knobel, Ewald, and Winer—between Shalmaneser and Sennacherib. He was certainly Sennacherib's successor, and there is no reason to doubt that he was his immediate predecessor (see Jour. of Succ. Lit. July, 1854, p. 398 sqq.). He ascended the throne of Assyria, as we gather from his annals, in the same year that Merodach-Baladan ascended the throne of Babylon, which, according to Ptolemy's canon, was B.C. 721. This is Col. Rawlinson's date (Lond. Afternoon, Aug. 22, 1863, p. 245). But the synchronism with the Hebrew annals (see Hezekiah; Samaaria) would locate Sargon's accession in B.C. 720. G. Smith puts it in B.C. 722 (Hist. of Assyria, ch. x.), and so Prof. Rawlinson (Ancient Monarchies, ii. 141). He seems to have been a usurper and a not of royal birth; for in his inscriptions he carefully avoids all mention of his father. It has been conjectured that he took advantage of Shalmaneser's absence at the protracted siege of Samaaria (2 Kings xvii. 5) to effect a revolution at the seat of government, by which that king was deposed and he himself substituted in his room. See Shalmanezer.

It is reported that Sargon claims the conquest of Samaaria, which the narrative in Kings appears to assign to his predecessor. He places the event in his first year, before any of his other expeditions. Perhaps, therefore, he is the "king of Assyria" intended in 2 Kings xvii. 6 and xviii. 11, who is not said to be Shalmaneser. It is reported that Sargon claims the conquest of Samaaria, which in no other name being mentioned. Or perhaps he claimed the conquest as his own, though Shalmaneser really accomplished it, because the capture of the city occurred after he had been acknowledged king in the Assyrian capital. At any rate, to him belongs the settlement of the Samaarians (37,280 families, according to his own statement) in Halah and on the Habor (Khahlûr), the river of Gozan, and (at a later period, probably) in the cities of the Medea.

Sargon was undoubtedly a great and successful warrior. In his annals, which cover a space of fifteen years, he gives an account of his warlike expeditions against Babylonia and Susiana, on the south; Media, on the east; Armenia and Cappadocia, towards the north; Syria, Palæstine, Arabia, and Egypt, towards the west and south-west (see Records of the Past, vii. 25 sqq.). In Babylonia he deposed Merodach-Baladan and established a viceroy; he also captured and set a number of peoples, including the Atrekae, and the Greek people with captives from other quarters; in Armenia and the neighboring countries he gained many victories; while in the far west he reduced Philistia, penetrated deep into the Arabian peninsula, and forced Egypt to submit to his arms and consent to the payment of a tribute. In this last direction he seems to
have waged three wars—one in his second year, for the possession of Gaza; another in his sixth year, when Egypt itself was the object of attack; and a third in his ninth, when the special subject of contention was Ashdod, which Sargon took by one of his generals. This is the event which causes the mention of Sargon's name in Scripture. Isaiah was instructed at the time of this expedition to "put off his shoe, and go naked and barefoot," for a sign that "the king of Assyria should lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, to the shame of Egypt." (Isa. xx. 2-4.) We may gather from this either that Egyptians and Ethiopians formed part of the garrison of Ashdod, and were captured with the city, or that the attack on the Philistine town was accompanied by an invasion of Egypt itself, which was disastrous to the Egyptians. The year of the attack, it is thought, would fall into the reign of the first Ethiopian king, Sabaco I (Rawlinson, Herodotus, i, 386, note 7, 2d ed.), and it is in agreement with this Sargon speaks of Egypt as being at this time subject to Meroci. Besides these expeditions of Sargon, his monuments mention that he took Tyre, and received tribute from the Greeks of Cyprus, against whom there is some reason to think that he conducted an attack in person. The statue of Sargon, now in the Berlin Museum, was found at Ithulion in Cyprus. It is not very likely that the king's statue would have been set up unless he had made the expedition in person.

It is not as a warrior only that Sargon deserves special mention among the Assyrian kings. He was also the builder of useful works and of one of the most magnificent of the Assyrian palaces. He relates that he thoroughly repaired the walls of Nineveh, which he seems to have elevated from a provincial city of some importance to the first position in the empire; and adds, further, that in its neighborhood he constructed the palace and town which he made his principal residence. This was the city now known as "the French Nineveh," or "Khorassab," from which the valuable series of Assyrian monuments at present in the Louvre was derived almost entirely. Traces of Sargon's buildings have been found also at Nimrod and Koyunjik; and his time is marked by a considerable advance in the useful and ornamental arts, which seem to have profited by the connection that he established between Assyria and Egypt. He left the throne to his son, the celebrated Sennacherib (q. v.). The length of Sargon's reign is variously reckoned by Assyriologists as from fifteen to nineteen years. See ASSYRIOLGY. Comp., in addition to the above, the following monographs by Oppert: Les Fautes de Sargon (Paris, 1883); Les Inscriptions des Sargonides (ibid. sed.); also Strachey, Time of Sargon and Sennacherib (Lond. 1856). See ASSYRIA.

Sargon in his Chariot. (From the Sculptures at Khorsabad.)

Sar'd (Heb. Sur'id, סָרִיד, survivor, as often [Furst, place of refuge]; Sept. Surid v. r. Sarid'îcí, סֵדָאִיִּיכ, etc.), the point of departure on the southern boundary of Zebulon, lying west of Cheslloth Tabor, and south of Daberath and Japhia (Josh. xix., 10, 12). It was unknown to Josephus and Jerome. Justinus, v. r. "Sarith"); and the name has not been discovered by modern research. Knobel, holding the word to mean an "incision," thinks it designates merely the southern opening of the deep and narrow wady which comes down from the basin of Nazareth (q. v.), between two deep mountains (Seezeen, ii, 151 s.; Robinson, iii, 188). Keil more definitely suggests that it may be found in one of the two heaps of ruins on the south side of the modern "Mount of Precipitation," namely those near el-Mezrach, on the north-west. See Tribe; ZEBULON.

Sarganî. An Arabian sect of this name is mentioned by Asseman. He considers them to have been a branch of the Menemites (q. v.). They held the opinions of Paul of Samosata and of Arius, but were converted and admitted to Catholic communion by Maranames, metropolitan of Adiabenus, in the year 760. Some, however, were found a hundred years later in Babylon.

Sarmenlitii, one of the numerous opprobrious epithets with which the enemies of the early Christians accosted them. It is derived from the word sarmenta, sarmina, the piles of fagots around the stake to which the martyr was fastened.

Sar'ôn (ο Σαρών v. r. άσσαράν, i. e. Σαρών, the Sharon), the district in which Lydda stood (Acts ix, 35); the Greek form of the name SHARON (q. v.) of the Old Test. "The absence of the article from Lydda, and its presence before Saron, is noticeable, and shows that the name denotes a district—as in 'The Shefelah, and in our own 'The Weald,' 'The Downs,'"

Saron, in Greek mythology, was a king of Trozene, who was fond of the chase, and built a temple to Diana. While pursuing a deer he fell into the gulf which was from that time known as the Saronian Gulf. He was buried in the grove of Diana.

Saronia (Σαρωνια), a surname of Artemis at Trozene, where an annual festival was celebrated in her honor under the name of Sarothes. See SARONS.

Saro'thîi (Σαρωθĭι v. r. Σαρωθίι; Vulg. Curoneth), a person named (1 Esdr. v, 34) as one of the heads of the families of "Solomon's servants" who returned from Babylon with Zerubbabel; but see the Hebrew lists (Ezra ii, 57; Neh. vii, 99).

Sarpédon, in Greek mythology, was (1) a son of Jupiter and Europa, who quarrelled with his brother Minos and was compelled to leave Crete. He took possession of Lycaon, and was permitted by Jupiter to live the period of time allotted to three generations of men. (2) A son of Jupiter and Laodamia, the daughter of Bellerophon. His uncles were engaged in a protracted dispute for the possession of the crown of Lycaon, which was decided in favor of the former, but afterwards he was awarded to him who should shoot a ring from the breast of an uninjured child. Laodamia presented her son for this trial, and the generosity of the mother led to his being appointed king. When the Trojan war broke out, both parties sought his aid. He decided in favor of Triam, and inflicted great injury on the Greeks. But he died at the beginning of the earth-shock, Telpeomon (being at the same time severely wounded himself), led the fifth part of the army in the storming of the fortifications, mounted the wall, slew Alcaeus and opened the way for the advance of the Trojans, and
covered Hector when stricken down by Ajax, but ultimately fell by the hand of Patroclus. His horses and armor became the spoil of the Greeks, but his body was, by Jupiter’s command, borne to Lyacia for honorable interment by the hands of Sleep and Death.

(5.) A son of Neptune and brother of Polty, who lived in Thessaly, and was given to deeds of violence. He was slain by Hercules.

Sarpedonía (Σαρπεδώνια), a surname of Artemis, derived from Cape Sarpedon, in Cilicia, where she had a temple with an oracle (Strabo, xiv, p. 676).

Sarpédonius, a surname of Apollo in Cilicia.

Sarpí. See Paul (Father).

Sarón, in Roman mythology, was a god of husbandry whose province was the hoeing and cultivating of the growing crops.

Sarschim (Heb., שָׁרֶשֶּם, Sarschéem), probably prince of the eunuchs; Sept. [with great confusion] נאשׂוֹדָעֵר y. n. נאשׂוֹפָעָעֵר, etc.; Vulg. Sarachina, one of the generals of Nebuchadnezzar’s army at the taking of Jerusalem (Jer. xxxix, 6), B.C. 586. He appeareth to have held the office of chief eunuch, for Rab-saris (q. v.) is probably a title and not a proper name. In Jer. xxxix, 13, Nebushashan is called Rab-saris, “chief eunuch,” and the question arises whether Nebushashan and Sarschim may not be names of the same person. Gesenius conjectures (Thesaur. s. v.) that Sarschim and Rab-saris may be identical, and both titles of the same office. See SAMGAR-NEBO.

Sárta (Σέρτα), the name of a mountain on which the Jews annually lighted the beacon-fire (the one next to the Mount of Olives) to herald the new moon (Reland, Palest., p. 346). In one passage it is erroneously written Sartan, יְסָרֵת (Schwarz, Palest. p. 162). It is undoubtedly the present Kurn Surtubah (Horn of Sartaba), on the edge of the Ghôr, or Jordan valley, not far north of Jericho (Robinson, Bibl. Res. iii, 242, new ed.). The summit still retains traces of the platform erected for building the beacon-fires, which Liet. Conder of the English Engineers has mistaken for the remains of the memorial altar of Josiah. xxii, 10 (Quar. Report of “Pal. Explor. Fund.”, Oct. 1874, p. 241 sq.).

Sarto, Andrea Vannucci, called Del Sarto, an Italian painter, was born at Florence about 1488. Having shown a taste for drawing, he was placed with a goldsmith to learn his trade. Giovanni Barile, a painter, persuaded his father to intrust him to his care, and he remained with Barile three years; he was then placed by him with Pietro Cosimo. Leaving the school of Cosimo, he formed an intimacy with Francisco Bigio, with whom he executed some works in the public buildings of Florence, which gained him considerable reputation. We are told by Vasari that Sarto passed some time in Rome. After his return, he painted for the Monastery of the Salvi his admired pictures of the Descent of the Holy Ghost, the Birth of the Virgin, and the Last Supper. Francis I, king of France, desirous of procuring specimens of Italian art, Sarto was commissioned to paint a picture for his majesty, and sent in a Dead Christ, with the Virgin, St. John, and other figures, which are now among the chief ornaments of the Gallery of the Louvre. The king invited him to Paris, where he obtained employment from Francis and the nobility. His wife urging his return to Florence, he obtained leave of absence, and was intrusted with a considerable sum of money for the purchase of statues, pictures, etc. Having spent the king’s money, as well as his own, he sank into poverty, and died of the plague in 1530.

The churches, convents, and palaces of Florence contain many of his best works. In the National Gallery are two pictures by him, the Holy Family and his own portrait.

S attribution, one of the ablest, most fruitful, and genial theologians of modern orthodox Lutheranism, was born at Darmstadt, May 10, 1797, and died at Königsegg June 18, 1859. While studying at Göttingen (1815-18), he fell under the earnest religious influence of Panck. In 1819 he began his public lecturing in the University, and to the writing of those numerous genial writings which have induced some to call him the St. John of Lutheranism. The first that appeared was three essays—one on the Purpose of Jesus in Founding the Church; the second on the Origin of the Gospel (afterwards disavowed); and the third on the Doctrine of Grace and Faith in the Lutheran Church followed (1821) the Lutheran Doctrine of Human Ability, in which he opposed Schleiermacher. In 1821 he became professor of theology at Marburg. Here he issued two works, The Doctrine of Protestants as to the Respect due to the Civil Magistracy, and Religion Outside of the Limits of Mere Reason. In 1824 he received the doctorate and accepted a call to Dorpat. Here appeared successively his Contributions to Evangelical Orthodoxy, in which he opposed Rühr, Bretscheider, and Rationalism in general. In 1851 he issued his Discussion of the Person and Work of Christ, which speedily passed through seven editions, and was translated into other languages. Leaving two works attracted to him very general attention, as did also his contributions to Hengstenberg’s Church Journal, in which appeared from 1834 to 1836 his vigorous assaults upon Möhler’s Symbolik. After eleven years of academic labor at Dorpat, he was called to Prussia in 1835, and appointed to the position of superintendent-general of the province of Prussia and director of the royal consistory. He entered upon his duties with a sermon in the royal court-church at Königsberg in December. In 1840 he began his work on moral theology, Die Lehre von der heiligen Liebe, which, with its modifications and its revisions for new editions, occupied him until 1856, and which he justly regarded as his chief title to a place in the world of theology. The movements of the fanatical “Friends of Light” induced Sartorius to issue, in 1845, a work on the Necessity and Obligatoryness of the Creeds. In 1852 appeared his work on Primitive Worship, the Priesthood, and the Sacraments; in 1853 his Works of the Augsburg Confession; and in 1855 his Meditations of the Glorious Manifestations of God in his Church and the Presence of the Glorified Body of Christ in the Eucharist. After a ministry of twenty-four years, he died in the midst of his labors. The day before his decease he had labored upon a large polemical work against Romanism, published after his death by his disciple Giovanni Barile, a writer of ‘Deo Gloria! A Comparison of Lutheranism and Romanism in the Light of the Augsburg and the Tridentine Confessions, with Special Reference to Möhler’s Symbolik.’ Up to the end of his life he was a zealous contributor to Hengstenberg’s Church Journal. Some of his later papers were of a very severe polemical character. Only a few of his sermons have been printed. See Kurzt, Church History (Eng. transl.), ii, 372; Wuttke, Christian Ethics, i, 374; Herzog, Real-Encyclop. xiii, 426-428; Hagenbach, Hist. of Dogmatics, ii, 414, 406, 494. (J. P. L.)

Saíruch (Σαίρουχος), the Greek form (Luke iii, 95) of the name of the patriarch Seruq (q. v.), of the Syrian Reh. Saruk, Menachem, INS., an early Jewish scholar, was born at Basra, in Mesopotamia, in 860, and died about 970 at Cordova. He is the author of a Biblical dictionary called קסם פוני (Kesma Pinui), also קסם פוני also קסם פוני also קסם פוני, including the Aramaean of Daniel and Ezra, with explanations in Hebrew. A grammatical introduction precedes each letter (כומר מיקוד), and introductions relating to the preliminary grammatical studies, divided into ten chapters, supply in it the place of a grammar. Against this work Dunash ben-Labrat (q. v.) wrote a critique, which elicited a reply from Saruk. Saruk’s Leviya has been edited by Philipowski (Lond,1854). See First,
SARUM


Sarum, Use of. In former times each bishop had the power of making some improvements in the liturgy of his Church. In process of time different customs arose, and several became so established as to receive the names of their respective churches. The "use" or custom of Sarum derives its origin from Osmund, bishop of that see in A.D. 1078, and chancellor of England. Influenced by difficulties arising from an attempt to move away with the ancient Gregorian chanting, Osmund collected together the clergy, and composed a book for the regulation of ecclesiastical offices, which was entitled the Custom Book. The substance of this was probably incorporated into the missal and other ritual books of Sarum, and ere long almost the whole of England, Wales, and Ireland adopted it. When the archbishop of Canterbury celebrated the liturgy in presence of the bishops of his province, the bishop of Salisbury (probably in consequence of the general adoption of the "use" of Sarum) acted as precentor of the College of Bishops, a title which he still retains. See Use.

Sarvaguna, in Hindu mythology, is the all-seeing one, a surname of Siva.

Sarvastivāḍas, or Sarvastivādins (literally, those who maintain the reality of all existence), is the name of one of the four divisions of the Vaibhavika system of Buddhism. Its reputed father was Rāhula, the son of Buddha Sakyamuni. See Vaibhavika, Die Religion des Buddhismus (Berlin, 1857); Wassijew, Der Buddhismus und seine Dogmen (St. Petersburg, 1860).

Sarvātūla. See WORM.

Sassett, William Jeremiah, a minister of the Methodist Episcopal Church, South, was born in Hancock County, Ga., April 29, 1820, and graduated at Oglethorpe University in 1845. After graduation he studied law, but very early entered the ministry. His active work was soon interfered with by rheumatism. He then engaged in the work of education, and accepted, in 1849, the chair of English literature in Emory College, which he filled until 1858, when he became president of La Grange Female College. In Sept., 1858, he opened the Methodist College at Atlanta, Ga., which is still in existence, and at a very early day its halls were filled with young men, but the war coming on, so many of them entered the army that college exercises were necessarily suspended. Dr. Sassett retired to his farm in Georgia, where he remained until his death, Nov. 3, 1865. As a scholar, the attainments of Dr. Sassett were vast and extensive. As a preacher, his gifts were far from ordinary. Besides a large number of contributions to the periodical press, he published, Progress (1853):—Discussions in Literature (1860). See Minutes of Annual Conf. of Meth. Epis. Church, South, 1866, p. 574.

Sason, Aaron ben-Joseph. See Aaron ben-Joseph Sason.

Sasaortas, Jacob ben-Aaron, a Jewish writer, was born in Oran, North Africa. Very little is known about his early youth. In 1634 he became chief rabbi of six African communities, which position he held for two decades, when he was obliged to leave the country. In 1654 he arrived at Amsterdam, and a year later he was recalled by the emperor of Morocco, and charged with the ambassadorship to Spain. In 1668 he appeared as chief rabbi of London, which he left in 1672 for Hamburg. In the same year he was called to Amsterdam, and so likewise in 1680, where he went in 1698, to be gathered to his fathers in 1698. He is best known as the author of Hasid lekum, or index of Biblical passages which are explained in hagadaistic manner in the Jerusalem Talmud, being a supplement to the annotations of Ah. Pesaro (q. v.). He also wrote against the Pseudo-Messiah, Sabbatai Zebi (q. v.), in his *Habar olam belev ha-aretz* (Amst. 1737). See Fürst, Bib. Jud. iii, 251; Jost, Gesch. d. Judenth. u. s. Secten, iii, 168; Grätz, Gesch. d. Juden, x, p. 110 sq. (B. P.)

Sassanidae, the dynasty which succeeded that of the Arsacide on the throne of Persia (q. v.). See Müller, Chips from a German Workshop.

Sassi, Francesco Girolo, a noted monk, was born at Milan in 1678. He took orders in the brotherhood of the Oblates, and was made general of the order in 1700. He died at Milan, Nov. 2, 1721. He gave his life to religious instruction, and published several devotional works, among them Christi Laudes und Maria Laudes.

Satʹtan, the Scripture term for the chief of fallen spirits, and the arch-principle of evil. The doctrine of Satan and of satanic agency is to be made out from revelation, and from reflection in agreement with revelation. Suppose the subject need not deter us from a candid investigation of it.

I. Scripture Names or Titles of Satan.—Besides Satan, he is called the Devil, the Dragon, the Evil One, the Angel of the Bottomless Pit, the Prince of this World, the Prince of the Power of the Air, the God of this World, Apollyon, Apadon, Belial, Beelzebub. "Satan" and "devil" are terms by which he is distinguished from any other, the former being applied to him about forty times and the latter about fifty times. See each term.

Satan is the Hebrew word שֶׁטַּן, satan, transferred to the English. It is derived from the verb שָׁטַן, which means "to lie in wait," "to oppose," "to be an adversary;" hence, the noun denotes an adversary, or oppressor. The word in its generic sense occurs in 1 Kings xi, 14: "The Lord raised up an adversary (sidek; Sept. σαραίν) against Solomon," i.e. Hadad the Edomite. In the 23d verse the word occurs again, applied to Rezin. It is used in the same sense in 1 Sam. xxix, 4, where David is termed an adversary, and in Num. xii, 22, where the angel "stood in the way for an adversary (sidekin) to Balaam," i.e. to oppose him when he would go to Balak. It also occurs in Ps. lxxiv, 6, and the proverbial phrase "he that is an adversary (sidekin) to me is as my sword," Ps. lxxiv, 6, is the same as "he that is an adversary (sidekin) to me is as my sword." See also 2 Sam. xxix, 22, 1 Kings ii, 4, xi, 25, 1 Sam. ix, 6, where the Sept. has מֵעָרָיוֹן, מֶשֶׁכֵּשׁ, דַּבְּרֵי מְסֹלֹם, etc. In Ezch. iii, 1, the word occurs in its specific sense as a proper name. And he showed me Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right hand to resist them. But the Lord said unto Satan, The Lord rebuke thee, O Satan. Here it is manifest, both from the context and the use of the article, that some particular adversary is denoted. In Job i, ii, the same use of the word with the article occurs several times. The events in which Satan is represented as the agent confirm this view. Here is a distinguished adversary and tempter. See also 1 Chron. xxvi, 1. In all these latter passages the Sept. has σαράϊν, and the Vulg. Sargan.

When we pass from the Old to the New Test., this doctrine of an invisible evil agent becomes more clear. With the advent of Christ and the opening of the Christian dispensation, the great opposer of that kingdom was Sion, and the work of his adversary and tempter, Saviour, would naturally become more active and more known. The antagonism of Satan and his kingdom to Christ and his kingdom runs through the whole of the New Test., as will appear from the following passages and their contexts: Matt. iv, 10; xii, 26; Mark iv, 15; Luke x, 18; xvii, 3; Acts xxviii, 18; Rom. xvii, 20; 2 Cor. xi, 14; Heb. ii, 13; xiii, 9. Peter is once called
Satan, because his spirit and conduct, at a certain time, were a direct imitation of the spirit and intent of Christ, and so much in the same line of direction with the workings of Satan. This is the only application of the word in the New Test. to any but the prince of the apostate angels. In the New Test. the word is αὐτάκις, followed by the Yulg. Satanas, except in 2 Cor. xii, 7, where σατάν is used. It is found in twenty-five places, all of them in the apostles' epistles, but all excepting the responding word οἱ δαίμονες in about the same number. The title οἱ δρόμοι τῶν κόσμων τούτων is used three times; οἱ σατανικοὶ is used certainly six times, probably more frequently, and οἱ παράδεισος twice.

Devil (δαίμονας) is the more frequent term of designation, as Satan to the New Test. Both "Satan" and "devil" are in several instances applied to the same being (Rev. xii, 9), "That old serpent, the devil and Satan." Christ, in the temptation (Matt. iv.), in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term devil. Devil is the word δαίμονας transferred from the verb διαίμονας, "to thrust through," "to carry over," and, tropically, "to inform against," "to accuse." He is also called the accuser of the brethren (Rev. xii, 10). The Hebrew term Satan is more generic than the word devil, at least by its etymology. The former expresses his character as an opponent of all good; the latter denotes more particularly the relation which he bears to the saints, as their traducer and accuser. Δαίμονας is the uniform translation which the Sept. gives of the Hebrew Satan when used with the article. Farmer says that the term Satan is not appropriated to one particular person or spirit, but signifies an adversary, or opponent in general. This is to no purpose, since it is also applied to the devil as an adversary in particular. There are four instances in the New Test. in which the word "devil," diabolos, is applied to human beings. In three out of the four it is in the plural number, expressive of quality and not personality (1 Tim. iii, 11; 2 Tim. iii, 3; Titus ii, 15). In the fourth instance (John vi, 70), Jesus says to his disciples, "Have not I chosen you twelve, and one of you is a devil?" This is the only instance in the New Test. of its application to a human being in the singular number; and here Dr. Campbell thinks it should not be translated "devil." The translation is, however, of no consequence, since it is with the use of this word that the first and last of the great antitheses in the New Test. are introduced. It is the traditional name for the evil one, and indicates the obvious reasons for this application of δαίμονας to Judas, as an exception to the general rule, go to confirm the rule. The rule is that, in the New Test. usage, the word in the singular number denotes individuality, and is applied to Satan as a proper name. By the exception, it is applied to Judas, from his resemblance to the devil, as an accuser and betrayer of Christ, and from his contributing to aid him in his designs against Christ. With these exceptions, the unus quadam of the New Test. shows δαίμονας to be a proper name, applied to an extraordinary being, whose influence upon the human race is great and mischievous (Matt. iv, 1-11; Luke vii, 12. John v, 14. Acts xi, 19. Gal. iv. 11. 1 Pet. v, 8. 1 John iii, 8. Rev. xii, 9). See Devil.

The term "devil," which is in the New Test. the uniform translation of δαίμονας, is also frequently the translation of demon, δαιμων, and demonion, δαιμωνιον. Between these words and δαίμονας the English translators have made no distinction. The former are almost always used in the sense of angels, and are applied to the possessing spirits, but never to the prince of those spirits. On the other hand, δαίμονας is never applied to the demons, but only to their prince, thus showing that the one is used definitely as a proper name, while the others are used indefinitely as general terms. The sense which St. Augustine gives to δαίμονας, which in the English and most modern versions is lost, see Demon.

II. Personality of Satan.—We determine this point by the same criteria that we use in determining whether Cæsar and Napoleon were real, personal beings, or the personifications of abstract ideas. In the history concerning them, and the ascription of personal attributes to them. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. They describe him as having power and dominion, messengers and followers. He tempts and resists; he is held accountable, and is charged with having failed in his task of destroying the Jews in the Babylonian captivity and the Tribes of Israel. The punishment. On the supposition that it was the object of the sacred writers to teach the proper personality of Satan, they could have found no more express terms than those which they have actually used. To suppose that all thissemblance of a real, veritable, conscious moral agency is found in a tree; that the inspired penmen of the figure in such a way that, by no ascertained laws of language, it could be known that it was a figure—in such a way that it could not be taken to be a figure, without violence to all the rhetorical rules by which they on other occasions are known to have been guided. A personification protracted through such a book as the Bible, even should we suppose it to have been written by one person, is altogether anomalous and inadmissible. But to suppose that the several writers of the different books of the Bible, diverse in their style and intellectual habits, writing under widely differing circumstances, through a long period of nearly two thousand years, that Moses to John, fall into the use of the same personification, is to require men to believe that the inspired writers, who ought to have done the least violence to the common laws of language, have really done the most.

But there are other difficulties than these general ones by which the theory of personification is encumbered. This theory supposes the devil to be the principle of evil. Let it be applied in the interpretation of two or three passages of Scripture. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. iv, 1-11). Was Jesus tempted by a real, personal being? or was it by the principle of evil? If by the latter, in whom or what did this principle reside? Was it in Jesus? Then it could not be true that in him was no sin. The very principle of sin was in him, which would have made him the tempter of himself. This is bad hermeneutics, producing worse theology. Let it also be remembered that this principle of evil is the modern term for the influence of some conscious moral being. Sin is evil only as it implies the state or action of some personal and accountable agent. Again: "He was a murderer from the beginning, and abode not in the truth, he is a liar and the father of it." (John vii, 44). With what propriety could these specific acts of guilt be charged upon an abstraction? An abstraction a murderer! a liar! Seriously to affirm such things of the mere abstraction of evil is a solemn fiction; while to assert them of a fallen angel, who beguiled Eve by falsehood, and brought death upon all the race of man, is an intelligible and affecting truth.

It would be a waste of time to prove that, in various degrees of clearness, the personal existence of a Spirit of Evil is revealed again and again in Scripture. Every quality, every action, which can indicate personality, is attributed to him in language which cannot be explained away. It is not difficult to see why it should be thus revealed. It is obvious that the fact of his existence is an article of faith. Herein lies the value of the case, that it could not be discovered, although it might be suspected, by human reason. It is in the power of that reason to test any supposed manifestations of supernatural power, and any asserted principles of divine action which fall within its sphere of experience. But the Spirit of Evil does not operate by such examination satisfy itself of the truth and divinity of a Person or a book; but, having done this, it must then accept and understand, without being able to test, or to explain, the disclosures of this divine authority upon
subjects beyond this world (the "heavenly things," of which it is said that none can see or disclose them, save the "Son of Man who is in heaven").

It is true that human thought can assert an a priori probability or improbability in such statements made, based on the perception of a greater or less degree of accordance in principle between what things are seen and the things believed; of the effectiveness of the inner powers and the causes, which are revealed from the regions of mystery. But even this power of weighing probability is applicable rather to the fact and tendency than to the method of supernatural action. This is true even of natural action beyond the sphere of human observation. The laws of the physical worlds, for example, it may be asserted without doubt that in all the orbs of the universe the divine power, wisdom, and goodness must be exercised; but the inference that the method of their exercise is found there, as here, in the creation of sentient and rational beings is one at best of but moderate probability. Still more is this the case in the spiritual world. Whatever supernatural orders of beings may exist, we can conclude that in their case, as in ours, the divine government must be carried on by the union of individual freedom of action with the overruling power of God, and must tend finally to that good which is his central attribute. But beyond this we can assert nothing beyond a certain, and by the deliberate action of other men. He can conclude with certainty that both series of causes must exist by the permission of God, and must finally be overruled to his will. But whether there exist any superhuman but subordinate cause of the circumstances, and whether there be any similar influence acting in the outer world, is a question which he cannot answer with certainty. Analogy, from the observation of the only ultimate cause which he can discover in the visible world—viz., the free action of a personal will—may lead him, and generally has led him, to conjecture the affirmative; but still the impression is produced by analogy alone.

The tendency of the mind in its inquiry is generally towards one or other of two extremes. The first is to consider evil as a negative imperfection arising, in some unknown and inexplicable way, from the nature of matter, or from some disturbing influences which limit the action of goodness on earth; in fact, to ignore as much of evil as possible, and to declare that the residuum to any positive cause at all. The other is the old Persian or Manichean hypothesis, which traces the existence of evil to a rival creator, not subordinate to the Creator of good, though perhaps inferior to him in power, and destined to be overcome by him at last. Between these two stands the intermediate view of various modifications of thought and countless forms of superstition. Each hypothesis had its arguments of probability against the other. The first labored under the difficulty of being insufficient as an account of the anomalous facts, and indeterminate in its account of the disturbing cause; the second stood against that belief in the unity of God and the natural supremacy of good incomprehensible to the deepest instincts of the heart. But both were laid in a sphere beyond human cognizance; neither could be proved or disproved with certainty.

The revelation of Scripture, speaking with authority, meets the truth and removes the error inherent in both these hypotheses. It asserts in the strongest terms the perfect supremacy of God, so that under his permission alone, and for his inscrutable purposes, evil is allowed to exist (see, for example, Prov. xvi, 4; Isa. xlv, 7; Amos iii, 6; comp. Rom. ix, 22, 23). It regards this evil as an anomaly and corruption, to be taken away by a new manifestation of his omnipotence and wisdom.

The conquest of it begun virtually in God's ordinance after the fall itself, was effected actually on the cross, and shall be perfected in its results at the judgment-day. Still Scripture recognises the existence of evil in the world, not only as felt in outward circumstances ("the world"), and as inborn in the soul of man ("the flesh"), but also as a principle of evil in the inner working of an evil spirit, exercising that mysterious power of free-will, which God's rational creatures possess, to rebel against him, and to draw others into the same rebellion ("the devil").

In accordance with the "economy" and progressive ness of God's revelation, the existence of Satan is but gradually revealed. In the first entrance of evil into the world, the temptation is referred only to the serpent. It is true that the whole narrative, and especially the spiritual nature of the temptation ("to be as gods"), which was united to the sensual motive, would force on any thoughtful reader the conclusion that something more than the mere perverted nature of the fallen angel was involved; but the time had not then come to reveal, what afterwards was revealed, that "he who sinneth is of the devil" (1 John iii, 8), and that "the old serpent" of Genesis was "called the devil and Satan, who deceiveth the whole world" (Rev. xii, 9; xx, 20).

Throughout the whole period of the patriarchal and Jewish dispensations, this vague and imperfect revelation of the source of evil alone was given. The Source of all Good is set forth in all his supreme and unapproachable majesty; evil is known negatively as the falling away from him; and the "vanity" of idols, rather than any positive evil influence, is represented as the opposite to his reality and goodness. The law gives the "knowledge of sin" in the soul, without referring to any external influence of evil to foster it; it denounces idolatry, without even hinting, what the New Test. declares plainly, that such evil implied a "power of Satan."

The book of Job stands, in any case, alone (whether we refer to his personal experience, or to the logical, literary, or analogous reasons), as a further instance of the basis of "natural religion," apart from the gradual and orderly evolutions of the Mosaic revelation. In it, for the first time, we find a distinct mention of Satan, the adversary of Job. But it is important to remark the emphatic stress laid on his subordinate position, on the absence of any power, or any influence, on the other hand, of the grander Spirit. He conceived among the "sons of God" to present himself before the Lord; his malice and envy are permitted to have scope, in accusation or in action, only for God's own purposes; and it is especially remarkable that no power of spiritual influence, but only a power over outward circumstances, is attributed to him. All this is widely different from the clear and terrible revelations of the New Test. The captivity brought the Israelites face to face with the great dualism of the Persian mythology, the conflict of Ormuzd with Ahriman, the co-ordinate spirit of evil. In the books written after the captivity we have again a picture of the struggle which is enacted in heaven, and is confessed by all that the Satan of Scripture bears no resemblance to the Persian Ahriman. His subordination and inferiority are as strongly marked as ever. In 1 Chron. xxi, 1, where the name occurs without the article ("an adversary," not "the adversary"), the comparison with 2 Sam. xxiv, 1 shows distinctly that, in the depiction of the "anger of the Lord," it is made clear that it worked out the "anger of the Lord" against Israel. In Zech. iii, i, 2, Satan is čadvaičov (as in 1 Pet. v, 8), the accuser of Joshua before the throne of God, rebuked and put to silence by him (comp. Psa. cix, 6). In the case, as of the good angels, so also of the evil one, the
presence of fable and idolatry gave cause to the manifestation of the truth. See Angel. It would have been impossible to guard the Israelites more distinctly from the fascination of the great dualistic theory of their conquerors.

It is perhaps not difficult to conjecture that the reason of this reserve as to the disclosure of the existence and nature of Satan is to be found in the invertebrate tendency of witchcraft (Exod. xxiii, 18; Deut. xviii, 10), and in the narrative of the possession of men by an "evil" or "lying spirit from the Lord." (1 Sam. vii, 14; 1 Kgs. xxii, 22). "Satan," therefore, is quite unusual, in great degree, on the supposed power of their false gods to inflict evil. The existence of evil spirits is suggested to them in the stern prohibition and punishment of witchcraft (Exod. xxiii, 18; Deut. xviii, 10), and in the narrative of the possession of men by an "evil" or "lying spirit from the Lord." (1 Sam. vii, 14; 1 Kgs. xxii, 22). "Satan," therefore, is quite unusual, in great degree, on the supposed power of their false gods to inflict evil. The existence of evil spirits is suggested to them in the stern prohibition and punishment of witchcraft (Exod. xxiii, 18; Deut. xviii, 10), and in the narrative of the possession of men by an "evil" or "lying spirit from the Lord." (1 Sam. vii, 14; 1 Kgs. xxii, 22).

But this tendency would have been increased tenfold by the revelation of the existence of the great enemy, concentrating round himself all the powers of evil and enmity against God. Therefore, it would seem, the revelation of the strong man armed was withheld until the stronger than he should be made manifest.

In the New Test. this reserve suddenly vanishes. In the interval between the Old and New Test. the Jewish mind had pondered on the scanty revelations already given of evil spiritual influence. But the Apocryphal books (as, for example, Tobit and Judith), while dwelling on the existence of the devil, have a name not of Satan. The same may be observed of Josephus. The only instance to the contrary is the reference already made to Wisd. ii, 24. It is to be noted also that the Targums often introduce the name of Satan into the descriptions of sin and temptation found in the Old Test., as, for example, in Exod. xxxii, 19, in connection with the worship of the golden calf (comp. the tradition as to the body of Moses, Deut. xxxiv, 5, 6; Judg. 9). See Michael.

But, while a mass of fable and superstition grew up on the general subject of evil spiritual influence, still the existence and nature of Satan remained in the background, felt, but not understood.

The New Test. first brings it plainly forward. From the beginning of the Gospel, when he appears as the personal tempter of our Lord, through all the Gospels, Epistles, and Apocalypse, it is asserted or implied, again and again, as a familiar and important truth. To refer this to mere "accommodation" of the language of the Old Testament concerning Satan is to substitute contradicts facts and evade the meaning of words. The subject is not one on which error could be tolerated as unimportant, but one important, practical, and even awful. The language used respecting it is either truth or falsehood; and unless we impute error or deceit to the writers of the New Test., we must receive the doctrine of the existence of Satan as a certain doctrine of revelation. Without dwelling on other passages, the plain, solemn, and unmetaphorical words of John viii, 44, must be sufficient: "Ye are of your father the devil. . . . He was a murderer from the beginning, and abides (ἐστὶν) not in the truth. . . . When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." See Demoniac.

III. Natural History.—1. Of the original nature and state of Satan, little is revealed in Scripture. Most of the common notions on the subject are drawn from mere tradition, popularized in England by Milton, but without any foundation in Scripture. The word Satan is spoken of as a "spirit" in Eph. ii, 2; as the prince or ruler of the demons (διάδοχος) in Matt. xxii, 24-26; and as having "angels" subject to him in Matt. xxv, 41; Rev. xii, 7, 9. The whole description of his person implies spiritual nature and spiritual influence. We conclude, therefore, that he was of angelic nature, a rational being, created free from sin, with knowledge, providence, wisdom, and energy; and not only so, but an archangel, one of the "princes" of heaven. See Angelchiel.

The class of beings to which Satan originally belonged, and which constituted a celestial hierarchy, is very numerous: "Ten thousand times ten thousand stood before him." (Dan. vii, 10). They were created independent (John i, 3). Analogy leads to the conclusion that there are different grades among the angels as among other races of beings. The Scriptures warrant the same. Michael is described as one of the chief princes (Dan. x, 13); as chief captain of the host of Jehovah (Jude, 9). Simon the Righteous is described as bearing the fallen angels (Col. ii, 15; Eph. vi, 12). It is also reasonable to suppose that they were created susceptible of improvement in all respects except moral purity, as they certainly were capable of apostasy.

2. As to the time when they were brought into being, the Bible is silent; and where it is silent, we should be silent, or speak with more caution. Some of the angels were called into existence after the creation of the world; among whom is Dr. John Dick. Others have supposed that they were created just anterior to the creation of man, and for purposes of a merciful ministration to him. It is more probable, however, that as they were the highest in rank among the creatures of God, so they were the first in the order of time; and that they may have continued for ages in obedience to their Maker, before the creation of man, or the fall of the apostate angels.

We cannot, of course, conceive that anything essentially original and finally lost was created by God. We find by experience that the will of a free agent is secure, by his permission, oppose his will; that the very conception of freedom implies capacity of temptation; and that every sin, unless arrested by God's fresh gift of grace, strengthens the hold of evil on the spirit till it may fall into the hopeless state of reprobation.

We can only conjecture, therefore, that Satan is a fallen angel, who once had a time of probation, but whose condemnation is now irrevocably fixed.

3. The Scriptures are explicit as to the apostasy of some, of whom Satan was the chief and leader. But of the time, cause, and manner of his fall, Scripture tells us scarcely anything. It limits its disclosures, as always, to that which we need to know. The passage on which all the fabric of tradition and poetry has been raised is Rev. xii, 7, 9, which speaks of "Michael and his angels" as "fighting against the dragon and his angels," till the "great dragon, called the devil and Satan," was "cast out into the earth, and his angels cast out with him." But never be the meaning of this passage, it is certain that it cannot refer to the original fall of Satan. The only other passage which refers to the fall of the angels is 2 Pet. ii, 4, "God spared not the angels, when they had sinned, but having cast them into hell, delivered them to chains of darkness (πτωτοῖς ἡμῶν ἄδεια ἀναγεννησίας θεοῦ ἀνθρώπου), reserved unto judgment," with the parallel passage in Jude 6, "Angels, who kept not their first estate (ἰπτὼν κατανεφελθήσαντο ἐμπροσθεν τοῦ θεοῦ), but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." In these mysterious passages, however, there is some difficulty in considering Satan as one of the rest, for they are in chains and sentenced (1 Pet. i, 18; Matt. xxv, 41; Rev. xii, 7, 9). The relation marked here denotes the instrumentality which the devil may have exercised in inducing those called his angels to rebel against Jehovah and join themselves to his interests. Aside from these passages, we have still to consider the declaration of our Lord in Luke x, 18, "I beheld (διάδοχος) Satan as lightning out of heaven." The fall of this last fact of his original fall (although the use of the imperfect tense and the force of the context rather refer it figuratively to the triumph of the disciples over the
evil spirits); but, in any case, it tells nothing of its cause or method. There is also the passage already quoted (John vili, 44), in which our Lord declares of him, that “he was a murderer from the beginning,” that “he stands not {ἱστήκει} in the truth, because there is no truth in him,” that “he is a liar, and the father of it. But here it seems likely the words ἀεὶ ἑρμηνεύεται refer to the translation under which the passage was vouchsafed by the apostles; perhaps the allusion is to his temptation of Cain to be the first murderer— an allusion explicitly made in a similar passage in 1 John iii, 9—12. The word ἴστηκε (wrongly rendered “abode” in the A. V.) and the rest of the verse refer to present time. The passage therefore throws little or no light on the cause and method of his fall. People have always had a notion that there has been an “expiation” in 1 Tim. iii, 6, “lest being lifted up by pride he fall into the condemnation {κακία} of the devil.” It is concluded from this that pride was the cause of the devil’s condemnation. The inference is a probable one; it is strengthened by the only analogy within our reach, that of the fall of man, in which the spiritual temptation of pride, the desire “to be as gods,” was the subtlest and most deadly temptation. Still it is but an inference; it cannot be regarded as a matter of certain revelation.

How Satan and his followers, being created so high in excellence and holiness, became sinful and fell is a question which theologians have differed, but which they have not settled. The difficulty has seemed so great to Schleiermacher and others that they have denied the fact of such an apostasy. They have untied the knot by cutting it. Still the difficulty remains. The denial of mystery is not the removal of it. Even philosophy teaches us to believe sometimes where we cannot understand. It is here that the grave question of the introduction of evil first meets us. If we admit the fact of apostasy among the angels, as by a fair interpretation of Scripture we are constrained to do, the admission of such a fact in the case of human beings will follow more easily, they being the lower order of creatures, in whom defection would be less surprising.

4. In his physical nature, Satan is among those that are termed spiritual beings; not as excluding necessarily all idea of matter, but as opposed rather to the animal nature. The good angels are all ministering spirits, πνεύματα (Heb. i, 14). Satan is one of the angels that kept not their first principality. The fall produced no material or metaphorical corruption. Paul, in warning the Ephesians against the wiles of the devil, tells them (Eph. vi, 12) that they contended not against flesh and blood, mere human enemies, but against principalities and powers—against the rulers of the darkness of this world; against spiritual wickedness in high places. Cornelius' interest is better than human and even superhuman foes, the latter being spiritual natures, or spirits, in opposition to flesh and blood (Rosenmüller, ad loc.). Satan is immortal, but not eternal; neither omnipotent nor omnipresent, but raised high above the human race in knowledge and power. The Persian mythology in its early stage, and sub-sequently the Gnostics and Manicheans, ranked the evil principle as coeval and co-ordinate, or nearly so, with God, or the good principle. The doctrine of the Jewish Church always made him a dependent creature, subject to the control of the Almighty. By the modifications which Zoroaster subsequently introduced, the Persian angelology came nearer to resemble that of the Jews. Some have ascribed to Satan the power of working miracles, contending that there are two series of antagorical miracles running through the Bible. To the miracles of Moses were opposed those of the Egyptian magicians; and to those of Christ and his apostles, the signs and wonders of false prophets. The divine and the satanic. Olshausen maintains this view, as do some of the older commentators (Biblischen Commentar, i, 242). The evidence in support of such a belief has not been sufficient to procure for it general acceptance (see Rosenmüller and Calvin on Matt. xxiv, 24; 2 Thess. ii, 9; Hengstenberg, Egypt and the Books of Moses, ch. iii; also Rosenmüller and Bush on Exod., ch. viii). With a substantial presence in only one place at one time, yet, as the head of a spiritual kingdom, he is virtually present wherever his angels or servants are executing his will.

5. Scripture describes to us distinctly the moral character of Satan. This is no matter of barren speculation to those who, by yielding to evil, may become the “children of Satan” instead of “children of God.” The ideal of goodness is made up of the three great moral attributes of God—love, truth, and purity, or holiness—combined with that spirit which is the natural temper of a finite and dependent creature, the spirit of independence, or freedom, the spirit of pride. These qualities are dwelt upon as the characteristics of the devil. In John viii, 44, compared with 1 John iii, 10—15, we have hatred and falsehood; in the constant mention of the “unclean” spirits, of which he is the chief, we find impurity; from 1 Tim. iii, 6, and the narrative of the temptation, we trace the spirit of pride. These are especially the “sins of the devil;” in them we trace the essence of moral evil and the features of the prostrate mind. Add to this a spirit of restless activity, a power of craft, and an intense desire to spread corruption, and with it eternal death, and we have the portrait of the spirit of evil as Scripture has drawn it plainly before our eyes.

More particularly, Satan’s character is denoted by his titles, Satan, Adversary, Diabolos, False Accuser, Tempter, etc. All the representations of him in Scripture show him to have unfolded and confirmed evil as the basis of his character, exhibiting itself in respect to God in assuming to be his equal, and in wishing to transfer the homage and service which belong only to God to himself; and, in respect to men, in efforts to draw them away from God and attach them to his kingdom. The evil develops itself in all possible ways and by all possible means of opposition to God, and to those who are striving to establish and extend his dominion. The immutability of his evil character precludes the idea of repentance, and, therefore, the possibility of recovering grace. “He possesses an understanding which misapprehends exactly that which is most worthy to be known, to which the key fails without which nothing can be understood in its true relation and meaning in its depth; it may penetrate, however wide it may reach. He is thereby necessarily unblissful; torn away from the centre of life, yet without ever finding it in himself; from the sense of inward emptiness, continually driven to the exterior world, and yet with it, as with himself, in eternal contradiction; forever fleeing from God, yet, yet, ever laboring to frustrate his designs, yet always conscious of being obliged to promote them; instead of enjoyment in the contemplation of his excellence, the never satisfied desire after an object which it cannot attain; instead of hope, a perpetual wavering between doubts and despair; instead of power, a powerless hatred against God, against his fellow-beings, against himself” (Westcott).

IV. Satan’s Power and Action.—Both these points, being intimately connected with our own life and salvation, are treated with a distinctness and fulness remarkably contrasted with the obscurity of the previous subjects.

The agency of Satan extends to all that he does or causes to be done. To this agency the following restrictions have generally been supposed to exist: It is limited, first, by the direct power of God; he cannot transcend the power on which he is dependent for existence; secondly, by the finiteness of his own created faculties; thirdly, by the insufficiency of the creature and effect, or the laws of nature. The miracles, which he has been supposed to have the power of working, are denominated lying signs and wonders (2 Thess. ii, 9). With these restrictions, the devil goes about like a roaring lion.
SATAN

His agency is moral and physical. First, moral. He beguiled our first parents, and thus brought sin and death upon them and their posterity (Gen. iii.). He moved David to number the people (1 Chron. xxii. 1). He stirred up Judas to betray his master (Luke xxii. 3); instigated Ananias and Sapphira to lie to the Holy Ghost (Acts v. 3); and hindered Paul and Barnabas on their way to the Thessalonians (1 Thess. ii. 18). He is the spirit that now works in the children of disobedience (Eph. ii. 2); and he deceiveth the whole world (Rev. xii. 9).

The means which he uses are variously called wiles, darts, depths, snares, all deceivableness of unrighteousness. He darkens the understandings of men, to keep them in ignorance. He perverts their judgments, that he may lead them into error. He insinuates evil thoughts, and thereby awakens in them unholy desires. He excites them to pride, anger, and revenge; to discontent, repinings, and rebellion. He labors to prop up false systems of religion, and to corrupt and overturn the true one. He came into most direct and decided conflict with the Saviour (Mark xvi. 15). He is even now hoping to draw him from his allegiance to God, and procure homage for himself; but he failed in his purpose. Next, he instigated the Jews to put him to death, thinking thus to thwart his designs and frustrate his plans. Here, too, he failed, and was made to subservie the very ends which he most wished to prevent. Into a state of despair and most ignominious death, and with like ultimate success. God uses his temptations as the means of trial to his people, and of strength by trial; and points them out as a motive to watchfulness and prayer. Such are the nature and mode of his moral influence and agency.

His agency is also directed against the bodies of men, as well as against their souls. That the agency of Satan was concerned in producing physical diseases the Scriptures plainly teach (Job ii, 7; Luke xiii. 16). Peter says of Christ that he went about doing good and healing all that were oppressed of the devil (Acts x, 38). Hymenaeus and Alexander were delivered from Satan, that they might learn not to blaspheme (1 Tim. i. 20), where physical suffering by the agency of Satan, as a divine chastisement, is manifestly intended.

The power of Satan over the soul is represented as exercised either directly or by his instruments. His direct interference in the body of a person is some of a powerful and evil nature on those in whom lurks the germ of the same evil, differing from the influence exercised by a wicked man in degree rather than in kind; but it has the power of acting by suggestion of thoughts, without the medium of actions or words—a power which is only in a very slight degree exercised by men upon each other. This influence is spoken of in Scripture in the strongest terms as a real external influence, correlative to, but not to be confounded with, the existence of evil within. In the parable of the sower (Matt. xiii, 19), it is represented as a negative influence, taking away the action of the Word of God in souls; in the tares (ver. 28), as a positive influence for evil, introducing wickedness into the world. Paul does not hesitate to represent it as a power permitted to dispute the world with the power of God; for he declares to Agrippa that his mission was "to turn men from darkness to light, and from the power of the devil" (Acts xii. 23) of Satan unto God, and represents the communication, which cut men off from the grace of Christ in his Church, as a "delivery of them unto Satan" (1 Cor. v. 5; 1 Tim. i. 20).

The same truth is conveyed, though in a bolder and more startling form, in the epistles to the churches of the Apocalypse, where the body of the unbelieving Jews is called a "synagogue of Satan" (Rev. ii. 9; iii. 9), where the secrets of false doctrine are called "the depths of Satan" (ii, 24), and the "throne" and "habitation of Satan" are said to be set up in opposition to the Church of Christ. Another and even more remarkable expression of the same idea is found in the Epistle to the Hebrews, where the death of Christ is spoken of as intended to battle (xararpwiw) "him that hath the power (ro prophor) of death, that is, the devil," for death is evidently referred to here, he speaks of "the age" and "the power of death as inseparable from the power of corruption. Nor is this truth only expressed directly and formally; it meets us again and again in passages simply practical, taken for granted as already familiar (see Rom. vii. 20; 2 Cor. ii. 11; 1 Thess. ii. 18; 2 Thess. ii. 9; 1 Tim. v. 15). "Satan's seduction," says Dr. Shairies, "which thus pushes the face of satanic influence over the soul before us in plain and terrible certainty.

Yet, at the same time, it is to be observed that its language is very far from countenancing, even for a moment, the horrors of the Manichean theory. The influence of Satan is always spoken of as temporary and limited, subordinated to the divine counsel, and broken by the incarnate Son of God. It is brought out visibly, in the form of possession, in the earthly life of our Lord, only in order that it may give the opportunity of his triumph. As for himself, so for his redeemed ones, it is true that he "bristles up the hair of death," but we are never told that the "fire of, or seating of" Satan is permanent (Eph. vi. 12)."
are mostly spoken of in Scripture in reference to possession; but in Eph. vi, 12 they are described in various lights, as "principalties," (ἀρχῶν), "powers," (ἡγεμόνια), "rulers of the darkness of this world," and "spiritual powers of wickedness in heavenly places" (or "things") (τὰ πνευματικά τῆς ποιήσεως ἐν τοῖς ἑπωφορούσιν) and in all as "wrestling" against the soul of man. The same reference is made less explicitly in Rom. viii, 18 and Col. ii, 15. In Rev. xii, 7-9 they are spoken of as five on the one hand and as the Devil and Satan, against "Michael and his angels," and as cast out of heaven with their chiefs. Taking all these passages together, we find them sharing the enmity to God and man implied in the name and nature of Satan; but their power and action are but little dwelt upon in comparison with his. That there is against us a power of spiritual wickedness is a truth which we need to know, and a mystery which only revelation can disclose; but whether it is exercised by few or by many is a matter of comparative indifferance.

But the evil one is not only the "prince of the demons," but also he is called the "prince of this world" (ὁ διάρρηχος τοῦ κόσμου τούτου) in John xii, 31; xiv, 30; xvii, 11, and even the "god of this world" (ὁ θεὸς τοῦ αἰῶνος τούτον) in 2 Cor. iv, 4, the two expressions being used united in the words τοῦ κοσμοκράτορος τοῦ σκότους τοῦ αἰῶνος τούτον, used in Eph. vi, 12. (The word κόσμος, properly referring to the system of the universe, and so used in John xxi is generally applied in Scripture to human society as alienated from God, with a reference to the pomp and vanity which make it an idol [see, e.g., 1 John ii, 15] as ἀσώς refers to its transitory character, and is evidently used above to qualify the startling application of the word θεὸς, a "god of an age" being of course true of God at all. It is used with κόσμος in Eph. ii, 2.) This god of this world, however, set forth himself as a delegated authority in the inspiration of our Lord (Luke i, 6), and the temptation would have been unreal had he spoken altogether falsely. It implies another kind of indirect influence exercised through earthly instruments. There are indications in Scripture of the exercise of this power through inanimate instruments, of an influence over the powers of nature, and what men call the "chances" of life. Such a power is distinctly asserted in the case of Job, and probably implied in the case of the woman with a spirit of infirmity (in Luke xiii, 16), and of Paul's "thorn in the flesh" (2 Cor. xi, 30). There is a consistent use of such action to the angels of God (as in Exod. xiii, 23; 2 Sam. xxiv, 16; 2 Kings xix, 35; Acts xii, 23), and, in our ignorance of the method of connection of the second causes of nature with the supreme will of God, we cannot even say whether it has in it any antecedent improbability; but it is little dwelt upon in Scripture in comparison with the other exercise of this power through the hands of wicked men, who become "children of the devil," and accordingly "do the lusts of their father." (See John vii, 44; Acts xii, 10; 1 John iii, 8-10; and comp. John vii, 70.) In this sense the Scripture regards all sins as the "works of the devil," and traces to him, through the instrumentality of humans, both spiritual and physical, all the persecution and hindrances which oppose the Gospel (Rev. ii, 10; 1 Thess. ii, 18). Most of all is this indirect action of Satan manifested in those who deliberately mislead and tempt men, and who at last, independent of any interest of their own, come to take an unmanly pleasure in the sight of evil-doing in others (Rom. i, 32).

The method of his action is best discerned by an examination of the title by which he is designated in Scripture. He is called emphatically ὁ διάβολος, the "devil." The derivation of the word in itself implies only the endeavor to break the bonds between others and himself, and himself, and himself, (τῶν ἐνέργειν ἐν τῇ ἀνθρώπω) but common usage adds to this general sense the special idea of "setting at variance by slander." In the New Test. the word διάβολος is used three times as an epithet (1 Tim. iii, 11; 2 Tim. iii, 3; Tit. ii, 3), and in each case with something of the special meaning. In the application of the title to Satan both the general and the special senses should be kept in view. His general object is to break the bonds of communion between God and man, and the bonds of truth and love which bind men to each other—to set each soul at variance both with men and God, and so reduce it to that state of self-will and self-govemance which is the seed-seat of sin. One special means by which he seeks to do this is the slander of God to man and of man to God.

The slander of God to man is seen best in the words of Gen. iii, 5: "Ye shall surely die: for God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil." These words contain the germ of the false notions which keep men from God, or reduce their service to him to a hard and compulsory slavery, and which the heathen so often adopted in all their hideousness, when they represented their gods as either careless of human woe and woe or "envious" of human excellence and happiness. They attributed selfishness and jealousy to the giver of all good. This is enough (even without the imputation of falsehood which is added) to pervert man's natural love of freedom till it rebels against that which is made to appear as a hard and arbitrary tyranny, and seeks to set up, as it thinks, a freer and nobler standard of good. Ye are the alien gods of man to man, by which Satan and his agents still strive against his reigning grace.

The slander of man to God is illustrated by the book of Job (Job i, 9-11; ii, 4, 5). In reference to it, Satan is called the "adversary" (ἀντίπαθος) of man in 1 Pet. v, 8, and represented in that character in Zech. iii, 1, 2; and more plainly still designated in Rev. xii, 10 as the "accuser of our brethren, who accused them before our God day and night." It is difficult for us to understand what can be the need of accusation, or the power of slander, under the all-searching eye of God. The mention of it is clearly an accommodation of God's judgment to the analogy of our human experience; but we understand by it a practical and awful truth, that every sin of life, and even the admixture of lower and evil motives which taints the best actions of man, will rise up against us at the judgment to claim the soul as their own, and fix forever that separation from God which, through the ages, is distributed to the race. The accusation of Satan shall in some way bear a leading part, pleading against man, with that worst of slanders which is based on perverted or isolated facts; and shall be overcome, not by any counter-claim of human merit, but "by the blood of the lamb," received in true and steadfast faith.

But these points, important as they are, are of less moment than the disclosure of the method of Satanic action upon the heart itself. It may be summed up in two words—temptation and possession.

The subject of temptation is illustrated, not only by abstract statements, but also by the record of the temptations of our Lord Jesus Christ (2 Cor. x, 10; 1 Tim. iv, 14, 15), and all the persecution and hindrances which oppose the Gospel (Rev. ii, 10; 1 Thess. ii, 18). Most of all is this indirect action of Satan manifested in those who deliberately mislead and tempt men, and who at last, independent of any interest of their own, come to take an unmanly pleasure in the sight of evil-doing in others (Rom. i, 32).

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privilege; but there is over it the moral power of God's law, which, by the very fact of its truth and goodness, acknowledged as they are by the reason and the conscience, should regulate the human will. The need of the individual will, free through conviction, so as to be in harmony with the will of God, is a still severer trial, with the reward of still greater spiritual progress if we sustain it, with the punishment of a subtler and more dangerous fall if we succumb. In its struggle the spirit of man can only gain and sustain its ascendancy by that ceaseless grace of God, given through the communion of the Holy Spirit, which is the breath of spiritual life.

It is this tentability of man, even in his original nature, which is represented in Scripture as giving scope to the evil action of Satan. He is called the "tempter" (as in Mark iv, 1; 1 Thess. vi, 5). He has power, as the record of Gen. iii shows clearly, first, to present to the appetites or passions their objects in vivid and captivating forms, so as to induce man to seek these objects against the law of God "written in the heart:" and next, to act upon the false desire of the will for indecency. In a positive sense the devil is well known in practice, practically, judging and determining) "good and evil." It is a power which can be resisted, because it is under the control and overruling power of God, as emphatically laid down in 1 Cor. xiv, 13; James iv, 7, etc.; but it can be so resisted only by yielding to the grace of God, and by a struggle (sometimes an "agon") in reliance on it.

It is exercised both negatively and positively. Its negative exercise is referred to in the parable of the sower, as taking away the word, the "engrafted word" (James i, 21) of grace, i.e., as interposing itself, by consent of man, between him and the channels of God's grace. Its positive exercise is the setting forth of the gospel, of the qualities of the gospel, and the tares, represented as sowing actual seed of evil in the individual heart or the world generally; and it is to be noticed that the consideration of the true nature of the tares (Zek a'vat) leads to the conclusion, which is declared plainly in 2 Cor. xi, 14, viz., that evil is introduced into the heart mostly as the counterfeit of good.

This exercise of the tempter's power is possible, even against a sinless nature. We see this in the temptation of our Lord. The temptations presented to him appeal, first, to the natural desire and need of food; next, to the desire to be exalted. He is offered bread, and, for the sake of prayer, the throne of God and the blessed angels. In the midst of the temptations, in the midst of the temptation of the flesh, he was tempted by the power of Satan, and, as he was tempted, he yielded, he was conquered, and was overcome by the power of Satan, and was delivered, and was overthrown.

But in the temptation of a fallen nature Satan has a greater power. Every sin committed makes a man the "servant of sin" for the future (John viii, 34; Rom. vi, 16); it therefore creates in the spirit of man a positive tendency to evil, which sympathizes with, and aids the temptation of the evil one. This is a fact recognised by experience; the doctrine of Scripture, inscrutable mysteriously, but unmistakably declared, is that, since the fall, this evil tendency is born in man in capacity, prior to all actual sins, and capable of being brought out into active existence by such actual sins committed. It is that which Paul calls "a law," i.e., (according to his universal use of the word) an external power of "sin" over man, bringing the inner man (the νοῦς) into captivity (Rom. vii, 14-24). Its power is broken by the atonement and the gift of the Spirit, but yet not completely cast out; it still "lusts against the spirit" so that men "cannot do the things which they would" (Gal. vii, 17). It is to this spiritual power of evil, the tendency to false doctrine, unbelief, unbelief, independently of any benefit the Spirit could have derived from them, that Satan is said to appeal in tempting us. If his temptations were yielded to without repentance, it becomes the reprobate (αδελφοί) mind, which delights in evil for its own sake (Rom. i, 28, 32), and makes men emphatically "children of the devil" (John viii, 44; Acts xiii, 10; 1 John iii, 8, 10) and "accursed" (Matt. xxxv, 41), fit for "the fire prepared for the devil and his angels." If they be resisted, as by God's grace they may be resisted, then the evil power (the "flesh" or the "old man") is gradually "crucified" or "mournful" until the soul is prepared for that heaven where no evil can enter.

This twofold power of temptation is frequently referred to in Scripture as exercised chiefly by the suggestion of evil thoughts, but occasionally by the delegated power of Satan over outward circumstances. To this latter power is to be traced (as has been said) the loss of Joseph (Gen. xxxvii, 28), the death of Job (Job i, ii), the remarkable expression used by our Lord as to the woman with a "spirit of infirmity" (Luke xxi, 16), the "thorn in the flesh," which Paul calls the "messenger of Satan" to buffet him (2 Cor. xii, 7). Its language is plain, incapable of being explained as metaphor or poetical personification of an abstract principle. Its general statement is verified by examples of temptation. (See, besides those already mentioned, Luke xxiii, 5; John xxiii, 27; Judas); Luke xxii, 31; Peter; Acts v, 3 (Ananias and Sapphira); 1 Cor. vii, 5; 2 Cor. ii, 11; 1 Thess. iii, 5.) The subject itself is the most startling form of the mystery of evil; it is one on which, from our ignorance of the connection of the first cause with the second causes in nature, and of the process of origin of human thought, experience can hardly be held to be competent either to confirm or to oppose the testimony of Scripture.

It is of no avail that there are difficulties connected with the agency ascribed to Satan. Objections are of little weight when brought against well-authenticated facts. Any objections raised against the agency of Satan are equally valid against his existence. If he exists, he must act; and if he is evil, his agency must be evil. The fact of such an agency being revealed as it is, is every reason why we should act in the same way as Christ and the saints. Both good and bad agencies, as well as the existence and agency of good angels. Neither reason nor consciousness could itself establish such a fact; but all the testimony they are capable of adducing is in agreement with the Scripture representation on the subject.

On the subject of demonical possession (q. v.) it is sufficient here to remark that although widely different in form, yet it is of the same intrinsic character as the other power of Satan, including both that external and internal influence to which reference has been made above. It is disclosed to us only in connection with the revelation of that redemption from sin which destroys it—a revelation which has its counterpart manifested in itself at the atonement in its effects at the great day. Its end is seen in the Apocalypse, where Satan is first "bound for a thousand years," then set free for a time for the last conflict, and finally "cast into the lake of fire and brimstone . . . for ever and ever" (xx, 3, 7-10).

V. Traditions.—According to the Mohammedans, who have derived their account from Jewish traditions, Satan, or, as they sometimes call him, Eblis, was an angel whom God employed to destroy the Jinns or Genii, a race intermediate between men and angels, who tenanted the earth before the creation of Adam. In riches, power, and magnificence, the pre-Adamite sultans of the Jinns far surpass any height to which monarchs of the human race have attained; but the pride with which such gloriers inspired them filled them with impiety, and
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Their use distinctive marks, and wear a double string of silk bound around the right wrist. They do not uniformly employ frontal lines, but some make a perpendicular streak with ashes of a burnt-offering to Hanuman. Their moral system approaches that of the Hindu Quietists or the Greek Stoics, consisting chiefly of a spirit of rigid indifference to the world, its pleasures and its pains, advantages and disadvantages: and a strict adherence to all ordinary social and religious duties, combined with the calm hope of final absorption into the one spirit which pervades all things.

Satanians, a branch of the Mæssalians, who appeared about A.D. 890. They derived their name from the theory which they are alleged to have held, that the power of Satan or evil men makes it right for them to pray that he will not exercise it to their harm. This opinion seems to be the same as that on which the worship of the Yezedes (q. v.) is grounded.

Satanian. Heretics of this name are mentioned by the author of Prædiconatissimum as having derived their name from Satanus, and as maintaining the opinion that the resurrection of the dead will be a restoration of bodies as exactly the same in all respects as which they exist during the present life. This seems to be the same heresy which is numbered the eightieth by Philaster and the sixty-seventh by Augustine, and to whose adherents the name Eternals is given by Danneus in his tract on Augustine's treatise on heresy.

Satanow, Isaac ha-Levi, a Jewish writer, was a native of Satanow, in Russian Poland, where he was born in the year 1732. In 1772 he came to Berlin, where he began to issue those works for which he had prepared himself in his native place, and which have secured him a lasting memorial in Hebrew literature and Biblical exegesis. His works are, a short Hebrew grammar, entitled ספר כהנים, The Joyful Lips (Berl. 1778):—רבי דוד, a Hebrew dictionary in the manner of Kimchi's ספר הזהב (ibid. 1787; Prague, 1804):—רבי דוד, a Hebrew dictionary, also called ידיעות, a Biblical lexicographer, also called ידיעות (Berl. 1787):—A Hebrew commentary on and German translation of Job (ibid. 1799). Besides these, Satanow has also written several works of gnomes and aphorisms in imitation of the Psalms and Proverbs, as well as grammatical treatises, on the high and difficult passages of the Old Testament, which have not as yet been published. Satanow died in 1802. See Forst, Bibl. Jud., iii. 251 sq.; Delitzsch, Zur Geschichte d. jüdischen Poetien, p. 115 sq.; Jost, Gesch. d. Judenth. u. s. Scent., iii, 598, etc.; Kitto, Cyclop. s. v.; Etheridge, Intro. to Hebrew Lit., p. 935; Grütz, Gesh. d. Juden, xi, 192 sq.; Steinhaeuser, Bibl.-biograph. Handbuch, p. 124; Catalogus Libi. Hebr., in Biblioth. Rodil, p. 2502. (B.P.)

Satervis, in Persian mythology, is a prince of the stars and good genius who protects the region of the west, and is a leader in the contest with Ahraman. He raises the water from the sea and spreads it over the land in the form of rain.

Sathrabunnas (Σαθραβούνας), a Graded form (1 Esdr. vi. 7, 27 [vii, 1]) of the Chaldee name (Ezra v, 3, 6; vi, 6, 13) Sthetar-Broznai (q. v.).

Satisfaction (expressed in Hebrew by סָטָר, to fill; סָטָר, to satiate; and בּעָר, to glut, in Greek [according to the A. V.] by less distinctive terms, γραφίζω, to folder, once [Col. ii, 28] κατιούγοντι, satiety), in general, signifies the act of giving complete or perfect pleasure. In the Christian system it denotes that which Christ did and suffered in order to satisfy divine justice, to secure the honors of the divine government, and thereby make an atonement for the sins of his people (Heb.
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This use of the word satisfaction is taken from the sense of the word in the Roman law, viz., conferring a benefit on him who by some consideration consistent with a remission of the debt or offence for which the satisfaction is offered. The death of Christ as an expiatory sacrifice was the satisfaction for the sins of the world (1 John ii. 2; Rom. v. 11). Satisfaction is, in fact, propitiation and atonement. Christ's satisfaction is vicarious and expiatory, being made for us and instead of us, and not for our own meritorious acts or having ourselves in what he did to fulfill what the law demanded before man sinned, which was obedience. The satisfaction of Christ is to free us from misery, and the merit of Christ is to procure happiness for us. See Owen, On the Satisfaction of Christ; Gill, Body of Div. s. v.; Stillingfleet, On Satisfaction; Watts, Redeemer and Sustainer, p. 28, 32; Hervey, Theron and Aspasia; See Atonement; Propitiation.

SATISFACTION, ROMISH. The catechism of the Council of Trent defines "satisfaction" as "the compensation made by man to God by doing something in atonement for the sins which he has committed." The satisfaction which Christ makes on the cross, it is declared, is for man's actions both before and after God. "Cannonical satisfaction" is something—prayer, fasting, or alms-deeds—"which is imposed by the priest, and must be accompanied with a deliberate and firm purpose carefully to avoid sin for the future." This satisfaction is directed by the Council of Trent to be proportioned to the nature of the offence and the capability of the offender. It directly opposes the doctrine of justification by faith only, and is closely connected with the Romish notion of the merits of good works. See Penance.

Satnus, in Greek mythology, was a son of Eneus and the naid or nymph of the stream Satnioi. He was slain by Ajax, the son of Oileus.

Satrap (Heb. ochoasharpen, אֹכָשָׁפֶן; Sept. σατράπης and σατρατιγκ.; Vulg. satrapes; A. V. "ruler of provinces;" Esth. iii, 12; viii, 9; ix, 3; and with the Chal. text as Sarap in Dan. iii, 20, 22; 4, 18.). The genuine form of this name has been found in Indian inscriptions to be ksttrap, i.e. warrior of the host (see Benfey, in Gött. Gel. Anz. 1839, p. 805 sq.; Lassen, Zeitschrift f. d. Morgenl., iii, 161.), to which the Greek ἰχτράπης or ἰχτρατιγκος corresponds (Böckh, Corp. Inscur. No. 2891), from which the softer form satrapes gradually arose and passed into modern languages (Ge索尼us, Theaurus, s. v.). "These satraps are known in ancient history as the governors or viceroys of the provinces into which the Persian empire was divided. Strictly speaking, they had an extended civil jurisdiction over several smaller provinces, each of which had its own प्रधान, or governor. Thus Zerubbabel and Nehemiah were governors of Judah and the Chaldean territory (Ezra iv, 3, 6; Neh. ii, 9). The power and functions of the Persian satraps were not materially different from those of the modern Persian governors and Turkish pashas; and, indeed, the idea of provincial government by means of viceroy or intrusted with almost regal powers, is general juridical and, responsible only to the king, by whom they are appointed, has always been no prevalent in the East. The important peculiarity and distinction in the ancient Persian government, as admirably shown by Heeren (Researches, i. 489 sq.), was that the civil and military powers were carefully separated—the satrap being a very powerful civil and political chief, but having no command of the troops and garrisons, the commanders of which were responsible only to the king. The satraps, in their several provinces, employed themselves in the maintenance of order and the regulation of affairs; and they also collected and remitted to the court the stipulated tribute, clear of all charges for local government and for the maintenance of the troops (Xenoph. Cyrop. viii, 5, §3–8). In later times this prudent separation of powers became neglected by the governor of royal princes and other great persons (Xenoph. Anab. i, 1, §2), who were intrusted with the military as well as civil power in their governments—to which cause may be attributed the revolt of the younger Cyrus, and the other rebellions and civil wars, which, by weakening the empire, facilitated its ultimate subjugation by Alexander. See Persia.

Satrapes, in Greek mythology, is a name under which a bronze statue was set to Neptune, first at Samicum, and afterwards in Elis, which was constantly covered with a robe of woolen, another of linen, and a third of byssus.

Satchi, in Hindú mythology, was the wife of the sun-god Indra.

Satterlee, Alfred Brown, a Baptist missionary, was born at Sheldon, N. Y., Oct. 26, 1828, and was a graduate of Brown University, in the class of 1852. He pursued theological studies at the Rochester Theological Seminary, and received his appointment as a missionary of the American Baptist Missionary Union in 1853, and was set apart for the Arracan mission. He reached the field of his labors, Akyab, in Sept., 1855. He was not permitted to perform much service for his Master. At an early age of thirty-two he died of the cholera, July 1, 1856. (J. C. S.)

Satterpai, in Persian mythology, is the heaven of the fixed stars supposed to be situated below the heaven of the moon, and presided over by twelve genii of the twelve signs of the zodiac.

Sattiawoodi, in Hindú mythology, is a daughter of the king Dassarayen, who was first married to Parasen and afterwards to Sandanan.

Saturday (Saturn's day) was, next to the Lord's day, held by the ancient Christians in great veneration, and, especially in the Eastern parts, honored with all the public solemnities of religion. This observance of the day was, doubtless, out of respect to the feelings of the Jews, who were generally the first converts to the Christian faith, and who still retained great reverence for the Sabbath. The Western church regarded it as a fast, but the Greek Church observed it as a festival, in some Sabbath (Saturday) only excepted. This was called the Great Sabbath, between Good-Friday and Easter-day, when our Saviour lay buried, upon which account it was kept as a fast throughout the whole Church. Athanasius (Hom. de Semente, tom. i, p. 1060) tells us that they assembled on Saturdays—not that they were infected with Judaism, but only to worship Jesus Christ, the Lord of the Sabbath. So far as concerns public worship, Saturday was made in all things conformable to that of the Lord's day. The Scriptures were read, as on the Lord's day, sermons preached, and the communion administered. A preference, however, was given to the Lord's day, for there was no forbidding laws, pleadings, public shows, and games on that day. Nor were men obliged to abstain wholly from bodily labor, but, on the contrary, the Council of Laodicea (August. Ep. 118) has a canon forbidding Christians to Judeize, or rest on the Sabbath, any further than was necessary for public worship. The Pope, when speaking Saturday as a fast is given by pope Innocent in his epistle to the bishop of Eugubium: "If we commemorate Christ's resurrection not only at Easter, but every Lord's day, and fast upon Friday because it was the day of his passion, we ought not to pass by Saturday, which is the middle-time between the days of grief and joy." He therefore desires that Saturday ought to be kept as a fast (Innocent. Ep. ad Dian. Eugub. c. 4). This
was the general practice, and yet in Italy itself it was otherwise at Milan, where Saturdays were festival days. The Saturdays in Eastern churches are called "in XII Lectiones," from the six Gospels read both in Latin and Greek. See Bingham, Antiq. of the Chrst. Church, p. 1317 sq.; Riddle, Chrest. Antiq. p. 652 sq.; Wallcock, Sacred Arch. s. v.

Saturn, or Kronos, was a principal deity in Greek and Roman mythology. The old Italic Saturn, whose name indicates that he was a god of harvests, and the old Grecian Kronos, a thoroughly symbolic being, which, like his brothers, the Titans, is suggestive of the primitive and uniform forces of nature, and has a probable though partial connection with the Phoenician Moloch (q. v.), is a deity of two religious systems which often diverge from each other, and a modern learned mythology, which everywhere intermixes Greek and Roman elements, has met with but indifferent success in the endeavor to combine the two gods into one. Kronos, the son of Uranus and Gea, was the most cunning of the Titans. His mother had given birth to the Centaurs and the Cyclops, and Uranus had confined them in the underworld on account of their monstrous shapes and strength. Enraged by this action, Gea proposed to her younger children to avenge their brothers; but they all shrank from laying violent hands on their father, with the exception of Kronos, who hid himself, and at night encompassed Uranus and threw the generative organs down upon the earth, thereby frustrating it. Kronos then married the Titaness Rhea, from whom sprang the entire race of the gods who ruled the world. To avoid a prophecy by his parents which foretold that one of his children should dethrone him, he swallowed all his children immediately after their birth, excepting Jupiter, whom Rhea saved by giving Kronos a stone wrapped in cloths instead. The child grew rapidly, and attained in a single year to extraordinary size and strength. Metis (cunning) now gave him an emetic, which he administered to Kronos, with the result that he cast up all the children he had swallowed, together with the stone. The latter was placed for a memorial at the foot of Mount Parnassus, and Jupiter conspired with his brothers and sisters to dethrone their father, whom he mutilated as Uranus had been; but when he sought to secure the throne for himself the Titans resisted, with the result that after ten years' war Jupiter released the Centaurs and the Cyclops, and with their aid overcame the Titans. They then invested the earth, which was surrounded by a wall where the Cyclops had lain. The division of authority was then determined among the Kronides by lot, Pluto receiving the earth, Neptune the sea, and Jupiter the heavens and supreme authority over all. The dethroned Kronos or Saturn, it is said, now fled to Italy and inaugurated the golden age. Men lived, like the gods, without care, in uninterrupted happiness, health, and strength; they did not grow old; and to them death was a slumber which relieved them of their present nature and transformed them into deities. The earth yielded every kind of fruit, and gave up all its treasures without cultivation and labor. Undeterred by the misfortunes of Saturn men lived the life of paradise. To keep alive the recollection of this primitive life of innocence, freedom, and equality, the festival of the Saturnalia was instituted at Rome, which began on Dec. 17, and continued, first a single day, but afterwards for longer periods, until in the time of the emperors it extended over an entire week. During its continuance all business was interrupted; all distinctions between masters and slaves were laid aside, so that slaves sat at the sumptuous table and masters waited on them, and every form of recreation was allowed. In Greece Kronos or Saturn possessed temples of extreme antiquity. His temple stood at the foot of the Capitol, and served as an archive of the State and also as its treasury. The god is usually represented as bearing a sickle. The scythe, wings, and hourglass, which are likewise often introduced in such representations, are added notions of more recent date, and resulted from a change in the rite of conceiving of the god. The Persians gave this deity an almost wholly animal representation: the lower parts of the body resemble those of swine, a human body with arms is added, and an animal head with crown completes the figure.

Saturn, the planet, seems to be named as an object of worship in Amos v. 26, under the title Ky'ma, πολεμός, where it is said of the Israelites in the wilderness, "Ye have borne the tabernacle of your Moloch and Chi'n, your images," etc.; for a similar word is the name of this star in both Syriac and Arabic (comp. Aben-Ezra, ad loc.), and it is known that the ancient Arabsians strove to propitiate Saturn as a star of evil influence (see Pococke, Spec. Hist. Arab. p. 108, 120, ed. nov.; comp. Noberg, Onomast. Cod. NASCAR. p. 78 sq.; Ephrem Syr. Opp. ii. 458; Propert. iv. 1, 104; Lucan, i. 562; Juvenal, vi. 569). On account of its distance from the sun it was considered by the ancient astronomers as having a cold nature (Pliny, ii. 6, p. 75 ed. Harcl.), and they ascribed to it heavy storms of rain (ibid. i. 39; see Harduin, ad loc.; see also, on its evil influence, Macrob. Sat. i. 19, p. 96, 97 Bip.; see also Moloch). TheSept. has 'Pəpàdā; comp. Acts vii. 43, where the MSS. vary much (see Griesbach, ad loc.; comp. O. Muller, in the Bibl. Luecc. vii. 469 sq.), but the best read is 'Pəbədā. This is a Copitic word, as Kircher has shown from an Arabico-Coptic inscription (Comp. Ag. Ren. p. 61; Adj. Ep. i. 386 sq.). Seyfried would derive it from Pe, to make or be, and ovis, vizn, i. e. shining (comp. Tatius Iasg. in Aart'a Phen. c. 17). Jablonski, however (Remup. Aexyt. Deus [Frankfort and Leips. 1731], also in his Opusc. ii. 1 sq., and in Ugoline Theaur. xxiii.), would deny that this and the other names of planets associated with it in the inscription are Egyptian, and renders the word as Ethiopia, king of heaven, i.e. sun (comp. Oppusc. i. 230 sq.), for ro, king, and pheh, heaven. [Hence the true reading would be 'Pəpədā.] Then we must understand the passage in Amos to refer to the worship of Osiris. But there is little evidence for the reading with ū. Ign. Rosell (Dymol. Aegypt. [Rome, 1808] p. 170) explains 'Pəpədā as meaning inhabitant of heaven, from pheh, heaven, and rem, inhabitant (comp. Copitic version of 1 Cor. xv. 48 sq.). But this is not striking. More recently, Hengstenberg agrees with Jablonski in re-
jecting all glosses, and has returned to the old view that ἡ πρωταία is the mistake of a scribe for Κύης, or Ρηταί (A. and H. 116 sq.). The text is too hasty; and Kircher’s view is supported by some well acquainted with the Coptic, and is defended by Baur (Comment. ad loc.) and Winer, who considers the rendering of Hengstenberg (Geistes eurer Bilder, i. e. the frame or support of your images) as without force, though Hitzig and Ewald adopt it. Genesis (Theaur. ii. 269 sq.) recognizes the spiritus of Χωρος and Πρωταία as the spiritus of your idols, which is without good reason. (Comp., in gen., Braun, Selecta Sacra, p. 477 sq.; Maius and Schwab, in Ugelini Theaur. xxiii [but these are unimportant]; Schroder, De Tabernac. Mol. et Stella Des Remphta [Marb. 1745].) Rosenmuller denies that the Sept. renders Κύης by ἡ πρωταία, but refers it as a word of explanation to εἰκόνες, ἡ ἀλήθεια, your gods. But this is with little reason. An attempt has been made to connect Saturn with the Jewish Sabbath, as the day of Saturn. See, contra, Bahr, Symbol. ii, 584. Wolf’s Dia. l. de Chius et Rempht. (Leips. 1741) is unimportant. See CHION.

Saturnalia, the festival of Saturnus, to whom the people of Latin attributed the introduction of agriculture and civilized life. It was kept towards the end of December, as a sort of harvest-home, during which business was suspended; courts and schools were closed; no war was commenced or malefactor punished; slaves were relieved from ordinary labor, and, dressed in their masters’ clothes, were waited upon by them at the table. Saturnus being an ancient national god of Latin, the institution of the Saturnalia is lost in the most remote antiquity. One legend ascribes it to Janus, another (by Varro) to the Pelasgi, while a third tradition represented certain followers of Hercules, whom he had left behind on his return to Greece, as the authors of the festival. At first only one day was set apart for the sacred rites of Saturnus, but additions were gradually made until it occupied seven days. In reality, during the empire, three different festivals were celebrated. First came the Saturnalia proper, commencing on XVI Kal. Dec., followed by the Opalia, and then the Saturnalia, frequently coincident with the Bifuritia, so called from little earthware figures (εἰκίλια οὐκολία) exposed for sale at this season.

Saturn and Saturnalia, in Greek mythology, were appellatives of Juno and Jupiter, derived from their father Saturn. Saturninius, Saturnians, or Saturnines, an early sect of Syrian Gnostics, followers of Saturnus (q. v.) or Saturnus. The theories of Saturninus are only known through the work of Irenæus Against Heresies. In this he states that Saturninus, like Maneth, taught that there is one supreme Unknown, the Father (Ἡράρχης θεός). The Father, he taught, was without origin, bodiless and formless, and never in reality appeared to men; the God of the Jews was only an angel. A number of spiritual beings were created by him in successive generations, in the lowest of which came the spirits of the seven planets. These seven, of whom the God of the Jews was chief, created the world, man, and all things. They had not power to make man an erect being, and so he continued to crawl upon the earth like a worm until the Supreme sent forth a spark of life, which gave him an erect posture, compacted his joints, and made him to live. Man now for the first time became possessed of a soul, and the godlike germ is destined to unfold itself in those human natures where it has been implanted, to distinct personality, and to return after a determinate period to the original Fountain of Life. Saturninus taught that the Saviour, whom he calls Χριστός, would come to destroy the Demiurge, who was the God of the Jews; that he was without birth, without body, without figure, and only in appearance a man. He accounted for the existence of good and evil men by affirming that they were originally created of two kinds, the one good, whom Christ came to save, the other wicked, whom the devil succor, and whom Christ will destroy. The Saturninus considered marriage to be of Satan; they abstained from marriage, and taught that some prophecies came from the spirits who made the world, and some from Satan. Their doctrines led to a strict asceticism, and also to the celibacy of following times; they were based on dualism, and resembled those of the Docetists. As these heretics are not mentioned by St. Clement of Alexandria, it is probable that they were not much known out of Syria, and that they were few in number. See Blunt, Hist. of Sects, s. v.; Gardiner, Faiths of the World, s. v.; Ueberweg, Hist. of Philos. i, 280 sq.

Saturninus, a native of Antioch, in Syria, and a disciple of Manander. He was founder of a sect of Gnostics, called after him Saturninius (q. v.). He flourished A.D. 117-188.

Saturninus, a Christian martyr under Diocletian, was a priest of Albinita, in Africa, who, having been informed against for officiating in his clerical capacity, was apprehended and sent to Carthage to be examined before Amelius. On his examination, Saturninus vindicated the Christian religion with great eloquence. By command of the proconsul he was tortured and remanded to prison, where he died of starvation, about A.D. 305. See Fox, Book of Martyrs, p. 48.

Satur, the rendering in Isa. xiii, 21; xxxiv, 14, of the Heb. word שָׂעָר, which properly means hairy; hence a goat, especially a he-goat (comp. Lat. hircus, from hirsutus, hirtus), and is so rendered in Lev. iv, 24; 2 Chron. xxix, 23, and often. The Sept. has, in the passages in Isaiah, סֵאָר, demon; and so the Eng. A. V., in 2 Chron. xi, 15, “devil.” These beings are mentioned in Isaiah as the inhabitants of desert places, but particularly the ruin of Babylon and Petra, where they dance and call to each other. The Greeks probably derived their belief in the existence of beings half men and half goats from the Eastern nations, whose mythology abounds with such fabulous animals, but there is no reason to believe that they formed any part of the Jewish superstitions. Yet it has been supposed by some that Isaiah alludes to the spectral beings which the ancient Persians, the Jews, and the Mohammedans believe to haunt the ruins of Babylon. See SUPERSTITION. But in those passages where the prophet predicts the desolation of Babylon, there is probably no allusion to any species of goat, whether wild or tame. According to the old versions, and nearly all the commentators, our own translation is correct, and satyr— that is, demons of woods and desert places, half men and half goats—are intended. Comp. Jerome (Comment. ad Isaa. xiii.): “Seirim vel succubones vel satyros vel sylvestres quosdam homines quosnulli fatuos fercios vocant, aut demorsa generas intelligunt.” This explanation receives confirmation from a passage in Lev. xvii, 7, “They shall no more offer their sacrifices unto seirim,” and

Cynocephalus (from the Egyptian monuments).
from a similar one in 2 Chron. xi. 15. The Israelites, in all probability, had become acquainted with a form of goat-worship from the Egyptians (see Bochart, Hieroz. iii. 625; Jablonski, Pant. Aegypt. i. 273 sq.). The opinion held by Michaelis (Supp. p. 2942) and Lichtenstein (Commentat. de Simiaurum, etc. § 4, p. 50 sq.), that the seirim probably denote some species of ape, has been sanctioned by some modern scientists from a few passages in Pliny (Hist. Nat. v. 8; vii. 2; viii. 54). See Apes. That some species of cynocephalus (dog-faced baboon) was an animal that entered into the theology of the ancient Egyptians is evident from the monuments and from what Horapollo (i. 14–16) has told us. The other explanation, however, has the sanction of Gregory, Bocc., Rosenmüller, Parkhurst, Maurer, Furst, and others. As to the “dancing” satyrs, comp. Virgil, Ec. v. 73. See GOAT.

Satyrs, in Greek mythology, were demonic companions of Bacchus, who represented the unrestrained and luxurious life in the Bacchic circle. They are not mentioned in Homer, and Hesiod does not describe their form, though he speaks of them as a useless race having nothing to labor. Later writers furnish a description about as follows: Briskly hair, a short, thick, and turned-up nose, pointed ears, the neck often marked with small lumps resembling horns, a horse-tail, sometimes a goat-tail over the coccyx. The endowment of these beings with horns and goats' feet was a misconception of later days by which they were identified with pantheons. The satyrs were said to be sons of Mercury and Iphithme, or of the naiads. The oldest and most prominent of them was named Silemus, and the older satyrs are called Sileni collectively. Marsyas, too, was a satyr. In substance, the satyrs were companions of Bacchus; they were excessively fond of wine, and were accordingly represented as drinking, as reeling with the thyrsus, as overcome with sleep, as wine-pressers, or as playing on the flute or cymbal. Their attributes were the flute, the thyrsus staff, paned pipes, the shepherd's staff, drinking-vessels, and bottles. They were clothed in skins of beasts and crowned with vine-branches, ivy, and pine-twigs. They have frequently been the subject of artistic representation, and always in company with Bacchus. The Latin word satira (a satire), originality satyrus, has not the remotest connection with the Greek Satyris, and should not be in any way referred to them.

Sauce, a Coptic name, according to Jerome, given to the Canmites, as distinct from the Anchorets. The name is sometimes Anglicized Sauces. See Bingham, Antiq. of the Chris. Church, i. 243.

Sauces. See SAUCES.

Saukwinir, in Norse mythology, was one of the strongest jots, or giants. Odin slew his son, and at a subsequent visit to the jots narrated that he had killed the son of a giant and afterwards enjoyed the hospitality of the father, without having discovered his true character, only having excited the suspicions of his host.—Vollmer, Wörterb. d. Mythol. s. v.

Saumur, a Protestant theological seminary, located in a town of the same name, in the department of the Maine-et-Loire. It was suppressed in 1685, but during its continuance exerted considerable influence upon Protestant thought in France. Its tendency was towards Arminianism. See Hagenbach, Hist. of Doctrines, § 222, n. 15, 225, a. 267.

Saub (Heb. Shab,  שבע, desired; Sept. and New Test. Σαβαώ, of like form), the name of several persons in the Bible, but the three of whom are thus known in the A. V. For the others see SHUAL.

1. An early king of the Edomites, successor of Samlah at Rehoboth (Gen. xxxvi. 37, 38), elsewhere called “Shaul” (1 Chron. i. 48). B.C. post 1618.

2. The first king of Israel (B.C. 1058–1033). As such his career possesses a peculiar interest in the history and relations of the chosen people.

I. The Name.—This first becomes prominent here in the history of Israel, though found before in the Edomitic prince already mentioned, and in a son of Simeon (Gen. xlvii. 10; A. V. “Shaul”). It also occurs among the Kohathites in the genealogy of Samuel (1 Chron. vi. 34, “Shaul”), and in Saul, like the king of the tribe of Benjamin, better known as the apostle Paul (see below). Josephus (War, ii. 18, 4) mentions a Saul, father of one Simon who distinguished himself at Scythopolis in the early part of the Jewish war. The name in its application to the present character seems almost like a mockery of his history.

II. His Family.—On the following page is a general view of Saul's pedigree.

In this genealogy may be observed—1. The repetition in two generations of the names of Kish and Ner, of Naddab and Abi-nadab, and of Mephibosheth. 2. The occurrence of the name of Baal in three successive generations; possibly in four, as there were two Mephibosheths. 3. The constant shifting of the names of God, as incorporated in the proper names: (a) Abi-el = Je-hiel; (b) Malchi-shan = Je-shua; (c) Esh-baal = Ish-bosheth; (d) Mephi-(or Mer-) baal = Mephi-bosheth. 4. The long continuance of the family down to the times of Ezra. 5. Is it possible that Zimri (1 Chron. x. 3), who was a son of Rehoboam of the line of Judah, is the same as the Zimri of 1 Kings xvi.—if so, the last attempt of the house of Saul to regain its ascendancy? The time would agree.

There is a disagreement between the pedigree in 1 Sam. ix. 1 and xiv. 51, which represents Saul and Abner as the grandsons of Abiel, and 1 Chron. viii. 33 and ix. 39, which represents them as his great-grandsons. If we adopt the more elaborate pedigree in the Chronicles, we must suppose either that a link has been dropped between Abiel and Kish, in 1 Sam. ix. 1, or that the elder Kish, the son of Abiel (1 Chron. ix. 36), has been confounded with the younger Kish, the son of Ner (1 Chron. ix. 38). The pedigree in 1 Chron. viii. is not free from confusion, as it omits among the sons of Abiel, Ner, who in 1 Chron. ix. 36 is the fifth son, and who in both is made the father of Kish. See ABIEL.

Saul's more particular genealogy and lineage (so far as given) is as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>1 Sam. ix. / xiv.</th>
<th>1 Chron. viii. / ix.</th>
<th>9 Sam. viii. / vii.</th>
<th>Born B.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Benjamin</td>
<td>6</td>
<td>6</td>
<td>1018</td>
<td></td>
</tr>
<tr>
<td>Becher</td>
<td>6</td>
<td>6</td>
<td>1018</td>
<td></td>
</tr>
<tr>
<td>Abish</td>
<td>8</td>
<td>8</td>
<td>1050</td>
<td></td>
</tr>
<tr>
<td>(Sibbe, unknown)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aphiah</td>
<td>1</td>
<td>1</td>
<td>1050</td>
<td></td>
</tr>
<tr>
<td>Bechorath</td>
<td>1</td>
<td>1</td>
<td>1350</td>
<td></td>
</tr>
<tr>
<td>Zeror</td>
<td>1</td>
<td>1</td>
<td>1350</td>
<td></td>
</tr>
<tr>
<td>Abiel</td>
<td>51</td>
<td>51</td>
<td>1380</td>
<td></td>
</tr>
<tr>
<td>or Jehiel</td>
<td>35</td>
<td>35</td>
<td>1380</td>
<td></td>
</tr>
<tr>
<td>Kish</td>
<td>35</td>
<td>35</td>
<td>1380</td>
<td></td>
</tr>
<tr>
<td>Ner</td>
<td>35</td>
<td>35</td>
<td>1380</td>
<td></td>
</tr>
<tr>
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<td>33</td>
<td>33</td>
<td>4</td>
<td>1113</td>
</tr>
<tr>
<td>33</td>
<td>33</td>
<td>6</td>
<td>4</td>
<td>1113</td>
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<tr>
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<td>49</td>
<td>4</td>
<td>1095</td>
</tr>
<tr>
<td>40</td>
<td>40</td>
<td>8</td>
<td>4</td>
<td>1095</td>
</tr>
<tr>
<td>Meribbaal</td>
<td>40</td>
<td>40</td>
<td>1095</td>
<td></td>
</tr>
<tr>
<td>or Mephibosheth</td>
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<tr>
<td>33</td>
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<td>1006</td>
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<td>42</td>
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<td></td>
</tr>
<tr>
<td>or Jarchu</td>
<td>42</td>
<td>42</td>
<td>973</td>
<td></td>
</tr>
<tr>
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<td>36</td>
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<td>945</td>
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<td>36</td>
<td>945</td>
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<td></td>
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<tr>
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<td>43</td>
<td>880</td>
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</tr>
<tr>
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<td></td>
<td></td>
</tr>
<tr>
<td>Abiel</td>
<td>37</td>
<td>37</td>
<td>790</td>
<td></td>
</tr>
<tr>
<td>or Eleazaria</td>
<td>43</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>40</td>
<td>8</td>
<td>4</td>
<td>1095</td>
</tr>
<tr>
<td>Many sons and grandchildren</td>
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<td></td>
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</tr>
</tbody>
</table>

III. Saul's History.—1. Up to his Coronation.—The birthplace of Saul is not expressly mentioned; but as Zelah was the place of Kish's sepulchre (2 Sam. xxii.), it was probably his native village. There is no warrant for saying that it was Gibeah, though, from its subsequent connection with him, it is called often "Gib-
GENERAL VIEW OF SAUL'S LINEAGE.

Aphishah. (1 Sam. ix, 1.)
Bechorath.
Zeror. (Sept. Jaord.)
Abiel or Jehiel = Manachah.
(1 Sam. ix, 1.)
(1 Chron. ix.)
(1 Chron. viii, 36.)


Kiss. Abner.

Ahinoam to Saul to Rizpah.
(1 Chron. ix, 35.)

(1 Sam. Joshua i. 1.)
Ishboseth.

Merib-baal xiv, 49.)
vi, 6, 1.
(Mephibosheth, 1 Chron. ix, 34.)

5 sons.

Micaiah.


Jehoadaah (Jarab, 1 Chron. ix, 49.)


Moxa.

Binnea.

Rapha (Rephaiah, 1 Chron. ix, 45.)

Eleasah.

Azel.

Ezech.


150 descendants.

eah of Saul." See Gibealh. (When Abiel, or Jehiel [1 Chron. viii, 29; ix, 35], is called the father of "Gibon," it probably means founder of Gibealh.)

His father, Kiss, was a powerful and wealthy chief, though the family to which he belonged was of little importance (1 Sam. ix, 1, 21). A portion of his property consisted of a drove of asses. In search of these asses, gone astray on the mountains, he sent his son Saul, accompanied by a servant ("Z?) who acted also as a guide and assistant of the young man (ver. 3-10). After a three days' journey (ver. 20), which it has hitherto proved impossible to track with certainty [see Ramah], through Ephraim and Benjamin [see Shalim; Sha-lina; Zuph], they arrived at the foot of a hill surrounded by a town, when Saul proposed to return home, but was deterred by the advice of the servant, who suggested that before doing so they should consult "a man of God," "a seer," as to the fate of the asses, securing his oracle by a present (bockhith) of a quarter of a silver shekel. They were instructed by the maidens at the well outside the city to catch the seer as he came out of the city to ascend to a sacred eminence, where a sacrificial feast was waiting for his benediction (1 Sam. ix, 11-15). At the gate they met the seer for the first time—it was Samuel. A divine intimation had indicated to him the approach and the future destiny of the youthful Benjaminite. Surprised at his language, but still obeying his call, they ascended to the high place, and in the inn or caravansary at the top (Sept. το καραβάμα, ver. 27) found thirty or (Sept. and Josephus, Ant. vi, 4, 1) seventy guests assembled, among whom they took the chief place. In anticipation of some distinguished stranger, Samuel had bidden the cook reserve a boiled shoulder, from which Saul, as the chief guest, was bidden to tear off the first morsel (Sept. 1 Sam. ix, 22-24). They then descended to the city, and a bed was prepared for Saul on the house top. At daylight Samuel roused him. They descended again to the skirts of the town, and there (the servant having left them) Samuel poured over Saul's head the consecrated oil, and with a kiss of salutation announced to him that he was to be the ruler and (Sept.) deliverer of the nation (ix, 26-8, 1). From that moment, as he turned on Samuel the huge shoulder which towered above all the rest (Sept. x, 9), a new life dawned upon him. He returned by a route which, like that of his search, is impossible to make out distinctly; and at every step homeward it was confirmed by the incidents which, according to Samuel's prediction, awaited him (x, 9, 10). At Rachel's sepulchre he met two men, who announced to him the recovery of the asses—his lower cares were to cease. At the oak of Tabor [see Plain: Tabor] he met three men carrying gifts of kids and bread and a skin of wine, as an offering to Bethel. Two of the loaves were offered to him as if to indicate his new dignity. At "the hill of God" (whatever may be meant thereby, possibly his own city, Gibealh) he met a band of prophets descending with musical instruments, and he caught the inspiration from them as a sign of his new life (Ewald, iii, 28-30).

This is what may be called the private, inner view of his call. The outer call, which is related independently of the other, was as follows. An assembly was convened by Samuel at Mizpeh, and lots (so often practised at that time, see Aristotle, Polit. vi, 1; Virgil, Aen. ii) were cast to find the tribe and the family which was
to produce the king. Saul was named, and, by a
divine intimation, found hidden in the circle of baggage
which surrounded the encampment (1 Sam. x, 17–24).
His stature at once conciliated the public feeling, and
for a time the fact that he was of a vast multitude, directly ruled, was
often repeated in modern times. "Long live the king!"
(ver. 23, 24) and he returned to his own Gibeah,
accompanied by the fighting part (ךֵּרָה), of the people,
of whom he was now to be the special head. The
murmurs of the worthless part of the community who
refused to salute him with the accustomed presents
were soon dispelled by an occasion arising to justify
the selection of Saul. The words which close 1 Sam.
27 are, in the Hebrew text, "he was as though he
were deaf;" in Josephus, Ant. vi. 5, 1, and the Sept.
(followed by Ewald), "and it came to pass after a month that . . ."
The corrupt administration of justice by Samuel's
son embarrassed an occasion to the Hebrews for rejecting
that theocracy of which they neither appreciated the
value, nor, through their unfaithfulness to it, enjoyed
the full advantages (1 Sam. viii.). The prospect of the
event related below seems also to have conspired with
the cause just mentioned and with a love of novelty in
promising the demand for a king (xii, 19)—an officer
especially of the genius of the monarchy, though
not contemplated as a historical certainty, and provided
for by the Jewish lawyer (ver. 17–20; Deut. xvii,
14–20; on which see Grotius's note; also De Juris Belli,
etc., i, 4, 6, with the remarks of Gronovius, who [as Puffendorf also does] contempts the views of Grotius).
An explanation of the nature of this request, as not
only an instance of ingratitude to Samuel, but of rebellion
against Jehovah, and the delineation of the manner
in which their kings—notwithstanding the restrictions
prescribed in the law—might be expected to conduct
themselves (ךֵּרָה יַנְעֵּם, Sept. דִּקֵּאֹב תִּוְיָּו אַבָּלָלֵת; 1 Sam. viii., xi; x, 25), failed to move the people from their resolution. See SAUL. Both previous
to that election (ver. 16), and subsequently,
when insulted by the worthless portion of the Israelites,
he showed that modesty, humility, and forbearance
which seem to have characterized him till corrupted
by the possession of power. The person thus set apart
to discharge the royal function possessed, at least, those
corporal advantages which most ancient nations deidated
in their sovereigns—what Euripides calls the
sneer of flowing locks. His personal appearance
and宮manding, and he soon showed that his courage was
not inferior to his strength (ix, 1; x, 23). His belonging
to Benjamin also, the smallest of the tribes, though
distinguished bravery, prevented the mutual jealousy
with which either of the two great tribes, Judah and Ephraim,
would have regarded a king chosen from the other.
2. Confirmation of Saul's Appointment. — He was
(having, apparently, returned to his private life) on his
way home, driving his herd of oxen, when he heard
one of those wild lamentations in the city of Gibeah,
shouting "Alas for the towns! alas for the towns of a
calamity. It was the tidings of the threat issued by
Nahash, king of Ammon, against Jabesh-gilead. See AMMON.
For, in the meantime, the Ammonites, whose
invasion had hastened the appointment of a king, having
besieged Jabesh in Gilead, and Nahash their king
having proposed insulting conditions to them, the
elders of that town, apparently not aware of Saul's election
(1 Sam. xi, 3), sent messengers through the land imploring help.
The inhabitants of Jabesh were connected with Benjamin by the old adventure recorded in Judges xxii. It was as if this one spark was needed to
awaken the dormant spirit of the King. The Spirit
of the Lord came upon him," as on the ancient
judges. The shy, retiring nature which we have observed
vanished never to return. In this emergency, he
had recourse to the expedient of the earlier days
by the message of the flesh of two of the oxen from
the herd which he was driving. Saul thus acted with
wisdom and promptitude, summoning the people, en-
masse, to meet him at Bethel; and having, at the head of
a vast multitude, totally routed the Ammonites (ver.
11) and obtained a higher glory by exhibiting a new
instance of clemency, whether dictated by principle or
policy—"Novum imperium ineohnotius utiles clemente
fama" (Tacitus, Hist, iv, 68). "For lowliness is young
ambition's ladder"—he and the people bestowed them-
seves, under the direction of Samuel, to Gigal, there
with solemn sacrifices to reinstall the victorious leader
in his kingdom (1 Sam. xi). If the number set down in
the Hebrew text of those who followed Saul (ver. 8)
can be depended on (the Sept. more than double them,
and Josephus outgoes even the Sept.), it would appear
that the tribe of Judah was disinterested in the election,
for the soldiers furnished by the other tribes
were 300,000, while Judah sent only 30,000; whereas
the population of the former, compared with that of
Judah, appears, from other passages, to have been as
about five to three (2 Kings xxiv, 9). Yet it is strange
that this reminiscence is neither mentioned (1 Sam. xi, 7)
or noted. At Gigal Saul was publicly anointed and
solemnly installed in the kingdom by Samuel, who took
occasion to vindicate the purity of his own administra-
tion—which he virtually transferred to Saul—to censure
the people for their ingratitude and impiety, and to warn both them and Saul of the danger of disobedience
to God. The reign of Jehovah extended even beyond
the limits of this military success was instantaneous on the people;
the punishment of the murmurers was demanded,
but refused by Saul, and the monarchy was inaugurated
(16, 1–10). It should be observed, however, that,
according to 1 Sam. xii, 12, the affair of Nahash
preceded and occasioned the election of Saul. He be-
came king of Israel. But he still so far resembles the
earlier judges as to be virtually king only of his own
tribe, Benjamin, or of the immediate neighborhood.
Almost all his exploits are confined to this circle of ter-
ritory or associations.
These were the principal transactions that occurred
during the first decade of Saul's reign (which we venture
to assign as the meaning of the first clause of ch.
xiii.—"the son of a year was Saul in his reigning:" the
emendation of Origen, "Saul was thirty years old," be-
ing required by the chronology, for he seems, at the next
event, to have been forty years old; and the subse-
quent event consequent upon the first decade, which may
be the meaning of the latter clause.
3. Saul's First Trial and Transgression. — Samuel,
who had up to this time been still named as ruler with
Saul (1 Sam. xi, 7, 12, 14), now withdrew, and Saul be-
came the acknowledged chief. The restrictions on
which he held the sovereignty had (x, 25) been fully
explained as well to Saul as to the people, so that he
was not ignorant of his true position as merely the lieute-
nant of Jehovah, king of Israel, who not only gave all
the laws, but whose will, in the execution of them, was
constantly to be consulted and compiled with. The
fact of this first occurrence to the towns of a great
calamity was put to the test brought out those defects in
his character which showed his unfitness for his high
office, and incurred a threat of that rejection which his
subsequent conduct confirmed (xiii, 13). Saul could
not understand his proper position, as only the servant
of Jehovah speaking through his ministers, or confiding
himself to it. It did not occur to him. David
with many individual and private faults and crimes
was—a man after God's own heart, a king faithful to the
principles of the theocracy.
In the twentieth year of his reign (as the age of
Jonathan evidently requires; the text being corrupt
see Kues ad loc.) Saul began to make a determined
effort to shake off the Philistine yoke which pressed on his
country; not least on his own tribe, where a Philistine
officer had long been stationed even in his own field (1}
Samuel, 5; xiiii, 3). Having collected a small standing army, part of which, under Jonathan, had taken a fort (or city) and the court (of David) of the Philistines,conspired against the people to withdraw the forces which their oppressors, now alarmed for their dominion, would, upon this signal, naturally assemble. But so numerous a host came against Saul that the people, panic-stricken, fled to rocks and caverns for safety—years of servitude having extinguished their courage, which the want of arms, of which the policy of the Philistines had deprived them, still further diminished. The number of chariots, 30,000, seems a mistake; unless we suppose, with Le Clerc, that they were not war-chariots, but baggage-wagons (an improbabl estimate), so that 3000 may be the true number. Apparently reduced to extreme necessity, and the fourth day having come, but not being ended, the expiration of which Samuel had enjoined him to wait, Saul at least ordered sacrifices to be offered—for the expression (ver. 9) does not necessarily imply that he intruded into the priest’s office (2 Sam, vi, 13; 1 Kings iii, 2-4), though that is the most obvious meaning of the text. Whether that which Saul now disregarded was the injunction referred to (1 Sam, x, 8) or one subsequently addressed to him, this is evident, that Saul acted in the full knowledge that he sinned (xiii, 12); and his guilt, in that act of conscious disobedience, was probably increased by its clearly involving the ruin of himself and his family, according to his own judgment and will. But just after the sacrifice was completed Samuel arrived and pronounced the first curse on his impetuous zeal (ver. 5-14). Samuel, having denounced the displeasure of Jehovah and its consequences, left him, and Saul returned to Gibeah (the addition made to the text of the Sept. ver. 15, where, after “from Gilgal,” the clause, “and the rest of the people went up after Saul to meet the enemy from Gilgal to Gibeah,” etc., being required apparently by the sense, which, probably, has been the only authority for its insertion). Left to himself, Saul’s errors multiplied upon him. Meanwhile the adventurous exploit of his son brought on the crisis which ultimately drove the Philistines back to their own territory. Jonathan, having assaulted a garrison of the Philistines (apparently at Michmash [1 Sam, xiv, 31]), which therefore must have been situated near Ephraim (2 Sam, vi, 1 [ver. 1]), and invited the Philistines in (ibid. xiv, 15), Saul aided by a panic of the enemy, an earthquake, and the co-operation of his fugitive soldiers, effected a great slaughter; but by a rash and foolish declaration, he (1) impeded his success (ver. 90), (2) involved the people in a violation of the law (ver. 83), and (3), unless prevented by the more enlightened conscience of David (ver. 28), brought a curse on Jonathan and his issue to death for an act which, being done in total ignorance, could involve no guilt. See Jonathan. This campaign was signalized by two remarkable incidents in the life of Saul. One was the first appearance of his madness in the above rash vow which all but cost the life of his son (ver. 24, ff). The other was the erection of his first altar, built either to celebrate the victory, or to expiate the savage feast of the famished people (ver. 33). This success against the Philistines was followed, not only by their retirement for a time within their own territory, but by other considerable successes against the other enemies of his country—Moab, Ammon, Edom, the kings of Zobah, the Amalekites, and the Philistines—all of whom he harassed, but did not subdue. These wars may have occupied two or three years, about the middle of Saul’s reign (B.C. 1073-71).

4. Saul’s Second Transgression. The expulsion of the Philistines (although not entirely completed [1 Sam, xiv, 52]) at once placed Saul in a position higher than that of any previous ruler of Israel. Probably from this time was formed the organization of royal state, which contained in germ some of the future institutions of the monarchy. The host of 3000 has been already mentioned (xxii; xxiv, 2; xxvii, 2; comp. 1 Chron, xxii, 29). Of this Abner became captain (1 Sam, xiv, 50), and David’s body-guard officer (1 Chron, xiii, 19). Already Benjaminites (Josephus, Ant. vi, 6; vii, 14) was also formed of runners and messengers (see 1 Sam, xvi, 15, 17; xxiv, 14, 17; xxvi, 22). Of this David was afterwards made the chief. These two were the principal officers of the court, and sat with Jonathan at the king’s table (xx, 25). The former officer is incidentally mentioned—the keeper of the royal mulesthe comes stabulis, the “constable” of the king—such as appears in the later monarchy (1 Chron, xxvii, 30). He is the first instance of a foreigner employed about the court—being an Edomite or (Sept.) Syrian, of the name of Doeg (1 Sam, xxi, 7; xxii, 9). According to Jewish tradition (Jerome, Qu. Hebr. 9), Doeg came from Judah to pini Saul in his pursuit of his father’s asses—who counselled him to send for David (1 Sam, ix, xvi), and whose son ultimately killed him (2 Sam, i, 10). The high-priest of the house of Ithamar (Ahiimelech or Ahijah) was in attendance upon him with the ephod, when he desired it (1 Sam, xiv, 3), and felt himself bound to assist his secret commissioners (xxi, 1-9; xxii, 14). The king himself was distinguished by a state not before marked in the rulers. He had a tall spear of the same kind as that described in the hand of Goliath, and the same that now marks the Bedouin sheik. This never left his hand (xxv, 4), and he carried it in the hand eaten meals (xx, 38), at rest (xxvi, 11), in battle (2 Sam, i, 6). In battle he wore a diadem on his head and a bracelet on his arm (i, 10). He sat at meals on a seat of his own facing his son (1 Sam, xx, 25; Sept.). He was received on his return from battle by the songs of the Israelitish women (xxvii, 6), among whom he was on such occasions specially known as bringing back from the enemy scarlet robes, and golden ornaments for their apparel (2 Sam, i, 24).

The warlike character of his reign naturally still predominated, and he was now able not merely, like his temporary predecessors, to act on the defensive but to attack the neighboring tribes of Moab, Ammon, Edom, Zobah, and finally Amalek (1 Sam, xiv, 47). The war with Amalek is twice related, first briefly (ver. 48), and then at length (xxv, 1-9). Its chief connection with Saul’s history lies in the disobedience to the prophetic command in the former story, and in the conflict with Amalek, and the retention of the spoil (B.C. 1070). In this event another trial was afforded Saul before his final rejection—namely, by the command to extirpate the Amalekites, whose hostility to the people of God was inveterate (Deut. xxx, 18; Exod. xvii, 8-16; Numb. xiv, 42-45; Judg. iii, 18; vi, 1), and who had not by repentance or averted their hostility (Judg. ii, 9) been annihilated (1 Sam, xiv, 48). The extermination of Amalek and the subsequent execution of Agag belong to the general question of the moral code of the Old Test. See Agag. There is no reason to suppose that Saul spared the king for any other reason than that for which he retained the spoil—namely, to make a more splendid show at the sacrificial thanksgiving (xxv, 21). Such was the Jewish tradition preserved by Josephus (Ant. vii, 2), who expressly says that Agag was spared for his stature and beauty, and such is the general impression left by the description of the celebration of the victory. Saul rules to the southern Carmel in a chariot (Sept.), but is hurried elsewhere, and sets up a monument there (1 Heb. "a hand" [2 Sam, xviii, 18]), which in the Jewish traditions (Jerome, Qu. Hebr. ad loc.) was a triumphal arch of olives, myrtles, and palms. In allusion to his crowning triumph, Saul applies to God the phrase, "The victory (Vulg. triumphus) of Israel is thy reign" (1 Sam, xvii, 29; and comp. 1 Chron, xxix, 11). The apparent cruelty of this commission was not the reason why it was not fully executed, as Saul himself confessed when Samuel upbraided him, "I feared the people and obeyed their voice" (1 Sam, xv, 24). This stubbornness in persisting to rebel against the direc-
tions of Jehovah was now visited by that final rejection of his family from succeeding him on the throne which had before been threatened (xiii, 18, 14; xiv, 29), and which was now significantly represented, or mystically predicted, by the rending of the prophet's mantle. The struggle between Samuel and Saul in their final parting is also indicated, as he tears himself away from Saul's grasp (I Sam. xiv, 7, 5), and expresses by the long mourning of Samuel for the separation—"Samuel mourned for Saul." "How long wilt thou mourn for Saul?" (I Sam. xiv, 35; xvi, 1). After this second and flagrant disregard, accordingly, Saul received no more public countenance from the venerable prophet, to his own horror, and to his punishment; "nevertheless the Lord repented that he had made Saul king" (xxv, 35). See SAMUEL.

5. Saul's Conduct towards David.—The rest of Saul's life is one long tragedy. The frenzy which had given indications of itself before now at times took almost entire possession of him. It is described in mixed phrases as "an evil spirit of God" (much as we might speak of "religious madness"), which, when it came upon him, almost choked or strangled him from its violence (I Sam. xvi, 14; Sept.; Josephus, Ant. vi, 8, 2). The denunciations of Samuel sank into the heart of Saul, and produced a deep melancholy, which either really was, or which his physicians (I Sam. xvi, 14, 15; comp. Gen. 1, 2) told him was, occasioned by a supernatural influence; unless we understand the phrase מָרָא אֶלֶף, an evil spirit, subjectively, as denoting the condition itself of Saul as a man, and not the case of that condition (Jas. xxix, 10; Num. v, 14; Rom. xi, 8). We can conceive that music might affect Saul's feelings, might cheer his despondency, or divert his melancholy; but how it should have the power to chase away a spiritual messenger whom the Lord had sent to chasten the monarch for his transgressions is not so easily understood. Saul's case must probably be judged of by the same principles as that of the demons mentioned in the New Test. See DEMONIAC. In this crisis David was recommended to him by one of the young men of his guard (in the Jewish tradition groundlessly supposed to be Doeg (Jerome, Quo. Herb. ad loc.) on account of his skill as a musician (I Sam. xvi, 16-23). But the manner of his approach to Saul, as on this occasion, by分明 Goliath, Saul's ignorance of David's person after he had been his attendant and armor-bearer, with various other circumstances in the narrative (xvi, 14-23; xxvii; xviii, 1-4), present difficulties which neither the arbitrary omisions in the Sept. nor the ingenuity of subsequent commentators has succeeded in doing away, and which have led many scholars to suppose the existence of extensive dislocations in this part of the Old Test. The change proposed by Hales and others seems to be the most ready, which would place the passage xvi, 14-29 after xvii, 9; yet why should Saul's attendants need to describe so minutely a person whom he and all Israel knew so well already? Also, how can we conceive that Saul should love so much (xvi, 21) a person against whom his jealousy and hatred had been so powerfully excited as his probable successor in the kingdom? (xviii, 9). Besides, David had occupied already a much higher position (ver. 9); and, therefore, his being made Saul's armor-bearer must have been the very opposite of promotion, which the text (xvi, 21) supposes it was. The most rational solution of the difficulty appears to be the supposition that David had in the interim grown so much that the monarch did not now recognise him.

See DAVID.

Though not acquainted with theunction of David, yet having received intimation that the kingdom should be given to another, Saul soon suspected, from his accomplishments, heroism, wisdom, and popularity, that David was his destined successor; and, instead of concluding that his resistance to the divine purpose would only accelerate his own ruin, Saul, in the spirit of jealousy and rage, commenced a series of murderous attempts on the life of his rival that must have lost him the respect and sympathy of his people, which they secured for the object of his malice and envy, whose noble qualities also they both exercised and rendered more conspicuous. He attempted twice to assassinate him with his own hand (I Sam. xviii, 10, 11; xix, 10); he sent him to a deeper trial; and he sent him to his death (xvii, 17); he proposed that David should marry first his elder daughter, whom yet he gave to another, and then his younger, that the procuring of the dowry might prove fatal to David; and then he sought to make his daughter an instrument of her husband's destruction; and it seems, with these various preliminaries, that he would have imbrued his hands in the blood of the venerable Samuel himself (xix, 18), while the text seems to intimate (xx, 38) that even the life of Jonathan was not safe from his fury, though the subsequent context may warrant a doubt whether Jonathan was the party aimed at by Saul. The slaughter of Ahimelech the priest (xxi), under pretence of his being a partisan of David, and of eighty-five other priests of the house of Eli, to whom nothing could be imputed, as well as the whole inhabitants of Nob, was an atrocity perhaps never exceeded; and yet the wickedness of the act was not greater than its infatuation, for it must have inspired his subjects with a spirit which abhorred him as an inhuman tyrant, but with horror of him as an impious and sacrilegious monster. This crime of Saul put David in possession of the sacred lot, which Abiathar, the only surviving member of Eli's priestly family, brought with him, and by which he was enabled to obtain offices directing him in his critical affairs (xxi, 21-28; xxiii, 1, 2).

Having compelled David to assume the position of an outlaw, around whom gathered a number of turbulent and desperate characters, Saul might persuade himself that he was justified in.bestowing the hand of David's wife on another, and in making expiatory to approach and destroy him. A portion of the people were base enough to minister to the evil passions of Saul (1 Sam. xxiii, 19; xxvi, 1), and others, perhaps, might color their fear by the pretence of conscience (xxiii, 12). But his spacing Saul's life twice, when he was completely in his power, must have destroyed all color of right or reason in the case of Saul, which Saul confidently by David's wantonness. David's love for Saul did in his own conscience (xxviii, 3-7; xxviii), which two passages, though presenting many points of similarity, cannot be referred to the same occasion without denying to the narrative all historic accuracy and trustworthiness. Though thus degraded and paralyzed by the influence of Saul, David was satisfied with vigorous in repelling the enemies of his country, and in other affairs wherein his jealousy of David was not concerned (xxiii, 27, 28). In Saul's better moments, also, he never lost the strong affection which he had contracted for David. "He loved him greatly" (xxvi, 21). "Saul would let him go no more home to his father's house" (xxviii, 2). "Wherefore cometh the son of Jesse to mourn?" (xxvii, 27). "Is this thy voice, my son David? ... Return, my son David; blessed be thou, my son David" (xxiv, 16; xxvii, 23). Occasionally, too, his prophetic gift returned, blended with his madness. He "prophesied" or "raved" in the midst of his house—"he prophesied and lay down naked all day and all night" at Ramah (xxiv, 24). But his acts of fierce, wild zeal increased. The massacre of the priests, with all their families—the massacre, perhaps at the same time, of the Gibeonites (2 Sam. xxi, 1), and the violent extirpation of the necromancers (1 Sam. xxviii, 9, 9), are all ascribed to him.

6. Saul's Last Offence and Death.—At length the monarchy itself, which he had raised up, broke down under the weakness of its head. ThePhilistines entered the country, and with their chariots and horses occupied the plain of Estraelon. Their camp was pitched on the southern slope of the range now called
Little Hermon, by Shunem. On the opposite side, on Mount Gilboa, was the Philistine army, clanging, as usual, to the heights which were their camp, near the spring of Gideon's encampment, hence called the spring of Harod, or "trembling;" and now the name assumed an evil omen, and the heart of the king as he pitched his camp there "trebled exceedingly" (1 Sam. xxviii, 5). The measure of Saul's iniquity, now almost fully attested, was the shedding of the blood of a saint. Jehovah the God of Israel (Exod. xxi, 18; Lev. xix, 31; xx, 27; Deut. xviii, 10, 11). Saul, probably in a fit of zeal and perhaps as some atonement for his disobedience in other respects, had executed the penalty of the law on those who practised necromancy and divination (Lev. xix, 29; Deut. xiii, 2). Now, however, in the loss of all the usual means of consulting the divine will, he determined, with that wayward mixture of superstition and religion which marked his whole career, to apply to one of the necromancers who had escaped his persecution. Forsaken of God, who gave him no oracles, and rendered, by a course of wickedness, both desperate and infatuated, he requested his attendants to seek him a woman who had a familiar spirit (which is the loose rendering in the English Bible of the expression occurring twice in ver. 7. רָקָה הָרָעָה, a woman a mistress of Oth; Sept. εὐγαστρίστως, i. e. a ventriloquist; Vulg. habens Pythomonem, i. e. a Pythson [see NECROMANCY]), that he might obtain from her that direction which Jehovah refused to afford him. She was a woman living at Endor, on the other side of Little Hermon. According to the Hebrew tradition mentioned by Jerome, she was the mother of Abner, and hence her escape from the general massacre of the necromancers (see Leo Allatius, De Exegetarum usu, cap. 6 in Criticis Sacri, vol. ii). Volumes have been written on the question whether in the scene that follows we are to understand an imposture or a real apparition of Samuel. Eustathius and most of the fathers take the former view (representing it, however, as a sign of the devil); Origen, the latter view. Augustine wavered (ibid. ut supra, p. 1062—1114). The Sept. of 1 Sam. xxviii, 7 (by the above translation) and the A. V. (by its omission of "herself") in xxviii, 14, and insertion of "when" in ver. 15) lean to the former. Josephus (who pronounces a glowing eulogy on the woman, Ant. vi, 14, 2, 3) and the Sept. of 1 Chron. x, 13, to the latter. At this distance of time it is impossible to determine the relative amount of fraud or of reality, though the obvious meaning of the narrative itself tends to the hypothesis of some kind of apparition. She recognises the dissimulation of the apparition, and, illuminated seemingly from his threatening aspect or tone as towards his enemy. Saul apparently saw nothing, but listened to her description of a godlike figure of an aged man wrapped round with the royal or sacred robe. On hearing the denunciation which the apparition conveyed, Saul fell the whole length of his gigantic stature, whose invasion had tempted him to try this unhallowed expedition—all announced to him by that same authority which had foretold his possession of the kingdom, and whose words had never been falsified—Saul, in a state of dejection which could not promise success to his followers (comp. Thomson, Land and Book, ii, 199), prepared as for battle to meet the enemy in person, on the extremity of the great plain of Edronel (on the localities of this battle, etc., see Hackett, Illustrations of Script., p. 178 sqq.).

The next day the battle came on, and, according to Josephus (Ant. vi, 14, 7), perhaps according to the spirit of the sacred narrative, his courage and self-devotion returned. The Israelites were driven up the side of Gilboa. The three sons of Saul were slain (1 Sam. xxxi, 2). Saul himself with his armor-bearer was pursued by the archers and the charioteers of the enemy (ver. 5; 2 Sam. i, 6). He was wounded in the stomach (1 Sam. xxxi, 5). His shield was cast away (2 Sam. i, 21). In his extremity, having in vain solicited death from the hand of his armor-bearer (Deog the Edomite), he resolved, "against the remembrance of his master's crimes and now of his punishment," Saul perished at last by his own sword (1 Sam. xxxi, 4). According to another account (less trustworthy, or, perhaps, to be reconciled with the former by supposing that it describes a later incident), an Amalekite came up at the moment of Saul's death, "renewing from himself the enemy," and found him "fallen" but leaning on his spear (2 Sam. i, 6, 10). The dizziness of death was gathered over him (ver. 9), but he was still alive; and he, at his own request, put out of his pain by the Amalekite, who took off his royal diadem and bracelet and carried the head away to David, till then, according to Josephus (Ant. vi, 14, 7), did the faithful armor-bearer fall on his sword and die with him (1 Sam. xxxi, 5). The body, on being found by the Philistines on the morrow, was stripped and decapitated. The armor was sent into the Philistine cities, and was kept for the spoil after the spoliations were finally deposited in the temple of Astarte, apparently in the neighboring Canaanish city of Bethshan; and over the walls of the same city was hung the naked, headless corpse with those of his three sons (ver. 9, 10). The head was deposited (probably at Ashdod) in the temple of Dagon (1 Chron. x, 10). The corpse was removed from Bethshan by the inhabitants of Jabesh-gilead, who came over the Jordan by night, carried off the bodies, burned them, and buried them under the tamarisk at Jabesh (1 Sam. xxxi, 13). It is pleasing to think that even the worst men have left behind them those in whom gratitude and affection are duties. Saul had those who mourned on, as many on whose hand was found to have straw flowers on the newly made grave of Nero. After the lapse of several years, his ashes and those of Jonathan were removed by David to their ancestral sepulchre at Zelah in Benjamin (2 Sam. xxvii, 15). "Saul's Character.—There is not in the sacred history, or in any other, a character more melancholy to contemplate than that of Saul. Naturally humble and modest, though of strong passions, he might have adorned a private station. In circumstances which did not expose him to strong temptation, he would probably have acted wisely. But, supported, as it were, by some power, beyond his control or his responsibility, neither by a powerful understanding nor a scrupulous conscience; and the obligations of duty and the ties of gratitude, always felt by him too slightly, were totally disregarded when ambition, envy, and jealousy had taken possession of his mind. The diabolical nature of these passions is seen in the selfishness, in Saul, whom their indulgence transformed into an unnatural and bloodthirsty monster, who constantly exhibited the moral infatuation, so common among those who have abandoned themselves to sin, of thinking that the punishment of one crime may be escaped by the perpetration of another. In him, also, is seen that moral anomaly or contradiction, which we can hardly be incredible did we not so often witness it, of an individual pursuing habitually a course which his better nature pronounces not only flagitious, but insane (1 Sam. xxiv, 16, 22). Saul knew that that person should be king whom yet he persisted in seeking to destroy, and so accelerated Saul's ruin: For who could have doubted that the distractions and disaffection occasioned by Saul's persecution of David produced that weakness in his government which encouraged the Philistines to make the invasion in which himself and his sons perished.  "I gave thee a king in mine anger, and took him away in my wrath" (Hos. vii, 11)."
the prolonged troubles and disastrous termination of this first reign, the Hebrews were vividly shown how vain was their favorite remedy for the mischiefs of foreign invasion and intestine discord.

Saul's character is in part illustrated by the fierce, wayward, fiftful nature of the tribe [see Benjamin], and in part accounted for by the struggle between the old and new systems in which he found himself involved. To this we must add a taint of madness, which broke out in violent frenzy at times, leaving him with long lucid intervals. His affections were strong, as appears in his love both for David and his son Jonathan, but he was not without a will which could overcome his excessive zeal or insanity which ultimately led to his ruin. He was, like the earlier Judges, of whom in one sense he may be counted as the successor, remarkable for his strength and activity (2 Sam. i, 23); and he was, like the Homeric heroes, of gigantic stature, taller by head and shoulders than the rest of the people, and of that kind of beauty denoted by the Hebrew word "good" (1 Sam. ix, 2), and which caused him to be compared to the gazelle—"the gazelle of Israel." It was probably these external qualities which led to the epithet which is frequently attached to his name, "chosen"—"whom the Lord did choose."—"See ye (i. e. Look at) him whom the Lord hath chosen!" (1 Sam. ix, 17; s. 24; 2 Sam. xxii, 6).

V. Literature.—See the treatises referred to in Darling, Cyclop. Bibliograph. col. 290-302; Stanley, Jewish Ch. ii, lect. xxii; Ewald, Hist. of Israel, i, 15 sq.; Nie- meyer, Chorik., v, 75 sq.; Hasse, König Saul (Gries. 1854); Richardson, Saul, King of Israel (Edinb. 1858); Miller, Saul, First King of Israel (2d ed., Lond. 1866); Brooks, King Saul [a tragedy], N.Y. 1871;) and the monographs on his interview with the witch cited by First, Bibliotheca Judaica, iii, 236. See King.

3. The Jewish name of Paul (q. v.). This was the most distinguishing epithet which the general public gave to the tribe of Benjamin, to which the apostle felt some pride in belonging (Rom. xi, 1; Phil. iii, 5). He himself leads us to associate his name with that of the Jewish king by the market way in which he mentions Saul in his address at the Pisidian Antioch: "God gave unto them Saul the son of Cis, a man of the tribe of Benjamin" (Acts xiii, 21). These indications are in harmony with the intensely Jewish spirit of which the life of the apostle exhibits so many signs. The early ecclesiastical writers did not fail to notice the prominence thus given by Paul to his tribe. Tertullian (Adv. Marc. v, 1) applies to him the dying words of Jacob on Benjamin (Gen. xliii, 17), and his Epistles (Phil. iv, 8), alluding to the preservation of the six hundred men of Benjamin after the affair of Gibeon (Judg. xx, 40), speaks of them as "trecentos [sic] viros propter Apostolam reservatos." See Benjamin.

Nothing certain is known about the change of the apostle's name from Saul to Paul (Acts xiii, 9). Two chief conjectures prevail concerning the change.

(1) That of Jerome and Augustine, that the name was derived from Sergius Paulus, the first of his Gentile converts.

(2) That which appears due to Lightfoot, that Paulus was the apostle's Roman name as a citizen of Tarsus, naturally adopted into common use by his biographer when his labors among the heathen commenced. The former of these is adopted by Olsbahan and Meyer. It is also the view of Ewald (Gesch. vi, 419, 420), who seems to consider it self-evident, and looks on the absence of any explanation of the change as a proof that it was so understood by all the readers of the Acts. He means that if Saul be, after his baptism, definitively as the apostle to the Gentile world, his Jewish name is entirely dropped. Two divisions of his life are well marked by the use of the two names.

Saunders, William T., a minister of the Methodist Episcopal Church, was born, of Roman Catholic parents, in Dublin, Aug. 18, 1856. In his sixteenth year he emigrated to America, landing at New Orleans, April 18, 1875. In Sept., 1853, he was converted at a camp-meeting, and joined the Methodist Episcopal Church. He spent one term at Meadville College, but for five years after led an unsettled life. In 1859 he was admitted on trial in the South-eastern Indiana Conference and appointed to Vernon Circuit. He also served at New Washington, Belleville, chaplain of the Eighty-third Indiana Volunteers; Roberts and Trinity churches, Madison; Vevay; and Rising Sun. He continued to fill his pulpit until within four weeks of his death, which took place July 29, 1871. Mr. Saunders was a man of diligent study, careful preparation for the pulpit, faithful as a pastor, while his piety was of the healthy, fruit-bearing kind. See Minutes of Annual Conferences, 1871, p. 184.

Sauqua Behr (Soquaabez), in Norse mythology, was the stream of death, a place where Saga dwelt, and which Odin visited each day in order to become drunk on the precious mead which she possessed, and to enjoy her love.

Sauras, a Hindôt sect who worship only Suryapati, or the sun-god. They are few in number, and scarcely differ from the rest of the Hindús in their general law and creed. Their name and chief place of worship is made in a particular manner, with red sandalwood, and their necklace is of crystal. They eat one meal without salt every Sunday, and on every occasion of the sun's entrance into a sign of the zodiac; and they cannot eat till they have noticed the sun.

Saure, Conrad, a minister of the German Reformed Church, was born in Germany, and emigrated to this country in 1845. He studied theology privately, and commenced preaching in Cincinnati in 1856; two years later he was regularly ordained, and installed as pastor of the Salem church. His first sermon, it is said, was very dry. In 1873, his congregation numbered between seven- and eight hundred members. He was an acceptable and earnest preacher, and a faithful, laborious, and successful pastor. See the Ref. Ch. Mess. June 4, 1878. (D. Y. H.)

Saurin, Élie, a French Protestant theologian, was born Aug. 28, 1639, at Usseau, Dauphiny. He was the son of a village pastor, who conducted his education, and at last sent him to study theology at Geneva. Admitted to the ministry in 1661, he preached first at Venet- rot, and was called to the church at Embrun in the succeeding year. Having refused to uncover his head before a priest who was carrying the sacrament to a sick person, Saurin was banished from the country. He retired to Holland, where he took charge of a church at Delft, in 1665. He was employed to examine the religious opinions of the mystic Labadie, and offered to refute them publicly. So well did Saurin succeed that he procured the deposition of his opponent, and, in order that he should not be suspected of any personal interest in the affair, obtained for Labadie the church at Middle- burg. In 1671 Saurin accepted the place of Wochzgen at Utrecht, where he lived for two years during the French occupation, in continual agitation caused by his disputes with Jurieu. He began the contest by stating that some of the doctrines of Jurieu were heterodox and very dangerous. Efforts were made to reconcile the two pastors, and the synod of Leeuwarden forbade their writing against each other on pains of excommunication; but all to no effect. The last years of Saurin were devoted to the publication of theological works. He died at Utrecht, on Easter-Sunday, 1703. We have from his pen, Examen de Va Théologie de Jurieu:—Dé- fense de la Doctrine de l'Eglise Réformée, etc.:—Traité de l'Amour de Dieu:—Réflexions sur les Droits de la Conscience: and a posthumous work, Traité de l'Amour du Prochain.

Saurin, Jacques, the most eloquent preacher of French Protestantism, was born at Nimes Jan. 6, 1677.
In his eighth year his family, fleeing from the persecutions of Louis XIV, settled in Geneva. Quitting school at the age of sixteen, he joined a regiment of Savoyards in the general war against the French tyrant, and served nearly four years, till the Peace of Ryswick, in 1697. After his retirement he studied theology under Tronchin, Picquet, and Turrettin. It was only after many inner struggles that he conquered his frivolity and scepticism, and passed through the thorns of the new birth. Once clearly converted, his life and influence were radically changed. His subsequent renown for eloquence began to take form even before his graduation. At twenty years of age he was elected one of the most distinguished voices of the University, and attracted great attention. Entering the ministry in 1700, he took charge of a society of French Walloons in London, and preached with great success for four years. In 1705, while on a journey of recreation in Holland, he preached a few sermons and made such an impression as to occasion a call to labor in the Hague. This call he accepted; and here, for the remainder of his life—twenty-five years—he labored with equal fame and usefulness. He soon became known as "the great Saurin," the "Chrysostom of Protestantism." The large church in which he preached was constantly overcrowded. It was a great eloquence, his sermons were meagerious voice, which thus held and charmed for a quarter of a century all classes of society, but it was chiefly the weighty substance of what he said and the holy earnestness with which he said it. Learned men (Clericus) and cold critics often went to hear him with deep prejudice; but uniformly they came away glad and captivated. The celebrated Abbadie exclaimed, after first hearing him, "Is it a man, or is it an angel?" Saurin was not a mere preacher, but also an organizer. He founded schools and academies, and planned a grand scheme of missionary work throughout the Dutch colonies. He was also a systematic writer. In 1722 he issued an educational work, Adreje de la Théologie et de la Morale Chrétienne. In 1724 he issued his Catechisme, which enjoyed a long popularity in Holland and at Geneva. In 1725 appeared at the Hague L'Etat du Christianisme en France, a collection of letters in favor of his fellow-Protestants of France. A work which appeared between 1729 and 1728, Discours Historiques, Critiques, Théologiques et Moraux sur les Evénements les plus Mémorables du Vieux et du Nouveau Testament, though an able work in itself, had the unfortunate result of calling upon Saurin such a series of ominous criticisms from his brother-pastors as to embitter his last years and even to hasten his death. It is a memorable instance of the way known ordinances of God may be used by pretexts than a few unguarded expressions in regard to the so-called falsehood of necessity. But the posthumous fame of Saurin rests upon his Sermons. Of these he himself published (1707-25) five volumes. After his death, his son edited, from his papers, seven additional volumes. The whole twelve volumes have been several times reissued. The best edition is that of the Hague, in 1749; the most recent is that of Paris, in 1853. A good selection was published by Weiss, at Paris, in 1854, Sermons Choisis de Saurin, avec une Notice sur sa Vie. Most of these sermons are of great popularity in other languages. Five volumes of the Sermons were published in English by R. Robinson, in 1775. As to the form of Saurin's sermons, they are too systematic and scholastic for the taste of the present; they are encumbered with too much of learned citation. Much that they contain would be more appropriate in the professed pulpit. As compared with the great Catholic sermoners, Saurin lacks the exquisite polish of Bossuet; nor does he search the secret recesses of the heart with as sharp an eye as Bourdaloue; nor are his appeals as pathetic as those of Massillon; but he surpasses them all in this, that he preaches the whole Gospel of Christ, and that he is unconscious of dependence on any other external authority than the simple Word of God. In manner, Saurin was impetuous in the extreme; greater self-control would have given him greater power. He sometimes spent so much force of voice in his opening prayer and exordium as to be very much exhausted before the close. Sometimes his voice would almost fail. The effect in his manner was a certain lack of union. The understanding was convinced, the conscience was awakened, the will was aroused, but the heart was not fully subdued. After Saurin's death, his great work, Discours (2 vols. fol.), was continued by Roques and Beausobre, so that the whole consisted of six volumes. See Van Oosterzee, Jacques Saurin (Brus. 1699); Sayous, Hist. de la Littér. Franç. à l'Étr. ; Weiss, Hist. des Réf. Prot. de France ; Herzog, Real-Encycl., iii. 437-444. (J. P. L.)

**Saurus**, in Greek mythology, was a noted highway robber on the borders of Elis, who was killed by Hercules.

**Saussay, André de**, a French prelate, was born at Paris in 1589, and died Sept. 9, 1675, at Toul. His parents being poor, he was educated at the Hospital of the Holy Spirit, and on completing his studies took orders. He employed himself in preaching and controversy; he was in favor at the court; and became curé of Saint-Leu, apostolic prothonotary, amanuensis of the king, and grand vicar of the Church of Paris. Elected bishop of Toul in 1649, he did not take possession of his see until 1657, on account of ecclesiastical troubles in his chapter. He held this office till his death. Saussay was the author of several religious works in Latin, which show great learning, but little judgment or critical acumen—as *Généalogie des Hértiques Sacrementaires*, etc.—De Sacro Ritu Preferendii Cruceum, etc.

**Sauron** is the name of the second of the four great schools or systems of Buddhism, the three others being called Hinayana, Mahayana, and Vimalakirti. They recognize the authority of the Sūtras (q. v.), but reject that of the Abhidharma. See Köppen, Die Religion des Buddhā (Berlin, 1857); Wusseljew, Der Buddhismus, seine Dogmen, Geschichte und Literatur (St. Petersburg, 1860).

**Savagard** is the cap of an Armenian priest, made of cloth of gold, with an orb and cross on the top.

**Savage, Henry, D.D., an English divine, was born at Eidsfield, Worcestershire, in 1634. He entered Ba- liol College, Oxford, as a commenor in 1651; took the degree of B.A. in Nov., 1652; in 1658 was made probationer fellow; and in 1650 completed his master's degree. On the commencement of the Rebellion, he travelled into France with William (lord) Sandys, whose sister, lady Mary, he afterwards married. He obtained the mastership of his college Feb. 20, 1650, and took his degree of D.D. the next year. He was made prebendary of Gloucester in 1665, and rector of Bladen, in Ox- fordshire. He died, master of Balliol College, June 2, 1672, and was buried in the chapel. He published some pamphlets on infant baptism against John Tombs, and on Church Discipline against Cosin. He is best known by his *Bibliaenglus*; or, A Commentary upon the Foundation, Founders, and Affairs of Balliol College (Oxon. 1668, 4to).

**Savage, Isaac Aylsworth,** a minister of the Methodist Episcopal Church, was born in Edinburg, Saratoga County, N. Y., Dec. 28, 1814. He embraced religion at the age of sixteen, graduated at the Wesleyan University in Aug. 1841, and in August received on trial in the New England Conference, went immediately to South Boston. He was ordained deacon in 1848 and elder in 1845. He occupied appointments in Lowell, Springfield, Boston, and Holliston until 1854, when, after a protracted illness, he fell asleep on Feb. 16. Mr. Savage was an excellent scholar, an able and faith-ful minister, a devoted friend. See *Minutes of Annual Conf.*, 1854, p. 359.
Savages, John, D.D., an English divine of the last century, was a member of Emanuel College, Cambridge, where he took his degrees, and was D.D. of both universities. He was rector, first of Bygrave, then of Clot Hall, Herts, and lecturer of St. George's, Hanover Square, London. He held his presidential term in the famous club at Royston. He died March 24, 1747, from a fall. Besides a visitation and an assize sermon, there are attributed to him the following: The Turkish History (abridged from Knolles and Rycant [1701, 2 vols. 8vo]): —Collection of Letters of the Ancients, etc. (1708, 8vo).

Savage, John Adams, D.D., a Presbyterian divine, was born in Salem, Washington County, N. Y., Oct. 9, 1800. He prepared to teach in Salem Academy; graduated at Union College, Schenectady, N. Y., in 1822; studied theology privately; was licensed to preach by Washington Associate Reformed Presbytery in 1826, and ordained by the same presbytery in 1827. His first charge was at Fort Covington, Franklin County, N. Y., where he remained until 1829, when he was called to the church in Ogdenbury, N. Y. Here his labors were abundant and successful. He remained at Ogdenbury nearly twenty years, and probably no man ever exerted so wide and powerful an influence for religion and for Presbyterianism in Northern New York as he did. He was one of the earnest friends of Dr. W. H. Renoula, then corresponding secretary of the Board of Education, he went to Wisconsin, and took charge of Carroll College, at Waukeena, then in its infancy. Here he labored arduously in founding and building up a college in a new country. The charter had been obtained, and some little progress made in the enterprise before his arrival, but properly Dr. Savage is to be regarded as the founder of Carroll College. He died Dec. 18, 1864. Dr. Savage was a man of great sagacity, deep piety, and excellence of character; as a preacher, able and instructive; as a theologian, clear, sound, and scriptural, well meriting the honorary degree of D.D. conferred on him by his alma mater after his assumption of the presidency of the college. See Wilson, Presb. Hist. Almanac, 1866, p. 167. (J. L. S.)

Savage, Samuel Morton, D.D., a learned Independent minister, was born in London in 1721, and educated under Dr. Jennings. He became professor of divinity at Hoxton; assistant minister of St. Mary Axe, London, in 1764; and sole pastor in 1776. He died in 1791. He published Sermons on several evangelical and practical subjects (Taunton, 1796, 8vo).

Savage, Thomas, a Presbyterian minister, was born in Boston, Mass., Sept. 2, 1794. He pursued his preparatory studies at Phillips Academy, in Andover; graduated with honor at Harvard University, Cambridge; and studied theology at the divinity school connected with that institution. In 1815 he accepted an invitation to become a private tutor in Louisiana, in the vicinity of Baton Rouge, where he continued to teach and preach for nearly seven years. In 1824 he returned to Boston, and on July 5, 1826, was installed pastor of the church in Bedford, N. H., which pasture lasted forty years, in 1824; and sole pastor in 1776. He died in 1898. He possessed a truly symmetrical character. His ministry was in conformity with such a character. He was a practical and impressive preacher, and an accurate scholar—excelling perhaps in the classics, but familiar with the best models of his native tongue. See Wilson, Presb. Hist. Almanac, 1867, p. 196. (J. L. S.)

Sav’yan (Σαβ’γαν in v. r. Σαβ’γαν), an erroneous form (1 Mac. vi, 48) for AYARAN (q. v.), an epitaph of the Maccabees Eleazar (q. v.).

Savary, N., a French writer and traveller. In 1776 he visited Egypt, and studied the antiquities and manners of the country. On his return he visited the Archipelago, and in 1780 published his translation of the Egyptian Letters of the ancient Greek writer, by the title, "Egyptian Letters on Greece, and a Grammar of the Modern Arabic." He died in 1788.

Savastano, Francisco Eulalía, an Italian poet, was born in 1657 at Naples, where he died Oct. 28, 1717. He was a Jesuit, preached successfully, and taught rhetoric, philosophy, and theology in the college of Naples. He is the author of a Latin poem entitled Bonaventura Libertas.

Sav'vi (Σαββί), a corrupt Graecized form (1 Esdr. viii, 2) of the Heb. name Uzzi (q.v.), the ancestor of Ezra (Ezra vii, 4).

Savigni, Order of, a religious body connected with the Roman Church, founded in the 12th century by Vitalis de Mortain, a disciple of the famous Robert of Arbriselle, who instituted the Order of Fontevraud. The Order of Savigni, after continuing for a time, became extinct in 1793 with the Charter of the Constitution of the Kingdom of France. The title applied in Scripture, in its highest sense, to Jesus Christ, but in a subordinate way to earthly deliverers. We present a comparatively brief abstract of this very extensive subject. See Soteriology.

1. The Word itself—The term "Saviour," as applied to our Lord Jesus Christ, represents the Greek soter (σώτερ), which in turn represents certain derivatives from the Hebrew root yasha (יָשָׁה), particularly the participle of the Hiphil form mosha (מַשָּה), which is usually rendered "Saviour" in the A.V. (e.g. Isa. xlvi, 15; xlix, 26). In considering the true import of "Saviour," it is essential for us to examine the original terms answering to it, including in our view the use of soter in the Sept., whence it was more immediately derived by the writers of the New Test., and further noticing the cognate terms "to save" and "salvation," which express respectively the action and the results of the Saviour's office. See Jesus.

2. The term soter is of more frequent occurrence in the Sept. than the term "Saviour" in the A.V. of the Old Test. It represents not only the word mosha above mentioned, but also very frequently the nouns yasha (יָשָׁה) and yeshah (יְשָׁה), which, though properly expressive of the abstract notion "salvation," are yet sometimes used in a concrete sense for "Saviour." We may cite as an example Isa. lii, 11, "Behold, thy salvation cometh, his reward is with him," where evidently "salvation" = Saviour. So again in passages where these terms are connected immediately with the person of the Messiah, these are rendered in the A.V. "our Saviour" (A.V. "God of our salvation"). Not only in such cases as these, but in many others where the sense does not require it, the Sept. has soter where the A.V. has "salvation;" and thus the word "Saviour" was more familiar to the ear of the reader of the Old Test. in our Lord's age than it is to us.

3. The same observation holds good with regard to the verb παρασχέω, and the substantive σωτήριος, as used in the Sept. An examination of the passages in which they occur shows that they stand as equivalents for words conveying the notions of well-being, succor, peace, and the like. We have further to notice σωτήριος in the sense of reward (rendered in the A.V. 32), together with the etymological connection supposed to exist between the terms σωτήρ and σώμα, to which Paul evidently alludes in Eph. v. 23; Phil. iii, 20, 21.

3. If we turn to the Hebrew terms, we cannot fail to be struck with their comprehensiveness. Our verb "to save" implies, in its ordinary sense, the rescue of a person from actual or impending danger. This is undoubtedly included in the Hebrew root yasha, and may be said to be its ordinary sense, as testified by the frequent accompaniment of the preposition min (מִן; comp. the עַל־מִן which the angel gives in explanation of the name Jesus, Matt. 1, 21). But yasha, beyond this, expresses assistance and protection of every kind—assistance in physical danger, in mental distress, in heavy burdens, in moral and spiritual peril, in the common trials and duties of life. It conveys, in a secondary sense, the results of such assistance—victory, safety, prosperity, and happiness. We may
citate as an instance of the aggressive sense, Deut. xx, 4, "To fight for you against your enemies, to save you;" of protection against attack, Isa. xxvi, 1, "Salvation will God appoint for walls and bulwarks;" of victory, 2 Sam. vii, 8, "The Lord preserved David," i.e. gave him victory; of prosperity and happiness, Isa. lx, 18, "Shall you not fill me with the shadow of your wings;" Hos. xi, 10, "He clothed me with the garments of salvation." No better instance of this last sense can be adduced than the explanation "Hosanna," meaning, "Save, I beseech thee," which was uttered as a prayer for God's blessing on any joyous occasion (Psa. cxviii, 25), as at our Lord's entry into Jerusalem, when the eumlogal connection of the term Hosanna would most naturally call to the ear of the Hebrew (Matt. xxvi, 9, 15). It thus appears that the Hebrew and Greek terms had their positive as well as their negative side; in other words, that they expressed the presence of blessing as well as the absence of danger, actual security as well as the removal of insecurity. The Latin language possessed in the classical period no proper equivalent for the Greek σωτήρ. This appears from the introduction of the Greek word itself in a Latinized form, and from Cicero's remark (in Verg. Aen. ii, 63) that there was no one word which expressed the notion qui salvetem dedit. Tactus (4 a. d.) adds, "conservator (xxv. 5)." The term saluator appears appended as a title of Jupiter in an inscription of the age of Trajan (Gruter, p. 19, No. 5). This was adopted by Christian writers as the most adequate equivalent for σωτήρ, though objectiones were evidently raised against it (Augustine, Serm. 298, § 6). Another term, salvificator, was occasionally used by Tertullian (De Resurr. Cor., 47; De Carm. Chr., 14).

4. The historical personages to whom the terms are applied further illustrate this view. The judges are styled "saviours," as having rescued their country from a state of bondage (Judg. iii, 8, 15, A.V. "deliverer"); Neh. ix, 27; a "saviour" was subsequently raised up in the person of Jeroboam II to deliver Israel from the Syrians (2 Kings xiii, 5); and in the same sense Josephus styles the deliverance from Egypt a "salvation" (Ant. iii, 1, 1). Joshua, on the other hand, verified the promise contained in his name by his conquests over the Canaanites: the Lord was his Helper in an aggressive war; and, as the result, the office of the saviour was passed on to the next generation. The same was the case in obad. 21 to execute vengeance on Edom. The names Isaiah, Jeshua, Ith, Hosea, Hoshhe, and, lastly, Jesus, are all expressive of the general idea of assistance from the Lord. The Greek soter was in a similar manner applied in the double sense of a deliverer and a protector, as in the numerous instances where it was appended as the title of heathen deities.

5. There are many indications in the Old Testament that the idea of a spiritual salvation, to be effected by God alone, was by no means foreign to the mind of the pious Hebrew. In the Psalms there are numerous petitions to God to save from the effects of sin (e.g. xxxix, 8; lxxix, 9). Isaiah, in particular, appropriates the term "saviour" to Jehovah (xlii, 11), and connects it with the notions of justice and righteousness (xlv, 21; lx, 16, 17): he adds it as the special manner in which Jehovah reveals himself to man (xlv, 12); he hints at the knowledge of his people given to him over the saviors where he connects the term "saviour" with "redeemer" (god), as in xii, 14; xiii, 26; lx, 16, and again with "ransom," as in xiii, 8. Similar notices are scattered over the prophetic books (e.g. Zech. ix, 9; Hos. i, 7), and though in many instances these notices admitted of a reference to proximate events of a temporal nature, they evidently looked to higher things, and thus fostered in the mind of the Hebrew the idea of a "Saviour" who should far surpass in his achievements the "saviours" that had as yet appeared. The mere sound of the word would conjure up before his imagination visions of deliverance, security, peace, and prosperity.

II. The Work of the Saviour. — This we propose to trace as developed in the several portions of the New Testament.

1. The first three evangelists, as we know, agree in showing that Jesus unfolded his message to the disciples by degrees. He wrought the miracles that were to be the credentials of his mission. He laid down the great principles of the Gospel morality, until he had established in the minds of the Twelve the conviction that he was the Christ of God. Then, as the clouds of doom grew darker, and the malice of the Jews became more intense, he turned a new page in his teaching. Drawing from his disciples the confession of their faith in him as the Son of God, he passed on to them the truth that remained to be learned in the last few months of his ministry, that his work included suffering as well as teaching (Matt. xvi, 20, 21). He was instant in pressing this unpalatable doctrine home to his disciples from this time to the end. Four occasions when he prophesied his bitter death are on record, and they are probably only examples out of many more (ver. 21). We grant that in none of these places does the word "sacrifice" occur; and that the mode of speaking is somewhat obscure, as addressed to minds unprepared, even then, to bear the full weight of a doctrine so repugnant to the hearers' expectations as the inevitability (ver. 27) go against death; that the powers of sin and of the world are let loose against him for a time, so that he shall be betrayed to the Jews, rejected, delivered by them to the Gentiles, and by them be mocked and scourged, crucified, and slain; and that all this shall be done in order to accomplish a foreseen work, and accomplish all things written of him by the prophets—these we do certainly find. They invest the death of Jesus with a peculiar significance; they set the mind inquiring what the meaning can be of this hard necessity that is laid on him. For the answer we look to other places; but at least there is here no contradiction to the doctrine of sacrifice, though the Lord does not yet say, "I bear the wrath of God against your sins in your stead; I become a curse for you." Of the two sides of this mysterious doctrine—that Jesus dies for us willingly, and that he dies to bear a doom laid on him as of necessity, because some one must bear it—it is the latter side that is made prominent. In all the passages he pleads Jesus to speak, not of his desire to die, but of the burden laid on him, and the power given to others against him.

2. Had the doctrine been explained no further, there would have been much to wait for. But the series of announcements in these passages leads up to one more definite and complete. It cannot be denied that the words of Jesus in the course of his public ministry are distinctly of a sacrifice: "Drink ye all of this, for this is my blood of the new covenant;" or, to follow Luke, "the new covenant in my blood." We are carried back by these words to the first covenant, to the altar with twelve pillars, and the burnt-offerings and peace-offerings of oxen, and the blood of the victims sprinkled on the altar and on the people, and the words of Moses as he sprinkled it: "Behold the blood of the covenant which the Lord hath made with you concerning all these words" (Exod. xxiv). No interpreter has ever failed to draw from these passages the true meaning: "When my sacrifice is accomplished, every blood shall be sprinkled, and the same covenant is confirmed by it." The word "sacrifice" is wanting; but sacrifice, and nothing else, is described. And the words are no mere figure used for illustration, and laid aside when they have served that turn. "Do this in remembrance of me." They are the words in which the Church is to interpret the act of Jesus to the end of time. They are the words by Paul (1 Cor. xi, 25). Then, as now, Christians met together, and by a solemn act declared that they counted the blood of Jesus as a sacrifice wherein a new covenant was sealed: and of the blood of that sacrifice they partook by faith, professing themselves thereby willing to enter the covenant and be sprinkled with the blood.
3. So far we have examined the three "synoptic" Gospels. They follow a historical order. In the early chapters of all three the doctrine of our Lord's sacrifice is not found, because he will first answer the question about himself. "Who is this man?" before he shows them "What is his work." But at length this announcement is made, enforced, repeated; until, when the feet of the betrayer are ready for their wicked errand, a command is given which secures that the death of Jesus shall be described forever as a sacrifice and nothing else, sealing a new covenant and carrying good to many. Lastly the description of stoning also must be an after-thought, as, indeed, De Wette has tried to represent it, John preserves the conversation with Nicodemus, which took place early in the ministry; and there, under the figure of the brazen serpent lifted up, the stoning virtue of the Lord's death is fully set forth. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life" (John iii, 14, 15). As in this intercessory act the image of the deadly, hateful, and accursed (Gen. iii, 14, 15) reptile became by God's decree the means of health to all men, so the stoning of Jesus is the will of a form of sinful man, of a deceiver of the people (Matt. xxvii, 68), of Antichrist (xii, 24; John xviii, 35), of one accursed (Gal. iii, 13), becomes the means of our salvation; so that whoever fastens the earnest gaze of faith on him shall not perish, but have eternal life. There is even a significance in the words "lifed up;" the Lord used, probably, the word הָלַךְ, which, in older Hebrew, meant to "lift up" in the widest sense, but began in the Aramaic to have the restricted meaning of "lifed up for punishment." With Christ the lifting-up was a seeming disgrace, a true triumph and elevation. But the context in which these verses occur is as important as the verses themselves. Nicodemus comes as an inquirer; he is told that a man must be born again, and then he is directed to the death of Jesus as the means of that regeneration. The earnest gaze of the wounded soul is to be the condition of its cure; and that gaze is to be turned, not to Jesus on the mountain or in the temple, but on the cross. This, then, is no passing allusion, but it is the substance of the Christian teaching addressed to an earnest seeker after truth. Another passage claims a reverent attention—"If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (John vi, 51). He then took the bread and he will give the bread. If his presence on earth were the expected food, it was given already; but would he speak of "drinking his blood" (ver. 53), which can only refer to the dead? It is on the cross that he will afford this food to his disciples. We grant that this whole passage has occasioned as much disputing among Christian commentators as it did among the Jews who heard it; and for the same reason—for the harshness of the saying. But there stands the saying; and no candid person can refuse to see a reference in it to the death of him that speaks. A Saviour which has well been called the prayer of consecration offered by our High-priest, there is another passage which cannot be alleged as evidence to one who thinks that any word applied by Jesus to his disciples and himself must bear in both cases precisely the same sense, but which is really pertinent to this inquiry. "Saying in their hearts, this was the voice of a god" (John xvii, 18). As the breath comes from the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John xvi, 19). The word ἀγοραστήσας, "sanctify," "consecrate," is used in the Sept. for the offering of sacrifice (Lev. xxvii, 2) and for the dedication of a man to the divine service (Numb. xvi, 15). Here the present tense, "I consecrate," used in a discourse in which our Lord says he is "no more in the world," is conclusive against the interpretation "I dedicate my life to thee;" for life is over. No self-dedication, except that by death, can now be spoken of as present. "I dedicate myself to thee, in my death, that these may be a people consecrated to thee," such is the great thought. In this verse, which suits well with his other declaration that the blood of his sacrifice sprinkles them for a new covenant with God. To the great majority of expositors from Chrysostom and Cyril the doctrine of reconciliation through the death of Jesus is asserted in these verses. The Redeemer has described himself as the Good Shepherd who lays down his life for the sheep (John x, 11, 17, 18), taking care to distinguish his death from that of one who dies against his will in striving to compass some other aim—"Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Other passages that relate to his death will occur to the memory of any Bible reader. The corn of wheat that dies in the ground to bear much fruit (John x, 24) is said to be elsewhere, where he says that he came "to minister, and to give his life a ransom for many" (Matt. xx, 28). 4. Thus, then, speaks Jesus of himself. What say his witnesses of him? "Behold the Lamb of God," says the Baptist, "which taketh away the sin of the world" (John i, 29). Commentators differ about the allusion implied in that name. But take any one of their opinions, and a sacrifice is implied. Is it the paschal lamb that is referred to? Is it the lamb of the daily sacrifice? Either way the death of the victim is brought before us. But the allusion, in all probability, is to the well-known prophecy of Isaiah (ch. liii.), to the Lamb brought to the slaughter, who bore our griefs and carried our sorrows. See this passage discussed fully in the notes of Meyer, Lange, (Bibelwerkerei), and Alford. The reference to the paschal lamb finds favor with Grotius and others; the reference to Isaiah is approved by Chrysostom and many others. The taking-away of sin (ἀφίέρων) of the Baptist, and the bearing it (ἐπίλειψεν, Sept.) of Isaiah, have one meaning and answer to the Hebrew word נָכַר. To take the sins on himself is to remove them from the sinners; and how can this be through his death except in the way of expiation by that death itself? 5. The gentle, after the resurrection, preach no moral system, but a belief in and love of Christ, the crucified and risen Lord, through whom, if they repent, men shall obtain salvation. This was Peter's preaching on the day of Pentecost (Acts ii); and he appealed boldly to the prophets on the ground of an expectation of a suffering Messiah (iii, 18). Philip traced out for the eunuch, in that picture of suffering holiness in the well-known chapter of Isaiah, the lineaments of Jesus of Nazareth (Acts viii; Isa. liii). The first sermon to a Gentile household proclaimed Christ slain and risen, and added "that through his name whosoever believeth shall receive remission of sins" (Acts ii, 36). Paul at Antioch preaches "a Saviour Jesus" (xiii, 23); "through this Man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses" (ver. 38, 39). At Thessalonica all that they were taught was that "his death is the proof Sophronia Martha's text and it cannot be changed; that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ" (xvii, 8). Before Agrippa he declared that he had preached always "that Christ should suffer, and that he should be the first that should rise from the dead" (xxv, 23); and it was this declaration that convinced Agrippa. It now became evident that Agrippa had been teaching a doctrine which would have been sanctioned by the Church. The account of the first founding of the Church in the Acts of the Apostles is concise and fragmentary; and
sometimes we have hardly any means of judging what place the sufferings of Jesus held in the teaching of the apostles; but when we read that they "preached Jesus," or the like, it is only ordinary respect for the passages, or the sense that the cross of Christ was never concealed, whether Jews or Greeks or barbarians were the listeners. And this very pertinacity shows how much weight they attached to the facts of the life of our Lord. They did not merely repeat in each new place the pure morality of Jesus as he uttered it in the Mount; for these lessons we have no record. They took in their hands, as the strongest weapon, the fact that a certain Jew crucified afar off in Jerusalem was the Son of God, who had died to save men from their sins; and they offered to all alike an interest, through faith, in the resurrection from the dead of this outcast of his own people. No wonder that Jews and Greeks, judging in their worldly way, thought this strain of preaching came of folly or madness, and turned from what they thought meaningless jargon.

6. We are able to complete from the epistles our account of the teaching of the apostles on the doctrine of atonement. The Man Christ Jesus is the mediator between God and man, for in him the human nature, in its sinless purity, is lifted up into the divine, so that he, exempt from guilt, can plead for the guilty (1 Tim. ii, 5; 1 John ii, 1, 2; Heb. vii, 25). Thus is he the second Adam that shall redeem the sin of the first: the interests of men are bound up in him since he has polled the pain into himself (Eph. v, 25, 30; Rom. v, 12, 17; xii, 5; 1 Cor. xv, 22). This salvation was provided by the Father, to "reconcile us to himself" (2 Cor. v, 18), to whom the name of "Saviour" thus belongs (Luke i, 47); and our redemption is a signal proof of the love of God to us (1 John iv, 10). Not less is it a proof of the love of Jesus, the freely given gift, capable of purchasing all the lost (1 Tim. ii, 6; Tit. ii, 14; Eph. i, 7; comp. Matt. xx. 28). But there is another side of the truth more painful to our natural reason. How came this exhibition of divine love to be needed? Because wrath had already gone out against man. The clouds of God's anger gathered thick over the whole human race; they discharged themselves on Jesus only. God had made him to be sin for us who knew no sin (2 Cor. v, 21); he is made "a curse" (a thingaccursed) for us that the curse that hangs over us may be removed (Gal. iii, 19); he bore our sins in his own body on the tree (Is. lii, 7). He who is to see on the page of the Bible only the sunshine of the divine love; but the muttering thunders of divine wrath against sin are heard there also; and he who alone was child of wrath meets the shock of the thunder-storm, becomes a curse for us and a vessel of wrath; and the rays of love break out of that thunder-gloom and shine on the bowed head of him who hangs on the cross, dead for our sins.

7. We have spoken, and advisedly, as if the New Test. were, as to this doctrine, one book in harmony with itself. That there are in the New Test. different types of the true doctrine may be admitted without peril to the doctrine. The principal types are four in number.

(1.) In the Epistle of James there is a remarkable absence of all explanations of the doctrine of the atonement; but this admission does not amount to so much as may at first appear. True, the key-note of the epistle is: "Obstructive hate." This is a practical moral system in which man finds himself free to keep the divine law. But with him Christ is no mere lawgiver appointed to impart the Jewish system. He knows that Elias is a man like himself, but of the person of Christ he speaks in a different spirit. He describes his person in words such as: "The Lord of glory," and "Jesus Christ," who is "the Lord of glory." He speaks of the Word of Truth of which Jesus has been the utterer. He knows that faith in the Lord of glory is in consistent with time-serving and respect of persons (James i, 18; ii, 1). "There is one lawgiver," he says, "who is able to save and to destroy" (iv, 12); and this refers, not to Jesus, but to the power which holds us up as a motive to obedience (v, 7-9). These and like expressions remove this epistle far out of the sphere of Ebionitic teaching. The inspired writer sees the Saviour, in the Father's glory, preparing to return to judge the quick and the dead. He puts forth Christ as the perfect prophet and the truth, the image of the glory of the world; but the office of the priest he does not dwell on. Far be it from us to say that he knows it not. Something must have taken place before he could treat his hearers with confidence, as free creatures able to resist temptations, and even to meet temptations with joy. He treats "your faith" as something founded already, not to be prepared by this epistle (i, 2, 3, 21). His purpose is a purely practical one. There is no intention to unfold a Christology such as that which makes the Epistle to the Romans so valuable. Assuming that Jesus has manifested himself and begotten anew the human race, he seeks to make them pray with fervent love, and be constant and patient, and strive with lusta, for which they, and not God, are responsible; and bridle their tongues, and show their fruits by their works (see Neander, Pflanzenb. v, vi, c. 3; Schmid, Theologie des N. T. pt. ii; and Dorner, Christologie, i, 55).

(2.) In the teaching of Peter of the doctrine of the person of our Lord is connected strictly with that of his work as Saviour and Messiah. The frequent mention of his sufferings shows the prominent place he would give them; and he puts forward as the ground of his own right to teach that he was "a witness of the sufferings of Christ" (1 Pet. v, 1). The atoning virtue of those sufferings he dwells on with peculiar emphasis, and not less so on the purifying influence of the atonement on the hearts of believers. He repeats again and again that Christ died for us (i, 21; iii, 18, iv, 1); that he bare our sins in his own body on the tree (ii, 24). He bare them; and what does this phrase suggest but the goat that "shall bear" the iniquities of the people off into the land that was not inhabited? (Lev. xvi, 22), or else the feeling the consequences of sin, as the word is used elsewhere (xx, 17, 19)? We have to choose between the cognate ideas of sacrifice and substitution. Closely allied with these statements are those which connect moral reformation with the death of Jesus. He bore our sins; but he can also say: "His death is our life. We are not to be content with a self-satisfied contemplation of our redeemed state, but to live a life worthy of it (1 Pet. ii, 21-25; iii, 15-18). In these passages the whole Gospel is contained; we are justified by the death of Jesus, who bore our sins that we might be sanctified and renewed to a life of godliness. And from this apostle we hear again the name of "the lamb," as well as from John the Baptist; and the passage of Isaiah comes back upon us with unmissable clearness. We are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot," (i, 19, with Isa., ivii, 7). Every word carries us back to the Old Test., and secondly, to the New: the spotless victim, the release from sin by its blood (elsewhere [1 Pet. i, 2] by the sprinkling of its blood), are here; not the type and shadow, but the truth of them; not a ceremonial purgation, but an effectual reconciliation of man and God.

(3.) In the epistles of Paul the doctrine is more developed. The doctrine of John we are struck at once with the emphatic statements as to the divine and human natures of Christ. A right belief in the incarnation is the test of a Christian man (1 John iv, 2; John i, 14; 2 John 7); we must believe that Jesus Christ is come in the flesh, and that he is manifested to destroy the works of the devil (1 John iii, 8). John himself, if only by hand, he who has come in the flesh is the one who alone has been in the bosom of the Father, seen the things that human eyes have never seen, and has come to de-
clare them unto us (i. 2; iv. 14; John i. 14-18). This person, at once divine and human, is "the propitiation for our sins," our "advocate with the Father," sent into the world "that we might live through him" and the means was his laying down his life for us, which should make us ready to lay down our lives for the brethren (1 John i. 7; ii. 1, 2; iii. 18; iv. 9, 10; v. 6, 11-15; John xi. 51)." The effect of this proposition is the "blood of Jesus Christ cleanseth us from all sin" (1 John i. 7). The intimate connection between his work and our holiness is the main subject of his first epistle, "Whosoever is born of God does not commit sin (iii. 9). As with Peter, so with John; every point of the doctrine of atonement comes out in abundant clearness. The substitution of another, who can bear our sins, for us who cannot; the sufferings and death as the means of our redemption, our justification thereby, and our progress in holiness as the result of our justification.

(4.) To follow out as fully, in the more voluminous writings of Paul, the passages that speak of our salvation would far transgress the limits of our paper. Man, according to this apostle, is a transgressor of the law. His conscience tells him that he cannot act up to that law, which, the same conscience admits, is divine, and binding upon him. Through the old dispensations man received instruction. Even in the law of Moses he could not justify him: it only by its strict precepts held up a mirror to conscience that its frailness might be seen. Christ came, sent by the mercy of our Father who had never forgotten us; given to, not deserved by us. He came to reconcile men and God by dying on the cross for them, and bearing their punishment in their stead (2 Cor. v. 14-21; Rom. v. 3, 8). He is "a propitiation through faith in his blood" (iii. 25; comp. Lev. xvi. 15) (καταφυγή; means "victim for expiation")—words which most people will find unintelligible, except in reference to the Old Test and its sacrifices. He is the ransom, or price paid, for the redemption of man from all iniquity (Titus ii. 14). Still stronger is in 1 Tim. ii. 6, "ransom instead of" (αὐτίκνητος; also Eph. i. 7 (αὐτόκλητος); 1 Cor. vii. 20; viii. 23. The wrath of God was against man, but it did not fall on man. God made his Son "to be sin for us," though he knew no sin; and Jesus suffered, though men had nothing to suffer. But God reconciled (Rom. v. 10; 2 Cor. v. 18-20; Eph. ii. 16; Col. i. 21). On the side of man, trust and love and hope take the place of fear and of an evil conscience; on the side of God, that terrible wrath of his, which is revealed from heaven against all ungodliness and unrighteousness of men, is turned away (Rom. i. 18; v. 9; 1 Thess. i. 10)." The question now is, whether we are reconcile? God is also reconciled to us, might be discussed on deep metaphysical grounds; but we purposely leave that on one side, content to show that at all events the intention of God to punish man is averted by this "propitiation" and "reconciliation." See RECONCILIATION.

Different views are held about the authorship of the Epistle to the Hebrews by modern critics, but its numerous points of contact with the other epistles of Paul must be recognised. In both the incompleteness of Judaism is dwelt on; redemption from sin and guilt is what religion has to do for men, and this the law failed to secure. In both, reconciliation and forgiveness and a new moral power in the believers are the fruits of the work of Jesus. In the Epistle to the Romans, Paul shows that the law failed to justify, and that faith in the blood of Jesus must be the ground of justification. In the Epistle to the Hebrews the same result follows from an argument rather different: all that the Jewish system aimed to do is accomplished in Christ in a far more perfect manner. The Gospel has a better priest, more effectual sacrifices, a more profound peace. In the one epistle the law seems set aside wholly for the system of faith; in the other the law is exalted and glorified in its Gospel shape; but the aim is precisely the same—to show the weakness of the law and the effectual fruit of the Gospel.

8. We are now in a position to see how far the teaching of the New Test. on the effects of the death of Jesus is continuous and uniform. Are the declarations of our Lord about himself the same as those of James and Peter, John and Paul? and are those of the apostles concerning each other? What are the several points of this mysterious transaction may be thus roughly described:

(1) God sent his Son into the world to redeem lost and ruined men from sin and death, and the Son willingly took upon him the form of a servant for this purpose: and Jesus the Father and the Son manifested their love for us.

(2) God the Father laid upon his Son the weight of the sins of the whole world, so that he bare in his own body the wrath which men must else have borne, because there was no other way of escape for them; and thus the atonement was a manifestation of divine justice.

(3) The effect of the atonement thus wrought is that man is placed in a new position, freed from the dominion of sin, and able to follow holiness; and thus the doctrine of the atonement ought to work in all the hearers a sense of love, of obedience, and of self-sacrifice.

In shorter words, the sacrifice of the death of Christ is a symbol of the law of divine justice, and is for us a document of obedience.

Of the four great writers of the New Test., Peter, Paul, and John set forth every one of these points. Peter, the "witness of the sufferings of Christ," tells us that we are redeemed with the blood of Christ, as of a lamb without blemish and without spot: says that Christ bare our sins in his own body on the tree. If we are "hastened that the Lord is gracious" (1 Pet. ii. 3), we must not rest satisfied with a contemplation of our redeemed state, but must live a life worthy of it. No one can well doubt, who reads the two epistles, that the love of God and Christ, and the justice of God, and the duties thereby laid on us, all have their value in them; but the love is less dwelt on than the justice, while the most prominent idea of all is the moral and practical working of the cross of Christ upon the lives of men.

With John, again, all three points find place. That Jesus willingly laid down his life for us, and is an advocate for us, has been already considered. He is also the propitiator, the suffering sacrifice, for our sins; and that the blood of Jesus Christ cleanseth us from all sin, for that whoever is born of God doth not commit sin—all are put forward. The death of Christ is both justice and love, both a propitiation and an act of loving self-surrender; but the moral effect upon us is more prominent even than the justice.

In the epistles of Paul the three elements are all present. In such expressions as a ransom, a propitiation, who was "made for us, the wrath of God against sin, and the mode in which it was turned away, are presented to us. Yet not wrath alone. The love of God constrains us; because we thus judge that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again" (2 Cor. v. 14, 15). Love in him begets love in us, and in our reconciled state the holiness which we could not practice before becomes easy.
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SNAVANAROLA

tread in his steps. They are his friends only if they keep his commands and follow his footsteps.

We must consider it proved that these three points or elements are the doctrine of the whole New Test. What is there about this teaching that has provoked in times past and present so much disputation? Not the hardness of the doctrine—for none of the theories put in its place are any easier—but its want of logical completeness. Sketch out for us in a few broad lines, it teaches the redemption of the human race; and when we do not always remember that the words that attempt this are trying to make a mystery into a theory, an infinite truth into a finite one, and to reduce the great things of God into the narrow limits of our little field of view. To whom was the ransom paid? What was Satan's share of the transaction? How can one suffer for another? How could the Redeemer be miserable when he was conscious that his work was one which could bring happiness to the whole human race? Yet this condition of indefiniteness is one which is imposed on us in the reception of every mystery. Prayer, the incarnation, the immortality of the soul, are all subjects that pass beyond our range of thought; and here we see how the wisdom of God in connecting so closely our redemption with our reformation. If the object were to give us a complete theory of salvation, no doubt there would be in the Bible much to seek. The theory is gathered by fragments out of many an exhortation and warning; nowhere does it stand out entire, and without logical flaw. But man has his spiritual eyes; and we see in the guidance of sinful hearts, we find a wonderful aptness for that particular end. Jesus is proclaimed as the sole of our fears, as the founder of our moral life, as the restorer of our lost relation with our Father. If he had a cross, there is a cross for us; if he pleased not himself, let us deny ourselves; if he suffered for sin, let us hate sin. And the question ought not to be, What do all these mysteries mean? but Are these thoughts really such as will serve to guide our life and to assure our hopes in the hour of death? The answer is twofold—one from history and one from experience. The preaching of the cross of the Lord even in this simple fashion converted the world. The same doctrine is now the ground of any definite hope that we find in ourselves of forgiveness of sins and of everlasting life. See Thomson, essay on the Death of Christ, in Aids to Faith.

Saviour, St., ORDER OF, a name applied to the Order of St. Bridget (q.v.), because it was pretended that our Saviour personally dictated to the founders the rules and constitution of the order.—Gardiner, Faiths of the World, n.s.

SNAVANAROLA, GIROLAMO, an Italian monk, reformer, and martyr, the leader of an inceptive reformation of the Church in the latter half of the 15th century, a man whose eventful life and tragic death have called forth the most contradictory judgments, and whose real character is even to this day a matter of dispute with certain historians. Savaranola was born of an honorable family at Ferrara, Sept. 21, 1452. His education was carefully conducted, and intended that he should make himself of natural and medical science, but his early religious development turned him into another course. He had fond of solitude, and avoided the public walks of the ducale palace. Impressed with terror at the wickedness which he saw about him, he finally, in his twenty-third year, fled from his home, and went to a monastic retreat in the cloister at Bologna. Two days after his arrival in Bologna he wrote to his parents, begging their forgiveness and blessing, and averring as his excuse that he was utterly unable to endure the spectacle of the wickedness of Italian society. He also declared that he had simply followed a divine impulse given him in prayer, and that he felt that he should be ready to suffer anything, even death, rather than disobey the voice of duty.

At first Savaranola desired to be simply a lay brother, and to perform the commonest menial services; but his superior saw his gifts, and charged him from the start with the teaching of what was then called philosophy and physiocracies, the chief authorities in this teaching were the great Dominican theologian Thomas Aquinas, the Church father St. Augustine, and, above all, the Holy Scriptures. The latter he knew almost by heart. He was particularly fond of the Old-Test. prophets and of the Apocalypse. It was in the study of these that he began to form his spiritual connection with St. Peter Martyr, an event of such an infinite vivisocial as to make it easy for him to assume to himself too much of the prophetic character. His first attempts at preaching were without special results. His voice was harsh, his gestures awkward, his language clumsy and scholastic. His audience was not attracted. But, while on a visit to Brescia, his power broke forth suddenly, as waters from a peeping fountain. The people flocked to him in great crowds to hear his imaginative exposition of the Apocalypse; and the impression was not lessened when he made definite inferences ("non per rivelazione, ma per ragione delle Scritture") as to calamities which were soon to fall upon Italy. But Henry VII (died 1509) followed his footsteps, and in his thirty-eighth year (1490), when he was appointed as lector in the Dominican cloister of San Marco, Florence. His two leading thoughts now were, reformation of the Church and emancipation of Italy. In carrying out these, he shook to its foundations the Florentine government, raised against himself the anathemas of the hierarchies of the Church, and for his salvation, he placed himself under the guidance of sinful hearts, he found a wonderful aptness for that particular end. Jesus is proclaimed as the solace of our fears, as the founder of our moral life, as the restorer of our lost relation with our Father. If he had a cross, there is a cross for us; if he pleased not himself, let us deny ourselves; if he suffered for sin, let us hate sin. And the question ought not to be, What do all these mysteries mean? but Are these thoughts really such as will serve to guide our life and to assure our hopes in the hour of death? The answer is twofold—one from history and one from experience. The preaching of the cross of the Lord even in this simple fashion converted the world. The same doctrine is now the ground of any definite hope that we find in ourselves of forgiveness of sins and of everlasting life. See Thomson, essay on the Death of Christ, in Aids to Faith.

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of the law than of the gentleness of the Gospel. One year after his arrival in Florence he was made prior of San Marco. Contrary to all precedent, Savonarola omitted to call and pay his respects to the civil ruler of the city, Lorenzo. This was all the more singular as Lorenzo had made large gifts to San Marco, and had always shown all respect to the priesthood. But Savonarola saw in him simply the incarnation of worldliness, and the robber of his country's liberties. He feared his friends would talk more than his hatred. Lorenzo resorted to all the arts of cunning and flattery, but in vain; he did not win the smiles of the stern preacher of righteousness. Lorenzo died April 8, 1492. On his death-bed he sent for Savonarola and desired absolution. Savonarola exacted three things: faith in Christ; the restoration of all the temporal dignities of the city's liberties. To the first two he cheerfully assented; to the latter he demurred. Thereupon the stern prior of San Marco departed. This third demand is not mentioned by Politian; it may be apocryphal.

The death of Lorenzo was the signal for the outburst of the storm. He was succeeded by his rash and arbitrary son, Pietro. The same year the cardinals of the papal court summoned the pope from Bologna to Rome. Pope Eugene IV was the pope whom Savonarola so often appears to have despised. After the death of Lorenzo the city of Florence was divided into two camps. On one side was the ascetic faction, and on the other, the party of the Medici. The latter wished to retain all political offices, and to re-establish the ascendancy of the city's liberties. To the first two he cheerfully assented; to the latter he demurred. Thereupon the stern prior of San Marco departed. This third demand is not mentioned by Politian; it may be apocryphal.

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then more emphatically in October, forbidding all Christians to have any intercourse with him, and threatening the city with the interdict. Savonarola, encouraged by a favorable council which was elected Jan. 1, 1498, ascended the cathedral pulpit, denied the charge of heresy, declared null and void the excommunication, and attempted a total change of moral and ecclesiastical life. He had the assistance of all the schools of Italy, and of the Church. He also boldly summoned the crowned heads of all Christendom to unite in calling a general council, to depose this pretended pope, and to heal the wounds of the Church. And yet Savonarola plainly foresaw the fatal result to himself of the present contest. He knew that the Church could not at once overcome victory, and that he must yield to the inevitable "human sacrifice." And with characteristic step which Savonarola now took precipitated the end. From the balcony of San Marco he asked God to consume him with fire if he had acted from unchristian motives. A Franciscan monk offered to stand the ordeal of fire against him. Savonarola hesitated. An enthusiastic monk of San Marco offered to undergo the test in Savonarola's place; then the whole body of Dominicans declared themselves also ready. Savonarola consented. The issue in controversy was the righteousness of Savonarola and the invalidity of his excommunication. A monk was selected from each order. The two monks, one from each, were brought before the surgeon and prepared on the great square. The two orders of monks marched in song and banners through the immemorial multitude; but, just as the moment arrived for the test, a violent disagreement arose as to whether the parties standing the ordeal should bear the crucifix and host. The contest lasted until evening, when a violent rain put out the remnant of the fire. The people dispersed amid loud murmur2s, and the whole weight of their displeasure fell upon Savonarola. The fickle people now charged him with being an impostor and a coward, and it was due to his armed guards that he left the spot alive. On the next day—Palm-Sunday, 1498—his enemies besieged him in San Marco; he declined earthly weapons, and fell upon his face in prayer. As he was taken and conducted to judgment he was greeted with all manner of abuse. His adherents were expelled from the council, and a hastily trial was entered upon. On six successive days he was dragged forth and examined by the severest torture, bearing for four days of his imprisonment he wrote a beautiful exposition of the 51st Psalm, which Luther afterwards published as a tract. He was then examined again, by torture, before a clerical tribunal; it was but a mere form. He was sentenced to be hanged and burned. He was thus executed with and between his hands, May 23, 1498. At the foot of the scaffold at last administered the eucharist to himself and his two friends. "My Lord was pleased to die for my sins; why should not I be glad to give up my poor life out of love to him?" With such words he closed his eyes upon the world and yielded to the gibbet and the flames. The Dominican order endeavoured in later years to effect his canonization. Luther said that God had already canonized him. Though not a dogmatic reformer in the sense of Luther, Zwingli, or Calvin, Savonarola yet holds a most honorable place by the side of Wycliffe, Huss, and Wessel, as a forerunner of the great Reformation. Monuments were erected to Savonarola in San Marco, Florence, in 1873, and in Ferrara, May 23, 1875. Savonarola left numerous writings. In his Triumphant Crusade (Triunfo della Croce [1597]), he tries to turn the Church away from its modern corruptions to Christ as the centre of all moral power. In his De Divina Omnium Scientiarum opus, pagan and Christian, the fault from 1484 to 1485 his sermons (Prediche) were printed at Florence; also his poems (Poesie) in 1862. A portion of his works was published at Lyons, in six volumes, in 1838-40. His Life has been written by Carle (Paris, 1842); by Mabden (London, 1825); by Perrens (Paris, 1856, 2 vols.; 3d ed. 1865); by Villari (Florence, 1860-61, 2 vols.); of the latter, a French translation by G. Gruyer (1874, 2 vols.). His earlier biographers were: Burlamacchi (died 1519), G. F. Piccoloda Mirandola, and Bartoli. Excellent modern German biographers are: Rudelbach [A. G.], Savonarola (Hamb, 1833); Meier [F. K.], Savonarola (Berlin, 1836); Hase, Neue Propheten (Leips, 1851). See the historical works of Ugo Giardini, Nardi, Roscoe, Machiavelli, Simonelli, and especially Villari, History of Savonarola (from the Italian, by Horner [Lond, 1863, 2 vols.; 8vo]); Madden, Life of Savonarola (Lond, 1853, 2 vols.; 8vo); also the Brit. Quarterly, Oct. 1849; Eclectic Review, Dec. 1855; Christian Remembrancer, Oct., 1858; Prot. Episc. Review, Oct. 1853, 1854, 1856; Baptist Quarterly, Oct., 1878; London Quart. Rev., July, 1867: McClellan, The Schaff in Herzog, Real-Encyklop., xiiii, 444, 456. (J. P. L.)

**SAVAR** (usually **Sāvār**), a smell, a scent or smell, as elsewhere rendered; **ősār**, elsewhere "odor," but a perfume is Chad. **śāvār** , nihiāt, incense; **śvār**, and a stink is Heb. **šāvar**. Besides its literal sense, this word is used metaphorically to imply character or reputation, and also the degree of acceptance with which any person or thing is received (2 Cor. ii, 14, etc.). In Matt. xxvi, 23; Mark viii, 33, **poppār** , to think, is rendered "savoir," in the sense of being flavored with (or, as the ancient verb was used), in the last case in a entirely different: signification of being molded. In Bible Educator, iv, 208). So in Matt. v, 15, **poppār** , to come foolish, is applied to the loss of that sharp quality in salt by which it renders other bodies agreeable to the taste. See SALT.

**SAVORY MEAT** (Sāvarāmi, matamātamin, from Sāvar, to taste, Gen. xxvi, 4 sq.; and so Sāvarāt, matamamth, "dainties," Prov. xxxii, 3, 6). The patriarchal cookery, like that of the modern Arabs, appears to have been generally very simple, but in dressing the latter frequently use every variety of fruits and vegetables which they can procure. "Among the more common dishes," says Mr. Lane, "are the following: lamb or mutton, cut into small pieces, and stewed with various vegetables, and sometimes with peaches, apricots, or jujubes and sugar; cucumbers, etc., small gourds, or the fruit of the black or white egg-plant stuffed with rice and mince-meat, etc.; vine-leaves, or pieces of lettuce-leaf and cabbage-leaf, enclosing a similar composition; small morsels of lamb, or lamb and mutton, roasted on skewers, and called kiebab; fowls simply roasted or boiled with raisins, pistachio nuts, pine kernels, bread, and parsley, and various kinds of pastry and other sweets. The repast is frequently commenced with soup, and is generally ended with boiled rice mixed with a little butter and seasoned with salt and pepper; or after this is served a watermelon or other fruit, or a bowl of sweet drink composed of water with raisins, and sometimes other kinds of fruit, boiled in it, and then sugar, and with a little rose-water added to it when cool. The meat, having generally little fat, is cooked with clarified butter, and is so thoroughly done that it is easily divided with the fingers" (Mod. Egyptians, i, 214). See FOOD.

**SAVORY, CONFERENCE OF.** See CONFERENCE, SAVOY. **SAVORY, CONFESSION OF.** A declaration of faith and order on the part of the Independents, agreed upon at a meeting in the Savoy in 1638. Chapters i to xvi, the Savoy Confession correspond verbally to the Westminster Confession; but chapter xx. "Of the Gospel and the Extent of the Grace thereof," is additional: "in which chapter, what is dispersed and inserted by intimation in the Assembly's confession is here brought together, and more fully, unto the heart of the Church. xxvii and xxviii correspond to chapters xx to xxvi of the Westminster, with the following exceptions: Clause four of chapter xx, clauses five and six of chapter xxiv, and the third clause of chapter xxvi are omitted; the third clause of chapter xxiii is modified; and chapter xxv is materially altered, a clause being added relating to the expectations of the Church. Chapters xxx and xxxi are
omitted; but the remaining chapters correspond. The Westminster has thirty-three chapters; the Savoy thirty-two. See INDEPENDENCY.

Saw (םָאָבָא, megerdth, 2 Sam. xiii, 31; 1 Kings vii, 9; 1 Chron. xx, 3; וֹיָבָא, massōr, Isa. x, 15; elsewhere וֹיְבָא, gavīr, in the Pual: πινακον and πινακῖον). The Hebrews knew and used not only wood-saws, but stone-saws also (1 Kings vii, 9; comp. Pline, xxxvi, 29; xlv, 48), both being of great antiquity (Rosellini, Monum. ii, 85). Prisoners of war, especially leaders and princes, were sometimes executed with iron saws (2 Sam. xiii, 31; 1 Chron. xx, 3; comp. Heb. xi, 37; and Sept. in Amos i, 3), and according to a tradition in the Anabaticion Jes. (ed. Lawrence, v, 11-14), and in the Church fathers (Justin Martyr, Origen, Epiphanius, Lactantius), this fate befell the prophet Isaiah also, under King Manasses (comp. Gesen. Jevu. i, 13 sq.). This terrible punishment was also known in other ancient nations, e.g. the Egyptians (Herod. ii, 139), the Persians (Ctesias, Pers. 54; Rosenmüller, Morgenl. v, 96), the Thracians (Val. Max. ix, 2, extr. 4). There were even some instances of it under the Roman emperors (Sueton. Calig. 27), inflicted on Jews (Dio Cass. lxviii, 82). See CARPENTER.

Ancient Egyptian Saw. (From a bas-relief in the Great Temple at Thebes.)

Ancient Egyptian saws, so far as has yet been discovered, were single-handed, though Jerome has been thought to allude to circular saws. As is the case in modern Oriental saws, the teeth usually incline towards the handle instead of away from it, like ours. They have, in most cases, bronze blades apparently attached to the handles by leathern thongs, but some of those in the British Museum have their blades let into them like our knives. A double-handed iron saw has been found at Nimrud; and double saws strained with a cord, such as modern carpenters use, were in use among the Romans. In sawing wood, the Egyptians placed the wood perpendicularly in a sort of frame and cut it downwards. No evidence exists of the use of the saw applied to stone in Egypt, nor without the double-handed saw does it seem likely that this should be the case; but we read of sawn stones used in the Temple (1 Kings vii, 9; Gesen. Theaur. p. 303; Wilkinson, Ana. Egyp. ii, 114, 119; Brit. Mus. Egyp. Room, 602); (1 Chron. ii, v, 19; Jerome, Com. in Is. xxviii, 27). The saws "under" or "in" which David is said to have placed his captives were of iron. The expression in 2 Sam. xii, 31 does not necessarily imply torture, but the word "cut" in 1 Chron. xx, 5 can hardly be understood otherwise (Gesen. Theaur. p. 1826; Thenius on 2 Sam. xxii and 1 Chron. xxv). A case of sawing asunder, by placing the criminal between boards and then beginning at the head, is mentioned by Shaw, Trav. p. 254. See HANDICRAFT.

However simple the idea of such an instrument, it was not among the most ancient of inventions, doubtless because it was one of the few which required from the very first to be constructed with iron. For this reason it is not known among savages; nor were even the comparatively cultivated nations of South America, being without iron, acquainted with its use. Beckmann states that, "In early periods, the trunks of trees were split with wedges into as many and as thin pieces as possible; and if it was found necessary, they ... still thinner, they were heaved on both sides to the proper size." This simple but wasteful process has continued in use down to a rather recent period, even where the saw has been known, in countries (Norway and Northern Russia, for instance) where wood is abundant, under the correct impression that boards thus heven are much more durable, from having greater cohesion and solidity, than those which have had their fibres separated by the saw. Probably the jawbone of a fish suggested the first idea of a saw. So the Grecian fable states, in which the process of this invention is described. This fable, in its various versions, assigns the invention to the famous artist Dedalus, or rather to his nephew (called Talus by some, by others Perilx, while others leave him unnamed), who, having found the jawbone of a fish (or of a serpent according to others), was led to imitate it by filing teeth in iron, and thus forming a saw. The process is very probable; but there is nothing to say for the claim which the Greeks make to the honor of this invention. It does not appear to have been known to them in the time of Homer; for in the minute account of the proceedings of Ulysses in building his boat, there is not the least mention of a saw, although, if such an instrument had been then known, Calypso could as easily have supplied it as she did the axe, the adze, the auger, and whatever else he required. The Greeks, probably, in common with other neighboring nations, borrowed the saw from the Egyptians, to whom it was known at a very early period, as is proved by its appearance on their ancient sculptures. The ultimate improvement which
and moral beauty, and his ministry was eminently useful. See Minutes of Conferences, iv, 266. (J. L. S.)

Sawyer, Isaac, a Baptist minister, was born at Hoosick, N. Y., Nov. 22, 1770. He was left an orphan at the age of fourteen, and two years after bound himself out to a man who soon after removed to Monckton, Vt., where there was little or no religious influence. He was converted in 1783, and became a Baptist, serving in the capacity of deacon until he began to preach. In 1797 the Church called upon him to "exercise his gift," but he delayed a long time, because of a sense of his own unfitness. On June 29, 1799, a council was called, and Mr. Sawyer was ordained. He filled the following churches: Monckton, Vt., 1799-1812; Fairfield, Vt., March, 1812-13; Orwell, Vt., 1813-17; Brandon, Vt., 1818-25; Bethel, Vt., 1825-28; Westport, N. Y., 1828-34; Knowlesville, N. Y., 1834; and was for a short time at Stockton, N. Y., and Lewiston, N. Y. He died Sept. 30, 1847. He baptized during his ministry upwards of 1100 persons. He was the first president of the Vermont Baptist Convention, and a friend of education and temperance. See Sprague, Annals of the Amer. Pulpit, vi, 369.

Sawyer, James W., a minister of the Methodist Episcopal Church, was born in Palmyra, Me., Sept. 16, 1838. He removed when a child to Portland, where he was converted at the age of fifteen years. He was licensed to preach April 15, 1862, and was received on trial in the Maine Conference in April, 1864. His ministerial life was short, terminating with death, Dec. 23, 1869, Mr. Sawyer was a deeply pious man, and a good preacher. See Minutes of Annual Conference, 1870, p. 147.

Sawyer, John, D.D., an eminent Congregational minister, was born at Hebron, Conn., Oct. 9, 1755. In 1777 he entered the Revolutionary army, and, after serving for some years, entered Dartmouth College in 1781. He graduated in 1786, then devoted himself to theology, and commenced preaching within one year after leaving college. In October, 1787, he accepted a call to become pastor of the Church at Oxford, Coos County, N. H., on the condition of that Church relinquishing the practice of baptizing children on what was termed the Established Connexion (q. v.), and the tenant pastors became successively pastor of a Church in Boothbay, Me., in 1796; of New Castle in 1806, in which latter place he commenced travelling in all directions as a home missionary; of Bangor in 1813, where he acted both as preacher and as schoolmaster; and finally of Garland, where he remained until his death, Oct. 14, 1858. He was the supreme governing principle of his life, and for nearly eighty years he labored faithfully in bringing souls to God. See Amer. Cong. Year-book, 1859, p. 131.

Sawyer, Seymour B., a Methodist Episcopal minister, was born in North Carolina Dec. 8, 1808. He was converted Oct. 1, 1821, under the ministry of the Cumberland Presbyterian, to which body he attached himself. In 1827 he was licensed to preach among them; but, dissenting from some of their doctrines, he returned his license, and removed to Mississippi, where he joined the Methodist Episcopal Church, and in 1898 was licensed as a local preacher. In 1832 he was admitted on trial in the travelling connection, and stationed in Montgomery. He filled with zeal, acceptability and usefulness many of the most important charges, until his death, which occurred Sept. 23, 1843. Mr. Sawyer was a man of mild and gentle disposition. As a pastor, he was specially diligent and affectionate. His sermons were remarkable for their simplicity and spirituality. See Minutes of Conference, iii, 393.

Saxe, Alfred, a Methodist Episcopal minister, was...
born Sept. 5, 1814. He was converted in 1830, licensed to preach in 1832, and graduated at the Wesleyan University in 1838. The succeeding eighteen months he was principal of the Middletown Preparatory School, after which he became principal of the high-school in that city, where he remained until 1843, when he was received on trial by the New York Conference, transferred to the Troy Conference, and appointed to Ferry Street Station, Albany. In 1845 he was appointed to North White Creek, and in 1846, on account of declining health, was placed on the superannuated list. He died Oct. 8, 1846. Mr. Saxe was a sound and practical preacher, a diligent and laborious pastor, and a most affable man. In his last illness he enjoyed the consolations of religion, and appeared cheerful and happy even while passing through the vale of death. See Minutes of Conferences, iv, 181. (J. L. S.)

**Saxon**, in German mythology, was a god whose name occurs in the oath taken by the Saxons after their violent conversion to Christianity by Charlemagne, by which they renounced the worship of Thunar (Thor), Woden, and Saxnot. He is supposed to have been the god of war, since the word Sax (Sachs), from which the Saxons took their name, denoted a sword. Anglo-Saxon genealogies point to a Saxnot, who was Woden's son.

**Saxon Architecture.** The buildings of the Anglo-Saxons were usually of wood, rarely of stone until the 11th century, and consequently we must not expect to find any great number of remains. The only dated examples of this style are about the middle of the 11th century, as at Deerhurst, Gloucestershire; with the exception of some slight remains at the mouth of the Tyne, which are of an earlier and distinct character, and Brixworth, which is possibly Roman work restored. The style agrees in many respects with that of the 11th century on the Continent, where the work has not been ornamented with sculpture in the 12th, as has been very frequently the case. There are, however, some peculiarities about the buildings of this class which entitle them to the name of the Anglo-Saxon style, or, more correctly, perhaps, the primitive English style; for it has been observed that they are far more numerous in the Danelaw land, or the eastern counties, than in other parts of England. In the neighborhood of Lincoln and Gainsborough almost all the old country churches partake of this character. It has also been observed that the earlier examples are more like the work of carpenters than of masons. Such a tower as that of Earl's Barton, for instance, has all the appearance of being copied from a wooden tower, and this may very probably have been the case. Ordericus Vitalis, who lived in the 11th century, mentions that Siward, the cousin of Edward the Confessor, built a wooden church at Shrewsbury, which was used as the parish church. This is material evidence, considering that it was built by a royal prince in a town of so much importance. This church was existing in 1082, when a stone church was commenced by the father of Ordericus Vitalis, who records these facts. It is not improbable that these primitive English churches may be among the earliest stone churches of Western Europe after the time of the Romans. The Roman art of building had become extinct in all this part of Europe, and almost extinct in Rome itself, by the 10th century, and the most ready

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Corhampton Church, Hampshire.

Saxon models which the English had to copy in the 11th century were their own wooden churches. It was just at that time that Canute ordered churches to be built of stone and lime in all the places where his father or himself had burned the wooden churches of the Anglo-Saxons.

The class of buildings referred to as being considered to belong to this style contain some rather unusual features. The execution is rude and coarse: the walls are built either of rag or rubble, sometimes partly of herring-bone work, without buttresses, and in many cases, if not always, have been plastered on the outside. The quoins are usually of hewn stones placed alternately flat and on end—a kind of construction to which the

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Earl's Barton, Northamptonshire.

Tower, Sompting, Sussex.
name "long and short" has been given; the walls are often ornamented externally with flat vertical strips of stone projecting slightly from the surface, resembling wooded framing, generally of the same "long and short" construction as the quoins. On towers there are sometimes several tiers of these, divided from each other by plain strings or bands. Semicircular arches and triangles formed of similar stone are also sometimes used as ornamental, and plain projecting blocks are frequently associated with these, either as imposts, or as bases for the vertical strips which often stand above them. The jambs of door-ways and other openings are very commonly of "long and short" work; and when impostcs are used, they generally are, they are usually rude, and often extremely massive, sometimes consisting of plain blocks and sometimes moulded. Round the arch there is very often a projecting course occupying the situation of a hood-moulding, which sometimes stops upon the impost, but more frequently runs down the jambs to the ground, forming a kind of pilaster on each side of the opening. It is usually flat, but is sometimes rounded and occasionally notched on the edges, as at Dunham Magna, Norfolk; in some instances the impost is arranged so as to form a capital to each of these projections on the jambs, and they are sometimes provided with bases either formed of plain blocks or rude mouldings. The arches are generally plain, but are occasionally worked with rude and massive mouldings, as the chancel-arch at Wittering Church, Northamptonshire; some arches are constructed with bricks (probably all of them taken from some Roman building, as at Brixworth) or thin stones, and these usually have a course of stones or bricks laid upon the top of the arch, as at Briford Church, Wiltshire: the arches are always semicircular, but some small openings, such as doors and windows, have pointed or triangular heads formed of two straight stones placed on end upon the impost, and resting against each other at the top, as at Barnack. The windows are not large, and, when spayed, have often nearly or quite as much splay externally as internally. In belfries and other situations where they do not require to be glazed, they are frequently of two or more lights, divided by small shafts or pillars, which are very usually made like balusters, and encircled with bands of rude mouldings. In the old portion of St. Alban's Abbey, erected in the latter half of the 11th century, specimens are seen. These generally have capitals, or impostes, formed of long stones reaching entirely through the wall; in some instances the balusters are oblong in plan, as in the tower of St. Michael's Church, Oxford, and in other instances placed together, one behind the other, in order to give better support to these long capitals.

Window, with ornaments on the Sill; and Shaft, with Section.

Details of the Tower, Sompting, Sussex.

The whole of these peculiarities are not to be met with in any one building, and in some churches in which several of them are to be found they are associated with other features, evidently original, which so clearly belong to the Norman style as to prove that these buildings are not of Saxonic date, as at the churches of Dunglington, Gloucestershire, and Syston, Lincolnshire. In other instances the lower parts of build-
married to the sun-god, and bore him Jana, the god of the underworld.

Sayer, Ezra, a minister of the Methodist Episcopal Church, was originally a member of the Troy Conference, and was transferred to the Missouri Conference in 1850. He preached at Shelbyville, Edina, Memphis, and Kirkville, but, in 1860, he took a superannuated relation. He took up his residence near Shelbyville, preaching in tents with fair success until the summer of 1864, when he died. Mr. Sayer was a preacher of no common abilities, fulfilling the duties of his station so as to win the confidence and respect of all with whom he came in contact. See Min. of Annual Conf. 1865, p. 7.

"Saying," a distinct or sustained monotonous in sacred music analogous to the old "saying without note," neither singing nor reading.

"Saying," traditional of Christ. There can be no doubt that, besides the words of Christ which are mentioned in the gospels, others of more or less significance were spoken by him (Mark xiii. 35; xxii. 25) says of the works of Christ, we may equally apply to his words. Paul mentions (Acts xx. 35) a saying of Christ, πασίν τινι ἐτών ἡ ἡμισέληνη (i.e., "It is more blessed to give than to receive"), which we look for in vain in the canonical gospels. The following examples of such sayings of Christ which the ancient Church has designated as "saying," and put them together, not because we ascribe them altogether to apocryphal authors, but because they have no canonical authority in their favor:

1. "On the same day, having seen one working on the Sabbath, he said to him, O man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art cursed, and art a transgressor of the law." This very remarkable saying occurs in Cod. D and in Cod. Graece. 3 Rob. Stephani after Luke vi. 4. Whether or not these words were originally in Luke's Gospel, we cannot decide, but that they convey an evangelical meaning is certain (comp. Loll. Opusc. p. 20; Paulus Colominus, Observation. Sacr, p. 146).

2. "But ye seek to increase from little, and from greater to less. When ye go and are bidden to dinner (εσυνίζεσθε), sit not down in the highest seats, lest a more honorable man than thou cometh, and he that bade thee come and say unto thee, Take a lower seat, and you be ashamed. But when thou art bidden, go and sit down in the lowest seat; and a less honorable man than thou cometh, then he that bade thee will say unto thee, Go up higher, and this will be profitable to thee." This saying is also found in Cod. D or Cantabrig. and in some other codex, after Matt. xx. 29, 28 (comp. Graece. N. T. ad loc.; Tischendorf, N. T. ad loc.). This addition was well known may be seen from the fact that Juvencus (q. v.), in his Hist. Evang. 3. 613 sq., has given it in the following verses:

"At vos ex minime obsequi transscendere velitis, Et sit eum summis insepi compendium imos. Si vocum tuis non concurras coram me, Concurrebis in summis devitie ponere membra Quisque sapit, ventum forsae si nobiliis alter, Tene te sequi confut cedere curas. Quem tumor infatii cordis per summam locatam, Sin contentus erit mediocri preclare cenna Inferius deficiente ei maiori convivium.

Ad potiora pudens transibit stratus tororum."

3. "The Lord says in the Gospel, If ye keep not that which is small, who will give you that which is great? For I say unto you that he who is faithful in very little is faithful also in much." This is found by Clem. Rom. (Epist. I ad Corinth, 9; comp. Iren. A de Haer., ii. 64).

4. "And when the Pharisees and Herodians came to him, and in all manner of false necessity, For those that hunger, for them I said, I was sick; and for those that hunger, I suffered hunger: and for those that thirst, I suffered thirst." It is difficult to say whether this citation, which is found by Origen (Comment. in Matt. tom. xiiit (tom. iii., 563, ed. de La Rue)), can claim any originality or not (comp. Matt. xxxv, 55; 1 Cor. ix. 20, 24).

5. "Ask great things, and the small shall be added
unto you; ask heavenly things, and the earthy shall be added unto you." This saying, which is found in Clem. Alex. (Strom. I, i, 416 [ed. Pott, ii, 488]; Orig. De Orat. ii, 43 [Opp. i, 197, 219], seems not to be taken from any known source of gospel teaching: compare Grelot, Spiesley, i, 14), or from an interpolated codex (Fabricius, Cod. Apoc. N. T. i, 329), but has been freely cited from Matt. vi, 33. Such license is often used in common life, when quoting the sentence of another, which is not done verbatim, but with such words as the circumstances and the purpose of speech require.

6. "Show yourself to thieves, money-changers" (γίνεσθε τραπεζηταί δώρωσι.) This saying of Christ, which is found in Clement. Homil. ii, 51; iii, 50; xviii, 20; Eph. Ephes. xlvii, 2; Orig. Ad Joh. tom. xix, 8, 20, p. 298; Jerome, Epist. 119 (ed. Vallars. i, 815); Socrates, Hist. Eccl. ii, 16, is first cited without any authority (in the Apostol. Constit. ii, 36), then as a passage of Scripture by Clem. Alex. (Strom. I, i, 425), and also as an apostolical, but more especially Pauline, command (comp. Dionys. Alex. ap. Euseb. Hist. Eccl. vii, 7; Cyril. Alex. Ad Jes. ii, 56). Under these circumstances, it will be difficult to decide who the author of this saying is.

7. "Give to those who ask, and against those who strike you; do not sue or give bail to a creditor;" (οἴκετε τοις ζητοῦντις, καὶ κατὰ τοὺς που πυροδότησιν;), the Petrine passage in Matt. v, 44, is "imitated," quoted as the words of Christ by Barnabas (Epist. Catholica, 4); and ibid. 7 we read, "They who wish to see me and lay hold of my kingdom must receive me by affliction and suffering.

8. "If only one of Israel will repent, and believe in God, his sins will be forgiven. After twelve years go ye into the world, lest one should say, We have not heard." In Clem. Alex. (Strom., ed. Pott., vi, 762), Peter quotes these words as those of the Lord, and Eusebius (Hist. Eccl. v, 18) mentions this command of Christ, καὶ δύοκα ἔτοι μεν χωρὶς ἑαυτού τοις ζητοῦντις. In the same epistle (5), we read,

9. "The Lord saith, Ye shall be lambs in the midst of wolves. But Peter answered him, What, then, should the wolves tear in pieces the lambs? Jesus said to Peter, Let not the lambs fear the wolves after they are dead; and do you fear not those who kill you and can do no harm after you?" (οἴκετε τοὺς ζητοῦντις, καὶ κατὰ τοὺς που πυροδότησιν; οὐ γὰρ διέχεσθε τῶν μακρῶν τῶν, ἀλλὰ τῶν ἑκατέρων τῶν, θανατούντων;), this passage from Matt. x, 16; Luke xii, 4, 5, with the same manner of this conversation betrays too much its apocryphal origin.

10. "Keep the flesh pure and the soul unspotted, that ye may receive (ἀπολογίζετε; not as some read, ἀπολείψαμεν,) that we may receive) eternal life" (Epist. 8).

11. "Our Lord Jesus Christ said, In whatsoever I may find you, in this will I also judge you." This saying, which is found in Justin. Mart. (Did. c. Tryph. [ed. Maran.], p. 169), is ascribed by Clem. Alex. (Quis Divae Sacerdotii Principium Est, 16), and John Chrysost. (Hom. in Par. vii, 9, 22; Par. viii, 15, 20; and in the Vita B. Antonii, c. 15, in Vitae Patrum, p. 41) to the prophet Ezekiel (comp. Ezek. vii, 3; xxi, 30; xxiv, 14; xxxii, 20, with Fabricius, Cod. Apoc. i, 383). A comparison of the passages in Ezekiel will, however, prove that these parallels are insufficient, and some apocryphal gospel is probably the authority for this saying.

12. "The days will come in which vines shall spring up, each having ten thousand stocks, and on each stock ten thousand branches, and on each branch ten thousand shoots, and on each shoot ten thousand bunches, and on each bunch ten thousand grapes, and each grape when pressed shall give five-and-twenty measures of wine. When and any saint shall have seized one bunch, another shall cry, I am a better bunch; take me: through me bless the Lord. Likewise also he said that a grain of wheat shall produce ten thousand ears of corn, and each grain of wheat shall produce ten pounds of fine pure flour; and so all other fruits and seeds and each herb according to its proper nature. And that all animals which are not destroyed by the empire of worms from the first created, shall live in peace and concord with one another, subject to men with all submission. And when Judas the traitor believed not, and asked, How, then, shall such productions proceed from the Lord? the Lord said, They shall see who shall come to these times." This narrative of the millennium in the Apocalypse (Adv. Haer. viii, 39) describes the deliverance by John to Papias. Since, however, the tradition belongs to Papias, whom Eusebius (Hist. Eccl. iii, 39) describes as an ἀνδρα ἁμαρτών τῶν ἔρωτος, we must deny from the very beginning the authority of Christ as having uttered these words. Besides, the whole tenor of this narrative conflicts with the dignity contained in all the words of Christ, that, without the least shadow of a doubt, we can ascribe to it an apocryphal origin. The description of the millennium reminds us of the Rabbinitic representations of the same, especially as we find it in the Jallut Shemom (fol. 7, col. i, No. 20), and which is too trivial to be translated. A German transla- tion (1699, p. 275) quotes a mystical saying of the Lord: "Unless ye turn your right into the left and the left into the right, and that which is above into that which is below, and that which is before you into that which is behind, ye will not know the kingdom of God." (Adv. Haer. viii, 39.)

13. "The Lord being asked by Salome when his kingdom will come, said, When the two shall be one, and that which is without as that which is within, and the male with the female neither male nor female." This quotation, which is found in Clem. Rom. (Epist. ad Corinth. v, 12), is, according to Clem. Alex. (Strom., ed. Pott., i, 558), taken from the Gospel of the Egyptians. From the same gospel, Clem. (ibid. p. 522) has preserved the following conversation of Christ with Salome:

14. "When Salome asked the Lord, How long shall men die? he said, As long as women bear children. Then Salome answered, I have done well that I did not bear a son; but he replied, Thou mayest eat of every herb, but of that which has bitterness do not eat." And further on (p. 540) he states, "I am come to make an end to the works of the woman—of the woman, viz. the lust; to the works, viz. to the birth and death.

15. "He that wanders shall reign, and he that reigns shall rest." (Clem. Alex. Strom. i, 453), from the Hebrew Gospel.

16. "I came to put an end to sacrifices; and unless ye cease from sacrificing, God's anger will not cease from you" (Evang. Eikon. ap. Epiph. Heces, xxx, 16).

17. "My mystery is for me and for the sons of my house" (Cod. Apoc. i, 362).
your brother in love"—so from the Hebrew Gospel by Jerome (Comment. ad Ephes. v. 4).


**SAYUTSHIAM**, in Hindū mythology, is a degree of bliss more or less of a religious nature, which relieves man from the necessity of being born again on earth. It may be attained by solitude, virtue, and self-examination, and is at all times assured to such Brahmins as become Yogis, their state being so exalted as to make them more than equal to the gods and to exempt them from every form of trial.

**Szazma**, in Lamainism, is one of the two legal wives of Cos or Xaka, the second person in the trinity of Lamainism.

**Scab** (טב, garôb, Deut. xxviii, 27; elsewhere "scurvy," a diseased scurf on the skin; הַסְכָּה, mis-pâchath, Lev. xiii, 6, 7, 8; a harmless cutaneous eruption; חַסְכָּה, suppâchath, ver. 2; xiv, 56, the mange in the hair causing it to fall out; kindred with these last two is הַסְכָּה for סְכָּה, sapiachath, to "smite with a scab," Isa. iii, 17, i.e., premature baldness; יִלְלָפָה, yallapheth, Lev. xxii, 20; xxii, 22, an itching or tetter in the skin). See Disease; LEPROSY.

**Scabbard** (לֹעֵב, làár, Jer. xlvii, 6; elsewhere "sheath"). See Sword.

**Sceous**, in Greek mythology, was one of the twelve sons of Hippocoon, who expelled Icarus and Tyndareus from Lacedaemon, but were afterwards themselves overcome and slain by Hercules.

**Scaffold** (קִיָּר, kîyôr, 2 Chron. vi, 13; elsewhere used of the "laver" and "pans" for the sacred service), a platform or pulpit (q. v.) for public speaking; probably raised from the floor, but whether round (as the name would seem to denote) or square (as the dimensions would imply) is uncertain.

**Scala Santa** (Ital. for holy stairs), a celebrated staircase, consisting of twenty-eight white marble steps, in a little chapel of the Church of St. John Lateran at Rome. Romanists assert that this is the staircase which Christ several times ascended and descended when he appeared before Pilate, and that it was carried by angels from Jerusalem to Rome. Multitudes of pilgrims creep up the steps of the Scala Santa on their knees with roses in their hands, kissing each step as they ascend. On reaching the top, they repeat a prayer. The performance of this ceremony is regarded as being particularly meritorious, entitled the devout pilgrim to plenary indulgence. It was while thus ascending these holy stairs that Luther thought he heard the words "The just shall live by faith," and, mortified at the degradation to which his superstition had brought him, fled from the spot.

Certain churches in England had similar staircases, which enjoyed the privilege of affording composition for a visit to Rome—at Westminster Abbey, in 1604; St. Mary's Chapel, at Boston; St. Mary's Chapel in the Austin Canons' Church, Norwich: and at Windsor, with a college of ten priests, until 1504.

**Scale**: 1, of fishes (לָעֵב, káskeeth, Lev. xi, 9, 10, 12; Deut. xiv, 10; Ezek. xxxix, 4; so of the lamahe of a coat of "mail," 1 Sam. xvii, 5); similarly λαρίς (a mailed) of incrustations from the eyes (Acts ix, 18); but in 2 Cor. xi, 12 (Heb. 7) the scaly armor of the crocodile is figuratively denoted (לָעֵב, לָעֵב, strong ones of shield, A. V. "scales"); 2, of balances (לָעֵב, pêles, in the sing. only, "weight," Prov. xxvi, 11; "scales," Isa. xli, 12; always associated with לָעֵב, the balance proper); 3, as a verb, to scale the walls of a city (לָעֵב, Prov. xxii, 23, to go up, as elsewhere often). See LADIN.

Before the introduction of coins, balances were of the utmost importance for the weighing of gold and silver in every commercial transaction (Gen. xxiii, 16; xiii, 21; Isa. xiv, 6; Jer. xxxi, 9), so that a balance was required to be of exquisite delicacy. Allusions to this are found in Isa. xi, 15; Ecclus. xxviii, 29, "small dust of the balance," and all dishonesty in the treatment of the scales is sternly forbidden and denounced (Lev. xix, 35; Hos. xii, 7; Amos vii, 5; Mic. vi, 11; Prov. xi, 1; xvi, 11). Hence arose the Rabbinic rule that the scales should be made of marble which could not wear away. The above term לָעֵב, pêles (rendered "weight" Prov. xvi, 11 [Sept. pénîy], and "scales" Isa. xi, 12 [Sept. othâyûc]), is said by Kimchi (on Isa. xxxvi, 7) to be properly the beam of the balance. In his Lexicon he says it is the part in which the tongue moves, and which the weigher holds in his hand. Gesenius (Theor., s. v.) supposed it was a steelyard. That the steelyard was an invention known to the ancients is certain, for specimens of them, elaborately adorned, have been found at Pompeii and Herculaneum (Mus. Borbon., i, 55). Still it was probably not known until the Roman era, and indeed said to have been called Trutina Campana, from its invention in Campania (Smith, Dict. of Class. Ant., s. v. "Trutina").

No traces of its use have been found either in the tombs or temples of Egypt or Assyria, and this is a sufficient proof that the instrument was unknown in those countries. Hence there is no evidence that this instrument was known to the Hebrews. Of the material of which

**Trutina, or Steelyard.** (From the Museum of the Capitol at Rome.)

Architectural Scales. (From the sculptures at Khorsabad.)
the balance was made we have no information. See Balance.

It is thought that the Jews knew the constellation Libra as one of the signs of the zodiac (2 Kings xxiii, 5; Job xxxviii, 82). See Astronomy.

Scaliger, Joseph Justus, son of Julius Caesar Scaliger, a learned critic, and his rival in learning and arrogance, was born, in 1540, at Agen, and was educated at the college of Bordeaux, and, finally, by his father and Turnebus. Languages he acquired with wonderful ease, and is said to have been master of no less than thirteen. His friends denounced him "an ocean of science," and "the masterpiece of nature." He died in 1609, professor of belles-lettres at Leyden. His works, most of which are commentaries on the classics, are numerous. Of his other productions, one of the most valuable is the treatise De Emendatione Temporum.

Scall (иврієм פֶלֶק, פֶלֶק), the mange, or disease falling-out of the hair of the head or beard. Lev. xliii, 8 sq.]. See LEPROSY.

Scalp (יוֹלִית, yōlîth), Psa. lviii, 21; "pate," Psa. vii, 16; the crown of the head [as elsewhere rendered], so called from the parting of the hair at that spot.

Scamander, in Greek mythology, was (1) a son of Oceanus and Tethys, a river-god in Troas, originally named Xanthus. He married the nymph Idae, and became the father of Teucer and Glauce. Hector's older son, ordinarily called Astyanax, bore the appellative Scamandrus, derived from the name of this deity. (2) A nephew of the above, the son of Glauce and Deimachus.

Scamandroklée, in Greek mythology, was the name occasionally given to Calyee, the mother of Cyc- nus.

Scamilli, plain blocks or sublimings, placed under columns, statues, etc., to elevate them. They differ from ordinary pedestals in having no moldings about them, and in being usually of smaller size.

Scandinavia, a large peninsula in the north of Europe, bounded on the north by the Arctic Ocean; on the west by the Atlantic, North Sea, Scager Rack, Cat- tegat, and Sound; and on the south and east by the Baltic Sea, Gulf of Bothnia, and Finland, with which it is connected by an isthmus 930 miles wide. This peninsula includes the two kingdoms Norway (q. v.) and Swe- den (q. v.). The ancient Scandinavia, or Scandia, included Northern Denmark as well as the peninsula that still retains the name. It is first mentioned by Pliny, who, unaware that the peninsula was attached to Finland on the north, considered Scandinavia as an island.

Scandinavian Architecture. Many of the earlier Norwegian and Swedish cathedrals were built by English or French workmen. There were six basilicas in Norway, with towers at the end of the choir- aisles. In Denmark there are eight round churches and one octagonal. Roskilde, Ribe, and Thorsager are splendid; but the general characteristics of the Danish churches are square east ends and an immense south porch and parvis. The wooden churches of Nor- way are probably of Byzantine origin, the plans having been brought back by the Varangians.

Scandinavian Mythology. See Norse Mythology.

Scandinavian Versions.—1. The Norse or Ice- landic.—The first version into this language was made by Oddur Gotsbalksson, son of a bishop of Holm, in Iceland. He attended the lectures of Luther and Melanchton, and on his return to Iceland entered upon a translation of the Scriptures. To avoid persecution, he commenced his work in a small cell in a cow-house, and completed the New Test. in 1539. Finding it difficult, from the state of public opinion, to print it in Iceland, he sailed for Denmark, and published it at Copenhagen, under the patronage of Christian III. The translation, made from the Vulgate, corrected in some cases according to Luther, was published in 1549. At this time on, parts of the Old Test. were published, until at length, in 1584, the entire Bible was printed in Iceland at Holm. The work was conducted by Gud- brand Thorlaksson, bishop of Holm, and has been called "a faithful mirror of Luther's German version;" and, on account of its purity of its diction, it has been held in high esteem. In 1609 a revised edition of the New Test. was published by bishop Gubrand at Holm, with the title Thåd Nýja Testamentum, a Íslanda yfrafæld og lend eftir þeim ríttustu Úlægningum, sem til hafa fefnist (prented a Holm i Hialtalaði, anno MDCCIX). In 1644 a revised edition of the entire Bible was published by Theodoric Skulason, a grandson of Gudbrand, and his successor in the episcopate. In 1728 another edition was published, under the inspection of Stein Jonson, bishop of Holm. Following the Danish Bible too closely, this edition, on account of Danicisms, was found to be scarcely intelligible to the Icelanders, and hence never obtained much circulation. In 1744 a fourth edition, according to the text of 1644, was published at Copenhagen; a fifth in 1750; a sixth in 1807, chiefly at the expense of the British and Foreign Bible Society; and a seventh in 1813 by the same society, and often since. Since the year 1863 a revised edition of the Old and New Test. has been published for the British and Foreign Bible Society, and in 1867 the entire revised Bible, which is now in circulation, left the press at the expense of the same society.

2. Danish.—The earliest translation of any portion of the Scriptures into Danish is contained in a MS. preserved in the Royal Library of Copenhagen, supposed to have been written in the 13th or beginning of the 14th century. It proceeds no further than the second book of Kings. In 1515, Pedersen, who is said to have been the first Lutheran clergyman in Zealand, published at Paris a Danish version of the Gospels and Epistles appointed to be read in churches. It was reprinted at Leipsic in 1518. The whole New Test., Det Nye Testamente, was translated by Hans Mikkelsen, sometimes called John Michaelis, and published at Leipsic in 1524, and reprinted at Antwerp in 1529. This version was executed by the command and under the patronage of Christian II. An improved edition of Mikkelsen's New Test. was published by Pedersen, and in 1578 the whole and republished, with the Psalms, in 1531. In 1550 the whole Bible was published in Danish at Copenhagen. This translation was undertaken at the suggestion of Bugenhagen, the celebrated Reformer, who had been invited to the court of Copenhagen to assist in the cor- rection of the Danish translations. A revision of the entire version was undertaken in 1586 by the command of Frederick II, which was published in 1589, with Luther's notes, under the title Biblia det er den ganske heellige Skrift, pas Danse igen offerfaret og pretet efter salige og Høgfyllede Skuespillere, Kong Fredrich's den 11 Begyndelse. Met Register, etc. In 1624 Fink, For- taler, hans Udlegning i Broedden, og Viti Theodorii Sum- marier (prented i Kjøbenhavn aff Matz Vinagardt, anno 1589, fol.). In 1604 king Christian IV appointed Dr. Rosen, bishop of Zealand, to superintend a fresh revision of the Scriptures, which was published in 1607, with the title Biblia para Danneker. In 1644 an edition from the revised text of 1589 was published at Copenhagen—Biblia det er den ganske heellige Skrift, etc.—and in 1647 a revised edition from Rosen's Bible, designated "Swaning's Bible," so called after the cor- rector Hans Swaning; archbishop of Zealand, was pub- lished, which was again edited in 1724. The University of Missions was established at Copenhagen, which issued several editions of the Scriptures according to Swaning's text: one in 1717, a second in 1718, followed in 1722 by a third, and in 1728 by a fourth issue. In 1728 the mission press was destroyed by fire, and the
Orphan House then obtained the exclusive privilege of printing the Danish Bible; and several editions were published by that institution between the years 1752 and 1745. In the meantime efforts were made to obtain a more correct and faithful edition of the Scriptures, and in 1748 the committee appointed by royal authority published a revised New Test.; and since that time numerous other editions were printed before the foundation of the Danish Bible Society in 1814. In the year 1810 the British and Foreign Bible Society printed an edition of the Danish New Test., from the Copenhagen edition of 1799, the press being superintended by the Rev. W. F. Rosing, minister of the Danish church in London. A second edition was published in 1826, the foundations of another revision of the Bible were commenced at Copenhagen by royal authority. Bishop Muentzer, together with five learned professors, constituted the commission of revision; and in 1819 an edition of the New Test., as corrected and revised by them, was published, followed by a fourth edition of the entire Bible in 1824. The committee of the Danish Bible Society has been engaged for several years past in the task of revising the Danish Old Test., and in 1871 a thoroughly revised text of the Danish Bible was published, which has also been adopted by the British and Foreign Bible Society. The facilities for the circulation of the Protestant Bible in the kingdom of Denmark have greatly increased by an arrangement happily come to between the British and Foreign Bible Society of London and the Orphan Institution at Copenhagen, which latter body possesses by law the exclusive right to print the Scriptures within the Danish realm. Prior to 1850 all editions of the Scriptures produced at Copenhagen were accompanied by the Apocrypha and explanatory notes, and hence the Bible Society was by its rules precluded from taking any part in their circulation. In that year, however, at the instance of the London society, the directors of the Orphan House agreed to produce the New Test. free from all the Apocryphal references. The concession thus happily obtained was at once acted on, and an edition of 10,000 Danish New Testaments was produced for the London society under the auspices of the Copenhagen Orphan Institution, and passed into rapid circulation. In 1859 a subsequent edition of 5000 was found necessary to meet the demands made by the agency, which increased from year to year. As to the circulation of the entire Bible, without Apocrypha and explanatory notes, the society was prevented from doing so until 1872, when, after many negotiations, permission was obtained to circulate Bibles according to the rules laid down by the society, but this was not carried into effect. The references to parallel passages (with the exception of those which relate to the Apocryphal books) which are found in the editions of the Orphan House be also inserted in the editions published by the society in Denmark.

1. That the title-page of these editions be as follows: Bibelen eller de Heilige Skrift, indholdende det Gamle og det Nye Testamente Kanoniske Boger ("The Bible, or the Holy Scriptures, containing the Canonical Books of the Old and New Testaments").

2. The fee to be paid to the Orphan House is provisionally fixed at one mark for each copy. We have stated above that the revised Danish text which was published in 1824 was also by the Orphan House. This was done after those marginal renderings which savor of "note or comment" had been stricken out. The annual report of 1874 stated the fact that "the first edition of the revised Danish Bible has left the press, the proofs having been read by the Rev. J. Plehn. This is the first edition of the revised Bible printed by the Orphan House at Copenhagen directly for the society."

3. Norwegian.—Although the Norwegian and Danish Bibles were originally the same, yet the revisions of later times have made them different. Since about 1860 the Norwegian Bible, with slightly revised text, was published both by the Norwegian and the British Bible Society. A revision of the New Test. was begun about the year 1871, at the expense and by the authority of the Norwegian Bible Society, with the sanction of the chief of the Royal Church and Education departments. The changes introduced rarely touch the interpretation of the text, but are intended to express the sense as well, only in language more adapted to the requirements of modern usage. Of the Old Test., the Pentateuch, in a revised form, was published in 1876.

4. Swedish.—A version of the Scriptures into Swedish is said to have been made in the 14th century by order of St. Briget, or Bridget, who, about the year 1344, founded the famous monastery of Vadstena. Another revision of the Bible was commenced at Stockholm in 1555, and was published in 1601 and 1621; and in the course of subsequent years several editions of the Psalms were printed. At the commencement of the 17th century, Charles IX ordered Jonas Petri, bishop of Strognaeus, and other learned men, to collate Luther's editions of 1534 and 1545, noting such discrepancies as appeared to them of any importance, with the view of producing an improved edition of the Swedish translation. These notes, when completed, were called Observations Strogneæs; and it was decreed in the Synod of Stockholm, in 1692, that they should be incorporated with the old version in a new edition of the Bible. From various causes, this new edition was not published until 1818, when it was printed in folio at Stockholm, with the following title: Biblia det aure allæ Heliga Skrifft pån Sveneso. Efter fôrre Biblæns Test., oforvund medt Förägsk på den Bober ther förre inge woro, medh Summarier for Capitelen, Marginaler, òre Conciliander, samt myglihe färred, och synes att fylle hela foljen. Några åttond stenstormächtigaste hågborné Förstes och Herres, Herr Gustaff Adolfs, Sverikes Goteas och Wendes Komnuus, Befaling (tryckt i Stockholm, anno 1618). In 1622 not a copy of this edition remained on sale, and a reprint was therefore issued at Lubeck, followed by several others. In 1640 a new edition of the Bible (in 1636 and 1646) at Stockholm. In 1650 the Strognaeus Bible was printed under the care of bishop Mathia, which was executed very negligently. The edition of 1618 was also reprinted several times, but with many deviations from the text. A revised edition of the entire Bible was undertaken under the reign of Charles XII, which was published in 1708, with the title Biblia det är allæ Heliga Skrifft pån Sveneso, efter Konung Carl tEthofes Befaling (Stockholm, 1708). Another revised edition appeared in 1709 at the same place. The preparation for this edition was begun by John Gezel, bishop of Abo, who died in 1690, but the work was completed by his brother. In the course of the 18th century so many editions of the Danish Scriptures appeared that the country was generally considered well supplied with Bibles. When, however, in 1808, Dr. Paterson visited the country, the fact was ascertained that the poorer inhabitants, on account of the high price of Bibles, were already in want of a new edition. The consequence was the formation of the Evangelical Society, which issued several editions for the poor, aided by grants from the British and Foreign Bible Society. In 1815 the Swedish Bible Society was formed, which, with its numerous auxiliary societies, continues the im-
portant work of printing and disseminating the Scriptures. Till 1825 it received much assistance from the British and Foreign Bible Society, when the decision of the Apocryphal Question in London set the connec-
tion between the two societies. In order to maintain the circulation of Bibles in Sweden without the Apoc-
rypha, several editions of the Old and New Testaments have been issued by the British and Foreign Bible So-
ciety. Their first edition, which was stereotyped, was pub-
lished in 1828. The text adopted was that of the last edition of the Swedish Bible Society. Several edi-
tions from the same text have since been printed by the same society in London, and likewise at Stockholm. The total number of copies of Swedish Scriptures issued by the British and Foreign Bible Society up to March 31, 1877, amounted to 2,599,261, of which 452,879 were Bibles, 1,912,782 New Testaments and New Testaments with the Psalms, 218,650 portions of the Old Test., and 14,550 portions of the New Test.

3. Furore.—Into this dialekt only the Gospel of St. Matthew has been translated, about the year 1817, by the Rev. Mr. Schroeter, rector of one of the churches in the Faroe Islands. It was corrected by Mr. Lyngbye, of Jutland, who also superintended the printing of St. Matthew's Gospel, of which 1,500 copies were issued. This is the only book of the New Test. that has ever been translated into that dialect.

See Lorch, Bibliographie, i. 208 sq., 208 sq., 399 sq.; Göze, Sammlung merkwürdiger Bibli., p. 277 sq.; Index Bibliorum in Christierno-Ernestina Bibliotheca, p. 13, 42, 66; Bibliotheca Biblica, oder Zeichenbuch der Bibel-Sammlung der Herzogin von Braunschweig, etc., p. 182 sq. The Bible of Every Land, p. 154 sq.; elshamer, Verschiedene Geschichten der aehndischen Bibel-Ueberset-
zung aus und ausgaben (Flensburg, 1777). (B. P.)

Scape-goat (Heb. יִתְנָא, Azazel) is the name given in the A. V. to one of the two goats used in the sin-offering for the entire community of Israel on the great day of atonement, the goat which was to be sent away into the wilderness. To determine which of the two goats was to be slain, and which sent alive into the wilderness, it was ordered that the priest should cast lots upon the two goats; one lot for the Lord (Je-
hovah), the other for the congregation; and the lot for the Lord fell upon the goat (Lev. xvi, 8), but literally for Azazel (עַזָּאֶל), a word nowhere else used. There can be no doubt that this has the appearance of being some sort of personage, or interest personified, standing over against Jehovah, or somehow contadistinguished from him. But opinions have from early times been divided on the subject.

1. The one followed by our translators, which regards it as a name for the goat itself, is of great antiquity, and has numbers on its side—Symmachus (τρίγος ἄπορος
μένος), Aquila (τρίγος ἄπορολιμφίως), the Vulgate (hircus emissarius), Luther, and many moderns, also recently Hoffmann. The term so understood is viewed as a compound of τῇ, goat, and ἐντός, to go away. The chief objections to it are that τῇ is never used precisely of a goat; in the plural it bears the sense of goats generally, but in the singular it designates only she-goat; and in Lev. xvi, 10 and 26, the goat and Azazel are express-
ly distinguished from each other, "the goat (עַזָּאֶל) for Azazel." These are fatal objections, and have led to the general abandonment of the view.

2. By others it has been taken as the name of a place, either some mountain in the desert (Psuedo-Jonathan, Aben-Ezra, Jarchi), or a lonely and desolate region (Bo-
chart, De Rossi), and has no such connotation as a place, but is a name, in accordance with the natural import of the statements, es-
pecially with the expression in ver. 10, "to let him go for Azazel into the wilderness," which would then mean, for the wilderness into the wilderness. Nor could Jehovah on the one side, and a place on the other, form a proper antithesis.

3. Others, again, have taken the word as a pejor-
form of the Arabic verb 572, to remove, formed by modi-
fication from 572, so that the meaning comes to be for a complete removing or dismissal (Tholuck, Steudel, Winer, Bähr). Grammatically, no objection can be urged against it, and it is in complete harmony well with the general import of this part of the rite. "The true expiation," to use the words of Bähr, "was affected by the blood of the first goat, which was set apart for Jehovah; on the other hand, the ceremony with the other goat appears as a mere addition made for special reasons, a kind of complement to the wiping-
away of the sin, which had already been effected by means of the sacrifice. . . . After the expiation had been accomplished by the sprinkling of the blood, the sin was still further to be carried away into the desert. What the first goat, which died as a sin-offering, was no longer in a condition to set forth was supplied by the second, which, as it were, one with the first, inasmuch as it carried the sin, which had been carried in the first, and that into the desert or desolate place, where it was quite forgotten; so that the idea of expiation, or the ex-
termination of sin, was rendered thereby absolutely per-
fect." (Mic. vii. 19). In this view of the matter, the cast-
ing of the lots had for its object the assigning of one goat to Jehovah, for an atonement, and the other for the service, and the other to complete removal or bearing away into the oblivion of the desert—namely, of the sin which had been atoned; an explanation which accords well with the general idea of the transaction, and does no violence to the language. The objection of Hengsten-
berg, that it gives a cold and empty appearance to the peculiar word, which was coined for this purpose, but rather to suppose it to have expressed only the comparatively common idea of complete removal, may perhaps be ob-
viated by conceiving this idea to have been for the oc-
casion invested with a kind of personified existence—
many as Shell, the region of departed spirits, became personified—the one the coverer or dark receptacle of people's lives, the other of their (forgiven) sins. Hence also, probably, the reason of the word being confined to this one occasion, there being no other in respect to which such utter personified oblivion could be predi-
cated.

But there is still another class of writers who are disposed to claim for the word a more distinctly person-
al existence, and who would refer it directly to Satan. This view is certainly of high antiquity, and is ex-
pressed in the reading of the Sept. αἵματος παραβατικοῦ, which means, not scape-goat, or sent away, but the turner away, the averter. The expression of this sense is somewhat dubious (Art. iii. 10, 8), but it seems also to favor the same view; and it was very common with the rabbins, as in later times it has the support of many authorities—Spenser, Ammon, Rosenberg, Gesenius, etc., who hold it to be equivalent to the Roman aerrumerum, or evil daemon, which was supposed to inhabit desert places, and who was considered to be propitiated, or adopted also through purged of this idolatrous connection, by Witsius, Meyer, Alting, Hengstenberg (in his Bücher Moses, transl. by Robbins, N. Y. 1843); also quite recently by Vaihinger (in Herzog and Kurtz, Sacrificial Worship of the Old Testament). These writers hold that the view in question best preserves the contrast between the two goats—one for Jehovah, and one for the great adversary Azazel—the latter a being as well as the former, and a being who (as demons generally) was supposed to have his peculiar dwelling in the desert. The goat, however, that was sent to this evil spirit—emphasis the re-
moved or separate one—was not an innocent animal, but a witness that the accepted sacrifice had been made. It proclaimed, as it were, "that the horrible wilderness, the abode of impure spirits, is alone the place to which the sins of the people, as originally foreign to human
nature and society, properly belong; that Azazel, the abominable, the sinner from the beginning (John viii, 44), is the one from whom they have proceeded, and to whom they must again with abhorrence be sent back, after the solemn abasement and absolute of the congregation have been accomplished" (Vaithinger). No doubt, as thus explained, the leading import of the transaction with this goat is in proper reference with the service of the day; but it cannot appear otherwise than strange that, in the most sacred rite of the old covenant, Satan should be so formally recognised as, according to this view, he must have been; that he should there be recognised under a name which suggests a quite different idea concerning him than that under which he is elsewhere presented to the believer, notoriety he was so publicly and so regularly associated with this name, it should never again be employed as a personal designation. Such peculiarities are rather startling, and dispose us, on the whole, to concur in the view which ranks third in the list of opinions now exhibited. See Azazel.

Scapular, or Scapulary (Lat. scapula, the shoul

der-blade), originally a small garment without sleeves, a part of the habit of several religious orders in the Church of Rome. The several fraternities are distinguished by the color, shape, and material of these holy badges. It was first introduced by St. Benedict in lieu of a heavy cowl for the shoulders. Beirit informs us that the badge which is called the scapular is made of two small pieces of woolen stuff, about the ex

tent of a hand, hanging by two little laces down from the neck upon both the breast and back of the devout person who wears it. The scapular usually has on it a picture of the Virgin Mary or the initials "I. H. S." on one piece, and "J. M. J." (for Jesus, Mary, and Joseph) on the other piece or the other. It appears to have been invented by an English Carmelitta friar named Simon Stock, in 1251. According to the Romish legend, he received the original scapular from the Virgin as a distinguishing badge of the Carmelita order. It is much worn by strict Romishists, in the belief that the devil dreads this terrible weapon. It is supposed to effectually preserve against death by drowning or by fire, and, indeed, against all that might injure either the soul or the body. Besides this "Scapular of Mount Carmel," there are three others, likewise made of two pieces of woolen cloth. The four scapulars may all be worn at once. In this case, each of the two parts is composed of four pieces, which are sewed together like the leaves of a book; and the two parts are joined together by two tape strings about eighteen inches long. Of these four leaves or pieces in each part, the "Scapular of Mount Carmel" is brown and about four inches square; the "Scapular of our Lady of the Seven Dolors" is black and somewhat smaller; the "Scapular of the Immaculate Conception" is blue and still smaller; the "Scapular of the Most Holy Trinity" is white and the smallest, with a cross of red and blue wool in the middle of it (Bar

num, Romanist as it is, p. 539). Many graces and in

dulgences are attached to the wearing of the scapulars by many papal bulls; one of these, the bull Sabbes

tina, secures to the wearer, by direct promise from the Virgin to pope John XXI, deliverance from purgatorial fire on the first Saturday after death.

Scarf, a piece of silk or other material, hanging from the neck, worn over the robe or surplice. It is not mentioned in the rubric of the English ritual, but is worn by our bishops and dignitaries of the Church. It has been used from the primitive ages by the clergy, when the prebendaries and bishops wore a scarf in the administration of the sacraments, and on some other occasions. According to Walcott (Sacred Archæology), it properly belonged to the doctors of divinity and dignitaries, is called talagá in Italy and Malta, and is worn by the doctors of theology.

Scarlat, ALESSANDRO, an Italian musical com

poser, was born in Naples in 1659. He received a good musical education, and, at the age of twenty-one, wrote his first opera. Little is known of his life except that he was master of the royal chapel under Christina of Sweden in 1680, and after her death filled the same of

cice in the church of Santa Maggiori in Rome. He also taught in various musical conservatories. He died Oct. 24, 1725. His principal works are thirty in number, chiefly upon secular subjects, but among them are several oratorios, one called The Sacrifice of Abraham; two renderings of The Stabat Mater;—and six Messe. See Petia, Bll. Univ. des Musiciens.

Scarlet often occurs in Scripture associated with purple and blue. The words so translated occur in the following forms: 1. הָעָלֶל, shapha' ; and צֶבֶן, zeben, alone, Gen. xxxviii, 28-30; Jos. ii, 18-21; 2 Sam. i, 24; Prov. xxxi, 21; Cant. iv, 8; Jer. iv, 80; Sept. cók

kow, Vulg. coecinam; Isa. i, 18, φωλιόκεος, coecinam. 2. רָבָט הָעָלֶל, toldath shapha'; Exod. xxv, 4; xxvi, 1, 81, 36; xxvii, 18; xxviii, 5, 6, 8, 15; xxx, 6, 25; xxix, 18; xxx, 8; Num. iv, 18; coecinam and κέκλωκαν with ἑπιλοώ, κεκλωμοίνων, κέκλων, διαερω-

μενον, Vulg. bis tintus, coccus bis tintus, and ver

miculus. 3. רָבָט הָעָלֶל, toldah, Lev. xiv, 4, 6, 49, 51, 52; Num. xix, 6, 9; Sept. cókko

mivón, and κεκλωτών; vermiculius, coccus, and with bis tintus; 4. רָבָט הָעָלֶל, tolá, alone, Isai. i, 18, κόκκον, vermiculus; Lam. iv, 5, Vulg. crocetas; Nah. ii, 3, coccus. In the New Test. Matt. xxviii, 22; Heb. ix, 19; Rev. xvii, 3, 4, xviii, 12, 16; κόκκος, coccus. The first of these words, shapha', is by some derived from shaknah, בַּשָנָה, "to repeat," and is thus interpreted to mean "double dyed," but which, Gesenius observes, is applicable only to the Tyrian purple (see Brannius, De Vast. i, 15, § 214, p. 237; Bochart, Hieros. i, 3, p. 525-527). Gesenius prefers an Arabic root meaning to shine, because scarlet garments were admired for their brightness; but Jerome asserts that the word means coccus (Epist. ad Fabiolam). It is certain that tolda denotes a worm, grub, or insect, as the Sept., and Vulg. plainly under

stood by it the coccus, from which the ancients procured a blood-red crimson dye, the Coccus ilicis of Linnaeus, class iv, Tetragnia, the kermes of the Arabs, whence used to be derived the French word cromain, and our coccus; but Kilian gives cardiniasium, because made from a worm which, in the Phoenician tongue, is called cormen. Haeckelius defines coccus as that from which the Phoenician dye is obtained. It was the female of this remarkable insect that was employed; and though supplemented by the cochineal (Coccus cacti), it is still used for the purpose in India and Persia. It attains the size and firth of a pea, is of a violet-black color, covered with a whitish powder, adhering to plants, chiefly various species of oak, and so closely resembling grains that its insect nature was not generally known for many centuries. According to Beckman, the epithet vermiculatus was applied to it during the Middle Ages, when this fact became generally understood, and that hence is derived the word verminata. The Latin words mean both the coccus itself, and the deep red or bright rich coccus which was derived from it (as in Cant. iv, 3, "thy lips are like a thread of scarlet"); and so the word "scarlet" signified in the time of our trans

lators, rather than the color now called by that name, and which was unknown in the time of James i. This
insect is widely distributed over many of the south-eastern countries of the ancient world. It occurs abundantly in Spain (Kirby and Spence, Introduction to Entomology [1823], p. 315, 320). It is found on the Quercus coccestera, or kermes oak, in Palestine (Kitto, Physical History, p. 219). Pliny speaks of the cocccus as a red color much esteemed, which he distinguishes from pur- ple (Hist. Nat. ix, 60), and describes as a gay, red, lively bright, approachable color (ibid. and xxi, 22). All the ancients concur in saying that this dye was made from a sort of little grains which were gathered from the holm-oak (Theophrast. Hist. Plant. iii, 16; Pliny, xvi, 12; Dioscorides, iv, 48; Pausan. x, 36). They not only call them grains, but speak of them as the greatest riches which the country possesses (Thasaur. p. 7); and Pliny (Hist. Nat. xvi, 12) calls them cusculea, from the Greek koskolein, which signifies “to cut little excrescences," because they cut or scrape off these small grains of the oak. Yet he was not entirely ignorant of their insect character, for he speaks of it by becom- ing a worm (xiv, 4). It seems, however, that the color thus obtained was not durable (xxii, 9). It was known at a very early period in Canaan (Gen. xxxviii, 28); it was one of the colors of the high-priest’s ephod (Exod. xxviii, 6), and of its girdle (ver. 9), of the breast-plate (ver. 15), and of cloths for sacred uses (Numb. iv, 8); it was used in cleansing the leper (Lev. xiv, 4), to indicate health, as that a healthy complex- ion was restored to him. It was the dress of females in the time of Saul (Sam. i, 24); of opulent persons in later times (Lam. iv, 5); of the Babylonian and Median soldiers, who also wore red shields (Nah. ii, 4; comp. “Scuta lectissimis coloribus distinguunt,” Tacitus, De Mor. Germ. c. 6, and Philostratus, Epist. de Lacedemoniis). Three mistranslations of the word occur in our version, “She is not afraid of the snow for her household: for all her household are clothed with scarlet” (Prov. xxxi, 21). Since there is no connection between the color and a defence from the cold, it would be better rendered, as in the margin, “double garments.” (Comp. Sept. יִשְׂכֵלָפִי וַתַּעֲפֹר יַעֲפֹר, Vulg. vestiti duplicibus.) The next verse of the Sept. begins דִּשָּׁם χλαίναι οἰστάζης τούτων τοῦ ἀνδρος αὐτῆς. She hath made double garments for her husband. In Isa. i, 18 and Jer. iv, 30 the word should be rendered “scarlet,” and not “crimson.” The final reference to scarlet is in regard to pagan Rome, which, like all other cities that have fallen under the influence of the拜占庭 states, wore scarlet in Rome, and especially during war, she is described as being arrayed in that color. In Exod. xxxix, 3, it is said, “They did beat gold into their plates, and cut into wires, to work in the blue, and in the purple, and in the scarlet, and in the fine linen,” which is the word that means—threads—now purple, scarlet, fine linen, and gold—were twisted into one thread; thus a thread of gold with six threads of blue, and so with the rest, after which they twisted all these threads into one (Brunius, i., 17, 26). It seems plain, from Exod. xxxv, 25, that the blue and purple and scarlet were spun by hand from wool already dyed of these colors. The ground color was invariably designated by the term “fine linen.” The cloth was thus in stripes or checks of different materials. Wilkinson remarks that the color was in like manner imparted by the Egyptians to the thread, etc.—that is, cloth was not dyed after being woven (Manners and Customs, iii, 125). It will have been understood that the primary attempt was the attempt to determine the precise distinctions of colors known to the ancients by the various preceding names. The only possible method whereby they could have conveyed them to our minds would have been by comparing them to the colors of natural objects, whose appearance was immutable and whose identity was be- yond question. The ground color was invariably designated by the term “fine linen.” We may illustrate the utility of these requisites by the color blue, which is defined to mean “the color produced or ex- posed to the view by the blowing away, or clearing away, or dispersing of the clouds” (Encyclop. Metropol.). But, as is well known, the shades of colour blue vary in different countries, and even in different altitudes of the same country; hence the word blue, if illustrated by this standard, would convey a different idea to the inhabitants of different regions. It is most likely that all our ideas of sensible impressions are liable to errors of association. It is, however, satisfactory to know that, like all other colors, these are of inferior im- portance. We add a further reference to Goguet, Ori- gin of Laws, Arts, and Sciences, ii, 95, etc. (Edinb. 1784). See Color.

The natural history of the κόκκος may be thus sum- med up. It is a genus of insects belonging to the or- der Homoptera. The females have a single pair of wings and an obsolete mouth; while the females have no wings, but a perfect mouth (rostrum) formed for piercing plants and sucking their juices. They live on trees and plants of various kinds. Upwards of thirty species are included in the catalogue of British insects; but of these many have probably been introduced on exotic plants. There are numerous species, many of which are known to yield rich dyes, and several have been employed in the arts. Up to the time of the dis- covery of America no one could connect these species with the spe- cies which infests the evergreen oaks (Coccus illicis); but that has been thrown into the shade by the superior pro-ductiveness, if not the superior color, of a Mexican species (C. cauc.) whence we obtain cochineal. The insect called ker- mes by the Arabs is abund- ant wherever the tree on which it lives is common. All over the south of Europe and throughout Western Asia this occurs in extensive forests. The hills of the south of Judah about Hebron, the sides of Carmel and of Tabor, the slopes of Gilead and Bashan, besides many other localities in Palestine, are dotted with trees covered with this insect. The oaks of the evergreen oaks, from which a copious harvest of coccss may be annually gathered. It is no wonder, then, that the dye was so early familiar to the people of Canaan. It is in that stage of the insect when the larva is about fully grown that it contains the coloring matter in greatest abun-dance. The little scales are picked from the tree and simply dried; when they yield their dye by infusion in water. To make this permanent, what is called a mord- ant is added—a substance which, having no coloring faculty in itself, acts chemically as a bond of union be- tween the dye and the textile material, and often modi- fies the tint. The ancients used an impure alum for this purpose. Philostratus tells us that thus was obtained from the κόκκος a color of the most brilliant character (Hist. Nat. ix, 65; xxi, 22). The hue now produced by the Kerne.s couscuss with alum is a rich blood-red; but if the same mordant be used as with cochineal—solution of tin—it yields a scarlet as brilliant as that rich Amaranthus dye, and perhaps more perma- nent (Bancroft, Perm. Col. i, 404). The far greater proportion of coloring matter to the bulk in the latter will always, however, prevent the kermes from regaining its commercial importance. See Crim- son.

Scattergood. Samuel, an English clergyman of the latter part of the 17th century, was a fellow of Trinity College, Oxford, vicar of Blackly, Worcestershire (1678), and died in 1696. A volume of his Ser- mons was published (Lond. 1728, 2 vols. 8vo; reprinted 1810).
SCAURUS, M. ELMILUS, a Roman governor of Syria in New-Test. times, was the eldest son of his father by the same name, and stepson of the dictator Sulla, whom his mother, Caecilia, married after the death of his father. In the third Mithridatic war, he served under Pompey as quaestor. The latter sent him to Damascus with an army, and from thence he marched into Judea, but was defeated by the Jews, and was captured by Hirus Hycanarus and Aristobulus. Both of them offered him large sums of money; but he decided for Aristobulus, probably because he bid the highest, B.C. 64. After driving Hycanarus out of Judea, Scaurus returned to Damascus. Upon Pompey's arrival at this city in the following year, he was brought before the council of the Jews having been bribed by Aristobulus; but, though Pompey reversed his decision and placed Hycanarus upon the throne, he took no notice of the charges, and left Scaurus in the command of Syria with two legions. Scaurus remained in Syria till B.C. 59, when he was succeeded by L. Marcius Philippus. During his government of Syria he made a predatory incursion into Arabia Petraea, but withdrew on the payment of three hundred talents by Aretas, the king of the country.

On his return to Rome he became a candidate for the curule aedilship, which he held in B.C. 58, the year in which C. Claudius was tribune. The extraordinary spoil that was brought with him from his campaign, surprised and absorbed the whole of the business of the Senate, and the Senate was in session for three days, during which no other business was transacted. Scaurus purchased the favor of the people in these shows rather too dearly. So costly were they that they not only absorbed all the property which his father had left him and the treasures which he had accumulated in the East, but compelled him to borrow money of the usurers in order to defray the expenses.

In B.C. 56 Scaurus was pretor, during which year he presided in the court in which P. Sestius was accused, who was defended by Cicero. In the following year he governed the province of Sardinia, which he plundered. He was afterwards on a journey to Egypt, in order to pay his debts and to purchase the consulship. On his return to Rome in B.C. 54, he became a candidate for the consulship; but before the consular elections took place his competitors, at the beginning of July, got P. Valerius Triarius and three others to accuse him of repetundae in Sardinia, thus hoping to get rid of a formidable opponent. His guilt was certain; there were numerous witnesses against him; and M. Cato, who presided as pretor, was not to be corrupted, and was favorable to Scaurus. Still, Scaurus did not despair. He was defended by Cicero and Hortensius, as well as by four other orators. Many of the most distinguished men at Rome, and amongst them nine persons of consular rank, pleaded on his behalf; while the tears of Scaurus himself, and his appeals to the splendor of his aedilship, produced a powerful effect upon the judges. Thus, notwithstanding his guilt, he was acquitted on the 2d of September, almost unanimously. Soon afterwards, and in the course of the same year, he was again accused by Triarius on a charge of ambitus (Cicero, Ad Att. iv. 16, 7; iv. 17, 2; Ad Q. Fr. iii. 2, 3). Drummann says that he was condemned in this year and went into exile. But this appears to be a mistake; for although it is evident from the preceding passages in Cicero's letters that Scaurus was accused of ambitus in B.C. 54, it is equally clear from the testimony of Appian (B. C. ii. 24) that he was condemned in the third consulsiphip of Pompey, B.C. 52. Hence it is probable that Scaurus was acquitted in B.C. 54, and accused again in B.C. 52 under Pompey's new law against ambitus. From this time the name of Scaurus does not occur again. He married Mucia, who had previously the wife of Pompey, and by her he had one son (Josephus, Ant. xiv. 9–3; War. i. 7; Appian: Syr. 51; Cicero, Pro Sext. 54; De Off. ii. 16; Pliny, H. N. xxxvi. 2; xxxvi, 15, s. 24, et alibi; Val. Max. ii. 4, 6; Cicero, Ad Q. Fr. ii. 15, 4; ii. 16, 3; iii. 1, 4, 5; iii. 2, 3; Ad Att. iv. 15, 7, 9; iii. 16, 7, 8; iv. 17, 2; De Off. i. 99; Ascon. Argum. in Scaur. 2 and the fragments of Cicero). The following coin was struck in the curule edileship of Scaurus and his colleague, P. Plautius Hypaeus. The subject of the obverse relates to Hypaeus, and that of the reverse to Scaurus. The former represents Jupiter in a quadriga, with P. HYPAEVS. AED. CIV. C. HYP. COS. PREV. CAPTV.; the latter part of the legend referring to the capture of Jerusalem by C. Plautius Hypaeus, in B.C. 341. On the obverse side is a camel, with Aretas kneeling by the side of the animal, and holding an olive-branch in his hand. The subject refers to the conquest of Aretas by Scaurus mentioned above. The legend is M. SCAUR. AED. CIV. EX. S. C.; the breve in Aretas (Eckhel, v. 191, 275). See Aretas.

Colo. of M. Emilii Scaurus, Jun.

Scenophysikes. See Cerrheliarchae.

Scenophytacium, the innermost part of the diascomium, or vestry of the church, and the repository of the sacred vessels and such anathemata or presents as were reputed among the chiefest treasures of the church. It was otherwise called Secretarium, because, as Du Cange remarks, the rector or consistory of the church was kept here. See Bingham, Antig. of the Christian Church, i. 311.

Sceprhus, in Greek mythology, was a son of Tegeates, king of Tegea. He had an interview with Apollo in the temple at Tegea, and his brother Limon, believing that its object was to lodge a complaint against himself, slew him. Limon was himself slain by an arrow from Diana's quiver; but a great dearth came to pass, nevertheless, and the oracle advised that mourning ceremonies be observed in memory of Scephus. Games were accordingly instituted in honor of Apollo and Diana, in which a priestess of the latter, armed with bow and arrow, was expected to pursue any individual, in imitation of the pursuit of Limon by Diana.

Scepticism (from Gr. axiōrōμα, I consider) strictly denotes that condition in which the mind is before it has arrived at conclusive opinions—when it is still in the act of investigating or reflecting. Scepticism is therefore the opposite of dogmatism. Disbelief is quite a secondary meaning of the term. The Sceptics (disciples of Pyrrho of Elis) aimed at an undisturbed tranquillity of mind, to be attained by a constant balancing of opposing arguments, thus reducing everything to a state of uncertainty and doubt. Popularly, the word is employed to signify the rejection of all religion—indefily.
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onstratation, the use of which, he said, made it unnecessary to attend to the arguments of opponents. (ii) The academic form, which originated with the Sophists, and which Bayle revived, the essence of which consists in opposing all the systems of speculative belief to each other. Academic doubt is ever seeking, for the avowed purpose of never finding; and perpetually reasoning, in order that it may never come to any conclusion. (iii) The absolute form, which strikes at the root of all opinions, and appears to found a system of universal doubt in the human understanding itself. Of this kind of scepticism the writings of Hume furnish the great and unrivaled example in modern times. (iv) Ridicule. This contains no philosophy, but is a mere series of doubting and jesting. Such was the scepticism of Voltaire. (v) The historical form: this is contained in a narrative relating to the times and circumstances with which religion is chiefly concerned; and while preserving an outward regard to morals, misrepresents with irony the miraculous history of the Bible, and takes care, without absolutely falsifying facts, to place it in an absurd and improbable point of view. The history of Gibbon, dealing much in insinuation and very little in argument, is, perhaps, the most dangerous production in this class which has yet appeared, because it least admits of a reply. For who, as Paley observes, "can refute a sneer?" (vi) Sentimental infidelity. Such was the unbelief of Rousseau. Other imbui\--
ded would destroy Christianity without having fixed on any other system to substitute in its place; but, if Rousseau has no system, he has abundance of "sentiments" and imaginations, and has a dim poetical deity of his own to worship, though he can assign no definite attributes to it, nor form any positive conception of his shadowy god.

The most modern form of scepticism is rationalism (q.v.), which strictly signifies that method of thought which, in matters of religion, not only allows the use of reason, but considers it indispensable. The term has now, however, acquired a wider meaning, and stands in opposition to supernaturalism (q.v.), or the belief in that which transcends, or, as others view it, contradicts both nature and reason—as, for example, miracles.

Sceptics. See Scepticism.

Sceptre (Heb. שְׁכֶבֶת, šchet), in its primary significations, like the equivalent σκέπτων (for the root of the Hebrew and Greek words seems identical; comp. also English shaft), denotes a staff of wood (Ezek. xix, 11), about the height of a man, which the ancient kings and chiefs bore as insignia of honor (Homer, Ilad, 1, 404, 245; ii, 185 sq. Amos i, 5; Zech. x, 11; Wind. x, 14; comp. Gen. xlix, 10; Numb. xxiv, 17; Isa. xiv, 5; sound Lev. xxviii, 32). As such it is thought by some to have originated in the shepherd's staff, since the first kings were mostly nomad princes (Strabo, xvi, 783; comp. Psa. xxix). There were, however, some nations among whom the agricultural life must have been the earliest known; and we should not among them expect to find the shepherd's staff advanced to symbolic honor. Accordingly, Diodorus Siculus (iii, 8) informs us that the sceptre of the Egyptian kings bore the shape of a plough. The symbols of dominion, as represented on the Egyptian monuments, are various. That of Osiris was a flail and crook (Wilkinson, Anc. Egypt, i, 257); that of the queens, besides the crown (q.v.), was two loose feathers on their head (ibid. i, 276). A carved ivory staff discovered at Nimrud is supposed to have been a sceptre (Layard, Nin. and Bab. p. 195). A golden sceptre—that is, perhaps, one washed or plated with gold—was mentioned in Ezek. iv, 11 (comp. Xenophon, Cyrop. viii, 7, 18; Hist. Hier., ii, 268; Odysse, xii, 91). Other decorations of Oriental sceptres are noticed by Strabo (xvi, 746). Inclining the sceptre was a mark of kingly favor (Ezra, iv, 11), and the kissing it a token of submission (v, 2). Saul appears to have carried his javelin as a mark of superiority (2 Sam. viii, 14; comp. 1 Sam. xv, 10; xxii, 6). The use of the staff as a symbol of authority was not confined to kings, it might be used by any leader, as instanced in Judg. v, 14, where for "pen of the writer," as in the A. V., we should read "sceptre of the leader." Indeed, no instance of the sceptre being actually handled by a Jewish king occurs in the Bible; the allusions to it are all of a metaphorical character, and describe it simply as one of the insignia of supreme power (Psa. xlv, 6; Bar. vii, 14). The term scepter is rendered in the A. V. "rod" in two passages where scepter is substantially meant, viz. in Psa. ii, 9, where "scepter of iron" is an expression for strong authority, and in Psa. cxxxi, 9; a use derived from the employment of the same word in an ordinary "rod" of correction (Exod. xxii, 10, and often), and even for beating out grain (Isa. xxxviii, 27). See Rod.

Sec'va (properly Σεκουα, Σεκουα, a Jew residing at Ephesus at the time of Paul's second visit to that city (Acts xix, 14-16), A.D. 62. He is described as a "high-priest" (ἀρχιερέας), either as having exercised the office at Jerusalem, or as being chief if one of the twenty-four classes. His seven sons attempted to excise orcs by using the name of Jesus, and on one occasion severe injury was inflicted by the demoniac on two of them (as implied in the term ἀπορρίπτω, the true reading in ver. 16 instead of ἀβραώ)....

Schaaf, Charles, a German Orientalist, was born at Huys, electorat of Cologne, in 1646. He was educated at Duisburg, and became professor of Oriental languages in that university in 1677. In 1679 he took the same position in the university at Leyden, where he continued until 1729, when he died of apoplexy. His works are, Opus Aryanum. (1686, 8vo):—Norum Testamentum Syriacum, cum Versione Latina (1708, 4to):—Epitome Grammaticis Hebraicae (1716, 8vo):—Sermo Academius de Linguarum Orientalium Scientia. In 1711 he prepared a catalogue of all the Hebrew, Chaldee, Syriac, and Samaritan books and MSS. of the Leyden University Library.

Schaats, Gideon, the second pastor of the Reformed Church in Albany, N. Y., was born in
Holland in 1597, and at first was a schoolmaster at Beest. Having been ordained by the Classis of Amsterdam, he was sent to this country with the Rev. Samuel Driscius, a man of great learning, who preached in Dutch, English, and French, and was one of the ministers of the Dutch Church in New York from 1632 to 1671, being college chaplain at the Hudson. Megapolensis had previously been pastor of a Reformed Dutch Church in London. In addition to preaching in New York, he used to go once a month to Staten Island to preach to the French Vaudois or Waldenses, who had fled to Holland from persecutions in Piedmont, and were by the liberality of the city of Amsterdam enabled to emigrate to the New Netherlands. Mr. Schaats was forty-five years old when he came to this country, and his ministry here extended over thirty years. One of his three children—his eldest son—was killed in the massacre and burning of Schenectady, Feb. 10, 1689. During his pastorate in Albany, the governor (Sir Edmund Andross) compelled dominie Schaats to receive a collection of the Rev. Nicholas van Ranselaer, a Church-of-England man, who was recommended to Andross by the duke of York, and who attempted to obtain a living by laying claim to the pulpit and also to the manse of Reusselaerwyck. Van Ranselaer officiated for about a year, when he died. The people refused to acknowledge him, as also did the Classis of Amsterdam. He was strongly suspected of being a papist in disguise. Mr. Schaats was aided in the controversy with Rev. William Van Nieuwenhuyzen of New York, who was sent to Albany for the purpose, and inured the governor's bitter enmity on this account. The latter part of Mr. Schaats's ministry was marked by congregational and domestic troubles. He died in 1674. See Rogers, Historical Discourse (1858); Corwin, Manual of Reformed Ch.; Murphy, Anthology of New Netherlands. (W. J. R. T.)

Schade, Georg, a Danish jurist in Altona, afterwards in Kiel, was born in 1711. He was the author of a deistical work, Die unendbaren und ewige Religion der abzissen Naturforser, etc. (Leips. 1760), in which he attempts an absolute demonstration of the chief tenets of the deistic system and the predetermination of all revelation. He even constructs a complete theory of the resurrection of the body and of the future life. Soon after this book appeared, a pretended refutation of it was published at Altona by a so-called professor R. Goise, with the evident design of simply calling attention to the first part of the magistrat's honor. The author of Schade's book with a public burning, and the king of Denmark deposed him from his office and banished him. It was only on the accession of Christian VII (1766) that he was recalled and restored to office. Thenceforth he devoted himself exclusively to his judicial duties, until his death in 1795. See Herzog, Real-Enzyklop. xx. 696-988. (J. P. L.)

Schade, Johann Caspar, an eminent Pietist, was born in 1666. He studied at Leipzig (1685-89), came into intimacy with Francke, and shared in the religious awakening of which Francke was subsequently a leader. In 1696 Schade was called to the Church of St. Nicolas, in Berlin. Spener had just previously begun his fruitful ministry in this church. The two other colleagues were also pietistically-minded. Here now began for Schade a very laborious and fruitful ministry. His zeal was seraphic, his temperament ascetic. He abstained from marriage that he might be more wholly devoted to Christ. Soon there arose differences between him and Spener. Schade knew no moderation in the purifying work, and he had no desire to disturb or voice against the abuses of private confession, and Spener refused him. After much agitation, a governmental decision of 1698 removed the excitation of private confession and absolution, and permitted a merely general public confession in its place. But Schade did not live to enjoy this release from what had been to him an oppressive duty. He died in July of the same year. See Evang. Kirchenzeitung, 1860, No. 489 sq.; Herzog, Real-Enzyklop. (J. P. L.)

Schadow, Friedrich Wilhelm von, a German painter, was born at Berlin, Sept. 6, 1789. His early studies in art were directed by his father, but in 1806 he abandoned them for the military service, in which he remained for four years. In Rome he afterwards studied under Cornelius and Overbeck, became a convert to Catholicism, and assisted his masters in the decoration of several villas and churches. In 1819 he became a member of the Academy of Fine Arts at Berlin, and in 1827 he was made director of the Academy at Dusseldorf. Here his peculiar religious views and mystical tendencies led to a break with his pupils, and his school was divided into opposing parties by heating. Schadow was made a nobleman in 1843. He published a pamphlet entitled Sur l'influence du Christianisme sur les Arts (Dusseldorf, 1843);—and Der moderne Vasari (Berlin, 1854). He died in 1862. Of his paintings in Rome, the most remarkable are A Holy Family, The Virgin Mary, and The Union of Poetry and Sculpture. In Berlin is his Four Evangelists, and at Frankfurt The Wise Virgins and The Foolish Virgins. See Uechtritz, Blüte in das Düsseldorfer Künstlerleben; Puttmann, Die Düsseldorfer Malerschule.

Schall, Johann Adam von, a Jesuit missionary to China, was born at Cologne in 1591. He entered the Jesuit order in 1611, and was selected, partly because of his knowledge of Chinese characters and astronomy, partly because of the mission to China in 1920. He not only formed a successful mission, but, on account of his learning, was invited to the imperial court at Pekin. Through his influence with the emperor, he obtained an edict authorizing the building of Catholic churches and liberty of preaching throughout the empire. In the space of fourteen years he sent out two missionaries and was said to have received 100,000 proselytes. Upon the death of the emperor the edict was revoked. Schall was thrown into prison and sentenced to death, was released, again imprisoned, and died Aug. 15, 1660. A large MS. collection of his remains in Chinese, amounting to fourteen volumes in 4to, is preserved in the Vatican Library. See Hoefer, Nouv. Dict. Générale, s. v.

Schalling, Martin, a Lutheran divine, was born at Strasburg, April 21, 1582. He studied at Wittenberg, and was pastor at Regensburg, Vilseck (in Upper Palatine), and Amberg. In the latter place he was deposed because he would not subscribe to the Formula Concordiae. He died at Nuremberg, being pastor of St. Mary's, Dec. 29, 1698. He was a pious man, of whose hymn, Herzlich huch hab ich dich, O Herr, in Schwaeder's Christ in Song, p. 609, "O Lord! I love thee from my heart!", Gellert said that it was "worth more than many volumes of new hymns, which have no merit other than that of a smoother language." The hymn which we have mentioned, and which is based on Ps. xviii and lixiii, was a psalm for the duchess of Orleans (daughter of Louis Philippe), and others. See Koch, Gesch. des deutschen Kirchenleides, ii, 282 sq.; viii, 265; Knapp, Evangel. Liederschatz, p. 1342, s. v.; Rittemeyer, Die evangelischen Kirchenleiderrichter des Elzas, in Jenae (1851), p. 26 sq. (B.P.)

Schamyl. See Shamil.

Schartauans, a recent sect in Sweden, named after Schartau, a clergyman, whom they profess to follow. When Schartau died, he left some skeletons of sermons and a large number of devious books. An idolatry of the man and his skeleton sermons commenced, and with it a new era of Christian development, especially in Southern Sweden. It is neither High-Church nor Low-Church nor Broad-Church, but a hard, stony stereotyped form—a certain way of preaching, talking, looking, and moving. The Schartauans dislike all lay activity—will join in no missionary work, in no Bible society.
—because that is to yoke with unbelievers; nor will they speak with any one on religious subjects unless he is an exclusive Schartauan. Another distinguishing feature is a great horror of the Moravians, founded on some unpleasant experience of Schartauan's own. Schartauanism crept into Gothenburg about twenty years ago.

Schedius, in Greek mythology, was (1) the son of Ixion, the son of Nausithous, who led the Phocians, in connection with his brother Epistrophus, to Troy. He fell by Hector's hand in the stead of Ajax. (2) A son of Perimedes, likewise leader of the Phocians, and killed by Hector.

Scheelestrate, Emmanuel de, a Belgian antiquarian and theologian, was born at Antwerp in 1649. In his youth he became much interested in ancient and early Christian history, and traveled in France and Italy for the purpose of meeting with the learned men of his day. His first work—on the pontifical prerogative—gained him a canonry and the position of chorister in the cathedral at Antwerp. Innocent XI called him to Rome, and made him librarian of the Vatican and canon of St. John Lateran. He died in Rome April 6, 1692. Scheelestrate was a great scholar and a most prolific writer, in most of his works maintaining the great dignity of the pope and endeavoring to extend his jurisdiction. Of his works we mention, Antiquitates Illustratae circa Conclavum, Sediarchiam, et Generalia, (Antwerp, 1685, 4to);—Ecclesia Africana sub Primate Cartaginensi (ibid. 1679, 4to), in which he endeavored to prove that this Church recognised the pope as patriarch.—Acta Constantissimae Concilii (ibid. 1685);—De Auctoritate Patriarchii et Metropolitae (ibid. 1687, 4to). SeeDupin, Autres Eclectici; Niédon, Memoirs.

Scheffer, Ary, a French painter, was born at Dordrecht in Holland, Feb. 18, 1796. His studies were carried on in Paris under Baron Guerin, and in 1812 his first picture appeared. His earlier pieces were in the line of historical and genre painting, and have become well known through engravings as The Death of St. Louis, The Sister of Charity, and The Soldier's Widow. In the romantic style which was so prevalent at the time, Scheffer did not succeed so well, and felt that his power lay in a different direction. The inspiration given to his pencil by the works of Goethe and Byron is shown by his pictures Guerri, Faust, and a series of others. In religious painting he has The Christ of the Garden, The Memnon, The Shepherdess Led by the Angel, Christ in the Garden, show a deep religious feeling, and are works of power and great beauty. One of his finest sentimental pieces in Francesco di Rimini and her Lover Meeting Dante and Virgil in Hell. As a portrait-painter he achieved great success, and the portraits of Lafayette, Lamartine, and others show his power. Scheffer worked incessantly, and his drawing is truthful and full of grace, his touch firm and well adapted to his style, and his color, though often wanting in mellowness, is still very beautiful. He was undoubtedly a great artist, and received the honor due to his talent. He was made commandant of the Legion of Honor in 1848, and died June 15, 1858.

Scheffer, Johann (Angelus Silesius), a Catholic mystic of Germany of great speculative power and poetic fervor, was born at Breslau in 1624, of Polish Protestant parents, and received his early schooling at the Elisabethanum of that city. In 1649 he went to Strasburg, but returned, and went to Holland, where he spent several years, partly at Leyden. Here he became interested in the writings of Jacob Böhme, which exerted a decided influence on his subsequent life. His religious studies did not, however, interrupt his professional preparation, and in 1647 he was ordained priest. He died at Silesia on July 9, 1648. Returning to Silesia, he served three years as family physician to a duke. Here it soon became evident that he could not content himself with the stiff Lutheranism of the day, and he soon became suspected by the local clergy. The court preacher, Freitag, forbade the publication of his poems because of their mystical tone. He found a patron, however, in Franckenberg, a Silesian nobleman, who was also attracted by Böhme's writings, which he published at Breslau in 1652. That of Franckenberg in 1652 seems to have brought him into trouble. Soon afterwards he left the service of the duke, and on June 12, 1658, entered the Catholic Church at Breslau, at the age of twenty-nine. His conversion raised no little outcry against him. His motives were assailed, and an attempt was made to publish at Olmütz, in 1658, his Fundamental Rennos for Quitting Lutheranism, in which he gave fifty-five reasons for regarding Lutheran doctrine as erroneous and eighty-three for accepting Catholicism. "In the while matter," said he, "I have acted simply as an honest, conscientious Christian. After his conversion he remained in Breslau, occupied with religious meditation and writing. In 1667 among the simultaneously his two chief works, Der chevonische Wandersmann and Geistliche Hirtenglieder. In 1661 he was consecrated to the priesthood, and thenceforth acted as an almost bigoted champion of Romanism. In 1664 he was made the intimate counsellor of the bishop of Breslau. After forty years of active life he was embittered in controversies with the Protestant Church. Among his assailants were Chemnitz of Jena and Albert of Leipsic. Abuse, caricature, and violence characterized both sides of the controversy. Many of these later writings he collected and published under the title Ezechieloga (Neisse and Glatz, 1677, fol.). His controversial activity seems to have rapidly consumed his strength, as he died at the early age of fifty-three. Of permanent results of his attacks upon Protestantism there is no trace. His writings soon fell into neglect, and it is only in quite recent times that they have met with full appreciation. They bear no stamp of deep conviction, and give evidence of wide acquiescence with the writings of the fathers and the mystics (see Grupp, Die römische Kirche [Dresden, 1840], and, on the Catholic side, Wittmann, Angelus Silesius [Angsburg, 1842]). But it is more as a poet than as a polemic that Scheffer holds a place in literature. His work Der chevonische Wandersmann consists of a collection of 1675 brief utterances, mostly in Alexandrine verses of two to four lines each, unconnected and without systematic sequence. The title explains itself from the fact that the book aims at pointing out the way whereby man, estranged from God by sin and buried in the love of the world, is to find his way back to God. The undertone of these brief verses is of a strongly mystical character, and is entirely free from confessional distinctions. That we can return to God only by profound contemplation of God; and that the more we gaze upon God with open face and submit ourselves to him in perfect resignation and patience. We see that we are essentially united to God and made possessors of all that is God's—such is the thought that constantly recurs under a thousand images, and spreads a fragrance over every page. The Christian element in this thought is found in the fact that Scheffer presents the incarna- tion and Redemption as the effective means of our approach to God; but he also insists, mystic-like, that the process of incarnation must in some degree repeat itself in us, so that we also may become sons of God like Christ. That some of Scheffer's utterances have a leaning towards pantheism (e.g., "I am as great as God, and he is as small as I," and "I seem to love him not as much as I then I give to him as much as he gives to me") is not to be denied. But this may be explained partly from the intensely aphoristic form of expression at which the author aims, and partly from actual inconsistency of thought. In his second edition he earnestly repudiates all pantheistic utterances that he does not explicitly imply the cessation of the creature character of man, but only that our regenerated nature may become so filled with grace as God shall be, to us, and all in all.
Scheid, Eyvhard, an eminent Dutch philologist, was born at Arnhem in 1742, and became professor of Oriental literature at Leyden. He died in 1795. Among his works are, An Arabic Grammar:—Dissertations on the Song of Hezehiah in Isaiah (Leyden, 1759):—Book of Genesis Revised:—Minerava, seu de Cousus Latian Lingua.

Schein, Johann Heigmann, was born Jan. 29, 1587, at Gruenhahn, near Zwickau. He studied philosophy and theology at Leipzig. Being, however, besides, an excellent musician, he was called in 1615 as precentor to the famous Thomas School at Leipzig, where he died Nov. 19, 1630. He is the author of the beautiful hymn Nacht mit Gott, nach deiner Liebe Engl. transl. "Deal with me, God, in mercy now," in the Choral Book: No. 191). See Koch, Gesch. des deutschen Kirchenliedes, i, 83 sq.; viii, 624; Knapp, Evangel. Liederchast. p. 1342, s. v. (B. P.)

Scheil, Levi, a Lutheran minister, was born Sept. 9, 1523, at Bern, Schaffaric County, N. Y. Having prepared for the ministry, he was licensed by the Seminary, he was licensed in 1553, and accepted a call as pastor of St. Thomas's Lutheran Church at Churchtown, N. Y., where he spent twelve years and a half, laboring with all the enthusiasm and intensity of his ardent nature. In 1866 he followed a call to the Clay and Cicero pastorate in Onondaga County, which he soon exchanged in 1867 with West Sandlacke, in Rensselaer County. Having spent six years at West Sandlacke, he accepted in 1873 a call to West Camp, where, however, his valuable and successful labors were interrupted in 1876 by sickness of so serious a character that he was compelled to discontinue preaching. In 1877 he again entered upon his pastoral labors, and in 1878, he was called to close his pastoral labors. He entertained the hope that he would again be enabled to resume his loved work of proclaiming the tidings of salvation, but his impaired constitution had finally to succumb, and he died Dec. 27, 1878, at the age of fifty-five years, and after twenty-five years of arduous and successful labor in the ministry of Jesus Christ. (B. P.)

Scheil, Friedrich Wilhelm Joseph von, one of the four (Kant, Fichte, Schelling, Hegel) great speculative philosophers of modern Germany, was born at Leonberg, near Stuttgart, in 1775. His father, though but a rural clergyman, was an eminent scholar in Oriental and therabbinical literature. Young Schelling showed early indications of his great powers. At fifteen he entered the University of Tbingen, intending to make theology his profession. He here formed an intimate friendship with the student (afterwards rival) Hegel who was five years his senior, as also with the unfortunate poet Hölderlin. Lessing, Herder, and Kant were the admired heroes of these young geniuses. Also they were enthusiastically carried away by the new political ideas of the overwhelming French Revolution.

Writings.—Schelling's first attempt at authorship was his essay for his master's degree in his eighteenth year, Antiquissimae de Prima Malorum Originem Philosopham explicandi Gen. iii Tentamen Criticam (1792). A year later he published a paper, Uber Mythen (On the Myth), which the young philosopher admired, and which introduced the religious ideas of the ancients were already occupying the young scholar. The year 1794, in which Fichte began his philosophical fame at Jena, was a turning point in the history of Schelling. Fichte's Wissenschaftslehre at once set into ferment the kindred speculative powers of Schelling, who, from thenceforth for two decades, sent forth a rapid succession of works which have assured him a place among the great speculatists of the race. Adopting Fichte's idealism, he spiritually defended it in the following papers: Uber die Moglichkeit einer Form der Philosophie (1794):—Von der philosophischen Begründung der Rechtswissenschaften (1794):—Beweis für Dogmatismus und Kriticismus (1795):—Neue Deduktion des Naturrechts (1795):—Allgemeine Übersicht der neuesten philosophischen Literatur (1795). These papers show a gradual advance towards independence of thought and towards the chief features of the author's subsequent peculiar positions. In 1796 Schelling went to Leipsic and gave special attention to the sciences of physics. Here he began to meditate that peculiar Philosophy of Nature which took so striking a form when he began to lecture at Jena in 1798. At first he taught side by side with Fichte; and when Fichte went to Berlin, in 1799, he remained the chief philosophical star at Jena. hardly could there be conceived a more favorable place for the young philosopher than Jena at this time was. It was the philosophical focus of Germany. Reinhold had there expounded Kant; Goethe's spirit hovered over the place; Schiller, Humboldt, and the Schlegels were closely related to the university. Circumstances combined to invest philosophy here with an atmosphere of poetry. Schelling's Philosophy of Nature, which was partly a creature and partly a creator of this atmosphere, was therefore very enthusiastically received. It was presented in a variety of writings: Ideen zu einer Philosophie der Natur (1797):—Von der Berke der Weltseele und der Naturlage der Geister (1800). While elaborating these works, Schelling also subjected the Fichtean philosophy of the Ego to a further development, positing the Ego as an antithesis to Nature (see his System des transcendenten Idealismus [1800]). But, unable to rest in this dualism, he attempted to conciliate the antithesis in a higher unity in his Identitäts- system (1801). This thought is the inspiration of a fresh series of works: Bruno, oder über das göttliche und das weltliche Prinzip der Dinge (1802):—Vorlesungen über die Methode des akademischen Studiums (1803):—Philosophie and Religion (1804):—Darlegung des wahren Verhältnisses der Naturphilosophie zur verbesserten Fichte- schen Philosophie (1805). How great Schelling's work in this period is vividly depicted in the pages of such men as Steffens, Schubert, and Schlosser. In 1803 Schelling was called by the Bavarian government to the University of Würzburg; here he wrought in the same spirit as at Jena. On account of political changes he left this post after two years, and returned to Munich, where, in 1807, he was made secretary of the Academy of Sciences. This is a transition period in the philosophy of Schelling. His greater originality and independence lie in his Jena period. He now begins to drift towards syncretism and a mystical theosophy. It is an effort to escape from the discipline of thought in order to find a system which shall express the truth of both. The works which give expression to this ten-
Schelling—they appear less frequently than previously—are: "Das Verhältnis der bildenden Künste zur Natur (1807):- Das Wesen der menschlichen Freiheit (1809):—
the harsh work against Jacobi, Denkmal der Schrift von den göttlichen Dingen (1812); and essays in the Al
gemen. Zeitschrift (Munich, 1913).

After the year 1815 there begins an almost uninterrupted silence of nearly forty years in Schelling's life. In 1820 he lectured for a brief period at Erlangen. In 1826 he was made professor of philosophy at the new University of Munich. His lectures here formed an epoch in the life of many rising young men. In 1841 he accepted a call to Berlin. The lectures here delivered - his synthesis in the dominant Hegeliansm, and are the best expression of his later system.

His last years were devoted to editing his later form of doctrine for the press. Death overtook him in Aug., 1854, while seeking relief at the baths of Ragaz, in Switzerland, at the age of seventy-nine. Soon after his death (1856) the publication of his collective works was begun by his son (a clergyman), K. F. A. Schelling.

They embrace a first division of ten volumes and a second of four volumes (Stuttgart and Augsburg, 1856 sq.).

Philosophy. — The philosophy of Schelling does not present a definite, self-consistent unity. It was in an almost constant state of self-modification. But it presents its crystallizations in its ex-points of his early pantheistic idealism and his later Christian theosophy.

Between these climax-points lies his long period of almost total retirement from public life. As a whole, however, the growth of his thoughts may be distributed under the following five phases:

1. Schelling as a disciple of Fichte.
2. His philosophy of nature and his transcendental idealism.
3. His system of identity.
4. His system of a transition period.
5. His theosophic approach to Christianity.

(1.) Schelling began his thought-system by absorbing and championing the reigning philosophy of the day—to wit, the system of Kant as modified by Fichte. By Fichte the idealism of Kant was emphasized into exclusive validity. According to Fichte, there is no other reality than the absolute activity of the Ego. It is true, this activity of the Ego is conditioned by an object—this Not-itself derived from any reality exterior to the Ego; that is, from any thing per se. On the contrary, the Not-me, the external world of thought and observation, is really an unconscious creation of the Ego, which the Ego then subsequently raises to an object of conscious contemplation. But in the absolute reality which is real, the Ego is as unconscious as or conscious as? If as unconscious, then God, the All, is unconscious; and the empirical conscious-ness of man is delusional and unreal, and is destined to vanish into unconsciousness. If as conscious, then God, the supreme reality, has no existence save in the transitional flux of vanishing, finite Egos: he is in external process of becoming and of passing away. Between these two consequences Schel's system constantly oscillated, tending at the one pole to self-annihilation, and at the other to self-deification. The latter tendency prevailed more in his earlier, and the former in his later, life. It was as an enthusiast for this rigid idealism of Fichte that Schelling made his philosophical-philosophical revolution.

With Fichte he denied self-consciousness and personality to the absolute being; and he insisted that for the idea of a divine revelation there can be no place, save in the mythological phraseology of the populace. The history of religions he regarded as only a "progressive, symbolic manifestation of the ideas of the absolute reason." The philosophies and religions of the ancient world present in an imperfect and, as it were, unconscious form that which modern thought has developed in full consciousness of its own processes. Perhaps the chief feature in which Schelling differed from Fichte was the very outset was that he found a deeper sig-

nicance in the different forms of religion than Fichte had done.

(2.) Schelling's second phase (1798-1800) sprang from his growing conviction that a mere subjective idealism could not do justice to the empirical objective world by which we are met on every hand. He did not mean by this to give up the results of his idealism; he only aimed to reach the results of the subject in the objective reason of the world of nature. Thereby he introduced a new stadium into his philosophy: constructive or cre-
avtive knowledge was put into the place of the previous critical knowledge. As previously the Ego had con-
centrated, so now the universe as a whole should do. It was to expand itself over the universe and find the laws of its own intuitions there reflected. Out of subjective idealism sprang, thus, an objective idealism. From the standpoint of this idealism the moral element loses its importance, and speculative knowledge is the one thing important. The intention of Schelling in his Philosophy of Nature was simply to supplement the idealism of Fichte; but in reality it grew into a direct antithesis to it. With Fichte, nature was merely a means for the development of the subject. With Schelling, it was a manifestation-form of the absolute Ego, and had essence and significance in itself. Nature was spiritualized and spiritualizable. This con-
ception seemed strikingly new and important. It was hailed with very great enthusiasm. Nature was to Schelling a perpetual movement of self-balancing force. By the various interaction of attraction and repulsion are produced the infinitely varied forms of organic life. Matter is balanced force. Nature, when rising above the antithesis of attraction and repulsion, becomes light. Light is, as it were, the soul, the thought of nature. Under the influence of light, matter evolves itself dyna-

mically in the phenomena of magnetism, electricity, chemistry. The antithesis of crude matter and light is harmonized in the higher stage of organic life. Here light takers in the objects; it is their vitality, their life. Matter becomes here a mere incident of the vitalizing principle. The stages of the dynamic process consti-

tute the great divisions of organic life. The preponder-
ance of objectivity or of subjectivity determines the characteristics of the three great kingdoms of organic nature, the vegetable, the animal, and the human or moral. Matter is the background upon which these three kingdoms stand out as higher stages of evolved being. Through it they stand related and are united into a unitary cosmos.

In his Philosophy of Nature Schelling emphasizes the objective character of the subjective as the movement from the crudest form of matter to the highest subjective; that is, from matter to moral freedom (so far as the latter exists). But, not content with this, he now reverses the process. He starts from the highest point reached by natural philos-

ophy—to wit, self-conscious man—and reconstructs the whole system of philosophy from a subjective stand-

point. In this—his Transcendental idealism—he traced, accordingly, the objective as rising from the subjective. He divides his subject-matter here into the theoretical, the practical, and (that which unites the two) the artistic. In the theoretical part Schelling considers the various stadia of knowledge in their relation to the vari-

ous stadia of man. Matter is extinct mind. The acts and phases of self-consciousness are rediscoverable in the forces of nature and in the stages of their develop-

ment. All the forces of the world are ultimately re-
ducible to powers of ideal representation. Organiza-
tion is necessary; for intelligence must view itself in its productive, subjective, real form. This it cannot do without making that succession per-
manent or representing it as at rest; and succession represented as at rest is organization. Intelligence is a never-ending effort at self-organization. Among the successive stages of organization there must be one which the subject is forced to regard as identical with
himself. It is only through the fact that there are other intelligences than myself that the world is made objective to me. It is only through commerce with other individuals that I can come to the consciousness of my freedom. The intercommunication of rational individuals through the medium of the objective world is the condition of freedom. But whether all free beings shall, or shall not, confine their action within such limits as leave free play to the freedom of each other is not left to chance, but is safeguarded by the higher law of justice. Justice rules in the interests of freedom with all the inviolability of a law of nature. All attempts to supplant the reign of absolute justice by an arbitrary, arbitrary, rule of every man for himself and for all others, are ruinous and abortive. The guarantee of a good constitution in each state must lie, in the last resort, in the subordination of all states to the common law of absolute righteousness. The gradual approach towards a realization of righteousness is the substance of history. History, as a whole, is a progressive realization and manifestation of the Absolute. It is only through history as a whole that the full proof of God's existence can become manifest. All single intelligences may be regarded as integrant parts of God or the moral order of the world. This divine order will fully exist as soon as individual intelligence reaches the height of the Absolute. History is constantly advancing in consequence of a pre-established harmony between the objective necessary and the subjective free. This harmony is conceivable only on the supposition of the existence of a higher element, superior to both, as being the ground of the identity of the absolutely subjective and the absolutely objective, the conscious and the unconscious, whose original separation took place simply in order to the phenomenal manifestation of free action. If the phenomenal manifestation of freedom is necessarily unending, then history itself is a never-completed revelation of the Absolute, which disrupts itself, in view of this manifestation, into the conscious and the unconscious; but which is, in the inaccessible light in which it dwells, the eternal identity of both and the eternal ground of their harmony. To this higher element of identity no predicates can be given. Hence it cannot be an object of knowledge, but only of practical postulation—that is, of faith or religion. If we turn our attention exclusively to the orderliness of the objective world, we fall into a system of fatalism. If, on the contrary, we regard only the subjective, we land in religious or anarchy. But if we rise to the thought of that higher identity of both we attain to a system of provisionality—that is, of religion in the true sense of the word. It is true, Schelling says, that no questions have ever proved fuller and more pertinent than how the higher Absolute to which no predicates can be assigned can be described as provident. How he would have met the question we leave undecided.

The transcendental idealism of Schelling had grown under his hands into a complete system of philosophy. It was therefore not only co-ordinate with his philosophy of nature, but also super-ordinate. But with this twofold presentation of his system from the two poles of the finite (Nature and the Ego) Schelling was not satisfied. He now felt that what he had found as the goal of his highest previous effort—to wit, the principle of absolute identity—should be laid as the beginning at the foundation. This brings us to the third stage of his philosophizing.

(5.) The epoch of his System of Identity. In this system everything is derived from the absolute reason, taken as the highest and subjective principle, and object. The highest law of this principle is its identity with itself (A = A). It is absolutely infinite and one. Whatever is, is this absolute itself. Single finite things exist only in reflection. As this absolute identity is everything, it is at the same time the totality of everything. It is not the source or the cause of everything, but it is itself everything. In his concept of this absolute identity, Schelling seems to involve himself in a shadow of self-contradiction. He makes it, on the one hand, an absolute indifferency; as such it is purely negative, and hence cannot be the basis of a positive universe. On the other hand, he makes it the identity of everything—that is, he makes it the most positive of all things. In this absolute identity, Schelling distinguishes essence and form. In respect to form, it is an infinite self-knowing; it can know itself, however, only as subject and object. But as this subject and object spring from identity, their only difference must be quantitative, not qualitative; that is, the absolute identity can differentiate and possess itself under a priori conditions. This is the general idea of the objective, but not under a form from which one of the elements is entirely absent. Any equation that can be contrasted with A = A must be simply equivalent to A = B. The whole conception may therefore be expressed under the form of an unending magnetic line with one indifference-point and two poles, at the one of which A preponderates, and at the other B, thus:

\[ A = B \]

\[ A + B \]

\[ A = A \]

At every point in this line all three elements are present. Every single object is therefore one of the forms of the essence of the absolute, and in each of these forms the absolute identity is entire, seeing that it is per se indivisible. The preponderance of the objective or real is nature. The first relative totality in nature is matter; and the ideal antithesis of matter is light; and from the combination of matter and light springs organic life. But it is only in an infinite self-knowing that the absolute identity is actu real, and hence only in the sphere of the subjective and ideal. This sphere Schelling identifies with the true, the good (religion), and the beautiful (art). The absolute identity is therefore the essence of nature simply in that it is the ground of its actual existence. Everything is nature which falls outside of absolute being. This differentiation of essence as, on the one hand, the actuality of things, and as, on the other, simply the ground of their actuality, was justly regarded by Schelling as one of the most important connecting links between his earlier and his later system.

The filling-up of the outlines of his system of identity Schelling left incomplete; he gave chiefly the objective phase. Of the subjective or spiritual phase we have only fragmentary sketches. As filled out in his oral lectures, this phase contained the germs of his later and more theistic system. Religion is presented, not as a production of human minds, but as a product of instruction from higher beings. But Christianity is regarded as inferior to the great religions of the Orient; and yet Schelling insists, as against illuminism and the subjective moralism of Kant, on the necessity of the chief theological ideas of the Bible. His thoughts are these: A universe differentiates itself, as real and ideal, into nature and history, so history itself is likewise divided. The Oriental and pagan world is the nature side of history; Christianity, on the contrary, is the ideal or moral side. The pagan religions are religions of nature; the gods are but forces of nature; the infinite is subordinated to the finite; hence the monotonousness of deities. But in Christianity the finite is subordinated to the one infinite; hence the unity of the divine nature. In Christianity mythology can only rise from deterioration and popular ignorance. In paganism mythology is primitive, taken as the fruits of an intellectual advance beyond the primitive elements. The stream of history rises through three stages. The stage of nature came to its climax in the religion and poetry of the Greeks; it was a time of unconscious identity with nature, and nature was regarded as a manifestation of eternal necessity. The period of catastrophe, or of conflict between natural necessity and moral freedom was
the tragic age of the decline of ancient civilization. The period of harmonization, or of providence, was inaugurated by Christianity. (This division corresponds in part with the one made by Croiset in his "Archéologie artistique".) It is only in Christ that God becomes truly objective. But this is an eternal process, and the incarnation is not a merely temporal, empirical act; Christ offers up in his own person the finite, and thereby renders possible the coming of the Spirit as the light of the mind of the age, of the new creation, of the new time, the finite back to God. From philosophic speculation Schelling looked for the new birth of essential, or ecstatic, Christianity, and the proclamation of the absolute Gospel.

Connected with these views is Schelling’s next speculation on "Religion and Philosophy" (1804). It is a self-defence against Eschenmayer. In it religion is presented as the "conclusion of the finite with God;" but the finite is regarded as per se fallen. "God is not the positively creative cause of the finite; the finite can only indirectly spring from the absolute, and it sustains to the absolute no direct relation." The finite is regarded simply as real, as delusive. The general background of this work is an idealistic mysticism, derived in part from Plato and Platonism, but also much resembling the transcendentalism of the Orient; it fails to do justice to the ideas of morality and freedom.

(4.) With this work on "Philosophy and Religion" Schelling reaches a new position in the history of idealism. All of his works subsequent to his System of Identity bear a more or less mystical coloring and become less and less rigidly systematic in form; at first the mysticism resembles that of the Eleusinian mysteries and of Neo-Platonism; subsequently it approaches Christian mysticism on the footsteps of Bahhia. But this appropriation of mystical views was entirely independent on the part of Schelling; he seems to have been forced into them by a growing feeling of incomplete satisfaction with his previous views. And it is to be regretted that he did not openly concede the erroneousness of his earlier system or systems, but constantly represented his later system as simply complementary of his previous ones.

But his change of view is very radical. It came to definite expression for the first time in 1809, in his discussion of the nature of human freedom. Here is to be found in embryo the very essence of his final system. Schelling writes: "In the whole world of experience there is no riddle of good and evil, and gives no play to creatural freedom. Idealism must be complemented by realism. Idealism is the soul of philosophy; realism is its vital body; it is only from the union of the two that a vital whole can result. A few of Schelling’s positions here are wide open; but among those that are fixed, he has so given the ground of his existence within himself. This ground of his existence is not God per se, but it is a nature in God; this nature is inseparable from God, but yet it is distinguishable; it is not actually, but only logically, antecedent to God. It is only from this nature in God that the diversity and multiplicity of finite things is explained. In order that these things be other than God, it must be that they have the ground of their existence in something which is not God; that is, in that in which God is not God himself. The further development of these thoughts brings us to

(5.) Schelling’s Later System. The thought here merited are unquestionably among the most brilliant and suggestive that are anywhere to be found in the field of the philosophy of religion. At the threshold of this system we meet with an examination of the implications of creatural freedom. Among the fruitful conclusions here reached is this, that purely rational, logical thought is incapable of leading us to a knowledge of the reality. This conclusion leads to a distribution of philosophy into negative and positive. By this distinction, Schelling comes into sharp antithesis to Hegel, who endeavored to comprehend the real by the processes of mere abstract thought. In the view of Schelling, this is impossible. Pure thought, pure reason, cannot a priori comprehend the existence of the objective world of reality. What a thing is and that it is (was et quae est) is clearly the same thing; but what the essence of a thing, may be expressed in thought, in ideas. But the knowledge that it exists is given by something outside of thought—wit, its existence itself. This knowledge comes to us from experience, and not from reason. Existence cannot, therefore, be demonstrated; it can only be experienced. It is only through this knowledge from experience that thought reaches to true knowledge. A negative or ideal philosophy has to do only with the possible. It is only a positive philosophy that can rise to contact with the real and with that which springs from the real—to wit, freedom and free action. But as the whole of the results of freedom is not yet complete, a positive philosophy cannot be presented in as rounded a systematic form as is possible with the negative. The highest attainment of negative philosophy is to show how the highest principle is in idea. The connecting link which leads over from the negative to the positive form of philosophy is the conviction, forced upon us by experience, that God must be more than mere idea—that is, that he is real. As negative philosophy is the a-prioriism of the empirical, so positive philosophy is the empiricism of the a-prioristic—that is, it is philosophical empiricism.

Positive philosophy can assume a starting-point almost anywhere—thus: "I will that which is higher than substance, to wit, the Lord of all being." From this initial proposition it then proceeds deductively, and the experience which results reacts as verification of the assumed starting-point. The world is the postiersis; the unconditioned principle is God. And the whole drama of human history is an accumulative proof that this posterior is from this praxis. It is only in the sphere of positive philosophy that we reach the field of religion—that is, of a real (not merely ideal) relation of man to God. The transition from a negative to a positive philosophy is like that from the law to the Gospel. For a purely rational science, the idea of an objective religion does not exist. Religion originates practically through a longing and desire of the spirit, which cannot be satisfied with the merely ideal God of speculation. This longing is not an expression of the practical reason, but a demand for its fulfillment, a longing for the essential reality of God; so he has the ground of his existence within himself. This ground of his existence is not God per se, but it is a nature in God; this nature is inseparable from God, but yet it is distinguishable; it is not actually, but only logically, antecedent to God. It is only from this nature in God that the diversity and multiplicity of finite things is explained. In order that these things be other than God, it must be that they have the ground of their existence in something which is not God; that is, in that in which God is not God himself. The further development of these thoughts brings us to

Having speculatively reached the ideal of the Absolute Being, and being forced by the heart to assume that this being must be the ultimate reality, the philosopher is now ready for the practical rule of this highest reality. This Being would not be perfect if he had not the liberty of positing himself outside of himself; but this is a liberty, and not a necessity. God is, before the world, master of the world; that is, he is able to posit it or not to posit it. The world is therefore a consequence, not of the divine nature but of the freedom of God. God does not posit himself into the world. God does not become real in consequence of creation; and yet he would not be real without the power of creation. Monothelism is true, but not in the sense of theos. Theism admits God as a personality; but this personality is an empty
undifferentiated infinity, and has within itself no potentiality, no basis for a world outside of God. God is per se a plurality of potencies, and he is the totality of these potencies. And the great error of pantheism is not that it holds that there is no being outside of God, and that all existence is God's existence, "for all hearts cheerfully and joyously concede this;" but it consists in ascribing to the universe of all things and all phenomena a fully realized unity and with whatsoever is. It is only from this idea of monothel- theism as distinguished from theism and pantheism that a transition to the truth of the trinity is possible. The entire God—that is, God as the totality of the divine potencies—is the Creator, the Father; and he is Father only in that he brings to possibility the possibility of what is begotten. This oneness is fully realized, not in the full actualization of creation. In the act of creation the absolute personality evolves its own self-existing essence out of itself. This act of creation is a generating, and the divine essence so evolved is the Son. A second evolution constitutes the Spirit. The fatherly potency furnishes the material of creative objects; the Son their form; the Spirit their perfection.

Revelation in the Old Test.ingerers under the forms of mythology. In the New Test. these forms are entirely dispensed with. The focus of the new religion is the person of Christ, not as teacher or legislator, but as compass. The person of Christ is both historical and pre-historical. The person of Christ is the person of the patriarchal history; as historical he laid aside his glory and identified himself with man in order to raise human nature into communion with God. Christ resumed the glory which he had laid aside only gradually and by moral process. This process began at his baptism. It is only on the complete victory of Christ, over death that he could send the Spirit as comforter. Schelling closes his philosophy of revelation with a glance at the history of the Church. He distinguishes here a prehistorical, a historical, and a post-historical Church. The latter will not appear in the present son. The condition of the prehistorical is that of a merely subjective (negative) unity; that of the historical is a state of division as preparatory to its transition to a state of free, positive unity. The historical stage of the Church begins at the point where Christianity attains to domination in the Roman empire. Here it had to face, under a new form, all the might of the once defeated paganism and inconstituting itself after Christ and the Church appeared at first as a mere realistic, material, formal unity; as such it was of a merely authori- tative legal character, and the more rigidly this legal character developed itself, so much the more was the ideal (spiritual) character driven into the background. But at a certain point the rational element came to open revolt with the realistic, and it then inaugurated a new phase of Church history. Both Christ and the apostles place the advance of the Church in a growth in knowledge; and the character of this new phase is, and will be, that mankind recognise more and more the supreme fact that Christianity is the highest statutory human science. The three conditions of the Church are typified in the three apostles—Peter, Paul, and John. Peter has the violent, aggressive nature that characterizes every beginning; Paul is steady and constructive; John has the gentle repose of maturity. The true Church is neither of these three, but the synthesis of all; its founda- tion is in the first, its body is in the second, its content was breathed into it by John. Even as God consists not simply of one person, so the Church is not embodied simply in one apostle. Peter is rather the apostle of the Father: he sees most deeply into the past. Paul is really the apostle of the Son: he is full of light. John is the apostle of the Spirit: he has the deep "words" of spiritual truth and warmth. As a whole, no system of modern philosophy has more fully allied itself with Christianity than that of Schell- ling; he, of all the great speculativists, has alone treated this religion as real history. To Schelling Chris- tianity is a higher, a supernatural stream of history flowing upon the bosom of the ocean of cosmic history. He treats this history, not atomistically, but genetically. This genetic method of theologizing has become the prevalent characteristic of modern theology. Schleier- macher, Nitzsch, Rothe, Lange, Martensen, have all practiced it. Its general trait is an earnest endeavor to co-ordinate the various and contradictory tendencies in religion, and to grasp the whole as a vital unity; and its stimulative relation to contemporary theological thought is an evident result of this its chief trait; and that in its details it may frequently be erroneous, or that many of its speculations are over-presumptuous, does not destroy its value as a whole.

Few thinkers have had more enthusiastic disciples than Schelling. G. M. Klein espoused his system of identity. J. J. Wagner defended the earlier Schelling against the so-called later. G. F. Ast applied his method to the study of Plato. T. A. Rixner became a fruitful student of the history of philosophy. L. Oken applied Schelling's thoughts to an elaborate philosophy of nature; Nees von Esenbeck applied them to the physiology of plants; B. H. Blasche, to pedagogics and religious philosophy; J. P. V. Troxler, to the science of cognition. A. K. A. Eschenmayer received here his fundamental inspiration. J. Görres adapted Schelling to Roman Catholic tendencies. G. H. Von Schubert reflected the ideas of the so-called post-Hegelianism. Burdach made large use of his philosophy of nature.

K. G. Carus represented him in psychology and craniology; H. C. Oersted, in physics; K. W. F. Solger, in aesthetics; H. Steffens, in general religious philosophy; J. E. Von Berger, in the philosophy of law. F. Von Bauder developed and retained Schelling's views into a very rich and elaborate system of Christian theo- logy. K. C. F. Krause applied Schelling's views to general literature and freemasonry. F. G. Stahl was largely influenced by the later Schelling in his philo- sphy of law and in his discussion of the relations of Church and State. Coleridge received much inspiration from the early Schelling, and through Coleridge this influence went over into the pantheistic views of Words- worth. Agassiz was inspired by Schelling's views of nature. And many of the brilliant hypotheses which have played so large a rôle in modern physics—such as the metabolism of plants, the homologies of the skeleton, the origin of species—are really found in germ in the early works of Schelling.

On Schelling, consult Herzog, Real-Encyclopedia, xxxiii, 503-551; Ueberweg, Hist. of Philosophy, vol. ii; Hagenbach, Hist. of Doctrine; Hurst, Hist. of Rationalism; Bowen, Modern Philosophy; and all works on modern German speculation. (J. P. L.)

Schelling, Joseph F., general superintendent at Maulbronn in Württemberg, was born in 1775, and died in 1812. Among his contributions to Biblical literature are the writings of Solomon translated into Latin, with notes (Stuttgart, 1806), and a Dissertation on the Use of the Arabic to a Thorough Knowledge of Hebrew (Stutt- gart, 1771).

Schenck, George, a (Dutch) Reformed minister, was born at Mattewan, N. Y., Jan. 27, 1816, and graduated at Yale College, August, 1837. During his boy- hood he was crippled for life by a severe fall while skating. He was ordained as a Reformed Church minister. He was helpless for three or four years, and was never able to walk without crutch or cane and a high boot. But this affliction was sanctified to his conversion during his collegiate life. He studied theology in the New Brunswick Seminary, and after graduation, in 1840, settled as a Reformed Church minister in New Jersey. He was a native of New Jersey and was ordained at Flemington, N. J. This was his only charge—a very large, intelligent, well-trained country congregation, which has enjoyed a long succession of able ministers. Mr. Schenck was distinguished as a preacher of unusual power in the exposition of Scripture and in the application of it to
the consciences of his hearers. He was at times brilliant, always earnest, and "never feared the face of clay." His fine social qualities, deep piety, and skill as a physician of souls, endeared him to his literary, scholarly, and energetic ministry. But everything was bent to his life-work as a minister. In the general affairs of the Church, in the temperament cause and educational movements, he was conspicuously for "seel with knowledge." His ministry was greatly blessed in conversions and revivals, and in the edification of the Church. He died in 1829, of disease which struck him down just after he came from a Sabbath afternoon lecture and a visit to a sick man. With characteristic modesty, he never but twice consented to frequent requests to appear in print. A Sermon on the Second Coming of Christ (1843) and an Address on the German, p. 11, "Who are these, like stars appear posted. See Memorial Sermon, by Dr. T. W. Chambers; Letter of Rev. H. D. Ganse; Sprague's Annals of the Amer. Pulpit. (W. J. R. T.)

Schenk, Hartmann, a Lutheran divine, was born April 7, 1834, at Ruhla, near Eisenach. He studied at Helmstadt and Jena, and was pastor at Bibra and Völkershausen. His motto was, "Mea Hiereditas Servator," and his claim to fame is that he was in 1831, a Lutheran divine, who not only prayed himself, but also taught others how to pray. He wrote some hymns, which are still in use in the German churches. See G. Ludovici, Vocabolarium, p. 37; Wezel, Hymnus-geographia (Hernstätt, 1724), III. 14; Koch, Gesch. des deutschen Kirchenleist, iii. 427; Knapp, Evangel. Liederschatz, p. 1843. (B. P.)

Schenk, Heinrich Theobald, a Lutheran hymn-writer, was born at Alsfeld, and became headmaster of the school at Giessen, and afterwards chief pastor there, where he died in 1727. He is the author of Wer sind die vor Gottes Throne (based on Rev. vii. 12-17), transl. into English by E. Cox, in Hymnus from the Church and determine the proper missionary fields. See Koch, Gesch. des deutschen Kirchenleist, iv. 585; Knapp, Evangel. Liederschatz, p. 1843. (B. P.)

Schermerhorn, John F., a (Dutch) Reformed minister, was born about 1785, graduated at Union College, 1809, and entered the ministry of the Congregational Church, which he left in 1815 for the Dutch Reformed Church. He was first settled at Middleburg, N. Y., in 1816, where he was pastor of a Dutch congregation. In 1817 he visited Scotland and Ireland, and in 1819 he went to Venice at an early age, where he gained a livelihood as a house-painter. In his leisure hours he studied the works of Giorgione and Titian. The latter artist, hearing of his poverty and seeing his ability, employed him, with Titoreto and others, in ornamenting the grand hall of the library of San Marco. His designs were good, but the drawing so defective as to render him unable to compete successfully with his rival Titoreto. It was only after his death that his works were appreciated. His life was miserable. He died in Venice in 1822. His principal works are, The Eternal Father Among the Saints, The Harlot, The Baptist in the Desert; The Visit of the Virgin to Elizabeth; The Death of Abel; and The Assumption of the Virgin. Etchings by him are found after his own compositions, and copies of Raphael and others.

Schiavone, Andrea Medula (or Medola), an Italian painter and engraver, was born at Sebenico, in Dalmatia, and was of oriental birth. He went to Venice at an early age, went to Venice at an early age, where he gained a livelihood as a house-painter. In his leisure hours he studied the works of Giorgione and Titian. The latter artist, hearing of his poverty and seeing his ability, employed him, with Titoreto and others, in ornamenting the grand hall of the library of San Marco. His designs were good, but the drawing so defective as to render him unable to compete successfully with his rival Titoreto. It was only after his death that his works were appreciated. His life was miserable. He died in Venice in 1822. His principal works are, The Eternal Father Among the Saints, The Harlot, The Baptist in the Desert; The Visit of the Virgin to Elizabeth; The Death of Abel; and The Assumption of the Virgin. Etchings by him are found after his own compositions, and copies of Raphael and others.

Schickard, Wilhelm, a learned German Orientalist and distinguished astronomer, was born at Herrenberg, near Tübingen, April 22, 1592. When he had finished his theological course he was for a while vicar in his native town, but in 1618 returned to Tübingen, and there gave lessons in Hebrew. In 1616 he was pastor at Nürtingen, continuing his studies in various languages. An acquaintance which sprang up between him and Kepler led to his turning his attention to mathematics, to which he afterwards gave much of his time.
To occupy his spare moments, he learned the art of engraving upon wood, and made use of this acquirement in constructing a celestial globe and astronomical charts. In 1564 he became Professor of History at Tübingen. He acquired a knowledge of languages by studying Syriac, Arabic, Chaldee, Turkish, and Persian, all without any teacher or instruction save what he gained himself. In 1628 he was made member of the College of Arts, and in 1629 was elected inspector of the schools at Stuttgart. He occupied in 1631 the chair of astronomy at Tübingen, without giving up his Hebrew pro-
fessorship. After the battle of Tübingen he retired to Austria, but returned later only to meet the plague, which bereft him of nearly his entire family, and finally terminated his own life, Oct. 25, 1635. His writings are numerous, all relating either to Oriental languages or astronomy. His most valuable is Relatio Hierosolimitana, especially in the edition of Carpzov (Leips. 1674). See Vita Schickardi; Baith. Vetus, Apologetis Schickardi; Fürst, Bibliotheca Judica, ii, 270 sq.; Steinschneider, Bibliographisches Handbuch, p. 125 sq.; Catalogus Librorum Hebr. in Bibl. Bodleiana, p. 2355; R. Simon, Hist. Critique, p. 474; Diestel, Gesch. des alten Testamentes, p. 522 sq., 384, 449, 501, 521; Hoefer, Nouv. Biog. Générale, s. v.

SCHINCKE, Johann Christian Gottfried, a German theologian, was born in 1782 at Querfurt, and died in 1839 at Wiesbaden, in Hesse-Cassel. He wrote, Metaphysische Beobachtungen über die preuss. Aegura (Halle, 1824)—Jesu Christus, ein Erbauerbuch (ibid. 1826)—Evangelische Geschichten und Reden in frommen Dichterübungen (ibid. 1826)—Biblische Alterthumskunde in alphabetischer Folge (Neustadt, 1837–40)—Science: and the inner Life of the Christian. (Halle, 1845). See Regenburger Real-Encyklop. s. v.; Zuchold, Bibl. Theol. ii, 1140. (B. P.)

SCHINDLER, Valentine, who died in 1604, is the author of the first polyglot lexicon, containing the Hebrew, Chaldee, Syriac, Talmudico-Rabbinic, and Arabic. It was first published at Hanau in 1612, and in a fourth edition in 1619. Besides, he also wrote, Tractatus de Accessibus Hebr. etc. (Wittenberg, 1586)—Compendium Grammaticae Hebraicae (ibid. 1602; 2d ed. 1618), and other lingustic treatises. See Fürst, Bibliotheca Judica, iii, 274; Steinschneider, Bibliographisches Handbuch, p. 127; Catalogus Librorum Hebr. in Bibl. Bodleiana, p. 2566 sq.: Gesenius, Geschichte der hebr. Sprache, § 34; Diestel, Gesch. des alten Testamentes, p. 447, 552. (B. P.)

SCHIMMERM, Johann Adolf, a Lutheran divine and doctor of divinity, was born in 1738 at Stettin. Having completed his studies, he was appointed in 1757 deacon at Iserlohn; in 1764 he was made archdeacon and professor of Oriental languages at Stettin; in 1774 he became pastor of the German congregation at Stockholm; and in 1778 he was appointed general superintendent at Greifswald. In 1779 he was called for the same office to Lubeck, where he died May 8, 1796. Besides his Lebenbeschreibungen der drei schwedischen Reformator, des Kunziera Lor. Andersen, Olaf Petersen und Lor. Petersen (Lubeck, 1783), he published Versuch einer vollständigen Geschichte der schwedischen Bibelüber- setzung mit Anzeige van der Heerhouding thres Werthes (Flensburg, 1777), the best work on the earlier Swedish Bible versions. (B. P.)

SCHINNERM, Matthew, a Romish bishop in Switzerland, and a cardinal just before the outbreak of the Refor-
mation, was born in 1470. He studied at Zurich and Como, and became early noted for shrewdness and scholar-
ship. In 1509 he was made bishop of Sion, and soon thereafter was called into diplomatic service by Leo X. In 1511 he received the cardinal's hat. He intrigued against the French in Italy, and was the agent for procuring an army of 20,000 Swiss by which, in 1512, the French were expelled from Lombardy. For this service the pope heaped titles and wealth upon Schinner, and gave to the Swiss for all time to come the appellation Defensores Ecclesiae Libertatis. Zugwill took part in the campaign, and depicted in bright colors the glory of the attempt. He now made his headquarters as papal legate at Milan. Fresh dangers from France arising again, he hastened to England (1514), and en-
deavored, by his Oratio Philippica ad extantos contra Galliam Britannos, to entangle Henry VIII in war with Francis I. On his return, he inspired the Swiss to re-
sist the English. When the Reformers now began in Switzerland, this cardinal-stateman gave it at first a warm greeting. Zugwill met him at Einsie-
deln and Zurich, and showed him from the Scriptures his reasons for rejecting the errors of popery, and the cardinal expressed himself as very desirous of co-oper-
ing in the work of renovation. When Luther's life was in danger in Germany, the cardinal joined with those who offered him safety and refuge. On reading Luther's works, he exclaimed, "Disputect Ecius quantum velit, Lutherus veritatem scribit!" But temporal in-
terests held him fast to the old Church. He was even induced actually to oppose the new doctrines. His last few years were spent in Rome. He died soon after as-

SCHINNS. See Sastic.

SCHIRER, Michael, a Lutheran minister, was born at Leipsic in 1606. In 1636 he was called as master of the Grayfriars' Grammar-school at Berlin, where he died May 4, 1673. On account of his many troubles, he was called "the Marian Job." When the Reformers began in Switzerland, this cardinal-stateman gave it at first a warm greeting. Zugwill met him at Einsie-
deln and Zurich, and showed him from the Scriptures his reasons for rejecting the errors of popery, and the cardinal expressed himself as very desirous of co-oper-
ing in the work of renovation. When Luther's life was in danger in Germany, the cardinal joined with those who offered him safety and refuge. On reading Luther's works, he exclaimed, "Disputect Ecius quantum velit, Lutherus veritatem scribit!" But temporal in-
terests held him fast to the old Church. He was even induced actually to oppose the new doctrines. His last few years were spent in Rome. He died soon after as-

Schism. See Hilecy.

Schism Bill, an act passed in the reign of queen Anne rendering Nonconformist teachers of schools liable to three months' imprisonment. It was also laid down as imperative upon every schoolmaster that he should receive the sacrament of the Church of England, take the oaths, and teach only the Church catechism. If he should not, he could be punished with a fine. He was also incapacitated for imprisonment. The queen, however, died on the very day that the act was to have received her signature, and consequently, though it had passed both houses, it fell to the ground.

Schism Overture, an overture which came before the Scottish General Assembly of 1766, and was produced by alarm at the rapid spread of secession. The overture affirms that a hundred and twenty meeting-
houses had been erected, and raised the question, What shall be done to remedy so great an evil? also, whether a committee might not be appointed to corre-
spend with presbytery and gentlemen of property and influence, and report? The overture was rejected by a vote of 19 to 85. The argument turned chiefly on the law of patronage.

Schisms. Various great schisms are found in the history of the Church. There was the great schism which divided the Eastern and Western churches. In the Western Church there were early schisms—(1) the schism of Hippolytus at Rome, A.D. 220–235 [see Ca
tiner, Hippolytus]; (2) the schism of Pelagians at Carthage, about A.D. 550, which was the first open oppo-
sition to the episcopal authority of Cyprian under the lead of Novatus [see Novatians]; (3) the schism of Norvatus, a presbyter at Rome, A.D. 251. There was also the schism of Melito's, The Popish Church was rent by a great schism in the 14th century. Seventy
years did the popes reside at Avignon, and after this one party chose Urban VI and another party Clement VII. France held by the last and England by the first, and for the next half century the rival popes claimed each to be the infallible head of the Church.

Schlatter, Michael, a Swiss missionary, was born at St. Gall, July 14, 1716. Educated at St. Gall, he became a clergyman, and in 1746 offered himself to the synods of North and South Holland as a missionary to the German Reformed emigrants in Pennsylvania. He was pastor of the Reformed churches of Philadelphia and Germantown from 1746 to 1751, and organized churches in Pennsylvania, New Jersey, Maryland, and Virginia. He effected the organization of the Synod of the German Reformed Church in America in Sept., 1747. He revisited Europe in 1751, and continued his labors for the church in the United States. In 1757 he acted as chaplain to an expedition to Nova Scotia against the French, and, espousing the cause of the colonists when the Revolution broke out, was imprisoned in 1777. He died near Philadelphia in October, 1790.

Schlegel, Johann Adolf, a German preacher and poet, was born at Meissen Sept. 18, 1721. His early studies were pursued at Pforta, and in 1741 he entered the University of Leipzig, where he became acquainted with Gellert, Rabeneck, Gaustner, and many other writers of talent. In 1744 he edited, in concert with several friends, Bremische Beiträge und Vernichse Schriften (1744 and 1757), which aided in purifying the German literary taste. In 1751 he was professor in the school at Pforta, but in 1754 left to teach theology at Zerbst. There his sermons gained for him a fine reputation for eloquence. He became pastor at Hanover in 1759, and in 1780 was promoted to the office of ecclesiastical superintendant. He died at Hanover Sept. 16, 1788. His poems have not been very highly esteemed, though some of his chants are yet sung in the Protestant churches of Germany. Besides these, he wrote, Stauung einiger Predigten (Leips. 1754-64): Predigten über die Leidensgeschichte Jesu Christi (ibid. 1774-75, 3 vols. 8vo). His two sons, August Wilhelm and Karl Wilhelm Friedrich (q. v.), acquired great celebrity. See Schlichtegroll, Nekrolog.

Schlegel, Karl Wilhelm Friedrich von, a German author, was born in Hanover, March 10, 1772. He studied at Göttingen and Leipsic. In 1808 he, together with his wife, embraced the Roman Catholic religion, and went to Vienna, where he was appointed imperial secretary at the headquarters of the archduke Charles. He accompanied the duke to the banks of the Rhine and was enthusiastic in his patriotic proclamations against Napoleon. He was afterwards secretary of the Austrian embassy till 1818. The rest of his life he spent in lecturing in Vienna and Dresden. He was especially remarkable as a critic and thinker of great originality; and his principal works are, Griechen und Römer (1797): Geschichte der Poesie der Griechen und Römer (1798): Über die Sprache und Weisheit der Indianer (1808): Vorlesungen über die neue Geschichte (1811): Philosophie des Lebens (1829): Philosophie der Geschichte (1829, 2 vols.): and Philosophie der Sprache (1830).

Schielemacher, Friedrich Daniel Ernst, was a theologian of the Reformed Church of Germany, who, standing on the borderland between the decline of rationalism and the birth of the new evangelical school of Germany, exerted an influence for good in all the higher fields of thought which has rarely been equalled by any mind in any age ("the greatest divine of the 19th century," says F. Schaff, Creeds, i, 451). He was born in Breslau, Nov. 15, 1779. His father was a humble army chaplain of Calvinistic faith, upright life, and rather cold and harsh temper. His mother (née Stubenrauch), a pastor's daughter, was sprightly, prudent, and pious. Young Schleiermacher's health was delicate. His education up to his fifteenth year was derived chiefly from his parents. In 1788 he was sent to the school of the Moravian Brethren at Niesky. Here he made rapid strides in knowledge; but he also began to be troubled with doubts. At about the age of fifteen he entered the higher school of the same brethren at Barby. Here he was brought face to face with a body of doctrine which, not being able to command his full assent, had the effect of forcing him to begin the construction of a system of his own. His first chief doubt related to the substitutional theories of atonement and the eternity of future punishment. The attempts of his teachers to remove these doubts had no other effect than to adden him, and to convince him that his religious life would have to be nurtured outside of Moravian circles. He was frank enough to open his heart and explain his doubts to his dry, traditional father. The father rudely answered him, "O foolish son, who has bewitched thee that thou obeyest not the truth and crucifiest the Saviour afresh?" Subsequent correspondence, however, brought the father into a more Christian frame of mind, and finally led each to esteem and respect the other in a far higher degree than before. With great difficulty having obtained his father's consent, he entered the University of Halle in the spring of 1787. While thus breaking his outward connection with the Moravians, he yet bore away with him from them a spirit of tender, subjective religiousness which he afterwards likened to a heavenly light which had been printed or spoken. In Halle he lived with an uncle, and studied and heard lectures just as he pleased. He was not very methodical. He heard the aged rationalist Semler, devoured the works of Wolf, Kant, and Jacobi, became familiar with modern languages, and pursued mathematics. At this time he wrote: "I am not sure that I can construct the whole field of knowledge into such a system that I can readily assign to every question its place and its solution; but I am sure that the nearest approach to it will be made by a candid hearing of the reasons on both sides, and by not settling upon anything with positiveness until this has previously been done." These words of the youth truly express the spirit that led him throughout life. While not in every case attaining to definitive results, he yet incessantly worked towards that goal; and his one life-aim was to ascertain as nearly as practicable the limits of attainable human knowledge. Leaving Halle in 1790, Schleiermacher's first theological work was published in Berlin, and, on the recommendation of F. S. G. Sack, became private instructor in the pious family of the count Dohna-Schlotten in East Prussia. Differing, ultimately, with the count on certain pedagogic principles, he returned to Berlin and taught, for a while, an orphan school (1794-97) as well as a course in moral philosophy. He became a professor at the University of Königsberg, in the chair of the history of philosophy and of the history of the church, in 1798; and in 1803 he became a professor at the University of Leipzig. He was invited to Italy, but the offer was not accepted. In 1804 he was appointed professor of ecclesiastical history at the University of Berlin, and, on the recommendation of F. S. G. Sack, became private instructor in the pious family of the count Dohna-Schlotten. In 1794 he was appointed professor of ecclesiastical history at the University of Berlin, and, on the recommendation of F. S. G. Sack, became private instructor in the pious family of the count Dohna-Schlotten. In 1804 he was appointed professor of ecclesiastical history at the University of Berlin, and, on the recommendation of F. S. G. Sack, became private instructor in the pious family of the count Dohna-Schlotten. In 1804 he was appointed professor of ecclesiastical history at the University of Berlin, and, on the recommendation of F. S. G. Sack, became private instructor in the pious family of the count Dohna-Schlotten. In 1804 he was appointed professor of ecclesiastical history at the University of Berlin, and, on the recommendation of F. S. G. 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with the steady maturing of his intellectual and theological powers. It was, perhaps, the richest development period (from his twenty-eighth to his thirty-second year) in his life. Hence it is to be explained that with so little previous literary experience (he had only helped Sack translate Blair's *Sermon*, and himself translated Fawcett's *Sermons*, and contributed a few essays to periodicals) he was able at once to electrify the new theological world as *Reden* (discourses on religion [1793]) and his *Monologen* (1800). Leaving behind him these earnest protests against the alienating spirit of irreligion, he now repaired (1802) to the post of court preacher at Stolpe, in East Pomerania. Here he passed two laborious years, and wrought upon his *Reden*, the *Psalmen*, of Platon. The first strictly philosophical work, *Kritik aller bisherigen Sittenlehren* (1803). In 1804 he was transferred to Halle and made professor extraordinary of theology. It was a trying change; his own system of theology was not yet matured in his mind; and nothing but the great practical wisdom and originality of a Schleiermacher would have succeeded under the circumstances. He began at once to lecture in a very original manner on New-Test, exegesis, dogmatics, and ethics. He also preached frequently, re-establishing the academic worship which had fallen into neglect. He was soon made professor in ordinary. Although he attracted general attention, yet he was not congenial to the members of the theological faculty. Only Niemeyer and Vater drew near to him; Knapp and Nissel did not appreciate him. His lectures and sermons made strange and contradictory impressions. Was he an arheist, a Spinozist, or a super-orthodox pietist? Some thought the one; some the other. At this period he produced his *Wechselschriften* (1806) and his commentary on *Timothy* (1807). The ravages of the French invasion interrupting now his labors at Halle, he returned to Berlin (autumn of 1807) and became pastor of Trinity Church (Dreifaltigkeitskirche). In 1808 he married the widow of his young friend, Von Willrich. In 1810 he was made professor in ordinary of the new University of Berlin and a member of two scientific associations. Here the most influential half of his life begins. He was of the small circle of great men who called the new university into being and gave it to fame. Here he passed from a rhapsodical to a dogmatic theological manner of religion, and became the exponent of the Word of God. It is not a revolution, however, but only a growth. Besides his scholastic labors, Schleiermacher took a lively part in the troubled politics of his country. In the darkest hours of Napoleon's oppression, he was unwearying in pupil labors, counselling patience and inspiring with hope. He gave also much thought to the Church agitation which afterwards culminated in the "Union" of the Lutherans and the Reformed. The most important production of his first ten years in Berlin was his *Glaubenslehre*. From 1818 to 1822 he labored with De Wette and Lücke in editing the *Theologische Zeitschrift*, which, ignoring the vulgar difference between rationalism and supernaturalism, represented a more general and a higher form of religious and philosophical science. Though not one of the founders of the *Studien und Kritiken* (1829), yet his contributions to its earlier numbers helped to give it its high character. But it was to his actual work of teaching that the strength of his life was given. He lectured from six to eleven days, first on Saturdays. His intercourse with the other members of the university—with Fichte, Savigny, and Hegel, with Buttmann, Böckh, and Lachmann, with De Wette, Marheineke, and Neander—was deeply beneficial on both sides. The subjects which he taught were: hermeneutics, dialectics, psychology, and philosophy, besides other incidental subjects. To his sermons he gave but a few moments on Saturdays, rarely throwing upon paper more than a few outlines. The majority of his published sermons arose from notes taken down by his auditors and then revised by himself. In society Schleiermacher took great delight, though not always himself the greatest talker, but not wanting, nor weary, but recreating him. To the students he was by far not so familiarly as Neander, but the time he gave to them left indelible impressions. In his domestic life he was peculiarly happy. Only the death of his sole son (1829) cast a shadow into his life from which he never recovered. He continued to strengthen his family, and to live in his offices and was busy with his pen to the very last. His oft-expressed wish that he might die in the full possession of his consciousness was graciously granted to him. Early in February, 1834, he was attacked with inflammation of the lungs, which closed his life on the 12th. of February, 1834. His death was a national sorrow. His name lives on as a Founder of the New Church, a friendly follower of Christ. His very last act and words were the administering of the eucharist to himself and his friends. From these outlines of Schleiermacher's outward life we pass to a brief notice of his chief literary and theological productions, following in the main the article (forty-four pages) by Gass in Herzog's *Real-Encyclop.*. He stood, as we have said, between the death and the birth of two ages. Combining the tendencies of the two—the rationalistic and the evangelical—in his own person, he helped to bury the one and to inaugurate the other. Yet he himself belonged to neither. He gave the death-blow to rationalism, cast away the rubbish of the foundations of the new evangelical edifice; but he did not fully build it. His intellectual history is the history of the Christian consciousness of his epoch. It is a growth. It has a dawning, a crystallizing period, and a philosophic maturity. It can be traced distinctly in the thirty-one volumes of his collective works as edited by his friend Jonas and others, from 1804 to 1864. His career was opened by his *Reden*, addresses to cultivated unbelievers (1800). This work made an epoch in the German nation. It called the cultivated circles away from their pride in a high-sounding philosophy and from their contempt of what they called religion. There is no incongruity, said the young prophet, between culture and religion. The culture that despises religion is but shallow presumption; the religion that despises culture is but a caricature. The foundations of religion are as deep as intuition and as broad as humanity. Each individual of the race is a vital member of both the universal church and the church itself. In every life there come moments when this dependence on the universe is thrust upon the consciousness and made the very life of the soul. Such moments are as a conception, a birth, of the Eternal and Absolute within the limits of the finite and dependent. Religion is art, taste, a consciousness of the All. In becoming conscious of the Infinite we have the sentiment of our immortality. Religion is not mere dogmas and systems. It is the deepest and truest life of humanity itself. Men may sneer at religion, but they cannot get away from religion. Smorser turn from dry dogmatics to living nature. But what do they return to? Culture? Not at all. Culture is not the bare superstructure of thought, but rather nature's orderly march, its adaptation of means to ends. But this is, after all, the very essence of religion; it is a sympathy with the eternal basis of all being. Religion is thus universal. We can escape it only by putting out our reason. It is not from wholeness, but only from partialness, that the culture separates. The first three of the discourses treat, thus, of the nature of religion in general. The last two give a survey of religion in its historical reality. As the essence of religion is communion of feeling with the Absolute, the One, so its tendency is to organize man into communities and to express itself in a universal consciousness of the infinite varieties of manifestation in nature, so the apprehension of the Infinite in the soul of man takes place under endless varieties. Hence the multiplicity of historical religions. But there are here points of greater
and of less approximation. Ancient Israel stood exceptionally close to the Infinite. In Jesus, Nazareth, the One who identified himself with the infinite manifestation. Such is the general drift of these celebrated Reden. They were accused of a tendency to pantheism, though Schleiermacher resented the imputation. They were certainly not positively Christian. But they tended toward Christianity, and they unquestionably produced an intellectual effect on the specific audience which they addressed than if they had been of more confessionally orthodox form. This effect was sudden and immense. In his preface to the third edition (1821) Schleiermacher had occasion playfully to remark that there was then really a greater call for discourses to the over-heathenized than the converted and intellectual science in cultivators than to unbelievers. The Monologe, with which Schleiermacher greeted the dawn of the 19th century, stand, as an ethical work, by the side of the religious tendency of the Reden. They are a self-scrutinizing and self-exhorting journey through the religious consciousness. Man should not be simply one of the monotonous members of the universe; but he should, by self-concentration and self-virtualization, develop himself into a rich and relatively independent individual. Means to this are reflection, meditation, retirement from too great absorption in dissipation, business, and external routine—in other words, the due consecration of life lived with the devotional element. As in the Reden an influence of Spinoza has been noticed, so in the Monologen some have found a trace of Fichte. These two works present their author in the first stadium of his development. The Christmas Celebration (Weihnachtsfeier [1808]) is a transition step towards positive theology. It is a charming dialogue, in the fashion of Plato, on the significance of the birth of Christ. The three speakers defend, each his peculiar view. Neither of them represents the author's exclusive views, but rather all of them in turn.

When we pass to Schleiermacher's critical treatment of the Bible, we meet with his least satisfactory works. And yet there was combined with his rather negative tendency very much which has enriched the results of exegetics. Ignoring the dogma of inspiration, he laid free hand upon the sacred book, just as upon the dialogues of Plato, or any other ancient documents. But he did not doubt the substantial genuineness of the Bible, but he was capable of drawing the line between the essential and the non-essential. His posthumously edited lectures on introduction to the New-Test. hermeneutics and criticism have not fully answered all expectations.

In his outline of theology (Kurze Darstellung des theologischen Studiums), which appeared first in 1810, and then, enriched with notes in 1830, Schleiermacher assumes very positive dogmatic ground. He bases himself upon the objective fact of the Protestant Christian consciousness. Theology is a positive science, the elements of which are evolved from the Christian consciousness and from the exigencies of Church government. It is not a branch of philosophical science, but a general. With philosophy it must neither interfere nor be dominated by its truth. Its ascertainment by historical criticism and by the comparative study of other religions. This forms the philosophical part. Its product is the historical, and out of the philosophical and historical results reasoneth the practical part. This little work is of great originality, and its influence has been widespread. Its classification, however, has not been extensively followed.

The richest product of Schleiermacher's life is his dogmatics (Der christliche Glaube nach den Grundsatzen der evangelischen Kirche), which was first published in 1821 and then revised and published in a second edition, in 1831. It is a monument of genius, and has been called the greatest theological product of the 19th century. Dogmatics here presented, not as a speculative science, but as the systematized contents of the Protestant Christian consciousness. The essence of this consciousness is not to know, but to feel, and a feeling differing from all the feeling of a direct consciousness of the absolute. More specifically, it is a feeling of absolute dependence. This feeling is for the first time clearly realized in Christian monotheism. The principal defect of this definition is that it makes no adequate room for creatural freedom. A second result is given of the practical and moral consciousness. Thus, qualitatively it is a transition from the moral condition of unhappiness into that of happiness; historically, it is an effect of the life of Christ. The two elements must stand in perfect union. This union gives the limits within which the healthy Christian life must be limited and kept within the shoes of all error and heresy. Redemption is infringed upon by any view of human ability which overlooks the absolute necessity of redemption. Christ is infringed upon by any view which makes him either too near to or too remote from the ordinary conditions of human life. Accordingly, we find, in fact, two opposite theological and two anthropological heresies—the Ebionite and the Docetic, the Pelagian and the Manichean. From this starting-point, and within these limits, the dogmatic theologian has free movement. It is his privilege to seize the historical results of the past, to shape them into self-consistency, and to impress upon them in turn the historical character of the present. Thus the body of Christian doctrines is at no point definitively complete, but is in constant process of maturing. The dogmatics of Schleiermacher made an epoch in theology. It superseded old modes of defending Christianity, and inaugurated new and better ones. It did not begin with dry proofs of the existence of God; it found God already given in the Christian consciousness. It did not make Christ simply a part of the Christian system; it made him its beginning, its middle, and its end. In the distribution of the subject-matter of his work, Schleiermacher studies (1) man as conscious of God prior to the experience of the antithesis of sin and grace; (2) the subject of sin, and (3) the subject of grace. Each of these divisions is subdivided in a threefold manner, describing respectively the condition of man, the attributes of God, and the constitution of the world, as related to the Christian consciousness. Thus Schleiermacher's method departs from all previous methods. While the schoolmen begin with God and his attributes, and then pass to man; while the reformers usually begin with the rule of faith, the Bible, and then, passing to the Deity, proceed in the scholastic manner, Schleiermacher, on the contrary, begins and ends with the human consciousness and its consciousness.

The development of this scheme showed clearly that the old form of rationalism was shallow and worthless. It emancipated religion from its entanglement with philosophical systems and placed it in the realm of feeling. It showed that spiritual insight—an awakened heart—is just as necessary to the appreciation of Christian theology as aesthetic insight is to the enjoyment of art. But with these healthful principles Schleiermacher associated consequences which were of damaging tendency. As he made the human intuitions the criterion of absolute appeal in art and morals, so he made the collective Christian consciousness the ultimate test of religious truth.

The value of the apologetic arguments of the religious consciousness generally rises, therefore, not from its being an absolute objective standard, but from its being the clearest existing expression of the Christian consciousness in the earliest and purest age. The Church existed before the New Testament. The New Testament appeals to the religious consciousness of the age in which it was produced, but the inspiration is not mere genius: it is the outgoing of the religious consciousness; it is but a higher degree of what is common to the pious intuitions of saintly men in all ages. The Bible is a record of religious truth, not its
formal organ. It is a reflection of the Christian consciousness of the apostolic age, but not a mechanical criterion for all ages. By such views as these Schleiermacher made himself absolutely dependent upon the utterances of the religious consciousness. Hence he is unable to adequately appreciate such points of doctrine as are not clearly given in this consciousness and is more ready than as guilt before God; redemption rather as sanctification than as justification; Christ's death as a simple incident in his life of self-sacrifice; atonement as the setting-forth of the union of God with man; the mode of attaining to salvation as a spiritual realization of this union through the embracing of the simple faith (vgl. Erk., p. 326, 327, 324; 247). The Holy Ghost is presented as simply the collective Spirit of the Church, as resulting from the union of human nature with the divine. With the exception of the doctrines of immortality, eternal life, and retribution, all the other opinions in regard to man's future are questions of mere hope and speculation. The doctrine of the Trinity is not a direct utterance of the religious consciousness, nor was it a separate article of the early Christian faith; hence it does not really possess the character of an independent dogma, which the Church afterwards gave to it. The Trinity is, in fact, not a designation of Deity, but rather the revelation of Deity. Schleiermacher's idea is the same as that of Hume, a belief in an unknown God. The scholastic idea of a tripersonal God is, in his view, an undogmatic philosophy, while the simpler old Protestant conception is a logical self-contradiction (see Theol. Zeitschrift, pt. iii [transl. in Bible Repos. Andover, vol. vi]). The reception which the public gave to Schleiermacher's dogmatics was very varying. Rationalism was displeased: the first volume was too speculative, the second too pietistic. Wegscheider regarded it as a pious representation of essential orthodoxy. The orthodox party warmly welcomed it, though without full approval. Brannis and Delbrück criticized it sharply. The latter declared it inconsistent with the foundations of Protestantism. But it speedily recovered from these shocks; and within a few years it numbered among its disciples such men as Twesten, Lütcke, Nitzsch, Ullmann, Baumgarten-Crusius, Schwarz, and Gass. These men studied it, elucidated it, wrote upon it. It came to honor in nearly all the German universities. In some of them it was made the basis of special courses of lectures. But it speedily became evident that the body of disciples might be divided into three chief groups. Some held more to the negative, critical elements; others to the evangelically positive; others to the middle course of the master. Among the more positively evangelically minded were Twesten, Lütcke, Nitzsch, Julius Müller, Hagenbach, Tholuck, Sack, Bleek, Usteri, Olaus, Hansen, Dornen, Erkbaum, Martensen, Liebner, Lange, Ebelard, Auéerlen, Roth, Schöberlein, Palmer, and a host of others.

In the field of ethics the influence of Schleiermacher was only less than in that of dogmatics; but he was not privileged to bring his thoughts to satisfactory completion and consistency. He began with a revolutionary and unhistorical criticism of previous systems in his Kritik aller bisherigen Sittenlehren in 1803. His personal views he began to elaborate in a series of essays in 1819. The substance of his lectures on ethics was edited by Schweitzer (Entwurf einer Sittenlehre, 1833), and also more briefly by Twesten (Grundriss der philosophischen Ethik) in 1841. His positively Christian ethics (Die christliche Sittc) was edited by Jonas in 1843. From these varied presentations it is difficult, if not impossible, to derive a single consistent view. The classification of his thought is very difficult. Schleiermacher himself is not consistently united in his utterances. The fruitfulness of Schleiermacher in this field was rather in furnishing impulses to other authors than as the creator of a finished system.

Next in importance stand his works on pedagogics (Erziehungskunde), edited by C. Plat in 1849, and his Practical Theology (Praktische Theologie), edited by Fricr. Of less worth are his lectures on Church history (Kirchengeschichte), edited by Bonnel in 1840. For the light thrown upon his inner religious life, none of Schleiemacher's writings are more interesting than his sermons. There are thus far published ten volumes. Of these four were revised by the author, and six have been prepared by Dr. Sydow. These sermons are from every period of his life, and of every class. The larger number, however, are not textual or exegetical, but synthetic, the regular development of a theme. In contents they stand midway between the instructive and the hortatory. The great preacher who placed himself for the first time by faith in Christ, while enriching their conception of Christianity, endeavored to inspire them to a fuller realization of it in their lives. The uniform central point of his utterance was Christ, the Redeemer. Dr. Schaff (see Creeds of Christendom, i, 880) ascribes this intense love of Christ in Schleiermacher to his early Moravian education. He says, "It is a remarkable fact that the great German theologian Schleiermacher was cradled in the Moravian community, and conceived there his love for Christ through personal and universal devotion to Christ, which guided him through the labyrinth of speculation and scepticism, and triumphed on his death-bed. He shook almost every one of the dogmatics of his time, and it was necessary to sacrifice all if he could only retain a perfect and sinless Saviour." He is inexhaustible in the variety and novelty of ways in which he impresses us with this vital point. This singleness of aim, however, does not imply monotonous; but is consistent with very wide variety of matter. There is scarcely a single point in the circle of Christian doctrine which is not the theme of some of these sermons; hence they are often read from a merely didactic point of view. They will long be esteemed among the richest fruits of the German pulpits.

Among the latest volumes edited from Schleiermacher's remains are his lectures on psychology (Psychologie), by George (1865) and his Life of Jesus (Leben Jesu), by Rutenik (1864). His correspondence with J. C. Gass was edited by W. Gass in 1852, and that with other friends appeared under the title Aus Schleiermacher's Leben (1858-62, 4 vols.). A brief autobiography, reaching only to 1794, was issued in Niedner's Zeitschrift in 1869.

For sources for Schleiermacher's life (besides his own writings and letters), see G. Bauer, Karakteristik, in Stud. u. Krit. 1859; Auéren, Ein Karakterbild (Basle, 1860); Kossa, Jugendleben (Elberfeld, 1861); K. Schwarz (Gottha, 1861); E. Maier (1863); Baxmann (Bonn, 1864); and W. Gass (1859-65). The critical studies and tracts, see Brannis, Uber Schleiermacher's Glaubenslehre (Berlin, 1872); F. Delbrück, Erörterungen (Bonn, 1872); C. Baur, Prima Rationalismus et Supranaturalismus Historia Capita Potiora (1827); Baumgarten-Crusius, Schleiermacher's Denkurt u. Vertraut (1884); Lütke, Erörterungen, in Stud. u. Krit. 1854; E. Ueber Schleiermacher's Glaubenslehre (Leips. 1855); Rosenkranz, Kritik (1886); Baur, Die christliche Gnosis (Tübingen, 1835); Weissenborn, Darstellung u. Kritik der Glaubenslehre (1849); Schaller, Vorlesungen über Schleiermacher (Halle, 1844). On his ethics, see Twesten's preface to his edition of Schleiermacher's Phil. Ethik; Vorländer, Schleiermacher's Sittenlehre (1851); Hebraeus in Stud. u. Krit. 1848; Reuter, in Stud. u. Krit. 1844. On his sermons, see Stud. u. Krit. 1831, 1848. See also Schmitter, Religionsbegriff (Leips. 1848); P. Schmidt, Spinoza u. Schleiermacher (Berlin, 1888); also Oppenhein, by Carl Beck (Rutlingen, 1869); F. Zachler (Breslau, 1869); and other similar works. For letters, see Schleiermacher in Hobsach (Berlin, 1868); also article in Christ. Exam. vol. iii; Westm. Rev. July, 1861; Meth. Quar. Rev. April, 1869; Brit. and For. Evang. Rev. April, 1862; July, 1866; Oct. 1876; Princeton Rev. April, 1866; Universaliat Rev. April, 1869; Mercersb. Rev. April, 1871; Presbyterian Rev. Oct. 1868. (J. P. L.)
The object of the league—the guarantee of the liberty of religion to the Protestants—was subsequently effected by Maurice, now elector of Saxony, who, by a brilliant feat of diplomacy and generalship, compelled the emperor to grant the treaty of Passau (July 31, 1539), by which this freedom was secured.

**Schmaltz, Moritz Ferdinand, doctor of theology, born in 1785 at Stolpen, near Dresden, was first pastor in Wehlen. In 1816 he was called as evangelical minister and member of consistory to Vinsia, where he remained till 1819, when he was called to the pastorate in Neustadt, Dresden, which position he occupied until 1833, when he became pastor at St. Jacobi in Hamburg, where he died, Feb. 15, 1860. Schmaltz published a great many sermons, which make a library in themselves. See Zuchold, Bibl. Theol., ii, 1149 sq.; Winer, Handbuch der theol. Literatur, i, 75; Hagenbach, Hist. of Doctrines, ii, 210, 212. (B. P.)**

**Schmalzbrucker, Franz, a Jesuit, was born in 1685 at Griesbach. He first lectured on logic and moral theology at Ingolstadt, then on canon-law, and died in 1735. He wrote Index Ecclesiasticus (Ingol. 1712);—Judiciwm Ecclesiasticum (ibid. 1712);—Clerus Schola- ravus Et Regularis (ibid. 1714. 2 vols.);—Sponsalia Matrimoniwm (ibid. 1716);—Crimen Foe Ecclesiasticz (ibid. 1718, 2 vols.);—Ius Ecclesiasticum Universalum (ibid. 1719, 6 vols.; Rome, 1839, 45, 12 vols.);—Conseil e sau Responsa Judicature (ibid. 1722, 2 vols.). See Engelburger Real-Encyklop. u. v. (B. P.)**

**Schneidler, Johann C. Hermann, a Protestant divine, was born at Breslau, Aug. 28, 1807, where he also died Aug. 16, 1867, after having occupied some of the most important positions in his native city. He wrote: Der Untergang des Reiches Judaeum (Breslau);—Urkundliche Beiträge zur Geschichte der Haupt- und St. Maria St. Pauli in Breslau vor der Reformation (ibid. 1838);—Urkundliche Geschichte der evang. Haupt- und Pfarrkirche zu St. Barbarus in Breslau, etc. (ibid. 1853). See Zuchold, Bibl. Theol., ii, 1152; Winer, Handb. der theol. Literatur, i, 75. (B. P.)**

**Schmidt, Christian Friedrich, a professor of theology at Tübingen, was born at Biebelauge, 1794. He was ordained and Tübingen was the place of his lecture at the latter place in 1819. In 1820 he became professor in ordinarv, and labored as such till his death, in 1852. Not prolific as an author, he has yet exerted a very great and evangelical influence on the clergy of Württemberg. A supernaturalist from the start, he worked fruitfully by the side of the more negative Baur, defending vigorously the fundamentals of Christianity, and utilizing the better results of modern Christian speculation. Men like Dorner and Oehler have given public expression to their indebtedness to Schmidt. His labors embraced practical, exegetical, and moral theology. His lectures were models of systematic Christian thought. He was, however, simply a scientific theologian, but his influence was also deeply and positively Christian. His Biblische Theologische des neuen Test. appeared in 1854 (4th ed. by Dr. A. Heller, Gotha, 1868); it has enjoyed a wide popularity. His Christliche Moral, by the same editor, was published in 1861. See Erinnerung an C. F. Schmidt, by Palmer and others (Tübingen, 1852);—Stud. u. Krit. 1866; Wattle, Christian Ethics, i, 974; Hauck, Jahrbiicher, 1869; Herzog, Real-Encyklopaedia, xiii, 604-606. (J. P. L.)**

**Schmidt, Conrad, a coadjutor of Zwingli in the reformation of Switzerland, born in 1476; died (with Zwingli, on the battle-field of Cappel) October, 1531. After studying at Basle, he entered a monastery at Kussnacht, and in 1518 became its coadjutor. This same year Zwingli became preacher to Zurich, and with him Schmidt entered at once into close intimacy. In 1522 he threw aside Latin and preached at Zurich a
stirring sermon in "good German," in which he opposed the excessive claims of the pope and the abuses of image-worship. In a religious conference at Zurich, October, 1523, he acted as mediator between the violent iconoclasts and the conservatives. "Let the weak have the images," he said, "as a sort of light to lead upon until they have taken hold upon Christ; when they once have done this, they will let go the staff as being no longer needful." Also he blamed the coarse manner in which some spoke of the mass, as if it were a mere invention of the devil. At the close of his discourse on this occasion, he recommended to the civil authorities great moderation, and urged them to provide a thorough religious education of the masses. When Zwingli attended the conference with Luther at Marburg (Oct. 1529), Schmid filled his place as preacher in the cathedral of Zurich. He was an able and holy priest of God. See Pallinger, Reformationsgeschichte; Herzog, Real-Encyclop. a. v. (J. P.)

Schmid, Sebastian, D.D., a native of Alstät, was born Jan. 6, 1617, at Lampertheim, and died Jan. 9, 1696, at Strasbourg, where he was professor of theology and canonics. He was a voluminous writer. His principal Biblical works were his translation of the Bible: Biblia Sacra V. T.e N. ec Linguis Originalis, in Ling. Lat. translat. cum Notis et Annotationibus, 1678; New Testament, 1679; and by his commentary: On Genesis (Strassb. 1697).—Judges (ibid. 1684, 1691, 1706).—Ruth (ibid. 1696).—Kings (ibid. 1687).—Job (ibid. 1670, and often).—Colosseth (ibid. 1704).—Isaiah (Hamb. 1702).—Jeremiah (Strassb. 1685, 1687, 1706).—Minor Prophets (Leips. 1685, 1687, 1706).—Hosea (Frankf. 1687).—Romans, Galatians, and Ephesians, etc. (Hamb. 1704).—Ephesians (Strassb. 1684, 1699).—Hebrews (ibid. 1689).—Leips. 1693, 1727.1—John (Frankf. and Leips. 1687, 1707, 1726). Some of these were posthumous publications; they are all much valued for sound and learned exegesis.

Schmidt, Erasmus, a German scholar, was born in Detlitzsch, April 27, 1560. He became professor of Greek and mathematics at Wittenberg, and died in that city Sept. 22, 1637. His chief work is Concordantiae Norv. Text. (Vitemb. 1688, fol.). It was republished in Glasgow (2 vols. 8vo) and in London (1830, 48mo). He also published a highly improved edition of Beza's version of the New Test.

Schmidt, Johann Eusebius, a Lutheran minister, was born in 1689 at Hohenfels, in Thuringia. A friend and pupil of A. H. Franke, he lived from 1697 as pastor in Siebenlehn, near Gotha, until his death, in 1745. Schmidt was a fine hymn-writer, and some of his hymns belong to the best of German hymnology, as Ex ist vollbracht, so ruft am Kreuz (transl. into Eng. by Mills in his Hymn Germanicus, No. 161, "Tis finished! thus in tortures dying")—Fahre fort, fahre fort (Engl. transl. in Monthly Rel. Mag. 1666, xxxvi, 363, "Onward go, onward go"). See Koch, Geschichte des deutschen Kirchenleides, iv. 402 sq. vili. 141; Knapp, Evangel. Lieder schats; p. 1543. (B. F.)

Schmolck, Benjamin, a gifted German hymnologist, was born in Liegnitz, 1672. He studied theology at Leipsic, 1697, became assistant pastor to his father at Liegnitz in 1701, but the next year accepted a call to Schweinfurt as dean. Here he spent the rest of his life as a laborious pastor, exerting himself manfully to counteract the intrigues of the Jesuits and to preserve his people in their evangelical faith. In 1706 he was made archdeacon of a deanery, and in 1711 pastor of St. Michaelius. After a pastorate of thirty-five years, he entered into rest, 1737. By his hymns and songs, which appeared in various editions from 1704 and on, he has obtained an honorable place among the poets of his Church and nation. Their general tone is that of gentleness and simplicity; love to Christ. A love of the gifts of God; however, betray marks of carelessness in rhetoric and of lack of polish. A complete edition of his poems appeared at Tubingen in 1740. A selection was published by L. Grote at Leipzig in 1869. For his life, see this work of Grote and Herzog, Real-Encyklop. xxiii, 608, 609. (J. P. L.)

Schmucker, Peter, a minister of the Methodist Episcopal Church, was born in Michelstadt, grand duchy of Hesse-Darmstadt, Aug. 24, 1784. His parents were farmers, who lived in one of the most ancient, and settled in Virginia. He was converted in his eighteenth year, and entered the ministry of the Lutheran Church in 1814. We cannot specify the congregation he served, but his name is found in 1817 in the printed list of the members of the Evangelical Lutheran Synod of Virginia; and in 1831 he was one of the delegates who met at Hagerstown, Md., to form the General Synod of the Evangelical Lutheran Church of the United States. Still later we find him recorded as a member of the Evangelical Lutheran Synod of Western Pennsylvania. In 1832 he joined the Methodist Church, and in 1898 entered the Ohio Conference to take charge of the German Mission in Cincinnati. In 1840 he was appointed to Louisville, Ky., and in 1842 sent to New Orleans to begin work among the Germans there. He continued to labor in different parts of the United States until 1848, when ill-health disabled him. From this time he suffered greatly, until relieved by death, Dec. 9, 1860. See Minutes of Annual Conference, 1861, p. 165.


Schneckenburger, Matthias, an eminent mod. theologian, born Jan. 17, 1704; died June 13, 1848. He studied Latin at Tuttlingen, Wurtemberg. In 1792 he began the study of theology at Utrecht. In 1824 he entered upon more thorough studies at Tubingen. Here his teachers were Steudel, Schmidt, Baur, Haug, and others. Philosophical theology was his favorite study; and the book which delighted him most was Schleiermacher's Glaubenslehre. He reached his master's degree in the twentieth year, and was placed in a group of thirty-eight competitors. In 1826 he went to Berlin to continue his studies under Schleiermacher, Neander, Marheinecke, and Hegel. With Neander and Marheinecke he formed very close relations, as also with other eminent literary men, e. g. Chamisso and Gana. In 1827 he returned to Wurtemberg and began to lecture at Tubingen. Among his pupils were Strauss, Vischer, and Marcker. In 1831 he entered into the ministry as preacher at Herrenberg. Although a gifted speaker, he soon felt that not the pulpit, but the professor's chair was his place. In 1834 he accordingly entered the newly founded theological faculty at Berne. By his side stood Hundshagen, Lutz, and others. His field here was Church history, dogmatics, and exegesis; but it was especially in dogmatics that his greatest interest lay. Here his position was that of healthy union of practice and theory which was so characteristic of Zwingli. When theStrauss commotion broke out in Germany (1839), Schneckenburger composed a whole series of questions which it called forth, and began a course of lectures on the influence of philosophy upon theology and on the collisions between modern speculation and Christianity. His position was that of a positive thesis and an opponent of Hegel. Very fruitful among his labors in this field were his studies on the major works of the modern dogmatics. His general tendency was unioinistic. He did not confine himself to academic labors, but took also
an active part in the Church affairs of the canton of Bern. He was a character Schnellenburger was as simple and unassuming as a child. His great defect was a deficiency of self-assertion. In his wedded life he was very unfortunate. His relation to his childless wife was very similar to that of Salmasius to his dominieering "Juno." Seeking relief from his domestic unhappiness in a still greater forlornness, he retired to his hermitage and closed down the world. He died at the early age of forty-four. It was characteristic of his wife that his valuable papers were for a number of years kept under lock and key. It was only after she had fled from justice to America that they came into the hands of his colleague, Buhle, and Buhle, and Buhle, and Buhle... (Continued)

SCHNEIDER, Johann Jacob, was born Feb. 8, 1797, at Basle, where he also pursued his theological studies. In 1829 he was called to Grenzach, in Baisen, and since that time he has supplied the pulpit in different places until, in 1839, he was called to Bethberg, where he intended to remain. Bodily infirmities came over him and ended his life March 24, 1859. Besides a number of hymns which he composed, he published Die christlichen Sänger des 19. Jahrhunderts (Basle, 1847). See Zum Andenken an J. Schneider, Handschriftliche Berichte (Basle, 1859); Koch, Geschichte des deutschen Kirchenleides, viii, 367 sq.; Knapp, Evangel. Liederschatz, p. 1844; Zuchold, Bibliotheca Theol., ii, 1167. (B. P.)

SCHNEPF, Erhard, an assistant in the Lutheran Reformation, born of a noble family at Heilbronn, November, 1498. He studied first at Erfurt, then at Heidelberg. As soon as Luther appeared, Schnepf welcomed him and preached his doctrines. He was called to Pfalzthen (1528) to Wimpfen, where he married. In 1555 he was called by Philip II of Nassau to introduce the reformation at Weilburg. Here his familiarity with Scripture enabled him to triumph in a discussion over Dr. Tervich, of Treves. In 1558 Philip made him a professor at the university of Marburg, where he exerted a reformatory influence into Westphalia. He accompanied his patron to the diet of Spire in 1529, and to Augsburg in 1530. In 1534, at the request of Duke Ulrich of Württemberg, he united with Blauer in the reformation of this country. His seat of operation was Stuttgart, while that of Blauer was Tübingen. In 1544 he accepted a professorship in Tübingen, and represented the more rigid views of Luther in a Zwinglian community. Schnepf refused to accept the interim, and in 1548 gave up his position and fled to Heilbronn. At the suggestion of Johann Friedrich of Weimar, he became professor of Hebrew at Jena, and soon had more than sixty students. He here became, alongside of AsmPDF red and Strigel, one of the most eminent theologians in that region. Up to 1555 he had lived in peace with the syncretistic Melanchthonians at Wittenberg; but now he became involved in the rigid Lutheran party of Pliius, and he assumed a more positive position only when the duke of Saxony, Friedrich, came into the state. In the midst of labors abundant, he died at Jena, November, 1558. See Jo. Rose, De Vita Schneppi (Leips., 1562); Huy, Blauer, and Schnepf, in the Tüb. Zeitschrift, 1858; Herzog, Real-Enzyklop., xii, 618-620; Hagenbach, Hist. of Dogmatics, ii, 314. (J. P. L.)

SCHNURER, Christian Friedrich, an eminent Orientalist, professor and preacher at Tübingen, was born at Camnitz Oct. 28, 1742. He studied at Tübingen, Göttingen, Jena, and Leipzig. Among his teachers were Michaelis, Ernesti, Dathé, Semler, Teller, and Gellert. He visited England and France to extend his familiarity with Oriental MSS. On his return in 1770 he became professor at Tübingen, and began the success of the Old Testament. But when, in 1772, he was placed at the head of the theological training-school, he was in the place for which his talents and learning best fitted him. Here he labored with great success for thirty-two years. In 1806 he was made a prelate and brought into close connection with the government, and, on the death of Gart Nov. 10, 1822. Among the many writings of Schnurrer are, Bibliotheca Arabica (1799-1806, 7 parts):—Academic Addreses (in Latin [Tübb., 1829]):—Erläuterungen (historical [Tübb. 1798]). See Weber, Schnurrer's Leben (1823); Herzog, Real-Enzyklop., xx, 714-718. (J. P. L.)

SCHOOCK, Charles, a minister of the Methodist Episcopal Church, was born in Stuttgart, Germany,
July 1, 1812, and emigrated to Philadelphia, Pa., in 1829.
Removing to Wilmington, Del., he there united with the
Church of Christ and attended the Philadelphia
Conference in 1838. He became supernumerary
in 1855, and so remained until his death, which occurred
in Philadelphia, March 24, 1872. See Minutes of An-
nual Conferences, 1875, p. 18.

Scholastic Philosophy. See Scholasticism.

Scholastic Theology, a term used to designate
that peculiar phase of theological development which
lies between the patristic age and the age of the Refor-
mation. The apostolic age had founded Christianity as
a regenerative principle in human society; the patristic
age had crystallized the teachings of Christianity as
ecclesiastically sanctioned dogmas. The scholastic age
now developed and defended and harmonized the dog-
mas which already were authoritatively accepted and
taught by the Church.

The patristic age died away at about the close of the
6th century. The age from the 6th to the 11th cen-
tury is a period of transition from the patristic to the
scholastic age. The scholastic age proper extends from the
age of Anselm (died 1109) to the outbreak of the
Reformation. In the scholastic age we may readily distinguish three phases—the period of inception and youth; the period of greatest strength and glory; and the period of dissolution and decline.

On the threshold of scholastic theology stands un-
questionably the celebrated archbishop of Canterbury,
Anselm. He was the first to recognize distinctly the
central principle of scholastic theology and to reduce it
to masterly application. This principle is the unques-
tioning acceptance of the traditionally and officially
sanctioned body of orthodox doctrine, and the earnest
defense of the same by all the resources of logic and
reason. The scholastic theologians were therefore not
patres, generators, of dogmas, but only doctores, teach-
ers and defenders; and they were not doctores in gen-
eral, but only doctores ecclesiae. They taught not mere-
ly in the Church, but for the Church and in defence of
the Church. Their central task was to consolidate, or at
least to cast a bridge over the gulf which lies between
faith and knowledge. The instrument which they
chiefly used was formal logic—syllogistic argumenta-
tion. Anselm plainly sets before himself a twofold task—to lead towards knowledge from the
outward things of nature, so as to present an absolutely blind and irrational faith, and to reprove the presumption of a too haughty and self-confidence.

The first error—the too servilely traditionalist
—had characterized the period since the
decay of the patristic age. The second error was re-
presented by some of the early scholastic philosophers,
such as Roscelin. But in his attempt to find a sys-
tem midway between these extremes, Anselm does not
himself escape unconsciously vibrating, at times, into
one and then into the other. At one time he makes
himself positively dependent upon faith; at another
he goes so far as to assume that reason can of itself dem-
duce the absolute necessity of each and every dog-
ma of the whole faith of the Church. In this he uncon-
scionably accepts the very essence of rationalism; and
yet nothing is further from his main tendency than an
excessive reliance upon mere reason. On the con-
trary, he is so thoroughly in bondage to the merely
formal dogmas of orthodoxy that he is unable to reach
any independent appreciation of either the simple word
of Scripture or the direct intuitions of the moral con-
sciousness. As a general result his writings are charac-
terized largely by an unsatisfactory logical formalism.
Philosophically, Anselm is a Platonic realist.

The same antithesis between faith and knowledge
which we find in the patristic age is very evident in the scholastic age after his
time. But while with Anselm the traditional, philo-
sophical, and ethical elements were held in comparative
equipoise, with some of his successors the centre of grav-
ity was seriously lost. This is particularly the case with
Bernard of Clairvaux and Abelard. Of the two, Ber-
nard (died 1153) was by far the more churchly-minded.
He looked upon the speculations of Abelard as daring
innovations; he was a man of faith rather than of sci-
ence; he bowed with awe before the body of Christian
dogmas as held by the historical Church; and yet he
was not a mere unthinking traditionalist. But he en-
deavored to appropriate the traditional system with a
vital and lively faith. His spirit was, however, a mys-
tical rather than of a philosophical cast. The
intelect cannot take by storm the mysteries of salva-
tion; it is only by means of ecstatic contemplation that
distant glimpses of their meaning can be obtained.
What the soul sees in its mystic soorings are true fore-
sights to the what will be open before us in our state of
external life. This position of Bernard led him into
violent personal opposition to his great contemporary
Abelard.

Abelard (died 1142) had devoted himself at first to
dialectics, i.e., philosophy, and had adhered primarily
to the nominalists and subsequently to the realists; and
those opposite standpoints are frequently clearly recog-
nizable in his writings. Indeed, it is probable that
Abelard himself never came to a clear decision between
the two systems. His general position, however, seems
to have been that which held the universalia in re, and
which is best designated by the term conceptualism.

On developing further the theological system of the
whole series of dogmas to a vigorous philosophical
treatment, endeavoring to commend them to the under-
standing by a clear presentation of their harmony with
reason. He seriously complains of a failure to do this
on the part of his predecessors, and insists that the ex-
acting of faith in doctrines before the reasonableness of
the doctrines has been explained can only lead to cre-
dulity and superstition. Such a course also deprives
the Christian subject of the means of convincing the
doubter and of refuting the opponent. Moreover, it
rests upon an untrue rejecting of the benefits of world-
ly science growing out of an ungrounded fear of its
misuse. But Abelard is not a thorough rationalist; he
does not make intellectual processes the generator of
faith. He holds simply that philosophical arguments
may facilitate the acceptance of Christian doctrine,
while the final producer of converting faith is the in-
fluence of the Holy Spirit. He further holds that no
teen only of the true and canonical writings can be
true, as

on the contrary, regards the official doctrines as simply
a human development of what exists in germ in the
Holy Scriptures, while these Scriptures themselves, to-
gether with the primitive creeds, are the real source and
norm of all Christian truth. In his work De sc et Non,
Abelard presents a separate consideration of the
dogmas of the Church fathers, and the dogmas with this express purpose—to show
that the Church fathers are to be read, not cum credendi necessitate, sed cum judicandi libertate. He even gave
much offence by insisting that the Bible itself is not to
be fully appreciated without a discriminating exercise of
the understanding. His general tendency was to embrace the natural and the supernatural in a single
view, and to establish a bond of unity between all sys-
tems of religious faith. His standpoint was that of
a formal supernaturalism with a noticeable tendency
to material rationalism. The polemical conflicts in which
his life was involved prevented him from laying the
foundations of modern philosophy. They also led
him, in some cases, to aim rather at a momentary dis-
lectical triumph than at a solid development of
Christian truth.

The sharp antitheses of tendency between the mysti-
cism of Bertand and the dialectics of Abelard led to mediatory efforts. Prominent here is the school of the St. Victors. Hugo St. Victor (died cir. 1140) held to the Anselmic position that Scripture and tradition are the objective, and faith the subjective, non-logical element. He deviates from Anselm in making a broad distinction between alia ex ratione, alia secundum rationem, alia supra rationem, and alia contra rationem, i.e. between necessaria, probabilita, mirabilita, and incredibilia. What falls under the first and the fourth head is not an object of faith, but only what falls under the second and third as each lover of truth knows. The so-called doctrines of natural religion. Here faith is helped by reason (ratione adjutor), as also reason is perfected by faith (ratio fide perfitur). Under the third head fall the specifically Christian doctrines of Scripture and tradition. Here ratio does not help faith, because the object is beyond its range, though it may offer grounds for revering the faith which grasps that which is above it. Thus Hugo St. Victor rejects the endeavor of Anselm to demonstrate the rationabilis necessitas of the orthodox dogmas, and concedes only our philosophical ability to strengthen the probabilitas of the dicta of natural religion. And this is essentially the same as Pascal's pronouncements on the original acuteness of the human race. The motif of Hugo in thus restricting the role of reason was (1) to put a check to the subtle and fruitless freaks of dialectics, and (2) to assure room for full play for his own mystical system. His real position was this: insomuch as scholastic dialectics is unable to affirm the existence of the Father, Son, and Holy Spirit in the manner of immediate intuition whereby the absolute truth is directly laid hold upon with the certainty of actual vision. He further held that there are progressive degrees in which this truth is grasped, depending upon the progress of our subjective sanctification through personal communion with God. In carrying out his system he was successful in so far as he could, but the bounds he had set up for reason, for he subjects the official form of doctrine to no little free criticism; and he endeavors to make clear to reason the grounds of the revealed system of truth. This is simply what was to be expected; for Hugo was to some considerable degree a genius of really productive power. His mystical system as a whole had, however, more indirect than direct influence on his age; it served as a powerful check to the mad freaks of uncurbed dialectics. He has greater significance as the first systematizer of the whole body of Christian doctrine. In his Summa Sententiarum he treated successively of all the dogmas of the Church, sustained throughout the 13th century and throughout the 18th century, by the fathers, adding, then, the various objects of opponents, and finally deciding each case according to Scripture and tradition. His work De Sacramentis, though of more speculative power than the Summa, has been much less read. And though his Summa was subse- quently largely displaced by the Summa of Peter Lombard, yet the work of Hugo exerted a very important influence upon later scholastics, particularly upon Lombard himself and upon Thomas Aquinas, but very especially upon theologians of a mystical tendency, such as Bonaventura and Gerson.

The mystical or imaginative element of Hugo is carried much further by his pupil Richard St. Victor (died 1178). According to Richard there are six kinds of contemplation. "We know, 1. by the imagination (the sensible impressions made by creation); 2. by reason (perception of law and order in creation); 3. by reason according to imagination (symbolical knowledge of nature); 4. by reason according to reason (the internal referred to the internal without a sensible image); 5. above and not against reason (rational knowledge carried to a higher stage by revelation); 6. above and (apparently) against reason (as, e.g. the mystery of the Trinity). In discussing the Trinity, Richard makes large use of the trivis of power, wisdom, and love; but he lays greatest stress upon the latter, to which he ascribes the generation of the Son. There is nothing more perfect than love. But love (amor), in order to be charity (caritas), must have for its object not itself, but something else. Hence in order to change, the object must be changed. But love towards creatures is not sufficient, for God can only love that which is worthy of the highest love. Hence the divine love must have a divine object (the Son). But even this is not the highest love, for love is essentially social. The two who love each other must desire that a third party be fully loved by each of them; hence the desire for a third party. St. Francis and St. Peter of Alcantara agree in loving a third (the Spirit). And since this love to the third party, in order to be perfect, must have a perfect object, hence this third party is equal to the other two. Each is equally divine, and there is no superiority of the one to the other (see Hagenbach, Hist. of Doct. i, 420, 467). Richard agreed with Hugo in regarding theology as the central science, and as the mother of all other sciences.

But the drift of the age was averse to the deep and rich speculations of the St. Victors; it tended rather to concentrate all intellectual acumen upon the logical defence of the formal orthodoxy of the official Church. Hence it lent itself to the prevailing dogmatic tendencies of the dogmatical authorities (summa sententiarum). The first real collector of such "sentences," sententiarum, was Hugo St. Victor, though the germs and forerunners of them are found as far back as in Vincent of Lerinum (died cir. 430), Gennadius of Marseilles (died cir. 498), and in Isidore of Seville; but it is only when Hugo appears that the process becomes of a really scientific character. The one motive of these real sententiarum is to bring dialectics into close service to orthodoxy. Thus they are not mere slavish compilers of the dicta of the fathers, on the one hand, nor rash speculators, on the other; but they hold the midway between them. Chief among the foremost Hugo was Robert Fulquem, in his Sententiarum Libri Octo. He was arch-deacon of Rochester, teacher in Paris and Oxford, and finally cardinal (died 1150). His chief polemical endeavor was to counteract the too daring speculations of Abelard; but Robert was far surpassed by the great magister sententiarum, Peter Lombard (died 1164). Of his Sententiarum Libri Quattuor, Hase says, "It was not so much on account of the ingenuity and depth displayed in the work as because of the position of the author in the Church, and his success in harmonizing antagonisms, as also because of the remarkable perspicuity of his work, that it became the manual of the 13th century and the model of the 18th century. Many of his work are the Trinitas, creation, the incarnation, and the sacraments. As a whole, it is a synopsis of the whole movement of scholastic theology. "With it," says Baur, "really commences the systematization of scholasticism, the endless commenting upon the sentences of the masters." It initiated the movement of tiresome questioning and answering; of laying down theses and antitheses, arguments and counter-arguments; of dividing and splitting up the matter of doctrines ad infinitum. Lombard was very successful in keeping the mean way between the blind copyists of tradition (scrupulatores) and rash reasoners (praeclarissimi ratiores). He was in the greatest danger of removing the existing contradictions in Scripture and tradition. These differences he states very frankly, somewhat in the manner of Abelard's Sic et Non, but with a much more intense endeavor to reconcile them. He purposefully avoids all ambitious philosophizing, as this seemed to him to jeopardize the dignity of humanity and the dignity of the Church. He knew that the whole, therefore, the tendency of Lombard was towards the enslaving of speculation in the rut of formal tradition. This influence was felt even by writers of much greater originality, and such as had entirely broken with the whole method of the sententiarum, as e.g. Thomas Aquinas.

Close upon the steps of Lombard followed the gifted
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Dominican Albertus Magnus (died 1280). He made a much larger use of Aristotle. His commentaries on Aristotle and of LOMBARD, Duns SCOTUS, and Oecum. But the way opened by Lombard was not docilely followed in by all. Alanus de Rysel (died 1290), in his Ars Cath. Fidei, presents the successive doctrines of the Church as a series of logical steps, endeavoring to develop the one directly from the other. "Heretics and sectaries must be won over by citations of authorities, therefore we must urge upon them rational arguments." But he wisely adds: "He vero rationes si homines ad credendum inducunt, non tamen ad fidem capessandam pleniter sufficiunt." In this his position is related to that of Anselm. Lombard was also opposed for his use of Aristotelian logic. Walter St. Victor accuses his whole work from this secular fountain (uno spirito Aristotelico affatto). So also Joachim of Floris. A still more prominent voice against the great current of scholastic theology was that of John of Salisbury. He accused it of fruitlessness, absurdity, and presumption. It sacrificed the essence for the form, the truth for logic; but his critical ability was not supplemented by an adequate productive power. Hence he was unable materially to check the general drift towards scholastic subtleties. Scholastic theology reached its highest development in the 13th century. Many circumstances contributed to this, especially the more full access to the writings of Aristotle and of the commonwealth of Constantine of Constantinople (1204). These writings, falling into the hands of a number of well-trained men, served to give theology a much wider and richer scope than it had as yet taken. The whole series of fundamental questions was now elaborately examined afresh. Among the problems more specially, the sources of our knowledge, and their use in theology; the nature and necessity of revelation in contrast with reason and philosophy; the relation of faith to knowledge; whether theology is a science proper; whether it is a theoretical or a practical science; what is its proper object (materia de qua) in its contrast with philosophy; wherein Christianity perse differs from other religions, etc. The form which theology now assumed was partly that of commentaries upon the sentences of Lombard, and partly that of more original production. It is distinguished, on the one hand, for the immense increase of matter treated of (ethical and dogmatic, metaphysical and physical), and, on the other, by the growth of the scholastic method, according to which, on every successive point, the authorities and reasons are cited pro et contra and a resolutio or conclusio duly drawn. The whole is followed by a refutation in detail of all contrary views. Yet upon the basis of this uniformity there is manifested a large range of individual peculiarity. This sprang in part from the individual genius of the theologians, but also largely from their personal rivalry; and particularly from the rivalry and hostility that existed between the great monastic orders of Dominicans and Franciscans, and between the schools of the realists and the nominalists. Another characteristic of this climax period of scholasticism was that it for the first timetwigged the whole body of specifically Catholic doctrine to its complete formal expression. First in time, of the scholastic theologians of this period, is Alexander Hales (died 1245). He won the title of Doctor Infragenosita. His Summa Universa Theologiae. It also favors some of the strict inferences of Roman doctrine, such as the thesesur graecit and the mimaclata concepto passivi Virgini Maria, and it betrays an occasional Pelagianizing tendency. Hales is, in many respects, surpassed by the noted

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of the relation of reason to faith. Reason cannot prove the articles of faith, for the latter spring from revelation, with which reason cannot deal. But rational truths cannot possibly be in conflict, for they both come from God—the one indirectly and the other directly. Yet they do not overlap each other; they stand in different spheres. The rational truths do not reach up to the theological (deficient ab ovo); they are only a preambula to the theology. Xantippe record ses, therefore, as a preparatory for faith; but Thomas Aquinas elsewhere where in his system robs reason of even this conceded service, for he really attributes the so-called truths of natural reason to former half-remembered revelations, and regards them as implicitly containing the whole series of Christian dogmas. Another service (so teaches Aquinas) which rational reasons seizes, therefore, to elucidate the doctrines of faith by means of natural analogies. The possibility of this rests on the fact that all natural objects retain a certain faint resemblance to their Author. Still another use of reason lies in convincing our adversaries. The singulara modus concindii adversarius is really ex auctoritate Scripturam distinitus confirmaita miracula. If the adversary concedes a part of the Christian system, his remaining errors may be removed by developing the implications of the partial truths which he does accept. If he rejects the whole, there remains no other resource than an indirect process of reasoning, involving the absurdities which are implied in his errors. The form which Aquinas thus impressed upon theology was of the greatest influence upon all subsequent theological thought. It retained its sway in German orthodoxy down to the time of Schleiermacher. In the rest of Christendom, Catholic and Protestant, it largely prevails even to the present. Its essential feature is the sharp distinction made between that religious knowledge which is attainable by reason and that which we owe to revelation, as also the designating of revealed truth as suprema sed non contra rationem. It is within the range of this narrow field that Aquinas usually confines his thoughts. At times, however, he breaks forth in what might have proved very fertile speculations but for the hampering effects of his self-imposed yoke. Occasionally, however, he makes a real sophistic's use of this yoke, calling in abruptly the help of mere ecclesiastical authority to veil the absurd consequences to which his system leads, even while pretending to lead. In philosophical respects Thomas Aquinas was equally attracted by the opposed systems of Aristotle and Plato. He seems to have oscillated not a little between the central differences of these systems—the realistic ideas of Plato and the universitas in re of Aristotle. Ubi praestantia, ubi minus, ubi hinc et aliud. That is the dominant rôle to natural reason (e.g., to demonstrate the existence of God), and at others he almost robs it of any power whatever (e.g., when he attributes the truths of natural religion to forgotten revelations). In his ontology Aquinas leans somewhat to the emanation of his master, Albertus Magnus. He does not clearly distinguish between will and nature definitions; and his system, as a whole, is deterministic in its implications. In form it is an ideal of artistic construction. It is, however, not merely its form, but also and chiefly the richness of its matter, which secured to it its long ascendancy over the theological activity of the Church.

Contemporary with Aquinas as the gifted and eloquent Bonaventura (died 1274). He is peculiar for the completeness with which he combined the scholastic element with the mystical. His masters were Aristotle and the St. Victor. Less speculatively original than Aquinas, he is distinguished by a moderation which preserves him from dogmatic extremes, and by a warm religious element which lends to his pages an enlivening attraction. This latter element saves him from the trivial subtleties into which his contemporaries so generally fell, and induces him to give great prominence to the simple practical elements of scriptural piety. Well did he merit the encomium of Gerson: "Reedit a curiis quantum potest, non insenissima positiones extra..." He was the leader of the scholastics in the second quarter of the thirteenth century, a period of more multorum, sed dum studet illuminationi intellectus, totum referat ad pistemat et ad religiosiatem affectus." Hence to Bonaventura theology, though speculative as to its object, is yet predominantly a merely practical science. As to his mysticism, it does not materially affect the form of his theology; rather it simplifies and amplifies and complements it, to supplement the inadequacy of the formally logical element. As a whole, his influence, though permanent, was not so immediately effective as that of Raymond Lull (died 1310). Lul's Ars Genera was a laudable endeavor to simplify and to render more practically effective the formal system of scholastic philosophy. The enthusiasm with which he undertook to frame a system which would absolutely annihilate the scepticism of the Averroists, and demonstrate Christiinity with the evidence of a simple syllogistic inference, is only to be compared with the kindred ambition of Wol in the 16th century. But the results did not justify his hopes. And though he had a long series of enthusiastic disciples, his logical rationalism failed to produce any long-lasting benefits. But the figure which stands as a worthy rival of Thomas Aquinas, and whose subtleties brought scholastic theology not only to its meridian of glory, but also to the conclusion that all later developments were developments of the fall of the key for its decline, is the Franciscan monk Duns Scotus (died 1308). Scotus was unquestionably an original, creative genius. He impressed upon the course of theological development a specifically new character. He was not merely a personal rival of Aquinas, but he was an independent master. He shared, with the other scholastics, the conviction of the absolute truth of the official orthodoxy of the Church. He differed from Aquinas in making a less impassable gulf between faith and knowledge. He reduced the claims of philosophy, and in the same measure enlarged the scope of theology. With him theology is the science of man in his relations to God, and of God in his relations to the universe. He came to a clearer conception and a larger use of man as an image of God than is previously met with. From the fact that man is in the likeness of God follows the consequence that man is able to know God, and that the intuitions of essential truth lie in the germ in the principle of reason itself. The question of man's likeness to God, Duns Scotus was led to a more clear distinguishing of will from nature in God than had previously been done, as also to the assigning to God's freedom a very large rôle. The creation of the universe was not a matter of pantheistic necessity, but was the result of divine efficac in the highest sense. They have made the world other than as it is, and he might have been given to man a different moral law. He might also have adopted a different plan of salvation. Thus, while teaching the great truth of the divine freedom and combating the determinism of Aquinas, Scotus did not guard the divine freedom against irrational arbitrariness by not interpreting it as finding its norm of action in the divine wisdom. This great defect in Scotus's system led directly to the defeat of the most earnest endeavor of his life—viz., to settle Christian science upon an absolutely solid foundation; for it sapped the rational ground of the universe, and thus planted in theology a germ of universal scepticism. The solution of all this failure lay not in a lack of ability in Scotus, but in the fundamental mistake of the whole body of scholastic theologians, viz., in the uncritical assumption of the absolute correctness of the formal dogmas of the official Church. This assumption shut them off at once from any adequate appreciation of the true value of all theology and philosophy, viz., Scripture and experience. It was by developing the consequences of the scholastic method to their dangerous extremities that Duns Scotus has the merit of having at the same time raised scholastic theology to its fullest glory and also given an
impulse towards its dissoluteness. Earliest among those who became conscious of the radical definitiveness of the whole scholastic method was Roger Bacon (died 1294). Bacon declared, in an almost Protestant spirit, against the enslavement of theology to human authorities, and pointed towards the Scriptures and experience as the real fountains of truth. But his influence towards the decline of scholasticism was less strong than the development of scholasticism itself.

Of this third stage in the scholastic movement we can mention but the most prominent features. First of note stands the acute and independent-minded Durand of St. Fourcin (died 1333). Durand held an expository and developed the unorthodox systems of Aquinas and Scotus. He was a nominalist like Scotus, but his nominalism had a realistic background. With Aquinas, he held that man is by nature incapable of knowing the laws of God. The intuitions and generalizations of the human mind have only subjective validity. The true knowledge of God can be derived only from the Scriptures, as officially interpreted by Rome. Theology aims not at the knowledge of the nature of God, but only at such a practical knowledge of God as leads to salvation. Theology relates to the will, and is hence a purely practical science. Faith cannot be begotten by arguments, but is a simple virtue; and its meritoriousness is in proportion to the thought that is engaged in it. And the light of the Spirit shows us the evidence of Gospel truth. This also would destroy the merit of faith. He agrees with Aquinas in exalting the transcendental position of God in regard to man, and with Scotus in giving arbitrary play to the divine will and grace. The outcome of his whole system was to discourage the activity of human reason, and to promote a spirit of unquestioning subserviency to the official Church. It denied all worth to philosophy, and reduced theology to a mere method of practice.

This attitude of theology was now more fully developed by Occam (died 1347). A disciple of Scotus, he yet varies from him in many points. He boldly opposed some of the claims of the popes, and substituted nominalism for the prevalent scholastic realism. This was a necessary logical outcome. Scholastic realism had utterly failed to resolve the truths of philosophy and theology into any unitary substratum of general knowledge. Hence, in order to attain to unity of thought was to give all effort at knowing things per se, and to reduce our highest intuitions and ideas to mere creations of our own subjectivity, destitute of subjective value. Our highest ideas are mere fictions, abstractions. This nominalism was so strong with Occam that it gave to the whole system a positive spirit of thoroughgoing nominalism.

The second phase of nominalism, which is the more significant sects of Protestantism. Whenever any Church begins to let the writings of any of its eminent ministers stand between it and a free and direct interpretation of the Scriptures in the light of intuition and experience, that moment it enters into its scholastic stage. Scholastic, Church Hist. vol. iv.; Hengsbach, Hist. of Doctrines; and especially Herzog, Real-Encyklop. (J. P. L.)

Scholasticism (Scholastic Philosophy—Philosophy of the Schoolmen), a notable phase of speculation which prevailed throughout the Middle Ages whenever any activity of thought was displayed, and which gave rise to the controversies, and to the whole intellectual habit of those centuries. Scholasticism especially denotes the peculiar mode of argumentation then practiced, and the spirit by which it was guided. The Scholastic Philosophy designates the whole body of diverse and often conflicting doctrine which was generated under the scholastic procedure. The Philosophy of the Schoolmen signifies the same thing, but directs attention particularly to the very remarkable succession of acute and profound inquirers who applied and developed the scholastic method. The schoolmen were the theologians, the metaphysicians, the dialecticians of the scholastics, the thinkers, and the teachers of the medieval period. The scholastic philosophy represented the ample and often bewildering, but always systematic, results of their labors, especially after their method had attained its curious but consummate perfection. Scholasticism was the peculiar process of investigation and demonstration pursued by the scholastics. It is a thoroughgoing but unvarying uniformity, for much more than half a millennium. The schoolmen have long fallen into disrepute; little more than their names are remembered by the majority even of educated persons. Their works are unread and lie mouldering and undisturbed on the
dustry shelves of ancient libraries. Their system has been for nearly three centuries the constant butt of ignorant censure and stolid pretension. Yet a system which endured so long, which engrossed so many minds of wide culture and of marvellous penetration, which attracted so much of contemporaneous regard, which enlisted such intense and general enthusiasm, which filled the court, the church, the school, as an admissible and almost “ruled the court, the camp, the grove,” in the persons of Aescolus and Occam and Abelard, cannot be dismissed with a sneer or safely repudiated with indifference. Hallam, following in the wake of Brucker, with whom he was probably unacquainted, has repeated the brusque dictum about the scholastics, through not having knowledge that he had read neither the works of the schoolmen themselves nor the historians of their philosophy (Middle Ages, ch. ix, pt. ii). But the second-hand censure of Hallam are rendered ridiculous by the measured commendations of Leibnitz, to which he inadequately refers, and by the candid admiration of Sir William Hamilton and other competent judges. Sir William, speaking of Reid’s repetition of the current abuse, observes: “This is the vulgar opinion in regard to the scholastic philosophy. The few are, however, now aware that the human mind, though partially, was never more powerfully developed than during the Middle Ages.” (Ed. Hamilton, p. 288.) Mr. (ib.) “comp. Hamilton, Divers, p. 54, note; 2d ed. St. Hilaire, De la Logique d’Aristote, prof. vol. i, p. v; Rémuésat, Abelard, ii, 282, 548.) St. Hilaire justly designates “La scholastique—berceau de l’intelligence moderne.”

The world cannot afford to disown any of the laborious services by which knowledge and civilization have been advanced, no matter how strange they may now appear. Nor can it wisely forget those who have labored long and earnestly in its behalf. It may always be presumed that whatever occupied the ardent endeavors of many generations had some serious meaning, whether this meaning does not in the open to dusty append- hensin; and that it solved some serious difficulties of the time and ministered to their removal from the on- ward path of humanity. It is certainly blindness and arrogance to reject, without careful examination, what we do not understand, because we do not understand it; and not to understand it, because unwilling to make an effort to understand it. There is much which is un- suited to modern habits of thought, much which is strange and bewildering under modern associations, and which is futile, perverse, or erroneous in the writings of the schoolmen; much that may be judiciously aban- doned as having served its turn and passing for philosophic intelligence. But, as Richard Baxter and Leibnitz—very dissimilar minds—both recognised, there will still remain much that is valuable and de- serving of sedulous appreciation. Indeed, to those who have sipped from the original fountains, who have pondered over the divisions of Aquinas or grappled with the distinctions of Duns Scotus, there will appear no ex- travagance in the question of a recent writer: “What doubts have since been mooted—what difficulties sug- gested in morals, religion, or politics during three cen- turies of unfettered religious inquiry which they, the schoolmen, have not anticipated and dissected with the calmness of scientific anatomists” (Brewer, Letters and Papers in the Reign of Henry VIII, vol. iii, p. cxcciii. Comp. Proudhon, Creation de l’Ordre dans l’Humanité, III, iii, 283.)

I. Origins of the Term Scholasticism.—The word “scholastic” (σχολαστικός) does not occur in classic Greek in the sense of a schoolman, but only in the meaning “pertaining to the philosophers of the Middle Ages.” Bayle (s. v.” Aristote”) says that it was not used in Aristotle’s time to “signify a scholar, a student, or a schoolman.” It occurs four times in Aristotle himself, always with the meaning of idle or disengaged—once in distinct opposition to practical. No distinct instance of its medieval usage is discoverable in Stephen’s Theaetetus. The ear-

liest approximation to it presents itself in Posidonius (Athen. Deipn. V, xlvii); but it still clings to its pri- mary meaning of unemployed, leisurely. It must be re- membered that “school” had originally the same import, and that its Latin name was ludus (play). Gradually “scholastic” came to mean “characteristic of the school,” particularly a school of rhetoric—the master of such a school, a school of rhetoric, an adjectives which, almost “ruled the court, the camp, the grove,” in the persons of Aescolus and Occam and Abelard, cannot be dismissed with a sneer or safely repudiated with indifference. Hallam, following in the wake of Brucker, with whom he was probably unacquainted, has repeated the brusque dictum about the scholastics, through not having knowledge that he had read neither the works of the schoolmen themselves nor the historians of their philosophy (Middle Ages, ch. ix, pt. ii). But the second-hand censure of Hallam are rendered ridiculous by the measured commendations of Leibnitz, to which he inadequately refers, and by the candid admiration of Sir William Hamilton and other competent judges. Sir William, speaking of Reid’s repetition of the current abuse, observes: “This is the vulgar opinion in regard to the scholastic philosophy. The few are, however, now aware that the human mind, though partially, was never more powerfully developed than during the Middle Ages.” (Ed. Hamilton, p. 288.) Mr. (ib.) “comp. Hamilton, Divers, p. 54, note; 2d ed. St. Hilaire, De la Logique d’Aristote, prof. vol. i, p. v; Rémuésat, Abelard, ii, 282, 548.) St. Hilaire justly designates “La scholastique—berceau de l’intelligence moderne.”

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III. Origin of the Scholastic Mode of Philosophy.

—The notices of the origin of the name and of the nature of scholasticism furnish indications of the genetic development of that notable method of speculation. They do not contribute toward antiquating the term; but Ueberweg is almost dumb on this point. He says (Hist. Phil. i. 350), "Scholasticism was the reproduction of ancient philosophy under the control of ecclesiastical doctrine, with an accommodation, in cases of discrepancy between them, of the former to the latter." Then Abelard, who did not touch theology till an advanced period of his career, was not a scholastic during his brilliant course at Paris. Others, who never touched theology at all, were never scholastics. Occam, and those who rejected ecclesiastical authority in whole or in part, were not scholastics. Then Albertus Magnus and Thomas Aquinas and Duns Scotus ceased to be scholastics in their various senses. Aristotle; but became so, suddenly, when commenting on Peter Lombard and submitting their speculations to the discipline of the Church. Then Roger Bacon would not be a scholman. Evidently there is no such compendious definition of scholasticism as Ueberweg and many of his fellow-historians suppose. The application of the Aristotelian logic to the exposition of Christian doctrine, and the subordination of the logical deductions to the orthodox dogmas of the Church, characterized the most brilliant period of scholasticism, and constituted scholastic theology. See SCHOLASTIC THEOLOGY. But these characteristics did not belong to the whole period, nor to all the scholmen, nor to all the laboratories of theological scholasticism in any period. John Scotus Erigena with his Platonism, and Pico di Miranda with his Cabalism were scholmen as much as Bonaventura or Bradwardine. So also were essentially the Jews Maimonides and the Saracen Avicenna. It is necessary to remark the important import of scholasticism, to note its various use, and to trace the progress of the scholastic procedure, in order to obtain a full knowledge of its meaning, and to detect the grounds of its diverse, and particularly of its most familiar, application.

Scholasticism, so contemplated, will be found to have marked peculiarities. Its root is the logic of Aristotle, and the teacher of rhetoric, embracing all knowledge in his course, then the possession of such knowledge with the refinement which it was supposed to bestowed. As universal learning shrank up, even in the times of Cassiodorus, to the Trivium and Quadrivium, scholasticism suffered eclipse, but still claimed dominion over all the earlier part of the learning of the time. When rhetoric was supplanted by logic, scholasticism became the application of deductive reasoning to all departments of inquiry; and, at a later time, in accordance with the temper, associations, and necessities of what is regarded as distinctively the scholastic period, pre-eminently, though never exclusively, a method of the three sciences.

Scholasticism will thus be the employment of logic, not the Peripatetic philosophy as such, in all departments of learning, whether suited to them or not—the substitution of dialectics for investigation, of authority for facts. Lord Bacon did much, but very much less than his followers, to confirm the denial that Aristotle handled everything in subservience to the logical science which he had created. Such an error can never be entertained by any one who has read his Natural History, his Parts of Animals, his Politics, or even his Rhetoric or his Ethics. This exclusive application of logic to all subjects and on all occasions was alike the defect and the characteristic of the scholmen, practised, even when condemned and opposed, by Roger Bacon.

—There is a manifestation in Tertullian and other fathers of the early Church to treat religious topics in a manner analogous to that pursued a thousand years later by the most illustrious among the scholmen. Scholasticism was a natural growth, not an arbitrary invention. It may be deemed to have been inevitable that this mode of intellective thinking should be developed from the sealed religion, appealing exclusively to faith in the revelation, and whose fundamental tenets "came not by observation," was disseminated amid a highly cultivated but sceptical society, in antagonism to previously existing systems of religious belief, and to all the conclusions of its past thought and experience. Authority, divine authority, was the basis of the new truth, and furnished the premises for controversy and for apologetics alike. The inspired Scriptures were the expression of this divine authority, and were neither to be established by observation nor tested by experiment. In exegetics as well as in politics there was thus a necessity of proceeding from the maxims of faith to the consequences of such maxims, which could be reached only by deduction. The need of accommodating the arguments adduced to the hostile temperaments and adverse, habits of a pagan age would naturally soften and obscure the sharp precision and harsh regularities of dialectic procedure and scholasticism, and even the scholastic subtleties and quibblings, very soon appeared, and may be discerned in early patristic literature. When Christianity became prevalent and was established as the religion of the State, especially as there was a coincident decay of general culture and a peculiar progress of the metaphysics of Aristotle, the abstractions, its distinctions, its divisions, and its refinements, became predominant. This tendency is very pronounced in the Confessions of St. Augustine, in his other writings, and in the productions of his contemporaries and immediate successors. It is not without reason that Augustine has been signalized as one of the chief promoters of the scholastic method. As letters continued to shrink up, and as cultivation of intellectual graces and refinements became impossible or mistimed in the midst of social anarchy, barbarian incursion, and general wretchedness, the deductive method of argumentation and exposition would unavoidably prevail. The exertion of the practice and of such pursuits would be also greatly favored by the restriction of study to the ecclesiastical circle, and by the mighty task imposed upon the whole mediæval period of converting the pagan barbarians who had occupied the Western empire, and of civilizing them through the instrumentality of the Church. With them they were to be converted. Of course, as logic was the chief method of theological persuasion, the influence of Aristotle and of the Aristotelian spirit grew with the progress of time and with the progress of theological disputation, for there neither is nor ever can be any logic
but that of Aristotle. There does not seem to be any sufficient evidence of the total oblivion of Aristotle and of Aristotle's dialectics at any period of the Middle Ages. The testimony of Ingulph may be rejected as the result of a meagre acquaintance with Aristotelian logic through secondary channels; and it is admitted that the version of Porphyry's Introduction, by Boethius, was known at all times. After the conversion of the pagans in the new kingdoms, and the definite establishment of the ecclesiastical ascendancy of faith, it was the natural thing for the West to employ a fresh demand and a constant provocation for the in- 
tervention of scholastic procedure arose in the ever-multiplying and often pernicious heresies which occupied 
provincial councils, and engaged the most zealous and astute minds in their promulgation, their refutation, and their defence. A very considerable number of the 
leaders of the church, whose statement opens the several articles in the Summa of Aquinas, or of any similar 
summa, will show what a countless number and endless variety of dogmas required to be examined and settled for the 
establishment of the religious and ethical doctrine of the 
time. The reasons for the necessity of such a system of 
scholastic philosophy as was substituted in the long and 
agonizing period of the Middle Ages, in a society without other intellectual discipline or moral control, by the 
proposition, the ventilation, the discussion, the establishment, or the reprobation of the multitudinous perplexed problems in theology—often not merely of personal, but of 
political and social, and of ecclesiastical interests. It is 
not a question here whether the reasoning adopted, 
the arguments adduced, the conclusions drawn, or the 
decisions affirmed were correct or pernicious. The 
process was necessary, the task indispensable, for the 
effective development of European intelligence. The 
system does not accord with modern requirements, nor 
approve itself to modern modes of thought; but it is 
inaugurated those requirements and bred those modes. 
Feudalism had to be swept away to make room for the 
growth of society and its larger expansion; but feudalism 
was a blessing at a time when the imperative de- 
mand of society was for confirmed authority and grad- 
uated subordination. Any "good custom will corrupt 
the world," and no human custom is absolutely good 
or free from the taint of wrong and prospective mis-
chief. The errors and the defects of scholasticism are 
nowadays manifest to all, and are habitually exagger-
ated. The good, "that was buried with it," is not 
equal to modern standards. The best and the most 
skilful of the schoolmen, of their works, and of their times—a transference of thought from our cir-
cumstances and points of view to theirs, and dispassion-
ate reflection—to estimate their difficulties, their aims, 
and their achievements. One inestimable result of 
their labors is their inherent and powerful aid to the 
transmission of the terms of reasoning, metaphysics, and theology, and, as a consequence of their procedure, the 
enforcement of logical coherence of thought and of preci-
sion of language. These things were indispensable pre-
liminaries for the development of modern tongues, mod-
ern knowledge, modern enterprise, modern society, and modem government.

That this explanation of the rise and progress of scholasticism is correct is in some measure confirmed by the exhibition of the same tendencies, under analogous cir-
cumstances, in the contemporaneous speculation of the 
Jews and Arabs; for it is a mistake to regard scholasticism 
as either an ethical or a theological idiosyncrasy.

In the manner stated, and by steps which can be only 
obscurly traced, scholasticism gradually assumed that 
form in which it is usually contemplated by the histori-
ans of philosophy; and acquired the fulness, abundance, 
energy, precision, and predominance which character-
ized the scholastic philosophy in its most vigorous mani-
festation.

IV. Systematic Development of Scholasticism.—John 
Scotus Erigena, towards the close of the 9th century, is 
generally regarded as the first of those distinctively en-
titled schoolmen, though, as has been shown above, he 
should not be considered the earliest scholastic. The 
historians of philosophy have variously distributed the 
course of scholastic philosophy must be traced. Urban 
Wegg, who may be taken to represent the latest prevalent 
view, divides the scholastic age into two parts only: 1. From Scotus Erigena to Alamric, or from the 9th to 
the 13th century; 2. From the 13th century to the Re-
naissance. He thus omits both the preliminary tenden-
cies and the expiring efforts, important as the origin 
and the decadence of the system must be. Pinker 
Hamilton (Reid, Works, Appendix, note B, p. 815) notes 
John Major, of St. Andrew's (1469-1547), as "the last of 
the regular schoolmen;" but the spirit survived far 
into the next century. Brucker does not neglect the 
early manifestations of scholasticism, but observes that 
it was essential from the time of the 5th to the 8th; that the 9th and 10th were the time of 
its gestation and formation; that it was in the 11th; 
that it passed its boyhood and youth in the 12th; and 
that it attained full manhood in the 13th. He com-
ences the treatment of what he holds to be the scho-
lastic philosophy with the 13th century, and divides the 
history into three periods: 1. From Lanfranc, or Abelard and his disciple Peter Lom-
bard, to the middle of the 13th century, and to Albertus 
Magnus; 2. From 1220 to Durand of St. Pouyan; 3. 
From 1330 to Gabriel Biel and the close of the 15th 
century in the West. That a great change took place in the scholastic phi-
losophy at the opening of the second period, through 
the rivalry and energy of the recently instituted orders 
of the Dominicans and Franciscans, is proved by the 
character and career of the great schoolmen, and by 
Roger Bacon's curious vituperation of the "youngsters" 
who were teaching; and of Peter of Poitiers—"pa-
eri duorun ordinum studentium" (Compund, Studii, v)—
were Albertus Magnus, Thomas Aquinas, and their col-
leagues. The third period is rendered memorable by 
the names of Duns Scotus and William of Occam, and 
was marked by an excess of ingenuity, an extravagance 
of distinctions, and a perverse subtility which degener-
ated into vain and puerile captiousness in their succes-
sors. It is from the diseased state of scholasticism in 
its moribund age that the general estimate of the sys-
tem has been formed. But there is little justice in ap-
plying to the whole philosophy the reproaches merited 
by it in the course of its history, or attributed to its 
authors. For an acquaintance with the character and conse-
quences of the application of scholasticism to theology, 
for the peculiarities of the sects of the scholastics and 
of the leading schoolmen, for their rivalries and their 
antisocieties, reference should be made to the names 
of the schoolmen in this Cyclopaedia; to Nominalism, 
Realism, and Scholastic Theology.

V. Literature.—The literature of scholasticism is so 
extensive that it would be entirely impracticable and 
vain to undertake to give here any adequate enum-
ration of the principal works that have illustrated it. 
Among the chief sources of information are the ocular 
demonstrations of the gynaecologists of all the more notable schoolmen and their predecessors, from Joannes Damascenus to Gerson 
and Petrus Allianus, or even down to Philip Melancthon. 
Next in order would come all the chief historians of 
philosophy. Among works of more special and im-
mediate interest on the subject there are: 1. Coun-
trac, Fragments Philosophique et Phil. Stotiquoe (Paris, 
1840); Rouesmel, Etudes sur la Phil. dans le Moyen 
Age (ibid, 1840-42); Jourdain, Recherches Critiques sur 
Pape et l'Origine de Vhistoire des Lutins d'Arioste 
(Ibid, 1843); Caraman, Hist. des Rel. de la Phil. en 
France (ibid. 1845-48); Kaulich, Gesch. der scholast. 
Philosophie (Prague, 1853); Haureaux, La Philosophie 
Stotique (Paris, 1858); Hampden, The Scholastic Phi-
losophy, etc. (Oxford, 1862); Erdmann, Der Entwick-
lungsgang der Scholastik, in Zeitschrift fur wissenschaft.
Theologie (Halle, 1865), vol. viii; Michaud, Guillaume de Champaune et les Ecles des Pairs (Paris, 1867); De Cupely, Esprit de la Philosophie Scolastique (ibid. 1868). (G. F. H.)

Scholastics. See Scholastic Theology.

Scholefield, Arnold, a Methodist Episcopalian minister, was born in Nova Scotia; united himself with the Methodist Episcopal Church while quite a youth; was admitted on trial in May, 1810, from which time he travelled and labored in the work of the ministry with great success. He was made a deacon in 1818, and was united with a class of elders in 1827. Soon he broke off from Kant's abstract principles and endeavored, in his own way, to solve the problem of destiny and immortality. After a year at Königsberg he made an extensive journey, stopping a while at Greifswald and Rostock, and finally studying a whole year at the University of Jena. Here at Rinteln his system of theochemistry began to take shape. It was the first to be delivered with much pathos. See Minutes of Conferences, ii, 495; Bangs, Hist. of the M. E. Church, iii, 252.

Scholia, short notes on a grammatical or exegetical nature. Many scholia are found on the margin of manuscripts, or interlined, or placed at the end of a book. They have also been extracted and brought together, forming what is called Catena Patrum. See Commentary.

Scholiasts, writers of such brief notes on passages of Scripture. Many of the ancient Christian fathers wrote scholia (q. v.), which have come down to us, and show the views entertained of various portions of the sacred volume. Their value, of course, depends on the learning and critical acumen of the authors. Theology, poetry, prophecy, and Gnosis are among the best of them.

Schöinemann, Karl Traugott Gottlieb, from 1799 doctor of law and professor of philosophy at Göttingen, was born in 1766 at Eisleben, and died May 2, 1802. He is known as the editor of Epistulae Romanae Posthumae et quae ad eos Scripta sunt, à S. Clemente I usque ad Innocent. III, etc. (Göttingen, 1796). He also published Bibliotheca Hist.-Litter. Patrum Latinarum et Teutonicorum principis usque ad Gregorium Magnum et Isidor, Hispan. (Lips. 1792-94, 2 vols.). See Winer, Handbuch der theolog. Literatur, i, 694, 854; ii, 768. (B. P.)

Schröner, Johann Gottfried, a Lutheran minister, was born April 15, 1749, at Rithgeim, near Schweinfurt, where his father was the pastor of the place. He studied at Leipzic and Erlangen, and was deacon of St. Lawrence's at Leipzic. In 1779 he was taken sick, and died June 18, 1818. He was an excellent, pious man and pastor; and besides other hymns, he wrote the beautiful German hymn Himmelnur kimmeln, which has been translated by Mills, in his Nova Germanica, No. 130, "Heavenward, still heavenward." See Sonntagsbibliothek (Bielefeld), vi, 4; Koch, Geschichte d. deutschen Kirchendichtes, vi, 399 sq.; viii, 570; Knapp, Evangel. Liederschatz, p. 1344. (B. P.)

Schongauer, Martin, called Martin Schön, a German painter and engraver, was born about 1420, and died at Colmar Feb. 2, 1488. The paintings attributed to this artist are very numerous, but there are only a few which can be proved to be his work; among them is a panel in the church of St. Martin at Colmar. As an engraver his reputation was very high. His style is much more elevated than that of the other early German artists, and many of his heads are full of refined sentiment. His Carrying the Cross is a masterpiece; and the Temptation of St. Anthony is held in high esteem.

Schönherr, Johann Heinrich, a very remarkable and influential German theologian, was born at Memel November 30, 1770. At the age of fifteen he was sent to Königsberg to engage in trade. After a year of trial he concluded that he had not found his calling. By great self-denial he succeeded in en-
he obtained a place as preacher in Köpenick, where his intimacy with Schönherr was renewed. His preaching soon invited general attention. His manner was attractive, his language imaginative, and his chief themes (conversion and personal holiness) almost novel. Two by two the clerical authorities were impelled to call him to give account of his doctrines and of his relations to Schönherr. But no good reason could yet be seen for interfering with him. These failures to find aught against him, especially the last one, in 1814, contributed to give even greater influence and strength to the milder and more elastic views. In 1816 he attained to the most prominent place in the Church of the city. This prominence soon opened the way for the conversion of not a few eminent persons. Even professors of the university and noble dukes and ladies were brought into close intimacy with Schönherr. In the year 1819, however, a violent disagreement arose between Ebel and his master. Ebel had ripened into spiritual independence, and could no longer concede the infallibility to Schönherr which the whole circle had hitherto passively admitted. Besides, he could not admit the scripturalness of some of the later developments of his master's system. And what was not very clear outwardly of the system itself was, as a means of hastening on the kingdom of God, and endeavored to sanction it by Scripture texts, Ebel took direct issue with him, and ventured to intimate to him that, while starting well, he had stopped short and was yet entangled in the flesh. Thenceforth there were two systems of the Calvinistic rationalistic type. Ebel continued with his diminished circle just as before. In 1823 he made a journey to St. Petersburg, and the next year another to Berlin; but he made no permanent impression. In 1825 he fell upon the insane notion of constructing a ship which was to move without sail against wind and stream, and to serve as a place of refuge for his followers and the whole judgments that were soon to fall upon the world. He actually constructed it. On being launched, it went to pieces amid the derision of the witnessing multitude. This came near entirely breaking up his little band of followers; yet it did not in the least shake his faith in the truth of his system or in his divine call. But his career was now about run. Broken down in health by his self-mortifications and labors, he retired to Spittelhof, in the environs of Köpenick, and there died of consumption, Oct. 15, 1826, attended only by a single maid-servant, who was faithful to him to the last.

The system of Schönherr's system? He never fully reduced them to writing. Only two small tracts are all he ever published: Der Sieg der göttlichen Offenbarung, and Vom Sieg der göttlichen Offenbarung (both Köpenick, 1804). But these essays contain only the embryo of his system. In addition there were found among his posthumous papers some brief notes, mostly aphoristic in form. De la Chevalerie, a disciple, also published abstracts of some of his lectures (Köpenick, 1835). All these data were used in preparing the book Grundzüge (Leipzig, 1852). From these sources, and from the works of Ebel and Dietzel, Schönherr's most prominent disciples, the following is not very clear outwardly of the system itself was, as a means of hastening on the kingdom of God, and endeavored to sanction it by Scripture texts, Ebel took direct issue with him, and ventured to intimate to him that, while starting well, he had stopped short and was yet entangled in the flesh. Thenceforth there were two systems of the Calvinistic rationalistic type. Ebel continued with his diminished circle just as before. In 1823 he made a journey to St. Petersburg, and the next year another to Berlin; but he made no permanent impression. In 1825 he fell upon the insane notion of constructing a ship which was to move without sail against wind and stream, and to serve as a place of refuge for his followers and the whole judgments that were soon to fall upon the world. He actually constructed it. On being launched, it went to pieces amid the derision of the witnessing multitude. This came near entirely breaking up his little band of followers; yet it did not in the least shake his faith in the truth of his system or in his divine call. But his career was now about run. Broken down in health by his self-mortifications and labors, he retired to Spittelhof, in the environs of Köpenick, and there died of consumption, Oct. 15, 1826, attended only by a single maid-servant, who was faithful to him to the last.

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The universe and God. The fire poured its light upon the water, and thus became self-conscious. By the mutual action of the two a mutual effect was wrought—namely, the Word. The outer form of the Word is Day. The two first principles are the Male and Female. The stronger one is Jehovah; the weaker one is matter. From the absolute submissiveness of the latter to the former results the absolute harmony and order of the universe. To preserve and vitalize this harmony is the object of creation and providence. Creation is but the expression of the eternal desire of God to give one another more perfect form to the powers of the universe. From this arises the main basis of the theological views of the Jehovahian faith upon the creator principle. The Trinity is thus explained: the primitive essence of God is fire or light; this is the Spirit. The immanent power of God is the Father. The product of the essence and the power is consciousness, or the Word—that is, the Son of God. The contact of the Spirit with matter produced not only the Son of God, but also the whole series of spiritual beings. The kingdom of evil was produced by one of these highest beings turning away from light and alloying himself with matter. The origin of sin in man is explained in the most realistic manner. Man, tempted by Lucifer, took into his blood the destructive principle of evil of God. In every individual, the influence of the blood evil is propagated as depravity in all after-generations. The theory of redemption is also very realistically conceived. By the fall man disturbed the harmony of the two principles of being. By redemption this harmony is re-established. But how? By a process of gradual spiritualizing of the sin and depravity of man. The process of redemption, which will ultimately transfigure, and glorify, and introduce order into the whole field of darkness. As the spilling of the actual blood of Jesus upon the lap of nature is the means of regenerating the cosmos, so the right partaking of the blood of Christ in the eucharist is the means of regenerating the reality of humanity. The process of redemption is with the resurrection, the ascension, and the outpouring of the Holy Ghost. All are explained in a realistic and physical manner.

As to the proximate coming of the kingdom of God on earth, Schönherr had peculiar and very detailed views. How soon the state of perfection should break in depended largely on the use of human freedom. To freedom a very high röle is attributed. By freedom man, in some sense, takes the place of God. By freedom man intervenes with omnipotence and omniscience. How he will help to shape the future history of the universe is not absolutely foreknown even by God. It lies within the powers of God, no matter how great, to set up new possibilities, to inaugurate a new phase in the history of humanity. But there are two absolutely differing classes of men. There are central natures and subcentral natures. The latter revolve about the former as persons about the sun. Let a central nature only be faithful, and he carries all with him into the realm of light. As such a central nature Schönherr unquestionably regarded himself. Faith in himself was the very essence of his character. Nor did he ever waver in this. Hence his often-expressed anticipation of a speedy transformation of humanity. He would be faithful, and would carry his brethren with him over into the sphere of light.
whole system that the essential thing is not knowledge, but faithfulness. Upon this maxim Ebel proceeded. In the pulpit and before the multitude he preached only the common doctrines of the catechism; but in private he gathered about his own person an elect circle of the initiated. Among them were great lords and ladies, professors and students. Best known among them are pastor Dienstel and the commentator Olsanen. These were mostly "central natures," while the uninitiated masses were but subordinate natures. The two corresponded to the two primitive principles of being, the active and the passive. But the main leader of the circle was Ebel. As the circle drew closer around him, the personal confession of every secret sin was introduced as a special means of rapid advancement in holiness. This gave Ebel an almost papal power over the consciences of the circle. It proved the means of a violent outburst which took place in 1826. Many of the chiefs of the circle left it and at once began an assault upon Ebel. For a while Ebel was prostrated by sickness, and dropped from the public attention. In 1834 he came again before the public. But a fresh storm broke out, and very soon involved Ebel and Dienstel in one of the most notorious lawsuits of modern times. The two preachers were charged with unchurchly doctrines, immoral practices, and heresy. The trial lasted from 1835 to 1841, and resulted in deposing the accused from office, but in acquitting them of intentional immorality. The result was to entirely discredit the theology of Schönher. Thenceforth it has had no organic existence, though isolated theologians have, here and there, studied it with more or less admiration. See, besides the works already mentioned, Die Schutzwicr (Königsberg, 1884); Gegenwartige Liebe (ibid, 1864); Verstand und Vernunft im Brauche (Leipsic, 1837); Dienstel, Ein Zeugenverhör (ibid, 1838); Grundzüge (ibid 1852) from Schönher's papers; Comps de Route (Königsberg and Mohrungen, 1857), vol.1; Life of Rudolf Stier (N. Y., 1874), p. 141, 142; Herzog, Real-Encyclop. xiii, 620-647; Hahnenfeld, Die religiöse Bewegung zu Königsberg (Leipsic, 1858). (J. P. L.)

School occurs in the A. V. but once (Acts xix, 9) as the rendering of the Greek ἐπαύλη (from which the English word is derived), meaning originally leisure; hence, a place of tuition. See Tyranus.

School Brothers and Sisters, collective names of numerous associations in the Roman Catholic Church, devoted to the education of the young. The first (the Ursulines) were established at Brescia, 1587. See Ignatines.

I. School Brothers.—In the present article only those congregations are mentioned whose members are not priests. The most important school brotherhoods are: 1. The "Brethren of the Christian Schools," founded by Jean Baptiste de la Salle. 2. The "Christian Brothers," founded by Rev. E. Rice, at Waterford, Ireland. These have their central house and superior-general in Dublin, and numerous establishments in Great Britain, Ireland, and the British colonies. 3. The "Brothers Marists," or "Christian Brothers of the Society of Mary," founded at Bordeaux, France, in 1817, by abbe Guillaume Joseph Cheminade; approved by pope Gregory XVI in 1838. The society was introduced into the United States by archbishop Purcell in 1849, and had in 1874 25 establishments in Ohio, Illinois, New York, Pennsylvania, Maryland, Louisiana, and Texas. 4. The "Lamennaisian Brothers," or "Congregation of Christian Instruction," founded in Brittany, in 1828, by abbe Jean de la Mennais. They reckoned in 1872 about 800 members and 150 establishments in France. 5. The "Brothers of the Sacred Heart of Jesus and Mary," founded in 1821 at Le Puy, France, by abbe Coindon. They started in the United States at Mobile in 1847, and in 1874 had establishments in Mississippi, New Orleans, Kentucky, and Indiana. 6. The "Xaverian Brothers," founded at Bruges, Belgium, in 1839, by Theodore Jacques Ryken. They were especially intended to labor in the United States, and were introduced by archbishop Spaulding into Louisville in 1854. In 1875 they had six schools there, one in Baltimore, and the St. Mary's Industrial School for Boys near the city. 7. The "Brothers of Charity," founded in Belgium in 1805 by canon P. Triste, for the education of blind and deaf mute and training of orphans. In January, 1874, they took charge of the Industrial School of the Angel Guardian in Boston, Mass.

II. School Sisters.—The following are the most important of these congregations: 1. The "Ursulines" (q. v.). 2. The "Sisters of the Visitation of Our Lady," founded at Annecy, Savoy, in 1610, by St. Francis de Sales and St. Jeanne Françoise de Chantal. In 1641, at the death of the latter, the order numbered 87 establishments, and in 1700 160 establishments, with 6800 members. It had one establishment in the United States in Washington, in 1808; and in 1890 others in Maryland, Virginia, West Virginia, Kentucky, New York, Pennsylvania, Delaware, Wisconsin, and Minnesota. It was...
first approved by pope Urban VIII in 1626. 3. The "Sisters of Notre Dame." See Notre Dame, CONGREGATION OF. 4. "Sisters of Notre Dame de Namur," founded at Namur in 1849. Distinguished by the name of Joseph Dab, Superior; by their education for the religious life and teaching girls; and for their work among the poor and sick. 5. "Ladies of the Sacred Heart." See SACRED HEART, LADIES OF THE. These have as their primary object the teaching of young girls; others the care of orphans, visitation of sick and poor, and the direction of hospitals. Such are (1) the "Ladies of the Incarnate Word," founded in 1825 by Jeanne Marie Chésard de Matel, and approved by Urban VIII in 1828. They have many establishments in France, and eight in Texas. (2) The Poor Handmaids of Jesus Christ," founded Aug. 15, 1849, at Dernbach, Nassau, by Katharine Kaspar; approved by Pius IX in 1860, and confirmed in 1870. They first established themselves in this country at Falls City, Ky., in 1868, and numbered 45 sisters and five houses. (3) The "Sisters of Our Lady of Charity," or "Eudist Sisters," founded at Caen, Normandy, by abbe Jean Eudes in 1611. In 1835 they became known as the "House of the Good Shepherd." See SHEPHERD, HOUSE OF THE GOOD. 4. The "Presentation Nuns," founded at Cork, Ireland, in 1777, by Miss Nano Nagle, for visiting and teaching, but have since become strictly cloistered. Their first establishment in America was at St. John's, Newfoundland; and in the United States, in New York city, Sept. 8, 1874. (5) "Sisters of Mercy" (q.v.). (6) "Sisters of Charity." See CHARITY SISTERS OF. (7) The "Gray Nuns," or "Sisters of Charity of Montreal." See CHARITY, SISTERS OF. (8) "Sisters of St. Joseph" (q.v.). See Applele's Cyclopaedia, v. ii; Barnum, Romanism as it Is.

School, Sunday. See SUNDAY-SCHOOL.

Schoolmaster is the ineffectual rendering in Gal. iii, 24, 25 of παιδαγωγός ("instructor," 1 Cor. iv, 15), which does not signify a παιδαγωγός in the modern sense, but a person, usually a slave or freedman, to whose care the boys of a family were customarily committed at the age of six or seven years, who watched over their physical and moral training and accompanied them to the public schools and elsewhere, or provided them with teachers (παιδαγωγός, Quintilian, i, 11), but did not himself instruct them. See Smith, Dict. of Class. Antiq. s. v. "Pedagogue."

Schoolmen. See SCHOLASTICISM.

Schools, Alexandrian. See ALEXANDRIAN SCHOOLS.

Schools, Christian. At a very early period, schools were established in connection with the churches, and if no building was provided for this purpose, the schools were taught in the baptistery and the vestry. This is evident from the observation which Socrates makes upon the education of Julian the Apostate—"that in his youth he frequented the church, where, in those days, the schools were kept." He speaks of the schools of grammar and rhetoric, which, it seems, were then taught at Constantinople in some connection to the church. Catechetical and charity schools were also established, especially for instruction in scriptural knowledge. The second Council of Chalons, in 813, enacted that bishops should set up schools to teach ordinary literature and a knowledge of the Scriptures. The sixth General Council of Constantinople recommended the setting-up of charity schools in all the country churches. One of its canons is to this purpose: "that prelates should instruct country towns and villages should have schools to teach all such children as were sent to them, for which they should exact no reward nor take anything, except the parents of the children thought fit to make them any charitable present by way of voluntary obligation. Another of those canons speaks of schools in churches, and of the instruction of the subject to the bishop's care and direction; from which we may conclude that schools were anciently very common appendants, both of cathedral and country churches" (Bingham, Antiquity of the Christ, Church, i, 314). See PEDAGOGICS.

Schools, Hebrew. As this subject is intimately connected with the previous questions, it must be left out of our instruction, which cannot be well dealt with separately, we propose to discuss historically these three topics in the present article, which is grounded upon the Biblical notices and the later Talmudical references. See EDUCATION.

I. In the Patriarchal Period. We have no information of any place of public instruction in Scripture earlier than the Book of Samuel. But it is reasonable to suppose that, as the world became peopled, some measures were taken for the instruction of the young in all those parts of learning that were then known; and particularly among those persons who had the name of "the priests of the Most High God." Their anxiety on the subject of teaching, we are told, was so great that the seeds of religious learning should be timely sown in their children's minds, and that they should be instructed in everything appertaining to divine rites and worship, of which we have reason to believe that singing and sacred poetry formed a large part. The Jewish doctors, indeed, have given us decided assertions on the subject of primitive teaching. They say that Adam instructed his posterity, and that Noah succeeded him in the office. Enoch, we know, was a prophet (Jude 14); and in the later parts of the Old Testament we shall see that prophets were public instructors. The Arabsians have traditions of Enoch under the name of Edris; that he wrote thirty volumes of revelations; that he was the first who knew astronomy and arithmetic, and wrote with the pen. Eusebius says he was the first who taught the knowledge of the stars, in which he was instructed by the angels of God [see Enoch]. His translation of the human language was succeeded by Noah, a preacher, or teacher, of righteousness (2 Pet. ii, 5). The next great public instructor, according to the rabbins, was Abraham, concerning whom Josephus relates (Ant. i, 8) that he taught the Egyptians astronomy and arithmetic. The ancient historians of Berossus and Hecataeus commend his learning; and Epiphanius writes that "he was superior to all men in wisdom, and taught astronomy to the Phoenicians." The Targums also countenances the idea that Abraham taught in Haran. Jacob, according to the Jewish doctors, devoted himself to teaching instead of living the life of a hunter, like Esau; for (Gen. xxv, 27) "he was a plain man, dwelling in tents," is expressed by the Targums "he was a perfect man, a minister of the house of doctrine" (i.e., a school of instruction); but all this is mere fancy.

II. From the Exode to the Captivity. Under a theocracy, and engaged almost exclusively in pastoral and agricultural pursuits, the most part of the Hebrews, in the early stages of their existence, should educate their youth in a pre-eminently religious, practical, and simple manner. The parents, upon whom the education of the children at first devolved, were therefore strictly enjoined to instruct their offspring in the precepts of the law, in the Book of Deuteronomy (Deut. iv, 9; 10; xxxii, 13; xxxii, iv, 46), and in the symbols which represented the dealings of Providence with their nation in past days, and which were evidently designed to excite the curiosity of the children and to elicit inquiry, thus furnishing the parents with pictorial illustrations to fa-
culitate the education of those committed to their care (Exod. xii, 26, 27; xiii, 8, 14, 15; Deut. vi, 8, 9, 20, etc.). This work of education was not to be put off for certain occasions, but was to be prosecuted at all times; no opportunity was to be lost. The father was enjoined, in sitting down with his family at the table, at home, abroad, in his walks, in his business; in getting up in the morning, to train his children in the nurture and admonition of the Lord (ver. 7). The law of God powerfully supported the authority of parents in this task by the injunction of filial obedience contained in the decalogue, as well as by the heavy punishment inflicted upon refractory children (Exod. xx. 12; xxii. 15; Lev. xix. 27, 31). Still the command of parental authority was not to be the sole operative power in the education of children. Parents are reminded that their example may lead their children to happiness or misery (Exod. xx. 5, 6; Deut. iv. 10; v. 9; xxx. 19; xxiii. 46, 47). The force of example in the education of children is most beautifully described in the praise of a royal mother who, with "the love of love upon her tongue," instilled noble sentiments into the heart of her children (Prov. xxxi. 1-9, 25); and such loving words are represented as producing an indelible impression in the picture of a son who, with pious gratitude, dwells upon the wholesome lessons which his father imparted to him (Proverbs iv. 1, 8, etc.). Parents, moreover, were overadvised not to adopt the same indiscriminate process of teaching with all children, but to adapt their instruction to every youth (הנהו רבא) according to his age and inclination, so that he may abide thereby (xxiii. 6).

That reading and writing must have formed part of education from the very settlement in Palestine is evident from the fact that the Israelites were commanded to write the precepts of the law upon the door-posts and gates of their respective houses [see MEZUZAH], in order to be continually reminded of their obligations to their Creator (Deut. vi. 9; xx. 20). They were, moreover, enjoined to write the injunctions upon great stones (צֵלֶבַת) very plainly, immediately upon their crossing the Jordan (xxvii. 2, 8), so that they might easily be read by every Israelite. Now these admonitions unquestionably presuppose that the people at large could read plain writing; that the deciphering of these memorials was a religious duty; and that it must, therefore, have formed an essential part in the strictly religious education of children. Besides, the manner in which it is said of the sacred oracles written clearly indicates that the inspired writers reckoned upon the ability of the people to read. Thus the frequent play upon words, as, for instance, in Gen. vi. 8, where Noah found favor, "is obtained by a transposition of the letters in the name פֶּרֶשׁ into פֶּרֶשׁ; Gen. xxx. xviii. 7, where "Er . . . was wicked" is obtained by a transposition of the letters in the name פֶּרֶשׁ into פֹּרֶשׁ; the alphabetical portions of the letters in the name פֹּרֶשׁ into פֶּרֶשׁ; the alphabetical portions of the name פֶּרֶשׁ into פֹּרֶשׁ; the alphabetical portions of the name פֹּרֶשׁ into פֶּרֶשׁ; the alphabetical portions of the name פֶּרֶשׁ into פֹּרֶשׁ; and the alphabetical portions of the name פֹּרֶשׁ into פֶּרֶשׁ).

As for the so-called school of prophets, no such term occurs in the Old Test. The institution, however, is substantially referred to in several passages which speak of the "sons of the prophets" (1 Kings xx. 33; 2 Kings ii. 2, etc.), showing some kind of a college for the instruction of the young men who came from the time of Samuel onward. The intimations on the subject are, indeed, obscure, yet sufficiently clear to warrant the general belief in their existence. In later times they were doubtless merged in the regular synagogal schools referred to below. See PROPHETS, SONS OF.
immediately on their return to Jerusalem, to gather around him those who were skilled in the law, and with the assistance trained in number of public teachers. The less distinguished of these teachers went into the provincial towns of Judea, gathered disciples, and formed synagogues; while the more accomplished of them remained in Jerusalem, became members of the Great Synagogue, and collected large numbers of young men, whom they instructed in all things appertaining to the law, in the prophets, and in the sayings of the sages of old (Eccles. ii, 9–11; Mishna, Abot, i, 1).

Scrolls were given to children upon which were written passages of Scripture, such as Shema (i.e. Deut. vi, 4), or the Hallel (i.e. Psa. cxiv–cxviii, cxxxi–cxxxvi), the history of the creation to the death of Adam (Gen. i–viii, 1), or Lev. ii, 18 (comp. Jerusalem Talmud, Megilla, iii, 1; Gittin, 60 a; Sophersen, v, 9). The course of study pursued in the metropolis was more extensive (Prolog. to Eccles. and Eccles. xxxviii, 24, ecc.; xxxix, 1, etc.), that of provincial towns more limited, while the education of the small and more remote places or villages almost exclusively depended upon what the inhabitants learned when they went up to Jerusalem to celebrate the festivals, and was therefore very insignificant. Hence the phrase אוחרי שבת, country people, came to denote the uneducated, the illiterate; just as paganus, or pagan, a countryman or villager, is for a similar reason used for heathens; while urbani, urbanus, or an inhabitant of a city, denotes education.

The schools now began to increase in importance; and the intercourse of the Jews with the Babylonians, the Persians, and the Greeks widened their notions of education, and made them study foreign languages and literature and Hebraize their philosophy. The Essenes, who found it necessary to separate themselves from the nation because of their foreign innovations, also devoted themselves to the education of the children; but their instruction was confined to the divine law and to morals (Josephus, War, xi, 8, 12). See Essenes. Simon ben-Shetach (I.C. 80) has the merit of having introduced superior schools into every large provincial town, and ordained that all the youths from the age of sixteen should visit them (Jerusalem Kethuboth, viii, 11), introducing government education. So popular did their schools become that while in the pre-exilic period the very name of schools did not exist, we now find in a very short time no less than eleven different expressions for school, e.g. מחלוש, or מחלוש = דאוס, מחלוש אָבָט = דאוס (Midrash Coh. 91); מחלוש, or מחלוש = סקוליה (Midrash Shir Hashir, 15 a); מחלוש, or more frequently מחלושת (Yebam. 24 b; Abot, v, 14); מחלושת, house of learning (Jonath. on Ezod, xxxiii, 7); מחלושתה, the house of books (Midrash Echa, 70 b); מחלושות, the house of the teacher (ibid. 77 b); מחלושות, the house of the master (Mabba Ratham, 21 a); מחלושות, the house of instruction (Gittin, 58 a); מחלושות, the seat, i.e. where the disciples sat at the feet of their master; מחלושות, the vineyard (Rashi on Yebam. 42 b); and מחלושות, an array, where the disciples were arrayed according to their seniority and acquirements (ocholin, 173 b).

The etymologies of some of these words, and the signification of the others, give us in a very striking manner the progressive history of Jewish education, and tell us what foreign elements were introduced into Jewish pedagogy. Some idea may be formed of the deep root juvenile education has struck in the hearts of the Jews from the following declaration in the Talmud: “The world is preserved by the breath of the children in the schools;” “A town in which there is no school must perish;” “Jerusalem was destroyed because the education of children was neglected” (Sabbath, 119 a).

As the national education of this period is that which

the apostles and the first disciples of Christ received, and as this must be of the utmost importance and interest to Christians of the present day, we shall now briefly state what the Talmud and the Midrashim consider to constitute the proper education of a respectable Jew, and give their notions of schools and the mode of instruction. We must begin with the schools. A school or teacher was required for every twenty-five children; and when a certain number had been instructed only one master and an assistant (Raba Ratham, 21 a). Schools must neither be established in the most densely crowded parts of the town (Peschaisch, 112 a), nor near a river which has to be crossed by an insecure bridge (Raba Ratham, 21), so as not to endanger the health of the children. The age to which the children were to be instructed is six years (Kethuboth, 50 a); before that time the father must instruct his son. Thus it is related that R. Chija ben-Abba would never eat his breakfast before he had repeated with his son the lesson which he gave him on the previous day, and taught him at least one new verse (Kidushah, 60 a). About the age of five or six a boy had to study the Bible, at ten the Mishna, and at fifteen the Talmud (Abot, v, 21). Great care was taken that the books from which instruction was imparted should be correctly written (Peschaisch, 112 a), and that the lessons taught, especially from the Bible, should be in harmony with the ten commandments and the regulations of the children (Aboda Zara, 19 a; Berach. 68 b, on the practical [Kidushah, 40 b], few at a time, but weighty (Vinckera Rabba, axi., ii). The parents never ceased to watch that their children should be in the class at the proper time. We are told that Raba ben-Huna never parroqueted of his breakfast till he had taken his son to school (Kidushah, 60 a). Josephus, therefore, and not at all exaggerated when, writing against Apion, he said, “Our principal care of all is to educate our children” (Apion, i, 12). “If any of us is asked about our laws, he will more readily tell them all than he will tell his own name, and this in consequence of our having learned them as soon as ever we became sensible of anything, and of our having them, as it were, engraven on our souls. Our transgressors of them are but few, and it is impossible, when any do offend, to escape punishment” (ibid. ii, 19). In a similar manner Philo expresses himself: “The Jews looking upon their laws as oracles directly given to them by God himself, and having been instructed in this doctrine from their very earliest infancy, they bear in their souls the images of the commandments contained in these laws as sacred” (Legat. ad Caium, § 81, Mang. ii, 577). “They are taught, in a manner, from their very swaddling-clothes, by their parents and teachers, by instruction and by example, that they are governed by their holy laws, and also by the unwritten maxims and customs, to believe that there is but one God—their Father and the Creator of the world” (Ibid. § 16, Mang. ii. 502).

Of Timothy we are told that from a child he knew the Holy Scriptures (ap. Philo, Tert. de immortal. 18); and a similar statement we find in the Apocryphal book Susannah, ver. 3. From all this we can presume that the education and instruction of the children at first devoted upon the parents, who were the teachers, and who in their leisure hours, especially on Sabbaths and festivals, illustrated the many symbols, rites, and ceremonies which were used on different occasions. The importance of education having now become more and more realized, the foundation of schools became more and more a matter of necessity; and the man who immortalized his name by establishing elementary schools was Jesus of Glimo, who founded them in the city of Jerusalem. After that time children were not allowed to go to school from one city into another; the inhabitants of each city could be obliged to have a school and a teacher (Raba Ratham, 21 a), and it was even forbidden to live in a city where there was no school (Sanhedrin, 17 a). The number of schools now increased, and flourished throughout the length and breadth of the,
SCHOOLS, HEBREW

land; and though it seems exaggerated when the Talmud states that there were 400 elementary schools in Bechar, each having 400 teachers with 400 children each (Gittin, 58 b), and that there were 1000 pupils in the house of the father of Rabbah Simeon ben-Gamaliel who resided in the Temple area of the Greek (Baba Kama, 83 a), it is certain that the number of schools, teachers, and pupils must have been large in every great place. Maimonides thus describes the school: "The teacher sat at the head, and the pupils surrounded him, as the crown the head, so that every one heard the words and lessons. This teacher did not sit on a chair while the pupils sat on the ground, but all either sat on chairs or on the ground. Formerly it was customary for the teacher to sit and the pupil to stand; but shortly before the destruction of Jerusalem it was so arranged that both the teacher and scholar sat" (Jad Hashazaca H, 7, 7; ii, 30). No unmarried person could teach (Kiddush, 82 b), and no choloic person could be a teacher (Abodh, ii, 7). The teacher was to be respected by the pupil; yea, the latter was expected to show him greater respect than his own father, and to entertain for him a warmer attachment (Abodh, iv, 15; Pesachin, 22 b; Sabbath, 119 b; Horayyot, 10b; Gittin, 58 a). In the Talmud we find that the teacher was, both by word and example, to incite his pupils to everything good and noble; he was to endeavor to secure the confidence, the respect, and the affection, both of parents and children; the latter he was to treat rather with kindness than with rigor. As to the objects the teacher can see, he can see the nation in the nature of the people was the main object. As soon as the child could read, the teacher commenced reading Leviticus or Tophath Cohanim, and the reason why this was to be read first was because the little ones are innocent and pure, and the sacrifices symbolize purity, therefore "let the pure ones come and study the law of restoring purity by the sacrifice" (Yad Balshem Toda, 21 a). This curriculum in the study of the law being finished, that of the Mishnah began, to be followed by that of the Gemara; the latter, however, belonged to the higher schools. Besides the national literature, languages were also taught, especially the Greek. Thus we read of Rabbi, who said, "What is the use of the Syriac language in Palestine? Let any one study either the Hebrew or the Greek" (Gittin, 28 b; Sotah, 49 a; Baba Kama, 82 b). Besides the linguistic studies, they also studied astronomy, mathematics, and natural sciences. It seems that gymnastic exercises also originally belonged to the curriculum, but were afterwards introduced as leading to dangerous contact and association with heathen (Aboda Zara, 18 b). Beating, if necessary, with a strap, never with a rod, was to be the principal means of correction; and an instance is mentioned where a teacher was deposed for too great severity. The alphabet was taught by drawing the letters on a board till the children remembered them. In reality, as corrected books were to be used, and the child was to point to the words as he spelled them. The teacher was to make the lesson as plain as possible, and not to lose patience if it was not immediately understood. It was one of the principal duties of an instructor of youth to impress upon him the heart the warnings of the sacred morality and chastity. To acquire fluency, pupils were to read aloud, and certain mnemonic rules were devised to facilitate the committing to memory. The number of hours during which junior classes were to be kept in school was limited. As close as the air of the schoolroom might prove detrimental, the school hours of all boys were fixed between two and four in the afternoon. For similar reasons school-hours were limited to four hours a day during the period from the 17th Thammuz to the 9th Ab, and the teacher forbidden to chastise his pupils during these months. The paramount importance which public instruction had assumed in the life of the Jews can be seen from saying those above cited: "Jerusalem was destroyed because the instruction of the young was neglected" (Sabbath, 119 b); "The world is only saved by the breath of the school-children" (Ibid.); "A town in which there is no school must perish" (Ibid.). The higher schools, or "kallahs," met during certain months in the year only. Three weeks before the sabbath therector had to send in the number of the students for the lectures to be delivered by the rector; and so arduous became the task, as the number of the disciples increased, that in time no less than seven deans had to be appointed. Yet the mode of teaching was not that of our modern universities. The professors did not deliver lectures which the students, like the student in Faust, could "comfortably take home in black and white." Here all was life, movement, debate. Question was met by counter-question; answers were given wrapped up in allegories or parables; the inquirer was led to deduce the questionable point for himself by analogy—the nearest approach to the Socratic method. The New Testament furnishes many specimens of this method of instruction. The extent of instruction imparted in these schools embraced almost all sciences preserved in the Talmud. An important part of education, as we shall more particularly see below, was the learning of a trade. Thus we find among the most celebrated "doctors" tentmakers, saddlers, blacksmiths, and other handiworkers. Besides the elementary schools, which were chiefly intended for popular education, there were, as already intimated, also superior colleges, at first confined to Jerusalem, under the management of the presidents and vice-presidents of the Sanhedrim, the Sophurim (or "scribes") and "shochetim," and "students who ratted a call in the Synagogue Test," and members of the Sanhedrin, who made it one of their principal objects to train young men destined to become the teachers and judges of Israel, and the bearers of the "traditions of the fathers" (Abodh, i, 1). Gradually these academies were multiplicated in the metropolis, and spread over all the countries where the Jews resided. Akbara, Lydias, Babylon, Naphath-de-Canaan, Gilead, Babylonia, and Alexandria, in the process of time, became distinguished for their seats of learning. The following are the presidents and vice-presidents of the colleges which were the depositories of the traditions of the fathers and the supreme arbiters of the religious and educational, together with the most distinguished masters and disciples under each presidency, both in Palestine and Babylonia, to the close of the Talmud, in their chronological order (more briefly summarized in part under PSMBADITHA; SORA; etc.): The TANAIM EPOCH.

H.C.

Simon the Just of Pions.................. 300
Antigonus of Soho.................. 300-170
Jose ben-Joezer of Zereda, and
Josed b-Jochanan of Jerusalem, the first pair, 170-140
(a) Joe-Ben-Peraclia, and
(b) Natai of Arabelia.................. 140-110
(c) Simon ben-Shetach, their pupil, and
(d) Jehudah ben-Tala-dimensional.

Shemaja, and

Abtalion.................. 110-65

Hillel the Great, the Babylonian, in whose fame the presidency became hereditary for about fifteen generations (A.D. 10-415). He was first with Menachem and then with Shammash, who founded a separate school (a.d. 30-41). The former was designated the school of Hillel, which had eighty disciples, called the elders of the house of Hillel, among whom were Jonathan ben-Uziel the Targumian, Dossa ben-Harchonia, Jonathan his brother, and Jochnanan ben-Zakkai; while the latter was designated the school of Shammai, the distinguished disciple of Hillel; among these were Baba ben-Bata, Dossel of Stome, and Zenok, the originator of the Gelemites. The Ben-simoni, in a.d.

10-30

Gamaliel I, ben-Simoni I, called Hacohen the elder, the teacher of the apostle Paul, 50-90

Simon II, ben-Gamaliel I.................. 50-70

Jochnuan ben-Zakkai, founder of the school of Jabite or Jamnia, 65-90.
Simón II, ben-Gamaliel II, and R. Nathans, vice-president, author of the Mishna or Tosefta, which contains the Oral Law, and of a commentary on Abot. The distinguished men of this presidency are: R. Judah ben-Hasan; of Ushah; R. Jose ben-Chalilapa, of Sephoris, author of the history called Sefer Olam; R. Joacham, of Alexandria; R. Simon ben-Jachiel, of Galilee, the reputed originator of the Cabala and author of the famous Zohar.

140-185

Jehudah I, the Holy, Ha-Nasi, ben-Simon III, editor of the Mishna, and called Rabbi. He celebrated disciples, who also became heads of schools, were called semi-Tosafists, and perfected their master's work, the Mishna. These were R. Janai, whose school was at Akbara; R. Chi-ja-Achilah; Ushsh the elder, and Ahra the elder, the father of the Mishna, and Abba Araka, who was the founder of the school at Pumbeditha.

185-190

Gamaliel II, ben-Jedudah I, in whose presidency the college was transferred from Jabne to Tiberias.

190-220

Jehudah II, ben-Simom III, also called Rabbi, the teacher of Origen. The teachers of this period were: R. Chaninah, the most distinguished disciple of Jedudah, who founded a school at Sephoris; R. Simla, the celebrated Haggadist, who reduced the law of Moses to 613 commandments; R. Jose of Mon; R. Chaggar, and R. Judah ben-Nachman, etc.

220-270

Abba Araka, surnamed Rab, having returned to his native place a second time, founded a school at Sora, which maintained its celebrity for nearly 600 years, and which attracted 12000 students in the lifetime of its founder. He was the president of it twenty-eight years.

219-247

Samuel Jarchini, rector of the college at Nahardea, is elected rector-general of all the schools in Babylon.

247-297

R. Hana became rector-general. He had only 800 students, as, during his rectorate, R. Jehudah ben-Jeeshakel founded a school at Pumbeditha, and R. Chadda founded another school at Sora, which attracted many of his disciples. Nahardea is destroyed; the students emigrate into the neighboring schools.

297-327

IX. — E K

Tiberias.

Gamaliel IV, ben-Jedudah II. 270-300

Jedudah III, ben-Gamaliel IV. 300-309

Hillel II, ben-Jedudah III. 330-355

Hillel ben-Jedudah III. 330-355

Sora.

Chadda of Kaphri, founder of this school, is rector.

300-309

Rabba ben-Huna succeeded Chadda to the rectory, and when he died the college was without a rector for nearly fifty years.

300-350

Pumbeditha.

R. Jedudah ben-Jeeshakel, founder of the school at Pumbeditha, is elected rector-general of all the colleges, and officiates two years.

300-350

Chadda of Kaphri, founder of the school at Sora, is elected rector-general.

300-350

Rabba ben-Nachman, who succeeded Chadda, revived the college to such a degree that he obtained 1200 students.

300-350

Joseph ben-Chija, the blind. He translated the prophets of the Old Testament into Chaldee.

333-338

Abaji ben-Cajali, surnamed Nachman, the nephew of Rabba, succeeded R. Joseph the blind.

333-338

Rabba ben-Joseph, ben-Chama, who founded the school at Macha, was elected rector after Abaji.

333-338

Nachman ben-Isaac held the rectorate four years.

353-356
At first the organization of these schools or colleges was very simple. Besides the president or rector, who was the chief teacher, and an assistant, there were no offices or ranks. Gradually, however, superior and subordinate ranks involuntarily developed themselves, and ultimately assumed the following form: The college, which met during certain months of the year, and was generally called Methiba (מציחה), seat of learning, was presided over by the chief rabbi, who was called Rish-methiba (רishi מתיבה), and was elected by the school. Next to this Rish-methibah or rector came the Rish-kal la (שלכו ישראל), the chief of the assembly, whose office it was to expound or simplify to the students, during the first three weeks of the session, the theme upon which the rector had determined to lecture. In later times there were seven Rasha-koloth (רשבא קולות), such interpreters, composed of the associates (קרעים) and members of the Sanhedrim, varying in rank. The president or teacher occupied a raised seat, the interpreters sat next to the rector on lower seats, while the disciples sat below them at the feet of their teachers (Acts xii, 3).

The mode in which instruction was communicated was chiefly catechetical. After the master had delivered his dictum or theme, the disciples in turn asked different questions (Luke ii, 46), which he frequently answered by parables or counter-questions, a line of conduct also pursued by Christ in accordance with the custom of the time (comp. Matt. xxii, 17-22; Luke xx, 2-4, etc.). Sometimes the teacher introduced the subject by simply asking a question connected with the theme he proposed to propound; the replies given by the different disciples constituted the discussion, which the master at last terminated by declaring which of the answers was the most appropriate. Thus R. Jochanan ben-Zakkai (B.C. 30), on one occasion, wanted to inform his disciples what was the most desirable thing for man to get. He then asked them, "What is the best thing for man to possess?" One replied, "A kind nature:" another, "a good companion:" another, "a good neighbor:" another, "the power to foresee consequences:" while R. Eleazar said "a good heart." Whereupon R. Jochanan remarked, "I prefer R. Eleazar's answer to yours in all your answers are comprehended" (Abot iv, 15). Who is not reminded thereby of the questions the Saviour to his disciples in Mark viii, 27-30? Allegories, riddles, stories, etc., formed another key whereby instruction was communicated in these schools. The oppressive heat of the Eastern sun, which was especially felt in the crowded colleges as we have seen, twelve hundred disciples were sometimes present, tended to make the students drowsy, a hard subject was discussed. The wise teacher, therefore, when he perceived that the attention began to wane, at once introduced a merry anecdote or a moral story, or propounded a ludicrous riddle, which divertingly aroused the disciples and enabled the master to go on with his theme. Hence the abundance of sublime and ridiculous parables and stories that permeate throughout the Talmud and Midrashim which these lectures; and hence, also, the parabolic teaching adopted by our Saviour.

The extent of instruction, or what constituted instruction in these schools, can hardly be defined. A assed reader will see from a most cursory glance of the discussions recorded in the Talmud that a number of subjects were brought forward in these schools. Theology, philosophy, jurisprudence, astronomy, geography, botany, geography, arithmetic, music, were all themes which alternately occupied the attention of masters and disciples. In fact, the Talmud, which has preserved the topics discussed in the schools, is an encyclopedia of all the sciences of that time. It shows that in many departments of science the Jewish teachers had anticipated modern discoveries, would require far more space than the limits of a little article to quote instances in confirmation of this. We can therefore only refer the reader to the treatise Rambah, which remarks, "I prefer R. Eleazar's answer to yours in all your answers are comprehended" (Abot iv, 15).
Every one met in the street must be saluted (Aboth, iv, 10). Not to respond to a salutation is characterized as committing a robbery (Berach. 6 b). An ordinary man is to be saluted with the words, "Peace be with thee!" a king, "Peace be with thee, my king! peace!" (Gittin, 62 a). Salutations in the house of prayer are not allowed (Derek Erets, 10). One must rise before a learned man (Kethuboth, 103 b), and before the hoary head, even if he be a non-Israelite (Kethuboth, 71, 73; Shabbath, 51, 52; the superior is to walk in the middle (Erub. 54 b); the teacher must always be on the right of the pupil in walking (Yoma, 37 a). One must not leave a friend without asking his permission (Derek Erets, 2); when leaving one's teacher the disciple must say, "I am dismissed," whereas the response is, "Depart in peace!" (Berach. 64 a). Never enter a house suddenly and without notice (Kethuboth, 62 b); nor sit down before the superior has seated himself (Jerus. Kethuboth, 25); nor lean in the company of superiors (Derek Erets, § vi). "Seven things are seen in the conduct of an educated man, and seven are not seen in the conduct of an uneducated man. An educated man will be quiet in the presence of one more educated than himself; 2. Will not interrupt any one speaking; 3. Will not give a hasty reply; 4. Will ask appropriate questions; 5. Will give suitable answers; 6. Will answer the first thing first, and the last thing last; and 7. Will cautiously say when he does not know the answer, and give credit to those things which will be seen in the uneducated." (Aboth, v, 10).

Another most essential part of education was the learning of a trade. Thus R. Gamaliel declares, "Learning, no matter of what kind, if unaccompanied by a trade, ends in nothing and leads to sin" (Aboth, ii, 2); R. Judah ben Bava called "the removers of the first great sin" those who had a trade, and used to say, "labor honors the laborer" (Nedarim, 49 b). R. Ismael, the great astronomer and powerful opponent of Gamaliel II, was a needle-maker (Jerus. Berach. iv, 1); R. Jose ben-Chalapha, of Sepharis, was a tanner (Shabbath, 49 b). These rabbis, like the apostle Paul, gloated in the fact that they could maintain themselves and teach independently of patronage, and yet took a pride in their respective trades, which were attached to their names, viz., rabbi Joachanan, the shoemaker; rabbi Simon, the weaver; rabbi Joseph, the carpenter. This will account for the apparatus with which the apostle Paul, a thorough student, should have been a tent-maker.

Though female education was necessarily limited, owing to the position which women occupied in the East, yet it must not be supposed that it was altogether neglected. The fact that mothers had to take part in the education of their children would of itself show that their own education must have been attended to. We are, however, not confined to this inference. The 31st chapter of Proverbs gives us a description of what was the education of a woman and a housewife in the Old Testament. In the Talmud we find the daughters of R. Samuel were even first-rate students of the Malachu (Kethuboth, 10). It is not only the study of Greek as a necessary part of a man's education, but recommends it also for women as a desirable accomplishment (Jerus. Sota, s. f.). To show the desirability of uniting with Hebrew the study of Greek, this celebrated rabbi, in accordance with the ancient practice, illustrates it by a passage of Scripture (Gen. ix, 29): "Because the two sons of Noah, Shem and Japheth, unitedly covered the nakedness of their father with one garment; Shem (representing the Jews) obtained the fringed garment, the Talith; Japheth (representing the Greeks) got the philosopher's garment, the Phylacteries," which ought to be united again (Midrash Rabba [Gen. xxxix]). Hence R. Abbahu was not only himself a consummate Greek scholar, but had his daughter instructed in this classical language, since he regarded it as necessary to a good female education, and quoted R. Joachanan as an authority upon this subject (Jerus. Sotait, 111, s. f.; Sota, s. f.).

V. Literature.—The best works upon this subject are the Talmud and Midrashim; but as these are not generally accessible, we mention the margin works of Zunz, Die godsdienstlichen Vertreter der Juden (Berlin, 1832); Frankel, Der geistliche Bevölkert (ibid. 1840); Monatschrift, i, 509, etc.; Wunderbar, Biblioth.-talmudische Medicin (Riga and Leipzig, 1850–60); Lewyson, The Zeitschrift des Juden (Frankfort-on-the-Main, 1858); Gritz, Geschichte der Juden, vols. iii and iv; Rappaport, Chassidismus, i, 417, 460, 512, ii, 66, 167, 210, 258; iii, 589; Eidersheim, History of the Jewish Nation, p. 297 sq.; Schütte, Lehrbuch der neuestenzeitlichen Gesichtspunkte, p. 466 sq.; Hartmann, Die enge Verbindung des A. T. mit dem Neuen, p. 377–884; Gürner, Jahrhundert des Heils, i, 156–192; Van Gelder, Die Völkelschule des judischen Altherrn nach talmudischen und rabbinischen Quellen (Berlin 1872); Marcus, Zur Schol-Pädagogik des Talmud (ibid. 1866).

There are numerous monographs on the subject: Held, De Jud. Schol. (Norimb. 1664); Heineb, De Academia Hebrorn. (Vitent. 1788); Lund, De Scholasticis Hebraeorum. (Halle, 1770); Reinicke, De Schola Hebr. (Weissen, 1729); Semenova, De Literatur des Hebr. in his Heptas Exercit. (Vitent. 1657); Schambolla, De Acad. Jud. (Neap. 1708); Weissen, De Schole et Academia Hebr. (Heidelberg, 1782); Zorn, De Schola Jud. (Sedin, 1716); and others cited by Vollaud, Index Program, p. 198. On the Schools of the Prophets, see E. Tuch, Palustria orientalis (Leipzig, 1775); Rüdiger, Verdi, Lehrbuch des Ritus (1785); Silberroth, De Propheta Domini (Jena, 1710). See PROPHETS, SCHOOLS OF.

SCHOOLS, PARISH. See PARISH SCHOOLS.

SCHOOLS, SINGING. The highest estimation in which singers were held in the ancient Church appears from the institution of schools for their instruction and training, and the great attention which was paid to these schools and their presidents. Such schools were established as early as the 6th century, and became common in various parts of Europe, particularly in France and Germany. The most celebrated was that founded at Rome by Gregory the Great, which was the model of many others afterwards established. From these schools originated the Gregorian notation, a plain system of church music, which the choir and people sang in unison. The prior or principal of these schools was a man of considerable dignity and influence in the Church. The name of this officer at Rome was archiepiscopus eccles. Romanus, and elsewhere primicerius (or prior) scholae cantorum. See Colew, Christ. Ant. p. 124; Riddle, Christ. Ant. p. 125; SINGING.

Schoonmaker, Henricus, a (Dutch) Reformed minister, was born at Roechester, Ulsar Co., N. Y., in 1739. He was converted early in life under the ministry of the Rev. Henricus Freelinghenius, and studied theology with the Rev. John H. Goetschius, who became his father-in-law. Dr. Schoonmaker was one of the first ministers of the Reformed Church who were educated in Holland, independently of the Church in Holland. He was called immediately (1783) to the churches of Poughkeepsie and Fishkill. When the ministers arrived to ordain him, they found the church doors barred against them by the Conferentie party, and the service was conducted under the shade of a large tree in a wagon, in which upon his knees the candidate took his vows in presence of a large congregation. A ministry thus begun was not likely to be fruitless. His labors were greatly blessed, notwithstanding the opposition to which he was constantly exposed. In 1774 he removed to Acquacknock (now Passaic), N. J., and subsequently to Pharsalia, and the neighboring church of Teterow (now Paterson). In 1816 he resigned his charge, and died in 1829, having survived nearly all of his contemporaries. His grateful people continued his salary for life. He was the last
but one of the old Dutch clergy who preached only in the language of Holland. Dr. Livingston pronounced him the most eloquent preacher in that tongue whom he had ever heard in this country. He was always popular in the pulpit, and his style was nervous, eloquent, and powerful. His life was blameless, and his ministry of over half a century was full of good fruits. See Sprague, Annals of the Amer. Pulpit; Kip, Historical Discours (W. J. T.)

Schoonmaker, Jacob, D.D., a son of the foregoing, was born May 11, 1777, at Acquackonock (now Passaic), N. J. He graduated at Columbia College in 1799, and pursued his theological studies under Drs. Solomon Froehlich and John H. Livingston. He was licensed in 1801, and the next year became the pastor of the united churches of Jamaica and Newtown, L.I. This associate relation lasted until 1849, when the Newtown church became independent. He remained pastor at Jamaica one year longer, when on Aug. 6, 1850, he preached his farewell sermon, and then retired from the active ministry on account of age and infirmities. He died April 10, 1852, finishing his course with joy. Dr. Schoonmaker was a large, portly man, with a very benevolent countenance and a sweet savor of cheerful piety in his whole aspect and demeanor. He was dignified, courteous, discreet—a faithful preacher, a devout pastor, a sound evangelical theologian of the Calvinistic school—an active supporter of the educational institutions and benevolent institutions throughout the church, and a workman who needed not to be ashamed. He was a father among his people, and, while cherishing the most profound attachment to his own Church, was truly catholic in feeling towards all who love Christ. See Sprague, Annals of the Amer. Pulpit, vol. ix. (W. J. T.)

Schoonmaker, Martinus, a minister of the (Dutch Reformed) church, was born at Rochester, Ulster Co., N. Y., in 1787. He studied under Martinus, and was licensed to preach in 1765. His ministry was spent on Long Island, embracing the churches of Brooklyn, Flatbush, New Utrecht, Flatlands, Bushwick, and Gravesend. From 1765 to 1783 Harlem was also included in his extensive bishopric. All of these have long been separate and important churches. His labors were necessarily very arduous, but he bore them with unflagging zeal and energy down to his old age, which was so vigorous that at fourscore his sight, hearing, and other faculties were as perfect as in former years. He was universally beloved and revered, without an enemy, and yet he had his irritants. He resided at Flatbush, while the care of all the churches of Kings County came upon him daily. During the Revolutionary war he was an ardent patriot, and it is related that on his personal word and statement he secured from the Congress in session at Harlem the release of a person who was suspected and imprisoned as a Tory. He preached on Sunday in the Holland language. His memory is held in high esteem as one of the fathers of the church and a relic of the old race of venerable Dutch dominies. He died in 1824. See Corwin, Manual of the Reformed Church. (W. J. T.)

Schöpf, Joseph W., a Lutheran theologian, was born at Chemnitz, April 12, 1793, and died July 15, 1851, at Dresden. He published, Die symbolischen Bücher der evangelisch-lutherischen Kirche, deutsch mit Anmerkungen und Erklärungen, etc. (Leips. 1829, 2 vols):—Die Widerlegung der auszugsbischen Confession, etc. (ibid. 1830):—Der Geistliche und unsere Zeit (Dresden, 1851). See Zuchold, Bibliotheca Theol. ii, 1173; Winer, Handbuch der theolog. Literatur. (B. P.)

Schott, Christian Heinrich, a German doctor of philosophy, was born at Schneeberg in 1808, and died May 1, 1840, at Goritz, near Meissen, where he had been pastor since 1830. He published, Bäckische Rundschau—Züge aus dem Leben des Christian Heinrich Schott, der drei ersten Jahrhunderte (ibid. 1829):—Das Leben unseres Herrn u. Heilandes Jesu Christi (ibid. 1830):—Geschichte der deutschen Bibelübersetzung Martin Luthers (ibid. 1865). See Zuchold, Bibliotheca Theol. ii, 1174 sq.; Winer, Handbuch der theolog. Literatur, i, 764. (B. P.)

Schott, Heinrich August, an eminent German theologian of the so-called supernaturalist school, was born at Berlin, 1770, and died at Berlin, 1856. He began his university studies at the age of sixteen, and was soon distinguished for his fine Latin style and for his progress in theology. Among his teachers at Leipsic were Beck, Platner, Carms, and Reil. In 1801 he began to give lectures, and in 1803 he became one of the university inspectors. His edition of the New Testament of Dionysius of Halicarnassus (1804) gave him a place in the world of learning; still more so his edition of the New Testament with Latin translation (Leips. 1805). In 1809 he became professor of theology at Wittenberg, and lectured with great success on dogmatics, hermeneutics, and sacred eloquence. His Epitome Theologiae Christi (Leips. 1811) was an able work, but his fame was diminished by its complicated style. In 1812 he went to Jena, and there spent the rest of his fruitful life. The nucleus of a preacher's seminary which he there formed was richly endowed in 1817. His lectures were delivered in Latin. His work on eloquence, Die Theorie der Beredten Worte (Leips. 1829), is his best title to lasting fame; but his Inagoge Historico-criticus in Libros Novi Testamenti Sacros (Jen. 1839) is abundant in erudition, and still deserves study. In character Schott was upright, simple, and deeply pious. His motto expressed his life—"proving, believing, differing, suffering, and acknowledging trouble and suffering as a divine type." He died in 1836. See his Life by Danz (Leips. 1836); Herzog, Real-Encyklop. xiii, 698-701. (J. P. L.)

Schott, Leopold, a German rabbi, was born at Randegg, Baden, June 27, 1807. Having finished his rabbinical studies at Hechingen and Carlsruhe, in 1829 he went to Heidelberg to attend the lectures at the university, at the same time pursuing his rabbinical studies with Solomon Furst. In 1831, after having passed his examination, he was appointed religious instructor in his native place. In 1833 he was appointed for the rabbinate of his native city. He died Jan. 20, 1869, in Buhl, Baden. He contributed a number of essays to the Zeitung des Judenthums and the Orient, and published a number of Sermons. See Fürst, Bibli. Jud. iii, 286; Kayserling, Bibliothek jüd. Kennerzreihen, ii, 293 sq. (B. P.)

Schottin, Johann D. Fr., Dr., a German preacher, was born Jan. 4, 1759, at Heigendorf, in Weimar. He belonged to a Hugenot family, whose name was originally Claudien, which the father of Johann D. Fr. changed into Schottin. Having completed his studies at Jena, he was in 1814 appointed pastor at Kostritz, in Reuss, where he remained till his death, May 16, 1866. He was an excellent pupil orator, but the many calls which he received from Hamburg, Bremen, and Jena he refused. He is best known as one of the most recent German hymn-writers. Besides, he published a number of devotional works. See Zuchold, Bibliotheca Theol. iii,
SCHRADER, Johann Heinrich Ludolf, a Roman Catholic divine, was born July 12, 1806, at Gifhorn, in Lüneburg, a pupil and professor of classics, history, and Greek at Herborn; in 1707 he was made consistory and preacher at Dillenburg; in 1709 he was appointed professor of theology at Herborn; in 1721 he was called to Marburg, and in 1728 to Herborn, where he died, Jan. 29, 1735. He wrote Disserationes in Francisci Monaci, Francisci Monaci, et Priscici, Olaus, &c. Obtinent Messem suum Auspicacionem Judaeos eaque Mystero (Frankl, a. O. 1706);—Dissertatio de Holocoastis Judaeorum et Gentilium Casacquenia (Herborn);—Dissertatio de Mystero Holocostaurum (ibid.);—Dissertatio de Beata Arundaci ad Pass. XXVIII, 31 (ibid. 1719);—Dissertatio de Vindallis Setuum (ibid.);—etc. See Ernst, Bibl. Jud. iii, 297 sq.; Winer, Handbuch der theolog. Literatur, p. 765; supplement, p. 300. (B. P.)

SCHRACK, Johann Heinrich, doctor and professor of theology, was born March 20, 1767, at Gerkhausen, in Hesse, a pupil and professor of classics, history, and Greek at Herborn; in 1707 he was made consistory and preacher at Dillenburg; in 1709 he was appointed professor of theology at Herborn; in 1721 he was called to Marburg, and in 1728 to Herborn, where he died, Jan. 20, 1735. He wrote Dissertatio in Francisci Monaci, Francisci Monaci, et Priscici, Olaus, &c. Obtinent Messem suum Auspicacionem Judaeos eaque Mystero (Frankl, a. O. 1706);—Dissertatio de Holocoastis Judaeorum et Gentilium Casacquenia (Herborn);—Dissertatio de Mystero Holocostaurum (ibid.);—Dissertatio de Beata Arundaci ad Pass. XXVIII, 31 (ibid. 1719);—Dissertatio de Vindallis Setuum (ibid.);—etc. See Ernst, Bibl. Jud. iii, 297 sq.; Winer, Handbuch der theolog. Literatur, p. 765. (B. P.)

SCHREIBER, Heinrich, a Roman Catholic divine of Germany, was born July 14, 1758, at Freiburg, in Breisgau, where he also completed his studies. In 1816 he returned to Breisgau and became head of the gymnasium, and in 1826 he was appointed professor of moral theology at the university there. In 1831–34 he published his Manz Manual of Moral Theology (2 vols.), in which he protested against a life-long vow and celibacy. The archbishop ordered to make him promise to keep such views in future to himself, but against such a promise Schreiber publicly protested. He was obliged to resign his theological chair, but was given a chair in the faculty of philosophy. In 1845 he was appointed professor of philosophy, and in 1846 he received holy orders, and in 1848 he was made doctor of theology. In 1850 he was appointed professor of dogmatics in Louvain; in 1851 he was called to Rome as professor of introduction to the New Testament, where he afterwards also lectured on dogmatics; and in 1857 he was appointed to the Würzburg University. The office he was obliged to resign, as he would not subscribe in 1868 to the new laws of the state. Since then he lived mostly in Frankfort, and died at Pothier Feb. 22, 1875. He wrote Theses Theologicae and De Unitate Ecclesiae. In popular writings he explained the Syllabus, etc. See Literarischer Handweiser, 1875, p. 198. (B. P.)

SCHRÖCK, Johann Matthias, a Protestant theologian of Germany of eminent culture and extended usefulness in the department of historical learning, was born at Vienna July 26, 1733, and was early destined for the pulpit. His education was obtained chiefly at the Lutheran Gymnasium of Presburg, the Steinmetz School at Klosterbergen, near Magdeburg, and the University of Göttingen. Mosheim and J. D. Michaelis were then the heads of the faculty of the latter institution, and the influence over Schröck was such that his attention became predominantly fixed on history and the Oriental languages, and he was led to form habits of independent research, and to cultivate an attractive historical style—qualities which adhered to him through life. After his professorship at the Gymnasium at Richibuc, and at A. Bell, of Leipsic, in editing several learned periodicals; but he also found time to perfect his knowledge of Greek and Roman antiquities under the tuition of professors Christ and Ernesti. In 1766 he received the master's degree, and became a tutor in the university, and subsequently custodian of the library, and in 1761 he was made professor of extraneous languages. In 1767 he was made professor of history, and in 1770 of further preference in the University of Leipsic, and the unsatisfactory income which he derived from literary labors, now decided him to accept a call to the chair of poetry in the University of Wittenberg, which he held until 1775, when he was transferred to the chair of history, in the duties of which station he spent the remainder of his life. He projected a three years' course, in which he was accustomed to traverse not only the history of literature, the Church, the Reformation, theology, and Christian antiquities, but also that of European states, Germany and Saxony in particular, and also of culture and the arts; and, in addition, he issued numerous reviews, editions of works written by his friends, and independent works of more or less importance. His fidelity to his work was acknowledged by the government at Dresden, who transmitted to him a testimonial in writing and an honorary donation, together with the offer of a titular papacy of a high state, which latter he declined. He was married to Frederica Pitzschild, by whom he had four children, all of whom died in early childhood; and he died Aug. 2, 1808, in consequence of a fall experienced in his library, on the seventy-fifth anniversary of his birth.

As a gentleman, Schröck was highly qualified by his learning, impartial love of truth and devotion to morality, uniriting industry in the work of collection and research, and the clearness, simplicity, and logic of his style. He was deficient in the critical apprehension and philosophical penetration needed to discover the internal connection of events; and his style, as a whole, lacks the picturesque coloring and pungency of meaning which characterize a classical writer. He was not a master in the art of descriptive writing, but, nevertheless, a meritorious and successful author. His works were numerous, but have been superseded by more complete and thorough books of later origin. They include biographical notices of many of other persons eminent in the history of the world: textbooks and manuals of history, and other similar works, none of which possess permanent value. The Historia Religionis et Ecclesiae Christianae in Usus Leo-
tonus, published in a seventh edition by Marheinecke in 1829, is noticeable chiefly because of its wealth of material, its judicious references to sources and helps, the systematic arrangement of its contents, and its excellent Latin. The great work of his life, beyond question, is the *Auszührliche Geschichte der christlichen Kirche*, in 45 vols., the last two of which were completed by Prof. Tschirner after the author's death. The work covers eighteen centuries of the Christian Church, and is characterized by impartiality and completeness to a remarkable degree. No work has yet appeared which combines so great magnitude with so many advantages as does that of Schröder, though the earlier volumes, being intended simply to furnish a comprehensive course of reading in Church History, leave much to be desired on the part of cultured readers.


Schröder, Friedrich Wilhelm Julius, a Reformed theologian of Germany, who died Feb. 27, 1876, at Elberfeld, where he had already succeeded the celebrated Krummacher as pastor of the First Reformed Church, is the author of a *Commentary on Genesis* (Berlin, 1844):—Vesperklärungen (ibid. 1846, 2 vols.):—a Commentary on Deuteronomy (prepared for Lange's *Bibellwerk* [Elberfeld, 1866]):—a Commentary on Ezekiel (also prepared for Lange's work). Besides, he published a number of Essays, Sermons, etc. See Zuchold, *Bibl. Theol. ii*, 1182 sq.: *Theol. Jahrbuch*, 1877, p. 228. (B. P.)


Schrubert, Gottlieb Heinrich von, a German philosopher and mystic, who for more than half a century exerted a very extended and beneficent popular influence in almost every field of thought, was born in Saxony, April 26, 1714. His parents were pious and peculiar. In his fifth year he learned from his mother such a lesson on the death of Christ as remained a benediction to him to his latest hour. He studied at Greiz and Weimar, and at the latter place was taken into the house of Herder. He also came into contact with Goethe and Jean Paul. In 1759 he received his degree of Doctors of Theology, first at Jena, and later in 1761 in Leipsic, but in 1801 he changed theology for medicine, and went to Jena. Here he came under the personal and scientific influence of Schelling—an influence that lasted during life—as also under that of the naturalist William Ritter. In 1805 he married, and began the practice of medicine at Altenburg, supplementing his scanty fees by private lectures on Dante and other metaphysical authors. His main works were *Die Christliche and die Götter*. In 1805 he moved to Freiburg, where he began his great work *Abhandlungen einer allgemein gefühlten / Gesch., 1192 sq.: d. päpste*. He was made rector of a scientific school at Nuremberg. Here he wrote his *Symbolik des Traumes*, also *Altes und Neues aus dem Gebiet der innern Seelenkunde* (1813). This last work made a great sensation, and occasioned congratulations from Harms and Neander. Works in the same warmly religious vein are, *Erzählungen* (4 vols.):—*Biographien* (3 vols.):—*Der Erworb* (an autobiography, 3 vols.). His last work was *Erinnerungen der Tage einer Heiligen von Orleans*. Schubert left Nuremberg in 1816; in 1819 he returned to Erlangen; in 1827 he went to the new University of Munich. His latter years were passed in peace and affluence. He died July 1, 1860. See *Evangel. Kirchenzeitung*, 1860, No. 62; Herzog, *Real-Enzyklop.* (J. P. L.)

Scherderoff, Johann Georg Jonathan, a German Protestant minister, was born in 1706 at Gotha. In 1790 he was appointed minister at Drakendorf, near Jena; in 1797 succeeded Altenburg; in 1803 arch-deacon; in 1806 first pastor and superintendent at Ronneburg, and in 1824 member of consistory. In 1836 he retired from the ministry, and died in 1843. He wrote:—*Über die evangelischen Kirchen in der Mark Brandenburg* (1831), etc. See Zuchold, *Bibl. Theol. ii*, 1188; *Regensburger Real-Enzyklop.* (B. P.)

Schudt, Johann Jakob, a German Jewish writer, was born Jan. 14, 1664, at Frankfort-on-the-Main, where he also died, Feb. 14, 1722, as rector of the gymnasium. Schudt is well known as the author of the *Memorabilia de Vitiis et Judicis Literaturos* (Frankf. 1714–17, 4 pts.). This may be regarded as the most important of his works, which are enumerated by Furti in his *Bibl. Jud. iii*, 292 sq. See also Steinschneider, *Bibliog. Handbuch*, s. v.; Winer, *Handbuch der theol. Literatur*. (B. P.)
SCHULTENS, Albert, an eminent Dutch Orientalist, the father of modern Dutch grammar, was born at Groningen, 1686, and early destined to a theological career. He studied the original languages of the Bible—Chaldee, Syriac, and Rabbinic—and after a time Arabic. The earliest fruit of these studies was a public disputa
tion with Onthus, at the age of fourteen, in which he maintained that the study of Arabic is indispensa
tively necessary to a knowledge of Hebrew. After com
ting his studies, he visited Leyden and Utrecht, and became acquainted with Reland, through whom he published his first book, Animalis. Philolog. in J ohum (Utrecht, 1709). Having returned to his home, he be
came candidate in theology, and in the following year (July 4, 1709) received the degree of doctor in that science. He then returned to Leyden to make use of its library. In 1711 he assumed the pastorate of the Church at Wassenaer, but exchanged that post after two years for the chair of Oriental languages in the Academy of Franeker. In 1729 he was placed in charge of the Leyden Theological Seminary and made custodian of the Warner MSS. He served three years, doing the work of a professor without enjoying the title or re
cieving any remuneration, after which period a chair of Arabic was specially created for him, with which the addition of Hebrew, in accordance with the wishes of the Dean of the Faculty, was connected in 1740. He held these positions without in
terruption to the time of his death, Jan. 26, 1750.

The services which Schultens rendered to philological science are of great value. He was the first to overturn the notion that Hebrew is the original language given to man by God, by showing that that tongue is simply a branch of the Semitic family, and finds an essential and indispensable aid in the comparison of the Arabic. Besides defending this position in his early disputation with Gussetius, he enforced his claims in the work Origines Hebrew. This opened a new path to Hebrew gram
matical and exegesis, and also contributed ma
tially to the advancement of the study of Oriental lan
guages and the attainment of its subsequent independ
ten position. Numerous pupils helped to spread the knowledge of his views and methods, and founded the Dutch school of grammar and exegesis. The faults of Schultens are too great readiness in the tracing of analo
gies and the forming of combinations, and a lack of thorough criticism in the application of the Arabic.

Of the writings of Schultens, aside from the purely Arabic—such as editions of the Rudimenta (1738) and the Grammaticae (1748) of Erpenius—Vita Saladinii (Lugd. Bat. 1738, fol.)—Monum. Vetueriora Arab. (Leyd. 1740, 4to.), and Institutiones Aramaeae (Leyd. 1749) are the most prominent. They mention those which have reference to Hebrew gram
matical and Biblical literature: Origines Hebrew, etc. (Fran
erker, 1734–8, 2 vols. 4to.), and a preliminary work, De Defectibus Hodierum Lingua Hebr. (ibid. 1731, 4to; new ed. of both works, Leyd. 1761, 2 vols. 4to):—Institu
tiones ad Pandam. Lingue Hebr., etc. (Leyd. 1737, 1736, 4to):— Vetus et Recta Via Hebraizandi, etc. (Lugd. 1738), a rejoinder to his opponents, which he carries further in Excursus Primus ad Caput Primium Via Ve
teris et Regni Hebraizandi, etc., and Excursus Secundus et Tertius (Leyd. 1739, 4to):Is Instituiones Aramaeae (Leyd. 1749), and Inserites Syriae grammar, without preface or other guide to in
quiry, and probably interrupted by the author's death, as it is broken off in the middle. Of his exegetical works the chief are, Liber Jobi, Nova Versione ad Hebr. Fontem et Comment., etc. (Lugd. Bat. 1737, 2 vols. 4to):—Prosperitas Salomonis, etc. (ibid. 1746, 4to), an abridgment of a book published in 1695;—De Yaga (Halle, 1769, 8vo). Ten separately printed disserta
tions and addresses were published by his son in Opera Minora, etc. (Ludg. 1769, 4to), and also a number of dissertations read before him by his pupils, in Sylloge Diss. Philolog.-exexeg. (Leide et Leovard, pars i, 1772; pars ii, 1774, 4to). Schultens left also several commentari
ties and a Hebrew lexicon in MS. See also Sieniei,

Schultens, Heinrich Albert, an Orientalist, the son of Johann Jacob, and grandson of Albert Schultens (q. v.), was born at Herborn, Central Germany, Feb. 15, 1749. He began the study of Greek and Latin, under the direction of the most celebrated instructors of Leyden, at the age of seven years, and followed it with that of Oriental languages and antiquities. He also became acquainted with the English, French, and German among modern tongues. In 1772 he visited England to make use of the Bodleian Library; and on his return, though not yet twenty-four years of age, was made professor of Oriental languages. Then followed the appointment of Ambassador of Amsterdam, and in 1780 he was inducted into the chair previously occupied by his father and grandfather. His literary labors were expended chiefly on Arabic authors, and the continued effort required to prepare the Proverbs of Meidan un
dermine his health. He died of a slow fever, Aug. 12, 1793. Everard Scheid, his friend and successor, deliv
ered his eulogium. For his life, comp. Series Continuata Histor. Batav. per Wagenaer, pars i, p. 364–380; also the unimportant sketch by Rink, H. A. Schultens, etc. (Riga, 1794, 8vo).

Schultens, Johann Jacob, a theologian and Orientalist, the son of Albert Schultens (q. v.), was born at Franeker, in the Netherlands, in 1716, educated under the eye of his father, and appointed professor of theology and Oriental languages in the Academy of Herborn. He held that post during seven years, and followed it with the appointment of Professor of Oriental languages and theologian in the Academy of Leyden. In 1742 he held that post during seven years, and was then transferred to the academy of Leyden, and five months afterwards became the successor of his father in the theolog
al seminary. He died in 1778. The only writings published by him were his inaugural, Dissert. de Utilitate Dialect. ad turinm. Academiam (Leyd., 1742) (also in the Syll. Dissert., p. 231–439; see lit. art. "Albert Schultens")—De Fruct. in Theol. Redun

Schultetus. See SCULTEUS.

Schultessa, Johannes, Dr., the Swiss compre
dor of Paulus and Röhr in the advocacy of the older ra
tionalism, was born Sept. 28, 1763, and received a pre
dominantly philological training. His earliest labors were expended in behalf of reforms in the public schools (see Schweizer Schulfreund, 1812, etc.). His Kinder
texte (1816) and his Kinder
textele (1818) were highly esteemed as text-books. He be
came a professor of the Zurich gymnasium, and preb
dendary in 1818, and from that time devoted himself to the department of New-Test. exegesis. He endeavor
ted to ground his rationalism on the Bible itself, even at the cost of violence to the text. In 1824 he pub
dicated a commentary on the Epistle of St. James, and in 1822 he gave to the world his dogmatical views, in a pamphlet entitled Rationalism, u. Supranaturalism, Ka
non, Tradition u. Schriften, a work in which Orelli particip
ted. His Revision d. Kirchl. Lehrbegriff (1825–26) serves a similar purpose. He published an edition of the A mmanl founded by Wachher, Schwarz at Heidel
berg at the same time publishing a periodical in the interests of his peculiar theological views. In the re
vived conflict (1820 sq.) respecting the Lord's supper between the Lutheran and Reformed churches, he gave himself out as the defender of true Zwinglianism (comp. his Evangel. Lehre vom Leben, ed. by A. Vogel (Halle, 1769, 8vo). Ten separately printed disserta
tions and addresses were published by his son in Opera Minora, etc. (Ludg. 1769, 4to), and also a number of dissertations read before him by his pupils, in Sylloge Diss. Philolog.-exeget. (Leide et Leovard, pars i, 1772; pars ii, 1774, 4to). Schultens left also several commentari
ties and a Hebrew lexicon in MS. See also Sieniei.
intercourse he displayed, especially in his later years, a friendly, genial spirit, in which nothing of the controversialist was apparent. He also combined with his rationalism a simple piety whose centre was a firm faith in the all-controlling goodness of God. After the University of Zurich had been founded, in 1585, Schultes became docrinist in the city of Schaffhausen, and there he received the degree of doctor in theology from Jena, Nov., 1817. He died Nov. 10, 1836, leaving, as his most important legacy to theological science, an edition of the works of Zwingle which he had published in connection with Schuler. The clergymen trained by him generally entered into different paths from those in which he himself walked — the older ones through the influence of Schliciermacher, and the younger under the guidance of Nietzsche, Tholuck, Jul. Müller, etc. The most trustworthy source for his biography is the Denkschrift zur hundertjahr. Jubelfeier d. Schillers, Familienfonds, etc., by his son Johann (Zurich, 1829).

Schulting, Cornelius, a learned Dutch ecclesiastic, was born at Steen 1454. His family was distinguished and honorable. After studying at Cologne, he took the ecclesiastical habit, taught philosophy in the college at Laurentianum, and afterwards became its principal. He had charge of the faculty of arts at Cologne, and was canon of the cathedral. He died April 29, 1604. His writings were of a high order, and a great deal of reading. We mention, Bibliotheca Ecclesiastica, etc. (Cologne, 1599, 4 vols. fol.): —Ecclesiastica Disciplina, etc. (ibid. 1599, 8vo): —Bibliotheca Catholica (ibid. 1602, 2 vols. 4to): —Hierarchia Anacrisis (ibid. 1604, fol.). See Sweert, Athenae Belficae; Hartzheim, Bibli. Colon. 1608.

Schulz, David, a German rationalist, was born in Lower Silesia, Nov. 29, 1779, and after proscribed preliminary studies was admitted to the University of Halle in 1808, where he devoted himself largely to philological studies and became strongly interested in the lectures of Fr. A. Wolf. In 1806 he received the degree of Ph.D. and the position of docent in the philosophical faculty of his alma mater. Soon afterwards the university was suspended, and Schulz followed a call to Leipzig in 1807; but on the restoration of the University of Halle he returned and taught successful courses on the classical writers, the books of the New Test., and Roman antiquities. The government of Westphalia recognised his services in 1809 by conferring on him the position of ordinary professor of theology and philosophy; but having obtained, through the influence of Wolf and W. von Humboldt, an ordinary professorship of theology at Frankfort-on-the-Oder, he left Halle for that place. In 1810 he received the theological doctorate. In 1811 the university was transferred to Breslau, and from that period Schulz concentrated his energies wholly on the science of theology. His lectures extended over the greater portion of his field, and discussed encyclopaedia, New-Test. introduction, criticism, and hermeneutics, exegesis of nearly the entire New Test., Church history, introduction to systematic theology, dogmatics, and repeatedly, for students of the entire university, the nature of Christianity. He delivered the academical address in connection with the centenary of the Reformation in 1817, and that of June 25, 1830, in commemoration of the submission of the Augsburg Confession. In 1819 he was made consistorial councillor, and soon afterwards director of the continuation department of an educational institution for the pedagogical seminary for learned schools. In 1845 he imprudently signed a declaration against the efforts of "a small party in the Evangelical Church, which yet was powerful by reason of support from without," and in consequence was deprived of the position of royal consistorial councillor, though permitted to retain the title and emoluments of that office. His influence declined after 1848, as did also his physical energies. The loss of sight compelled his withdrawal from academical occupations during the last years of his life, and, after protracted sufferings, he died Feb. 17, 1854.

Schulz's theological attitude was that of ordinary rationalism. He considered his mission to be the uniting of Christianity and rationality by more clearly apprehending and presenting the fundamental truths of the former, etc. He was not a pioneer, but a conservative rationalist, and contributed greatly to protract the rule of the rationalist tendency. His exegetical writings are not without scientific value, but those of a polemical character are immediately insignificant. All of his writings suffer from diffuseness and repertory. A certain force of individuality must be conceded to him, since he was able to attract large numbers of students to his lectures, which were entirely without arrangement, and was able to exercise an almost intolerable domination over the entire Church of Silesia during a protracted period, so that the Lutheran separation in that province is often charged to his overbearing influence. His passionate nature could not brook opposition, and rendered it difficult for him to submit to the decrease of his party, which was apparent in his later years.


Schulz, Johann Christoph, a German doctor and professor of theology, was born May 18, 1747, at Wertheim. From 1783 he was professor at Giessen; in 1786 he was made first preacher and superintendent of the Alsfeld diocese, and died Jan. 25, 1806. He wrote, Scholia in Hebr. Vetus Testament. (Heftemb. 1797); —Additamenta Variationum Lectorum in Novum Testamentum et Gersoniana Sacri Codicis Editione Collectarum (ibid. 1798); —Conjectura Crit. in Illustrationen Psa. xxii, 13 (ibid. 1798). See Winer, Handbuch der theol. Literatur, ii, 709; Fürst, Bibl. Jud. iii, 295 sq.; Steinacher, Bibliograph. Handbuch, p. 130. (B. P.)


Schulze, Ernst August, a German professor of theology, was born Aug. 8, 1721, at Berlin, and died May 6, 1756, as pastor of the German Reformed Church at Frankfort-on-the-Oder. He wrote, Commentatio de Fic.
SCHULZE 441 SCHUREMAN

tis Hierosolymorum Privilegiis (Francof. 1756); — Dissertatio de Variis Judeorum Erroribus in Descripione Temp. (ibid. 1758); — Commentatio de Hebraeorum Antiquitatibus et Rhetorique (Francof. 1774); — Dissertatio de Juda Galilei et sibi Secta (Francof. 1761); — Dissertatio de Herodiana Puerorum Bethlehemitariorum Codex (ibid. 1765); — Compendium Archeologiae Hebraicae (Dresden, 1738). See Winer, Handbuch der theolog. Literatur, ii, 770; Fürst, Bibl. Judaica, iii, 296. (B. F.)

Schulze, Johann Ludwig, a German doctor and professor of theology, was born at Halie, Dec. 17, 1751, and died there, April 1, 1818 (Hague, 1774).—Dissertatio qua Mutations in Textu Cod. Alexandrinii et Graeco Factae cx Conjectura, ad Examem Revocantur (Halle, 1768); — Chaldaeorum Danielia et Ezra Copium Interpretatio Hebraica (ibid. 1782); — Dissertatio ad Collect. xii, 1-3 (ibid. 1788). He also edited Simony Lexione Morale et Altingii Synopsis Institutionum Chaldasorum. See Winer, Handbuch der theolog. Literatur, ii, 770; Fürst, Bibl. Judaica, iii, 297. (B. F.)

Schumann, Christian Heinrich, a German doctor of theology, was born at Neunkirchen Dec. 25, 1787. His first appointment was that of collaborator at Meissen. In 1815 he was made co-rector at Annaberg, in 1825 deacon, and in 1827 rector, until in 1832 he was appointed principal. He died at Dresden Dec. 11, 1858. He wrote, De Cultu Jesu (Annaberg, 1841).—Stimmen aus dem Hause des Herrn über Zeiteereignisse und Zeitbedürfnisse (ibid. 1849). See Winer, Handbuch der theolog. Literatur, Supplement, p. 301; Zuchold, Bibl. Theol. ii, 119. (B. F.)

Schumann, Gustav Adolph, a German theologian, was born at Weickelsdorf, near Zeritz, in 1803. In 1826 he became academical private teacher; in 1829 he was made professor extraordinary at Leipzig; and died at Meissen April 11, 1841. He wrote, Vita Mosiae: Part I, de Infantia Mosiae (Lips. 1826); — De Libertate Interpretia Dissertatio (Meissen, 1840); — Melanchthon bei der Bibel, etc. (Leipzig, 1837). See Winer, Handbuch der theolog. Literatur, ii, 770; Supplement, p. 301; Fürst, Bibl. Judaica, iii, 297; Zuchold, Bibl. Theol. ii, 119. (B. F.)

Schumann, Johannes, a distinguished clergyman of the (Dutch) Reformed Church, a medical practitioner of considerable skill, and a Revolutionary patriot whose services to his country were most vigorous and fearless, was born at Amersfoort, Dec. 11, of a German family. He went to the Netherlands in 1743, studied theology under Freilinghuyzen and Goetschius, and received and accepted a call to the united churches of Catskill and Cossackie, N. Y., upon condition that, at their expense, he should go to Holland to complete his education. This he did in 1752, and in 1758, after a rigid examination, he was licensed and ordained by the Classis of Amsterdam, and returned to take charge of the churches, in which he spent his entire ministry of forty-one years. His powerful voice, earnest manner, and burning fervor of piety, with uncompromising attachment to the principles of theology, his honest zeal, and indefatigable perseverance and industry, were the secrets of his success. He was a warm coetus man in the great controversy of his Church respecting independence of the mother Church in Holland. In the same spirit, his patriotism made him a famous leader of the people of the whole region of which Catskill is the centre against British rule. His Indians and Tories abounded in that country and around his own residence. Emissaries of George III were frequently passing through those river counties carrying messages between New York and Canada and stirring up the savages and the Tories to treacherous plots and deeds of cruelty. Of course he was the chief object of the British, and was correspondingly persevered from your pulpit. He rode undaunted to discharge his official duties in his church at Catskill, fifteen miles distant from Catskill and through a wilderness that exposed him to constant dangers from his country's foes. He

aided in organizing committees of safety and in the military defences. He went armed, but his chief trust was in God. Nothing daunted or depressed his lofty daring spirit. For liberty, for the protection of his native state, he fought in Orange, Greene, and Albany counties are full of traditions of his fame. He is the hero of a historical novel entitled The Dutch Dominion of the Catskills, by the late Rev. David Murdock, D.D., who was his successor at Catskill, 1842-51. His medical services were gratuitously rendered for the benefit of the people, "and even of persons." A few days before he died he preached at Catskill his last sermon, on the Saviour's words "It is finished;" and then he went home to finish his own work in the full assurance of peace, May 16, 1794. See Sprague, Annals of the Amer. Pulpit, vol. i. (J. W. R.)

Schupp, Johann Balthasar, a German pastor and critic, was born at Giessen in 1610. In his fifteenth year he entered the University of Giessen. At first he studied law, then theology. After a long journey among the German universities, he tarried at Rostock (1629-31) and took his master's degree. Then he visited Holland and heard Salmasius and Voss. On his return he acted as professor of history and oratory for ten years at Marburg. In 1643 he added to his duties that of a pastor. Desiring to give a new form to the ministry, he accepted the presidency of court preacher at Braubach in 1646. The landgrave of Hesse-Braubach commissioned him to take part in the negotiation of the Peace of Westphalia (1648). At Munster he had the honor of preaching the first sermon in commemoration of the peace. Here a call came to him to the place of chief pastor of St. James's, Hamburg. Contending upon his duties in 1649, he labored the remaining twelve years of his life with great zeal and popularity. He was thoroughly evangelical, preaching not exclusively Christ for us, but Christ in us, and insisting upon thorough heart-conversion. His manner was free and popular, and corresponded to the new method. His success turned his colleagues into spies and enemies. Bitter calumnies were invented against him. Satirical pamphlets flew on every hand. The magistracy interfered, and imposed silence on both sides. But the violence of the assaults broke down the health of the faithful man. He died in great joy, a truly can dida anima, in 1661. Schupp published, Volumen Orationum Solennium et Panegyricorum (1642); —Traktature über Staat, Kirche und Schule: —Morgen- und AbendLieder. His collective works were edited by his son (Hanna, 1663), and have had several editions. See In Schol., ii, 648-658; Herzog, Real-Encyclop. xx, 749-755. (J. P. L.)

Schureman, John D.D., a (Dutch) Reformed minister, son of Hoo, James Schureman, United States Senator from New Jersey, was born near New Brunswick, N.J., Oct. 19, 1778. Of pious lineage, he devoted himself to Christ in early youth. At seventeen he graduated from Queen's College (1795), and then studied theology with Dr. Livingston. He was licensed in 1800, settled at Bedminster, N. J., from 1801 to 1807, when he removed to the Church at Millstone, and in 1809 accepted a call to the Collegiate Dutch Reformed Church in New York at the same time with Dr. Jacob Brodhead. Here he sustained himself with satisfaction to his people, but, on account of feeble health, in 1811 he accepted the vice-presidency and chair of philosophy and belles-lettres in Queen's College at New Brunswick. For a short time, 1818, he was pastor of the Dutch Reformed Church in that city, but disease soon obliged him to desist. In 1815 the General Synod appointed him professor of ecclesiastical history and pastoral theology in the theological seminary under their care in New Brunswick. He labored in that capacity with profit to the institution and honor to himself. He died in 1818 of typhus fever. Dr. Schureman was blessed with a clear, vigorous, accurate, and well-disciplined mind, and with an uncommonly amiable temper.
which made him, like Daniel, "a man greatly beloved." His piety was tender, devout, and universally acknowledged by all who knew him. His preaching partook of these characteristics, and was always popular, but not strong or brilliant. He was judicious, solemn, calm, and full of union. His short career gave promise of usefulness and of power, but was blighted by early death, and yet makes his memory very precious among the departed worthies of the Reformed Church. See Lact. 

Memorial; Sprague, Annals of the Amer. Pulpit. De Witt, Historical Discourses. (W. J. R. T.)

Schürmann, Anna Maria von, a prominent disciple and supporter of Labadie (q. v.), was born at Cologne, Nov. 5, 1607, of Reformed parents. Persecution drove her parents in 1610 to the district of Juliers, whence the family removed to Franeker, and, after the death of her father, to Utrecht. Anna Maria was possessed of extraordinary intellectual qualities, which were further developed by careful training and instruction, so that she became familiarly acquainted with many ancient and modern languages—the Latin, Greek, Hebrew, Italian, Spanish, Arabic, Syriac, and Coptic—and was in them all sufficiently proficient in mathematics and history; and was no less celebrated for her skill in the more ornamental branches of music, drawing, painting, carving, wax-work, and embroidery. Her attainments won for her the title of the Tenth Muse, the Celebrated Maid of Utrecht. The serious, pious temper, and the love for the word of God which she had from her youth, and her charity toward the poor, gained her a far wider reputation than vanity; but the influence of Labadie, whom she encountered when more than fifty years of age, led to a thorough conversion. She recalled all her writings, associated herself with Labadie in his home and life, defended him and his followers with her pen and supported them with her purse. A peculiar mystical relationship subsisted between her and Labadie, but no charge of improper conduct has ever been raised against her. After Labadie's death she retired to Wieveert, in Friesland, where she died in 1678, after a protracted and painful illness. Her last work, entitled Eulxia, and containing a review of her life, its tendencies and results, was completed just before her end. See Giebel, Gesch. d. christl. Lebens, etc., p. 272-280. 789.

Schütz, Cornelius, a Flemish painter, was born at Antwerp in 1597. He was a pupil of Rubens; and when he had finished his studies in 1619, he worked with great success in churches and convents. His best painting is in the cupola of the Cathedral at Antwerp, the Assumption of the Virgin, and the Martyrdom of St. George in the museum of the same city shows his skill. Schütz possessed a brilliant imagination and great facility of execution, which, in a large measure, compensated for his feebleness of design. He is considered one of the best of Ruben's pupils.

Schütz, Johann Jacob, a German hymnist, was born Sept. 7, 1640, at Frankfort-on-the-Main, where he also died Nov. 5, 1690. He was very intimate with Spener and Joachim Neander. The only hymn which he wrote was ascribed to Hugo Grotius. It is an ornament of German hymnology, the well-known Sei Lob und Ehr dem höchsten Güt (Engl. trans. in Lyra Germanica, ii, 196, "All praise and thanks to God most high"). See Koch, Geschichte der deutsehen Kirchenlieder, iv, 359 sq.; Rambach, Anthologie christl. Gedichte, iii, 229; Wange- mann, Kirchenlied, p. 298; Theologisches Universal-Lexi-ikon, s. v. (B. P.)

Schwab, Johann Baptist, a Roman Catholic di- vine of Germany, born in 1811 at Hassfurt, was made priest in 1834 and doctor of theology in 1839. In 1840 he was appointed professor of Church history and canon law at Wurtzburg. In 1851 he was deposed on account of his heretical views, and died Dec. 29, 1875, at Wurtz-
fessed his faith in Christ. He now betook himself to the study of theology; went to Halle, where he attended the lectures of Gesenius, Tholuck, Erdmann, and Julius Müller, and afterwards to Berlin, where Neander, Hengstenberg, and Twesten were his teachers. Having completed his studies, he offered himself to the London Jews' Society, was ordained by the bishop of London, and appointed for Constantinople. On his way to the latter city, he went to Pesth, in Hungary, where he stayed for a year, in the meantime becoming acquainted with Dr. Duncan of Scotland. In Constantinople he only stayed one year, severed his connection with the London society, and entered the services of the Free Church of Scotland, which appointed him as a missionary to Berlin, where he labored from 1844 till 1848. From Berlin he went to Amsterdam, where he soon attracted the attention of Jews and Christians. The church which he built there soon became the nucleus of Christian life for the whole city, and the weekly, which he issued under the title De Heraut, soon spread all over the Netherlands. His labors in Amsterdam were greatly blessed—a circumstance which excited the hatred of the Jews, who boasted themselves being the descendants of those exiles who came from Spain and Portugal, and who, in their fanatical ignorance, could not endure that some of their brethren should leave Judaism and become Christians. With incredible fanaticism they persecuted all converts. It was on Sunday morning, Aug. 1, 1858, when Schwarz had entered the church, that a brick was thrown through a silent prayer he was stabbing in the side by a young Jew, who had followed the preacher without being seen. For a long time his life was endangered, but he finally recovered. He continued for six years longer in his work at Amsterdam, when, in 1864, he exchanged the scene of his long labors for London. Here a large field was opened to him, in which he also labored till Aug. 24, 1870, when he was called to his rest. To Jews and Gentiles, Schwarz preached in English, Dutch, and German, and of many of those whom he led to Christ are now ambassadors of the cross. See Friedensboten für Israel, 1871, p. 33 sq.; Staats auf Hoffnung, vii, 366; viii, 80; Missionblatt für Israel, 1874, p. 83 sq., 92 sq. (B. P.)

Schwarz, J. C. E., a German doctor and professor of theology, was born at Halle, June 20, 1802. After 1829 he labored at Jena, holding the highest ecclesiastical positions, and died there May 18, 1870. He published a number of Sermons, which are all enumerated in Zuchold, Bibliotheca Theologica, ii, 1205. See also Wurzel, Lexicon der theologischen Literatur, 1772; Literarische Nachrichten, 1870, p. 491. (B. P.)

Schwarz, Joseph, a German Jew, was born Oct. 22, 1804, at Floss, in Bavaria. When seventeen years of age he entered the University of Würzburg. In 1833 he arrived in Palestine, and died at Jerusalem Feb. 5, 1865. Schwarz is best known by his works on Palestine. Thus he published, Hebrewische Karte über Palæstina (Würzburg, 1829, and often); — on Astronomical and Physical Explanations of the Holy Land (Jerusalem, 1843); — on Geography of Palestine (ibid. 1845); — on Astronomic History of the Holy Land (ibid. 1845); — on History of Palestine till 1845 (ibid. 1845). Some of his works were translated into German. His Geography was translated into English by Isa. Leeser: A Descriptive Geography and Brief Historical Sketch of Palestine (Philadelphia, 1850). See Furst, Bibl. Jud, iii, 300 sq. (B. P.)

Schwarz, William, a minister of the Methodist Episcopal Church, was born in Oberachen, grand-duchy of Baden, Germany, Feb. 14, 1826. He was brought up a Roman Catholic, and attended the high-schools of Rastatt and Freiburg, intending to prepare for the priesthood. He came to America in 1845, and united with the Church in New York the next year. In December, 1846, he was licensed to preach, and in May, 1848, was received into the New York Conference. He was sent as missionary to Germany in 1858, and labored also in Switzerland, where he died Dec. 3, 1706. She wrote over four hundred hymns, among others the well-known Weisst wie weis nach mein Ende? ("Who knows how near my end may be?"") Lyra Germanica, ii, 267), which has been written on the occasion of the sudden death of duke George of Saxony-Eisenach while hunting. Her hymns have been published by Dr. Passig (Halle, 1858). Comp. also Koch, Gesch. d. deutsch. Kirchenleides, iv, 56 sq.

Ludmilla Elisabeth. One of her hymns, Zueck uns nach dir, so eden wir, is found in an Engl. transl. in the Monthly Religious Mag., xxxviii, 1867, p. 338. See Ludmilla. (B. P.)

Schwarzenberg, Johann von, a prominent German statesman, warrior, and author of works for the people in the days of the Reformation, was born Dec. 25, 1489, received his education in Paris, and was not less distinguished by herculean stature and physical strength than by courage and skill in the use of arms. A rebuke from his father determined him to avoid all frivolity and immorality of life, and with iron he persisted through life in attaining to a high moral character. He participated in the expedition to the Holy Land undertaken by the elector Frederick the Wise in 1493 (concerning which see Spaltin, Hist. Nachl., published by Neudecker and Pfreiler, i, 76), and after his return accompanied the emperor Maximilian in his German and Italian campaigns. But though he acquired the reputation of a brave and skilful soldier, he soon turned aside to the work of aiding to fit the State for the accomplishment of its great mission to promote peace and justice, and also the morality and prosperity of its subjects. His first field was in the episcopal principality of Bamberg, where he occupied the post of prime minister (Hofminister) at the beginning of the 16th century, under the bishops Herberstein and Geiss of Bamberg. One of his most notable works was the introduction of a reform in the execution of capital punishments, which subsequently became the law of the empire (the so-called Carolina of 1532).

While recognizing the need of reform in the State, Schwarzenberg was also convinced of the need of reform in the Church; and as he found opportunity to make himself felt for good in statesmanship, so he readily admitted the claims of duty on him from the side of religion and morality. He was thoroughly prepared for the beginning of the Reformation through zealous study of the Bible, which had, even before Luther appeared, been translated into the most useful languages in the interest of Christianity and the actual life of the Church. He was profoundly impressed with the conviction that the creature owes the most perfect obedience to the will of God as revealed in Scripture, and this conviction was the leading motive of his life; but he had likewise learned to know the weaknesses of human nature, and to hold on the doctrines of grace in the Bible with all his heart. He naturally threw the weight of his official station, the convincing power of his speech, the iron energies of his will, and the combining and constructive powers of his statesmanship into the scale in favor of the Reformation, and thus became a most powerful instrument for promoting its success. As its progress was rather promoted than hindered by the bishop George, Bamberg soon became a stronghold for the defense and also a cen-
tre from which to carry forward the extension of the evangelical cause. Schwarzenberg's influence was pow-
erty. For a time the Diet at Nuremberg was under the influence of his brother, Prince Martin, who had
resent his government on the occasion of the duke's marriage (see Spies, Brandenburgische Bevölkerungs-
and, and availed himself of the opportunity to plead the cause of the Reformation with King Sigismund of
and Poland and the bishop of Cracow. (Comp. Strobel, "Joh. von Schwarzenberg, zwee sehr merkwürdige Briefe"
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uted totempire, but in vain, and accordingly joined the army of
Spain, Brandenburg is still under the line of the battle of

While Schwarzenberg was thus laboring for the cause of religious in the political field, he was also busy in

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He afterwards edited a collection of minor didactic poems under the title Memorial der Tugend, and

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Luther's *Theses* became known in 1517, and in the following year, April 25, Luther himself was at Heidelberg engaged in the famous disputation. Melanchthon, too, wrote frequently to Schwenbel from Wittenberg, and sent him extracts from his lectures on Matthew and Romans (Cont. Epist. p. 3), etc.

Luther attempted to prepare Schwenbel for his reformatory career. He laid aside the garb of his order, and in 1519 became an evangelical preacher in his native town, but was speedily expelled by the margrave Philip. He fled to Franz von Sickingen, and sought, from the asylum furnished by that stanch defender of the Reformation, protection in his cause by means of letters. Towards the close of 1522 he published a work entitled *Ermahnung zu den Questionieren, abzustellen überflüssige Kosten*, in which he censured the abuses connected with the collection of alms in the Romish Church, all intended to secure money to the clergy, from the pope to the lowest monk. He was permitted to return to Pforzheim, and on April 10, 1524, preached there on the theme of the "Good Shepherd." A small evangelical congregation was thus gathered, and was at this time placed under the pastoral care of Johann Unger, who had been tutor in the family of Melanchthon, and who remained his pastor until his death, in 1560 (see *Caroliniana* i. 444).

While Schwenbel was present in the Castle of Sickingen that nobleman introduced the celebration of the mass in the German tongue, and Schwenbel heartily approved of the innovation (Cont. Epist. p. 337). In 1524 he married, and, like other Reformers, was censured for that step, but defended himself in two treaties on marriage, and particularly the marriage of priests. Sickingen's unfortunate campaign against the elector of Treves and his allies (begun in September, 1522) necessitated the dismissal of his theological guests, and Schwenbel went to Zweibrücken, where he became court-preacher and superintendent of the churches of the elector. He secured the confidence of his patron, the count-palatine Louis II, and found powerful co-laborers in the persons of Jacob Schorr and Jerome Bock, who belonged to the train of that prince. In 1524 Schwenbel expounded Matthew, John, and Romans, though he afterwards preached usually on the pericope assigned to the day. His discourses were founded on the Epistle to the Romans. He taught that the chief elements of Christian doctrine are, (1) repentance (*penitentia*); (2) justification by faith; (3) love to God and our neighbor; (4) the doctrine of sufferings (crucis) as conservers of faith; (5) believing prayer in behalf of ourselves and others (Dreiserhöhung). Over and above these he added now and then a few words out of faith; man has free-will, but only to evil naturally, and only by grace to good (Teutsche Schriften, i. 81). He regards the sacraments as signs of the grace or the will of God towards us, and as symbols of love among Christians. The bread and wine in the supper become a spiritual food when received by faith.

Besides the German sermon, Schwenbel introduced catechetical instruction covering the Decalogue, the Apostles' Creed, the Lord's Prayer, and the words of institution in the sacramental service; and he substituted the singing of German for Latin hymns. In 1529 he prepared a form of Church government, which was approved by Bucer (Cont. Epist. p. 133), and continued, in connection with the evangelical clergy of that region, to give attention to this subject for many years (Teutsche Schriften, p. 317, 379, etc.). For ten years Schwenbel guided the Reformation in Zweibrücken alone. He was, however, prevailed on to resign his office, in which purpose he was strengthened by the troubles caused by an assistant named Georgius, who denied original sin and infant baptism, and disturbed the peace of the Church. He was, however, prevailed on to remain, and in that year 1534 he applied himself to his aid (comp. Croll, *Hut. Schuler Hornb.* p. 18, 19). Schwenbel was prohibited by his official position from attending any of the larger conferences in which religious and ecclesiastical matters were discussed, but he maintained a steady correspondence with most of the Reformers, particularly Melanchthon, Bucer, and Capito. His advice was sought with reference to the desired settlement of the sacramental difficulty, which was attempted in the Consensus of St. Augustine, but its success was not to be confirmed by the Wittenberg Concord. The latter document was signed by Schwenbel and his colleagues, but with the reservation implied in the words "Vidimus et legimus exemplar concordiae." He was essentially a man of peace, and not disposed to let usages and ceremonies cause divisions in the Church (see Cont. Epist. p. 297, 351). In few weeks, Schwenbel betook himself to dogmatics largely identical with that of Melanchthon as represented in the *Loci Commmunes* and the Latin edition of his *Articles of Visitation*; and in Church organization he held to the Reformed system of a presbyte- rial and synodal constitution emanating from the congregation. If such organization was left for the most part undetermined in his day, he had at least prepared the way for its ultimate consummation. He fell a victim to the plague when scarce fifty years of age, May 19, 1540, and his wife died two days later.

Schwenbel's printed works are: Opera Theologica (pt. ii. 1559. 4to); — Centuriae Epistolae (ibid. 1557, 8vo); — Scripta Theologica, etc., a mere reprint of the two previous works, with preface omitted (ibid. 1605, 8vo); — Teutsche Schriften (Zweibrücken. 1598); — Ermahnung zu d. Quest., abzustellen überflüssige Kosten (1522); — Sermon on the Good Shepherd (1534). Schwenbel, Johann (2), a supporter of the Reformation in Strasbourg, was born at Bischoffen, near Breisach, in 1499, and was for a time a Cistercian monk at Thannenbach. He left the convent in 1524, and, because of his familiarity with ancient languages, secured the position of teacher at Strasbourg, where he died in 1566. See Rührich, *Gesch. d. Ref.* im Elsass, i. 255; ii. 51; Herder, *Gesch. der bibl. Ref.* i. 129; Herzog, *Real-Encyklop. s. v.*

Schwedler, Johann Christian, a Lutheran minister of Germany, was born at Krobsdorf, Silesia, Dec. 21, 1672. He studied at Leipzig, and in 1697 was appointed assistant deacon in Niederweide, in Upper Lusatia. In 1701 he was appointed to the pastorate of that place, and died Jan. 15, 1780. He is the author of about 500 hymns, the best being five pieces of which is *Vollt thir wissen, was mein Preis*, translated into English in *Hymnologia Christiana*, No. 620; "Ask ye what great thing I know." See Wessel, *Hymn. iv*, 463 sq.; Otto, *Zeitik. oberlausitzer Schriftsteller*, iii. i. 240 sq.; Koch, *Gesch. d. deutsch. Kirchenlebens*, v. 232 sq.; Knapp, *Evang. Liederchensatz*, s. v. (R. P.)

Schwegler, Albert, a German rationalist, perhaps, after W. B. M., the leading representative of one of the modern Tübingen school. His father was pastor in the village of Michelbach, Wurttemberg, and there Albert was born, Feb. 10, 1819. His early instruction was directed by his father, and was supplemented by the schools of Schwäbisch-Hall and Schonenthal, so that he entered the evangelical seminary in Tübingen in 1836 with rare preparatory requirements. He immediately entered on the study of the Hegelian philosophy, and was so fascinated that he could find no pleasure in the study of Schleiermacher, which he had also undertaken, and considered the relation of that theologian to Christianity to be the barrier to his intellectual narrowness. Philosophical speculation was less suited to his mind, however, than historical inquiry. He was consequently mightily impressed on its appearance with Strauss's *Leben Jesu*, which he regarded as the culmination of the entire tendency in which the relation of theology to philosophy had been discussed. The measures taken by the authorities against Strauss served only to confirm that notoriety for that author. The longer he studied
that work, however, the more reason did he find for doubt. He believed that the text of the Gospels would afford a more solid historical basis than Strauss had found. His philosophical opinions, too, were becoming uncertain; he came to believe that the Hegelian system did not conduce sufficient importance to the factor of personal will, in which he felt he made a much greater difference in the progress of history. His change in religious belief was not due to the influence of any one teacher, but rather to the general process of intellectual development. The doctrine of the Church, he felt, was not an absolute truth, but was subject to change and development as society and human understanding changed. He came to believe in a more tolerant and flexible form of religion that would allow for individual differences and personal interpretations.

While in this state of uncertainty he became a disciple of F. Chr. Baur, in whom he imagined that he found what he was looking for. Baur greatly admired that theologian’s theory of the conditions of early Christianity, and subsequently elaborated it in various essays and treatises. While a student, he solved two problems set by the theological faculty—one of which concerned the relation of the ideal to the historical Christ, and the other the Montanist heresy—and obtained both prizes. A brilliant examination, supplemented by the reception of a first prize in homiletics and another in catechetics, brought his student life to a close in 1840. He remained at Tubingen, employed in literary labors, during nine months longer. In 1841 he published his prize essay on Montanism in an enlarged form, under the title ‘De Montanismo auctore Iacobo Maiore a.d. 2. Jahrhunderte,’ and afterwards travelled through Germany to Holland and Belgium, with the result that he was confirmed in the tendency he had begun to cultivate. On his return to Tubingen in 1842, he was obliged in order to assume charge of the affairs of the Church at the neighboring village of Bebenhausen; but he had determined on a literary and academic career, and continued in that relation less than a year. In the autumn of 1843 he qualified himself for a tutorship in the theological seminary by reading before the philosophical faculty an essay on the Symposium of Plato, but without obtaining the desired place. By this time he had a number of friends, founded the ‘Jahrbrüder der Gegenwart,’ and became the actual editor. His rejection from the theological seminary had the effect to intensify his devotion to the system of Baur, as appears from the work entitled Das nachchrist. Zeitalter (Tub., 1846). This work was finished in six months, and is far inferior to the earlier work on Montanism. Its fundamental proposition is, that primitive Christianity was simple Ebionitism. In 1847 Schwengler published the Clemen- tine Homilies, and in 1852 the Ecclesiastical History of Eusebius. All his subsequent works are outside the field of theology—Aristot. Metaphys. (1847)—Gesch. d. Röm. Kirche a.d. 3 d. Jahrhunderte (1848), of which volumes i and iii appeared in 1858, carrying the description forward to the Licinian laws. This volume is preceded by a life of the author, from which the data for this article are obtained. Schwengler had in 1848 been made extraordinary professor for Roman literature and antiquities, and afterwards obtained also the chair of ancient history. He died suddenly, Jan. 5, 1867.

Schwenkfeld, Hans Christoph von, a German hymnist, was born in 1645 at Rudesdorf, in the Silesian principality of Schwenkfield, and died in 1722. His hymn ‘Wird das nicht Freude sein,’ which he wrote at the death of his first wife, Theodora, has become one of the gems of the German hymn. It has also been translated into English, which version is entitled ‘Wilt that not grieve me?’ (Hymn Book from the Land of Luther, p. 9). See Otto, Lexikon sittenhafter Schriften (Göttingen, 1863); Koch, Gesch. des deutschen Kirchenlebens, iv, 34 sq.; Knapp, Evangel. Liederschatz, s. v. (B. P.)

Schwenkfeld, Lewis David von, Ph.D., an American clergyman and botanist, was born in Bethlehem, Pa., Feb. 13, 1780. He went to Germany in 1795, where he finished his education and remained till 1812, when he returned to America, and settled at Salem, N. C., as clergyman and superintendent of the financial affairs of the Moravian Church, South. He returned in 1821 to his native place—Bethlehem—and resided there until his death, Feb. 8, 1844. He was an enthusiastic scientist, making botany his special study. By his own researches he added more than 1400 new species to the catalogues of the American flora, the greater part being new genera. He was a most profound student of law, and the principal botanical works are the following: Conspectus Fungorum Lutetiae (Leips., 1805);—Synopsis Fungi- rum Carinolanae Superiors (edited by Dr. Schwengrich, 1818);—Specimen Florum America Septentrionalis Cryptogamica (1821);—Monograph of the Genus Viola (1821);—Monograph of the Genus Solanum (1823);—Monograph of the Genus Territoria by Suby (1824);—Monograph upon the American Species of the Genus Carex (1825);—and Synopsis Fungorum in America Borolati Mediae Degenium (1832).

Schwenkfeld, Kaspar von, founder of the religious sect named after him, Schwenkfeldians (q. v.). He was born in Ossig, Silesia, in 1490; was a nobleman of ancient lineage, councillor to the duke of Liegnitz, and an earnest advocate of the Reformation. While holding the chief Reformen position in the highest esteem, he differed from them on the following points: 1. Schwenkfeld inverted the words of Christ, ‘this is my body,’ and read ‘my body is this,’—i. e., such as this bread, which is broken and consumed; a true and real food, which nourisheth, satisfieth, and delighteth the soul. 2. He taught that the external Word is the power to enlighten and renew the mind, but ascribed this power to the internal Word, which, according to his notion, was Christ himself. 3. He would not allow Christ’s human nature, in its exalted state, to be called a creature or a created substance, as such a denomination appeared to him infinitely below its majestic dignity, united as it is in the divine nature. He died in Ulm about 1561. His character was never impugned by any of his opponents, and his numerous writings (including Bekenntniss und Reichenschaft von den Hauptsandten des christlichen Glaubens [1547], and nearly 100 treatises) are among the most valuable sources of the history of the Reformation.

Schwenkfeldians, or Schwenkfelders, a religious sect in the 16th century deriving its name from Kaspar Schwenkfeld (q. v.). He declared his unwillingness to form a separate sect, but after his death numbers who had embraced his views were subjected to severe persecution, especially from the Lutheran clergy. In 1719 the Jesuits endeavored to effect the conversion of this people, but, failing, they reduced them to the same state as that to which the Hanseatic lords of Saxe were reduced in early times. In 1742 they were all invited back to Silesia, with the promise of the return of their estates and the full enjoyment of toleration, none could ever be induced to return. They celebrated their arrival in Pennsylvania by a festival in grateful memory of all mercies and divine favors manifested to them by the Father of mercies. They still continue to celebrate the anniversary. Reference to the peculiarities of their creed is made in the article SCHWENKFIELD (q. v.). This sect has a service in reference to infants unknown among other religious bodies. As soon as a child is born, a preacher is called in to pray for its happiness and prosperity, exhorting the parents to bring it up in the fear of the Lord. A similar service is held in the church as soon as the mother is able to attend with the child. In their government they are Congregational, electing annually the minister, trustees, and other officers of their church. They choose their pastors by lot, instructing them in their duties if uneducated when chosen. They number about 300 families, from 800 to 1000 communicants 5 ministers, and as many churches. The language for social intercourse and private worship is German.
such as is still popular among pastoral tribes, probably corrupting it by an admixture of judicial astrology. See Astrology. The literature of the Hebrews was chiefly limited to ethics, religion, the history of their nation, and to natural history, on which Solomon wrote several treatises no longer extant. If the phenomena mentioned in Scripture were mentally incapable of being grounded in a physical science, they would have been unintelligible to the persons for whose use the sacred writings were originally designed. The most numerous references to Oriental science occur in the book of Job (see Schmidt, Bilderbuch Physikos [Zurich, 1781, 1784]).

In modern times, the appeal of rationalists and semi-skeptics has especially been to the discoveries of science, especially that of geology, as militating against the Bible; but in every instance a careful and candid comparison has shown their compatibility. See Interpretation, Biblical.

SCIENCE AND RELIGION. It is an undeniable fact that there is a controversy between scientists and theologians, but we propose to answer in this article the question, Is there any antagonism between science and revelation? It may be well to define the position which some of the most distinguished scientists take, and which they claim to be the alone entitled to be called scientific. The only knowledge is that knowledge which can be demonstrated, and which has one method of acquiring it; that is, whatever knowledge makes skepticism the highest of duties, blind faith the unparadorned sin. He describes all faith as "blind" which accepts anything on any kind of authority but that of scientific experience. He describes true religion as "worship, for the most part of the silent sort," at the altar of the Unknown and Unknowable, and proclaims "justification, not by faith, but by verification," as the gospel of modern science (Loy, Sermon, read at St. Martin's Hall, London, and published in the Fortnightly Review, Jan. 13, 1866). He states that "the improvement of natural knowledge absolutely refuses to acknowledge authority as such," and maintains that the method of the inductive sciences is the only method by which any human creature can arrive at any sort of truth. The natural conclusion is that such men find themselves opposed to revelation, which he assumes that man by searching cannot find all truth, and therefore teaches what is, otherwise, unknown and unknowable. Many scientists assert that their investigations prove the falsity of the statements and teachings of Scripture. That the conclusions of scientists may not harmonize with what they believe to be the teachings of Scripture we readily admit; but that the real issue is not whether the one contradicts the other, but whether, those revealed by the other are as unhesitatingly deny. In fact, revelation, as we hope to show, really has no controversy with science. Let us glance at some of the alleged contradictions.

1. Genesis. The first chapters of this book have been the great bone of contention, theologians having been wont to assume that Moses asserts the formation of the entire universe, or at least of our own globe, with all its internal and superficial furniture, in six literal days; while scientists at present in the main contend for an immense period of astronomical and geological ages, which they claim that they read in the nebular reductions, the rocky strata, and the vital evolutions. But a close inspection of the phraseology of Moses shows that he has not committed himself to either of these opposite opinions. He simply states in ver. 1 the fact of God's creation of our own planet and its solar system, substantially as they now exist, with its particular inhabitants. This is, but the counterfelt of the true knowledge which he prizes so highly (Heb. 11, 8; xiii, 2; Phil. i, 9; Col. iii, 10).

It was not until after the accession of David that the Jews became remarkable for their intellectual culture; but the patriarchs probably possessed a considerable knowledge of practical astronomy [see Astronomy].
2. The Antiquity of Man.—The questions of the antiquity and unity of the human race upon the earth are indeed more explicitly touched upon in the Bible, but modern science has hitherto added nothing adequate to overthrow the Biblical testimony. Presumptions to the contrary have not been made, or if they exist, not admitted as a first inference from the Biblical account, is found on a closer examination not to be necessarily intended by its language; and a consideration of its uselessness and impracticability for the mere purpose of drowning a few thousands in a particular locality induced expositors to limit the prevalence long before the modern scientific objections were thought of.

3. The Resurrection, etc.—The doctrine of the survival of the soul after death, and of the resurrection of the body, are coming more and more to be seen to be not only not incompatible with physiological science, but to be absolutely necessary deductions from psychological and anthropological reasoning, as apart from revelation. If the miraculous element be admitted into nature, and hard facts demand its occasional intervention, as well as its primal impulse, all difficulty on physical grounds vanishes from these problems of the future world. The imperceptible but frequent renewal of the material organism actually furnishes a striking illustration of the continuity of identity in the midst of apparent dissolution and atomic change.

5. Alleged Uncritical Statements.—But it is said that certain specific statements of Scripture are shown by science to be false. For instance, in natural history the current theory of the development of animals (Lev. xi, 5, 6; Deut. xiv, 7), whereas in fact they have no cud; and the ant with non-hibernating insects (Prov. vi, 6—8; xxx, 25), whereas in truth it lies torpid all winter. The answer to this is that the Scripture writers give a correct account of an actual phenomenon, although their descriptions are not couched in scientific terms. Their language is always optical, i.e. in accordance with the exterior or apparent phenomena. As, in the case of the hare, they undoubtedly refer to the constant motions of the lips, which seems like chewing the cud. They were not mistaken as to the fact which they meant to state, nor do they use language which when properly interpreted gives an impression of being quite different from the language of those who have no experience of what they write about. The Scripture writers have a happy faculty of putting themselves in the place of those to whom they speak, and in so doing convey their meaning more truly than if they had written in the language of the learned. 

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Astrologia Ecclesiastica. His life being endangered by these attacks, he moved to Padua, where, in 1612, II, 19, to occupy himself with writing a commentary on the Apocalypse; but before he had completed this work he died, Nov. 19, 1619. Of Scoppius's works, the principal are, Poema Varia (Heidelb. 1598); — Verainaeum Libri Quattuor, etc. (Norim. 1596); — Spectate Lectiones (ibid. 1597); — De Arte Critica (ibid. 1597); — Symbola Cubiti Mysticae Lignis Sacrosanctis Incisa (Breslau. 1612); — De Rhetoricis Exercitationibus Generibus (Milan, 1628); and others.

Scirras, in Greek mythology, was an appellative of Minevea, a temple being dedicated to her under this name at Phalerum, the harbor of Athens, and another on Salamis.

Sciron, in Greek mythology, was (1) a notorious robber who established himself on the rocks between Athens and Megara, where he compelled the passers-by to wash his feet, and afterwards kicked them into the sea, upon which a large turtle seized and devoured them. Theseus served him as he had formerly served others. (2) The son of Pylas. He married a daughter of Pandion, and disputed with Naus, a son of Pandion, the possession of the temple of Megara. They agreed to arbitrate between them, gave the government to Naus, and the conduct of the army in time of war to Sciron. Others designate him as the husband of Chariclo, the father of Endelis, the son-in-law of Cycnus, and the father-in-law of Eacus.

Scalivina, a long grown worm by Romish pilgrims.

Scalivonic Versions. See Slavonic Versions.

Scofield, Alanson, a Presbyterian minister, was born in Albany County, N. Y., Sept. 3, 1800, and worked at his trade as a tanner until he was of age. He then commenced a course of study, and graduated at Union College, N. Y., in 1830. After studying theology about one year at Andover, Mass., he entered Princeton Seminary in the fall of 1831, and remained two years. He was licensed by the Presbytery of Albany Oct. 8, 1833, and dismissed Feb. 5, 1836, to the Presbytery of Geneva as a licentiate. He was in the service of the American Education Society for six years, and resided at Auburn, N. Y., until 1839. He was ordained Oct. 8, the same year, and was pastor of the Church of West Fayette, Seneca Co., N. Y., from 1839 to 1845, and three years stated supply of the Church at Red Hook, N. Y. In 1848 he removed to Stillwater, and was stated supply for two years at Augusta. Afterwards he served the Church at Stony Creek, in the Presbytery of Wastenaw, as pastor from 1849 to 1856. Then he was stated supply at Corunna and Newburg, in the Presbytery of Saginaw, Mich., for a period of four years, first at Fremont, and afterwards at Quincy. In 1864 or 1865 he was transferred from the Presbytery of Saginaw to that of Coldwater. About the year 1868 he removed to California, Mich., where he resided during the remainder of his life, serving the Church in that place, the whole or part of his time, as its stated supply. He became in 1871, by a change in the presbyteries necessitated by the reorganization, a member of the Monroe Presbytery. During the last four years of his life he was in the service of the Presbyterian Board of Publication as a missionary. He died suddenly of apoplexy on Sabbath morning, June 18, 1876. Mr. Scofield was a man of immense physical vigor, of uniting energy, wonderful tenacity of purpose, skilled as a debater, genial and warm-hearted, earnest and sound in doctrine, and thoroughly devoted to the interests of the Church. (W. P. S.)

Scollitas, in Greek mythology, was a surname of Pan, whose brazen effigy stood at Megalopolis.

Scopzy. See Skopzy.

Scopus (Σκόπος, a watchman or mark), the popular epithet given by Josephus to an eminence at seven furlongs' distance, on the north, from Jerusalem, whence Cæeuris approached the city from Gaboon (el-Jilb), and Titus from Gophna (Jifna), the latter obtaining a fine view of the town (Truscott, II, 19, II). Dr. Robinson locates it on the high level tract and brow upon the Nablus road, being the extension of the Olivet range (Bib. Res. i, 407), a position in which Barclay (City of the Great King, p. 74) and Porter (Handbk. for Syria, p. 118) coincide. According to Lieut. Conder, this spot is still called by the equivalent Arabic name SS-E-Mahb. Dried dates and all the requirements of the military notices (Quar. Statement of the "Pal. Explor. Fund," April, 1874, p. 111; comp. p. 94). See JERUSALEM.

Scoresby, William, D.D., an English clergyman and Arctic explorer, was born at Cropton, Yorkshire, Oct. 5, 1789. He commenced a seafaring life at the age of 14, and in his twenty-first year, when his father as commander of the Resolution, and carired on the business of whale-fishing. In 1822 he explored the east coast of Greenland, and upon his return devoted himself to study, entering Queen's College, Cambridge, from which he graduated as B.D. in 1834. In 1830 he received the degree of D.D., and labored faithfully as chaplain to the Marine Church in Liverpool, and afterwards at Bradford, Yorkshire, till failing health compelled him to retire to Torquay. He here engaged in scientific and philanthropic labors. For the better prosecution of his researches he made a voyage to the United States in 1847, and to Australia in 1855, returning from the latter in 1856, enfeebled by the arduous labors which he had undergone. He died at Torquay March 21, 1857. His principal works are, An Account of the Arctic Regions (1820, 2 vols.); — Journal of a Voyage to the Northern Whale Fishery (1823); — Discourses to Seamen (1831); — Zoetic Magnatism (1849); — Stateraths in the Arctic Regions (1854); — and Experiences. His Life has been written by his nephew, R. E. Scoresby-Jackson (Lond. 1861).

Scorpion (Σκοπρος, kábr), a Deut. viii. 15; Ezek. ii. 6; σκοπρος, Luke x., 19, xi. 12; Rev. ix. 3, 8, 10), a well-known injurious insect of hot climates, belonging to the class Arachnida and order Pulmonaria, which is shaped very much like a lobster. It lives in damp places under stones, in clefts of walls, cellars, &c.; and in summer nights even creeps about in streets and on steps (Russell, Aeppl, ii. 110). The head and breast are closely clothed with fine hairs, and there are two prominent eyes on the end of the front. The eyes are arranged much as in the spiders — one pair in the centre of the thorax, the rest symmetrically on each side of the front. In the genus Scorpio proper there are six of these organs, in Bothus eight, and in Androctonus twelve. All these, however, may be quite readily discerned as scorpion. In the male the eighth, feet, covered with hair. There is a very active tail, of six joints, which ends in a crooked point (Pliny, xi, 62) like a fox's claw (Schulz, Leifung, iv, 351). They are carnivorous in their habits, and move along in a threatening attitude with the tail elevated. The sting, which is situated at the extremity of the tail, has at its base a gland that secretes a poisonous fluid, which is discharges into the wound by two minute orifices at its extremity. The scorpion makes a painful wound in men and beasts (Pliny, xi, 62; Huet, Morroco, p. 302; comp. Minotii, Trew, p. 208) which produces fatal results (Pliny, xi, 90; Somnini, Trew, p. 312; Preud. Alpin. Rer. Eggp. p. 206; comp. Laticore, 'Oyage, p. 30), unless speedy remedies be provided (such are scellifying the wound, sucking out the poison, etc. (Russegger, Reis. II, ii. 225)). This is true, however, only of the Oriental scorpion (though Townsend, Lend and Book, i, 879, says its bite is never fatal in Syria), that mentioned in the Bible (some description and plates in Risell, i, 312; Preud. Alpin. wristig, iii, 370 sqq. Tab. 65; comp. Sir, xxvi, 10; Ezek. ii, 6); for the wound of the European, or Italian, scorpion is less dangerous. The former is distinguished by his shining black breastplate, which has given it the name Scorpio after. (Many plates are given in Ehrenberg's
SCORPION

Icon. et Descript. Animal. Icon. i, Der Animal Excerteb. but without descriptions. Three kinds of scorpions are named in the Descript. de l’Egypte, xxii, 409 sq.) The wildness of Sinai is especially alluded to as being inhabited by scorpions at the time of the Exodus (Deut. viii, 15), and to this day these animals are common in the same district as well as in some parts of Palestine. Ehrenberg {Symb. Phys.} enumerates five species as occurring near Mt. Sinai, some of which are found also in the Lebanon. Ezekiel (ii, 6) is told to be in no fear of the rebellious Israelites—here compared to scorpions. There are many scorpions in Palestine—in the plains of Jordan, on the mountains of Judah, etc. (Trollo, Trav. p. 433; Schulz, Lettung, iv, 352; Thomson, Land and Book, i, 378 sq.), and they are proverbially common in Banias (Casarea Philippi). A part of the mountains bordering on Palestine in the south was named from them Acrabbin. See Bocchart, Hieroz. iii, 588 sq.; Shaw, Trav. p. 168. On the scorpion of Asia Minor, see Van Loenep, Bibel Lands, p. 309 sq.; and on those of Egypt, Olivier, Voyage, v, 171. Those found in Europe seldom exceed two or three inches in length, but in the tropical climates they are occasionally found six inches long. Those of Palestine are from one to three inches in length. There are few animals more formidable, and none more irascible, than the scorpion; but, happily for mankind, they are equally destructive to their own species as to other animals. Maupertius put about a hundred of them together in the same glass, and they scarcely came into contact when they began to exert all their rage in mutual destruction, so that in a few days there remained but fourteen, which had killed and devoured all the rest. But their malignity is still more apparent in their cruelty to their offspring. He enclosed a female scorpion, big with young, in a glass vessel, and she was seen to devour them as fast as they were extruded. There was only one of the number that escaped the general destruction—by taking refuge on the back of its parent; and this soon after avenged the cause of its brethren by killing the old one in its turn. Such is the terrible nature of this insect; and it is even asserted that when placed in circumstances of danger, from which it perceives no way of escape, it will sting itself to death. Ordinarily, however, it is said to be extremely fond of its young, which it carries about on its back.

A scorpion for an egg (Luke x, 12) was probably a proverbial expression. According to Erasmus, the Greeks had a similar proverb (ἀπὶ περίγης σκορπίων). But the creature has, of course, no likeness to an egg, as some have supposed that this passage implies (comp. Thomson, Land and Book, i, 379 sq.). The apostles were evaded with power to resist the stings of serpents and scorpions (Luke x, 19). In the vision of St. John (Rev. ix, 3, 10) the locusts that came out of the smoke of the bottomless pit are said to have had "tails like unto scorpions," while the pain resulting from this creature's sting is alluded to in ver. 5. The prophecy here has received many fanciful interpretations. See Revelation, Book of. The "scorpions" of 1 Kings xi, 11, 14; 2 Chron. x, 11, 14, have clearly no allusion whatever to the animal, but to some instrument of scourging, unless, indeed, the expression is a mere figure. Cælius (De rerum natur. i, 43) thinks that the "scorpion" intended is the spiny stem of what the Arabs call Hedek, the Solanum melongena, var. esculentum, egg-plant, because, according to Abul-Fadi, this plant, from the resemblance of its spines to the sting of a scorpion, was sometimes called the "scorpion thorn"; but, in all probability, this instrument of scourging was in the form of a rod with iron points, "Virga—si nodosa vel aculeata, scorpion rectissimo nomine vocatur, qui arcutuo vulvere in corpus infingitur" (Isidore, Orig. Lat. 5, 27; and see John, Bibli. Ant. p. 287). In the Greek of 1 Macc. vi, 51, some kind of wood missile is mentioned under the name ἐκσπορίνα; Churches founded in Egypt thus: τὰ πλωτὰ, and the reason of its name. See Smith, Dict. of Class. Antiquities, art. "Tormentum." Another tropical use of the word is given in the Mishna (Chelih, xii, 3). Scorpions, in mythological astronomy, was the Scorpion in the circle of the zodiac, a monster which Diana sent to encounter Orion when pursued by the latter.

Scott, Reginald, was the younger son of John Scot of Scotshall, near Smoother, Kent, England, and was born in the first half of the 16th century. He studied at Oxford, and upon his return home devoted himself exclusively to learned pursuits. His famous work, The Discovery of Witchcraft, was published in 1584, and is designed to combat the prevalent belief on the subject. It called forth the Demonology of James I, who forms us that he wrote it "chiefly against the same false opinions of Wierus and Scot, the latter of whom is not ashamed in public print to deny there can be such a thing as witchcraft." Scot's work passed through three editions and was translated into French and German. It was ordered to be burned by the common hangman, and copies of it were burned extremely rare. He published A Perfect Platform of a Hop Garden (1576). His death occurred in 1599.

Scotch Baptists. In Scotland a particular class of Baptists has long existed under this name. With the exception of baptism, they are nearly allied in sentiment to the old Scotch Independents—followers of Robert Dale (q. v.). Mr. Carmichael, pastor of an Antiburghian church at Cupar, was so changed his views, was baptized in 1765 by Dr. Gill in London. Returning to Edinburgh, he administered that ordinance to five others. In 1769 he was joined in the pastorate by a Mr. M‘Lean, who bore an important part during the various internal dissensions which arose. He was one of the more moderate of the Scotch Baptists and Dundee, after great depression, gathered strength and influence, and in 1795 several societies were formed in the north of England. At the census of 1851 they were returned as having fifteen meeting-houses in England with 2087 sittings. The Scotch Baptists are Calvinists; are strictly congregational; they observe the love-feast, and upon certain occasions the kiss of charity, and also wash one another's feet when it is really serviceable as an act of hospitality; they abstain from eating blood and things strangled; advocate plain attire; they hold, with respect to marriage, that, while one of the parties being an unbeliever does not dissolve the relation when one other is saved, it is the duty of Christians to marry only in the Lord. For further information consult the works of M‘Lean, Inglis, Braithwood, and Jones, and that of their great opponent, Andrew Fuller, Treatise on Slavonianism. See Edgar, Eccles. Cyclop. s. v.; Blunt, Dict. of Sects, s. v.; Religions of the World (Lond. 1877).

Scotch Philosophy. See Scottish Philosophy.
Politically, the kingdom is divided into thirty-three counties, grouped in eight geographical divisions, with a total area of 30,468 square miles, of which the islands comprise about 5000. The population in 1871 was 3,360,018, of whom 1,603,143 were males and 1,756,875 females. The people are divided into the Highlanders and the Lowlanders, two distinct stocks, differing in language, manners, and dress. The language of the Highlanders is the Erse, or Gaelic, a Celtic dialect, not analogous to English. The peculiarities of language, costume, etc., are gradually falling into disuse. Their chief vices are intemperance and unchastity; so that in 1872 nine per cent. of the births were illegitimate, the proportion rising to sixteen and four tenths per cent. in Banff. In general government Scotland forms an integral part of the United Kingdom. The same legal code is used as on the same footing with England, except in regard to law and law-courts and the form of Church government, upon which points express stipulations exist in the articles of union between the two kingdoms. The nobles elect of their own sixteen peers to represent them in the House of Lords, and in 1874 the country was represented in the House of Commons by sixty members.

History.—The original Scotland (or Scotia) was Ireland, and the Scots (or Scotti), at their first appearance in authentic history, were the people of Ireland. Scotland was known to the Romans by the name of Caledonia, and perpetuated by that name to the eleventh century. They were polygamous and idolaters, their religion being druidical. They were hardly and brave, and offered to their Roman invaders a fierce and obstinate resistance. In the reign of Titus (A.D. 79–81), Julius Agricola led a Roman army beyond the friths of Forth and Clyde, and in 84 defeated the Caledonians under Galgacus. He and his Roman successors failed to thoroughly subdue the country, and withdrew in the early part of the 5th century. Between the two walls in the province Valentia (Northumberland, Dumfriesshire, etc.) dwelt five tribes who had become practically Romanized and civilized, and who, after the withdrawal of the Romans, formed a union called "Regnum Cumbrensis." The Saxons arrived in Scotland in 449, conquered and settled the Lowlands, and one of their leaders, Edwin, founded the present capital, Edinburgh (Edwinesburg). About 508 the Scots, from Ireland, crossed over to Scotland and settled on the west coast, establishing the kingdom of Strathclyde under Fergus, son of Lochelech. His nation had been converted to Christianity by St. Patrick. Under Conal, his grandson, Columbia began the conversion of the northern Picts. In the middle of the 9th century the Scots acquired a predominance in the country, the Picts disappearing as a people (probably amalgamated and absorbed by the Scots) during the reign of Kenneth, who became king in 856. In 866 the Danes, under the Vikings, began to invade Scotland, and continued their incursions, until, in 1014, after a series of defeats by Malcolm II, they gave up the contest. During the reign of Constantine (904–955), the seat of the ecclesiastical primacy was transferred from Dunkeld to St. Andrew's, and the regal residence fixed at Scone. At the latter place, in the sixth year of his reign, Kel- lach, the bishop, and the Scots swore to observe the laws and discipline of the faith and the rights of the churches and the gospels. This seems to indicate the meeting of some sort of council, civil or ecclesiastical, and if so, is more probably a combination of both, according to the form prevalent at this period both among the Celtic and Teutonic nations. During the reign of Malcolm III (1057–1093), a great social and political revolution occurred in Scotland. In 1072 William the Conqueror invaded Scotland and secured homage from Malcolm as his feudal superior, which is so much disputed, and is one of much dispute between the two countries. Malcolm's residence in England, and his marriage with the English princess Margaret, led to the introduction of English customs, language, and population into the north-
ern and western districts. King Kenneth transferred his residence to Forteviot, in Strathearn, which had been the Pictish capital, fixing, soon after, the ecclesiastical metropolis of the United Kingdom at Dunkeld, where he built a church dedicated to St. Columba. The condition of the country was greatly improved under David (1124-1153), the youngest son of Malcolm, who was appointed as regent. David was forming to the rules of the Church and the principles of religion, he never forgot that he, not the clergy, was to rule. He introduced a system of written law superseding the old Celtic traditional usages. David was as great a reformer in the Church as in the State. He established the Abbeys and endowed parishes, provided for the maintenance of the clergy by means of tithes, and, displacing the old Celtic monastic bodies, introduced the Benedictine and Augustinian orders. There followed several centuries of internal strife and war with England, resulting in much distress and great disorder. During the reign of James V there were many religious agitation and discord. The practical corruptions of the Church were greater than in any other country of Europe, and, as a consequence, the principles of the Reformation were pushed further than elsewhere. The Roman Catholic system being overthrown, a contest began between Episcopacy and Presbyterianism. James VI struggling hard to establish an absolute supremacy both in Church and State. The opponents of the crown bound themselves, first by the National Covenant, and afterwards, in alliance with the English Puritans, by the Solemn League and Covenant. The Act of Union (with England) was formally ratified by the Parliament of Scotland Jan. 16, 1707; it continued unpopular for many years, but the discontent has gradually ceased. For further discussion of the mental and religious life of Scotland consult Church in Scotland, in the Westminster Rev. Jan. 1868; Religious Life in Scotland, ibid. July, 1871; Radcliff, Hist. of Reformation.

SCOTLAND, CHURCHES OF. See the following articles.

SCOTLAND, EPISCOPAL CHURCH OF. In the latter part of the 16th century, the Scottish nation, disgusted with the lasciviousness, inconsistency, and oppression of the Church of Rome, was anxious to reform it. The Papal party soon dwindled to nothing—their bishops forsook their sees and went abroad; but the ancient churches of St. Andrew's, Glasgow, etc., still continued, and were presided over by archbishops and bishops, some of whom had been constituted before the Reformation. Of this old episcopate, James Beaton, archbishop of Glasgow, was the last survivor, dying April 24, 1603. James I revived the order (October, 1610), when John Spottiswood, Andrew Lamb, and Gavin Hamilton were consecrated respectively bishops of Glasgow, Brechin, and Galloway by the bishops of London, Ely, and Bath. But the Solemn League and Covenant followed soon after, and this succession came to an end in the person of Thomas Sydserf, bishop of Orkney, who died in 1668. Charles II was scarcely seated upon the throne when he was advised to restore episcopacy, and to suppress, if not all at once, yet by gradual encroachments, the Presbyterian government in the Scotch Church. On the advice of James Sharp, lord Clarendon, high in favor with the king, discretion was taken to call the old Episcopalians who had been long absent from Scotland. The management of the whole affair was left to Sharp, who was placed at the head of the establishment as archbishop of St. Andrew's. On Dec. 15 (or 16), 1661, James Sharp, Andrew Fairfull (Fair- fow), and Alexander Jamieson, were consecrated to the sees of St. Andrew's, Glasgow, Dunbarton, and Galloway by the bishops of London, Worcester, Carlisle, and Llandaff. The selection was unfortunate. Sharp was chiefly known, through the whole period of his episcopate, as the unrelenting foe of the Presbyterian church; Hamilton was good-natured and weak, and both he and Fairfull had been zealous in past times to enforce the Covenant; Leighton was a man of primitive holiness and an accomplished scholar, but in other respects not qualified for his office. The conduct of Sharp, especially in forbidding the clergy to meet in their presbyteries "till such time as the bishops should appoint," was so far contrary to the spirit of the new Parliament vested the whole government and jurisdiction of the Church in the several dioceses in the bishops, whereas previously the presbyteries had possessed a voice in the administration of the diocese. A proclamation was issued that all who had not obeyed the late laws, who had not surrendered their livings only by virtue of a call from the people and an appointment by the presbytery—should desist from preaching and other ministerial functions. Above two hundred churches were closed in one day, often men of weight and ability being displaced by men unqualified, by lack of education and morals, for the pulpit. The Convention Act (q. v.), passed by the English Parliament, was immediately adopted by the Scotch Legislature. Another act followed, substituting a national synod in the place of the General Assembly. The business of the synod was to be laid before it by the crown, and if agreed to by the president, the archbishop of St. Andrew's, and the principal bishops. This synod was not an ecclesiastical law of the land. In 1666 the Covenanters rose in arms, but were entirely subdued, many of them being hanged for rebellion. The course of Sharp in securing hostile legislation and in persecuting the Covenanters was disapproved of by many of the clergy and bishops of the Church. A compromise was proposed by Leighton and approved of by Charles (1667). It was substantially to the effect that the Church should be governed jointly by the bishops and clergy assembled in ecclesiastical court, the bishop acting only as president; that the Presbyterian ministers, in taking their seats, might declare that their recognition of a bishop was made only for the sake of peace. Other concessions were made, so that the episcopacy was reduced to the lowest point of authority compatible with its bare existence. But neither the Covenanters nor Episcopalians would accept the compromise, and matters grew worse until, in 1679, Sharp was assassinated; and then a reaction of the Presbyterian party. This papal party, in their claim of rights, stated the conditions upon which they admitted William, prince of Orange, to the vacant throne. They affirmed in this state paper that "all prelacy was a great and inseparable grievance." The bishops retired from the convention, the Presbyterianists were left in control, and, according to the old episcopacy was once more abolished. At this date the Episcopal Church of Scotland stood thus: there were two archiepiscopal provinces—St. Andrew's and Glasgow—with twelve bishoprics. The clergymen were about 800, some of whom transferred their allegiance to William and Mary, but the greater part declined to do so, and formed a union with the Nonconformists of England, with whom their history is closely entwined for ninety years, until the latter disappeared. In 1702 queen Anne wrote to the privy council, expressing her desire that the Episcopal clergy should be permitted the free exercise of public worship—an act of generosity, as they still declined submission to the lord high commissioner. The Act of Union, by which England and Scotland were united, took place May 1. 1707, but did not immediately benefit the Episcopalians, even the English regiments stationed in Scotland not being allowed the use of the English Prayer-book. Queen Anne died in 1714, and the next...
year the rebellion broke out in behalf of the Pretender. The Episcopalians were supposed to be favorable to his cause, and were regarded with distrust, and met with very harsh usage. On taking the oath of allegiance, the Episcopal clergy generally refused to pass it; and in 1719, to officiate in public and to use the English liturgy. They were undisturbed by the authorities until the second rebellion, in 1745, the principal cause of distraction being the controversy among themselves between the Nonjuring (q. v.) and their opponents. The second rebellion of 1745 nearly completed the destruction of the Episcopal Church in Scotland. Hanoverians naturally regarded a Church whose bishops were appointed by the Pretender with suspicion. An act was passed forbidding every Episcopal clergyman to officiate without taking the oaths to the government, and in 1746 making more than four persons besides the clergyman's family an illegal meeting. In 1748 it was enacted that none but English or Irish letters of orders should be deemed sufficient to qualify any minister for the exercise of his office in Scotland, and the clergy were only permitted to officiate in their own houses. This state of things continued till the accession of George III in 1760. In 1762 the Bishop of St. Andrew's was recalled by the bishops and brought to its present state. From this period the Church has used the English liturgy, with the exception of the communion office. From the time when the bishops met at Aberdeen and acknowledged George III as their rightful sovereign, the Church ceased to be a Nonjuring Church. In 1762 an act was passed which removed the penalties of the penal laws, with the various acts of queen Anne, George I, and George II, forbade the clergy from officiating in England "except in the case of such as shall have been ordained by some bishop of the Church of England, or of Ireland." This prohibition was so far removed in 1804 as to allow them to hold communion with the special permission of the Bishop in writing, such permission extending only to two Sundays at a time. The Scottish bishops early in the present century resumed the titles which they had been compelled to lay aside, but these titles are not allowed by law. The Thirty-nine Articles of the Church of England were made the standard of faith, and in 1868 the Prayer-book was adopted as the authorized service-book of the Episcopal Church, permission being given in certain cases to use the Scottish communion office. Several flourishing congregations of English Episcopalians still (1864) declined to recognise the authority of the Scotch bishops or hold communion with their bishop's liturgical forms and usages as a subject of the eucharist as unscriptural. In 1864 all restrictions on the clergy were removed, save that an English or Irish bishop might refuse institution to a Scotch clergyman on his first presentation to a benefice in England or Ireland. The dioceses of the Scottish Episcopal Church are seven, viz., Moray, Aberdeen, Buchan, Argyle, St. Andrew's, Edinburgh, and Glasgow. The bishops are chosen by the clergy of the diocese and by representatives of the lay communicants, a majority of both orders being necessary to a valid election. One of the bishops, under the name of "primus," chosen by the other bishops, presides at all meetings of the bishop and representatives of the clergy. The Church has increased rapidly. The livings are generally very small, the minimum fixed income being £100 a year, and very few rating higher, unless the ministers have private incomes. Few of the middling class are connected with the Episcopal Church, its members being made up principally of the wealthy nobles and the poor peasantry. In 1841 Trinity College was founded at Glaesgow, in Perthshire, and St. Ninian's Cathedral at Perth was consecrated by the bishop of Brechin in 1851. See Burnet, Hist. of his Own Times; Spottiswood, Hist. of the Church of Scotland (1623; new ed. Edinb. 1847-51, 3 vols, 8vo); Collier, Eccles. Hist.; Bishop Skinner, Eccles. Hist. of Scotland, etc. (Lond. 1788, 2 vols, 8vo); Russell, Hist. of the Church of Scotland (ibid. 1824, 2 vols, 8vo); Laubury, Hist. of the Nonjuring; Cunningham, Church Hist. of Scotland; Grub, ECCLES. Hist. of Scotland; also Marxden, Dict. of Christian Churches, s. v.; Religions of the World (ibid. 1877).

SCOTLAND, PRESBYTERIAN CHURCHES OF. For information respecting the Established Church of Scotland, the Reformed Presbyterian Church, United Presbyterian Church, Free Church of Scotland, see Presbyter-\n
SCOTLAND, RELIGION OF. For information respecting the Established Church of Scotland, the Reformed Presbyterian Church, United Presbyterian Church, Free Church of Scotland, see Presbyterian Churches.

The first Synod was formed Oct. 22, 1761, and consisted of Gillespie, Boston, and Thomas Colier, according to the words of the original minute, "for the relief of Christians oppressed in their Christian privileges." Its first synod was formed in Edinburgh in 1778, and in 1794 a hymn-book was sanctioned by the synod. In 1807 it numbered about 60 congregations with 36,000 members, and in 1847, 7 presbyteries, 114 congregations, and about 45,000 members. In 1894 proposals were made for a union between the Reformed and Presbyterian churches, which were committed to a committee, and at Edinburgh, May 15, 1847, under the name of the United Presbyterian Church (q. v.). See Blunt, Dict. of Sects, s. v.; Eadie, Eccles. Cyclop. s. v. See Presbyterian Churches.

Scotopites, one of the many names of the Circumcisions (q. v.). It is found in Isidore Hispalensis, and in Gratian's Decretals, II, xxiv, 3.

Scott, Andrew J., a minister of the Methodist Episcopal Church, was born in Philadelphia, Pa., about 1846. His conversion occurred when he was sixteen, and he was received on trial by the New Jersey Conference in 1852, but was soon dismissed which resulted in his death, Jan. 2, 1871. Mr. Scott was affable, kind, and sincere, and as a minister be-
SCOTT 454  SCOTT


Scott, Archibald, a Presbyterian minister, was a native of Scotland, and migrated in his boyhood and alone to the colony of Pennsylvania, about 1760. He is said to have been originally a laboring man, and to have pored over his books while his horses were feeding. Dr. Cooper, a worthy physician of the colony, being impressed with Scott's remarkable aptitude for learning, was instrumental in introducing him into the family and school of a Mr. Finley, where he enjoyed the advantages of a thorough academic education, which he compensated for in some measure by working on the farm during the period of his connection with this school he joined the Presbyterian Church, and, for the time, devoted himself to the thoughts of entering the ministry. He was for several years a student of theology under the supervision of principal Graham, of Liberty Hall Academy, and during this period supported himself by conducting an academy of high reputation in Augusta County, Va., at which Dr. Campbell laid the foundation of his accurate scholarship. He was licensed to preach by the Hanover Presbytery, Oct. 31, 1777, and was ordained and installed pastor of the united churches of Hebron and Bethel, in Augusta County, in December, 1778, which relation continued for more than twenty years, and was at last dissolved by his death, March 4, 1799. Mr. Scott's charge was a very scattered one, comprising a district some twenty miles square. Like most of his brethren, he also had a very inadequate salary during the Revolution; but he never suffered anything to divert him from his great work as a minister of the Gospel. "He entered warmly into the American cause, and exhorted his people to fight for freedom. It was his practice to assemble all the children and youth of his charge in different neighborhoods on week-days, to attend to catechetical instruction. It was in this employment that he was engaged on that memorable Saturday of June when the alarm of the approach of colonel Tarleton and his British dragoons spread consternation from Staunton throughout the surrounding valley of Virginia. It is said that Mr. Scott, like his two neighboring brethren, Graham and Brown, exhorted the striving youths of his congregation to arm themselves and go with their neighbors, to stand with their arms at Rock Fish Gap, on the Blue Ridge Mountains, to defend the flag with the lives and blood of his brethren. He was the recollection of that stand that gave occasion to those memorable words of general Washington—"If I should be beaten by the British forces, I will retreat with my broken army to the Blue Ridge and call the boys of West Augusta around me, and there I will plant the flag of my country." Mr. Scott was greatly beloved and esteemed in his day. He possessed a logical and discriminating mind, and was a strong, vigorous thinker; his preaching is said to have been in a high degree instructive, and often eloquent and powerful. He attached much importance and devoted much time to the religious instruction of the young. Besides the Sunday School, which he founded, he introduced what was known as The Mother's Catechism, a work extending to 32 pp. 8vo, the appendix of which he wrote himself. See Sprague, Annals of the Amer. Pulpit, iii, 387; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Davidson, Hist. of the Presb. Church in Kentucky, p. 29; Foote, Sketches of Virginia (20 series). (J. L. S.)

Scott, Charles W., a minister of the Methodist Episcopal Church, was born in Flushing, L. I., Oct. 10, 1845, and joined the Church in his eighteenth year. He was admitted into the Pittsburgh Conference in 1866; was superannuated in 1874, and died of consumption, Jan. 28, 1875. He was studious, careful, amiable, devout, and conscientious. See Minutes of Annual Conferences, 1875, p. 36.

Scott, Daniel, a Dissenting minister, the son of a merchant in London, was educated with Butler and Secker under a Mr. Jones, at Tewkesbury, Gloucestershire, from whose seminary he removed to Utrecht, Holland, where he took the degree of LL.D. While there he changed his views concerning the mode of baptism, and became a Baptist. Returning to England he settled in London, or Colchester, and devoted all his time to writing. He was never married, and died in the latter place in the year 1775. The works which are, Essay towards a Demonstrations of the Supravity of Trinity (Anon. 1725, 1738) — A New Version of Matthew's Gospel, etc. (1741) — Appendix to Heraclea's Greek Lexicon (1745, 2 vols. 4to).

Scott, David, a Presbyterian minister, was born in Philadelphia, Pa., March 13, 1849. When a child, his parents removed to New York city, and he was educated there. He was admitted to the New York city church at the age of fifteen. He entered the employ of the Manhattan Gas Company as a book-keeper, and until he graduated spent his vacations in earning the money needed for his education. He was prepared for college at the Lawrenceville (N. J.) High-school, under Rev. Samuel M. Hamill, D.D. He united on passing of his faith with the Fifteenth Street Church (now Phillips Memorial Church), New York city, at the age of fifteen. He was graduated from the College of Jersey in 1875, taking a fellowship in the classics of the condition of which is that the recipient shall spend one year abroad in some European university. At the age of twenty, he entered Princeton Theological Seminary and studied one term, after which he went to Leipzig, Germany, where he pursued the study of theology and philosophy for one year; then returning, he entered the ministry in the seminary, and, having finished the required two years, was graduated in 1877. He was located by the Presbytery of New York, April 4, 1876, and was ordained by the same presbytery as an evangelist of the Fourteenth Street Presbyterian Church, June 8, 1877. For nearly a year (from September, 1876, to June, 1877) Mr. Scott was tutor of Latin and Greek at Princeton College, N. J., while pursuing his studies in the seminary. Having been accepted as a missionary by the Presbyterian Board of Foreign Missions, he emigrated with his wife, Sept. 1, 1877, for Teheran, Persia. There he remained about sixteen months, during which time he had had mastered the Persian language, which he spoke with fluency and ease. After the death of his wife, he returned to the United States, intending again to resume his work for Teheran as soon as possible. He arrived in New York City near the end of March, almost immediately after his wife grew ill, and died in that city, April 1, 1879. He was a young man of excellent abilities and of fine scholarship, and his death is regarded as a sad loss to the cause of foreign missions. (W. P. S.)

Scott, Eliahu J., a minister of the Methodist Episcopal Church, was born in Greensborough, Aug. 11, 1803, and joined the Baptist Church at the age of twelve. He continued in that Church about seven years, when he joined the Methodist Episcopal Church in 1829 entered the Conference. He was ordained deacon June 27, 1830, and elder Aug. 11, 1832. After fifteen years he was one of the superannuated, and was then superannuated for seven years, when he became again effective. He traveled the Montpelier District, Vermont Conference, for three years, and took once more a superannuated relation, being appointed in 1866. He was for several years the Conference secretary, delegate to the General Conference in 1836, editor of the Vermont Christian Messenger. See Minutes of Annual Conferences, 1866, p. 129.

Scott, Jacob, a minister of the Baptist denomination, was born in Boston, March 1, 1815, and was a graduate of Brown University in the class of 1836, and of the Newton Theological Institution in the class of
His ordination occurred at Petersburg, Va., September, 1842. He was pastor at Petersburg and Hampton, Va., and for two years chaplain at the University of Virginia. Subsequently he had charge of important churches in Portland, Me.; Fall River, Mass.; and Yonkers, N.Y. He was obliged, on account of his health, to retire from the ministry. For some time he was superintendent of schools in Malden, Mass., where he died, Dec. 10, 1871. (c. 1872).

**Scott, James (1), D.D., a (Dutch) Reformed minis-**
er, was born Sept. 27, 1809, at Glasgow, Scotland, in the
house in which Mary Queen of Scots took refuge after
the battle of Langside. His father, who was educated for
the ministry, but never preached on account of ill-
health, was a wealthy and devoted man. At fifteen he
united with the Church of Lochwinnoch, and, although
struggling with very limited means, he prosecuted his
studies at the University of Glasgow for three years,
and afterwards at the college in Belfast, Ireland, for two
years. Having married in Ireland, he removed to the
United States in 1822, studied theology under care of
the New York Presbytery, and was licensed by them
in 1834. His first settlement was in the Presbyterian
Church, German Valley, N.J., for eight years. In 1843
he accepted the call of the First Reformed Church,
Newark, N.J., with which his remaining ministry was
spent. Few men have achieved such thorough pas-
tory work in this Church and district as he. He seri-
ously reduced and broken down when he took it, and grew
during his fifteen years of service to be next to the
largest Church in its entire denomination, numbering
over six hundred communicants, and flourishing out-
wardly and spiritually. A large debt was removed,
and three new and healthy churches grew out of it
within this period. Dr. Scott’s mind was synthetic
rather than analytical. He was highly imaginative, a
great lover of nature and art, literary in his tastes, and
excelled in descriptive writing and in illustrative and
pictorial address. His style teemed with figures. Rhe-
torical in manner and vivid in coloring, with a large
robust frame, a clear, strong voice, a full, canny Scotch
face lighted up with benevolent smiles, and an attrac-
tive delivery, his preaching always drew large, popular
audiences. But he was not content merely with this;
his sermons were instructive, expository, free of theo-
logical dogmatism, practical, earnest, full of glowing
gospel truths, pathetic, faithful, and finely adapted to times,
seasons, and occasions. His range of topics was un-
usually wide, embracing, among ordinary themes, full
courses of pulpit lectures on Church history, prophecy,
the religious condition of Europe, the Pentateuch, Ruth,
Psalms, Canticles, harmony of the Gospels, Acts of the
Apostles, and an unflinching spirit of Esther. As a pastor he was almost unrivalled. He knew every-
body among his people and all about them. Young
people and children were his particular delight and
care. Among the sick and poor and wretched his at-
tentions were unerring. Beyond his own congregation he
was so thoroughly well known and identified with
every good public interest in Newark that he was justly
called at his funeral the curate of the city. He
devoted himself with zeal to the organization of the ad-
mirable Newark Library Association, to various educa-
tional movements, such as the public schools of Newark,
the endowed of Rutgers College, and the preparation of
a series of school-books. In all evangelical mission
work, like that among the Germans, Sunday-schools,
and the poor, he was a leading spirit. His disposition
was remarkably cheerful, sunny, unsuspecting, frank,
generous, self-conscious, and pleasantly egotistical at
the same time urbane and shrewd. His influence on newspapers, conducted a constant foreign correspond-
ence with eminent men, and delivered literary lectures
and addresses, and was always eminent for public spirit.
The poet Robert Pollok was his bosom friend. He
prepared an excellent life of this favorite author of The
Course of Time, which was published by the Carters,
New York, and has had a large circulation. He also
wrote much in verse, and left a posthumous manuscript
volume of poems, with a directory for its publication. But his
crowning distinction was his thoroughly devoted Chris-
tian ministerial life. It was radiant with the results of
faithful service. His death was sudden. He rose from
his bed and was going to his bath on a Saturday morn-
ing, when he was seized with the fatal disease of which
he had entertained frequent apprehensions. Immedi-
ately he said, "This is paralysis—this is death. I am not
afraid to die; I am ready." His last message, just be-
fore he became unconscious, was, "Give my love to all
my people. Tell them they were in my dying thoughts,
and that when dying I sent my blessing to my young
people." At fifteen he united with the Church of Lochwinnoch, and, although struggling with very limited means, he prosecuted his studies at the University of Glasgow for three years, and afterwards at the college in Belfast, Ireland, for two years. Having married in Ireland, he removed to the United States in 1822, studied theology under care of the New York Presbytery, and was licensed by them in 1834. His first settlement was in the Presbyterian Church, German Valley, N.J., for eight years. In 1843 he accepted the call of the First Reformed Church, Newark, N.J., with which his remaining ministry was spent. Few men have achieved such thorough pasto-
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and addresses, and was always eminent for public spirit.
The poet Robert Pollok was his bosom friend. He
prepared an excellent life of this favorite author of The
Course of Time, which was published by the Carters,
Pittsburgh Conference. He was ordained deacon in 1827, and elder in 1829. The Erie Conference was formed in 1886, and he became one of its members. He was made a superannuate in 1847, but became effective the next year. In 1853 he was again superannuated, and held this relation until his death, Sept. 2, 1861. See Minutes of Annual Conferences, 1862, p. 124.

Scott, Milo, a minister of the Methodist Episcopal Church, was born in New Berlin, Champaign Co., N. Y., in 1818, and joined the Church in 1836. He was licensed to preach in 1842, and joined the Genesee Conference in 1843. After a brief illness of four days, he died Oct. 1, 1864. See Minutes of Annual Conferences, 1864, p. 210.

Scott, Orange, a noted Methodist preacher, was born in Brookfield, Vt., Feb. 13, 1800, and up to his twentieth year had attended school but thirteen months. He was converted at a camp-meeting, in September, 1820, and immediately joined the Methodist Church. Next year he commenced preaching on Bernard Circuit, and in 1822 he was received into the New England Conference. His labors were crowned with abundant conversions and to sundry hard-earned defeats of his early education. In 1830 he was made presiding elder of Springfield district, and in 1834 of the Providence district. In 1832 he declined an offer to serve one of the wealthiest congregational churches in Rhode Island. The same year he was elected a delegate to the General Conference. About this time he became a convert of the Wesleyan methodists, and was subsequently cast out of the General Conference of 1836 he carried through stringent resolu- tions on the subject. He subsequently labored with great success as pastor in Lowell and elsewhere. Being dissatisfied with the action of the General Conference of 1840 on the subject of slavery, he retired from the Church, and was largely influential in the formation of the Wesleyan Methodist Church (q. v.), of which he was the book-agent till his death, which occurred in great peace at Newark, N. J., July 31, 1847.

Scott, Robert, a minister of the Methodist Episcopal Church, South, was born about 1805. He was received into the Virginia Conference on trial in 1829, and was graduated to deacon's and elder's orders in 1831 and 1833. For twenty-eight years he labored in the itinerant ministry, and in 1857 took a supernumerary relation. He died in 1866. See Minutes of Annual Conferences, 1866, p. 7.

Scott, Thomas, D.D., a clergyman of the Church of England, was a native of Lincolnshire. He was born Feb. 16, 1747, at Braytoft, a small farm-house five miles from Spilsby. He was educated at Beaminster from 5th to 10th year, and at the following five years he studied at Scorton. At the age of sixteen he was bound apprentice to a medical practitioner at Alford, but at the end of two months the master was dissatisfied with his behavior, and sent him home. He was now employed about the farm for some time, and compelled to labor in the most menial capacities—sometimes tending the sheep, and at others following the plough. In this menial situation he continued for more than nine years, yet continually cherishing the wish of becoming a clergyman. Thoughts of the university, of learning, and of study often presented themselves to his mind; and he at length consulted a clergyman at Boston, who encouraged his attempt at qualifying himself for the ministry; and having acquired a competent knowledge of Greek as well as Latin, he eventually obtained ordination from Dr. Green, bishop of Lincoln, Sept. 20, 1772. His first curacy was that of Stoke Golding and Gayhurst, Buckinghamshire, from which he removed in 1776 to the same place; in the spring of 1777 he settled in Weston Underwood, succeeding Mr. John Newton to the curacy of Olney in 1781. In 1785 he was removed from Olney to the chaplainship of the Lock Hospital, near Hyde Park Corner, and held, besides, two lectureships in the city. In 1803 he obtained the living of Aston-Sandford, in Buckinghamshire, which he held to the period of his death, April 16, 1821. It was an exceedingly small parish, but he could not be prevailed on to seek a larger, on account of the paucity of baptisms and burials which took place—a circumstance which, in some measure, relieved his scruples respecting the service as prescribed in the ritual. He first appeared as a preacher in a small way in West End, but in "A Familiar and Genuine System of Natural, Practical Observations, and Marginal References (1796, 4 vols. 4to; 9th ed., with the author's last corrections and improvements, 1825, 6 vols. 4to)." He was also the author of a great number of pieces, which have recently been collected and published uniformly (10 vols. 8vo), including Remarks on the Bishop of Lincoln's Refutation of Dr. Burnet's "Essay on Important Subjects:—Sermons, Tracts, etc. He left in MS., at the period of his decease, a copious account of his own life, replete with interest, which has been published by his son, and very extensively read. See Memoirs of Thomas Scott, by his son.

Scott, William C., a Presbyterian minister, was born in Martinsburg, Berkeley Co., Va., Jan. 13, 1817. He was conducted through his academic course principal- ly by himself, and was a candidate for the General Conference of 1838, but was not admitted, on account of the opposition of the Synod of Virginia, and united with his father's Church in the spring of 1839. He was in constant attendance on the annual sessions of the Wesleyan Methodist Church (q. v.), of which he was the book-agent till his death, which occurred in great peace at Newark, N. J., July 31, 1847.

Scott, William D., a minister of the Methodist Episcopal Church, South, was born in Mecklenburg County, Va., Feb. 1808. He graduated at the Medical University, Philadelphia, March 2, 1880, moved to Trenton, and engaged in the practice of his profession. He was licensed to preach Aug. 15, 1840; admitted into the
travelling ministry in 1841; ordained deacon Nov. 6, 1842, and elder Nov. 25, 1844. In 1845, because of failing health, he was superannuated, and in 1850 became effective again; but in 1851 he was once more superannuated and remained so until 1863. In 1853 he removed to Baltimore, Maryland, N.J., Oct. 3, 1874. We record here as a part of his history that he bequeathed a hundred acres of land each to the Vanderbilt University and the Indian Mission Conference. See Minutes of Annual Conferences, 1874, p. 63.

Scott, William M. Kendall, D.D., an eminent Presbyterian divine and educator, was born in Jefferson County, O., in 1817. He graduated at Jefferson College, Pa., in 1838, and at Union Theological Seminary, N.Y., in 1841. He was licensed by the West Lexington Presbytery, and in 1847 was elected professor of languages in Centre College, Danville, Ky.; and, accepting a call of the First Presbyterian Church in that place, he was ordained by the Transylvania Presbytery in 1848. In June, 1856, he became pastor of the Seventh Presbyterian Church, Cincinnati, O., which relation existed for two years, when, in 1859, the General Assembly elected him professor of Biblical literature and exegesis in the Theological Seminary of the North-west at Chicago, Ill. His health had been gradually declining for some time, and in the autumn of 1860 he determined to withdraw, having and giving among his kindred and friends to recuperate his wasted energies; but his hopes were vain, and he died Dec. 22, 1861, at the residence of his father-in-law, Rev. Dr. Charles Hodge. The death of Dr. Scott produced a deep impression upon the Church. The board of directors of the Theological Seminary of the North-west adopted a series of resolutions, and the presbytery of Chicago the following minute: "As a teacher, he was thorough and accurate. Much of his time was given to the work of instruction, and he had fully prepared himself for it. . . . As an expositor of God's Word, he was at all times, whether in the lecture room or in the pulpit, lucid, clear, and suggestive, attracting all by the originality and freshness of his views. As a presbyter, he loved the courts of the Church; and being thoroughly conversant with the theory and practice of our system, he was an invaluable member in all complex and difficult cases." See Wilson, Presb. Hist. Almanac, 1869, p. 204. (J. L. S.)

Scottish Philosophy is an appellation currently applied to the method and principles of philosophizing and to the system of thought which is supported by several professors in the universities of Scotland. Prominent among these were Thomas Reid (1710-96), professor of philosophy in King's College, Aberdeen (1752-63); professor of moral philosophy in the University of Glasgow (1753-89); Dugald Stewart (1753-1835), professor of moral philosophy in the University of Edinburgh (1785-1810); Dr. Thomas Brown (1778-1829), colleague with Stewart as professor of moral philosophy (1810-20); and Sir William Hamilton (1788-1856), professor of logic and metaphysics in the University of Edinburgh (1836-56). Besides these designers of the Scottish school, others should be named who were more or less conspicuous in the various metaphysical discussions which preceded or accompanied the lectures and writings of these leaders, whether favorable or adverse —viz.: Francis Hutcheson (1694-1747), professor of moral philosophy in the University of Glasgow (1729-46); George Turnbull (1698-1748), regent of Marischal College, Aberdeen (1721-27); David Hume (1711-76); Adam Smith (1723-90), professor of logic in the University of Glasgow (1751), professor of moral philosophy in the same (1752-63); James Beattie (1735-1803), professor of moral philosophy in Marischal College (1790-1802); Thomas Chalmers (1780-1847), professor of moral philosophy in Marischal College (1837-42), professor of theology in the University of Edinburgh (1827-43); John Wilson (1785-1854), professor of moral philosophy in the University of Edinburgh (1820-54); and James Frederick Ferrier (1808-64), professor of moral philosophy in the University of St. Andrew's (1845-64).

Of all these, Dr. Thomas Reid, by common consent, is the central, if not the most eminent, person in what is known definitively as the Scottish school. Prominent among these were his doctrines of representative ideas in sense-perception and his definition of knowledge, as also the assertion that sensation and reflection are the only sources of knowledge. These principles had been used by Berkeley, with certain additions of his own, to demonstrate that the material world is known to us only as a system of ideas which are made steadfast and trustworthy by the mind of God. Hume pushed Berkeley's argument one step further, and proved that we have no more direct and certain knowledge of spirit than we have of matter; and, moreover, that the relation of causation cannot be derived from either sensation or reflection, and is resolvable into custom, or the habitual association of ideas. Hume had also astonished and offended the community by his views of morality, miracles, and the usually accepted argument for the existence of God. Against this system Reid asserted that the direct perception of material qualities, and the positive suggestion or belief of material objects. He also insisted that there are certain original principles of belief which cannot be derived from either sensation or reflection. These he called First Truths, First Principles, Principles of Common-sense, etc. He is generally styled the "Common-sense Philosophy." Under this designation it was expounded in a popular treatise by James Oswald (ob. 1793) and James Beattie (1735-1803). The principal works of Reid were, Inquiry into the Human Mind, or Principles of Common-sense (London, 1765); Essays on the Intellectual Powers of Man (1785); Essays on the Active Powers of Man (1798).

Next to Reid in significance is Dugald Stewart for his undeviating and almost literal adherence to the doctrines of his teacher. He was more learned than Reid, more elegant, and more imaginative; but he did little less than to enunciate and enforce the doctrines of Reid by examples and confirmations from his copious reading in a style which was ornate and carefully wrought. His influence was not confined to Great Britain. His lectures were attended by pupils from France, who subsequently were active in the reform of philosophy in their own country. His works are always more popular than those of Reid. In 1792 he published vol. i of The Elements of the Philosophy of the Human Mind; in 1814 vol. ii; in 1827 vol. iii; in 1793 The Outline of Moral Philosophy; in 1810 his Philosophical Essays, which are more severely and purely metaphysical than any of his other writings. In 1823 and 1824 he published a General View of the Progress of Metaphysical, Ethical, and Political Science since the Revival of Letters, in which his critical taste and erudition are abundantly displayed; in 1829 The Philosophy of the Active and Moral Powers.

Dr. Thomas Brown should be named next to Dugald Stewart, not to the position of professor of moral philosophy, as is often the case, but as the incomparable assessor, nor because his combination of subtle analysis with rhetorical exuberance made him immensely popular for a time, but because he introduced new elements into the field of discussion, and gave an important impulse to a direction of thought which is now striving to replace the fundamental principles taught by Reid. We refer to the prominent articles by Brown, which have an association of ideas, to which Brown, following Stewart somewhat, assigned a very great significance in the explanation of psychological phenomena and philosophical beliefs. James Mill, John Stuart Mill, and Alexander...
Bain were all influenced by the philosophizing of Brown. The modern doctrine of inseparable associations was received with suspicion from Hume, who essayed itself in direct opposition to the so-called introspective theory of Hamilton in the criticism of his philosophy by John Stuart Mill. But although Brown in this and some other particulars deviated from the traditions of Reid and Stewart, he still held fast to the doctrine of irreducible foundation of metaphysical truths. Though he accepted Hume's conception of the causal relation, he did not, with Hume, resolve our belief in its constancy into custom or experience. His analysis of the sense perceptions opened the way for the physiological psychology which has since been so earnestly prosecuted. For these and other reasons Brown is a considerable figure among the Scottish philosophers.

Still more considerable is Sir William Hamilton, whose astonishing erudition, subtle logic, and massive strength revived the interest in the old questions which had begun to wane, and gave a new direction to the old inquiries and discussions. His first published contributions were several articles in the Edinburgh Review; viz, the first on Cousin and the Philosophy of the Conditioned (1827), others on the Philosophy of Perception (1830), and Recent Publications in Logical Science (1833). In 1836 he elected professor of logic and metaphysics in the University of Edinburgh. In 1845 he published the first instalments of his works on Thomas Reid, with notes and illustrations, which remained unfinished till after his death. This work, in short foot-notes and long, learned appendices, contains some of his most valuable contributions to philosophy. His Lectures on Metaphysics and Logic were published after his death under the direction of Rev. H. I. Manse and Prof. John Veitch (1859, 1860, 4 vols.). Prof. Veitch also published his Memoirs (1869). Hamilton's philosophical teachings may be classified as follows.

He was true to Reid's doctrine that common-sense is the foundation and the criterion of all true and trustworthy philosophy. He expounded immense research in the effort to show that this view was sanctioned by the most eminent of ancient and modern philosophers. At the same time, he endeavored to formulate more accurate conceptions and more satisfactory definitions of common-sense and its relations to the criteria of truth. His doctrine of the intuitions, or first principles, is a great departure of Reid in the direction of formal exactness. Hamilton followed Reid in rejecting the doctrine of representative perception, tracing out with labored erudition the several theories held by the advocates of this doctrine, and refuting them at every point. His classification of these theories is a masterpiece of ingenuity, acuteness, and learning. His doctrine is an attempt to reconcile the latest results of physiological research with the doctrine of natural realism as taught by Reid. While he held, with Reid, to the necessity of a priori or intuitive truths, he sought to reconcile or modify this position by his doctrine of the relativity of knowledge. His philosophy of the conditioned was the result of an effort to adjust the Scottish with the Kantian theory of the a priori element in knowledge. In doing this, he coincided more nearly with Jacobi than with any other German philosopher, although he differed from Jacobi in his fondness for scholastic distinctions and learned erudition. In formal logic he was eminently at home, both in its subtle refinements and its special literature. He elaborated a new and original scheme of logical symbolization on the basis of the doctrine of the quantification of the predicate, to which he attached great importance. Whatever may be the fate of his peculiar teachings, his influence will long be felt and acknowledged in reawakening an interest in philosophical questions, and in respect for philosophical studies in Great Britain and every English-speaking country. See Hamilton, Sir William.

Besides these four leaders of the Scottish school, Hutcheson deserves especial honor for anticipating in fact, though not with effect upon the course of speculation, some of the most important positions that were taken up from Hume and Hume's followers as if Hutcheson had himself been influenced by a small but able school of Irish critics of Locke, whose home was in Trinity College, Dublin. George Turnbull should not be overlooked, who was the instructor of Reid, and, in some sense, anticipated many of his doctrines. The subtle and consequent influence of Hume should not be forgotten, for without Hume the Scottish metaphysics would never have had existence. Hume not only waked Kant from his dogmatic slumber, but compelled Reid into the position of an earnest and patient inquirer into the correctness of the current philosophy received from Hume. It is a circumstance that, even were the world owe the birth, beginnings, and character of the two most significant schools of philosophy in modern times, viz. the German and the Scottish, Adam Smith did not fall into the ranks with Reid; but he wrote the ingenious Theory of Moral Sentiments, the ethical principles of which have been enforced in the present generation with a new accession of energy and zeal. Thomas Chalmers was not an originator of special philosophical opinions, but he expounded and enforced profound ethical and metaphysical conceptions with contagious energy and inspiring enthusiasm. John Wilson was more of a poet than a philosopher, but he brought to the study of the science of ethics a rare insight into ethical themes. The acute and brilliant Ferrier may have made a single convert to his theory of consciousness, but he could not fail to kindle a genuine interest in philosophical studies by his subtle analysis and his lucid statements. It does not fall within our task to characterize living teachers and writers; otherwise we might speak of Prof. Henry Calderwood, the daring critic of Hamilton when Hamilton was in his prime; Prof. A. D. Frazer, the subtle and sympathizing biographer and editor of Berkeley; Prof. Veitch, the genial biographer of Hamilton and Stewart; and the indomitable and tenacious Alexander Bain, whose zeal and learning must sooner or later arouse antagonists and critics who shall effectively protest against the extremes to which he carries his associational theories. Two other writers should not be overlooked. James Hutchison Stirling, M.D., the author of the Secret of Hegel, the critic of Hamilton, and the able antagonist of Huxley in his As A Rival to Science (1853), has the merit of being an ingenious author of Philosophy of Ethics and Notes Expository and Critical on Certain British Theories of Morals, give ample proof that the interest in philosophical studies is not likely to die out, and that, in some form or other, a Scottish philosophy will continue to be taught and defended, which is the theory of Reid and Hamilton. Nor should we fail to give just honor to Dr. James M'Cosh, who was trained in the Scottish philosophy, and has done so much to expound and defend, in an independent and critical spirit, its most important and distinctive principles in his well-known works, and has also written the history of the Scottish school with an enthusiasm and fidelity.

The Scottish philosophy has had no inconsiderable influence on the Continent, especially in France. Dugald Stewart attracted many pupils from that country, and among them the distinguished Royer Collard, who lectured in the Sorbonne in the years 1811-14, which lectures were the first metaphysics lectures of repute against the traditional system of Condillac. The fragments of these lectures were subsequently published in connection with a translation of the works of Reid made by Theodore Jouffroy, who, with Victor Cousin, was a pupil of Collard. The Eclectic and the more modern Historical and Critical schools of philosophy owe much to the Scottish philosophy and the impulses which it received from the Scottish teachers with whom it began. This influence has been gratefully acknowledged by Royer Collard, Theodore Jouffroy, Victor Cousin, and many of Cousin's pupils.

Scotus, Duns. See Duns Scotus.

Scotus (Erigena), John, a very notable philosopher of the Carolingian period, who reanimated in his own person the long-slighted speculations of the Neo-Platonists, and communicated ... than whatsoever he could have said. There was no direct influence exercised by them on his own age and on the ages that ensued; there may be a very imperfect appreciation of the philosophy which he revived, remodelled, and transmitted; there may be little profundity when he is compared with his eminent predecessors and his more illustrious successors; but there was great intellectual boldness in his career. There were vigorous and originality in his profession and exposition of the elder and almost forgotten doctrines in a dull and declining day. A profound impression was communicated by him to his own and to subsequent times, though it was conveyed by devious and unnoted channels, and through long and strangely disguised modes of transmission. A full and penetrating appreciation of this lonely and memorable dreamer in relation to the creeds, the thoughts, the interests, and the fortunes of his times might throw unexpected light on the history of philosophy and of theology, and even upon the confused struggles of the speculative formative period of the 9th and 10th centuries, the dearest because the least comprehended period of Christian history.

I. Life. — The origin, and the place and date of birth of John Scotus Erigena are all involved in obscurity and are wholly uncertain. According to one account, he was born on the western borders of England and was of royal Saxon blood. According to another tradition, he came from the western highlands of Scotland, and from the monastic establishments of St. Columba. The generally received opinion, however, is that he was Irish, and acquired his learning in the religious houses of Ireland, which then presented a higher culture and education than could be found anywhere outside of Western Europe, outside of the Saracen schools in Spain. We may safely acquiesce in M. Guizot's positive declaration that he was of Irish extraction and of Irish training; but this is a conviction, not an established fact. There is conjecture in the conclusion, as well as in M. Guizot's other conjectures, that he was called Scotus or to distinguish him from the multitude of other Irish Johns, or Scotch Johns; it may have been conferred in the same spirit in which Alcuin bestowed classical or Scripture names upon Charlemagne and his studious contemporaries. These are only conjectures. Certain knowledge we have none on this subject, or on the place of his birth, or the time of his death. He is supposed to have been born between 810 and 812, and no grave error will be committed by provisionally accepting the earlier as the correct date. Current rumors in his own day and generation represented him as having acquired his singular and varied knowledge, like the elder Greek sages, by travels in Greece, Asia, Egypt, Italy, and France. Such travels are among the most questionable of the legends of Anna Comnena; but that he did travel extensively is rendered probable by a citation from his works, adduced by M. Guizot, which seems to make distinct reference to such wanderings. The peculiar direction of his studies, the character of his learning, the scheme of his philosophy, his addiction to the Greek and to the Neo-Platonic speculations, might all suggest personal acquaintance with the Greeks and the countries of the Greeks. It has scarcely been noticed that the Pythagorean sect, or, at any rate, the Pythagorean doctrine, in connection with its Neo-Platonic developments, continued to maintain itself, even beyond the 9th century, in Constantinople and in other parts of the Eastern Empire. The expression of the declarations of Anna Comnena; but it escaped the regard of M. Guizot while he was awkwardly endeavoring to trace the dissemination of Neo-Platonic influences from the 5th to the 9th century. Wherever Scotus may have strayed, wherever he may have been educated, nothing is known of him till he appears in the service of Charles the Bald of France.

Whether an exile from his own country, or a pilgrim in search of knowledge or of sustenance, or invited by the king to aid in promoting liberal pursuits, he was cordially welcomed by the monarch, who made a zealous effort in a distracted time to renew the prestige of his grandfather Charlemagne for the advancement of learning. Scotus Erigena went to Paris, and was placed at the head of the School of the Palace. There is no agreement of opinion in regard to the date of this migration. It is variously assigned to the years 840, 843, 817, 850, and 870. It could not well have been before 843, when Charles ascended the throne. It could not have been later than 850, when the controversy in regard to Gottschalk was raging. Scotus Erigena would be between thirty and forty, probably, at the time. We have little information in regard to his personal appearance. He was small in stature and slender in frame; but the physical deficiencies which would invite only contempt in a modern period, and which endowed the brilliancy of his mind, the amiability of his temperament, and the quickness of his wit in social intercourse. The French king became warmly attached to him, and made him his constant companion and intimate friend. Charles was himself devoted to letters. He invited teachers from other countries, and is said to have attracted many Greeks to his schools. Employment was found for Erigena beyond the Cathedra Palatina. He was requested by the king to translate a treatise On the Celestial Hierarchy, falsely ascribed to Dionysius the Areopagite, who was just as erroneously identified with St. Denis, the supposed apostle of Christianity at Paris. The works of Erigena were translated into Latin by the emperor Michael the Stutterer, as a present to the Frank emperor Louis le Debonnaire. They were held in high regard in France—not the less high because they were Greek and unintelligible. John Scotus complied with the king's request and translated the book into Latin, adhering, however, so closely to the words of his foreign text as to indicate that the knowledge which he had of the Greek, as of the Hebrew and Arabic, was neither elegant nor profound. His reputation, or his position in the king's favor, drew the regards of Hincmar, archbishop of Rheims, who was involved in the controversy of the Areopagite between Mau- rius Maurus, of Mentz, and Gottschalk. The archbishop requested John to refute the polemic of Gottschalk. This task was executed with zeal, but it laid...
him open to the charge of heresy and provoked fresh logosnasy. His polemic was denounced by Prudentius of Treves and Florus of Lyons, who inveighed against the Cenobitian precepts in their treatise De Pradestinacione. We shall not enter into the nice distinctions of the different species of predestination, which lead, by so many slightly divergent routes, to heresy. The controversialists, like "the infernal peers,"

"Reason'd high Of providence, foreknowledge, will, and fate; Fix'd fate, free-will, foreknowledge absolute; And found no end, in wandering mazes lost."

The master of the Palatine School added to his version of The Celestial Hierarchy translations of the other works credited to Dionysius the Areopagite. At some subsequent time he completed his own system of philosophical under the title De Divinione Nature, or, rather, with the Greek designation Περὶ φύσεως μεταμόρφωσις. The controversial tracts of John had raised up antagonists and enemies; his philosophical tenets occasioned perplexity and alarm. Pope Nicholas, in 867, complained to Charles the Bald of his doubt of the ten- dency—the versions of Dionysius Areopagita—had been promulgated by John Scotus without having been first submitted to the approval of the apostolic see. He re- quired the king, therefore, to send Scotus to Rome to explain and justify his procedure, or, at least, to dismiss him from the superstition of the Palatine School. The king's answer is unknown: silentium legit alterum. That he did anything is improbable; but Scotus Erig- ena drops almost entirely out of view after 867. He is sometimes said to have withdrawn into seclusion in France. He is otherwise said to have returned to Eng- land after the death of Charles, and to have been placed by King Alfred at the head of his school at Oxford, whence he was driven by the commotions of the students. According to Matthew of Westminster and Roger de Hoveden, he was intrusted with the school at the monastery of Mekun, where, having armed his pupils by his severity, he was murdered by them with their styles (shtellos). This last story has, however, been transferred to the philosopher from another and some- what later Joannes Scotus, who taught at Athelney, John Erigena seems to have ended his days in France, and to have died before 876. A letter written in that year to Charles the Bald by Anastasius Bibliothecarius speaks of him as if he were dead. He passed away like a bright star through the world, leaving little or no memory, visible only in a brief transit, undiscoverable in its earlier and in its later course.

II. Works. The principal works of Scotus Erigena— the works which gave him reputation and provoked censure—have been already mentioned, and will have to be noticed again in examining his doctrine. Several other tractsates were written by him, or have been as- signed to him. We cannot determine the dates or the sequence of his intellectual labors. His translations were probably communicated, in their progress, to the circle of curious inquirers with whom he was associated in the court of Charlemagne; but the be- longings to the project before their publication. There was no such definite chronology in respect to literary productions in the days of manuscript as has been usual since the introduction of printing. We cannot, therefore, ar- range the works of Erigena according to any chronological scheme. He translated all the works of the alleged Scotus Erigena: The Celestial Hierarchy, The Ec- clesiastical Hierarchy, The Book of the Divine Names, The Mystical Theology, and his Ten Letters. Some of these may have been previously rendered into Latin. He translated the Scholae of Maximus on the writings of Dionysius. He composed a tractate On the Encha- nced World, which is regarded as the degenerate production of a disciple of Erigena, and anticipated the position of Ralph Cudworth, that the sacrament of the Lord's supper is only a commemora- tion of his sacrifice: tamen memoria veri corporis et

"sangnum ejus. It is not obvious how this opinion is consistent with the realistic or the pantheistic character of the philosophy of Scotus, but its coherence may be detected in the system of his treatise On the Vision of God, and other disputations, which have been lost. The reveries of Plotinus, and the rev- ery upon reveries of Marciliius Ficinus, might enable us to recose some image of the theory of the Vision of God if we could imitate the German fashion of recon- structing the reveries and reverences out of our inner consciousness. A treatise On the Duties of Man was ascribed to him by the abbot Thithemius, and several other productions have been attributed to him with little reason.

III. Philosophy. It is not proposed to enter further into the theological positions of Erigena than may be necessary to show their relations to his speculative do- trine and to interpret it, or to be interpreted by it. There is a close correspondence between his theology and his philosophy, as must always be the case when different lines of thought are pursued by the same person with earnestness and sincerity. Moreover, the dis- tinctive character of any philosophical doctrine is easily and briefly determinate, notwithstanding variety of man- ifestations and multiplicity of details, by detecting the fundamental or cardinal principle, which must control those manifestations and details if there be honesty of purpose and execution of the thought. Such a principle may be readily discerned in the tenets of Scotus Erig- ena and in their development. The essence of the divine nature is its central dogma, which every- thing proceeds, and whence arises his heterodoxy in regard to the Trinity. Whether he reached this position by independent reflection, or deduced it from logical postulates, or derived it from Neo-Platonic suggestions, or from all sources unconsciously combined, this seems to be the prolific germ of his whole system. He dis- tinctly acknowledges his obligation to Dionysius; yet the obligation was not one of servile acceptance, but of original development. However the spirit may be dis- guised under hard dialectical forms and under derivative arguments and phrases, there is a genuine and vigorous originality in John Scotus which is evident in many ways. The unity of the divine nature is its point of departure. Hence, all things proceed from God; all things subsist in God; all things terminate in God. The procedure of Erigena is this, and it gives the title to his work On the Division of Nature. The genetic division of nature is fourfold: (1) the nature that creates; (2) the nature that created; (3) the nature that is created, but does not create; (4) the nature which is neither created nor created. It will be observed that there is a gradual and delusive sliding of meanings in the application of the slippery and perplexing word "nature," and that the term cannot be strictly applied to that which is not created; therefore neither to the first nor to the fourth genus. It is necessary to note this, as the errors and heresies charged upon Erigena are in part due to the insufficiency and indistinctness of all language—defects which he strenuously asserts himself. Turning to his particular objections, we find four classes of error natural qualities are not created; (2) the nature that is created, but does not create; (3) the nature that is neither created nor creates; (4) the nature as an abstract conception, a metaphysical entity, the Neo-Platonic Unitas or Unitas, not a personal God: that the nature which is created but creates is also a vague abstraction, but must mean the forces, or laws, or ideas regulating all secondary creation—operating, therefore, simply through the medium of matter. In this sense there is no nature that is not created, but there is a nature that is not created, but there is a nature that is not created; there is only the principle of the ordinary conception of the term, and signifies the concrete result of the action of the laws imposed and of the forces communicate by the Supreme Nature—sustained, therefore, by the continuous action of the laws and by his continuous action; and that the nature which neither creates nor is created a nonentity, an unknown and indefinable possibility, possible but un-
imaginary—the impalpable and inapprehensible which lies beyond the present scope of the historian of the conceivable. This fourth nature might be altogether rejected, but it would make a fatal breach in this rarefied scheme of philosophy. Erigena justifies and provides for it in his first and most general division of things—into those which are and those which are not. There is a very marked Erigenism, or Hellenism in the use to which he makes of his own dialectical method to the doctrine; for he declares that even God is, in a certain sense, non-existent. He is, and he is not. Absurd and blasphemous as such a proposition appears, it finds a parallel as M. Caraman points out, in a similar utterance by Fénelon. What is meant is simply, as the context in both cases shows, that the human understanding is led to see in known qualities, perfections, characteristics, terms, improper—for the definition of the Divinity; that beyond all utterance, beyond all imagination, is everything appertaining to the Divine Essence. So far as this perfect nature lies without the apprehensible realm of the created and of the uncreated, it is for us non-existent, since esse and scire are one and correlative. There may be extravagance of conception and exaggeration of expression in such a thesis, but it is not necessarily either irreverent or absurd in its import. The fourth nature, then, as it is only in posse, belongs to the Divine Nature, or to the yet unmanifested operations of its reception and aspect.

The tendency of this quadrifid nature is evidently to pantheism, if it is not already pantheistic. The tendency is apparently pressed to its consummation in the development of the scheme, which is controlled in form and statement by the text of Dionysius and in the spirit of Neo-Platonism. Hence flow these tenets: "God, who alone truly exists, is the essence of all things; as Dionysius the Areopagite says, 'God is the beginning, the middle, and the end: the beginning, because all things come from him and participate in his essence; the middle, because all things subsist in him and by him; the end, because all things move towards him to attain to the limit of their motion, and the stability of his perfection.'" etc.

Nothing subsists outside of the Divine Nature; it alone properly and truly exists in all things, and nothing properly and truly exists which is not. Creation is the procession of God through personal immobility to the invisible and incalculable, and to such causation. Matter is only apparent; there is no real substance but the Divine Essence." It is not surprising that Scotus Erigena has been frequently regarded as the precursor of Spinoza, though Brucker distinguishes between the pantheism of the former and the atheism which he erroneously attributes to the latter.

Erigena's philosophy is Neo-Platonic; it is in the shape that which he borrows from Neo-Platonic sources or from the shaping influences of Neo-Platonic mysticism is alone considered, it is impossible to regard his philosophy as anything else but pantheism. His writings were, of course, accepted literally by his contemporaries so far as they were understood. The hazardous consequences of his doctrine were the more readily apprehended, as certain explicit dogmas were obviously at variance with the teachings of the Church, such as the denial of transubstantiation and the subordination of authority to reason. That such should be the caseness of the 9th century is much more pardonable than that metaphysicians of the 19th should rarely see in The Division of Nature anything but crude and unmitigated pantheism. Crude it is not, for it is characterized throughout by acute penetration and vigorous thought. Unmitigated it is not, for there is a cautious assertion of this restriction to the impotency of the human mind and of physical operation. The intellectual region, in regard to which he boldly speculates, is declared by him to be unutterable, ineffable, incomprehensible, superelemental, supersubstantial, superdivine. In his struggles to grasp the inapprehensible, he invents terms transcending all human appreciation, like a Byzantine emperor devising titles of hyperapophysate dignity. Some palliation may be offered even for the apparent extravagance which is, perhaps, more in the framework and phraseology of the doctrine—in the inevitable vagueness of the expression—than in the actual contemplation of the author. It must, indeed, be acknowledged that all inaccuracies or imbecilities of language react upon those from whom they proceed, modify all subsequent deduction. It, and all that is consequent upon the Einsteinian conception, is in cognizance and contrary to his design. But, while the immediate and derivative consequences of such aberrations should be fully recognised, they should be treated as aberrations, and, therefore, as undesigned. Such tenderness of consideration is merited by Scotus Erigena, an earnest thinker, and the first of the modern philosophy in medieval Christendom, when the materials of thought and the materials of expression were as yet loose and indeterminate. Examining the De Divisione Naturae with the caution and reservations which such tenderness prescribes, it may be conjectured that, when Erigena speaks of all things and of all things being God, he really means little more than is implied in the Scripture phrase: "in whom we live, and move, and have our being," that when he speaks of all things proceeding from God, and of all things returning to him, he does not intend to assert the mere evolution of Deity into shifting phenomenal forms, or the reabsorption into the finite of the eternal and the unmanifested.

Much of the questionable doctrine of Scotus Erigena sprang from his dialectical procedure. Following Aristotle, but imperfectly understanding him, he regarded division as the highest function of philosophy. Hence came the title and the treatment of his principal work, De Divisione Naturae. The characteristic of this work is an abstraction with the grades of existence, and Ueberweg charges him with "hypostatizing the Tabula Logica." There is some truth in these charges, but they must not be pressed too far. It is, however, to this predominance of the dialectical procedure: to the conjunction of reason with authority; to the co-ordination of philosophy and theology; to the formal statement and refutation of objections; and to the array of scriptural, patriotic, and other testimonies in support of his conclusions, that Scotus Erigena owes his title to be considered the precursor of the scholmen. He also furnishes the prelude to the great controversy between the Realists and nominalists by his doctrine of ideas and his qualified realism.

IV. Influence.—M. Guizot conceives that the influence of Scotus Erigena died with him. This is true in respect to his direct and ostensible influence, which was scarcely noticeable even in the maturity of his career. He was outside of his age. Deep night and the obscurity of the intellectual world made his appearance from the scene. But he had awakened reflection, though soon diverted into other currents. He had scattered seeds which lay dormant, not dead, in the soil. The impulse communicated by him must have been obscurely transmitted to other times, since Pope Honorius
SCOGAL, Henry, an eminent Scottish divine, the second son of Patrick Scogal, bishop of Aberdeen, was born in June, 1650, at Salton, in East Lothian. At the age of fifteen he entered the University of Aberdeen, and had no sooner finished his studies than he was promoted to a professorship (1669). At the age of twenty-three he was admitted into holy orders, and settled at Auchterless, near Aberdeen. In 1674 he was appointed professor of divinity in King's College, Aberdeen. He died at the early age of twenty-eight, June 20, 1678, and was buried in King's College Church, Old Aberdeen. His principal work is entitled The Life of God in the Soul of Man (Anon. 1671, ed. by bishop Burnet).

SCOURGE (usually some form of சுத்தின், shō, to lash / சுயதி, shō, job v, 21; ix, 23; I sa, x, 26; xxviii, 18, a. whip, as elsewhere rendered: சுதுர்கை, shō, Isa. xxviii, 15, 16; shōt, Josh. xxxii, 18; but in Lev. xix, 20, சுத்தையின், bivvikrēth, chastisement in general; φαγοῦλαν, the Lat. flagellum, or whip, John ii, 13; so the verb φαγοῦλα, Matt. xxvi, 26; Mark xvi, 15; θρίψον, a severe kind of whip, Acts xx, 24; Heb. xi, 32; tropically, "plague," Mark iii, 10, etc.; in a literal sense the verb μᾶθησις, Acts xx, 25. The punishment of scourging was very common among the Jews. Moses ordains (Deut. xxv, 1-3) that if there be a controversy between men, and they come to judgment, then the judges may judge; but if the matter be wicked, or hard to be beaten, the judge was to cause him to lie down, and to be beaten before his face, according to his fault, by a certain number of, but not exceeding forty, stripes. There were two ways of giving the lash—one with thongs or whips made of rope-ends or strips of leather, the other with cords. In the case of the offender was stripped from his shoulders to his middle and tied by his arms to a low pillar, that he might lean forward and the executioner the more easily strike his back. Some maintain that they never gave more nor less than thirty-nine strokes, but that in greater faults they struck with proportionate violence. Others think that when fewer than the number were inflicted, they might increase the number of blows. Paul informs us (2 Cor. xi, 24) that at five different times he received thirty-nine stripes from the Jews; which seems to imply that this was a fixed number, not to be exceeded. The apostle also clearly shows that correction with rods was different for him; for he says, "I was not beat with rods." The rabbins affirm that punishment by the scourge was not ignominious, and that it could not be objected as a disgrace to those who had suffered it. They maintain, too, that no Israelite, not even the king or the high-priest, was exempt from this law. This must be understood, however, of the worse whipping inflicted in their synagogues, which was really a legal and particular penalty than a public and shameful correction. Philo, speaking of the manner in which Flaccus treated the Jews of Alexandria, says he made them suffer the punishment of the whip, which, he remarks, is not less inapplicable to a free man than death itself. Our Saviour, speaking of the pains and ignominy of his passion, commonly puts his scourging in the second place (Matt. xx, 19; Mark x, 39; Luke xviii, 32). The punishment of scourging was specially prescribed by the law in the case of a betrothed bondwoman guilty of unchastity, and perhaps in the case of both the sexes; for although the law, in its original form, was subject to scourging in Egypt, as they still are by the law of the Koran for incontinence (Sale, Koran, ch. iv, note, and xxiv; Lane, Modern Egypt, i, 147; Wilkinson, Antient Egypt, abridg. ii, 211). The instrument of punishment in ancient Egypt, as it is also in modern times generally in Egypt, was usually a stick, applied to the soles of the feet in bastardino (see loc. cit., Chardin, vi, 114; Lane, Modern Egypt, i, 146). See BASTINADO.

A more severe scourge is possibly implied in the term "scorpions," whips armed with pointed balls of lead, the "horrible flagellum" of Horace, though it is more probably merely a vivid figure. Under the Roman method the culprit was stripped, stretched with cords or thongs on a frame (disarticatum), and beaten with rods. After the Porcian law (B.C. 300), Roman citizens were exempted from scourging, but slaves and foreigners were liable to be beaten, even to death. This infliction, as a method of extorting a confession, was not unusual among the Romans, and sometimes practised on their own selves. The same punishment was also occasionally inflicted for ecclesiastical offences (Matt. x, 17; Acts xxvi, 11), and sometimes as an instant mode of chastisement (John ii, 15). See Gesenius, Thesaurus, p. 1062; Isidore, Orig. v, 27; Horace, 1 Sat. ii, 41; iii, 119; Prov. xxvi, 3; Acts xxvi, 22, and Grotius, ad loc. xxvi, 24, 25; 1 Kings xii, 22; Cicero, Per. iii, 28, 29; Pro Tob. 6; L iv, 9, 32; Sallust, Cat. 51; and the monographs of Krumholz, De Servitore Fustibus Caesar (in the Bibl. Breu, viii, 87 sqq.); Sagittarius, De Flagellatione Christi (Ven. 1674); Strauch, De Ritu Flagellandi apud Judaeos (Veteb. 1668); Hilpert, ed. (Heinem. 1652); Seysel, De Rito Flagellandi et Rosonato (Veteb. 1678); and Ad Flagellatione Apostolorum (Veteb. 1683). See the title:

SCOURGING, a practice sanctioned by the Romish Church, to be given to any individual, for the mortifying of the flesh, voluntarily scourges himself. This is resorted to in many monasteries at regular intervals, frequently as often as three or four times a week, and in many cases much oftener. It is also performed during particular days of Lent. See FLAGELLANTS.

SCREECH-OWL (screech, lit. prob. from निव, night, and so designating some nocturnal creature; Sept. ἀκούσκοντας; Aquila, λήπαι; Symmachus. λματα; Vulg. lumia; marg. "night-monster"), a creature mentioned in connection with the desolation that was to mark Edom. According to the rabbis, the rīṭim was a noc-
tural spectre in the form of a beautiful woman that carried off children at night and destroyed them (see Bochart, Hieroz. iii. 629; Gesenius, Thesaur. s. v.; Buxtorf, Lex. Chalde et Talm., p. 1140). With the lith is may be compared the ghule of the Arabian fables. The old versions support the opinion of Bochart that a spectre is intended. As to the _ovumivranus_ of the Sept. and the _lamia_ of the Vulg. translations of Isaiah, see the Hieroz. iii. 892, and Gesenius (_Jesuia_, i. 913-920). Michaelis (Suppl. p. 1443) observes on this word, "In the poetical description of desolation, we borrow images even from fables." Among Oriental nocturnal birds we have Strix ulula, _S. brachyotus_, or short-eared owl, likewise found in Egypt and Arabia, as well as to the north of Syria, a bold, pugnacious bird, residing in ruined buildings, mistaken by commentators for the screech-owl, _S. stridulata_, and supposed by some to be the _lith_ of the Bible. The spectral species, again, confounded with the goat-sucker, is, we believe, _S. coromanda_ [see Night-hawk], and the same as _S. orientalis_ of Hasselquist, who makes it synonymous with _massane_ and with the Syrian _buna_, but apparently only upon the evidence of the vulgar, who believe in the "spectral lady" appearance of the _lith_ and _buna_, and in its propensity to lacerate infants, of which this bird, together with the _S. ulula_ and _bubo_ of antiquity, is accused. The original version of the story, however, refers, not to an owl or goat-sucker, but to the poetical _Strix_ of the ancients, a _lamia_ with breasts, that is, a harpy or a vampire, being a blood-sucking species of the bat family (Ovid, Fast. vi, 139, and the fables of C. Titinius, quoted by Gesner, De Strige, p. 738). See Bat. If, however, some animal be denoted by the Hebrew term, the screech-owl (_S. flammeus_) may well be supposed to represent it, for this bird is found in the Bible lands (see Tristram, _Ibii_, i. 26, 46), and is, as is well known, a frequent inhabitant of ruined places. The statement of Iby and Mangius relative to Petra illustrates the passage in Isaiah under consideration: "The screaming of eagles, hawks, and owls, which were soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene" (see also Stephens, _Israël_. of Trave., ii. 76). Kita (Pict. Bible, note ad loc.) might perhaps refer the _lith_ to the eagle-owl, or _Bubo maximus_, which is found in many parts of the world, and haunts old ruins and other places where it is not liable to interruption. Like others of its tribe, it remains silent in its solitude during the day, but comes forth at night from its retreat, adding, by its strange appearance and dismal tones, to the gloom of the scenes which it delights to frequent. The ground color of its plumage is brown mingled with yellow, diversified with wavy curves, bars, and dashes of black. Its length is about two feet; the legs are feathered to the toes, and the iris of the eye exhibits a bright orange color. See Owl.

Screen, a partition, enclosure, or parchment separating a portion of a room or of a church from the rest. In the domestic halls of the Middle Ages a screen was almost invariably fixed across the lower end, so as to part off a small space, which became a lobby (with a gallery above it) within the main entrance doors, the approach to the body of the hall being by one or more doorways through the screen. These were of wood, with the lower part, to the height of a few feet, formed of close paneling, and the upper part of open-work. The passage behind the screen for the use of the servants was called "the Screen." In churches, screens were used in various situations, to enclose the choir, to separate subordinate chapels, to protect tombs, etc. That at the west end of the choir or chancel was often called the rood-screen, from the rood having been placed over it previous to the Reformation. Screens were formed either of wood or stone, and were enriched not only with moldings and carvings, but also with most brilliant coloring and gilding. The screens at the west end and sides of the choir in cathedrals and large churches were usually close throughout their whole height, as they also occasionally were in other situations; but in general the lower part only, to the height of about four feet from the ground, was close, and the remainder was of open-work. The oldest piece of screen-work that has been noticed is at Compton Church, Surrey; it is of wood, of transition character from Norman to Early English, consisting of a series of small octagonal shafts with carved capitals supporting plain semicircular arches, and forms the front of an upper chapel over the eastern part of the chancel.

Of the Early English style the existing examples are almost invariably of stone. Some are close walls, more or less ornamented with paneling, arcades, and other decorations; some are close only at the bottom, and have the upper part formed of a series of open arches. Specimens of wooden screens of very early Decorated
date remain at Stanton Harcourt, Oxfordshire, and at Sparsholt, Berkshire, and in the north aisle of the choir of Chester Cathedral: these have the lower part of plain boarding, and the upper of small feathered arches supported on circular banded shafts. Stone screens of this date are variously, and often very highly, enriched. Some have the upper part of open-work, similar to those of wood; and others are entirely close, and are enriched with arcades, panels, niches, pinacles, diapering, and other decorations characteristic of the style: specimens remain at Lincoln and several other cathedrals and large churches. Perpendicular screens exist in great variety in very many churches, both of wood and stone. Some of them are profusely ornamented with panelling, niches, statues, pinacles, tabernacle-work, carvings, and other enrichments. The lower part usually consists of close panels, and the upper part of open-work divided by mullions supporting tracery; but sometimes the whole is close, with the same general arrangement of panelling. The illustration given from Fyfield Church, Berkshire, is an example of a parclose.

Scribe (טֶה, sophēr, a writer; γραμματέας), a word the early appearance of which in Heb. literature shows the antiquity of the art of writing. The name of Kirjath-Sepher ("city of the book," Josh. xv, 15; Judg. i, 12) may possibly connect itself with some early use of the title. In the song of Deborah (v. 14) the word appears to point to military functions of some kind. The "pen of the writer" of the A.V. has been thought to be the rod or sceptre of the commander numbering or marshalling his troops; but it may naturally signify only that those unused to warfare in the emergency exchanged the pen for the sword. The title appears with more distinctness in the early history of the monarchy. They must be distinguished, however, with the skotérion (likewise literally recorders) from whom they are expressly distinguished (2 Chron. xxxvi, 11), as the latter were rather inspectors than writers. See Officer. Three men are mentioned as successively filling the office of scribe under David and Solomon (2 Sam. viii, 17; xx, 25; 1 Kings iv, 3, in this instance two simultaneously). Their functions are not specified, but the high place assigned to them, side by side with the high-priest and the captain of the host, implies power and honor. We may think of them as the king's secretaries, writing his letters, drawing up his decrees, managing his finances (comp. the work of the scribe under Joash, 2 Kings xii, 10). At a later period the word again connects itself with the act of numbering the military forces of the country (Jer. lxxii, 25, and probably Isa. xxxiii, 18). Other associations, however, began to gather round it about the same period. The zeal of Hezekiah led him to foster the growth of a body of men whose work it was to transcribe old records, or to put in writing what had been handed down orally (Prov. xxv, 1). To this period accordingly belongs the new significance of the title. It no longer designates only an officer of the king's court, but a class, students and interpreters of
as in ancient times comparatively few could write, this was, in fact, a learned profession. Such persons, evidently official characters, are frequently depicted on the Egyptian monuments, as that nation was proverbial for recording everything relating both to public and private life. The Assyro-Babylonian scribes, on the other hand, appear more like lawyers than scribes, and are frequently seen writing in small square characters, and not in the cuneiform style. See Writing.

Scribes, Jewish. These persons (called in Heb. ספריה, sopherin; Gr. γραμματίς) were originally mere writers or copyists of the law, who followed this business as a mode of livelihood; but eventually they rose to the rank of a learned profession—becoming the doctors of the law and interpreters of the Scriptures. As such they frequently appear in the New Test., and occasionally in the later books of the Old; and their office gradually became of still more importance after the dissolution of the Jewish commonwealth. (The following notices are from the Septuagint, the Talmudic allusions and the Talmudical references to the subject.)

The prominent position occupied by the scribes in the Gospel history would of itself make a knowledge of their life and teaching essential to any clear comprehension of our Lord's work. It was by their influence that the latter formed the foundations of the Christian church. Such was it also when the "new doctrine" was first proclaimed, it had become through them. Far more than priests or Levites, they represented the religious life of the people. On the one hand, we must know what they were in order to understand the innumerable points of contrast presented by our Lord's acts and words. On the other hand, we must not forget that there were also, inevitably, points of resemblance. Opposed as his teaching was, in its deepest principles, to theirs, he was yet, in the eyes of men, as one of their order—a scribe among scribes, a rabbi among rabbins (John i, 49; ii, 2; vi, 25, etc. Comp. Schultgen, Hor. Heb., ii, "Christus Rabbinorum Summus").

The rise, progress, and influence of the Jewish doctors and interpreters of the law are properly divided into five distinct periods, which are indicated by the special applications under which they were designated in successive times.

Sopherim, or "Scribes," properly so called.

1. The Name and its Signification. In the earlier records of the Old Test. the name Şopher (ספֶּר, participle of סָפָר, to write, to count) is given to officers of state whose functions were to write the king's letters, draw up his decrees (2 Kings xii, 10; 2 Chron. xxiv, 11), and to number and write down the military forces as well as the prisoners (Judg. v, 14; 2 Kings xxxv, 19; Isa. xxxiii, 18; Jer. iii, 25). As writing was intimately connected with the art of writing, and as these two accomplishments were always associated together in ancient times, these scribes occupied a distinguished position. Hence they are mentioned side by side with the high-priest and the captain of the host (2 Kings xii, 10; 2 Chron. xxiv, 11): and hence, too, the term Sopher (שופר) became in the post-exile period the honorable appellation of one who copied the law for himself or others, one skilled in the divine law, an interpreter of the Scriptures (Gen. vii, 16; Deut. xii, 12; Neh. xi, 3, etc.). The authority of most Hebrew scholars is with regard to the etymology of the word (Gesen. s. v.). Ewald, however (Poet. Rücht. i, 126), takes סֹפַר as equivalent to סֵפֶּר, "a judge."

In their anxiety to preserve the text of Holy Writ as well as to point out the import of its injunctions, these scribes counted every letter and classified every precept of the law. To indicate this, the Talmud, in accordance with its general practice always to deduce from the name the various actions of the man, derives the appellation Sophar from סֹפַר, to count, maintaining that this name was given to those who counted the letters of the law (Kiddushin, 30 a), as well as from סֶפֶּר, to number, to arrange, to classify, submitting that the name was also given to them because they classified the precepts of Scripture (Jerus. Shekalim, i, 1). They had ascertained that the central letter of the whole law was the reh of סֹפַר in Lev. xi, 42, and wrote it accordingly in a larger character (Lightfoot, On Luke 2). They counted up, in like manner, the precepts of the law that answered to the number of Abraham’s servants or Jacob’s descendents.

The Greek equivalent answers to the derived, rather than the original, meaning of the word. The γραμματίς of a Greek state was not the mere writer, but the keeper and registrar, of public documents (Thucyd. iv, 118; vii, 10; so in Acts xix, 35). The scribes of Jerusalem were, in like manner, the custodians and interpreters of the γράμματα upon which the polity of the nation rested. The same idea is applied to the sacred class in the New Test. and is repeated in both the Epistles of St. Paul (Rom. xiv, 8; 1 Cor. vii, 19; Luke vii, 30; x, 25; xiv, 3; γομοδίδασκαλοι in Luke v, 17; Acts v, 34). Attempts have been made, but not very successfully, to reduce the several terms to a classification. All that can be said is that γραμματίς appears the most generic term; that in Luke xi, 45 it is contrasted with the ἀρχιερεύς; that in Acts xix, 35, seems the highest of the three. Josephus (Ant. xvii, 6, 2) paraphrases the technical word by ἀρχιερεύς. Lightfoot’s arrangement, though conjectural, is worth giving (Harm. § 77). The "scribes," as such, were those who occupied themselves with the study of the law. In the Talmud, all the rabbinical interpretations of the Mishna, acting as assessors, though not voting in the Sanhedrin. The "doctors of the law" were expounders of the Gemara, and actual members of the Sanhedrin. (Comp. Carpzov, App. Crit. i, 7; Leusden, Phil. Hebr. c. 23; Leyerer, in Herzog’s Real-Encyclop. s. v. "Schriftgelehrte").

2. Date and Institution. The period of the Sopherim begins with the return of the Jews from the Babylonian captivity, and ends with the death of Simon the Just (B.C. cir. 485-390), embracing nearly a hundred and sixty years. Though there were popular teachers of the law in the Babylonian captivity, as is evident from Ezra viii, 16, 17, it is difficult to determine when the institution of the Sopherim began. The first occasion on which we find that Ezra himself was at the head of such a class (Ezra vii, 12, 21; comp. Neh. xiii, 13), yet the language in which the sacred oracles were written was gradually dying out, and Hebrew ceased, in many instances, to be the language of the people (ver. 24). This rendered the understanding of the Scriptures by the people at large a difficult matter. Besides, the newly altered state after the return from the Babylonian captivity, which called for new enactments as well as for the expansion and modification of some Pentateuchal laws, imperatively demanded that an authoritative body of teachers should so explain the law, which was regarded as the only rule of practice, as to adapt it to present circumstances. Hence Ezra, who reorganized the new state, also organized such a body of interpreters, of which he was the chief. It is for this reason that he is called Sopher = one occupied with books, interpreter of the Book (vii, 6, 11, 12, 21; Neh. viii, 1, 4, 9, 13; xii, 26, 30), that he is called the second Moses (Sanhedrin, 21 b; Josipho, ibid. cap. iv; Jerus. Meguil. ii, 9); and that it is said "when the Temple was forgotten by Israel, Ezra came from Babylon and restored it again" (Stucca, 20 a; comp. 2 Esdras xiv, 21-47). The skill in the law, both from among the tribe of Aaron and the laity, who, with Ezra, and after his death to the time of the Talmud, thus interpreted and fixed the divine law, are denominated
Scribes, Jewish

Sopherim—"scribes," in the strict sense of the word. Many of these Sopherim were members of the Great Synagogue which was formed by Nehemiah after the death of Ezra; hence the terms Sopherim and the men of the Great Synagogue (בניאויה לארשי האברכים) are frequently interchanged; and hence, too, the canons which were enacted during this period are sometimes recorded in the name of the former and sometimes in the name of the latter, though they proceed from one and the same body. Reserving those enactments which are recorded in the name of the Great Synagogue for that article [see SYNAGOGUE, THE GREAT], we shall here specify the most important acts and monuments which have come down to us as proceeding from the Sopherim.

The Sopherim. -- The Sopherim, at this period (528), the words of Ezra vii, 10 describe the high ideal of the new office. The scribe "is to seek (לָא) the law of the Lord and to do it, and to teach in Israel statutes and judgments." This far more than his priesthood, was the true glory of Ezra. In the eyes even of the Persian king he was "a scribe of the law of the God of heaven" (vii, 12). He was assisted in his work by others, chiefly Levites. Publicly they read and expounded the law, perhaps, also, translated it from the already obsolescent Hebrew into the Aramaic of the people (Neh, viii, 8-13). In the succeeding age they appear as a distinct class—"the families of the scribes," with a local habitation (1 Chron. i, 55). They compiled, as in the two books of Chronicles, excerpts and epitomes of larger histories (1 Chron. xi, 16; 2 Chron. xxiv, 3). Occasionally they add the occurrences of the word midrash ("the story" [margin, "the commentary"] of the prophet Iddo), afterwards so memorable, in 2 Chron. xxxiii, 22, shows that the work of commenting and expounding had already begun. In the latter period, it is not too much to say that the work of the Sopherim embraces the whole field of civil and religious law, both as it is contained in the written Word of God and as it obtained in the course of time; and that it is most essential to the criticism and interpretation of the Old Testament to understand these enactments, inasmuch as they materially affect the text of the Hebrew Scriptures. This will be evident from the following brief description of some of the Sopheric work.

(1). In accordance with the primary meaning of their name, the scribes, or Sopherim, copied the Pentateuch, the phylacteries, and Mezuzoth for the people (Pesharim, 50 b), since it was only the codices which proceeded from these authoritative teachers that could be relied upon.

(2). They guarded the Bible against any interpolations or corruptions, and for this purpose counted the letters of the Scriptures. Thus the scribes tell us that in five instances (Gen. xviii, 2; xxxvii, 2; Psa. xxxvi, 7; ixviii, 28), a rare crept into the text through a vitiated provincial pronunciation, for which reason these Sopheric corrections are called the emendations of the scribes (בְּנֵי תְּפִלָּה, נָרָדִים, 37 b [see Keri and Kethib; Masorah]; Glinnburg's translation of Jacob ben-Chajim's Introduction to the Rabbinic Bible, p. 12).

(3). They read the law before the people in the synagogues on stated occasions, for which reason Ezra, the chief scribe, is denominated (עֲנַי יִשְׂרָאֵל) the proctor of the law (1 Esdras viii, 1). Hereafter the usage of the word scribe, or Sopher (ספירה), in post-Biblical Hebrew to denote a public reader of the law (Sanhedrin, 31 a). Moreover, they indicated to the people when words were in pause or when they were in the plural or simply had dual forms, as is the case with עֲנַי יִשְׂרָאֵל, etc. These indications are called the reading of the scribes (בְּנֵי תְּפִלָּה). These expositions are called Sopheric comments (בְּנֵי תְּפִלָּה).

(5). They defined the limits of each precept, and determined the manner in which the sundry commands of the divine law are to be performed—e.g., they fixed the passages of Scripture meant by "the words of command" which the Lord enjoined the Israelites "to bind for a sign upon their hands, and to be as frontlets between their eyes" (Exod. xiii, 9; 16; Deut. vi, 8; xv, 18, with Menachoth, 94 b [see PHylACTERY) ; the portions of the Bible to be recited at morning and evening prayer as indicated in the words "thou shalt talk about them . . . when thou liest down and when thou risest up" (Deut. vi, 7), etc. These definitions of the injunctions are denominated the measures of the scribes (בְּנֵי תְּפִלָּה), which, though in theory they are distinguished from the letter of the Bible (הַצַּלִּים), yet in practice are equal to it, and are regarded as divinely legal (בְּנֵי תְּפִלָּה).

(6). They fixed the traditional law, which was in the mouth and memory of the people.

(7). They enacted prohibitory laws, called fences (בְּנֵי תְּפִלָּה), to guard the Biblical precepts from being violated, and these enactments are styled the precepts of the scribes or the Sopherim, the injunctions of the elders; and in the New Testament, the traditions of the elders (Matt. xv, 2; Mark vii, 5), the traditions of the fathers (Gal. i, 14). Hence, as the phrase בְּנֵי תְּפִלָּה is not only used to express the Sopheric expositions of the Pentateuch, but more especially to denote the definitions and hedges of the scribes superadded to the divine law, it is frequently identical with the phrase oral law (בְּנֵי תְּפִלָּה). Hence, too, the remark which often occurs in the Talmudic writings, "a subject the basis of which is in the words of the Pentateuch, but the definition or superstructure of which is from the words of the scribes" (Sanhedrin, 87 a; Jerus. talm. xi, 4; Kiddushin 77 a); when the simple letter of the inspired code is spoken of in contradiction to the definitions and hedges of the scribes.

(8). They removed anthropomorphisms and other indelicate expressions from the Scriptures by introducing alterations into the text, of which the following seventeen instances are especially recorded: 1. For the original reading, כְּשֶׁיָּדַע, they substituted כְּשֶׁיָּדַע and Jehovah still stood before Abraham" (Gen. xviii, 22), they substituted יהוה שֶׁיָּדַע, and Abraham still stood before Jehovah; for it appeared offensive to them that the Deity should be before the patriarch. ii. For the remark of Moses in his prayer, "Kill me, I pray thee, . . . that I may not see thy evil" (Num. xi, 15)—i.e., the punishment wherein thou visitest Israel—they substituted "that I may not see רְאוֹיִי" (my evil), because it might seem as if Moses ascribed evil to the Deity. iii. They altered "Let her not be as one dead, who proceeded from the womb of (הָנָּום) our mother, and half of (הָנָּום) our flesh be consumed" (Num. xii, 12) into "Let her not be as one dead-born, which, when it proceeds from the womb of (הָנָּום) its mother, has half (הָנָּום) its flesh consumed." iv. They changed לֹא וְתַבְדָּל (Deut. iii, 10), which is still retained in the Septuagint, into פִּלּוּ� (for sons cursed (בְּנֵי תְּפִילָה) themselves), because it was too offensive to say that the sons of Elie cursed God, and that Eli knew it and did not reprove them for it. v. "Will God see (רְאוֹיִי) with his eye" (2 Sam. xvi, 12) they altered into "Will God look (רְאוֹיִי) at my affliction" because it was too anthropomorphic. vi. "To his God (הָנָּום), O Israel, . . . and Israel went (רְאוֹיִי) to their God" (1 Kings xii, 16), they altered into "To your tents (רְאוֹיִי), O Isra
Israel... and Israel departed (שֶׁלַח) to their tents;" because the separation of Israel from the house of David was regarded as a necessary transition to idolatry, it was looked upon as leaving God and the sanctuary for the worship of idols in tents. viii. For the same reason they altered 2 Chron. x, 16, which is a parallel passage. viii. "My people have changed (נָעֵד) my glory for an idol" (Jer. ii, 11) they altered into "have changed (לִנְעֵד) their glory into an idol," because it is too offensive to say such a thing. ix. "They have put the rod to (תְבוֹא) my nose" (Ezek. viii, 17) they changed into "They have put the rod to (תְבוֹא) their nose." x. "They have changed (לִנְעֵד) my glory into shame" (Hos. ii, 7) they altered into "I will change their glory into shame" (הָגֵד) for the same reason which dictated the eighth alteration. xi. "Thou diest not" (תָּפָס) addressed by the prophet to God (Hab. i, 2), they altered into "We shall not die" (תָּפָס) because it was deemed improper. xii. "The apple of (רְכִים) mine eye," (Zech. ii, 12) they altered into "The apple of (רְכִים) his eye," for the reason which called forth the ninth emendation. xiii. "Ye make (יָתָן) me expire" (Mal. i, 18) they altered into "Ye weary (יָתָן) it," because of its being too gross an anthropomorphism. xiv. "They have changed (לִנְעֵד) my glory into the similitude of an ox" (Psa. cvi, 20) they altered into "They have changed (לִנְעֵד) their glory into the similitude of an ox," for the same reason which called forth the alterations in Jer. ii, 11 and Hos. iv, 7, or emendations eighth and ninth. xv. "Am I a burden (לְכָרָה) to thee?" (Job vii, 20) which Job addresses to God, they altered into "So that I am a burden (לְכָרָה) to myself," to remove its offensiveness. xvi. "They condemned (נָעֵד) God, or the divine justice" (Job xxxii, 8) they altered into "They condemned (נָעֵד) Job," for the same reason which called forth the fourteenth emendation. xvii. "Thou wilt remember, and thy soul will mourn over me" (לָמַיְהַת) (Lam. iii, 20) they altered into "and my soul is humbled within me" (לָמַיְהַת) because of the seeming impropriety on the part of the speaker to say that God will mourn. These alterations are denominated the seventy emendations of the scribes (שֵׁלְטַיִם), or simply Tikun Sopherim (שֵׁלְטַיִם) = the emendations of the scribes, and are given in the Masora Magna on Num. i, 1; xi, 15; Psa. cvi, 20; Ezek. viii, 17; Hab. i, 12; and in the Masora Parva (סָפָא), 13. (Comp. Finken in the Kern Chem. 1816, 1856), ix, 52 sq.; Geiger, Urscriff und Ubersetzungen der Bibel, p. 908 sq.; Freudenthal, Ochlok Wocholok [Hanover, 1864], p. 87 sq.; Ginsburg, The Introduction of Jacob ben-Chasid to the Rabbinic Bible, Hebrew and English [Lond. 1885], p. 28, etc.; Wedde, Die Emdenisations a Sopherim in Livris V. T. Protoposa [Vratislaviæ, 1860].

4. The Manner in which the Sopherim Transmitted their Work.—Their great reverence for the divine law, their extraordinary modesty and humility, as well as their fear lest any of their writings should be raised to the dignity of Holy Writ, prevented the scribes, or Sopherim (שֵׁלְטַיִם), from publishing these emendations in separate treatises. This is the reason why there are no books of the scribes extant, and why they most scrupulously abstained from dogmatizing, so much so that the phrase the laws of the scribes (לְקָרָה לְקָרָה) does not occur. It was the later doctors of the law (נָעֵד לְקָרָה) who canonized the opinions of the scribes (נָעֵד לְקָרָה), which, it was claimed, had been transmitted orally and through diverse signs.

These signs (שֵׁלְטַיִם) or indications (שֵׁלְטַיִם) the scribes are said to have put down in the margins of the copies of the Hebrew Scriptures to indicate to them the interpretations and definitions which their predecessors, contemporaries, and they themselves put on certain passages, and these signs are held to have formed the foundation of the Keri and Kethib, plene and defects, etc., of later times. Thus, for instance, from Exod. xxiii, 8 they deduce that it is the bounden duty of the master to marry his maiden who was sold to him for this purpose, though the law tolerates an alternative, and to indicate this opinion the scribes put in the margin again (כָּרָה לְקָרָה) "whom he will not take," the word אֶל with ת instead of נ, i.e. whom he ought to take (comp. Berekoth, 13 a; Rashi on Exod. xxiii, 8). Again, in Lev. xxv, 20, 30, it is enacted that if a house in a walled city has been sold and is not redeemed within a year, it becomes the absolute property of the purchaser. Now, the scribes defined the phrase soldil city to mean a city which had walls in the time of the conquest of Canaan by Joshua, though these walls were afterwards removed; and to indicate this they put in the margin against על אחרים על אחרים אֶל יֶבּוּל, "which had a wall," the word אֶל with ת instead of נ, i.e. which has not wall now (comp. Erubin, 32 a; Shevuoth, 16 a; Rashi on Lev. xxvi, 30, 31; Ma'monasim, 1a; Haggadah, 4b; Shemag, 6b). They concluded from Lev. xxviii, 4 that the proclamation or fixing of the new moon devolved upon the supreme court at Jerusalem (Mishna, Rosh-hashanah, i, 9; ii, 5, 7), and to indicate this the scribes wrote the defective יִשָּׁר, "ye shall pronounce," i.e. שַׁלֶּמֶשׁ, "it is sanctified" [see New Moons], instead of the plene יִשָּׁר. The scribes also indicated that certain commandments are not to be restricted to Jerusalem, but are to be kept wherever the Jews reside, by writing in such instances the defective שַׁלֶּמֶשׁ אָבְרָהָם, i.e. in your desolations, instead of the plene שַׁלֶּמֶשׁ אָבְרָהָם שַׁלְּמֶשׁ אָבְרָהָם, your dwellings (Lev. xxviii, 14, 31). These signs are the basis of the Masorah, and account for many of the various readings which obtained in the course of time. For further information on this most important branch of the Sopheric work, we must refer to the elaborate treatise of Kraachel, entitled More Neboke Ha-Zeman, sec. xiii, p. 161, etc.

5. The Authority of the Sopherim.—Though the scribes of this period themselves did not issue their expositions of what they believed to be the doctrines of Holy Writ with the declaration that "except every one do keep them whole and undefiled, without doubt he shall perish everlastingly," or "except a man believe them faithfully," and withal stated them as their opinions about the teachings of the divine law, yet the doctors of the law who succeeded the Sopherim accepted these expositions as final, and decreed that whosoever gainsays their authority commits a capital offence. As the penalty attached to the violation of some of the most licentious injunctions and prohibitions was not very serious in consequence, as the differences between the diverse kinds of transgression, while there is no distinction made in the Sopheric enactments, since the same amount of guilt and the same kind of punishment were incurred in case any one of their precepts was violated, the sages of the Mishna remarks, "To be against the words of the Bible; he who, in order to transgress the Scriptures, says phylacteries are not enjoined in Holy Writ, is acquitted, but he who says that there ought to be five compartments in the phylacteries, thus adding to the decisions of the scribes, is guilty" (S. T. 3, 3). Hence the well-known exposition of Eccles. xiii, 8, which is as follows: "Above these, my son, beware; of making many books there is no end;" i.e. my son, take care of the decisions of the
scribes above the words of the Bible, for in the words of Scripture there are both (ןָּעַשְׂיָה) injunctions and (יִנְּשָׁבֹת) prohibitions [the transgression of some of these involves only a slight punishment], while the transgression of any one of the precepts of the scribes is a capital offence. And if thou shouldest say, seeing that they are so weighty, Why are they not written down? [reply] "To make many books there is no end" (Ḳiddushin, 21 b).

It is probable, however, that these bold statements, which appear to exalt the expositions of men above the Word of God, are really due to the succeeding period, which we will characterize in its place, and to which we relegate much that relates to the office and its influence.

II. THE TANAIM, OR TEACHERS OF THE LAW OF NEW-TEST. TIMES.—1. Name and Date of the Tanaim.—The appellation Tanaim is Aramaic (תנאים, sing. יָנִיאָה, frequentative of the Chaldee יניאת=Hebrew יָנִיאָה, to repeat), and literally denotes repeaters of the law, or teachers of the law. The Hebrew equivalent for this title is תֹּלָהָיָה, while in the New Test. this class of teachers are denominated νομοδιδάσκαλοι (Luke v, 17; Acts v, 34). These teachers of the law are also called the sages, the wise (ἱσόμικες, sapiors), elders (πρεσβύτεροι, presbuteroi), Sages (Sofia, 46; Sabbath, 64), and in later times rabbanan (רבי נא=our teacher, rabbi = פָּדָּבָנָו, Mark x, 51; John x, 16), rabbi, and rabboni. See Rabbis. It is only rarely that the great doctors of this period are called מָשָׁרָי (comp. Kolinas, 13 b). The period of the Tanaim begins with the famous Antigonos of Soho (B.C. 200), and terminates with Samuel III ben Jehudah I (A.D. 220), in whose presidency the Sanhedrim, and with it the college, was transferred from Japheth to Tiberias, thus extending over 420 years.

2. The Work of the Tanaim.—The labors and tenets of these doctors of the law are of the greatest interest to the Christian student of the New Test. inasmuch as it was in their midst that our Saviour appeared; and as both Christ and his apostles frequently refer to the teachings, and often employ the very language of the Tanaim. The chief aim of the doctors of the law during this period was—

(1) To fix and formalize the views and expositions of their predecessors, the Sopherim, and to pass them as laws. Thus fixed and established, these views were termed Halachoth (הַלַּכָּה) =laws: they are composed in Hebrew and expressed in idiomatic and often enigmatical formule. The formalizing of these Halachoth was especially needed, since the successive ascendancy of the Persian, Egyptian, Syrian, and Roman powers over Palestine greatly influenced the habits and conduct of the Jewish people, and since the scribes themselves, as we have seen, did not set forth their opinions as final. The relation which the work of the Tanaim, or the νομοδιδάσκαλοι, in this department bears to that of the scribes will be better understood by an example. The scribes deduced from the words "When thou liest down and when thou risest up" (דַּעֵה יִקְרָא, Deut. vi, 7), that it is the duty of every Israelite to repeat both morning and evening the sections of the law (i.e. Deut. vi, 4-9; xi, 13-21) which proclaim the unity of God, without specifying the hours during which the passages are to be recited; while the νομοδιδάσκαλοι, accepting this deduction of the scribes as הַלַּכָּה, fixed the time when this declaration about the unity of God is to be made by every Israelite, without mentioning the length of the section to be recited, or that it is a duty to do so, because they founded it upon the interpretation of the Sopherim (Mishna, Berakoth, i, 1-5).

(2) The Tanaim compiled exegetical rules (תענוגות) to show how these opinions of the scribes, as well as the expansion of these views by doctors of the law, are to be deduced from the Scriptures. See ISRAEL BEN-
very reverence in which it had originated. Step by step the scribes were led to conclusions at which we may believe the earlier representatives of the order would have started back with horror. Decisions on fresh questions were accumulated into a complex system of casuistry. The new precepts, still transmitted orally, more precisely fitting into the circumstances of men’s lives than the old, came practically to take their place. The “Words of the Scribes” (מִלְּתֵי הָלָא) now used as text-books to which those decisions were honored above the law (Lightfoot, Harm. vol. i, § 77; Jost, Judenl. i, 99). It was a greater crime to offend against them than against the law. They were as wise, while the precepts of the law were as water. The first step was taken towards annulment the commandments of God for the sake of their own traditions. The casuistry became at once subtle and pruriæ, evading the plainest duties, tampering with conscience (Matt. xxv, 1-6; xxiii, 16-24). The right relation of moral and ceremonial laws was not only forgotten, but absolutely inverted. This was the result of the profound reverence for the letter which gave no heed to the “word abiding in them” (John v, 39).

(4.) The history of the full development of these tendencies is found elsewhere. See Talmud. Here it will be enough to notice in what way the teaching of the scribes in our Lord’s time was making to that result. Their first work was to report the decisions of previous rabbis. These, as we have just seen, were the Halachoth (that which goes, the current precepts of the schools)—precepts binding on the conscience. As they accumulated, they had to be compiled and classified. A new code, a second corpus juris, the Mishna (/bytrop-sacw/), grew out of them, to become in its turn the subject of fresh questions and commentaries. Here ultimately the spirit of the commentators took a wider range. The scribes of the Talmud divided their work in the obiter dicta of rabbis, the widest fables of Jewish superstition (Tite. i, 14), were brought in, with or without any relation to the context, and the Gemara (completeness) filled up the measure of the institutes of Rabbinic law. The Mishna and the Gemara together were known as the Talmud (instruction), the “necessary doctrine and erudition” of every learned Jew (Jost, Judenl. ii, 202-222).

(5.) Side by side with this was a development in another direction. The sacred books were not studied as a code of laws only. To search into their meaning had frequently to be subordinated to the guidance of the rabbinic interpretation, the “house of the interpreter” completely took its place in the text of the Old Testament. The process by which the meaning, moral or mystical, was elicited was known as Midrashah (saying, opinion). There was obviously no assignable limit to such a process. It became a proverb that no one ought to spend a day in the Beth-ham-Midrash (the “house of the interpreter”) without lighting on something new. But there lay a stage higher even than the Halakoth. The mystical school of interpretation culminated in the Cabala (revelation, the esoteric received doctrine). Every letter, every number, became pregnant with mysteries. With the strangest possible distortion of its original meaning, the Greek word which had been the representative of the most exact of all sciences was chosen for the wildest of all interpretations. The Greek kalas (καλάς) became the Ḥasham (saying, opinion). There was obviously no assignable limit to such a process.

4. Some of the distinguished doctors of the law of this period and their tenets.—As the presidents and vice-presidents of the chief seat of learning during the whole of this period are given in chronological order in the article Schools (Hebrew), we shall here only mention such of the doctors of the law as have influenced the Jewish mind and the religious opinions of the nation, and by their teaching prepared the way for Christianity. Foremost among these doctors of the law are to be mentioned:

a. Antigonus of Soho (B.C. 200-170), whose famous maxim, according to tradition, gave rise to Sadduceism and Boethusianism (see SADDUCEES), and who received the traditions of the fathers from Simon the Just, and transmitted them to his successors (Abot, i, 5). The tenet of the Sadducees, however, never commanded the assent of more than a small minority. It tended, by maintaining the sufficiency of the letter of the law, to destroy the very occupation of a scribe, and the class, as such, belonged to the party of its opponents. The words “scribes” and “Pharisees” were bound together by the Sadducees for the alliance against the scribes (Luke v, 30). See PHARISEES. Within that party there were shades and subdivisions, and to understand their relation to each other in our Lord’s time, or their connection with his life and teaching, we must look back to what is known of the five pairs (אשת כי) of teachers who represented the scribal succession. Why two, and two only, are named in each case we can only conjecture, but the Rabbinic tradition that one was always the nephew, or, president, of the Sanhedrin as a council, the other the ab-beth-din (father of the House of Judgement), presiding in the supreme court, or in the Sanhedrin when it sat as such, is not improbable (Jost, Judenl. i, 100).

b. Jose ben-Joezer of Zereda and his companion, Jose ben-Jochanan of Jerusalem, who were the first of the four pairs (אשת כי) that headed the Sanhedrin and the doctors of the law as president and vice-president (B.C. 170-140). Jose ben-Joezer was a priest, and played an important part in the Maccabean struggles. He was the spiritual head of the Chasidim (Mishna, Chapugh, ii, 7), also called scribes (פָּרָשָּׁי; 1 Macc. vii, 12; 2 Macc. v, 16), and later on the various sectarian doctrines of themselves into the Essenism (see CHASIDIM; ESSENES) was among the “company ofAssidians who were mighty men of Israel, even all such as were voluntarily devoted unto the law,” and the high-priest of the sixty who were slain by Bacchides through the treachery of Alcimus (1 Macc. ii, 42; vii, 13-16, with Chapugh, 18, 19, Bereshith Rabbi, תרשלים, § Ixv). The grand maxim of Jose ben-Joezer was, “Let thy house be the place of assembly for the sages, sit in the dust of their feet, and eagerly drink in their words” (Abot, i, 4). Bearing in mind the distracted state of the Jewish people at that time, and the fearful strife which Hellenism made among the highest sacerdotal functionaries, and which threatened to overthrow the instinct of the people, this solemn adumbration of the martyr that every household should form itself into a band of defenders of the faith, headed by sages—i.e., scribes, or doctors of the law—and that every Israelite should strive to be instructed in the religion of his forefathers is one of the noblest of the ancient custom of disciples sitting on the ground and sometimes in the dust at the feet of their teachers), will be appreciated. This will also explain the maxim of his colleague Jose ben-Jochanan: “Let thy house be wide open, let the poor be thy guests, and do not talk much with them; it has been given to the latter part of the Children of Judah to prevent the partition between the apostate Hellenists, who desecrated the sanctuary, and the faithful, as well as to
prevent the residence of Jews among the Syrians, and check Hellenistic luxuries, these two doctors of the law cnstated that contact with the soil of any foreign country, and the use of glass utensils, impart Levitical defilement (Sabbath, 14 b). These rigorous laws of Levitical purity laid the foundation of the withdrawal of the Essenes from the community at large, and of the ritual and doctrinal difference between the Pharisees and Sadducees, as hitherto the differences of these two parties were chiefly political. Hence the remark in the Mishnah: "Since the death of Jose ben-Joestar of Zereda and Jose ben-Sethaib, the unity of the schools has ceased" (Sotah, ix, 9). The precepts ascribed to them indicate a tendency to a greater elaboration of all rules connected with ceremonial defilement. Their desire to separate themselves and their disciples from all occasions of defilement may have furnished the starting-point for the name of Pharisee. The brave struggle with the Syrian kings had turned chiefly on questions of this nature, and it was the wish of the two teachers to prepare the people for any future conflict by founding a fraternity (the Chaborizim, or associates) bound to the strictest observance of the law. Every member of the order, on his admission, pledged himself to the observance of its rules, and the maintenance of the unity of the sect. They looked on each other as brothers. The rest of the nation they looked on as "the people of the earth." The spirit of scrupulosity was growing. The above precept associated with the name of Jose ben-Joestar pointed to a further growth (Jost, i, 238). It was hardly checked by the taunt of the Sadducees that "these Pharisees would purify the sun itself" (ibid. i, 217). See PHARISEES.

c. Jehochanan, the high-priest and governor of Jerusalem, ben-Simon, ben-Mattathias, commonly called John Hyrcanus (B.C. 150-106), was a distinguished Pharisaic scribe, or doctor of the law. The enactments which he passed, as recorded in the Mishnah, show his endeavors to suppress all notoriety connected with the observance of the law, and his desire to alleviate the unnecessary burdens of the law. Though Ezra, to punish the Levites for their backwardness in returning from Babylon, deprived them of their tithes or transferred them to the priests (Ezra ii, 36-42; vii, 15; Neh. vii, 43-45; comp. with Mishnah, Maxsar Shenai, v, 13; Sotah, ix, 10; Babylon Talmod, Yebamoth, 86 b; Kahaloth, 26 a), yet the formula consisting of Deut. xxvi, 13-15, and called confession (יִכְלָל), in which the Israelite had to declare in the Temple before God that he had paid the tithes to the Levite, continued to be recited at the time of the evening sacrifice on the last day of Passover. There was also a custom of singing every morning in the Temple Ps. xlv, 23-26 as part of the hymnal service, and of crowning the sacrificed beasts, and for the blood to be poured over their eyes, so as momentarily to blind them in order that they might be bound easily. Moreover, up to the time of Jehochanan the high-priest = John Hyrcanus, the people worked during the middle days of the festivals. See PASSOVER; TABERNACLES, FEAST OF. "Now Jehochanan the high-priest did away with the confession about the Levitical tithes (because it was too cumbersome). He also ordered the discontinuance of chanting: 'Awake!' (Ps. xlv, 23, etc., because the singing of it every morning made it appear as if God were asleep) and the bounding of the sacrifices (because it was cruel); interdicted working on the middle days of the festivals, since the work in the Temple and the work in Jerusalem, and ordered buyers of questionable produce, whether it had been tithed or not, to tithe it" (Mishnah, Maxsar Shenai, v, 16; Sotah, ix, 10).

d. Jehoshuah ben-Perachja and his colleague, Natai of Arabela, who were the second of the four pairs (וֹמִים) that headed the Sanhedrim and the doctors of the law as president and vice-president (B.C. 140-110). Though their surviving maxims are very few, they are instructive of the irremovable breach which was then made between the Pharisees and the Sadducees. In harmony with the wisdom, humanity, consistency, and leniency of John Hyrcanus, under whose pontificate and rule these two distinguished doctors of the law taught, Jehoshuah ben-Perachja propounded the maxim, "Procure for thyself a teacher, gain to thyself a friend, and judge every man on his side of the law, and to the limits of his sect or order (Jost, i, 227-238). His colleagues, Natai of Arabela, at all events, who regarded the foreign policy of the Saducees as desecration of God's holy heritage [see SADDUCEES], and as working into the hands of those very enemies whom they had only just driven from the holy city (1 Mac. xii, etc.), taught: "Keep aloof from wicked neighbors, have no fellowship with sinners, and reject not the belief in retribution" (Aboth, i, 7). It was this maxim which brought about the final separation between the Pharisees and the Sadducees in the time of Hyrcanus. The gulf thus created was deepened by an unhappy circumstance at the assumption of the high-priesthood by John Hyrcanus. He was an assiduous student of the Pharisees and go over to the Sadducees, and which gave the first impulse to the bloody sufferings and the ultimate destruction of his country and people, for whose independence and religion he and his family fought so bravely. The circumstance is as follows: Having returned from a glorious victory, and being pleased with the condition of the people at home, Hyrcanus gave a banquet, to which he invited both Pharisees and Sadducees. As he was enjoying himself in the midst of his guests, he, instigated by the Sadducees, asked the Pharisees to tell him whether there was any command which he had transgressed, that he might make amends for it. One of the Pharisees, a distinguished lawyer, in the name of the law of God, of his rule of life. To this one of the Pharisees replied: "Let Hyrcanus be satisfied with the regal crown and give the priestly diadem to some one more worthy of it; because before his birth his mother was taken captive from the Maccabean home, in a raid of the Syrians upon Modaim, and it is illegal for the son of a captive to officiate as a priest, much more as high-priest." The Sadducees, who had thus far succeeded, tried to persuade Hyrcanus that the Pharisees did this designedly in order to lower him in the eyes of the people. To ascertain it, Hyrcanus demanded of the Sanhedrim to sentence the offender to capital punishment. But the Pharisees, doctors of the law, opposed the death penalty on the ground that the civil enactment against indignities heaped upon a sovereign, who believed and taught that all men are alike in the sight of God, and whose very president at this time propounded the maxim of leniency, said that according to the law they could only give him forty stripes save one, which was the regular punishment for slanderers. It was this which made Hyrcanus go over to the Sad-ducees, massacre many of the Scribes, and fill the Sanhedrim with Sadducees (comp. Josephus, Ant. xii, 10, 5, 6, with Kiddushin, 66 a; Grätz, Geschichte der Juden 2d ed., iii, 438).

e. This similar condition, however, soon passed by, and the Scribes were again in the ascendency in the reign of Alexander Jannaeus, son of John Hyrcanus, when Simon ben-Shetach (q. v.), brother of queen Salome (Herodoth, 48 a), was the president of the Sanhedrim, and Jehudah ben-Tabai vice-president (B.C. 110-65). Though Simon ben-Shetach had for a time to quit the court and live in the country, because he was accused by the king son against the sovereign, yet Alexander Jannaeus reinstated him upon the solicitation of the Parthian ambassadors, who missed at the royal table the wisdom of this scribe, which they had so much enjoyed on a former occasion. He allowed himself to be elected member of the Sanhedrim, which was then filled with the Sadducees whom John Hyrcanus had put there, and by his
wisdom repeatedly in the presence of the queen and
king confounded these Sadducees by puzzling questions
about the treatment, without tradition, of such legal
cases as are not mentioned in the Mosaic law, so much
so that they gradually quitted the supreme court, and
Simon filled the vacancies with the scribes. The ca-
imious event which happened at the Feast of Taber-
nacles while Alexander Janneus was officiating in the
Temple (see TABERNACLES, Feast a car) cheered for a
time the progress of the scribes, but it was more than
made up by the fact that this sovereign, on his death-
bed, committed his wife to the care of the Pharisees
(Josephus, Ant. xiii, 16, 1, 2). Under Simon ben-Shet-
tach and Judah ben-Tabai the Sanhedrim was en-
tirely restored. The amount of money fixed by the
law was again instituted (March 17, B.C. 78) to commemorate the re-
turn of the residue of the scribes (בנדי ל/>
) who went into exile in the days of John Hyrcanus.

The reconstruction of the Sanhedrim, however, was not
the only important work effected by these two doctors of
the law. To render divorce difficult, Simon ben-
Shetach decreed that the money of marriage-settlement,
which was at first deposited with the wife's father, and
afterwards in his own hands, should be a fixed sum for
no loss to the husband in case he divorced his wife—
so as to amount at least to two silver minas (about £7 10s.)
if the bride were a maiden, and half that sum to a
widow; that the husband should invest it in his busi-
ness, so as to render it a matter of great inconvenience
and loss to him, and that if any of the property should be
purchased for the payment of this settle-
ment (dnk, mygdag), thus precluding the pos-
sibility of her being defrauded of it by unprincipled
heirs (Babylon Kethuboth, 82 b; Jerusalem Kethuboth,
cap. viii, end; Sabbath, xiv, 6; xvi, 6). See MAR-
riage.

Simon ben-Shetach, moreover, introduced superi-
or schools into every provincial town, and ordained
that all the youths from the age of sixteen should visit
them (Jerusalem Kethuboth, viii, 11), which created a
new epoch in the education of the nation. See SCHOOL.

Their zeal, however, to uphold the law in opposition to
the Sadducees led them to commit rigorous acts towards
their antagonists (Josephus, Ant. xiii, 16, 1); and on
one occasion Jehudah ben-Tabai, to eradicate the Sад-
declean notions of the people, [see SADUDEE], con-
demned to death a false accuser (Sanh. 29a, b). But when Simon ben-Shetach reprimanded his colleague for this unlawful act, Jehudah ben-Tabai, who was then president of the Sanhedrim, was so truly penitent that he at once gave up the presidency, threw himself on the grave of the man he had condemned, cried bitterly over the base avarice that took his
own life as an atonement for the one he had judiciously
taken away (ibid.). This rash act taught him greater
leniency for the future, and accounts for his precept to
judges: "Only as long as the accused stand before thee
regard them as transgressors of the law; but regard them
as innocent immediately after they are released
and have suffered the penalty of the law" (Abot, i, 8).

The following may be mentioned as an instance of
Simon ben-Shetach's extraordinary conscientiousness,
which must have greatly impressed itself upon the
minds of the people, and prepared the way for the re-
ception of the truth as it is in Jesus. The Sadducees,
out of revenge for his rigorous measures against them,
suborned two witnesses, who testified that his son com-
mitted a capital crime. He was accordingly sentenced
to death. As he was led to the place of execution, the
witnesses, being filled with horror that they had con-
demned innocent blood, confessed that they had borne
false witness. But as the law from time immemorial
had enacted that "the evidence once given and accept-

ed cannot be revoked" (Maimonides, Yad Ha-Cherakah
Hilchoth Eduth, iii, 5), and though Simon's fatherly
feelings for a moment made him hesitate about the
propriety of the execution, yet his son, to uphold the dig-

nity of the law, explained to him, "Father, if thou
wast not the one to whom the salvation should go from
thee, pay no regard to my life," and accordingly the
son died a martyr to the honor of the law (Jerusalem
Chagigah, ii, 2; Sanhedrin, i, 5; vii, 3). This noble
sacrifice on the part of Simon ben-Shetach evidently
made him lay down the maxim, "Test witnesses most
carefully, and be cautious in questioning them, lest they
speak in their turn, and learn them to be false as they
had been" (Abot, i, 9). No wonder that tradition celebrates Simon ben-Shetach as the "restorer of the divine
law to its pristine glory" (Kidushin).

As, at that time, the two great parties of the kingdom
were the Sadducees and the Pharisees, and the latter
were elected to the presidency and vice-presidency (B.C. 65-30) as the fourth pair (משיח). They are generally considered
as having been proselytes; but this is precluded by
the fact that they were at the head of the Sanhedrim,
and that according to the Jewish law no proselyte could
ever be an ordinary member of the seventy-one.

Indeed, Gritz (iii, 481) has shown that they were Ax-
andrian Jews, and that the notion of their having been
proselytes is the result of the mistake of the Talmudists in the Talmud. Though very few of their enactments
have come down to us, yet the influence which their
great learning and unflinching integrity gave them among
the people is large, and especially among the
succeeding doctors of the law, was such as to secure for
them a place among the great names of the school, and
therefore, their enactments have been propounded by Shemaja and Ab-
talion (Mishna, Edoth, i, 3; Pesachim, 66 a), who were styled the two magistrates of their day (לפוע דרי). The two
maxims of these distinguished scribes which have survived reflect the deplorable condition of the Jews under
the Roman yoke. Thus Shemaja urged on his disciples, "Love a handcraft, hate the rabbinate, and befriend not thyself with the worldly powers" (Abot, i, 10); while Abtalion said, "Sages, be careful in your utterances, lest ye draw upon yourselves the punishment of exile, and ye be banished to a place
where the water is poisonous [i.e. of seductive influ-
ence], and the disciples who go with you drink thereof
and die, and thus bring reproach upon the sacred name
of God" (ibid, i, 11). Some idea may be formed of Shemaja's influence and influence at the trial of Herod before the Sanhedrim. When this mag-
nate was summoned before the supreme tribunal to an-
swer the accusation of the mothers whose children he
had slain, and when his armed appearance and his retinue
of soldiers frightened the other members of the court into
silence, Shemaja, the president, had the courage to pro-
ounce the sentence of death against him (Josephus, Ant.
xiv, 9, 4). When he showed himself to be irresistible, they
had the wisdom to submit, and were suffered to continue
their work in peace. Their glory was, however, in great
measure gone. The doors of their school were no longer
thrown open to all comers so that crowds might listen
to the teachers. The Sadducees had to be brought into
the temple. The regulation was probably intended to discourage the attendance of the young men of Jerusalem at the scribes' classes; and apparently it had that effect (Jost, i, 248-
253). On the death of Shemaja and Abtalion, there
were no qualified successors to take their place.

Two sons of Butha, otherwise unknown, for a time occupied it, but they were themselves conscious of their
incompetence. A question was brought before them which
neither they nor any of the other scribes could answer.
At last they asked, in their perplexity, "Was there none
present who had been a disciple of the two who had been
so great?" The question was answered by Hillel the
Babylonian, knowing also, then anew or after, the
story of David. He solved the difficulty, appealed to prin-
ciples, and, when they demanded authority as well as argu-
ment, ended by saying, "So have I heard from my
masters Shemaja and Abtalion." This was decisive.

Scribes, Jewish: 471

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Scribes, Jewish: 471
The sons of Bethera withdrew. Hillel was invited by
acclamation to enter on his high office. His alleged
descent from the house of David may have added to his
popularity.

The name of Hillel (born cir. B.C. 112) has hardly
received the notice due to it from students of the Gospel
history. The noblest and most genial representative of
his race was the first to live in which the system of the
sibres was capable of producing. It is
instructive to mark at once how far he prepared the way
for the higher teaching which was to follow, how far he
inevitably fell short of it. The starting-point of his
career is given in a tale which, though deformed by
Rabbinic exaggeration, yet freshens the memory. The
young student had come from Golah, in Babylonia,
to study under Shemenaj and Abtalion. He was poor
and had no money. The new rule requiring payment
was in force. For the most part, he worked for his
livelihood, kept himself with half his earnings, and paid
the expenses to the college porter. On one day, how-
ever, he had failed to find employment. The doorkeeper
refused him entrance; but his zeal for knowledge was
not to be baffled. He stationed himself outside, under
a window, to catch what he could of the words of
the sibres within. It was winter, and the snow began
to fall, but he remained there still. It fell till it lay upon
him for three days; and the window was darkened and
blocked up. At last the two teachers noticed it, sent
out to see what caused it, and, when they found
out, received the eager scholar without payment. "For
such a man," said Shemenaj, "one might even break the
Sabbath!" (Geiger, in UgoUini Thebaar, xxi; Jost, i, 254).
In the earlier days of his activity, Hillel had as his col-
league Menachem, probably the same as the Essene
Mann of Josephus (Ant. xv, 10, 5). He, however,
was tempted by the growing power of Herod, and, with
a large number (eighty in the Rabbinc tradition) of his
followers, entered the king's service and abandoned,
at once his calling as scribe and his habits of devotion.
They appeared publicly in the gorgeous apparel, glist-
nering with gold, which was inconsistent with both
(Jost, i, 250). The place thus vacant was soon filled
by Shammai. The two were held in nearly equal honor.
One, in Jewish language, was the Nasi, the other the
Ab-beth-din, of the Sanhedrin. They did not teach,
however, as they had once done; they had lost
mony with each other. Within the party of the Phar-
isees, within the order of the sibres, there came for
the first time to be two schools with distinctly opposed
tendencies—one vehemently, rigidly orthodox, the other
orthodox also, but with an orthodoxy which, in the lan-
guage of the time, should call liberal be called
conservative. The points on which they differed were
almost innumerable (comp. Geiger, ut sup.). In most
of them—questions as to the causes and degrees of unclean-
ness, as to the law of contracts or of wills—we can find
little or no interest. On the former class of subjects
the school of Shammai represented the extreme de-
velopment of the Pharisee spirit. Everything that
could possibly have been touched by a heathen or an
unclean Israelite became itself unclean. "Defilement"
was as a contagious disease which it was hardly possible
to avoid even with the careful scrupulosity described in
Mark vii, 1-4. They were, in like manner, rigidly sab-
bathinists. It was unlawful to do anything before the
Sabbath which would in any sense be in operation
during it, e.g., to put cloth into a dye-vat, or nets into the
sea. It was unlawful on the Sabbath itself to give
money to the poor, or to teach children, or to visit the
sick. They maintained the marriage law in its strict-
ness, and held that nothing but the marriage with the
wife could be good (Jost, i, 257-290). We must
not think of them, however, as rigid and austere in
their lives. The religious world of Judaism presented
the inconsistencies which it has often presented since.
The "straitest sect" was also the most secular. Sham-
mai himself was said to be rich, luxurious, self-indulgent,
Hillel remained to the day of his death as poor as in his
youth (Geiger, loc. cit.). The teaching of Hillel showed
some capacity for wider thoughts. His personal char-
acter was more lovable and attractive. While on the
one side he taught from a mind well stored with the
traditions of the elders, he was, on the other, anything
but a slavish follower of those traditions. He was the
first to lift the veil from the veil in which the system of
the law with a dialectic precision which seems almost
to imply a Greek culture (Jost, i, 257). When the
letter of a law, as e.g., that of the year of release, was
no longer suited to the times, and was working, so far as it
was kept at all, only for evil, he suggested an interpre-
tation which was fundamentally and properly set it aside.
His teaching as to divorce was in like manner a
adaptation to the temper of the age. It was lawful for
a man to put away his wife for any cause of disfavor, even
for so slight an offence as that of spoiling his dinner by
her bad cooking (Geiger, loc. cit.). The genial charac-
ter of the man comes out in some of his sayings, which
remind us of the towns of Jesus in the Sermon on the
Mount, and present some faint approximations to a higher
teaching: "Trust not thyself to the day of thy death." "Judge
not thy neighbor till thou art in his place." "Leave
nothing dark and obscure, saying to thyself, I will ex-
plain it when I have time; for how knowest thou wheth-
ver the time will ever come?" (14: 10, 16). It is hard to
say who gains a good name, gains it for himself; but who
gains a knowledge of the law, gains everlasting life" (comp.
John v, 39; Aboth, ii, 5-8). In one memorable
rule we find the nearest approach to that which was
imprinted in the great commandment of the Gospel: "Do
nothing to thy neighbor that thou wouldest not that
he should do to thee." The contrast showed itself in
the conduct of the followers not less than in the teachers.
The disciples of Shammai were conspicuous for their
fierceness, appealed to popular passions, used the sword
to decide their controversies. Out of that school grew
the party of the Zealots, fierce, fanatical, vindictive, the
political bigots of Pharisaism (Jost, i, 267-269). Those
of Hillel were, like their master (comp., e.g., the advice
of Gamaliel, Acts v, 34-42), cautious, gentle, tolerant,
unwilling to make enemies, content to let things take
their course. One school resisted the other, the whole
was disposed to foster, the study of Greek literature. One
school sought to escape from heathenism, the full burden of the law, the other that he
should be treated with some sympathy and indulgence.
See PROSELYTES. One subject of debate between the schools exhibits the contrast as going deeper than these ques-
tions, touching upon the great problems of the universe.
"Was the poor man so much more liberal as to have been
better for him never to have been?" Or was this
life, with all its suffering, still the gift of God, to
be valued and used as a training for something higher
than itself?" The school of Shammai took, as might be
expected, the darker, that of Hillel the brighter and the
wisest, view (Jost, i, 264).
Outwardly, the teaching of our Lord must have ap-
tered to men different in many ways from both. While
they repeated the traditions of the elders, he "spake as
one having authority," "not as the sibres" (Matt. vii,
29; comp. the constantly recurring "I say unto you").
While they confined their teaching to the class of
scholars, he "had compassion on the multitudes" (ix, 36).
While they were to be found only in the coun-
cil or in their schools, he journeyed through the cities
and villages (iv, 23; ix, 35; etc.). While they spoke of
the kingdom of God vaguely, as a thing far off, he pro-
claimed that it had already come nigh to men (iv, 17).
But, in matters of the household of the wife and the
flesh, he must have appeared in direct antagonism to
the school of Shammai, in sympathy with that of Hillel.
In the questions that gathered round the law of the
Sabbath (xii, 1-14; 2 John, v, 1-16; etc.) and the idea of purity
(Matt. xv, 1-11, and its parallels), this was obviously
the case. Even in the controversy about divorce, while
his chief work was to assert the truth, which the disputants on both sides were losing sight of; he recognised it, must be the law. He treated the law of Hillel as the true interpretation of the law (xix, 8). When he summed up the great commandment in which the law and the prophets were fulfilled, he reproduced and ennobled the precept which had been given by that teacher to his disciples (vii, 12; xxii, 34-40). So far, on the other hand, as the temper of the times, and the adaptation of the teaching of Christ must have been felt as unsparingly condemning it.

4. It adds to the interest of this inquiry to remember that Hillel himself lived, according to the tradition of the rabbis, in the latter days of the Maccabean dynasty, and must have been present among the doctors of Luke ii, 46, and that Gamaliel, his grandson and substantially his successor, was at the head of this school during the whole of the ministry of Christ, as well as in the early portion of the history of the Acts. We are thus able to explain the fact which so many passages in the gospels lead us to infer—the existence all along of a party among the scribes themselves more or less disposed to recognise Jesus of Nazareth as a teacher (John iii, 1; Mark x, 17), but far from the kingdom of God (xii, 34, advocates of a policy of toleration (John vii, 51), but, on the other hand, his pronouncing and unaltering testimony of their faith (xiv, 42), afraid to take their stand against the strange alliance of extremists which brought together the Sadducean section of the priesthood and the ultra-Pharisaic followers of Shammai. When the last great crisis came, they apparently contented themselves with a policy of absence (Luke xxii, 50, 51), possibly not even summoning courage to the counsel which condemned our Lord was a packed meeting of the confederate parties, not a formally constituted Sanhedrin. All its proceedings, the hasty investigation, the immediate sentence, were vitiated by irregularity (John i, 407-409). Afterwards, when the fear of violence was once over, and popular feeling had turned, we find Gamaliel summoning courage to maintain openly the policy of a tolerant expectation (Acts v, 34).

5. Education and Life.—(1). The special training for a scribe's office began, probably, about the age of thirteen. According to the 'Pirke Aboth ('v, 29), the child began his study of the law at five years old. Three years later every Israelite became a child of the law (Bar-Misveath), and was bound to study and obey it. The great mass of men rested in the scanty teaching of their synagogues, and those who became their Tephillim, the texts inscribed on their phylacteries. For the few, however, the school of the rabbi opened to him, to the calling of a scribe, something more was required. He made his way to Jerusalem, and applied for admission to the school of some famous rabbi. If he were poor, it was the duty of the synagogue of his town or village to provide for the payment of his fees, and in part also for his maintenance. His power to learn was tested by an examination on entrance. If he passed it, he became a "chosen one" (_tiles, comp. John xv, 16), and entered on his work as a disciple (Carpzov, App. Criti, i, 7). The master and his scholars met, the former sitting on a high chair, the elder pupils (יֵילָדִים) on a lower bench, the younger (יַעֲנוֹת) on the ground, both literally "at his feet." The class-room might be the chamber of the Temple set apart for this purpose, or the private school of the rabbi. In addition to the rabbi, or head master, there were assistant teachers, and one interpreter, or crier, whose function it was to proclaim aloud the whole school what the rabbi had spoken in a whisper (comp. Matt. x, 27). The education was chiefly catechetical, the pupil submitting cases and asking questions, the teacher examining the pupil (Luke xi). The questions might be ethical, "What was the great commandment of all? What must a man do to inherit eternal life?" or casuistic, "What might a man do or leave undone on the Sabbath?" or ceremonial, "What must a man eat and drink for the most purifying pue-

rities. (Comp. Evang. Infant. c. 45, in Tischendorf, Codex Apoc. N. T.) In due time the pupil passed on to the laws of property, of contracts, and of evidence. So far he was within the circle of the Halakah, the simple exposition of the traditional "words of the scribes." He might remain content with this, or pass on to the haggadah, and the most intriguing pue-

rities. In both cases, pre-eminently in the latter, par-

ables entered largely into the method of instruction. The teacher uttered the similitude, and left it to his hearers to interpret for themselves. See PARABLE. That the relation between the two was often one of genial and kindly feeling we may infer from the saying of one famous scribe, "I have learned much from the rabbins my teachers, I have learned more from the rab-

bins my colleagues, I have learned most of all from my disciples" (Carpzov, App. Criti, i, 7). (2.) After passing through the course of training, probably at the age of thirty, the probationer was solemnly admitted to his office. The presiding rabbi pronounced the formula, "I admit thee, and thou art admitted to the chair of the scribe," solemnly ordained him by the imposition of hands (יהֶרֶם הַיָּדוֹ = χανδρία), and gave to him, as the symbol of his work, tablets on which he was to note down the sayings of the wise, and the "key of knowledge" (comp. Luke xi, 52), with which he was to open or to shut the treasures of divine wisdom. So ad-

mitted, he took his place as a Chazer, or member of the fraternity, was no longer ὕπερμονε υπό τὸν νόμον (Acts iv, 13), was separated entirely from the multitude, the brute herd that knew not the law, the "cursed" "people of the earth" (John vii, 15, 49). (For all the details in the above section, and many others, comp. the elaborate treatises by Ursinus, Antiqu. Heb., and Heubner, De Academia Hebraeorum, in Ugozli Theorar. ch. xx.)

6. The position of the rabbi. In his admission the choice of a variety of functions, the chances of failure and success. He might give himself to any one of the branches of study, or combine two or more of them. He might rise to high places, become a doctor of the law, an arbitrator in family litigations (Luke xii, 14), the leading spirit of the devout of the pious (John xii, 14). The rabbi had the power of expounding and applying the law, of pronouncing a sentence of life or death (comp. Matt. xxv, 14), of appointing the judges of the land (Deut. xxv, 16). He might have to content himself with the humbler work of a transcriber, copying the law and the prophets for the use of the synagogues, or Tephillim for that of the devout (Otho, Lex. Rabb. s. v. "Phylacteria"), or a notary writing out contracts of sale, covenants of es-

pouls, bills of repudiation. The position of the more fortunate was, of course, attractive enough. Theoretically, indeed, the office of the scribe was not to be a source of wealth. It is doubtful how far the fees paid by the pupils were appropriated by the teacher (Bux-
torff, Synag. Judaeic. c. 46). The great Hillel worked as a day-labourer. Paul the tentmaker, our Lord's work as a carpenter, were quite consistent with the popular conception of the most honored rabbi. The indi-

rect payments were, however, considerable enough.

Scholars brought gifts. Rich and devout widows main-
tained a rabbi as an act of piety, often to the injury of their own kindred (Matt. xxii, 14). Each act of the notary's office, or the arbitration of the jurist, would be attended by an honorarium.

(4.) In regard to social position, there was a like con-

tradiction between theory and practice. The older scribes had had no titles [see Rabbi]; Shemaja, as we have seen, warned his disciples against them. In our
Lord’s time the passion for distinction was insatiable. The ascending scale of Rab, Rabbi, Rabban (we are reminded of our own Reverend, Very Reverend, Right Reverend), presented so many steps on the ladder of ambition (Scrupius, *De Tit. Rabbi*, in *Ugoëlo*, ch. xxii). Other forms of worldliness were not far off. The later Rabbis had discovered that the deathbed of a nobleman had a right to a goodly house, a fair wife, and a soft couch* reflected probably the luxury of an earlier time (Ursini *Antiq. Heb.* c. 5, ut sup.). The salutations in the market-place (Matt. xxiii. 7), the reverential kiss offered by the scholars to their master, or by rabbins to each other, the greeting of Abba, father (ver. 9, and Lightfoot, *Hor. Heb.* vol. i. p. 76), were paralleled with the simple *żyrow* and *jżrow* of our Lord and his disciples, with the broad blue zizith or fringe (the *krestien* of Matt. xxiii. 5), the Tephillin of ostentatious size—all these go to make up the picture of a scribe’s life. Drawing to themselves, as they did, nearly all the energy and thought of Judaism, the close hereditary caste of the priesthood was powerless to compete with them. Unless the priest became a scribe also, he remained in obscurity. The order, as such, became contemptible and base. For the scribes there were the best places at feasts, the chief seats in synagogues (ver. 6; Luke xiv. 7). (5) The character of the order in this period was marked, under these influences, by a deep, incurable hypocrisy, all the more perilous because, in most cases, it was unconscious. We must not infer from this that all were alike tainted, or that the work which they had done, and the worth of their office, were not recognised by Him who rebuked them for their evil. Some there were not far from the kingdom of God, taking their place side by side with prophets and wise men among the instruments by which the wisdom of God was teaching men (Matt. xxiii. 34). The name was still honourable. The apostles themselves were to be scribes in the kingdom of God (xiii. 45). The Lord himself did not refuse the salutations which hailed him as a rabbi. In “Zenas the lawyer” (*yowmoc*, Tit. iii. 13) and Apollos “mighty in the Scriptures,” sent apparently for the special purpose of dealing with the *máxai vóumai* which prevailed at Crete (Tit. iii. 9), we may recognise the work which members of the order were capable of doing for the edifying of the Church of Christ.

3. The Later Doctors of the Law.—I. Name and Date.—The name Amoraim (אמוראים, sing. איורא, from אֵיָּרָא, to say, to hold forth, to expound), like the appellation Tanaim, is Aramaic; it literally denotes reporters, expositors, and was given, after the redaction of the Mishna, to those “wise men” and “doctors of the law” who alone constituted the authorized recorders and expositors of the received Halachah. The period of the Amoraim begins with the immediate disciples of R. Jehudah the Holy (A.D. 220), and terminates with the completion of the Babylonian Talmud (cir. A.D. 600), embracing nearly 270 years.

2. The Work of the Amoraim.—As the title implies, these Amoraim had to examine, decide, and expound the import of the Mishna for general practice. After the redaction of the Mishna by Jehudah the Holy (A.D. 163-193), this *corpus juris* became the canonical code, and Ramban saying that “the disciples of the wise apportioned the work of practice, both in Babylon, whether it was imported immediately after its appearance by the celebrated Rab (q. v.), and in Palestine. These commentators and discussions on the Mishna in the two countries are embodied in the two Talmuds, or more properly Gemaras, which are named after them—Jerusalem and Babylon. The Jerusalem Talmud was made up in Tiberias about A.D. 400, because the Christian government took away from the doctors of the law the right of ordination, thus causing the extinction of the patriarchate and the decension of the Palestinian school; while the Babylonian Talmud was not closed finally till the period of the Saboraim, as the schools were still greatly flourishing in Babylon under the presidency of Rech Mebiha (רכ מְבִּיתָא, or heads of schools, and the Rech Galutha (רֵכִּ֖ה גַּלְוָּתָא), or the princes of the exiles, as they were called. See MDRASH, TALMUD. For the distinguished doctors of the law who occupied the patriarchate, and were the presidents and vice-presidents of colleges during this period, we must refer to the article SCHOOLS, JEWISH, where they are enumerated in chronological order.

3. The Saboraim, or the Teachers of the Law after the Conclusion of the Talmud.—I. Name and Date.—The appellation Saboraim (םבורהין), from the Aramaic יבורה, to think, to discern, to judge) properly signifies devoeees, and was given to those doctors of the law who determined the law (דִּבְרֵיהֶם) from a careful examination of all the pros and cons (בן אֵם) urged by the Amoraim in their controversies on divine, legal, and ritual questions contained in the Talmud. Hence the remark of Sherira Gaon (A.D. 968-998), “Though no independent legislation existed after the cessation of the Amoraim, yet there continued exposition and weighing of the transmitted and prevalent opinions; and it is from weighing of those opinions that the doctors derive their name, Saboraim” (Grätz, v. 420). The period of the Saboraim extended from A.D. 500 to A.D. 650; however, it is divisible into two parts, and it is only the first part—i.e. from the death of Raba. A.D. 500, to the death of R. Giza and R. Simuna, A.D. 550—which can properly be denominated the real Saboraim epoch; while the second part, which consists of the interval between the real Saboraim and the rise of the Gaonim, from A.D. 550 to 657, has no proper designation, because the doctors who lived at this time and the work which they did are alike unimportant and desultory.

4. The Work of the Saboraim.—Unlike their predecessors the Tanaim and Amoraim, and their successors the Gaonim, these doctors of the law neither formed a succession of teachers nor were they engaged in any new work. They were a circle of literati and teachers, who supplemented and completed the work of the Amoraim. They explained all doubtful questions in the Talmud, made new additions to it both from oral traditions and M.S. notes, inserted into it all the anecdotes which happened in the different schools, corrected it, and wrote it down in the form in which we now have it. Hence their work had nothing to do with theories, but was pre-eminently practical. The chief men among these Saboraim which have come down to us by name are R. Giza, the president of the college at Sora, and R. Simuna the president of the college at Pumbeditha and Rabai of Roh. Their disciples and successors who belonged to this period are unknown (Grätz, v. 15 sq.; 422 sq.).

5. The Gaonim, or the Last Doctors of the Law in the Chain of Rabbinic Succession.—I. Name and Date.—It is now difficult to ascertain the etymology of Gaon (גאון), the title of the chief doctors of the law who succeeded the Saboraim. One thing, however, is certain—namely, that it is not Hebrew, since as early as the Bible and in the Septuagint it bore the Aramaic meaning of pride, haughtiness—and while here it is an honorable apppellation given exclusively to the presidents of the two distinguished colleges at Sora and Pumbeditha. Now, the period in which it originated may have thrown some light on the etymology of this title. Grätz (v. 139, 477) has shown that this title obtained A.D. cir. 658. When Ali, the son-in-law of the Caliph and vizier of the government, ruled over the East, the Muslims were divided into two parties, one for and the other against him, both the Babylonian Jews and the Nestorian Christians decided in his favor and rendered him great assistance. Maremès, who supported Ali’s commander-in-chief in the siege of Mosul, was nominated Catholic, while R. Isaac, the president of
the college at Sora, who at the head of several thousand Jews aided Ali in the capture of Firus-Shabur (May, 467), was rewarded with the title Gaon ("accolade"). According to the text, the title Gaon is either of Arabic or Persian origin, and properly belonged to the presidents of the Sora college, who alone bore the appellation at the beginning. The president of the subordinate sister college at Pumbeditha was called the head of the college (Heb. אֲרָמָאִיק אֶדֶם הָנָבִי, Aramaic אֲרָמָאִיק מִשְׁכַּנְיָא הָנָבִי by the Babylonians); and the appellation Gaon, whereby they were sometimes styled, obtained at first among the non- Babylonians, as the title Gaon was not extant in the written form until the close of the Talmudic period. 

When Sora, after the death of Saadia, began to decay altogether, and Pumbeditha continued alone to be the college of the doctors of the law, the presidents of its college, like those of Sora, were described by the title Gaon. The period of the Gaonim extends from A.D. 657 to 1034 in Sora, and from 657 to 1038 in Pumbeditha, during which time the former college had no less than thirty-five presidents and the latter forty-three. See Pumbeditha; Saadia, Isaac ben Samuel. In the organization of these colleges, the president of each school sat in front; next to him in rank was the superior judge (Heb. עַלְפֵּה הַבֵּית; Aramaic עָלָמִים נִכבָּשִׁים), who discharged the judicial functions, and was presumptive successor to the Gaonate. Then came the ten who constituted the more limited synod, seven of whom were at the head of the assembled students (עַדְמֵי לַאֲדָמִים), and three associates (עַדְמֵי חֲלוֹזִים); these sat with their faces towards the president. Then came the college of one hundred members, subdivided into two uneven bodies—the one consisting of seventy members and representing the Great Sanhedrin (q.v.), the other consisting of thirty members and representing the Sanhedrin of the smaller Sanhedrin. Of these hundred, the seventy only were ordained; they bore the title of teachers (סְרֵבָּא, magisteri), or the ordained sages (סְרֵבֵּי אֲדָמִים), and were capable of advancing to the highest office, while the other thirty were simply candidates (עַדְמֵי עֵתִית), and do not seem to have been legally entitled to a seat or voice. The seventy sat in seven rows, each consisting of ten, and being under one of the seven heads of the college. They transmitted their membership to their sons.

3. The Work and Authority of these Colleges. In later times these colleges assembled together for two months in the year—viz. in Adar (March) and Elul (September). In these sittings the members explained difficult points in the Talmud, discussed and answered all the legal and ritual questions which were sent in during the vacation from the different Jewish communities abroad, and enacted new laws for the guidance and regulation of the dispersed congregations, in accordance with the requirements of the ever-shifting circumstances of the nation and the sundry localities. Each member of the college took part in the discussions; the president summed up the various opinions, decided the question, and ordered the secretary to write down the decision. All the decisions which were passed through the session were read over again by the president before the assembly was dissolved, were signed in the name of the college, sealed with the college seal, and forwarded by special messengers to the respective communities, who, in return, sent gifts to the college, which constituted the chief carry-revenue tools for the pecuniary support of the schools for training the doctors of the law. Their ordinary income was derived from regular taxes which the college fixed for those communities which were under their jurisdiction.

Thus the jurisdiction of Sora extended over the south of Iraq, with the two important cities Wasit and Basra, to Ophir (= India), and its annual income, even when it began to decline, amounted to 1500 ducats; while that of Pumbeditha extended over the north of Iraq up to Tigris, and over the cities of Babylon and the province of Babylon, and was endowed by a regular judge and the seven heads of the college, appointed judges for each district, and gave them regular diplomas. As these judges, or dayanim (דַּיָאָנִים), had not only to decide civil questions, but also to settle religious matters; they were also the rabbis of the respective communities, and selected for themselves, in each place, two learned members of the congregation, who were styled elders (דַּדְנִים), and with them constituted the judicial and rabbinical college. This local college had to issue all the legal instruments—such as marriage contracts, letters of divorce, bills of exchange, business contracts, receipts, etc. Though each of the two imperial colleges had the power of governing itself and of managing its own affairs and dependencies, yet the College of Sora was, at first, over that of Pumbeditha, as may be seen from the following facts: (1). In the absence of the prince of the exiles, the gaon of Sora was regent, and called in the taxes from all the Jewish communities. (2) The College of Sora got two shares of the taxes, while Pumbeditha only got one share. (3) The president of Sora exercised the precedence of the president of Pumbeditha, even though the former happened to be a young man and the latter an old man. In later times, however, the College of Pumbeditha rose to the dignity of Sora, and eventually eclipsed it. These seats of learning, in which were trained the doctors of the law—the successors of the ancient scribes—and which represented the unbroken chain of tradition and instruction, were extinguished in the middle of the 11th century.

VI. Literature.—Krochmal, More Nebocio He-Semam (Lemberg, 1851), p. 161, etc.; Frankel, Monatschrift für Geschichte und Wissenschaft des Judentums (Dessau, 1852), i, 292 sq.; Steinschneider, Jewish Literature (London, 1857), p. 9, etc.; Catalogue Libr. Heb. in Bibliotheca Bodleiana, p. 2615, etc.; Griml in Frankel's Monatschrift (Leips., 1857), vii, 336 sq., 381 sq.; Geschichte der Juden, vols. iv and v; Frankel, Hodegetica in Miscellan (Lips. 1860); and the Latin monographs of Sibylin (Vit. 1760), Georgius (ibid. 1734), and Her (Frank. 1737); and also Pick, The Scribes in the Time of Christ (in the Lutheran Quarterly, 1878, p. 249 sq.).

Scrip, an old Saxon name for satchel (Bible Educator, iv, 209), is used in the A. V. as a rendering of the Heb. עַלְפֵּה, yalkait (from עֶלַל, to collect; Sept. συλλογή), in I Sam. xxii, 40, where it appears as a synonym for בְּרֵית הַיָּעֲרָה (to κίτου, τὸ ποιμανείον), the bag in which the shepherds of Palestine carried their food or other necessaries. In Symmachus and the Vulg. pera, and in the marginal reading of A. V. "scrip," appear in 2 Kings iv, 42 for הַעַלְפֵּה, taklidon, which in the text of the A. V. is translated huak (comp. Gesen. s. v.). The מַרְפָּה of the New Test. appears in our Lord's command to his disciples as distinguished from the מָרְפָּה (Matt. x, 10; Mark vi, 6) and the בִּלְדוֹרֶן (Luke x, 4; xxii, 35, 36). The English nature and usage of the word is explained by the lexicographers. The English word has a meaning precisely equivalent to that of the Greek. Connected, as it probably is, with scripe, scrip, the word was used for articles of food. It belonged especially to shepherds (As You Like It, act iii, sec. 2). It was made of leather (Millon, Comus, 626). The later sense of scrip as a written certificate is, it need hardly be said, of different origin or meaning; the word, on its first use in English, was written script (Chaucer). The scrip of the ancient peasants was of leather, used especially to carry their food on a journey (ἅμηλα τῶν δωρῶν, Said.; Θησος τοις ἀργυροῖς, Ammon.), and slung over their shoulders. In the Talmudic writers the word בֵּית הַעַלְפֵּה is used as denoting the same thing; and is named as part of the equipment both of shepherds in their com-
mon life and of proselytes coming on a pilgrimage to
Jerusalem (Lightfoot, Hor. Heb. on Matt. x, 10). The
ζωή, on the other hand, was the loose girdle, in the
folds of which money was often kept for the sake of
safety [see GIRDLE]; the βαλλάκτης (bacculus, Vulg.),
was the smaller bag used exclusively for money (Luke
gii, 16). See Bag. Lightfoot, Hor. Heb. on the authority of
rabbis in the Mishnah.的 describes the scarp as "a kind of vesture, which was a little upper garment in which were many places sewed, where they put anything they met with that they had occasion to use; so that this was a kind of apron with divers purses or pockets made in it, in which the Jews put their necessaries as we do in our pockets, which apron they could readily put off or on, wear or lay aside, as they saw occasion. As in such an apron they had their pockets, so in the scarft or girdle wherewithal they girded their undercoats they had their purses. Their girdles were ordinarily of linen, and in them they kept their money when they travelled or went from home on their business" (Temple Service, ix, 121). See PERSIAN. Notwithstanding the great hospitality of the Orientals, travellers cannot always calculate upon obtaining a supply of food in their cottages, for most of the peasants are so poor that they can rarely afford to keep more provisions than will meet the immediate wants of their families. On the other hand, the Persians and the nomads and shepherds are therefore accustomed to take with them a satchel, or wallet, in which they carry some dry food and other little articles likely to be useful on a journey. It was in such a bag that David carried the pebbles with which he smote the boasting champion of the Philistines (1 Sam. xvii, 40). When Christ sent forth his apostles, he forbade them to provide themselves with these satchels; and nothing can more forcibly show the completeness of their dependence on Divine Providence, while executing their mission, than their neglecting to supply themselves with what all other travellers would have regarded as an indispensable requisite (Matt. x, 10; Mark vi, 8; Luke ix, 3; comp. Luke xxi, 35, 36). They were to appear in every town or village as men unlike all other travellers, freely doing without that which others looked on as essential. The fresh rule given in Luke xxi, 35, 36, perhaps, also, the facts that Judas was the bearer of the bag (ἀλατσάριον, John xii, 6), and that when the disciples were without bread they were ashamed of their forgetfulness (Mark viii, 14-16), show that the command was not intended to be permanent. The sarp is often made of haircloth, and is of various forms. In Palestine, however, it is usually made of leather (Porter, Damescena, ii, 109). In the south of Spain, where many of the Moslem conquerors are still retained, the sarp is usually of goat-skin, and is generally carried over the shoulder. The purse, which some inaccurate commentators have confounded with the sarp, was always suspended from the girdle. A kind of sauce is attributed to the sarp by some of the Eastern Jews, as it preserves their food from being polluted by being brought into contact with those whom they are taught to regard as unclean or profane (see Hackett, Illustrations of Scripture, p. 39). Thomson found the farmers, in the vicinity of the Lake of Gennesaret, carrying wallets made of the skins of kids stripped off whole and roughly tanned; and he supposes these to be the sacrip of the Bible (Land and Book, i, 552 sq.).

Scriptorium. The desks of religious houses at which the monks wrote in the scriptorium.

Scriptorium. In the Middle Ages, when learning was neglected elsewhere, such literature as there was found a refuge in monasteries. In every great there was an apartment called scriptorium, or antiquarium, where writers were constantly employed copying psalters, missals, Church music, and such works as they could obtain. The monks in these rooms were enjoined to pursue their occupation during the whole day, and to avoid mistakes in grammar, spelling, or pointing. In some cases authors permitted their works a solemn adoration to the transcript copy them exactly. When a number of copies of the same work was to be made, it was usual to empress personal capitals at the same time in writing; each monk wrote a certain portion. If a monk's handwriting was so low as to leave off. Sometimes they wrote at the request of another person, called the dictator, who held the pen and dictated; hence the errors in orthography in ancient MSS. These scriptoria were ordinarily ranged that benches were placed one behind the other for the copyists, so that, a name or word being written, one end and naming a word or a musical note, it was quickly copied by all, each naming it in such a way that these writing monks were sometimes distinguished by the name of librarii, a term applied to the scriptorium who gained a living by writing, but more usual designation was antiquarius. Indeed, the word scriptorium is from Greek writers only, and means "works," the antiquarius only those that were ancient and hence they derived their name." It was the duty of the librarian, or precentor of the monastery, to provide writing-mons with the books they were to copy with the materials necessary for their occupation. The writing-mons were also forbidden to waste anything. The junior monks were usually employed in the transcription of ordinary books, which was ordained that the "gospels, psalters, and oracles should be carefully written by monks of an age." Nuns were occasionally employed in a way.

Scripturalists, a term sometimes applied to students on account of their fundamental doctrine, the Scriptures are the only sufficient rule of faith and obedience. The Jews also occasionally use the word to denote those who reject the Mishna and wholly and solely to the Old-Test. Scriptures.

Scripture (Στοιχεῖον, καθέναν, Dan. x, 21, writing, where rendered; in the New Test. γράμματα, of the significance, but always rendered "Scripture") is the chief facts relating to the books to which, individually and collectively, this title has been applied, will be brought under the usages of the language. By Scripture is generally understood the whole of the Old and New Testaments, as the exact meaning of the language of the Old and New Tests, with which elucidation modern researches and speculation thrown upon the subject. The Captivity to the fall within the scope of this article to trace the word meets us with any distinctive force. In the Scriptures we read of the law, the book of the law
Exod. xxxii, 16, the commandments written on tables of testimony are said to be the writing of the word (γράμματα θεου), but there is no special sense word taken by itself. In the passage from Ps.
28, Sept. in γράμματα ἁμαρτίαι; while A. V. has "the Scripture of truth," the words probably mean more than "a true writing," thought of the Scripture as a whole is hardly found there: the statement there given was only a quotation from a Biblical book. The word is doubtless is to the divine purposes, which are figuratively represented as a book of destiny (comp. Ps. 69; 1). See Boo. This idea appears in
30, 5, 18 (SCRIPTURAE), Sept. καθεν την γραμματην—A. V. it was written"; and is probably connected with profound reverence for the sacred books which earlier scriptures to confine their own teaching to ord
SCRIPTURE, APOCRYPHAL

dition, and gave therefore to "the writing" a distinctive pre-eminence. See Scripts. The same feeling showed itself in the constant formula of quotation, "It is written..." even when the addition of any words defining the passage quoted (Matt. iv. 6; xxi. 13; xxvi. 24). The Greek word, as will be seen, kept its ground in this sense. A slight change passed over that of the Hebrew, and led to the substitution of another. The κεθαύμ (ketab, &c.=writings), in the Jewish arrangement of the Old Test., was used for a part, and not the whole, of the Old Test. (The Hagigatha [q. v.]), while another form of the same root (kethuboth) and to have a technical significance as applied to the text, which, though written in the MSS. of the Hebrew Scriptures, might or might not be recognized as κεφαλή, the right intelligible reading to be read in the congregation. Another word was therefore wanted, and it was found in the Mishna (V. 33., Neh. viii. 6), or "reading," "the thing read or recited, recitation. (The same root, it may be noticed, is found in the title of the sacred book of Islam (Koran =recitation).) This, accordingly, we find as the equivalent for the collective γραφή. The boy at the age of five begins the study of the Mikra, at ten passes on to the Mishna (Talmud, v. 24). The old word has not, however, disappeared, and κεθαύμ, "the writing," is used with the same connotation (ibid. iii. 10).

2. With this meaning the word γραφή passed into the language of the New Test. Used in the singular, it is occasionally found in a more limited sense, viz., the New Test., only, and is used in the Old Test. (Mark xii. 10; John vii. 38; xiii., 18; xix. 37; Luke iv. 21; Rom. ix. 17; Gal. iii. 8., et al.). In Acts xvi. 23 (if the γραφή in it takes a somewhat larger extension, as denoting the writing of Isaiah) but in verse 35 the more limited meaning reappears. In two passages of some difficulty, some have seen the wider, some the narrower sense.

(1) Πάσα γραφή τῶν ἑβδομάτων (2 Tim. iii. 16) has been translated in the A. V. "All Scripture is given by inspiration of God," as if γραφή, though without the article, were taken as equivalent to the Old Test. as a whole (comp. πᾶσα οἰκοδομή, Eph. ii. 21; πᾶσα ἑρμηνευθήσεως, Matt. iii. 2), and Συνάντησις, the predicate asserted of it. This is doubtless the correct construction. Even if we should retain the narrower meaning, however, we might still take Συνάντησις as the predic.

ate. Every Scripture—sc. every separate portion—is divinely inspired. It has been urged, however, that this "association of the Old and New Testaments held in common, would be less suitable to the context than the assigning of that truth as a ground for the further inference drawn from it; and so there is a large amount of authority in favor of the rendering, "Every γραφή, being inspired, is also profitable..." (comp. Meyer, Alford, Wordsworth, Elliott, Wieseler, ad loc.). But this renders the latter clause unbalanced, and the και is evidently intended as a copulative, and not as a mere expletive adverb. There does not seem any ground for making the meaning of γραφή dependent on the adjective χειρισμένος ("every inspired writing"), as if we required a γραφή not inspired. The usual reading of the New Test. is, when a word is used as a noun, and the word γραφή is never used of any common or secular writing.

(2) The meaning of the genitive in πάσα προφητεία γραφής (2 Pet. i. 20) seems at first sight, anarchous though it be, distinctly collective. Every prophecy of the Old Test. is Scripture. A closer examination of the passage will perhaps lead to a different conclusion. The apostle, after speaking of the vision on the holy mount, goes on, "We have as something yet firmer, the prophetic word" (here, probably, including the utterances of New-Test. prophetia, as well as the "words of the Old Test.), and "We have as χειρισμένος λόγος is used by Philo of the words of Moses (Leg. All. (Leg. All.), 14; i. 35, ed. Mang). He, of course, could recognize no prophets but those of the Old Test. Clemen
Church. See Bingham, Christian Antig. bk. xiv. ch. iii, § 15. See APOCRYPHA.

SCRIPTURE, INTERPRET. OF, JEWISH. We here present some details supplementary to the art. IN-
TERPRETATION OF JEWISH. 1. Among the Robbinic Jews.—Immediately after the
close of the canon, the study of the Old Test. became
an object of scientific treatment. A number of God-
fearing men arose, who, by their instruction, encour-
agement, and solemn admonitions, rooted and builded up
the people in their most holy faith. The first among
these was Ezra, who read and explained the law to the
people (Neh. viii., 8). As the Bible formed the central
point around which their legends, sermons, lectures,
discussions, investigations, etc., clustered, a homiletico-
exegetical literature was, in the course of time, devel-
oped, which was called Midrash (מִדְרָשׁ). This Midr-
ash again developed itself in the Halalchah (הללכה), i.e.
current law, fixed rule of life; also called אֲדַבֶּרֶתָא, what
was heard or accepted, and Ḥagadah (חָגָדָה), i.e. what
was said, without having the authority of a law, i.e.
free exposition, homilies, moral sayings, and legends.
Starting from the principle that Scripture, especially the
Pentateuch, contained an answer to every question, the
text was divided into a number of ways, viz.:
1. Parallelistic, in a simple, primary, or literal; 2. Rabbinical, or allegorical; 3. Ḥadli,
recondite or mysterious sense, which was afterwards
designated by the acrostic Parod (פַּרְוָד). These four
modes of interpretation were also espoused by the cele-
brated Nicholas de Lyra (q. v.), which he describes in the
well-known compend—
"Littera gesta docet, quid credas Allegoria;
Moralis quid agas, quos tendas Anagogia.
Long before De Lyra, we also find a threefold mode of
interpretation by Origen, viz. : συμβατικός, υποβαθμικός,
and τιμωρικός (comp. της ἀρχής, iv. c. 2).
As the Misharic literature has already been treated in the
art. Mlahrash (q. v.), we can only refer to it.
The fourfold mode of interpretation, however, was not
sufficient for the explanation, and, according to the old
saying that "the law can be interpreted in forty-nine dif-
ferent modes" (מִדְרָשׁ, Midrash Robb. Leç. § xxvi, p. 149 b), all impossibilities could be
made possible. Hence the necessity arose for laying
down and fixing certain laws for the interpretation of
the Scripture. This was done by Hillel the Great (q. v.)
by his יד רח, or seven rules, according to which the
law was to be explained, viz.:
1. Inferences from minor to major (לַכִּי יִלָּכֶה). Thus,
e. g., in Exod. xxiii, 13 it is not said whether the
borrower of a thing is responsible for theft. In ver. 9–11,
however, it is declared that the depository who can free
himself from making restitution in cases of death or ac-
cent must make restitution when the animal is stolen;
while in ver. 13 the borrower is even obliged to make
restitution in cases of death or accident. Hence the in-
ference is made from the minor (i.e. the depository) to
the major (i.e. the borrower) that he (in xxiii, 13) is all
the more responsible for theft (Haba Metrit, 95 a; comp.
also for other examples, Berakoth, ix, 5 med.; Beza,
2; Sanhedrin, vi, 5; Edygoth, vi, 2). 2. Inference
from major to minor (לַכִּי יִלָּכֶה). The rule
employed by Hillel himself against the sons of Batheira, who pretended not to know
whether or not the Paschal lamb might be slain on the
Sabbath when the evening of the Passover happened
to fall on that day. Hillel affirmed this question on
the ground of the analogous inference. In Numb.
xxviii, 2 it is said concerning the daily sacrifice, "to
offer it in its time" (וַיְהִי הַיְמֵה הָעִשָּׂא); and it is also said re-
specting the Paschal lamb, "let the children of Israel keep
it in its time" (טַבְעֵה הָעִשָּׂא, Numb. ix, 2). He thus
concluded, since the daily sacrifice can be offered on the
Sabbath, so likewise can the Paschal lamb (Pesachim,
vi; 2; Jerus. Pesachim, 66 a; Toseph. Pesachim, c.
3). 3. Analogy of two objects in one verse (אֲנָלֵוגָה אָבָנָא
תַּא דָּבָר). Thus in Lev. xv, 4 two objects are
mentioned, the bed and the chair (יִתְבָּא הַיָּדוֹת),
which, though belonging to two different classes, have
the common quality of serving for repose. And as these
are declared to be unclean when touched by him who
has an issue, and to have the power of defiling both
men and garments through contact, it is inferred that all
things which serve for resting may be rendered un-
clean by him who has an issue, and then defile both
men and garments.
4. Analogy of two objects in two verses (אֲנָלֵוגָה אָבָנָא
תַּא דָּבָר תַּא דָּבָר). Hereby is meant that
wherever a special statement follows a general one,
the definition of the special is to be applied to the
general use. Thus in Lev. ix, 2 we read, "If any man
of you bring an offering to the Lord, from cattle, from
oxen, and from sheep," Here cattle is a general ex-
tension, and may denote different kinds of animals.
Oxen and sheep is the special whereby the general is
defined, and therewith it is rendered coextensive. Hence
it is inferred that only oxen and small cattle may be
brought as sacrifices, but not beasts.
5. General and special (גַּם וַיֵּצֵא וַיֵּצֵא). Hereby is meant that
wherever a special statement follows a general one,
the definition of the special is to be applied to the
general use. Thus in Lev. i, 2 we read, "If any man
of you bring an offering to the Lord, from cattle, from
oxen, and from sheep," Here cattle is a general ex-
tension, and may denote different kinds of animals.
Oxen and sheep is the special whereby the general is
defined, and therewith it is rendered coextensive. Hence
it is inferred that only oxen and small cattle may be
brought as sacrifices, but not beasts.
6. Analogy of another passage (אֲנָלֵוגָה אָבָנָא steht), being an extension of 3 and 4.
7. The connection (כְּשֶׁבָּא וַיֵּצֵא). Thus the
prohibition in Lev. xxv, 11, "Ye shall not steal," only
refers to stealing money, because the whole connection
treats of money matters.
To these exegetical principles Nahum of Ginno (q. v.)
not only added another canon, but he also maintained
that certain defined particles employed in the text were
to be looked upon as so many indications of a hidden
meaning in the words. In this he was opposed by Ne-
chunjah ben-Ha-Kanah (q. v.), on the one hand, and
accepted by Akiba (q. v.), on the other, who not only
adopted this principle, but went much beyond it.
Starting with an erroneous notion of the character of
inspiration, he refused to submit the sacred text to the same
critical rules as other writings. He maintained that
every sentence, word, and particle in the Bible must have
this use and meaning, and he denied that mere rhetorical
figures, repetitions, or accumulations occurred in the
Bible. Every word, syllable, and letter which was not
absolutely requisite to express the meaning which it
was desired to convey, must, he maintained, serve some
other purpose, and be intended to indicate a special
meaning. He introduced into his views this system.
The seven exegetical principles of Hillel were enlarged into
forty-nine, and were strictly applied to every possible
case; irrespective of the consequences of such
conclusions. Great as the authority of Akiba was, yet as formerly
Nechunjah ben-Ha-Kanah had opposed the exegetical
principle of Nahum of Ginno, so Nahum of Ginno,
Elia (q. v.), rejected those of rabbi Akiba, and kept by
the rules of Hillel, which he somewhat altered by re-
jecting one, adding another, and subdividing a third
into five parts. These principles of rabbi Israel are
known as his thirteen exegetical canons, the חָזֶב וַיֵּצֵא וַיֵּצֵא.
Another mode of interpretation was according to the ḥiqṭir, i.e. read not so, but so—a very important rule, which exhibits the beginnings of the Masorah (q.v.). In the 5th and 4th centuries nothing new was added to the exegetical canons, and the rabbis of this period did not go beyond their predecessors. The main study was devoted to that branch of literature which found its climax in the Mishna and Gemara, now constituting what is termed the Talmud (q. v.). In the 7th century, however, “we find ourselves with Jewish scholars who had begun to be awake to the importance of serious inquiry into the true meaning of the written Word of God, and men who brought to the task of such investigations minds not only teeming with the traditions of their forefathers, but educated in the newer science of their own age. Of this class the representative is Saadiah (q. v.) Gaon, who was beyond compare, both as a philologist and theologian, the most competent expositor of Holy Scripture that had hitherto appeared in the schools of Judaism; and who was followed by men yet more powerful, in Ahen-Ezra, Rashbi, Kimchi, Alfarabi, and others, who have been, or will yet be, treated in this Cyclopedia. These commentators do not all adopt the same principle of interpretation. They teach the same doctrines substantially, they write under the influence of similar prejudices more or less strong, and they aim at like objects; but they work in different ways. The idea of this rule was, since every letter, every word and sentence is a number, to reduce the word to the number it contains, and to explain the word by another of the same quantity. Thus from the words “Lo! three men stood by him” (Gen. xiiii, 2), it is deduced that these three angels were Michael, Gabriel, and Raphael, because the number of the Hebrew words, and lo! three men, and these are Michael, Gabriel, and Raphael, are of the same numerical value, as will be seen from the following reduction to their numerical value of both these phrases:

\[
\begin{align*}
5+300+30+300+5+46+6 &= 701 \\
701 &= 701
\end{align*}
\]

From the passage, And all the inhabitants of the earth were of one language (Gen. xi: 1), it is deduced that all spoke Hebrew, being changed for its synonym סֵפֶּל, and סֵפֶּל + 5 + 100 + 400 = 409, is substituted for its equivalent סֵפֶּל = 1 + 8 + 400 = 409.
mirror" (see Gfrirer, Philo, ii, 292 sq.). Josephus, it seems, also fauc'd this mode, as can be seen from his words in the preface to his Antiquitates, that Moses, in his works, had only indicated some things, and others he had communicated in allegories worthy of the topics (τὰ μὲν αἰσθητῶν τοῦ μοναστείου, τὰ δὲ ἀλληγορικῶς μὲραν σημασίαν). But it reached its zenith in the writings of Philo (q.v.) of Alexandria, the whole of which are occupied with explanations or allegorical interpretations of the books of Moses.

Like most Jewish theologians, Philo places the authority of Moses above that of the other inspired writers, who are considered rather as his interpreters and followers than as his equals. But even in Moses we have to distinguish what he attained by philosophical acquirement from that which he received from God, either in ecstasy (a state more or less attainable by all the initiated), in answer to his inquiries, or by direct communications. The results of all these are laid down in the Scriptures. But all deeper spiritual truths appear there veiled; the letter conveying comparatively low and carnal views in order to condescend to the gross and carnal notions of the vulgar, so as to bring at least some truth to them, and perhaps gradually to attract them to higher and more spiritual views. It was impossible in it to interpret literally many of the scriptural statements, which, so understood, are contrary to reason, and would degrade Judaism below the level of heathen philosophy. In explaining the supposed allegories of Scripture, the Greek text of the Sept. is rigidly adhered to by Philo, though traces of an imperfect acquaintance with the Hebrew text are evident. A good deal was, of course, to be left to the exegetical tact of each interpreter, but the following seem to have been some of the principles of Alexandrian exegesis: 1. The terms in the text may be expanded, and its statements applied to any or all topics to which the same expressions might figuratively be applied. Thus the word "placcat" might, besides its proper meaning, apply to the Logos, and even to God, who contains and fills all. 2. The idea conveyed in the text may be educed from the words by showing a similar etymological derivation, and hence an affinity between the words and the idea. 3. Everything not absolutely requisite in the text was supposed to point to some special and hidden meaning. 4. Attention was to be given to the exegetical traditions of the fathers, which especially showed itself in the explanation of proper names. 5. Above all, the commentator may, by reaching the ecstatic state of the inspired writer, sympathize with and gain an immediate view of his author's truth. Several such interpretations may all convey portions of truth. Such being the procedure of Philo, the natural consequence was "that he completely altered the peculiar subject-matter and spirit of the old covenant, whose essential character is constituted by the revelation of God in facts and history; and that he volatilized the truth of God into abstract ideas." See Philo (Judeus).

III. Among the Cabalists.—An entirely different attitude towards the Old Testament was assumed by the Cabalists, the Jewish theosophists of the Middle Ages; for they endeavored to lay a foundation for their theosophic doctrine and theories formed by fusing Greek and Oriental speculations, together with the Old-Testament revelation, in allegorical and mystical interpretations of the Old Testament, especially the history of creation in Genesis, and Ezekiel's vision of the chariot of God. For this purpose they availed themselves of the artificial hermeneutical methods of the Talmudic Haggadah. They not only made use of the four modes of interpretation comprised in the mnemotechnic Parades, of the Notaricon and Guimatria mentioned above, but also of the Ta'urifh (ת"רף), an anagram which consists in the change of any word into others by the transposition of the component letters, which form various words. Thus ר"ש in the "beginning," has been anagrammatized...
This catalogue agrees his contemporary Rufinus, who accuses Jerome of compiling, or rather plundering (complilandi), the Scriptures, in consequence of the rejection by that father of Susanna and the Benedictice. Cyril of Alexandria divides the canonical books into five of Moses, seven other historical, five metrical, and five prophetical.

With these catalogues the Jews also agree. Josephe enumerates twenty-two books—five of Moses, thirteen prophets, and four books of morality. The prophets were divided by the ancient Jews into the early prophets (viz. Joshua, Judges, Samuel, and Kings) and the later prophets, which were again subdivided into the greater (viz. Isaiah, Jeremiah, and Ezekiel) and the twelve lesser (viz. Hosea, Joel, Obadiah, Jonah, Nahum, Zephaniah, Haggai, Zechariah, and Malachi). The Jews agree with Jerome's division into eight prophets and nine Hagiographa (Kethubim).

The canon of the Alexandrian version includes the other books, called ecclisialical, which we have already given in their order. See DEUTERIO-CANONICAL. As the early Christians, who were, in general, offered with Hebrew) received this version, for which they had the sanction of its employment by the New-Test writers, and as from it flowed the old Latin and several other ancient versions, we must not be surprised at finding that all these books, being thus placed in the Bible without any mark of distinction, were examined and censured by the primitive Christians, and were, equally with the canonical, read in the churches. Jerome, in his Latin translation of the Bible from the Hebrew in the 4th century, introduced a distinction by means of his prefaces, prefixed to each book, which continued to be placed, in all the MSS. and in the early printed editions of Jerome's version, in the body of the text, from which they were for the first time removed to the beginning or end of the Bible after the decree of the Council of Trent in A.D. 1546 (see REV. C. Gorham's Letter to Van Es [Lond. 1826]). Luther was the first who separated them from the others, and removed them to a place by themselves in his translation. Lonicer, in his edition of the Sept., 1526, followed his example, but gave so much offence by so doing that they were restored to their places by Cephalaeus in 1529. They were, however, published in a separate form by Plantin in 1575, and have been, since that period, omitted in many editions of the Sept. Although they were never received into the canon either by the Palestinian or Alexandrian Jews, yet they seem to have been, by the latter, considered as an appendix to the canon (De Wette, Einleitung). There are, besides these, many books of which they have been ever since perished, as well as the book of Jasher (Jos. xx, 13; 2 Sam. xiv, 22), which is part of the book of the Wars of Jehovah (Num. xxii, 14). Some books bearing these names have been printed, but they are forgeries. The book of Jasher, however, published at New York in 1840, is not, as would appear from the appendix to Parker's translation of De Wette's Introduction, a reprint of the Bristol forger; but it is a translation of the much more respectable (though also spurious) book of Jasher which we have already referred to as published at Naples in 1625, and written in excellent Hebrew before the close of the 16th century. See THE American Christian Examiner for May, 1840. See JASHER.

In regard to the order of the books, the Talmudists and the Masoretes, and even some MSS. of the latter, differ from each other. The Alexandrian translators differ from both, and Luther's arrangement, which is generally followed by Protestants, is made entirely according to the order which has been established by our MSS. of the Old Testament. The Buddhist Bibles are thus arranged, viz. five books of Moses: Joshua, Judges, two books of Samuel, two books of Kings; Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets: Psalms, Proverbs, Job, Canticles, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and 1 and 2 Chronicles. The New Testament consists of the four Gospels, the Acts, Epistles of Paul, Catholic Epistles, and the Apocalypse; these are

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differently arranged in the Greek and Latin MSS. All these writings have been considered in the Christian Church from the earliest period as divinely inspired (3οντωντος, 2 Tim. iii. 14-16), as no doubt the books of the Old Test. were by the Jews (see Talmud, passim; Philo, De Vir. Motis. vol. ii.; Josephus, Cont. Apion. i. 8; and the manner of their citation in the New Test.). The early Christian writers also constantly maintain their inspiration (Justin Martyr, Second Apology; Ireneaus, i. 4; Origen, Pragµ. Apocynê, Præf.), the only difference of opinion being as to its limits. Some of the fathers maintain their verbal inspiration, as to the form and words of the thoughts or sentiments, or that the sacred writers were merely preserved from error (Dupin, On the Canon). But the first controversy raised on this subject was in the 16th century, when the theses of the Jesuits [see MacCarréka], who had maintained the lower notion of inspiration, were condemned by the faculties of Louvain and Douai. Jahn observes (Intro. that on this subject the entire Christian world was divided, and that the condemnation of the theses was not sanctioned by the Church or the Roman primate, and that the Council of Trent has pronounced no judgment on the subject. Henry Holden, doctor of the Sorbonne, published his Analyse Félix, in 1632, in which he defended that notion of the fathers which maintained only an exemption from errors appertaining to doctrine. Jahn further observes (loc. cit.) that most Protestants, until the middle of the 18th century, defended the most rigid notions of verbal inspiration; but that, from the time of Tøllers and Semler, the idea of inspiration was frittered away and eventually discarded. The high notion of inspiration has been recently revived among Protestants, especially in the eloquent work of M. Gausen, of Geneva, Theopneustia (1842). The moderate view has been that generally adopted by English divines (Hawterson, On Inspiration, Home's Introduction; app. to vol. i.), while in America the higher notion of verbal inspiration has, until very recently, prevailed. See Inspiration.

II. History and Authenticity of the Holy Scriptures.

1. The Old Testament.—The first Scripture, the Pentateuch, was kept in a sacred place, the tabernacle, both in the wilderness and in the land of Canaan; and the successive sacred writings that were produced before the building of the Temple of Jerusalem were committed to the same safe custody; but when the Temple was built, Solomon removed into it these writings, and commanded that all succeeding Scriptures should be there preserved also. Though the MSS. by Nebuchadnezzar, it does not appear that the MSS. were destroyed, for none of the succeeding sacred writers allude to anything of the kind, which they certainly would have done as a matter of deep lamentation. During the captivity, Daniel (ix, 11, 13) alludes to the written law as in existence; and Ezra (Neh. viii. 5, 6) read the book of the law to the people on their return from Babylon. About the time of Ezra, inspiration closed; the Spirit departed from Israel with Malachi, the last of the prophets, or, as the Jews call him, the seäl of the prophets. Then the canon was formed by Ezra, and the Jews never dared to add, or allow anything to be added, to it. The canon of the Scriptures, as collected by Ezra, is attested by Josephus in his book Contra Apion, wherein he mentions the number of the books, the arrangement, and the contents; and adds that after a long lapse of time no one has dared to add, diminish, or alter; and that it is imputed in all Jews from their birth to consider these books the oracles of God, and, if need require, cheerfully to die for them. Five hundred years after Ezra, a complete copy of the canon of Hebrew Scripture was preserved in the Temple, with which all others might be collated. Although Christ often reproached the scribes and Pharisees for their enormous glosses on Scripture, he never said that they had in any way falsified the Scriptures. Paul (Rom. iii. 2) reckons among their privileges that "to them were committed the oracles of God," without in that they ever abused their privilege by corrupting them.

The Jewish canonical division of Scripture into great parts—the law, the prophets, and the holy [see Psalms]—was also established by our Saviour (Luke xxviii. 44) when he alludes to threefold division: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." The authenticity of the Old Test. is abundantly proved (4, 5) by the authors, who speak in a corroborative manner of persons and facts mentioned in it; such professors being unquestionably to have lived a later period than the sacred writers whom they quote, such as Diodorus Siculus, Longinus, Ptolemy, etc., who corroborate Moses; (2) by the fact that Grotius that there do not appear in any ancient records any testimonies that contradicted produced in the Old Test.; (3) by the corroborative many traditions preserved among different and nations; (4) by the collection of many hundreds of the Old Scriptures written at different periods (see the fact that); (5) by the fact that the idea of inspiration was prevalent among the Samaritans, with the Arabs, and which, from the violent enmity between the Jews and Samaritans, could never have been by collision old Chaldæan Targums, or paraphrases, agree so much with the Hebrew as to be more properly copies of the (paraphrases); (6) by the explication of the Hebrew, that in the detail simpl the narratives of their great men and their national history instead of seeking to exalt themselves and their like other historians.

2. The New Testament.—From the time of the canon of the Old Test. was completed till the publication of the books of the New Test., about four hundred sixty years elapsed. During the life of Jesus and for some time after his ascension, nothing subject of his mission seems to have been consistent with the purpose of writing, for the purpose of publication, by his apostles. During the period between his resurrection and his ascension, the churches possessed miraculous gifts, the apostles and disciples were enabled to expound the prophecies of the Old Test., and to show their fulfillment. After the angel had attracted attention, and Christ was planted, not only in Judea, but in the countries of Italy, Greece, and Asia Minor, the Scriptures of the New Test. were written by the apostles and other inspired men, and intrusted to the keeping of the church. Ready had others written narratives on the rise of the new religion, but they were not authenticated (see the prologue). When authentic documents were required to confirm the information of the churches, and for the propagation of the faith, the evangelists, under divine guidance, made use of the earlier narratives of others, the public records, and even of private memorials. What must not be lost sight of that all the first writers were divinely guided as to what they write.

These several pieces which compose the Scripture of the New Test. were written in the Greek language, which was then almost universally understood. In the case of the New Testament, he never said that they had in any way falsified the Scriptures. Paul (Rom. iii. 2) reckons among their privileges that "to them were committed the oracles of God," without in that they ever abused their privilege by corrupting them.
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possession of the whole. From the manner in which they were at first circulated, some portions were necessarily lost or entirely suppressed. While copies of each book would be extensively multiplied, it is, at the same time, a certain fact that no other books besides those which at present compose the volume of the New Test, were admitted by the earl churches. The original collection of the several books for the formation of the canon of the New Test. evidently took place in, or immediately after, the apostolic age; but it was not any council convened by any bishop or Church that first ascertained and determined their canonical authority. Indeed, the books admitted into the canon were never supposed to derive their authority and validity from any council, inasmuch as the authority of the books existed before any councils, and consequently prior to any official or ecclesiastical declarations concerning them. As the several books were assumed to be of complete authority as soon as they were published by their inspired authors, the churches were eager for their possession, and had them transcribed and freely circulated everywhere. Thus, even in the apostolic age, several churches would be in possession of all the writings of the New Test, for the genuineness and authenticity of which they had all the requisite evidence from the highest sources. Though the books of the New Test were written in the Greek language, the writers were Jews, hence, as might be expected, the passages evidencing their authorship, by which everywhere gives a Hebrew coloring to the style of their several writings. We have no evidence that the books of the New Test were ever corrupted; indeed, as these books were the foundation of the Christian faith, alterations were both impossible and impracticable without detection. These books are quoted or alluded to by a series of Christian writers, as well as by the adversaries of the Christian faith, who may be traced back in regular succession from the present time to the apostolic age. Some of the ancient versions, as the Syriac, and several Latin versions, were made at the close of the first, or at the commencement of the second, century. Now the New Test. must necessarily have existed previously to the making of those versions; and a book which was so early and so universally read throughout the East in the Greek and in the Syriac languages, and throughout Europe and Africa in the Latin, must be able to lay claim to a high antiquity. The correspondence of these versions, with our copies of the original Greek attests their genuineness and authenticity.

But though the ancient MSS. of the Scriptures which have descended to our times have not been wilfully altered, they have, nevertheless, been subject to the vicissitudes incident to copying in the course of transmission. Still, the uniformity of the MSS. which are dispersed in so many countries and in so great variety of languages is truly astonishing. The various readings consist almost wholly in palpable errors in transcription, grammatical and verbal differences, such as the insertion or omission of a letter or article, the substitution of a word for another, or the transposition of a word or two in a sentence. Taken altogether, they neither change nor affect a single doctrine or duty announced or enjoined in the Word of God. From the recent heresey laboring in examining the MSS. and collecting the variations, we have for the New Test. the investigations of Mill, Bengal, Wettstein, Griesbach, Matthis, Scholz, Lachmann, Tischendorf, Mai, Treu, and Scrivener, who have examined several hundred MSS. and compared their differences. The old versions also, such as the several Syriac copies, the Latin, Gothic, etc., have been compared and their supposed variations added to the lists. The books stand, four the fathers have been subjected to the same ordeal, and all their discrepancies and peculiarities seized on and subjoined to the formable catalogue. The various readings of Greek New-Test. Scriptures, thus multiplied by the fidelity of collators, may now amount to more than a hundred thousand. This immense combination of specimens, however, can only fully supply the astonishing preservation of the sacred text, considered, nevertheless, so many thousands of times—in Hebrew during thirty-three centuries, and in Greek during eighteen hundred years—that the hopes of the enemies of religion in this channel have been overthrown; while the faithful can rejoice in the fact that they possess in all their purity these writings which are able to make them wise unto salvation.

SCRIPIURES, USE OF, IN THE EARLY CHURCH. We have seen above that great care was taken by the fathers of the Christian Church to secure a speedy translation of the Scriptures into the languages of the several nations as they were converted to Christianity. Eusebius (De Prep. Evang. lib. xii. c. 1) says, "They were translated into all languages throughout the world;" while Theodoret (De Curaud. Græcor. Affect. Serm. 5, t. 4, p. 555) declares "that every nation under heaven had the Scripture in its own tongue." This translation was done to encourage its reading by the people, and, still further to secure this end, it was an ancient custom to have Bibles in the vulgar tongues laid in a convenient part of the church for the people at their leisure to employ themselves in perusing the sacred word. Not only the clergy, but people were allowed to read, but children also were encouraged and trained from their infancy to the reading of the Holy Scriptures. Catechumens were obliged to learn the Scriptures as part of their discipline and instruction, and they formed the chief part of the studies of the clergy. Both the clergy and monks were accustomed to have them read to them at their meals, and many became so well versed in the Scriptures that they could repeat them by heart. Nor were the people denied the privilege of reading the Scriptures in their homes, but were rather encouraged to thus prepare themselves for the public ceremony. In these latter ancient times, the copies, which were always two at least, and sometimes three or four, were taken from both the Old and the New Test., except in the Church of Rome, where only epiclit and gospel were read. Those who withheld the Scriptures from the people were considered to be guilty of sacrilege; but such an offence was unknown to the ancients. It was considered a crime to yield up the Scriptures to persecutors demanding them, and those thus guilty were styled traditores, or betrayers. See Bingham, Christian Antiq. (see Index).

Scriver, Christian, a Lutheran clergyman and writer of devotional works in the 17th century, the contemporary and friend of Spener, was born at Rendsburg, in Holstein, Jan. 5, 1629. His childhood was spent under the care of a widowed mother in the trying period of the Thirty Years' War; but a wealthy merchant—the brother of Scriver's grandmother—finally made provision for his needs. After suitable preparatory studies, Scriver became a private tutor, and in 1647 entered the University of Rostock. In 1655 he was archdeacon at Stendal, and in 1657 pastor at Magdeburg, with which position he continued till he was appointed pastor of a school, and finally a senior in the government of the Church. He refused to leave Magdeburg in answer to repeated calls to Halberstadt, to Berlin, and to the court of the Holy Roman Empire. He was in advanced age induced to accept the post of court preacher at Quedlinburg. In 1692 he published an apocalypse, which was called a prophecy, and in 1698, he died. He had been married four times, and had had fourteen children born to him, but he outlived all his wives and children except one son and one daughter.

The name of Scriver has lived among the common people through the publication of his Scenecatachus (Magdeburg and Leipzig, 1731; Sächsische, 1738 sq., 5 parts in 2 vols. fol.), a manual of devotion which he dedicated to "the Triune God," and which deserves high commendation. Another work deserving of mention is
his Gotthold's Zaufllüge Andachten (1st ed. 1671, and often), a sort of Christian parables, 400 in number, which are based on objects in nature and ordinary occurrences in life. The Sich- u. Siegelbote describes a sickness through which he passed, and the aids and comforts derived from God's goodness in that time. Priitius has published a work of consolation, entitled Wittenroet, from Scriver's literary remains.

For Scriver's life, see Priitius's preface to the Seelen- schatz; Christmann, Biographie (Nurembrg. 1829); Har- genbach, Ween u. Gesch. d. Reformat. iv; Eccleg. Pro- testantismus, ii, 177 sq.

Sorobiciuli, a name given among the ancient Ro- mans to altars dedicated to the worship of the infernal deities. They consisted of cavities dug in the earth, into which libations were poured.

Scroil (12. ειφερ, Isa. xxxiv, 4, a book, as elsewhere; so also βιβλιον, Rev. vi, 14), the form of an ancient book (q.v.).

Scrooll, (q.v.) A name given to a numerous class of ornaments, which in general character resemble a band arranged in undulations or convolutions. (2.) It is also applied to a particular kind of moulding shown in the example from Dorchester church, called the scroll or roll moulding, a marked feature of the Decorated style.

Scrutiny, the inquiry into the faith and manner of candidates for baptism. It was made in the presence of the congregation on seven days the last being Wednesday before Passion-Sunday. The name of each candidate was called; then the deacon bade him pro- tract himself five times and rise, in memory of the five wounds of Christ. The sign of the cross was made on his forehead by the sponsor and acolyte; lastly, he was sprinkled with ashes. The custom died out in 860.

ScrUTINy is the name, also, of one of the three canonical modes of electing a pope in the Romish Church. It is the method almost invariably followed, and is thus managed: Blank schedules are supplied to each of the cardinals, who fills them up with his own name and that of the individual for whom he votes. If two thirds of the votes are not in favor of any one person, the cardinals proceed to a second vote by occasion (q.v.). See Guiller, Faiths of the World, a.v.; Wall- cott, Stic. A recheld, a.v.

Scudder, Catharine Hastings, a missionary to India, was born in Utica, N. Y., Aug. 22, 1825. She was the daughter of Prof. Thomas Hastings, known and honored throughout the churches of the United States for his successful efforts in raising the standard of church music. In her tenth year, she composed a carol, which was sung in Dr. Erskine Mason's church. The development of her piety gave early indications of her destiny as a missionary. When eleven years old, her heart was deeply affected by the fact that the missionaries who had charge of the Ceylon mission schools were obliged to disband some of them for want of funds, and to send back to the darkness of heathenism many of the native children, and her sympathy led to corresponding action. She prepared a constitution, and formed a family association to sew for the heathen, and this association continued in existence until she left home for India, and exchanged manual for mental and moral labor in behalf of those for whom she felt a life-long solicitude. From the time she determined to devote herself to the missionary work, her character matured rapidly and with remarkable power, and the beauty of the Lord shone in and around her. In September, 1848, she was married to the Rev. William W. Scudder, son of the Rev. John Scudder, M.D., who was an ardent friend of the missionary in that field, so long the home of his honored father. Soon after, they embarked for India, on the ship Flavia. In mid-ocean there was a revival on board, in which several of the roughest sailors were converted. When 200 miles from Madras, a meeting was held, at which there were eight of the seamen hopeful to go to the Ceylon mission, and the discipline of the Church for some eight weeks with the Church on the first Sabbath after her arrival on the shores of India, and enjoyed a delightful com- munion season with the Indian Church, full of gratitude to God for having permitted her to arrive on the field of her labors. Her allotted station was the island of Ceylon, and there she soon as she should master a few words of the language, she commenced her work. She was permitted to prosecute her labors during the short period of two years only. While on a journey with her husband, returning from Madura, she was attacked with cholera, and died March 11, 1849, declaring in her last words that she was happy in Jesus. (W. F. S.)

Scudder, John, M.D., a celebrated missionary in Ceylon and India, was born at Freehold, N. J., Sept. 3, 1758, graduated at Princeton College in 1811, and at the College of Physicians and Surgeons in New York, in 1815. He established himself at once in medical prac- tice in that city with success and lucrative prospects. In 1818 he married Miss Harriet Waterbury, the es- timable and efficient companion of his missionary life. In 1819, while waiting to see a patient, he picked up in the anteroom a tract called The Conversion of the World, or the Claims of Six Hundred Millions, and the Ability and Duty of the Churches respecting them. Deeply im- pressed by its appeal he consulted with his wife prayer- fully, and with fasting and great deliberation. They gave themselves up to the foreign missionary service, offered themselves to the American Board, and prepared for their work. His friends were astounded that he should sacrifice his medical prospects of fame and fortune for such a venture. But the vote was made, never to be recalled, and joyously to be fulfilled. He was licensed by the Classis of New York of the Reformed Dutch Church in June, 1819, and they sailed on the 8th of that month for their destination, with Mears, Wins- low, Spalding, and Woodward, to reinforce the Ceylon mission at Trincomalee. Here he immediately began his career as a missionary, physician, and teacher, although he was not ordained until May 15, 1821, in the Wesleyan chapel at Jaffnapatam, by clergymen of the Congregational, Baptist, and Methodist denominations. In the large hospital which he established, cholera and jungle fever were treated with eminent success, as well as many other diseases of the climate. In 1829 a college was organized. In 1824 the mission enjoyed a wonderful revival of religion, which wrought with power at Dr. Scudder's schools. His influence added much to the great prosperity of the Ceylon mission. In 1836 he and Mr. Winslow were transferred to India to establish a printing-press at Madras for publishing the Scriptures and other religious books. He was instrumental in the founding of the Church Missionary Society in India in 1838. Eight millions of pages were printed by these brethren the first year, and more in later years. These were scattered through every open door far and wide among the natives. Dr. Scudder resided at Chin- tadrapurah, near Madras, many years, and the young men grew up the Aroc Mission, which was received under the American Board of Christian Foreign Mission in 1852, and subsequently passed into the care of the Reformed Church in America in 1853 as the Aroc Mission of the Reformed Church. After a residence of twenty-three
years abroad, his health having suffered from the climate, Dr. Scudder returned to America in 1842, and remained until 1846. During these four years his time was employed in constant missionary service among the churches of this country. His labors among children and among the Madura, and in Madagascar, were highly successful. He read his public meetings, and his marvellous success in addressing them and direct influence for their conversion and consecration to the mission work. Upon his return to India, he resumed his work with characteristic zeal and energy. For a short time (1849), he was temporarily connected with the Madura mission; and in November of the same year Mrs. Scudder died, but a few days previously his son Samuel also deceased at New Brunswick, N. J., where he was pursuing his theological studies preparatory to joining his father and brothers in India. The death of this promising young man, in his twenty-second year, called forth one of the most touching appeals for men for his field, and in their absence he resolved to make up for Samuel's loss by personally rendering extra service. This excessive labor brought on serious illness. In 1854, by medical advice, he went to the Cape of Good Hope. The voyage rejuvenated him, and after a brief sojourn at Wynberg, where he was much gratified by the Christian influence in the English-speaking people, he arranged to return again to his field. But only two days before the ship arrived, he died suddenly of apoplexy, Jan. 13, 1855. Of his fourteen children, nine survive. His seven sons and two daughters became missionaries in the same field with their parents, and in the Aroet Mission of the Reformed Church. Two of the sons have since been obliged to leave India on account of ill-health, and have done good service to the Church at home. One of the daughters was, and the other still is, in missionary work (1870). Besides his numerous communications to the Missionary Herald and other periodicals for thirty-five years, Dr. Scudder issued several publications, which have all had a wide and useful circulation. Among these are, The Redeemer's Last Command:—The Harvest Perishing:—An Appeal to Mothers:—Knocking at the Door;—Passing over Jordan.—Letters to Children, etc., Scudder's distinguishing traits were decision of character, martyr-like attachment to the truth, and steadfastness in prosecuting his plans. He had in him many of the highest elements of moral heroism, a sublime daring to do right irrespective of opposition, a supreme regard for first principles, a scorn of all that was mean and small. He had the marked qualities of a man of prayer and wisdom in accomplishing his purposes which easily overrode mere conventionalities of routine. His intellect was robust, intensely active, and independent. His will was most positive and all-controlling when once he believed himself to be right. Nothing daunted his brave soul. In early life he had for months been the victim of a most terrible spiritual conflict, which ended in a peace that nothing afterwards seriously disturbed. It was the grand victory of his life, which dwarfed all other contests and made self-sacrifice the easy law of his new being. When one told him that he should consult conscience lest he should overreach himself, he said that he had the conscience of that sort long ago. When asked in America, "What are the discouragements of the missionary work?" he replied, "I do not know the word. I long ago erased it from my vocabulary." He fought the battles of temperance among the missions and people, and for the extirpation of caste in the church, but amidst much hiss and ridicule, with heroic triumphant. His piety was sweetly expressed in saying to one of his sons that his ambition was to be one of the inner circle around Jesus in heaven." For years before his death he enjoyed unbroken assurance of faith. His power and tact in personal religious conversation with almost everybody, and the impression these conversations usually left on his hearers, is one of the chief reasons that the Gospel in almost every large town in Southern India. He made frequent and extensive tours for this purpose, preaching generally twice a day, and once "he stood at his post eleven consecutive hours. He did not even stop to eat, but had coffee brought to him." His biography is full of stirring incidents illustrating these and other characteristics of this remarkable man. A memoir of him has been published by his brother-in-law, Rev. J. D. Vasterling ( REV.), (New York, 1840); also a previous volume called The Missionary Doctor and his Family, by M. E. Wilmer (Board of Publication of the Reformed Dutch Church). See Sprague, Annals of the Amer. Pulpit, vol. ix: Corwin, Manual of the Reformed Church in America, p. 204-210. (J. R. T.)

Scudder, John B., a Presbyterian minister, was born near Princeton, N. J., June 8, 1810. He was the eldest son of Jacob Scudder, M.D. He entered Princeton College in 1830, after which he spent one year in teaching in Virginia, and then returned to Princeton and entered the Theological Seminary. A failure of health prevented him from completing his theological course, and he went to Holmesville, Mass., for its recovery. While there he had actively in the Sabbath-school and prayer and other religious meetings, making himself generally useful as a Christian. After the restoration of his health he had charge of several classical schools in Louisiana and at Memphis, Tenn., and also in Georgia and Florida. The last years of his life were spent in Georgia. Although he was not ordained, he had assumed the relations of the pastor, and, while engaged as principal of a large school, was much occupied in conducting religious exercises, in distributing religious tracts, and in other earnest and successful efforts to advance the kingdom of Christ in the world. As a colaborer, he was as useful as any in the ministry, and his labors of love were highly appreciated and much blessed. Like Harlan Page, his personal efforts brought many into the kingdom who might have been beyond the reach of ministerial influence. On the morning of July 19, 1876, he was suddenly struck down by apoplexy, and, after explaining "How blessed a thing it is to be prepared to die" he breathed his last. (W. F. S.)

Scull. See Skull.

Sculp. See Skull.

Sculp. Hebrew. By the well-known law (Exod. xx, 4 sq.; Deut. iv, 16 sq.; xxvii, 15; comp. Dios. Sic. Eclog. xii, 1; Strabo, xvi, 761; Josephus, Cont. Apion. ii, 6; Ewald, Isr. Gesch. ii, 110 sq.; Tacit. Hist. v, 5, 4. But see Bertheau, Isr. Gesch. p. 248) the Israelites were not forbidden to make any image in stone, wood, or metal (Michaelis). The word (Michaelis) in the 25th chapter of the 25th year of the reign of Jehoshaphat (Jos. xxiv, 4). The entrance of Jehovah, on the ark of the covenant, there were two cherubs of gold, and flower-work as ornament was placed on the golden candlestick; and the large brazen bathing-vessel in the court (the so-called brazen sea [p. 76]) was supported on twelve brazen ovens (1 Kings vii, 26), though Josephus blames this arrangement as illegal (Ant. vii, 5, 5). In the wilderness, too, even Moses set up a brazen serpent (Num. xxxii, 8), and the Philistines offered golden figures as an offering to Jehovah (1 Sam. vii, 17 sq.). But the design was to forbid all worship of images, and also all images of Jehovah (comp. Exod. xxiv, 4). The graven image of the children of Dan (Judg. xvii, 3, 5; opp. ii, 591), for a sensual people would easily be led into idolatry by them, or at least would lose much of the spirituality of their ideas of Jehovah (comp. Philo, Opp. i, 496); and thus the golden calf of Aaron (Exod. xxxii, 4), the graven image of the children of Dan (Judg. xvii, 3), the golden image of Jeroboam (1 Kings xii, 28 sq.) were antitheocratic. Yet this Mosaic law prevented the great progress of sculpture, which in all nations has received its greatest impulse from religious faith and worship. (Schnaase, Gesch. d. bibl. Künst. 1, 257, that the imagination of the Hebrews, as shown in their poetry, was far behind and menial for the holy work. More.) Most of their works of brass of this kind were by Phenician artists (1 Kings vii, 14). An example of sculpture not of a religious character occurs in the audience throne
of Solomon, which was supported and surrounded by fourteen finely wrought lions, the symbol of strength (1 Kings x, 19 sq.; 2 Chron. ix, 19 sq.). After the exile, stricter views prevailed; and the orthodox Jews, or followers of the Pharisees, interpreted the Mosaic prohibition of sculpture in general (Josephus, Ant. xv, 8, 1; xvii, 5, 2, xviii, 3, 1; War, ii, 9, 2; comp. also Maimonides in Hottinger, Jus. Hebr. 39), even of architectural ornament (Josephus, War, ii, 19, 4; comp. Ant. xviii, 6, 2; Tacit. Hist. v, 5). Yet according to Josephus, Ant. iii, 6, 2, only the images of living creatures were prohibited. Accordingly, a palace of the tetrarch Herod in Tiberias, which was adorned with the figures of beasts, was burned by order of the Sanhedrin, simply because it was thought to violate their law (Josephus, Life, 12). Still less were images tolerated in the Temple (id. War, i, 33, 2; Ant. xviii, 6, 2). Even the image of the emperor, carried on the eagles of the soldiers, could not be admitted into Jerusalem (ibid. xviii, 3, 1, and 5, 3; comp. War, ii, 9, 2; Ant. xv, 8, 1 sq.). Yet such rigid views were not universal; at least, at an earlier period, John Hyrcanus adorned his castle beyond the Jordan with colossal animal figures (ibid. xii, 4, 11); queen Alexandra had portraits of her children made (ibid. xv, 5, 6); and Herod Agrippa possessed statues of his daughters (ibid. xix, 9, 1).—Winer.

Hebrew sculpture, as such, was not a doubt was based upon, and sustained by, the art as practiced in Egypt. It was there governed by very strict rules, fixed proportions being established for every figure, which the statuary was not permitted to violate; and hence arises the great sameness in the Egyptian statues, and the stiffness for which they are all remarkable. Isaiah describes the process of idol-making very minutely. "The carpenter stretcheth out his rule; he maketh it out with a line; he fitteth it with planes, and he maketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in his house" (xliv, 13). The mode of proceeding will easily be understood by a reference to the accompanying engravings. When a proper block of marble or granite had been procured by the sculptor, the surface was first smoothed, and parallel lines drawn from top to bottom; other lines were then drawn, at equal distances, from side to side, so as to divide the whole into a series of squares. The size of these squares was proportioned to the size of the figure, but the number of them was invariable; whatever might be the dimensions of the figure: nineteen of these squares, according to some authorities, and twenty-one and one fourth according to others, were allowed for the height of the human body; when smaller figures or ornaments were introduced, the squares were subdivided into smaller squares, proportioned to the less figure. The outline was then traced, and its proportions were invariably. This, which to moderns would seem the most important part of the process, required no great exertion of skill in the Egyptian artist. It was then inspected by the master-sculptor, who wrote on various parts of it, in hieratic characters, such directions as he thought it necessary to give to the inferior artists who actually cut the figure. The colossal statues on which the workmen in the accompanying engraving are engaged appears so far advanced towards completion that the instructions of the master-sculptor have been chiselled away. We are informed by Diodorus Siculus that the most eminent statuary always went to reside for a time in Egypt, as modern artists do in Italy, to study the principles of their art. He particularly mentions Telecles and theodorus, the sons of Theocles, who made the celebrated statue of the Pythian Apollo at Samos, after what he calls "the Egyptian fashion." He explains this fashion to be the separate execution of the parts, for the statue was divided into two parts, at the groin: one half was cut by Telecles at Samos, and the other by Theodorus at Ephesus; yet, when they were joined together, they fitted so exactly that the whole seemed the work of one hand. And this seemed the more admirable because the attitude of the statue was considered, for it had its hands extended, and its legs at a distance from each other, in a moving posture. We thus see that Egyptian sculpture was almost wholly a mechanical process; the laws of the country prohibited the intervention of novelty in subjects considered sacred; and the more effectually to prevent the violation of prescribed rules, it was ordained that the profession of an artist should not be exercised by any common or illiterate person. Wilkinson, indeed, has shown the great probability of the higher artists having been included in the ranks of the priesthood. In some instances, however, we find reason to believe that the Egyptian artists broke through these trammels. In the two granite statues of lions presented by lord Prudhoe to the British Museum, we perceive a boldness and freedom of execution scarcely compatible with a strict adherence to mechanical rule (see Wilkinson, Ancient Egypt. ii, 342 sq.).

SCULPTURE, CHRISTIAN. The art of sculpture has an antagonistic principle to overcome in the Christian conception of the world, and its progress has been much
implied by that fact: for, while this art must deal primarily with physical forms, and, at the most, can only regard the spirit as an abstract idea, while a part of a common whole, the Christian idea exalts the spirit, making of the body a mere instrument and medium of development, which is laid aside when the stage of a higher spiritual existence is reached; and in the measure in which Christianity confines all ideality to the realm of spirit, so does it render impossible the attainment of its ideal to an art which aims to achieve it. In its representations a unity of spirit and body, of idea and phenomenon. The history of Christian sculpture down to the 16th century accordingly shows that the constant effort of artists was to discover a mode of conception and treatment, i.e. a style, which would enable them to be true to this idea, and to accommodate the laws of the plastic art; and the several periods, as well as the sculptors and their productions, differ among themselves chiefly as the consciousness of this task has become apparent and the problem been more or less successfully solved.

Sculpture was neglected, however, during the first period in the history of Christian art (1st to 10th century) to a degree that permitted but a slight recognition of this task. The dislike of heathenism and its idolatries, in which service the noblest efforts of ancient art had been expended, was at first so great that a cultivation of the formative arts was out of the question; and when this stage gave rise to a demand, the Christian sculptors were employed in painting rather than sculpture, the only object being to bring before the faithful representations of scenes and incidents recorded in the Scriptures; and for this purpose paintings and mosaics were more suitable than sculptures. But four statues of a religious character may with certainty be attributed to this period: (1) a marble statue of Hippolytus, Bishop of Portus Romanus and martyr, in the former half of the 3rd century, the figure seated and wearing a toga, the execution thoroughly ancient in the lower part of the sculpture, while the upper part is a modern renovation; (2) the celebrated bronze statue of St. Peter whose feet the faithful are expected to kiss on festival occasions at Rome, resembling the Hippolytus in style and character, and probably executed at Constantinople in the 5th century; and (3) two statues of the Good Shepherd, one belonging to the 5th or 6th century, and the other to a later period, when ancient Christian art had acquired a certain degree of historical information respecting sculptures of a non-religious character also, e.g. equestrian statues of Justinian and Theodoric the Great, but none have been preserved to this time. Such other relics of this period as are still extant belong to the class of sculptures in relief—e.g. the designs found on sarcophagi and tombs, of which a considerable number belonging to the 3rd and 6th centuries are known, among them the sarcophagus of Junius Bassus, the prefect of Rome, who died in 359, soon after his conversion to Christianity—one of the most important remains of early Christian sculpture. The carvings in ivory, some of which may date back to the 3rd century, are among the earliest. They were employed in the ornamentation of the diptychs (q. v.), and of chairs, book-covers, and other articles. Similar work was done in silver and gold, which metals were largely employed in the ornamentation of doors in churches, pulpits, etc.; but too little has been preserved to enable us to form any opinion as to their style. The fact of its having been used so largely as it was serves only to illustrate the craving of the Church for external pomp and show, and the coarse taste of a period which could delight in an excess of glittering tissue.

The different works in relief which have been preserved to us from the early Christian period all resemble each other in character in the fact that they ignore the peculiar demands of the plastic art as completely as do the representations in color in the art of painting. Both arts were treated in the same spirit and style—a style that was neither picturesque nor plastic, that did not aim at an organic blending of the diverse elements, nor yet at their solution into the antagonizing principles, but simply at a mechanical combination of the two by seizing on certain elements from either side and disregarding others—specifically the early Christian style. The two arts went hand in hand in the further development of this method; but sculpture appears to have fallen into a decline earlier than painting, since it would seem that only sculptures in stone wade of the two by seizing on certain elements from either side and disregarding others—specifically the early Christian style. The Middle-age style differs from that of the preceding period in that it no longer aims at a mechanical combination of the plastic and the picturesque, but executes all sculptures directly in the spirit and method peculiar to the painter's art. It therefore becomes as picturesque as the architecture of that age, and, like painting, dependent on it. But the further development of this style led sculptors involuntarily to a mode of apprehension and execution more in harmony with the special laws of their art, and thus gave rise to a new style fundamentally distinct from the ancient and which was to be found not only in the old Romanesque sculpture, but envoys to impart to them more soul and feeling, and also a more natural form. The aim was not realized at once, but the effort to achieve it gave to the work accomplished something of that plastic character which early Christian art had perverted and ultimately wiped out. There are in Germany (on the so-called golden gate of the cathedral at Freiberg, in Saxony, and on the pulpit and altar of the church at Wechselburg) magnificent sculptures of this period, whose plastic beauty recalls to mind the masterpieces of antiquity. It is significant that Nicholo Pisano (about 1290), called the father of Italian sculpture, and, at all events, the leading sculptor of the Romanesque school in Italy, suddenly turned away from the old Christian (Byzantine) types and devoted himself to the study of the monuments of antiquity, at least with reference to form and apparel. The Romanesque style, however, was too much a symbol of the times, to have disappeared with the ideas and tendencies of the Middle Ages to endure. The Gothic took its place, and with it came in a new era, inasmuch as both painting and sculpture turned directly to nature and to the actual world for their ideals. Figures in relief or in statues obtained greater individuality thereby, though beauty of form was entirely dis-regarded, and all emphasis was laid on adequate expression of the inner life. The plastic character of the sculptor's works was, of course, sacrificed by this method, and it was only natural that the aid of colors should be called in to transform all figures into statuesque paintings; but as the Gothic style aimed primarily to express this inner life it threw off the concep-tions of the world and of the Christian moral life, and employed natural forms only as the vehicle of such expression, it was readily led to attach importance, in the end, to such beauty of physical form as would ade-quately represent the beauty of soul in which the ideal of its aspiration had been unified. The picturesque was, in consequence, so greatly modified in many of the later productions of this style that the aesthetical impression does not suffer in any way.

The third and most flourishing period in the history of Christian art is characterized by the conscious effort to bring the art into resemblance with the forms and principles of growth in nature, and with the conditions and requirements of art in general, and of every branch of art in particular, so that, independent-ly of tradition and the Church, it may represent the
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Christian ideal with artistic freedom and with adequate beauty of form. Sculptors now sought to reconcile the Christian idea with the requirements of their art, special attention being given to works in relief and to a combination of high with low reliefs in their representations, as being most likely to secure the end in view. We can do little more in this place than mention a few of the most successful statues.

In Italy, the celebrated Lorenzo Ghiberti (born at Florence about 1380, died after 1455), one of the greatest masters of Christian sculpture, deserves special mention, as does also his talented rival, Donato di Betto Bardi (1389-1460), called Donatello, and Luca della Robbia (1400-1482) and other Venetian artists. At the beginning of the 16th century a number of masters appeared by the side of Leonardo da Vinci—the Florentines Giovanni Francesco Rustici and Andrea Contucci, and the Venetian Alonzo Lombardi—who succeeded in honoring the idealism of Christianity, and also in doing justice to the claims of realism to natural and living representation in sculpture. Their works fall below the greatest masterpieces in painting by Raphael only as they are unable to represent the transcendental side of Christianity, the transformation of the human into the divine, with equal clearness. Michael Angelo Buonarroti, however, soon displaced these masters in sculpture who had been secured in this art by the grand, overpowering, and extraordinary, in which he paid but little attention to ideal beauty of form or to the requirements of plastic art. The result was that, in the middle of the 16th century Italian sculptors had adopted a style which aimed chiefly at effect, and which was marred by ostentation and mannerisms, and often governed by coarse naturalism.

German sculptors were not favored with the advantages secured to their Italian compatriots by the possession of the models of antiquity; but their works nevertheless attained to a degree of perfection during this period which renders them not unworthy to be placed by the side of the products of Italian art. Various monuments of stone erected to the dead in the cathedral at Mayence and other Rhenish churches exhibit a depth and ingenuity of conception and a beauty of form in the sculptures executed by unknown hands in the 15th and 16th centuries which are worthy of especial notice. The works of the Italian masters are, however, done in bronze. The Nuremberg artist family, of which Peter Vischer (died 1529) was the most celebrated member, is especially prominent. The best works of the latter artist (especially those in St. Sebaldis's Church at Nuremberg) willbear comparison with the finest work of the Italian masters; he even indicate a higher stage in the development of art in Germany than is apparent in the paintings of such masters as Durer and Holbein, since the works of these artists fail to show that identity of physical shape and formal beauty which art imperatively requires. But Vischer and a few colleagues stand almost alone, and the height upon which they stood was not maintained by their successors. A rapid decline took place, and by the middle of the 16th century German art, both sculpture and painting, had degenerated into a bare imitation of the Italian masters.

This point marks the transition to the fourth period in the history of Christian art. Great convulsions in the political and religious world gave rise to new impulses, but they affected sculpture less than painting. The products of the early part of this period displayed warmth of feeling and passion combined with a deliberately naturalistic treatment, in both of which qualities they were not only the Christian ideal, but the spirit and nature of plastic art itself; and these qualities show that sculpture and architecture (q. v.) were similarly affected by causes then at work, so the progress of events involved them in a similar degradation.

In Italy, Lorenzo Bernini (1598-1680), celebrated both as a sculptor and an architect, an imitator of the style of Michael Angelo, introduced the same forced style into sculpture which he had given to his buildings, and it became the fashion to affect the imposing and ostentatious, and by the use of all manner of curves and crooks to secure the idea of movement. France at once adopted the new style and added to it the feature of theatrical display. Spain, the Netherlands, and Germany had to follow methods for a time, but in the 18th century likewise gave way to French taste and the Rococo style, which, from that point, increased in affected adornment, coquetish elegance, and frivolous licentiousness.

A better spirit was aroused by Winkelman's writings and a growing familiarity with the relics of antiquity. The painter Asmus Jacob Carstens (1754-98) was the first to gain a true conception of the beautiful, and left a number of drawings which are thoroughly penetrated by the spirit of antiquity. With his younger contemporary, Antonio Canova (1757-1822), that spirit entered again into the domain of sculpture, though as yet impure and showing traces of the French style. It is purer in the German Johann Heinrich von Dannewerk (1758-1841), and best of all in the gifted Bertold Thorwaldsen (1770-1844). All that has been done, however, though much of it is excellent, serves only to afford further proof that the Christian ideal and the Greek style are irrevocably at variance with each other; and for this reason some sculptors (of Munich) have gone back to the position occupied by the great masters at the beginning of the 16th century. Nothing definite has been accomplished, and it remains for the future to determine whether Christian sculpture can be carried forward from that point to a higher perfection.

The only modern work dealing specially with the history of Christian sculpture that need be mentioned is Cicognara, Storia della Scultura, dal suo Rinascimento in Italia sino al Seicento di Napoli (Venice, 1813, 3 vols.), much of whose matter is, however, already antiquated.

Scultore (pl. Scultori), (Schulze), Abraham, was born at Gronberg, in Silisia, Aug. 24, 1556, and went to Breslau in 1582. Obliged to leave on account of his father's loss of fortune, he took a situation as tutor in Freistadt, where he enjoyed the opportunity of hearing the sermons of Melancthon and of Abraham Buchholtzer. In 1584 he made a journey to Poland, and the year following to Lithuania, where he remained two years, attending public lectures and reading private lectures to others. In the same manner he employed himself in the University of Wittenberg and Heidelberg, till he was admitted into the Church in 1584. Officiating in a village church for a few months, he was sent for by the elector to be one of his preachers. In 1598 he was appointed pastor of the Church of St. Francis, Heidelberg, and two years after became a member of the Ecclesiastical Senate. He was appointed court preacher about 1615, which position he retained until he accepted the professorship of divinity in 1618. After the battle of Prague he resolved to return to Heidelberg; but the fury of war had dispersed the students, and he retired to Emden in August, 1622, where he died, Oct. 24, 1626. His principal works are, Conclusio Disputationis Baronii de Baptismo Constantini (Neustadt, 1607, 4to);—Annals Evangeli per Europam 15. Socii Renornatii (Heidelberg, 1618, 8vo)—Aziomata Concimantium (Han. 1619, 8vo)—Observaciones in Paternian artibus in Theodorum, Tinetum, et Philenom.—Medulla Patrum (1684, 4to).

Scoun (Scuon), chéedh, strictly an overlaying), rather, rust of a pot (Ezek. xxiv. 6, 11, 12).

Scuophylacium (scuophylácium), a recess near the altar corresponding with the medieval "umbrère," in which the chalice, paten, and every utensil employed in offering the eucharistic sacrifice were anciently placed immediately after mass. Reference is made to such a receptacle by the councils of Laodicea and Agatha.
Scurvy (םֹר, garbik, from בֹּר, to scratch), scurf on the skin (Lev. xxi, 20; xxii, 22), perhaps of a malignant kind ("scab," Deut. xxviii, 27). So also the word בֹּר, yālālepēth, rendered "scabbed" (Lev. xxii, 20; xxii, 22), signifies a sort of itching scab, scurf, scabber, so called as sticking fast. See Lepra. The disease known by the name of scurvy in modern times is usually caused by long confinement in cold and damp climates, without fresh provisions, and a due quantity of acceptable food. In the progress of the disease the skin becomes dry and scaly, livid spots appear, and the sufferer experiences great debility.

Scutocheon (old form, soouchon; Latin, scutum = a shield), besides signifying an escutcheon, is also an old name for the angles of buildings or parts of buildings, such as window-jams, etc., but apparently for those only which are greater than right angles.

Sectum. See Pome.

Sectum Fidelis (shield of faith), a sacred device frequently represented in stone and wood carving, on monumental brasses, in stained glass, and ancient paintings, in which the doctrines of the Trinity in Unity and the Unity in Trinity were set forth for the instruction of the faithful. The example in the accompanying wood-cut is from the south window of the south transept of Thame Church, Oxfordshire (1829). It has since disappeared.

Scylla, in Greek mythology, was the daughter of Typhon and Echidna, or of Neptune and the nymph Cretaias. The descriptions of this marine monster are sufficiently striking, though they were never followed in the formative arts. Homer makes her to dwell by a rock which reached to the skies, and whose brow was constantly crowned with clouds. The mountain could not be scaled because of its smooth surfaces, and the monster was accordingly able to dwell undisturbed in the cavern which the waves had washed at its foot, and thence to inflict destruction on all who might approach. The giantess had twelve feet, which, however, were less dangerous than might be supposed, because they were all fastened to the rock; but the horrible body had six long necks, surmounted by six terrible heads, which roared unceasingly under the impulse of hunger and ferocity. The mouth was armed with a triple row of teeth, and every form of creature afforded them a welcome prey. In the absence of other food, they seized on dolphins and seals, but if a ship drew near, it was obliged to sacrifice a portion of its crew. Ulysses came prepared for a conflict, and sought in every way to drive off the monster with spear-thrusts and poisons, but was at length obliged to pay for the temerity which led him to navigate the Sicilian straits with the loss of six of his most faithful companions. These waters (between Italy and Sicily) were at that time regarded as impassable because of Scylla and Charybdis (incldt in Scylla cupiens victare Charybdin), one of which was certain to destroy the navigator. Their terrors are now altogether dissipated, and no fishing-boat dreads these monsters. Scylla is usually represented as a gigantic female figure with an oar raised as if to strike, the body ending in two dolphin tails.

Scyllis, in Greek mythology, was a celebrated architect, who was supposed to be the son of Deidalus by a paramour of unknown name, whose father lived at Gortys, in Crete. Many of the buildings in Sicily were attributed to him and his brother Dionysius.

Scyllus, in Greek mythology, was a son of Jupiter in Crete.

Scythes, in Greek mythology, was a son of Hercules and Echidna.

Scythian (Σκηθή) occurs in Col. iii, 11 as a generalized term for a rude, ignorant, degrased person. In the Gospel, says Paul, "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all." It was anciently applied sometimes to a particular people, and sometimes to all the nomad tribes which had their seat to the north of the Black and Caspian seas, stretching indefinitely eastward into the unknown regions of Asia. It had thus much the same latitude as "Tartars," and was in like manner synonymous with Barbarian (Βαβυλον). The same view of Scythian barbarism appears in 2 Mac. iv, 47 and 3 Mac. vii, 5, also in Josephus (Cont. Apion. 287) and Parmenio (ap. Athen. v, 221). For other similar testimonies, see Wettstein, Nov. Test. ii, 292. The Scythians were, in fact, the ancient representatives of the modern Tartars, and, like them, moved from place to place in carts drawn by oxen. It is from this circumstance that they, or a tribe nearly allied to them, may be recognised on the monuments of Egypt. In the latter part of the 7th century B.C., they had become well known as a formidable power through the whole of Western Asia. Forced from their original quarters north of the Caucasian range by the inroads of the Mas-
SCYTHIAN 490  SCYTHOPOLIS

which is complicated by the undefined and varying applications of the name Scythian and Scythians among ancient writers. As the Biblical notion is destroyed, it is sufficient to state that the Scythians of Ezekiel's age—the Scythians of Herodotus—were in all probability a Japhetic race. They are distinguished, on the one hand, from the Araphites, a clearly Mongolian race (Herod., iv, 29), and they are connected, on the other hand, with the Thracians, a clearly Indo-European race (Ibid. iv, 10). The mere silence of so observant a writer as Herodotus as to any striking features in the physical conformation of the Scythians must further be regarded as a strong argument in favor of their Japhetic origin. For the geographical and ethnographical relations of the term, see Smith, Dict. of Class. Geog. ii, 930—945. Perhaps also of importance is the fact that from the earliest times among the Scythians were Scythians also among the early converts to Christianity. Many of this people lived in Greek and Roman lands, and could have heard the Gospel there, even if some of the first preachers had not already penetrated into Scythia itself. See Nat. Anim. Rev. Dec. 1876; Journ. Sac. Lit. April, 1835.

Scython, in Greek mytholgy, was a man whom the poets represent as possessed of the ability to change his sex at will.

SCYTHOPOLIS (Σκυθοπόλις, Pashito—Syria Beisan; Vols. cicovio Σκυθωπολης), that is, "the city of the Scythians," occurs in the A. V. of Judith iii, 10 and 2 Macc. xii, 29 only. In the Sept. of Judg. i, 27, however, it is inserted (in both the great MSS.) as the synonym of Beth-shean (q. v.), and this identification is confirmed by the narrative of I Macc. v, 52, a parallel account to that of 2 Macc. xii, 29, as well as by the repeated statements of Josephus (Ant. v. 1, 22; vi, 14, 8; xii, 8, 5). He uniformly gives the name in the contracted shape (Σκυθωπολης), in which it is also given by Eusebius (Onomastix, passim), Pliny (H. N. v, 18), Strabo (xvii), etc., and which is inaccurately followed in the A. V. Polybius (v, 70, 4) employs the fuller form of the Sept. Beth-shean has now, like so many other places in the Holy Land, regained its ancient name, and is known as Beisan alone. A mound close to it on the west is called Tell Shik, in which it is perhaps just possible that a trace of Scythopolis may linger. But although there is no doubt whatever of the identity of the place, there is quite a considerable difference in the manner of operating as to the origin of the name. The Sept. (as is evident from the form in which they present it) and Pliny (H. N. v, 16) attribute it to the Scythians, who, in the words of the Byzantine historian George Synclius, "overran Palestine and took possession of Beisan, which from then is called Scythopolis." This has in modern times generally referred to the invasion recorded by Herodotus (i, 104—106), when the Scythians, after their occupation of Media, passed through Palestine on their road to Egypt (about B.C. 600—a few years before the taking of Jerusalem by Nebuchadnezzar), a statement now recognised as a real fact, though some of the details may be open to question (Rawlinson's Herod., i, 246). It is not at all improbable that either on their passage through, or on their return after being repulsed by Psmmetichus (Herod., i, 105), some Scythians may have settled in the country (Ewald, Gesch. iii, 694, note); and no place would be more likely to attract them than Beisan—fertile, most abundantly watered, and in an excellent military position. In the then state of the Holy Land they would hardly meet with much resistance. See SCYTHIAN.

Reland, however (apparently incited thereto by his doubts of the truth of Herodotus's account), discarded this explanation, and suggested that Scythopolis was a corruption of Succothopolis—the chief town of the district of Succoth. In this he is supported by Gesenius (Notes to Burchardt, p. 1058) and by Grimm (Exeg. Handbuch on 1 Macc. v, 52). Since, however, the objection of Reland to the historical truth of Herodotus is
now removed, the necessity for this suggestion (certainly most ingenious) seems not to exist. The distance of Succoth from Beisân, if we identify the former with Suqâ‘, is ten miles; while if the arguments of Mr. Beke are followed, it would be thirty miles. Earthworks with justice that had the Greeks derived the name from Succoth, they would have employed that name in its translated form as Šeqwa‘, and the compound would have been Seqonopolis. Reldâ’s derivation is also dismissed without hesitation by Ewald, on the ground that the two names Succoth and Sykthe have nothing in common (Gesen. Thesaur. p. 360, 598). When used for the sea, it very often, but not always, takes the article. Other words for the sea (in the A.V. “deep”) are: ḥaqqâ‘, metosûlîh, or ḥâqqâ‘, metosûlîh (only in the plural), or ṣu‘âlûh simply (ᾭδωρ, βασαν, ὁδύσασ, profundum); ḥâmmîl (καταρασσωμεν, ἀλώας, “water-flood,” Psa. xxix, 10). Smaller pools were distinguished into ḥâmmîl, ṣâ‘ûl, a natural pool or pond (ἐς, 35, ἐς, 8; Isa. xxvii, 7; xli, 18, etc.), and ṣâ‘ûl, bêrekâ‘, the same as the Arabic birkâh, an artificial pool or reservoir (2 Sam. ii, 12; Nahum ii, 9).

The following are the applications of the term yâm in Scripture:

1. The “gathering of the waters” (yammin), encompassing the land, or what we call in a more or less definite sense the “Ocean.” In this sense the term is used in Gen. i, 2, 10, and elsewhere, as Deut. xxxii, 18; Kings x, 22; Psa. xxxiv, 2; Job xxxii, 8, 13; xxxviii, 8; see Homen, Hiad, xiv, 301, 302; Hesiod, Theog. 107, 109, and 2 Pet. iii, 5.

2. The word is used with the article, with some of the uses: a) Of the Mediterranean Sea, called the “hinder” (יוֹם ים), the “western,” and the “utmost sea” (Deut. xxi, 24; xxxiv, 2; Joel ii, 20); “sea of the Philistines” (Exod. xxvii, 21); “the great sea” (Num. xxxii, 6, 7; Josh. xv, 47); “the sea” (Gen. xiii, 15; Psa. lxxx, 11; evii, 23; 1 Kings iv, 20, etc.). See MEDITERRANEAN. b) Also frequently of the Red Sea (Exod. xiv, 4; Josh. xiv, 6), or one of its gulfs (Numb. xxi, 31; Isa. xii, 15), and perhaps (1 Kings x, 22) the sea traversed by Solomon’s fleet. See RED SEA.

The passage of the two seas met (παντοφλακιον, Acts xxvii, 41) is explained by Cunybeare and Howson as a place where the island Salomonetta, off the coast of Malta, in St. Paul’s Bay, so intercepts the passage from the sea without to the bay within as to give the appearance of two seas, just as Strabo represents the appearance of the islands from the Bosphorus in the same sea; but it seems as likely as that by the “place of the double sea” is meant one where two currents, caused by the intrusion of the island, met and produced an eddy, which made it desirable at once to round the ship (Cunybeare and Howson, ii, 423; Strabo, ii, 124). 3. The term is also applied to the great internal lakes of Palestine, whether fresh or salt; viz.:

(a) The Sea of Chinnereth, ים כנרת (Num. xxxiv, 11), called in the New Test., “the Sea of Galilee” (Matt. iv, 18), the “Sea of Tiberias” (John xxi, 1), and the “sea (or lake) of Gennesaret” (Matt. xiv, 34; Mark vi, 55; Luke v, 17), which last is but a variation of the Hebrew name. See GALILEE, SEA OF.

(b) The Dead Sea, called in Scripture the Salt Sea, ים סourg, (Gen. xiv, 9), the Sea of the Plain, or the Arabah, ים הערabh (Deut. iv, 40), and the Eastern Sea, ים המלח (Joel ii, 20; Ezek. xlvii, 18; Zech. xiv, 8). It is not named or alluded to in the New Test. It is called by Josephus (War, iii, 10, 7) ים אספלית, by which name, or in the Latin form of Lacus Aspalitiae, it was known to the classical writers. See SALT SEA.

(c) The Lake Meron is named once only in Script-
Sea, Molten

Seal (סהל, chōthām, ᵉنهار). The seal, together with the staff, has been in the East from the earliest times (Gen. xxxviii, 18) the favorite trinket of the men (see Cant. viii, 6; Hag. ii, 23; Jer. xxxi, 24; Sir. xxvii, 22; comp. Rosenmuller, Morgan, vi, 325). Both are included in the description of the Babylonian (Herod. ii, 36; Strabo, xvi, 746). It was attached, as still in Persia, by a cord, and worn upon the bosom or in a finger-ring on the right hand (Gen. xlii, 42; Esth. iii, 10, 8; vii, 2; Jer. xxii, 24; comp. Chardin, iv, 23; v, 454 sq.; Robinson, i, 36, and see especially Longus, De Annal. Sign. (Mail. 1613, Lisse 1703)). The ancient seal was carved in an ancient one (Exod. xxxviii, 11). The seal usually contains no figures (yet see the drawing of one found at Cusa, in Ker Porter, Trans. i, 425, pl. Ixxx, 2), but simply

Seal. (From originals in British Museum.)

1. Signet ring.
2. Signet cylinder of Semachsekh.
3. Seal of chaldean, with Phoenician inscription.
4. Seal of sphynx chaldean, with Assyrian inscription.
5. Seal of chaldean, with Persian inscription.
6. Seal in form of a duck, with the head resting on the back.
7. Clay impression from one of Esarhaddon. (From Kuyunjik.)
8. Clay impression from seal—deer, ox of wheat. (From Kuyunjik.)
9. Clay impression from seal—deer, a scorpion. (From Kuyunjik.)

the name of the wearer, sometimes with a sentence from the Koran, and it is customary to give an impression of it instead of a signature (Chardin, i, 289, 855; iii, 112, 362, 366, with plates; Olearius, Trans. p. 633; Rosenmuller, Morgan, iii, 205 sq.; Comp. Curtius, iii, 6, 7; Herod. iii, 128). For this purpose the seal is moistened with a kind of black ink (Harmer, Obs. ii, 460, 479; iii, 479); but in sealing letters (1 Kings xxi, 8; comp. Josephus, Life, p. 44), bags (Job xiv, 17), and sacks (Mishna, Shabb. viii, 5), as well as doors, clay or sealing-earth was used (ibid.). Among the Jews the women also carried seal-rings (ibid. vi, 3). Eastern princes confer the dignity of minister or regent by the delivery of the state seal, or a seal-ring (Gen. xli, 42; Esth. iii, 10; vii, 2; 1 Mac. vi, 15; comp. Curtius, 5, 4; Aristoph. Eq. 947); see Schulz, Leitung, iv, 218 sq.; Tournefort, Voyage, ii, 388), and sometimes they invested successors in the same manner (Josephus, Ant. xx, 2, 3). In the later language of the Jews the word chōthām meant a counter or token, perhaps with a seal. Such were used in the Second Temple (Mishna, Shoḥadā, 3 sq.), and a special officer of the seals was stationed there (ibid., vi, 1). See Ring.

The seal, with the owner's name or some other device engraved upon it, was usually employed to authenticate public or private documents. Seals for this purpose, made of some durable substance, of copper, silver, gold, or precious stones set in metal, were commonly used in the East. Sometimes the signet-ring was used for this purpose (Gen. xxxviii, 18; Jer. xxxii, 10). If a door had to be sealed, it was first fastened with some ligament, over which was placed some well-compact clay,
and then impressed with the seal, so that any violation of it would be discovered at once (Job xxxviii, 14; Sol. xxiii, 44; Prov. xxxi, 60). Seals were sometimes put in sealed bags and enclosed in earth-ware vessels for greater security (Deut. xxxii, 34; Jer. xxxii, 14; Job xiv, 17). The seal, if a cylinder, was rolled on the moist clay, hence Job says, "it is turned as clay to the seal" (xxxviii, 14); and sometimes the tablet or impression was placed in the furnace, and baked. The term "sealed" is sometimes used figuratively for that which is permanent (Isa. viii, 16) and confirmed (John vi, 29; Rom. iv, 11), also for that which is to be kept secret until the appointed time (Dan. viii, 26; xii, 4, 9). So also the "book or roll sealed with seven seals" symbolized the plan of the divine government, which is impenetrable to every creature, but fully comprehended by the Saviour, who is exalted to the throne of the universe (Rev. v, 2-8). The "seal of the living God," on which is supposed to be engraved the name of Jehovah, which was impressed upon the foreheads of the faithful, symbolizes the indwelling of the Holy Spirit (vii, 2-17; Ephes. i, 13, 14; vi, 30; 2 Cor. i, 22; Ezek. ix, 4, 6; 2 Tim. ii, 19). See Signt.

SEAL, ABBATIAL, is the official formal seal of an abbott. 

SEAL, CONSECRATION OF AN EPISCOPAL. It was customary in many parts of the Church during the Middle Ages to consecrate the seal of a newly made bishop with his vestments and other episcopal insignia. The form of consecration was simple, the seal being blessed with holy water. At the death of the bishop, his seal or seals (for he had usually more than one) were carefully destroyed. 

SEAL, DECANAL, is the official formal seal of the dean of a cathedral or collegiate church. 

SEAL (Eclesiastical, use of), a piece of metal or other hard substance, e.g. bone or ivory, usually round or elliptical, on which is engraved some device, used for making impressions on wax. The wax set or affixed to an ecclesiastical or legal instrument, duly impressed or stamped with a seal, is likewise designated by the same term. The use of seals as a mark of authenticity to letters and other instruments in writing is very ancient, and was allowed to be sufficient without signing the name, which few could do of old. In 1327, owing to the prevalence of forgeries and the absence of public notaries in England, abbots, priors, deans, archdeacons, their officers, and rural deans, spiritual bodies, colleges, and convents, were required to have seals. If the office was perpetual, then the name of the man who bore it was engraved on the seal; but rural deans and officials whose office was temporary, had only the name of their office engraved upon it. They resigned their seals at the expiration of their tenure by him to whom they had been commissioned. The name seal is also given to the little stone which covers the sepulchre of relics in an altar. 

SEAL, EPISTORAL, is the official formal seal of a bishop, attached to letters of orders, licenses, deeds of institution, induction, degradation, and other documents. They represent the arms of the diocese, impaled with the personal arms of the bishop. Bishops commonly have two official seals—a large and a small one. These, in England, on their death, are sent to Lambeth Palace to be defaced and destroyed under the direction of the archbishop's official. 

SEAL OR BAPTISM. Baptism was often called, in the early Church, "the seal of the Lord," "the seal of Christ," and the like. Many passages, especially Ephes. i, 13; iv, 30; John iii, 33, and other similar passages, especially 2 Cor. i, 21, 22. This use of the word is taken from the circumstance that the stamp or impression of a seal upon anything was regarded as a mark of property, or a token that it belonged to a certain owner, namely, the person whose seal it bore. Thus Gregory of Nazianzen (Orat. 40) calls baptism the seal and sign of sovereignty, or the token that the baptized person was subject to the dominion and government of God, and lived to obey his will. See Riddle, Christian Antiqu. p. 484. 

SEAL or CONFESSIO, a name for the obligation on a priest never to reveal the secrets of the confessional. See Lee, Gloss. of Liturgical Terms, s. v.; Walcott, Sta. Arch. Arch., s. v. 

Sealed Books, certain printed copies of the revised Anglican Prayer-book, as settled at the Savoy Conference, issued A.D. 1662, which, having been examined by the commissioners appointed for that purpose, were certified by them to be correct. They were ordered by Parliament to be preserved in certain cathedral and collegiate churches. A folio reprint of the Sealed Book was issued by Pickering (1844), and again by Masters (1848, 8vo). See Lee, Gloss. of Liturgical Terms, s. v. 

Seal-skin. See Badger. 

Seal occurs in Scripture only in the epithet ἄμμος, "without a seal," applied to our Saviour's inner garment ("coat"), which the soldiers at his crucifixion accordingly cast lots for (John xix, 23). Monographs on this fact are cited by Volbeding, Index Programmatum, p. 60. 

Seaman, Richard, a minister of the Methodist Episcopal Church, was born April 28, 1786. He studied medicine, and was admitted to practice in New York when about nineteen. He became a Christian in 1812, and in 1828 was received into the New York Conference, and was regularly appointed until 1845, when he was obliged to take a supernumerary relation. He continued to labor as his strength would permit, but for the last thirteen years of his life was a great sufferer from rheumatism. He died Nov. 6, 1864. He was a man of superior judgment, integrity, uprightness, modesty, generous, and evangelical. See Minutes of Annual Conferences, 1865, p. 100. 

Sea-monster is the rendering in Lam. iv, 8 of the Heb. תמר, "the margin has "sea-calves," The root of the word is שָׁמְר, "to stretch out," hence it seems to apply to a slim creature that extends itself, and some think it means a kind of serpent. Others would render it "jackal." It is variously rendered in the A. V. ("whale," "serpent," etc.), nor is it probable that it was very definite in its application. See DRAGONS. 

Sear occurs in Scripture only in the rendering of the word καρποσκολω, to brand ("sear with a hot iron"), in a tropical sense of the conscience (1 Tim. iv, 2). To sear the flesh is to cauterize or burn it, and thus deprive it of the power of sensation. In 1 Tim. iv, 2 the term denotes the effect of habitual sin, by which the conscience becomes so stupefied as to be insensible to the most enormous guilt and the most fearful threatenings of punishment. See BURNING. 

Searle, Jeremiah, a (Dutch) Reformed minister, was born at Atkinson, N. H., in 1795. He was educated in part at Bowdoin College, Me., and graduated at Union College, N. Y., in 1820. He studied theology with Dr. Andrew Yates, and was licensed by the Congregational Association of Vermont in 1823. His ministerial life was spent in the following Reformed churches: Rotterdam, N. Y., 1823—25; Coxsackie, 1825—51; Keyport, N. J., 1851—53; Fallsburgh, N. Y., 1853—61. He was a man of great sweetness of spirit, amiable and beloved; a minister and a workman who needed not to be ashamed; studious, careful, and licensed by the Congregational and experimental in preaching; solemn, and yet cheerful, in manner; catholic in his sentiments, yet firm in the faith. He was president of the General Synod in 1850. He died in 1861. His ministry was marked by truly missionary labors, and crowned with two notable revivals of religion. See Corwin, Manual of the Ref. Church. (W. J. E. 1)
SEARLE

Searle, Moses C., a Presbyterian minister, was born in Byfield, Mass., Sept. 17, 1797. He graduated at the College of New Jersey, Princeton, in 1821, and at the Theological Seminary in that place in 1824; was licensed by the New Brunswick Presbytery, and, going East, began his labors in Grafton, Mass., being ordained by Newburyport Presbytery in 1826 as pastor of the Congregational Church in that place. He subsequently labored in New Hartford, N.Y.; Dorset, Vt.; Haverhill, N.H.; Bradford, and Byfield, Mass., where he died, Dec. 10, 1865. Mr. Searle was a man of deep piety and affectionate disposition, an excellent pastor and good preacher. See Wilson, Pref., Hist. Almanac, 1868, p. 226. (J. L. S.)

Searles, Isaac, a minister of the Methodist Episcopal Church, was born in Hartford, Conn., Oct. 30, 1816, removed to Ohio at an early age, and professed conversion in his seventeenth year. He was received on trial into the Rock River Conference, Aug. 25, 1841; ordained deacon in 1843, and elder in 1845. In 1848 the Wisconsin Conference was formed, and Mr. Searles became one of its presidents. He was president of the University of Iowa for a short time, but became effective in 1852; superannuated in 1866, and active in 1867. His last appointment was Brandon, Wis., where he died, Dec. 8, 1870. See Minutes of Annual Conferences, 1871, p. 273.

Sears, Allen, a Methodist Episcopal minister, was born in New York State in 1806, received on trial in the Kentucky Conference in 1838, appointed to Taylorsville Circuit as junior preacher, and continued to travel within the bounds of that conference for seven years successively. In 1845 he was transferred to the Indiana Conference, and appointed to Vincennes Station; in 1846, to Spencer Circuit. He died Dec. 4, 1846. He was a man of very strong faith, deep piety, a truly evangelical preacher, and a good pastor. See Minutes of Annual Conferences, iv, 185.

Sears, Clinton W., a minister of the Methodist Episcopal Church, was born in Chautauqua County, N. Y., April 27, 1819. He was educated at Yale College and Middletown Wesleyan University. He was a member of the Cincinnati Conference, and had occupied several responsible stations, when, in 1862, he was appointed chaplain of the Ninety-fifth Regiment New York Volunteers. He was seized while in service with the camp dysentery, and returned to his home, July 15, 1863, and died Aug. 25, 1863. Mr. Sears was a good scholar, an able preacher, and a faithful pastor. See Minutes of Annual Conferences, 1868, p. 148.

Season (properly רֶשֶׁם, a fixed time; κασφό, often rendered “time” in general, and not specific of a portion of the year). The general division of the year by the Hebrews was into two seasons, “Summer and Winter” (Psa. lxxiv, 17; Zech. xiv, 8); but they appear also to have conveniently divided the year into six special seasons: “seed-time and harvest, and cold and heat, and summer and winter” (Gen. i, 14; viii, 22). The same division obtains among many Oriental nations, as the Hindus and Arabsians, at this day. According to this division of the seasons in Palestine, they would seem to have been distributed in the following order: Summer, from the middle of August to the middle of October; Seed-time, from the middle of October to the middle of December; Winter, from the middle of December to the middle of February; Cold, from the middle of February to the middle of April; Heat, from the middle of April to the middle of August. See Agriculture.

Seasons, Canonical. See Festivals.

Seat (usually some form of בַּשָּׁה, yashah, to sit; κάθοντα, to sit). There is no mention made of chairs in the Old Testament, but seats of various kinds are named. (1) נַשָּׁה, kathah, (from נַשֵּׁה, to cover, also occurring twice, Job xxxvi, 9; 1 Kings x, 19, in the form נְשָׁה), is a throne, a royal throne, as in Deut. xvii, 18:

2 Sam. viii, 13, or the elevated seat of the high-priest; 1 Sam. i, 9; iv, 15, but is sometimes applied to a seat in general, though usually with some honorary distinction, as 1 Sam. ii, 8; Isa. xxii, 23. See Throne. (2) נַשָּׁה, mashah (from נָשָׁה, yashah, to sit), means any seat, as 1 Sam. xx, 25; Job xxxvii, 7, hence the site of a city, 2 Kings ii, 19; an assembly or session, as Psa. i, 1, and the dwelling of men, Gen. xxv, 49, and often. (3) The word נְשָׁהhips, leshah (from נָשָׁה, takem, to weigh), is rendered “seat” in the A. V., Job xxxiii, 8, but means rather dwelling, abode. (4) Finally, שִׁבְתָּה, is the infinitive of the verb yashah (as No. 2, above), used substantively, as in Amos vi, 3.

Orientals usually seat themselves upon mats or carpets on the floor. In the houses of the wealthy there are spread pillows, or cushions, stuffed with cotton; and sometimes broad low sofas, or divans, are used, with arms, stuffed cushions, and costly ornaments. Upon these divans, as well as upon the floor, they sit with the legs bent under, and crossed in a half-kneeling posture. Among some of them Europeans have even introduced chairs. The Ancient Egyptians had chairs and ottomans in great variety and of the most elegant forms, much in the modern fashion (Wilkinson, As. Egy. i, 58 sq.); and no doubt the wealthy Hebrews imitated them. See Handicraft. In later times the Hebrews adopted the custom of reclining upon couches at table (1 Sam. ix, 22; Amos vi, 4; Esth. vii, 8; Matt. xxiii, 6; Luke vii, 37, 50). Among the Romans a chair of a particular form was used by the magistrates when administering justice, and this is called “the judgment-seat” (Matt. xxvii, 19; Acts xviii, 12, 16; Rom. xiv, 10). See Judgment-seat.

The place in which a person is seated regulates, in Eastern nations, the degree of rank or precedence which he claims for himself or receives from others. In Persia the distance from the throne within which the dignitaries of the court and nobles may sit is regulated by the strictest etiquette. The same particularity is observed in every department of public and private life, in the formal divan, in the social feast, and even in the retirement of the domestic chamber. To this particularity there are many allusions in Scripture: thus “the seat of Moses,” in which the scribes and Pharisees sat, expresses metaphorically the dignity which belonged to their office as teachers or expounders of the law; “the seat of honor,” to which allusion is made in the Apocalypse, was the highest seat in the synagogue so much coveted by the Pharisees. Thrones are mentioned only in reference to deity or sovereignty; every other kind of dignity is determined by the seat. It was usual for persons who were greatly respected to be employed as judges or arbitrators; and for such seats were provided in some public place, round which the people respectfully stood, paying the most respectful reverence to the
Seba ( Heb. Seba,’ אֶבֶּה ָאֲנָאָנָא , Sept. Σαβία , occasionally Σαβίλια ; Vulg. Sabasia;), the oldest son of Cush (Gen. x, 7; xii, 5), was, according to some, a country or nation of Cushites, named, in connection with Egyptians, Cushites, and Arabians (Sabaeanas) (Isa. xliii. 8; xlv, 14; Ps. lxxxii, 10), and in Isa. xlv, 14; Ezek. xxxiii, 42, as a rich and proud race. (The following account is based in part upon that of Poole, in Smith’s Dict. of the Bible.)

I. Name.—Besides the singular form above, there is given the plural סֶבָּאָנָא ( Sept. Σαβιάεια; Σαβιάειαν; Vulg. Sabasiae), incorrectly rendered “Sabaeanas,” a name given in the A. V. with more probability to the סֵבָא ( Joel iii, 8 [ Heb. text, iv, 3]; and to Sheba, used for the people [Job 1, 10]), but it would have been better had the original orthography been followed in both cases by such renderings as “people of Seba,” “people of Sheba,” where the gentile nouns occur. See SABAAN; SHEBA.

If Seba be of Hebrew or cognate origin, it may be connected with the root סֶבָא, saba, “he drank to excess,” which would not be inappropriate to a nation seated, as we shall see was that of Seba, in a well-watered country; but the comparison of two other similar names of Cushites, Sabtah (סָבְתָה) and Shebathekah (סְבַתְהָ֫כָה), does not favor this supposition, as they were probably seated in Arabia, like the Cushite Sheba (כִּ֭שֵּׁבָה), which is not remote from Saba (סַבָּה), the two letters being not infrequently interchanged.” Genesius has suggested the Ethiopic sabay, “a man,” as the origin of both Saba and Seba, but this seems unlikely. The names of Cushian origin of nations, of Cush, possibly countries, of Ethiopia, probably mainly, if not wholly, of Negritian race, Sababa, Sabara (Brugach, Geogr. Inscr., ii, 9, tav. xii, K, 1), are more to the point; and it is needless to cite later geographical names of cities, though that of one of the upper confluent of the Nile, Astasolus, compared with Astabara, and Astapaus, seems worthy of notice as perhaps indicating the name of a nation. The proper names of the first and second kings of the Ethiopian 25th dynasty of Egypt, Shebek (שְבֶ֑כֶּה) and Shebetek, may also be compared. Genesius was led, by an error of the Ethiopologists, to connect Sevechus, a Greek transcription of Shebetek, with Sakk or Shob, the crocodile-headed divinity of Ombos (Lex. s. v. שֶבֶטֶק).

Biblical Notices.—Besides the mention of Seba as one of the lists of the sons of Cush (Gen. x, 7; x Chron. 1, 9), there are but three, or, as some hold, four, notices of the nation. In Psalms lxxix, there is evident a first reference to the reign of Solomon, Seba is thus spoken of among the distant nations which should do honor to the king: “The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts” (ver. 10). This mention of Seba and Seba together is to be compared with the occurrence of a Sheba among the descendants of Cush (Gen. x, 7), and its fulfillment is found in the queen of Sheba’s coming to Solomon. There can be little doubt that the Arabian kingdom of Sheba was Cushite as well, and more particularly Jostanite; and this occurrence of Sheba and Seba together certainly lends some support to this view. On the other hand, the connection of Seba with an Asiatic kingdom is important in reference to the race of its people, which, or at least the ruling class, was, no doubt, not Negritian. In Isaiah liii, Seba is spoken of with Egypt, as more particular Egypt or Cush, apparently the geographical reference to the Exodus, where we read, “I gave Egypt [for] thy ransom, Cush and Sheba for thee” (ver. 3). Here, to render Cush by Ethiopia, as in the A. V., is perhaps to miss the sense of the passage, which does not allow us to infer, though it is by no means impossible, that Cush, as a geographical designation, includes Seba, as it would do if here meaning Ethiopia. Later in the same book there is a passage parallel in its indications: “The labor of Egypt and merchandise of Cush, and of the people of Seba, men of stature, shall come over unto thee, and they shall be thine” (xlv, 14). Here there is the same mention together of the three nations, and the same special association of Cush and Seba. The great stature and beauty of these nations have been mentioned by Herodotus, who speaks of them as by report the tallest and handomest men in the world (iii, 20; comp. 114); and in the present day some of the tribes of the dark races of a type intermediate between the Negritians and the Egyptians, as well as the Caucasian Abyssinians, are remarkable for their size and fine form, which are probably for their height. The doubtful notice is in Ezekiel, in a difficult passage: “And with men of the multitude of [cush] were brought drunkeards [עִדְּבָנִים]; but the Keri reads עִדְּבָנֵים, ‘people of Seba’ from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads” (xxiii, 42). The reading of the A. V. in the text is, “with the men of the common sort,” and in the margin, “with the men of the multitude of men.” The first clause would seem to favor the idea that a nation is meant, but the reading of the text is rather supportive of what follows the mention of the “drunkeards.” Nor is it clear why people of Seba should come from the wilderness.

3. Identification.—The list of the sons of Cush seems to indicate the position of the Cushite nation or country Seba. Nimrod, who is mentioned at the close of the list, ruled at first in Babylonia, and apparently afterwards in Assyria: of the names enumerated between Seba and Nimrod, it is highly probable that some belong to Arabia. We may thus conjecture a curve of Cushite settlements, one extremity of which is to be placed in Babylonia; the other, if prolonged far enough in accordance with the mention of the African Cush, in Ethiopia.

The other passages we have examined seem to show (if we omit the last) that Seba was a nation of Africa, bordering on or included in Cush, and in Solomon’s time independent and of political importance. We are thus able to conjecture the position of Seba. No ancient Ethiopian kingdom of importance could have excluded the island of the Nile, and therefore this one of Solomon’s time may be identified with that which must have arisen in the period of weakness and division of Egypt that followed the empire, and have laid the basis of that power that made Shebek, or Sabaco, able to conquer Egypt and found the Ethiopian dynasty which ruled that country as well as Ethiopia.

Josephus says that Seba (Σαβία) was the ancient name of the Ethiopian island and city of Meroe (Ant. ii, 10, 2), but he writes Seba, in the notice of the Noachian settlements, Saba (ibid. i, 6, 2). So, too, Strabo and Dioscorus Siculus (see Mannert, Geogr. p. 199). But the name Meroe is more probably Ethiopic, meaning the watered land (see Tuch, Gen. p. 222; comp. Kleines, Isch. i, 122, who gives Seba a similar meaning). This view of Seba, as identical with Meroe, has been adopted by all the moderns as suited to every passage where it is mentioned (comp. Michaelis, Speci. i, 180 sq.). Certainly the kingdom of Meroe succeeded that of Seba; and the ancient city of the same name may have been a capital, or one of the capitals, of Seba, though we do not find any of its monuments to be even as early as the 25th dynasty. There can be no connection between the two names. According to Josephus and others, Meroe was named after a sister of Cambyses; but this is extremely improbable. It seems rather the Egyptian Cush, apparently the geographical term, the ancient Egyptian Meru, an island, which occurs in the name of a part of Ethiopia that can only be this or a similar tract, Meru-pet, “the island of pet” (Phut?) = the bow,” where the bow may have a geographical reference to a bend of the river, and the word island to the country enclosed by that bend and a tributary. See
SEBAK 496 SEBAT

Phut. It may be remarked that it seems certain that, from a remote time, Ethiopia below Meroë could never have formed a separate powerful kingdom, and was probably always dependent upon either Meroë or Egypt.

4. Description.—Meroë was a large island in Ethiopia, formed by the Astaboras, on the east (Atbara, Takassze), and the Napata (Upper Atbara after it enters Nubia, Zeph. iii, 10; Isa. xviii, 1), the two arms that unite to form the Blue Nile (Strabo, xvii, 821). See Nitis. It is mountainous, but fruitful (Heliod. Ethn. x, 8), and its chief city is also called Meroë. This has been from antiquity the seat of a priesthood with an oracle of Jupiter Ammon (Herod. ii, 29), and a trading-place for the negroes (Diod. Sic. i, 38; ii, 5 sq.; Plut. Cleob.; Ptol. iv, 8). It is noted by the ancients as remarkable for the fact that here the sun casts shadows part of the year southward and part northward (comp. Strabo, ii, 155 sq.; Pliny, ii, 76; Lucan, x, 300, 305, etc.; some think this is referred to in Isa. xvi, 1; Zeph. iii, 10). The city lay in the northen extremity of the island (seventy thousand paces from the entrance, i.e. the southern extremity—Pliny, vi, 35), five thousand stadia from Syene (Strabo, ii, 114; comp. Pliny, ii, 70), and ten thousand from Alexandria (Strabo, ii, 114). The city of Meroë had gained control of the whole island, and sent colonies of priests to Upper Egypt to settle Thebes and Ammonium. In its flourishing period this kingdom was exceedingly powerful (Pliny, vi, 85), and was inhabited by farmers, shepherds, and hunters (Strabo, xvii, 821). Deserts of sand surrounded it (ibid.). The priesthood retained power until the third century before Christ, when it was overthrown by a king Ergamenes (under Ptolemy Philadelphus). Thenceforward the power of the city seems to have declined; it disappears from the view of Western writers, and not until the time of Augustus do we begin to hear sparse, and on some points contradictory, accounts of a city somewhere in that region, under queens who bear the common name of Candace (comp. Pliny, vi, 35; Dion Cass. liv, 5; Euseb. H. E. ii, 1). But Meroë was deserted, a few houses only remaining. Modern travellers have striven to find its site, and it is identified with some probability as the ruins almost twenty miles north-east of the Nubian city Shendi, in the Dar el-Atbara, a district near Assur forming a peninsula, between the river Atbara, the Nile (Bahr Assarak), and the river Rahad. (See Russegger's Charte von Nubien, in his Rel., and ii, 476, 480 sq.; Bruce, Travels, iv, 542 sq.; Burchhardt, Travels in Nubia, p. 273 sq.; Rumph, Arab. p. 114, 305, with plate; Caillaud, Travels in Upper Egypt, i, 181, 182, 184, 4 voix, with plates; Hoskins, Travels in Ethiopia, Exhibiting the State of the Country under the Dominion of Meroë [Lond. 1855], with plates.) This supposition is confirmed by the records of distances left by the ancients, for from Syene to Assur the caravan road is 564 English miles by Russegger's account, 569 by Hoskins's, while the ancient reckoning is equivalent to 568 or 590 English miles—an unimportant difference. So the distance from the beginning of the island to the city was 60 miles (see above), and Russegger found the distance from Assur to the mouth of the Atbara 55. Hoskins 50 miles. See Ludolf, Comment. Hist. Ethn. p. 88 sq.; Delisle, in the Histoire de l'Académie des Sciences in 1704, p. 365 sq.; Tschacke, Ad Met. III, i, 256 sq.; Manner, x, i, 182 sq.; Heeren, Ideen, ii, i, 352; Forbiger, Handb. ii, 814 sq.; Smith, Dict. of Class. Geog. s. v. "Meroë." See Ethio. 

Sebak. See Thicket.

Sebald, Sr., a legendary wonder-worker of the Romish Church, said to have been the son of a Danish king, or, by another tradition, of a peasant. He began his studies at Paris before he was fifteen years of age, and after five years was married to the daughter of the king Dagobert, from whom, however, he separated with her consent after the lapse of a single day, in order to become a hermit and practice a rigid asceticism. After ten years he made a pilgrimage to Rome, and received authority to preach from pope Gregory II. While on the way to Germany he miraculously delivered St. Willibald from death by starvation, and after reaching Bavaria, where he was received with great honor and went to the churches, and settled near Nuremberg as a hermit. The date of his death is uncertain, being given as A.D. 801, 901, or 1070. He had directed that his body should be laid on a wagon drawn by four bullocks, and buried where the cattle should come to a stop. The place so indicated was before St. Peter's Chapel at Nuremberg, where, according to popular tradition, a church was built into a church, took his name. Many wonders were wrought by his lifeless body, in consequence of which he was beatified by pope Gregory X, and canonized by Martin V (1425), while the town of Nuremberg chose him for its patron saint. The 19th of August is set apart for his commemoration. A rich and artistic monument by Peter Vischer, erected to his memory, may be seen in the Church of St. Sebaldus, at Nuremberg.

Se-Baptists, a small and obscure sect which struck off from the Brownists (Independents) early in the 17th century. They received their name from the act of their leader, John Smith, of Amsterdam, in baptizing himself, and in maintaining at several places the right to be declared for the principles of the Baptists. Upon this he left Amsterdam and settled with his disciples at Ley, where, being at a loss for a proper administrator of the ordinance of baptism, he plunged himself and then performed the ceremony upon others. The Se-Baptists maintained that it is lawful for every one to baptize himself; and the Samo-Sybaritic (as a small, Russian sect of self-baptizers) give as a reason that there is no one on earth sufficiently holy to administer the ordinance right. See Blunt, "Dict. of Sects," s. v.; Gardner, "Faiths of the World," s. v.

Sebastè. See Samaria.

Sebastian, Sr., a Christian martyr under Dioclétian, was born at Narbonne, in Gaul, and educated at Milan. Although a Christian, he entered the Roman army, concealing his religion, with the view of being enabled by his military status and professional capacity for成效. He rose to high favor under Dioclétian, and was made a member of the emperor's guard. At length he was informed against, and Dioclétian used every effort to induce him to renounce the Christian belief, but in vain. He was condemned to be put to death by a troop of Mauritian archers, who transfixed him with arrows and left him for dead. Some Christians coming to the place of execution to bury him found signs of life remaining, and he was removed to the house of a Christian lady, Irene, and recovered. He would not yield to the persuasions of his friends to remain in seclusion, but intentionally placed himself in the emperor's way. Dioclétian condemned him to be beaten to death with clubs in the amphitheatre, and his body was flung into one of the sewers of the city. According to the Acts of Martyrdom, it was discovered by means of an apparition, and carried by a Christian lady, Lucina, to the catacomb which is still called by his name. The day of his martyrdom was Jan. 20, 288, but by the Greeks the feast is held Dec. 20.

There is another saint of the same name, who is said to have suffered martyrdom in Armenia.

Se'bát, or rather Shkhat (Heb. Shébāt, שְׁבָט, a rod or tribe; Sept. Σεβατός), the fifth month of the Jewish civil year, and the eleventh of the ecclesiastical year, from the new moon of February to that of March; or, according to others, corresponding to our January. See Month. The name is substantially the same in the Syriac and Arabic. The Jews began in this month to number the years of the trees they planted, the fruits of
which were esteemed impure till the fourth year (Zech. i, 7). See Calendar, Jewish.

Sebun, in Japanese mythology, is a feast of puri-
ification and of expelling the evil spirit, which is done short of before the advent of the new year. This festi-
vale also serves as the date for the settlement of semi-
annual payments.

Sebrita (סְבְרִיתָה), or imaginary readings, is a tech-
nical term of the Masorites to denote that words in the
Bible ought to be read so and so, but they are not. This
expression is derived from סבּר, סבר, "to believe,
think;" thus we read in Dan. vii, 25 סבּר, סבר, and he thought, and in the Chaldee paraphrase on Prov. xiv, 12,
there is a way which is right in the view of man," we
read there is a way which man imagines (סְבְרִיתָה),
etc. Now there are a number of such imaginary or
supposed readings to be found in the Hebrew text of
the Old Test., as the following examples will prove. Thus we read:

יָם, there, is said to stand eight times for יָם, as in Gen. xix, 25; xxvii, 8; Lev. xviii, 29, etc.

יָם, thousand, is said to stand four times for יָם, as in Exod. xxxii, 25; Jud. iv, 16, etc.

וַיְכַלֶּר, and he said, is said to stand twelve times for וַיְכָלֶר, "and they said," as in Exod. xiv, 25; Numb. xxxii, 25, etc.

וָלוֹת, into the land, is said to stand five times for פָּלוֹת, as in Gen. xiv, 25, etc.

לָשְׂנָה, a wife, stands three times for לָשָׁנָה, "for a wife," as in 2 Chron. xxii, 6; Ezra ii, 61; Neh. vii, 68.

לָשָׂנָה, which, stands four times for לָשֶׂנָה, "which," Exod. xiv, 13; Lev. vii, 36, 38; Numb. iv, 49.

לָשָׂנָה, which, stands ten times for לָשֶׂנָה, "which," Deut. xvi, 10; xxiv, 8; Josh. ii, 7; xiii, 8; xiv, 2; Jer. xxiii, 21; Isa. li, 13; Hos. viii, 12; Jonah i, 14; Hag. i, 12.

לָשָׂנָה, thou, stands three times for לָשֶׂנָה, "now," as in 1 Kings i, 16, 20, etc.

לָשָׂנָה, from it, stands six times for לָשָׂנָה, "from her," as Lev. vi, 8; xxvii, 9; Josh. i, 7; Judg. xi, 34; 2 Kings xvii, 39; 1 Kings xxii, 48. לָשָׂנָה, upon, stands nine times for לָשֶׂנָה, "unto," as Gen. xxxi, 13; Josh. iii, 1; xiii, 16; Judg. vii, 22.

לָשָׂנָה, upon, stands twice for לָשָׂנָה, "with," as Gen. xxx, 40; 1 Sam. xx, 8.

Without enquiring upon this list, we will remark for those interested in that subject that these יָם are given in alphabetical order by Fréer in his Maso-
rote Magna: the first part is entitled Massoreticisches Wort-
tuch, p. 369 sq. See Buxtorf, Tiberius, p. 257 sq.; Levi-

Sebonde (or de Sabunde), RAIMOND, a Spanish
philosopher, was born at Barcelona during the 14th cen-
tury; but his life is little known. He practiced medi-
cine at Toulouse in 1430, and his death is placed in 1432. He
wrote, besides several MS. works, Theologia Natural-
is (Deventer, 1487, fol. and later), in which he sets forth the
dogma of Aquinas after the manner of Raimond
Lully. The work was translated by Montaigne (Paris,
1569, 8vo). Of Sebonde’s other essays, the principal is
entitled De Natura Hominis (Cologne, 1501, 4to), an
abridgment of the Theologia Naturalis. See Hoefer,

Sebraee, GOTTLEB, a minister of the Methodist
Episcopal Church, was born in Prussia, Nov. 8, 1833,
and came to the United States in 1832. He soon after was
converted, and began to preach in 1836; but his health
failing, after filling three or four appointments, he retir-
ed from the active ministry and settled near Red
Wing. He died, from the effects of a fall from his
wagon, June 8, 1876. He was a member of the North-
west German Conference. See Minutes of Annual Con-
ferences, 1876, p. 154.

Sebuah. See Sebuans.

Sebuans, the name given to the second of the four
Samaritan sects named by Ephinius, the other three
being the Essenes, Gortaeans, and Dositheans. It was
Sebbothan, Eduboth in Sebubah; and perhaps these sects
saw their own convenience, and partly through hostility to the
Jews, kept the sacred festivals at different periods from
them—viz. the Passover and Pentecost in autumn, and the
Feast of Tabernacles in the time usually allotted for the
Passover. This sect was not permitted to worship along
with the other Samaritans in the temple on Mount Gerizim, in light of their Horei Custodes, considers them to be identical with the Sebuans.

Sect 'ca'ah [many Sect 'ca'ah] (Heb. Sekkukah, יִשְׂכָקַע, thicklet; Sept. Σεκκοκα v. αἰσθανατός; Vulg. Seckachor, or Sickachach), one of the six cities of Judah situated in the
Midbar (“wilderness”), that is, the tract bordering on the
Dead Sea (Josh. xxv, 61). It occurs in the list be-

中间 Midian and Osh-Nibusan. It was not known to
Eusebius and Jerome (Onomast.). From Sinjih, among the
highlands of Transjordan, near Seilan, Dr. Robinson
saw a place called Sekkakah (Bib. Res. ii, 81, note); but
this locality is, of course, out of the question. The
place possibly corresponds to the site of Kurr Astar, one of
two ruined towers on Wady Khrureen (Robinson,

Secchi, GIOVANNI BATTISTA, called Il Caravaggio, an
Italian painter, born at Caravaggio in 1619. He left
several important works at Milan; among them are,
Adoration of the Magi, and a Pietà.

Secession Kirk of Scotland. See Presby-
terian Churches; United Presbyterians.

Secshii'as (Σεκσιας, Σεκσιας), Apocryphal
forms of the Heb. name Secshaniy (q. v.); namely,
(a) the father of Lettus (1 Esdr. viii, 29), or rather of
one whose name has dropped out of the text (Ezra viii,
3); (b) the “son” of Jezeluo (1 Esdr. viii, 32) or Jaha-
ziel (Ezra viii, 5).

Sε'chu (Heb. with the art. ἴσσεχος, ἴσσεχος, the
watch-tower, implying that the place was on or near an
elevation; Sept. Σεχα v. Σεχα, a region in Ramah,
containing a famous well (or rather cistern, ἴσσος), which
Saul passed while in pursuit of David (1 Sam. xix, 22),
"Assuming that Saul started from Gibeah (Tuleil el-
Ful), and that Nebi Samwil is Ramah [?], then Dir
Nebellah (Kefar Nebellah), alleged by a modern trav-
eller (Schwarz, Palest, p. 127) to contain a large pit,
would be in a suitable position for the great well of
Sech. Schwarz himself (p. 157) would identify it with
Askar, on the south-east end of Mount Elai, and the
well with Jacob’s Well in the plain below; and Van
de Velde (8, and ii, 53 sq.) hesitatingly places it at
Skibh, in the mountains of Judah north-east of Heb-
ron; but this they are forced into by their respective
theories as to the position of Ramahaim-Zophim" (Smith).
Sech is perhaps represented by the present Khurrah
er-Ram, which still contains a cistern (Robinson, Later
Res. p. 287), and lies near er-Ram (Ramah) directly on
the road from Tuleil el-Fil (Gibeah of Saul).

Sechuana Version. The Sechuana occupies a
prominent place in the great Caffre family of lan-
guages, and is the most important of all languages of South-
ern Africa. The first portion of the Sechuana version com-
mitted to the press was the Gospel of St. Luke, printed at
Cape Town in 1831, under the personal superinten-
dence of Mr. Moffat. In 1841 the whole New Test. was
printed at Sebuah, under the direction of the British and
Foreign Bible Society, under the eye of the translators.
From that time on Mr. Moffat devoted himself to the
translation of the Old Test., which was completed in
1859. A revision of the entire Bible was commenced in
Second-first Sabbath (Σάββατον δευτερο-$\pi\omega\rho\sigma\varsigma$); Vulg. Sabbatum secundum primum; A.V. "second Sabbath ("after the first")") is not found anywhere in Luke vi, 1, and apparently coined for the occasion, as the compound adj. δευτερο-$\pi\omega\rho\sigma\varsigma$ is found nowhere else in all the range of Greek literature. The learned have therefore been greatly divided, or, rather, in doubt, as to its meaning, since it is in itself quite vague and ambiguous. The earliest opinion is that of Eusebius (Hares. i, 30, 51), followed by Isidore of Pelusium (iii, 110), Suidas (s.v. Σάββατον), Theophylact (ad loc.), and cited among later writers by Petavius (i, 61) and Scaliger (Emend. Temp. vi, 551), viz. that the Sabbath thus indicated was that which immediately succeeded the Paschal festival; for (argue they) the "morning after the Sabbath" (i.e. Passover) is the point from which the law orders the seven weeks to be reckoned till Pentecost. Hence all the weeks and Sabbaths of that interval are designated from this name (общею $\pi\omega\rho\sigma\varsigma$) δευτερο-$\pi\omega\rho\sigma\varsigma$ του $\Pi\alpha\sigma\varepsilon\gamma\omega$, i. e. the number of the other, or first-fruits presented as a wave-offering. This is the view embraced by most moderns, quoted in detail by Wolf (Curta in N. T. i, 619 sq., where several arbitrary opinions by various authors are likewise enumerated); see also Köcher (Auctaeol. ad loc.), Russ (Harmon. Evangel. p. 639 sq.), Marsh (Notes to Michaelis’s Intro. ii, 61). The circumstances of Luke’s narrative indicate that the first Sabbath (as is shown by the verse which in the Greek is the second) was reckoned the first Sabbath after the second day of unleavened bread, for that usually fell within the Passover week; whereas our Lord, on the occasion referred to, had evidently left Jerusalem at the close of the entire festival, and was on his way back to Galilee. Nor would this have been a natural and appropriate term for such a day, since that would rather have been a “first after the second” (πρωτο-$\delta\epsilon\nu\tau\iota\rho\sigma\varsigma$), if, indeed, it could have been called second at all, seeing it either was simply, or else preceded, the first Sabbath of the series of seven between Passover and Pentecost. It seems rather to have been the first of that series, but the second after the beginning of the Paschal week; which circumstance affords a simple and appropriate explanation of the compound name. That the incident in our Lord’s history occurred at that season is evident from the fact that the grain stood ripe, but unreaped, in the fields; and a comparison of the evangelical narratives makes it likewise clear that the event took place in the state of John states (v, 1) that Jesus attended that year at Jerusalem was the Passover. If this collocation is correct, the Sabbath in question could not well have been the one occurring during the Paschal week, as that is a matter of the pool of Bethesda. The only mode of escaping this conclusion is by the unnatural supposition that the former “Sabbath” was merely the Passover-day itself, which, as some claim, is metaphorically thus named in a few cases (Lev. xxxii, 11, 15; comp. Josh. vi, 11). See Mayer, Commentar. ad loc., Hase, Leben Jesu, 142; H. M. Clever, Early Review of Antiquities. See the monuments De Sabbato Deutero prophetae, by Muller (Rost. 1665), Goloner (Vitae s. a.), Van Til (L. B. 1708). See Passover; Pentecost; Sabbath.

Secret. See MYSTERY.

Secret Discipline (Lat. ocraei disciplina), a term used to signify a practice of the early Christian Church of performing the rites of religion with secrecy. It was founded upon the words of Christ, “Give not that which is holy unto the dogs,” etc. (Matt. vii, 6), and began to be common shortly after the middle of the 2d century. The first aim of the observance was to guard the more sacred and mysterious doctrines from popular misconception and blasphemy among the pagans. The discipline of the secret appears in several forms: (1) Both unbelievers and catechumens were
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DISMISSED from the church, when the ordinary service was closed, by one of the deacons, who said, "It, misa est," "the assembly is dismissed." After this the sacrament was administered. (2) The lectures addressed by the presiding teacher to the body of catechumens in general were confined to the general doctrines of Christianity. The more mysterious doctrines, those which regarded the sacraments of baptism and the eucharist, were not treated in public, but communicated in certain interviews at the close, and to those only who had undergone the preliminary probation. (3) The eucharist, if referred to at all in the presence of the uninstructed, was spoken of in words so conceived as to conceal its nature. Some very curious examples of this concealment might be cited—e.g. Epiphanius, referring to the formula "this is the bread of life," says for the Arians, "(Tois aîst troi'tōt). The mysteries thus specially guarded were baptism, the unction, or chiasm ordination of priests, the Lord's supper, liturgy, the knowledge of the Holy Trinity, the Creed, and the Lord's Prayer. See Coleman, Christ. Antig. p. 85. See ARCA ANCTA DISCIPLINA.

SECRET OF THE MASS, a prayer in the canon of the mass before the preface, and having much the same tenor as the postcommunion; it is said in a low voice by the celebrant after the Orate fratres. In France it was marked with the mystic letters V. D. St. Gregory calls it the Canon of the Secret. According to some writers, it represents that the working of God in the holy communion passes man's understanding; but, as Cramer explains it, Christ's secret is revealed to Him who would be found the Lamb of God before his passion. The bells in England were forbidden to be rung during this service in 1701. The secrets were formerly called super obliqua and may have taken their name from the secretions of gifts and oblations.

SECRET, any prayers said secretly and not aloud. Anciently, at the commencement of the divine office, the Lord's Prayer and Hail Mary were said silently, as also other portions of the same office. But this rule was abolished in the English Church during the changes which took place three centuries ago, though it still obtains in the Latin communion.—Lee, Glossary of Liturgical Terms, s. v.

SECRETARIA, a name given to the sessions of the councils in the early Christian Church because they were held in the secretarium (q. v.).

SECRETARIUM (or SACRERIUM), a part of early Christian churches, which was also called diocesum (q. v.). It was called secretarium, as Dugange conjectures, because the consistory or tribunal of the Church was here kept, the secretum or secretariwm being a known name for the courts of the civil magistrate. Others suppose it derived its name from its being a place of safety, or the robing-room of the officiating clergy.

SECRETARIUS (1), the confidential correspondent of a bishop, abbot, head of a college, or other ecclesiastical dignitary. (2) A sacristan or sexton.

SECT [in Biblical usage] (ἀδεργος, i. e. division; hence "heresy," Acts xxiv, 14; 1 Cor. xi, 19; Gal. v. 20; 2 Pet. ii, 1), a religious party (Acts v, 17, etc.) hence discord (1 Cor. xi, 19, etc.). Among the Jews there were several sects mentioned in the New Test., distinguished by their practices and opinions, yet united in communion with each other and with the body of their nation. See Sects, Jewish. Christianity was originally considered as a new sect of Judaism; hence Tertullus, accusing Paul before Felix, says that he was chief of the seditious sect of the Nazarenes (Acts xxiv, 5); and the Jews of Rome said to the apostle when he arrived in that city that, "as concerning this sect, we know nothing where it is spoken against" (Acts xxvii, 22). Peter (2 Pet. ii, 1-10) foretells that false teachers should arise among them "who privily shall bring in damnable heresies [or sects], even denying the Lord that bought them, and bring upon themselves swift destruction." He adds that these people, being great lovers of this world, are not afraid to introduce new sects, where the word sect is taken in the same sense as heresy. See HERESY.

Among the Greeks the philosophers were divided into different sects; as the Academics, the Stoics, the Peripatetics, the Cynics, the Epicureans, etc. The Jews, in imitation of the Greeks, began to divide themselves into sects about the time of the Maccabees; and it seems as if the Corinthians had a mind to introduce something like this into Christianity when they boast- ed, I am a disciple of Peter, I of Paul, I of Apollos (1 Cor. i, 12; iii, 22, etc.). See DIVISION.

SECT [in ecclesiastical usage] (Lat. secta, cut off), a collective term comprehending all such as follow the doctrines and opinions of some divine, philosopher, etc. By the Roman Catholic Church it is applied to all those religious bodies which separated from her communion. By Protestants, generally, it is employed in no opprobrious sense to signify the various organizations into which the Protestant churches are divided. Separate organization rather than difference of opinion is the meaning conveyed by the term; for great and known differences were followed by division and breach in the society, are not considered as constituting distinct sects. Thus High and Low Church are only called parties, because they have not formed separate communions. Among the Jews the term was differently understood, for among them there were no separate communities erected, if we except the Samaritans. The same Temple and the same synagogues were attended alike by Pharisees and Sadducees. They were often of both denominations in the Sanhedrin and even in the priesthood. Another difference was, also, that the name of the sect was not applied to all the people who adhered to a man's opinions, but solely to the men of eminence among them, who were considered as the leaders of the party. There have been, from time to time, a great number of sects, separating, often on points of no importance, from some other Church organization. These are treated of in separate articles, and it will only be necessary to add here that with respect to certain sects, especially those belonging to the first centuries, we have no other information than such as is afforded by their foes, who were not always scrupulous in their theological warfare. Their statements should, therefore, often be taken with considerable allowance. See SECTS, CHRISTIAN.

SECTARIANISM, devotion or adherence to a sect, generally signifies that spirit which makes more of the sect or organization than of the cause of Christ.

SECTARIES, a term used to denote those who adhere to the same sect and maintain the same doctrines.

SECTION, the representation of a building cut asunder vertically so as to show the interior; also of a moulding or other member in architecture cut asunder so as to show its profile.

SECTS, CHRISTIAN. The various sects which have arisen in the Church from time to time are treated of under several appropriate captions in this Cyclopædia. Thus we treat, simply with the idea of sectarianism, and with the ethical and legal aspects which the question assumes in certain lands.

The word sect occurs in classical literature in (Cicero, Tacitus, etc.) in the sense of sequor, as involving the idea of separation to some leader rather than that of separation of the body. It consequently might be applied to Christianity itself at the beginning, when devotion to Jesus of Nazareth seemed to be the prominent trait of the new tendency. In a later period the
word came to signify separation, from, as if derived from secure, to cut off. This has continued to be its principal meaning to our day. Protestantism is evidently prohibited from employing the word in this sense by the fundamental principle which concedes the right to personal convictions and the free expression of beliefs; and it is a somewhat unusual term in the vocabulary of American ecclesiastism, whose occurrence in almost every instance is explained by an intimation of heresy as charged upon the ecclesiastical body to which the term is applied.

In European countries where State churches have been established the case is different. Separation there has often been regarded an odious offence, and has sometimes been construed into a separation from the State. The Pietism of the 17th century did something to break down this prejudice by revealing to the world an orthodoxy and piety superior to those of the churches, and the pseudo-enlightenment of later days likewise contributed to this end by advocating an absolute freedom of thought; but in both continental and insular Europe the term sect still carries with it a stigma, and to many minds involves the notion of heinous guilt.

In the Romish Church this term is not in general use, and is employed only as the synonym of heresy or schism. This meaning was adopted by the Reformers and developed, so that Luther regards the sect as a moral evil, and Reformed refused to tolerate any deviation from scriptural standards as understood by themselves, an apparent inconsistency whose explanation lies in the fact that these men had attained to positive convictions of truth; they saw but a single and exclusive object on which faith might lay hold, and could not conceive of diversities of view respecting that object. The unhappy Peasants' War confirmed Luther in his aversion to the idea of absolute toleration, and his influence contributed towards making sectarianism an offence against both Church and State.

The efforts of him to prevent the development of sects were, however, always counteracted by principles which underlay the ecclesiastical systems held by themselves. Not only does this apply to the principle of Protestantism, that freedom of religious belief is the right of every person, but it is shown in the results of territorialism and nationalism in the churches of Germany. The tendency of these systems is leading to the notion that the ruling prince of any territory should possess absolute power over the exercise of religion within his dominions, but that he should regard all religions as equal so long as none of them should endanger the welfare of the State. The latter system is still prevalent in all ecclesiastical power over the particular congregation. It is evident that neither of these systems was calculated to repress a tendency towards sectarianism. Another factor in the problem was furnished by the extensive changes made in the map of Europe at the close of the 18th century, the breaking-up of states and dividing of their populations insuring a more cosmopolitan character to the inhabitants of countries, and thus reacting on their relations to the Church. When, finally, it came to be understood that the only claim of an evangelical Church to recognition by the State is that its roots strike down into the faith of the people, the last barrier in the way of complete toleration was practically overthrown. The logic of the situation is clear, and a hearty acceptance of the conclusion to which it leads is delayed only by prejudice and political considerations. In most of the countries of Protestant Europe, however, grave difficulties still prevent the exercise of ecclesiastical functions by dissenting ministers, and the established churches are favored by existing laws.

The relation of private conscience to the question of sectarianism regarded as a separation from an existing Church evidently demands consideration under every ecclesiastical system. Frequent the motive which leads to the separation of an individual from his Church is not a good one: he is devoted to some specialty which the general Church does not undertake in her central services, e.g. Millenarianism, etc., or he finds too much of worldliness, fashion, regard for wealth, etc., in the Church, and too many unworthy members. Clearly, separation from a Church of Christ in which the pure Word of God is preached and the sacraments are duly administered is not allowable only in answer to the clear call of duty; and, as a general rule, separation should take place only by compulsion, as in the case of the separation of Luther from the Romish and of Wesley from the Anglican Church. On the whole subject, see Herzog, Real-Encyklop. s. v., and the literature there mentioned.

SECTS, JEWISH (Ancient). These were of two kinds, arising from the fact that the differences of opinion, sentiment, and conduct were sometimes of a theological and sometimes of a practical character; but, among the ancient Jews, so close was the connection of Church and State that all theological or philosophical views necessarily affected the civil and social relations.

1. Religious.—1. The Pharisees. These were the orthodox party, and our Lord testifies to the general correctness of their belief (Matt, xxiii, 28). Their activity in liturgical and ceremonial particulars that their excessive regard for traditional observances was betrayed. In this regard the Rabbinical Jews of modern times are their acknowledged successors. See RABBINISM, in external deportment they were scrupulously exact; but, their motive being a love of popularity and a pride of self-righteousness, they were sternly rebuked by our Lord as arch hypocrites and ecclesiastical tyrants. See PHARISEES.

2. The Sadducees. These were next in importance, and of even more aristocratic influence, but they were the rationalists of their day (Acts xxiii, 8). They are represented by inimical writers as the originals of the modern Karaites (q. v.). See SADDUCEES.

3. The Essenes. These were rather a class of ascetics or Jewish hermits, who are not mentioned in the New Testament, and are chiefly known from the description of Josephus, who at one time belonged to their fraternity. See ESSENES.

II. Political.—1. The Zealots. These are mentioned in the New Testament, and by Josephus as the violent party who contended for national rights and independence from all foreign influence. They had their type in the Chasidim of earlier and later times. See ASSIDIAN. They largely contributed to the final collision of the Jews with the Romans. See ZEALOTS.

2. The Herodians. These appear, from the slight notices of them (Matt. ii, 16, etc.), to have been the temporizing party, who favored Greco-Roman innovations. They had their originals in the apostates under Antiochus Epiphanes (Dan. xi, 35). See HERODIAN.

On the subject generally, see, in addition to the works cited under the articles on each of the above, Sararri, Drusii et Scaligeri Opacae, de Trib. Judaeorum Sectis (Delph. 1708); separately, Drusius, De Hasidismo (Franck. 1693); De Secta Judaeorum (Arnh. 1619); Sararri, De Tribus Judaeorum Sectis (Franck. 1603); Scaliger, De Tribus Jud. Heresiis (Franck. 1605); Arnh. 1619); Land, De Secta Judaeorum (Upal. 1700); Geiger, Sadducæus et Pharisaæus (Bresl. 1869); Die Etablierung des Judenemtum, in der Monatsb. f. Gesch. und Wiss, des Judenthum, Jan. 1865; Meth. Quart. Rev. Jan. 1868, p. 129.

SECTS, JEWISH (Modern). In the 17th century existed the sect of the Sabbatarians, so called after Sabbatius-Zelili (q. v.), whose apostles to Islamism, and death in 1676, did not diminish the number of his followers, but rather increased it; and as there is no calculating the obstinacy of human credulity, his followers gave out that he had been transported to heaven, like Enoch and Elijah. Notwithstanding the constant
and active opposition of the Jewish priesthood, the sect spread in all quarters, and numbered among its members men like Moses Chayim Luzzatto (q. v.). "Sabbathism," say Mimonite still exists as a sect of Judaism, though, probably, among the followers of its believers, rather supported by that corporate spirit which holds the followers of a political or religious faction together than by any distinct and definite articles of belief."

But, in the middle of the last century, an extraordinary adventurer named Jacob Frank (q. v.) organized a sect out of the wrecks of the Sabaathist party, of which we will speak now, although in the order of time an earlier sect, that of the Chasidim, ought to be mentioned. The sect which Frank organized assumed the name of Soharites or Cabalists, also of Frankists. As to the creed of this sect, it leaned towards Christianity rather than Judaism. It rejected the Talmud, but insisted on a hidden sense in the Scriptures. It admitted the Trinity and the incarnation of the Deity, but preserved an artifial ambiguity as to the person in whom the Deity was incarnate, whether Jesus Christ or Sabbat- Zebi. With the death of Frank the whole movement seems to have abated. Of greater signifi- cance are the new groups of "New Saints" or "New Israelites" or New Saints, or Pietists. The founder of this sect was Rabbi Israel ben-Kliezer Baal-Shem, also Beish, מושכל, from the initials of אֲבוֹת הַנֵּשֵׁק. As the ten- nents of these Saints, who still exist in Poland, Galicia, etc., are given in the article CHASIDIM, we can only refer to it. (B. P.)

Secular Clergy. Parish priests and all who were charged with the cure of souls were named clerics secu- lares, so called as living according to the manners of the time (seculum). They were so called in contradis- tinction to regular clergy (q. v.), who belonged to the monastic orders or religious congregations.

Secular Court, Delivering up to the. A punish- ment peculiar to delinquent clergymen. The ancient law comprises it under the name of curia tradi, and gave it to a different meaning from that which modern use and practice has put upon it. Among the modern canonists it signifies delivering a clergyman up to the secular judge after degradation, to be punished for some great fault or breach, or such crime that the Church had power to inflict. In the old law the curia has a larger sense, not only to denote the judge's court, but the corporation of any city. In this there were some servile offices: and when a clergyman was degraded for any offence and reduced to the quality of layman, he was obliged to serve the curia, or secular court, or corporation of the city, and, that many times, only in some mean office and servile condition. This was looked upon as being a slave to an earthly power, and precluded him from ever regaining his clerical dignity again, for no curial was allowed to enter the ecclesiastical state. Besides this, there was another way of delivering over delinquent clergymen to the secular court, which was when they had committed crimes such as were properly of civil cognizance; for clergymen were considered in a double capacity — as ministers of the public and as members of the commonwealth. See Bingham, Antiq. of the Christ. Church, p. 1083.

Secular Power. See Secular Court.

Secular Sermons. In Roman Catholic theolog- ical, are discourses preached at the centennial jubilee of any great religious institution. Their aim is to review the history and work of the church in question, or to rehearse the displays of divine grace manifested in and through its life. The scope of such sermons will consequently be determined in each case by the character of the solemnities of which they form part and the treatment of the theme selected will include the presentation of noteworthy features belonging to the subject, or the discussion of some religious topic which may be deduced from or il-
SECLARIISTS

The name assumed by a sect of modern unbelievers to express their fundamental tenet that the duties and interests connected with the world which we see around us are those with which alone we have any concern. The Secularists are atheists, so far as they consider the existence of a personal God an open question, for belief in which no sufficient proofs are adduced. They are pantheists, so far as they consider nature to be the Great Being. The doctrine then, of the Secularists is that if men properly use the powers of nature which are within their reach, they have no need to resort to prayer, with the view of seeking assistance from heaven. On the subject of morality they maintain that "there exist, independently of Scripture authority, guarantees of morals in human nature, intelligence, and utility." The facts and doctrines of Christianity are, of course, denied by them. Although the Secularists profess to be independent thinkers, their principles are in reality nothing more or less than the echo of rationalism and positivism among the less educated classes of thoughtful men. See Blunt, Dict. of Sects; Patrology, "Faith" of the Church, etc.

SELRALIZATION, of persons belonging to religious orders in the Roman Catholic Church, is a term which denotes the severing of the vows which bind to poverty and monastic obedience. Permission to this end can proceed only from the papal chair, and is but rarely granted. The persons affected thereby are clergymen in the higher orders of the ministry, who are thus transferred from the secular clergy, and are made to live outside of their monasteries (clerici seculari); and nuns, and the lay brothers and sisters of suppressed convents, who have taken the vows of their orders upon them, and are by this act restored to the world, though auctor voto castigata. Secularization differs from laicization, or entire dissolution of the rule imposed by the order, in that the latter absolves from the vow of chastity and makes marriage valid.

SECULAR. In the early Christian Church there existed a distinction between the clergy and laity, the latter being called not only laymen, but also βασιλικοί, "seculars" (Chrysostom, Hom. 3, in Lex.; Hom. 28 in Rom.; Hom. 35 in I Cor. xiv; Theodore, Com. in Cor. xiv, 16). See Riddle, Christian Antiquities, p. 191.

Secundians, a Gnostic sect of the 2d century, owning for their leader Secundus, "who was born," says Hippolytus, "about the same time as Pтолеmaeus," and thus was contemporary with the immediate followers of Valentine. Ireneus represents the Secundians as a branch of the Valentian school (Hieron, i, 11, 2); but, although they emanated from that school (Hippolytus, Refug. iv, 31), it seems they introduced a new system of doctrine, and as to render Secundus more properly a rival than the disciple of Valentine. Secundus placed at the head of his δόχον, whom he appears to have considered as real substances or persons, two principles, Light and Darkness. He divides the Ogdoad into a pair of Tetradas, a right and a left Tetrad, or Light and the other Darkness" (Tertullian, Adv. Valens, 38). This admission of the principle of dualism constitutes an essential difference between the Secundians and the Valentinians. It is evidently borrowed from the Oriental philosophy, and brings the Secundians so far nearer the Manicheans. Accordingly, Homer classed the dualism whose chief character was predominantly physical, the Ophites, Saturniunus, Secundus, and subsequently the Manicheans; as adherents of pantheistic Monism, Valentinus and his widespread school, especially Heracleon his contemporary, Ptolomeus, and Marcus (Person of Christ, i, appendix, p. 448). There is also mentioned as a distinction between the Secundians that the latter did not derive the power Acharnian from any one of the thirty ἔων, but from the fruits which issued out of their substance (Tertullian, ut supr.). He invented first four more ἔων, and then four in addition (Pseudo-Tertullian, xiii). The Secundians were Docetists. Augustine (Heres, xiii) and Auctor Faenitini (xii) charge them with gross immorality. The latter adds that they were condemned by Diodorus, bishop of Crete.

Secundinus, the name of two persons in the early Christian Church. 1. A Manichean of Africa, who wrote against Augustine because of his departure from that heresy. Augustine replied to him, under date of about A.D. 405, in the tract Contra Secundum Manichaeum, iii, i, showing why he had embraced orthodox views, and confuting the Manicheans from the letter of his opponent (Migne, Patrologiae, xiii, Op. Augvst. p. 578). 2. A son of the Lombard Restitutus and Darea, a sister of St. Patrick. He lived in Ireland from A.D. 488, and died at the age of seventy-five, in 550. Secundinus was bishop of Domnah, and composed an ode on St. Patrick during the life of the latter, which was long on the lips of the Irish. It is given in Migne (Patrologiae, lxi, 888). Immediately after having composed the above ode, he died, thus verifying a prediction of St. Patrick. See Thomas of Domnah, cited at Dublin, God's Sacrament, March 17, p. 528 sq., in the life of St. Patrick.

Secundus (the Lat. word Grecized, Σεικονιας), a Christian of Thessalonica, and one of the party who went with the apostle Paul from Corinth as far as Asia (ἀπὸ τοῦ γῆς Αἰγίας), probably to Troas or Miletus (all of them so far, some farther), on his return to Jerusalem from his third missionary tour (Acts xx, 4). A.D. 55.

Secundus (heretic). See Secundians.

Securtas, in Roman mythology, was a personification of security, represented on coins as a quietly grazing mare, with the nether limbs crossed, the left elbow braced against a column, and the right hand placed over the head. She is furnished with a spear, a cornucopia, and an olive or palm branch.

Sedefci'as (Σεδεφκας), the Grecized form of the Hebrew name Zedekiah (q. v.), applied in the Apocalypse to two men: 1. A person mentioned (Bar. i, 1) as the father of Josiah, himself the grandson of Bahuch, and apparently identical with the false prophet Zechariah in Jer. xxix, 21, 22; 2. The "son of Josiah, king of Judah" (Bar. i, 8), the Zechariah under whom Jerusalem was destroyed by the Babylonians.

Seder ha-Doroth. See HEILPRIN, Jechiel.

Seder Kadosham. See MISHNA.

Seder Moed. See MISHNA.

Seder Nashim. See MISHNA.

Seder Nezikin. See MISHNA.

Seder Olam (סדר עולם), or the Succession of the World's History, is an ancient Jewish chronicle, written by R. Jose ben-Chalaffa, of Sepphoris, who flourished about A.D. 100-150. In thirty chapters it professes to give the history of Israel up to the time of the author, or rather to the termination of the last Jewish war under Bar-Nachoche, in the close of the first century. Some omissions, which, in part, are compensated by another historical work which bears the same title, but, in contradiction to the Seder Olam, or the Seder Olam Rabba (סדר עולם רבה)=the Major Chronicle, it is designated the Seder Olam Zutta (סדר עולם זוטא)=the Minor Chronicle. The best edition of the Seder Olam is that by Meyer (Amsterdam, 1699), which appeared together with the Seder Olam Zutta, a Latin

Seder Tohoroth. See Mishna.

Seder Zeraim. See Mishna.

Sedá (Lat. a seat), a term used by the Latin ecclesiastical writers to denote a bishop's throne, which, with the thrones of his presbyters on each side of it, were arranged in a semicircle above the altar. Some suppose this to have been so arranged in imitation of the seats in the synagogues in which the reading to the assembly of the monides, at the upper end the law was placed in the wall in an arch, and on each side the elders were seated in a semicircle. The bishop's seat was usually covered with some decent material, suitable to the dignity of his office and person. See Bingham, *Antiquities of the Christian Church*, i, 290.

Sedes Apostolica. See Apostolical.

Sedes Impedita (a hindered see). An expression by which the early church designates the state of the papal or an episcopal office when its functions are seriously hindered or altogether interrupted by the force of difficulties from without.

1. The interruption of episcopal functions (sedes episcopalis impedita) may be occasioned (1) when outward foes (paganos or heretics) have seized the occupant of the see and carried him prisoner in which case the chapter administers the diocese, either directly or through a vicar, until the will of the pope can be ascertained (Sext. c. 3; *De Suppl. Negl. Prat.*, i, 8). (2) When a bishop is removed from his diocese and imprisoned by the government of his own country. The chapter must then immediately report the circumstance to the papal court, and until the case is decided the administration will rest in the hands of the vicar-general on the spot (comp. Philipps and Görres, *Hist.-polit. Blätter*, vol. ii, No. 3, p. 158 sq.). (3) When the bishop has been suspended or excommunicated, or when physical weakness or mental imbidity unfit him for the further exercise of his office. Since in the former case the action emanated directly from the papal chair, and that action operates to destroy the official authority of the vicar-general at the same time (Sext. c. 1; *De Off. Vicar.*, i, 15), the pope at once makes provision for the temporary government of the diocese. In the latter case an episcopal coadjutor must be appointed.

2. Papal functions are interrupted (sedes apostolica impedita) when the pope is imprisoned and prevented from administering his office, in which case as many cardinals as may be available perform its functions so far as strict necessity requires, or as the provisional directions of the pope himself may allow; or when hostile powers prevent access to the papal chair or render it extremely difficult. In this case the authority of bishops within their dioceses is extended to take such provisional action as may become necessary, but in harmony with the current practice of the apostolic chair.

Sedes Vacans (a vacant see), strictly a vacancy of the papal or an episcopal chair, since the term sedes (Σάδες) is applied only to apostolica, i.e. Roman and other episcopal sees; but it is in use extended to abbies, prelatures, and all dignities to which the right of collating to benefices belongs. For the rules which govern in the event of the vacation of the papal chair, see Cardinal Claver; Pope. This article will be devoted to the subject with reference to bishoprics only. A sedes vescus occurs by death, resignation, translation, deprivation, etc., and continues until a successor has been regularly installed. The current business of a bishopric during such interregnum was formerly administered by its presbytery, but subsequently, after the 4th century, by an officer termed Intercessor, Intervenator,visitator, or commendator. A provision was made that the see should be filled within a year, in order to prevent the seizure of the office by the temporary administrators, and also to hinder secular lords from appropriating the income of a vacant see. Still later the temporary administration was intrusted to the chapters, at first in rotation and afterwards in temporariness as well. The modern arrangement is based on the constitution of the Council of Trent and of the Congregatio Concilii. The episcopal jurisdiction during a vacancy inures in the chapter, but is administered by one or more "eccomist" and a capitular vicar, who may be the general vicar of the late bishop, and all of whom must be appointed with the consent of the body, after knowledge of the vacancy has been obtained. The capitular vicar must be a doctor or licentiate of canon law, or else possess abilities in that direction, and must be taken from the chapter if a suitable person can be found. When there is no chapter, or when the chapter neglects to appoint administrators, the metropolitan is empowered to act in its stead if the church be a suffragan church, the oldest suffragan bishop if it be a metropolitan church, and the nearest bishop if it be an exempt church. The capitular vicar is not the agent of the chapter in this instance, but administers independently; and he is not liable to be deprived of his office without sufficient reason, the determining of which does not rest with the chapter, but with the Congregatio super Negotia Episcoporum. Certain general limitations, however, restrict his action. All episcopal rights which inhere in the ordo episcopalis, or are delegated by the pope, are in abeyance during the vacancy, except as provision for their exercise is otherwise made by the curia, or circumstances compel the employment of a neighboring bishop. A year of mourning (annus luctus) is appointed, during which no orders may be conferred within the bishopric, except they become necessary to administer a benefice which has been, or is about to be, received. Nor may the capitular vicar dispense with benefices which are a part of the bishop's collation, or the income of the diocese be in any way employed, except perhaps to pay the salary of the administrator. No real estate may be transferred to other hands, and, in general, no change which might result in disadvantage to the future, bishop may be introduced. The sedes vacans ends with the installation of the new bishop, who is authorized to exact a complete account of the bishopric and its administration during the interregnum. A quasi vacans is distinguished from the sedes vacans, for which see Sedes Impedita.

On the general subject, comp. the literature given in Pütter, *Lit. des deutschen Staatsrechts*, vol. iii, § 1461; in Klüber's *Fortsetzung*, vol. iv, § 1461, p. 528, 529; *Ferraris, Bibliotheca Canonicum, s. v.*; Ritter, *Der Capitular-Vikar* (Münster, 1842); Rau, *Rechte der Domkapitel*, etc., in the *Tüb. theol. Quartalschrift*, 1842, iii, 865-412; *Huller, Die jurist. Persönlichkeit, d. kath. Domkapitel in Deutschland* (Bamberg, 1860).

Sedgwick, Obadiah, a Nonconformist divine, was born at Marlborough, in Wiltshire, England, in 1600, and educated at Queen's College and at Magdalen Hall, Oxford. He became chaplain to Lord Horatio Vere, whom he accompanied to the Netherlands. Returning to Oxford, he was admitted to the reading of sentences (1629). In 1635 he was at St. Mildred's Chapel, London; until interrupted by the bishop, and in 1639 became vicar of Coggeshall, Essex. In the rebellion he took part against the Church and State. In 1646 he was preacher at St. Paul's, Covent Garden; and, retiring to Marlborough, he died there in January, 1658. The principal of his works are: The *Fountain Opened* (1657) — An *Exposition* of *Paul's Epistles* (1658, 4to) — The *Anatomy of Secret Sin* (1660) — *Parable of the Prodigal* (1660): — Synopsis of Christianity.

Sedill (plur. sedillas), the Latin name for a seat, a term which in modern times has come to be pretty gen-
Sedile. 504  Sedilus

eraly applied by way of distinction to the seats on the south side of the choir near the altar in churches, used in the Roman Catholic service by the priest and his attendants, the deacon and subdeacon, during certain parts of the mass; or in the Episcopal Church for the priests and deacons during the eucharistic service. Sedilia were sometimes movable, but more usually in England were formed of masonry and recessed in the wall like niches. Sedilia are comparatively rare on the Continent, but very numerous examples remain in Great Brit-

ain, a few of which are of as early date as the latter part of the 12th century; but the majority are later, extending to the end of the Perpendicular style. The earliest form in the catacombs, and repeated at St. David's, was a bishop's throne flanked by collateral seats. In general they contain three separate seats, but occasionally two, or only one, and in a few rare instances four, as at Rothwell Church, Northamptonshire, and Furness Abbey; or five, as at Southwell Minster; sometimes a single seat under one arch, or formed on the back of a window, is found, long enough for two or three persons. They are very commonly placed at different levels, the eastern seat being the step the highest and the western the lowest; but sometimes, when three are used, the two western seats are on the same level, a step below the other, and sometimes the two eastern are level and the western a step below them. The decorations used about them are various, and in enriched buildings they are occasionally highly ornamented, and sometimes sur-
mounted with tabernacle-work, pinnacles, etc. Some ancient sedilia consist of plain benches formed of masses of masonry projecting from the wall, and it is not improbable that such may have once existed in some of the churches in which no traces of these seats are now to be found. At Lenham Church, Kent, is a single seat projecting considerably from the wall (though the back is slightly recessed), with stone elbows resembling an arm-chair; this is popularly called the confessional. At Beckley Church, Oxfordshire, is also a single stone seat with one elbow.

Sedilia. 504  Sedilus

Sedile, Lenham, Kent.

Sedition. In the early Church, kings and emperors were looked upon as political parents, whose authority and majesty were reputed sacred and supreme under God. All disloyalty or disrespect in them, either in word or action, was always severely chastised by the laws of the Church. For the first three hundred years, Christians gloried over the heathens in this, that though the emperors were heathen, and some of them furious persecutors of the Christians, yet there were never any seditionists or disloyal persons to be found among them. The fourth Council of Carthage forbids the ordination of any seditious person. The fourth Council of Toledo orders all clergymen who took up arms in any sedition to be degraded from their order, and to be confided to a monastery to do penance all their lives. See Blingham Antiq. of the Chris. Church, p. 985 sq.

Sedlnitzsky, Leopold von, formerly prince-bishop of Breslau, was born July 29, 1787, at Gepersdorf, in Austro-Silesia. Appointed for the Church, he was educated accordingly, and in 1798 the cathedral chapter of Breslau already nominated him as dean. In 1804 he commenced his studies at the Breslau University, where ex-Jesuits or their pupils were his teachers. In 1808, Sedlnitzky (not Sedlnitzky, as Dr. Kurtz has it) was made provost of the chapter, and in 1835 prince-bishop. In the different positions which Sedlnitzky occupied, he had the best opportunity of seeing the doings of the hierarchy. A rupture with the see of Rome became finally a mere question of time, and on May 9, 1840, he resigned his bishopric. Frederick William IV, then king of Prussia, appointed him as member of the council of state, and thus he was obliged to take up his abode at Berlin. He now studied Church history and symbolism. The authority of the councils lost its power with him, as not founded upon the Holy Scriptures. He saw that the faith in the free grace of God in Christ, and not the episcopal government, was the uniting link of the Church. At first he attended the divine service of his Church, but this he soon abandoned, and listened to the preaching in different evangelical churches. He had a great desire for the Lord's supper, and it was a great pain to him to be deprived of this communion with the Lord and the brethren. After many hard inward struggles, he resolved in 1808 to join the evangelical Church, and in the church of Friedrich Werder he partook of the Lord's supper. From his own means he founded two institutions at Berlin—the Paulinum in 1862 and Johanneum in 1864—for both the education of teachers for the school and Church. In Breslau, also, he founded an institution for evangelical students of theology. Sedlnitzky died May 25, 1871, being the first Roman Catholic bishop who after the time of the Reformation became a convert to the evangelical Church. See Kurtz, Lehrbuch der Kirchengeschichte (1874), ii, 262, especially the autobiography of Sedlnitzky, which was published in 1872, and which is an important contribution to modern Church history. For a review of this biography, see Hauck, Theol. Jahresberichte, 1871, vii, 700 sq. (B.F.)

Sedilios, Caius Coelius (or CæliuS), a priest and Christian poet in the reigns of Theodosius II and Valentinian III. Little is known respecting his parentage and life. He is said to have taught philosophy and rhetoric in Italy, and to have subsequently become a priest in Achaia, and ultimately a bishop. The year of his death is not known. He obtains recognition chiefly as the author of a number of religious writings, among
them the hexameter poem Carmen Paschale, etc., in which Old-Test. miracles, the miracles of Christ's life, and finally his death, resurrection, and ascension, are treated—until the whole to the heretical views of Arian and Sabellian. Various editions of this poem have been published—by Cellarius (1704), Gallandi (1773), and others, the latest edition being by Arevalo, or Aurival (Rome, 1794). In response to the request of the priest Macedonius, Sedulius translated the work into prose, and called it Ostius Paschale. Two other hymns are also attributed to him—namely, Eligia, or Colloquio Veteris et Novi Testamenti, and A Sofia Ortus Ordine, an acrostic on the life of Christ which is sometimes called the Abecedarius.

Sedulius, Scotus (or Junior), a Christian writer of the 8th century, of whose works we possess, Collectarum in Granes Epistolae S. Pauli (first published at Basel [1528]), and afterwards in the Bibliotheca Max. [Lugd., 1677] tom. vi.:—some exegetical labors on the first three Gospels published by cardinal A. Mai in the Scripturum et Veterum Collectio Nova, tom. ix.—and a political and religious work entitled De Rectoribus Christianis et Constantiades Regulae. Gustavi F. Poggii Publicae季ride Quinze лет (first published at Leipzig in 1619). The MS. belonged to the library of the Heidelberg University, with which it was taken to Rome in 1622, and has been admitted into the Speculum Romanum Vitaeclam (Rom. 1839–1844), tom. x., of cardinal Mai. In tom. vii. of the latter work may also be found Explanations of the Commentationes S. P. Ioannis Evangelistae by Sedulius. Comp. Dictionnaire Historique et Critique, par Pierre Bayle (Rotterdam, 1720), tom. xxx., p. 2562 sq., Biog. Universelle (Paris, 1825), tom. xii., p. 436 sq.

See (properly נָבָי, nāḇā; idōb.), a term used in Scripture not only of the sense of vision by which we perceive external objects, but also of inward perception, of the kind of spiritual or supernatural sight of hidden things—of prophecy, visions, ecstasies. Hence it is that those persons were formerly called seers who afterwards were called Nabi, or prophets, and that prophecies were called visions. See See.

The verb to see is Hebraistically used to express all kinds of sensations. It is said (Exod. xx, 18) that the Israelites saw voices, thunder, lightnings, the sound of the trumpet, and the whole mountain of Sinai covered with clouds or smoke. To see good, or goods, is to enjoy them. "I believed to see the goodness of the Lord in the land of the living" (Psa. xxvii, 19), i.e, I hope that God will come back into my own country, into the land of Judea, where I shall live in peace and prosperity. Job says (vii, 7), "I shall die, and see no more; I shall no longer enjoy the good things of this world." The psalmist says (Psa. iv, 6), "There be many that say, Who will show us any good?" that is, to enjoy any happiness in this life.

By an easy metaphor from this, to see the face of the king is to be of his council, his household, or to approach him. The kings of Persia, to maintain their respect and majesty, seldom permitted their subjects to see them, and hardly ever showed themselves in public. None but their most intimate friends or their familiar domestics had the honor of beholding their faces (Esth., 4, 10, 14). Frequent allusion is made to this custom in Scripture, which mentions the seven principal angels that see the face of the Lord and appear in his presence (Rev., i, 4).

See (Lat. sedes, a seat), the seat of the bishop's throne, and used also to denote the whole extent of his episcopal jurisdiction.

See, Apostolical. This term, under the full form of "holy apostolical see," is now used to designate the jurisdiction and power of the pope as bishop of Rome. But anciently every bishop's see was dignified with the title of sedes apostolica (see Apostolical), as deriving its authority through its succession from the apostles. See Apostolical Succession. Pope Sixtus himself (Stiria, Ep., 126) gives an account of the appellation apostolica. St. Augustine, Sidonius Apollinaris, and others make no distinction in favor of the bishop of Rome. See Bingham, Antig. of the Christ. Church, p. 22, 67.

See, Andrew J., a minister of the Methodist Episcopal Church, South, was born Dec. 6, 1832, and joined the Church when about fifteen. He was licensed to preach in 1854, in the fall of which year he was admitted on trial into the Memphis Conference. He labored without intermission until his death, in 1871. See Minutes of Annual Conferences, 1871, p. 577.

See, Aristotle (Se, άριστος, ariston), the seed-time of Palestine (Lev. xxvi, 5) for grain came regularly in November and December (Lightfoot, Hor. Hebr. p. 340, 1908; Korte, Reis. p. 492). Since the harvest began in the middle of Nisan, the time of growth and culture was about four months (John iv, 36; see Luke, ad loc.). But this was certainly a very general reckoning, and perhaps had become proverbial. (In this passage the word άριστος, yet, does not seem to accord with this explanation; see also Anger, De Temp. Act. Ap. p. 24 sq.; Wieseler, Chronol. Synops. p. 216 sq.; Jacoby, in Studi. u. Krit., 1888, p. 868 sq.). See Agriculture.

Sowing was done by the hand, as often with us, though according to the Gemara (Babba Metz. fol. 100), the Jews were accustomed for this work to the use of the Oriel (Lev. Rab. p. 685). The seed when sown and the young plants have more enemies in the East than even here: not only drought, hail, mice (1 Sam. vi, 5), fire, but also grasshoppers and locusts (see these words), often destroy promising harvests. The following legal regulations are found in the Pentateuch:

1. Two kinds of seed, as wheat and barley, must not be sown on the same land (Lev. xix, 19; comp. Josephus, Ant. iv, 8, 20). The Talmudists (Mishna, Chialin, ii, 8) say that between two fields sown with different seeds must intervene either fallow ground or a ditch, path, or wall; but the law does not include garden hedges (ibid. iii, 1; Shab. ix, 2). Michaelis (Mos. R. iv, 320 sq.) strives to show that the lawgiver meant simply to require a careful sorting of the seed, which is recommended by the ancients as very advantageous (Virgil, Georg. i, 195 sq.; Varro, R. R. i, 52, 1), and which would render improper a sowing-wet of the land (Hort. Lat. i, 205 sq.). But this cannot be supported, and a custom so advantageous to the agriculturist did not need the authority of law. Lappenberg (in the Brem. u. Verdenesch. Biblioth. v, 957 sq.) gives a purely theological exposition of it; and perhaps other parts of the law furnish an easier explanation of this class of regulations than this one. See Divinæ. The more exact requirements of the rabbins will be found in the Mishna (Chialin, ch. i-iii).

They are very trifling, and sometimes show a disposition to evade the law; but even anciently it was not so strictly enforced as to prevent giving a field of barley a border of spelt (ibid. xxvii, 25; see marg. A. Y.). In general the land is confined to Palestine, and the Jews do not refuse elsewhere to enjoy the fruit of mixed harvests (comp. Hottenger, Hebr. Leges, p. 376 sq.; Darnov, De Modis Seminandi Diversa Semina Hebr. Vet. [Viteb, 1865]).

2. Lev. xi, 37 sq. provides that seed set apart for sowing should remain clean if the current was a creeping beast fell upon it; but if it had been wet, it should be made unclean, perhaps because wet seed takes up impurities far easier than dry (comp. the analogy, ver. 34). Similar is the law of purification in the Zendavesta (ii, 336, Kleuker), and a similar distinction of wet and dry is observed among the Arabs still (Niebuhr, Beeckh. p. 40).

By an easy metaphor, seed, as the prolific principle of future life, is taken in Scripture for posterity, whether of man, beasts, trees, etc., all of which are said to be sown and to fructify as the means of producing a suc-
Rebekah have retained the peculiar syntax of the covenant, where our translators missed the mark, in Gen. xxxiv, 60, "Those who hate him." Whether these Syrians understood the Messianic aspect of the promise, or whether, like the Sept., who did not see the ὁ πρόδρομος, they merely followed the grammar, their language confirms to the keys to the language of the thousands of millions who will subdue all His haters.

Isa. xlvi, 19, as it stands in our Hebrew Bibles, furnishes an exception to the principle laid down above. If we should attach importance to one exception, occurring in a composition highly poetical, against three-score plain examples, it is to be observed that the Sept. has a parallel in the Vulgate, and with preterites it—thus removing all difficulty in the case.

With this clue to the Abrahamic covenant, and through it to the protovangel, we arrive with precision at the unity of the seed promised there—the Ἰησοῦς that shall bruise Satan on the head. The masculine singular copied by the Sept. is twice used in that promise. He is the God of peace who bruises Satan (Rom. xvi, 20).

Seeds, a phrase indicating that tapestry, hangings, or church vestments were, for their greater ornamentation, sprinkled over at regular intervals with pearls, anciently called "seeds."

Seekers, a small sect of Puritans which arose in England in 1645, and was afterwards merged in that of the Quakers. Their followers derived much of their employment in which they represented themselves as being continuously engaged, that of seeking for the true Church, ministry, Scriptures, and ordinances, all of which, they alleged, had been lost. Baxter (Life and Times, p. 76) says of them, "They taught that our Scripture was uncertain; that present miracles are necessary to faith; that our ministry is dead and without authority, and our worship and ordinances unnecessary or vain." They and the Rationalists were promoters of the deism of England. See Hagenbach, Hist. of Doctrines, ii, 288.

Seelen, Johann Heinrich von, a German theologian, was born Aug. 9, 1688, at Asel, near Stade. In 1713 he was called to the rectorate at Flensburg, in 1715 to Stade, and in 1718 as rector to Lübeck, where he died, Oct. 29, 1762. Seelen was a voluminous writer. His most important work is his Meditationes Exercitiorum, quibus Varia Uttrixium Testamenti Loca Expendatur, oder Illustratur (Lübeck, 1780-87, 5 pts). He also wrote dissertations on different passages of the Scripture, for which he issued a handbook, Seelen, Johann Heinrich von, Handbuch der theologischen Literatur. (B. F.)

Seel-stone, a medieval mason's term for that stone which was placed on the top of a niche or tabernacle to crown and complete it. "Item, for garnishing ye seel-stone, iis. ivd."

Seely, Amos W., a (Dutch) Reformed minister, was born in New York city in 1805. He graduated from Union College in 1828, and from Princeton Theological Seminary in 1831. His ministry was spent chiefly in the Reformed Church in Western New York, and was greatly blessed in its results. He was a plain, earnest, practical preacher; a man of guileless character and tender piety. He died in 1865. He published two works which passed through several editions, Doctrinal Thoughts and Practical Thoughts. See Corwin, Manual of the Reformed Church. (W. J. E. T.)

Seelye, Edward E., D.D., a (Dutch) Reformed minister, was born at Lansingburgh, N. Y., in 1819, and graduated at Union College in 1839, and at Princeton Theological Seminary in 1843. Until 1858 his ministry was exercised in the Presbyterian churches of Stillwater, N.Y., from 1843 to 1850, and Sandy Hill, N.Y., from 1850 to 1858. At the latter date he removed to Schenectady as pastor of the First Reformed Church, where he died in 1869. Mr. Seelye's physique was tall, large,
ruled, and indicative of the best of health. His mind was vigorous, comprehensive, and direct. His preaching was orthodox, logical, scholarly, instructive, interesting, and warm-hearted. His delivery was impressive and popular. He left a valuable posthumous work entitled Bible Emblems, which has been printed by the American Tract Society, New York. See De Baun [Rev. J. A.], Tribute. (W. J. B., T.)


Seeneey, Robert, a minister of the Methodist Episcopal Church, was born Oct. 12, 1897. He graduated at Columbia College in 1817, and soon afterwards united with the Church. In 1820 he was received on trial in the New York Conference, and labored with great acceptability in its most important stations. In 1832 he was placed upon the supernumerary list, but continued to preach until he received a paralytic stroke in the left side on July 1, 1854, which was followed by a stroke upon the right side, from which he could not rally. As a preacher, Mr. Seeneey was chaste, clear, and forcible; as a Christian he was ardent, affable, and faithful. See Minutes of Annual Conferences, 1855, p. 545.

Seer is the almost invariable rendering in the A. V. of הֵדָּה, chosèh (which is otherwise translated only in Isa. xxviii, 15, "agreement;" xxi, 10, "prophet;" xvii, 15, "gazer;" Ezek. xxii, 5, 16; xxvii, 28, that see, etc.) and occasionally in Sam. ix, 22; Jer. xxvii, 3, 27; Chron. ix, 22; xxvi, 38; xxix, 22; 2 Chron. xi, 7, 10; of מִזְרָח, rôdâh; while the tantamount and technically used prophet is usually denoted by נָסִי, nabi (on the meaning and etymology of which see Hartmann, 3d Excurs. to his Uebers. d. Michna, p. 219 sq.; Paulus, Excerg. Conservat. ii, 122 sq.; and the different views of Redelob, Der Begr. d. Nabi [Leips. 1889]; Ewald, Prophet. i, 6 sq.; Hävernigg, Einlass. ins A. T. ii, 6 sq.). All the names may be applied to different persons (1 Chron. xxix, 29); and the Chronicles hold this distinction throughout—calling, e. g., Samuel rôdâh, Gad chosèh, and Nathan nabi—a distinction, to a great extent, lost in the A. V., where the first two are confounded. According to 1 Sam. ix, 9, rôdâh was the older name for prophet, and it is especially applied to Samuel; nabi is the most usual word; chosèh perhaps passed from the ritual language into that of history. It is found almost solely in Chronicles.

These words were applied, in Hebrew antiquity, from Samuel's time until after the return from captivity, to men inspired by God (comp. Amos iii, 7; 2 Poc. i, 21, by the prophet) of the prophets of the high places (1 Chron. xxiv, 20; comp. Gesen. Comment zu Is. i, 388; Theaur. ii, 742) who comprehended the principles of the theocracy, and were devoted to them, denouncing in energetic terms all that tended to undermine them; though in earlier days the name was applied to those who stood in relations of confidence with God (Gen. xx, 7; Exod. vii, 1; xv, 20, etc.). Of the activity of these prophets among foreigners but one example is given (Jonah, 1 sq.). At first they appear but occasionally, where the welfare of the people is in danger, or as counsellors of the theocratic kings (1 Sam. xxvi, 5; 2 Sam. vii, 2 sq.); but when the kingdom was divided, a wider field was open to them (2 Kings xviii, 13 sq.). As the fate of the people drew near, they raised their voices the more earnestly—rebuking now idolatry, religious affections, immorality; now the wicked and selfish government, and the false policy of the king and the grandees of the realm; now warning or threatening the thankless people with the judgments of Jehovah; now casting a glance at the nobled form of the theocracy again arising from this ruin of the national welfare and honor. Public places—markets (Amos v, 10; Isa. xxxii, 31), streets, the courts of the Temple (Jer. vii, 1; xix, 14; xxvi, 2; comp. xxix, 26)—were usually the localities of their action (xxv, 2). But they also went, though not welcome then, to the palaces of the nobles, to the nobles themselves, shunning no danger or repulse (Ezek. xii, 5). Thus their order formed a beneficial balance against the misuse of the royal power, the narrow sympathies and dulness of the priests, the untheocratic tendencies of the people themselves, and accomplished a portion of that which is explained in modern times from representatives of the people and the free press. It would be proper to call the prophets demagogous, in the original and best sense, as popular leaders (De Wette, Christl. Stützlin, ii, 32). Since in the theocracy religious and political elements were mingled, the subject and the aim of the efforts of the prophets are sometimes mingled and sometimes classed, sometimes to the other; but was never merely political, since a religious reference is found in all. Their views could not be limited to the present, but extended to the future which should succeed it (comp. Von Ranmer, Vorles. über allgemeine Gesch. i, 135; Ewald, Prophet. i, 216; 219); but such predictions were not bound to events fortunes from the present. This we learn by an unprejudiced examination of the prophecies yet remaining, and a comparison of their contents with the historical standpoint of the authors. Indeed, the minute prediction of very distant events, overleaping the immediate future, would have had no purpose for the generation then living, nor would it have furthered the interests of the theocracy as a holy community. Yet Eichhorn has pressed this view too far (De Prophet. Pos. Heb. Paralip., in the Comment. Soc. Getting. Rec. vo). The image of the future suggested by the prophets is naturally connected with the present of the author; hence we can often, as in the Chaldean period, trace a chronological progress from the indefinite and general to the definite and special. Only in one group of prophecies did they leave the relations and circumstances of their own times and direct the people to a distant ideal future, when, not satisfied with the immediate future, they speak of the Messiah and this blessed time should come to consist in the Messiah and the renewal of their kingdom under him, set forth and cherished by the prophets, which gave the religious life of the nation that new, peculiar impulse which secured them so important a place in the history of religion and of man (comp. Crussius, Bibl. Theol. p. 83 sq.; Delitzsch, Christl. Stützlin, ii, 58, sq.). The form of the prophetical representations was simple and artless; sometimes in dialogue (Jer. xxviii), yet never without the rhythm which is so natural to the rapid speech of the Orientals; never without imaginative elevation (comp. Ewald, Ausführ. Lehrb. d. Hebr. Spr. p. 136 sq.; Uebers. d. V. T. Prophet. Christs. Anth. Temp. Orph. i, 172 sq.; 196 sq.; 223 sq.; 235 sq.; 245 sq.; 259 sq., and often was poetical (Amos i, 7 sq.; Isa. v, 1). The early prophecies seem to have been accompanied by music, which was used as an aid to religious feeling (2 Kings i, 15), and all of them by energetic gestures; and often symbolic actions were connected with them (1 Kings xi, 29 sq.; Jer. xiv, 1, xvi, xxvii, xxvii, xiii, 9 sq.; Ezek. iv, vii, 8 sq.; xxiv, 3 sq.; xxvii, 15 sq.), or symbolic costume (Isa. ii, 2 sq.; comp. Staud-}
two prophets attested for their boldness with their lives (xxiv, 20 sq.; Jer. xxxvi, 20 sq.); and that Jeremiah, above all, was the object of the bitter hate and active persecution of the united court and priesthood, who supported themselves by false prophets. See JEREMIAH.

But the educated laity and the officers of state thought they had long outgrown the prophetic utterances, and that the court and the policy were too subtle for the state to become ever more worldly. Afterwards, the remembrance of the abuse offered the prophets was a sad one for the people (Neh. ix, 26; Matt. v, 12; xiii, 31; Acts vii, 52; 1 Thess. ii, 15), which was little weakened by the zeal of the later Jews to seek out and adorn the tombs of the prophets. False prophets, or orators, who for the sake of a selfish power, and even did homage to the abandoned wickedness of the times (Jer. xxiii, 14, 15; xxviii, 15), yet gave themselves out as inspired by the Divine Spirit, appear, especially in the last terrible period of the kingdom, in league with the priests (v, 13, 31; vi, 15; viii, 10; xiv, 14); and the true prophets of Jehovah not only came, at times, into open conflict with them (xxvi, 7 sq.; xxviii, 13 sq.; comp. v, 15), but spoke by inspiration against them (xiv, 13 sq.; xxiii, 16 sq.; xxvii, 9 sq.; xxix, 31 sq.; Ezek. xiii, 2 sq.; xxvi, 25; Hos. ix, 7 sq.; Mic. iii, 11).

In the law (Deut. xii, 1 sq.; xxvi, 20) false prophecy was punished with death (Schröder, De Pseudoprophet. philol., p. 323 sq.; Hahn, p. 354 sq.).

The origin of the prophets, in the meaning we have unfolded, is to be referred to the end of the period of the Judges, or to the time of Samuel (comp. Acts iii, 24), who was himself a prophet (1 Sam. iii, 20), and may be considered as having founded the order by establishing schools of prophets (comp. xix, 24), and to have pointed out its relations to the theory. The Book of the Prophets (Literatur. Anzeiger, 1818, p. 38), indeed, makes these schools of the prophets to be merely a union of helpers of the prophets in their arduous office, such as Baruch was, who, besides the study of the law, busied themselves with sacred music; but this lacks support.

Prophecy, indeed, could not be taught; and, no doubt, many of the scholars never received the inner prophetic call. But this is true now in our theological schools, yet we do not, on this account, consider them mere institutions for educating clerks, etc. Moses, in the wilderness, had given instances, in his own person, of every kind of prophetic appearance. What the kingdom of Israel wanted was that the true prophet with his school and itinerant preaching, the establishment of the prophetic nation in Palestine, and the spirit of Jehovah raised up warriors (the Shophim, or Judges), there was little need of sacred oratory (Judg. iv, 4 sq.; vi, 8 sq.; 1 Sam. ii, 27 sq.), and the people saw in their prophets simply wise men, soothsayers (hence the older name mish of prophets, which is applied even to Samuel [1 Chron. ix, 22; xxiv, 25 etc.], though he is called also nabi [1 Sam. iii, 20]), a view which prevailed up to Samuel's time (ix, 8 sq.), while even later the prophets were chiefly sought by the people as wonderful physicians and miracle-workers.

It is clear that Samuel by no means first founded prophetic schools in Hebrew, as indeed, such a spiritual movement cannot be voluntarily inaugurated among a people; but that he was led on by the establishment of royalty to impart to the prophets his judicial relation (Judg. vi, 1 and 1 Sam.). On the schools of the prophets, see Vitringa, Synag. Vet., 1, 2, 7; Buddei Hist. Rel. Vet. 1, 4, 12; Test. ii, 11; Malte-Brun, Hist. des religions 3, 10; Dies. de Scholl. Prophec. (Basle, 1701); Kahl, De Prophec. Scholl. (Göttingen, 1687); Hering, Abb. v. den Schulen der Prophec. (Bresl. 1777); Staudtin, Gesch. der Sitten]. i, 293 sq.

They existed in various cities, often which had an ancient character for sanctity, especially Ramah (1 Sam. xix, 19, 20; Jericho (2 Kings ii, 5), at Bethel (comp. xxviii, 8 sq.) and at Jerusalem (ver. 10 sq., no allusion to the Holy Land). The pupils, who were not all young or unmarried men (ver. 1), lived together (vi, 1), sometimes in great numbers (ii, 16; comp. 1 Kings xviii, 4, 13), had common fare (2 Kings iv, 38 sq.), and provided together
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for their wants. As to the nature of the instruction, we have no particulars. Music and singing were certainly among the subjects taught (1 Sam. x. 5; comp. Fornel, Gesch. d. Mus. i., 286, 245, 248, 488 sq.); but, perhaps, more for the cultivation of noble sentiments, and for awakening inner feeling, than as an accompaniment to their exhortations.

The cultivation of lyric poetry by them cannot be altogether denied, yet the extent of it has been exaggerated. The style derived from Heth, which was the inspiration of the ancient Canaanite, was much such as was found in the Bened. Mag. vi, 38 sq.; see contra Bengel, Supplurn, ad Introd. in Lib. Psalm. [Tub. 1816] p. 5 sq.; De Wette, Comm. ub. d. Psalm. p. 9 sq., 3d ed. The chief subject of instruction was probably law, not in its details in writing, but as a great whole, a theocratic conception; and the theocratic spirit was the all of their labors. The pupils, when the impulse of the spirit came upon them, sometimes made excursions, during which others, who came near them, were momentarily influenced in the same way (1 Sam. x. 5 sq.; xix., 20 sq.); and some were employed, it would seem as a trial of them, as missionaries of the prophets (2 Kings ix. 1). The comparison of the schools of the prophets with monkish cloisters (Jerome, Ep. 105, ad Rustic. Monach. and 58 ad Psalm.) is wide of the mark (see Hering, loc. cit. 71 sq.); and if any parallel is to be sought for anything so peculiar, that with Pythagorean union (Tennemann, Gesch. der Phil., § 518, 520, 522; comp. Herder, iii. 39 sq.) is not to be supposed that all the prophets, or that the most influential of those known to us, were educated in these schools. It was open to every man or woman who felt an inward call to this office to assume the duties of a prophet (Amos viii, 14); and the prophetical inspiration often broke forth suddenly (2 Chron. xxv., 14 sq.)

There were also instances in which the calling of the prophet seemed to be hereditary in one family (1 Kings xvi, 1; comp. Amos vii, 14; on Zech. i., 1; see Rosenmuller, ad loc.). Those who had been educated by older prophets seem usually to have been consecrated to their calling by anointing or the delivery of the prophet's mantle (1 Kings xix. 16 sq.; comp. 2 Kings ii., 13 sq.); but it was the inner voice, or a vision, which directly impelled the prophets to step forward as such (Isa. vi.; Jer. i. 2; Ezek. i.). The cycle of prophetical activity was found, after the division, chiefly in the kingdom of Judah, which, at least outwardly, had remained true to the theocratic spirit; in the north there was no prophet of national influence, and after the overthrow of this kingdom, and in exile, there were influential prophets among the Jews. But in the kingdom of Israel (Eichhorn, in his Biblioth. d. Bibl. Lit. iv., 193 sq.), whose establishment the prophets had aided, or, at least, not hindered (1 Kings xii. 29 sq.), their influence was interrupted and more of a negative character. In the changes of dynasties they rarely took some part (xiv., 14 sq.; xvi., 1 sq.; xxi., 17 sq.; 2 Kings ix. 1 sq.), in which they were acted by religious views. It cannot be doubted that the activity of the prophets, in that long period, was the utmost value to the people, as a guide of spirit of the times, and the inspiration, for the most of them, has had anything comparable to them (comp. Eichhorn, preface to his 4th vol. Emlne. ins A. T.).

In this point of view, such laments as Psa. lxxxiv.; 9, Lam.; ix., 9, find their full justification. The prophetic power in the Old Testament, besides Moses (Deut. xviii., 15; xxxiv., 10), and those whose books remain in the canon, are the following, nearly in chronological order: Samuel, Gad, Nathan [see these names], the two latter under David and Solomon; Abi- jah, Shemaiah, Iddo (1 Kings xi. 29; xii. 22; xii., 4 sq.; 2 Kings xxvii., 7; xxviii., 2; xxix., 17; iii., 9; Jer. ii., 7; comp. 2 Ks. x., 4; Jer. iii., 6 sq.; comp. Amyx and Jehoram; Azariah, Jahiel, Jehu, Micah, Jehozadak, Eliezer, Oded (2 Chron. xv., 1, 1 sq.; xvi., 1 7; xx., 37; 1 Kings xi., 1; xxii., 8), under Asa, Baasha, and Jehoshaphat; Elijah, Elisha, Micah, under Ahaz and successors; Zechiah (2 Chron. xxvi., 20), under Jehoash; Jonas, under Jeroboam II (2 Kings xiv., 25); Oded, under Abaz (2 Chron. xxx., 1 sq.), and Jehoiachin (Jer. xxvi., 20); besides three prophetesses—Deborah (Ruth, iv. 7, 11), Huldah, a woman married (2 Kings xxiii., 14), and Noadiah (Neh. vi., 14), a false prophetesses. But they act in this without any settled principle, including almost every man of note in the Old Testament, among the prophets. Prophecy disappeared on the new establishment of the Jews in Palestine; and, indeed, the last prophets are thought to show less of the holy spirit than the earlier ones; and, after the erection of the second Temple, no voice was heard, although the return of the prophets was hoped for continually (1 Mac. iv. 46; xiv., 41). According to the Talmudists the Bath kol sometimes took the place of prophecy. (Comp. Buxtorf, Lex. Talm. s. v. 22, and Oloth, Lex. Rob. p. 82 sq.; see also Schottgen, Hor. Hebr., i, 379, on the unconscious soothsaying of the rabbins. It has been applied to John xi., 51. That in 1 Pet., 10, is different.) So entirely was the old inspiration lost that even the patriotism of the Maccabees called forth nothing beyond military heroism. The birth and development of the new Christianity evoked inspired utterances from two but (Luke i. 67; ii. 36). The appearance of Jesus even awakened false prophets, and, during the war of extermination between the Greeks and Romans, "prophet" was synonymous with deceiver and seducer of the people. Only a few scattered utterances of soothsayers occur during the centuries following the captivity (Josephus, Ant. xiii., 10, 7; xiii., 11, 2; comp. War, iii., 5, 3). See Gurtler, Systemat Thol. Proph. (Amst. 1702); Witsi, Miscel. Stor. bk. i., in 24 chapters, on prophets and prophecy; Carpozv, Introd. in V. T. p. 1 sq.; and his Appar. p. 113 sq.; Eichhorn, Einleit. ins A. T. iv., 512 sq.; Jahn, Einleit. ii., ii, 324 sq.; Nie- meyer, Charakri, v., 245 sq.; Herder, Geist der hebr. P. ii., 41 sq.; Horst, Uber die Proph. der alten Welt, etc. (Gotth., 1798); Stuttman, Geist u. Charakter. d. hebr. Proph. (Carlsbad. 1805); Gramberg, Religionslehr. ii., 246 sq.; Von Collin, in Exkursions (1833) pt. i., ch. v; Knobel, Der Prophetism, d. Heb. (Bresl. 1837) ii, 8, 8; Krister, Die Propheten d. V. T. (Leips. 1838); Leipoldt, De Prophet. et al. Bund. (Stuttgart, 1840) i., 1 sq.; Haevernick, Einleit. ins A. T. ii., ii, 1 sq.; Baur, Amos (Gries. 1847), p. 1 sq.; Hofmann, Weis- sag. i., 253 sq. The writings of Dorotheus (ed. Fabric. [Ham. 1714]) contain traditions of the oldest prophet.

So those of an unknown writer (De Vero Prophet), sometimes ascribed to Ephippius. Comp. Hammaker, Comment. in Libr. de Vito et Morte Prophet. (Amst. 1832).

On the meaning of the word "prophet" in the New Testament, see the dictionaries. The name was given to certain Christians of both sexes (1 Cor. xii., 5; comp. Acts xxi., 9) who spoke in the public assembly (1 Cor. xii., 4; xiv., 26 sq.; Rieger, Die Prophet. und Prediger, ii., 261 sq.; comp. Acts xii., 17, Neander, Pfam. i., 205). Prophecy was, among the charismata, a spiritual gift of the Holy Spirit (Rom. xii., 6; 1 Cor. xii., 10), and stood next to that of speaking with tongues (xii., 10; xiii., 8; xiv., 22; comp. Acts xii., 6), but is pointed out by Paul as more efficacious for the edifying of the Church (1 Cor. xiv., 3 sq., 22). See, in general, Van Dale, De Idolol, p. 201 sq.; Mosheim, De Illia qui Prophet Vocabur in N. T. (Helmst. 1732); also in his Dissert. ad Hist. Eccles. ii, 125 sq.; Knapp [G.], De Dono Prophet. in Eccle. N. T. (Halle, 1765); Zacharias, De Vocis or Torviia Gaud. in Eccle. Chris. (Gott. 1767); Koppe, 3. Essay in Theor. Predem die Eph. p. 149 sq. Thus prophets are those Christians who, seized by a momentary inspiration (Acts xii., 6), disclosed to the assembly in their own tongue (comp.)
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1 Cor. xiv. 5, 24) on divine things, perhaps not unlike preachers among the Quakers. (On the distinction between these and those who spoke with tongues, see xiv. 32; Neander, Pflanz. d. Christ. i, 52, 183 sq., 205.) The prediction of events to come was not the office of these prophets, yet they had some insight into the future of the Church. Comp. the Revelation of John: Crucifixus [B.], Opusc. p. 101 sq.; Lücke, Voldt. Einl. in die Offb. Joh. (Bonn, 1832). See PROPHET.

Seething Pot [not seething-pot] (צומת, a pot blown, i.e. with a fanned fire under it), a kettle violently boiling (Job xli. 20 [Heb. 12]). See Pot.

Sefor. See SEFHER.

Seforno. See SORNO.

Segelia, in Roman mythology, was a rural deity who secured growth to the germinating crops of grain.

Segneri, Paolo (1), an Italian preacher, was born at Nettuno, March 21, 1624, of an old Roman family. In 1638 he entered the Order of the Jesuits at the College of St. Andrew, in Rome, where he taught grammar, and earnestly studied the Scriptures, the fathers, and the classical writers. Unable to obtain authority as a missionary to the Indies, he travelled on foot, from 1655 to 1692, through Italy, especially in Perugia and Mantua, gathering crowds to hear his discourses. Innocent XI called him to Rome in 1692 as his preacher in ordinary; but he was not so popular there, and was shortly succeeded in that theological to the penitentiary and examination of bishops. His healing, however, having failed, he died Dec. 9, 1694, worn out with labor. He wrote several works on practical theology, which are enumerated in Hoefer, Nouv. Biog. Générale, a. v.

Segneri, Paolo (2), called the Younger, an Italian Jesuit, nephew of the foregoing, was born at Rome, Oct. 18, 1673. He devoted himself to missions, and, after the earthquakes of 1708, he preached to the terrified Romans. At the request of the archduke Cono III, he occupied the pulpits of the principal churches of Florence, Modena, and Bologna, and thus induced prince Frederick of Poland to abjure Lutheranism. He died at Sinigaglia, June 15, 1713. He wrote a few works on practical religion.

Se'gub (Heb. Segub, מִשְׁפַּת [v. r. in Kings Septh, סְגָבָּה], elevated; Sept. Χειροσ, v. r. in Chron. Σεηφά], the name of two Hebrews.

1. The son of Hezron, grandson of Judah. His mother was the daughter of Machir, the “father” of Gilead, and he was himself father of Jair (1 Chron. ii. 21). B.C. cir. 1850.

2. The youngest son of Hiel, the builder of Jericho, who died for his father’s sin, according to Joshua’s prediction (1 Kings xvi. 34; comp. Josh. vi. 28). B.C. cir. 910.

According to Rabbinical tradition, he died when his father had set up the gates of the city. One story says that his father slew him as a sacrifice on the same occasion.

Segur, Seth Willard, a Congregational minister, was born at Chittenden, Vt., Dec. 24, 1831. At fifteen years of age he united with the Church, and soon after entered Royalton Academy, where he was fitted for college. He entered Middlebury College, and graduated in 1859. After graduation he entered the Auburn (N. Y.) Theological Seminary, and graduated in 1862. He was licensed by the Royalton Association May 8, 1861, and soon after ordained. He was installed over the Church in Newbridge, June 8, 1862, and, after remaining nine years, resigned. Success attended his ministry, and during his pastorate one hundred and thirty-four were received into the Church. He was next settled at Gloucester, Mass., where he was installed June 14, 1871, and remained until 1873, when he resigned to accept a call to West Medway, over which Church he was duly installed. As a preacher his eloquence was easy, graceful, and impressive, and many were drawn to the ways of rightousness. While on a visit to Tallmadge, he attended a semi-centennial celebration of the Church, and after a short illness died, Sept. 25, 1873 (W. P. S.).

Seguy, Joseph, a French Roman Catholic bishop, was born at Rodez in 1669. He was early received into the priesthood, and before the French Academy a eulogium on St. Louis, which cardinal de Fleury rewarded him with the See of Genlis. His success in other discourses was such that the Academy, in 1786, gave him the prize. Seguy bore the title of preacher to the king, and continued his ministry till advanced age, when he became a canonicate which he held at Meaux, March 12, 1761. Some of his sermons have been published.

Seho Dagung, in Hindustan, is the name of a magnificent pyramidal temple at Rangoon, entirely covered with gold, and dedicated to the deity of the Birmanes.

Seid, in Norse mythology, was a magical spell usually employed among the Vanes, in which the god who was descended from the Vanes, was protected by the Vanes, and in which he received instructions from Odin. Nothing definite is known respecting its origin; but it would seem that a degree of knowledge in chemistry lay at its base, by which all kinds of magic were known. It was regarded as beneficial to the deity of a man, however, and Odin was the only one permitted to use it.

Seidel, Caspar Timoteus, a Lutheran of Germany, was born Sept. 20, 1703, at Schön-Brandenburg, and died as doctor of divinity in the University of Königsalter, at Helmstädt, May 30, 1758. He became Diplomat, in qua olnlentur Pontificum in matrimonio a Præsa Ecclesiae Apostol. (Helmstadt, 1732): — Programmata de Quo Christus Pascam suam Ultimam Omnium Eodem Judæis comedet, necne? (ibid. 1748) — longe über die Sekte der Elenken (ibid. 1747). Seidel published several collections of sermons delivered at Nuremberg, which are entitled in Zuchold, Biblioth. theolog. p. 121 sq.; and Handbuch der theolog. Literatur. (B. P.)

Seidel, Gotthold Emanuel Fried, a Lutheran theologian of Germany, born at Berlin, March 10, 1774, was appointed in 1802 dean of the Epigodi of Nuremberg, in 1817 pastor of the Church at Nuremberg, and in 1829 dean of Nuremberg. Feb. 6, 1838, Seidel published several collections of sermons delivered at Nuremberg, which are entitled in Zuchold, Biblioth. theolog. p. 1215; Koch, Geschichte des deutschen Kirchenw, 294 sq. (B. P.)

Seidel, Heinrich Alexander, a Lutheran theologian of Germany, was born Feb. 4, 1811, at Mecklenburg-Schwerin. He studied theology at Berlin, and in 1839 he was called to the professorship at Berlin. In 1851 he was made pastor of St. Peter in Schwerin, but bodily infirmities obliged him to retire in 1859 from the pastorate, and he died Oct. 13, 1861. Seidel is best known in German hymnology and the production of spiritual hymns, which he published in two collections, entitled Kreuz und Herrn (Schwerin, 1839 and 1857). See Zuchold, Biblioth. theolog. p. 1215; Koch, Geschichte des deutschen Kirchenw, 294 sq. (B. P.)

Seiler, Georg Friedrich, a German theologian, was born Oct. 24, 1735, at Kreussen, near Bayreuth, and in 1772 he was made a doctor of theology at Coburg; in 1770, professor of theology at Erlangen; in 1772, university preacher; in 1773, member of the theology faculty and principal of an institute for moral and liberal arts, founded by himself at Erlangen. May 15, 1807. In theology he represented the romantic view, which he also propagated by his lectures and writings, most of which are not well known, but have been republished. Of
SEIR

Mount Seir was originally inhabited by the Horites, or "trogloxytes," who were doubtless the excavators of those singular rock-dwellings found in such numbers in the ravines and cliffs around Petra. They were possessed by and apparently annihilated by the posterity of Esau, who "dwelt in their stead." (Deut. ii, 12). The history of Seir thus early merges into that of Edom. Though the country was afterwards called Edom, yet Seir, the name of Mount Seir, does not pass away: it is frequently mentioned in the subsequent history of the Israelites (1 Chron. iv, 42; 2 Chron. xx, 10). Mount Seir is the subject of a terrible prophetic curse pronounced by Ezekiel (ch. xxxvi), which seems now to be literally fulfilled: "Thus saith the Lord God, Behold, O Mount Seir, I am against thee; and I will make thee most desolate. And I will lay thy cities waste, and when the whole earth rejoiceth I will make thee desolate. . . . I will make thee perpetual desolations, and thy cities shall not return, and ye shall know that I am the Lord." The southern part of this range now bears the appellant eash-Shebar, which is the other than a modification of the ancient name. In modern times these mountains were first visited and described by Burckhardt (Syria. p. 40), but they have often since been visited by other travellers, among whom Dr. Robinson has perhaps furnished the best description of them (Bib. Res. ii, 551, 552). At the base of the chain are low hills of none particular; the precipitous rock masses of porphyry, which constitute the body of the mountain; above these is sandstone broken into irregular ridges and grotesque groups of cliffs; and again, farther back, and higher than all, are long elevated ridges of limestone without precipices. Beyond all these stretches off indefinitely the high plateau of the great eastern desert. The height of the porphyry cliffs is estimated by Dr. Robinson at about 2000 feet above the Arabah (the great valley between the Dead Sea and Elanitic Gulf); the elevation of Wady Musa above the same is perhaps 2000 or 2200 feet; while the limestone ridges farther back probably do not fall short of 3000 feet. The whole breadth of the mountainous tract between the Arabah and the eastern desert above does not exceed fifteen or twenty geographical miles. These mountains are quite different in character from those which front them on the other (west) side of the Arabah. The latter seem to be not more than two thirds as high as the former, and are studded with isolated peaks of granite; while those on the east appear to enjoy a sufficiency of rain, and are covered with tufts of herbs and occasional trees. The valleys are also full of trees and shrubs and flowers, the eastern and higher parts being extensively cultivated, and yielding good crops. The general appearance of the soil is not unlike that around Hebron, though the face of the country is very different. It is, indeed, the region of which Isaac said to his son Esau, "Behold, thy dwelling shall be [far] from the fatness of the earth, and the dew of heaven from above." (Gen. xxvii, 39). See DIUMRA.

3. An entirely different mountain from the foregoing, which is formed on one declivity and forms the southern boundary of the territory of Judah (Josh. xv, 10 only). It lay westward of Kirjath-jearim, and between it and Beth-shean. If Kuriet el-Fanab be the former, and Ain-shems the latter of these two, then Mount Seir cannot fail to be the ridge which lies between the Wady Aley and the Wady musa. The name of the mountain, which is called Saris stands on the southern side of this ridge, which Tohler (Dritte Wanderung, p. 203) and Schwarz (Palest. p. 97) with great probability identify with Seir, notwithstanding considerable difference in the names. The Saris, on the south of the Wady Surar (Robinson, 1st ed. ii, 365), is nearer in orthography; but not so suitable in its position. It is possibly the same as the Seir in the Alex. MS., is one of the eleven names inserted by the Sept. in Josh. xv, 59. The neighboring names agree. In the Vir. MS. it is 'Basiqin.
How the name of Seir came to be located so far to the north of the main seats of the Seirites we have no means of knowing. Perhaps, like other names occurring in the tribe of Benjamin, it is a monument of an incursion by the Edomites which has escaped record. See Seir, etc. But it is more probable that it derived its name from some peculiarity in the form or appearance of the mountain. Robinson (iii. 156) speaks of a large hill or mountain which he mistook for a mountain of the tribe of Benjamin, but without any allusion to the name of Seir.

Se‘rah (Heb. with the art. ha-se‘rah), יְשֵׁרָה, the shaggy; Sept. Σειραθα, v. Σειρωθα; Vulg. Seirath, the place to which Ehud fled after his murder of Eglon (Judg. iii. 26), and whither, by blasts of his cow-horn, he collected his countrymen for the attack on the Moabites in Jericho (ver. 27). It was in "Mount Ephraim" (ver. 27), a continuation, perhaps, of the same rough wooded hills (such seems to be the signification of Seir) which stretched even so far south as to join the territory of Judah (Josh. xv. 10). The definite article prefixed to the name in the original shows that it was a well-known spot in the day—Smith. It is probably the same as Mount Seir (q. v.) just referred to, the Sura of the present day.

Seirim. See SATHIR.

Se‘ita, in Lapp mythology, are deities whose office it was to promote the fertility of fields and herds. Very little is known respecting the form they assumed in the popular conception. They are said to have fed fat like birds.

Se‘itonti, in Prussian mythology, were the lowest class of priests, of whom each village had one or more. They were regarded with great awe, but did not, like the priests, enjoy the respect of the people.

Seja, in Roman mythology, is (1) a surname of Fortune, to whom Servius Tullius dedicated a temple. (2) A Roman deity of sowing.

Seja, in Hindu mythology, is identical with Aman-da, the noted serpent which was wound about the mountain Mandar in order to turn it into the Milk Sea.

Se’la (Heb. with the art. ha-se’la, סֵלָה, the rock, as rendered in Judg. i. 36; 2 Chron. xxv, 12; Obad. 3; and by the Sept. [ע] σέληνα; A. V. "Selah" in 2 Kings xiv, 7), the name given in the above passages, and (in the A.V.) in Isa. xvi, 1, to the metropolis of the Edomites in Mount Seir. In the Jewish history it is recorded that Amaziah, king of Judah, "slew of Edom, in the valley of salt, ten thousand, and took Sela by war, and called the name of it Joktheel unto this day" (2 Kings xiv, 7). The parallel narrative of 2 Chron. xxvi. 11-13 supplies fuller details. From it we learn that, having beaten the Edomites, the army with a great army, in the "valley of salt"—the valley south of the Dead Sea—Amaziah took those who were not slain to the cliff, and threw them headlong over it. This cliff is asserted by Eusebius (Onomast. I,πρα) to be "a city of Edom, also called by the Assyrians Re-kem," by which there is no doubt that he intends Petra (see Bed. Peku‘, and the quotations in Stanley’s Sin., and Pal. p. 94, note). The title thus bestowed is said to have continued "unto this day." This, Keil remarks, is a proof that the history was nearly contemporaneous with the event, because Amaziah's conquest was lost again by Ahaz less than a century afterwards (2 Chron. xxviii, 17). This latter name seems, however, to have passed away with the Hebrew rule over Edom, for no further trace of it is to be found; and it is still called by its original name by Isaiah (xvi. 1). These are all the certain notices of the place in Scripture; for it may well be doubted whether it is designated in Judg. i. 36 and Isa. xlix, 11, as some suppose. On the ground of the sameness of signification, it is by common consent identified with the Petra, 500 Roman miles from Gaza (Pliny vii, 92), the ruins of which, now called those of Wady Mina, are found about two days' journey north of the top of the Gulf of Akaba, and three or four south from Jericho. This place was in the midst of Mount Seir, in the neighborhood of Mount Hor (Josephus, Ant. iv. 4, 7), and therefore in Edomitic territory—not in the desert, as Josephus (Ant. iv. 4, 7) gives the name of Arce (Ar’eq) as an earlier synonym for Petra, where, however, it is probable that "Aretu or Ar’eq (alleged by Eusebius, Onomast., as found in Josephus) should be read. The city lay, though, at a high level, in a hollow shut in by mountain-cliffs, and approached only by a narrow ravine through which, and across the city's site, the river winds (Pliny viii, 92; Strabo, xvi, 779). See PETRA.

Se’la-hammah’lekoth (Heb. סֵלָה הָעֹמִּדְתּ, סֵלָה הָעֹמִּדְתּ; Sept. πετράς ἡ μεσοθέα; Vulg. Petra divisus), a rock in the wilderness of Moab, the scene of one of those remarkable escapes which are so frequent in the history of Saul's pursuit of David (1 Sam. xxiii, 28). Its name, if interpreted as Hebrew, signifies the "rock of escapes," or "of divisions." The former is the explanation of Gesenius (Thesaur, p. 485), the latter of the Targum and the ancient Jewish interpreters (Midrash; Rashi). The escape is that of David; the divisions are those of Saul's mind, undecided whether to remain in pursuit of his enemy or to go after the Philistines; but such explanations, though appropriate to either interpretation, and consistent with the Oriental habit of playing on words, are doubtless mere conjectures. The analogy of the Hebrew no less than the Arabic nomenclature makes it almost certain that this cliff must have derived its name either from its smoothness (one of the radical meanings of פֶּתַר), or from some peculiarity of shape or position, such as is indicated in the translations of the Sept. and Vulgate. The divisions characteristic of the mountain, or rather cliff (for such Sela properly means), probably were the seams or veins of rock with which it was furnished, the most famous of escape. According to Lietz, Conder (Travels in Palestine, ii, 91), the name Mal'akk is still applied to part of a rocky gorge between Ziph and Moab, "seamed with many torrent-beds." See SELAH (2 Kings xiv, 7). See Sela.

Se’lah (Heb. הָעֹמִּדְתּ). This word, which is only found in the poetical books of the Old Testament, occurs seventy-one times in the Psalms, and three times in Habakkuk. In sixteen psalms it is found once, in fifteen twice, in seven three times, and in one four times—always at the end of a verse, except in Ps. iv, v, 19 (20): i, 34; and Hab. iii, 9, 9, where it is in the middle of a verse, though at the end of a clause. All the psalms in which it occurs, except eleven (iii, vii, xxiv, xxv, xlix, lii, lxxx, lixxii, lixxv, lixxx, xlix, ciii), have also the musical direction "to the Chief Musician."
the psalmody, in order to receive anew the divine inspiration. Chrysostom (Opp. ed. Montfaucon, v, 540) takes it to indicate the portion of the psalm which was given to another choir. Augustine (On Ps. iv) regards it as an interval of silence in the psalmody. Jerome (Ep. ad Marcellum) enumerates the various opinions which have been held by the subjects of this verse. The latter denotes a change of metre, a cessation of the Spirit's influence, or the beginning of another sense. Others, he says, regard it as indicating a difference of rhythm, and the silence of some kind of music in the choir; but for himself he falls back upon the version of Aquila, and renders Selah by a reference to the custom of the Jews to put at the end of their writings Amen, Selah, or Shalom. In his Commentary on Ps. iii he is doubtfully whether to regard it as simply a musical sign, or as indicating the perpetuity of the truth contained in the passage after which it is placed; so that, he says, "wheresoever Selah (that is, diaspalma or semper) is put, there we may know that what follows, as well as what precedes, belongs not only to the present time, but to eternity." Theodoret (Pref. in Ps.) explains diaspalma by μελος μεταβολη or οναλαγη (as Suidas), "a change of the melody." On the whole, the rendering διασφαλη increases the difficulty, for it does not appear to yield the meaning of Selah, and its own significance is obscure.

3. Rabbinical Writers.—The majority of these follow the Targum and the dictum of R. Eleazar (Talm. Erubin, v, 54) in rendering Selah "forever," but Aben-Ezra (On Ps. iii, 3) showed that in some passages this rendering was inappropriate, and expressed his own opinion that Selah was a word of emphasis, used to give weight and importance to what was said, and to indicate its truth—"but the right explanation is that the meaning of Selah is like 'so it is,' or 'thus,' and 'the matter is true and right.'" Kimchi (Lez. s. v.) doubted whether Selah had any special meaning in Ps. iv, x, and proposed Ex. xx, 20: "Selah," and, "to raise, elevate, with μαρτυρον, and interprets it as signifying a raising or elevating the voice, as much as to say in this place there was an elevation of the voice in song.

4. Modern Writers.—Among these there is the same diversity of opinion. Crusius (Theol. s. v.) derives Selah from selah, to suspend, of which the origin is the imperative Kal, with παραγοντις, in pause παραγονα. But this form is supported by no parallel instance. In accordance with his derivation, which is harsh, he interprets Selah to mean either "suspend the voice," that is, "be silent," a hint to the singers, or "raise, elevate the stringed instruments." In either case he regards it as denoting a pause in the song, which was filled up by an interlude played by the choir of Levites. Ewald (Die Diichte des A. B. i, 179) arrives at substantially the same result, but by a different process. He derives Selah from selah, a different substantive και, with ιππογοντις in pause καιπογονα (comp. καιπογονα, from και, root και, Gen. xiv. 10). So far as the form of the word is concerned, this derivation is more tenable than the former. Ewald regards the phrase "Higgaiion, Selah," in Ps. ix, 16 [17], as the full form, signifying "music, strike up!"—an indication that the voices of the choir were to cease while the instruments alone came in. Hengstenberg follows Gesenius, De Wette, and others, in the rendering Pause! but refers to it as a "restatement of the pause," and understands it as the silence of the music in order to give room for quiet reflection. If this were the case, Selah at the end of a psalm would be superfluous. The same meaning of pause or end is arrived at by Fürst (Handb. s. v.), who derives Selah from a root סל, selah, to cut off (a meaning which is perfectly arbitrary), whence the
among the interjections, and renders it _Praise_! ‘_For my own part,_’ he says, ‘_I believe it to be descended from the Arabic root _selah_, ‘_he blessed,’ etc., and used not unlike the word _Amen_, or the doxology, among ourselves._’ Delitzsch thinks that the instrumental accompaniment, which follows the psalm, would require that and that the Selah indicated loud playing when the singing ceased (Psalmcian, i, 19). Hupfeld, the other most distinguished scholar among recent commentators on the Psalms, agrees with Delitzsch in general that the Selah was the signal for the singing to cease and the instrumental music to be performed alone; and he takes an _interlude_ to be the meaning of the obscure word _śāqēya_, by which Selah has been rendered in the Sept. We conclude, therefore, as the general drift of modern interpretation, that Selah denotes a pause in the vocal performance at certain emphatic points, while the single accompanying instrument carried on the music. If any further information be sought on this subject, it may be found in the treatises contained in _Ugolino_ (vol. xxiii), in _Noldius_ (Concord. Part. Am. et Vind. No. 1877), in _Sachsitzt_ (Hebr. Poes. p. 346), and in the essay of Sommer quoted above. See also Stolte, _Selah Philologice Enucleatum_ (Wittenb. 1683); _Feuer, De Selah_ _Ebraorum_ (Naumb. 1739); _Daville Reviue_, 1864. See _PSALMS, BOOK OF._

**Selah. See Qaul.**

_Selden_, Johns, an eminent lawyer and antiquarian, was born at Salisbury, a hamlet in the parish of West Farringdon, in Sussex, on the 22nd of May, 1584. He received the rudiments of his education at the Free School of Chichester, and at the age of fourteen entered at Hert Hall, Oxford, where, although possessing great abilities, he did not particularly distinguish himself. He entered himself at Clifford’s Inn in 1602 for the study of law, and in 1604 removed to the Inner Temple for the completion of his legal studies. He acquired very early a taste for antiquarian research, in which department he afterwards became so eminent. He was, in fact, one of the most learned men of his age. He lived in stirring times, and was, almost inevitably, mixed up with the stormy politics of the period; but he belonged to no extreme party, although a friend of liberty and of the popular cause. He died Nov. 30, 1654. His works are very numerous and learned. The following are those which require special notice here: _De Dia Syri Fratrumq. Nativitas_ (1617), which contains a history of the idol deities mentioned in Scripture, and a summary of the Jewish calendar: _De Successione in Roma Dei, iuris et Legis Ebraorum_ (1631). An improved edition of this work appeared in 1636, including an additional treatise entitled _De Successione in Pontificalium Ebraorum_. Both these treatises were republished by the author, with additions, in 1638—_De Jure Naturali et Gentium_ _Articulato Disciplinarium Et Libri Septem_ (1640). In this work the author treats of the seven so-called precepts of Noah, and gives a digest of all the laws of the Jews, distinguishing those which belong to universal law from those which are merely national and local—_cujus Ebraeis; seu de Nephtitis et Discretis ex Jure Gentilis, Ebraeorum et Gentium Articulato Disciplinarium Tres Libris_ (1646). Everything relating to marriage and divorce among the Jews will be found treated of here: _De Synedriis et Praetextibus Juridicis Veterum Ebraorum_ (1650). In this work, on which Selden spent twelve years, he sets forth everything recorded of the Sanhedrin, or juridical courts of the Jews, with collateral notices of similar institutions in other countries.

**Selections of Psalms.** The Psalter, as it stands in the Prayer-book of the Church of England, is divided into sixty portions, agreeing with the average number of mornings and evenings in the month. There are also ten selections of Psalms, any one of which may be used instead of the regular psalms of the day. These are prefixed to the Psalter, and consist of one or more

_substantive_ ḥal, which, with ṣparagogy becomes in pause ṭlāh, a form which is without parallel. While etymologists have recourse to such shifts as these, it can scarcely be expected that the true meaning of the word will be evolved by their investigations. Indeed, the question is as far from solution as ever. Beyond the fact that Selah is a musical term, we know absolutely nothing about it, and are entirely in the dark as to its meaning. Sommer (Bibl. Androtii, i, 84) has devoted an elaborate discourse to its explanation (translated in the _Bibliotheca Sacra_, 1848, p. 66 sq.). After observing that Selah everywhere appears to mark critical moments in the religious consciousness of the Israelites, and that the music was employed to give expression to the energy of the poet’s sentiments on these occasions, he (p. 49) arrives at the conclusion that the word is used in those passages where, in the Temple Song, the choir of priests who stood opposite to the stage occupied by the Levites were to raise their trumpets (הַלֵּךְ), and with the strong tones of this instrument mark the words just spoken, and bear them upwards to the hearing of Jehovah. Probably the Levitical minstrels supported this priestly intercessory music by vigorously striking their harps and psalteries; whence the Greek expression διάφωτα. To this point, moreover, the full title of the _Selah_ (Exeget. Psalmcian, i, 16): the first word of which denotes the whiff of the stringed instruments (Ps. xcii, 4), the other the raising of the trumpets, both of which were here to sound together. The less important _Hippican_ fell away, when the expression was abbreviated, and Selah alone remained." Dr. Davidson (introd. to the Old Test. ii, 249) with good reason rejects this explanation as labored and artificial, though it is adopted by Keil in Havernick’s Einleitung (iii, 120–129). He shows that in some passages (as Ps. xxi, 4, 5; liii, 3; iv, 7, 8) the playing of the priests on the trumpets would be unsuitable, and proposes the following as his own solution of the difficulty: The word denotes elevation or ascent, i.e., loud, clear. The music which commonly accompanied the singing was soft and feeble. In cases where it was to burst in more strongly during the silence of the song, Selah was the sign. At the end of a verse or strophe, where it commonly stands, the music may have really been strongest and loudest. It may be marked thus, as of all the theses he to conjecture which have been given, that it is mere conjecture, based on an etymology which, in any other language than Hebrew, would at once be rejected as unsound. A few other opinions may be noticed as belonging to the history of the subject. Michaelis, in despair at being unable to assign any meaning to the word, regarded it as an example of the _parasia_ or other letters of three other words (Supp. ad Lez. Hebr.), though he declines to conjecture what these may have been, and rejects at once the guess of Meïbonious, who extracts the meaning _da capo_ from the three words which he suggests. For other conjectures of this kind, see Eichhorn, Bibliothek, v, 545. Matthiesen was of opinion that the passages where Selah occurred were repeated either by the instruments or by another choir: hence he took it as equal to _ritornello_. Herder regarded it as marking a change of key, while Paulus Burgensis and Schindler assigned it to no meaning, but looked upon it as an emollient word used to fill up the verse. _Buxtorf_ (Lez. Hebr.) derived it from ṭlāh, _salāh_, to spread, lay low; hence used as a sign to lower the voice, like piano. In Eichhorn’s _Bibliothek_, v, 545, if it is suggested that Selah perhaps signifies a scale in music, or indicate a rising or falling in the tone. _Koster_ (Stud. u. Krit. 1831) saw in it only a mark to indicate the strophical divisions of the Psalms, but its position in the middle of verses is against this theory. Augusti (Pract. Exe. ad d. Psa. p. 125) thought it was an exclamation, like _Halleluylah_; and the same view was taken by the late Prof. Lee (Hebr. Gr. § 248, 2), who classed it
psalms, chiefly on the same subject. The following are the subjects of the several selections: 1. the majesty, greatness, and compassion of God; 2. God as an all-seeing judge; 3. prudence and trust in God; 4. contrast between wicked and good; 5. blessedness of the righteous; 6. the Lord a refuge; 7, 8. the happiness and joy of those who wait upon the Lord, etc.; 9. God infinite and worthy of all praise; 10. invitation to unite in praising God.

Seleid (Heb. id. סלת, nsolmation; Sept. סלעד v. r. 'Aleaslad), a descendant of Jerahmeel, son of Hezron, being the elder of the two sons of Nadab, and without children (1 Chron. ii. 30). B.C. post 1615.

Selemaia (Vulg. Semelis, the Gr. text being lost), the third named of the five rapid scribes whom Ezra was charged to select for taking down his visions (2 Esd. xiv. 24).

Selemaias (Σελημιας) the Greek form (1 Esdr. ix. 84) of the name of Shelemiah (q. v.), one of the "sons of Bani" (Ezra v. 34).

Selemus, in Greek mythology, was a shepherd-boy of Achaia. He was found asleep among his herds by the nymph Argyra, and his youth and beauty led her to bestow on him her favor; but the beauty of man is not constant like that of a nymph, who retains her youth and beauty always, and Argyra accordingly forsook her lover when his charms were no longer fresh and blooming to her eyes. Venus herself endeavored to turn the hard heart of the goddess, but in vain, and Selemus pined away under the agonies of unrequited love. In her compassionate Venus now changed him into a stream, on which she conferred the quality of inducing forgetfulness in the minds of all lovers who should bathe in its waters, so that they might be cured of their passion.

Selene (Σεληνη, the moon), a goddess worshipped by the ancient Greeks, being the personification of the moon. She is called a daughter of Hyperion and Theia, and, accordingly, a sister of Helios and Eos. She is also called Phoebe, as the sister of Phoebus, the god of the sun. In later times Selene was identified with Artemis, and the worship of the two became amalgamated. Among the Romans she was called Luna, and had a temple on the Aventine at Rome. Selene is described as a very goddess, with long wings and a golden diadem, and Aeschylus called her "the eye of night."

Seleucia [some wrongly Seleucia] (Σελευκία), a city of Syria, situated west of Antioch, on the seacoast, near the mouth of the Orontes; sometimes called Seleucia Pieria, from the neighboring Mount Pierus; and also Seleucia ad Mare, in order to distinguish it from several other cities of the same name, all of them denominate from Seleucus Nicator. Its ancient name was Rivers of Water ("Γηράτος ποταμών). Strabo, xvi. 2, 8). It is fully described by Polybius (s. 39). It was practically the seaport of Antioch (q. v.), as Osea was of Rome, Neapolis of Philippi, Cenchrea of Corinth, and the Piraeus of Athens. The river Orontes, after flowing past Antioch, entered the sea not far from Seleucia. The distance between the two towns was about sixteen miles, chiefly of broken ground, with a large mountain called Corypheum on the north near the sea. We are expressly told that Paul, in company with Barnabas, sailed from Seleucia at the beginning of his first missionary circuit (Acts xiii. 4); and it is almost certain that he landed there on his return from it (xiv. 26). The name of the place shows at once that its history was connected with that line of Seleucidæ who reigned at Antioch from the death of Alexander the Great to the close of the Roman republic, and whose dynasty had so intimate a connection with Jewish annals (1 Macc. xi. 8; Josephus, Ant. xviii. 9, 8). See SYRIA. This strong

Coin of Seleucia.

Obv. Female head, tutored, right. Rev. "Of Seleucia the sacred and independent," in Greek.
SELEUCIA

order of the emperor Constantius. One hundred and sixty bishops were present, of whom about one hundred and five were Semi-Arians, forty Anomoeans, and thirteen Catholics; among these was St. Hilary of Poitiers, who for four years had been banished into Phrygia. Among the Semi-Arians were George of Laodicea, Silvester of Taras, Macdonius of Constantinople, Basil of Ancyra, and Eustachius of Sestate. The Anomoeans formed the party of Acacius of Cesarea. The thirteen Catholic bishops, who probably came from Egypt, alone maintained the consubstantiality of the Word. Leonas, the imperial questor, had orders to attend the deliberations and pronounce on the decisions. The bishops forming the party of Acacius, anxious to avoid any inquiry into the several accusations and complaints which they were aware would be brought against them, insisted that, first of all, the questions relating to the faith should be examined, and after some discussion they gained their point. In the very first sitting, however, they openly renounced the Council and the Creed of Nicaea, and maintained that the Son was of a substance different from that of the Father. A discussion ensued between them and the Semi-Arians, which ended in the Acacians leaving the assembly, disguised with its decision, viz., that the formulary drawn up at Antioch in 341 should be adhered to.

In the second sitting the formulary of Antioch was confirmed by the Semi-Arians, who were alone in the council; while the Acacians drew up a new formulary, condemning both the similarity of substance and the contrary. In the third sitting the dispute was continued. Leonas having been deposed by the council, was unable to attend for them, and to deliver their formulary of faith. In the fourth sitting the Acacians declared that they believed the likeness of the Son to the Father to consist in a likeness of will only, and not of essence. The others maintained a likeness of essence also, and no decision was arrived at.

In the fifth sitting the Acacians were summoned to attend to examine the case of St. Cyril, who appealed from the judgment of Acacius, by whom he had been deposed. They refused to attend; and, after having summoned them, the council deposed Acacius, Eudocias of Antioch, George of Alexandria, and several others. They reduced to the communion of their respective churches, Asterius, Eusebius, and five others, until such time as they should disprove the accusations brought against them. Another bishop was elected to the see of Antioch. The sentence of the council was not, however, carried into effect, as the deposed bishops were able to secure the favor of the emperor.

Seleucians, the followers of Seleucus, a philosopher of Galatia, who, about the year 880, adopted some of the notions of the Valentinians. He taught that Jesus Christ assumed a bodily only in appearance; that the world was not made by God, but was eternal; that the soul was only an animated fire created by angels; that Christ does not sit at the right hand of the Father in a human body, but that he lodged his body in the fortress and convenient seaport was, in fact, constructed by the first Seleucus (died B.C. 200), and here he was buried. It was taken by Tolemen Eutereges on his expedition to Syria, but was recovered by Antiochus Epiphanes. It retained its importance in Roman times, and in Paul's day it had the privileges of a free city (Pliny, H. N. v, 18). The remains are numerous, the most considerable being an immense excavation extending from the higher part of the city to the sea; but to us the most interesting are the two piers of the old harbor, which still bear the names of Paul and Barnabas. The masonry continues so good that the idea of clearing out and repairing the harbor was entertained, but not executed, by one Ali Pasha, of Aleppo. Accounts of Seleucia were first given by Pococke (Observations in the East, xxii, 182), and afterwards in the narrative of the Euphrates Expedition by general Chesney, and in his papers in the Journal of the Royal Geographical Society (viii, 228 sq.), and also in a paper by Dr. Yates in the Museum of Classical Antiquities. The harbor has still more lately been surveyed by captain Allen (Dead Sea, etc.). See also Conybeare and Howson, St. Paul, i, 137; Lewin, St. Paul, i, 116 sq.; Smith, Dict. of Classical Geog. s. v.

SELEUCIA (in Chaldean), COUNCIL OF, was held in 410, in order to re-establish ecclesiastical discipline in Persia and Mesopotamia. Twenty-seven canons were made.

1. Orders prayers to be made for princes.
2. Continues a profession of faith agreeing with that of Nicaea.
3. Orders that the consecration of a bishop be performed by three bishops at least.
4. Excludes from every ministration priests and deacons who do not observe strict continence.
5. Ordains the same thing with respect to clerks guilty of usury.
6. Excommunicates all who have dealings with usurers, etc.
7. Directs that priests and other clerks shall eat in a place distinct from the poor.
8. Orders that their sleeping-rooms also shall be separate.
9. And 10. Ordains that there shall be but one archdeacon in each diocese, who shall act as the arm and tongue of the bishop to publish and execute his will.
10. Permits the archdeacon to celebrate the holy eucharist in the absence of the bishop, and gives him power to punish deacons under certain circumstances.
11. Provides that all ordained priests and deacons anywhere save before the altar.


SELEUCIA (in Syria), COUNCIL OF. This council was held in the Church of St. Tecla, Sept. 27, 359, by
The general policy of Seleucus towards the Jews, like that of his father (iii, 2, 3, καὶ Σέλεους), was concilia-
tory, as the possession of Palestine was of the highest
importance in the prospect of an Egyptian war; and he
undertook a large share of the expenses of the Tem-
ple service (ver. 3, 6). On one occasion, by the false
representations of Simon (q. v.), a Jewish of-
cer, he was induced to make an attempt to carry
away the treasures deposited in the Temple by
means of the same Heliodorus who murdered him.
The attempt signally failed, but it does not ap-
pear that he afterwards showed any resentment
against the Jews (iv, 4, 5); though his want of money
had not induced him to pay the enormous tribute due to the Romans may
have compelled him to raise extraordinary revenues,
for which cause he is described in Daniel as a
"raiser of taxes" (xi, 20; comp. Lively, xil, 19). See
Manzini's monograph (in Italian) on this prince (Main-
land, 1684).

Coin of Seleucus IV.

Seleucus. See Seleuciana.

Seleucneutabini, a sect of dissenters from the Russo-
Greek Church resembling the Strigolniki (q. v.).

Self-baptizers. See Sk Baptists.

Self-deception, deception proceeding from, and
practiced upon, one's self, especially in forming judg-
ments or receiving impressions of our own state, char-
acter, and conduct. For example: 1. In judging of
our own character we are very apt to enhance the good
qualities we possess, to give ourselves credit for others
that we really have not, and to ignore the evil qualities
that should be seen by us. 2. In the matter of our con-
duct we are very prone to persuade ourselves either that
our acts were not wrong, or that the peculiar circum-
stances under which we were placed were so extenuating
as to remove actual guilt. 3. There is a tendency to
confound the non-appearance of a vicious action with
its actual extirpation. 4. An improper estimate of the
reality of our repentance, faith, works, etc., or of the im-
portance of the same. The range of objects as to which
men deceive themselves is very wide, including God,
Jesus Christ, the Holy Spirit, Scriptures, experience,
etc. Still, considering the great and necessary
orders men slavish of procrastination, leads them to overrate
themselves, flatter them with an easy victory, and con-
 firms their evil habits. The means of avoiding self-
deception are strict self-inquiry, prayer, watchfulness,
and diligent study of God's Word.

Self-dedication, the unserved dedication of our-
selves to God with the purpose of serving him in holiness and righteousness.

Self-defence, the act of defending one's self and
property from injury. The right of self-defence has been questioned by many, and has also been stoutly ad-
vocated. The secular law requires no man to submit
passively to the infliction of evil upon his person, but al-
ways allows him to defend himself. Of course, the vio-
cence used must only be so much as is necessary for de-
finite. Is the principle of self-defence contrary to the
Gospel, or should a man choose rather to lose his own
life than to save it at the expense of another's? It
may be answered that where there is reason to believe
that life is at stake one is justified in taking the life of
the would-be murderer; for the reason that in attempt-
ing a felony he has forfeited his life, and in preserving
your own you spare the innocent. It is generally com-
SELF-DENIAL 518  SELIG

sidered lawful even to kill in the defence of chastity, provided there be no other way of preserving it.

Self-denial, the forbearing to follow one's inclinations or desires. In the scriptural sense it is the renouncing of all those pleasures, profits, views, connections, or practices that are prejudicial to the true interests of the soul. The understanding must be so far denied as not to lean upon it independent of divine instruction (Prov. iii, 5, 6). The will must be denied so far as it opposes the will of God (Eph. v, 17). The affections must be denied when they become inordinate (Col. iii, 5). The gratification of the members of the body must be denied when out of their due course (Rom. vi, 12, 18). The honors of the world and praise of men must be foregone when they become a snare (Heb. xi, 24–26); also worldly emoluments, when to be obtained in an unlawful way or when standing in opposition to religion and usefulness (Matt. iv, 20–22). Friends and relatives must be renounced, so far as they oppose the truth and would influence us to oppose it too (Gen. xii, 1). Our own righteousness must be relinquished, so as not to depend upon it (Phil. iii, 8, 9). Life itself must be laid down if called for in the cause of Christ (Matt. xvi, 24, 25). In fine, everything that is sinful must be denied, however pleasant and apparently advantageous, since, without holiness, no man shall see the Lord (Heb. xii, 14).

Self-examination, the act of examining one's own conduct and motives. It is a duty commanded by God (2 Cor. xiii, 5), and, to result favorably, should be deliberate, frequent, impartial, diligent, wise, and with a desire of amendment. In self-examination reference should always be made to the Word of God as the rule of duty.

Self-government, the wise and conscientious regulation of all our appetites, affections, and habits on Christian principles.

Selfishness, an inordinate self-love, prompting one, for the sake of personal gratification or advantage, to disregard the rights or feelings of other men. It is a negative quality—that is, it consists in not considering what is due to one's neighbors through a deficiency of justice or benevolence. Selfishness is contrary to the Scriptures, which command us to have respect for the rights and feelings of others, and forbids us to en-croach thereupon.

Self-knowledge, the knowledge of one's own nature, abilities, duties, principles, prejudices, tastes, virtues, and vices. This knowledge is commanded in the Scriptures (Ps. iv, 2; 2 Cor. xiii, 5). It is of great utility, as it leads to humility, contrition, prayer, self-denial, charity. When by self-knowledge we become acquainted with our powers, resolution, and motives, then we secure self-possession. To secure self-knowledge there must be watchfulness, frequent and close attention to the operations of our own mind, study of the Scriptures, and dependence on divine grace.

Self-love (in Greek, φιλαυτία), an element of character which is to be carefully distinguished from selfishness as being radically different, and not so in degree only. The former is demanded by the moral consciousness in man, while the latter is condemned, and the same distinction prevails in the Scriptures. The one is the basis for motives to self-examination, for prudence and carefulness of life, for self-renewal and improvement in character. By the grace of God all "works of the flesh" (Gal. v, 19; comp. 1 Tim. vi, 10) are rooted.

General or philosophical ethics requires self-love in the sense that each person should honor the idea of humanity or the human personality which underlies his own nature, and that he should develop it in every direction. The principle of humanity which asserts the dignity of human nature is the prevailing idea. Theological ethics treats self-love as a disposition which

has for its object the Christian personality, which springs from love to God and Christ, which sanctifies the Lord in the heart (1 Pet. iii, 15), protects against all contamination of the flesh and spirit (2 Cor. vii, 1), and seeks to be renewed in the spirit of the mind (Eph. iv, 23) in all that may be glorified with Christ (2 Cor. iii, 18). The regenerated personality, therefore, constitutes both subject and object in Christian self-love, while, in the natural sentiment, unregenerate man is the substituted entity, and Christian self-love alone is really virtuous, a personal disposition through which the Christian makes himself to God a holy, living sacrifice (Rom. xii, 1).

The intimate relation subsisting between self-love and love to our neighbors is such that they are inseparable and mutually condition each other. Not only does love for others limit our love of self, but the egoist degrades himself in proportion as he indulges in his egotism; and no person is capable of being useful to others in his character and his life who does not in the best sense love and care for himself. Every duty to self may accordingly be viewed as duty to our neighbors, and vice versa, if care be taken to guard against the eudaemonism which is so likely to intrude.

In its spiritual aspect the Christian assumes a twofold character in which the negative and positive elements predominate at different times. The former element corresponds to self-respect, whose influence leads the Christian to avoid everything that may wound, or in any way impair, the dignity conferred on him, and which impels him to cultivate the best and most beneficent of characters. Upon this ground the positive element in self-love carries forward the work of renewal, including the whole of Christian development and perfection. And inasmuch as the entire man is concerned in these objects of self-love, it follows that the body must share in the development and other benefits secured to the spirit, though it is not the spirit's main concernment (1 Thess. v, 23). At this point Christian self-love passes over into spiritual discipline, and coincides to some extent with Christian asceticism. See Herzog, Real-Enzyklop. n. v.; Fleming, Vocab. of Philos. n. v.

Self-murder. See Suicide.

Self-seeking. See Covetousness.

Selig, Gottfried, a convert from Judaism, whose original name was Philipp Heygmann, was born at Weissensfel in 1722. Up to his tenth year he enjoyed the lectures of a private tutor; after this time he was sent away to Dissel, near Breda, to a Dutch Benedictine monastery. When he was thirteen years of age, his father wished him to become a merchant, but to this proposition he would not yield. His father finally consented to give him a better education, and a candidate of theology was intrusted with his instruction in the German and Latin languages. At times the pupil, who was well acquainted with the objections against Christianity, propounded questions to his teacher which the latter could not answer, because he was not acquainted enough with the Hebrew language. The teacher then invited a certain Herrlich, who was well acquainted with the Hebrew and Rabbinic literature, to meet Philipp several times in order to dispute with him about Christianity. The result was that the sting left in the Jewish heart became the impetus for further searching the Scriptures. About Christmas of 1737, Philipp went to pastor Schumann and handed to him a paper in which certain passages of the New Test. were written down, and of which he desired an explanation. This visit was quite exalted, and Sept. 17, 1738, he was baptized at Weissensfel, assuming the name Gottfried Selig. In 1761 he came to Leipzig, where Prof. Dathe examined him in Hebr. and thes. and Prof. Bossard in Talmudia et Rabbinics, and thus he was enabled to commence his lectures in Rabbinic literature. He died after 1792. He wrote, Collectio adversarior. Hebraeoramultra 4000 Assergens (Leipsic,
Seyne's writings were numerous, but most of them have been forgotten. The more noteworthy are an exposition of the book of Psalms, in various editions and revisions (last ed. Leipsic, 1588), and a large number of hymns. His poetical writings evince talent of no mean order, but are marred by the constant introduction of references to personal troubles, etc., an undue attention to details, frequent emphasis and undue doctrine, though the latter feature is preserved from becoming offensive by the fact that it is in the main the expression of the writer's heart. See Wetzel, Lieder-historie, vol. iii; Götzke, Septem Dissertata de N. Seln. (1725); Koch, Geschichte des deutschen Kirchenleides, vol. i; Mutzel, Gedichte. Lieder der engl. Kirche aus dem 16. Jahrhundert (Berlin, 1855, 3 vols.); Herzog, Reaktionskreise, p. v.; Hagenback, Hist. der Doctrines, ii, 149-151.

Seloreau, a medieval term for a canopy; the inner roof of a room which is sealed or closed with planking.

Selvedge (sélvedj, 'an end, as often rendered'), the edge of a piece of cloth (Exod. xxvi, 4). See Tabernacle.

Selina, Henry, a (Dutch) Reformed minister, was born in Amsterdam, Holland, in 1636. He was regularly educated in one of the universities of that country for the ministry, and licensed by the Classis of Amsterdam as early as 1652. In 1659 he accepted a call made by the Dutch West India Company, through the Classis of Amsterdam, to become the minister of the Dutch Church of Breukelen (now Brooklyn) for four years. He was ordained in 1660 in Holland, and came to this country with Rev. Harmans Bloem, who was on his way to the Church of Kingston, N.Y. During his ministry at Brooklyn, Mr. Selina, by special request of Gov. Stuyvesant, came over to New York and preached regularly on Sabbath evenings to the negroes and other poor people, on his farm, or Bowery, and on the present location of St. Mark's Episcopal Church, corner of Ninth Street and Second Avenue. His ministry at the places was very popular and useful. He returned to Holland at the close of his fourth year, in 1664, and took charge of a congregation of poor folks who earned their bread by gathering turf. He was happy in serving them, and declined a pressing invitation in 1670 to come to New York as colleague of the aged Rev. Abraham Van Eimeren, and the Collegiate Church of Middelburg. The call was renewed and accepted by him in 1682. The period was critical for the Dutch Church, in consequence of the English ascendency in the province and the establishment of the State Church. "The Dutch were only tolerated, according to capitulation, as dissenters. The government attempted to exercise arbitrary powers, but the people resisted. Dominie Selina was fully alive to the importance of the subject, and was rejoiced at the arrival of Gov. Dongan in 1683, who allowed full liberty of conscience." An assembly of the people was soon called, which, among
other matters, established the legal position of the denominations, allowing the churches to choose their own ministers. When Leisler usurped the governor's chair, Mr. Selyns was one of his most formidable opponents, and preached a jubilant sermon over his fall. This conduct divided his congregation, and his salary was partly withheld for years; but he held his ground tenaciously and triumphantly, until the charter of May 11, 1696, he felt that the liberties of his Church were entirely secured. Not till then did he seek relief and a colleague in his large congregation. The Rev. Guilerinus (Walter) Du Bois was called in 1699, and for fifty-five years "ministered before the Lord" in that one church. Mr. Selyns died July, 1701. He was the most eminent of the ministers who had yet come from Holland—prudent, sagacious, bold, earnest, of positive convictions, fearless of danger, a defender of the faith, and a peace-maker. He was a successful minister of the Gospel, and had probably more to do in determining the position of the Reformed Dutch Church in America than almost any other man. In spirit towards other churches he was liberal, kindly, and catholic. He held friendly relations with the chief men of the state, and maintained correspondence with eminent literary men of the colonies, such as the Mathers and other notables. He was also a poet, versifying with equal ease Latin and Dutch. Cutting-Mather (in Magnalia Christi Americana, iii, 41) says of him that "he had so nimble a faculty of putting his devout thoughts into verse that he signalized himself by the greatest frequency which perhaps ever man used of sending poems to all persons, in all places, on all occasions; and upon this, as well as upon greater accounts, was a David unto the flocks of our Lord in the wilderness." Murphy, Anthology of New Netherland, contains much of his life and poetry. See also De Witt, Hist. Discovere; Sprague, Amals of the Amer. Pulpit, vol. ix; Corwin, Manual of the Reformed Church, p. 219-217. (W. R. T.)

Sem (Σημ), the Grecized form (Luke iii, 36) of the name of Shem (q. v.), the son of the patriarch Noah.

Semach'ah (Heb. in the prolonged form Semach'ayah, supported of Jehovah; Sept. Σαμαχαήα v. v. Σαμαχαια), the sixth and last-named son of Shemahiah, the son of Obed-edom (1 Chron. xxvi, 7). B. C. cir. 1013.

Semag, or Semak. See Moses de Coucy.

Semamith. See Spider.

Semantra (σημαντρα, σιμαντα), wooden boards, or iron plates full of holes, which the modern Greeks use instead of bells to summon the people to church. These instruments they hold in their hands, and knock them with a hammer or mallet. The same term is sometimes applied to a bell, or a metal drum used for the same purpose.

Semargia, in Slavic mythology, was a goddess personifying winter—the cold season of the year—and highly revered among the grand Pantheon at Kief by the Russians.

Semaxi, a name mentioned by Tertullian as sometimes applied to Christian martyrs by their persecutors, from the fact that those who were burned alive were usually tied to a board or stake of about six feet in length, which the Romans called semaxia.—Bingham, Christ. Antiq. bk. i, ch. ii, § 10.

Sembat, a Palaunic, who about the year 840, formed a sect in the province of Arrat by a fusion of Parseism and Paulicianism. He established himself at Thondrac, from which place his sect was called Thondracians (q. v.).

Sembiani, a Christian sect who were so called from their leader, Sembianus, who condemned the use of all wine. He persuaded his followers that wine was a production of Satan, denied the resurrection of the body, and rejected most of the books of the Old Test.

Sem'ei (Σημείο), the Grecized form apparently of two Heb. names: 1. Shem (q. v.), spoken of as (a) one of the "sons of Asson" (1 Esdr. ix, 28, &c. 1 Chron. ix, 33); (b) the son of Cisai and father of Jairus, among the ancestors of Mordecai (Esth. xii, 2, Semei). 2. The son of Joseph and father of Mattathias in our Lord's genealogy (Luke iii, 26, v. r. Semei), probably Sim'eha'meta (q. v.), the son of Shechaniah and father of Neriah (1 Chron. ii, 25).

Semíbis, in Greek mythology, was the mother of Bacchus and daughter of Cadmus and Harmonia. See Bacchus.

Semel'ius (Σεμελίους, v. r. Σεμελίους, Σεμελί- λος), a corrupt Greek form (1 Esdr. ii, 16, 17, 25, 30) of the name of Sim'hiby (q. v.), the Samaritan scribe (Ezra iv, 8, 9, 17, 28).

Semente'ra Ferre, or Semente'sa Die'ss, was kept in seed-time by the Romans for the purpose of praying for a good crop. It lasted only one day, and was fixed by the pontifex maximus.

Semi-Arians, a sect which arose in the 4th cent., holding a modified form of Arianism. It was founded by Eusebius of Cesarion and the sophist Arie- tius. The Semis opposed the strict definition of orthodox Nicene theologians like St. Athanasius, and to the equally strict definition which characterized the logical intellectualism of the old Arians. Its symbol was the Homoousion, which they substituted for the orthodox Homoousion; that is, the Son was regarded not as of the same substance with the Father, but of a substance like in all things except in not being the Father's substance. They maintained, at the same time, that though the Son and Spirit were separated in substance from the Father, still they were so included in his glory that there was but one God. Unlike the Arians, they declared that our blessed Lord was not a creature, but truly the Son born of the substance of the Father; yet they would not allow him, with the orthodox, simply to be God as the Father was, but asserted that the Son, though distinct in substance from God, was at the same time essentially distinct from every created nature.

The Semi-Arian party first came into prominence at the Council of Nicaea (A.D. 325), under the leadership of Eusebius, bishop of Cesarion. During the fifty-six years that elapsed between the Council of Nicaea and that of Constantinople (A.D. 335-381) as many as eighty councils are on record, a large number of which were held by the Semi-Arian bishops in support of their contests with the orthodox and with their own sects. The Semi-Arian party had not one uniform definition of faith, but differed from each other on many important points; the only real bond of union was their opposition to the term which unequivocally expressed Catholic doctrine. Nothing, in fact, was more conspicuous than the unsettled variableness of the Semi-Arian creed. Two confessions of faith were drawn up at the Council of the Dedication (Socrates, Hist. Eccl., ii), held at Antioch, A.D. 841; another by the bishops of Palestine, a few months afterwards (ibid., ii, 18); four years later (A.D. 845) at Antioch; and Sirmium (A.D. 851 [see Sozomen, Hist. Eccl., iv, 6]) and again at the same place the next years later (ibid.). From about this time a reaction went steadily on, until in A.D. 366 fifty-nine Semi-Arian bishops subscribed an orthodox formula, and were received into the Catholic Church (Socrates, Hist. Eccl., ii, 12). There is no evidence of any large number of the party afterwards existing. Many others, doubtless, came back to the Church, not a few plunged into the heresy of the Monarchians [see MACKDONALD], and some, like Eudosius of Antioch in 376, became orthodox and Anomoeans. Consult Blunt, Dict. of Theology; id. Dict. of Sects, s. v.; Hagenbach, Hist. of Doctrines, vol. i, § 92; Newman, Hist. of the Arians; Pusey, Councils of the
Church, ch. v.; Gardner, Faith of the World, s.v. See Ariasism; Sabelius.

Semi-cope, an inferior kind of cope. This term is sometimes applied to a small cope; occasionally to the old black Sarum choral cope, like cloaks without sleeves; and occasionally to a cope of linen, serge, or buckram, unornamented with embroidery.

Semi-idealtes, a sect of Asephali (q. v.), which at one period or another under the name of Harsanianos at the end of the 5th century. They had no succession of priests, and professed to keep up the celebration of a valid eucharist by placing a few crumbs of the bread which had been consecrated by Diocletian in a vessel (eucardia, literally an offering, from eu cardia, euricidion, a holy heart, euricidion, the name), and then using as fully consecrated the bread baked from it. See Damasc. Ad Hieros. iii.; Baroniuss, Annuall, ad ann. 533; Neale, Patriarchate of Alexandria, ii., 22.

Semi-double, an inferior or secondary ecclesiastical festival, ranking next above a simple feast or bare commemoration.

Semi-frater, a layman or a secular cleric who, having bidden a religious house by gifts or personal service, was regarded as in some way belonging to the order of fraternity, having a share in its prayers during life, and in mortuary masses after death.

Semi-jeunia (half-faste), a name given to the weekly fasts in the ancient Christian Church, because the services of the Church continued on these days no longer than till three o'clock in the afternoon, whereas a complete fast was never reckoned to end before evening. These half-fasts were also called Stations (q. v.).

Semi-Judaizers (1), a Socinian sect, originated in the 6th century by Francis David, a Hungarian, who was superintendent of the Soceanian churches in Transylvania. The principal doctrine which David and his followers maintained was that neither prayer nor any other act of religious worship should be offered to Jesus Christ. Faustus Socius argued strongly against this tenet; and when all efforts to reclaim the Hungarian heretic were found to be fruitless, the public authorities threw him into prison, where he died at an advanced age, A.D. 1575. The sect, however, survived its founder, and for a long time gave no little trouble to Socius and his followers in Poland and Lithuania. Faustus Socius wrote a book expressly against the Semi-Judaizers, while at the same time he strongly admitted that the point in debate between himself and them was of no great importance, since in his own view it was not necessary to salvation that a person should pray to Christ.

(2.) The name Semi-Judaizers was also given to a sect founded near the close of the 16th century by Martin Seidelius, a Silesian, who promulgated various strange doctrines in Poland and the neighboring countries. The chief points of this system were that God had indeed promised a Saviour or a Messiah to the Jewish nation, but that this Messiah had never appeared, and never would appear, because the Jews by their sins had rendered themselves unworthy of so great a deliverer; that of course Jesus Christ was erroneously regarded as the Messiah; that it was his only business and office to explain the laws of nature, which had been greatly obscured, and therefore that whoever shall obey this law as expounded by Jesus Christ will fulfill all the religious duties that God requires of him. While diffusing these erroneous opinions, Seidelius rejected all the books of the New Test. as spurious.

(3.) In Russia, also, a small sect of Semi-Judaizers, called Sabatiniki (q. v.), exists, which mixes up to a considerable extent Jewish and Christian rites.

Semakin (סְמִקָּע), or Junctions, is a Masoretic term to denote "approaching, belonging together, connection," of one word with another. Now, when two or more words are associated together through the addition or diminution of a letter or word, or by the interchange of words which are not in the habit of being joined in this manner, and if it only occurs so in one place, the Masorites remark thereon, מָסָּר, i.e. "not extant so joined." Thus, in דַּעְרֵה לָא, and corn and wine (Gen. xxviii. 37), they remark "not extant so joined," and thus the Masorah finals under the letter Vav, p. 28 a, col. 2, 3, gives a list of sixty-two pairs, both words of which have Vav conjunctive, and are without parallel. The same remark is made on בִּירוֹת, brizers, thorns (Isa. xxxvii. 4), since in all other places it is with Vav conjunctive. The sixteen pairs without the Vav conjunctive are given in the Masorah.

The same remark is made in דַּעְרֵה לָא, Sabbath, Sabbath (Exod. xvi. 28), since in all other passages in which these two words are joined they are inverted. Thus in ver. 28 we read דַּעְרֵה לָא, but everywhere else דַּעְרֵה לָא. A list of thirty-nine instances which occur in this connection is given by the Masorah in the part entitled Various Readings (דַּעְרֵה לָא). See Friedendorf, Ochelim we-Ochelam, § 235, p. 50, 189 sq.; § 255, p. 50, 188 sq.; § 278, p. 53, 147 sq.; Leviticus-Maasoret (ed. Gimsburg), p. 212 sq.; Buxtorf, Tiberias, sive Commentaria Masoretica, p. 258 sq. (B. F.)

Seminarist, a Roman Catholic priest who has been educated in a seminary.

Seminary-priest, a name given in England to Roman Catholic clergy during the 17th century, on account of their having been educated and prepared for holy orders in one of the foreign seminaries—e.g. Rheims, Douai, or Toulouse.

Semioφórous (Σεμιοφόρος), Greek term for a worker of miracles.

Semi-Pelagianism, the name invented by the schoolmen to mark the middle line of opinion held by the Pelagians (q. v.), on one side, and the predestinarian theory of Augustine, on the other. As early as A.D. 426 the monks of Adrametum, in Byzacena Africa, having read Augustine's letter to Sixtus (Ep. 194), were astonished at the doctrine therein propounded, viz. that men were disposed of entirely, either in the way of happiness or misery, by an arbitrary decree. To their structures Augustine answered by putting forth his two works De Gratia et Libero Arbitrio and De Corruptione et Gratia. The task of harmonizing these conflicting systems of theology was attempted by John Cassianus (q. v.), and he became the real founder of Semi-Pelagianism. Cassianus acknowledged the universal deterioration of human nature by the fall; but he assigned also an unlimited scope to the divine goodness and love that wills the salvation of all, and bends everything to that end. He expressly condemns the main position of Pelagius and his school. He claims that by this we give support to the profane notion of some who assert that the sum of salvation is in our own power, and by making everything to free will make the grace of God to be dispensed according to each man's merit (Coll. xiii. 16). He entirely ignores irresistible grace and absolute decrees of double predestination; while he holds the doctrine with respect to preventing grace agrees generally with that of Augustine. In fact, he cannot agree with those who make the gift of grace dependent upon human merit, nor with others who deny that man has any power in himself to originate good in his own heart. These opinions doubtless helped to form the doctrine like for the theory of irresistible grace and divine predestination. Stanch partisans opposed the Semi-Pelagians, the master-spirit among them being Prosper of
Aquitania (q. v.); while on their side we find certain great names, especially Vincentius of Lerius (q. v.).

In Cæsar's time, was directed principally against the doctrinal development of Augustine as being unsupported by the Catholic tradition of the Church (Voss, Hist. Pelag. i. 10). In this work he brought forward his three famous tests of the truth of a doctrine, viz., antiquity, universality, and general consent. An appeal to Cælestinus, the Roman bishop, against the Semi-Pelagians having been unsuccessful, Prosper published several writings in refutation of their doctrines; and upon the death of Cælestinus, he endeavored to prevail upon Sixtus, his successor, to reprim the Semi-Pelagians. Failing in this, Prosper wrote several tracts on the same subject and died after the middle of the 6th century, a question arose between Lucidus, a presbyter, and Faustus, bishop of Reims, in Provence. The bishop admonished Lucidus in person, and afterwards wrote him a letter, setting forth in brief terms his own view of the doctrine of grace. By the advice of the council held at Arles (476), he published a work on the disputed points, De Gratia et Humane Menti Libero Arbitrio. The book was answered a century later by Cæsarius of Arles in a treatise of similar title, De Gratia et Libero Arbitrio, which, however, is lost. In 520 some Scythian monks assailed the work of Faustus, and presented their confession of faith to the legates of pope Hormisdas in Constantinople, in which they affirmed their belief that the will of man was powerless for any other object than to “discern and desire carnal and worldly matters,” etc. They met with a cold reception from the legates, and fared no better with Hormisdas, to whom they appealed. A council was held at Araniso (Orange), in France, July 5, 529, at which twenty-five articles concerning grace and free will, and directed against the Semi-Pelagian doctrine, were drawn up, and subsequently confirmed by Boniface II. A similar expression of doctrine was made by a council at Valence, in the province of Vienne, but the problem remained unsolved how to reconcile the opposing motives—powers of grace and free will. Augustine continued to be regarded as the great light of the Western Church, although in the Middle Ages there was an occasional tendency to dispute his authority. See Hagenbach, Hist of Doctrines (see Index) I; Müller, in Herzog's Real-Encyklop. s. v. Neander, Kirchengesch. (2d ed. of 1844), ii. 1179-1217; Gardner, Faith of the Western Church (Anti-christianism) in Blunt, Dict. of Theology, s. v. See Pelagianism.

Semis (Σεμίς, v. g. Σεμις, Σεμίς, Σεμίς) a Gracized form (1 Esdr. ix. 23) of the name Shimii (q. v.) the Levite after the return from Babylon ( Ezra x. 29).

Semitic Languages. See Semitic languages.

Semitic Universalists, an appellation given by Mosheim to those Dutch divines of the Reformed Church in the 17th century who maintained that God indeed wishes to make all men happy, but only on the condition of their believing; and that this faith originates from the sovereign and irresistible will of God, so that the free, unconditioned election of man is not grounded on the hypothesis of a particular state, but rather on the universal and eternal efficacy of the divine love. They were sometimes called called Hypothetical or Conditional Universalists, and scarcely differ, except in words, from Infra-Calvinists (q. v.).

Semler, Johann Salomo, a German theologian in the latter half of the 18th century, who became notorious as the founder of the modern school of so-called neoclassical criticism of the Bible. He was born in 1725 at Saxard, where his father held the office of dean; and from his earliest childhood devoted himself to the study of the pietism of Halle. In obedience to its urgent exhortations, he formed the habit of earnest prayer. His student life at Halle, where he matriculated in 1748, was spent amid similar surroundings; but he failed to obtain peace of mind. He was specially attracted towards Munting's (q. v.) massive learning, but appears to have been even too little influenced by the Wolian logical schematicism of that scholar. He devoured books without digesting them, and obtained, as a principal result of his studies, a suspicion which subsequently became the fundamental principle of his system of dogmatical hermeneutics, the difference climax between theology and religion. In 1750 he was made a master, and soon afterwards began the congenial work of editing the gazette of his native town; but in the following year he was called to the chair of history at Altorf, and six months later to a theological chair at Halle. He delivered lectures on hermeneutics and Church history; and ere long reached the conclusion that "the historical interpretation really belongs to the first century as representing the sum and contents of the conceptions of that age, and must be distinguished from the present application of Scripture, as correctly interpreted, to the instruction of Christians of to-day." His discoveries were not without influence; they encouraged him to continued independence of thought, but warned him that he would thereby arouse the opposition of a class of people who might work material injury to his prospects.

On the death of Baumgarten, in 1757, Semler became the most prominent member of the faculty at Halle, and enjoyed an unequalled popularity despite the confusion, and even barrenness, of his deliveries. As he became bolder in the presentation of his views, he was violently opposed by the orthodox party—periodicals were filled with invectives, and ministerial associations entertained charges against him; but all this served only to increase his popularity, until none of his colleagues could venture to dispute his pre-eminence, though the list included such names as J. G. Knapp, Nösselt, and Gruner, J. L. Schulze, A. Freylinghausen, G. Chr. Knapp, and A. H. Niemeyer. In 1779 he wrote a reply to the Wofenbüttel Fragmentists, however, and also a critique of the Uberwiegentheit, in which he showed how the personal peculiarities of a teacher or any amount of personal excitement under the impression of his epoch, could beget the feeling of a distinctive unity in the theological-pedagogical seminary, on the ground that his recent course had astounded his hold on the confidence of the public. A number of writings from his pen, devoted, on the one hand, to the promotion of free thought, and, on the other, to the defence of churchly orthodoxy, were issued in the period immediately following, and did much to intensify the position raised against him from every side; and when he became a believer in alchemy, in the last years of his life, it was accepted by many as a proof of impaired vigor in his mind. He died in 1791.

Semler's criticism was directed against two points: (1) the traditional view with respect to the canon of the Bible; and (2) the ordinary treatment of Church history, particularly that of the earlier ages. His merit consists in having destroyed many errors in consequence of his investigations, and in having opened the way to more correct opinions.

1. Semler's Exposition of the Canon.—The traditional view regarded the canon as constituting a unit which is overthrown by the idea of inspired; and only the view that shook in his own mind by the studies of B. Simon, Clericus, and Wetstein, and also by his own investigations. He became convinced that the opinions of recent times did not correspond with those of the earlier
ages, and that theological views are subject to constant changes (his desultory mind was incapable of attaining to the idea of a progressive development in theology). With respect to the canon, he came to think that the original idea was not that of a fixed norm of doctrine which should be binding for all ages, but rather that of "a catalogue of the books which were read in the assemblies of Christians." These books were brought together through the force of accidental considerations rather than in pursuance of a definite plan. The early Christians desired to accept as divine those books of the Old Testament (whose version was already variously established by the Palestinian, the Samaritans, and the Alexandrians) which should be found in the Septuagint translation, the latter being regarded as inspired; and as the enumeration of canonical books belonging to the New Testament, varied in the early Church, the bishops, for the sake of uniformity, agreed upon a definite number of books which should be used as a canonica lectio in the worship of the Church. Semler's investigations into the character of the Old and New Testament texts likewise contributed to overturn the traditional idea of the inspiration of the Scriptures: for while that theory assumed that the teaching contained in the books had been handed down through the centuries to us, he urged that the Holy Spirit had himself caused a revision of the Scriptures by the hand of Ezra, and that it could not be supposed, in the face of historical and diplomatic data, that an extraordinary divine supervision had been exercised over copyists. He insisted, further, that the Scriptural writings show on their face that they were not intended to be a norm of doctrine for all men, since the Old Testament, was written for Jews whose religious apprehension was but limited, the Gospel by Matthew for extra-Palestinean Jews, that by John for Christians possessed of Greco-cuman culture. He argues that it was necessary to accommodate the teaching of Christianity to the needs of these various classes, which explains the appeal to miracles and the use of "stories" by Jesus and some of the apostles—the σαρξ, according to his opinion—and the emphasizing of the πνεῦμα by Paul. The latter apostle sought to adapt his writings to the Jewish modes of thought so long as he entertained the hope of gaining over the Jews in considerable numbers to the new religion—the Epistle to the Hebrews being an illustration; but he eventually abandoned this hope, and so became the first to make Christianity a religion for the world. The Catholic epistles, finally, were intended to unite the two ancient parties of Christendom—the Jewish and Gentile. To the conception of the historical criticism thus present in outline the results attained by the most recent Tubbingsen school. With respect to the Apocalypse, Semler regarded it as a sort of Jewish mythology—"the production of an extraneous dreamer"—and wrote much to demonstrate its unfitness for the place it holds in the canon.

Having postulated the theory of accommodation by which the Old Testament, and much of the New, lost their authoritative character, Semler was obliged to show what, if any, element of binding truth remains to Christianity after all that is merely local and temporary has been peeled off from it. Bible, he finds it is that which serves to distinguish man a moral being, but declares that even this cannot be comprised in any definite set of truths, since different individuals are stimulated to virtue by different portions of the Scriptures. Whatever develops a new and better principle, that leads to the veneration of God in the soul, is Christianity; and the same is true of the Christian alone (whether the latter to a greater or lesser degree) who can only be the expression of a moral judgment. He even thinks that nothing more than a difference in the form of expression is involved when the higher moral truths of Christianity are characterized as a revelation, or as a progressive development of the natural reason (see Schmidt, Die Theol. Semler's, p. 167).

It is evident that Semler's theories remove the last distinctions between Christianity and Naturalism or Deism; but he nevertheless protests vigorously against being classed with Naturalists, and it was zeal against Naturalism that had led him to enter the lists against the Wolfenbiittel Fragmentist and the Confession of Bahrdt, though he had previously (in 1759, in his "Konversations-Grundlehre," p. 24-57) reduced the distinguishing peculiarity of Christianity to a better morality. The solution of this contradiction must be found in the distinction Semler made between private religion and the publicly acknowledged teaching of the Church. He was open to religious impressions, given to prayer and the singing of religious hymns, and earnestly engaged in efforts to promote a Christian morality. He assured his students that an inward power, the peculiar privilege of those who possess a Christian knowledge of God, shall be realized by those who form the habit of prayer, and urged them to make the trial. It was, doubtless, through this early religious training that he condemned all interference with the authoritative established doctrines of the Church, though his separation of the faith of a private person from the teaching of the Church is open to the suspicion that he was too servile to sacrifice material prosperity in order to uphold a privately recognized truth. He boasted that a private scholar had the right to defend new opinions in the department of his labors; but that, as a teacher appointed by superior authority, it is his duty to follow the beaten track, when required, or else to resign his office. And it is certain that he thus expressed his serious convictions, and that his views in this respect grew out of his religious temperament.

2. Semler's Researches in Church History produced less durable results. He lacked the necessary qualities for thorough work in this field—a philosophical and profoundly Christian spirit, a philosophical and religious pragnamism, and especially an unbiased judgment. He brought to light an abundance of new material, however, and became the father of the history of doctrines; while his restless scepticism contributed towards a more satisfactory settlement of many incidents, and prepared the way for more unprejudiced views respecting many historical phenomena. His faults are, that he is incapable of rising above the conception of his own time of Christendom, and therefore prefers the arrangement by centuries; that he has no philosophical apprehension of dogma; and that he gauges past centuries by the tests of his own time—e.g. enlightenment and tolerance, liberality and morality. Being convinced that the character of private religion must necessarily differ with the multitudes of individuals, he is continually outraged to find all independence of private thought repressed by the power of the Church. Lacking a profound faith himself, he naturally stamps every appearance of mysticism as fanaticism; and as he is never able to escape the suspicion of piously cunning and of the Bible it impresses despite his the impression it leaves on the mind of Church history is but dreary at the best. The martyrs were people "whose minds were unshackled, monks and hermits were madmen, the bishops chiefly intrigues, Augustinian keen and crafty, Tertullian Highly odd and fanatical, Theodoret superstitious, Bernard sanctimonious." Pelagius and Jansenius established (with notes in 1775) meets with his approval. His method, too, was chaotic and confused, resulting in lengthy pref- aces and numerous additions, appendices, and supple- ments to his works, most of which suffer, in addition, from the absence of indexes, and even of tables of con- tents. He was, however, able to deliver four or five lectures per day; and yet he managed to write no less than one hundred and seventy-one
books, though but one or two of them passed into a second edition.

The views of Semler on the canon of Scripture and connected subjects are developed in numerous works, prominent among which are the Abhandlung vom freien Gebrauch des Kanons (1771-75, 4 vols.;—with which connect his Neue Untersuchungen über die Apocalypse (1776);—Vorberichtigungen zur Hermeneutik (1776);—Briefe zur Erleichterung der Privat-Religion der Christen (1784);—Von freier Unters. des Kanons.—Erklärungen über theolog. Themen:—Vorberichtigung auf die Königl. grossart. Aufgabe von d. Gottheit Christi (1787).—On Church history, Selecta Capita Historiæ Ecclesiasticae:—Vom Ersuchen eines Ausszug aus d. Kirchengeschichte:—Commentarius Historiae de Antiq. Christianorum Status:—Und Neue Versuche die Kirchenhistor. d. ersten Jahrh. mehr aufzuklären.


Senné (Σεμνή, revered), a Greek term for a nun.

Sennión (Σεννίων), a Greek term for a monastery.

Sennium (Σεννιον, a temple), a name given by Philo to places of worship of the Therapeuts (q. v.). He says, "In every one of their dwellings there is a sacred house or chapel, which they call their sennium, or monastery, where they perform the religious mysteries proper to their holy lives." (Bingham, Christ. Antiq. vol. vii, ch. ii, § 11).

Sennoes is afterwards to be called senatus, as Sicus shows out of Balzam, Methodius, and Suidas. See Bingham, Christ. Antiq. vol. vii, ch. ii, § 14.

Sennos (Σενός), a Greek term for a monk.

Sempsecta, a term for a monk who had passed fifty years in a monastery. He was excused from regular duties, and at Westminster and Cowland lived in the infirmary and had a young attendant.

Semphycrétas, in Greco-Egyptian mythology, was a being which represented Hercules in combination with the Egyptian Harmachis. It has been regarded as symbolical of the germinating period, in and through which germs make their appearance, or of the union of time and life.

Sempiternitas (Lat. semper, "always," and eternitas, "eternity"), an everlasting state of existence, having a beginning, but no end. It is used in speaking of angels and the souls of men in distinction from the eternity of God. See Hagenbach, Hist. of Doctrines, § 166.

Semple, Robert BAYLOR, a Baptist minister, was born at Rose Mount, King and Queen Co., Va., Jan. 20, 1769. After completing his academical course, he commenced the study of law; but having been induced to join the Baptist Church, he turned his attention to the ministry. On Sept. 20, 1790, he was ordained pastor of Brunswick Church, King and Queen County, which position he held until his death, Dec. 29, 1831. He is identified with the earliest efforts of the Baptist Church to send the Gospel to the heathen. He was a member of the first Baptist General Convention; president for a number of years of the Virginia Baptist Missionary Society; was a member of the General Association of Virginia, and president of its board of managers. He was also an earnest friend of the Colonization Society; and when the Columbian College in the District of Columbia became involved, he accepted the charge of its financial concerns (in 1827), accomplishing his difficult task with great discretion and energy. He published a Catechism (1809):—A History of Virginia Baptists (1810);—and various Memoirs and Letters. See Sprague, Annals of the Amer. Pulpit, vi, 305.

Senan Panthis, a Hindú sect which was established by Sena, the third of the disciples of Râmánand, but is now almost, if not quite, extinct. For some time, however, Sena and his descendants were the family gurus of the rajah of Bandogor, and from that circumstance enjoyed considerable authority and reputation.

Senā'īḥ [some Sena'āḥ] (Heb. Senaḥ, סֵנהָֹה, thorny; Sept. Σενα, Σενανά, Σεναγά, etc.), the name of a man (B.C. ante 445) whose descendants, or (more probably), if a town (but none like it is elsewhere mentioned), whose inhabitants (given in various numbers, all apparently exaggerated by erroneous transcription) returned from Babylon (Ezra ii, 35; Neh. vii, 38) and rebuilt the Fish-gate at Jerusalem (Neh. iii, 2, Heb. with the art. han-Senaḥ'; Sept. Sena'āvād; A. V. "Hasenah").

Senagón, in Hindú mythology, is a king belonging to the race of Children of the Sun, who is connected with the fables relating to the tyrant of Ceylon (Lanka), the noted Rāvāna, and consequently with the story of Rama. Rāvāna having demanded a vessel filled with honey and hoards of gold for his three devoted, he was thereupon assaulted and terrible, and vanquished by the gigantic demon in the territories of Senagón because it brought him trouble. Senagón found it, and discovered, and in it a beautiful child which he recognised as an embodiment of the goddess Lakshmi. She was subsequently married to Rama, an incarnation of her consort Vishnu.

Sénat, in French, the Senate, body of senators, either deliberative or legislative and by the Sept., for the collective mass of the Jewish elders, and later for the Sanhedrin) is used once in the New Testament. (Acts v, 21) for some portion of the Sanhedrin, apparently the elders, who constituted its main element. See Elders; Sanhedrin.

Senatorium, a place in some churches where are the seats appropriated to the use of emperors, kings, magistrates, and other persons of distinction. Some think that it is so called because the bishop and presbyters, who form the senatus of the church, were seated there.

Senault, Jean Francois, a French preacher and religious writer, was born at Aix, near Pontoise, in 1601. After studying at Douai, in 1618 he entered the then young congregation of the Oratory, and being denominated superior of the house, by his labors in the art of preaching, he was ordained a priest by an earnest study of the Scriptures, the Church fathers, and the best French authors. For forty years he preached with success at Paris, to the court, and in the provinces. He was made superior of the Seminary of St. Magdolle, and in 1662 was elected superior-general of the Oratory, an office which he administered graciously and with great prudence till his death, Aug. 8, 1672. He wrote several religious biographies and practical works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Sendal. See Sendel.

Sendel, a kind of taffeta, frequently used of od is the making of ecclesiastical garments and banners. The clergy in 1434 were forbidden to wear their hair rolled with fur or sendel.

Senderling, John Z., D.D., a Lutheran minister, was born Nov. 12, 1800, at Philadelphia, Pa. In early life a teacher, for knowledge and a desire to be useful in the Master's service, he was advised to prepare for the Gospel ministry. In 1817 he entered Hartwick Classical and Theological Seminary, where he remained seven years. Immediately after graduating he was licensed to preach, and took charge of a small church in Clay Township, N. Y. In 1826 he went to Centre Brunswick, near Troy, and then to the city of Troy, where he remained till 1856, when he received a call as pastor of St. Paul's Church in Johnstown, N. Y.
spring of 1867 he resigned his pastorate, and lived a retired life until Dec. 20, 1877, when he was called to his rest. (B. P.)

**Seneca, Lucius Annaeus, was a teacher, rhetorician, philosopher, poet, essayist, epistolographer, naturalist, advocate, magistrate, and statesman, under the later Roman emperors of the adjective Julian house. It is in the character of philosopher that his reputation has endured through all subsequent times. This reputation has been preserved, as it was generated, mainly by the piquancy of his style, the terseness of his expression, the incisiveness and the epigrammatic felicity of his phrase, and the constant ostentation of an earnestness which was, in some degree, factitious, and of a profusion of which it is apparent that his contemporaries and his posterity could not restrain. His renown was secured, or by whatever accidents it was perpetuated, the name of Seneca has ever continued the most notable and the best known in the scanty catalogue of Roman philosophers, and of Romans pretending to philosophy. There has been no period in which any smattering of letters survived when Seneca was not admired and cited. His own profession, "Nulla dies sine linea," has been applicable to him in many forms. The fathers of the Church, the schoolmen of the Middle Age, the poets of the Renaissance, and their corvillas the Elizabethan dramatists, had all frequent recourse to Seneca, and Shakespeare was reproached with his too apparent use of the contemporary history of gnomes and maxims. In his own day, Seneca occupied a conspicuous station. His abilities merited a very high position, and his accomplishments accorded with his abilities. He obtained the quiescence and the pretorship in the official hierarchy when these honors were conferred by imperial favor. He was the instructor and chief minister of an emperor whose excesses and atrocities have made the name of Nero a synonym for all that is brutal and heartless in despotism, desplicable in license and vanity, and unparalleled in crime. He lauded frankness and simplicity (De Tranquil. Anim., i, 5–6; Ep. ii, 9), and echoed the desire of Property:

> Utinam Rome nemo esset dives; et ipe Straminea possidet dux habitare causa.

But while eulogizing cottage life—"domus haec sapientiae augusta, sine cultu, sine strepitu, sine adparatur" (De Constant. XV, v)—he passed his days in splendid villas and in palaces. He professed the wise man's indifferency to the hazards of life, the caprices of fortune, and the conditions of existence, but he felt in all the spirit of the contemporary spirit. He abjured the name of Roman sybarite, and prayed the blessings of obscurity in the press of courtiers, of whom he was the chief. He strenuously opposed poverty, but he more sedulously increased his millions, and is charged with provoking the most serious of British revolts by the sudden recall of his wasteful loans. These contrasts were human weakness—"mor talibus moes ex magnis majora cupiendi" (De Brevif., III, ii, 2)—but they were not the sage's triumphs over human infirmities and worldly temptations. He addressed his treatise On Clemency to Nero, but he disregarded, if he did not sanction, the poisoning of Claudius; he justified the assassination of Agrippina by his son, and he failed to prevent the divorce and murder of the emperor Octavia. He might well exclaim, "Mali inter malos vivimus" (De Ira, III, xxvi, 4). Could he find an excuse in another of his sayings, "Manseue immansueta tractanda?" (ibid., xxvii, 3). He extolled on the evils of war, and wrote at great length On Benevolence, but he enriched himself by imperial confiscations. He exulted in the perfect freedom of the true philosopher, and cringed to the freedom and missions of an imbecile and semi-idiotic sovereign (Consol. ad Fug.).

**Dion Cass., LXI, x). He was prominent among the Stoics of the time, whom he patronized by his countenance; he was esteemed by the Stoics as the satellites and profligates of the court, whom he rebuked by his precepts, but did not stigmatize by his retirement. In all things he was a rhetorician and an actor. His literary productions glitter with the coruscations of unintermitting paradox and antithesis; but the paradox of his tenets and the antithesis of his style are less novel and less startling than the contrasts between his profession and his carriage, his principles and his practice (pænula tæ inanissima oüs ἴδωσι βου ὑπερ 〈γέγραφη διόν υπολογισμοῖς 〉). The image and example of his life were his bequest to his friends. They should have been accompanied with the epigraph,

> Defecit prudentia aris ab arte mea.

At the first contemplation of these strange anomalies we are inclined to say, "tota vita mentitur" (Ep. V, iv, 10)—his life was all a lie. But much that is contradictory, much that may invite the sternest reprobation, may be palliated by regarding the times, the difficulties of the situation, and the artificial and discolored lights under which all is seen. Such discrepancies, however, between the philosophy and the conduct cannot fail to stimulate curiosity and to require cautious estimation.

**I. Life.**—L. Annaeus Seneca was the second son of M. Annaeus Seneca, the rhetorician, and the author of the **Controversia», for the instruction of his son, on the art of rhetoric. His elder brother, Gallio, proconsul of Achaea at the time of Paul's visit, had assumed the name of the distinguished advocate Junius Gallio, by whom he had been adopted. His younger brother, L. Annaeus Mela, was the father of Lucan, the poet of the Pharsalia. Marcus Annaeus Seneca, the founder of the family, was a citizen from Corduba, in Spain, and of the equestrian order. He was wealthy, reputable, accomplished, and noted for his wonderful memory. He took an eminent position at Rome as a teacher of rhetoric, and lived to be an octogenarian. His illustrious son was born at Corduba, but was transferred to Rome in early life, and was educated there under his father and Paprius Fabianus, Attalus, and Sotion. Fabianus he mentions frequently in his works with respect and affection. By Sotion he was initiated into the mysteries, vagaries, and eccentricities of the Pythagoreans. Seneca was so earnest in his abstractions and in his renunciation of animal food that he became emaciated and endangered his health. By the urgent persuasions of his father he abandoned his fasts and vigils, and turned from the pursuit of severe philosophy to the business of life. He adopted a forensie career. The remains of Seneca attest his abilities, the breadth of his culture, the diversity of his acquirements, and the range of his fancy. In his letters and reflections, the fluency and perspicuity of his style. He soon rose to eminence and lucrative employment. He became questor, at what time is unknown, but probably in the middle of the reign of Tiberius. Under Caius his life was nearly cut short. Jealousy of his talents, envy of his distinction, apprehension of his sentiments, hatred of his opinions and associations, or more adequate provocations, excited that insane and furious emperor's hostility, and he was designated for execution. By adroit intervention he was spared, on the representation that he would soon sink under disease. Two years later Caligula was murdered, but the opening of the new reign was insipidous to him. Claudius banished him to the serele and inhospitable island of Corica—"Horrida desertis undique vasta locis." Messalina suspected his intimacy with the emperor's nieces, Agrippina and Julia, and alleged an intrigue with the empress. Seneca was safer and more innocent on the most inhospitable coast than in the company of any of these infamous sires. He had already addressed his treatise On Anger to his brother Novatus, who had not yet become Gallio. Little of his fortitude, and nothing of the tranquillity of the philosopher, were displayed by Seneca in his exile. In the first period at Capri he wrote the **Constitution to Helvia**, his mother, to calm her natural grief at the violent and hazardous separation. It abounds in
showy sentiments, in exquisite expressions, in whole-
some but exaggerated reflections, which fall upon the
expectant ear like the sound of hollow brass. His equa
minity is belied by his effort to discover, to multi-
ply, and to adorn reasons for equivocity. The imprau-
sion is irresistible that the affected contentment of the
sage is only the triumph of the rhetorician, and intend-
ent to attract public admiration and sympathy. This
unfavorable effect is deepened by the Consolation to
Pobjius, also composed in the Cosircan seclusion, and
written as a proof that the powerless freedman of Claudius to comfort
him on the loss of his brother, and to invoke for his-
self the commiseration of the libertine and the favor of
his master. The wise man, who, like Ovid, had be-
moaned the miseries of banishment in elegiac verse,
declared that, under Claudius, “the life of exiles was
more tranquil than that of princes under Caius.” He
enlarged upon the resplendent qualities of the stupid,
misled, blundering pedant on the throne, whose pum-
kinned faction he was to celebrate after his death in bitter
satire. The intense servility and adulation of the twen-
ty-sixth chapter of this discursive Consolation has
often attracted remark; but it has high literary merits.
After eight years not unpleasantly spent, Seneca was
recalled from his exile. The new empress, Agrippina,
mindful of old intimacy, or anxious for additional sup-
port, summoned him from the sterile rocks of Corsica to
the luxury and license of the imperial palace. He
was advanced to the preetorship, and appointed tutor to her
son, the young, handsome, promising Domitius Nero.
He knew the prince well. What might not be anticipated from the disciple of Seneca?
It was very shortly before the acceptance of this charge
that he had written the Consolatio ad Marciam on
the death of her son. It was apparently followed by
the disquisition On Tranquillity. Unreality of emotion
characterizes both works. Marcia was the daughter of
Cremutius Cordus, the republican historian of the last
civil wars. Her son, for whom she was tardily con-
solled, had been dead three years. The praise of intel-
lectual calm came with a suspicious air from one who
had been fretting and moaning in obscurity for eight
years, and was ready to welcome the bustle and extra-
avagance of the court. There seems to have been no hesi-
tation in accepting the proposals of Agrippina to for-
sake tranquillity. She was scheming to advance to
the throne a son of whom her father had said that noth-
ing but a monster could spring from such parents. The
throne was secured by poisoning the old and uxorious
emperor on the same prerogative day as the pri-
ministrator under Agrippina, with Burrus as head of
military affairs. The first service of the political or
political philosopher was to compose for his pupil a ful-
some laudation of the murdered prince, whose memory
he lampooned himself. The Neronian lands were so
highly appreciated that the senate directed them to be
inscribed on a pillar of silver, and to be read by the
preetors when they entered on their office. When Nero
had been a year upon the throne, his younger colleague,
Britannicus, the son and true heir of Claudius, was
removed out of his path—perhaps by poison, though this
has been disputed for seventeen years. A more opportu-
nate moment, Seneca addresses to his imperial pupil the notable trea-
tise On Clemency. What was the demand for it, un-
less cruel dispositions had been manufactured? How
could they have been carried into effect unless by the acqui-
escence of Seneca, who was now in the height of his
power? (Tacitus alleges (Ann. XIII, xi) that he pub-
lished a few lines explaining a Neronian scene under the
inscrutabiliter "testificando quam honesta precipere, vel jactandi
ingenii." Seneca is charged with encouraging and excusing
Nero’s amour with Acte with scarce worse excuses.
The offence was venial in comparison with other sub-
scenes; however, it inflamed and inflamed the growing hostility between the mother
and the son. Public affairs continued to be conducted
quietly and prosperously, and Seneca has reaped the
honor. The calm was only on the surface. A few
years later, the indictment of Sullius, under the anti-
quated Cinsian law, brought discredit upon Seneca, who
appears to have been active in the prosecution. Suilli-
lius, in his defence, turned savagely upon him—charged
him with having been the guestror of Germanicus, and
with having corrupted his daughter none the less; de-
manded by what wisdom or by what precepts of phi-
losophy he had accumulated such a vast estate in four
years; and accused him of having seduced rich and childless men, as with a net, and for ex-
hausting Italy with his usuries (Tacit. Amm. XIX, xili).
The arts of the infamous Poppea Sabinia widened the
breach between Agrippina and her son, and the trust
and influence of Seneca sickened with the declining au-
thority of Agrippina. He was alarmed and jeopardized by the unnatural combat. The mother sustained the
rights of the injured empress Octavia; the son yielded
to the wiles of the sorceress Poppea Sabinia, whose vic-
tory portended the utter overthrow of the maternal su-
prenacy. It was a conflict to be terminated only by
the death of Nero or of Agrippina. The mother, by
whom crimes he had secured the throne, was the vic-
tim. It was generally credited that Seneca and Burrus
assented to the matricide, though they devolved the ex-
ecution on other instruments. Seneca has been accused of
suggesting the crime to regain Nero’s confidence. That he defended it has never been denied, and admits no
exculpation. A later minister of Rome welcomed death with the words: "It is within his control to get rid of a
less atrocity; but the meanness of Seneca’s com-
licity in the crime sustained him in his position, if not
in his full ascendancy, for a few years longer. He
was still the first subject in the empire, the most promi-
inent of the imperial ministers, when the "Quinquennium
Neronis," the first five years of the new reign, was cele-
brated by the Quinquennal games. The imaginary felicity of these years was long a memory and a regret
to the Roman world, and posterity has accepted the im-
pression which was then made. To Seneca has been
assigned the credit of those halcyon days. Yet Brit-
nicus had been suspiciously removed; Agrippina had
been murdered by her son, and Seneca had justified the
murder; Poppea Sabinia had supplanted Octavia, and
subverted her subsequent divorce and assassination.
The Quinquennium Neronis was a theatrical illusion—a
hypocrisy of brief duration. With the death of Burrus
(A.D. 69), the scene rapidly changes. The marriage of
Poppea was declared null and void, and the impera-
tor, now son of the young and innocent empress Octavia at the
age of nineteen, and the final overthrow of Seneca’s in-
fluence were nearly simultaneous—"Mors Burri infregit
Senecas potentiam" (Tacit. Amm. XIV, lii, 1). About
the same time, Paul was brought as a prisoner to Rome,
on his appeal to Cesar. Signs and portents, on earth
and in heaven, terrified the superstitious. Earthquakes
and bloody comets spread distress and consternation
and pestilence succeeded. In the second summer after
the murder of Octavia, the fearful conflagration which
led to the persecution of the Christians and the martyr-
dom of St. Paul occurred. The“Infernal" was published
for six days and seven nights. During these years,
Seneca’s influence had vanished, and his peril had been
ever before him. The avowements of Nero “that he
would perish rather than injure him” (Sueton. Nero.
nxx) were scarcely reassuring. A convenient ambigu-
ity may be detected in the phrase. Seneca begged for his
life, for his family, for his friends. He pleaded for his
city and his vast estates, his five hundred ivory-footed chairs of
citron, his three or four millions of substance (Tacit.
Amm. XIV, liv; Dion Cass. LXI, x). His entreaties and his offers were disregarded, but he sought an ot-
entatious seclusion. He endeavored to conceal himself
under the name of Agrippina, to escape the scurrile
criticisms of his youth; he seemed oblivious of human
affairs, and to hold communion only with philosophy

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and with his God. “Deo parere, libertas est” (Senec. De Vita Beata, xv, 7). To these years of solicitous obscurity belong his best and most characteristic works—the treatises De Providentia, De Breviitate Vitae, De Vita Beata, De Beneficiis, the Letters to Lucilius, and the Natural Questions. The danger so long foreseen was not averted by philosophical pretensions or by rhetorical homilies. Seneca, whether justly or not, was believed or declared to be involved in the conspiracy of Calpurnius Piso. Was he guilty? The recorded evidence is wholly inadequate. The probabilities alone convict him, and guilt in this case would be the most innocent of his criminalities. He knew his own peril; he knew the persistent and unceasing vehemence of Nero’s passions were unleashed; he had been cognizant and acquisitent, perhaps active in some cases, in the murder of Claudius, of Agrippina, of Octavia, and probably in many more assassinations. There is no appeal for him from his suspicion’s life to his sentimental morality, however lofty, pure, and fascinating. He was ordered to die, and the same decree was issued against his brother Gallio (but see Tacit. Ann. LXV, lxxiii) and his nephew, the poet Lucan. The fatal mandate was promptly obeyed, but his death was lingering and painful. The history of Seneca became more or was more consistent with his philosophy than his manner of leaving it. There was something of parade—something of the vos plaudite of a classic comedy; but the ancients were always actors, and the ostentation of philosophic calm and indifference had been the habit of Seneca’s life, and could not be wholly abandoned in the last act, when the situation was so tragic and imposing, so apt for one of his own dramas. The story of Seneca’s serene and lingering death is told by Tacitus (ibid. LXV, lix-lxiv) with elaborately art and with the most adroit chiar-oscuro. It is one of the most finished of the numerous delineations of the consummate artist, and has furnished the exemplar for many inferior imitators. The story has been so often repeated, and so familiar, that it need not be reiterated here; but a suspicion remains that some of the touches of the painter’s brush have no better justification than there was for the loose rumor reported by him that the conspirators had designed, if successful, to elevate Seneca to the throne of the Caesars.

II. Writings. The literary remains of Seneca are in both prose and verse. The prose productions and the moral essays, fragments of such essays, one hundred and twenty-four Letters to Lucilius (which are themselves essays), the Ludus de Morte Claudii (or Apocolocyntosis), and seven books of Natural Questions, or speculations in natural history. The Apocolocyntosis is a medley of prose and verse, but its authorship is doubtful. Seneca’s poetic consists of nine epigrams—seven of them of the exile—and ten tragedies, one of which (the Octavia) cannot have been written by him, while it remains uncertain whether he wrote any of them. The merits and defects of Seneca’s style may be gathered from the incidental remarks already made. It may suffice at this time to quote the last extant of the emperor Caesar, “Arena sine calce,” and to approve the equally brief and accurate criticism of Quintilian, “Abundat dulcis dulcis vitia.” It is always affected, it is always pointed, it is always attractive, it is always radiant; but it is a string of artificial gems, not of “Orient pearls at random strong,” or of genuine diamonds.

There are some old fabrications ascribed to Seneca, which should not be left altogether unnoticed. One of these is the treatise De Formula Honesta Vita, which was constantly cited as his in the Middle Ages, but is now attributed to Martinus Dumiensis, a Christian writer contemporaneous with Justinian. The other is the imaginary correspondence between Seneca and Paul, which was known to Sertorius, but letters are indisputably spurious; but an acquaintance between the pagan moralist and the Christian missionary is not without probability, though it is without evidence. The belief in such acquaintance, and the favorable acceptance of the Letters by Jerome and Augustine, encouraged the fancy that Seneca had been converted to Christianity. More deserving of consideration than the probability of such intercourse is the close agreement between many passages in the writings of the Roman philosopher and in the Epistles of the apostle, and the singular consonance of the maxims of the Stoic rhetorician with the precepts of the evangelists and apostles. This significant concord has been commented on by several especial care, by Dr. Lightfoot, the new bishop of Durham. The parallelsisms are most frequent and most startling—of course in ethical rather than in theological matters. Almost equally suggestive is the fact that the ethical productions of Seneca are much after the fashion of sermons and homiletic discourses—preaching a purer faith, a cleaner heart, and virtuous action in the midst of a corrupt and unbelieving generation. An obvious explanation is that which induced the supposititious correspondence between Seneca and Paul. When this is rejected, it is easy to presume the diffusion of Christian doctrine by constant communications of all kinds between the several parts of the empire, and certain that Christian influence was early discernible at Rome, and has been detected in the contemporaneous Roman law. There was a Christian community in the palace at an early period. But this does not explain all. During the whole lifetime of Seneca there was an earnest and widely extended movement in the line of moral renovation, which was illustrated by the growth of Stoicism at Rome and the expansion of its doctrines, by the tenor of the writings of Philo-Judeus, by Sibyline forgeries, and by the memorable career of Apollo- nius Tyaneus, which has been disguised and obscured by the flames of history, but which, equipped with a reverential interpretation of “the ways of God to man” to conjecture that the miseries of the civil wars which had spread from Calpe to the Euphrates, the consequent disintegration of society everywhere, and the general dissoluteness which those wars had engendered, produced, along with the decay of the empire, the desire of the need, a solicitude for the accomplishment, and attempts at the introduction, of a religious regeneration. Such a condition of the mind and heart of the nations would be a natural preparation for the reception and diffusion of Christianity. Nor does it seem alien to the course of Providence, who never effects great changes per saltum, and to whom “a thousand years are but as a day.”

III. Philosophy. No distinct scheme of philosophy can claim Seneca as either its founder or its systematic expositor. He only enlarged the lines, adorned the percepts, and amplified the spirit of the philosophy which he set out to show and defend. He has always been so regarded, and is recognised as such by Zeller, Ueberweg, and the other historians of ancient philosophy. It is therefore needless to dwell upon his doctrines. They are those of the Stoics (q.v.). But Seneca was much more and much less than a Stoic of the old and rigid school, and much of his favor in his own and in later times may be attributed to the excess.
and the defect. He was thoroughly unsystematic and discontinuous. He indulges in no speculation to establish or to fortify the theory. He employs the current tenets of Plato, as well as those of Seneca, to form a broader comprehension than Zeno or Chrysippus. He was latitudinarian in his sentiments. He applauds the character, commends the ethical doctrines, and cites the maxims of Epicurus. He inclines to the large intelligence of the Peripatetics, and emulates the spiritual aspirations of the Academicians. Philosophy, in his conception, is a moral system and reveals only in the closet: it was the rule of life in the midst of distractions and temptations, of uncertainties and dangers—a refuge for the troubled mind, a shelter from suspicion and envy, a defence against tyranny, and the balm of a serene conscience (De Beat. Vit. xxv).

Philosophy has been, since the Christian revelation, so distinct from religion, or so completely identified with it, that it is not easy to appreciate its character, its charms, and its value in those ages when it was the sole substitute for revealed truth—when from its dark, intricate, and insoluble problems alone could be expected vague hopes and vaguer aspirations, where Christianity afforded absolute assurance to the cultivated and inquiring pagan. Philosophy was pursued as the guide of life, the moderator of prosperity, the solace in adversity, the oracular response to the eager questions which the earnest heart and intelligent mind are ever asking about here and hereafter—about the world, its origin and its governance; about man, his duties and his destinies; about all that lies beyond the dark veil of death and the darker veil of birth. This is fully manifested in Seneca's invitation to Paulinus to seek "the shady spaces of divine philosophy" (De Brev. Vite, xix, 1, 2).

Philosophy offered many inducements to its pursuit or its pretense under the early empire. It was a discipline of mind and heart to those of gentle disposition and refined tastes whose easy circumstances in life relieved them from the necessity of public or professional vocations. Hence philosophy grew into a fashion, and the fashion, like all fashions, moral or religious, was often perverted into a cloak or a pretense. Under the pressure of despotic rule, slight differences become symbols of political faith. At Rome, Stoicism associated itself with regrets for the republic, with a mild, inert aversion to the empire, or with a more decided antipathy to the emperor. Lord of himself, the Stoic renounced the independence of man by governments or by fortune. He yielded his pretensions, afforded little offence to the constituted powers. The sober sovereignty of the Stoic had its single throne within in his own bosom. There he, too, was emperor; he cared for naught beyond. He had thus the credit of independence, without assuming the complexion of a conspirator or a revolutionary. Every age illustrates the facility with which prevalent principles shrivel up into empty forms. Loud professions may disguise hollow sentiments. Sentiments accordant with the professions may be sincerely entertained, and yet produce neither earnestness of feeling nor constancy of action. Men will then die for their avowed and not for it. Genuine martyrs may be found who would scarcely practice what they die for. Their faith in their profession—"Cum verba erupit, adeptus ad consuetudinem labuntur" (Senec. De Brev. Vit. vi, 3). Such was Seneca. Augustine's comment on his boast of independence may be applied to most of his virtues: "Agit autem ipsum imperfectum, quod prae tota reconditissima..." (Epist. 107, 1). To this danger he was peculiarly exposed. He was courtly in manners and courtly in associations, amiable and impressive in disposition, serene and averse to violent emotions; of affectionate and placid temperament, rather than of deep and solid nature; vain rather than modest, insensible to the suffusion of his birth, his home influences, his education, his vocation, his career, his experience in either fortune, led him to deem that best which was most plausible or most secure. He was the son of a great rhetorician, brought up in the schools of the rhetoricians, destined for a rhetorical career of easy profit, distinction, and promotion by rhetorical displays. Rhetoric was the passion of the time; he was not constituted to despise it. He declared, "Oratio sollicita philosophum non decet" (Ep. XIv. v, 4); yet his expression was always curious and surprising. He has given us the maxim, "Qualis vir, talis oratio." It may be justly inverted, Quaïlis oratio, talis vir. All that remains of Seneca shows that he was nothing if not rhetorical. The tартness of expression, the compression of phrase, the fertility of fancy, the paradox of thought, were ever uppermost in his mind. These things did not make him false, but unreal. They did not make him insincere, but superficial. His prolixities were good, but evanescent in action. He had the fragility of the man who looks to form and fashion, not to substance. This may explain the contradiction between the ethical theory and the personal morality of Seneca. An instructive parallel, on a lower plane and with narrower exorbitancies, is furnished by the contrast between the character and the Night Thoughts of Edward Young. It is a perilous and doubtful task to unravel the depths of the human heart; to reconcile the complex and often unconscious duplicities of human nature; to decide where delusion ends and deception begins; to estimate the force of temptation and to disentangle them; to discern the subtle harmony which binds all the parts of life together, and may unite general purity and noble appetites to grievous frailties and ignoble crimes. None but the All-seeing One, "to whom all hearts are open, and from whom no secrets are hid," can pierce the obscure mazes of human motives. The harsh, censorious, confident, sweeping, unrestricted judgment of them will blunder, whether it praise or blame—"Ut absolvatis, ignoscete" (Senec. De Benef. VII, xxviii, 3). Was it a cry from his own lacerated conscience when Seneca exclaimed so truly and so sadly, "Magnus humanum pecus recenserus habet!"

IV. Literature.—The historians of ancient philosophy and the Works of Seneca, of course. See also Lodge, The Life of L. Annaeus Seneca, described by Justus Lipsius, in the Works of L. Annaeus Seneca, both Morav and Naturalis (Lond. 1614); La Grange, Vie de Seneque (Paris, 1819); Aubertin, De Sop. Doctoribus qui a Cn. Martio ad Neroem, Prenses. Romae Reserunt. Bernhardt, Die Anschauung des Seneca vom Universum (Wittenhardt, 1861); Seidler, Die religio-sittliche Weltanschauung des Philosophen L. Annaeus Seneca (Frau- stadt, 1865); Dourff, Du Stoicisme et du Chrétianisme, etc. (Paris, 1863); Montée, Le Stoïcisme à Rome (ibid. 1865); Martha, Les Moraliades sous l'Empire Romain (ibid. 1866); Labit, Apigramma, Die Mutter Nero's (Berlin 1867); Lightfoot, Essay on St. Paul and Seneca, ap. Comm. on the Epistle to the Philippians; Westminster Rev. July, 1867, No. clxxiii, art. ii; Merivale, Romans under the Empire (Lond. 1860-62). (G. F. H.)

Senectus, in Roman mythology, a personification of old age. He dwells at the entrance to Hades.

Senex. See Bona.

Se'nech (Heb. Sheen, 775,271,273,279,287; Sept. Σενεχα [Vat. Ερωματ, Alex. omits]; Vulg. Sene), the name of one of the two isolated rocks which stood in the "passage of Medinet Habu" (Deut. xxxii, 43), more ancient than and his armor-bearer (1 Sam. xiv, 4). It was the southern one of the two (ver. 6), and the nearest to Gela (A. V. "Gibeah"). The name in Hebrew means a "thorn," or thorn-bush, and is applied elsewhere only to the memorable thorn of Horeb; but whether it re- fers in this place to the scholar of the growth of senex upon it, we cannot ascertain. The latter is more consistent with analogy. It is remarkable
that Josephus (War, v. 2, 1), in describing the route of Titus from the north to Jerusalem, mentions that the last encampment of his army was at a spot "which in the Jews' tongue is called the valley" (or perhaps the plain) "of thorns (σκαρφαλών), near a certain village called Gabathaouelé," i.e. Gibeah of Saul. The ravine of Michmash is about four miles from the hill which is usually considered certain to be that of Gibe-
ya. This distance is perhaps too great to suit Josephus' expression; still the point is worth notice. — Smith. Between Jeba, or Gaba, and Mucma, or Mich-
 mash, there are two narrow and deep valleys, or gorges, running nearly parallel towards the east, with a high, rocky, and precipitous ridge between them. These two valleys unite a little lower down, and a little to the east of the direct line from Jeba to Muckma. This is the passage of Michmash alluded to in 1 Sam. xiii, 23; Isa. x, 28, 29. The ridge between the two valleys has two steep or precipitous sides, one facing the south towards Gaba, and the other facing the north towards Michmash. These were the "sharp rocks" or precipices called "Seneh" and "Bozez." The two valleys are still called Suweineh and Buweizheh. Jeba stands on the south side of Suweineh, on the very edge of the valley, and Muckma on the north edge of Buweizheh. Lieut. Conder regards the valley of Suweineh itself as a trace of the name Seneh, and thinks its opposite wall was searched by Jonathan (Quot. Statement of the "Pal. Expl. Fund," April, 1874, P. 62); and graphically describes the descent of his own surveying party down the rocks (Text Work in Palestine, ii, 113). See Bozez.

Seneš (old men), a name given to the primates of the Christian Church in Africa. Here the primacy was not confined, as in other places, to the civil metropolis, but always went along with the oldest bishop of the province, who succeeded to this dignity by virtue of his seniority, whatever place he lived in.

Seneschál, a monastic name for a steward. His duties were to seat the guests in the guest-hall, send presents to strangers of degree, and in some cases to have charge of the bishop's palace. The same name was given to stewards of the year or months, minor canons, or clerks, who catered for the bishop.

Sengler, Jacques, a Roman Catholic divine of Germany, was born at Husenstamm, near Frankfort-on-the-Main, Sept. 11, 1779. When twenty years of age, after having learned the trade of a shoemaker, he entered the gymnasiurn at Frankfurt. In 1824 he studied theology at Tubingen, under Mohler, and in 1828 he attended the philosophical lectures of Schelling at Munich. In 1830 he commenced publishing the Catholic Church Gazette for Germany, and numbered among his contributors, besides Dillingner and Fischer, such Protestant divines as Hoffmann, Weiss, and others. In 1821 he went to Marburg as professor of philosophy, where he remained for seven years. He signed the terms with his Protestant colleagues, Hufeld, Kling, Henke, J. Muller, etc. In 1842 he was called to Freiburg, where he lectured for thirty-six years, and where he also died, Nov. 8, 1878, five days after having retired from his office. As a philosopher, he tried to harmonize speculation with Christianity; as a Roman Cath-

so-called "peace in the Roman spirit of exclus-

Sengumara Brāma, in Hindī mythology, is one

of the most ancient sages and princes of the human race. He was contemporary with king Druven, a grandson of the father of all who have been born, and gave to him his only daughter Bravīmame in marriage.

SENG-WAN-MAU, in Chinese mythology, is the supreme deity of the Chinese, which is composed of nothing, is created from nothing, and does or thinks nothing, though, as conceived of, is not without exalted divine attributes, e.g. incomprehensibility, omniscience, justice, etc. He is seated in the highest heaven, and thence looks down in immovable quietude on the do-
ings of mankind. He is never pictured, because no conception of his form is possible; but there are a number of inferior gods, who preside over every rank of men, over every human occupation, city, etc., who are portrayed in every imaginable form, in clay, stone, wood, etc. These gods are subordin-
ate to Seng-Wan-Mau, and are the rulers of human affaires, so that man's destinies, his weal and woe, are committed to their hands. Their images are worshiped, but they are also broken into fragments when the gods fail to gratify the wishes of the wor-
shippers.

Senior (1), a monk from the age of forty to fifty years who was excused from the external offices of provisor, procurator, cellarer, almoner, kitchener, master of the works, etc., but took his turn in singing masses. (2) The head of a college of secular canons, as at Aosta, Hauz, Hertogenbosch, Trent, Liibeck, and in some Italian cathedrals, the antians, or senior, corresponds to the archpriest of certain French cathedrals, in which he acted in the bishop's absence as his representative in the administration of sacraments and the benediction of ashes, palms, and the font. Such an arch-

priest was required in every cathedral by the Coun-

cil of Merida.

Senior Bishop. In the Protestant Episcopal Church, the bishop who is oldest in the order of con-
secration is thus known. The senior bishop is presi-
dent of the House of Bishops, and has certain duties committed to him by the general constitution and canons of the Church. Except in case of infirmity, he con-

secrates the newly elected bishop; he also receives the testimonial of a bishop elect, in case of such election taking place during the recess of the General Conven-
tion, and transmits them to all the other bishops for their consent or dissent. Special general conventions are called by his summons on consent of all the bish-

ops; the constitution of any general convention may be changed by him. This plan of deciding as to presidency was adopted in 1789; but in 1792 a different principle was adopted, viz. that of rotation. This con-

tinued only for a short time, and the order of seniority was again established.

Seniority. See Senior Bishop.

Se'ni'r (1 Chron. v., 23; Ezek. xxvi., 9). See Shé-


Senlis, Councils of (Concilium Silvanetense). There were several councils held in Senlis, which is a town in the diocese of Oise, France.

I. Held in 873 by the bishops of the provinces of Sens and Rheims, in which Carloman, the son of King Charles the Bald, was brought to judgment, deposed from every ecclesiastical dignity, and reduced to lay communion, on account of his treasonable and other evil practices, 1009, ix. 257.

II. Held Nov. 14, 1255, by the archbishop of Rheims and six of his suffragans, who put the whole of the king's domains within the province of Rheims under an interdict. See COMPÈTÈNE, SYNOpoS.

III. This council was held in 1810 by Philip de Ma-
rigni, archbishop of Sens. Nine Templars were con-
demned and burned, denying in the hour of death their
confession of guilt, extorted from them by torture. See Dubois, Hist. of Parts, p. 551.

IV. The fourth council at Sensis was held in 1315 or 1316 by Robert de Courtenay, archbishop of Rheims, and his suffragans, in which Pierre de Latilly, bishop of Chalons-sur-Marne (accused by Louis Hutter of the death of Philip le Bel, and of another murder, and imprisoned) demanded his liberty and the restitution of his property. Subsequently he was entirely Justified of the charge, and was left in quiet possession of his bishopric. See Mansi, xi, 1632.

V. Held in 1326 by William de Brie, archbishop of Rheims, with seven of his suffragans (present either in person or by their deputies). Seven canons were made.

1. lays down the proper forms to be observed in holding councils.
2. Declares excommunicated persons to be incapable of suing at law, of defending themselves, and of giving evidence.
3. Excommunicates those who violate the asylum afforded by churches, either by dragging away forcibly those who have taken refuge there, or by refusing them protection.
4. Against clandestine marriages.
5. Against those who impede ecclesiastical jurisdiction.

See Mansi, xi, 1678.

Sennachrib (Sana'a), an encampment of the Romans under Titus, thirty fallages from Tiberias, which was in sight (Josephus, War, iii, 9, 7); perhaps the Sennasrasi (סנאסורasi) or Trinsir (תינסיר) of the Talmud (Belaud, Palest, p. 999). Schwartz says (Palest, p. 178) that ruins in that vicinity are still called Sineh by the Arabs. Thomson identifies the place with the modern Shaghbeh, containing traces of old buildings (Land and Book, ii, 65).

Sennachib'ri (some Senachib'ri) (Heb. Sanechhebri, סנאהصيب'; read in the cuneiform as Sinachibri, i.e. Sin [the Moon] increases brothers, though it should be noted that he was not the first-born; Sept. Sinacciapri; v. Sinacciapri; Josephus, Σανασσαρισ; Herodotus, Σανασσαρισ; Vulg. Senachirib); a famous Assyrian monarch, contemporary with Hezekiah. The name of Sennacherib (in Assyrian Sin-ach'ri-bi) is written in various ways; but three forms are most common, of which we present the most usual. It consists of three elements: the first, Sin, or the "Moon" god; the second, aki, or "brothers" (威尼斯人); and the third, ibir, or "he increased" (มาจาก); the meaning of the whole being "the Moon has multiplied brothers." See Cuneiform, Sin, aki, ibir.

1. Earlier Annals. — Sennacherib was the son and successor of Sargon (q.v.). We know very little of him during his father's lifetime. From his name, and from a circumstance related by Polybius, we may gather that he was not the eldest son, and not the heir to the crown till the year before his father's death. Polybius (following Berosus) related that the tributary kingdom of Babylonia was held by a brother—who would doubtless be an elder brother—of Sennacherib's, not long before that prince came to the throne (Berosus, Frug, 12). Sennacherib's brother was succeeded by a certain Hagesi, who reigned only a month, being murdered by Merodach-baladan, who then took the throne and held it three months. The details of Sennacherib's campaigns are given under each year in the cuneiform archives of his reign. From these it appears that he began to reign July 16, B.C. 705, and was murdered in December, 681 (Smith and Sayce, Cune. Hist. of. Senn. [Lond. 1878] p. 8).

His first efforts were directed to crushing the revolt of Babylonia, which he invaded with a large army. Merodach-baladan ventured on a battle, but was defeated and driven from the country. Sennacherib then made Belus (Bel-ini) an officer of his court, viceroy, and, quittig Babylonia, ravaged the lands of the Arabian tribes on the Tigris and Euphrates, whence he carried off 200,000 captives. In the ensuing year he made war upon the independent tribes in Mount Zagros, and penetrated thence to Media, where he reduced a portion of the nation which had previously been independent.

2. Conquest of Judah. — We give the account of this as condensed from the cuneiform annals by the late George Smith (Hist. of Assyria from the Monuments, p. 117 sq.):

"The eastern expedition of Sennacherib occupied his third year, and at the close of this year, his southern and eastern borders being secure, he had leisure to turn his attention to the affairs of Palestine. Encouraged by the king of Egypt, his king of Tyre, and Zidon, and, finding that the Asryrian yoke, some of the smaller sovereignties had either voluntarily joined him or been forced to submit to the king of Judah, and Lilies (the king of Desenep), the king of Tyre and Zidon, had also rebelled against Sennacherib. The Assyrians had lost their hold on all the country from Lebanon to Arabia, and Sennacherib resolved to reconquer this region. Crossing from his capital into Syria, where he called the land of the Hittites, he attacked the kingdom of Zidon; the land of Zidon was not prepared to resist Sennacherib, so he embarked on one of the islands of the city of Tyre, and the king of the land of Yatnam (the island of Cyprus), abandoning his country to the mercy of the Assyrians. Sennacherib now hastened to the various cities of the coast of Tyre, the strong city, appears to have successfully resisted him, but he captured Ziddummab (great Zidon, Josh. xix, 29), Battle (the city of Zidon; the modern Zidzit and Zirpit, Zarephath, 1 Kings xviii, 19), Mahalla Ulus (Nassan, Josh. xix, 29, 29), Assibit (Azkab, ver. 39), and Akkn (Achab, ver. 40). The coast of Tyre, down to the land of the Philistines, was now in the hands of Sennacherib, and he raised a man named Tubalib to the throne of Zidon, and fixed upon Beth-dagon as the annual tribute. The success of Sennacherib along the coast, and the fall of the Egyptian aid, would altogether have been a serious blow to his estate, and the various rulers sent envoys with tribute, and tokens of submission to present before the king of Assyria. Among these were the king of Sama'ra: Tubalib, the newly made king of Zidon: Aballe-bili, king of Are'um; Urmeleke, king of Gebal: Meinti, king of Ash'dor; and Bubuli, king of the Ammonites: Ezemashibali, king of the Moabites; and Atramir, king of Edom. Sennacherib, now made their peace, and Akkron, and Ezekron, and Judah alone remained unsubdued. The treaty started from Akkn, and keeping along the coast, invaded Aske'lon, and capturing Zidq, the revolting king, sent him, his wife, and his whole family, his daughters, and the relations of the Assyrians, captive to Assyria. The cities of Askelon, Bit-dagana (Beth-dagon, Josh. xvi, 41), Tappu (Doppa, Josh. 1, 4), and Hebron (Heber, Josh. 1, 46) and Akrab, Josh. 1, 47, were successively captured, and Sennacherib placed Samur-bud, the son of Akkn, on the throne. Moving from Akkn, Sennacherib attacked Edom: he tells us that Pedi, king of Edom, and in consequence of his having been faithful to Assyria, and the priests, princes, and people of Edom had conspired against him and lusted their arms, and in bonds, had delivered him into the hands of Hezekiah, king of Judah, to be kept prisoner at Jerusalem. The revolt of Edom relied on the assistance of Egypt; and when Sennacherib advanced against the city, a force under the king of Egypt came to their assistance, to back up the Anyary allies. The forces of Egypt (the plural being used), and from the king of Mi'mon, or Ethiopia. The forces, of the latter. Sennacherib turned his face to Atalia (Elteke, ver. 44), where the two forces met, and the Egyptians were defeated. See So. The king of Egypt, then, with the army of Ethiopia, was defeated by the capture of Atalia and Tama (Timnah, x, 10), and Sennacherib again marched to Edom, and put to death the king of Edom, and in the meantime the cities which had been severely treated the people. Their king, Pedi, was deposed. The king of Judah, king of Judah, and, being delivered up, was placed upon the throne, and thus restored by the treaty of the expedition given in the Assyrian annals consists of the attack on Hezekiah. The king of Judah was the most important king, and the Assyrians who had been defeated by Assyria, and were reserved for the last operations. After settling the affairs of Edom, Sennacherib marched against his king of Egypt, and captured forty-three cities of Hezekiah, agreeing with the statement of the on the third month of the year of the victory (1 Kings xviii, 13-16) that he came up against all the forces of Judah, and took the city, and the smaller places round them were destroyed, and Sennacherib carried into captivity 200,000 people of all sorts, together with horses, mules, asses, camels, oxen, and sheep in
great numbers. Sennacherib goes on to relate that he shut up Hezekiah in Jerusalem like a caged bird, and built towers round the city to attack it. Sennacherib now began to prepare to dispose of territory which he had conquered. The towns along the western side he detached from Judah, and divided them between Metnissu, king of Ashkelon, Sammardari, king of Ashdod, Adali, king of Ekron, and Ziliel, king of Gaza, the four kings of the Philistines who were now in submission to Assyria, and he increased the amount of the tribute due from these principalities. Hezekiah and his principal men, shut up in Jerusalem, now began to fear, and resolved on submission. Meanwhile the soldiers of Sennacherib were attacking Lachish, one of the last remaining strong cities of Judah. The pavilion of this proudest of the Assyrian kings was pitched within sight of the city, and the monarch sat on a magnificent throne while the Assyrian army assaulted the city. Lachish, the strong city, was captured, and thence Sennacherib dictated terms to the humbled king of Judah. Hezekiah sent by his messenger and made submission, and gave tribute, including thirty talents of gold, 800 talents of silver, precious stones of various sorts, couches and thrones of ivory, skins and horns of buffaloes, girls and eunuchs, male and female musicians. According to the record of Sennacherib, he returned to Nineveh in triumph, bearing with him this tribute and spoil, and not a single shadow of ravage or disaster appears in the whole narrative.

The accounts of this expedition of Sennacherib given in the Bible relate that after the submission of Hezekiah, "the angel of the Lord" went through the camp of the Assyrians and destroyed 185,000 men of Sennacherib's army and that the Assyrian monarch returned in disgrace to Nineveh (2 Kings xix, 35-37). This overthrow of Sennacherib's army is confirmed by a story told to Herodotus (ii. 141) by the Egyptian priests. They relate that in the time of an Egyptian king named Sethos, Sennacherib made an expedition against Egypt, and came as far as Pelusium. Sethos went out against him with an inferior army, having invoked the aid of the Egyptian gods and been promised deliverance. In the night, as the two armies lay opposite each other, hosts of field-mice came and destroyed the bowstrings of the Assyrians, who next morning fled.

The discrepancy in dates between the cuneiform and the Biblical accounts of this invasion are at present irreconcilable (Journ. of Sac. Lit. July, 1854, p. 388 sq.). See Chronology. There has probably been an error in reading the former, or perhaps an error in the record itself. All attempts to connect the Scripture date with the cuneiform are forbidden by the manner in which it is interlaced and confirmed by the context. Rawlinson and others have sought a partial solution of the difficulty by the supposition of a twofold attack by Sennacherib upon Palestine; but neither the Assyrian nor the Biblical annals give any countenance to this view. See Hezekiah.

3. Later Campaigns and Death. In his fourth year Sennacherib invaded Babylonia for the second time. Merodach-Baladan continued to have a party in that country, where his brothers still resided; and it may be suspected that the viceroy, Belibus, either secretly favored his cause, or, at any rate, was remiss in opposing it. The Assyrian monarch, therefore, took the field in person, defeated a Chaldean chief who had taken up arms on behalf of the banished king, expelled the king's brothers, and, displacing Belibus, put one of his own sons on the throne in his stead. In his fifth year he led an expedition into Armenia and Media; after which, from his sixth to his eighth year, he was engaged in wars with Susiana and Babylon. From this point his annals fail us.

Sennacherib is believed to have reigned at least twenty-two years, and perhaps twenty-four, years. The date of his accession appears to be fixed by the canon of Prolemy to B.C. 702, the first year of Belibus or Elibus; but Col. Rawlinson's revised computation (in the Athenaeum, No. 1869, Aug. 22, 1863, p. 245) dates the accession in B.C. 704, and the late Assyriologist George Smith makes the reign to have begun in B.C. 705. The Scripture synchronism locates its beginning in B.C. 715. The date of his death seems to be marked in the same canon by the accession of Asarhaddon (Esrabhaddon) to the throne of Babylon in B.C. 680; but it is possible that an interval occurred between the two. See Esrahaddon. The monuments are in conformity with the canon, for the twenty-second year of Sennacherib has been found upon them, while they have not furnished any notice of a later year.

Of the death of Sennacherib nothing is known beyond the brief statement of Scripture, that "as he was worshipping in the house of Nisroch (?) his god, Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia" (2 Kings xx. 19; Isa. xxxvii. 38). It is conjectured that Chorenese and Alexander Polybius both refer to the elder of these two sons by a different name (Ardumazanes or Argamanzus); and it is still more curious that Abydenus, who generally drew from Berosus, should interpose a king Nergilus between Sennacherib and Adrammelech, and make the latter be slain by Esrahaddon (Esenbius, Chr. Cons., i, 9; comp. i, 5; and see also Mos. Chor. Arm. Hist. i, 22). Moses, on the contrary, confirms the escape of both brothers, and mentions the parts of Armenia where they settled, and which were afterwards peopled by their descendants.

4. Character. Sennacherib was one of the most cruel of the Assyrian kings, and also one of the proudest of them. The prophet Isaiah pictures his haughtiness—his "stout heart," and the "glory of his high looks;" represents him as boasting, "Are not my princes altogether kings?" and as ascribing his victories to his "strength of hand" and his "wisdom"—victories, at the same time, so complete as to make away the eggs of a fowl so scared that it never fluttered nor "peeped" (x. 8-14). Sennacherib himself verifies the portrait, for he calls himself "the great king," "king of nations," "king of the four regions," "first of kings," "favorite of the great gods," etc. The
accompanying seal depicts him killing a lion, and in one of his inscriptions he boasts of such a conquest. His approaching invasion filled Jerusalem with deep alarm, and Isaiah again and again depicts it. His boasts of previous conquests were not vain ones: ancient monarchies had disappeared before him, opposing armies had perished "as grass on the house-tops," and his numerous hosts had drunk up rivers on their march. An ideal march is vividly sketched for him—by Athal, Migor, and Michnas, to Geba, and Nob on the northern shoulder of Olivet. Sennacherib did not come by this route, for he wished to prostrate Egypt; but the route sketched might have been taken, and its very difficulties are meant to picture Assyrian intrepidity and perseverance. All the while Sennacherib was only God's "rod," an "axe in his hand," and "Lebanon," an image of his stately and warlike grandeur, "shall fall by a mighty one." "The virgin, the daughter of Zion," without armor or prowess, but courageous in her seeming helplessness, laughed him to scorn. Nay, God would do to him as he had done to the captives at Lachish, "put a hook into his nose," and ignominiously and easily turn him "back by the way he came" (Isa. xxxvii). "The stout-hearted are spoiled, they slept their sleep; at thy rebuke, both the chariots and horses were cast into a deep sleep;" "the earth feared and was still, when God arose to judgment" (Isa. lxvii, 5-9). Sennacherib was not only a great warrior, but also a grand builder. He seems to have been the first who fixed the seat of government permanently at Nineveh, which he carefully repaired and adorned with splendid buildings. His great work is the palace of Koyunjik, surpassing in magnificence all the buildings of his predecessors. The royal structure, built on a platform of about ninety feet in elevation, and paved with bricks, covered fully eight acres. Its great halls and chambers were ranged round three courts; one of them 154 feet by 125, and another 124 feet by 90. One of the halls was about 180 feet in length by about 40 in breadth, and sixty smaller rooms have been explored. These rooms are broader than those of his predecessors, probably because he used cedars from Lebanon. He built also, or repaired, a second palace at Nineveh on the mound of Nebbi Yunus, confined the Tigris to its channel by an embankment of brick, restored the ancient aqueducts, which had gone to decay, and gave to Nineveh that splendor which she then reserved for the ruin of the empire. The realistic sculptures of Sennacherib are very instructive; every-day scenes of Assyrian life are depicted by them; landscapes and hunting: the various processes of masonry; the carving and transportation of the great bulls; and the slaves working in gangs, and often in the presence of the king. He also erected monuments in distant countries. One of his memorials is at the mouth of the Nahr el-Kelb, on the Syrian coast, verifying his boast that he "had come up to the height of the mountains, to the sides of Lebanon;" and it stands beside the tablet which tells of the conquests of Rameses the Great, more than five centuries before the period of Sennacherib. See NINEVEH.

Sennert, Andreas, a German Orientalist, was born at Wittenberg in 1606, and began the study of the Semitic languages at the age of ten years. Having completed his education, he visited various universities in Germany and Holland, and in 1638 was appointed professor of Hebrew in his native place, where he died, Dec. 22, 1693. He wrote various philological works, among which are, *Compendium Lexicis Hebrews* (Witten. 1664);—*Rabbininum* (ibid. 1666);—*Grammatica Orientalis* (ibid. 1666);—*Aenigma Platonicum* (ibid. 1648). For a more complete list of his works, see *Furst., Bibl. Jud. iii, 312 sq.; Steinschneider, Bibl. Handbook, iv, 856; Wolf, Bibl. Hebr. iv, 922; Hoeber, Novo. Bibl. Générale, s. v.*

Sens, Council of (Councilium Senonense). These councils were so called from being held in Sens, a town in the department of Yonne, France. I. This council was held in 1140. Among those present were Louis VII, Samson of Rheims, and Henry of Sens. In this council St. Bernard charged Abelard (q. v.), who was present, with his errors, accusing him of making degrees in the Trinity, as Arius had done; of preferring free will to grace, with Pelagius; and of dividing Jesus Christ, with Nestorius. He produced extracts taken from his works, and called upon Abelard either to deny having written them, or to prove their truth, or to retract them. Abelard, instead of defending himself, appealed to Rome; whereupon the bishops present concerted themselves with condemning his doctrine, passing no sentence upon him personally out of deference to Innocent II, to whom Samson and three of the bishops wrote, requesting his concurrence in their judgment. The pope condemned Abelard in the same year, and, in his answer to the letter of the bishops, declared that he could not with them in the sentence they had passed, and that he had imposed perpetual silence upon Abelard. The latter published an apology, in which he confessed the sound Catholic faith, declared that he desisted from his appeal, and retracted all that he had written contrary to the truth. See Mansi, x, 1018. II. Held in 1189 by the legate Peter against the Populican (Papal, a sect of Menestrels), the dean of Nevers, and Raynaldus, abbot of St. Martin, were charged with this heresy. The latter was deposed, being found guilty not only of this heresy, but also of those of the Stercoranists and Origenists. Both decided from the council to the pope. See Mansi, xi, 33. III. The third Council of Sens was held in May, 1220, by William de Melun, archbishop of Sens. Four statutes were published. 1. Enacts that the bishops should grant an indulgence of forty days to those persons who would fast on the vigil of the feast of the Holy Sacrament. 2. Directs that places in which clerics were forbidden to enter should be laid under an interdict. 3. Condemns those priests who dressed themselves improperly, such as in red, green, yellow, blue, white boots, etc., and wore beards and long hair. See Mansi, xi, 1860. IV. This council was held in 1485 by Tristan de Salazar, archbishop of Sens, in which the constitutions published by his predecessor, Louis, in a council held A.D. 1466, were confirmed. Among other matters treated of were...
the celebration of the holy office, the reform of the clergy and of the monks, the duties of laymen towards the Church, etc. It also enacted that canons shall be considered absent who are not present at nocturn, before the end of the Venite; at the other hours before the first psalm, and at mass before the end of the last Kyrie. Most of these regulations were taken from the canons of Baale, Lateran, and the Praeconium. See Mansi, xiii, 1721, Apa.

Sensation, the immediate effect produced on the mind by something acting upon the bodily organs. The earliest sign by which the Ego becomes perceptible is corporeal sensation, and this sensibility appears to be a necessary attribute of animated organic matter itself. It is the result of sensations expressed in the general sensation, which, however, is very obscure, even pain not being clearly felt by it at the place where it exists. The next step from this obscure, original, innate sensation is particular sensation, through the medium of the nervous system. Sensation should be distinguished from perception. The former properly expresses that change in the state of the mind which is produced by an impression upon an organ of sense; perception, on the other hand, expresses the knowledge or the intimations we obtain by means of our sensations concerning the qualities of matter. Sensation proper is not purely a passive state, but implies a certain amount of feeling. It may be described, on the psychological side, as resulting directly from the attention which the mind gives to the affections of its own organism. Objection may be made that every severe affectation of the body produces pain quite independently of any knowledge we may possess of the cause or of any operation of the will being directed towards it. Yet facts prove that if the attention of our minds be absorbed in other things, no impulse can produce in us the slightest feeling. Numerous facts prove that a certain application and exercise of mind, on one side, is as necessary to the existence of sensation as the occurrence of physical impulse, on the other. See Fleming, Vocab. of Philosophy, s. v.

Sense, Moral. See Moral Sense.

Sense of Scripture. See Interpretation.

Sentence, Ecclesiastical. Among the sentences pronounced by ecclesiastical judges are: 1. Declarative, a sentence which closes and puts an end to a controversial suit, and has reference to the chief subject or principal matter in dispute; 2. Interlocutory, a sentence which determines or settles some incidental question which has arisen in the progress of an ecclesiastical suit; 3. Deprecation, a sentence by which the cloister or rector of a parish is formally deprived of his preferment due to his behavior and examination.

Sentences, a name for the unarranged texts of Scripture, or preliminary antiphons, which, in the Prayer-book of the Anglican Church, form a part of the introduction to matins and evening-song.

SENTENCES, Book of. See Lombard, Peter.

SENTENCES, Offertory, a name for the texts of Scripture either said or sung at the time of the offertory in the Anglican form for the celebration of the holy eucharist. See OFFERTORY.

Sententiaril, the followers of Peter Lombard (q.v.), whose four Books of Sentences, on their appearance in 1162, at once acquired such authority that all the doctors began to expound them. They brought all the doctrines of faith, as well as the principles and precepts of practical religion, under the dominion of philosophy. They were held in the highest estimation, and attracted great numbers of eager listeners, whose state of things continued down to the time of the Reformation. See Gardner, Faiths of the World, s. v.

Senter, Anthony, a Methodist Episcopal minister, was born in Lincoln County, N. C., Jan. 28, 1785, converted in 1806, admitted on trial in 1809, into full connection in 1811, and filled the following appointments: Great Pee Dee Circuit, 1809; Bladen, 1810; Little Pee Dee, 1811; Bladen, 1812; Georgetown, 1814; Charleston, 1815; and presiding elder of the Broad River District, 1816-17. He died Dec. 28, 1817. A strong mind and a benevolent heart, a single eye and a steady purpose to glorify God, an unwavering faith, fervent love, and burning zeal—these were the salient attributes of this good man. See Minutes of Conference, i, 307; Stevens, Hist. of the M. E. Church, iv, 240; Bangs, Hist. of the M. E. Church, iii, 79.

Senter, M. Alverton, a minister of the Methodist Episcopal Church, was the son of Riley Senter, of Murphey's Cal. He graduated from the Genesee College in 1865, and united with the Troy Conference in 1867. He served the Third Street Church in Troy, N. Y., and was pastor for the same length of time of the Church in South Adams, Mass. He was then appointed to Hoosic Falls, N. Y., and served it for a little over a year. He died at the residence of Joseph Hillman in Troy, Feb. 1, 1876. See Minutes of Annual Conferences, 1876, p. 81.

Sentia, in Roman mythology, was the goddess of opinion, i.e. the deity who inspires opinions, views, judgments.

Sentinues, in Roman mythology, was the god who awakened and watched over the senses of the newly born.

Sent'nah [some Sem'ah] (Neh. xi, 9). See HANAH.

Seorah. See Baerly.

Seoor'im (Heb. Seorim, סְעֹרִים, plural of סָעָר, תַּנְנָא; Sept. Ἵμηριας v. Σεβυρίας), the head of the fourth division of priests as arranged by David (1 Chron. xxiv, 8). B.C. 1012.

Separates, a sect of Calvinistic Methodists in the United States, which arose about 1740 in consequence of the labors of George Whitefield. They took, at first, the name of "New Lighters," and afterwards, being organized into distinct societies, were known as "Separates." They were soon after joined by a preacher (Shubal Stearns, of Boston) who labored among them until 1751, when he embraced the opinions of the Baptists, as did also many others of the Separates. The distinctive doctrine of the sect was, that believers, being guided by the immediate teachings of the Holy Spirit; such supernatural indications of the divine being regarded by them as partaking of the nature of inspiration, and above, though not contrary to, reason. See Blunt, Dict. of Sects, s. v.; Gardner, Faiths of the World, s. v.

Separation of Church and State. See Church and State.

Separation of Eastern and Western Churches. See Schism.

Separatism, a term used to denote the disposition and practice by which persons withdraw from established communities or dissent from settled and common views or beliefs. This article is concerned with the religious, or more specifically the ecclesiastical, form of separatism only.

The strict meaning of the phrase "religious separatism," which is also its only admissible meaning, makes it denote a tendency to break away from accepted religious views or a settled Church organization without sufficient cause. The imperfections and faults of the Church constitute the ordinary plea by which the action resulting from such tendency is defended; but separatists never attempt to purify the Church from within, it is evident that the real motives by which
they are actuated are personal indifference towards the Church, an alienation from the Church through the influence of rival institutions, or other reasons found in themselves. History shows that pride and perverse views have been the usual motives from which separatists have acted. All true reformers have continued in their churches until thrust out, e.g., Luther, Wesley, etc.

The term separatist (q.v.) occurs for the first time in the history of Protestantism, though it applies to movements in the ancient and Middle Age churches as well. Separations of churches and groups already indicated were not unknown in any period of the history of the organized Church. In Protestantism the churches of England and Scotland furnished several kinds of separatists during the 16th and 17th centuries, especially the Independents and the Brownists (q.v.).

The term, however, became a party name for the first time in Germany, being originally employed in the Wetterau, then in Württemberg, and subsequently in Bremen. In the latter place, a Lutheran student of theology named Theodore Schermers became the head of a small clique (1899) which taught a kind of purgatory, rejected infant baptism and all public worship, and maintained that all of Christ's commands are not unalterable laws; that the Church is corrupt because of the abuses attendant on its observance. They led a retiring and pious life, wholly apart from the Church. The most able refutation of their peculiar views was written by J. W. Jäger, of Tübingen (1715).

Other minor separatist movements occurred about this time. Separate sects were established in the disputes growing out of the Pietist controversy.

The congregations of the Inspired (q.v.) demand special notice in this connection. These persons denounced all ecclesiastical organization as a work of the devil, which they cursed through inspiration of the spirit, and resolutely avoided. They justified their separation by saying that the Church is corrupt and has been divorced from Christ; that the ministrations of unregenerate persons are without effect; that only spiritual ties can bind a Christian to the Church; that infant baptism has no support in Scripture; that an inward and powerful impulse led them to withdraw from public worship, and secured to them a wondrous rest and peace of conscience; that separation insures exemption from many temptations; that it is favorable to the cultivation of an impartial love for all pious persons, and for them only; it secures solitude, quietness, love for the cross, and a self-denying temper, all of which are necessary to the welfare of the soul. They argued that the Church's corruption could not be corrected by a chilling and baleful influences existing in the Church, and declared that persons once earnest to purify the Church had, without exception, sunk into indifference and spiritual sloth because they had not come out from the mystical and apocalyptic Babylon. Their opponents replied by showing that in the Saviour's parable the wheat and tares were made to grow together until the harvest; that Christ and the apostles did not avoid the services of the corrupt Temple, though they superceded it when its work was done; and that Protestantism had not assumed an independent organization by its voluntary action, but only when necessity, consequent on its expulsion from a Church corrupt in its very principles, had compelled that measure. God's kingdom is a leaven; but the separation of the good from the bad is reserved for the day of judgment. The simple duty of each individual is to guard himself and his surroundings from the evil. On the Inspirationists see Weissmann, Intro., Mem. for Emancip., Erkenntnisse der Schriften. (Stuttgart, 1718), pt. ii, sec. xvii, p. 1254 sqq., No. 9. On the Separatists generally, Schlegel, Kirchengesch. d. 18ten Jahrhunderts, ii, 1054 sqq.

Separatists, a general term which may be considered as meaning dissenters from the Church of England, but also applied at different periods to certain sects as the special name by which they chose to be known.

1. In the reign of bloody Mary, the name was given to two congregations of Protestants who refused to conform to the service of the mass. Mr. Rose was minister of the one which met in Bow-church Yard, London, where thirty of them were apprehended in the act of receiving the Lord's supper, and narrowly escaped being committed to the flames. The other and much larger congregation was discovered at Islington, and Mr. Rough, its minister, and several others were burned by order of bishop Bonner.

2. In Ireland there are three distinct bodies of Separatists. The Walkerites, founded by Rev. John Walker, who seceded from the Established Church of Ireland and formed a small Church in Dublin on the principle of holding no communion with any other sect. They profess to found their principles entirely upon the New Test., and to be governed wholly by its laws. On doctrinal points they agree with the Sandemanians (q.v.). They hold that by his revealed word the spirit of God works in them, both to will and to do; that God is the sole author and agent of everything that is good; and maintain that everything that comes from the sinner himself, either before or after conversion, is essentially evil. That of any change in the law of Christ's kingdom, is utterly unchristian. They have, therefore, no clerical order. Another body of Irish Separatists was originated by Rev. Mr. Kelly, who seceded from the Established Church, and was soon after joined by Rev. George Carr, of New Ross. They form a branch of the same order and discipline as the Sandemanians, though in doctrine they approach more nearly to the evangelical dissenters. The Darbies, followers of the Rev. Mr. Darby, who combined strict evangelical doctrines with the peculiar tenets of the Millenarians. From these sprung the Plymouth Brethren (q.v.).

8. A German Pietist sect in Württemberg who separated themselves from the Lutheran Church about the middle of the 18th century. Meeting with much opposition and persecution, a number of them, under George Rapp, emigrated to Pennsylvania, and formed the Harmony Society. In 1815 they removed to Indiana, where they remained only two years, and then returning to their property, returned to Pennsylvania, and in Beaver County built a town called Economy, where they have amassed considerable property. See RAPPISTS. Those who remained in Germany, after much opposition, were allowed to form a congregation at Kornthal, and became known as Kornthalian. See KONSTITUTIONAL. Those who returned from Pennsylvania to the German Evangelical Union, formed by Frederick William III of Prussia, were also called Separatists.

4. The name was assumed by some of the early Puritans, perhaps the early Tractistes (q.v.). In their principles, condemning taste in dress, joyousness of life, etc., we recognize the class of Puritans afterwards represented by the Quakers. There were a few congregations of Separatists in Scotland, and one was commenced in London in 1820. See Blunt, Dict. of Sects, s. v.; Gardiner, Faiths of the World, s. v.

SEPARATISTS AT ZOAR. The village of Zoar, which is the seat of this body of dissenters, is in Tuscarawas County, O. From Nordhoff's "Communitarian Societies of the United States we gather the following information respecting them:

1. History. This society, like the Harmony Society, originated in Württemberg, and like them, the Inschanists, and others were dissatisfied from the Established Church. They refused to send their children to the schools under the control of the clergy, and to allow their young men to serve as soldiers, brought upon them persecution from both civil and ecclesiastical authorities. They suffered for ten or twelve years, when they were assisted by some English Quakers to emigrate to this country. They arrived at Philadelphia in August, 1817, and bought a tract of 5600 acres of land in Ohio. They chose Joseph Bümeler
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read; in the afternoon the children meet to study the Bible; and in the evening they meet to sing and listen to the reading of some work that interests them. During the week the Sunday school articles and public prayer are not practiced among them, neither do they have any "preacher." They use neither baptism nor the Lord's Supper. They address each other by the first name, and use no titles of any kind. They wear their hats in a public room, and seat the sexes separately in Church.

SEPHEAR (Heb. Sepher, "a numbering;" Sept. Σαφάρ, v. Σαφαρ), "a mountain of the east," a line drawn from which to Mesha formed the boundary of the Sebaitian tribes (Gen. x. 30). The name may remind us of Sephar; which, perhaps, supplies the spot we seek (see Burchhardt, Arabia, p. 286). If this be the case, and Mesha be (as usually supposed) the Mesene of the ancients, the line between them would intersect Arabia from north-east to south-west.

The Singapore called "a mountain of the east" is to be understood with reference to popular language, according to which Arabia is described as the "east country." See Baumgarten, Theol. Commentar z. A. T. i. 122; Bochart, Phaleg. ii. 20.—Kitto. The immigration of the Joktanites was probably from west to east (see Aramaic, Shem), and the western portion of the peninsula. The undoubted identifications of Arabian places and tribes with their Joktanitic originals are included within these limits, and point to Sephar as the eastern boundary. There appears to be little doubt that the ancient seaport town called Dhaftari or Zafari, and Dhafer or Zafar (now Jafar, i. e. ez-Zafar), without the indigenous termination, represents the Biblical site or district: thus the etymology is sufficiently near, and the situation exactly agrees with the requirements of the case. Accordingly, it has been generally accepted as the Sephar of Genesis.

But the etymological fitness of this site opens out another question, namely, as there are no less than four places bearing the same name, besides several others bearing names that are merely variations from the same root. The frequent recurrence of these variations is curious; but we need only here concern ourselves with the four first-named places, and of these two only again are the names of importance. Neither of twofold importance, as bearing on the site of Sephar, and as being closely connected with the ancient history of the Joktanitic kingdom of Southern Arabia, the kingdom founded by the tribes sprung from the sons of Joktan. The following extracts will put in a clear light what the B, best Arabian writers themselves say on the subject. The first is from the most important of the Arabic lexicons:

"Dhafar is a town of the Yemen; one says, 'He who enters Dhafar learns the Birmyritic.' . . . Es-Saghāni says, 'In the Yemen there are four places, every one of which is named Dhafar, one of which is called Dhafar-al-Hak, near San'a', two days' journey from it on the south; and the Tubaheca use it beside there; and it is said that it is San'a' itself.' In relation to it is called the oxus of Dhafar. (Bu-Es-Sikkāt says that the oxus of Dhafar is so called in relation to Dhafrā'-Aṣād, a city in the Yemen. Another is in the Yemen as near as Bat, in the extremity of the Yemen, and is known by the name of Dhafrā'-Balb (that is, of the sea-coast), and in relation to it is called the oxus of Dhafrā'-Balb (eith the ruins or shoo-wood), that is, the wood with which some fumigate, because it is said to be derived from India, and from it to (the rest of the Yemen). . . . And it Yākūt meant, for he said, 'Dhafar . . . is a city in the extremity of the Yemen, near to Katab. As to the two, the oxus of them is a fortress on the south of San'a', two days' journey from it, in the country of the tribe of Bani-Murād, and it is called Dhafrā'-Uthayn (the rays of a flower or legs). It is also called Dhafrā'-Zeyd; and another is on the north thereof, also two days' journey from it, in the country of the tribes, and is called Dhafrā'-Dhāhub. (Fajl. 'Arīs, MS. e.v.)"
There are now only three or four inhabited houses in El-Beld. It is on a small peninsula lying between the ocean and a bay, and the port is on the land side of the town. In the present day, during nearly the whole of the year, at least at low tide, the bay is a lake and the peninsula an isthmus; but the lake is of sweet water. In the rainy season, which is in the spring, it is a gulf of sweet water at low tide, and of salt water at high tide.

The city is called also Saphar /metropolis/ (Σαφαρία πορθμός) or Saphar (in Anon. Peripl. p. 274), in long., 38° 14' 30", according to Ptolemy, the capital of the Sapharitae (Σαφαρίται), placed by him (vi, 6, 25) near the Homerite; but their accounts are obscure, and probably from hearsay. In later times, as we have already said, it was the seat of a Christian bishop, and in A.D. 343, by permission of the reigning Tubbaz, in Dhabari (written Tapharon, Tapharos, by Philostorgius, Hist. Eccles. iii, 4), in 'Aden, and on the shores of the Persian Gulf. Theophilos, who was sent with an embassy by order of the emperor Constantine to effect this purpose, was the first bishop (Cassius, i, 111 sq.). In the reign of Abrahah (A.D. 537-570) St. Gregentius was bishop of these churches, having been sent by the patriarch of Alexandria (see the authorities cited by Cassius, i, 142-145).

Sephərād (Heb. Sepharād, sephərād) is, in the Hebrew, meaning, if Heb. separated; Targ. Ḥasid, i.e. Ispamia; Sept. εὐδαος Vulg. in Bispurah, a name which occurs in Obad. 20 only, as that of a place in which the Jews of Jerusalem were then held in captivity, and whence they were to return to possess the cities of the south. Its situation has always been a matter of uncertainty, and cannot even now be said to be settled.

1. The reading of the Sept. given above, and followed by the Arabic Version, is probably a mere conjecture, though it may point to a modified form of the name in the then original, viz. Sepharath. In Jerome's copy of the Sept. it appears to have been Ephraeath. Since (Comm. in Abd) he renders their version of the verse transmigratio Jerusalem usque Euphratam. This is certainly extremely ingenious, but will hardly hold when we turn it back into Hebrew.

2. The reading of the Vulgate, Bosphorus (obtained by taking the name Sephar as a possessive as part of the name Sepharād—and at the same time rejecting the final D), was adopted by Jerome from his Jewish instructor, who considered it to be "the place to which Hadrian had transported the captives from Jerusalem" (Comm. in Abd). This interpretation Jerome did not accept, but preferred rather to treat Sepharād as connected with a similar Assyrian word signifying a "boundary," and to consider the passage as denoting the dispersion of the Jews into all regions. We have no means of knowing to which Bosphorus Jerome's teacher alluded—the Cimmerian or the Thracian. If the former (Strait of Yenikale), which was in Iberia, it is not impossible that this rabbi, as ignorant of geography outside of the Holy Land as most of his brethren, confounded it with Iberia in Spain, the Iberians at that time being called by the Jews themselves the Sepharādim, German Jews being known as the Ashkenazim. It is difficult to suppose that either of these can be the true explanation of Sepharād. The prophecy of Obadiah has every appearance
of referring to the destruction of Jerusalem by Nebuchadnezzar, and there is no reason to believe that any Jews had been at that early date transported to Spain. Others have suggested the identity of Sephardar with Sippahara in Mesopotamia (Hardt, Sepharra Babyloniae [Helmst. 1708]), but that is more probably Sephiroth.

5. The name has perhaps been discovered in the cueneiform Persian inscriptions of Nakh-1-Rustum and Behistun (see Burnouf, Mém. sur Deux Insct. Cunéif. 1866, p. 147), and also in a list of Asiatic nations given by Niebuhr (Reiseh. ii, pl. 31). In the latter it occurs between Ra Ta and Ta Mani, and between Ta Uta (Ionia). De Sacl was the first to propose the identification of this with Sephardar, and subsequently it was suggested by Lassen (Zeitschr. f. Morgenl. V, i, 50) that S P R D was identical with Sardica, the ancient capital of Lydia. This identification is approved of by Winer, and adopted by Dr. Pusey (Intro. to Obsyd. p. 252, note, also p. 245). In support of this, Furst (Hind. ii, 95 a) points out that Antigonus (B.C. cir. 320) may very probably have taken some of his Jewish captives to Sardis; but it is more consistent with the apparent date of Obadiah's prophecy to believe that he is referring to the event mentioned by Joel (i, 6), when "children of Susah stripped Jerusalem" and "hated the sons of the Javanim" (Ionians), which—as the first captivity that had befallen the kingdom of Judah, and a transportation to a strange land, and that beyond the sea—could hardly fail to make an enduring impression on the nation.

6. Ewald (Propheten, i, 404) considers that Sephardar has a connection with Zareephath in the preceding verse; and while deprecating the "penetration" of those who have discovered the name in a cuneiform inscription, suggests that the true reading is Sepharar, and that it is to be found in a place three hours from Akka, i.e. doubtless the modern Shefa Omar, a place of much ancient repute and veneration among the Jews of Palestine (see Zunz, note to Parchi, p. 428); but it is not obvious how a residence within the Holy Land can have been spoken of as a captivity, and there are considerable differences in the forms of the two names.

7. Michaelis (Suppl. No. 1778) has devoted some space to this name, and among other conjectures ingeniously suggests that the "Sparata" (q. v.) of 1 Macc. xii. 15 are accurately "sepharadies." This suggestion, however, does not appear to have stood the test of later investigations. But it is adopted by Kell (id loc.), who objects to the view expressed above (No. 5) that Sardis would naturally be Hebraized סדרת.

8. Juynboll proposes (Hist. Samar. p. 20) to read סדרת, at the end of (i.e. beyond) the Ephrutes, as the origin of the Sept. rendering, but such a phrase would be unnatural.

Sephardar, a name applied to the Spanish Jews. They were banished from Spain in 1492, and from Portugal in 1497, and yet they still maintain their identity and attachment to their ancient country, in every part of the world. They look upon themselves as a higher order of Israelites. One peculiar point of distinction which marks them out from other Jews is their daily use of the old Spanish language, with which they are so familiar that their own Scriptures are better known to them in the old Spanish version than in the original Hebrew. See Jews.

Sepharvaim (Heb. Sepharvāyim, ספַּרְפַּרְתִּים). Sept. Σφαραβαίης, Ἱππαβαίος is mentioned by Sennacherib in his letter to Hezekiah as a city whose king had been his tributary (2 Kings xvi. 21; Isa. xxxvii. 18; comp. 2 Kings xviii. 34). It is coupled with Hena and Ava, or Ivah, which were towns on the Ephrutes above Babylon. Again, it is mentioned in 2 Kings xxvi. 24 as one of the places from which colonists were transported to people the desolate Samaria, after the Israelites had been carried into captivity, where it is again joined with Ava, and also with Cuthah and Babylon. These indications are enough to justify us in identifying the place with the famous town of Sippara, on the Euphrates above Babylon (Ptolemy, v. 18), which was near the site of the modern Mosul. Sippara was mentioned by Herod as the place where, according to him, Xithrus (or Noah) buried the records of the antediluvian world at the time of the deluge, and from which his posterity recovered them afterwards (Fragm. Hist. Gr. ii, 501; iv, 280). Abudeness calls it πόλεως Σκεπαρραίων (Fragm. 9), and says that Nebuchadnezzar excelled it with a vast sea, for purposes of irrigation. Pliny seems to intend the same place by his "oppida Hippareonum"—where, according to him, was a great seat of the Chaldaic learning (Hist. Nat. vi, 30). When Pliny places Hippara, or Sippara, on the Narragy (Nahr Agam), instead of on the Ephrutes, his reference is to the artificial channel which branched off from the Euphrates at Sippara and led to the great lake (Chald. Νεβαδής) excavated by Nebuchadnezzar. Abudeness called this branch "Araclusus" (Ἀράκλας). Ar Akan (Fragm. 10). The plural form here used by Pliny may be compared with the dual form in use among the Jews; and the explanation of both is to be found in the fact that there were two Sipparas, one on each side of the river. Herod calls Sippara "a city of the country of the Medes"; and in its vicinity it bears the same title, being called Taipar shu-Shlamah, or "Sippara of the Sun"—the sun being the chief object of worship there. Hence the Sepharvites are said, in 2 Kings xxvi, 31, to have "burned their children in the fire to Adramelech and Anamalech, the gods of Sepharvaim"—two distinct deities representing respectively the male and female powers of the sun, as Lunus and Luna represented the male and female powers of the moon among the Romans.

Sepharvite (Heb. Sepharvīyī, ספַּרְפַּרְתִּיִּים, but only in the plural; Sept. Σφαραβαίης v. r. Σφαραβαίων), a native of Sepharvaim (q. v.) (2 Kings xxvi, 31).

Sepha'la (1 Macc. xiii, 88). See Shekphelah.

Sepher Asara Maamathoth. See Appendixo, Caleb.

Sepher Ha-Bahir. See Nechunjah ben Ha-Kanah.

Sepher Ha-Nikkud. See Chajug, Jekudo ben-David.

Sepher Jezirah. See Jezirah.

Sepher Nitsachon. See Lippmann, Jomtor.

Sepher Torah. See Torah.

Sepher Zerubabel (Σφαραβαίων, ספַּרְפַּרְתִּים) is the title of an apocalyptic book, written in the form of a dialogue between Zerubbabel and the angel Metatron about the birth, education, life, war, and death of Armilus, who is about to appear after the war between Gog and Magog, etc. The wonders of the Messiah were to be seen between 1063 and 1068. This work, which was probably written between 1050 and 1060, was first printed at Constantinople in 1519; then at Wilna in 1819. Lately it was published by Jellinek, according to two Leipsic MSS. (Cod. 22 and 58), in his collection entitled הַקָּדוֹשָׁה הַרְשָׁשָׁה [Leipsic, 1858], ii, 54–57. See Fürst, Bibl. Jud. iii, 317; Grätz, Gesch. der Juden, vi, 58 sq. (B. P.)

Sephirot (ספַּרוֹת) is a Cabalist term of frequent occurrence in late Jewish writers. The ten Sephirot have been represented in three different forms, all of which may be seen in H. More's Opera Philos. 1423; and one of which, almost in the identical form, had already been given in the art. Cabala. The Sephirot have been the theme of endless discussion; and it has even been disputed whether they are designed to express theological, philosophical, or physical mysteries. The Jews themselves generally regard them as the sun
and substance of Cabalistical theology, indicating the emanating grades and order of efflux according to which the nature and manifested operation of the Supreme Being may be all parties appear to consider in concurrence the first three Se phi roth to belong to the essence of God, and the last seven to denote his attributes, or modes of existence. The following treatises on this subject are among the most remarkable: a dissertation by Rhenferd, De Stylo Aposcopico Cabalistic, in Danz's Nov. Text. ex Tabulae Illum, p. 1090, in which he endeavors to point out many extraordinary coincidences between the theosophy of the Cabala and the book of Revelation (which may be compared with an essay of similar tendency in Eichhorn's Bibl. Bibl. scil. iii, 181); some remarks by Lowé, in the last-named journal, on the subject; and a dissertation by Yitzger, Se phi roth Kabalisticus, in his Observ. Sacra, i, 126, in which he first showed how the Sephiroth accorded with the human form.

Se phi roth. See SPh O R No.

Se phi roth (Se phi roth v. scil. Sphi roth), a town of Upper Galilee, not mentioned under this name in Scripture, but frequently by Josephus. It was garrisoned by Antigonus in his war with Herod the Great, until the latter took it early in his Galilean campaign (Josephus, Ant. xiv, 15, 4). It seems to have been a place of arms, and to have been occasionally the royal residence, for, in the troubled period which arose in the country Yitzger, Se phi roth Kabalisticus, in his Observ. Sacra, i, 126, in which he first showed how the Sephiroth accorded with the human form.

Septicorn. See SPh O R No.

Septicorn is a common object of theSeptuagint, the third Sunday before Lent. The reason of its application to the day is uncertain. Some liturgical writers—e.g. Pamelius—trace it to the association of the ancient monastic Lent of seventy days with the seventy years' captivity of Israel in Babylon. The following is more probable: There being exactly fifty days between the Sunday next before Lent and Easter-day inclusive, that Sunday is termed Quinquagesima, i.e. the fifth Sunday, and the immediately preceding Sundays are called from the next round numbers Sexagesima, the sixtieth, and Septuagesima, the seventieth. The observation of these days and the weeks following appears to be as ancient as the time of Gregory the Great. Some of the more devout Christians observed the whole time from the first of these Sundays to Easter as a season of humiliation and fasting, though the ordinary custom was to commence fasting on Ash-Wednesday. See Eden, Dict. of the Church, s. v.; Blunt, Dict. of Theology, s. v.

Septuagint is the common title of the earliest and most important version of the Old Testament, namely, into Greek, and is generally held to have derived its title (seventy) from the traductionary number of its translators (see below), rather than (as Eichhorn thought) from the authority of the Alexandrian Sanhedrin as consisting of seventy members. In the following account we shall endeavor to sift the truth out of the traditions on this subject. See Greek Versions.

I. Origin of the Version.—This is as great a riddle as the sources of the N.T. The case which has influenced the translators from the number and names of the translators, the times at which different portions were translated, are all uncertain.

1. Ancient Testimony on the Subject.—(1) The oldest writer who makes mention of the Septuagint is Aristobulus, an author referred to by Eusebius (Prepar. Eron. I, xiii, 15). He states that, to the translation of the Old Testament (beginning at 565). According to Eusebius, he was a Jew, who united the Aristotelian with the Jewish philosophy, and composed a commentary on the law of Moses, dedicated to Polymius Philometor. He is also mentioned in 2 Mac. 1, 10. Both Clement and Eusebius make him contemporary with Philometor (2nd century B.C.), for the passages in their writings, in which they speak of him under Philadelphus must either have been corrupted by ignorant transcribers or have been so written by mis-

Middle Ages; the latter professing to mark the site of the birthplace of the Virgin Mary, assigned by a late tradition to this locality. It became the see of a suffragan bishop under the metropolitan of Scythopolis (Le Quien, Oriens Christianus, iii, 718, 714), and there are coins still extant of the reigns of Dominian, Trajan, etc. (Rend. Palestina, c. 1093-1003; Eckel, Doct. Vet. Num. iii, 425, 426).—Smith, Dict. of Class. Geog. s. v. A recent German writer (Lebrecht, in his pamphlet on the subject [Berlin, 1877]) maintains that this was the site of the Bethel (q. v.) of the Talmud.

Sept. See Septum.

Septfoil (seven-leaf), an architectural ornament which has seven cusps or points.

Septimana in Albis (sevenfold in white) is the name frequently given to the first week in Whitsun tide with reference to the state of the newly baptized, who wore their white robes of baptism during that time. See Alis.

Septimontium, a Roman festival which was held in the month of December, and lasted only for a single day. The day of the Septimontium was a dies feriatus for the Montani, or the inhabitants of the seven ancient hills, who offered sacrifices to the gods in their several districts. They were believed to have been instituted to commemorate the enclosure of the seven hills of Rome within the walls of the city. See Romc.

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take (Valckenaer, § 10, 11; Dihne, p. 81 sq.). His words relative to the Septuagint are these:

"It is manifest that Plato has followed our law, and studied diligently all its particulars: for before Demetrius Phaleerus a translation had been made by others of the history of the Jews in the time of our forefathers in Egypt, and of all that happened to them, and of the conquest of the last king, Alexander, of the whole world; and latterly the same whole law, since it is manifest that the aforesaid philosopher borrowed many things, for he was very learned, as was Pythagoras, who also abridged many of our doctrines into his system. But the entire translation of our whole law (διὰ τῆς ἐκκλησίας τοῦ θεοῦ τῆς ἡμῶν πατρίδος) was made in the time of that king, a king, named Seleucus, a name of a greater zeal, under the direction of Demetrius Phaleerus."

The entire passage has occasioned much conjecture and discussion. It is given by Valckenaer (Distribut, etc.), Thiersch (De Versione Alexandrana), and Frankel (Vorstudien, etc.). It appears that the words of Aristotle do not speak of any prior Greek translation, as Hody supposes, or indeed of any translation whatever. They rather refer to some brief extracts relative to Jewish history, which had been made from the Pentateuch into a language commonly understood by the Jews in Egypt, before the time of Demetrius. The entire law was first rendered into Greek under Philadelphia. Helycher, from a British museum MS. in the British museum, asserts that the fragments of Aristotle preserved by Eusebius and Clement were written in the 2d century by another Aristobulus, a Christian, and that Aristobulus, the professed Peripatetic, was a heathen. But the quotation of Cyril of Alexandria (Contra Julianum, lib. vi), to which they appeal, was, according to Eusebius that father, as may be seen by comparing it with Clement, Richard Simon also denied the authenticity of Aristobulus's remains (Histoire Critique du V. T. p. 189). But Valckenaer has sufficiently established their authenticity. The testimony of Aristotle is corroborated by a Latin scholion recently found in a MS. of Plautus at Reading, which Ehrhardt compared with a passage in Ritschl in a little book entitled Die alexandrinischen Bibliotheken, etc. (Berlin, 1838). From the passage of Aristobulus already quoted, it appears that in the time of Aristobulus, i.e., the beginning of the 2d century B.C., this version was considered to have been made when Demetrius Phaleerus lived, or in the reign of Ptolemy Soter. Hody, indeed, has endeavored to show that this account contradicts the voice of certain history, because it places Demetrius in the reign of Philadelphia. But the version may have been begun under Soter and completed under Philadelphia, his successor. In fact, Eusebius related the time when it originated; for it is well known that the Palestinian account, followed by various fathers of the Church, asserts that Ptolemy Soter carried the work into execution, while according to Aristaeus, Philo, Josephus, etc., his son Philadelphia was the person. Hody harmonizes the discrepancy by placing the translation of the Pentateuch in the two years during which father and son reigned conjointly (B.C. 286 and 285). The object of Demetrius in advising Soter to have in his library a copy of the Jewish laws in Greek is not stated by Aristobulus, but Aristaeus relates that the librarian represented it to the king as a desirable thing that such a book should be deposited in the Alexandrian library. Some think that a literary rather than a religious motive led to the version. So Hävernick. This, however, may be reasonably doubted. Hody, Sturz, Franke, and others conjecture that the object was religious or ecclesiastical. Eichhorn refers it to protection of the Jews and a desire to have their sacred laws placed in an ecclesiastical motive. It is not probable, however, that the version was intended for the king's use, or that he wished to obtain from it information respecting the best mode of governing a nation and enacting laws for its economic well-being. The character and language of the version unite it with an Egyptian king, probably ignorant of Greek, could not have understood the work. Perhaps an ecclesiastical motive prompted the Jews who were originally interested in it, while Demetrius Phaleerus and the king may have been acted by some other design.

It is difficult, if not impossible, to ascertain whether Aristotle's words imply that all the books of the Old Testament were translated into Greek under Philadelphia, or simply the Pentateuch. He means, in the latter term used by Aristobulus, meant at that time the Mosaic books alone, although it was afterwards taken in a wider sense so as to embrace all the Old Testament. Valckenaer thinks that all the books were comprehended under it. It is certainly more natural to restrict it to the Pentateuch. The Pentateuch, therefore, was completed under Philadelphia.

(2.) The next historical testimony regarding the Septuagint is the prologue of Jesus the son of Sirach, a document containing the judgment of a Palestinian Jew concerning the version before us. His words are these: "And not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference when they are spoken in their own language." Frankel has endeavored to throw suspicion on this passage, as if it were unauthentic, but his reasons are extremely slender (p. 21, note v.). It appears from the law of the prophets, and the other books had been translated into Greek in the time of the son of Sirach, i.e., that of Ptolemy Physcon, B.C. 130.

(3.) The account given by Aristaeus comes next before us (see Rosenmüller, Handb. d. Lit. d. bibl. Kritik u. Exeg. ii, 413 sq.). This writer pretends to be a Gentile, and a favorite at the court of Ptolemy Philadelphia, king of Egypt. In a letter addressed to his brother Philocrates, he relates that Philadelphia, when forming a library at great expense, was advised by Demetrius Phaleerus to apply to the Jewish high-priest Eleazar for a copy of the book containing the Jewish laws. Having previously purchased the freedom of more than 300,000 talents, he sent a his brother the king sent Aristaeus and Andreas to Jerusalem with a letter requesting of Eleazar seventy-two persons as interpreters, six out of each tribe. They were dispatched accordingly with a magnificent copy of the law, and were received and entertained by the king for several days with great respect and liberality. Demetrius led them to an island, probably Pharos, where they lodged together. The translation was finished in seventy-two days, having been written down by Demetrius piece by piece, as agreed upon after mutual consultation. It was then publicly read by Demetrius to a number of Jews who were present. They approved of it, and imprecations were uttered against any one who should presume to alter it. The Jews requested permission to take copies of it for their use, and it was carefully preserved by command of the king. The interpreters were sent home loaded with presents.

The word Aristaeus, which was first published in the original Greek by Simon Schaar (Basel, 1561, 8vo), and several times reprinted, was also given by Hody in Greek and Latin, in his book entitled De Bibliorum Textibus Originalibus, Versionibus Graecis, et Latina Vulgata (Oxon. 1705, fol.). The most accurate edition, however, is that by Galland, in the Bibliotheca Vet. Puteana, vol. ii. It was translated into English by Whiston, and published at London in 1727, 8vo. See also Aristaeus, Hist. LXXII 1st ex Rec. Eld. de Paris (Francois, 1610; Oxon. 1692).

(4.) In all discussions relative to the name Septua- gint, so universally appropriated to the Greek version of the Old Testament, it is necessary to have in view that the Octateuch, as published by Ritschl ought to be considered. The origin of this Latin scholion is curious. The substance of it is stated to have been extracted from Callimachus and Eratosthenes, the Alexandrian librarians, by Tzetzes, and from his Greek note an Italian of the 16th century has borrowed some quota in it. The writer has been speaking of the collecting of ancient Greek poems carried on at Alexandria under Ptolemy.
SEPTUAGINT 540 SEPTUAGINT

Philadephis, and then he thus continues: "Nan rex ilei philosophis affermissum [corr. "afferrissum", Ritschl]; "affectissimus", Thiersch] et cetera omnia acutissimis claris, disquisitis imperis regiae munificentiae ubi terrarum quantum validum voluminosum opertum Demetri Phasenon in duas bibliothecas fecit, alterum extram regionem alteram autem in regia." The scholiast then goes on to speak of books in many languages: "Quae summa diligentia rex ilee in suum linguam fecit ac optimum interpretibus convertit" (see Thiersch, De Pentateuch Versione Alexandrina [Erlang. 1841], p. 9, 9).

Bernhardi reader of p.m. "pensemum," "et lex semen," and this correction is agreed to by Thiersch, as it well may be: some correction is manifestly needed, and this appears to be right. This gives us seventy elders associated in the formation of the library. The testimony comes to us from Alexandrian authority; and this, if true (or even if believed to be true), would connect the Septuagint with the library— a designation which might most easily be applied to a version of the Scriptures there deposited; and, let the translation be once known by such a name, then nothing would be more probable than that the designation should be applied to the version. This may be regarded as the first step of the formation of the Septuagint, before it became known as "pente
tuagint be first known as applying to the associates in the collection of the library, then to the library itself, and then to that particular book in the library which to so many had a far greater value than all other contents. Whether more than the Pentateuch was thus translated and there deposited in the royal library is a separate question.

2. Confirmation by Later Authorities.—(1.) Of Jewish writers, Josephus (Ant. xii, 2) agrees in the main with the Alexandrians; but Philo's account (De Vita Moysis, lib. ii.) differs in a number of circumstances.

(2.) Among Alexandrian Church fathers Ireneus (lib. iii. c. 24) relates that Polymnyi Lysiag, wishing to adorn his Alexandrian library with the writings of all nations, requested from the Jews of Jerusalem a Greek version of their Scriptures; that they sent seventy elders well skilled in the Scriptures and in later languages; that the king separated them from one another and bade them all translate the several books. When they came together before Polymny and showed their version, God was glorified, for they all agreed exactly, from beginning to end, in every phrase and word, so that all men may know that the Scriptures are translated by the inspiration of God.

Justin Martyr (Cohort. ad Graecos, p. 34) gives the same account, and adds that he was taken to see the cells in which the interpreters worked.

Epiphanius says that the translators were divided into pairs, in thirty-six cells, each pair being provided with two scribes; and that thirty-six versions agreeing in every point were produced, by the gift of the Holy Spirit (De Pud. et Mens., c. iii.—vi.)

(3.) Among the Latin fathers Augustine addresses to the inspiration of the translators— "Non autem secundum LXX interpretes, qui etiam ipsi divinum Spiritum interpretati, ob hoc aliter videntur nonnulla dixisse, ut ad spiritum sanctum sunt unani, ad manus admoneor lectoris intentio" (De Doct. Christ. iv, 15).

But Jerome boldly throws aside the whole story of the cells and the inspiration— "Et necso quis primus auctor Septuaginta cellulas Alexandri mendoce suo extruxit, quislibal dedita scripturam sententia, cum Alex- trius ejusdem Polymnyi [paterneari], et multo post tempora, quae in retulsionibus, silicci congregatos, contulisse scribit, non prophetasse. Aliud est enim vatem, aliud esse interpres. Ibi Spiritus ventura predicit; hic erudito et verborum copia ea quae intelligit transfert" (Pref. ad Pent., iv).

B. Modern Opinions.—(1.) Until the latter half of the 18th century the origin of the Septuagint ascribed by Alex- trius was firmly believed; while the numerous additions that had been made to the original story in the progres- sion of centuries were unhesitatingly received as equally genuine. The story was first reckoned improbable by L. Vives (in a note to Augustine's De Civitate Dei); then Scaliger asserted that it was written by a Jew; and, Richard Simson, in his Criticisms, or per- ceive the truth of Scaliger's assertion. Hody was the first who demonstrated with great learning, skill, and discrimination that the narrative could not be authentic (De Bibl. Text. Orig. Vers. Graec. et Lat. Vulg. [Oxford, 1705] lib. iv.) It is now universally pronounced fabulous.

(2.) But the Pseudo-Aristaeus had a basis of fact for his fiction; on three points of his story there is no material difference of opinion, and they are confirmed by the study of the version itself: (a.) The version was made at Alexandria. (b.) It was begun in the time of the earlier Ptolemies, about B.C. 280. (c.) The law (i.e., the Pentateuch) alone was translated at first. It is also very possible that there is some truth in the statement that a copy was placed in the royal library. (The emperor Akbar caused the New Testament to be translated into Persian.)

(3.) But by whom was the version made? As Hody justly remarks, "It is of little moment whether it was made at Alexandria by the Jews; but it is a question of great importance whether the Hebrew copy of the law and the interpreters (as Pseudo-Aristaeus and his followers relate) were summoned from Jerusalem and sent by the high-priest to Alexandria." On this question no testimony can be so conclusive as the evidence of the version itself, which bears upon its face the marks of imperfect knowl- edge of Hebrew, and exhibits the forms and phrases of the Macedonian Greek prevalent in Alexandria, with a plentiful sprinkling of Egyptian words. The forms ἐκκαλομον, αἰτεῖμαιδολομον, betray the fellow-citizens of the Persian poet who chose the same irac- bul line with κατά τῆς ἐκκαλομον. Hody (II, iv) gives several examples of Egyptian renderings of names and coins and measures; among them the hippodrome of Alexandria for the Hebrew כֹּבְּרָת (Gen. xlvii., 7), and the papyrus of the Nile for the rush of Job (vii., 11). The reader of the Sept. will readily agree with his conclusion, "Sive regia jussu, sive sponte un Judeus, a Iudaicis Alexandrinis fuisse factum." The question as to the moving cause which gave birth to the version is one which cannot be so decisively answered either by internal evidence or by historical testimony. The balance of probability must be struck between the tradition, so permanently confirmed by the king's intervention, and the simpler account suggested by the facts of history and the phenomena of the version itself. It is well known that after the Jews returned from the captivity of Babylon, having lost in great measure the familiar knowledge of the ancient Hebrew, the readings from the books of Moses in the synagogues of Palestine were explained to them in the Chaalidic tongue in Targums or paraprases; and the same was done with the books of the prophets when, at a later time, they also were read in the synagogues. The Jews of Alexandria had probably still less knowledge of Hebrew; their familiar language was Alexandrian Greek; but it is probable that in the large numbers soon after the time of Alexander and under the earlier Ptolemies. They would naturally follow the same practice as their brethren in Palestine; the law first, and afterwards the prophets, would be explained in Greek, and from this practice would arise in time an entire Greek text in which the Alexandrine text would be transmitted. The version seem to confirm this view; the Pentateuch is the best part of the version; the other books are more defective, betraying probably the increasing degeneracy of the Hebrew MSS. and the decay of Hebrew learning with the lapse of time.

(4.) Never accept the opinion that the Pentateuch was translated a considerable time before the prophetic parts is not warranted by the language of Justin, Clemens of...
II. Textual Basis of the Version.—1. It has been inquired whether the translator of the Pentateuch followed a Hebrew or a Samaritan codex. The Sept. and Samaritan harmonize in more than a thousand places, where they differ from the Hebrew. Hence it has been supposed that the Samaritan edition was the basis of the Sept. Various considerations have been adduced in favor of this opinion, viz. (a) the De Dieu, Selden, Whiston, Hottinger, Hassencamp, and Eichhorn are enlisted on its behalf. But the irreconcilable enmity subsisting between the Jews and the Samaritans, both in Egypt and Palestine, effectually militates against it. Besides, in the prophets and Hagiographa, the orthography of the Sept. text is even greater and more remarkable than those in the Pentateuch; whereas the Samaritan extends no further than the Mosaic books. No solution, therefore, can be satisfactory which will not serve to explain at once the cause or causes of both the differences between the Septenary and the Hebrew in the Pentateuch, and those found in the remaining books. The problem can be fully solved only by such a hypothesis as will throw light on the remarkable form of the Sept. in Jeremias and Esther, where it deviates most from the Masoretic MSS., presenting such transpositions and interpolations as excite the surprise of the most superficial reader. A mere difference in the orthography or spelling of a single word may be rejected not only for the reasons assigned, but also for the following. (1.) It must be taken into account that if the discrepancies of the Samaritan and Jewish copies be estimated numerically, the Sept. will be found to agree far more frequently with the latter than the former. (2.) In the cases of considerable and marked passages occurring in the Samaritan which are not in the Jewish, the Sept. does not contain them. (3.) In the passages in which slight variations are found, both in the Samaritan and Sept., from the Jewish text, they often differ among themselves, and the amplification of the Sept. is less than that of the Samaritan. (4.) Some of the small amplifications in which the Samaritan seems to accord with the Sept. are in such incorrect and non-idiomatic Hebrew that it is suggested that these must be translations, and, if so, probably from the Sept. (5.) The amplifications of the Sept. and Samaritan often resemble each other greatly in character, as if the former had been influenced by the latter in each case. But as, in spite of all similarities such as these, the Pentateuch of the Sept. is more Jewish than Samaritan, we need not adopt the notion of translation from a Samaritan codex, which would involve the subject in greater difficulties, and leave more points to be explained. The best plan seems to be to regard the Sept. with the Samaritan, see bishop Fitzgerald in Kitto's Journal of Sacred Literature, Oct. 1846, p. 324-332.

Some suppose that the one was interpolated from the other—a conjecture not at all probable. Jahn and Bauer imagine that the Hebrew MS. used by the Egyptian Jews agreed more closely with the Samaritan in the text and forms of its letters than the present Masoretic copies. This hypothesis, however, even if it were otherwise correct, would not account for the great harmony existing between the Samaritan and Sept.

Another hypothesis has been put forth by Gesenius (Commentaries on the Pentateuch, chap. ii. Sept., Orig. in Hebrew). He observes that both the Samaritans and Sept. flowed from a common recension (śekhānā) of the Hebrew Scriptures, one older than either, and different in many places from the recension of the Masoretes now in common use. "This supposition," says Prof. Stuart, by whom it is adopted, "will account for the discrepancy and for the agreements of the Sept. and Samaritan." The following objections have been made to this ingenious and plausible hypothesis. (a.) It assumes that before the whole of the Old Testament was written there had been a revision or recension of several books. But there is no record or tradition in favor of the idea that inspired...
men applied a correcting hand in this manner till the close of the canon. To say that others did so is not in unison with right notions of the inspiration of Scripture, unless it be equally affirmed that they corrupted, under the idea of correcting, the holy books. (b) This hypothesis of an earlier Pentateuch, which took place at a period comparatively early, before any books had been written except the Pentateuch, Joshua, Judges, and the writings of David and Solomon. If it be improbable that a revised edition was made before the completion of the canon, it is much more improbable that it was undertaken when the books were written. (c) It is not improbable that an older recension was still current after Ezra had revised the whole collection and closed the canon. In making the Sept. version, it is very improbable that the Jews, who were the translators, followed a recension far inferior in their estimation to the copy of the sacred books corrected by Ezra. This objection rests on the assumption that Ezra completed the canon of the Old Testament, having been prompted, as well as inspired, to arrange and revise the books of Scripture. Such is the Jewish tradition; and although a majority of the German critics disallow its truth, yet it is held by very able and accomplished men.

Prof. Lee (Prolegomena to Bagster's Polyglot) accounts for the agreement between the Sept. and Samaritan in another way. He conjectures that the early Christians intermixed their copies with Samaritan glosses, which ignorant transcribers afterwards inserted in the text. But he has not shown that Christians in general were acquainted with the Samaritan Pentateuch and its additions to the Hebrew copy; neither has he taken into account the reverence entertained by the early Christians for the sacred books. We cannot, therefore, attribute the least probability to this hypothesis.

Another hypothesis has been mentioned by Frankel, viz., that the Sept. flowed from a Chaldean version, which was used before and after the time of Ezra—a version inexact and paraphrastic, which had undergone many alterations and corruptions. This was first proposed by R. Asaria di Rossi, in the midst of other conjectures. Frankel admits that the assumption of such a version is superfluous, except in relation to the Samaritan Pentateuch, where much is gained by it. This Chaldee version circulated in various transcripts here and there; and as the same care was not applied in preserving its integrity as was exercised with respect to the original Hebrew, the copies of it presented considerable differences among themselves. Both the Greek version and the Samaritan Pentateuch were taken from it. Frankel concedes that this hypothesis is not satisfactory with regard to the Sept., because the mistakes found in that version must have frequently originated in misunderstanding the Hebrew text. There is no evidence, however, that any Targum or Chaldee version had been made before Ezra's time, or soon after. Explanations of the lessons publicly read by the Jews were given in Chaldee, not regularly perhaps, or uniformly; but it can scarcely be assumed that a Chaldee version had been made out in writing, and circulated in different copies. Glosses, or short expositions of words and sentences, were furnished by the public readers for the benefit of the people; and it is by no means probable that several of these traditional comments were incorporated with the version by the Jewish translators, to whom they were familiar.

In short, no hypothesis yet proposed commends itself to general reception, although the Vorstadten of Frankel have probably opened up the way towards a correct solution. The greater source from which the peculiarities in the Sept. and the Samaritan flow appears to us to have been early traditional interpretations current among the Jews, targums, or paraphrases—not written, perhaps, but orally circulated. Such glossarial versions, which must have circulated chiefly in Palestine, require to be traced back to an early epoch—to the period of the second Temple. They existed, in substance at least, in ancient times, at once indicating and modifying the Jewish mode of interpretation. The Alexandrian mode of interpretation stood in close connection with the Palestinian; for the Jews of Egypt looked upon Jerusalem as their chief city, and the Sanhedrim of Jerusalem as their ecclesiastical rulers. If, therefore, we can ascertain the traditional paraphrases of the one, those of the other must have been substantially the same (see Giesebrech's Ecclesiastical History, transl. by Cunningham, 1, 80).

Tycheno (Tentamen de Varia Cod. Heb. V. T. MSS. Gener.) thought that the Sept. was made from the Hebrew transcribed into Hebrew-Greek characters. It is almost unnecessary to refer to such a notion. It never obtained general currency, having been examined and refuted by Dathe, Michaelis, and Hassenkamp.

2. Evidence as to the Verbal Condition of the Original.

Here we naturally inquire as to two obvious points:

(1) Was the version made from Hebrew MSS. with the vowel-points now used? A few examples will indicate the answer.

A. PROPER NAMES.

Hebrew.

Exod. vi, 11, יִשָּׂרָאֵל, Libn. לֵיתְנֵי.

vi, 19, יִשָּׂרָאֵל, Machil. מֹאֲכַל.

xiii, 20, יִשָּׂרָאֵל, Etham. אֵתָם.

Deut. iii, 10, יַעֲבֹר, Salschah. יָעַבֵּר.

iv, 43, יִשָּׂרָאֵל, Bezer. בֹּשֶׁר.

xxxiv, 1, יָשָׂרָאֵל, Plegah. פֶּלְגָּה.

B. OTHER WORDS.

Hebrew.

Septonagint.

Gen. i, 9, יִשָּׂרָאֵל, place. יֵשָׂרֵאֵל.

xxv, 11, יִשָּׂרָאֵל, and he drowz them away. יֵשָׂרֵאֵל.

Exod. xii, 11, יִשָּׂרָאֵל, unleavened bread. יֵשָׂרֵאֵל.

Numb. xvi, 5, יִשָּׂרָאֵל, in the morning. יֵשָׂרֵאֵל.

Deut. xv, 18, יִשָּׂרָאֵל, double. יֵשָׂרֵאֵל.

Isa. ix, 8, יִשָּׂרָאֵל, a word. יֵשָׂרֵאֵל.

Examples of these two kinds are innumerable. Plainly the Greek translators had not Hebrew MSS. pointed as at present. In many cases (e.g. Exod. ii, 25; Nahum iii, 8) the Sept. has possibly preserved the true pronunciation and sense where the Masoretic pointing has gone wrong.

(2) Were the Hebrew words divided from one another, and were the final letters י, ה, כ, ק in use when the Sept. was made? Take a few out of many examples.

Hebrew.

Septonagint.

(1) Deut. xxxvi, 5, יִשָּׂרָאֵל, a perishing Syrian. יֵשָׂרֵאֵל.

(2) Kings ii, 14, יָשָׂרָאֵל, he also. יֵשָׂרֵאֵל.

(3) Kings xxii, 90, יִשָּׂרָאֵל, and he drowz them away. יֵשָׂרֵאֵל.

(4) Chron. xvii, 10, יִשָּׂרָאֵל, and I told thee. יֵשָׂרֵאֵל.

(5) Hos. vi, 5, יִשָּׂרָאֵל, and thy judgments. יֵשָׂרֵאֵל.

The Sept. reads: יֵשָׂרֵאֵל.

(6) Zech. xi, 7, even thee. יֵשָׂרֵאֵל. O poor of the flock. יֵשָׂרֵאֵל.

Here we find three cases (2, 4, 6) where the Sept. reads as one word what makes two in the present Hebrew text; one case (3) where one Hebrew word is made into two by the Sept.; two cases (1, 5) where the Sept. trans-
fers a letter from the end of one word to the beginning of the next. By inspection of the Hebrew in these cases it will be easily seen that the Hebrew MSS. must have been written without intervals between the words, and that the present final forms were not then in use.

In three of the above examples (4, 5, 6), the Sept. has preserved the division.

In the study of these minute particulars, which enable us to examine closely the work of the translators, great help is afforded by Cappelli Critica Sacra, and by the Vorstudien of Frankel, who has most diligently annotated the text of the Sept. His projected work on the Hebrew text of the Sept. has not been completed, but he has published a part of it in his treatise Ueber den Einfluß der palästinischen Ezech. auf die alexandrinische Herrn. in which he reviews minutely the Sept. version of the Pentateuch.

III. Ecclesiastical Authority and Influence.—The Sept. does not appear to have obtained general authority among the Jews so long as Hebrew was understood at Alexandria. It is remarkable that Aristobulus quotes the original, even where it departs from the text of the Sept. The version was indeed spread abroad in Egypt, in the East, and Africa Minor, and Asis Minor. It seems to have been so highly esteemed by the Jews, as to be publicly read in the synagogues. From a passage of Justinian, it would seem that some Jews wished the public interpreter, who reads the lessons out of the law and the prophets in Hebrew, to give his explanations of them in Greek, while others desired to have them in Chaldee. The reader, therefore, employed this translation as explanatory of the sections recited in the original, yet, although they highly esteemed the Greek, they did not regard it as equal to the Hebrew. Even the Talmudists make honorable mention of its origin. It is true that the Talmud also speaks of it as an abomination to the Jews in Palestine; but this refers to the 2d and 3d centuries, and belongs to a period in which the Sept. was not immediately after the appearance of Christ. When controversies arose between Christians and Jews, and the former appealed with irresistible force of argument to this version, the latter denied that it agreed with the Hebrew original. Thus by degrees it became odious to the Jews—as much execrated as it had before been commended. They had recourse to the translation of Aquila, who is supposed to have undertaken a new work from the Hebrew, with the express object of supplanting the Sept., and favoring the sentiments of his brethren.

Among the Christians the ancient text, called souvá, was current before the time of Origen. We find it quoted by the early Christian fathers—in Greek by Clemens Romanus, Justin Martyr, Ireneaus; in Latin versions by Tertullian and Cyprian. We find it quoted as inaccurate by the Jews (Just. Martyr. Apol.), and provoking them to obtain a better version (hence the version of Aquila, etc.). We find it quoted by Josephus and Philo; and thus we are brought to the time of the apostles and evangelists, whose writings are full of citations and references, and imbued with the phraseology of the Sept. From all this we are justified in the following conclusions on this head:

The Sept. was highly esteemed by the Hellenistic Jews before the coming of Christ. An annual festival was held at Alexandria in remembrance of the completion of the work (Philo, De Vita Mosis, lib. ii.). The manner in which it is quoted by the writers of the New Test. proves that it had long been in general use. We have the name of the Sept. in the legal and historical books by colo- nization, the Greek language prevailed; wherever Jews were settled, and the attention of the neighboring Gentiles was drawn to their wondrous history and law, there was found the Sept., which thus became, by Divine Providence, the means of spreading widely the knowledge of the One True God, and his truths, by colonization, to come throughout the nations; it was indeed ortium genitus ad Christum. To the wide dispersion of this version we may ascribe, in great measure, that general persuasion which prevailed over the whole East (per creuerat Oriente toto) of the near approach of the Redeemer, and which led the magi to recognize the star that proclaimed the birth of the King of the Jews.

2. Not less wide was the influence of the Sept. in the spread of the Gospel among the Gentiles. Many of the first converts who assembled at Jerusalem on the day of Pentecost, from Asia Minor, from Africa, from Crete and Rome, used the Greek language; the testimonies to Christ from the law and the prophets came to them in the words of the Sept.; St. Stephen probably quoted from it in his address to the Jews on the verb of Lias in his chariot (ὡς προόρισαν τοις παρακατα- γων υπεροχη); they who were scattered abroad went forth into many lands, speaking of Christ in Greek, and pointing to the things written of him in the Greek version of Moses and the prophets; from Antioch and Alexandria in the East to Rome and Massilia in the West, the voice of the Gospel sounded forth in Greek; Clemens of Rome, Ignatius at Antioch, Justin Martyr in Palestine, Ireneaus at Lyons, and many more, taught and wrote in the words of the Greek Scriptures; and a still wider range was given to the Sept. by the Latin version (or versions) made from it for the use of the Latin churches in Italy and Africa Minor. About the same period, by the numerous other versions into the tongues of Egypt, Ethiopia, Armenia, Arabia, and Georgia. For a long period the Sept. was the Old Test. of the far larger part of the Christian Church (see the Hulsean Prize Essay, by W. R. Churtong, On the Influence of the Sept. on the Progress of Christianity [Camb. 1861]; and an art. in the Zeitschr. f. wissemch, Theol. 1862, vol. iii.).

A number of other versions have been founded on the Sept. 1. Various early Latin translations, the chief of which was the Vetua Italia: 2. The Coptic and Sahidic, belonging to the 1st and 2d centuries; 3. The Ethiopic, belonging to the 4th century; 4. The Syriac, belonging to the 5th century; 5. The Georgian, of the 6th century; 6. Various Syriac versions, of the 6th and 8th centuries; 7. Some Arabic versions [see Arabic Versions]; 8. The Slavonic, belonging to the 9th century.

IV. Literal Origin of Portions of the Version.—This is a subject for inquiry which has received but little attention; not so much, probably, as its importance deserves. It was noticed by Tregelles many years ago that the headings of certain psalms in the Sept. coincide with the liturgical directions in the Jewish Prayer-book. The results were at a later period communicated in Kittto's Journal of Sacred Literature, April, 1852, 207—209. The 3d Psalm may be compared with the 23d Psalm, Sept. (Heb. 24th), is headed in the Sept. τῆς μᾶς σαββατοῦ; so, too, in Heb. in De Solae's Prayers of the Sept., ιὴν ἵππος: Psal. lxxiv., Sept. (Heb. lxxvii.), ιεροπλος σαββατοῦ: Psal. xciii, Sept. (Heb. xciv.), τρεινός σαββατοῦ. Psal. xcii, Sept. (Heb. xcvii.), τινὶ τόμον τοῦ προ- σβατοῦ. There appear to be no Greek copies extant which contain similar headings for Psal. lxxxi and lxxx (Heb. lxxxi and lxxii), which the Jewish Prayer-book appropriates to the third and fifth days; but that such once existed in the case of the latter psalm seems to be shown from the Latin Psalterium Vetua having the prefixed quinta sabbati, ιὴν ἵππος: Delitsch, in his Commentary on the Psalms, has recently pointed out that the notation of these psalms in the Sept. is in accordance with certain passages in the Talmud.

It is worthy of inquiry whether variations in other passages of the Sept. from the Hebrew text cannot at times be connected with liturgical use, and whether they do not originate in part from rubrical directions. It seems probable that the Sept. was not translated from a copy prepared for synagogue worship.

V. Character of the Version.—Under this head we
have to consider several special questions relating to its internal character as a translation:

1. Is the Sept. Faithful in Substance?—Here we cannot answer by citing a few examples; the question rests upon a complex, intricate, and, in opinion we express, must be verified by continuous reading. For a purely philological examination, see Septuagint, Linguistic Character of.

(1.) It has been clearly shown by Hody, Frankel, and others that the several books were translated by different hands: to have any comprehensive revision to perform, they must be considered separately. Names and words are rendered differently in different books; e.g.,

φασόν, the Passover, in the Pentateuch is rendered φασόν; in 2 Chron. xxxv. 6, φασάνον.

υὰμών, in Exod. xxviii. 98, δύναται; in Deut. xxxiii. 8, δύναται: Ezra ii. 63, φασάνεται: Neh. vii. 65, φασάνειον.

Φασάνειον, in 2 Tim. xxviii. 28, φασότα: Ezra ii. 63, φασότα.

The Philistines in the Pentateuch and Joshua are φασότα; in the other books ἀλληλοφασάνειον.

The books of Judges, Ruth, Samuel, and Kings are distinguished by the use of ἐν εἰς instead of ἐν τῇ.

These are a few out of many like variations.

(2.) Thus the character of the version varies much in the same book. Thus, one case of the Pentateuch is the best as Jerome says ("Confiteor quam sanctius curris Hebraicae consenat"), and this agrees well with the external evidence that the law was translated first, when the book MSS were more correct and Hebrew better known. Perhaps the simplicity of the style in these early books facilitated the facility of the version.

(3.) In the major prophets, some of the most important passages are seriously obscure—e.g. Isa. ix. 1, τοὺς ὑμιν τοῖς χειμώνας τοῖς θεοί καταφέρουσα, and in ix. 6, "Eliasa nactus est interpretem sese indulgunt" (Zwingli); Jer. xxiii. 6, καὶ τοῦτο τὸ δῶμα αὐτῶν τὸ καλεῖς αὐτὸν Κύριος ἱσηθεὶς ἐν τοῖς πορευόμενοι.

Ezekiel and the minor prophets (speaking generally) seem to be better rendered. The Sept. version of Daniel was not used, that of Theodotion being substituted for it.

(5.) Supposing the numerous glosses and duplicate renderings which have evidently crept from the margin into the text to be removed (e.g. Isa. viii. 16; Hab. iii. 2; Joel i. 8) these are blimishes not of the version itself, but of the copies—and forming a rough estimate of what the Sept. was in its earliest state, we may perhaps say of it, in the words of the well-known similar, that it was, in many parts, "the wrong side of the Hebrew tapestry," exhibiting the general outlines of the pattern, but confused in the more delicate lines, and with many ends of threads visible; or, to use a more dignified illustration, the Sept. is the image of the original seen through a glass not adjusted to the proper focus—the larger features are shown, but the sharpness of definition is lost.


2. Is the Version Mutually Accurate in Details?—We have anticipated the answer to this question, but will give a few examples:

(1) The same word in the same chapter is often rendered by differing words—Exod. xii. 13, ἔκτισεν; "I will pass over," Sept. ἐκτίσατο, but 23, ἔκτισα, "will pass over," Sept. παρελθέω.

(2) Differing words by the same word—Exod. xii, 23, παρελθέω, "pass through," and παρελθεῖσα, "pass over," both by παρελθεῖσα; Numb. xvi. 4, 5, παρελθεῖσα, "offering," and παρελθεῖσα, "sacrifice," both by ἑκάστα.

(3) The divine names are frequently interchanged; Κύριος is put for ὑπάρχει, God, and Ἐδραίος for ὑπάρχει, Jehovah; and the two are often wrongly combined or wrongly separated.

(4) Proper names are sometimes translated, sometimes not. In Gen. xxiii, by translating the name Machpelah (ἡ μαχαιλή), the version is made to speak of the cave being in the field (ver. 9), and then of the field being in the cave (ver. 17), οὗ ἄγων ἡ Εφροί, ὃς ἐν τῇ μαχαιλή στηθείη, the last word not warranted by the Hebrew. Gen. vi. 14 is a curious example of four names of persons being translated—e.g. ἡ ἱερσία, "to Tobiah," Sept. τοῖς χρυσίασι δαιμόνιοι; Psalms in Deut. xxxiv. 1, is ὡσία, but in Deut. iii. 27, τοῦ λαγησίου.

(5) The translators are often misled by the similarity of Hebrew words—e.g. Numb. iii. 36, ἐνημέρωσεν, "the cords of it," Sept. τὰ καταλαμβάνα, and iv. 26, τὰ πεπιστύρα, in other places οἱ κλαίοντες, and Isa. lv. 2, ἡ συγκομίσαται, both rightly. Exod. iv. 31, ἔμπνευσεν, "they heard," Sept. ἔκθετον (ἐκθέτον); Numb. xvi. 15, I have not taken one soul (ὁ ζώον); Sept. οὐκ ἐπιτίθηται (πρόσηκα). Deut. xxxii. 10, ἐπιτίθηται, "he found him," Sept. αὐτέρκειται αὐτοῖς; 1 Sam. ii. 2, ἐπιτιθήμενος, "I am gray-headed," Sept. καθάρεται (καθάρεται); Gen. iii. 17, τὸ ἐπιτίθηται, "for thy sake," Sept. ἐπὶ τοῦ άγόου σου (ἐπὶ).

In very similar cases the error may be thus traced to the similarity of some of the Hebrew letters, γ and α, and γ, and ο, and in some it is difficult to see any connection between the original and the version—e.g. Deut. xxxii. 8, παρελθεῖσα, "the sons of Israel," Sept. ἀγγέλων θεοῦ. Aquila and Symmachus, vion Ἰσραήλ.

Isa. xxi. 11, 12.
Watchman, what of the night? Watchman, what of the night? The watchman said, Φωτιστὸς τοποκείμενος, the morning cometh, and also the night. If ye will inquire, inquire ye. Return, come.

(6) Besides the above deviations and many like them, which are probably due to accidental causes—the change of a letter, or doubtful writing in the Hebrew—there are some passages which seem to exhibit a studied variation in the Sept. from the Hebrew, e.g. Gen. li. 2, on the seventh (ἑβδομάδα) day God ended his work; Sept. συνέδεθαι, ο ὄνομά τοῦ ἑβδομάτου τοῦ θεοῦ, a reading not found in the Hebrew, which is only by an add. in Exod. xxi. 40, καὶ ἐν τῇ γῆς Χριστίαν, appears to be of this kind, inserted to solve a difficulty.

Frequently the strong expressions of the Hebrew are softened down; where human parts are ascribed to God for hand the Sept. substitutes power: for mouth, word, etc. Exod. iv. 16, "Thou shalt be to him instead of God" (ὁ τοῦ τοῦ θεοῦ), Sept. στὶς ὑμῖν ἡ τῆς λαλήματος τῆς λαλήματος, these and many more savour of design rather than of accident or error.

The version is, therefore, not minutely accurate in details; and it may be laid down as a principle, never to build any argument on words or phrases of the Sept. without comparing them with the Hebrew. The Greek may be right; but very often its variations are wrong.

3. We shall now be prepared to weigh the tradition of the fathers, that the version was made by inspiration (κατ' εὐθυγραμμίαν τοῦ θεοῦ, Ireneaus; "Divino Spiritu
Even Jerome himself seems to think that the Sept. may have sometimes added words to the original "ob Spiritus Sancti auctoritate, licet in Hebrewis voluminibus non legatur" (Proph. in Paral. tom. i, col. 1419).

Let us try to form some conception of what is meant by the inspiration of translators. It cannot mean what Jerome here seems to allow, that the translators were divinely moved to add to the original, for this would be the inspiration of prophets, as he himself says in another passage (Proph. in Genes.), "Allud est entium vertere. alien esse interpretum." Every such addition would be, in fact, a new revelation. Nor can it be, as some have thought, that the deviations from the original were divinely directed, whether in order to adapt the Scriptures to the mind of the hearers or for other purposes. This would be, pro tanto, a new revelation, and we are at a loss to conceive of such a revelation; for, be it observed, the discrepancy between the Hebrew and Greek Scriptures would tend to separate the Jews of Palestine from those of Alexandria, and of other places where the Greek Scriptures were used; there would be two different copies of the same books circulated throughout the world, each claiming divine authority; the appeal to Moses and the prophets would lose much of its force; the standard of divine truth would be rendered doubtful; the trumpet would give an uncertain sound. No! If there be such a thing as an inspiration of translators, it must be an effect of the Holy Spirit on their minds, compelling them to do their work of translation more perfectly than by their own abilities and acquirements, to overcome the difficulties arising from defective knowledge, from imperfect MSS., from similarity of letters, from human infirmity and weariness; and so to produce a copy of the Scripture worthy of the Word of God, and true to the history of his people, in its original truth and purity. This is the kind of inspiration claimed for the translators by Philo (Vit. Mosiah, lii.): "We look upon the persons who made this version not merely as translators, but as persons chosen and set apart by divine appointment, to whom it was given to comprehend and express the sense and meaning of Moses in the fullest and clearest manner."

The reader will be able to judge from the foregoing examples whether the Sept. version satisfies this test. If it does, it will be found not only substantially faithful, but minutely accurate in details; it will enable us to compare the Old and the New Testament in every instance; and if an error has crept in; it will give evidence of that faculty of intuition in its highest form which enables our great critics to divine from the faulty text the true reading; it will be, in short, a reproduction of the original text, purified from the errors of human hands and eyes, established with the sanction of authority, and thereby it is a question to be decided by facts, by the phenomena of the version itself. We will simply declare our own conviction that, instead of such a divine republication of the original, we find a marked distinction between the original and the Sept.—a distinction which is well expressed by the phrase "Septuagint" (Proph. in Genes.). "Ibi Spiritus ventura predict: hic eruditio et verborum copia ea qua intelligentis transfert." It will be remembered that this agrees with the ancient narrative of the version, known by the name of Aristea, which represents the interpreters as meeting in one house, forming one council, conferring together, and agreeing on the sense (see Hady, lib. ii. c. vii. There are some, perhaps, who will deem this estimate of the Sept. too low; who think that the use of this version in the New Testament stamps it with an authority above that of a mere translation. But as the apostles and evangelists do not invariably cite the Old Testament according to the Sept., nor do we have any reason to think that they were under the necessity of doing so, it is evident that their citations are based on the original text. The decision as to any particular reading must be made by weighing this evidence, together with that of other ancient versions, with the arguments from the context, the rules of grammar, the genius of the language, and the comparison of parallel passages. Thus the Hebrew will sometimes correct the Greek, and sometimes the Greek the Hebrew; both liable to err through the infinity of human ears and hands, but each checking the other's errors. 2. The close connection between the Old and the New Testament makes the study of the Sept. extremely

VI. Benefits to be Derived from the Study of the Septuagint. After all the notices of imperfection above given, it may seem strange to say, but we believe it to be the truth, that the student of Scripture can scarcely read a chapter without some benefit, especially if he be a student of Hebrew, and able, even in a very humble way, to compare the version with the original.

1. We have seen above that the Sept. gives evidence of the character and condition of the Hebrew MSS., from which it was made with respect to vowel-points and the mode of writing. This evidence renders very material help in the correction and establishment of the Hebrew text. Being made from MSS., far older than the Masoretic recension, the Sept. often indicates readings more ancient and more correct than those of our present Hebrew MSS., and editions, and often speaks decisively between the conflicting readings of the present MSS. The following are instances:

Psa. xxii, 17 (in the Sept. xxi, 16). The printed Hebrew text is יְדַעְתָּי; but several MSS. have a verb in the third person plural, יְדָעָתָי: the Sept. steps in to decide the doubt, וַיְדַעֵן חֵרָיו מֹן וַיַּסְדִּיק מֹן, confirmed by Aquila, נהקהו.

Psa. xvi, 10. The printed text is יְדַעְתָּי, in the plural; but near two hundred MSS. have the singular, יְדָעָה, which is clearly confirmed by the evidence of the Sept., וַיְדָעֵהּ תָּתֵם וַיִּשָּׁדְּדִיק תָּתֵם, rendering unnecessary the addition of words in italics in our English version.

Other examples might be given, but we must content ourselves with one signal instance of a clause omitted in the Hebrew (probably by what is called הַמְּלֹאכָּה הַנָּבִיא) and preserved in the Sept. In Gen. iv, 6 is a passage which in the Hebrew and in our English version is evidently incomplete: 'And Cain talked (צָאֵק) with Abel his brother; and it came to pass when they were in the field, that the Heavenly Jehovah (יְהֹוֹת הַנִּבּיִים) is a word commonly used and rendered as above, spoken, 'Cain said unto Abel;' but, as the text stands, there are no words spoken, and the following words '... when they were in the field' come in abruptly. The Sept. fills up the lacuna Hebraeo rum codicum (Pearson), and puts קִנֵּבְיַנוֹ (אֲבֵנֶיה) of אֶבֶן צִוְו, as the passage is thus cited by Clemens Romanus (Ep. i, 4). The Hebrew transcriber's eye was probably misled by the word יָדַע terminating both the clauses. In all the foregoing cases we do not attribute any paramount authority to the Sept. on account of its superior antiquity to the extant Hebrew MSS., but we take it as an evidence of a more ancient Hebrew text, as an eye-witness of the texts, 280 or 180 years B.C. The decision as to any particular reading must be made by weighing this evidence, together with that of other ancient versions, with the arguments from the context, the rules of grammar, the genius of the language, and the comparison of parallel passages. Thus the Hebrew will sometimes correct the Greek, and sometimes the Greek the Hebrew; both liable to err through the infinity of human ears and hands, but each checking the other's errors.

The close connection between the Old and the New Testament makes the study of the Sept. extremely
valuable, and almost indispensable to the theological student. Pearson quotes from Irenaeus and Jerome as to the citation of the words of prophecy from the Sept. The Sept. can only be used to the purpose of translation, and not for serious study. When he says that the apostles "prophetica omnia ita enunciatuerunt quemadmodum Seniorium interpretatio continet." But it was manifestly the chief storehouse from which they drew their proofs and precepts. Grinfield says that "the number of direct quotations from the Apocrypha in the New Testament" is "too small to think grains of importance." Evidently, the number may be estimated at 350, of which not more than fifty materially differ from the Sept. But the indirect verbal allusions would swell the number to a far greater amount" (Apol. for LXX, p. 37). The comparison of the citations with the Sept. is much facilitated by Grinfield's Edition Helenistica of the New Test. and by Gough's New Test. Quotations, in which the Hebrew and Greek passages of the Old Test. are placed side by side with the citations in the New. (On this subject see Hody, p. 248, 281; Kennicott, Diæst. Gen. § 84; Cappelli Critica Sacra, vol. ii.)

3. Further, the language of the Sept. is the mould in which the ideas and expressions of the apostles and evangelists are cast. In this version Divine Truth has taken the Greek language as its shrine, and adapted it to the things of God. Here the peculiar idioms of the Hebrew are gathered upon the stock of the Greek tongue; words and phrases take a new sense. The terms of the basic ritual in the Greek version are employed by the apostles to express the great truths of the Gospel, e. g. ἁρμακίας, ἰδιωτικά, δεσμία ἐνίκωσίας. Hence the Sept. is a treasury of illustration for the Greek Testament. Many examples are given by Pearson (Prof. of LXX), e. g. σαρακόν, πνεύμα, διακοινο, φοίνικα τῆς σαρκοφ. "The Gnosis was a serious warning against the "Gnosis Nostrum Testamenti" of the intellecturo nihil est utilius, quam diligitur verseretur Alexandrinum Antiqii Foderi interpretationem ex una plus petiti auxiliis, quam ex veteribus scriptoribus Graecis simul sumtis. Centena repertiorunt in N. T. nusquam obvia in scriptis Graecorum veterum, sed frequentata in Alex., versione." E. g. the sense of τὸ πάσχα in Deut. 16:3. In the sacrificial week, throws light on the question as to the day on which our Lord kept his last Passover, arising out of the words in John xvi, 28, ἀλλ' ἵνα φάγωσι τὸ πάσχα.

4. The frequent citations of the Sept. by the Greek fathers, and of the Latin version of the Sept. by the fathers who wrote in Latin, form another strong reason for the study of the Sept. Pearson cites the appellation of Scurabusa bonus applied to Christ by Ambrose and Augustine, as explained by reference to the Sept. in Hab. ii. 11, κάκιων ἐκ Ἑλέων.

5. On the value of the Sept. as a monument of the Greek language and literature, its most purified phases, this is not the place to dwell. Our business is with the use of this version as it bears on the criticism and interpretation of the Bible, and we may safely urge the theological student who wishes to be "thoroughly furnished" to have always at his side the Sept. Let the Hebrew, if possible, be placed before him; and at his right, in the next place of honor, the Alexandrian version. The close and careful study of this version will be more profitable than the most learned inquiry into its origin; it will help him to a better knowledge both of the Old Test. and the New.

VII. Objects to be Attained by the Critical Scholar.—

1. Among these a question of much interest, suggested above, still awaits for a solution. In many of the passages which show a studied variation from the Hebrew (some of which are above noted), the Sept. and the Samaritan Pentateuch agree—e. g. Gen. ii. 2; Exod. xii. 40.

2. They also agree in many of the ages of the post-diluvian patriarchs, adding one hundred years to the age at which the first son of each was born, according to the Hebrew (see Cappelli Critica Sacra, III, xx. 7). See Patriarch.

3. They agree in the addition of the words ἐπὶ τῶν πρεσείων (Gen. iv, 9), which many have seen reason to think rightly added.

4. Various reasons have been conjectured for this agreement—translation into Greek from a Samaritan text, interpolation from the Samaritan into the Greek, or vice versa; but the question does not seem to have found a satisfactory answer (see § ii above).

5. If this could be accomplished with any tolerable completeness, it would possess a strong interest, as being the first translation of any writing into another tongue, and the first repository of divine truth in the great colony of Hellenistic Jews at Alexandria.

The critic would probably take as his basis the Roman edition from the Codex Vaticanus as representing most nearly the ancient (κοινή) texts. The collection of fragments of Origen's Hexapla, by Montfaucon and others, would help him to eliminate the additions which have been made to the Sept. from other sources, and to purge out the glosses and double renderings; the citations in the New Test. and in Philo, in the early Christian fathers, both Greek and Latin, would render assistance of the same kind: and perhaps the most effective aid of all would be found in the fragments of the old Latin version collected by Sabbatier in 3 vols. fol. (Rheims, 1749).

6. Another work of more practical and general interest still remains to be done, viz. to provide a Greek version, accurate and faithful to the Hebrew original, for the use of the Greek Church, and of students reading the Scriptures in that language for purposes of devotion or mental improvement. Field's edition is as yet the best of this kind. It originated in the desire to supply the Greek Church with such a faithful copy of the Scriptures; but as the editor has followed the text of the Alexandrian MS., only correcting, by the help of the Sept. and its parallel passages (e. g. in Gen. xv, 15, correcting τραφαῖς in the Alexandrian MS. to τραφεῖς, the reading of the Complut. text), and as we have seen above that the Alexandrian text is far from being the nearest to the Hebrew, it is evident that a more faithful and complete copy of the Old Test. in Greek might yet be provided.

We may here remark, in conclusion, that such an edition might prepare the way for the correction of the blemishes which remain in our authorized English version. Embracing the results of the criticism of the last two hundred and fifty years, it might exhibit several passages of the original purity; and the corrections thus made, being approved by the judgment of the best scholars, would probably, after a time, find their way into the margin at least of our English Bibles.

One example only can be here given, in a passage which has caused no small perplexity and loads of commentary. Isa. ix. 3 is thus rendered in the Sept.: Τὸ πάσχα ἐν λαῷ, δ κατάγας ἐν εὐφροσύνῃ καὶ τῷ ἑλεαστῷ ἐν εὐφροσύνῃ καὶ τῷ τρισθυμῷ ἐν ἀμώμῳ. It is easy to see how the faulty rendering of the first part of this has arisen from the similarity of the Hebrew letters מ and ר, and from an ancient error in the Hebrew text. The following translation restores the whole passage to its original clearness and force:
(5.) The divergence between the extreme points of the series of MSS. may be estimated from the following statement:

73 differs from the Roman text in 40 places, with Hebrew text.

59 differs from the Roman text in 40 places, with Hebrew.

Between these and the Roman text lie many shades of variety. The Alexandrine text falls about half-way between the two extremes:

Differing from Roman text in 25 places, with Hebrew.

The diagram below, drawn on a scale representing the comparison thus instituted (by the test of agreement with the Hebrew in respect of additions or omissions), may help to bring these results more clearly into view. The base-line R. T. represents the Roman text.

The above can only be taken as an approximation, the range of comparison being limited. A more extended comparison might enable us to discriminate the several MSS. more accurately, but the result would perhaps hardly repay the labor.

2. But what is the value of this text? Was the version at first more accurate with the Hebrew, as in (72) and (59), and did it afterwards degenerate into the less accurate state of the Codex Vaticanus? Or was the version at first less accurate, like the Vatican text, and afterwards brought, by critical labors, into the more accurate form of the MSS. which stand highest in the scale?

History supplies the answer. Jerome (Ep. ad Suriam et Fredatem, ii, 627) speaks of two copies, one older and less accurate, suiij, fragments of which are believed to be represented by the still extant remains of the old Latin version; the other more faithful to the Hebrew, which he took as the basis of his own new Latin version.

In another place (Prefat. in Paralip. vol. i, col. 1022) he speaks of the corruption of the ancient translation, and the great variety of copies used in different countries:

It appears from these and other passages that Origin, finding great discordance in the several copies of the Sept., laid this version side by side with the other three translations, and, taking their accordance with each other as the test of their agreement with the Hebrew, marked the copy of the Sept. with an obeb, \( \frac{1}{2} \), where he found superfluous words, and supplied the deficiencies of the Sept. by words taken from the other versions with an asterisk, \( * \), prefixed. The additions to the Sept., were chiefly made from the Theodotion (Jerome, Prolog. in Genesis, vol. i; see also Proef. in Job, p. 795). From Eusebius, as quoted below, we learn that this work of Origin was called Teraphal, the fourfold Bible. The following specimen is given by Montfaucon:

Gen. i. 1.

But this was only the earlier and the smaller portion of Origin's labors: he rested not till he had acquired the knowledge of Hebrew, and compared the Sept. directly with the Hebrew copies. Eusebius (Hist. Eccle. vi, 16, p. 217, ed. Valer.) thus describes the labor; which led to the greater work, the Hexapla; the last clause of the passage refers to the Tetraplia:

"So careful was Origin's investigation of the sacred oracles that he learned the Hebrew tongue, and made himself master of the original Scriptures received among the Jews in the Hebrew letters; and reviewed the versions of the other interpreters of the Sacred Scriptures, besides the Sept., and discovered some translations varying from the well-known versions of Aquila, Symmachus, and Theodotion, which he searched out, and brought to light from their concealed secrets in neglected corners, ... and in his Hexapla, after the four principal versions of the Psalms, added a fifth, a sixth and a seventh translation, stating that one of these was found in a cask at Jericho, in the time of Antoninus, son of Severus: and bringing these all into one view, and dividing them in columns over against one another, together with the Hebrew text, he left to us the work called Hexapla; having arranged separately, in the Tetraplia, the versions of Aquila, Symmachus, and Theodotion, together with the version of the Seventy."


"Quis ignorat, quod tantum in Scripturis divinis habituer studiis, ut ethiam hebraeum linguam contra antichas gentis glosa naturae illustraret: et accepta LXX interpretum, et extrema editione cum lectione Aquilae scilicet Pontici proselyti, et Theodotionis Ebonieni, at Symmachii et aliorum, et Theodotionis dogmatici, ... et Preterea quattuor et sextam et septimam editionem, quae etiam non de eis bibliotheca habebatur, miro labore repetit, et cum ceteris editionibus comparavit."

From another passage of Jerome (in Epist. ad Titum, vol. iv, pt. i, p. 437) we learn that in the Hexapla the Hebrew text was placed in one column in Hebrew letters, in the next column in Greek letters:

HEXAPLA (Hor. xi, 1).

It should here be mentioned that some take the Tetraplia as denoting, not a separate work, but only that portion of the Hexapla which contains the four columns filled by the four principal versions (Notes on Eusebius, p. 106) thinks that the Tetraplia was formed by taking those four columns out of the Hexapla, and making them into a separate book. But the testimony of Origin himself (iii, 881; ii, 131), above cited, is clear, that he formed one corrected text of the Sept. by comparison of the three other Greek versions that of Heuschius in Alexandria and Egypt; that the churches lying between these two regions used the Sept. text copied by Eusebius and Pamphilus (H. Eccl. v. i, col. 1022). The great variety of text existing MSS. is thus accounted for by the varying sources from which they have descended.

The Roman edition, edited under pope Sixtus V (1585).

The texts of (1) and (2) were probably formed by collation of several MSS. The Roman edition (3) is printed from the venerable Codex Vaticanus, but without many errors. This text has been followed in most of the modern editions. A transcript of the Codex Vaticanus was prepared by Cardinal Bessarion; it was lately published at Rome by Yerecelli. It is much to be regretted that this edition is not so accurate as to preclude the necessity of consulting the MS. The text of the codex, and the parts added by a later hand, to complete the codex (among them nearly all of Genesis), are printed in the same Greek type, with distinguishing notes.

The fac-simile edition by Barber (4) is printed with types made after the form of the letters in the Codex Alexandrinus (British Museum Library) for the fac-simile edition of the New Testament, by Woide in 1786. Great care was bestowed upon the sheets as they passed through the press. The Codex Sinaiticus (5) was published in the same year at the expense of the emperor of Russia, and a very limited edition was printed. See Sinaitic MS.

2. Other important editions are the following: The Septuagint in Walton’s Polyglot (1657) is the Roman text, with the various readings of the Codex Alexandrinus, and the Greek Testament text (1657) is only valuable for the preface by Pearce. An edition of the Codex Alexandrinus was published by Grabe (Oxford, 1707-20), but its critical value is far below that of Barber’s. It is printed in common type, and the editor has exercised his judgment on the text, putting some words of the codex in the margin, and replacing them by what he thought better readings, distinguished by a smaller type. This edition was reproduced by Breitinger (Zurich, 1730-32, 4 vols. 4to), with the various readings of the Vatican text. The edition of Boas (Franque, 1709) follows the Roman text, with its scholia, and the various readings given in Walton’s Polyglot, especially those of the Codex Alexandrinus. This has often been reprinted, and is now the commonest text. The valuable critical edition of Holmes, continued by Parsons, is similar in plan to the Hebrew Bible of Kennicott; it has the Roman text, with a large body of various readings from numerous MSS. and editions (Oxford, 1815). Oxford Polyglot (1815), Oxford Polyglot (1819), and the apparatus of the text in 8vo, others of smaller size, forming part of his Polyglot series of Bibles. His text is the Roman.

The latest edition, by Field (1859), differs from any of the preceding. He takes as his basis the Codex Alexandrinus, but corrects all the manifest errors of transcription by the help of other MSS., and brings the text up to the 60th of the Septuagint text with the order of the Hebrew Bible. The text in Stier and Theile’s Polyglottten Bibel (Bielefeld, 1854) is revised arbitrarily, and without the aid of the Codex Sinaiticus. Scrivener has promised a new critical edition.

3. Editions of particular books, more or less critically prepared, have occasionally been issued: Genesis, by Lagarde (Lips. 1688); Esther, by Fritzsch (Turci, 1848); Ruth, by the same (ibid. 1867); Jeremiah, by Spohn (Lips. 1794-1828); Ezekiel, by Vincent (Rom. 1840); Jonah, by Höhn (Lips. 1867-88). The genuine text of Daniel (which was long supposed to be lost, the translation of Theodore having been substituted for it in the common MSS.) was first published separately by Simon de Magistris in 1772, from the Codex Chigiannis; and it was reprinted by J. D. Michaelis (1773-74), Seggar (1775), and more critically by Hahn (1845), from the Codex Ambrosianus.

The best Leseion to the Septuagint is that of Schleicher’s Universale (Leips. 1821, 5 pts.), and reprinted at Glasgow (1822, 3 vols. 8vo). An earlier one is that of Bihl (Hag. 1779-80, 3 vols.). The best for the Apocrypha is Wahl’s Classis (Lips. 1868). The best Concordance is that of Trimmus (Amst. 1718, 2 vols. fol.). An earlier one is that of Kircher (1677). The Winer’s X. T. Grammar Leipzig offers an excellent service for philological comparison. The student may also consult Sturz, De Diaceto Macedoniano (Lips. 1808); Maltby, Two Sermons before the University of Durham (1843).

GREEK LANGUAGE.

X. Literature.—In addition to the works named by Wahl, Bihl, Theol. iv, 31 sq., 156 sq.; Rosenmuller, Handb. Litter. in saec. ixxx. (Leips.), and Darlington, d. Theol. s.v. “Alex. Vera,” the following are important: Cappelli Critica Sacra (Par. 1650); Walton’s Polyglott, ad Bibl. Polyglott. (Lond. 1657); Pearson [Bp.] Proef. Patristica ad LXX (ibid. 1655); Vossius, De LXX Interp. (Hag. 1661; aps. 1668); Montfaucon, Hexaplo- logum Origine quam Scirentur (Par. 1710; Lips. 1747); Hody, De Bibl. Text. Original. Vers. Graec. et Latina Vulgata (Oxf. 1704); Hottinger, Thesaurus (Zur. 1649); Owen, Inquiry into the Sept. (Lond. 1769); Brief Account, etc. (ibid. 1787); Kennicott, Dissertations to his Vet. Text. (Oxon. 1776-80); Werner, De LXX Interpret. (ibid. 1778); Beloch, Die hebräischen Handschriften der alten Welt (Hamb. 1877-82); Hoffmann, Die Handschriften der alten Welt (Hamb. 1877-87); Valckenier, Diatribe de Artabatulo Judico (L. B. 1806); Schleusner, Oppus. Crit. ad Vers. Graec. V. T. (Lips. 1812); Dahne, Judäisch-ägyptisch-philologische (Halle 1831-34); Töpel, De Pent. Interp. Alte. Judae. Crit. et Hom. (Halle. Sex. 1860); Gießer, Urchristenstudiu (Stuttg. 1881, 8vo); Fabrici, Bibliotheca Sacra, ed. Harless, vol. III; Studier, De Versiculis Alexandrinis Origine, Historia, Usu, et Abusus Critico (Berna, 1825, 8vo); Credner, Beitrag zur Einleitung, etc. (Halle, 1838, 2 vols. 8vo); Amersfoort, Dissertatio de Variis Lectionibus Holmnesiae (Lugd. Bat. 1815, 4to); Pluche, Lectiones Alex. et Hebr. (Bonn. 1807); Thiersch, De Pent. Ver. Alex. (Er- tange, 1810); Gaisford, Lexicographia Americana (Leips. 1841); Ueber den Einfluss der palastinischen Exegese auf die alex. Hervortrutz (ibid. 1851); Grünfeld, N. T. Editio Hellemistica (ibid. 1845), and Apology for the Septuagint (ibid. 1840); Selwyn, Note Critica in Ex. xl-xxv, Numeros, Deuteronomonomy (ibid. 1856-58); Also_macro, Tschr. d. A. d. Berzel. Courtland, Hol- семей Essay (ibid. 1861); Pearson [G.], Popers, in the Journal of Sacred Lit., i, iv, v, vii, 3d series.

SEPTUAGINT, LINGUISTIC CHARACTER OF THE. The language of the Sept., from its close connection with that of the New Test., has been a fruitful source of discussion, and various theories on the subject have been maintained, the Septuagint being more ancient than the Hebrew. The nature of the Greek word used as the term "Septuagint" to express a style of Greek which was so full of Hebrew words and Hebraisms as to be scarcely intelligible to readers who had no knowledge of He-
breu or Chaldee. He illustrates this by the Spanish Jew's translation of the Bible into the Spanish tongue, which can be understood only by those who have some knowledge of Hebrew as well as Spanish. Later critics have, however, admitted the existence of an Alexandrian dialect, from which the Sept. has derived some of its features, though these are not its most prominent characteristics. Thus Hofty, quoting Croesus, says: "The Greek translators of the Scriptures are to be described as Hebraists, Chaldaists, and Alexandrians. Their version is full of Hebrew, Chaldee, and Alexandrian words and phrases. They render word for word, and often where a passage is thus translated, the words are Greek, but the Hebrew construction is retained" (E. Bibl. Text. Orig. II, iv, 23).

As the text from which the Alexandrian version was made did not have the vowel-points, it would be very interesting to know how the translators pronounced the Hebrew, and the more so since some critics who delight in hunting after various readings would make the Sept. the standard for the Hebrew text. But here we are at a loss, and all that we know can only make out from the version itself. Commencing with the alphabet, the pronunciation of the letters is given to us in the Lamentations of Jeremiah, where the verses are arranged alphabetically. The letters of the alphabet, thus commencing the different verses, are expressed fully, as the following scheme will show:

\[ \alpha = \text{Alpha}, \quad \varepsilon = \text{Epsilon}, \quad \eta = \text{Eta}, \quad \zeta = \text{Zeta}, \quad \lambda = \text{Lambda}, \quad \kappa = \text{Kappa}, \quad \chi = \text{Chi}, \quad \rho = \text{Rho}, \quad \sigma = \text{Sigma}, \quad \tau = \text{Tau}. \]

That \( \alpha \) and \( \rho \) were pronounced as \( v \) and \( r \) we may infer from the fact that \( v \) is always equivalent to the Hebrew \( v \), thus \( \text{v} = \text{vav} \). From the version itself we see that the letters had the following pronunciation:

\[ \text{M}, \text{N}, \text{P}, \text{Q}, \text{R}, \text{S}, \text{T}, \text{U}, \text{V}, \text{W}, \text{X}, \text{Y}, \text{Z} \]

In itself inaudible (like the Greek \( \text{spiritus lenis} \)), receives its intonation from the vowel, as \( \text{α}, \text{αι}, \text{αι} \). Sometimes it has the \( \text{spiritus asper} \), as \( \text{α}, \text{αι}, \text{αι} \). (Judg. ix. 37, 39.)

It is \( \beta \), sometimes \( \phi \): \( \text{βασιλεὺς} \) (Judg. vii. 29), \( \text{ταυτεῦ} \); also \( \text{βιαίος} \) (Josh. xix. 30, 31). Sometimes \( \beta \) is expressed by \( \mu \), as \( \text{μυτικός} \), \( \text{γεμιζόμενον} \), or by \( \mu \) alone, as \( \text{μαθητής} \). (Ch. viii. 8, 9, 10, 10.)

It is \( \gamma \), sometimes \( x \), as \( \text{κεφαλίς} \), \( \text{δόξα} \), \( \text{άιων} \) also \( x \), as \( \text{σκέφτεσθαι} \), \( \text{συνεκρούω} \).

It is \( \delta \), but also \( \lambda \), as \( \text{δύο} \) (Gen. xxxvi. 39, Mar. 15). It is \( \lambda \), like \( \kappa \), either inaudible, as \( \text{κυρίος} \), \( \text{καθιστήρ} \); or it has the \( \text{spiritus asper} \), as \( \text{γιω} \), \( \text{λιθόω} \).

It is \( \upsilon \), \( \varepsilon \) (Gen. xxiv. 5, and xxxvii. xix. 12). Sometimes it is not expressed at all, as \( \text{εὐς} \), \( \text{αὐτός} \). (Ch. vii. 15, 16.)

It is \( \zeta \), seldom \( \zeta \), as \( \text{ζυγός} \) (Gen. xxvii. 21); but \( \text{ζυγός} \), (Gen. iv. 26); \( \zeta \), \( \zeta \), \( \text{ζυγός} \). Sometimes it is inaudible at the beginning, middle, and end of a word. Often it is \( \zeta \), \( \zeta \), \( \zeta \); \( \text{ζυς} \), \( \text{ζυγός} \); sometimes \( \zeta \) as \( \text{ζυγός} \) (Gen. xxvii. 24).
7. Very prominent also are the Egyptian words which we find in the Sept., and which betray the origin of the translation. The following are the most remarkable:

άλδευν, truth, the rendering of דְּשֵׁן (Thummim, or perfections), in Exod. xxvii. 26; Lev. viii. 8, and Deut. xxxii. 8. According to Αἰλαίον, Αλδεύν was the name given to an image of sapphire stone, which was hung by a golden chain round the neck of the high priest of the highest in rank of the Egyptian priests, who also held the office of judge. This was to denote the truth or justice with which he was to deal the cases which were brought before him. Hence it is supposed that the use of it for the Θυμήμονες of the high-priest was derived; yet not without the meaning of truth, or more accurately of the faithfulness and righteousness of God.

The word itself, πληκτής (the sacred bull of the Egyptians), occurs in Jer. xiii. (xxvi.), 15: "καὶ ἐκεῖνος...· ἀπεί ὁ πλήκτης ἐν τῇ δουλείᾳ τοῦ σωτῆρος."

We may also note that a measure which is mentioned by Herodotus as being used in Egypt and Persia. It is put for the "homer" in Isa. vi. 10, and it also occurs in Dan. xii. 8 (History of Bel and the Dragon).

Σύρα, or Σύρεις, is an Egyptian word for the papaw, or some other vegetable or grain of the same genus, as it occurs both in the Hebrew and Sept. of Gen. xii. 2; Isa. ix. 7, 8. It is also found four times in Josephus, as applied to the "creation" of the world, was traced by Hody to Egyptian philosophy. But it seems rather to be derived from the συρίζων, or genealogy, of which the first book of the Pentateuch is composed.

Σύρος was a drink made from barley in Egypt, mentioned by Herodotus and Dioscurides. It is found in the Sept. version of Isa. xix. 10, where it seems that σύρα (strong drink) was read instead of ποομο (merchandise).

Σύρα is found in Psa. cxxxi. 16, "I will abundantly bless her provision." Jerome said that it was an Egyptian word for corn; and Hesychius mentions ρύριμα as a decoction of milk, or orange juice, rendered by the Sept. as "Egyptian provisions," perhaps the medicinē athara of which Pliny speaks. The Heb. תּוֹס is, however, rendered Σύρα (venileos) in Gen. xxiv and xxvii.

Σύρομεσσος is used to denote a measurement of space in Gen. xxxv. 19; xlvii. 7. Jerome seems to have been perplexed by its introduction in these passages. Hody conjectures that the use of the word was suggested by the hippodrome which was constructed by Ptolemy Lagos at Alexandria, and was the scene of the events recorded in the 3d book of the Maccabees. Thus the "hippodromos of Ephrath" signifies a certain distance from Bethlehem, which was nearly the interval between the goal of the Egyptian race-course.

The word κοσμός, used for a cap, in Gen. xlvii. 10, is of Persian origin. The κοσμός, a head-band or fringed garment, the wearer of which is called κοσμοβιος (Exod. xxvii.; Isa. iii.), was an Egyptian ornament.

The word κοσμος, in Isa. xix. 2, is not to be read κοσμος, "law," but has the sense of "provincie," or "district," Egypt being divided into seven, being governed by seven superintendents, or prefects. This sense it occurs in 1 Macc. x. 30.

The word κοσμος is supposed by Jerome to be the Hebrew σφακ, but Hesychius states that it was an Egyptian measure containing forty κυδαρίας (Num. xxviii. 5; Judg. vi. 19).

The word κοσμος occurs in some of the Greek texts in Exod. ii. 3, the Egyptian paper-roll, which was the material of the ark in which the parents of Moses concealed him. It is also called βιβλίον, and hence the "vessels of bulrushes" in Exod. ii. 2, are called δέσμες λιβάνων. The κοσμοικā are used in the Sept. for the chambers and treasuries of the Temple in Solomon's time (1 Chron. xxi. 6, and Levites (1 Chron. xxi. 6, 28, 55; Ezek. xi. 18, etc.). The κοσμοικα are mentioned by Clemens Alexandrinus as a class of priests among the Egyptians.
The same variations we find in addverbs, particles, proper nouns, but more especially in certain phrases.

See Thiersch, De Pentateuchi Versione Alexandrina (Erangen, 1840); Frankel, Vorstudien der Septuaginta (Leips. 1841); Kaulen, Einleitung in die heilige Schrift (Freiburg, 1876), p. 65 sq. (B.F.)

SEPTUAGINT, TALMUDIC NOTICES CONCERNING THE. It is strange that the writers of the art, SEPTUAGINT in general, and of the Bible and in Kitto's Cyclopaedia should not have mentioned the notices we find concerning that version in the Talmud and other Jewish writings. It is true that in Kitto we find it stated, "It is spoken of in the Babylonian and Jerusalem Talmuds:" but where, and what, the reader is at loss to see. Yet these notices are of very important, since they form a great deal of light on one or some points which have vexed the interpreters. The oldest notice is that contained in the Mechilta, a Midrashic commentary on Exodus (comp. the art. MIdrash), where Exod. xxi, 40 is thus cited: "וְעִבְּרוּ הַעַלּוֹת בְּכֵן עַד כֶּנֶּסֶת הָעַלּוֹת הָיְתָה (Ver. 26); Lev. xi, 6, 35 (instead of Lev. xii, 16); Exod. iv. 20, 21 (instead of Deut. xvi. 15); Deut. xxi, 19 (they added) (Ver. 17); Exod. xvi, 8, 36; and they wrote, Lev. xi, 6, and Deut. xvii, 7, 9, חָדַּבְדוּ (for חָדְבְדוּ)."

From this passage we can infer that, besides the changes enumerated here, others are not to be excluded; besides, it only speaks in general of those who wrote the Bible for Ptolemy, and neither the number seventy nor seventy-two writers or translators is mentioned. It is different with the relation given in the Jewish Talmud, Megila, i. 9. Here the number of changes made is given as thirteen (םיִמְּשָׁרְשַׂר שֵׁרֶשׁ שֵׁי): the passages are the same as given in the Mechilta, with some very slight changes. Thus Gen. ii, 27 (comp. v. 2) we read הָדְלֵי, xil, 6, רָמִי (instead of אָם); Exod. xxii, 40, וְיָדוּרָה הַבּוֹדֵי נַעַרְבָה; in Lev. xi, 6 (Deut. xiv, 7) the explanation of the change is given that the name of Ptolemy. The place, however, of the translators is also not given. The Babylonian Talmud, Megilla, 9 a, however, mentions the number of elders as seventy-two, who were put in seventy-two different cells without knowing for what purpose. Then king Ptolemy went to each of these and said to him, "Write for me the law of Moses, your teacher." God disposed it so that they all transcribed alike. The changes mentioned here are given without any number; but they are almost the same as the above, with slight modifications. Gen. i, 27 (comp. v, 2), חֹדֵלִין is not changed, but חֹדֵלִין is changed into נַעֲרֵבָה: xil, 6 agrees with the Jerusalem Talmud; and so, likewise, Exod. xxi, 40. We find, as an addition, that in Exod. xxvii, 5, 11, שֵׁיָמָר is written for שֵׁי and שֵׁי; in Deut. xvii, 8, we have the addition שָׁמִי without שָׁמִי; and to Lev. xi, 6 (Deut. xiv, 7) a similar explanation is given as in the Jerusalem Talmud, that the name of Ptolemy's wife was שֵׁי; and hence they thought that it would be regarded as a mockery, on the side of the Jews, should they have mentioned her name (as that of an unclean animal) in the law. In the Midrashim only single passages are mentioned—thus Gen. i, 27 in Bereishith Rabba, ch. viii, as Mechilta, with which also agrees Gen. ii, 2 in ch. x: xi, 7 with ch. xxxviii; xviii, 12 with ch. xlvii; xil, 6 with ch. xcviii, where, as in Mechilta, we find שָׁמִי. All these passages are accompanied with the remark that here is
one of the changes made for Ptolemy, without giving their number. In *Semanth Rabbi*, ch. vii., on Exod. xiv., 20, it is stated that this is one of the eighteen changes made for Ptolemy, without stating wherein these changes consist. In *Bereishith Rabba*, ch. lixii. on Exod. xiiii. 40, in order to show that Abraham was already called *Israel,* the verse is quoted, *"It is an old matter; the dwelling of the Israelites in Egypt, Canaan, and Goshen,* etc. (ch. lixiii. 20), where it is added in parenthesis *before the stay in Egypt was numbered among the 430 years."

In the treatise *Sefera Torath,* i. 8, 9, seventy elders are mentioned who wrote the law, and the alterations made are given as thirteen. In the treatise *Sopherin,* i. 7, 8, we also read of thirteen alterations made by the translators.

In examining more minutely these changes we shall find the following:

1. Gen. i. 1-3, according to the structure of the language and the most ancient traditions still preserved by Rashi and Aben Ezra, is to be rendered "In the beginning when God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep, and the spirit of God was upon the face of the waters, and God said," etc. (Gen. i. 1). The verse has been altered to "I will make man in the image (בְּרֵאשֵׁית), after our likeness (בְּרֵאשֵׁית), and in the likeness of (בְּרֵאשֵׁית)," to remove the appearance of polytheism.

2. Gen. ii. 5, which says, "And on the seventh (יַעֲנָה) day was the work finished," has been altered to "And on the sixth (יָעֲנָה) day was the work finished," to avoid the apparent contradiction, since God did not work on the seventh day, but rested.

3. Gen. xi. 7, which says, "Let us go down, and let us confound them (לַעֲנַ שָׂרָת)," has been altered to "I will go down and I will confound them (לַעֲנַ שָׂרָת)," to remove the apparent contradiction in the passage where the man and woman are spoken of as having become *one flesh,* and the name *nir* (לַעֲנַ שָׂרָת) has been altered to *nir* (לַעֲנַ שָׂרָת), to remove the apparent contradiction, since God did not work on the seventh day, but rested.

4. Gen. xii. 11, which says, "After my decay I had again pleasure," has been altered to "After my decay I had again pleasure," to avoid the offensive application to the distinguished mother of Israel of the expression (לַעֲנַ שָׂרָת), which is used for rotten old garments (comp. Geiger, *Urschrift,* p. 45 sq.).

5. Gen. xlix. 6, which says, "In their anger they slew a man, and in their self-will they hamstrung an ox," has been altered to "In their anger they slew an ox (לַעֲנַ שָׂרָת), and in their self-will they hamstrung a fat ox (לַעֲנַ שָׂרָת)," to do away with the wholesale slaughter of men.

6. Exod. xiv. 19, the word (לַעֲנַ שָׂרָת), is altered to (לַעֲנַ שָׂרָת), because of the reluctance of the translators to make mention of the word (לַעֲנַ שָׂרָת). This alteration is still preserved in our text of the Sept.

7. Exod. xiiii. 40, and all other lames, i.e., "the land of Canaan," has been added in order to avoid the apparent contradiction, since the Israelites did not sojourn four hundred and thirty years in Egypt.

8. Exod. xxi. 2, which says, "All cattle (לַעֲנַ שָׂרָת) are changed into (לַעֲנַ שָׂרָת); i.e., worthy, or searchers after wisdom," because it was not thought becoming to say that all the revealed beings were brought about by sacrifices.

9. In Lev. x. 8 and Exod. xiv. 19, the word (לַעֲנַ שָׂרָת), a hare, has been altered into (לַעֲנַ שָׂרָת), (הַרְגָּשֵׁית), or (לַעֲנַ שָׂרָת), because of the reluctance of the translators to make mention of the word (לַעֲנַ שָׂרָת).

10. Numb. xvi, 15, which says, "as was changed into (לַעֲנַ שָׂרָת), a desirable thing, for the same reason as given under 8. This alteration is still in our text of the Sept.

11. Deut. xvi. 19, the word (לַעֲנַ שָׂרָת), to shine, has been inserted so as to avoid the idolatry of the heathen being ascribed to God.

12. Deut. xvi. 5, where we read that God had not commanded the Israelites to worship other gods (in accordance with Deut. ix. 20), has been altered to (לַעֲנַ שָׂרָת), which I have forbidden the nations to worship, to preclude the possibility of ascribing the origin of idolatry to the God of Israel.

This pug for the alterations. But there are two other very important notices, viz. "that the day on which the translation of the Bible into Greek was made was regarded as a great calamity equal to that of the worship of the golden calf" (comp. Kuenen, *The Religion of Israel,* iii. 214-216). The Samaritans took the same view on account of their hatred of the Jewish translation (comp. Herzfeld, *Geschichte,* iii. 157). Says de Wette, "It seemed to the Jews and others that little evidence to convince us that such a feeling, more or less widely spread, must have existed. It is the same instinct which to this hour makes it a sin, if not an impossibility, in the eyes of a devout Mussulman, to translate the Koran; which in the Christian Church assailed Jerome with the coarsest vituperation for venturing on a Latin version which differed from the Greek; which at the Reformation regarded it as a heresy to translate the Latin Scriptures into the languages of modern Europe; and which, in England, has in our own days regarded it in the English Church as a dangerous innovation to revise the Authorized Version of the 17th century, or in the Roman Church to correct the barbarous dialect of the Douay translation of the Vulgate, or to admit of any errors in the text or in the rendering of the Vulgate itself. In one and all of these cases this reluctance has sprung from the same tenacious adherence to ancient and sacred forms—from the same unwillingness to admit of the Reformation and other translations than that of the Sept., even at the cost of serious discrepancies when once familiarized by established use. But in almost all these cases, except, perhaps, the Koran, this sentiment has been compelled to yield to the more generous desire of arriving at the hidden meaning of sacred truth, and of making that truth more widely known. So it is not the least essential aim of the case of the Septuagint" (Jewish Church, iii. 286 sq.). While we agree in the main with the learned dean, yet in the case of the Sept, the explanation of the above-mentioned Talmudic statement must be sought for somewhere else. It is known that most of the early controversies with the Jews were conducted in the Greek language, and on the common ground of the faithfulness of the Sept. version, which was quoted alike on both sides. And so it continued to be respected during the age of the writers of the New Test. and the 1st century of the Christian era. As, however, the version grew into use among Christians, it gradually lost the confidence of the Christian Church, especially with those who were persecuted against them by the Christians. The first signs of this appear in the works of Justin Martyr, in the 2d century. His Dialogue with Trypho the Jew professes to be the account of a discussion which actually took place, and Eusebius (Hist. Eccl. iv. 18) places the scene of it at Ephesus, which is abundantly corroborated by the Old Test.; and even such passages are quoted as not to be found in the Hebrew. The latter circumstance made Justin charge the Jews with removing especially four prophecies of Christ from their copies. The first of these is: "And Ezra said unto the people,
This passover is our Saviour and our refuge; and if ye consider and it enter into your heart that we shall, by a figure (περιπάτως, i.e. the cross), afflict him and afterwards hope in him, this place shall not be made desolate to all time, saith the Lord God of Hosts. But if ye believe him not, and hear not his preaching, ye shall become a spoil for the Gentiles" (Dial. c. 72). This passage is found by Lachmann (ms. add.); Zahn (c. 18), is not to be found in the book of Ezra, and may probably have been interpolated according to the Apocryphal Ezra (vi, 21) into the copies of the Sept. by some Christian. The second (from Jer. xi, 19) had, he said, been but recently erased from certain copies, and was rejected by others which were given to the same agogues. This, however, is found entire in all our present copies. The third passage is said to be taken also from Jeremiah: "And the Lord God remembered his dead, who were fallen asleep in the dust of their tombs, and descended to them to declare unto them the good tidings of his salvation." These passages are remarkable from their resemblance to those of 1 Pet. iv, 6 (μετέχοντες εἰς ἐνεργείας ζωῆς). The passage of Jeremiah, as alleged by Justin Martyr, read κατέβη πρὸς αὐτούς ἐνεργείας ζωῆς. "If a genuine passage," says Churton, "the apostle's words seem to contain an allusion to them as well as to the doctrine enunciated in the preceding chapter of his epistles, that the Christian shall convert from some traditional saying of the prophet, or adapted from Peter's words, it seems that the person who introduced them into the text of the Sept. took the words of the apostle in their literal sense, and not as later commentators have conjectured, that the persons called μετέχοντες were alive at the time of the preaching." The fourth and last passage is from Ps. cxvi, 10: "Declare among the heathen that the Lord hath reigned from the tree" (Dial. c. 73). Out of this passage the Jews are accused of having erased the last words, ἀπὸ τοῦ Ἐξόλου. The words ἀπὸ τοῦ Ἐξόλου are quoted again by Justin Martyr in his Apology: they are also quoted by Tertullian (Adv. Jud. c. 10), Ambrose, Augustine, Leo, Gregory, and others. Yet the words occur in no Greek or Hebrew MS., and the probability is that they were added by some Christian. Under these circumstances we can very well understand the feeling of the Jews towards a version which brought such accusations against them; and this it seems, gives us the real clue to the Talmudic passage which regarded the day of the translation of the Bible into Greek as a great calamity. See Frankel, Vorstudien zur Septuaginta, p. 25 sq.; Geiger, Uebersicht der Bibel, p. 493 sq.; Massuchet, Safodin (ed. Muller, Leipzig, 1878), p. 12 sq.; Ginsburg, Der Aegyptische Text der Septuaginta (Wien, 1869), p. 424 sq.; Church, The Influence of the Septuagint Version, p. 41 sq.; Reiske, Beitrage zur Erklarung der Allent Testamenten, vii, 299 sq.; Friedlander, Patriotische und talmudische Studien (Vienna, 1874), p. 133 sq. (B. P.)

Septuagint, a term used by certain 17th-century Anglican writers for the fixed or movable rule placed on each side of the entrance of the sanctuary to support the communicants when they kneel to receive the Lord's body and blood.

Septulchre (σεπτολυρία, kibor, or נֵטָלוּר, keburstah, a burying-place or grave, as sometimes rendered; τάφος, a tomb, as elsewhere rendered; also מַעְטָלָר or מַעְטָלוּר, a monument, likewise rendered "grave" or "tomb"). Man-kind in all ages have been careful, indeed of necessity, to provide suitable resting-places for the dead. In treating of the Hebrew usages in this respect, we will advance whatever elucidation modern research has contributed.  

I. General Principles of Sepulture.—1. The Duty.—The Jews uniformly disposed of the corpse by entombment wherever possible, and, failing that, by interment; extending this respect to the remains even of the slain enemy and malefactor (1 Kings xi, 15; Deut. xxii, 23), in the latter case by express provision of law. Since this was the only case so guarded by Mosaic precept, it may be concluded that natural feeling was relied on as rendering any such general injunction superfluous. Similarly, to disturb remains was regarded as a barbarity, only justifiable in the case of those who had themselves outraged religion (2 Kings xxiii, 16, 17; Jer. viii, 1, 2). The rabbins quote the doctrine "dust thou art, and to dust thou shalt return" (Gen. iii, 19) as a reason for interring the dead, referring to entomb or inter their dead; but that preferential practice is older than the Mosaic record, as traceable in patriarchal examples, and continued unaltered by any Gentile influence; so Tacitus (Hist. v, 5) notices that it was a point of Jewish custom potius corpora condere.  

The precedent of Jacob's and Joseph's remains being returned to the land of Canaan was followed, in wish at least, by every pious Jew. Adopting a similar notion, some of the rabbins taught that only in that land could those who were buried obtain a share in the resurrection which was to usher in the Messiah's reign on earth. Thus that land was called by the rabbins "the land of the living," and the sepulchre itself "the house of the living.

Some even feigned that the bodies of the righteous, wherever else buried, rolled back to Canaan underground, and found there only their appointed rest (Nicolaus, De Septu. Heb. xiii, 1). Tombs were, in popular belief, fed by the soul as the sepulchre was by the animals of the Gentiles. Thus Machpelah is stated (Lightfoot, Centuria Chorographica, s. v. "Hebron") to have been the burial-place not only of Abraham and Sarah, but also of Adam and Eve; and there was probably at the time of the New Test. a spot fixed upon by tradition as the site of the tomb of every prophet of note in the Old Test. To repair and adorn these was deemed a work of exalted piety (Matt. xxiii, 29). The scruples of the scribes extended even to the burial of the ass whose neck was broken (Exod. xxxix, 20), and of the first-born of cattle (Matt. xxvii, 51, 52; John, xix, 31). See GRAVE.

2. Site.—On this subject we should remember that our impressions, as derived from the Old Test., are those of the burial of persons of rank or public eminence, while those gathered from the New Test. regard a private station. But in both cases "the manner of the Jews'" included the use of spices where they could command them: through the influence of the Oriental nations, the use of spices was general in the East (2 Chron. vii, 14). A portion of these were burned in honor of the deceased, and to this use was probably destined part of the one hundred pounds' weight of "myrrh and aloes" in our Lord's case. On high state occasions the vessels, bed, and furniture used by the deceased were burned (2 Chron. xxxiv, 32). Such burning was called the "great burning" made for Asa. If a king was unpopular or died disgraced (e. g. Jehoram, 2 Chron. xxxix, 19; Josephus, Ant. ix, 5, 3), this was not observed. In no case, save that of Saul and his sons, were the bodies burned, nor, in that case were they so burned as not to leave the "bones" easily concealed and transported, and the whole meaning of the words looks like a hastily packed burial against hostile violence. Even then the bones were interred and re-exhumed for solemn entombment. The ambiguous word in Amos vi, 10, נֵטָלוּר, rendered in the A. V. "he that burneth him," possibly means "the burner of perfumes in his honor," i.e. his near relation, on whom such duties devolved; rather than, as most think, "the burner of the corpse." For a great mortality never causes men to burn corpses where it is not the custom of the country; nor did the custom vary among the Jews on such an occasion (Ezek. xxxix, 12-14). It was the duty of the next of kin to perform and preside over the whole funeral service. Before a company of public buriers, originating in an exceptional necessity (Ezek. loc. cit.), had become, it seems, customary in the times of the New Test. (Acts v, 6, 10). The closing of the eyes, kissing, and washing the corpse (Gen. xlvi, 4; 1, 1; Acts ix, 37) are customs common to
all nations. Coffins were but seldom used, and, if used, were open; but fixed stone sarcophagi were common in tombs of rank. The bier, the word for which in the Old Test. is the same as that rendered bed [see Bed], was borne by the nearest relatives, and followed by any who wished to do honor to the dead. The grave-clothes (sha'ar, ibrāqā) were probably of the fashion worn in life, but swathed and fastened with bandages, and the head was covered separately. Previously to this being done, spices were applied to the corpse in the form of ointment, or between the folds of the linen; hence our Lord's remark that the woman had anointed his body πώς τῷ ἰσραήλ, with a view to dressing it in these ἰσραήλ, not, as in the A.V., "for the burial." For the custom of mourners visiting the sepulchre, see Matt; for other usages, see Funeral.

3. The Site.—A natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulchre. This was what the structure of the Jewish soil supplied or suggested. A distinct and simple form of this kind, as contrasted with the complex and elaborate rites of Egypt clings to the region of Palestine, and varies but little with the great social changes between the periods of Abraham and the captivity. Jacob and Joseph, who both died in Egypt, are the only known instances of the Egyptian method applied to patriarchal remains. Sepulchres, when the owner's means permitted it, were commonly prepared beforehand, and stood often in gardens, by road-sides, or even adjoining houses. Kings and prophets alone were probably buried within towns (1 Kings ii, 10; xv, 6, 28; 2 Kings x, 36; xiii, 9; 2 Chron. xvi, 14; xxvi, 27; 1 Sam. xxvi, 1; xxvii, 6). Sarah's tomb and Rachel's seem to have been chosen merely from the accident of the place of death; but the successive interments at the former (Gen. xxxi, 31) are a chronicle of the strong family feeling among the Jews. It was the sole fixed spot in the unsettled patriarchal life; and its purchase and transfer, minutely detailed, are remembered with affection in the kind, until repeated on a similar occasion at Shechem. Thus it was deemed a misfortune or an indignity, not only to be deprived of burial (Isa. xiv, 20; Jer. xxxii; 2 Kings ix, 10), but, in a lesser degree, to be excluded from the family sepulchre (1 Kings xiii, 22), as were Uzziah, the royal leper, and Manasseh (2 Chron. xxxvi, 25; xxxiii, 20). Thus the remains of Saul and his sons were re-claimed to rest in his father's tomb. Similarly, it was a mark of a profound feeling towards a person not of one's family to wish to be buried with him (Ruth i, 17; 1 Kings xiii, 31), or to give him a place in one's own sepulchre (Gen. xxiii, 6; comp. 2 Chron. xxxv, 16). The hired servile force occupied space for more than one generation; and these galleries of kindred sarcophagi are common in many Eastern branches of the human race. Cities soon became populous and demanded cemeteries (comp. πολύευρον, Sept. at Ezek. xxxix, 15), which were placed without the walls; such a one seems intended by the expression in 2 Kings xxiii, 6, "the graves of the children of the people," situated in the valley of the Kedron or of Jehoshaphat. Jeremiah (vii, 32; xix, 11) threatens that the eastern valley, called Tophet, the favorite haunt of idolatry, should be polluted by burying there (comp. 2 Kings xxiii, 16). Such was also the "potter's field" (Matt. xxvi, 69) which was thrown out by digging for clay into holes serviceable for graves. See Cemeteries.

II. Explicit Information from Ancient Sources as to

Corinthian Tomb at Petra.

The Style of Sepulchres.—1. From a Comparison with Early Heathen Nations.—It has been too much the fashion to look to Egypt for the prototype of every form of Jewish art. The Egyptian tombs at Thebes were extensive excavations in the barren mountains which skirted the city on the west. In like manner, the magnificent tombs in the necropolis of Sela, in Arabia Petraea, were sculptured out of the sides of the rock surrounding the ancient city. See Petra. The Edomites and the Egyptians seem to have regarded the habitations of the living merely as temporary resting-places, while the tombs are regarded as permanent and eternal mansions; and, while not a Vestige of a habitation is to be seen, the tombs remain monuments of splendor and magnificence, perhaps even more wonderful than the ruins of their temples. Funeral urns or vases are found in great numbers on the plains and mounds of Assyria and Mesopotamia containing human skeletons or fragments of bones which appear to have been calcined.

But in Jewish history there is a total diversity from these customs in the matter of tombs. From the burial of Sarah in the cave of Machpelah (Gen. xxiii, 19) to the funeral rites prepared for Dorcas (Acts ix, 37) there is no mention of any sarcophagus, or even coffin, in any Jewish burial. No pyramid was raised—no separate hypogeum of any individual king, and, what is most to be regretted by modern investigators, no inscription or painting which either recorded the name of the deceased or symbolized the religious feeling of the Jews towards the dead. It is true, of course, that Jacob, dying in Egypt, was embalmed (Gen. i, 2), but it was only in order that he might be brought to be entombed in the cave at Hebron, and Joseph, as a naturalized Egyptian and a ruler in the land, was embalmed; and it is also mentioned as something exceptional that he was put into a coffin, and was so brought by the Israelites out of the land and laid with his forefathers. But these, like the burning of the body of Saul, were clearly exceptional cases. See Embalming.

Still less were the rites of the Jews like those of the Pelasgi or Etruscans. With that people the graves of the dead were, or were intended to be, in every respect similar to the homes of the living. The lucumon lay in his robes, the warrior in his armor on the bed on which he had reposed in life, surrounded by the furniture, the vessels, and the ornaments which had adorned his dwelling when alive, as if he were to live again in a new world with the same wants and feelings as before. Besides this, no stall, niche, or sepulchral mound has yet been found in the hills or plains of Judea, nor have we any hint either in the Bible or Josephus of any such having existed which could be traced to a strictly Jew-
ish origin. In very distinct contrast to all this, the sepulchral rites of the Jews were marked with the same simplicity that characterized all their religious observances. The body was washed and anointed (Mark xix. 8; xv. 1; John xix. 39, etc.), wrapped in a clean linen cloth, and borne without any funeral pomp to the grave, where it was laid without any ceremonial or form of prayer. In addition to this, with kings and great persons there seems to have been a "great burning" (2 Chron. xvi. 14; xxii. 12; Jer. xxxi. 35), all these being measures more suggested by sanitary exigencies than by any harking after ceremonial pomp.

2. Normal Style.—This simplicity of rite led to what may be called the distinguishing characteristic of Jewish sepulchres—the deep loculus—which, so far as is now known, is universal in all purely Jewish rock-cut tombs, but hardly known elsewhere. Its form will be understood by referring to the annexed diagram, representing the forms of Jewish sepulchre. In the apartment marked A, there are twelve such loculi about two feet in width by three feet high. On the ground floor these generally open on the level of the floor; when in the upper story, as at C, on a ledge or plate-form, on which the body might be laid to be anointed, and on which the stones might rest that closed the outer end of each loculus. The shallow loculus is shown in chamber B, but was apparently only used when sarcophagi were employed, and therefore, so far as we know, only during the Graeco-Roman period, when foreign customs came to be adopted. The shallow loculus would have been singularly inappropriate and inconvenient where an unembalmed body was laid out to decay, as there would evidently be no means of shutting it off from the rest of the catacomb. The deep loculus, on the other hand, was as strictly conformable with Jewish customs, and could easily be closed by a stone fitted to the end and luted into the groove which usually exists there. This fact is especially interesting, as it affords a key to much that is otherwise hard to be understood in certain passages in the New Test. Thus in John xi. 39, Jesus says, "Take away the stone;" and (ver. 40) "they took away the stone," without difficulty, apparently; which could hardly have been the case had the loculus been a shallow one, as would be required to close the entrance of a cave. Also in xx. 1, the same expression is used, "the stone is taken away;" and though the Greek word in the other three Evangelists certainly implies that it was rolled away, this would equally apply to the stone at the mouth of the loculus, into which the Marys must have then stooped down to look in. In fact, the whole narrative is infinitely more clear and intelligible if we assume that it was a stone closing the end of a rock-cut grave than if we suppose it to have been a stone closing the entrance or door of a hypogeum. In the latter case the stone to close a door—say six feet by three feet—could hardly have weighed less than three or four tons, and could not have been moved without machinery. There is one catacomb—that known as the "Tombs of the Kings" (see below)—which is closed by a stone rolling across its entrance; but it is the only one, and the immense amount of contrivance and fitting which it has required is sufficient proof that such an arrangement was not applied to any other of the numerous rock tombs around Jerusalem, nor could the traces of it have been obliterated had it anywhere existed. From the nature of the openings where they are natural cavens, and the ornamental form of their doorways with their arched roofs, it is evident, except in one instance, that they could not have been a work of a later date than the latter part of the war, and it seems only to be the closing of the last of these expressions can refer. But until a more scientific exploration of these tombs than has hitherto been given to the public, it is impossible to feel quite certain on this point.

Thirdly, although, as we have seen, Jews were as free from the pomp and vanities of funeral ceremonial, they were at all stages of their independency an eminently burying people. From their entrance into the Holy Land till their death by the Romans they seem to have attached the greatest importance to the posthumous residence of their bodies, and in all places to have shown the greatest respect, if not veneration, for the sepulchres of their ancestors. Few, perhaps, could enjoy the luxury of a rock-cut tomb. This is known, and all that are likely to be done are there not possibly 500, certainly not 1000. But in Jerusalem or about the camp, where the days of its prosperity have possessed a population of from 30,000 to 40,000 souls, it is evident that the place of the mass of the people must then, as now, have been consigned to graves dug in the earth, but situated as near as possible to their habitation, as their means would allow their own personal burial. The body lay on the stone bier, and its place in the Temple walls (Ezek. xliv. 7-9), and, however needfully it may have done in their life, the place of their carefully recorded in the Chronicles of the Kings, as the cause why that place is chosen generally as late as can be, as if record was not only the most direct, but the final judgment, the life of the people, of the dead, or the life of the soul of the dead, as the case may be. Such graves are described in Strabo and other writers in the usual form. A pool lies near the great stones in the Temple, and the place called *Elath, each large enough to accommodate a corpse. On the fourth side the cavern is approached through a small open covered court or portico, or a narrow lane from the court to the cavern was closed by a stone, called *Elath, as capable of being rolled, firming the Evangelistic narrative. Sometimes such caverns, each with its recesses, were entered by several sides of the same portico (Mish. Batr., 6, 8; quoted by J. Nicolaus, De Sepulcr. Sodav.). Such a tomb is that described in John xix. 39, and is such a one which as Trapp has been described (40), and which must have been the tomb of the Kings (above to). But earlier sepulchres were doubtless mortuary places, and, to judge from 2 Kings xiii, 21, did not maintain contact of remains. Sepulchres were sometimes by pillars, as that of Rachel, or by walls, as those of the Ammonites at Madin (Josh. x. 4), and had places of higher and lower honours, they were, from their assumed importance sometimes made the repositories of treasures (cf. ii. 183). We find them also distinguished by use of the title" (2 Kings xxiii, 17), Such as were otherwise not so prominently "white" (Matt. xxv. 27) once a year, after the rains before the Passover, by defilement (Hottinger, Crisis, p. 1034; Roestenreich, De Sepul. Calce Notat. in xxiii).

III. Historical Notice of Hebrew Sepulchres.—1. In the Extant Antiquities of the Jews at Jerusalem.—1. Sepulchres of the Patriarchs and other Emblems.—We find that one of the most striking incidents in the life of Abraham is the purchase of the burying-ground of Ephron the Hittite at Hebron, in which was buried the body of Machpelah, in order that he might the
Sarah, his wife, and that it might be a sepulchre for himself and his children. His refusing to accept the privilege of burying there as a gift shows the importance Abraham attached to the transaction, and he insisted on purchasing and paying for it (Gen. xxiii, 20), in order that it might be “made sure unto him for the possession of a burying-place.” There he and his immediate descendants were laid 3700 years ago, and there they are buried, in which one in modern times has seen their remains, or been allowed to enter into the cave where they repose. A few years ago, Signor Pierotti says, he was allowed, in company with the pasha of Jerusalem, to descend the steps to the iron grating that closes the entrance and to look into the cave. What he saw there was that it was a natural cavern, untouched by the chisel and unaltered by art in any way. Those who accompanied the prince of Wales in his visit to the mosque were not permitted to see even this entrance. All they saw was the round hole in the floor of the mosque which admits light and air to the cave below. The same round opening exists at Nebi Samwil in the roof of the reputed sepulchre of the prophet Samuel, and at Jerusalem there is a similar opening into the tomb under the dome of the rock. In the former it is used by pious votaries to drop petitions and prayers into the tombs of patriarchs and prophets. The latter having lost the tradition of its having been an opening, the opening now only serves to admit light into the cave below. Unfortunately, none of those who have visited Hebron have had sufficient architectural knowledge to be able to say when the church or mosque which now stands above the cave was erected; but there is no great reason for doubting that it is a Byzantine church erected there between the age of Constantine and that of Justinian. From such indications as can be gathered, it seems of the later period. On its floor are sarcophagi purporting to be those of the patriarchs; but, as is usual with such, they were the work of only cenotaphs representing those that stand below, and which are esteemed too sacred for the vulgar to approach. Though it is much more easy of access, it is also most as difficult to ascertain the orientation of the building that encloses the sacred precincts of these tombs. From the account of Josephus (War, iv, 7), it does not seem to have existed in his day, or he surely would have mentioned it; and such a citadel could hardly fail to have been of warlike importance in those troublous times. Besides this, we do not know of any such enclosed enclosure surrounding any tombs or sacred place in Jewish times, nor can we conceive any motive for so excluding these graves. There are not any architectural mouldings about this wall which would enable an archaeologist to approximate its date; and if the beveling is assumed to be a Jewish arrangement (which is very far from being exclusively the case), on the other hand it may be contended that no buttressed wall of Jewish masonry exists anywhere. There is, in fact, nothing known with sufficient exactness to decide the question, but the probabilities certainly tend towards a Christian or Saracen origin for the whole structure, both internally and externally. See Machpelah.

For Joseph’s Tomb and Rachel’s Tomb, see those articles respectively.

Aaron died on the summit of Mount Hor (Num. xx, 28; xxxii, 39), and we are led to infer he was buried there, though it is not so stated; and we have no details of his tomb which would lead us to suppose that anything existed there earlier than the Mohammedan Kube that now crowns the hill overlooking Petra, and it is, at the same time, extremely doubtful whether that is the Mount Hor where the high-priest died. See Hon.

Moses died in the plains of Moab (Deut. xxxiv, 6), and was buried there, but no man knoweth his sepulchre to this day on which he died; and it is very probable that the only instance in the Old Test. of a sepulchre being concealed, or of one being admitted to be unknown. See NNUO.

Joshua was buried in his own inheritance in Timnah-sarah (Josh. xxiv, 30), and Samuel in his own house at Ramah (1 Sam. xii, 3). The Jews, probably interpret as meaning in the garden attached to his house, as it is scarcely probable it would be the dwelling itself. We know, however, so little of the feelings of the Jews of that age on the subject that it is by no means improbable that it may have been in a chamber or locus attached to the dwelling, and which, if closed by a stone carefully cemented into its place, would have prevented any annoyance from the circumstance. Joab (1 Kings ii, 34) was also buried “in his own house in the wilderness.” In fact, it appears that from the time when Abraham established the burying-place of his family at Hebron till the time when David fixed that of his family in the city, to which here his name, the Jewish rulers had no fixed or favorite place of sepulture. Each was buried on his own property, or where he died, without much caring either for the sanctity or convenience of the place chosen.

2. Sepulchre of David.—Of the twenty-two kings of Judah who reigned at Jerusalem from 1048 to 500 B.C., eleven, or exactly one half, were buried in one hypogeeum in the “city of David.” The names of the kings so lying together were David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Ahaziah, Amaziah, Jotham, Hezekiah, and Josiah, together with the good priest Jehoiada. Of all these it is merely said that they were buried “in the sepulchres of their fathers” or of the kings” in the city of David, except of two—Asa and Hezekiah. Of the first it is said (2 Chron. xvi, 14), “they buried him in his own sepulchre which he had made for himself in the city of David,” and laid him in the burial-place which he had made for his father, and divers places prepared by the act of the act of the Kings and Chronicles; that these sepulchres were situated in the city of David, leave no doubt that they were on Zion (q. v.). It is quite clear, however, that
the spot was well known during the whole of the Jewish period, inasmuch as the sepulchres were again and again opened as each king died; and from the tradition that Hyrcanus and Herod opened these sepulchres (Ant. xiii. 8. 4; xvi. 7. 1). The accounts of these last openings are, it must be confessed, somewhat apocryphal, resting only on the authority of Josephus; but they prove at least that he considered there could be no difficulty in finding the place. It was a secret transaction, if it took place, regarding which rumor might fashion what wondrous tales it pleased, and no one could contradict them; but there having been built a marble stele (Ant. xvi. 7. 1) in front of the tomb may have been a fact within the cognizance of Josephus, and would, at all events, serve to indicate that the sepulchre was rock-cut, and its site well known. So far as we can judge from this and other indications, it seems probable that there was originally a natural cavern in the rock in this locality, which may afterwards have been improved by art, and in the sides of which loculi were sunk, where the bodies of the eleven kings and of the good high-priest were laid, without sarcophagi or coffins, but "wound in linen clothes with the spices, as the manner of the Jews is to bury" (John xix. 40).

Modern tradition has assigned the name of the Tomb of David (also of Solomon) to a structure still standing on Mount Zion outside the present city walls, otherwise called the Cenaculum, from the tradition that it was likewise the building in which the Lord's supper was instituted. From the time of the notice by the apostle Peter (Acts ii. 29), which shows that the true site was then well known, the royal tombs appear to have been forgotten, or at least they are not mentioned till the close of the 11th century, when Raymond d'Agiles, one of the historians of the first crusade, says regarding the Cenaculum, "There are also in that church the sepulchre of king David and Solomon, and of the holy pontifical Stephen" (Gesta Dei per Francos, p. 174). In the next century Benjamin of Tudela visited the holy city, and wrote the following singular story, which has perhaps some foundation in fact: "On Mount Zion are the sepulchres of the house of David, and those of the kings who reigned after him. To the tomb of David and Solomon are admitted the most distinguished of the people, and also the rabbi, and the priest to repair it. He ordered stones to be taken from the original wall of Zion for that purpose, and twenty workmen were hired at stated wages, who broke stones taken from the very foundation of the wall of Zion. Two laborers thus employed found a stone which covered the mouth of a cave. This they entered in search of treasures, and proceeded until they reached a large hall, supported by pillars of marble, encrusted with gold and silver, and before which stood a table with a golden sceptre and crown. This was the sepulchre of David; to the left they saw that of Solomon in a similar state; and so on the sepulchres of the other kings buried there. They saw chests locked up, and were on the point of entering when a blast of wind like a storm issued from the mouth of the cave with such force that it threw them helpless on the ground. They lay there until evening, when they heard a voice commanding them to go forth from the place. They immediately rushed out and communicated the strange tale to the patriarch, who summoned a learned rabbi, and heard from him that this was indeed the tomb of the great king of Israel. The patriarch ordered the tomb to be walled up so as to hide it effectually." The narrator closes by the statement, "The above-mentioned rabbi told me all this." About the middle of the 15th century the tombs are mentioned by several travellers, and one (Tucher of Nuremberg, A.D. 1478) says that the Moslems had converted the crypt, or lower story of the Cenaculum, into a mosque, within which were shown the tombs of David, Solomon, and the other kings. In the following century, Pitter, a German traveller, professes to have visited the tombs, and gives a brief description. "On the left of the Cenaculum, under the choir, is a large vaulted cave; from it we come by a narrow passage, shut in by wooden rails, to an arch on the left, in which is a very long and lofty monument cut entirely out of the rock, with carving admirably executed. Under this are buried David, Solomon, and the other kings of Judah." This account also partakes of the marvellous, and must be received with caution. It is a fact, however, that Jews, Christians, and Moslems have now for more than four centuries agreed in regarding the Cenaculum as the spot beneath which the dust of the kings of Judah lies. Numbers of Jews may be often seen standing close to the venerable building, looking with affectionate sadness towards the spot. In 1689 Sir Moses Montefiore and his party were admitted to the mosque. They were led to a trellised doorway, through which they saw the tomb, but they were not permitted to enter. A few years ago an American lady, daughter of Dr. Barclay, was enabled, through the kindness of a Mohammedan lady friend, to enter and sketch the sacred chamber. She says, "The room is insignificant in its dimensions, but is furnished in the most magnificent style. The tomb is apparently an immense sarcophagus of rough stone, and is covered by green satin tapestry richly embroidered with gold. A satin canopy of red, blue, green, and yellow stripes hangs over the tomb; and another piece of black velvet tapestry embroidered in silver covers a door in one end of the room, which, they said, leads to a cave underneath. Two tall silver candlesticks stand before this door, and a little lamp hangs in a window near it, which is kept constantly burning" (City of the Great King, p. 212). The real tomb, if it be in this place, must be in the cave below. The structure covered with satin and described by Miss Barclay is merely a cenotaph, like those in the mosque at Hebron. When both mosque and cave are thrown open, and full opportunity given for the search, then, and not till then, can it be satisfactorily established that the royal tombs are or are not in this place (Porter, Hand-Book for Palestine, p. 181 sq.).

Besides the kings above enumerated, Manasseh was, according to the book of Chronicles (2 Chron. xxxiii, 20) buried in his own house, which the book of Kings (2 Kings xxi, 18) explains as the "garden of his own house, the garden of Uzza," where his son Amos was buried, also, it is said, in his own sepulchre (ver. 20);
ish loculi open. Other chambers and loculi have been commenced in other parts, and in the passages there are spaces where many other graves could have been located, all which would tend to show that it had been disused before completed, and consequently was very modern. But, be this as it may, it has no architectural mouldings, no sarcophagi or shallow loculi, nothing to indicate a foreign origin, and may therefore be considered, if not an early, at least as the most essentially Jewish of the sepulchral excavations in this locality—every other important sepulchral excavation being adorned with architectural features and details betraying most unmistakably their Greek or Roman origin, and fixing their date, consequently, as subsequent to that of the Maccabees; or, in other words, like every other detail of pre-Christian architecture in Jerusalem, they belong to the 140 years that elapsed from the advent of Pompey till the destruction of the city by Titus.

4. The "Tombs of the Kings."—The most important of the great groups in the vicinity of Jerusalem is that known as Kehár es-Sultan, or the Royal Caves, so called because of their magnificence, and also because that name is applied to them by Josephus, who, in describing the third wall, mentions them (στήνατα Βασιλείας) [War, v, 4, 2]. By some, however, they are identified with the Monument of Herod (bid. 8, 2; 12, 2); by others, as Robinson and Porter, with the tomb of Helena, the widowed queen of Monobazus, king of Adiabene. She became a proselyte to Judaism, and fixed her residence at Jerusalem, where she relieved many of the poor during the famine predicted by Agabus in the days of Claudius Caesar (Acts xi, 28), and built for herself a tomb, as we learn from Josephus (Ant. xx, 2, 1 sq.; 4, 3; War, v, 2, 2; 4, 2; Pausan. viii, 15, 5; Euseb. ii, 12; Jerome, Epit. Pala). See JERUSALEM. Into the question of the origin of these tombs it is, however, unnecessary to enter; but their structure claims our attention. They are excavated out of

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Plan of the "Tombs of the Prophets" on Olivet.

But we have nothing that would enable us to indicate where this was; and Ahaz, the wicked king, was, according to the book of Chronicles (2 Chron. xxvii, 27), "buried in the city, even in Jerusalem, and they brought him not into the sepulchres of the kings of Israel." The fact of these last three kings having been idolaters, though one reformed, and their having all three been buried apparently in the city, proves what importance the Jews attached to the locality of the sepulchre, but also tends to show that burial within the city, or the enclosure of a dwelling, was not so repulsive to their feelings as is generally supposed. It is just possible that the rock-cut sepulchre under the western wall of the present Church of the Holy Sepulchre may be the remains of such a cemetery as that in which the wicked kings were buried.

For the sepulchres of the Maccabees, see MOHAM. For the modern or traditionary "Tombs of the Kings" near Jerusalem, see below.

3. The "Tombs of the Prophets."—The neighborhood of Jerusalem is thickly studded with tombs, many of them of great antiquity. A succinct but valuable account of them is given in Porter's Hand-book (p. 143 sq.); but it is only necessary in this article to refer to two or three of the most celebrated. The only important hypogeum which is wholly Jewish in its arrangements, and may consequently belong to an earlier, or to any epoch, is that known as the Tombs of the Prophets in the western flank of the Mount of Olives. See OLIVET. Through a long descending gallery, the first part of which is winding, we enter a circular chamber about twenty-four feet in diameter and ten high, having a hole in its roof. From this chamber two parallel galleries, ten feet high and five wide, are carried southwards through the rock for about sixty feet; a third diverges south-east, extending forty feet, They are connected by two cross galleries in concentric curves, one at their extreme end, the other in the middle. The outer one is 115 feet long and has a range of thirty niches on the level of its floor, radiating outwards. Two small chambers with similar niches also open into it. This tomb, or series of tombs, has every appearance of having originally been a natural cavern improved by art, and with an external gallery some 140 feet in extent, into which twenty-seven deep or Jew-

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Facade of the Entrance to the "Tombs of the Kings."
the rock. The traveller passes through a low arched doorway into a court ninety-two feet long by eighty-seven wide. On the western side is a vestibule or porch thirty-nine feet wide. The open front was supported by two columns in the middle. Along the front extend a deep frieze and cornice, the former richly ornamented. At the southern side of the vestibule is the entrance to the tomb. The architecture exhibits the same ill-understood Roman-Doric arrangements as are found in all these tombs, mixed with bunches of grapes, which first appear on Maccabean coins, and foliage which is local and peculiar, and, so far as anything is known elsewhere, might be of any age. Its connection, however, with that of the tombs of Jehoshaphat and the Judges fixes it to the same epoch. The entrance doorway of this tomb is below the level of the ground, and concealed, so far as anything can be said to be which is so architecturally adored; and it is remarkable as the only instance of this quasi-concealment at Jerusalem. It is closed by a very curious and elaborate contrivance of a rolling stone, often described, but very clumsily answering its purpose. This, also, is characteristic of its age, as we know from Pausanias that the structural marble monument of queen Helena of Adiabene was remarkable for a similar piece of misplaced ingenuity. Within, the tomb consists of a vestibule or entrance of the "Tombs of the Kings." Rolling Stone at the Door of one of the "Tombs of the King's." halls about twenty feet square, from which three other square apartments open, each surrounded by deep loculi. These again possess a peculiarity not known in any other tomb about Jerusalem, of having a square apartment either beyond the head of the loculi or on one side: as, for instance, AA have their inner chambers, A'A', within, but n and n, at n' n', on one side. What the purpose of these was it is difficult to guess, but, at all events, it is not Jewish. But perhaps the most remarkable peculiarity of the hypogeum is the sarcophagus chamber n, in which two sarcophagi were found, one of which was brought home by De Saulcy, and now is in the Louvre.

5. The "Tombs of the Judges."—The hypogeum now known by this name is one of the most remarkable of the catacombs around Jerusalem, containing about sixty deep loculi, arranged in three stories; the upper stories with ledges in front to give convenient access, and to support the stones that closed them; the lower flush with the ground: the whole, consequently, so essentially Jewish that it might be of any age if it were not for its distance from the town, and its architectural character. The latter, as before stated, is identical with that of the Tomb of Jehoshaphat, and has nothing Jewish about it. It might, of course, be difficult to prove this, as we know so little of what Jewish architecture really is; but we do know that the pediment is more essentially a Greek invention than any other part of their architecture, and was introduced at least not previously to the age of the Cypselides, and this peculiar form not till long afterwards, and this particular example not till after an age when the debased Roman form of the Tomb of Absalom had become possible.

6. Tombs in the Valley of Jehoshaphat.—There are three conspicuous sepulchres here, which we briefly describe in the order in which they occur, beginning at the south. See Jehoshaphath, Valley of.

(1.) The so-called "Tomb of Zechariah," said to have been constructed in honor of Zechariah, who was slain "between the temple and the altar" in the reign of Josiah (2 Chron. xxiv, 21; Matt. xxiii, 35), is held in great veneration by the Jews. It is doubtful, however,
whether it be a tomb at all, and the style of architecture can scarcely be earlier than our era. It bears a considerable resemblance to the so-called Tomb of Absalom, the northernmost of the three. It consists of a square solid basement, measuring eighteen feet six inches each way, and twenty feet high to the top of the cornice. On each face are four engaged Ionic columns between antae, and these are surmounted, not by an Egyptian cornice, as is usually asserted, but by one of purely Assyrian type, such as is found at Khorsabad.

As the Ionic or voluted order came also from Assyria, this example is, in fact, a purer specimen of the Ionic order than any found in Europe, where it was always used by the Greeks with a quasi-Doric cornice. Notwithstanding this, in the form of the volutes—the egg-and-dart moulding beneath, and every detail—it is so distinctly Roman that it is impossible to assume that it belongs to an earlier age than that of their influence. Above the cornice is a pyramid rising at rather a sharp angle, and hewn, like all the rest, out of the solid rock. It may further be remarked that only the outward face, or that fronting Jerusalem, is completely finished, the other three being only blocked out (De Saulcy, ii, 308), a circumstance that would lead us to suspect that the works may have been interrupted by the fall of Jerusalem, or some such catastrophe; and this may possibly also account for there being no sepulchre on its rear, if such be really the case. To call this building a tomb is evidently a misnomer, as it is absolutely solid—hewn out of the living rock by cutting a passage around it. It has no external chambers, nor even the semblance of a doorway. From what is known of the explorations carried on by M. Renan about Byblus, we should expect that the tomb, properly so called, would be an excavation in the passage behind the monolith—but none such has been found (probably it was never looked for)—and that this monolith is the stele or indicator of that fact. If it be so, it is very singular, though very Jewish, that any one should take the trouble to carve out such a monument without putting an inscription or symbol on it to mark its destination or to tell in whose honor it was erected.

(2) The middle tomb of this group, called that of St. James, is of a very different character. It consists of a veranda with two Doric pillars in antis, which may be characterized as belonging to a very late Greek order rather than a Roman example. Behind this screen...
how disposed of in the two very narrow loculi that exist. The great interest of this excavation is, that immediately in rear of the monolith we do find just such a sepulchral cavern as we should expect. It is called the Tomb of Jehoshaphat, with about the same amount of discrimination as governed the nomenclature of the others, but is now closed by the rubbish and stones through which the walls of the Tomb were perforated by the thankful tomb-rabbi, and consequently its internal arrangements are unknown; but externally it is crowned by a pediment of considerable beauty, and in the same style as that of the Tombs of the Judges, mentioned above—showing that these two, at least, are of the same age, and that there can certainly, must have been no immediate connection with the excavation of the monolith; so that we may feel perfectly certain that the two groups are of one age, even if it should not be thought quite clear what that age may be. See Absalom’s Pillar.

7. Other Greek-Roman Tombs.—Besides the tombs above enumerated, there are around Jerusalem, in the valleys of Hinnom and Jehoshaphat, and on the plateau to the north, a number of remarkable rock-cut sepulchres, with more or less architectural decoration, sufficient to enable us to ascertain that they are all of nearly the same age, and to assert with very tolerable confidence that the epoch to which they belong must be between the introduction of Roman influence and the destruction of the city by Titus. The proof of this would be easy if it were not that, like everything Jewish, there is a remarkable absence of inscriptions which can be assumed to be original. The excavations in the Valley of Hinnom with Greek inscriptions are comparatively modern, the inscriptions being all of Christian import, and of such a nature as to render it extremely doubtful whether the chambers were sepulchral at all, and north the dwellings of ascetics, and originally intended to be used for this purpose. These, however, are neither the most important nor the most architectural—indeed, none of those in valley are so remarkable as those in the other localities just enumerated. The most important of those in the Valley of Hinnom is that known as the “Retreat-place of the Apostles.” It is an unfinished excavation of extremely late date, and many of the others look much more like dwellings for the living than resting-places of the dead.

In the valley of Siloam there is a monolithic cell of singularly Egyptian aspect, which De Saulcy (Voyage autour de la Mer Morte, ii, 306) assumes to be a chapel of Solomon’s Egyptian wife. It is probably of very much more modern date, and is more Assyrian than Egyptian in character; but as he is probably quite correct in stating that it is not sepulchral, it is only necessary to mention it here in order that it may not be confounded with those that are so. It is the more worthy of remark, as one of the great difficulties of the subject arises from travellers too readily assuming that every cutting in the rock must be sepulchral. It may be so in Egypt, but it certainly was not so at Cyrene or Petra, where many of the excavations were either temples or monastic establishments; and it certainly was not universally the case at Jerusalem, though our information is frequently too scanty to enable us always to discriminate exactly to which class the cutting in the rock may belong.

The same remarks as are above made respecting the “Tombs of the Judges” apply to the tomb without a name, and merely called “a Jewish tomb,” in their neighborhood, with bevelled facets over its façade, but with late Roman-Doric details at its angles, sufficient to indicate its epoch; but there is nothing else about these tombs requiring especial mention (see Thompson, Land and Book, ii, 492).

The comparative lateness of the so-called sepulchre of Gamaliel and other rabbinic tombs at Meirfún is proved by the presence of sarcophagi still within them (Thompson, Land and Book, i, 438).

Since the destruction of Jerusalem by Titus, none of the native inhabitants have been in a position to indulge in much sepulchral magnificence, or perhaps had any taste for this class of display; and we in consequence find no rock-cut hypogea, and no structural monuments that arrest attention in modern times.

IV. Comparison with Modern Oriental Tombs.—The style of the public cemeteries around the cities of ancient Palestine in all probability resembled that of the present burying-places of the East, of which Dr. Shaw gives the following description: “They occupy a large space, a great extent of ground being allotted for the purpose. Each family has a portion of it walled in like a garden, where the bones of its ancestors have remained undisturbed for many generations. For in these enclosures the graves are all distinct and separate; each of them having a stone placed upright, both at the head and feet, inscribed with the name or title of the deceased; while the intermediate space is either planted with flowers, bordered round with stone, or paved with tiles.” Examples of these tombs are given in the accompanying cuts. By these it is seen that, as among people in good circumstances, the monumental stones are placed upon quadrangular tombs, in the centre of which evergreen or flowering shrubs are often planted, and tended with much care. There were other sepulchres which were private property, erected at the expense and for the use of several families in a neighborhood, or provided by individuals as a separate burying-place for themselves. These were situated either in some conspicuous place, as Rachel’s on the highway to Bethlehem (Gen. xxxv, 19), or in some lonely and sequestered spot, under a wide-spreading tree (ver. 8) in a field or a garden. Over such garden tombs, especially when the tomb is that of some holy person, lamps
are sometimes hung and occasionally lighted. The graves of the most eminent Mohammedan saints are each covered with a stone or brick edifice called socle. It has a dome or cupola over it, varying in height from eight to ten feet. Within lamps are often hung, and the grave proper is covered with carpet and strings of beads. Sometimes more costly ornamentation is used. In common cases, sepulchres were formed by digging a small depth into the ground. Over these, which were considered an humble kind of tomb, the wealthy and great often erected small stone buildings, in the form of a house or cupola, to serve as their family sepulchre. These are usually open at the sides. Sometimes, however, these interesting monuments are built up on all sides, so that the walls are required to be taken down, and a breach made, to a certain extent, on each successive interment. "This custom," says Carne, "which is of great antiquity, and particularly prevails in the lonely parts of Lebanon, may serve to explain some passages of Scripture. The prophet Samuel was buried in his own house at Ramah, and Joab was buried in his house in the wilderness. These, it is evident, were not their dwelling-houses, but mansions for the dead, or family vaults which they had built within their own precincts." Not unfrequently, however, those who had large establishments, and whose fortunes enabled them to command the assistance of human art and labor, purchased, like Abraham, some of the natural caverns with which Palestine abounded, and converted them by some suitable alterations into family sepulchres; while others, with vast pains and expense, made excavations in the solid rock (Matt. xxvii. 60). These, the entrance to which was either horizontal or by a flight of steps, had their roofs, which were arched with the native stone, so high as to admit persons standing upright, and were very spacious, sometimes being divided into several distinct apartments; in which case the remotest or innermost chambers were dug a little deeper than those that were nearer the entrance, the approach into their darker solitudes being made by another descending stair. Many sepulchres of this description are still found in Palestine; but the descent into them is so choked up with the rubbish of ages that they are nearly inaccessible, and have been explored only by a few indefatigable hunters after antiquities. Along the sides of those vast caverns niches were cut, or sometimes shelves ranged one above another, on which were deposited the bodies of the dead, while in others the ground-floor of the tomb was raised so as to make different compartments, the lowest place in the family vaults being reserved for the servants. Some of those found near Tyre, and at Alexandria, are of the round form shown in Fig. 1, but these seem exceptions; for the tombs at Jerusalem, in

Ground-plans of Oriental Sepulchres.

Asia Minor, and generally in Egypt and the East, offer the arrangements shown in Fig. 2.

On modern Oriental usages, see Hackett, Illustrations of Scripture, p. 97-100; De Saulcy, Dead Sea, i. 103-105, 170; Thomson, Land and Book, i. 148 sq.; Van Lennep, Bible Lands, p. 579 sq.; Lane, Modern Egyptians, i. 267, 359, etc.; and on ancient sepulture, the monographs cited by Volbe- ding, Index Programmum, p. 49, 66, 67; and Haas, Leben Jesu, p. 217; and those referred to under Funeral.

SEPULCHRE OF CHRIST. This has been alluded to in the foregoing article, but the interest of the subject demands a fuller treatment. The traditional site is now occupied by the "Church of the Holy Sepulchre," and the question of the identity of the locality is fully discussed under CALVARY; GOLGOTHA. Its general position is sufficiently indicated under JERUSALEM, and in the maps accompanying that article and PALESTINE. A full description of the build-
2. First Interior Room. — Supposing, then, the rush over, and the traveller to have recovered from its effects, he will find himself in a large apartment, forming a sort of vestibule; on the left, in a recess in the wall, is a large divan, cushioned and carpeted, where the Turkish doorkeeper is usually sitting with half-a-dozen of his friends, smoking the long pipe and drinking coffee, and always conducting himself with great dignity and propriety. Directly in front, within the body of the church, having at each end three enormous wax candles more than twenty feet high, and a number of silver lamps suspended above it of different sizes and fashions — gifts from the Catholic, Greek, and Armenian convents — is a long flat stone called the "Stone of Unction," and on this it is said the body of our Lord was laid when taken down from the cross and washed and anointed in preparation for sepulture. This is the first object that arrests the pilgrims on their entrance, and here they prostrate themselves in succession, the old and the young, women and children, the rich man and the beggar, and all kiss the sacred stone. It is a slab of polished white marble, and only does duty as a substitute for the genuine stone, which is said to be beneath it; but this consideration in no degree affects the multitude or the fervor of the kisses it receives. As you advance towards the stone you have Mount Calvary immediately on your right hand.

Beyond the Stone of Unction the traveller finds himself in the body of the church, a space of about 300 feet in length and 160 in breadth. In front his progress is arrested by the southern exterior of the Greek Chapel, which occupies more than half the great area; on his left, at the western end, is a circular space about 100 feet in diameter, surrounded by clumsy square columns, which support a gallery above, and a dome 150 feet high, of imposing appearance and effect. This is the Latin Chapel, in the centre of which, immediately below the aperture that admits light through the dome, rises a small oblong building of marble, twenty feet long, twelve broad, and about fifteen feet in height, surmounted by a small cupola standing on columns. This little building is circular at the back, but square and finished with a platform in front. Within it is what passes for the Holy Sepulchre. We reserve its description for the last.

Ground-plan of the Church of the Holy Sepulchre.

1. Principal Door.
4. Tomb of Godfrey.
5. Tomb of Baldwin.
6. Tomb of Melchisedek.
7. Chapel of Adam and John the Baptist.
9. 9. 9.
11. Place where the Virgin Mary stood while the Body was anointed.
13. Chapel of the Angel.
17. Tomb of Joseph and Nicodemus.
19. Greek "Centre of the World."
22. Place of Christ's Baptism.
23. Chapel of the Virgin.
24. Chapel of Longinus the Centurion.
26. Where Christ appeared to his Mother after the resurrection.
28. 28. Where Christ appeared to his Mother after the resurrection.
3. Holy Objects in Detail.—Leaving for a moment the thorough that is constantly pressing at the door of the sepulchre, let us make the tour of the church, beginning from the south-west and proceeding by the north to the east, and so round to our starting-point. The church, be it observed, faces the four cardinal points.

The first object we have to notice is an iron circular railing, in the shape of a large parrot’s cage, having within it a lamp, and marking the spot where Mary watched the crucifixion “afar off.” In the arcades round the Latin dome are small chapels for the Syrians, Maronites, and other sects of Christians, who have not, like the Catholics, Greeks, and Armenians, large chapels in the body of the church. The poor Copts have nothing but a nook, about six feet square, in the western end of the sepulchre, which is tawdrily adorned in the manner of the Greeks. The Syrians have a small and very shabby recess, containing nothing but a plain altar; in the side there is a small door opening to a dark gallery, which leads, as the monks say, to the tombs of Joseph and Nicodemus, between which and that of the Saviour there is a subterranean communication. The tombs are excavated in the rock which here forms the floor of the chamber.

Farther on, and nearly in range of the front of the sepulchre, is a large opening, forming a sort of court to the entrance of the Latin Chapel. On one side is a gallery containing a fine organ; and the chapel itself is neat enough, and differs but little from those in the churches of Italy. The chapel in which the organ stands is called the “Chapel of the Apparition,” where Christ appeared to the Virgin. Within the door on the right, in an enclosure completely hidden from view, is the Pillar of Flagellation, to which our Saviour was tied when he was scourged, before being taken into the presence of Pontius Pilate.

In this instance the holy object cannot be reached by the lips of the faithful, it is deemed equally efficacious to kiss it through another medium. A monk stands near the rail, and, touching the pillar with a long stick that has a piece of leather at the point of it, like a billiard-cue, stretches it towards the lips that are ready pouting to receive it. Only half the pillar is here; the other half is in one of the churches in Rome, where may also be seen the table on which our Saviour ate his last supper with his disciples, and the stone on which the cock crowed when Peter denied his Master.

Leaving the Chapel of the Apparition and turning to the left with our faces due east, we have on the right hand the outside of the Greek Chapel, which occupies the largest space in the body of the church, and on the left is a range of chapels and doors, the first of which leads to the prison where they say our Saviour was confined before he was led to the crucifixion. In front of the door is an unintelligible machine, described as the stone on which he was placed when put in the stocks.

In the semicircle at the eastern part of the church there are three chapels: one of these contains the stone on which our Lord rested previously to ascending Mount Calvary; another is the place where the soldiers parted his raiment among them; and the third marks the spot where Longinus, the soldier who pierced his side, passed the remainder of his days in penance. Beneath one of the altars lies a stone having a hole through it, and placed in a short trough, so that it seems impossible for anything but a spectre to pass through the hole. Nevertheless, the achievement was a customary penance among the Greeks, and called by them “purgatory”; but latterly the Turks have in mercy guarded the stone by an iron grating.

In this part also is the entrance to one of the most holy places in the church, the Chapel of the Cross. Descending twenty-eight broad marble steps, the visitor comes to a large chamber eighteen paces square, dimly lighted by a few distant lamps; the roof is supported by four short columns with enormous capitals. In front of the steps is the altar, and on the right a seat on which the empress Helena, advised by a dream where the true cross was to be found, sat and watched the workmen who were digging below. Descending again fourteen steps, another chamber is reached, darker and more dimly lighted than the first, and hung with faded red tapestry; a marble slab, having on it a figure of the cross, covers the mouth of the pit in which the true cross was found.

On reascending into the body of the church and ap-

The “Tomb of Christ.”
proaching the vestibule through which we first entered, we find Mount Calvary on our left. This we ascend by a narrow marble staircase of eighteen steps, formed of a single stone, a fact to which the pilgrim’s attention is solicited by the monks as a proof that the chapel at the top is really founded on the natural rock. But this fact would prove nothing; for there is a staircase in the Rospoll Palazzo at Rome of one hundred and twenty steps, cut from a single block of white marble. Every visible part of the chapel is a manifest fabric. To this objection it is answered that “the stone-work cases the rock,” which may or may not be true; but wherever examination might be allowed it seems to be purposely withheld. The chapel is about fifteen feet square, paved with marble in mosaic, and hung on all sides with silken tapestry and lamps dimly burning; it is divided by two short pillars, hung also with silk and supporting quadrangular arches. At the extremity is a large altar, ornamented with paintings and figures, and under the altar a circular silver plate with a hole in the centre, indicating the spot in which rested the step of the cross. Behind the altar and separated from it by a thin wall is a chapel, in the centre of which is a stone marking the exact spot where Abraham was about to sacrifice Isaac; and the monks state that when the cross was laid down, before it was raised, our Lord’s head rested upon this spot; they seem to consider the establishment of this fact necessary to the complete fulfillment of the type.

Descending to the floor of the church, we are shown another rent in the rock, said to be a continuation of the one above, but so guarded by an iron grating that examination is out of the question, as it can only be examined by thrusting a taper through the bars. Directly opposite the fissure is a large monument over the head of Adam.

The little chapel on the spot where Mary stood when St. John received our Lord’s dying injunction to protect her as his mother is an appendage to Mount Calvary.

The Tomb itself.—The reader will probably think that all these things are enough, and more than enough, to be comprised under one roof. Having finished the tour of the church, let us return to the great object of the pilgrimage to Jerusalem—the Holy Sepulchre. Taking off the shoes on the marble platform in front, the visitor is admitted by a low door, on entering which the proper head must needs do reverence. In the cenotaph of the first chamber is the stone which was rolled away from the mouth of the sepulchre—a square block of marble cut and polished; and, though the Armenians have lately succeeded in establishing the genuineness of the stone in their chapel on Mount Zion (the admission by the other monks, however, being always accompanied by the assertion that they stole it), yet the infatuated Greek still kisses and adores the block of marble as the very stone on which the angel sat when he announced to the women, “He is not dead; he is risen; come and see the place where the Lord lay.” Again bending the head, and lower than before, the visitor enters the inner chamber, the holiest of the holy. The sepulchre “hewn out of the rock” is a marble sarcophagus, somewhat resembling a common bathing-tub, with a lid of the same material. Over it hang forty-three lamps, which burn without ceasing night and day. The sarcophagus is six feet one inch long, and nearly about one half the chamber; and, one of the monks being always present to receive the gifts or tribute of the pilgrims, there is only room for three or four at a time to enter. The walls are of a greenish marble, usually called verd-antique, and this is all. It will be borne in mind that all this is in a building above ground, standing on the floor of the church.

SEPULCHRE, CHURCH OF THE HOLY. See the preceding article and JERUSALEM.

SEPULCHRE, THE EASTER, a representation of the entombment of our Saviour, set up in Roman Catholic churches at Easter, on the north side of the chancel, near the altar. In England, previous to the Reformation, it was most commonly a wooden erection, and placed within a recess in the wall or upon a tomb; but several churches still contain permanent stone structures that were built for the purpose, some of which are very elaborate, and are ornamented with a variety of decorations, as clocks, candelabra, and statues of Christ and the Apostles, and are beautiful examples of the Decorated style. Sepulchres of this kind also remain in the churches at Northwold, Norfolk; Holcombe Burnell, Devonshire, and several others. The crucifix was placed in the sepulchre with great solemnity on Good Friday, and continually watched from that time till Easter-day, when it was taken out and replaced upon the altar with especial ceremony.

SEPULCHRE, ECCLESIASTICAL, a receptacle for the blessed sacrament which is reserved, among the Latins, from the mass of Maundy Thursday. There is a good example of an Eastern sepulchre in the north chapel of the Church of St. Mary, Haddenham, in Buckinghamshire, England.

SEPULCHRE, REGULAR CANONS OF, a religious order said to have been founded by Godfrey on the capture of Jerusalem in 1099. Many of these canons journeyed into Europe; but the order was suppressed by pope Innocent VIII, and its revenues were ultimately bestowed on the Knights of St. John of Jerusalem. According to Broughton, the suppression of the order did not extend to Poland.

Sepulveda, Juan Gines de, a Spanish writer, was born at Cordova in 1491 (or 1490). He assisted cardinal Cajetan at Naples in the revision of the Greek Testament. In 1529 he went to Rome, and in 1536 was appointed chaplain and historiographer to Charles V. He is memorable for writing a Vindication of the Cruelties of the Spaniards against the Indians. Charles V suppressed the publication of the work in his dominions, but it was published in Rome. He died at Salamanca in 1572. He was the author of various works besides the one mentioned, in particular of some Latin Letters.—A Translation from Aristotle, with Notes:—A Life of Charles V and Philip II, printed together at Madrid (1780, 4 vols. 4to).

Sequence. 1. The later name of the pneuma, a melodious and varied prolongation of the Hallelujah. 2. The announcement of the Gospel of the day when taken from the middle of the Gospels, but called initium when the opening words were to follow. On the four days of Holy Week the words “The Passion of our Lord Jesus Christ” replaced the ordinary sequence, or initial. 3. The name for a hymn in metre. See PROSE; SEQUENCES.
SEQUENCES

In chanting the Graduale in the Mass it was customary to prolong the last syllables of the Hallelujah through a succession of notes without words, which were termed sequences, when considered in their combination with the utora or jubilations with reference to their character. They were intended to indicate that feeling had reached a point at which it was too strong for expression. The difficulty of retaining a long series of notes in the memory led to efforts for devising mnemonic helps, which eventually resulted in the adoption of suitable rhythmical language in Latin prose to fit the music—Notker Balbulus (q. v.; died 912), a monk of St. Gall, being especially distinguished in accomplishing this kind of work. The idea was suggested to him by some verses which were modulated or fitted to the series of tones in an antiphonarium belonging to a fugitive priest of Glimex, and with such success that his teacher, Marcellus, a Scotchman, had his verses collected and sung by his pupils; and also persuaded Notker to dedicate his work to some prominent personage and give it to the world. Notker thus became the originator of an edifying element of worship, which was approved by the popes and speedily introduced into wider circles; and as he not only composed new series of notes made current—the mettensis major and minor, the Romanæ and Amenæ—but also composed new series of notes, he became the creator of an elevating, melodious choir music which was inserted in the Mass. Each piece was divided into several parts, each a step upward to a higher and in like manner, the text, which was everywhere adapted to the melody, consisted of a number of shorter or longer sections. A poetic character was thus naturally given to the text, and such compositions were consequently called "hymns"—a term that is not misplaced when applied to those written by Notker. They were in hymns of praise in which the leading features of a festival, the faithful support of the Almighty God, the Redeemer's merits, the dignity of the Blessed Virgin, etc., are fervently presented; while in their intent they were a continuation of the Hallelujah in the Gradual, though they might also be separately employed.

These sequences were introduced into use in Germany, England, France, and other countries. Notker's works became the type, and imitations in great number followed, until they were employed to edify the people at every festival; and more than one hundred were contained in the Missals.

The term is derived from Latin missel, misel, meaning misal. It contains both a Latin and a Greek element. The Greek part is the diminutive of the word for mission, which means "sent to." The Latin part is derived from the verb misere, meaning "to pity." The sequence was used to express a sense of community and solidarity in prayer and praise, especially during the Easter season. Notker's sequences were famous for their beauty and their ability to create a spiritual atmosphere.

Seraiah (Heb. Se'rah; יְרַעְיָה, perhaps overflow; Sept. in Gen. סֵרָעָה [v. τὰ ἦχον], but in Chron. סֵרָאֵי [v. τὰ ἦχον]; also written "Sarai" [q. v.], in Num. xxvi, 46), the daughter of Asher, son of Jacob (Gen. xliii, 17; Num. xxxvi, 46; 1 Chron. vii, 30). B.C. c. 1864. The name Seraiah is of uncertain origin. It is possible that the name was a derivative of the Hebrew word "sera," meaning "beauty," and that Seraiah was a beautiful woman.

Seraiah (Heb. Seraphah; סֵרַפָּה [once in the prolonged form, Seraph'ah, סֵרַפָּה, Gen. xxxvi, 62], wor- ker of the sanctuary; Sept. סְרַפָּאָה, but with many v. r.; the proper name of eight persons)

1. Second-named son of Kenaz, and father of a Joab who was head of a family of the tribe of Judah in the valley of the Cherashim (1 Chron. iv, 13, 14). B.C. c. 1500.
2. The scribe or secretary of David (2 Sam. viii. 17). B.C. cir. 1015. This person's name is in other places corrupted into Sheva, שְׁבָא; A.V. "Sheva" (2 Sam. xx. 25), "Shisha," שִׂישָא (1 Kings iv. 3), and "Shavsha," שַׁבְשָׁא (1 Chron. xvii. 16).


4. Son of Asriel, and one of the persons charged with the apprehension of Jeremiah and Baruch (Jer. xxxvi. 26). B.C. 606.

5. The son of Neriah and brother of Baruch (Jer. lii. 60-64). Probably had his seat in the court of King Zedekiah, the nature of which is somewhat uncertain. In the A.V. we have, "This Seriah was a king's privy councilor," which, according to Kimchi, means a chamberlain, or one who attended the king when he retired to rest (i.e. prince of rest); but better, perhaps, according to Gesenius, "chief of the quarters" for the king and his army, that is, quartermaster-general, after the meaning of menuchah as a halting-place of an army (Numb. xx. 53). The suggestion of Maurer, adopted by Hitzig, has more to commend it, that he was an officer who took charge of the royal caravan on its march, and fixed the place where it should halt. Hiller (Onomast) says Seriah was prince of Menuchah, a place on the borders of Judah and Dan, elsewhere called Manahath. This Seriah was sent by Zedekiah on an embassy to Babylon, probably to express his submission to that monarch about four years before the fall of Jerusalem. B.C. 594. He was charged by Jeremiah to communicate to the Jews already in exile a book in which the prophet had written out his prediction of all the evil that should come upon Babylon (Jer. lii. 60-64). It is not stated how Seriah acquitted himself of his task; but that he accepted it at all shows such respect for the prophet as may allow us to conclude that he would not neglect the duty which it imposed.

6. The high-priest at the time that Jerusalem was taken by the Chaldeans. B.C. 588. He was sent prisoner to Nebuchadnezzar at Riblah, who put him to death (2 Kings xxv. 18; 1 Chron. vi. 41; Jer. lii. 34; Ezra vii. 1). The son of Tanhumeth the Netophathite, and one of those to whom Gedaliah promised security (2 Kings xxv. 23; Jer. xi. 8). B.C. 587.

8. A priest, the son of Hilkiah, who returned from exile (2 Chron. xxxiii. 11, 12). He is called Azariah (q. v.) in Neh. vii. 7. B.C. 536.

Seraphic Doctor. See Bonaventura.

Seraphic Hymn, the Ter sancta, or "Holy, holy, holy," which concludes the preface in the communion service. Its basis is found in Isa. vi. 3. The hymn itself occurs in every ancient liturgy. It must not be confounded with the Trisagion (q. v.).

Seraphim (Heb. Seraphim, סֵרָפָח, Sept. Sarpheis, or Serapha; the plural of the word סֵרָפָא, saraph). Celestial beings described in Isa. vi. 1-6 as an order of angels or ministers of God, who stand round his throne, having each six wings, and also hands and feet, and praising God with their voices. They were therefore of human form, and, like the Cherubim, furnished with wings as the swift messengers of God. Some have indeed identified the Cherubim and Seraphim as the same beings, but under names descriptive of different qualities: Seraphim denoting the burning and dazzling appearance of the beings elsewhere described as Cherubim. It would be difficult either to prove or disprove this; but there is a difference between the form of Ezekiel and the Seraphim of Isaiah which it does not appear easy to reconcile. The "living creatures" of the former had four wings; the "Seraphim" of the latter, six; and while the Cherubim had four faces, the Seraphim had but one (comp. Isa. vi. 2, 3; Ezek. i, 5-12). If the figures were in all cases purely symbolic, the difference does not signify (see Hendewerk, De Seraph, et Cherub, non Diversis [Reg. 1856]). See Cherubim. There is much symbolical force and propriety in the attitude in which the Seraphim are described as standing, while two of their wings were kept ready for instant flight in the service of God; with two others they hid the face to express their awe and desire to look upon the Divine Majesty (see Exodus iii. 6; 1 Kings xix. 13, comp. Plutarch, Quaest. Rom. vol. x.), and with two others they covered their feet, or the whole of the lower part of their bodies—a practice which still prevails in the East when persons appear in a monarch's presence (see Lowth, An Essay to explain the Description of the Temple of Solomon, ad loc.). They are described as twofold—to celebrate the praises of Jehovah's holiness and power (Isa. vi. 3), and to act as the medium of communication between heaven and earth (ver. 6). From their antiphonal chant ("one cried unto another") we may conceive them to have been ranged in opposite rows on each side of the throne. As the Seraphim are nowhere else mentioned in the Bible, our conceptions of their appearance must be restricted to the above particulars, aided by such uncertain light as etymology and analogy will supply. We may observe that the idea of a winged human figure was not peculiar to the Hebrews: among the sculptures found at Mourghab, in Persia, we find a representation of a deity with two wings. They are also found in independent art, in two pairs of wings springing from the shoulders and extending, the one pair upwards, the other downwards, so as to admit of covering the head and the feet (Vaux, Nit. and Persp. p. 322). The wings in this instance imply dedication; for speed and ease of motion stand, in man's imagination, among the most prominent tokens of divinity. The meaning of the word "seraph" is extremely doubtful; the only word which resembles it in the current Hebrew is saraph, סָרָפ, "to burn," whence the idea of brilliancy has been extracted. Such a sense would harmonize with other descriptions of celestial beings (e.g. Ezek. i. 18; Matt. xxviii. 9); but it is objected that the Hebrew term never bears this secondary sense. Gesenius (Theotaur. p. 3841) connects it with an Arabic term signifying high or exalted, and this may be regarded as the generally received etymology; but the absence of any cognate Hebrew term is certainly worthy of remark. It may be seen in the article Serpent that a species of serpent was called saraph, and this has led some to conceive that the Seraphim were a kind of basilisk-headed Cherubim (Daurer, Theolog. A. T. p. 189). In the Cherubim of Ezekiel (Ezek. i. 5) and the Seraphim of Isaiah, the serpent's heads, such as we find figured in the ancient temples of Thebes (Gesen, Comment., in Jes.). Hitzig and others identify the Seraphim with the Egyptian Serapis; for although it is true that the worship of Serapis was not introduced into Egypt till the time of the Ptolemies (Wilkinson, Anc. Egypt., iv. 360 a. q.), it is known that this was but a modification of the more ancient worship of Kneph, who was figured under the form of a serpent of the same kind, the head of which afterwards formed the crest of Serapis. But we can hardly conceive that the Hebrews would have borrowed their imagery from such a source. Knobel's conjecture that Seraphim is merely a false reading for sharathah הַשַּׂרְתָּה, "ministers," is ingenious, but the latter word is not Hebrew. See the Studien und Kritiken, 1844, ii. 454, ANOEL, CHERUB, LIVING CREATURES, TERRAPHIM.

Seraphina, a keyed wind instrument, the tones of which are produced by the play of wind upon metallic reeds, as in the accordian. It consists, like the organ, of a key-board, wind-chest, and bellows.

Seraphon, bishop of Thumesos in Egypt, called Scholasticus because of his eloquence and dialectical keenness, is said by Rufinus to have been abbot of numerous monasteries, and to have exercised rule over some ten thousand hermits, whom he employed in reaping at harvest-time, in order that their earnings might aid in
supporting impoverished Christians about Alexandria. Antonius and Athanasius are reported to have been his intimate friends and counsellors, the latter having secured his elevation to the bishopric. In 348 Serapion attended the Council of Sardica, and helped to procure the acquittal of Athanasius from the charges under which he lay; and when the latter had again fallen under the displeasure of the emperor Constantius, Serapion was one of the five bishops who were delegated to attempt his restoration to favor. He died A.D. 358. See Socrates, Hist. Eccl. iv. 29.

Chrysostom's deacon at Constantinople, under Honorius and Arcadius, was another Serapion, who aided that father in enforcing a thorough discipline among the clergy, of whom he said that only the utmost strictness could secure their improvement. The clergy were exasperated by his words and actions, and sought to excite the opposition of the populace against both reformers, but in vain; and Chrysostom ultimately made Serapion bishop of Heraclia in Thrace.

Serapis, in Egyptian mythology, was a highly venerated god of Alexandria, whose origin was rather Greekian, however, than Egyptian. He was the Greek god of the underworld—Pluto, the giver of blessings on whose head was placed a bull's head to denote that the ruler of the underworld causes man's nourishment to spring from the earth. He was transferred to Alexandria in the time of the Ptolemies, and unwillingly accepted by the inhabitants; but eventually forty-two temples of Serapis were enumerated in Egypt. The following fable in relation to his importation was in circulation: A beautiful youth appeared to Ptolemy I in a dream, and commanded the king to bring his statue from Sinope, revealing, at the same time, that he was Serapis, the god who gives blessings or cures. After the surmounting of many difficulties, the enterprise was at length accomplished—the god contributing to that result by going from his temple to the ship. The city of Alexandria erected to him a temple in the place Rhacotis. Political reasons may have determined this transfer from Asia to Egypt—e. g. the importance of making the new capital the central seat of religion; and this latter end was completely realized, inasmuch as Serapis took the place of Isis, with the exception that he was never conceived of as suffering and dying. He was regarded as consort to Isis, as the sun and Nile god, and as the supreme god. The sick, also, invoked his aid, with the result that he was, in the end, confounded with Esculapius. A marble bust in the Vatican represents him as a bearded, earnest man, with rays surrounding, and a grain-measure surmounting, his head.

Serarius, Nicholas, a learned Jew and commentator on the Scriptures, was born in 1556 at Ramberg villages, in Lorraine. After studying the languages, he taught ethics, philosophy, and theology at Wurzburg and Mentz, in which last city he died, May 20, 1610, leaving many works, of which the following are the principal: De Pharisiorum, Sadduceorum, et Ecclesiæ Secta (Franeker, 1605; Mentz, 1604)—Commentarius in Libros Jos., Jud., Ruth., Reg., et Paralip. (ibid. 1608—16, 2 pts., fol.)—Prologomena Biblica (ibid. 1612)—Robini et Heredes (ibid.)—Opuscula Theologica (3 tom. fol.)— and others which are collected in 16 vols. fol. See Fürst, Bibl. Jud. ill, 316; Winer, Handbuch der theol. Literatur.

Sēred (Heb. esp. ēser; Sept. Sēpēd v. r. Sāpīd), the first name of three sons of Zebulon (Gen. xliii, 14), and head of the family of the Sharādīm (Num. xxvi, 26). B.C. cir. 1864.

Serestus, in Greek mythology, was a companion of Eneas, who gathered up the armor of Memnonides, the priest of Apollo whom Eneas had slain, and who erected a column of victory to Mars Gravis.

Serge (Lat. cera, a wax taper). Those in a low basin were called mortars, and burned during matins at the choir door. Lyndwood says that in very many churches the two (i. e. on the altar) were furnished by the curate.

Sergeant (ἡσαυρεύς, literally rod-holder, Acts xvi, 35), properly a Roman lectus, the public servant who bore a bundle of rods before the magistrates of cities and colonies as insignia of their office, and who executed the sentences which they pronounced.

Roman Colin exhibiting the Lictors with their fasces.

Sergeant, John, a Congregational minister, was born in Newark, N. J., in 1710. He graduated at Yale College in 1729, and was appointed tutor in 1731. The Commissioners for Indian Affairs having found the Indians living at Skateboard and unaknakukoak, on the Housatonic River, disposed to receive a missionary, chose Mr. Sergeant for that position; and he went in October, 1734, to examine his field of labor. In August, 1735, he was ordained at Deerfield, and labored with the Indians until his death, July 27, 1749. He translated into the native language parts of the Old and all the New Testament, excepting the book of Revelation. During his life one hundred and twenty-nine savages were baptized, and forty-two became members of the Church. See Sprague, Acts of the Amer. Pulpit, i, 388.

Serestus, in Greek mythology, was a companion of Eneas, who is named in connection with the sailing-match instituted by Eneas. His vessel stuck fast on a rock; but he was nevertheless rewarded with the gift of a female slave from the hero (Virg., Aeneid, i, 610; v, 121, etc.).

Sergiots (Sergiots, or Sergists), a section of the Paulicians who held in veneration the memory and writings of one Sergius, who lived at the beginning of the 9th century. His efforts led to a division—his followers being known as Sergiots, and his opponents Baniites, after the name of their leader, Banius. See PAULICIANS.

Sērus (Ῥωμαίος Χαῖρας, a Latin name, a Roman consul in consul, who was converted by the preaching of Paul and Barnabas (Acts xiii, 7). A.D. 44. Sergius is described by the
evangelist as a "discreet" or "intelligent" man; by which we are probably to understand that he was a man of large and liberal views, and of an inquiring turn of mind. Hence he had remained Elymas, and hence also he became curious to hear the new doctrine which the apostle brought to the island. The strongest minds at that period were drawn with a singular fascination to the occult studies of the East; and the ascendency which Luke represents the "sorcerer" as having gained over Sergius, illustrates a characteristic feature of the times. For other examples of a similar character, see Conybeare and Howson, Life and Epistles of St. Paul, i, 177 sq. But Sergius was not effectually or long deceived by the arts of the impostor; for, on becoming acquainted with the apostle, he examined at once the claims of the Gospel, and yielded his mind to the evidence of its truth. Nothing of his history subsequent to his conversion is known from Scripture. There is no reason to suppose that he abandoned his post as governor of Cyprus; but the legends assert that he did so, and followed Paul; and that eventually he went with the apostle into Spain, and was left by him at Narbonne, in France, of which he became the bishop, and died there.

The title (inaccurately rendered "deputy" [q. v.]) given to this functionary exhibits one of those minute accuracies which, apart from their inspiration, would substantiate the sacred book as a genuine and contemporaneous record. Cyprus was originally a prætorium provincia (eparchia provinialis), and not prætor as stated by the evangelist (Acts xiii, 6, 8, 12; see Dion Cass. liv, 528; Kuinöll, on Acts xiii, 7). For the value of this attestation to Luke's accuracy, see Lardner, Credibility of the Gospel Narrative, i, 82 sq. Coins, too, are still extant on which this very title, ascribed in the Acts to Sergius Paulus, occurs as the title of the Roman governors of Cyprus (see Akerman, Numismatique Illustrations, p. 41; Conybeare and Howson, Life and Epistles of St. Paul, i, 176, 187). See Cyprus.

Sergius, Sr. Several saints and martyrs occur who bear this name.

1. One is usually associated with a martyr named Bacchus, like himself a native of Rome. It is related that they were accused of being Christians, and exiled by the emperor Maximian. When nothing could induce them to sacrifice to idols, Bacchus was tortured to death, and his body thrown to wild beasts, who, however, would not harm it. Sergius was then taken to Rosaph, in Syria, and tortured, but comforted by an apparition of Bacchus, while his wounds were healed by an angel. He was beheaded in 290; and the emperor Justinian is credited with having changed the name of Rosaph to Sergiopolis, while the martyr's relics were preserved in the church of that town. Oct. 7 was set apart for the commemoration of Sergius and Bacchus.

2. Another Sergius, whose day occurs on Jan. 23, is said to have been martyred under Diocletian; and a third was a monk in the Convent of Mar Saba, in Palestine, and, together with other monks, was attacked and slain by robbers in the year 797. His day is on March 30.

3. Sergius, surnamed the Confessor, was born at Constantinople, lived in the former half of the 9th century, and wrote De Rebus in Re Publica et Ecclesia Gentis—a history of the iconoclastic controversy from the Romish point of view, which embraced the period from Constantine Copronymus to Michael II Balbus, but is now lost. He was taken prisoner while defending the worship of images (according to some statements, in the reign of Leo the Isaurian; according to others, in that of Theophilos), deprived of his goods, and exiled; for which reason Photis termed him the Confessor. The saints' calendar of the Greek Church assigns May 13 as his day. See Ausführl. Heiligen-Lection nebst beigesg. Heil.-Kalender (Cologne and Frankfort, 1719), p. 2006 sq.

Sergius, the name of several Roman Catholic saints.

I. Pope from 687 to 701, contemporary with Eugene I, was born at Antioch and reared in the monasteries. The most noteworthy event of his administration was a dispute with the Eastern Church, which ultimately led to the separation of the East from the West in 787. Emperor Justinian II had convoked an ecumenical council (Concilium Quinsexstitum) at Constantinople, and Sergius attended it by Sergius, who decrees; but as six decrees had been passed which were contrary to the practice of Rome (e.g. omitting all the Latin councils and papal decrees from the list of authentic sources of Church law, acknowledging the validity of the whole eighty-five canones apos tolicani, and it was in allusion to the emperor's power on Saturdays during Quadragesima, making the arch of Constantinople equal to the pope, etc.), forbade their promulgation. The emperor ordered imprisonment of the refractory pope, but was immediately dethroned after a revolt in his army. Rome decided to reject this council, and this occasion was seized which subsequently divided the Church. Sergius succeeded, on the other hand, in restoring the communion with Rome of the churches which had been broken by the Controversy of the Three Chapters, and other prominent incidents of his pontificate were the founding of the bishopric of Utrecht by William of Aquitaine, and the decree that the papal vicar was required to be sung three times before the service of the mass. Oct. 9 was set apart for the commemoration of this pope.

II. Pope from 844 to 847. He contributed much to the exaltation of the papacy by daring to oppose the requirement of the confirmation of the consecration and consecration by the civil power, and by maintaining his position in the face of the protest of the emperor Lothaire against this infradiction of the law of the realm. The controversy of Paschalsus, respecting the Lord's supper was begun during his reign.

III. Pope from 904 to 911, who owed his election to the influence of the shameless Theodora and her shameless daughters Marozia and Theodora, the rulers of the time in Rome. He was grossly and licentious, and was in continual relations with Marozia, and with several children, among them the future pope XI, though the latter statement is denied by respectable authorities. The only noteworthy event of his pontificate was the approval of the fourth and fifth councils of the emperor Leo Philosophus, which a synod at Constantinople (920) condemned, and the renewed introduction of the Benedictine rule at the abbey of Berno.

IV. Pope from 1009 to 1012, previously bishop of Alba. He began the custom that the pope should adopt a new name on assuming the titular see, and it is said that Sergius was formerly called Pero, i.e. swine's mouth. Being ashamed of this, he assumed the name of Sergius rather than alter the custom which has been followed by all succeeding popes.

Serpipando, Glirolamo, an Italian theologian born at Naples, May 6, 1489. On the death of his father, he entered the order of the Augustine friars in 1513, and engaged in a study that led to his appointment as a professor at Sienna in 1515, professor of theology at Bologna in 1517, and vicar-general in 1523, and gave himself to preaching with great success. In 1539 he was elected general of his order, and the following year was re-elected. He declined the bishopric of Florence, but was elected bishop of Salerno in 1540, and resigned the see of Naples to the emperor in 1550 upon his appointment as archbishop of Salerno. He was made cardinal, and designated as one of the papal legates to the Council of Trent, where he died Jan. 17, 1565, worn out with toil. His character was
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singularity, benevolence, and modesty. He wrote a number of ecclesiastical works and sermons, besides a commentary on Romans and Galatians. See Hoefer, Noue. Biogr. Générale, s. v.

SERJEANTS, servants in monastic offices: those of the church, the guest-house, refectory, and infirmary were subordinate officers. The first was the bell-ringer, except on high masses and vespers. The candle-lighter, except round the high-altar (he also laid out the vestments for the celebrant at the high-altar), was the chandler, who made all the wax candles, and assisted the sub-sacrist in baking the hosts. The serjeant of the infirmary was the barber, and, with the clerk and cook, waited on the monks who were sick or aged.

SERMON, Lat. sermon, a discourse delivered in public religious services. In the early Church sermons were called tractates (expository), disputationes (argumentative and controversial), allocutions, and by the Greeks διακήθησις (doctrinal), or homilies (familiar addresses). The place of the sermon in the service was immediately after the reading of the psalms and lessons out of the Scriptures, before the catechumens were dismissed, and the minister whose discourse it was delivered was the bishop, when he was present, or one of his presbyters in any church from which he was absent: then it was considered as the bishop preaching by proxy. In some cases a special commission was given to a layman to deliver a sermon, and then he might do it by the authority of the bishop's commission for that time. This applied to the public services in the churches, and was not necessary when laymen did it in a private way as catechists in their catechetical schools, as at Alexandria and elsewhere. Sometimes it happened that two or three sermons would be preached in the same assembly, first by the laymen, and then by the bishop. Or, if more than one bishop were present, several of them would preach one after another, reserving the last place for the most honored person. In some places sermons were preached every day, especially in Lent and the festival-days of Easter. In larger towns and cities, it seems probable that two sermons were delivered on Sunday; but this custom did not prevail in the country parishes. The sermon was either, 1, an exposition of Scripture; 2, a panegyrical discourse upon some saint or martyr; 3, a sermon upon some particular time, occasion, festival; or, 4, a sermon upon a particular doctrine, against heresy, or to recommend the practice of virtue. All of these had examples in the sermons of Chrysostom and Augustine. Origen appears to have been the first to deliver his sermons extempore, it having been the general practice to carefully compose and write them beforehand. It was customary to introduce the sermon with a short prayer for divine assistance for the preacher and his hearers; and sometimes, if occasion required, this prayer was said in the middle of the discourse. It was usual in many places, before beginning the sermon, for the preacher to use the common salutation Pax vobis, Peace be unto you, or The Lord be with you. There was no general rule as to the length of the sermon, that being doubtless determined by the circumstances of the occasion, e.g. whether one or more sermons were to be delivered. Scarcely any of them would take an hour in delivery, and many of them not more than half that time. It was not considered, by many in the ancient Church, to be improper for the preacher to deliver a sermon prepared by another person; on the contrary, it was considered as a mark of the compositions of more eloquent men, provided he compose his own life answerable to God's Word. The sermon was always concluded with a doxology to the Holy Trinity. The posture of preacher and hearers was generally the reverse of that prevalent now, for then the preacher sat and his hearers stood. It was a peculiar custom in the African Church, when the preacher chanced to cite some remarkable text of Scripture in the middle of his sermon, for the people to join with him in repeating the remainder of it. This was, no doubt, done to encourage the people to hear, read, and remember the Scriptures. It was a very general custom for the people to show their appreciation of the sermon by the manner of the applause (as orthodox), or signs, or clapping of hands. We notice also the custom, prevailing among many ancient hearers, of writing down the sermons, word for word, as they were delivered, and by this means some extempore discourses were handed down to posterity. See Bingham, Christ. Antiq. p. 700 sq.; Walcott, Sacred Archs. s. v.

SERMON ON THE MOUNT, the common name of a discourse delivered by Jesus to his disciples and a multitude on the Mount near Capernaum on the night of the Sixth of May in the early second year of his public ministry. It is a complete system of the moral law, in the spiritual form which it assumes under the Christian dispensation, and has deservedly been made the subject of much study and learned exposition (Matt. v, vi, vii; Luke vi. 20 sq.; Comp. Mark i. 8 sq.; Matt. xviii, 8, 9). The best complete exposition is certainly that of Tholuck, Bergpredigt (4th ed. 1856). An earlier edition has been translated into English (1843, 2 vols.), See also Valenti, Commentar. C. d. Bergpredigt. (Basil, 1849); Mackintyre, Expos. of the Sermon on the Mount (Lon. 1854); Fritsch, Comment. on the Sermon on the Mount (ibid. 1859); Todd, id. (ibid. 1856); Trencb, Expos. of the Sermon on the Mount (ibid. 1851); and the literature cited by Volking, Index Programmatsm. p. 32; and Hase, Leben Jesu, p. 121. See Jesus.

SERMON ON THE MOUNT, The, and the Talmud. In the essay prepared by the late E. Deutsch entitled The Talmud, among other daring statements we find also the following: We need not urge the priority of the Talmud to the New Test. To assume that the Talmud has borrowed from the New Test, would be like assuming that Sanscrit sprang from Latin, or that French was developed from the Norman words found in English. Similar is the remark of Rammoh : It is sometimes supposed that, the compilation of the Talmud being posterior to that of the Gospels, appropriations might have been made by the Jewish compilers from the Christian morality. But that is inadmissible; there was a wall of separation between the Church and the synagogue (Luis. ii. p. 108). Such things have been, and will be, as true, especially by those who have not taken the pains of examining for themselves: but sober-minded scholars have arrived at different results. Says Mr. Farrar : Some excellent maxims—even some close parallels to the utterances of Christ—may be quoted, of course, from the Talmud, where they lie imbedded like pearls in a sea of oozy mud. It seems to me indisputable, and a matter which every one can now verify for himself, that these are amazingly few, considering the vast bulk of national literature from which they are drawn. And, after all, who shall prove to us that these sayings were always delivered by rabbins to whom Jesus had not spoken? Who will supply us with the faintest approach to a proof that, when not founded on the Old Test., they were not directly or indirectly due to Christian influence or Christian thought? (Life of Christ, ii. 486.) According to our judgment, there is only one way of arriving at a just estimate, as to which of these sayings is, and this is to give the parallel passage of the Talmud with the author who uttered the sentence, and the time in which he lived. The date of the author must settle the question once for all, and this is our purpose in the sequel.

Matt. v. 3: Blessed are the poor in spirit. — Ganahedron, fol. 43 b.: "The poem of the Levite. [A.D. 219-279] said, Behold, how acceptable before the Lord are the humble. While the temple stood, these songs and parables were extolled in their exaltation for sins committed; but an humble word, such as heares of the defilement of the heart on
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tara, fol. 60, col. 2, we read: "Reeh L
Samuel, 1: 1, He will return

Matt. v, 17: "Therefore all things whatsoever
that man should do to you, do ye also;
and it shall be done unto you. For in
these things doeth the law and the
prophets."

-Sabbath, fol. 31, col. 1: "Hillel (c
heh, and a follower of Hillel, who never
saw to a new idea: (Eisen neuer
sprach er keinesweges aus)."

Says, 'was a genuine reformer: b
this reformation consisted Dr. Gei
tell. It was not necessary for, Gei
was to disparage Jesus; and the ide
he had seen reformers satisfied his neighbor.

"Rabbi I. J. Judah b.
Kodeh, d. A.D. 190) said, Be equally attentive
to the light and to the weighty command-
ments."

"But I say unto you, that whoever looks
on a woman to lust after her, committeth adul-
ter-y," etc. —Baraitha, fol. 42a: "Rabbi She-
eth (flourished cir. A.D. 285) says, Who-
soever looketh on the little finger of a woman
with a devilish eye is considered as having
committed adultery."

"Babba Kamma, fol. 99, col. 2: "Rabba (A.D. 820-865) said to Rabba the son of
Max. Hama: What is that popular saying? —If any
one ask for thy sake, give him the said also.

"Bless them that curse you." —Sanhedrin,
of 45b and a: "R. H. Judah (d. A.D. 190) said:
Be rather of the accused than of those that
curse."

vi, 1: "Take heed that ye do not your alms before
men to be seen of them." —Chagiga, fol. 5, col.
1: "Rabbi Yannai (cir. A.D. 130) said to a man
who gave alms in such a public manner, You
had better not given him anything; in the
game you gave it to him you must have hurt
his heart."

vi, 96: "Behold the fowls of the air: for they sow
not, and they gather not;" etc. —Kiddushin,
of 39b, col. 2: "R. Sim-
mon ben-Elezar (who lived in the 3d century
A.D.) said, Hast thou ever seen a beast or a
bird that followed a trade? and yet they are
fed without toil. But these were only created
to minister to me, while I was created to
minister to my Maker. Was it not right, then,
that I should be supported without toil? But
I have married my work and forfeited my
support."

vi, 2: "With what measure ye mete it shall be
measured to you again." —Sanhedrin, fol. 100, col.
1: "Rabbi Meir (q. v.) said, With what measure
man metes it shall be measured to him from heaven.

vi, 4: "Let thine mouth be filled with good words,
etc. —Baba Bathra, fol. 15, col. 2: "R. Johanan
(A.D. 150-270) surranged Bar-Na'ah, vol. 8, col.
8. Do they say, Take the splinter out of thine eye,
his eye, he will answer, Remove the beam out of
thine own eye."

It is strange that, concerning this Talmudic
quotations in the Hebraica, N.Y., March, 1919),
a remark should have said: The first four pae-
erb in Matthew and Luke vi, 22, 23 is, as is
well known (etc.), like most sentences of
that age, have been borrowed from the New Test,
borrowed from contemporaneous Jewish literature."

And the chronological date of the author of that sen-
tence is the best proof for the antiquity of
statements made by men who, for the sake
of the Talmud, try to disparage the New Test.

The New Test sentence is also illustrated in Erachin,
of 16, col. 2, where R. Ta襻n (cir A.D. 190) says, "It would greatly aston-
lish me if there could be found any one in
this age who would receive an admonition. If
he did not accomplish to take the splinter out of
his eye, he would answer, Take the beam out
of thine own eye."

vi, 5: "If thy right eye offend thee, first cast out the beam
out of thine own eye, and then shalt thou see," etc.

vi, 24-25: "Therefore whosoever heareth

SERMONIZING

ings of mine, and doth them, I will liken him unto a wise man, which built his house upon a rock; 
for when the rain descended, and the floods came, and the winds blew and beat upon that house; it stood fast because it was built upon a rock. And every one that hearkeneth unto them shall be wise. And every one that heareth them shall do well. And he that heareth me shall prosper: but he also that despiseth me shall be cursed. And I will give you a parable. A certain kingdom was divided between two brothers. And the first part of the kingdom was divided among the first brother, and the second part of the kingdom was divided among the second brother. And the first brother said unto the second brother, Give me my part of the kingdom.
it ought to produce. There remains no true unity after such divisions, seeing they make two or three different discourses, which are joined into one only by an arbitrary connection. Three sermons preached at different times, if they be formed upon some regular concerted plan, make one piece or entire discourse as much as the three accounts of an affair by three witnesses, who, by being joined and delivered together." That Fénelon, in the above quotation, was arguing against the abuses of division, rather than against proper plans of discourse, is sufficiently obvious from his own subsequent directions as to the plan and development of a sermon, which should be, "at first, a general view of our subject, and endeavor to gain the favor of the audience by a modest introduction, a respectful address, and the genuine marks of candor and probity. Then we should establish those principles on which we design to argue, and in a clear, easy, sensible manner, propose the principal facts we have to build upon, insisting chiefly on those circumstances of which we intend to make use afterwards. From these principles and facts we must draw just consequences, and argue in such a clear and well-connected manner that all our proofs may support each other, and so be the more remembered.

Every step we advance, our discourse ought to grow stronger and more conclusive, may become the more force and evidence of the truth; and then we ought to display it in such lively images and movements as are proper to excite the passions." A following sentence discloses more definitely the view of Fénelon: "We ought to choose some method, but such a method as is not discovered and promised in the beginning of our discourse." In this he admits the importance, if not the necessity, of a plan, but denies the propriety of stating the plan in advance. In respect to the latter item, it is safe to believe that different subjects and occasions may make different requisitions of the preacher—circumstances not seldom occurring in which a lucid statement of the plan would emphasize the great objects of a sermon. At other times and on other subjects, it may be better to carry the hearers insensibly along to conclusions, without disclosing the processes or marking the steps by which the conclusions are reached. The governing principle in this matter should be that of adaptation. Hence any attempt to fix arbitrary and unvarying rules must result in failure. But the preacher should not, on this account, make the mistake of attempting to prepare and deliver sermons without plan. He should rather accustom himself to habits and forms of close logical analysis and synthesis, studying in the several kinds of the more elaborate forms of discourse to different classes of subjects and occasions. By this means, he may rise above the necessity of loading down his mind with numerous rules, and attain not only facility, but correctness of mental action in shaping his addresses to the comprehension and the persuasion of his hearers. On this plan, an essential and ever-increasing variety, both in the form and matter of his discourses, may be secured; while without it, or some similar mode of procedure, there is great danger of falling into ruts or grooves of thought which, however easy to the preacher, become trite and wearisome to hearers. If, then, his logical plans be set on fire with evangelical love and a consuming zeal in behalf of souls, he will be able to produce sermons of the highest rhetorical power.

According to all the best authorities, a sermon should have an organic structure—at least an introduction, an argument, and a conclusion. In cases of extreme brevity, the beginning and end of the argument may serve as the conclusion, and the conclusion as the conclusion of the sermon. Whether and to what extent the principal and essential parts of a sermon should be marked with divisions and subdivisions should be determined with reference to the probability of oratorical effect. If they can be made to secure greater attention on the part of hearers, and to fasten clearer and deeper impressions on their minds, it would be prudery to reject them. If, on the other hand, they would break the course of thought or mar the unity of the sermon, it would be folly to employ them. So of any style of division, if found helpful and auxiliary to good results, it is to be cultivated. If it seem artificial, redundant, or otherwise a hindrance to oratorical power, let it only rejoin these when no other resource is by being joined and delivered altogether.

2. Style.—The impracticability of prescribing fixed and arbitrary rules as to the language to be employed in preaching is quite as great as in reference to plans of discourse. Nevertheless, there are not wanting important principles to guide the composers of sermons, whether written or oral.

(1) The language of a sermon should be prose, and not poetry.

(2) All the essential qualities of a good prose style should be found in every sermon. Summarily stated, these qualities are purity, precision, perspicuity, unity, harmony, and strength. The lack of any one of these qualities may justly be counted as a defect in the style of any sermon. It belongs to the science of rhetoric to define and illustrate them severally, and also to give suggestions as to their attainment, their laws, and their special uses.

(3) Supplied to the general qualities of a good style, a few special characteristics may be named as highly desirable in the style of sermons, although with some variation of degree in accordance with subjects and occasions.

No discriminating criticism of sermons can be made, apart from a proper classification of each particular sermon, on the basis of its subject or special design. By such a classification, sermons are usually distributed into five classes, viz. expository, homiletic, doctrinal, practical, and miscellaneous or occasional. The last-named class requires a somewhat extended subclassification with reference to special topics and occasions, e.g. a missions; b. education; c. temperance; d. charity; e. funerals. The appropriate treatment of each class is the subject of a separate discourse.

To a thoughtful mind, the law of adaptation will hardly fail to suggest important, though not easily described, variations in the style to be employed in treating topics so different in character. Yet a sermon on any one of these subjects, or, in fact, on any subject appropriate for discussion in a Christian pulpit, will fall short of the highest excellence if lacking in such qualities of style as the following:

i. A combination of simplicity with dignity. It is essential that a sermon embody such a choice of language as will tend to make wise the simple; yet, in his effort to be plain, the preacher must avoid triviality. He must employ words and present images corresponding to the grandeur of the truth which he proclaims, and which may also be understood by the unlearned. Simplicity in the sense recommended is opposed to the affection of elegance and the straining after pompous words and unusual expressions. It employs the language of the people, but makes it the instrument of elevating their thoughts and ennobling their character.

ii. It is incumbent on preachers to make frequent use of scriptural quotations and allusions as a means of declaring and illustrating God's message in its proper form and spirit. Hence the style of their sermons should be in harmony with the tenor and spirit of the Holy Scriptures. The peculiar quality hereby indicated, and which the quotations themselves do not supply, is sometimes called scriptural congruity. It is the picture or framework of silver in which the apples of gold may be fast set.

iii. Another peculiar quality of style demanded in sermons is directness of address. It is the province of poetry to sweep circles and various curvilinear lines of beauty through the realms of thought. Its objects may be well accomplished by exciting admiration and emotions of pleasure. True preaching has a higher aim, and consequently needs to localize its power in order to produce conviction in the mind and proper emotions in
the heart. Hence a good pulpit style tolerates neither the indirectness of an essay nor any rhetorical embellishments which are not auxiliary to directness of address. It rejects circumlocutions and demands those forms of expression that make hearers feel that they are personally the objects of the sacred message. As a good preacher, a man who can communicate in a lively, fresh way, a good sermon seems to speak directly to every hearer. When, in connection with a just reference to the principles above stated, preachers severally maintain their individuality of thought and expression, they will find sermonizing not only a fascinating engagement, but one full of encouragement from the happy result following.

Se'ron (םֵרוֹן; in Syr. and one Gr. MS. Ἰßρων; Vulg. Serón), a general of Antiocoie Epiphanes, in chief command of the Syrian army (1 Macc. iii, 18, 8 ἄρχων τῆς Συρίας), who was defeated at Beth-horon by Judas Maccabeus (B.C. 160), as in the day when Joshua pursued the five kings "in the going-down of Beth-horon" (1 Macc. iii, 24; Josh. x. 11). According to Josephus he was the governor of Canaan in the battle (Ant. xii, 7, 1), nor is there any reason to suppose that his statements are mere deductions from the language of 1 Macc.—Smith.

Serohsh, in Persian mythology, was one of the mightiest of Ormuzd's genii, king of the earth, and director of all things in it. He was not, however, one of the seven amasapandras, but only an assistant to Ardibeheht, one of their number.

Serpent. The frequent mention of this creature in the Bible, together with the important part which it plays in early mythology, justifies a fuller treatment of the subject here than could well be given under the special terms by which the several species are designated. To these, however, we also refer as affording further details on certain points.

Bible Names.—The following are the Heb. and Gr. words by which either the serpent in general or some particular kind is represented in the A. V. with great variety and little precision.

1. Nuchash (نوش; so called probably from its hissing; Sept. and New Test. φίδιας), the generic name of any serpent, occurs frequently in the Old Test. The following are the principal Biblical allusions to this animal: Its sublety is mentioned in Gen. iii. 1; its wisdom is alluded to by our Lord in Matt. x. 16. The poisonous properties of some species are often mentioned (see Psa. liii, 4; Prov. xxiii, 29); the sharp tongue of the serpent, which it would appear some of the ancient Hebrews believed to be the instrument of poison, is mentioned in Psa. cxli, 3; Job xx, 16, "the viper's tongue shall slay him;" although in other places, as in Prov. xxiii, 32; Eccles. x. 8, 11; Numm. xxi, 9, the venom is correctly ascribed to the bite, while in Job xx, 14 the gall is said to be the poison. The habit of serpents of hiding, following, or lying concealed in hedges is alluded to in Eccles. x. 8, and in holes of walls, in Amos v, 19; their dwelling in dry, sandy places, in Deut. viii, 15. Their wonderful mode of progression did not escape the observation of the author of Prov. xxxi, 30, who expressly mentions it as "one of the three things which are too wonderful for him" (ver. 19). The oviparous nature of most of the order is alluded to in Isa. ix, 5, where the A. V., however, has the unfortunate rendering of "cockatrice." The art of taming and charming serpents is of great antiquity, and is alluded to in Psa. lvi, 5; Eccles. x. 11; Jer. viii, 17, and doubtlessly intimated by James (iii, 7), who particularizes serpents among all other animals that "have been tamed by man." See SERPENT-CHARMING.

2. Sar'das (סַרְדָּס, prob. burning [see SARCIF]; Sept. φίδις or ἄρχων; A. V. "fiery") occurs generally in connection with the above term (Numm. xxi, 6; Deut. viii,

15), but occasionally alone (Numm. xxii, 8; Isa. xiv, 29; xxx, 6), as some peculiarly venomous species.

Much has been written on the question of the "fiery serpents" (םֵרוֹן הָרָעָה) of Numm. xxii, 6, 8, with which it is usual to identify the "fiery flying serpent" of Isa. xxx, 6 and xiv, 29. In the transaction recorded (Numm. loc. cit.; Deut. viii, 15) as having occurred at the time of the Exodus, when the rebellious Israelites were visited with a plague of serpents, there is not a word about their having been "flying" creatures; there is therefore no occasion to refer the venomous snakes in connection to the kind of which Niebuhr (De script. de l'Arab. p. 156) says, "speaking of a serpent at Baara denominated heie surserhe, or heie thidre, "flying serpents," which obtained that name from their habit of "springing" from branch to branch of the date-trees they inhabit. Besides these are tree-serpents (dendropods), a harmless family of the colubrine snakes, and therefore quite out of the question. The Heb. term rendered "fiery" by the A. V. is by the Alexandrine edition of the Sept. represented by ἄρχων τῆς Φίδιας, "deadly." Onkelos, the Arabic version of Saadia, and the Vulg. translate the word "burning," in allusion to the sensation produced by the bite; other authorities understand a reference to the bright color of the serpents. It is impossible to point out the species of poisonous snake which destroyed the people in the Arabian desert. Niebuhr says that the only truly formidable kind is that called beta, a small slender creature spotted black and white, whose bite is instant death, and whose poison causes the dead body to swell in an extraordinary manner (see Forskål, Descr. Animal. p. 15). It is obvious that either the cerasus or the naja haje, or any other venomous species frequenting Arabia, may denote the "serpent of the burning bite" which destroyed the children of Israel. See Ziegler, De Serpentibus Ignitus (Jena, 1792).

The "fiery flying serpent" of Isaiah (loc. cit.) can have no existence in nature if taken in strict literalness, though it is curious to notice that Herodotus (ii, 75; iii, 108) speaks of serpents with wings whose bodies he imagined he himself had seen near Buto in Arabia. Monstrous forms of snakes with birds' wings occur on the Egyptian sculptures; it is probable that some kind of flying lizard, as Draco crocatus, or Draco incisus (lizards), may have been the "fiery serpent" of which Herodotus speaks; and perhaps, as this animal, though harmless, is yet calculated to inspire horror by its appearance, it may denote the flying serpent of the prophet, and may have been regarded by the ancient Hebrews as an animal as terrible as a venomous snake. Dr. Smith, in his Lakedem, Hamilton Smith is disposed to take the saroph, or supposed winged serpent, to be a haje, one of the more Eastern species or varieties of the cobra or naja, which have the faculty of actually distending the hood, as if they had wings at the side of the head, and are the same as, or nearly allied to, the well-known spectacle-snake of India; and this interpretation seems to accord with the words of Moses, the serpents, the burning ones (Numm. xxi, 6). The serpent may exhibit this particular state of irritation when it stands half erect with its hood distended, or it may be that variety which is possessed of this faculty to the greatest extent. Naja rafectrix, the green or malacca cobra, it is reported by Dr. Smith to be scarcely distinct from the Egyptian naja haje. With regard to the faculty of flying, the lengthened form, the muscular apparatus, the absence of air-cells, and the whole osteological structure are all incompatible with flight or the presence of wings: hence Herodotus, in his search for the flying serpent near Buto, may have observed heaps of eel-like locusts cast on shore by the sea—a phenomenon not unfrequent on that coast—but most assuredly not heaps of bones and ribs of serpents. As for those of Plutarch, they may have been noxious sand-flies. Flying serpents are only found represented in the symbolical pictures of
Egypt, where they occur with birds' wings. Those of history, and of barbarous nations excessively habituated to figurative forms of speech, are various; some being so called because of their rapid motion, others on account of a kind of spring they are said to make at their victims, and a third class because they climb trees, and are reported to swing themselves from thence upon their victims, or to other trees. Now, many species of serpents are climbers; many hang by the tail from slender branches of low trees in highly heated glens, snapping at insects as they wheel around them; but all are delicately jointed, and if any should swing further than merely to change their hold, and should miss catching a branch, they would most certainly be dialogated, and, if not killed, very seriously injured. From personal experiments, we can attest that serpents are heavy in proportion to their bulk, and without the means of breaking their fall; that few, large or small, could encounter the shock of twelve or fourteen feet elevation without fracturing many spinal processes of their vertebrae, and avoid being stunned for a length of time, or absolutely crushed to death. Being instinctively conscious of the brittleness of their structure, nearly all snakes are timid, and desirous of avoiding a contest unless greatly provoked. This remark applies, we believe, to all innoxious serpents, the great boa perhaps excepted, and to most of the poisonous, exclusive of several species of viper and cobra-de-capello (comp. Thomson, Land and Book, ii. 388). Of the so-called flying, or rather darting, serpents, Nieuhof found near Bearn a venomous species called heie sursurie and heie thiare—that is, “flying serpent”—because it was said to fling itself from one tree to another. Admiral Anson heard, at the island of Quibo, of snakes flying without wings: we may notice the Acundias and Fresters, that fell like arrows from the tops of trees, and the green Atilia of Ceylon, said to spring from trees at the eyes of cattle—an accusation repeated of more than one species in tropical America. Next we have the uer tampang harti, seen in a forest near the river Pedang Bessie, somewhere, we believe, in the Australasian islands, under circumstances that most certainly require confirmation; since this fiery serpent, so called from the burning pain and fatal effect of its bite, swang itself from one tree to another, 240 feet distant, with a declination to the horizon of only about fifteen degrees! We may thus refer the “winged” or “flying” serpent to the Naja tripudians, in one of its varieties, because, with its hood dilated into a kind of shining wing on each side of the neck, standing, in undulating motion, one half or more erect, rigid, and fierce in attack and deadly poisonous, yet still denominated “good spirit,” and in Egypt ever figured in combination with the winged globe, it may well have received the name of sariatph, and may thus meet all the valid objections and conciliate seemingly opposite comments (see Numb. xvii. 6, 8; Deut. viii. 15; Isa. xvi. 29; xxx. 6; and Psalm's Illustrations), excepting the authority of Herodotus, Pausanias, and Bochart, which, with all the respect due to their names, is not now sufficient to establish the existence of a kind of serpent whose structure is contrary to the laws of zoological organization. In Is. xiv, 29, and xxx. 6, the epithet הַשָּׁרֹת, meophéph, vi-brating (rendered “flying” in the A. V.), is another form for “winged,” and occurs in passages unconnected with the events in Exodus. Both bear instinctive interpretatations. A further confirmation of the “fiery serpents,” or “serpents of the burning bite,” being najas, occurs in the name Ras om-krige (Cape of the Haje serpents), situated in the locality where geographers and commentators agree that the children of Israel were afflicted by these reptiles. Should it be objected that these are the haje and not the spectacle-snake, it may be answered that both Arabs and Hindus confound the species.

3. Akhabh (_ackabah, Sept. ā'ariq, A. V. “adder”) is found only in Ps. cxl. 5, “They have sheathed their tongues like a serpent; adders' poison is under their lips.” The latter half of this verse is quoted by Paul from the Sept. in Rom. iii. 13 (‘_as‘). The poison of venomous serpents is often employed by the sacred writers in a figurative sense to express the evil temper of ungodly men; that malignity which, as bishop Horne says, “is the venom and poison of the intellectual world” (comp. Deut. xxxii. 33; Job xx. 14, 16).

It is not possible to say with any degree of certainty what particular species of serpent is intended by the Hebrew word; the ancient versions do not help us at all, although nearly all agree in some kind of serpent, with the exception of the Chaldean paraphrase, which understands a spider by akhabh, interpreting this Hebrew word by one of somewhat similar form (שׁלום, akkabish). The etymology of the term is not ascertained with sufficient precision to enable us to refer the animal to any determinate species. Gesenius derives it from two Hebrew roots (_אָכָּב, akab, “to turn backward,” and _אָכָּב, akab, “to lie in wait”), the combined meaning of which is “rolled in a spire and lying in ambush,” a description which would apply to almost any kind of serpent.

The number of poisonous serpents with which the Jews were acquainted was in all probability limited to some five or six species, and it is not improbable that the akhabh may be represented by the Torcito of Egypt and North Africa. At any rate, it is unlikely that the Jews were unacquainted with this kind, which is common in Egypt and probably in Syria. See Appendix.

4. Pithen (πίθην, from an obsolete root prob. signifying to twist or to be strong; Sept. ā'ariq, πολυκόρνως, πολυκόρνως). The Hebrew word occurs in the six following passages: Deut. xxxii. 33; Ps. liii. 5; xci. 13; Job xx. 14, 16;
The Toxicoa (Echis arenicolou) of Egypt.

Isa. xi. 8. It is expressed in the passages from the Psalms by "adder" in the text of the A. V. and by "asp" in the margin; elsewhere the text of the A. V. has "asp" as the representative of the original word pēthēn.

That some kind of poisonous serpent is denoted by the Hebrew word is clear from the passages quoted above. We further learn from Ps. ivii, 5 that the pēthēn was a snake upon which the serpent-charmers practiced their art. In this passage the wicked are compared to "the adær adder that stoppeth her ears which will not hearken to the voice of charmers, charming never so wisely:" and from Isa. ix, 8, "the sucking child shall play on the hole of the asp," it would appear that the pēthēn was a dweller in holes of walls, etc. The question of identity is one which is by no means easy to determine. Bochart contributes nothing in aid to a solution when he attempts to prove that the pēthēn is the asp (Hieroz. iii, 156), for this species of serpent, if a species be signified by the term, has been so vaguely described by authors that it is not possible to say what known kind is represented by it. The term asp in modern zoology is generally restricted to the Vipera aspis of Latreille; but it is most probable that the name, among the ancients, stood for different kinds of venomous serpents. Solinus (c. xxvii) says, "plures diversae-que sunt aspidum species;" and Ælian (N. A. Anim. x, 31) asserts that the Egyptians enumerate sixteen kinds of asp. Bruce thought that the asp of the ancients should be referred to the ceraeatae, while Cuvier considered it to be the Egyptian cobra (Naja haje). Be this, however, as it may, there will be little doubt that the Hebrew name pēthēn is specific, as it is mentioned as distinct from akabāh, sephishphon, teipōnī, etc., names of other members of the Ophidia.

Oedman (Verzeich. Stammel. x, 81) identifies the pēthēn with the Coluber lebetina, Linn., a species described by Forskål (Desc. Anim. p. 15). Rosenmüller (Not. ad Hieroz. iii, 156), Dr. Lee (Heb. Lex. s. v. יבש), Dr. Harris (Nat. Hist. of Bible, art. "Asp"), Col. H. Smith (Encyc. Bib. Lit. art. "Serpent"), believe that the pēthēn of Scripture is to be identified with the Coluber betan of Forskål. Oedman has no hesitation in establishing an identity between the C. lebetina and the C. betan; but from Forskål's descriptions it is most probable that the two species are distinct. The whole argument that seeks to establish the identity of the C. betan with the pēthēn of Scripture is based entirely upon a similarity of sound. Rosenmüller thinks that the Arabic word betan ought to be written pōtēn, and thinks there can be no doubt that this species represents the pēthēn of Scripture. Oedman's argument, also, is based on a similarity of sound in the words, though he addsuces an additional proof in the fact that, according to the Swedish naturalist quoted above, the common people of Cyprus bestow the epithet of kouphé (κουφε) upon the C. lebetina.

He does not, however, believe that this species is absolutely deaf, for he says it can hear well. This epithet of deafness attributed to the C. lebetina Oedman thinks may throw light on the passage in Ps. lviii, 5, about "the deaf adder." As regards the opinion of Rosenmüller and others who recognise the pēthēn under the betan of Forskål, it may be stated that, even if the identity is allowed, we are as much in the dark as ever on the subject. The whole body of the C. betan is never black and white; it is a foot in length, and of the thickness of two thumbs; oviparous; its bite kills in an instant, and the wounded body swells." The evidence afforded by the deaf snake of Cyprus, and adduced in support of his argument by Oedman, is of no value whatever; for it must be remembered that the order of the Ophidia is very imperfect, as all the members of this order are destitute of a tympanic cavity. The epithet "deaf," therefore, so far as relates to the power all serpents possess of hearing ordinary sounds, may reasonably be applied to any snake. Vulgar opinion in many countries attributes "deafness" to the adder; but it would be very unwise to infer from them that the deaf adder (Felicia berus) is identical with the "deaf adder" of the 58th Psalm. Vulgar opinion in Cyprus is of no more value in the matter of identification of species than vulgar opinion elsewhere. A preliminary proof, moreover, is necessary for the argument. The snake of Cyprus must be demonstrated to occur in Egypt or the Holy Land: a fact which has never yet been proved, though, as was stated above, the snake of Cyprus (C. lebetina) may be the same as the Echis arenicolou of North Africa.

Very absurd are some of the explanations which commentators have given of the passage concerning the "deaf adder that stoppeth her ears" of the 58th Psalm (according to Bochart, iii, 162) asserts that "this snake becomes deaf when old in one ear; that she stops the other with dust, lest she should hear the charmer's voice." Others maintain that "she applies one ear to the ground and stops the other with her tail." That such errors should have prevailed in former days, when little else but foolish marvels filled the pages of natural history, is not to be wondered at, and no allusion to them would have been made here if this absurd error of "the adder stopping her ears with her tail" had not been perpetuated in our own day. In Byrthner's Lyre of David, p. 165 (n. 947), the following explanation of the word pēthēn, without note or comment, occurs: "Asp, whose deafness marks the venom of his malice, as though impenetrable even to charms; it is deaf of one ear, and stops the other with dust or its tail, that it may not hear incantations." Dr. Thomson also (Lond and Book, i, 221) seems to give credence to the fable when he writes: "There is also an opinion that the adder will actually stop up his ear with his tail to fortify himself against the influence of music and other charms." It is not then needless to observe, in confusion of the above error, that no serpent possesses external openings to the ear. The true explanation of Ps. lviii, 5 is simply as follows: There are some serpents, individuals of the same species perhaps, which defy all the attempts of the charmer—in the language of Scripture such individuals may be termed deaf. The point of the rebuke consists in the fact that the pēthēn was capable of hearing the charmer's song, but refused to do so. The individual deafness was an exception to the rule. If, as some have supposed, the expression "deaf adder" denoted some species that was incapable of hearing, whence it had its specific name, how there could be any force in the comparison which the psalmist makes with wicked men? Serpents, though, comparatively speaking, deaf to ordinary sounds, are no doubt capable of hearing the sharp, shrill sounds which the charmer pro-
duce either by his voice or by an instrument; and this comparative deafness is, it appears to us, the very reason why such sounds as the charmer makes produce the desired effect in the subject under treatment. As the Egyptian cobra is more frequently than any other snake the object of the snake-charmers of the Bible-lands practice their science, as it is fond of concealing itself in walls and in holes (Isa. xi. 8), and as it is not impossible that the derivation of the Hebrew word pethen has reference to the expanding powers of this serpent's neck when irritated, it appears to us that at least a serpent representing the claim of the serpent as the very doubtful species of Coluber betanci, which on such slender grounds has so been positively identified with it. See SERPENT—CHARMING.

5. Ephelé (Ἐφελέ); Sept. δραμ, ἀστίς, (βασιλίσκος) occurs in Job xx, 16; Isa. xxx, 6; and lxx, 5, in all of which passages the A. V. has "viper." There is no scriptural allusion by means of which it is possible to determine the species of serpent indicated by the Heb. term, which is derived from a root which signifies "to hiss." Shaw (Trav. p. 261) speaks of some poisonous snake which the Arabs call lellah (el-effish): "it is the most malignant of the tribe, and rarely above a foot long." Jackson also (Morocco, p. 110) mentions this serpent; from his description it would seem to be the Algerian adder (Clathro arvus var. Mauritaniaca). The snake (Iyabrah) that fastened on Paul's hand when he was at Melita (Acts xxviii, 3) was probably the common viper (Velissa berus), which is widely distributed throughout Europe and the islands of the Mediterranean, or else the Vipera aspis, a not uncommon species on the coasts of the same sea. See VIPER.

6. Teiphon, or Teiphōn (Τειφόν; Sept. τειφόν, οὐσίως, ἐπιείκεσθαι, occur five times in the Hebrew Bible. In Prov. xxiii, 22 it is translated "adder," and in the three passages of Isaiah quoted above, as well as in Jer. viii, 17, it is rendered "cockatrice." The derivation of the word from a root which means "to hiss" does not help us at all to identify the animal. From Jeremias we learn that it was of a hostile nature, and from the parallelism of Isa. xxi, 8 it appears that the teiphon was considered even more dreadful than the pethen. Bochart, in his Hieros. (ili, 182, ed. Rosenmüller), has endeavored to prove that the teiphōn is the basilisk of the Greeks (whence Jerome in Vulg. reads regulus), which was then supposed to destroy life, burn up grass, and make stumps and branches 'blacken with the noxious influence of its breath (comp. Pliny, II. N. viii, 59); but this is explaining an "ignotum per ignotius."

The whole story of the basilisk is involved in fable, and it is in vain to attempt to discover the animal to which the ancients attributed such terrible power. It is curious to observe, however, that Forskål (Deser. Anim. p. 13) speaks of a kind of serpent (Coluber hollelik is the name he gives it) which he says produces irritation on the spot touched by its breath; he is quoting, no doubt, the opinion of the Arabs. Is this a relic of the basiliskan fable? This creature was so called from a mark on its head, supposed to resemble a Klingy crown. Several serpents, however, have peculiar markings on the head—the varieties of the spectacul-corals of India, for example—so that identification is impossible. As the Sept. makes use of the word basilisk (Psa. xc, 13; cx, 15 A. V.), it was thought desirable to say this much on the subject. The basilisk of naturalists is a most forbidding-looking yet harmless lizard of the family Iguanidae, order Sauvia. In using the term, therefore, care must be taken not to confound the mythical serpent with the veritable Saurian. Basilisk is an indefinite English name, which belongs to no identified serpent, and now appears only in the works of ancient compilers and heralds, where it is figured with a crest, though there is no really crested or frilled species known to exist in the whole Ophidian order. Crested serpents occur, it is true, on Greek and Etruscan vases; but they are invariably mythological representations, probably derived from descriptive rumors of the hooded najus, cerastes, and perhaps surmenne; the first of these having what may be likened to a turbaned, the other to a coronated head, and the third in an ophidian crown. But it is from the apparently crowned form that the denominations of basilisk and regulus were derived. See BASILISK.

It is possible that the teiphōn may be represented by the Algerine adder (Clotho Mauritaniaca), but it must be confessed that this is mere conjecture. Dr. Harris, in his Natural History of the Bible, erroneously supposes it to be identical with the Rohaj zephen of Forskål, which, however, is a fish (Trigem zephen, Cuv.), and not a serpent. See COCKATRICE.
naturalists: "Sifflon, serpentsis genus leve, punctis maculisque distinctum"—"a small kind of serpent marked with dots and spots" (Goliou, Arab. Lex. s. v.). "The cerastes (Cerastes Haselquividis) is brownish white, with pale—brown irregular unequal spots" (Catalogue of Snakes in Brt. Mus. i. 29). It is not pretended that the mere fact of these two animals being spotted affords sufficient ground, when taken alone, for asserting that they are identical, for many serpents have this character in common; but when taken in connection with what has been adduced above, coupled with the fact that this species of snake belongs only to a very few kinds common in the localities in question, it does at least form strong presumptive evidence in favor of the identity of the stephophiles with the cerastes. The name of cerastes is derived from a curious horn-like process above each eye in the male (and occasionally, it would seem, in the female likewise), which gives it a formidable appearance. Bruce, in his Travels in Abyssinia, has given a very accurate and detailed account of these animals. He observes that he found them in great numbers in those parts which were frequented by the jeroas, and that in the stomach of a cerastes he discovered a jeroa of a size. Of the two of these snakes in a glass vessel for two years without any food. Another circumstance mentioned by Bruce throws some light on the assertions of ancient authors as to the movement of this snake. Aelian (De Anim. xvi. 13), Isidorus, Eljis, have all recorded of the cerastes that, whereas other serpents creep along in a straight direction, this one and the kamrakas (not doubt the same animal under another name) move sideways, stumbling, as it were, on either side (and comp. Bochart). Let this be compared with what Bruce says, "The cerastes moves with great rapidity and in all directions, forwards, backwards, sideways: when he inclines to surprise any one who is too far from him, he creeps with his side towards the person," etc. The words of Ibn-Sina, or Avicenna, are to the same effect. It is right, however, to state that nothing unusual has been observed in the mode of progression of the cerastes in the gardens of the Zoological Society; but, of course, negative evidence in the instance of a specimen not in a state of nature does not invalidate the statement of so accurate an observer as Bruce. The celebrated John Ellis seems to have been the first Englishman who gave an accurate description of the cerastes (see Philosoph. Transact. 1789). Haselquividus minutely described it (Ibid. p. 231, 365). The cerastes is extremely valuable; the skin is composed of leather to match eighteen pigeons upon the thigh as quickly as possible, and they all died nearly in the same interval of time. It averages from twelve to fifteen inches in length, but is occasionally found larger. It belongs to the family Viperidae, order Ophiidae. This is a dangerous species, usually burrowing in sand near the holes of jeroas, and occasionally in the cattle-paths; for there are now few or no runs of cart-wheels, where it is pretended they used to conceal themselves to assault unwary passengers. It is still common in Egypt and Arabia. Another kind of horned serpent is the Ergz cerastes of the Moorish and Egyptian deserts. The two long-fanged snakes, but remarkable for two very long back teeth in the lower jaw, which pass through the upper jaw, and appear in the shape of two white horns above its surface. It is known to the Egyptian Arabs by the name of harbagh, which may be a distortion of obhkaion in Horapolo, and is classed by Haselquint among slow-worms, because in form the tail does not taper to a point. Its colors are black and white marbling, and the eyes are lateral and very near the snout. See Asp.

8. Trimmaurus, Deut. viii, 15, appears to be a serpent, though rendered by "drought" in the A. V., and others, so called because of the intolerable thirst occasioned by its bite. If this translation be correct, it will form in modern nomenclature one of the genus Histris, and subgenus Diphas or Bonbyurus. But no species of this division of snakes has yet been found in Western Asia, albeit there are several in India; and Avicenna locates the Taurus in Syria; whereupon Cuvelier remarks that Gessner's figure of Diphas belongs precisely to the subgenus here pointed out. As one of the colubrine family, it should not be venomous; but the last-mentioned writer remarks that several of these are regarded in their native localities with great dread; and on examination it is found that, although they have no erectile tubercular fangs, with a poison-bag at the roots, there is on the long back teeth a groove, and a large gland at the base of the maxilla, which it is not unlikely contains, in some at least, a highly venomous poison. See Drocourt.

9. Z Achilles, literally a crawler' occasionally stands for Deut. xxxiii, 24, 'serpent'; Mic. vii, 7, 'worm' as a general term for the serpent tribe. See Worm.

10. Tomis, Deut. iii, 9, 10, 12; elsewhere usually 'dragon' seems in the above instances to denote a venomous reptile (Deut. xxxii, 33; but of a vague character. See Sea-Monster.

11. The usual and proper term 'serpent' in the New Test. is ὑπάμα, a snake of any kind; but once (James iii, 7 ἑστράφω elsewhere 'creeping thing') is thus rendered. More specific terms, noticed above, are ἄρριξ, ἄρριξ, ἄρριξ.

12. Scientific Classification and Characteristics.—1. Systematical nomenclature and travellers enumerate considerably more than forty species of serpents in Northern Africa, Arabia, and Syria. Of these it is scarcely possible to point out with certainty a single one named in the Bible, where very few descriptive indications occur beyond what in scientific language would now be applied genealogically. It is true that, among the names of the list, several may be synonyms of one and the same species; still none but the most recent researches give characters sufficient to be depended upon, and as yet nothing like a complete herpetology of the regions in question has been established. For, snakes being able to remain in a very low degree of cold, and also the greatest heat, there are instances of species being found, such as the haje, precisely the same, from the Ganges to the Cape of Good Hope; others, again, may be traced from Great Britain to Persia and Egypt, as is instanced in the common viper and its varieties. The reader, therefore, of making vain efforts at identifying all the names, will do well to assign an entire course to assign them to their proper families, with the exception of those that can be pointed out with certainty; and in so doing it will appear that even now species of importance mentioned by the ancients are far from being clearly established. Serpents may be divided generally into two very distinct sections—the first embracing all those that are provided with movable tubular fangs and poison-bags in the upper jaw; all regarded as ovo-viviparous, and called by contraction viper: they constitute not quite one fifth of the species hitherto noticed by naturalists. The second section, much more numerous, is the colubrine, not so armed, but not therefore always innocuous, since there may be in some cases venomous secretions capable of penetrating into the wounds made by their fixed teeth, which in all serpents are single points, and in some species increase in size as they stand back of the jaws. The greater part, if not all, of these comparatively innocuous species of parasitic serpents, including the largest or giant snakes, and the pelamis and hydrophis, or water-serpents, among which several are venomous.

If we are right in the above identification, one class of serpents, the cobra tribe, may be regarded as the type of the most venomous serpents in the East. The genus Naja—Horid (?) of Savary—is distinguished by a plaited head, large, very venomous fangs, a neck dilatable un-
Serpent

der excitement, which raises the ribs of the anterior part of the body into the form of a disk or hood, when the scales, usually not imbricated, but lying in juxtaposition, are separated, and expose the skin, which at that time displays bright iridescent greens, contrasting highly with their brown, yellow, and bluish colors. The species attain at least an equal, if not a superior, size to the generality of the genus vipers; are more massive in their structure; and some possess the faculty of self-inflation to triple their diameter, gradually forcing the body upwards into an erect position, until, by a convulsive crisis, they are suddenly to strike backwards at an enemy or a pursuer. Capt. Stevens, of the Royal Marines, in order to ascertain the truth of the universal report concerning the mode of striking back ascribed to the serpent, had a quill introduced into the vent of one lying dead on the table, and blown into. The skin distended till the body rose up nearly all its length; he then caused the experiment to stop, from the alarming attitude it assumed.

2. Among the various tribes of animals which are inimical to man, there is none that can compare with the venomous snakes for the deadly fatality of their enveny: the lightning stroke of their poison-fangs is the same in kind of a swift discharge as the torture the most horrible. The bite of a vigorous serpent has been known to produce death in two minutes. Even where the consumption is not so fearfully rapid, its delay is but a brief prolongation of the intense suffering. The terrible symptoms are thus described: A sharp pain in the part, which becomes swollen, shining, hot, red, then livid, cold, and insensible. The pain and inflammation spread, and become more intense; fierce shooting pains are felt in other parts, and a burning fire pervades the body. The eyes water profusely; then come swooning, sickness, and bilious vomitings, difficult breathing, cold sweats, and sharp pains in the loins. The tongue swells, and a yellow or black fluid, white or black watery blood runs from the wound, which changes to a yellowish matter. Violent headache succeeds, and giddiness, faintness, and overwhelming torments, burning thirst, gushing discharges of blood from the orifices of the body, intolerable fetor of breath, convulsive hic-coughs, and death.

The agent of these terrible results is an inodorous, tasteless, yellow fluid, secreted by peculiar glands seated on the cheeks, and stored for use in membranes placed on the side of each upper jaw, and enveloped by a thick skin of a large, curved, pointed tooth, which is tubular. These two teeth, or fangs, are capable of being erected by a muscular apparatus under the power of the animal, when they project at nearly a right angle from the jaw. The manner in which the deadly blow is inflicted is remarkable, and is alluded to in Scripture. When the rage of the snake is excited, it commonly throws its body into a coil more or less close, and raises the anterior part of its body. The neck is now flattened and dilated, so that the scales, which ordinarily lie in close contact, are separated by wide interstices of naked integument skin. The neck is bent more or less back, the head projecting in a horizontal position. In an instant the whole fore part of the animal is launched forward towards the object of its anger, the erected tooth is forcibly struck into the flesh, and withdrawn with the velocity of a thought. No doubt the rage which stimulates the action calls for an increased secretion of the poison glands, by which the store-sac is filled with the secretion. The muscular contraction which gives the rapid blow compresses at the same instant the sac; and as the acute point of the fang enters the flesh, the venom is forced through the tubular centre into the wound.

III. Scripture History.—It was under the form of a serpent that the devil seduced Eve; hence in Scripture Satan is called "the old serpent" (Rev. xii. 9, and comp. 2 Cor. xi. 3). On this metaphorical use of the word, see the Jour. of Sci. Lit. Jan. 1852, p. 561 sq.; comp. Biblioth. Sacra, Jan. 1864.

The part which the serpent played in the transaction of the first fall must be believed over without some brief comment, being full of deep and curious interest. First of all, then, we have to note the subtlety ascribed to this reptile, which was the reason for its having been selected as the instrument of Satan's wiles, and to compare with it the quality of wisdom mentioned by our Lord as pertaining to its kind ("Serpent," Mat. x. 16). It was an ancient belief, both among Orientals and the people of the Western world, that the serpent was endowed with a large share of sagacity. The Hebrew word ובשׂנֵה, translated "subtle," though frequently used in a good sense, implies, it is probable, in this passage, "mischiefous and malignant craftiness," and is well rendered by Aquila and Theodotion by πανσοφος, and thus commented upon by Jerome, "Mago iste habeas verborum subtilitates versatulatur" (see Rosenmuller, Schol. ad loc.). The ancients give various reasons for regarding serpents as being endowed with wisdom, as that one species, the ceraastes, hides itself in the sand and bites the heels of animals as they pass, or that, as the head was considered the noblest part, the serpent was careful to conceal it under the folds of the body. Serpents have in all ages been regarded as emblems of cunning craftiness. The particular wisdom alluded to by our Lord refers, it is probable, to the sagacity displayed by serpents in avoiding danger. The disciples were warned to be as prudent in not incurring unnecessary persecution.

It has been supposed by many commentators that the serpent, prior to the fall, moved along in an erect attitude, as Milton (P. L. ix. 396) says—

"Not with indented wave
Prone on the ground, as since, but on the rear,
Circular base of rising folds that tower's
Fold above fold, a surging maze."

Comp. also Josephus (Ant. i. 1, 4), who believed that God now for the first time inserted poison under the serpent's head, and observed the effect of the use of foeces, causing him to crawl low on the ground by the unmitigating inflations of the body (κατα της γης ολιγοομονων). Patrick (Comment. ad loc.) entertained the extraordinary notion that the serpent of the fall was a winged kind (sarpheph), and Adam Clarke has been the laughing-stock of exegetes ever since for maintaining that the serpent of the garden was an orange-slug (Comment. ad loc.).

It is quite clear that an erect mode of progression is utterly incompatible with the structure of a serpent, whose motion on the ground is so beautifully effected by the mechanism of the vertebral column and the multitudinous ribs, which, forming as it were so many pairs of levers, enable the animal to move its body from place to place; consequently, had the snakes before the fall moved in an erect attitude, they must have been formed on a different plan altogether. It is true that there are saurian reptiles, such as the Strophius tetrapodius and the Chinese dragon of South Africa, which in external form are very like serpents, but with quadrupeds; indeed, even in the boa-constrictor, underneath the skin near the extremity, there exist rudimentary legs. Some have been disposed to believe that the snakes before the fall were similar to the Strophius. Such a hypothesis, however, is untenable, for all fossil insects reveal in no essential respects from modern representatives of that order: it is, moreover, beside the mark, for the words of the curse, "upon thy belly shalt thou go," are as characteristic of the progression of a saurphoid serpent before the fall as of a true ophidian after it. There is no reason whatever to conclude, from the language of Scripture, that the serpent underwent any
change of form on account of the part it played in the history of the fall. The sun and the moon were in the heavens long before they were appointed "for signs and for seasons, and for days and for years." The typical form of the serpent and its mode of progression were, in all probability, the same before the fall as after it; but subsequent to the fall its form and progression were to be regarded with hatred and disgust by all mankind, and thus the animal was cursed "above all cattle," and a mark of condemnation was forever stamped upon it. There is no necessity to show how that part of the curse here referred to, which speaks of the "enmity" that was hitherto existent between the serpent and mankind; and though, of course, this has more especial allusion to the devil whose instrument the serpent was in his deceit, yet it is perfectly true of the serpent. Few will be inclined to differ with Theocritus (Id. xi, 56)—

"Ec taois."

Serpents are said in Scripture to "eat dust" (see Gen. iii, 14; Isa. lxv, 25; Mic. vii, 17); these animals, which, for the most part, take their food on the ground, do consequently swallow with its large portions of sand and dust, which is called *serpent.*

IV. Mythology. As already seen, scriptural evidence attests the serpent's influence on the early destinies of mankind; and this fact may be traced in the history, the legends, and creeds of most ancient nations. It is far from being obliterated at this day among the pagan, base, and superstitious creations of both the lower and higher orders, whereby the most virulent and dangerous animals of the viviparous are not uncommonly adored, but more generally respected, from motives originating in fear; and others, of the oviparous race, are suffered to abide in human dwellings, and are often supplied with food, from causes not easily determined, excepting that the serpent is ever observed to possess a superhuman knowledge or power. Hence, besides real species, ideal forms, taken from the living, but combining other or additional properties, occur, at the most early periods, as metaphorical types, in fable and history, and in the hieroglyphics and religious paintings of many nations. Such are the innumerable fables in Hindostan lore of Nagas and Nagas kings; the primeval astronomy which placed the serpent in the skies, and called the Milky Way by the name of Ananta and Sesha Naga; the pagan obscure yet almost universal record of the deluge typified by a serpent endeavoring to destroy the ark, which astonishment and sentenced to be destroyed by a form of a dragon about to devour the moon, when, in an eclipsed state, it appears in the form of an amphibious, or crescent-shaped boat; and, strange as it may seem, lunar eclipses still continue to be regarded in this character, and to excite general apprehension in Central Africa as well as in China, in the South Sea Islands as well as in America. See DRAGON. The nations of the North once believed in the Jormund Gander, or Kater serpent of the deep; and they, together with the Celts and Basques and all Asia, had legends of the Orm, the Pyshtah, the dragon guardian of riches, brooding on gold in caverns deep below the surface of the earth, or lying in huge folds on dry and extensive heaths. These fables were a residue of that antique dragon-worship which had its temples from High Asia and Colchis to the north of Great Britain, and once flourished both in Greece and Northern Africa—structures with avenues of upright stones of several miles length, to be the ruins of which we first come across in Carnak in Brittany, Aubry in Wilts, and Redruth in Cornwall—the last the two mentioned more particularly showing their connection with the circle constituting a form of the mundane egg, which again was an emblem of the deluge and the ark. The Hesperian, Cyprian, and Indian mounds, which lines of the same doctrine, still more distorted, and affording ample proof how far the pagan world had departed from the simplicity of scriptural truth, from the excessive use of metaphorical descriptions and fanciful symbols. In Egypt, the early centre of ophthalmology, this debasing service was so deeply rooted that a Christian sect of heretics, called Ophite, or, according to Clemens Alexandrinus, Orphian, arose in the 2d century of our era. As an emanation of the Gnostics, their errors are particularly noticed by Tertullian, and form a signal instance of human perverseness ingeniously misleading itself and others by the abuse of symbols; yet, when the anguine type did not pass into long, distorted legends, it is evident, from the brazen serpent raised by Moses in the wilderness, that it was correctly farmed by the people as a sign, not in itself a power, of divine aid; and that its true symbolical meaning did not escape even pagan comprehension appears from profane history, in Meliss, the good serpent, being likewise properly understood by the Egyptians, until idolatry distorted all the national reminiscences, and the promise of what was not fully revealed till the Saviour appeared on earth was obliterated. Ob, Oub, the Coptic Hof, Obion in Kircher, was, however, the general name for serpents in Egypt; and Kneph, or Cnuphis, or In Nuphi, the good genius, always figured as the Nachash, or "serpent"; and Theophrastus, the same as the lord-serpent of India, and still a personification of the vanquisher of the deluge—Vishnu and many other beings being pagan denominations of Noah. In this sense the good genius Cnuphis was a type of the Saviour of men, and called by them the spirit pervading nature, the creator, the harbinger of both good and evil; being referred, after the loss of the true interpretation, to any typical form of the patriarch, the events of the deluge and the creation, thus confounding the operations of the Almighty with the ministry of his servant. (See Deane, *The Worship of the Serpent traced throughout the World* [London, 1838].) See SERPENT—worship. The behemoth is not to be passed over among the great destroyer Python tribe, which devour each other; it is represented on Egyptian monuments bearing a mummy figure on its tail, and gliding over a seated divinity with an egg on the head, while human sacrifice by decapitation is performed before it. This serpent is so constantly drawn that we recognize the Thaibanne, *Ophites Thebaenus,* which grows to twelve or more feet in length, is still found in Upper Egypt, and is a congener, if not the same as *Python tigris albinus,* the great snake even at present worshipped in Cutch: it may be the Aphphis of the Egyptians. To the north, the behemoth's descendants, descended from the same stock that is not from our purpose; but the Egyptian Python here noticed, changing its character from being of a type of the deluge to that of an emblem of the ark carrying the spirit of human life within or upon it, was not without its counterpart in England, where lately, in digging out the deep, black mud of a ditch, a boat-shaped Python, carrying the eight Eones (?) or Noahcsides, has been discovered, with emblems that denote them to be the solar regenerators of mankind. Thus, as is ever the case in polytheistical legends, the type disappears through multiplied transitions and the number of other symbols and personifications characterized by the same emblem. It was so in this instance, when the snake form was conferred also on abstractions bearing the names of divinities, such as Ranno, Hoph, Bai, Hoh or Hih, and others.

The asserted longevity of the serpent tribe may have suggested the representation of the harmless house-snake with the body of the reptile, as is traced at Carnac in Brittany, Abury in Wilts, and Redruth in Cornwall—the last two mentioned more particularly showing their connection with the circle constituting a form of the mundane egg, which again was an emblem of the deluge and the ark. The Hesperian, Cyprian, and Indian mounds, which lines of the same doctrine, still more distorted, and affording ample proof how far the pagan world had departed from
was asserted to be produced by the venomous viper species. With such powers of destroying animal life, and with an aspect at once terrible and resplendent, it may easily be imagined how soon fear and superstition would combine, at periods anterior to historical data, to raise these monsters into divinities, and endeavor to deprecate their wrath by the blandishments of worship; and how design and cupiditiy would teach these very votaries the manner of subdued their ferocity, of extracting their instruments of mischief, and making them subservient to the wonder and amusement of the vulgar by using certain echoes of sound which affect their hearing, and exciting in them a desire to perform a kind of pleasurable movement that may be compared to dancing. Hence the Nagas of the East, the Hagworms of the West, and the Haje have all been deified, styled agathodemon, or good spirit; and figures of them occur wherever the superstition of pagan antiquity has been accompanied by the arts of civilization.

"Almost throughout the East," writes Kalisch (Hist. and Crit. Comment. Gen. iii. 1), "the serpent was used as an emblem of the evil principle, of the spirit of disobedience and contumacy. A few exceptions only can be discovered. The Phenicians adored that animal as a beneficent genius; and the Chinese consider it as a symbol of superior wisdom and power, and ascribe to the kings of heaven (tien-hoong) bodies of serpents. Some other nations fluctuated in their conceptions regarding the serpent. The Egyptians represented the eternal spirit Kneiph, the author of all good, under the mythical form of that reptile; they understood the art of taming it, and bore it in their embraces; and submitted to the influence of its magic property after death; but they applied the same symbol for the god of revenge and punishment (Tithrambo), and for Typhon, the author of all moral and physical evil; and in the Egyptian alphabet the serpent represents humility and cunning, lust and sensual pleasure. In Greek mythology it is certainly, on the one hand, the attribute of Ceres, of Mercury, and of Zuesclus, in their most benificent qualities; but it forms, on the other hand, a part of the terrible Furies, or Eumenides: it appears in the form of a Python as a fearful monster, which the arrows of a god only were able to destroy; and it is the most hideous and most formidable part of the impious giants who despise and blaspheme the power of Heaven. The Indians, like the savage tribes of Africa and America, suffer and nourish, indeed, serpents in their temples, and even in their houses. They believe that they bring happiness to the places which they inhabit; they worship them as the symbols of eternity, but they regard them also as evil genii, or as the imical powers of nature, which is gradually deprived by them, and as the enemies of the gods, who either tear them to pieces or tread their venomous head under their hoofs after their defeat. So is the whole of animal-worship. Its principle is, in some instances, gratitude, and in others fear; but if a noxious animal is very dangerous, the fear may manifest itself in two ways—either by the resolute desire of extirpating the beast, or by the wish of avenging the conflict with its superior power; the latter the same fear may, on the other hand, cause fierce enmity, and, on the other, submission and worship. See, on the subject of serpent-worship, Vossius, De Orig. Idol. i. 5; Bryant, Mythology, i. 420—490: it is well illustrated in the apocryphal story of "Bel and the Dragon," comp. Steindorf, De Ophiolcaqo; Winer, Bib. Rassell. i. ii. 488.

From a modification, perhaps, of this idea of a tutelary genius, in Egypt and other Oriental countries a serpent was the common symbol of a powerful monarch. It was embroidered on the robes of princes and blazoned on their diadems to signify their invincible might; and that, as the wound inflicted by them is incurable, so the fatal effects of their displeasure were neither to be averted nor endured.

The evil spirit in the form of a serpent appears in the Abrimman, or lord of evil, who, according to the doctrine of Zoroaster, first taught men to sin under the guise of this reptile (Zandareeta [ed. Kleek.], i. 25; iii. 84; see Rus, De Serpente Seducitore Non Naturali sed Diabolico [. . .], 1712, and Grapinus, De Tentatione Eva et Christi a Diabolo in Assumpto Corpo Facta [Rostoch. 1712]). But compare the opinion of Dr. Kalisch, who (Comment. on Gen. iii. 14, 15) says: "the serpent is the reptile, not an evil demon that had assumed its shape. . . . If the serpent represented Satan, it would be extremely surprising that the former only was cursed, and that the latter is not even mentioned. . . . It would be entirely at variance with the divine justice forever to curse the animal whose shape it had pleased the evil one to assume." According to the Tal-marists, the name of the evil spirit that beguiled Eve was Sammael (Samuel): "R. Moses ben-Majemon scribit in More (ib. ii. c. 90), Sammaele iniquitasse serpenti antiquo et seduxisse Eva. Dicta historia latinitatis absoluta usurparsi de Saturna, et Sammaele nihil aliud esse quam ipsum Satanam" (Butler, Lec. Talm. col. 1495).

It is of more importance to remark that in the traditions of most pagan nations, which have been embodied in their mythology, the serpent appears as the enemy of man, and a triumph over this enemy is usually described as the greatest achievement of a popular deity. The Egyptian Horus is frequently represented piercing the head of some terrible serpent with his spear. From this source the Greeks and Romans adopted the fable of Apollo and the serpent Python, which is thus narrated by Ovid:

"Of new monsters earth created more Unwillingly, but yet she brought to light These, Python, too, the wondering world to fright. And the new nations with so dire a sight: So monstrous was his bulk, so large a space Did his vast body and long train embrace. Him Phoebus back on a bank espied, And all his skill against the monster tried.hooked his shaft took place, he lay dead On his full quiver, and 'twas long before The expirying serpent wailed in his gore."

Lok, one of the favorite heroes of the Northern mythology, is represented as a destroyer of serpents, and a legend similar to the classic story just quoted represents him as destroying a monstrous serpent with his hammer.
opposed to the deities at the creation of the world. It is clear that the dragon is included in the curse after the fall, and that the gods invoke on the head of the human race all the evils which inflict humanity. Wisdom and Love itself injure him. He will have family quarrels (line 28); he will submit to tyranny (line 24); he will anger the gods (line 26); he will not eat the fruit of his labor (line 27); he will be disappointed in his desires (line 27); he will have trouble of mind and body (line 9 and 31); he shall completely break the lines (line 28). No one thinks we can continue these topics, but again our narrative is broken, and it only reopens where the gods are preparing for war with the powers of evil, which are led by Tiamat, who was probably sprung from the part played by Tiamat in the fall of man. See 7.

SERPENT, CHRISTIAN SYMBOLISM OF. As a symbol, the serpent was used by the early Christians in three different senses.

1. To signify the victory of Jesus Christ over the devil. This was represented by a coiled serpent at the foot of the monogram on the cross to show “ut qui in ligno vincedat, in ligno quoque vincereatur.” Antiquque gems bearing this device have been discovered, but their date cannot be earlier than the time of Constantine. The type is somewhat altered on medals of this emperor, having a dragon pierced by the staff of the labeurn. Ancient iconography often represented the saints as treading on the serpent to express their victory over the spirits of darkness.

2. The figure of the serpent was also employed to signify the virtue of prudence or wisdom as commanded by Christ, “Be ye wise as serpents:” and as it was supposed that bishops should exemplify this virtue in its highest form (1 Tim. iii, 9), we often find the picture of early bishops surrounded by a serpent as by a frame. For the same reason, in the early Latin Church the pastoral staff was terminated at the top by a serpent’s head.

3. The serpent was used as a symbol of the cross and of Christ himself. These allegories have been developed by Grotius and Giacomo Bosio in their works on this subject (De Cruce et De Cruce Triumphale). This use of the symbol, derived from the teachings of Christ (John iii, 14), soon degenerated into a worship of the serpent itself. This reached its climax among the Ophites (q. v.), who set it in the place of Christ himself (Augustine, De Haeres. c. 17, 46).

In the same connection the inhibition of the cross is interdicted, the early Christians made use in its stead of the emblem of the serpent, as of the lamb, the good shepherd, and many others. These they wore as amulets and in other ways to show their confidence in the Saviour which they typified. They are found made of precious stones, on some of which is cut the figure of Moses, a rod in his hand, and an enormous serpent before him; a second person on the other side of the serpent represents the Jesus people.

In the commentary upon the 37th Psalm, Ambrose makes use of the type of the serpent principally as a symbol of the resurrection and of immortality.

Serpent of Brass (σπάρτανής; Sept. ῥάπαν ἀ χαλάνας, Numb. xxvi, 9; 2 Kings xxvii, 9). In addition to the treatment of this subject under Brazen SERPENT and NEHEMITHAN, some important particulars may here be enumerated. The familiar history of the brazen serpent need not be repeated here. The nature of the fiery snakes by which the Israelites were attacked has been discussed under SERPENT. The scene of the history, determined by a comparison of Numb. xxvi, 3 and xxxii, 42, must have been either Zalmonah or Punon. The name of both places probably comes from a word with it, Zalmonah as meaning “the place of the image.” Punon as probably identical with the Phoen mentioned by Greek writers as famous for its copper-mines, and therefore possibly supplying the materials (Boehart, Hieroz. ii, 8, 18). See PUNON; ZALMONAH. The chief
interest of the narrative lies in the thoughts which have at different times gathered round it. We meet with these in four distinct stages, embodied in as many widely separated passages of Scripture. We have to ask by what associations each was connected with the others.

1. The Formation of the Object (Numb. xxii, 8, 9).—The truth of the history will, in this place, be taken for granted. Those who prefer it may choose among the hypothesis by which men halting between two opinions have endeavored to rend the historical and to eliminate the supernatural element. The theory which ascribes the healing to mysterious powers known to the astrologers or alchemists of Egypt may be mentioned, but hardly calls for examination (Marshall, Can. Chron. p. 146, 149; B. Tirza, in Deifying, Exercit. Sac. ii, 210). Literalists may look on the cures as having been affected by the force of imagination, which the visible symbol served to heighten, or by the rapid rushing of the serpent-bitten from all parts of the camp to the standard thus erected, curing them, as men are said to be cured of the bite of the tarantula by dancing (Bauer, Rel. Gesch. ii, 520; Paulus, Comm. IV, 1, 136; Thomasson, ii, 351). They may see in the serpent the emblematic sign-post, as it were, of the camp-hospital to which the sufferers were brought for special treatment, the form in this instance, as in that of the rod of Zosculus, being a symbol of the art of healing (Hoffmann, in Scherer, Schrif. Forsch. i, 19). If we are to look for the kind of reasoning the conjurer considered, it remains for us to inquire into the fitness of the symbol thus employed as the instrument of healing. To most of the Israelites it must have seemed as strange then as it did afterwards to the later rabbins that any such symbol should be employed. One of the Jewish interlocutors in the story of Justin Martyr with Trypho the Philadelphia (392) declares that he had often asked his teachers to solve the difficulty, and had never found one who explained it satisfactorily. Justin himself, of course, explains it as a type of Christ.

The second commandment appeared to forbid the likeness of any living thing. The golden calf had been destroyed as an abomination. Now the colossal serpent (the narrative implies that it was visible from all parts of the encampment), made, we may conjecture, by the hands of Bezalel or Aholib, was exposed to their gaze, and they were told to look to it as gifted with a supernatural power. What reason was there for the difference in this and the other commandments? One reason is that the second commandment forbade not all symbolic forms as such, but those that men made for themselves to worship; but the question still remains, Why was this form chosen?

It is hardly enough to say, with Jewish commentators, that any outward means might have been chosen, like the lump of figs in Hezekiah's sickness, the salt which healed the bitter waters, and that the brazen serpent made the miracle more miraculous, inasmuch as the glare of burned brass, the gaze upon the serpent form, were, of all things, most likely to be fatal to those who had been bitten (Gen., Exod., Num., Deut. and Ezra and others, in Buxtorf, Hist. Euen. Serp. c. 5). The fact is doubtful, the reason inadequate. Another view, verging almost on the ludicrous, has been maintained by some Jewish writers. The serpent was set up in terrorem, as a man who has chastised his son hangs up the rod against the wall as a warning (Otho, Lexic. Rubbin, s. v. "Serpens").

It is hardly enough again to say, with most Christian interpreters, that it intended to be a type of Christ. Some meaning it must have had for those to whom it was actually presented; and we have no grounds for assuming that for itself, still less in the multitude of Israelites slowly rising out of sinfulness, unbelief, rebellion, a knowledge of the far-off mystery of redemption. If the words of our Lord in John iii, 14, 15, point to the fulfilment of the type, there must yet be another meaning for the symbol. Taking its part in the education of the Israelites, it must have had its starting-point in the associations previously connected with it. Two views, very different from each other, may have been capable of the nature of the oblique view. On the one side it has been maintained that, either from its simply physical effects, or from the mysterious history of the temptation in Gen. iii, the serpent was the representative of evil. To present the serpent-form as deprived of its power to hurt, impaled as the trophy of a conqueror, was to assert that evil, physical and spiritual, had been conquered, and the change to strength even the weak faith of the Israelites in a victory over both. The serpent, on this view, expressed the same idea as the dragon in the popular representations of the archangel Michael and St. George (Ewald, Geschicht, ii, 296). To some writers, as to Ewald, this has comprised, this and the rest, a symbol of the serpent. It has been adopted by some orthodox divines who have been unable to convince themselves that the same form could ever really have been at once a type of Satan and of Christ (Jackson, Humiliation of the Son of God, ch. xxxi; Patrick, Comm. ad loc.; Espagennus, Burrmann, Vitringer, in Deifying, Observ. Sac. ii, 15). Other writers, again, have started from a different ground. They raise the question whether Gen. iii was then written, or, if written, known to the great body of the Israelites. They look to Egypt as the starting-point for all the thoughts which the serpent could suggest, and they have been able to find in the Egyptian serpent, the symbol of health and life (comp. Serpent, and, in addition to the authorities there referred to, Wilkinson, Anc. Egyptians, ii, 134; iv, 395; v, 64, 238; Kurzt, Hist. of the Old Covenant [Eng. transl.], iii, 348; Wissius, Egyptiaceae, in Ugo, b, 692). This, for them, explains the very word Serpent, as the known emblem of a power to heal that it served as the sign of life on which the faith of the people might fasten and sustain itself.

Contrasted as these views appear, they have, it is believed, a point of contact. The idea primarily connected with the serpent in the history of the fall, as throughout the proverbial language of Scripture, is that of wisdom (Gen. iii, 1; Matt. x, 16; 2 Cor. xi, 3). Wisdom, apart from obedience to a divine order, alloying itself to man's lower nature, passes into cunning. Man's nature is envenomed and degraded by it. But wisdom, the selfsame power of understanding, yielding to the divine law, is the power that makes the history of the Israelites, and the serpent-form thus becomes a symbol of deliverance and health. The Israelites were taught that it would be such to them in proportion as they ceased to be sensual and rebellious. There were facts in the life of Moses himself which must have connected themselves with this not simplest and. When he was brought up he was taught that the divine wisdom could work with any instruments, his rod became a serpent (Exod. iv, 1-5). (Comp. Cyril. Alex. Schol. 15; Glaphyra in Exod. ii. The explanation given by Cyril is, as might be expected, more mystical than that in the text. The rod was transformed into a serpent represents the Divine Word taking on himself the likeness of sinful flesh.) When he and Aaron were called to their great conflict with the perverted wisdom of Egypt, the many serpents of the magicians were overcome by the one serpent of the future high-priest. The conqueror and the conquered were alike in outward form (Exod. iv, 4-7).

2. The Destruction of the Object (2 Kings xviii, 4).—The next stage in the history of the brazen serpent shows how easily even a legitimate symbol, retained beyond its time, after it had done its work, might become the occasion of idolatry. It appears in the reign of Hezekiah as having been, for some undefined period, an object of worship. The zeal of the king was called upon to destroy it. It receives from him, or had borne before, the name Nehushtan (q. v.). We are left to conjecture when the worship began, or what was its locality. Ewald's conjecture (Geschicht, iv, 422) that this was the
serpent may have remained at Zalmonah, the object of occasional pilgrimages, is probable enough. It is hardly likely that it should have been tolerated by the reforming rod of kings like Asa and Jehoshaphat. It must be, we may believe, have received a fresh character and become more conspicuous in the period which preceded its destruction. All that we know of the reign of Ahaz makes it probable that it was under his auspices that it received a new development, that it thus became the object of a marked aversion to the iconoclastic party who were then in power. Intercourse with countries in which idolatry prevailed—Syria, Assyria, possibly Egypt also—acting on the feeling which led him to bring together the idolatries of all neighboring nations, might easily bring about this perversion of the reverence felt for the time-honored relic.

Here we might expect the history of the material object would cease, but the passion for relics has prevailed even against the history of the Bible. The Church of St. Ambrose at Milan has boasted for centuries of possessing the brazen serpent which Moses set up in the wilderness. The earlier history of the relic, so called, is matter for conjecture. Our knowledge of it begins in the year A.D. 971, when an envoy was sent by the Milanese to the court of the emperor John Zimises at Constantinople. He was taken through the imperial cabinet of treasures and invited to make his choice, and he chose this, which, the Greeks assured him, was the very one on which Christ was nailed (Sigonius, Hist. Regm. Ital. bk. vii.). On his return it was placed in the Church of St. Ambrose, and popularly identified with that which it professed to represent. It is, at least, a possible hypothesis that the Western Church has in this way been led to reverence what was originally the object of the worship of some Ophite sect.

3. The Apocryphal Notices of the Object.—When the material symbol had perished, its history began to suggest deeper thoughts to the minds of men. The writer of the book of Wisdom, in the elaborate contrast which he draws between true and false religions in their use of outward signs, sees in it a σύμβολον σωτηρίας, εἰς ἀνάμνησιν εἰνόλης νόμον σου, "he that himself was not saved by the thing that he saw (διὰ τὸ Σώματος σου), but by thee that art the Saviour of all" (Wisd. xvi, 6, 7). The Targum of Jonathan paraphrases it, "that he would lay his heart unto the Name of the Word of the Lord." Philo, with his characteristic taste for an ethical, mystical interpretation, represents the history as a parable of man's victory over his lower, sensuous nature. The metal, the symbol of permanence and strength, has changed the meaning of the symbol, and that which had before been the emblem of the will, yielding to and poisoned by the serpent pleasure, now represents σωφροσύνη, the ἀντίπαθες ἀκολούθια σάμαρου (De Agricult. The facts just stated may help us to enter into the bearing of the words of John iii, 14, 15. If the paraphrase of Jonathan represents, as it does, the current interpretation of the Targum, it is the duty of the teacher to whom the words were spoken could not have been ignorant of it. The new teacher carried the lesson a step further. He led him to identify the "Name of the Word of the Lord" with that of the Son of man. He prepared him to see in the lifting-up of the crucifixion that symbol which should answer in its power to heal and save to the serpent in the wilderness.

4. Our Lord's Allusion to the Object (John iii).—A full discussion of the typical meaning here unfolded belongs to exegesis rather than to a dictionary. It will be enough to note here that—which connects itself with facts or theories already mentioned. On the one side the termination has been extended to all the details. The pole on which the serpent was placed was not only a type of the cross, but was itself crucial in form (Just. Mart. Dial. c. Tryph. p. 322). The serpent was nailed to it as Christ was nailed. As the symbol of sin, it represented his being made sin for us. The very metal, like the fine brass of Rev. i, 15, was an emblem of the might and glory of the Son of Man (comp. Lampe, ad loc.). On the other, it has been observed (Patrick and Jackson, ut supra) that the serpent was from the beginning, and remains still, exclusively the symbol of evil; that the lifting-up of the Son of man answered to that of the serpent because on the cross the victory over the serpent was accomplished. The point of comparison between the two is therefore not that they were contemporaries, but between the look of the Israelite to the outward sign and the look of a justifying faith to the cross of Christ. It will not surprise us to find that in the spiritual, as in the historical interpretation, both theories have an element of truth. The serpent here also is primarily the emblem of the "glory of God" in the form of a god, a god of heaven, as Christ, but as the word of the Israelite to the outward sign and the look of a justifying faith to the cross of Christ. In the nature of the Son of Man it is once more in harmony with the divine will, and leaves the humanity pure and untainted. The crucifixion is the witness that the evil is not overthrown by the power of Christ. Those who are bitten by the serpent find their deliverance in looking to him who knew evil only by subduing it, and who is therefore mighty to save. Well would it have been for the Church of Christ if it had been content to rest in this truth. Its history shows how easy it was for the old perversion to reproduce itself. The highest of all symbols might fall into the hands of the heathen. It is possible even for the cross of Christ to pass into a Nestorian (comp. Sief, Worte des Lordes Jesus, on John iii, and Kurtz, Hist. of the Old Covenant [Eng. transl.], iii, 344-356).

What, then, are the particulars in which these acts in the Old and in the New Test. correspond; or what are the points of resemblance implied in our Lord's words—as and even so? In our answer we must avoid the error of trying to reckon up a number of these resemblances; and, indeed, we must look to essential correspondence, not to any fanciful likeness on the surface. This we must do in agreement with the principle that the relation is the same between the bitten Israelites and the serpent lifted up for them to look at as between perishing sinners and the crucified Saviour who is offered to them. There are three such correspondences: (1) There is "the serpent" which Moses lifted up in the wilderness (Deut. iv, 4, 5). This was the child of the cross, and gave rise to the due time on the cross. It is in stating this point of resemblance, however, that there have been most extravagant and error, which have disgusted some sober thinkers, and induced them to deny it altogether—a denial which we think unwarrantable, when we observe the manner in which the two objects are singled out and placed together. The reference is certainly not at all to heathenish notions of the serpent as possessed of a healing power. Nor even is it directly to the old serpent, on whom Christ has inflicted a fatal wound, and made a show of him openly, triumphing over him in his cross. It is better to say that the brazen serpent had the material form of the true serpent, because it wrought the mischief, yet but a serpent destitute of venom and impotent for evil; and that so God sent his Son in the likeness of sinful flesh, yet without sin. We prefer, however, to say that the brazen serpent seemed a most improbable means of curing the serpents' bites; and so he who was condemned and crucified as a malefactor seemed most unsuitable to save condemned and perishing men. (2) There is the lifting-up of the serpent upon the pole, no doubt in such a way as to render it conspicuous to the farthest extremities of the camp, which would be the more easily effected on account of its metallic brilliance. One who is the lifting-up of the Son of man, who says, "Look unto me and ye be saved, all the ends of the earth" (Isa. xiv, 22); as the apostle says to those who have heard the Gospel, "Before whose eyes Jesus Christ hath been evi-
dently set forth, crucified among you" (Gal. iii, 1). It is impossible to overlook this comparison, except by misrepresenting the celebrated Son of Man as if he must be lifted up;" though there is no room for mistake when we have our Lord’s own words, "And I, if I be lifted up from the earth, will draw all men unto me," by which phrase he signified the manner of his death, and was understood as doing so (John xii, 32-34). (3) There is the healing of the physical wound by the bodily eye looking to the serpent, and the corresponding spiritual healing by looking to the crucified Son of Man with the eye of faith—the natural life in the one case having that relation to the everlasting life in the other which the type always bears to the antitype.

Modern Oriental Serpent-charmers.

There can be no question at all of the remarkable power which from time immemorial has been exercised by certain people in the East over poisonous serpents. The art is most distinctly mentioned in the Bible [see Charm], and probably alluded to by St. James (iii, 7). The usual species operated upon, both in Africa and India, are the hooded snakes (Naja Tripudians, and Naja haje) and the horned crotaluses. The skill of the Italian maresi and the Libyan pegilli in taming serpents was celebrated throughout the world; and to this day, as we are told by Sir G. Wilkinson (Rawlinson, Herodotus, iii, 124, note, ed. 1862), the snake-players of the coast of Barbary are worthy successors of the pegilli (see Pliny, viii, 35; xii, 25; and especially Lucan’s account of the pegilli [Pharsal. ix, 892]). See numerous references cited by Bochart (Hieros. iii, 164, etc.) on the subject of serpent-taming. Multitudes of modern observers have described the practices of the snake-charmers in such terms as to leave no doubt of the fact. One instance may suffice for illustration. Mr. Gogerly, a missionary in India, says that some persons, being incredulous on the subject, after taking the most careful precautions against any trick or artifice being played, sent a charmer into the garden to prove his powers: "The man began to play upon his pipe, and, proceeding from one part of the garden to another for some minutes, stopped at a part of the wall much injured by age, and intimated that a serpent was within. He then played quicker, and his notes were louder, when almost immediately a large cobra-de-capello put forth its hooded head, and the man ran fearlessly to the spot, seized it by the throat, and drew it forth. He then approached the poison-fangs, and looked out; afterwards it was taken to the room where his baskets were left and deposited among the rest. . . . The snake-charmer," observes the same writer, "applied his pipe to his mouth and sends forth a few of his peculiar notes, and all the serpents stop as though enchanted; they then turn towards the musician, and approaching him within two feet, raise their heads from the ground, and, bending backward and forward, keep time with the tune. When he ceases playing, they drop their heads and remain quiet on the ground." That the charmers frequently, and perhaps generally, take the precaution of extracting the poison-fangs before the snakes are subjected to their skill there is much probability for supposing, but that this operation is not always attended to is clear from the testimony of Bruce and numerous other writers. "Some people," says the traveller just mentioned, "have doubted that it was a trick, and that the animals so handled had been first trained and then disarmed of their power of hurting, and, fond of the discovery, they have rested themselves upon it without experiment, in the face of all antiquity. But I will not hesitate to aver that I have seen at Cairo a man . . . who has taken a avarastes with his naked hand from a number of others lying at the bottom of the tub, has put it upon his bare head, covered it with the common red cap he wears, then taken it out, put it in his breast, and tied it about his neck like a necklace, after which it has been applied to a hen and bit it, which has died in a few minutes." Dr. Davy, in his Interior of Ceylon, speaking of the snake-charmers, says on this subject: "The ignorant vulgar believe that these men really possess a charm by which they thus play without dread, and with impunity, from danger. The more enlightened, laughing at this idea, consider the men impostors, and that in playing their tricks there is no danger to be avoided, it being removed by the abstraction of the poison-fangs. The enlightened in this instance are mistaken, and the vulgar are nearer the truth in their opinion. I have examined the snakes I have seen exhibited, and have found their poison-fangs in and uninjured. These men do possess a charm, though not a supernatural one, viz. that of confidence and courage. . . . They will play their tricks with any hooded snakes (Naja Tripudians), whether just taken or long in confinement, but with no other kind of poisonous snake." (See also Tarent, Ceylon, ed. 1, 190.) Some have supposed that the practice of taking out or breaking off the poison-fangs is alluded to in Psa. livii, 6, "Break their teeth, O God, in their mouth." The ser-
out, they marched around it chanting their charms, the "mystic sound" of which chased the serpents far afield—poisoned arrows and darts, heaps of flames, fires, of different kinds of wood, beyond the farthest tents, the smell of which prevented the serpents from approaching. Thus the camp was protected during the night. But if any soldier, when abroad in the daytime, happened to be bitten, the Psylli exerted their powers to effect a cure. First they rubbed the wound with the urine of a dog, as they said, the poison from spreading while they assayed their arts to extract it (Pharsalia, ix). See Exchaintmont.

In this account we find the voice repeatedly mentioned; and it is to the "voice of the charmer" that the Psalmist refers. We may suppose that, in the passage we have quoted, the charmers use a form of words—a charm—or else chanted a song in some peculiar manner. So Eusebius, in mentioning that the Egyptians abounded in serpent-charmers in his time, says that they usually employed a verbal charm. This is still one of the processes of the Oriental serpent-charmers. Roberts says that the following is considered in India the most potent form of words against serpents: "Oh, serpent! thou who art coiled in my path, get out of my way: for around thee are the moungete, the porcupine, and the kite in his circle is ready to take thee!" The Egyptian serpent-charmer also employs vocal exercises, not to draw the venomous creatures from their retreats. Mr. Lane says, "He assumes an air of mystery, strikes the walls with a short palm-stick, whispers, makes a clucking noise with his tongue, and spits upon the ground; and generally says, 'I adjure you by God, if ye be above, or if ye be below, that ye come forth; I adjure ye by the most great name, if ye be obedient, come forth; and if ye be disobedient, die! die! die!"' (Modern Egyptians, ii, 104). See Adder.

With regard to the manipulation of serpents by the Egyptian magicians (Exod. iv), we may remark that in modern times the psylli, or charmers, by a particular pressure on the neck of the cobra or haje, have the power of rendering the inflation of the animal—which is a character of the genus—so intense that the serpent becomes rigid, and can be held out horizontally as if it were a rod. This practice explains what the soothsayers of Pharaoh could perform. It is probable that the most common species of serpents was the rod. The Hebrews knew the species; for although the text (Exod. iv, 3) uses, for the rod of Aaron converted into a serpent, the word שパイ, makhesh, and subsequently (vii, 15) מ信息发布, tamin, it is plain that, in the second passage, the word indicates "monstrous," as applied to the makhesh just named—the first being an appellative, the second an epithet. That the rods of the magicians of Pharaoh were of the same external character is evident from no different denomination being given to them; therefore we may infer that they used a real serpent as a rod—viz., the rod of Aaron transformed into a haje—for their imposture, since they no doubt did what the present serpent-charmers perform with the same species by means of the temporary asphyxiation, or suspension of vitality, before noticed, and producing restoration to active life by liberating or throwing down. Thus we have the miraculous character of the prophet's mission shown by his real rod becoming a serpent, and the magicians' real serpents merely assuming the form of rods; and when both were opposed, in a state of animated existence, by the rod devouring the living animals, confounding the great typical personification of the protecting divinity of Egypt. See Serpent.

Serpent-worship. The extent to which this species of idolatry has prevailed is very remarkable. From the fact that Satan assumed the form of a serpent, in his temptation of our first parents, it has been adopted as the symbol of Typhon, or the evil deity of the ancients, Egypt, and Assyrian languages. Such is the spirit of evil in the hieroglyphics of the Chinese and Mexicans. The serpent whose head the Messiah was to crush was transformed, in heathen fable, into the hydra which Hercules vanquished, and in India into that over which Krishna triumphed; into Horus in Egypt, Siegfried among the Germans, and Crac in Poland. We have also the eventful Python slain by Apollo, and the hundred-headed snake destroyed by Jupiter. The serpent was anciently worshipped in Chaldea and in several other nations of the East. Servius tells us that the ancient Egyptians called serpents good deities. The asp was the emblem of the goddess Rano, and was supposed to protect houses, or the building of them, as well as the infancy of a royal child. This serpent was called Thermuthis, and with it the statues of Isis were crowned as with a diadem. The snake Bai also appears to have figured as a goddess; and another snake-headed goddess had the name of Hoh or Hih. The Typhon of the Egyptians had the upper part of his person decorated with a hundred heads like those of a serpent or dragon.

In the religions of all the Asiatic nations the serpent is regarded as a wicked being who brought evil into the world. As such it became, in course of time, an object of religious worship in almost every part of heathendom, from the western shores of the Pacific to the avert evil than to express reverence or gratitude. The Hindo serpent is the type and emblem of the evil principle in nature; and as such we see it wrestling with the goddess Parvati, or writhing under the victorious foot of Krishna, when he saves from its corrupting breath the herds that pasture near the waters of the Yamuna. "As a further illustration of this view, it is contended that many Hindús, who feel themselves constrained to pay religious worship to the serpent, regard it, notwithstanding, as a hideous reptile, whose approach inspires them with a secret awe and insurmountable horror." In the symbolic language of antiquity the serpent occupies a conspicuous place. In Gen. iii, i, we are told that "the serpent was more subtle than any beast of the field which the Lord God had made." In consonance with this view the Chinese regard Long, or the winged dragon, as the being who excels in intelligence. The supernatural power of the serpents was adored under the form of a serpent or dragon; hence the Apocryphal book Bel and the Dragon. To represent the Almighty upholding the world by his powerful Word, the Hindús describe it as resting upon a serpent which bites its own tail; and the Phoenicians entwine the folds of a serpent around the cosmic egg. On the Egyptian monuments Kneph is seen as a serpent carried upon two legs of a man, or a serpent with a lion's head. The Siamese, while they are afraid of venomous serpents, never dare to injure them; but, on the contrary, they consider it a lucky omen to have them in or near their houses. Among the Chinese the serpent is considered a symbolic monster, dwelling in spring above the clouds to give rain, and in autumn under the waters.

Among the North American Indians the serpent was formerly held in great veneration; the Mohicans paying the highest respect to the rattlesnake, which they called their grandfather. Many primitive nations, however, looked upon the serpent as the symbol of the evil principle. Among the idolatrous nations who descended from Ham this species of idolatry was universally practiced, and has sometimes been alleged to have been the most prevalent kind of worship in the aneditridian world. See Ferguson, Tree and Serpent Worship (Lond. 1869). See also Serpent.

Serrad, Giovanni Andrea, an Italian prelate, was born at Castel Monardo (now Filadelfia), Feb. 4, 1731, and studied for the priesthood twelve years at Rome under the best teachers. He reorganized the Seminary of Tropea in 1739, and then went to Naples in connec-
tion with marquis Friggiani, whose life he wrote, and also with abbe Genovesi, who procured him the chair of history in the Royal University, and afterwards that of theology in the College of the Saviour (1768).

He was appointed bishop of Potenza in 1782, but was not consecrated till a year later, owing to some technical opposition. At the reorganization of the Royal Academy of Naples in 1778, he was chosen secretary. He was massacred Feb. 24, 1799, during the revolution which followed the French army.

He wrote several works on local ecclesiastical history, in Latin and Italian, for which see Hoefer, Nouv. Biog. Générale, s. v. 

SERRES (Lat. Servans), JEAN DE, a French Protestant historian and theologian, was born at Villeneuve de Berg about 1540, and educated at Lausanne, especially in ancient languages and philosophy. He early distinguished himself by his learned historical writings. In 1578 he was called to Nismes as rector of the academy and principal of the College of Arts. He was very active and conspicuous in the ecclesiastical affairs of the times, especially by his writings and the part he took in public religious bodies. He died at Geneva, May 31, 1598. For his extensive works, chiefly embracing Church history and polity, see Hoefer, Nouv. Biog. Générale, s. v.

SERUY, FRANÇOIS JACQUES HYACINTHE, a French theologian, was born at Toulon in 1658. He early entered the Order of St. Dominic, and was sent to Paris for theology, where he applied himself to philosophy and began preaching. In 1690 he went to Rome, and became theologian to cardinal Altieri, and was engaged on the Index. He returned to Paris in 1696, and the next year took the degree of doctor, and was called as professor of theology to Pauza, where he died, March 12, 1728. His works on ecclesiastical history and theology are enumerated in Hoefer, Nouv. Biog. Générale, s. v. Among them are, De Christo ejusque Virgine Matre (Venice, 1719): — Historia Congregationum de Aux. Div. Grot. sub Summis Pontiff. Chem. VII et Paulo V (in 4 liber, distributa, Louvain, 1700; Antv. 1709, fol.).

See Fürst, Bibl. Jud. iii, 317; Winer, Handbuch der theologischen Literatur.

SERUG (Heb. Serug, סֶרּוּג, branch [Gesen.]), or strength [Fürst]; Sept. Σαραχθα; New Test. Σαρακθα; "Sarach," Luke iii, 35; Josephus Σαραγχα. [Ant. i, 6, 5,9], one of the postdiluvial patriarchs, being the son of Reu, and the father of Nahor the grandfather of Abraham (Gen. xi, 31; xxi, 31). His age is given in the Hebrew Bible, at the above passages, as 230 years—thirty years before he begat Nahor and two hundred years afterwards. But in the Sept. 130 years are assigned to him before he begat Nahor (making his total age 350), being one of its systematic variations in the ages of the patriarchs between Shem and Terah. See CHRONOLOGY. Bochart (Phaleg, II, xxvii) conjectures that the town of Serug, a day's journey from Charrre, in Mesopotamia, was named from this patriarch. Suidas and others ascribe to him the deification of dead benefactors of mankind. Epiphanius (Ad. hirc. i, 6, 2) says "the name signified his innovation," which states that, though in his time idolatry took its rise, yet it was confined to pictures: and that the deification of dead men, as well as the making of idols, was subsequent. He characterizes the religion of mankind up to Serug's days as Scythic; after Serug and the building of the Tower of Babel, the Hellenic or Greek form of religion was introduced, and continued to the writer's time (see Petavius, Anim. adv. Eph. Oper. ii, 13).

The account given by John of Antioch is as follows: Serug, of the race of Japheth, taught the duty of honoring eminent deceased men, either by images or statues (καὶ των σάμων καὶ των ταφων), which, however, may here be used of pictures, especially in the universality as if still living, of preserving a record of their actions in the sacred books of the priests, and of calling them gods as being benefactors of mankind. Hence arose polytheism and idolatry (see Frugm. Historiam. Grac. iv, 945, and note). It is in accordance with his being called of the race of Japheth that Epiphanius sends Phaleg and Reu to Thrace (Epist. ad Descri. Paul. ii, 3).—Smith.

There is, of course, little or no historical value in any of these statements, beyond the fact that the charge of độcracy and idolatry was made not only against the fathers of the Euphrates in Josh. xxii, 4.

SERUK MENACHEM. See SARUK.

SERUMMER, in Norse mythology, was the beautiful hall in Freya's dwelling of Folkvang, where she gathered about herself, in the service of love and for the enjoyment of all the pleasures of life, half the heroes of the earth. In the abode of all the Einheria is either here or in the hall of Balder, Wotan's, Odin's. Men. a. v.

Servant (usually בָּנוֹ, בָּנוֹת, בָּנוֹת, אֲדֻמִי, אֲדָמִית, which are invariably rendered thus in the A. V. or else "bondman," but "servant" is occasionally the rendering of בָּנוֹ, בָּנוֹת, properly a lad or "young man," or בָּנוֹת, meshearith [Exod. xxxiii, 11; Num. xi, 28; 2 Sam. xxiii, 17, 18; Prov. xxv, 12], a minister, as elsewhere rendered; Gr. in like manner sometimes παις, ἱκανος, etc.).

See Exod. The Hebrew terms נַדַּר and meshearith, which alone answer to our "servant," in so far as this implies the notions of liberty and voluntariness, are of comparatively rare occurrence in other languages, but, as the term נַדַּר, which is common in the A. V., properly means a slave. In many passages the correct reading would add considerable force to the meaning—e.g. in Gen. ix, 25, "Cursed be Canaan; a slave of slaves shall he be unto his brethren;" in Deut. xvi, 15, "Remember that thou wast a slave in the land of Egypt;" in Job iii, 19, "The slave is free from his master;" and particularly in passages where the speaker uses the term himself, as in Gen. xviii, 3, "Pass not away, I pray thee, from thy slave." Slavery was, in point of fact, the normal condition of the underling in the Hebrew commonwealth, while the terms above given refer to the exceptional cases of young or confidential attendants. Joshua, for instance, is described as at once the נַדַּר and meshearith of Moses (Exod. xxxiii, 11); Elisha's servant sometimes as the former (2 Kings iv, 12; 19, 20), sometimes as the latter (iv, 43; vi, 15). Amnon's servant was a meshearith (2 Sam. xii, 17, 18). In Amos iv, 10, Meshearith was a synonym for the sons of Bilhah (Gen. xxxvii, 2, where instead of "the lad was with," we should read he was the servant-boy to the sons of Bilhah). The confidential designation mese- reath is applied to the priests and Levites in their relation to Jehovah (Ezra viii, 17; Isa. lx, 6; Ezek. xxiv, 11), and to the cognate verb to Joseph after he found favor with Potiphar (Gen. xxxvii, 4), and to Joseph's fellow servant in Ahabiah (2 Chron. xxii, 8). In 1 Kings xx, 14, 15, we should substitute "servants" (נַדַּר for "young men." See HIRLING; SLAVE.

SERVANT OF JEHOVAH (תָּנוֹ, תָּנוֹת, נַדַּר τοῦ קָרְיָא, servant of the Lord, also in the phrase "my servant," etc.), a term used typically in several senses. 1. A worshipper of God (Neh. i, 10); so the Israelites in general (Ezra vii, 11), and Daniel in particular (Dan. vii, 21). In this sense it is also applied as an epithet to the Messiah, e. g. to Abraham (Ps. cxv, 6, 42), Joshua (John xvii, 29; Judg. ii, 8), Job (Job i, 8, etc.), David (Ps. cxvii, 1, etc.), Eliasim (Isa. xxii, 20), Zerubbabel (Hag. ii, 24), and to saints in general (Ps. xxxiv, 23, etc.; Isa. liv, 17, etc.). See SAINT. 2. A. B. L. The term "Ballsassor of God" and called and sent to perform any service (Isa. xlix, 6), e. g. Nebuchadnezzar, whom God used as his instrument in chastising his people (Jer. xxvii, 6; xiii, 10); but usually some favorite servant, as the angels (Job iv, 18), or prophets (Amos iii, 7; Jer. vii, 25, etc.; Dan. ix, 6; Ezra ix, 1), and even the Messiah (Isa. i, 18, 15; Ps. cxv, 26), and Isaiah (Isa. xx, 3). Sometimes the two ideas of a pious worshipper of God and a special messen-
Servator. See Slavics.

Servetus, in Roman mythology, was a surname of Jupiter, signifying the preserver.

Servant, one who assists the priest at the celebration of the holy eucharist by lighting the altar-tapers, arranging the books, bringing bread, wine, and water for the sacrifice, and by making the appointed responses in the name and behalf of the assembled congregation, was sometimes called "adulator." The Cluniacans allowed one of the Servants, in obedience to pope Soter's injunction and the plural wording of the Dominus vobiscum, required always two.

Servetus, Michael (Serveto, surnamed Renes, known in France as Michel de Villemeuve), unquestionably the leading Antitrinitarian in the period of the Reformation, was born at Villaneuve, in Arragon, in 1539 or 1541, and belonged to an ancient Christian family of prominence, perhaps of noble rank. His father was a jurist and notary, and Michael was sent at an early age to Toulouse in preparation for a similar career; but his impetuous and imaginative spirit was not attracted by the dry study of jurisprudence, and turned with preference towards theological investigations, prompted, perhaps, by the fact that at Toulouse he first became acquainted with the Bible. The above statements are taken from his own testimony at the Geneva trial, and are probably truthful in the main; but it is difficult to harmonize them with his declarations at Varenna, to the Lord Janet, in 1556 [see below]; Stevin, the father Quintana, the confessor of Charles V, at the early age of perhaps fourteen or fifteen years, and with his master accompanied the court to Italy on the occasion of the emperor's coronation at Bologna, and to Germany on its return. The further statement that he remained with Quintana in Germany until the death of the latter in 1552 is known to be positively untrue, since he was at Basle, and alone, by the close of the summer of 1550; and the Geneva testimony recites that he came to Basle direct from Toulouse, by way of Lyons and Geneva, without referring in any way to travels in Italy or Germany.

When Servetus came to Basle he was without experience in the Christian life, and his moral consciousness was undeveloped. Religion was not to him an answer to the questionings of the human heart—a dissolving of doubts in the field of morals, a deliverance from internal conflicts. The unmistakably speculative tendency of his mind led him to conceive of Christianity as being itself the sum of the doctrine, and he had already developed a scheme in which the doctrines of God and of his manifestation in Christ, in their speculative aspects, were regarded as constituting its essential basis. The object of his visit was to find a publisher for the book in which he had embodied his views, and to secure for it full regard on the part of the Swiss, in behalf of the modifications he proposed to introduce into the teaching of the Reformation. (Caleamplados), however, found his statements of doctrinal views ob-
project to its conclusion. The rashness and almost fanatical tenacity of his natural temper are well illustrated in the narrative; for the method by which it was accomplished serves to show with equal clearness that he was not above the use of caution, artifice, and even duplicity, when needed to secure himself against the consequences of his action. The bookseller Arnoulet, of Vienne, was secured by the use of money and the false assurances of a friend; that done, the manuscript was conveyed pri-

ously to Lyons, Chartillon, Geneva, and Frankfurt, without the knowledge of persons resident in Vienne. It appeared early in 1553, and bore the name Christianisæ Restitutio; etc. The author's name is indicated at the end by the letters "M. S. 7." and the name of the publisher and the place of printing are not given.

This most extensive of the works of Servetus (734 pp.

svs) presents no thorough elaboration and systematic statement of his ideas, but consists rather of a series of disconnected papers, some of them new and others emendations of earlier productions from his pen. It contains seven books De Trinitate Divina; three books De Fide et Justitia Regni Christi, et de Caritate; five books De Regeneratione et Manuductione Superba et de Regno Antichristi; Epistula Triginta ad Jo. Calvinum; Signa Sensus Regni Antichristi et Revelatiæ Divinae Gratiae et de Mysterio Trinitatis et Veterum Disciplina ad Ph. Melanchthonem, etc., Apologia. The attitude of the author towards the dogmas of God, the Father, Son, and Spirit, as held by the Church, is that of uncompromising hostility. He regards it as of necessity involving tritheism and poly-
themias, and even atheism; or, on the other hand, as inconceivable; and he finds it significant that this doc-
trine began to prevail at the very time from which the Church must date its growing degeneracy. But, while rejecting a trinity of essence in the Godhead, he insists on a trinity of manifestation; the fundamental principle that God is one and undivided leads to a second prin-
ciple—namely, that everything which comes to pass in or with the divine nature is but a disposition, which does not affect the divine essence, but must be regarded some-
what as one of its accidents. God is able to dispose and manifest himself because he is not an abstract un

iverse mathematical point, but rather an infinite Spirit, and in the process, all forms are given, and he is in them, and bears them within itself. His manifestation of him-

self results from the act of his will, rather than from any necessity lying in his nature, and takes place because without such revelation of himself he could not be known by his creatures. The mode of manifestation is likewise without limit, for the Spirit, within the bounds of Christ, to the soul of Christ on his becoming incarnate, the two constituting but a single and indivisible substance; but the soul included corruptible elements of blood and created light down to the experience of the resurrection. In that experience he was, so to speak, born again; the creature was renewed, the corruptible elements were wholly absorbed into the Spirit of God, and the result-

ant combination forms the true Holy Spirit, the principle of all regeneration, which proceeds from the mouth of Christ. In this way the real Trinity is constituted—a trinity not of things or so-called persons in the divine essence, but a threefold manifestation of himself by the one and indivisible God.

Such was the teaching which Servetus presented to the world as the restored truth of Christianity. He was incapable, from the tendency of his mind, of admitting the importance of the element of practical ethics in the scheme of Christianity, and regarded the latter as to be eminently a system of doctrine. He speaks constantly of the person of Christ, but rarely of his work of redemption.

Faith is represented as the central and fundamental element, but rather in the character of apprehension and assent than of trust. The ideas of sin and guilt are scarcely recognised, and are confined to wicked actions; and the guilt of the natural man is of such a nature as not to be unto death in the case of persons under twenty years of age. The baptism of children is accordingly condemned, and is even characterized as being a principal source of the corruption of the Church. Baptism should not be conferred until persons have reached the age of
thirty years, and have been prepared by preaching, careful instruction, repentance, and faith. The Lord's supper serves the same essential purpose, to which it was instituted, as the Eucharist; and as the new man will at once require sustenance. Good works and holy living do not necessarily spring from faith, but they are not beyond the ability of mankind, even in the heathen state. By them a higher degree of blessedness may be attained, and they are useful to themselves and others. But the guises of our forefathers were gone, and the business of the flesh; for which reason such works as will subdue the flesh are recommended, and such others as will satisfy the claims of justice (prayer, almsgiving, voluntary confession, etc.) so far as to wholly or partially deliver from the purgatorial fires which await even the faithful and the baptized in the region of the dead.

The first intention of Servetus was to escape into Spain, but he soon turned towards Switzerland in the hope of being ultimately able to reach Naples. He arrived at Geneva in the middle of July, and remained about a month in the public hoselry, where Calvin learned of his presence and caused him to be apprehended (Aug. 18). As the laws required that a civilian should appear as the accuser, Nicholas de la Fontaine, Calvin's pupil and amanuensis, acted in that relation, and charged Servetus with having disseminated grossly erroneous teachings, on account of which he had already been imprisoned and was now a fugitive. Thirty-eight articles were attached to this charge, which had been drawn up by Calvin, and to which the accused was required to render categorical answers. Servetus bore himself quietly, and answered with considerable frankness, but the council nevertheless ordered the case to proceed to trial. In a subsequent examination, the accusers produced 2000 depositions of convictions, and claimed the privilege of publicity and in the Church convincing Calvin, in whom he recognised his principal antagonist, that such doctrines were unscriptural and erroneous. The action of Philibert Bertheilier, a declared enemy to Calvin and leader of the libertine party, who openly sought to protect Servetus and to guide the reformer to declare himself the real accuser, and he was accordingly admitted to the sessions of the court and allowed to take part in the proceedings. The presence of Calvin, and his own confidence in the protection of powerful supporters, influenced Servetus to display more arrogance in his replies, until in the heat of argument he gave utterance to strong and unconvincingly polemical assertions. It now appeared that his guilt in the principal matter was proved, and the determination of his punishment alone remained to be settled. The procurator-general (Aug. 23) brought forward thirty new questions relating to the circumstances of the prisoner's life, his designs, and his intercourse with other theologians, and the warnings he had received from them, to which Servetus responded with greater moderation, though not without doing violence to the truth. He also petitioned that he might be discharged from trial under criminal process, since such action had never before occurred in matters concerning the faith before the time of Count Zwing, and was the more unreasonable in his case, as his views had been made known to a few scholars only, and he had nothing in common with the rebellious Anabaptists; and he requested, further, that he be furnished with legal counsel as especially necessary to a stranger in his situation. His petition was denied on the recommendation of the procurator-general, who was of opinion that it would be insufficient; but his earlier request for a discussion with Calvin was granted, with the modification that it should take place before the council rather than in the Church. Servetus, however, suddenly changed his tactics, and instead of entering on a discussion with Calvin at their meeting on Sept. 3, he demanded to depart to draw up the competency of civil tribunals to deal with questions of faith; and on the ground that the Church of Geneva could not impartially determine in matters at issue between Calvin and himself, he appealed to the judgment of the churches in other places. As this appeal corresponded with a resolution already reached in the council, it was entertained, and the matter referred to the authorities of the evangelical cities of Switzerland; and it was determined that all further transactions should be conducted in writing and in the Latin language. Calvin accordingly extracted from the works of Servetus their most hurtful teachings, and submitted them, accompanied with remarks intended to show their blasphemous and dangerous character, on Sept. 5. Servetus responded with complaints about the treatment he was obliged to undergo, and appealed from the smaller council to the Council of the Two Hundred, many of whose members, as he knew, were hostile to Calvin; but finding it necessary to refute Calvin's allusions to his personal use of violent attacks and reproachings against his opponent, while at the same time presenting more clearly, and with less dissimulation than before, the meaning and tendencies of his views. A comprehensive reply by Calvin and his colleagues was met with further insult, though a private communication intended to instruct the former in certain principles of philosophy and other matters was written in a spirit of greater moderation. A messenger from the council conveyed the writings exchanged between the respective parties, and a copy of the principal work written by Servetus to the councilors and the clergy of Zurich, Berne, Basel, and Schaffhausen. Calvin did not neglect to influence his friends by means of his private correspondence in the endeavor to secure an approval of his course; and Servetus, in the meantime, directed a complaint against Calvin as a false accuser, and demanded that he should be imprisoned and tried, the prosecution to continue until the councilors should sentence him to suffer death or some other punishment.

The opinions of the cities had all been received by Oct. 22, and were unanimous in condemning the false teachings of Servetus as not to be tolerated in the Church. The Council of Berne especially urged the use of severe punishment if the introduction of such errors, while the clergy of that city sought to moderate the force of that recommendation by a warning against indiscretion. Calvin and his associates were decidedly of the opinion that the penalty of death should be inflicted on the accused, and so expressed themselves, though averse to death by fire as involving unnecessary cruelty. When the council met to determine the penalty to be imposed (Oct. 23), opinions were divided, and several councilors were absent. A recess was therefore taken until Oct. 26. The synod A. Perrin, a zealous opponent of Calvin, then proposed, first, an acquittal of the accused, and afterwards a reference of the matter to the Council of the Twelve, but in each case without success. The sentence of death by fire was pronounced in conformity with the laws of the empire. The condemned man was profoundly moved, and pleaded earnestly for mercy, but he could not be persuaded to recant. He died Oct. 27, 1553, without having changed his views in any important particular, but without exhibiting the marks of a Christian spirit.

It is not possible to regard the character of Servetus as favorably as it has been described by the opponents of Calvin. He was not pure and great, and though he
ultimately died for his convictions, he was by no means a martyr for the truth. He concealed his beliefs and attended mass in France during more than twenty years at a time when multitudes chose death or the loss of country and prospects rather than deny their faith. He availed himself unhesitatingly of falsehood and perjury, especially in the trial at Vienne. He con-
tained a high degree of conscientiousness. As a thinker, he was noticeable for originality and ingenuity, for speculative depth and a wealth of ideas, though the very number of ideas prevented him from presenting them with adequate clearness. His theological and christological system rested to a much greater extent on the speculations of his own imagination than on the conclusions of the general church of Christendom or the theories in natural philosophy, and to a much smaller extent upon the Bible. His one-sided intellectualism, finally, afforded no satisfaction to the religious sense in man, while his strongly pantheistic leanings and his irreverent polemics necessarily offended the religious consciousness. His pyre unfortunately did more to enlighten the world than all his books. His teachings were scarcely understood until the most recent times. His so-called followers, the later Antitrinitarians, failed to comprehend either their organic unity or their ful-
ness and depth, and, while they appropriated surface ideas, were unable to appreciate what is really speculative. They were indeed able to sectionalize, for example, to sensualize the twofold manifestation of God into an es-
setation of subordinate deities, and Socinus deprives the real Sonship and Deity of Christ as taught by Ser-
ventus until nothing beyond his essential manhood rem-
ants. The course pursued by Calvin in the trial of Servetus has been the subject of incessant dispute from his own day until now. His contemporaries already condemned his action, though the most eminent orthodox thinkers and theologians approved his course; and though the argument has been renewed as often as occasion offered, the Christian world is not yet able to agree upon a judge-
ment which shall afford universal satisfaction. The facts upon which a decision must be based are as fol-
lows:

1. Calvin was thoroughly convinced that the welfare of the Church demanded the death of Servetus as an incorrigible heretic, and never hesitated to acknowledge that conviction. When Servetus requested that Calvin should protect him during a proposed journey to France, the latter refused, and wrote to Farel, under date of Feb. 7, 1546, "If I [Servetus] should come hither, I will not permit him to escape with his life, if my au-
thority has any weight" (Henry, "Léon Calvin," iii, 60, appendix). His views upon the subject never changed from his first to his last; while the former trial was in progress, e.g. the letter of Sept. 14, 1553 (Ét. et Resp. fol. 127), in which Bullinger urges Calvin not to leave Geneva even though Servetus should not be punished with death. The absence of such facts from the records of the trial is sufficiently explained by the consideration that they were not matter for public record; and the Fideles Expositio Errorem M. Serveti, etc., written to explain his conduct in that unhappy business, does not justify the argument sometimes based on it to show that Calvin did not desire the death of Servetus, since the book was intended to show, first, that incorrigible heretics ought to be punished by the secular arm; and, second, that Servetus was such a heretic.

2. In obedience to such convictions, Calvin caused the imprisonment of Servetus as soon as he learned that the latter was in Geneva, and personally directed the prosecution of the trial. Both statements rest on his own repeated acknowledgments in letters to his friends, and in his Refutatio, and are substantiated by the pub-
lic records.

3. While Calvin wished Servetus to die, he did not favor his being burned at the stake (comp. the letter to Farel of Aug. 26, 1553 [Ét. et Resp. fol. 114]), and Beza, (John, Calv., Vitae).
of the principality raised to 18,687 square miles, with a population of 1,720,000 inhabitants. The country is mountainous and densely wooded. From the interior numerous chains proceed northward, forming massive barriers both on the eastern and western frontiers, and sloping pretty steeply towards the swamps plains along the Save and the Zambezi. The principal towns are Morava and Timok, affluents of the Danube, and the Kolubara, an affluent of the Save, which itself falls into the Danube at Belgrade. The principal towns are Belgrade (the capital), Krugovatz, Semendria, Uzhitza, and Shabatz, and in the new districts Nish and Vranja. The climate is warm and humid in the lower, but somewhat colder in the higher regions. The soil in the valleys is fertile, and cereals are raised in abundance. The mountains are believed to be rich in valuable minerals, but mining is almost unknown, and manufacturing industry is in the most backward condition. There is no nobility, and the peasants are free householders.

II. Church History. — The original inhabitants of Serbia were principally Thracians. Conquered, shortly before Christ, by the Romans, it formed part of Illyricum, under the name of Moesia Superior. Overrun by the Huns, Ostrogoths, Longobards, etc., it came under Byzantine rule about the middle of the 6th century; but was wrested from the empire by the Avars in 576. These latter were driven out by the Serbs, then living north of the Carpathians, who themselves spread over the country in great numbers. About the middle of the 9th century they were converted to Christianity by missionaries sent by the emperor Basil. For about 200 years they were almost constantly at war with the neighboring Bulgarians, but in 1043 Stephen Bogislas broke their power. His son Michael (1050–80) took the title of king, and was recognised as such by pope Gregory VII. A struggle of nearly a hundred years resulted in the maintenance of their independence, and in 1165 Stephen Nemanka secured a firman from the patriarch of Constantinople for two centuries. During this period the kingdom attained the acme of its power and prosperity, embracing, under Stephen Danush (1358–56), the whole of Macedonia, Albania, Thessaly, Northern Greece, and Bulgaria. At the request of king Stephen II, son of Stephen Nemanka, the bishops of Serbia were in 1221 authorized by the patriarch of Constantinople to elect their metropolitan on condition that he be confirmed by the patriarch. The brother of the king, St. Sabas, became the first archbishop of Uzhitza and all Servia. Stephen Danush, in 1351, convoked the synod at Seres, which raised the metropolitan of Servia to the dignity of patriarch. Sabas, the first patriarch of Servia, died in 1354; and the patriarchate was restored to Constantinople. The jurisdiction of the Servian patriarch extended not only over Servia and Bulgaria, but also over a large portion of Macedonia. He had his residence near Ipek, at the termination of the Streja Gora Mountains in Albania. In consequence of this measure, the patriarch of Constantinople pronounced the anathema against the Servian patriarch, but this was revoked in 1379. The progress of the Turkish arms proved fatal to the welfare of Serbia. In 1389 Lazarus I was defeated at Kossovoj, and his son and successor, Stephen, became a vassal of the Ottoman Sultan. In 1395 the Ottoman Sultan granted Servia with Turkey, excepting Belgrade, which was held by the Hungarians until 1521. By the treaty of Passarowitz (1718) a considerable portion of the country was made over to Austria, but in 1739 it reverted to Turkey. During all this time the Turkish government had allowed the country to continue to existence when, in 1589, patriarch Arsenius III, after the failure of the Servian insurrection which the Austrians had instigated against Turkish rule, had emigrated with 37,000 Servian families to Austrian territory, the patriarchate of Ipek was not interfered with, but the appointment was always conferred upon a Greek, who purchased the position from the Ottoman Sultan. In 1765 (according to another statement in 1769) this patriarchate was abolished and united with that of Constantinople. The last patriarch (Basil) fled to Russia, where he died, in St. Petersburg. Four metropolitans, generally Greeks, were now appointed for Servia, the sees of whom were Belgrade, Nish, Uzhitza, and Novi-Bazari, and none of whom had a suffragan. After sixty years of oppression, the people revolted. The prince Palko, under the protection of the assistance of Russia, triumphed, and Czerny was elected by the people prince of Servia. Deserted by Russia and France, the Turks again became masters of the country (1813). But two years after, under Mihal Orosmovitch, the people won back their liberties. Milosh was chosen prince of Servia (1817) and was subsequently recognised by the sultan. After the election of Czerny, the metropolitan of Carlovitz, in Austria, had been recognised as the head of the Servian Church; but in 1830 Milosh again appointed a metropolitan for Servia. In 1834 Turkey restored six Servian districts which she had retained since 1815, and in the spring of 1872 relinquished a few additional localities, though not all that had been annexed as her own. The seat of the legislature, which had always been at Krugovetz, was removed to Belgrade in October, 1875.

III. Religion, etc. — The inhabitants nearly all belong to the Greek Church, but are independent of the patriarc of Constantinople.

The hierarchy of the Church of Servia consists at present (1879) of a metropolitan and five bishops. The metropolitan is elected by the prince and the Servian bishops. He resides at Belgrade, and, according to the regulations of 1698, is assisted in the government of the Church by a titular bishop and several preachers and presbyters. The titular bishop and the other diocesan bishops constitute, at the same time, the Synod of the Metropolitan, to which are referred marriage affairs, as well as all complaints of the administration and government of the Church by the metropolitan. The metropolitan has authority over the episcopates, the consecration of churches, etc., and a fixed annual income of 6000 florins (about $2400). He also possesses some real estate, especially vineyards near Semendria. The bishops are elected by the people, under the superintendence and guidance of the minister of justice, and ordained by the metropolitan. They have an unlimited jurisdiction in all matters purely ecclesiastical. All churches and ecclesiastical institutions are under the superintendence of the minister of justice, who makes the necessary arrangements conjointly with the elders of the Church. Servia has now five diocesan bishops, namely, the bishop of Shabatz, the bishop of Uzhitza (who resides at Karonovatz), the bishop of Negotin, and in the districts annexed in 1878 to Servia the bishops of Nish and Vranja. Each of them has a fixed income of 4000 florins (about $1600). He also receives fees for ordinations, consecration, and other ecclesiastical functions. In regard to fees for burials, the bishop has to come to an understanding with the family of the deceased. All other fees were abolished in 1822, although voluntary gifts are still frequently made and accepted. The bishops have to pay from their income their archdeacons and secretaries. The secular clergy number about nine hundred members. The clergymen in the larger places are fixed on by the government, while those at the rural districts only receive fees. Every parish priest is obliged to keep accurate lists of births, marriages, and deaths.

Servia has many convents, most of which, however, have only a small number of inmates. Many of the convents have wholly abandoned; others are hermitages, near which lodging-houses are kept up at the time of pilgrimages. The convent Sweti Krail (holv king) at Studenica contains the bones of king Stephen Nemanka, by whom it was founded, and who in 1200 died as monk of one of the convents on Mount Athos. His son Raksha, better known in Servian history as St. Sabas the Goth, was elected to the diocese of Uzhitza; when, transferred the bones of his father in 1208 to the Convent of IX. — P.R.
Studentiza, which after the cloister name of king Stephen is sometimes called the Laura of St. Simon. A Roman Catholic bishopric was established by pope Innocent X in 1644 at Belgrade. In 1728 the see was transferred from Belgrade to Semendria, and the name of the diocese is now Belgrade and Semendria. The bishop is a suffragan of the archbishop of Antivari, in Albania. The number of Roman Catholics is small. In 1861 some accounts claimed a population of 30,000, but the Roman statistician Petri (Prospetto della Gerarchia Episcopale (Rome, 1850)) says nothing of the Roman Catholic population of the diocese. The official statistical book of Belgrade gives the number of Roman Catholics in 1874 as 4161. In 1892, the papal nuncio of Vienna, Viale Prea, visited Belgrade in order to reorganize the diocese, but no account of the results of his mission has ever been published. The Protestants numbered in 1874, according to the official statistical report of the government, 492, the Jews 2049, and the Mohammedans 6306. In the districts annexed in 1878 there are estimated to be 75,000 Mohammedans. Secession from the State Church is rigorously forbidden, but otherwise all the other religious denominations enjoy entire religious liberty.

Education is making rapid progress in Servia. Fifty years ago there was no public primary school; now education is compulsory, and for its management a special ministry of education has been organized. In 1874 there were 517 public schools, with 23,000 pupils. The first gymnasium was established in 1880, and in 1874 the principality had two complete gymnasia and five gymnasia, with an aggregate attendance of 2000 students. A normal school was established in 1872. The high school in Belgrade contains three faculties, and has about 200 students.

IV. Character.—The Servians are distinguished for the vigor of their frame, their personal value, love of freedom and the national poetic and spiritual. Their manners and mode of life are exceedingly picturesque, and strongly possess a stronger in their favor. They rank among the most gifted and promising members of the Slavic family. See Ranke, Die serbische Revolution (Hamburg, 1839; 2d ed. 1844); Mitrobovic, Gesch. Serviens von 1389-1815 (Leipzig, 1867); Cumbet, Etude Historique sur les Révolutions et l'Indépendance de la Servie depuis 1804 jusqu'à 1850 (ibid., 1855, 2 vols.); Hilferding, Gesch. der Serben und Bulgaren (Bautzen, 1856); Denton [Rev. W.]. Servia and the Servians (Lond., 1862); Elodie Lawton Mijatovics (Win. Tweedie), Hist. of Montenegro (Lond., 1874); Delandt, La Servie au 19e Siecle, Kara George et Milosch (Paris, 1875); Grieve, The Church and People of Servia (Lond., 1884); Jakshich, Recueil Statistique sur les Contéries Servia (Belgrade, 1875).

Servian Version. See Slavonic Versions.

Service (properly ἱδρυσία, dôlia, i. e. bondage; but the rendering in the A. V. in many places of less severe words, as ἱλασμός, λατρεία, etc.). See Service.

SERVICE. See LORD'S SUPPER.

SERVICE OF THE CHURCH. It appears that there was a daily celebration of divine worship in the time of Cyprian; and it has been supposed that the practice of offering public prayer every morning and evening was established during the 3d century. The order of the daily morning and evening services, as they undoubtedly obtained in the 4th century, was as follows: The morning service began with the reading of Ps. lxiii, followed by prayers for the catechumens, energumens, candidates for baptism, and penitents; for the faithful, the peace of the world, and the state of the Church. The closing prayer preserved during the day, the bishop's commendation or thanksgiving, the imposition of hands, or bishop's benediction, concluding with the dismissal of the congregation with the usual form, Ἰδρύσεται ἐν τῷ πρωτότοκῳ, "Depart in peace." The evening service (called hora laceraria, because it began at the time of lighting candles) was in most parts the same with that of the morning, except with such variation of psalms, hymns, and prayers as were proper to the occasion. 1. The liturgy from the one hundred and forty-first; 2. Proper prayer for the evening; 3. The evening hymn. In some churches the Lord's Prayer was always made a part of the daily worship both morning and evening (see Bingham, Christ. Antiq., xiii, 10, 11). At the Reformation, in order to suppress the abuse of vulgar and idolatrous worship by a scriptural and reasonable service, it was appointed that the "morning and evening service" should be "said daily throughout the year." This order is observed in cathedral and collegiate churches, in the universities, and in some parishes, but has not been generally followed in parochial churches.


That of the Church of England contains the Book of Common Prayer, Administration of the Sacraments, and other rites and ceremonies of the Church. See COMMON PRAYER.

The service-books of the Latin Church include the Missal, the Pontifical, the Day Hours, the Breviary, the Ritual, the Processional, the Ceremonial for Bishops, the Benedictional, and others.

Those of the Greek Church are, (1) the Euchologion, corresponding to the Missal; (2) the Menaia, answering to the Breviary, without the ferial offices, and full of ecclesiastical poetry in measured prose; (3) Paraklesis, or great Octoechos, the ferial office for eight weeks, mainly the work of Joseph of the Studium; (4) Triton, the Lent volume, from Sunday before Septuagesima to Easter; and (5) the Pentecostarion, the office for Easteride.

Services, an ecclesiastical name for arrangements of the Canticles, Te Deum, Benedictus, Benedicite, Magnificat, and Nunc Dimittis, and the psalms sung by substitution for them, consisting of a succession of varied airs, partly verse and partly chorus, sung in regular choirs, of which, probably, the germ is to be found in the Ambrosian Te Deum, a succession of chants which is mentioned first by Boethius, who lived a century after Augustine. The simplified notation of this music, as used in the Salisbury and Roman breviaries, was composed by the Gallican, Pilahus's service, an imitation, rather than an adaptation, of the original arrangement. Probably the first was the setting of the Venite by Caustun in the time of Henry VIII. In 1641 complaint was made of "singing the Te Deum in prose after a cathedral-church way." There are two classes: (1) full services, which have no repetitions, and are sung with an almost regular alternation by the two choirs; (2) verse services, which have frequent repetitions, no regular alternations, and are full of verses, either solos or passages sung in slower time by a selected number of voices.

SERVICES, DOMESTIC. The domestic officers (servilia) of a monastery were the cook, baker, brewer, laundryman, and tailor. At Rochester these were appointed by the bishop.

Serving Dress or Robe. See Surplice.

Serving Tables, one of the parts of the Presbyterian sacramental service. Where the Presbyterians have not adopted the Congregational mode of partaking of the sacrament, the following is the order: "The table on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table or in their seats before it, the minister ministers the elements by sprinkling the wine pouring, etc. The whole of the communicants not partaking at once, it is found necessary to continue the distribution of the elements, with intervals of psalm-
singing; during which those who have eaten leave the table to give place to a fresh set of communicants. The distribution of the bread and wine and the delivery of an address are what constitutes serving the table. The number of tables varies from four to eight, and each address occupies ten minutes or a quarter of an hour. The minister of the place serves the first table; the rest are served by his assisting brethren.

Servites, or Servants of the Blessed Virgin Mary, an order of monks in the Roman Catholic Church founded (1233) in Florence by seven rich Florentine merchants. Their main object was to propagate devotion to the Virgin Mary. They lived at first as hermits, carrying on business only on a monastic scale, and not keeping the rule of St. Augustine and obtained from pope Martin V the privilege of a mendicant order. The order having become relaxed, it was re-established in 1595 in its original strictness as "Servites Eremites." This order has produced a large number of distinguished men, among whom may be mentioned father Paul Sarpi, author of the History of the Council of Trent, and St. Philip Benizzi (died 1285), one of the apostles of Western Europe in the 13th century. The Servites were extremely popular during the 16th century because of their many works of charity. Their dress was a cassock of sedge, a coat, a head covering, and an alms-bag.

There were also female Servites, who were never very numerous, and a large body of Tertiarians (q.v.). The order, in 1870, was divided into twenty-seven provinces, the central house being the monastery of the Annunciation in Florence. They were involved in the decree suppressing religious orders in Italy and Germany. They were introduced into the United States in 1870 by bishop Melcher of Green Bay, Mich. There was a similar order founded in Naples in 1243.

Servitor (servitor), a minister, as elsewhere rendered, a personal attendant, but not in a menial capacity (2 Kings iv. 48). See Servant.

Servitude (servitude). The servants of the Israelites were slaves, and usually foreigners (1 Chron. ii. 34), who yet were required to be circumcised (comp. Gen. xviii. 23, 27). Servants of both sexes were acquired (comp. Mishna, Kiddushin, i, 2 sq.), sometimes as prisoners of war, whose lives were spared (comp. Numb. xxxi, 26 sq.), sometimes by purchase in peace (these were called nukhun, Nukhun, Nigbat, Nigbat, Nigbat, Nigbat, Nigbat, 6; see Gen. xvii. 23; Exod. xxxii. 7; xxii. 23; Lev. xxv. 44; and on their purchase in Assyria now, see Russegeur, Reis i, 156). But foreign servants who had escaped could neither be enslaved nor given up to their masters (Deut. xxiii. 15 sq.). The children of slaves were of course the property of the master (comp. Gen. xviii. 23; Exod. xxiii. 4). These were generally considered most faithful (Horace, Ep. ii. 2, 6). At the legal valuation, perhaps an average, thirty silver shekels were given for a servant (Exod. xxii. 32), while a free Israelite was valued at fifty (Lev. xxxv. 3). On the price of remarkable servants in Egypt under the Ptolemies, see Josephus (Ant. iii. 9, 4). A moderate price for a Jewish slave was one hundred and twenty drachmas (Ibid. iii. 2, 8). An Israelite could become by purchase the property of another (Exod. xxii. 2; Deut. xv. 12) if he was compelled by poverty to sell himself (Lev. xxv. 39); but he could not, according to the law, be treated as a slave, and in any case he obtained his freedom again, without ransom, after six years of service, or in the year of jubilee (Exod. xxii. 2 sq.; Lev. xxv. 40, 40 sq.), if he was not ransomed earlier (ver. 42 sq.). Perhaps the case was different with him who was sold for theft (Exod. xxii. 5, 8). Even this sale was always to an Israel- ite or to the family of the in- jured man or to the highest bidder is doubtful (Ibid. iv. 8, 27). It seems that hard creditors could sell insolvent debtors or their families (2 Kings iv. 1; Isa. 1.1; Neh. v. 5; Matt. xiv. 25), but perhaps not legally, as some- times among the Greeks (Becker, Charikl. ii. 32). Parents were permitted to sell daughters (Exod. xxi. 7), but the law showed much favor to such servants (ver. 8 sq.), for, though there is difficulty in the statements, it is plain that the house of the slaveowner (Hengstenberg, Pentat. ii. 488 sq., whom Kurz, Mos. Opyr, p. 216, contradicts without reason). It is plain that servants could not have been dispensed with among a people where almost every man was an agriculturist, and where there were few of a lower class to work for hire (yet comp. 1 Chron. ii. 16). Deut. xvi. 12, 13. See also Josephus, Ant. iv. 8, 38); and, indeed, the ancestors of the Israelites, the nomadic patriarchs, had numbered slaves among their valuable possessions (Gen. xii. 16; xxiv. 35; xxx. 48; xxxii. 5). These were very numerous (xv. 14), and, in case of need, served as an army for defence (ver. 14 sq). When a daughter of the family married a stranger, a female servant accompanied her to her new home (xxix. 24, 29). The Mosaic law sought to establish on just principles a permanent relation between master and servant, and conferred many favors on the servants. They not only enjoyed rest from all work on the sabbath day (Exod. xx. 10); not only was it forbidden to punish a slave on that day, he should die on the spot (xxi. 20), or to muzzle him (ver. 26 sq.), on penalty, in the former case, of suffering punish- ment (not death, perhaps, as the rabbins say; comp. Koran, ii. 175); in the latter, of the freedom of the slave (less protection than this was given to the Greek and Roman slave, see Charid. iv. 5, 6; Hengstenberg, Pentat. ii. 58 sq.); not only were they to be admitted to certain festivals (Deut. xii. 18; xvi. 11, 14; comp. Athen. xiv. 659; Buttman, Myth. ii. 52 sq.), but every slave of Hebrew descent obtained his freedom after six years' servitude (Exod. xxi. 2 sq.; Deut. xv. 12; comp. Josephus, Ant. xiii. 5, 1, including females, Deut. xv. 19); yet without wife or child, if these had come to him in the house of his master (Exod. xxi. 3 sq.); and the year of jubilee emancipated all slaves of Hebrew descent (Lev. xxv. 41; Jer. xxxiv. 8 sq.; comp. Josephus, Ant. xiii. 12, 9). If a slave would not make use of the legal freedom granted him in the seventh year, but wished to remain in his master's house, then he was led to the judge, and his ear was bored (Exod. xxi. 6; Deut. xv. 17). So the bored ears among other nations were a proof of servitude— as the Egyptians [Petron, Satir. 102], the Lydians, Indians, and Persians [Xenoph. Anab. iii. 1, 17; Plutarch, Rom. 101; Plin. Hist. Nat. xii. 4]; yet comp. Rosenmuller, Moses, ii. 1, 70 sq., and on the symbols and commission by the Romans, see Becker, Rom. Alter. ii. 66 sq. Plautus [Pars. v. 2, 21] shows that the wearing of ear-rings was a mark of a slave. There is no other kind of manumission mentioned in the Old Test. (see Mishna, Mass. Sheni, v. 14). It was at least allowed to slaves of Israelitish descent to acquire some property (Lev. xxv. 49; comp. Arvieux, iv. 3 sq.); and though, on the whole, the servants were required to labor diligently (Job vii. 2; Sir. xxxiii. 26, 28), and the masters required attention and obedience in service (Psa. cxiii, 2), inflicting corporal punishment when necessary (Prov. xxiv. 15, 19; xxi. 10; ii. 5), and the Jewish government. The Hebrews sometimes married their masters' daughters (1 Chron. ii. 35; see Rosenmuller, Morgenl. iii. 235 sq.). It was more usual for the masters to give Israelitish slaves to their dependents, by which they acquired the rights of daughters (Exod. xxii. 9; comp. Gen. xxvi. 8; Chardin, Voyage, ii. 290). The relation of chief servant, or head of the house, in whom the master reposed full confidence, may have continued
in the more important families from patriarchal times (Gen. xxiv, 5; comp. xxv, 2; xxix, 2; and for a modern parallel, Arriuex, iv, 30); and slaves seem even to have been employed to educate the sons of the house (ταῦτα γεωργίαν, Gal. iii, 24 sq.; see Wachsmuth, Hel len. Alterth., ii, 368). The common slaves were required to do field and house work (Luke xvii, 7 sq.), and, especially the females, to turn the handmills, and to take off or carry the master’s sandals, etc. None but the Essenes, among the Jews, rejected all slavery, as contradicting the natural freedom of men (Philo, Opp. ii, 458, etc.; see the Theophrastus, ibid. ii, 492).

It is well known that in war with foreign nations many Jews were sold abroad as slaves (Iesil iii, 11; Amos. iii, 10; 41; 2 Macc. xiii, 11, comp. Deut. xxviii, 68). This happened especially in the wars with Egypt (Josephus, Ant. xii, 2, 3) and Syria, then with Rome; and after the destruction of Jerusalem ninety-seven thousand Jews fell into the power of the victorious enemy (id. War, vi, 3, 2). The Jewish community at Rome consisted, in great measure, of freed slaves. See, in general, Pignoria, De Servis et eor. op. Vet. Minister. (Patav, 1694, and often); Mos. Maimon, De Servis et Ancillis (tract. c. vers. et not. Kall, Hafni, 1744); Abich, De Servor, Hebr. Acquis. atq. Serv. (Lips. 1704); Atig, Opp. v, 222 sqq.; Mieg, Constitut. Servi Hebr. ex Script. et Rabbin. Collect. (Herborn, 1785); Michaelis, Mos. Rit. ii, 338 sqq.; Am. Bibl. Repov. 2d Ser. XIII, 302 sqq. See Nethinim; Slave.

Servus Servorum Dei (Servant of the servants of God), an official title of the Roman pontiffs, in use since the time of Gregory the Great, by whom, according to his biographer, Paul the Deacon, it was assumed as a practical rebus of the ambitious assumption of the title of "Papal" (or universal) Patriarch by John, successor of the fast and contemporary Patriarch of Constantinople. Other Christian bishops previous to Gregory had employed this form, but he was doubtless the first of the bishops of Rome to adopt it as a distinctive title. It is found in all the letters of Gregory preserved by the Venerable Beate in his history.

Sesecuplum (taken once and a half), that sort of usury which consisted in making loans at fifty per cent. interest. The excessive extortionate and great oppression, it was condemned in the clergy by the councils of Nice and Laodicea, under the name of usuraux; and also in laymen by the law of Justinian, which allows nothing above centesimal interest in any case. See Bingham, Chrisl. Antiq. vi, 2, 6. See Usury.

Sesha is, in Hindu mythology, the great king of the serpentine race, upon whom Vishnu reclines on the primeval waters. He has a thousand heads, which serve as a canopy to Vishnu; and he is the world, which rests on one of his heads. His crest is ornamented with jewels. Coiled-up, Sesha is the emblem of eternity. He is often also called Vasuki or Ananta, "the eternal."

Ses'is (Σείς v. r. Σεσίς), a Grecized form (1 Esdr. ix, 34) of the name Sheshai (q. v.), in the Hebrew list. (Exx. x, 40).

Session of Christ, the perpetual presence of our Lord's human nature in the highest glory of heaven. The statement of the fact appears in all the Latin forms of the Greek. The Cappadocian fathers, "Sedet ad dexteram Patriam," which developed into "Sedet ad dexteram Dei Patriam Omnipotentiam" at some time not later than the 6th century. The article does not appear in the Creed of Nicea, but in the Constantinopolitan expansion of that formulary it is given in words which are similar to those of the ancient Latin Church, κατά το σωτήριον ἐκ ἐκείνης τος ἡμῶν [1]. Naturally two questions suggest themselves for consideration:

1. What does this exaltation of Christ's human nature imply? We answer, An actual translation of his body and soul to heaven and their actual continued abode there, and that in uninterupted identity with the body and soul which had been born of Mary. This identity was historically established by the chosen witnesses of the resurrection, who saw his ascension and heard the words of the angels, "This same Jesus, which is taken up from you into heaven," etc. (Acts i, 11); and not long after by the declaration of Stephen (vii, 56). Although the body of Christ has doubtless undergone a change so that it is a spiritual body, yet locality may be predicated of it now as well as previously to his death. It is an error, therefore, to suppose that the bodily presence of Christ is that of the omnipresent Deity, as is maintained by the Ubiquitarians (q. v.). Because of this local bodily presence Christ sends his Holy Spirit to mankind. 2. What is the result of this exaltation? It was accomplished partly with reference to the glory of his own person, and partly with reference to his work as the Saviour of mankind. The human nature which, united with the divine nature, accomplished the purpose of 1689 was fittingly raised up to the highest glory — "Wherefore God highly exalted him," etc. The ultimate object of the Incarnation was to bring us to God, into the divine presence. By this exaltation of our nature in the person of Christ a capacity was originated for its exaltation in ourselves. And, being the first-born among many brethren, he carried our humanity into heaven as the "Forerunner" of the elect. And so he spoke to them, as he said, "that where I am, there ye may also be" (John xiv, 2, 8). See Herzog, Real-Encyclop. s. v. "Stand Christi;" Blunt, Dict. of Doct. Theology, s. v. See Intercession; Resurrection.

Ses'othel (Σεσοθήλ), a corrupt form (1 Esdr. ix, 31) of the Hebrew name Bezaleel (q. v.), of the "sons of" Pahath-moab (Ezra x, 30).

Sesuto (or Sisuta) Version of the Holy Scriptures. The Sesuto belongs to the African tongues, and is spoken by the Basutos, which form a part of the Bechuana nation, dwelling between the Winterberg mountains and the higher branches of the Yellow River. For this people of South Africa the Gospel of Matthew was translated and printed in 1867. In 1869 the gospels of Mark and Luke, as translated by the French missionaries Pelissier, Armouset, and Cassius, were printed in Cape Town, to which in 1849 the Gospel of John was added. Since that time not only the rest of the New Test., but also parts of the Old Test., have been added, and it is hoped that very soon this people will have the whole Bible in their own vernacular. See about 1878, about one-fifth of the portions of the Scriptures had been circulated among them. See The Bible of Every Land, but more especially the annual reports of the British and Foreign Bible Society since 1860. (B. P.)

Seth (Heb. Seth, סֵת, i. e. compensation; Sept. and New Test. Σήθ; Josephus, Σεθος [1. Ant. i, 2, 5]; A. V. "Sheth" in 1 Chron. i, 1; Num. xxix, 7), the third son of Adam (born B.C. 4042), and the father of Enos (Gen. iv, 25, 26; v, 3-8; 1 Chron. i, 1; Luke iii, 38). The signification of his name (given in Gen. iv, 25) is "appointed" or "put in" the place of the murdered Abel, and Delitzsch speaks of him as the second Abel, but Edwald (Crit. i, 353) thinks that another signification, which he prefers, is involved in the text of those who write the phrase "children of Seth" (Numb. xxxv, 17) has been understood as equivalent to all mankind, or as denoting the tribe of some unknown Moabitish chiefship: but later critics, among whom are Rosenmuller and Gesenius (Theocrit. p. 846), bearing in mind the parallel passage (Jer. xlviii, 40), render the phrase "children of a man, tumultuous ones," i. e. hostile armies. See Seth.

In the 4th century there existed in Egypt a sect calling themselves Sethians, which are classed by Neander (Ch. Hist. ii, 115, ed. Bohm) among those Gnostic
raiseth up the sick, or the tree from which this oil flows, or on account of the sickness of thy father? This is not to be found now. Go, therefore, and tell thy father that after the accomplishing of 8500 years from the creation of the world, the only-begotten Son of God, being made man; and he shall anoint him with this oil, and shall raise him up, and shall baptize with the Holy Spirit and with fire, and those that are with him, and then shall he be healed of every disease; but now this is impossible. When the prophet and the patriarchs heard these words, they rejoiced greatly.

In the Apocryphal literature Seth plays a prominent role, and even in Regnard the Fo'c Seth is mentioned as seeking for the oil of compassion:

"Die drei gegrabenen Namen
Brachte Seth der Fromme vom Paradiese herabred,
Als er das Oel der Beruhmtheit suchte.

See Fabricius, Cod. Pseudoepigr. V. T. i. 139 sq.; II. 49 sq.; Synelcyes, Chronog. p. 10; Selenok, Dia. de Horte Hades
in his Otto Theolog. p. 600; Baring-Gould, Legendes de Patentarcha et Propheta, p. 81 sq. (B.P.)

Sethians, or Sethites, a sect of the Orphics (q. v.), of the 2nd century, who paid divine honor to Seth, believing him to have reappeared in the person of Jesus Christ. They taught that Seth was made by a third divinity, and instituted in the room of the two families of Abel and Cain, destroyed by the deluge. They were thus distinguished from the Cainites (q. v.), who assigned the highest place to Cain. The Sethians regarded Cain as a representative of the Hylic, Abel of the Psychial, and Seth, who was finally to reappear in the person of the Messiah, of the Pneumatic principle. See Neander, Church Hist. (Torrey), i. 448.

Se'thur ( Heb. Sethur, מֶשְׁתִּיר, hidden; Sept.Saανιψ, the son of Michael, of the tribe of Asher, and one of the Twelve spies sent by Moses to view the promised land (Num. xi. 18). B.C. 1857. See V. V. V. V. Okt. Licht, footnotes de Nomina Sethur (in the Maccab. Dutch, i. 482 sq.).

Set-off (or Offset), the part of a wall, etc., which is exposed horizontally when the portion above it is reduced in thickness. Set-offs are not frequently covered, and in greater measure concealed, by cornices or projecting mouldings, but are more usually plain. In the latter case, in classical architecture, they are generally nearly or quite flat on the top, but in Gothic architecture they are sloped, and in most instances have a projecting drip on the lower edge to prevent the wet from running down the walls: this is especially observable in the set-offs of buttresses.

Se toν apathhton MONARCHEN (Μανωνδρλος, The Everlasting King) is the beginning of a hymn written σεξ Χαριτων (to Christ) by Gregory of Nazianzum (q. v.). The first few lines of this hymn run thus in Mrs. Charles's version:

"Hear us now, Eternal Monarch,
Grant us now to hymn and praise thee—
Thou the King, and thou the Almighty
By whom are our hymns and praises,
By whom are the choirs of angels,
Archangels, and the earth's foundations,
By whom only shines the sun,
By whom walks the moon in brightness,
By whom smile the stars in beauty,
By whom all the race of mortals
Have received their godlike reason,
And whither works and works unknown.

For the original Greek, together with a German translation, comp. Bisailer, Auswahl althochdeutscher Lieder, p. 10, 156; Rambach, Anthologie christlicher Gesänge, i. 48 sq.; Fortlage, Gesänge christlicher Vorzeit, p. 25, 361;
Seven (שֵׁשׁ, šēš). The frequent recurrence of certain numbers in the sacred literature of the Hebrews is obvious to the most superficial reader; and it is almost equally obvious that these numbers are associated with certain ideas, so as in some instances to lose their numerical force, and to pass over into the province of symbolic signs. This is more or less true of the numbers three, four, seven, twelve, and forty; but seven so far surpasses the rest, both in the frequency with which it recurs, and in the importance of the objects with which it is associated, that it may fairly be termed the representative symbolic number. It has hence attracted considerable attention, and may be said to be the keynote on which the symbolism of numbers depends. The original meaning of the number seven is a question that meets us at the threshold of any discussion as to the number seven. Our limits will not permit us to follow out this question to its legitimate extent, but we may briefly state that the views of Biblical critics may be ranged under two heads, according as the symbolism is attributed to the actions or characteristics of the number itself, or to external associations of a physical or historical character. According to the former of these views, the symbolism of the number seven would be traced back to the symbolic of its component elements three and four, the first of which is Divinity, and the second — Humanity, whence seven = Divinity + Humanity, or, in other words, the union between God and man, as effected by the manifestations of the Divinity in creation and revelation. So again the symbolism of twelve is explained as the symbol of the 3 X 4, or a second combination of the same two elements, though in different proportions, the representative number of Humanity, as a multiplier, assuming a more prominent position (Bähr, Symbolik, i, 187, 201, 224). This theory is seductive from its ingenuity and its appeal to the imagination, but there appears to be little foundation for it. For (1) we do not find any indication, in early times at all events, that the number seven was more prominent than any other arithmetical elements, such as two and five. Bengal notes such a division as running through the heptads of the Apocalypse (Gnomon, at Rev. xvii, 1), and the remark undoubtedly holds good in certain instances, e.g. the trumpets, the three latter being distinguished from the four former by the triple "woe" (Rev. viii, 13), but in other instances, e.g. in reference to the promises (Gnomon, at Rev. vii, 2), the distinction is not so well established; and even if it were, an emendation might be found in the adaptation of such a division to the subject in hand. The attempt to discover such a distinction in the Mosaic writings — as, for instance, where an act is to be done on the third day out of seven (Num. xix, 12) — appears to be a failure. (2) It would be difficult to show that the introduction of a series of six other species was designed to three and four previously to the sanctity of seven. This latter number is so far the sacred number kar'ı šešqay that we should be less surprised if, by a process the reverse of the one assumed, sanctity had been subsequently attached to three and four as the supposed elements. But (3) the representations on mere numbers are alien to the spirit of Hebrew thought; they belong to a different stage of society, in which speculation is rife, and is systematized by the existence of schools of philosophy.

We turn to the second class of opinions, which attribute the symbolism of the number seven to external associations. This class may be again subdivided into two, according as the symbolism is supposed to have originated in the observation of purely physical phenomena, or, on the other hand, in the peculiar religious enactments of Mosism. The influence of the number seven was supposed to be traced to the Hebrews; it prevailed among the Persians (Esth. i, 10, 14), among the ancient Indians (Von Bohlen, Alt. Indien, ii, 224 sq.), among the Greeks and Romans to a certain extent, and probably among all nations where the week of seven days was established, as in China, Egypt, Arabia, etc. (Ideler, Chronol, i, 178, ii, 478). Cicero calls it the knot and cement of all things, as being that by which the natural and spiritual world are comprehended in one idea (Tusc. Qvest, i, 10). The wide range of the word seven is this in respect an interesting and significant fact: with the exception of "six," it is the only numeral which the Semitic languages have in common with the Indo-European; for the Hebrew šēš is essentially the same as īštā, septem, seven, and the Sanscrit, Persian, and Gothic names for this number (Pott, Etym. Forsch, i, 129). In the countries above enumerated, the institution of seven as a cyclical number is attributed to the observation of the changes of the moon or to the supposed number of the planets. The Hebrews are held by some writers to have borrowed their notions of the sanctity of seven from their heathen neighbors, either wholly or partially (Von Bohlen, Introdc. to Gen. i, 216 sq.; Hengstenberg, Balbaun [Clark's ed.], p. 393); but the peculiarity of the Hebrew view consists in the special deference paid to the number seven. In the Jewish law the number seven is almost everywhere the dominant number. Whatever influence, therefore, may be assigned to astronomical observation or to prescriptive usage, in regard to the original institution of the week, we cannot trace back the peculiar associations of the Hebrews further than to the point when the seventh day was consecrated to the purposes of religious rest.

Assuming this, therefore, as our starting-point, the first idea associated with seven would be that of religious periodicity. The Sabbath, being the seventh day, suggested the adoption of seven as the coefficient, so to say, for the appointment of all sacred periods: and we thus find the seventh month ushered in by the Feast of Trumpets, and signalized by the celebration of the Feast of Tabernacles and the great Day of Atonement; seven weeks as the interval between the Passover and the Pentecost; the seventh year as the sabbatical year; and the year succeeding 7 X 7 years as the jubilee year. From the idea of periodicity it passed, by an easy transition, to the duration of peace and of the cleansing of the world; and thus seven days were appointed as the length of the feasts of Passover and Tabernacles; seven days for the ceremonies of the consecration of priests; seven days for the interval to elapse between the occasion and the removal of various kinds of legal uncleanness, as after childbirth, after contact with a corpse, etc.; seven
times appointed for aspersion either of the blood of the victim (e.g. Lev. iv, 6; xvi, 14) or of the water of purification (xix, 5; comp. 2 Kings v, 10, 14); seven things to be offered in sacrifice (oxen, sheep, goats, pigeons, wheat, oil, wine); seven victims to be offered on annual sacrifices, as in Benjamin (Numb. xxiii, 1), and especially at the ratification of a treaty, the notion of seven being embodied in the very term (טָבָא) signifying to swear, literally meaning to do seven times (Gen. xxi, 28; comp. Herod. iii, 8 for a similar custom among the Arabianis). The same idea is further carried out in the vessels and arrangements of the Tabernacle—in the seven arms of the golden candlestick, and the seven chief utensils (altar of burnt-offerings, laver, showbread table, altar of incense, candlestick, ark, mercy-seat).

The number seven, having thus been impressed with the seal of sanctity as the symbol of all connected with the Divinity, was adopted generally as a cyclical number, with the subordinate notions of perfection or completeness. It hence appears in cases where the notion of satisfaction is required, as in reference to punishment for sin (Gen. xlix, 10; Isai. xxxv, 12; Prov. vi, 13), or to forgiveness of them (Matt. xviii, 21). It is again mentioned in a variety of passages too numerous for quotation (e.g. Job v, 19; Jer. xv, 9; Matt. xii, 45) in a sense analogous to that of a "round number," but with the additional idea of sufficiency and completeness. To the same end we may refer the numerous instances in which persons or things are mentioned by sevens in the historical portions of the Bible—e.g. the seven kine and the seven ears of corn in Pharaoh's dream, the seven daughters of the priest of Midian, the seven sons of Jesse, the seven deacons, the seven sons of Sceva, the two or seven generations in the pedigree of Jesus (Matt. i, 17); and, again, the still more numerous instances in which periods of seven days or seven years are combined with the repetition of an act seven times; as, in the taking of Jericho, the town was surrounded for seven days, and on the seventh day it fell at the blast of seven trumpets borne round the town seven times by seven priests; or, again, at the flood, an interval of seven days elapsed between the notice to enter the ark and the coming of the flood, the beasts entered by sevens, seven days elapsed between the two missions of the dove, etc. So, again, in private life, seven years appear to have been the usual period of a hiring (Gen. xxxv, 12; Num. xxxi, 12, 28; Lev. xxv, 45); seven days for a marriage-festival (ver. 27; Judg. xiv, 12), and the same, or in some cases seventy days, for mourning for the dead (Gen. i, 3, 10; 1 Sam. xxxi, 13).

The foregoing applications of the number seven become of great practical importance in connection with the interpretation of some of the prophetic portions of the Bible, and particularly of the Apocalypse. For in this latter book the ever-recurring number seven both serves as the mould which has decided the external form of the work, and also, to a certain degree, penetrates into the essence of it. We have but to run over the chief articles of that book—the chalices, the seven seals, the seven trumpets, the seven vials, the seven angels, the seven spirits before the throne, the seven horns and seven eyes of the Lamb, etc.—in order to see the necessity of deciding whether the number is to be accepted in a literal or a metaphorical sense—in other words, whether it represents a number or a quality. The decision of this question affects not only the number seven, but also the number which stands in a relation of antagonism to seven, viz. the half of seven, which appears under the form of forty-two months, = 2/3 years (Rev. xiii, 5); twelve hundred and sixty days, also = 2/3 years (xii, 6), and, again, a time, times, and half a time (xii, 14). In the miraculous legend frequently recurring in the Old Testament, as in the forty-two stations of the wilderness (Numb. xxxiii); the three and a half years of the famine in Elijah's time (Luke iv, 25); the "time, times, and the dividing of time," during which the persecution of Antiochus Epiphanes was to last (Dan. vii, 25), a similar period being again described as "the midst of the week," i.e. the half of seven years (ix, 27); "a time, times, and a half" (xii, 7); and again, probably, in the number of days specified in Dan. viii, 14; xii, 11, 12. If the number seven express the notion of completeness, then the number half-seven = incompleteness and the secondary ideas of suffering and disaster: if the one represent divine agency, the other we may expect to represent human agency. Mere numerical calculations would thus, in regard to unfurnished prophecy, be either wholly superseded, or, at all events, take a subordinate position to the general idea conveyed. See Journal of Sacred Literature, Oct. 1861, p. 154 sq; New-Englander, No. 1858. See Numbers.

Seven Capital Sins. See Seven Deadly Sins.

Seven Chief Virtues. The, According to the teaching of both Roman Catholic and Eastern Churches, these virtues are faith, hope, charity, prudence, temperance, chastity, and fortitude.

Seven Days After, the term by which the octave of a festival is described in the Book of Common Prayer. Thus the proper prefaces in the communion service, except that for Trinity Sunday, are to be said upon certain days, and, likewise, during seven days afterward.

Seven Deadly Sins. The, as defined by the Romish Church, are pride, anger, envy, sloth, lust, covetousness, and gluttony.

Seven Dolours of the Blessed Virgin Mary. Feast of, a modern festival of the Roman Catholic Church, which, although bearing the name of devotion to the Virgin Mary, in reality regards those incidents in the life of Christ which are most closely associated. This festival is celebrated on the Friday preceding Palm-Sunday (q. v.). The "Dolors," or sorrows, of the Blessed Virgin, have long been a favorite theme of Roman Catholic devotion, of which the pathetic Stabat Mater Dolorosa is the best-known and most popular expression; and the festival of the Seven Dolours is intended to individualize the incidents of her sorrows, and to present them for meditation. The seven incidents referred to under the title of "Dolours" are: 1. The prediction of Simeon (Luke ii, 34); 2. The flight into Egypt; 3. The loss of Jesus in Jerusalem; 4. The sight of Jesus bearing his cross toward Golgotha; 5. The crown of thorns; 6. The piercing of his side with the lance; 7. His burial. This festival was instituted by pope Benedict XIII in 1725.

Seven Heroes of Thebes. See Thebes, Seven Heroes of.

Seven Sacraments. The Council of Trent, session 7, canon 1, says, "If any one shall say that the sacraments of the new law were not all instituted by Jesus Christ our Lord, or that there are more or less than seven—to wit, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony—or even that any one of these seven is not truly and properly a sacrament, let him be anathema." See SACRAMENT.

Seven Sleepers, the heroes of a celebrated legend, first related in Ovid (Fast. iv, 234), and in the second half of the 6th century (De Glorii Martyrum, c. 96); but the date of which is assigned to the 3rd century and to the persecution of the Christians under Decius. According to the narrative, seven Christians of Ephesus took refuge in a cave near the city, where they were discovered by their pursuers, who walled up the entrance in order to starve them out. As the seven were of different ages, and possessed in their behalf: they fell into a preternatural sleep, in which they lay for nearly two hundred years. The concealment is supposed to have taken place in 250 or
SEVEN SPIRITS

251, and the sleepers to have been reanimated in 447. Their sleep seemed to them to have been for only a night; and they were greatly astonished, going into the city, to see the corpse exposed upon the church-steps, which but a few hours ago, as it appeared, was the object of contempt. Their wonderful story told, they were conducted into triumph in the city; but all died at the same moment.

Seven Spirits and Orders of the Clergy. The Roman Catholics of the Western Church, in general, abide firmly by the principle established by the schoolmen, that the priesthood is to consist of seven classes, corresponding to the seven spirits of God. Of these the three who are chiefly employed in the duties of the ministerial office compose the superior order [see Clergy, 3]; and the four whose duty it is to wait upon the clergy in their administrations, and to assist in conducting public worship, belong to the inferior order. See Coleman, Christ. Antiq. p. 73.

Sevenfold Gifts, the gifts of the Holy Spirit; so called from their enumeration in Isa. xi. 1-6. There is an allusion to them in the hymn Veni, Creator Spiritus in the Ordinal (q.v.), thus—

"Come, Holy Ghost, our souls inspire, And lighten with celestial fire; Then dost thy sevenfold gifts impart."

In a prayer of the Order of Confirmation these gifts are specified as follows: "Daily increase in them thy manifold gifts of grace—the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear."

Seventh-day. See Sabbath.

Seventh-day Baptists. See Baptists.

Seventh-day Baptists (German). See Baptists.

Seventy (70), šābīm, as being the multiple of the full number seven and the perfect number ten, shares in the sacredness or conventionality of the former in Scripture. See Seven. They are sometimes put in contrast in the complete phrase "seventy times seven" (Gen. iv, 24; Matt. xviii, 21). Some of the most remarkable combinations of this number are specified below.

SEVENTY DISCIPLES OF OUR LORD (Luke x, 1, 17). These seem to have been appointed in accordance with the symbolism of the seventy members of Jacob's household (Exod. i, 5) and, likewise, the seventy elders of the Jews (xxiv, 1; Num. xi, 16). See Sanhedrim. The following is the traditional list of their names (see Townsend, New Test.; and the monographs cited by Danz, Wörterb., s. v., "Lucas," Nos. 60-63; and by Hass, Leben Jesu, p. 165):

1. Agabus the prophet.
4. Andronicus of Pannonia, or Spain.
5. Apelles of Smyrna, or Heraclea.
6. Apollo of Cesareia.
7. Aristarchus of Apamea.
8. Aristobulus of Britain.
10. Asenheitis of Hircania.
13. Cesar of Dyrachium.
15. Corpus of Berytus in Thrace.
17. Clemens of Side.
20. Damas, a priest of idol.
22. Epaphroditus of Andrace.
23. Erasus of Panas, or of the Philippians.
25. Hermas of Philippi, or Philippiola.
27. Hermogenes, who followed Simon Magus.
29. Herodion of Taras.
30. James the greater of our Lord, at Jerusalem.
31. Jason of Taras.
33. Linus of Rome.
34. Luke the Evangelist.
35. Lucius of Lydica in Syria.
36. Mark, who is also John, of Biblepolis, or Biblis.
37. Mark the Evangelist, bishop of Alexandria.
38. Mark, the nephew of Barnabas, bishop of Apollonia.
39. Mathias, because he was the apostle.
40. Narcissus of Athens.
41. Neon, who died when Stephen suffered martyrdom.
42. Nicodorus of Cari.
43. Olympius, a martyr at Rome.
44. Onesiphorus, bishop of Corone.
45. Parmenas of the Saul.
46. Petrus, the same with Petros (Rom. xvi, 14) of Paul, or, according to others, of Naples.
47. Philemon of Gaza.
48. Philemon, called in the Acts Philp, who baptized the church of Candace, of Trallium, in Asia.
49. Philologus of Sinope.
50. Phileon, bishop of Marathon.
51. Philotheus of Ahezen, who followed Simon Magus.
52. Prochorus of Nicomedia, in Bithynia.
53. Publius.
54. Quartus of Berytus.
55. Rhodon, a martyr at Rome.
56. Rufus of Algora.
57. Silas of Corinna.
58. Sylvanus of Thessalonica.
59. Sosthenes of Iconium.
60. Stephanus, the first martyr.
61. Tertius of Iconium.
62. Thaddeus, who carried the epistle of Jesus to Edessa, to Abgarus.
63. Timon of Bosta of the Arabians.
64. Trophimus, who suffered martyrdom with Paul.
65. Typchus, bishop of Chalcodon, of Bithynia.
66. Tychicus of Colophon.
67. Urcius of Macedon.
68. Zenas of Diodora.

SEVENTY WEEKS OF DANIEL'S PROPHECY (Dan. ix, 25-27). This is so important a link in sacred prediction and chronology as to justify its somewhat extensive treatment here. We first give an exact translation of the passage.

"Seventy heptads are decreed to transpire upon the nation, and upon thy holy city, for (entirely) closing the [punishment of] sin, and for sealing up (the retributive sentence) of their [offences], and for expiating guilt, and for bringing in (the state of) perpetual righteousness, and for sealing up (the verification of) vision and prophecy, and for making holy of holies. And then shall know and consider, (that) from the (time of) a command occurring for returning and building (i.e. for rebuilding) the beauty existing of Messiah prince, (shall intervene) seven heptads, and sixty and two heptads, (i.e.) street shall return and be built (i.e. shall be rebuilt), and the houses, (that) in distress of the times. And after the sixty and two heptads, Messiah shall be cut off, and nothing shall be left to him; and people of the coming prince shall destroy the city and the holy [building] and his end of fighting shall come with (or, like) a flood, and until the end of wailing (shall occur the) decreed desolations. And he shall establish a covenant towards many persons (during) one heptad, and (at the) middle of the heptad he shall cause to cease sacrifice and offering; and upon (the topmost) corner of the Temple shall be reared oblations (i.e. idolatrous images) of (the desolate) land that (it) till completion, and a decreed (one) shall pour out upon (the desolator)."

In ver. 24 we have a general view of the last great period of the Jewish Church (see the middle line in the diagram). It was to embrace four hundred and ninety years, from their permanent release from Babylonian bondage till the time when God would cast them finally off for their incorrigible unbelief. See Week. Within this space Jehovah would fulfil what he had predicted, and accomplish all his designs respecting them under their special relation. The particulars noted in this cursory survey are, first, the conclusion of the then existing exile (expressed in three variations, of which the last phrase, "expiating guilt," explains the two former, "closing the sin" and "sealing up offences"); next, the fulfilment of ancient prophecy by ushering in the religious prosperity of Gospel times;
and, lastly, as the essential feature, the consecration of the Messiah to his redeeming office.

The only "command" answering to that of ver. 25 is that of Artaxerxes Longimanus, issued in the seventh year of his reign, and recorded in the seventh chapter of Ezra, as Pridaude has abundantly shown (Connection, s. a. 409), and as most critics agree. At this time, also, more Jews returned to their home than at any other, and the literal as well as spiritual "rebuidling of Jerusalem" was prosecuted with unsurpassed vigor. The period of the event, although he afterward extends "all the days of the Messiah" (see the upper line of above diagram); that is, as far as his public recognition as such by the voice at his baptism, the "anointing" of the previous verse; and not to his death—as is commonly supposed, but which is afterwards referred to in very different language—nor to his birth, which would make the entire compass of the prophecy depend much from four hundred and ninety years. The period of this verse is divided into two portions of "seven heptads" and "sixty-two heptads," as if the "command" from which it dates were renewed at the end of the first portion; and this we found was the case. Ezra, under whom this reformation of the state and religion began, was succeeded in the work by Nehemiah, who, having occasion to return to Persia in the twenty-fifth year after the commencement of the work (Neh. xiii, 6), returned "after certain days," and found that it had so far retrogressed that he was obliged to institute it anew. The length of his stay at court is not given, but it must have been considerable to allow so great a backsliding among the lately reformed Jews. Pridaude contends that his return to Judea was after an absence of twenty-four years; and we have supposed the new reform then set on foot by him to have occupied a little over three years, which is certainly none too much time to carry out the lower line of the diagram. The "rebuidling of the streets and intrenchments in times of distress" seems to refer, in its literal sense, to the former part especially of the forty-nine years (comp. Neh. iv), very little having been previously done towards rebuilding the city, although former decrees had been issued for repairing the Temple; and in its spiritual import it applies to the whole time, and peculiarly to the three years of the last reform.

The "sixty-two years" of ver. 25, it is observed, are not said to commence at the end of the "seven weeks" of ver. 25, but, in more general terms, after the "distressing times" with which the previous period was occupied; hence they properly date from the end of that reform, when things became permanently settled. It is in consequence of a failure to notice this variation in the limits of the two periods of sixty-two weeks referred to by the prophet (comp. the middle portions of the upper and of the larger line in the diagram), that critics have thrown the whole scheme of this prophecy into disorder, in applying to the same event such irreconcilable language as is used in describing some of its different elements. By the ravaging invasion of foreigners here foretold is manifestly intended the destruction of Jerusalem by the Roman troops, whose emperor's son, Titus, is here spoken of as the "person of the" (see the lower line of the diagram). The same allusion is also clear from the latter part of the following verse. But this event must not be included within the seventy weeks; because, in the first place, the accomplishment would not sustain such a view—from the decree, B.C. 459, to the destruction of Jerusalem, A.D. 70, being five hundred and twenty-eight years; secondly, the language of ver. 24 does not require it—as it is not embraced in the computations for which the seventy weeks are there stated to be appointed to Jerusalem and its inhabitants; and, lastly, the Jews then no longer formed a link in the chain of ecclesiastical history in the divine sense—Christian believers having become the true descendants of Abraham. At the close of the verse we have the judgments with which God would afflict the Jews for cutting off the Messiah: these would be so severe that the prophet (or, rather, the angel instructing him) cannot refrain from introducing them here in connection with that event, although he afterward extends "all the days of the Messiah." What these sufferings were, Josephus narrates with a minuteness that chills the blood, affording a wonderful coincidence with the prediction of Moses in Deut. xxviii, 15-68;—they are here called a "flood," the well-known Scripture emblem of terrible political calamities (as in Isa. viii, 7,8; Dan. xi, 10, 22; Nah. i, 8). 

Ver. 27 has given greater trouble to critics than any other in the whole passage; and, indeed, the common theory by which the seventy weeks are made to end with the crucifixion is flatly contradicted by the cessation of the daily sacrificial offerings at the Temple "in the middle of the week." All attempts to evade this point are in vain; for such an abolition could not be said to occur in any pertinent sense before the offering of the great sacrifice, especially as Jesus himself, during his ministry, always countenanced their celebration. Besides, the advocates of this scheme are obliged to make this last "week" encroach upon the preceding "sixty-two weeks," so as to include John the Baptist's ministry, in order to make out seven years for "confirming the covenant;" and when they have done this, they run counter to the previous explicit direction, which makes the first sixty-nine weeks come down "to the Messiah," and not to John the Baptist (see the lower line of the diagram). The "rebuidling of the streets and intrenchments in times of distress" seems to refer, in its literal sense, to the former part especially of the forty-nine years (comp. Neh. iv), very little having been previously done towards rebuilding the city, although former decrees had been issued for repairing the Temple; and in its spiritual import it applies to the whole time, and peculiarly to the three years of the last reform. The seventy weeks, therefore, were allotted to the Jews as their only season of favor or mercy as a Church, and we know that they were not immediately cast off upon their murder of Christ (see Luke xxiv, 27; Acts iii, 12-26). The Gospel was specially directed to be first preached to them; and not for their spiritual or personal ministry, but for several years afterwards, the invitations of grace were confined to them. The first instance of a "turning to the Gentiles" proper was the baptism of the Roman centurion Cornelius, during the fourth year after the resurrection of Christ. In this interval the Jewish people had shown their determined opposition to the new "covenant" by imprisoning the apostles, stoning Stephen to death, and officially proscribing Christianity through Sanhedrin. Soon after this martyrdom occurred the conversion of Saul, who was a chosen vessel to bear God's name to the Gentiles; and about two years after this event the door of conversion was thrown open for their nation from the covenant relation of the Church, instead of the Jews, by the vision of Peter and the conversion of Cornelius. Here we find a marked epoch, fixed by the finger of
God in all the miraculous circumstances of the event, as well as by the formal apostolic decree ratifying it, and obviously forming the great and guiding link between the two religious systems. We find no evidence that "many" of the Jews embraced Christianity after this period, although they had been converted in great numbers on several occasions under the apostles' preaching, not only in Judea, but also in Galilee, and even among the semi-Jewish inhabitants of Samaria. The Jews had now rejoined, as it were, a nation with a tested and incorrigible hatred; and having thus disowned their God, they were forsaken by him, and devoted to destruction, as the prophet intimates would be their retribution for that "decision" in which the four hundred and ninety years of this second and last probation in the promised land would result. It is thus strictly true that Christ personally and by his apostles "established the covenant" which had formerly been made, and was now renewed, with many of the chosen people for precisely seven years after his public appearance as a teacher; in the very middle of which space he superceded forever the sacrificial offerings of the Mosaic ritual by the one perfect and sufficient offering of his own body on the cross.

In the latter part of this verse we have a graphic outline of the terrible catastrophe that shall fall upon the Jews in consequence of their rejection of the Mesiah, which description that should not cease to distress them but by the earthly abomination nation: it forms an appendix to the main prophecy. Our Saviour's language leaves no doubt as to the application of this passage, in his memorable warning to his disciples that when they should be about to "see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," then they should then "see flee in the moun- tains" (Matt. xxiv, 15, 16; comp. xxiii, 36, 38).

In the scheme at the head of preceding page, several chronological points have been partially assumed which entirely satisfy with the results obtained would require to be fully proved. A minute investigation of the grounds on which all the dates involved rest would occupy too much space for the present discussion; we therefore content ourselves with determining the two boundary dates of the entire period, trusting the intermedi ate ones to such incidental evidences of their correctness as may have been afforded in the foregoing elucidation, or may be furnished in connexion with the eventment proposed (see Browne, Ordo Sacrorum, p. 96-107, 203). If these distant points can be fixed by definite data independently of each other, the correspondence of the interval will afford strong presumption that it is the true one, which will be heightened as the subdividing of the prophecy proceeds; and the figures thus the above coincidence in the character of the events will receive all the confirmation that the nature of the case admits.

1. The Date of the Edict.—We have supposed this to be from the time of its taking effect at Jerusalem rather than from that of its nominal issue at Babylon. The distance, however, being only four months, will not seriously affect the argument. Ezra states (vii, 8) that "he arrived at Jerusalem in the fifth month [46, our July-August] of the seventh year of the king," Artax erxes. Ctesias, who had every opportunity to know, makes Artaxerxes to have reigned forty-two years; and Thucydides states that an Athenian embassy sent to Ephesus in the winter that closed the seventh year of the Peloponnesian war was there met with the news of Artaxerxes's death: πεδαγος η... ο Αρταξ... ... γειτονικος (κατα γαρ τον τον χρονον τη... λεηφης) (Edil. Pelop, iv, 50). Now this war began in the spring of B.C. 431, as all allow (Thuc. ii, 2), and its seventh year expired with the spring of B.C. 424: consequently, Artaxerxes died in the winter introducing this latter calendar year, and his reign began some time in B.C. 466. The same historian also states that The mistoches, in his flight to Asia, having been driven by a storm into the Athletic sea, at that time blocking Naxos, managed to safely carry away to Ephesus, where he sent a letter solicitation to Artaxerxes, then lately invested with the charge of the Persians, (Bell. Pelop, i, 137). The date of the conquest of that island is B.C. 466, which is, therefore, also that of the Persian king's accession. It is now necessary to fix the season of the year in which he became king. If Ctesias means that his reign lasted forty-two years, or only over rather than under that length, the accession must be dated prior to the beginning of B.C. 466; but it is more in accordance with the usual computation of reigns to give the number of current years, if nearly full, and this will bring the date of accession down to about the beginning of summer, B.C. 466. This result is also more in accordance with the simultaneous capture of Naxos, which can hardly have occurred earlier in that year. I may add that it likewise explains the length assigned to this reign (forty-one years) by Poleney, in his astronomical canon, although he has mislaid modern compilers of ancient history by beginning it in B.C. 465, having apparently himself fallen into some confusion, from silently annexing the short intermediate periods of anarchy, sometimes to the preceding and at others to the ensuing reign. The "seventh year" of Artaxerxes, therefore, began about the summer of B.C. 465, and the first [Hebrew 464] Hebrew month Hifisar (which in the Hebrew calendar month gives the following Molech April of B.C. 459 as the time when Ezra received his commission to proceed to Jerusalem for the purpose of executing the royal mandate.

2. The Date of the Conversion of Cornelius.—The solution of this question will be the determination of the distance of this event from the time of our Saviour's Passion; the absolute date of this latter occurrence must, therefore, first be determined. This is ascertained to have taken place in A.D. 29 by a comparison of the duration of Christ's ministry with the historical date of Luke iii, 1-20; but the investigation is too long to be inserted here. See CHRONOLOGY. A ready mode of testing this conclusion is by observing that this is the only one of the adjacent series of years in which the calculated date of the equinoctial full moon coincides with that of the Friday of the crucifixion Passover, as any one may see— with sufficient accuracy for the purposes of the present investigation and the week-day back from the present time. This brings the date of Christ's baptism to A.D. 25; and the whole tenor of the Gospel narratives indicates that this took place in the latter part of summer.

The following are special treatises on this prophecy: Hulsius, Specimina Antiquitatis (Bruxelles, 1668); Calov, De LXX Septimannis (Vitern, 1668); Sosimann, De LXX Hebr. Dan. (Lugd. 1678); Schönwald, Diss. de LXX Hebr. (Jen. 1730); Marshall, Treatise on the 70 Weeks of Daniel (Lond. 1729); Markwick, Calculation of the LXX Weeks of Daniel (ibid. 1729); Pfaff, Dios. de LXX Hebr. (Thib. 1734); Pagnonch, Diss. de Hebr. Danielis (Jen. 1749); Ayrton, Liber LXX Hebramatim Regimaut (Rom. 1748); Offerhaus, De LXX Septimanais Danieli (Griving, 1756); Parry, On Daniel's 70 Weeks (Northampton, 1762); Michaelis, Versuch über die 70 Wochen Daniels (Götting, 1771); also Epistolae de LXX Hebrinamudiamus (Lond. 1779); Hasenkamp, Veni, idem, id. 70 ill. (Lond. 1782); Moreau de St. Albin, Explication LXX Hebr. (Middelburg, 1771); Jung, Chronologia LXX Hebr. (Heidelberg, 1774); Blayney, Dissertation on the 70 W. (Ofx. 1775); Winter, Sermon on the 70 W. (Lond. 1777); Lorenz, Interpret, Non LXX Hebr. (Argent. 1791); Wiener, Inquise, in LXX Hebr. (Worcieb. 1787); Vull, Infinitum, in LXX Hebr. (Coust. 1801); Butt, Commentary on the 70 W. (Lond. 1807); Faber, Dissertation on the 70 W. (ibid. 1811); Stobard, Dissertation on the 70 W. (ibid. 1825); Scholl, Comment, de LXX Hebr. (Franf. 1829); Stueiel, Diso. de LXX Hebr. (Thib. 1833); Wieseler, Die 70 W. erortert (Götting 1889);
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Hoffmann, Die 70 Jahrwochen (Nuremb. 1836); Denny, Charts of the 70 W. (Lond. 1849); Blackley, The 70 W. Explained (ibid. 1850). See also the Stud. and Crit. 1854, ii, 270; 1858, iv; (Gettysb.) Evangel. Rev. April, 1867, iii; Goode, Warburton Lect. for 1854-58 (Lond. 1860). See DANIEL.

SEVENTY YEARS is a frequent number in Scripture, both symbolical and literal; e.g. the seventy years of Tyre's depression after its capture by Nebuchadnezzar till its relief by the downfall of Babylon (Isa. xxvii, 13-17); and especially the seventy years of the Jewish captivity at Babylon (Jer. xxv, 11; xxix, 10). See CAPTIVITY.

Severally. In the office for the baptism (Protestant Episcopal Church) of those of riper years, the questions proposed by the minister to the candidates are to be considered as addressed to them severally, and the answers to be made accordingly. By this rubric every candidate is to view himself as isolated and alone, although the minister is not obliged to distinctly propose the questions to every individual. In the Order of Confirmation there is a rubric somewhat analogous. The candidate "kneeling before the bishop, he shall lay his hands upon the head of every one severally, saying," etc.

Severians, an old term not now in use, which seems to have signified a kind of cornice, or string-course.

Severians, a sect of Encratite Gnostics, successors of the Tatianists, whose complicated system of Ἐκς they abandoned, but whose Encratite notions of creation they developed or heightened. The Severians held that the well-known Gnostic power Ἰάλδαβαθος was a great ruler of the powers; that from him sprang the Devil; that the Devil, being cast down to the earth in the form of a serpent, produced the vine, whose snake-like tendrils indicate its origin; that the Devil also created woman and the lower half of man. Eusebius states that the Severians made use of the law and prophets and Gospels, giving them a peculiar interpretation, but abused the apostle Paul and rejected his epistles, as also the Acts of the Apostles (Euseb. Hist. Eccl. iv, 29). Augustine, on the other hand, states that they rejected the Old Test. (Aug. Hist. xxiv). The tenet of the creation of the world by an inferior Demiurge presupposes the inherent evil of matter, and it is a natural deduction from this to deny the resurrection of the dead. The Severians followed this principle to this conclusion, according to Augustine (Hist. xxiv), while Natalis Alexander denies the probability of Augustine's report. The Severians were Doecetas, as were the Tatianists. See Blunt, Dict. of Sects, s. v.; Gardiner, Faiths of the World, s. v. "Monophysites;" Hagenbach, Hist. of Doc. i, 290; Neander, Ch. Hist. iii, 170. See ENCRATITES; MONOPHYSITES.

Severinanus, bishop of Gabala, in Syria. The historical appearance of this personage is interwoven with the life and fortunes of John Chrysostom. During a protracted absence of the latter in Asia Minor, Severinanus acted as his representative, and availed himself of the opportunity to intrigue against Chrysostom, for which he was expelled from Constantinople. Being soon recalled by his patroness, the empress Eudoxia, he became reconciled to Chrysostom; but he afterwards renewed his intrigue efforts in connection with theophilus of Alexandria. His later history is unknown. Six sermons on the history of the creation, together with the homilies already published by this missionary, along with works of Chrysostom in the Monfaucen ed. v, i, and the Mecchitarists of Venice published certain of his homilies in 1827. On his life, see Palladius, De Vita S. Joh. Chrysostom.; Socrates, Hist. Eccl. vi, 18; Sozomen, Hist. Eccl. viii, 6.

Severinus, Sr., the apostle of Noricum. The records of his early life are scanty, but indicate that he was born of Christian parents in Italy early in the 5th century. He chose a hermit's life in early youth, and settled in the town of Noricum, being transferred to a number of other towns, by the libation of the Eucharist, until he returned to the West in order to devote himself to the active propagation of Christianity among the heathen, establishing himself first in Pannonia, but afterwards in Noricum. The latter was an imperial province lying between the river Danube and the Alps, and was intersected with Roman roads on which were located not only fourteen large towns, but numerous Roman colonies, municipalities, and camps, which contained a Roman population (comp. Strabo, iv, 206, and vii, 304, 313; Tacitus, Ann. ii, 63; id. Hist. i, 11, 70; Pliny, xxi, 7, 90; Ptolemy, ii, 1, 12; viii, 6, 2, 7; 1, 8, 2; Zosimus, iv, 34). The population had also adopted the Roman language and customs, and commercial intercourse with active trade with the Italian cities, particularly Rome and Aquileia. Christianity had, consequently, been long introduced when Severinus settled in Noricum; but it had failed to subdue the prevailing paganism, so that in the middle of the 5th century St. Valentine was repeatedly expelled from the country because of his attempts to preach the Gospel. A complete resolution was not accorded to Christianity until after Theodosius the Great had issued a general edict prohibiting all idolatry throughout the empire (in 392 (Cod. Theol. de Pagannis, i, 7, 5, 11 sq.).); and an additional difficulty was encountered in the convulsions which grew out of the migration of Eastern nations then in progress.

Severinus fixed his residence in the neighborhood of Vepiana, a town on the Danube near where the modern Pöchlarn stands, and engaged in the practice of a rigid asceticism. He also founded a monastery and gathered a large number of pupils whom he trained, by precept and example, to imitate the virtues of the early Christians and to avoid the corrupt manners of the world. He never partook of food before sundown except on feast-days, walked constantly with bare feet, and always slept on a cæcumium spread on the bare floor of his chamber. But, not content with fulfilling his vow in the most faithful manner, he also frequently traversed the country to preach the Gospel, to comfort the Christian communities, who were incessantly ravaged by the predatory assaults of barbarous hordes, and to admonish them to avert the threatening dangers by prayers and good works, and to faithfully pay their expenses of the poor. He was also indefatigable in laboring to secure the liberation of imprisoned Christians, in healing the sick, and in entertaining and aiding helpless fugitives. Being endowed with the ability to form a correct estimate of existing conditions, he was frequently able to point out the places which were exposed to attacks from the enemy, and he never failed to give timely warning of danger and to suggest proper measures of defence. His reputation accordingly increased more and more, so that he was barely able to attend to all the requests addressed to him for instruction, counsel, comfort, and aid. Even the famous Odosius, leader of the Rgians and Severinans, did not dare to seek him and ask for his counsel and blessing when about to engage in his expedition to Italy in A.D. 476.

The zeal displayed by Severinus for the outward welfare of the people and for the success of Christianity led several congregations to make him their bishop; but he declined the office on the ground of his own solitude. The later years of his life were disturbed by the incursions of the Alemanni and the Rgians. One of the latest acts of his life was an attempt to persuade the Rgian king Faia, or Felethus, and his cruel queen, Gisa, to refrain from hostilities against the Noricans. He died Jan. 2, 482, and was eventually buried in Italy, first at Monte Felte, and afterwards on a small island near Naples, where a costly tomb had been erected for him by a noblewoman. Christianity had been firmly established in Noricum during his life; the bishopric of Lohr, subsequently transferred to Passau, had already...
been founded (Vita S. c, 30), and three others (Teur- 
nia, or Tiburnia, Cellinia, now Ciliey, and Eména, now 
Ludhiana, whose bishops are remembered among the 
members of a synod held at Grado in 579) were established 
in the course of the next century.

Literature.—Euæpus, Vita S. Severini, in M. Wel- 
seri Opp. Hist. et Phil. (Norimb. 1672), p. 651 sq., in 
Severi. See also Manvett, Graecens, Romanae, 
Römer, iii, 528 sq.; Forsberg, Lunds d. alt. Geogr. 
iii, 455 sq.; Muchar, Duns döm. Noricum, etc. (Grätz, 
1825, 2 pts. 8vo); Masoud, Gesch. d. Teutenschen, etc., 
ii, ii, 2, and xiii, 36; Strittrit, Memorie Populó- 
rum olim ad Danube, etc. (St. Petersburg, 1711-74, 
2 vols. 4to); Mosheim, De Rebus Christi, etc., p. 211 
Seu; Sehring, Geschichte d. Christlichen Kirchen- 
und Christlichen Kirchengeschichte, xvi, 261 sq.; Retzberg, 
Kirchengesch. Deutschland (Gött. 1846), i, 8, 21, 
34.

Severinus, pope from 638 to 640, and successor of 
Honorian I. The Monothelite troubles led to the 
prompting of his confirmation by the emperor Heraclius 
until 638. The charge was obtained on the pledge of his 
legates that the Roman clergy should subscribe to the 
emperor's Ecumen (q.v.). He was enthroned May 28, 
and died Aug. 1 following. He condemned the Ecumen, 
and consequently the Monothelite doctrine. —Hergoz, 
Real-Encyclop. s. v.

Severites. See Angelites.

Sevérus, founder of the Gnostic sect named after 
him Severians (q.v.). He came from Scoppolis to 
Flindia, and while a pagan was a lawyer. Receiving bap- 
tism at Tripoli, in Phœnicia, he became a monk and 
united himself with a society of zealous Monophysites. 
Banished, he came to Constantinople to seek protection 
from the emperor. He told him that the defence of the 
Chalcidonian Council was the cause of all the distur- 
bances and dissensions. The introduction of litany to 
old and venerated Church song the Trisagion which 
might serve as the basis of a coalition between the op- 
posing parties. Later, in the reign of Justin, Severus, 
who had managed to become patriarch of Antioch, saved 
his life by fleeing to Egypt. He returned to Constantin- 
ople with Anthimus, under the protection of the em- 
peror Sapor; but Justinian, finding that he had been 
imposed upon by the Monophysites, deposed Anthimus, 
and decreed that "the writings of Severus should be 
burned, and none should be permitted either to own or 
transcribe them." See Neander, Ch. Hist. ii, 581 sq.

Severus, SEVÉRUS, Sulpicius, St., was born about 368, of a 
prominent family, and in manhood shone for a time as 
a leader. He was married the daughter of a wealthy 
consul; but she died about 392, and he spent 
the remainder of his life in monastic seclusion with a 
few like-minded persons, in Aquitaine. He was an ad- 
mirer of Martin of Tours, whom he repeatedly visited. 
Gennadius states that he was gained over to Pelagian- 
ism in his old age, and that he had expressed himself in favor of that system; but that, having dis- 
covered his error, he imposed himself on perpetual si- 
cence as a penance. He died at Marseilles, whither he 
had retired, soon after A.D. 410. The writings of Se- 
verus are, Vita S. Martini Turonensis, with legendary 
embellishments.—Historia Sacra, or Chronica Sacra, 
containing Jewish and Church history to A.D. 400, in- 
terspersed with marvels, but written in a flowing style:— 
Dialogi Tres, written about A.D. 405, and treating in 
part of the monastic life and virtues, in part of the 
merits of Martin of Tours; finally, some letters of no im- 
portance and doubtful authenticity (see Bühler, Christl. 
Röm. Thed., p. 218-222). The works of Severus have 
been separately published in various editions; the best 
complete edition is that of Hieronymus de Prato (Vero- 
na, 1751-54), without the letters. A reprint from this 
ed. with the letters added is given in Galland, Bibl. 
Patrum, viii, 355 sq.—Hergoz, Real-Encyclop. s. v.
Seawall, Samuel, chief-justice of the supreme court of Massachusetts, was born at Bishopstone, England, March 28, 1652. His father established himself in the United States in 1661, when Samuel was nine years old. In his childhood the latter was under the instruction of Mr. Parker, of Newbury. He was graduated at Harvard College in 1671, and afterwards preached for a short time. In 1688 he went to England, and resided there until 1699. In 1699 he was appointed in the new charter one of the council, in which station he continued till 1725. He was made one of the judges in 1692, and chief-justice of the superior court in 1718. Sharing in the then general belief in witchcraft, he concurred in its condemnation in 1692; but at a public fast, Jan. 14, 1697, he acknowledged it to be an error. In 1699 he was chosen one of the commissioners of the society in England for the propagation of the Gospel in New England. He died Jan. 1, 1730. By his wife he received a large fortune, thirty thousand pounds, which he employed for the glory of God and the advantage of men. Eminent for piety, wisdom, and learning, in all the relations of life he exhibited the Christian virtues and secured universal respect. For a long course of years he was a member of the Old South Church and one of its greatest ornaments. Judge Seawall's writings are, Answer to Que- ries respecting America (1680) — Prospects touching the American Indians (1696) — Horae theologice moralia of John (1721, 4to) — Memoriale relating to the Kennebec Indians (1721, 4to) — Phoenomena quaedam Apocalypptic ad Aspectum Novi Orbis Configurata (2d ed. 1727, 4to).

Seawall, Thomas, D.D., a distinguished minister of the Methodist Episcopal Church, was born in Essex, Mass., April 28, 1818. He was educated at Wilbraham, and graduated from the Wesleyan University, Middle- town, Conn., 1837. He united with the Baltimore Conference in 1841, and spent a year in Europe and the East. He entered upon active work when he returned, but on account of ill-health located in 1848. He was readmitted in 1849 and given a supernumerary relation, which he retained until 1863, when he resumed pastoral work. In 1866 he was transferred to New York East Conference and stationed in Brooklyn, and was retransferred in 1869, taking a supernumerary relation. He died Aug. 11, 1870. In 1860 Dr. Sewall was a delegate to the General Conference. He was a man of refined tastes and scholarly culture, a born orator, and a successful minister. See Minutes of Annual Conferences, 1871, p. 19.

Seawell, William (1), the historian of the Quakers, was the son of Jacob Williamson Sewell, and was born at Amsterdam in 1650. His grandfather left his native country, England, that, as a Brownist, he might enjoy more freedom in Holland. William Seawell lost both his parents in early life, but, having been instructed by them in the principles of the Quakers, he adhered to them during life. He was a student of unwarried application, attaining a knowledge of Greek, Latin, English, French, and High Dutch. He is chiefly noted for his History of the People called Quakers, written first in Low Dutch, and afterwards by himself in English. One principal object with the author was a desire to correct what he conceived to be gross misrepresentations in Gerard Groce's History of Quaker-ism. The work seems to have been first published in 1722, folio, and reprinted in 1725.

Seawell, William (2), an English clergyman, was born in the Isle of Wight about 1805. The son of a solicitor, he was educated at Harrow and Oxford, became fellow of Exeter College, and incumbent of Caris- bootham, Isle of Wight. He was public examiner in 1836 to 1841, and in 1852 was appointed principal of St. Peter's College at Radley. He was a supporter of the tractarian movement. His published works are, Hora Philologica: — Conjectures on the Structure of the Greek Language (1880) — Sacred Thoughts in Verse (1881; 2d ed. 1882) — Christian Veneration of the Scriptures (1881) — besides Harmonia, and treatises on Christian morals and politics, etc.

Seawell, William D., a Methodist Episcopal minister, was born in Chesherville, Me., July 15, 1818. He was converted in 1831, entered the itinerancy on Sidney Circuit September, 1866, under the presiding elder; admitted on trial in 1857, and served two years on Kilmarock and Harmony circuits; was received into full connection at Utica, N.Y., in 1869, and appointed to Vassarborough Circuit, where he pursued his labors with great zeal and success until near the time of his death, which occurred April 24, 1840. He possessed a good and well-cultured mind. His attachment to the doctrines and institutions of the Church was strong and unwavering. See Minutes of Conferences, iii, 145.

Sexagesima, the Sunday which, in round numbers, is sixty days before Easter.

Sexes, Separation of, in Churches. The rules of the primitive churches required the separation of the sexes in the churches, and this was generally observed. The men occupied the left of the altar on the south side of the church, and the women the right on the north. They were separated from each other by a veil or lattice. In the Eastern churches the women and catechumens occupy the gallery, while the men fill the pews below. In some churches a separate apartment was also allotted to widows and virgins. See Coleman, Christ. Antiq. a. v.

Sext, a name given to the noonday service (q. v.) of the early Christian Church because it was held at the sixth hour.

Sexton, a corruption of sacristan (q. v.). This officer was anciently the attendant and waiter on the clergy. His duties at the present day in the Church of England is to keep the church, dig graves, provide the necessary for service — as for baptism and the Lord's supper — under the direction of the church-war- dens. The office may be held by a woman, and the salary usually depends on the annual vote of the parishioners. In Scotland the sexton, whose duties are much the same as in England, is usually called the beadle, from the French bedel, to cry, or to make proclamation. The appointment to office in the Established Church is with the heritors.

Sextry. See SACRISTY.

Sextus, a term, in the ancient canon law, to signify a collection of decreals made by pope Boniface VIII; thus called from the title, Liber Sextus, and being an addition to the five volumes of decreals collected by Gregory IX. The persons reputed to have been commissioned to draw it up were William de Manselote, archbishop of Ambrun; Berenger, bishop of Beziers; and Richard, bishop of Sienna.

Seymour, Truman, a minister of the Methodist Episcopal Church, was born in Albany, N. Y., Jan. 25, 1799, and united with the Church there at the age of seventeen. In 1829 he joined the New York Conference, and was a member of this, and, later, of the Troy Conference, until his death, Nov. 15, 1874. See Minutes of Annual Conferences, 1875, p. 64.

Seys, John D.D., a minister of the Methodist Episcopal Church, was born in Santa Cruz Island, West Indies, March 30, 1799. In 1821 he joined the Wesleyan Church in the island of St. Eustatious. Notwithstanding much opposition from friends, he continued in this Church, and in 1835 was licensed while he was ordained in 1829, and, coming to the United States, joined the Oneida Conference. In 1833 he was a missionary among the Oneida Indians, and in 1834 sailed for Liberia as superintendent of the Methodist Episcopal Church Missions in West Africa. He returned in 1841,
and in 1842 he was appointed to Wilkesbarre, Pa. The following year he went again to Liberia, from which he returned in 1845, when he resigned his connection with the mission and joined the New York Conference. In 1850 he became travelling agent of the Maryland Colonization Society, locating at Baltimore, where he remained six years. He was then appointed agent for the Colonization Society in Indiana, Illinois, and moved to Springfield, O. The same year he went to Africa and located a settlement, and from this time to 1870 was associated with Africa and the improvement of the colored race. He also acted as United States agent for recaptured slaves, and as United States consul and minister resident in Liberia. On his return to the United States, in 1871, he was a member of the Cincinnati Conference. He died Feb. 9, 1872. See Minutes of Annual Conferences, 1872, p. 107.

Sforno, Obadiah. See Obadiah ben-Jacob de Sforno.

Sha'labbin (Heb. Shaalabbin', שָׁלַבִּין; but many MSS. Shaalbabbin', שָׁלַבְבִּין, city of foaxes) Sept. Σαλαβίνιν v. τ. Σαλαβίνιμ; Vulg. Selebia), a town in the tribe of Dan (Josh. xix. 42, where it is named between Ir-shemesh and Ajalon); probably the same elsewhere (Judg. i. 38; 1 Kings iv. 9) called Shaalabim (q. v.).

Sha'labim (Heb. Shaalabim', שָׁלַבִּים, according to First = שַׁלַבִּים, house [i.e. place] of foaxes; Sept. Σαλαβίνιν, Σαλαβίον, v. τ. Σαλαβίινιμ, Βελαλαιμ, and even αἱ ἄλλαι), occurs in an ancient fragment of history inserted in Judg. i, enumerating the towns of which the original inhabitants of Canaan succeeded in keeping possession after the general conquest. Mount Heres, Ajalon, and Shaalabim were held against the Danites by the Amorites (ver. 55) till, the help of the great tribe of Ephraim being called in, they were at last compelled to succumb. It is mentioned with Ajalon and Gibea in John xix. 42 (Shaalabim and Gibea Beth-shemesh both there and in 1 Kings iv. 9, in the last passage as making up one of Solomon's commissariat districts. By Eusebius and Jerome it is mentioned in the Onomasticon (s. v. Selab) as a large village in the district of Sebastia (i. e. Samaria), and as then called Selaba. But this is not very intelligible, for, except in the statement of Josephus (Ant. xx. 1, v. 1) in which the allotment of the Danites extended as far north as Dor (Tantura), there is nothing to lead to the belief that any of their towns were at all near Samaria (see Schwarz, Palet. p. 140), while the persistent enumeration of Shaalabim with Ajalon and Beth-shemesh, the sites of both which are within the territory of the Danites, shows that within a radius of fifteen miles west of Jerusalem, is strongly against it. It is also at variance with another notice of Jerome, in his commentary on Ezek. xlviii. 22, where he mentions the "towers of Ailon and Selebi and Emmaus-Nicopolis," in connection with Joapha, as three landmarks of the tribe of Dan. Shaalabim may possibly be identified with the modern village Beit Sira, a village a little north of Yalo, on the south side of Wady Suleiman; or, perhaps (so First), rather with Selib, a ruined village north of the wady (Robinson, Researches, 1852, iii, 144, notes). See Shaalbonite.

Sha'labbonite (Heb. Shaalboni, שָׁלַבְבִּין, Sept. Σαλαβίνιν, v. τ. Σαλαβίον, Σωμίν, and even Όομί, Vulg. Salabonitas, de Salboni), an epithet of Ellahba (q. v.), one of David's thirty-seven chief heroes (2 Sam. xxiii. 17), called in some MSS. of the LXX Calumian, a place otherwise unknown, unidentical with Shaalabim (q. v.).

Sha'aph (Heb. שָׁאָף; Gen. 14:16, 18; 2 Kgs. 15:29; 2 Chron. 25:6), the name of two men.

1. Last named of six sons of Jahdai, of the tribe of Judah (1 Chron. ii. 47). B.C. prob. post 1612.

2. Third named of four sons of Maachah, concubine of Caleb, of the tribe of Judah; he was the "father" (i. e., founder) of Madmannah (1 Chron. i. 49). B.C. post 1612.

Sha'air'am (Heb. Sha'air'am, שָׁאָרֵי-ם; two gates; Sept. in Josh. xvi. 25, in Sam. i. 38, in Chron. i. 37, v. τ. Σαραίαμ, Vulg. Saraiam, Saraim), a town in the "valley" or maritime plain of Judah (Jos. xv. 36, A. V. "Sharaim," where it is named between Aceah and Aditham). Its occurrence among the cities of Simeon (1 Chron. iv. 31) is probably a clerical error for Shaaribah (Jos. xix. 6). "It is mentioned again in the account of the rout which followed the fall of Goliath, where the wounded fell down on the road to Shaaraim and as far as Gath and Ekron (1 Sam. xvii. 52). These two notices are consistent with each other. Goliath probably fell in the Wady es-Sunnt, on opposite sides of which stands the representations of Shinar and Jarmuth; Gath was at or near Tell es-Safah, a few miles west of Sochoh at the mouth of the same wady; while Ekron (if 'Akir be Ekron) lies farther north. Shaaraim is probably therefore to be looked for somewhere west of Shweikeh, on the lower slopes of the hills where they subside into the great plain" (Smith). "The valley of Amona runs down among the hills for some distance, and then forks below Tell-Zakartah; one branch, or rather side valley, running to Gath (Tell es-Safah), and the other to the plain of Ekron. Perhaps the town of Shaaraim may have been situated at the fork, and may have taken its name from the 'two passages' (see App. to vol. ii. for Shaar hazen, "gates") (Kim). It is probably identical with the Ir-Tarain of the Talmud (Tosephah, Ahaloth, s. f.), for the Chaldean tarain has the same meaning, gates (Schwarz, Palet. p. 102). From the associated localities it must be sought in the vicinity of the modern Shannah, a village with traces of ruins about two and a half miles south of Ekron (Van de Velde, Memoir, p. 114). Lieut. Conder at first proposed Tell Zakartah as a suitable position for Shaaraim (Quar. Statement of "The Pal. Explor. Fund," 1875, p. 194), but M. Ganneau suggests the ruin Sar'ich (ibid. p. 162), mentioned in Dr. Robinson's list (Append. to vol. iii, 1st ed. of Researches) between Shweikeh and Ezana and Bei-Natif, in which Lieut. Conder seems finally to coincide (Ten Work in Pal. ii, 339).

Shaash'gaz (Heb. Shaashgaz, שָׁשֶׂגֶז, Persian, servant of the beautiful; Sept. Gezal, the appropriate name of a Persian eunuch, the keeper of the concubines in the court of Xerxes (Esth. ii. 14). B.C. cir. 525. See Hegai.

Shabbath. See Sabbath; Talmond.

Shabb'mitha [many Shabbath'at, some Shabbath'at'] (Heb. Shabbath'ata, שַׁבַּתָּת, Sabbathical, i. e. born on the Sabbath; Sept. Σαββάτα, v. τ. Σαββάται and Καββάται; in Neh. viii. 7 Σαββάταις, one of the chief Levites, who was active in the reformation and restoration under Ezra and Nehemiah (Ezra x. 15; Neh. viii. 7; x. 16). B.C. cir. 450. See Saba.}

Shabal. See Smail.

Shachal. See Lion.

Shachaph. See Cuckoo.

Shach'ia [many Schach'ia] (Heb. Shok'ya, שֹׁכַקְיָה; the margin, accusation; Genisenius or announcement [Furst]; but the text has Shok'ya, שֹׁכַקְיָה, captivity; Sept. Συκαία v. τ. Σύκαται and Σύκαται; Vulg. Secai, Secu), the sixth name of the sons of Shaaraim (q. v.), of the tribe of Benjamin, by his wife Hodesh (1 Chron. viii. 10). B.C. post 1612.

Shadanana, in Hindu mythology, is a surname of the god Kirtikeya, signifying "the head with six faces."

Shad'rai (Heb. Shadday, שָׁדַדְיָה, in psalm-pref. as an ancient name of God, rendered "Almighty" everywhere in the A. V. In all passages of Genesis except one (xlix,
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"25", in Exod. vi, 3, and in Ezek. x, 5, it is found in connection with נְּבִּיא, "God," El Shaddai being there rendered "God Almighty," or the Almighty God." It occurs six times in the Septuagint, twice in Numbers (xii, 4, 16), twice in Ruth (s, 20, 21), thirty-one times in Job, twice in the Psalms (Ixxvi, 14 [15]; xc. 1), once in Isaiah (xiii, 6), twice in Ezekiel (i, 24; x, 5), and once in Joel (l, 15). In Genesis and Exodus it is found in what are called the "Elohist" divisions of those books, in Numbers in the Jahvistic portion, and throughout Job the name Shaddai stands in parallelism with Elohim, and never with Jehovah.

By the name or in the character of El Shaddai, God was known to the patriarchs—to Abraham (Gen. xvii, 1), to Isaac (xxxvi, 3), and to Jacob (xlii, 14; xliii, 9; lxxix, 25). The name Jehovah was revealed (Exod. vi, 3). By this title he was known to the Midianite Balaam (Num. xxxii, 4, 16), as God the Giver of Visions, the Most High (comp. Ps. xci, 1); and the identity of Jehovah and Shaddai, who dealt bitterly with her, was recognised by Naomi in her sorrow (Ruth i, 20). Shaddai, the Almighty, is the God who chastens men (Job v, 17; vi, 4; xlii, 16; xxii, 2); the just God (vii, 3; xxiii, 10), who hears prayer (vii, 5; xxii, 26; xxvii, 10); the God of power who cannot be resisted (xxv, 25), who punishes the wicked (xxi, 20; xxvii, 15), and rewards and protects those who do well (xxviii, 25, 29). Shaddai is the God of providence (xxii, 17, 23; xxvii, 11), and of foreknowledge (xxiv, 1), who gives to men understanding (xxxi, 8) and life (xxxi, 4): "an excellent and powerful, in judgments, and in justice, whom none can perfectly know (xi, 3; xxxvi, 20). The prevalent idea attached to the name in all these passages is that of strength and power, and our translators have probably given to "Shaddai" its true meaning when they rendered it "Almighty."

In the Targum throughout the Hebrew word is retained, as in the Peshitta-Syrac of Genesis and Exodus, and of Ruth i, 20. The Sept. gives θεὸς, οἰκονομός, Εἰκόνα, Κύριος, παντοκράτωρ, Κύριος παντοκράτωρ, τὸ τάγμα πάντων (Job viii, 3), ιστοριῶν (Ps. Ixxvi, 14 [15]), τὸ Θεοῦ τοῦ οὐρανοῦ (Ps. xcvi, 1), σαβέζ (Exek. x, 5), and ταυστορία (Joel i, 15). In Job xxix, 5 we find the strange rendering εὐδοκιμία. In Genesis and Exodus "El Shaddai" is translated θεος μου, ους, and σωτήρ, "God," in Deut. xliv, 3. The word is often rendered by the Septuagint θεος or θεος, in all cases except Domitius (Job vi, 17; vi, 4; 14; Isa. xiii, 6), Deus (Job xxxii, 3; xl, 2), Deus处处 (Ps. xcvi, 1), sublimis Deus (Ezek. i, 24), celestis (Ps. Ixxvi, 14 [15]), potentis (Joel i, 15), and dignae (Job xxxvii, 23). The Venetian-Greek has κραταιος. The Peshitta-Syrac, in many passages, renders, in "Shall dai," simply "God," in others καθαρτιος, "strong, powerful" (Job v, 17; vi, 4; etc.), and once εὐδοκιμία, "Most High" (ver. 14). The Samaritan version of Gen. xxvii, 1 has for "El Shaddai" "powerful, sufficient," though in the other passages of Genesis and Exodus it simply retains the Hebrew word; while in Numb. xxiv, 4, 16, the translator must have read יִדְּדּּ כָּה, "a field," for he renders "the vision of Shaddai" and "the vision of the field," i.e. the vision seen in the open plain. Aben-Ezra and Kimchi render it "powerful."

The derivations assigned to Shaddai are various. We may mention, only to reject, the Rabbinical etymology which connects it with שְׁדָה, "kneading," given by Rashi (on Gen. xxvii, 1), "I am he in whose Godhead there is sufficient for the whole creation;" and in the Talmud (Chagiga, fol. 12, col. 1), "I am he who said to the world, Enough!" According to this, שְׁדָה = שְׁדָּה יַנְּעִי. "He who is sufficient," "the all-sufficient One," and so "He who is sufficient in himself," and therefore self-existent. This is the origin of the ἐκαριος of the Sept., Theodore, and Hesychius, and of the Arabic alikhoj of Shaddai, which has the same meaning. Gesenius (Gram. § 86, and Jenaix xiii, 6) regards שדָּה, shada, as the plural of majesty, from a singular noun, שָדָּ, shad, root בּ. שד, שד, שד, shad, shad, shad, shad, shad, shad, which they derive "to be strong" (Furst, Handb.). It is evident that this derivation was present to the mind of the prophet from the play of words in Isa. xiii, 6. Ewald (Lehrb. § 153 c, 5th ed.) takes it from a root יִשְׁכָּ, yeshca, and compares it with יִשְׁכָּ, ishsho, from יִשְׁכָּ, ishsho, the older termination יִשְׁכָּ being retained. He also refers to the proper names שִׁבְּדִי, Shishai (Jesu), and שִׁבְּדִי, Bashay (Neh. iii, 18). Rödiger (Gesen. Thesaur. s. v.) disputes Ewald's explanation, and proposes, as one less open to objection, that Shaddai originally signified "my powerful ones," and afterwards became the name of God Almighty, like the analogous form Adonai. In favor of this is the fact that it is never found with the definite article, but such would be equally the case if Shaddai were regarded as a proper name. On the whole there seems no reasonable objection to the view taken by Gesenius, who also adopts (Gram. § 139, 6).

Shaddai is found as an element in the proper names Amminadab, Zuzuadhai, and possibly also in Sheede there may be a trace of it.

Shade, JACOB B., a minister of the German Reformed Church, was born in Montgomery County, Pa., April 25, 1817. He began his studies in Marshall College, Mercersburg, Pa., in May, 1839; and finished his theological studies in the seminary located in the same place. Full of zeal, he preached, while in the seminary, in destitute places among the mountains west of Mercersburg, and was the means of organizing several congregations. He was licensed and ordained in May, 1843, and continued his labors for a short time in the mountains where he had preached before. At the close of the same year he became colonel in the Secretary, Pennsylvania, and was thus able to organize several congregations. He was also fortunate in the field of work in which he spent a year or two in the same work in Alabama. On his return his health had entirely failed, and he died Jan. 6, 1846. With ordinary natural abilities, he was possessed of extraordinary zeal and devotion to the work of Christ. He preached in German and English.

Shaford, GEORGE, a minister of the Methodist Episcopal Church, was born at Scotter, in Lindsey, Lincolnshire, England, Jan. 12, 1775. At the age of nineteen he received his first communion in the Established Church, and for a time was very serious and punctual in the discharge of religious duties; but he fell back into sin. He enlisted in the militia while still a youth, and became quite desperate in wickedness. He was hopefully converted May 5, 1795, and within two weeks became a member of the Methodist Society. In 1796 he united with the Conference, and was appointed to labor in the west of Cornwall. He was sent in the spring of 1778 to America; and labored for a month in New Jersey, four months in New York city, and four or five months in Philadelphia. He was stationed in 1776 in the Virginian line of the Continental Army, awaiting to take the test-oath during the Revolutionary war, he returned in 1778 to Great Britain. There he resumed his labors, and continued them with unabated diligence and fidelity till disease and infirmity obliged him to retire. He died March 11, 1816. Mr. Shaford had a Christian character that was decidedly marked. He was a man of prayer, of Christian temper, and godly conversation. As a preacher he was not above mediocrity, and yet his labors were very successful. See Simpson, Cyclop. of Methodistism, s. v.; Sprague, Annals of the Amer. Pulpit, vii, 34.

Shadow (םָשָׁ, šet, or בָּשָׁ, šeṭel; σκια, either simple or in composition), the privation of light by an object interposing between a luminary and the surface on which the shadow appears. The light of the sun mar
be obscured; but "with the Father of light there is no parallax nor tropical shadow;" no interposing bodies can change his purposes or for a moment intercept and turn aside his truth, because he is equally present everywhere (James i. 17). A shadow falling on a place follows the course of the body which causes it; and, as it is often extremely rapid, the fleetness of human life is often compared to it (1 Chron. xxi. 15; Job xiv. 2). Shadow is also used in the sense of darkness, gloom, "the shadow of death"—I. E. death-shade, a season of severe loss or persecution (Psa. xxviii. 8; Isa. xxi. 10). The notion of ignorance and wretchedness (Matt. iv. 16; Luke i. 79). Hackett (Illustr. of Script. p. 46 sq.) thinks that David's image of the valley of death's shadow may have been suggested by such wild, dreary ravines as the Wady Aily. Shadow is also used for covering and protection from the heat for repose, where the word shade would be preferable. The Messiah "is as the shade of a great rock in a weary land" (Isa. xxxii. 2; xlix. 2; Sol. Song ii. 3; Psa. xvii. 8; lxiii. 7; xcli. 1) (comp. Hackett, Illustr. of Script. p. 50 sq.). Shadow is used so that the Jewish economy was an adumbration, or a shadowing-forth, of the things future and more perfect in the Christian dispensation (Heb. viii. 5; Col. ii. 17; Heb. xi. 10). The curative power of Peter's shadow (Acts v. 15), see Engelschall, De Umbra Petri (Lips. 1725); Krakewitz, id. (Rost. 1704).

Shadrach (Heb. Σαδράχ, Assyrian, Sadrāx, v. r. Sādrāx; Vulg. Sèdrach), the Chaldee name of Hananiah, the chief of the "three children" who were Daniel's companions (Dan. i. & 7, etc.). His song, as given in the Apocryphal Daniel, forms part of the service of the Church of England, under the name of "Benedictus omnia opera." A long prayer in the furnace is also ascribed to him in the Sept. and Vulgate; but this is thought to be by a different hand from that which added the song. The history of Shadrach, or Hananiah, is briefly this. He was taken captive with Daniel, Michael, and Azariah at the first invasion of Judah by Nebuchadnezzar, in the fourth, or, as Daniel (1, 4) reckons, in the third, year of Jehoiakim, at the time when the Jewish king himself was bound in fetters to be carried off to Babylon. B.C. 606. Being, with his three companions, apparently of royal birth (ver. 3), of superior understanding, and of goodly person, he was selected, with them, for the king's immediate service; and was for this end instructed in the language and in all the learning and wisdom of the Chaldeans as taught in the college of magicians. Like Daniel, he avoided the pollution of the meat and wine which formed their daily provision at the king's cost, and obtained permission to live on pulse and water. When the time of his probation was over, he and his three companions, being found superior to all the other magicians, were advanced to stand before the king. When the decree for the slaughter of all the magicians went forth from Nebuchadnezzar, we find Shadrach uniting his companions in prayer to God to reveal the dream to Daniel; and when, in answer to that prayer, Daniel had successfully interpreted the dream and been made ruler of the province of Babylon and head of the college of magicians, Shadrach next appeared to a high civic office. But the penalty of Oriental greatness, especially when combined with honesty and uprightness, soon had to be paid by him, on the accusation of certain envious Chaldeans. For refusing to worship the golden image he was cast with Meshach and Abed-nee into the burning furnace. But he maintained his integrity and his abhorrence of idolatry, and came out of the furnace with his two companions unharmed, heard the king's testimony to the glory of God, and was "promoted in the province of Babylon." We hear no more of Shadrach, Meshach, and Abed-nee in the Old Test, after this; neither are they spoken of in the Apocrypha. In Daniel we come to the Epistle to the Hebrews, as having "through faith quenched the violence of fire" (Heb. xi. 33, 34). But there are repeated allusions to them in the later Apocryphal books, and the martyrs of the Maccabean period seem to have been much encouraged by their example. See I Macc. ii. 55, 60; 3 Macc. vi. 6; 4 Macc. xii. 9, 11, 14; xvii. 3, 21, xviii. 12. Bardenhewer (I. E. H. p. 557) observes, indeed, that next to the Pentateuch no book is so often referred to in these times, in proportion, as the book of Daniel. The apocryphal additions to Daniel contain, as usual, many supplementary particulars about the furnace, the angel, and Nebuchadnezzar, besides the introduction of the prayer of Shadrach and the hymn. The odour Parker observes with truth, in opposition to Berthold, that these additions of the Alexandrine prove that the Hebrew was the original text, because they are obviously inserted to introduce a better connection into the narrative (Josephus, Ant. x. 10; Pridexue, Connect. i. 50, 60; Parker's De Wette's Introduc. ii. 480-510; Grimm, on 1 Macc. ii. 60; Hitzig [who takes a thoroughly sceptical view], on Dan. iii; Ewald, iv. 106, 575-579; Kell, Einleit. Daniel). See DANIEL.

Shade as to the etymology, "this name is identified by some with Hadrack, hadrack (Zech. ix. 1), the name of a Syrian god who represents the seasons ( itemView _to turn, 'wind'). The interchange of the short sibilant with the sound without parallel. Others profess to trace the name to a Babylonian source, and connect it with the Assyrian Sadriru or Sadrhu, 'the great scribe' (ViewItem _frequent in Assyrian) before the guttural' (Speaker's Commentary). According to Boi, the name is Persian, and signifies reproaching in the way; according to Benfey, it is Zend, meaning royal.

Shady-trees, in Job xi. 21, 22, is the rendering of the Hebrew tsedilim, thầylîm (Sept. and Vulg. render at random), which perhaps means properly the prickly lotus-bushes. See TREE.

Shaffer, Hiram M., a minister of the Methodist Episcopal Church, was born in Carroll County, O., in 1804, and graduated as a physician when but eighteen years of age. He afterwards studied law, and was admitted to the bar at Sidney. He was graduated at Kenyon College in 1831, was licensed to preach in 1832, and entered the Ohio Conference the same year. In this and the Central Ohio Conference he passed his ministerial life. He was several times elected delegate to the General Conference. He died near Richwood, O., Dec. 29, 1871. He published a work on Infant Baptism (N. Y. 1836, 12mo) and a treatise on a Manual Conference (1847), 92. See Churches of Christ of the American Baptist Church (1872), 92.

Shake appears in a few passages of the A. V. In two senses: as the rendering of (a) " śākhā, śēkā (Isa. xi. 2), an arrow (as often elsewhere); (b) " śākēr, properly a thigh (as often); hence the shank of the golden candlestake in the Tabernacle, where the stem (ViewItem _separated into the three feet (Exod. xxv. 31; xxxvii. 17; Num. viii. 4). See CANDLESTICK.

SHAF'T, the body of a column or pillar; the part between the capital and base. In Middle-Age architecture the term is particularly applied to the small columns which are clustered round pillars, or used in the jams of doors and windows, in arcades, and various other situations. They are sometimes cut on the same stone, or made of one block which is broken, and sometimes of separate pieces. In the latter case they are very commonly of a different material from the rest of the work, and are not unfrequently polished: this mode of construction appears to have been first introduced towards the end of the Norman style. In Early Norman work they are given to them, but in the later style they are occasionally octagonal, and are sometimes ornamented with zigzags, spiral mouldings, etc. In the
Early English style they are almost always circular, generally in separate stones from the other work to which they are attached, and very often banded; in some instances they have a narrow fillet running up them. In the Decorated style they are commonly not set separately, and are frequently so small as to be no more than vertical mouldings with capitals and bases; they are usually round and filleted, but are sometimes of other forms. In the Perpendicular style they are cut on the same stones with the rest of the work. They are most generally round, and are sometimes filleted; in some cases they are polygonal, with each side slightly curved.

Shaftesbury. Anthony Ashley Cooper, the third earl of, was born in London, Feb. 26, 1671. He was educated under the supervision of Locke, entered Parliament in 1699, from which he withdrew on account of delicate health, and took up his residence in Holland in 1698 or 1699. He entered the House of Lords in 1700, supporting the measures of William III, and retiring upon the king's death. He was noted as a philanthropist, was esteemed as a freethinker, and wrote a Letter on Euthanasia (1708) in defence of the rights of the philosophical rhymes—Sensus Communis (1710): A Soliloquy, or Advice to an Author (1710). He died at Naples, Feb. 5, 1713. His principal work, Characteristics of Men, Manners, Opinions, and Times, was posthumously published (1719-23, 3 vols.).

Sha'gë (Heb. She'gè, שָעֹג, "writing.; Sept. סְבֶה v. r. סָבַּב). He is called the father of Jonathan, one of David's captains (1 Chron. xi, 34). B.C. cir. 1050. In the parallel list of 2 Sam. xxvii, 38, he is called Shammah (q. v.), unless, as seems probable, there is a confusion between Jonathan the son of Shage the Hararite, Jonathan the son of Shammah, David's brother, and Shammah the son of Agee the Hararite.

Shabar. See ADELETH-SHAHAR.

Shahara'tim (Heb. Shehchara'tiym, שְׁחָרָתִים, double dawn, i.e. the morning and evening twilight; Sept. ζαυρίη v. r. ζαυρία and ζαυρίη; Vulg. Saharaim), a person named among the descendants of Benjamin as the father of several children in the land of Moab by two wives (1 Chron. viii, 8). B.C. ante 1612. Considerable confusion appears to have crept into the text where this name occurs (ver. 3-11), which may perhaps be removed by transposition of the middle clause of ver. 8 and the whole of ver. 6 after ver. 7, and rendering as follows: "And there were sons (born) to Bela, Addar, and Gera, and Abihud, and Abiashua, and Naaman, and Acoha [or Achiach], and Gera [repeated by error], and Shephupham [spuriously inserted], and Huram [spuriously inserted likewise from the sons of Becher] and (their father) himself banished Naaman, and Achiach [or Acoha], and Gera [repeated by error], and Huram; he begot Uzza and Achishuad. And these are the descendants of Echud [i.e. Achiach, otherwise Acharih], chief of the progenitors of the inhabitants of Geba (afterwards) exiled to Manachath: Shacharayim begot (children) in the land of Moab of his two wives Hashhim and Baara [or Cho-desh]—namely, of the latter, Yobab, and Tsihyah, and--IX—Q q.

Meysha, and Malkam, and Yeats, and Shobyra [v. r. Shokyrah], and Mirmah, chiefmen of their lineages; and of the other, Abitub and Elpaal." See Jacob.

Shahab'ism (some Shakast'ism) (Heb. Shachast'isim, עַשְׁכֹּסִית, so the marg., but the text has Shactast'isim, עַשְׁכֹּסִית, towards the heights [for the word is plur. with the 7 local added]); Sept. Σαλιμ υπό τον ἄγιον τον κυρίου, [taking the last syllable for ἀγιον, to the sea], v. r. ἀγιον; Vulg. Sceastro, a place in the tribe of Issachar, between Mount Tabor and the Jordan (Josh. xix, 22). A trace of the name may yet remain in the village of Sirin, north of Wady Sharar, near which it joins Wady Bireh, south-east of Tabor.

Shaked. See ALMOND.

Shakers, the popular name of an American communitarian sect who call themselves "The United Society of Believers in Christ's Second Appearing." 1. History. The Shakers arose as a distinct body in the first half of the 18th century, but are accustomed to trace their origin back to the Camisards (q. v.), or French Prophets. Three of their number went to England about 1705 and propagated the prophetic spirit so rapidly that in the course of the year there were two hundred or three hundred of these prophets in and about London. The subject of prophecy was the near approach of God's kingdom and the millennial state. In 1747 James Wardley, originally a Quaker, headed a party who had no established creed or particular mode of worship and professed to be governed by the spirit of God as he should dictate. In 1757 Ann Lee (Mrs. Stanley) adopted Wardley's views, joined the society, and became its head, the society adopting its distinguishing name of Shakers. "The work," they said, "which God promised to accomplish in the latter day was eminently marked out by the prophets to be a work of shaking. From this time till 1770 Ann Lee professed to have received by special manifestation of divine light those revelations in virtue of which her followers have ever since called her Mother Lee, and have regarded her as the equal of Jesus Christ, head of all women, as he was head of all men. She lived apart from her husband from that time, and he took another wife. See Lee, Ann.

In 1774, obeying what she believed to be a divine command, Ann Lee sailed from Liverpool and came to the United States. Their first settlement was in the town of Watervliet, N. Y., seven miles from Albany, where they remained in retirement till the spring of 1780. In 1779 a religious revival took place, chiefly among the Shakers at New Lebanon, Columbia Co., N. Y., accompanied by remarkable physical manifestations, and in the spring of 1780 some of those most afflicted visited mother Lee, and there, as they believed, found a key to their experiences. Mother Lee traveled from place to place preaching and advising; in Massachusetts she appears to have remained two years, and, it is asserted, performed miracles in several places. Mother Lee died in 1784, having already broached the idea of community of property, and having formed her little family into a model for Shaker organizations. Mother Ann was succeeded in her rule over the society by elder James Whitaker, who had come from England with her. He was called Father James, and under his ministry was erected (1785) "the first house for public worship ever built by the society." He died in July, 1857. In the same year Joseph Meachem, formerly a Baptist preacher and a convert of mother Lee, collected her followers into an independent settlement in New Lebanon, which still remains as a common center of Shakerism on the continent. In the course of five years, under the administration of Meachem, eleven Shaker settlements were founded—viz. at New Lebanon and Watervliet, N. Y.; at Hancock, Troy, Durham, Harvard, and Shirley, Mass.; at Enfield, Conn.; at Canterbury and Enfield, N. H.; and at Alfred and New Gloucester, Me. There were no other
societies formed till 1805, when three missionaries from New Lebanon established the following: Union Village, Watervliet, White Water, and North Union in Ohio; and Pleasant Hill and South Union in Kentucky. They number from six thousand to eight thousand souls.

II. Theological Doctrines.—The Shakers hold: 1. That God has given to man four revelations. “They believe that the first light of salvation was given or made known to the patriarchs by promise; and that these believed in the promise of Christ, and were obedient to the command of God made known unto them as the people of God; and were accepted by him as righteous or perfect in their generation, according to the measure of light and truth manifested unto them; which were as waters to the ankles, signified by Ezekiel’s vision of the holy waters (ch. xlvii). The second light of dispensation was the law that was given of God to Israel by the hand of Moses, which was a further manifestation of that salvation, as water to the loins (ver. 4). The third light of dispensation was the gospel of Christ’s first appearance in the flesh, which was as water to the loins (ver. 4). The fourth light of dispensation is the second appearance of Christ, or final and last display of God’s grace to a lost world, in which the mystery of God will be fulfilled and a decisive work accomplished, to the final salvation or damnation of all the children of men; which, according to the prophecies, rightly calculated and truly understood, began in the year of our Saviour 1747.” In the first revelation God was only known as a Great Spirit. In the second, or Jewish period, he was revealed as the Jehovah, he, she, or a dual being, male and female. In the third cycle God was made known as the Father; and in the last cycle, commencing with 1770, God is revealed as an Eternal Mother, the bearing spirit of the creation of God. Christ they also believe to be dual, male and female, a supermundane being, making in his first appearance a revelation to Jesus, a divinely instructed and perfect man, and who by virtue of his anointing became Jesus Christ.

2. The new revelation teaches the doctrines of the soul’s immortality and its resurrection, which they believe to be the quickening of the germ of a new and spiritual life, denying a bodily resurrection. Those who marry and indulge in the earthly procreative relation they term “the children of this world.” They do not condemn them, but believe themselves called to lead spiritual and holy lives, free from lust and carnal indulgence, and therefore refrain from marriage. Thus, like the Egyptian hermits in the 3d century, they place holiness in a life of celibacy. They hold that Christ revealed to Jesus the doctrines of non-resistance and non-participation in any earthly government.

3. The second appearing of Christ the Shakers believe to have taken place through mother Ann Lee in 1770, who, by strictly obeying the light in her, became righteous even as Jesus was righteous. The necessity for this appearing of Christ in the female form resulted from the dual nature of Christ and of deity. This second appearing of Christ is the true resurrection state, and a physical resurrection is to be repudiated as repugnant to science, reason, and Scripture.

4. The Shakers assign to each revelation or cycle its heavens and hells. The first revelation was to the antediluvians, and its heaven and hell were for the good and bad among them; the wicked of that cycle being “the spirits in prison” (1 Pet. iii. 19). To the second hell, Gehenna, they consign the Jews and heathen who died before the coming of Jesus; the second heaven being Paradise, which was promised to the thief on the cross. The third dispensation is that of the Church of the first appearing of Christ, and to its heaven Paul was caught up. The fourth heaven is now forming; in it Jesus and mother Ann reside, and to it all will go who have resisted temptation until all their evil propensities and lusts are destroyed. It is the heaven of heavens, and to it will be gathered all who accept the doctrines of the Shakers here, and all in the lower hells and heavens who shall yet accept them.

5. They hold to oral confession of sin as necessary to receive power to overcome it. They also believe in the power of some of their members to heal diseases by prayer and dietetics. They believe themselves to be under the immediate guidance of the Holy Spirit, and maintain that it is unlawful to take oaths, to use compliments, or to play at games of chance.

6. The Shakers are spiritualists in a practical sense. They hold Swedenborg to be the angel of spiritualism mentioned in Rev. xviii, and regard the spiritualistic movement as a preparation of the people to receive their doctrines. For a study of their peculiar views we refer the reader to A Selection of Hymns, etc. (Watervliet, O., 1833); Millennial Hymns (Canterbury, N. H. 1847); Fifteen Years in the Senior Order of Shakers.

Shaker Worship—the Dance.
A Holy, Sacred, and Divine Roll and Book, etc. (1848); The Divine Book of Holy and Eternal Wisdom (Canterbury, N. H., 1848).

III. Worship.—In their mode of worship they are remarkable for their habit of dancing to express the joy they have in the Lord. They enter their house of worship and kneel in silent prayer, then rise and form in regular columns, the men on one side and the women on the other. Several men and women then commence a tune, while every other person dances, keeping time admirably for at least half an hour. The hymns or “spiritual songs” which they sing are believed by the Shakers to be brought to them, almost without exception, from the “spirit-land,” also the airs to which these songs are sung. When dancing is over, the seats are placed and an exhortation begins, then, rising, they sing a hymn, another exhortation follows, and the meeting concludes. They neither practice baptism nor observe the Lord’s supper, holding that these ceased with the apostolic age. They hold general fasts, and have no order of persons regularly educated for the ministry.

IV. Temporality.—The Shakers have a ministry composed of two brethren and two sisters, who have the oversight of one from four societies; also each family in every society has four elders, two brethren and two sisters, who have charge of the family. There are three classes of members: (1) Novitiates: those who accept the doctrines of the society, but do not enter into temporal connection with it, remaining with their own families and controlling their own property. (2) Juniors: those who become members of the community and unite in labor and worship, but who have not surrendered their property to the society, or, if so, only conditionally, and with the privilege of retaining it back, though without interest. (3) Seniors: those who, after a satisfactory probation, enter into a contract to consecrate themselves, their services, and their property to the society, never to be reclaimed by them or their legal heirs. Before joining the society the candidate must pay all debts, discharge all bonds and trusts, renounce all contracts, and, in short, separate honorably from the world. The Shakers are republican in their ideas of government, never vote nor accept office from the government. They are orderly, temperate, and frugal, cultivating the soil with great success, and also engaging in other branches of trade. They have published since 1870 the Shaker and Shakeress, a monthly, edited by F. W. Evans and Antoinette Doolittle (Mount Lebanon, N. Y.). See Burder, Hist. of Religions; Gardner, Faiths of the World; Harper’s Magazine, xiv, 146 sq.; Marden, Dict. of Churches; Nordhoff, Communist Societies of the United States (N. Y. 1878), p. 117 sq.

Shakli, in Hindū mythology, is the consort of Siva, whom he loved so greatly that despair led him to pull out one of his hairs on the occasion of her death. Her father had offended Siva, and she resented the insult to such an extent that she laid aside the body she had received from him, and was born again as Parvati.

Shakra, in Hindū mythology, is Vīśnū’s celebrated weapon—a circular plate endowed with reason, inflicting mortal wounds and returning to the god after performing its mission of punishment. The inhabitants of the mountainous sections of Northern India still use a similar weapon, which becomes terrible in their hands. It is a plate of hardened steel, two lines thick in the centre and keen-edged about the circumference. It may be thrown a distance of two hundred feet, and will penetrate the most approved armor.

Shaktus, a principal Hindū sect, the worshipers of Bhugavatee, or the goddess Dūrgā. They are chiefly Brahmins, but have their peculiar rites, marks on their bodies, formulas, priests, and festivals. They reject animal food, but sometimes partake of spirituous liquors presented to their goddesses. None of them become mendicants. See Ward, History of the Hindus.

Shalak. See Cormorant.

Shalai. See Maken-Shalai-Hashi-Baz.

Shalém. (Heb. Shalem, שָׁלֵם, safe; Samar. שׁלמָא שׁלמה׃ Sept. Σαλήμ, Vulg. Sulem) appears in the A. V. as the name of a place near Shechem, to which Jacob came on his return from Mesopotamia (Gen. xxxiii, 18). It seems more than probable, however, that this word should not here be taken as a proper name, but that the sentence should be rendered “Jacob came safe to the city of Shechem” (םָלָם שֵּׁמֶל שָׁלֵם יָשַׂחְמָא). Our translators have followed the Sept., Peshito-Syrace, and Vulg., among ancient, and Luther’s among modern, versions, in all of which Shalem is treated as a proper name, and considered as a town dependent on or related to Shechem. And it is certainly remarkable that there should be a modern village bearing the name of Salim in a position to a certain degree consistent with the requirements of the narrative when so interpreted, viz. three miles east of Nahilas (the ancient Shechem), and therefore between it and the Jordan valley, where the preceding verse (ver. 17) leaves Jacob settled (Robinson, Bib. Rec. ii, 279;
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Wilson, *Bible Lands*, ii, 72; Van de Velde, *Syr. and Pal.*, ii, 302, 334; Schwarz, *Palest.*, p. 151). But there are several considerations which weigh very much against this being more than a fortuitous coincidence. See JACOB.

1. If Shalem were the city in front of which Jacob pitched his tent, then it certainly was the scene of the events of ch. xxxiv; and the well of Jacob and the tomb of Joseph must be removed from the situation in which tradition has so appropriately placed them to some spot farther eastward and nearer to Saltim. Eusebius and Jerome felt this, and accordingly make Sychem and Salem one and the same (Onomast., under both these heads). See SYCHEM.

2. Though east of Nabal's, Saltim does not appear to lie near any actual line of communication between it and the Jordan valley. The road from Sakht to Nabal's would be either by Wady Maleh, through Taysir, Tubas, and the Wady Bidan, or by Kerawa, Yanun, and Beit-Furik. The former passes two miles to the north, the latter two miles to the south, of Saltim, but neither approaches it in the direct way which the narrative of Gen. xxxii, 18 seems to denote that Jacob's route did. But see the note of *Jer. Excav.* p. 42. See SUCCESSION.

3. With the exceptions already named, the unanimous voice of translators and scholars is in favor of treating *shalem* as a mere appellative. Among the ancients, Josephus (by his silence, *Ant.* i, 21), the Targums of Onkelos and pseudo-Jonathan, the Samaritan Codex, the Arabic version, among the moderns, the Montefiore-Green Version, Rashi, and *Talmud* and Meyer (Ammon. on *Seder Olam*), Alonzo, Rinaldo (Pualent. and *Disert.* Misc.), Schumann, Rosenmüller, J. D. Michaelis (*Bibel für Ungelernte*), Tuch, Baumgarten, Gesenius (*Theaur.* p. 1422), &c. *Biblia* *Dei* (*Biblia* *Dei*, 1671). Hintz (on *Jer.* xi, 5) would make Shalem the name of the tower of Shechem (Judg. ix. 46). Comp. Hackett, *Illustrations of Script.* c. 159 sq. See PEACE.

4. This question is somewhat complicated with the position of the Shalim of the New Test. (John iii, 21), but the two places are not necessarily the same. See SALLIM.

Shallim (Heb. *Shallim*, הַשַּׂלִים, region of fowes; Sept. Σπιρσαία, v. 3. Ἀλεωρία, Ἑσσαφα), a region (γῆς, "land") through which Saul, the son of Kish, went in search of his father's sheep (1 Sam. xiii. 17). It is identified by Schwarz (*Palest.* p. 155) with Shalol, near Qiphrah (1 Sam. xiii, 17). "It appears to have lain between the 'land of Shalisha' and the 'land of Yemini' (probably, but by no means certainly, that of Benjamin). In the uncertainty which attends the route—its starting-point and termination no less than its whole course—it is very difficult to hazard any conjecture on the position of Shallim. The spelling of the name in the original shows that it had no connection with Shalem or with the modern Saltim east of Nabal's (though between these two there is probably nothing common except the name). It is more possibly identical with the 'land of Shallum' (1 Chron. xxvi, 13), the situation of which appears, from some circumstances attending its mention, to be almost necessarily fixed in the neighborhood of Tiyibiah, i.e. nearly six miles north of Michmas, and about nine from Gibeah of Saul." See RAMAHS.

Shali'isha (some Shall'isha) (Heb. *Shalishah*, שַׁלִישָה, πρίγκιπας triangle; Sept. *Σαλασσα* v. *Σαλάσσα*), a district (γῆς, "land") traversed by Saul when in search of the asses of Kish (1 Sam. x, 4). It apparently lay between the "Mount Ephraim" and the "land of Shallum," a specification which, with all its evident preciseness, is irreconcilable, because the extent of Mount Ephraim is so uncertain; and Shallum, though probably near Tiyibiah, is not yet definitely fixed there. The difficulty is increased by locating Shallishah at *Sâhir* or *Khâbîr* Sâhir, a village a few miles west of Jerusalem, southeast of *Ophel* (Tobler, *Ortlin.* p. 178), which some have proposed. If the land of Shallishah contained, as it did not, the village called Shallishah (2 Kings iv, 22), which, according to the testimony of Eusebius and Jerome (*Onom.* s. v. "Beth Shallishah"), lay fifteen Romanas (or twelve English) miles north of Lydda, then the whole disposition of Saul's route would be changed. The poetae Lugubri *Shallim* in Jer. xxvii, 34 (A. V. "a heifer of three years old") are some translators rendered as if denoting a place named Shallishah. But even if this be correct, it is obvious that the Shallishah of the prophet was on the coast of the Dead Sea, and therefore by no means appropriately for that of Saul. Lieut. Conder proposes (*Test Work in *Palest.*, ii, 339) to identify Shallishah with *Kefer Thilb*, a ruined village on the western slope of Mount Ephraim, situated on the south side of Wady Azzun, which runs into the river Kanah (Robinson, *Later Researches*, p. 156, note); but there is nothing special to recommend the site or the name Shallishah with any considerable correspondence in the names. See RANAHS.

Shal'leceth (some Shallecheth) (Heb. *Shalleketh*, שׁלְלֶכֶת, overthrow; Sept. ἀπορροφῶ, the gate on the west of Solomon's temple, which fell to the lot of the porters Shuppim and Hosah (1 Chron. xxvi, 16). As it led to Mount Zion by the "causeway" (farther the bridge), it probably was that called *Kippom* (Coponius) in the Talmud (*Middoth*, i, 3). It is probably also identical with the gate *Sur* (2 Kings xi, 6) or that of the "Foundation" (2 Chron. xxvii, 5). If, however, the causeway be the same as that by which the water is now conveyed to the Haram, the gate in question may be the present Bab Sidleh, much farther north. See TEMPLE.

Shal'mon (Heb. *Shallum*, שַׁלּוּם, retribution; Sept. usually Σαλλούμ, the name of at least twelve Hebrews.

1. The youngest son of Naphtali (1 Chron. vii, 18), called also SLILM (Gen. xlii, 24). B.C. 1674.

2. The third in descent from Simeon, son of Shal and father of Mibsam (1 Chron. iv, 25). B.C. ante 1618.


4. Chief and chief of the porters of the sanctuary in David's time (1 Chron. ix, 17 sqq.). B.C. cir. 1050. He seems to be the same Shallum whose descendants returned from captivity (Ezra ii, 42; x, 24). Neh. viii, 45. He is apparently elsewhere called *Mehullem* (xxii, 25), *Mehullemiah* (1 Chron. xxvi, i), and *Shelumiah* (ver. 14). He was perhaps also the same with the "father" of Maaseiah in Jer. xxxi, 4.

5. Son of Zadok and father of Hilkiah, a high-priest (1 Chron. vi, 12, 13; ix, 11), and an ancestor of Ezra the scribe (Ezra viii, 2). B.C. post 900. He is called Sallum by Josephus (Σαλλούμας, Ant. x, 8, 6). He is the Meshullam of 1 Chron. ix, 11; Neh. xi, 11. See HICKEL.

6. The sixteenth king of Israel. His father's name was Jabesh. In the troubled times which followed the death of Jeroboam II (B.C. 781), the latter's son Zecariah was slain in the presence of the people by Shallum (B.C. 769), who by this act extinguished the dynasty of Jehu, as was predicted (2 Kings x, 14). Shallum then made the throne his, but occupied it only one month, being opposed and slain by Menahem, who ascended the throne thus vacated (xxv, 10-15). See ISRAEL, KINGDOM OF.

7. The father of Jehijkiah, which latter was one of the leading Ephraimites in the time of Azah and Pekah (2 Chron. xxviii, 12). B.C. ante 740.

8. The son of Tikvah and husband of the prophetess
SHALLUN

Huldah (2 Kings xxii, 14). B.C. cir. 680. He appears to have been the custodian of the sacerdotal wardrobe (2 Chron. xxi, 22). He was probably the same as Jeremiah's uncle (Jer. xxxiii, 7).

9. King of Judah, son of Josiah (Jer. xxiii, 11), better known as Jehoahaz II (q.v.). Hengstenberg (Christology of the Old Test. ii, 400, Eng. transl.) regards the name as symbolical, "the recompensed one," and given to him in view of his father's death, and of the recompense according to his deserts. This would be plausible enough if it were only found in the prophecy; but a genealogical table is the last place where we should expect to find a symbolical name, and Shallum is more probably the original name of the king, which was changed to Jehoahaz when he came to the crown. It is quite possible the area of the reign of Shallum or Shalash and Zedekiah, it is evident that of the two last Zedekiah must have been the younger, and therefore that the shallum was the third, not the fourth, son of Josiah, as stated in 1 Chron. iii, 15.

10. A priest of the descendants of Beni, who had taken a strange (i.e. idolatrous) wife, and was compelled by Ezra to put her away (Ezra x, 24). B.C. 457.

11. One of the Levitical porters who did the same (Ezra x, 24). B.C. 457.

12. Son of Halohesh and "ruler of the half part of Jerusalem," who, with his daughters, aided in building the walls (Neh. iii, 12). B.C. 444.

Shal’iun (Heb. Shal’iun, שַׁלְיָן, another form of Shallum, retribution; Sept. Σαλαμιος), son of Col-ho-sa, and ruler of a district of the Gophars, the assigned tribe of Nehemiah in repairing the spring gate and "the wall of the pool of Has-shelah" (A.V. "Siloah") belonging to the king's garden, "even up to the stairs that go down from the city of David" (Neh. iii, 15). B.C. 445.

Shal’mai (Heb. margin in Ezra Shalma, שַׁלְמָי, my thanks; text Shalma, שַׁלְמַי; Sept. Σαλμαί; in Neh. Shalma, שַׁלְמָא, my garments; Sept. Σαλμαὶ), one of the head Nethinim whose descendants returned with Zerubbabel from Babylon (Ezra ii, 46; Neh. vii, 49). B.C. ante 536.

Shal’man (Heb. Shalman, שֶׁלֹמֵן, perhaps Persian Salmān; Sept. Σαλμαν; Vulg. Salmone), a name occurring but once (Hos. x, 14, "as Shalman spoiled Beth-arbel in the day of battle"). It appears to be an abbreviated form of Shalmaneser (q.v.). Ewald, however, speaks of Shalman as an unknown king, but probably the predecessor of Pul (Die Propheten, 1, 157; see Simson, Der Prophet Hosen, p. 287). The Sept. rendering יְסַלְמַי, "as he spoiled," renders ἀς Σαλμων and the Syr. שֶׁלְמָן, which the Zalmunna of Judges (ch. viii) gives, from another misreading, a dono eiius qui judicavit (Baal), so that Newcome ventures to translate "Like the destruction of Zalmunna by the hand of Jerubbaal" (Gideon). Indeed, the Vatican edition of the Sept. has ἐκ τοῦ διὸν τοῦ ἱππόβαστου, and the Alexandrian has ἐκ τοῦ εἰκόν τοῦ θεοῦ μεταφρασάν, the readings of the Sept. Beth-arbel. The Targum of Jonathan and Phishit-Syrac give both "Shalman;" the former for סֶלֶם נֶבֶן reading בֶּן "by an ambash," the latter בֶּן, "Beth-el." The Chaldee translator seems to have caught only the first letters of the word ""Arbel," while the Syrian only saw the last two. The Targum possibly regards "Shalman" as an appellative, "the peaceable," following in this the traditional interpretation of the verse recorded by Rashi, which states the same; but: "As spoilers that come upon a people dwelling in peace, suddenly by means of an ambush, who have not been warned against them to flee before them, and destroy all." See Beth-arbel.

Shalmaneser (Heb. id. שֶׁלֹמֵן, signifi. uncertain [according to von Bohlen, fire-worshipper, with which Gesenius agrees]; on the monuments Salmanuzur, or Salman-siar; Sept. Σαλμοναιαςαπρος, but in Tobit "σαλμοναιαςαπρος by some error; Josephus, Σαλμοναςαπρος; Vulg. Salmaneser) was the Assyrian king who besieged and took Sargon before Sargon had immediately after Tiglath-pileser. He was the fourth Assyrian monarch of the same name (Rawlinson, Ancient Monarchies, ii, 135 sq.). Very little is known of him, since Sargon, his successor, who was of a different family, and most likely a rebel against his authority, seems to have had none of his history handed down to literary with So of Egypt (2 Kings xvii, 4). He can scarcely have ascended the throne earlier than B.C. 730, and may possibly not have done so till a few years later. See Tiglath-pileser. It must have been soon after his accession that he led the forces of Assyria into Palestine, where Hosea, the last king of Israel, had revolted against him (verses 5-9). He had come then Hosea submitted, acknowledged himself a "servant" of the great king, and consented to pay him a fixed tribute annually. Shalmaneser upon this returned home; but soon afterwards he "found conspiracy in Hosea," who had concluded an alliance with the king of Egypt, and withheld his tribute in consequence. In B.C. 728 Shalmaneser invaded Palestine for the second time, and, as Hosea refused to submit, laid siege to Samaria. The siege lasted to the third year (B.C. 720), when the Assyrian arms prevailed; Samaria fell; Hosea was taken captive and shut up in prison, and the vast resources of the coasts of the Mediterranean were transported from the other country to Upper Mesopotamia (ver. 4-6; xviii. 9-11). It is uncertain whether Shalmaneser conducted the siege to its close, or whether he did not lose his crown to Sargon before the city was taken. Sargon claims the capture as his own exploit in his first year; and Scripture, it will be found, avoids saying that Shalmaneser took the place. In xvi. 6, the expression is simply "the king of Assyria took it." In xvi. 9, 10, we find, still more remarkably, "Shalmaneser, king of Assyria, came up against Samaria and besieged it; and at the end of three years they took it." Perhaps Shalmaneser died before Samaria, or perhaps, hearing of Sargon's revolt, he left his troops, or a part of them, to continue the siege, and returned to Assyria, where he was defeated and deposed (or murdered) by his enemy. According to Josephus, who professes to follow the Phoenician history of Manander of Ephesus, Shalmaneser engaged in an important war with Phoenicia in defence of Cyprus, B.C. 725. It is possible that the event has been put away; we have no other evidence of the fact; but it is perhaps more probable that Josephus or Manander made some confusion between him and Sargon, who certainly warred with Phoenicia and set up a memorial in Cyprus. Ewald (Ir. Gesch. iii, 310) supposes that the report was to have proceeded from either Sargon's alliance with Egypt, but this is improbable (Knobel, Isra. p. 139 sq.). According to Layard (Nineveh and Babylon, p. 48), he was perhaps the same with Sargon, but this is doubtful. It may yet turn out, however, that he was a deputy, or vicerey, and in that case the discrepancies in this part of the history will receive a ready solution. The Shalman, Shalmut, of the first mention of the two sons of Solomon, who were valiant captains in the body-guard of David (1 Chron. xi, 44). B.C. cir. 1020. See David.

Shamana, in Hindu mythology, is the surname of the god of the underworld, signifying "the stream of hell." Shamanism (a corruption of Sanscr. pramanam) is the ancient religion of the Tartar, and of some of the other Asiatic tribes, and is one of the earliest phases of religious life. It is a belief in sorcery, and a proposition of evil demons by sacrifices and terrific gestures. The adherents of this religion acknowledge the existence of a supreme God, but do not offer him any worship. Indeed, they worship gods of no description, but only demons, whom they suppose to be cruel, revengeful,
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Shamans, a Hindu name given to pious persons among the worshippers of Buddha; a term which passed over from them to the Tartars and inhabitants of Siberia, and became the title of their priests, magicians, and physicians. Hence Shanism is the name given to the religion of most of the tribes of Northern Asia, from Tartary to Kamchatka. By means of enchantments they professed to be able to cure diseases, avert calamities, and acquaint people with the purposes, etc., of the demons. By these arts they acquired a great ascendancy over the people. See SHANISM.

Shamari'ah (2 Chron. xi, 19). See SHMARAIH.

Shambles (םַבָּלָם, from the Lat. macellum, a meat-market). Markets for the sale of meat appear to have been unknown in Judea previous to the Roman conquest. We learn from the Talmud that most of the public butchers under the Romans were Gentiles, and that the Jews were forbidden to deal with them because they exposed the flesh of unclean beasts for sale. Hence Paul, dissuading the Corinthian converts from adopting Jewish scruples, says, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience' sake" (1 Cor. x, 23). See ALISEGEMA.

Shame (עָנִי, nôgin), a painful sensation, occasioned by the quick apprehension that reputation and character are in danger, or by the perception that they are lost. It may arise, says Dr. Cogan, from the immediate detection, or the fear of detection, in something ignominious. It may also arise from native difficulty in young and ingenuous minds, when surprised into situations where they attract the especial attention of their superiors. The glow of shame indicates, in the first instance, that the mind is not totally abandoned; in the last, it manifests a nice sense of honor and delicate feelings, united with innocence and ignorance of the world. See MODESTY.

Shamed, or rather Shimmer (Heb. She'mer, נֶשֶם, in "paused" She'mer, פֶּשֶם, keeper [but some copies have פֶּשֶנ]; Sept. Σπνημώς v. r. Σπνημών and Σπνημω, Vulg. Stamed), the third named of the three sons of Elpaal, and builder of Ono and Lod. He was of the tribe of Benjamin (1 Chron. viii, 12). B.C. post 1618.

Shamel, in Hindu mythology, is the angel who bears the prayers of men to God.

Sha'mer (Heb. She'mer, נֶשֶם, "in pause" She'mer, פֶּשֶם, keeper; Sept. Σπνημώς v. r. Σπνημών and Σπνημω respectively), the name of several men. See also SHAMED; SHEMIR.

1. The second named of four children of Heber (1 Chron. vii, 32), and father of Ahl and others (ver. 34). B.C. perhaps ante 1658. In the first of these passages he is called Shomer (q. v.).

2. The father of Ahi and father of Bani, of the tribe of Levi (1 Chron. vi, 46). B.C. perhaps cir. 1658.

Sham'gar (Heb. Shaggar, שָׂמָּגָר, possibly record [comp. Samgar;] Sept. Σπνημώς, Josèphus Σαμαγος, son of Anath, and third judge of Israel. B.C. 1429. It is possible, from his patronymic, that Shamgar may have been of the tribe of Naphthali, since Bethanath is in that tribe (Judg. i, 35). Ewald conjectures that he was of Dan—an opinion in which Bertheau (On Judg. iii, 31) does not concur. Since the tribe of Naphthali bore a chief part in the war against Abinad and Sisera (Judg. iv, 6, 10; v, 18), we seem to have a point of contact between Shamgar and Barak. It is not known whether the only exploit recorded of him was that by which his authority was acquired. It is said that he saved the Philistines six hundred men with an ox goad" (iii, 31). It is supposed he was laboring in the field, without any other weapon than the long staff armed with a strong point used in urging and guiding the cattle yoked in the plough [see Goad], when he perceived a party of the Philistines, whom, with the aid of the husbandmen and neighbors, he repulsed with much slaughter. The date and duration of his government are not stated in Scripture (Josephus [Ant., v, 4, 3] says it lasted less than one year), but may be probably assigned to the end of that long period of reposé which followed the deliverance under Ehud. He is not expressly called a judge, nor does he appear to have effected more than a very partial and transient relaxation of the Philistine oppression under which Israel groaned; and the next period of Israel's declension is dated, not from Shamgar's, but from Ehud's ascendency (Judg. iv, 1); as if the agency of Shamgar were too occasional to form an epoch in the history. The heroism and vigilance of him was probably a solitary effort, prompted by an impulse of the moment, and failing of any permanent result from not being followed up either on his own part or that of his countrymen. In Shamgar's time, as the Song of Deborah informs us (v, 6), the condition of the people was so desperately insecure that the highways were forsaken, and travelers feared the night. But, and for the same reason, the villages were abandoned for the walled towns. Their arms were apparently taken from them, by the same policy as was adopted later by the same people (iii, 31; v, 8; comp. with 1 Sam. xiii, 19-22). From the position of "the Philistines" in 1 Sam. xii, 9, between "Moab" and "Amon," the allusion seems to be to the time of Shamgar. See JUDGES.

Shamhusai, in Hindu mythology, is an angel who resisted the creation of man, and was therefore cast out from God.

Sham'huth (Heb. Shammuth, שָׂמָּת, prob. desolation; Sept. Σαμαότ v. r. Σαμάωτ; Vulg. Samaouth), the fifth captain for the fifth month in David's arrangement of his army (1 Chron. xxvii, 8). B.C. 1020. His designation יָתוֹר, koy-tyr'or, i. e. the Yizrach, is perhaps for יִירָץ, hiz-sar'chi, the Zarzith, or descendant of Zerah, the son of Judah. From a comparison of the lists in 1 Chron. xxi, xxvii, it would seem that Shamhuth is the same as Shammoth (q. v.) the Harorite.

Shamir. See BRIER, DIAMOND.

Sha'mir (Heb. Shemir, נֶשֶם, a sharp point, as of
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a thorn [text in Chron. Shamur, הָרֹס, tried]; Sept. סַמיָר, v. r. in Josh.] סַמיָר, [in Judg.] סַמָּרָתָא, [in Chron.] סַמָּרָתִי, the name of two places of a man and of a

1. A town in the mountain district of Judah (Josh. xv, 48), where it is named in connection with Jattir and Shema, at the latter in the extreme south of the tribe, west of south from Hebron. Keil (Comment. ad loc.) suggests that it may be the ruined site Um Shawarmerah mentioned by Robinson (Bib. Res. 1st ed., Append. p. 115), which is perhaps the Somarush suggested by Lienert. Conder (Travels in Palestine, ii, 399), although the position of this place is exactly indicated, does not consider it as the fort of Sama, the son of Jeholada, and gave a chain on which was inscribed the name Shammar (or Shammaroth, or Shamma- mat), and a ring upon which was also inscribed the name, and a little wool and wine. When Benashil had come to the fields of the Philistines, he made the water run off, and stopped the hole with the wool. He then made a pit above the first, poured some wine into it, and covered it with earth. When Asmodues came back, examined his seal, and opened the pit and found the wine, he said, It is written (Prov. xx, 1) 'Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise;' and it is also written (Prov. iv, 11) 'Wine profaned and wine and new wine take away the heart;' and did not drink. But being very dry, he could not restrain himself, drank, became drunk, lay down and died. And Benashil took the tree, put the chain around him and fastened it. When Asmodues woke up, he was almost raging, but Benashil said, The name of thy Lord upon thee, the name of thy Lord upon thee! After this the two set out on their way to a date-tree, which Asmodues broke; and then to a hawthorn, which he also broke. Benashil took the cottage, which he would have destroyed also, were it not for the poor woman that came out and entreated him. When he came to the other side of the world, he told it, and said, So it is written (Prov. xxv, 15). A soft tongue breaks a bone. When they had come to the palace, he was not brought before the king for three days. On the first day Asmodues asked why the king did not let him come before. They said, He has been drink ing too much. At this the king took the brick and the world, and they went to Solomon and told him what Asmodues had done. They were comforted, and gave him the king. On the second day he asked again why he was not brought before the king. They answered, because he had eaten too much. Then he took the brick and the world, and set them on the ground. When the king heard this, he told the servants to give him little to eat. On the third day Asmodues was brought before the king, took a measure, melted out four cubits, threw it away, and said to the king, When thou diest, thou wilt have but four cubits in the world. Thou hast conquered the world, and art not satisfied till thou hast subdued me also. Solomon repeated, I want nothing of thee; I will build the Temple, and build thee a house. Asmodues said, I am not mine, but belongs to the chief of the sea, which he daily gives. He then took the seed of trees, threw it there, and a dwelling-place is prepared: hence he is called a mountain architect (simeka). When they set up the walls of the wild cock containing young ones, they covered the nest with glass. When the parent bird came and could not get in, he went and fetched the Shamir and put it on the glass. But Benashil shouted so loud that the bird dropped the Shamir, which Benashil then took. The bird went away and hunged himself for having violated the oath.

(B. P.)

SHAMMAH (Heb. Shamma, שַׁמָּה, astonishment or desolation; Sept. סַמָּה v. r. סַמָּה and סַמָּה), the eighth name of the eleven tribes of Zophah of the tribe of Asher (1 Chron. vii, 37). B.C. post 1658.

1. (Sept. סַמָּה v. r. in Chron. 7, 18, 1; 1 Chron. i, 37). B.C. ante 1650.

2. (Sept. סַמָּה v. r. סַמָּה). The third son of Jesse and brother of king of David (1 Sam. xvi, 9; xvii, 13). From these two passages we learn that he was present at David's anointing by Samuel, and that with his two elephants he led the Philistines out of the valley of Elah to fight with the Philistines. B.C. 1068. He is elsewhere, by a slight change in the name, called Shimea (q. v.) (1 Chron. xx, 7), Shimeah (2 Sam. xi, 3, 32), and Shamma (1 Chron. ii, 19).
the Great (q.v.), with whom he is closely associated in Jewish history as are the names of Castor and Pollux in Greek and Roman mythology. But comparatively little is known of him. Though of his maxim was "Let the study of the law be fixed, say little and do much, and receive every one with the aspect of a fair countenance" (Aboth, i, 15), yet he is said to have been a man of a forbidding and uncompromising temper, and in this respect, as in others, the counterpart of his illustrious companion, though of whom very little is known. A multitude of Rabbinical questions, he was, as we may say, the antithesis. This antithesis is especially shown in the famous controversy carried on between Hillel and Shammay concerning the egg laid on the Sabbath, and which lent its title, Bein, i.e., the egg, to a whole Talmudic treatise of 73 pages. Very graphically does deen Shammay describe the disputes of both these sages, in the following words: "The disputes between Hillel and Shammay turn, for the most part, on points so infinitely little that the small controversies of ritual and dogms which have vexed the soul of Christendom seem great in comparison. They are worth recording only as accounting for the obscurity into which they have fallen, and also because churches of all ages and creeds may be instructed by the reflection that questions of the modes of eating and cooking and sitting seemed as important to the teachers of Israel—on the eve of their nation's destruction, and the greatest religious instruction that the world has seen—as the questions of dress or furniture, or modes of appointment, or verbal formulas have seemed to contending schools of Christian theology" (Jewish Church, iii, 501). Though each gave often a decision the reverse of the other, yet, by a sort of fiction in the practice of schools, these contrary decisions were held to be co-ordinate in authority, and we may believe the Talmud, were confirmed as of like authority by a Bath-Kol (or voice from heaven); or, at least, while a certain conclusion of Hillel's was affirmed, it was revealed that the opposite one of Shammay was not to be denied as heretical.

Both these and these speak the words of the living God." This saying passed for law, and the contradictory sayings both of these rabbis have been interpreted in the Talmud to this day. And although both were rabbinically one, yet their disciples formed two irreconcilable parties, like the Scotch and Thesmotes of the Middle Ages, whose mutual dissertations manifested itself not only in the strife of words, but also in that of glows, and all the passion that goes with a rivalry of that sort. So great was the antagonism between them that it was said, "Elijah the Tishbite would never be able to reconcile the disciples of Shammay and Hillel." Even in Jerome's time this antagonism between these two schools lasted, for he reports (Comment. in Enam, viii, 14) that the Jews regarded them with little favor, for Shammay's school they called the "Scatterer," and Hillel's the "Provan," because they deteriorated and corrupted the law with their inventions. See Just, Gesch. des Judenthums, i, 259 sq.; Gritz, Gesch. d. Judenth. iii, 178, 186, 205; Eidersheim, Hist. of the Jewish Nation, p. 187; Rule, Hist. of the Karaites Jews, p. 98 sq.; Bartolocci, Bibliotheca hebraica, s. v.; a. Pick, The Scruples Before and in the Time of Christ (Lutheran Quarterly, Gettyburg, 1878), p. 272. (B. P.)

Shammay, in Laismism, is the name of three chiefs of the sect of Red-bonnetts among the worshippers of the Lama, nearly equal to the Dalai-Lama in exalted dignity. The first of them lived in a large convent at Tas-sieuloo, the capital of Bootan. A numerous clergy are subordinated to these princes of the Church, all of whose members are divided into different grades, conceivably numerous and widely extended, as well as highly venerated. The instruction of the young is altogether in their hands. Their convents are very numerous, Lhassa, the capital of Thibet, alone containing 3000.—Vollmeter, Worterb. d. Mythol. s. v.
SHANMMATA

SHANMMATA (शम्मत, शममत), the highest form of excommunication among the Jews. See ANATHEMA.

Sham'moth (Heb. Sham'moth, חַמְמוֹת, devotion; Sept. Σαμμώθ, v. r. Σαμμᾶ, Σαμμᾶθα), the name of a person entitled "the Harorite," one of David's guards (1 Chron. xi. 27); apparently the same with "Shammah the Harorite" (2 Sam. xxiii, 25), and with "Sham-huth" (1 Chron. xxvii. 8).

Shammu'ah (Heb. id. בִּלְגָּה, renounced; Sept. Σαμουη'α, in Numb. xxxii. 4; Σαμουανοῦ in 2 Sam. v. 14; Σαμουα in 1 Chron. xiv, 4; v. r. Σαμαία; Σαμαία in Neh. xi, 17; v. r. Σαμουιο), the name of four men.

1. The son of Zaccur and the representative of the tribe of Levi among those first sent by Moses to explore Canaan (Num. xiii. 4). B.C. 1657.

2. One of the sons of David, by his wife Bathsheba, born to him in Jerusalem (1 Chron. xiv. 4); B.C. cir. 1045. In the A. V. of 2 Sam. v. 14 the same Heb. name is Anglicized "Shammah," and in 1 Chron. iii. 5 he is called Simeon (q. v.). In all the lists he is placed first among the four sons of Bathsheba; but this can hardly have been the chronological order, since Solomon appears to have been born next to the infant which was the fruit of her criminal connection with David (2 Sam. xii. 24).

3. A Levite, the grandson of Jeduthun, son of Gadal, and father of Abja (Neh. xi. 17). B.C. ante 450. He is the same as Sheemiah the father of Obadiah (1 Chron. ix. 16).

4. The representative of the priestly family of Bilgah, or Bilgai, in the days of the high-priest Joiakim (Neh. xii. 18). B.C. cir. 500.

Shammu'ah (2 Sam. v. 14). See SHAMMUA.

Sham'sherai [usually Shamshera'i] (Heb. Sham-sherai, שַׁמְשֶרָאִי, sunlike; Sept. Σαμσαραία v. r. Σαμσαραῖο), the first name of six sons of Jeroham, of the tribe of Benjamin, resident at Jerusalem (1 Chron. viii. 20). B.C. post 1500.

Shamly, or Schamly (I. e. Samuel), a celebrated leader of the Caspian, was born at Auris-Himiry, in Northern Daghestan. He belonged to a wealthy Leshgian family of rank, and early became a zealous disciple of Kasi-Mollah, the great apostle of Muridism, who brought together the various Caucasian tribes, and led them against the heretical Russians. After the assassination of Hamzad Bey, the successor of Kasi-Mollah (1884), Shamly was unanimously elected imam; and being absolute temporal and spiritual chief of the tribes which acknowledged his authority, he made numerical changes in their religious creed and political administration. His military tactics, consisting of surprise, ambush, etc., brought numerous successes to the mountaineers. In 1887 he defeated general Ivelitch; but in 1889 the Russians succeeded in hemming Shamly into Akulgo, in Daghestan, took the fortress by storm, and it was supposed that he perished, as the defenders were put to the sword. But he suddenly reappeared, preaching more vigorously than ever the "holy war against the heretics." In 1893 he conquered all Avaras, besieged Moodozk, foilled the Russians in their subsequent campaign, and gained over to his side the Caucasian tribes which had hitherto favored Russia. In 1894 he completed the organization of his government, made Dargo his capital, and established a code of laws and a system of the internal communication. The fortunes of war changed till 1852, when Bariatsinsky compelled Shamly to assume the defensive, and deprived him of his victorious prestige. Religious indifference and political dissensions began to undermine his power, and at the close of the Crimean War Russia again attacked him, and expelled the Caucasian tribes. For three years Shamly bravely held out, although for several months he was a mere guerilla chief, hunted from fastness to fastness. At last (Sept. 6, 1859), he was sur-

prised on the plateau of Gubin, and, after a desperate resistance, was taken prisoner. His wife and treasure were spared to him, and he was taken to St. Petersburg, where he met with a gracious reception from Alexander II. After a short stay, he was assigned to Kaluga, receiving a pension of 10,000 rubles. From here he was removed (December, 1868) to Kief, and in January, 1870, to Mecca, remaining a parolee prisoner of the Russian government. He died in Medina, Arabia, in March, 1871.

Shan. See BETH-SHAN.

Shane, John Dabney, a Presbyterian minister, was born in Cincinnati, O., in 1812. He graduated at Hampden-Sydney College, Prince Edward, and studied theology at the Union Theological Seminary in that state. He was licensed by the Cincinnati Presbytery on May 31, 1842, and shortly after ordained by the Western Lexington Presbytery, laboring between 1855 at North Middleton, Ky., and with other churches in that region of country. He returned to Cincinnati in 1857, and afterwards preached as occasion presented in the bounds of the Cincinnati Presbytery. He died Feb. 7, 1884. Mr. Shane, from his earliest years, revealed a power for collecting and hoarding everything that had any direct or indirect bearing upon the planting and history of the Presbyterian Church in the Mississippi valley. He was as great an object of his wife, he declined the pastoral office, as he had that of the family relation, so that he could roam untrammelled over that broad land. After his death, his collections were sold at auction, and realized about $3000. A large portion of them were secured through the attention of Mr. Samuel Agnew, of Philadelphia, for the Presbyterian Historical Society. See Wilson, Preb. Hist. Almanac, 1865, p. 119. (J. L. S.)

Shane, Joseph, a minister of the Methodist Episcopal Church, was born in Jefferson County, O., April 9, 1854, and united with the Church when about seventeen years old. He was licensed as a local preacher April 25, 1857, and in 1859 was received into the Pittsburgh Conference. In the spring of 1865 he was compelled to resign his charge, and after a few months of illness, died in Apollo, Armstrong Co., Pa., Jan. 16, 1866. See Minutes of Annual Conferences, 1866, p. 21.

Shang-té, a deity of the Chinese, often spoken of in terms which seem to point him out as, in their view, the Supreme Being, the only true God. This is, however, by no means the case. To him especially is devoted the present law, order, and intelligence. By these writers Shang-té is believed to be nothing more than a great "Anima mundi,"
SHANI 618 SHARA MALACHAI

merging everywhere in all the processes of nature, and binding all the parts together in one mighty organism.

Shani. See Crenson; Scarlet.

Shank, JOSEPH, a minister of the Methodist Episcopal Church, was born in Schoharie, N.Y., about 1818, and professed conversion at the age of twenty. He was licensed to preach in 1841, and soon after joined the Oueida Conference. In 1864 he was transferred to the Detroit Conference, but his health failed him in 1866.

After a trip to the sea-coast, he returned to Pontotoc, Mich., where he died Sept. 30, 1867. See Minutes of Annual Conferences, 1866, p. 174.

Shanks, ABURY H., a minister of the Methodist Episcopal Church, South, was born in South Carolina in 1808. He joined the Church in 1830, and entered the itinerant ministry in 1831. His ordination of deacon was received in 1833, and that of elder in 1850. After fourteen years of labor, he located, studied law, and graduated from the law department of the Transylvania University. In 1849 he went to Texas, and engaged in the practice of his profession. He was admitted into the East Texas Conference in 1858, but owing to ill-health was obliged to superannuate in 1859, and held that relation until his death, Oct. 20, 1868. He was regarded as a preacher of great powers, fond of theological study, and in the practice of law never compromised his ministerial character. See Minutes of Annual Conferences of M. E. Ch. South, 1866, p. 283.

Sha'pham (Heb. Shaphham, שפוח, bold [Gezen.], or vigorous [Furst.], Sept. ספָּחָם וְּרֵם ספָּחָץ), the chief second in authority among the Gadites in the days of Joatham (1 Chron. v. 12). B.C. cir. 750.

Sha'phan (Heb. Shaphan, שפָּחָן, coney; Sept. ספָּחָן וְּרֵמ ספָּחָץ, and סנפָּף in 2 Kings xxiii., i. 2; 2 Chron. xxxiv., vii., 18; 2 Chron. xxxiv., 8), father of Ahikam (2 Kings xxii., 12; 2 Chron. xxxiv., 20), Elasar (Jer. xxii., 3, 8; and Gemariah (xxxvi., 10—12), and grandfather of Gedaliah (xxxvi., 14; xi. 5. 9, 11; xii. 2; xiii. 6, 6), Michaiah (xxxvi., 11), and probably of Jazaniah (Ezek. viii., 11). There seems to be no sufficient evidence for supposing, as some have done, that Shaphan the father of Ahikam, and Shaphan the scribe, were different persons. The history of Shaphan brings out some points with regard to the office of scribe which he held. He appears on an equality with the governor of the city and the royal recorder, with whom he was sent to Bishnah to take an account of the money which had been collected by the Levites for the repair of the Temple and to pay the workmen (2 Kings xxii. 4; 2 Chron. xxxiv., 9; comp. 2 Kings xii. 10). Ewald calls him minister of finance (Geiss. iii. 697). It was on this occasion that Hilkiah communicated his discovery of a copy of the law, which he had probably found while making preparations for the repair of the Temple. Shaphan was intrusted to deliver it to the king. Whatever may have been the portion of the Pentateuch thus discovered, the manner of its discovery, and the conduct of the king upon hearing it read by Shaphan, prove that for many years it must have been lost and its contents forgotten. The part read was apparently from Deuteronomy, and when Shaphan ended, the king sent him with the high-priest Hilkiah, and other men of high rank, to consult Huldah the prophetess. Her answer moved Josiah deeply, and the work which began with the restoration of the decayed fabric of the Temple quickly took the form of a thorough reformation of religion and revival of the Levitical services, while all traces of idolatry were for a time swept away. Shaphan was then probably an old man, for his son Ahikam must have been in a position of importance, and his grandson Gedaliah was already born—as we may infer from the fact that thirty-five years afterwards he was made governor of the country by the Chaldeans, an office which would hardly be given to a very young man. Be this as it may, Shaphan disappears from the scene, and probably died before the fifth year of Jehoiakim, eighteen years later, when we find Elishama was scribe (Jer. xxxvi., 12). There is just one point in the narrative of the burning of the roll of Jeremiah's prophecies by the order of the king which seems to identify Shaphan the father of Ahikam with Shaphan the scribe. It is well known that Ahikam was Jeremiah's great friend and protector at court, and it was therefore consistent with this friendship of his brother for the prophet that Jeremiah the prophet should write on Jeremiah and Baruch to hide themselves, and should intercede with the king for the preservation of the roll (xxxvi., 12, 19, 25).

Shaphan. See Coney.

Sha'phat (Heb. Shaphat, שַׁפְּחַת, judge; Sept. סָפָחָה, v. r. סָפָחָה, סָפָךְ, etc.), the name of five men.

1. The son of Hori and spy from the tribe of Simeon on the first exploration of Canaan (Num. xxxi., 5). B.C. 1657.


3. The father of Elisha the prophet (1 Kings xix., 16, 19; 2 Kings iii., 11; vi, 31). B.C. ante 900.


5. One of the descendants of king David, through the royal line (1 Chron. ii., 22). He seems to have lived as last as B.C. 599, for he was the brother of Neariah (q. v.).

Sha'pher (Heb. Shapher, שַׁפְּר, brightness, as in Gen. xlix., 21; always occurring "in pause" Sha'pher', שַׁפְרֵה; Sept. סָפָךְ דָּרֵמ סָפָךְ, the name of a mountain at which the Israelites encamped during their sentence of extermination in the desert; situated between Kehelathah and Haradah (Num. xxxii., 23, 24). Hitzig (Philast. p. 173) regards it as identical with Mount Halak (Josh. xii, 16); but the latter appears to have lain farther north-east. It is, perhaps, the present Arav' en-Nabah, about in the middle of the upper portion of the plateau E't-Tith. See EXODE. For a different identification, see WANDERINGS IN THE WILDERNESS.

Shapira Manuscript is the name given by Bär and Delitzsch to a Hebrew codex which Jacob Shapira or Sappir, a Jewish rabbi from Jerusalem, brought from Arabia, and sold to the public library at Paris in 1866. It is written on parchment, and, according to Delitzsch in his preface to his edition of the book of Isaiah in connection with S. Bär (Leips. 1872), "it is pervetusum, integrum et omnino eximum." This codex contains some very valuable readings, of which we note e. g. the following:

1 Kings xx, 83, it reads in the text וַיָּאֵם וַיָּאֵם (Bär), 'and in the margin in the Keri וַיָּאֵם וַיָּאֵם', and in the margin in the Keri וַיָּאֵם וַיָּאֵם.'

Isa. x. 16, מַטְבִּיעָה וַיבָּרָר (Van der Hooght, מַטְבִּיעָה וַיבָּרָר), which is also supported by a great many MSS. and printed editions, as the Complut. Venice, 1518, 1521; Münster's, 1554, 1566; Stephen's, Hutter's, 1567; Venice, 1575, 1580, 1580, 1780; and Sebastian, 1742, etc.

Isa. xvi. 2, יֶרְבָּר (Van der Hooght, יֶרְבָּר), which is in agreement with the Masorah, and which is also found in Jer. xxviii., 51.

Isa. xxii. 11, רָבָר (Van der Hooght, רָבָר), so many MSS. and editions.

Psa. lxxviii., 51, וַיָּאֵם (V. d. Hooght, וַיָּאֵם), which is also found in 2 codd. Kermel (No. 91, 135).

(B. P.)

Shara Malachi (Yellow-bomets), the party of Lamaites who reject the Bogdo-Lama (chief of the Red-bomets) and recognise the Dalai-Lama alone as an infallible spiritual head.
SHARAB

Sharab. See Mirage.

Sh‘ara‘i [many Shara‘at, some Shara‘at] (Heb. Sha‘ara‘, "the reed," reed; Sept. Σαρα‘ων v. Σαρα‘ων), one of the "sons of Bani, who had married strange wives after the captivity (Ezra x, 40). B.C. cir. 457.

Shara‘im (Josh. xv, 30). See Shalaham.

Shara‘rab (Heb. Sha‘ara‘ab, ". . . strong; Sept. Σαρα‘ων v. Σαρα‘ων), the father of Ahiam the Hararite, one of David's mighty men (2 Sam. xxiii, 33). B.C. cir. 1400. In the parallel passage (1 Chron. xi, 35) he is called Sacar, which is, perhaps, the better reading (Kennicott, Dissert., p. 208). See David.

Sharasantha, in Hindù mythology, was a powerful king who ruled over the entire southern part of India, and the most dangerous enemy of Krishna, with whom he disputed the sovereignty in seventeen battles and in a duel.

Share is the rendering in 1 Sam. xiii, 20 of מֶשֶׁר (“mesher” from מָשֵּר, to scratch or cut), an agricultural instrument required to be sharpened; probably some sort of plow, and essentially corresponding to a modern hoe. See MARTSH.

Share‘zer (Heb. Share‘zer, מֶשֶׁר, Persian for prince of fire; Sept. Σαρανθάς v. Σαρανθάς), the name of two men.

1. A son of Sennacherib (q. v.), who, with his brother Adrammelech, murdered their father in the house of the god Nisroch (2 Kings ix, 37; Isa. xxxvii, 38. B.C. post 711). "Moses of Choreme calls him Simasar, and supposed he was favorably received by the Armenian king to whom he fled, and given a tract of country on the Aseryan frontier, where his descendants became very numerous (Hist. Armen. i, 22). He is not mentioned as engaged in the murder, either by Polybius or Abydenus, who both speak of Adrammelech."

2. A messenger sent along with Regem-melech (q. v.), in the fourth year of Darius, by the people who had returned from the captivity to inquire concerning fasting in the fifth month (Zech. vii, 2, A.V. "Sherezer"). B.C. 519.

Shariver, in Persian mythology, is one of the seven good spirits created by Ormuzd to make war on Ahirwan, and who had control over metals.

Sh·ar·on (Heb. Sharon, שָׂרׁוֹן, a plain; Sept. usually Σαρων [comp. Acts ix, 4, SXRO], the name, apparently, of three places in Palestine. See also Sh-edron. In the treatment of these we adduce the elucidations of modern critical and archaeological research.

1. The district along the Mediterranean is that commonly referred to under this distinctive title. See also Sharon.

1. The Name.—This has invariably, when referring to this locality (1 Chron. xxvii, 29; Cant. ii, 1; Isa. xxxiii, 9, xxxvi, 2; lx, 10), the definite article, הַשָּׂרֹון, hash-Sharon; and this is represented, likewise, in the Sept. renderings ὁ Σαρών, ὁ Ἀρών, τὸ πτεύον. Two singular variations of this are found in the Vat. MS. (Mai), viz. 1 Chron. v, 16, Σαρώνια and xxvii, 29, Σαρωνία, where the A is a remnant of the Hebrew definite article. It is worthy of remark that a more decided trace of the Hebrew article appears in Acts ix, 35, where some MSS. have Ἀσσαρωνία. The Lasharon (q. v.) of Josh. xii, 18, which some scholars consider to be Sharon with a preposition prefixed, appears to be more probably correctly given by the A.V. It may be symbolic, or be indicative of a peculiar place, like the "Arabah," "the Shephelah," "the Cicer," "the Pisgah," etc. See TOPOGRAPHICAL TERMS.

Sharon is derived by Gesenius (Thesaurus, p. 642) from צָרָה (zarah), to be straight or even—the root, also, of Mishor, the name of a district east of Jordan. The application to it, however, by the Sept., by Josephus (Ant. xv, 13, 3; War,
Edraelon, Sharon is very much, we might say entirely, deserted. Around Jaffer, indeed, it is very cultivated, and as you move northward from that town you are encompassed with groves of orange, olive, fig, lemon, pomegranate, and palm; the fragrance is delicious, almost oppressive. But farther north, save in a few rich spots, you find but little cultivation. Yet over all the undulating waste your eye is refreshed by the profusion of wild flowers everywhere. Like many of the spots famed anciently for beauty and fertility, it only gives indications of what it might become (see Porter, Hand-book for Pal. p. 380).

2. The Sharon of 1 Chron. v, 16 is distinguished from the western plain by not having the article attached to its name. It is also apparent from the passage itself that it was the district on the east side of the neighborhood of Gilead and Bashan (see Bachie, ii, iii, 283). Reland objects to this (Palaez, p. 371), but on insufficient grounds. The expression "suburbs" (ἐπανορθία) is in itself remarkable. The name has not been met with in that direction, and the only approach to an explanation of it is that of Prof. Stanley (Sinai and Pal. App. § 7), that Sharon may here be a synonym for the Marginon, i.e., a region roofed over and described with some of the same characteristics and attached to the pastoral plains east of the Jordan.

3. Another Sharon is pointed out by Eusebius (ut supr.) in North Palestine, between Tabor and the Sea of Tiberias; and Diöke would understand this to be meant in Matt. ii, 1, because this book so often refers in the northern Jordan of the region. But this is very doubtful.

Sharonite (Heb. Sharoni, שָׁרוֹן; Sept. Σαρωνίτης), a Gentle adj. from Sharon; Sept. Σαρωνίτης, the designation (1 Chron. xxvii, 29) of Shitrim, David's chief herdsman in the plain of Sharon, where he of course resided.

Sharp, Daniel, D.D., a Baptist preacher, was born at Huddersfield, Yorkshire, England, Dec. 25, 1738. He was the son of a Baptist preacher and received early religious training. He originally joined an Independent Church, but subsequently, as the result of inquiry and conviction, became a Baptist. Engaged in a large commercial house in Yorkshire, he came to the United States as their agent, arriving in New York Oct. 4, 1805. He soon decided to enter the ministry, and began his theological studies under Rev. Dr. Stoughton, of Philadelphia. He was set apart as pastor of the Baptist Church at Newark, N. J., May 17, 1809; and was publicly recognized as pastor of the Third Church, Boston, April 20, 1812. He became an active member of the Massachusetts Baptist Missionary Society; was for several years associate editor of the American Baptist Magazine; and upon the formation of the \Society for the Propagation of the Gospel in India, he, as its secretary, conducted the correspondence. For many years he was president of the acting board of the General Convention of the Baptist denomination; and in 1814 was one of the originators of an association which resulted in the Northern Baptist Education Society. He was closely identified with the origin of the New York Theological Seminary, and was for eighteen years president of its board of trustees. In 1828 he was chosen a fellow of Brown University, and held the office till the close of his life. He received his degree of D.D. from Harvard University in 1823, of whose board of officers he was a member, and died in Baltimore, June 23, 1852. Mr. Sharp published seven Sermons and Discourses (1824-52);—also Recognition of Friends in Heaten (4 editions);—and a Tribute of Respect to Mr. Ensam Lincoln (1822). See Sprague, Annals of the Amer. Pulpit, vi, 365.

Sharp, David, a minister of the Methodist Episcopal Church, was born in New Jersey Sept. 5, 1787, and removed with his parents to Virginia, and in 1800 to Logan County, O. Of Quaker parentage, he united with the Methodist Episcopal Church in 1807, and in 1810 he was licensed to preach. He was a delegate to the Conference in September, 1815, and in 1819 was transferred to the Missouri Conference, where he served five years as presiding elder. In 1825 he was transferred to the newly organized Pittsburgh Conference, in which he labored twenty-four years; and was then (1849) transferred back to the Missouri Conference, where he fell into the Cincinnati Conference, and in 1860 received a supernumerary relation. He died April 21, 1865. Mr. Sharp was an efficient, acceptable, and successful minister. See Minutes of Annual Conferences, 1865, p. 162.

Sharp, Elias C., a Presbyterian minister, was born in Wilmington, Conn., March 18, 1814. He was left an orphan in early years, but by patient effort was able to attend Amherst College, where he graduated; studied divinity in the Western Reserve Theological Seminary, Hudson, O.; was licensed by Cleveland Presbytery Sept. 1, 1840; and ordained by Portage Presbytery, June 1, 1842, as pastor of the First Congregational Church of Atwater, Portage Co., O. This was his only charge. Here he died of consumption, May 5, 1867. Mr. Sharp possessed ability, both natural and acquired. As a minister he was eminently successful; and while pastor of his only charge, nearly two hundred connected themselves with the Church of God. See Wilson, Presb. Hist. Almanac, 1868, p. 228. (J. L. S.)

Sharp, Granville, a Christian philanthropist and writer, was born in 1784. He was educated for the bar, but, leaving the legal profession, he obtained a place in the Ordnance Office, which he resigned at the commencement of the American war, the principles of which he did not approve. He then took chambers in the Temple, and devoted himself to a life of study. He first became known to the public by his interest in a poor and friendless negro brought from the West Indies, and turned out in the streets of London to be sold. Sharp befriended the negro, not only feeding him and securing him a situation, but also defending him against his master, who wished to reclaim him as a runaway slave. But the decision of the full bench was with Sharp, that the negro was under the protection of English law, and no longer the property of his former owner. Thus Sharp emancipated forever the blacks from slavery while on British soil, and, in fact, banished slavery from Great Britain. He now collected a number of other negroes found wandering about the streets of London and sent them back to the West Indies, where they formed the colony of Sierra Leone. He was one of those of the "Eighty-one" who held the editors of the Slave-trade." Sharp was led to oppose the practice of marine impressment; and on one occasion obtained a writ of habeas corpus from the Court of King's Bench to bring back an impressed citizen from a vessel at the Nore, and by his arguments obliged the court to liberate him. He became the warm advocate of "parliamentary reform," arguing the people's natural right to a share in the legislature. Warmly attached to the Established Church, he was led to recommend an Episcopal Church in America, and introduced the first bishops from this country to the archbishop of Canterbury for consecration. Sharp died July 6, 1819. He was an able linguist, deeply read in theology, pious and devout. He published sixty-one works, principally pamphlets upon theological and political subjects and the evils of slavery. The following are the most important: Remarks on a Printed Paper entitled a Catalogue of the Restored or restored Copies of the Bible (Lond. 1765, 1775, 8vo)—Remarks on Several Very Important Prophecies (1768, 1775, 8vo, 5 parts) Slavery in England (1769, 8vo; with appendix, 1772, 8vo) —Declaration of the People's Natural Rights, etc. (1774, 1775, 8vo) —Remarks on the Uses of the Definite Article in the Greek Text of the New Testament (Durham, 1798,
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8vo; 2d ed. with an appendix on Christ's divinity, 1802, 12mo).—On Babylon (1805, 12mo).—Case of Saul (1807, 12mo).—Jerusalem (1808, 8vo). See Hoare, Memoirs of Dr. John Sharp's [p. 456]—Granville Sharp (1832, 8vo).—4to ed. 1828, 2 vols. 8vo).—Stuart, Memoirs of Granville Sharp (N. Y. 1836, 12mo).

Sharp, James, archbishop of St. Andrew's, was the son of William Sharp, sheriff-clerk of Banffshire, and was born in the castle of Banff, May, 1618. He was educated for the Church at the University of Aberdeen, but on account of the Scottish Covenant retired to England in 1638. Returning to Scotland, he was appointed professor of philosophy at St. Andrew's, through the influence of the earl of Rothes, and soon after minister of Crail. In 1656 he was chosen by the moderate party in the Church to plead their cause before the Protector against the Rev. James Guthrie, a bitter of the extreme section (the Protestants, or Remonstrants). Upon the eve of the Restoration Sharp was appointed by the moderate party to act as its representative in the negotiations opened up with Monk and the king. In this matter he is believed to have acted with partiality, receiving as a compensation, after the overthrow of Presbyterian government by Parliament, the archiepiscopal dignity of St. Andrews, which was formally consecrated at London by the bishop of London and three other prelates. His government of the Scottish Church was tyrannical and oppressive, and, in consequence, he became an object of hatred and contempt. He had a servant, one Carmichael, who by his cruelty had rendered himself particularly offensive to the Presbyterians. Nine men formed the resolution of waylaying the servant in Magus Muir, about three miles from St. Andrew's. While they were waiting, Sharp appeared in a coach with his daughter, and was immediately despatched despite her tears and entreaties. Much of the defence of St. Andrew's that has been most extolled cannot be said is that he was simply an ambitious ecclesiastic who had no belief in the "divine right" of Presbyterianity, and who thought that if England were resolved to remain Episcopalian it would be very much better if Scotland would adopt the same form of Church government.

Sharp, John, D.D., an English prelate, was born at Bradford, Berkshire, 1644. He was admitted at Cambridge, Cambridge, from which he graduated in December, 1663. In 1667 he took the degree of M.A., was ordained both deacon and priest, and became domestic chaplain to Sir Henage Finch, through whose influence he was appointed, in 1672, archdeacon of Berkshire. Three years later he was preferred to a prebend of St. Bartholomew's, Royal Exchange, London, and to the rectory of St. Giles in the Fields. In 1679 he took the degree of D.D. and accepted the lectureship at St. Lawrence Jury, which he resigned in 1688. He was promoted by Sir H. Finch to the deanship of Norwich in 1681. Because of the firm position he took, May 2, 1686, against popery, he was suspended, but was reinstated in January, 1687. He was installed dean of Canterbury, Nov. 25, 1689, and was consecrated archbishop of York, July 5, 1691. On the accession of Queen Anne, Mr. Sharp became a member of her privy council and her lord almoner. He died at Bath, Feb. 2, 1714. Bishop Sharp was a man of amiable disposition and unassuming integrity, a faithful and vigilant governor. He published a number of separate sermons which were collected into 7 vols. 8vo, 1709; also 1715, 1728, 1729, 1735, 1749, and in 7 vols. 12mo in 1754 and 1756. They were republished under the title of Works (Oxford, 1829, 5 vols. 8vo), by Thomas Sharp, D.D. (Lond. 1825, 2 vols. 8vo).

Sharp, John M'Clure, a minister of the Methodist Episcopal Church, was born in Rush County, Ind., 1825, and united with the Church in 1841. He received license to preach in 1854, and was admitted into the South-eastern Indiana Conference in 1860. In 1865 he was obliged to retire from the work, and Sept. 15, 1866, he died. See Minutes of Annual Conferences, 1866, p. 204.

Sharp, Lionel, D.D., an English clergyman, was chaplain to Henry, Prince of Wales; also rector of Malpas, minister of Tiverton, and in 1605 archdeacon of Berks. He died in 1630. His published works are, Oratio Funeris in Hon. Hen. Wall. Princip. (Lond. 1612, 4to);—Novum Fidei Symbolum, sive de Notis (1612, 4to); Speculum Popae, etc. (1612, 4to); Nos. 3 and 5 were translated into English and published under the title of A Looking-glass for the Pope (1628, 4to). He also published a Sermon (1609, 8vo);—and other sermons. See Bliss's Wood's Fasti Oxon, i, 385; also Allibone, Dict. of Brit. and Amer. Authors, s. v.

Sharp, Samuel M., a missionary of the Presbyterian Church, was born in West Middletown, Pa., Nov. 23, 1884. He received a thorough Christian training and, on the毕业, graduated at Jefferson College, Pa., in 1856, and at the Western Theological Seminary at Allegheny City, Pa., in 1858, was licensed and ordained as an evangelist in the spring of the same year, and sailed for Bogotá, South America, June 18, 1858. Arriving there July 20, he at once commenced his great life-work. His wife (being the daughter of Rev. Jeremiah Build, one of the latest converts of the Indians) was his helpmeet and adviser, and their prospects for eminent usefulness were indeed bright; but in the midst of their labors he was taken ill with fever, and died at the mission-house in Bogotá, Oct. 30, 1860. Mr. Sharp was a good man and a devoted missionary, of earnest and consistent piety. See Wilson, Pred. Hist. Almanac, 1862, p. 117. (J. L. S.)

Sharp, Solomon, a minister of the Methodist Episcopal Church, was born in Carolina County, Md., April 6, 1771. His parents were pioneer Methodists. In 1791, when about twenty years old, he began to travel "under the presiding elder." In 1792 he was admitted to the conference and sent to Milford Circuit, Del.; and he continued in the service, occupying almost all important appointmenct in New Jersey, Delaware, and Pennsylvania down to 1835, when he was reported superannuated. He died at Smyrna, Del., March 13, 1836. Mr. Sharp was an original, an eccentric, but a mighty man. "His sermons were powerful, and delivered with a singular tone of authority, as if he were conscious of his divine origin. He was not a systematist, and it is believed that he was hardly capable of feeling fear. See Minutes of Conferences, ii, 409; Stevens, Hist. of the M. E. Church, iii, 413—415; Sprague, Annals of the Amer. Pulpit, vii, 217; Manship, Thirteen Years in the Itinerancy, p. 49; Simpson, Cyclopedia of Methodism, s. v. (J. L. S.)

Sharp, Thomas, a younger son of John Sharp (q. v.), an English prelate, was born in Berkshire, entered Trinity College, Cambridge, 1709, and took his B.A. in 1712 and M.A. in 1716. He was a fellow of the college, and took the degree of D.D. in 1729. At first chaplain to archbishop Dawes, he was, July, 1720, collated to the rectory of Rothbury, Northumberland. He held the prebend of Southwell, and afterwards that of Wistow, in York Cathedral, and in 1722 he became archdeacon of Northumberland. In 1755 he succeeded Dr. Mangey in the officiality of the dean and chapter. He died March 6, 1758, and was interred in Durham Cathedral. He published a Concio ad Clerum when he took his doctor's degree:—The Rubric in the Book of Common Prayer (1737) and Annotations (1738), and Historical Inser tations on the Hebrew Words Ezekiel and Jerimoth (1751, 8vo).

Sharpe, Gregory, D.D., an English clergyman, was born in Yorkshire, in 1713, and, after passing some time at the grammar-school of Hull, went to Westminster, where he studied under Dr. Freind; but in 1731 he was settled
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SHAVEH

with principal Blackwell in Aberdeen. Here he remained until he had finished his studies, when he returned to England, and in a few years entered into orders. He was appointed minister of the Broadway chapel, in which he continued till the death of Dr. Nicholls of the Temple, when he was declared the doctor's successor, and in this station he continued until his own death, which occurred at the Temple Church on Jan. 8, 1771. His works were, A Defence of the late Dr. Samuel Clarke (Lond. 1774, 8vo);—two Dissertations: Upon the Origin, etc., of Languages; and Upon the Original Powers of Letters (ibid. 1751, 8vo);—two Arguments in Defence of Christianity (ibid. 1755–62, 8vo):—The Rise and Fall of the Holy City and Temple of Jerusalem (ibid. 1758–66, 8vo);—besides various Letters and Sermons.

Sharpness of Death, in the Te Deum, the pains and agonies suffered by the Redeemer on the cross, but which he overcame at his resurrection, God having raised him up, "having loosed the pains of death, because it was not possible that he should be holden of it" (Acts ii. 24).

Sharrock, Robert, an English clergyman, was born at Ashwood, in Buckinghamshire, in the 17th century, and was sent from Winchester School to New College, Oxford, where he was admitted perpetual fellow in 1649. In 1660 he took the degree of doctor of civil law, was prebendary and archdeacon of Winchester, and rector of Bishop's Waltham, in Hampshire. He died July 11, 1684, having the character of a good divine, civilian, and lawyer. His works are, History of the Propagation, etc., of Vegetables, etc. (Oxon. 1666 and 1672, 8vo);—Hypothesis De Officiis secondum Humanae Rationis Dictata, etc. (ibid. 1669, 8vo, and 1682);—also ten sermons on the Ends of the Christian Religion (1640).

Sharu'hen [some Shar'hen' (Heb. Shar'henchen), 'refuge of grace', Sept. 'apoyai alev [probably reading פֶּּלֶּשֶׁנָּה], a town originally in Judah, afterwards set off to Simeon (Josh. xix. 6); hence in the Negeb, or "south country". See JUDAH. It seems to be the same elsewhere called Shilhim (Josh. xv. 32), or Sharaaim (1 Chron. iv. 31), but probably by erroneous transcription, in the latter case at least. Knobel (Ezeyg. Historical Supplement, 1832) suggests, as a probable identification, Tell Sherib'ah, about ten miles west of Bir-es-Seba, at the head of Wady Sherib'ah (the "watering-place"). Wilton locates it near Ruhaibah (Rehoboth), but his reasons are unceremonial (The Negeb, p. 217 sq.). See SIMEON.

Sha'habigna, in Hindit mythology, is a surname of Buddha, denoting "the possessor of the six sciences.

Sha'ahai [many Sha'ahai, some Sha'ahai' (Heb. Shasha'ah, פֶּּלֶּשֶׁנָּה, 'refuge of grace'; Sept. εὐαγγέλων; or nolle [Tirm.; Sept. Σωτηρ], one of the "sons" of Dani who divorced his gentle wife after the captivity (Ezra x, 40). B.C. 457. See SHESHAH.

Sha'ahak (Heb. Shaahak, פֶּּלֶּשֶׁנָּה, "longing"; Sept. Σωτηρ), a Benjamite, son of Beriah, descendant of Eliphael, and father of Ishpan and many others (1 Chron. viii, 14, 25). B.C. post 1618.

Shaastamuni, in Hindit mythology, is a surname of Buddha, signifying "the instructor of the Munias."

Shaastava, in Hindit mythology, is a surname of Siva, denoting "the avenger."

Shastras, or Shaasters, The Great (from the Sanscrit śāstra, "to teach"), the sacred books of the Hindús. They are all of them written in the Sanscrit language, and believed to be of divine inspiration. They are usually reduced to four classes, which again are subdivided into eighteen heads. The first class consists of the four Vedas, which are accounted the most ancient and the most sacred compositions. The second class consists of the four Upa-vedas, or sub-Scriptures, and the third class of the six Ved-angas, or bodies of learning. The fourth class consists of the four Up-angas, or appended bodies of learning. The first of these embraces the eighteen Puránas, or sacred poems. Besides the Puránas, the first Up-anga comprises the Ramâyana and Mahabharata. The second and third Up-angas consist of the principal works on logic and metaphysics. The fourth and last Up-anga consists of the body of law, in eighteen books, compiled by Manu, the son of Brahma, and other sacred personages.

Shatrani, in Hindit mythology, was the wife of the man Shurti, or Kahteri, whom Brahma formed out of his right arm, and who became the ancestor of the Kahteri, or warrior caste. Shatrani was created by Brahma out of his left arm.

Sha'ul (Heb. Sha'ul, פֶּּלֶּשֶׁנָּה; Sept. Σωτηρ), the name of three men thus designated in the A. V. For others, see Saul.

1. The son of Simeon by a Canaanitish woman (Gen. xlvii. 10; Exod. vi. 15; Num. xxvi. 13; 1 Chron. iv. 24), and founder of the family of the Shaultites. B.C. cir. 1880. The Jewish traditions identify him with Zimri, "who did the work of the Canaanites in Shittim" (Targ. Ps.-Ezera' on Gen. xlvii.).

2. Shaul of Rabbah, slain by the river was one of the kings of Edom, and successor of Samlah (1 Chron. i. 48, 49). In the A. V. of Gen. xxxvi. 37 he is less accurately called Saul (q. v.).


Sha'ulite (Heb. Sha'ul'ite, פֶּּלֶּשֶׁנָּה; Sept. Σωτηρ), a designation of the descendants of Shaul (1 Num. xxvi. 13).

Sha'veys (Heb. Shaveh', פֶּּלֶּשֶׁנָּה; plain; Sept. Σωτηρ v. zavev and Sovev; Vulg. Salve), a name found thus alone in Gen. xlv. 17 only, as that of a place where the king of Sodom met Abraham. It occurs also in the name Shavehkithriathim (q. v.), which is the Samar. Codex inserts the article, פֶּּלֶּשֶׁנָּה; but the Samaritan Version has שָׁבֵעַ. The Targum of Onkelos gives the same equivalent, but with a curious addition, "the plain of Mejano, which is the king's place of racing," recalling the ἔλυδονος σος so strangely inserted by the Sept. in Gen. xlviii. 7. It is one of those archaic names with which this venerable chapter abounds—such as Bala, En-mishpat, Ham, Hazecon-tamar—so archaic that many of them have been elucidated by the insertion of their more modern equivalents in the body of the document by a later but still very ancient hand. If the signification of Shaveh be "valley," as both Susius and Thrus assert, then its extreme antiquity is involved in the very expression "the Emek-shaveh," which shows that the word had ceased to be intelligible to the writer, who added to it a modern word of the same meaning with itself. It is equivalent to such names as "Puente de Aelantara," the Greessen Steps, etc., where the one part of the name is a mere repetition or translation of the other, and which cannot exist till the meaning of the older term is obsolete. In the present case the explanation does not throw any very definite light upon the locality of Shaveh: "The valley of Shaveh, that is the valley of the king" (xiv. 17). True, the "valley of the king" is mentioned again in 2 Sam. xviii, 18 as the site of a pillar set up by Ab-salom; but this passage again conveys no clear indication of its position, and it is by no means certain that the two passages refer to the same spot. The extreme obscurity in which the whole account of Abraham's route from Damascus is involved has already been noticed under Salem. A notion has long been prevalent that the pillar of Ab-salom is the well-known pyramidal structure which forms the northern member of the group of monuments at the western foot of Olivet. This is apparently first mentioned by Benjamin of Tudela (A.D. 1190), and next by Maundevile (1230), and is perhaps originally founded on the statement of Josephus
Modern Orientals shave the head alone, and that only in the case of settled residents in towns (Van Lennep, Bible and God, p. 209). But, while the structure of the so-called "Absalom's tomb" agrees either with this description or with the terms of 2 Sam. xviii, 18. The "valley of the king" was an *Emek*—that is, a broad, open valley, having few or no features in common with the deep, rugged ravine of the Keiron, which may be compared V. AYLEY. The pillar of Absalom—where it is called "Absalom's hand"—was set up, erected (2 Sm 18), according to Josephus, in marble, while the lower existing part of the monument (which alone has any pretension to great antiquity) is a monolith not erected, but excavated out of the ordinary limestone of the hill, and almost exactly similar to the so-called "tomb of Zechariah," the second from us on the south. Yet even this cannot claim any very great age, since its Ionic capitals and the ornaments of the frieze speak with unflattering voice of Roman art. Nevertheless, in the absence of any better indication, we are perhaps warranted in holding this traditional location. See King's *Dale*.

*Sha'veh-kiriath'im* (Heb. Shaveh Kirjath-yim, שַׁעְיָה כִּרְיָתָּיִם, plain of the double city; Sept. *Sara* ὁ πολιός), a plain at or near the city of Kirjathaim, occupied by the Israelites at the time of Caleb's inheritance in the days of Judah (Josh. xv, 10). This place is mentioned as a city near to which the Ark was carried by Paschah, debouching from the desert into the plains of Judah (Josh. x, 10). It is now known as the modern *Saraieh*. See KirJATHAIM.

*Shaving* (properly שָׁעֵי, Šā'vei), the ancient Egyptians were the only Oriental nation who objected to wearing the beard. Hence, when Pharaoh sent to summon Joseph from his dungeon, he find it recorded that the patriarch "shaved himself" (Gen. xli, 14). Shaving was therefore a remarkable custom of the Egyptians, in which they were distinguished from other Oriental nations, who carefully cherished the beard, and regarded the loss of it as a deep disgrace. That this was the feeling of the Hebrews is obvious from many passages (see especially 2 Sam. x, 4); but here Joseph shaves himself in conformity with an Egyptian usage, of which this passage conveys the earliest intimation, but which was by no means confined to Egypt. The frequent allusions of the Levites to the day of their consecration, and the lepers at their purification, shaved all the hair on their bodies (Num. viii, 7; Lev. xiv, 8, 9). A woman taken prisoner in war, when she married a Jew, shaved the hair off her head (Deut. xxii, 12), and the Hebrews generally, and also the nations bordering on Palestine, shaved themselves when they mourned, and in times of great calamity, whether public or private (Isa. vii, 20; xx, 2; Jer. xii, 5; xlviii, 37; Bar. vi, 90). God commanded the priests not to cut their hair or beards in their mourning (Lev. xxvi, 5). It may be proper to observe, that among the most degrading of punishments for women is the loss of their hair; and the apostle hints at this (1 Cor. xi, 6): "If it be a shame for a woman to be shorn or shaven," etc. See HAIH.

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*Shaving-man* (Heb. *Shavsha'a*, שַׁוַּשָּׁא, nobility [Furst]; Sept. *Sosia* v. r. *Sophia*, and even *Igrapou*), the royal secretary in the reign of David (1 Chron. xviii, 16). He is apparently the same with *Sekalath* (2 Sam. viii, 17), who is called *Shaveah* (Amos iv, 4), and *Saria* in the Vat. MS. of the Sept. *Shishai* is the reading of two MSS. of the and of the Targum of 1 Chron. xviii, 16. In 2 Sam. xx, 25 he is called *Shivah*, and in 1 Kings iv, 3 Shisheh.

*Shaw, Addison C.*, a minister of the Methodist Episcopal Church, was born about 1814, and united with the Church when fourteen years of age. He was licensed as a local preacher at twenty-four years of age, and joined the Michigan Conference, becoming a member of the Detroit Conference at its formation. He died at Ypsilanti, Dec. 21, 1875. See Minutes of Annual Conferences, 1876, p. 100.

*Shaw, John (1)*, an English clergyman, was born at Bedlington, Durhamshire, and entered Brownstone College, Oxford, in 1826, aged fifteen years. He was instituted rector of Whalton, Northumberland, in 1845, but was not admitted until 1861. In the interval he served the church of Bolton, Craven, Yorkshire. He died in 1895. His works are, *No Reformation of the Established Reformation* (Lond. 1866, 8vo.); *Portraiture of the Demonic Spirit* (ibid. 1867, 4to); *Origo Protetantism* (ibid. 1867, 4to).
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Croix Circuit, in 1829 to Bethel, and in 1824 to Buxton, where he died, Aug. 20, 1825. He was a man of uniform piety, strong in his attachment to the cause of God, and his praise as a preacher was in all the circuits where he labored. See Minutes of Conference, i, 546; Bangs, Hist. of the M.E. Church, iii, 559.

Shaw, John (3), a minister of the Methodist Episcopal Church, was born at Bristol, Ontario Co., N. Y., July 11, 1807, and united with the Church at the age of eighteen. He was received into the Genesee Conference in 1831, and ordained deacon in 1833 and elder in 1835. He spent thirty-six years in the effective ministry, was superannuated in 1869, and died Jan. 16 of the same year at Hiram, Yates Co., N. Y. See Minutes of Annual Conferences, 1869, p. 5.

Shaw, John B., a Presbyterian minister, was born in Rutland, Vt., May 23, 1798. He graduated at Middlebury College, Vt., studied theology with Rev. Charles Walker, and was licensed by the Rutland Congregational Association. In 1824 he was ordained by Troy Presbytery, and installed pastor of the Congregational Church at South Hartford, Washington Co., N. Y., and subsequently preached as follows: North Granville, Washington Co., N. Y.; Bethel; Utica, N. Y., Congregational Church, Rome, Mich.; Norwalk, Conn.; a second time at South Hartford, N. Y.; Presbyterian Church, Fort Ann, N. Y., as a missionary; Congregational Church, Fair Haven, N. Y.; the Dutch Reformed Dutch Church, Bushkill's Bridge, N. Y.; and the Presbyterian Church at Stephentown, Rensselaer Co., N. Y. He died May 8, 1865. Mr. Shaw was a man of unusual Christian devotedness. "His highly evangelical mode of expressing truth, his eminently successful pastoral qualifications, and his Christian gentleness of spirit made him an exceedingly useful man in his day." See Wilson, Presb. Hist. Almanac, 1866, p. 224. (J. L. S.)

Shaw, John D., a minister of the Methodist Episcopal Church, was born in Londonderry County, Ireland, about 1833, but he emigrated to this country, and joined the Methodist Church at Jackson, La., in February, 1851. He studied at Centenary College, Jackson, entered the ministry about 1853 or 1854, and died in Bolivar County, Miss., Oct. 30, 1866. See Minutes of Annual Conferences of M.E. Church, South, 1866, p. 47.

Shaw, John Knox, a minister of the Methodist Episcopal Church, was born in Ireland, April 12, 1800, but while an infant was brought to Washington County, N. Y. He was licensed to preach Nov. 19, 1824, and was received on trial in the Philadelphia Conference in 1825. For the rest of his ministerial life lasting until 1858, during which he occupied many important stations, and also served as presiding elder. At the division of the Philadelphia Conference, he became a member of the Newark Conference. He took an active part in the founding of the Pennington Seminary, Pennington, N. J., of which he was a trustee at the time of his death. He died at Newark, N. J., Oct. 4, 1858. See Minutes of Annual Conferences, 1859; Simpson, Cyclop. of Methodism, s. v.

Shaw, Joseph, LL.D., a minister of the Associate Church of America, was born in the parish of Kattray, Aberdeenshire, Scotland, Dec. 6, 1778. He received his preparatory education in his native village, and entered the University of Edinburgh a little before he had completed his thirteenth year. He graduated in 1794, and immediately entered the Associate Divinity Hall at Whitburn, where he remained five years, and in 1799 was licensed to preach. Application being made by the Class of Religion in Philadelphia, Mr. Shaw was appointed to the place. He accepted the appointment, and commenced to serve that people in the fall of 1803. In 1809 his lungs became affected, and in 1810 he terminated his ministry in Philadelphia. In 1813 he became professor of languages in Dickinson College, and in 1815 accepted the similar professorship in the Albany Academy. In 1821 he was honored with the degree of LL.D. from Union College. He died in August, 1824. He published a sermon preached before the Albany Bible Society in 1820 (8vo); and his last sermon, The Gospel Call, was published shortly after his death, with a brief biographical notice. See Sprague, Annals of the Amer. Pulpit, ix, 85.

Shaw, Levi, a minister of the Methodist Episcopal Church, was born at Frankfort, Me., Sept. 4, 1822. He received his preliminary education at Bates College, and was graduated in 1847. He was licensed to preach in 1849, and was received into the Presbytery of the State, and afterwards into the Church of the Discipline of the Southern Church. He was ordained to the ministry in 1853. He died at his home in Newburyport, Mass., Aug. 17, 1867. After he had become superannuated, he still continued to labor for the Church during periods upon different charges, and also served as a delegate of the Christian Commission. See Minutes of Annual Conferences, 1868, p. 142.

Shaw, Samuel, a learned Nonconformist, was born at Repton, Derbyshire, England, in 1655. At the age of fourteen he entered St. John's College, Cambridge. He was master of the Free School at Tarnwore in 1656, and in 1658 obtained a presentation from Cromwell to the rectory of Long Whatton, which he was deprived of in 1661 by a vote of the House of Commons. He refused it afterwards on the condition of reordination, as he would not declare his Presbyterian ordination invalid. In 1666 he was chosen master of the Free School at Ashby-de-la-Zouch, which position he retained until his death, Jan. 22, 1696. His works are, Immortal, or a Discovery of Truth in Christ (1667, 12mo); another edition, with memoir, etc. (Leeds, 1804); Words Made Visible, or Grammar and Rhetoric (1679, 8vo); also several religious Tracts.

Shaw, Samuel F., a minister of the Methodist Episcopal Church, was born in New Jersey, Nov. 6, 1798, but was taken to Ohio when a child, his parents settling in Hamilton County. He was licensed to preach when about twenty years old, and in 1825 was received on trial into the Ohio Conference, afterwards becoming a member of the North Ohio Conference. For several years he was a missionary among the Wyandots at Upper Sandusky, and also served as presiding elder on several districts. He retired from the pastoral work several years before his death, which occurred near Bucyrus, Ohio, Nov. 15, 1875. See Minutes of Annual Conferences, 1875, p. 104.

Shaw, Thomas, an English clergyman and traveller, was born at Kendal, Westmoreland, about 1692, and entered Queen's College, Oxford, Oct. 5, 1711. He took his degree of bachelor of arts July 5, 1716, was made master of arts Jan. 16, 1719, went into orders, and became chaplain to the English factory at Algiers. Here he remained several years, spending much of his time in travelling. He was chosen fellow of his college March 16, 1727, and on his return to England (1738), took the degree of doctor of divinity. In 1740 he became principal of St. Edmund's Hall, and received also the living of Bramley, Hants. He was regius professor of Greek at Oxford, a fellow of Oriel College, and died, with the degree of D.D., at Oxford, Aug. 15, 1751. Mr. Shaw published, Travels, etc., in Barbary and the Levant (Oxf. 1738);—Vindication of the Abores (Lond. 1757, 4to), with supplement. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.

Shaw, William C., a minister of the Methodist Episcopal Church, was born in Vevay, Ind., Oct. 2, 1833. He became a Christian when seventeen, and three years later entered Asbury College. In 1854 he was licensed to preach, and in 1857 was received into the South-eastern Indiana Conference; but in 1859 he went to Minnesota, and entered the Minnesota Conference. In 1863 he was superannuated, but in 1864 resumed work, was again superannuated in 1872, made effective in 1873, and appointed to Reed's and Walashaw, his last appointment. He died at Reed's Landing,
Shawm. In the Prayer-book version of Ps. cviii, 7, "with trumpets also and shawm" is the rendering of what stands in the A. V. "with trumpets and sound of cornet." The Hebrew word translated "cornet" will be found treated under that head. The "shawm" was a musical instrument resembling the clarionet. The word occurs in the forms shalm, shalme, and is connected with the German Schalmeie, a reed-pipe.

"With shawmes and trumpets, and with clarions sweet."—Spenser, F. Q. i, xii, 13.

"Even from the shrillest shawm unto the cornet."—Wright, vol. iv, p. 396.

Mr. Chappell says (Pop. Mus. i, 35, note b), "The modern clarionet is an improvement upon the shawm, which was played with a reed like the wayte, or hautboy, but, being a bass instrument, with all the compass of an octave, had probably more the tone of a bassoon." In the same note he quotes one of the "proverbs" written about the time of Henry VII on the walls of the Manor House at Leckfield, near Beverley, Yorkshire.

"A shawme maketh a sweete sounde, for he tuneth the basset.
It mounteth not to ayde, but kepeth till space. Yete it is blowne with to vehement a wynde. It maketh it to mycysorwe out of his kinde."

From a passage quoted by Nares (Glossary), it appears that the shawm was a musical instrument of a very ancient origin.

"He that never wants a Gillied full of balm For his elect, shall turn thy woful shalme Into the merry pipe."—G. Toeke, Beidies, p. 18.

Shayith. See THORN.

Sheaf is the rendering in the A. V. of the following words in the original: 1. כְּעָפָר, lehemad, prop. a bundle ("sheaf"); Gen. xxvi, 7; Ps. cxxxix, 6; 2. כְּעַפַּר, amir, prop. a handful (as rendered in Jer. ix, 29); hence a sheaf (Amos ii, 13; Mic. iv, 12; Zechar. xii, 6); and the equivalent כְּעַפַּר, שָׁמָר ("sheaf"), Lev. xxxvii, 10, 11, 12, 15; Deut. xxiv, 19; Ruth ii, 7, 18; Job xxix, 10), as well as the cognate verb כְּעַפַּר, to bind sheaves (Ps. cxxxix, 7, etc.); hence a sheaf (as rendered in Neh. iii, 15; improperly "heap" in Cam. vii, 2). The Mosaic statutes contained two prescriptions respecting the sheaves of harvest. 1. One accidentally dropped or left upon the field was not to be taken up, but remained for the benefit of the poor (Deut. xxiv, 19). See Glean. 2. The day after the feast of the Passover, the Hebrews brought into the Temple a sheaf of corn as the first-fruits of the barley-harvest, with accompanying ceremonies (Lev. xviii, 10-12). On the fifteenth of Nisan, in the evening, when the feast of the first day of the Passover was ended and the second day begun, the house of judgment decreed three men to go in solemnity and gather the sheaf of barley. The inhabitants of the neighboring cities assembled to witness the ceremony, and the barley was gathered into the territory of Jerusalem. The deputies demanded three times if the sun were set, and they were as often answered. It is. They afterwards demanded as many times if they might have leave to cut the sheaf, and leave was as often granted. Then they reaped it out of three different fields with three different sickles, and put the ears into three boxes to carry them to the Temple. The sheaf, or rather the three sheaves, being brought into the Temple, were threshed in the court. From this they took a full omer, that is, about three pints of the grain; and after it had been well winnowed, parched, and bruised, they sprinkled over it a log of oil, to which they added a handful of incense; and the priest who received this offering waved it before the Lord, towards the four quarters of the world, and cast part of it on the altar. After this every one might begin his harvest. See Passover.

She'al (Heb. שָׁאֵל, ֹשָׁאֵל, asking; Sept. Σαίλου π. ρ. Σαλωμία), one of the "sons" of Bani, who divorced their foreign wives after the captivity (Ezra x, 29). B.C. 457.

She'altiel (Heb. שָׁאֵלִיתֵל, ֹשָׁאֵלִיתֵל, asked of God; Anglicized thus in the A. V. at Ezra iii, 2, 8; v, 2; Neh. xii, 1; Hag. i, 1; but "Salathiel" at 1 Chron. iii, 17; also in the contracted form Shaltiel, שָׁלָהִיטֵל), "Shealtiel," Hag. i, 12, 14; ii, 2; Sept., Apocrypha, Josephus, and N. Test., Σαλομία; "Salathiel," 1 Esdr. v, 5, 48, 56; vi, 2; 2 Esdr. v, 16; Matt. i, 12; Luke iii, 27), the son of Jechoniah, or Jehoiachin, King of Judah, and father of Zorobabel, according to Matt. i, 15; but son of Neri (Neriah) and father of Zerubbabel (Zerubbabel) according to Luke iii, 27; while the genealogy in 1 Chron. iii, 17-19 leaves it doubtful whether he is the son of Assir or Jechoniah, and makes Zerubbabel his nephew. The truth seems to be that he was the son of the captive prince Jechoniah, or the Prophet (for the prophecy of this man in Jer. xxii, 30 seems only to mean that he should have no successor on the throne), by a daughter of Neri, or Neriah, of the private line of David; and that having himself no heir, he adopted his nephew Zerubbabel, or perhaps was the father of this last by his deceased brother's widow. B.C. cir. 586. See Genealogy of Christ.

Shear'ah (Heb. שֵׁעָרָה, קְרָשָׁה, raval of Je'orang; Sept. Σαῦρα v. r. Σαῦρα), the fourth named of the six sons of Azel of the descendants of Saul (1 Chron. viii, 38; ix, 44). B.C. long post 1000.

Shearings-house (Heb. מַשְׂקָר, מַשְׂקָר, Beqch E'k'd h'a-Roin; Sept. Vαισκάκακ [v. Vαισκάκακ] τῶν προμοιον; Vulg. Camera pastorum), a place on the road between Jezreel and Samaria, at which Jehu, on his way to the latter, encountered forty-two members of the royal family of Judah, whom he slaughtered at the well or pit attached to the place (2 Kings x, 13, 14). The translators of our version have given in the margin the literal meaning of the name—the house of binding of the shepherds, and in the text an interpretation perhaps accepted from Jos. Kimchi. Binding, however, is but a subordinate part of the operation of shearing, and the word aked is not anywhere used in the Bible in connection therewith. See SHEEP-SHEARER. The interpretation of the name of the place by the Arabians, and by Rashi, viz. "house of the meeting of shepherds," is accepted by Simonia (Onomast. p. 186) and Gesenius (Theaur. p. 195 b). Other renderings are given by Aquila and Symmachus. None of them, however, seem satisfactory, and it is probable that the original meaning has escaped. By the Sept., Eusebius, and Jerome it is treated as a proper name, as they also treat the "garden-house" of ix, 26. Eusebius (Onomast. s. v.) mentions it as a village of Samaria "in the great plain [of Esdraelon] fifteen miles from Legeon." It is remarkable that at a distance of precisely fifteen Roman miles from Lejjan the name of Beth-Ked appears in Van de Velde's map (see also Robinson, Bib. Is. ii, 316); but this place, though coincident in point of distance, is not on the plain, nor can it either belong to Samaria or be on the road from Jezreel thither, being behind (south of) Mount Gilboa. The slaughter at the well recalls the massacre of the pilgrims by Ishmael ben-Nethaniah at Mizpah, and the recent tragedy at Cawnpore. See BETH-HIKED.

Sh'ar ja'shub (Heb. שֶׁרֶשׁ יָשָׁבּ, יָשָׁבּ שֶׁרֶשׁ, a remnant shall return; Sept. οὗ καταλαμβάνει τοὺς Ισραήλ), son of the prophet Isaiah, who accompanied his father when he proceeded to deliver to king Ahaz the celebrated prophecy contained in Isa. vii (see ver. 3). B.C. cir. 735. As the sons of Isaiah sometimes stood for sigus
in Israel (Isa. viii, 18), and the name of Maher-shalal-
hash-baz was given to one of them by way of prophetic
intimation, it has been conjectured that the somewhat
remarkable name of Shear-jashub intimated that the
people who had then retired within the walls of Jerusa-
lem should return in peace to their fields and villages
(comp. Isa. x, 20-22). Fairbairn's theory that these
events occurred only in visions (On Prophecy, i, v, 2)
is in violation of the plain import of the language.

Sheath (Heb. צֶּחָה, nāḏān, 1 Chron. xxxi, 27; נָּחַל,
tātar, 1 Sam. xvii, 51; 2 Sam. xx, 8; Ezek. xxx. 3, 4, 5,
30; "scabbard," Jer. xlvii, 6; מַשָּׁבַח, John xviii, 11),
the case in which a dagger or sword blade is carried.
See KNIFE; SWORD.

She'ba, the name of several men and places in the
Bible, but occurring in two forms in the original: (a)
Heb. Sheba', יְשֵׁבָה (of uncertain etymology, see below),
which is the name of three fathers of tribes in the early
genealogy of Genesis, often referred to in the sacred
books, one of them located in Ethiopia (No. 1, below),
and the other two in Arabia (Nos. 2 and 3 respective-
ly); (b) Heb. She-va, יְשֵׁב, an oath, or seven, which is the
name of two men, and also of a place (Nos. 4, 5, and
6, below). See also BERY-SHEBA.

1. (Sept. סֵאָ֑בָת v. סַאָבָ֑ת).—First named of the
two sons of Raamah, son of Cush (Gen. x, 7; 1 Chron.
1, 9). B.C. post 2150. This Sheba settled somewhere on
the shores of the Persian Gulf in the Medes or Persians
(s.v.), or there is found an identification which appears to
be satisfactory—that on the island of Awal (one of the
"Bahrain Islands") are the ruins of an ancient city
called Seba. Viewed in connection with Raamah, and
the other facts which we know respecting Sheba, traces of
his settlements ought to be found on or near the shores
of the gulf. It was this Sheba that carried on the
great Indian traffic with Palestine in conjunction
with, as we hold, the other sheba, son of Kothlan son of
Keturah, who, like Dedan, appears to have formed with
the Cushite of the same name one tribe—the Cush-
ites dwelling on the shores of the Persian Gulf, and
carrying on the desert trade thence to Palestine in con-
junction with the nomad Keturahite tribes, whose past-
urages were mostly on the western frontier. The trade
is mentioned by Ezek. xxvii, 22, 23, in an unmistakable
manner, and possibly by Isa. lx, 6, and Jer. vi, 20, but
these latter, we think, rather refer to the Joktanite
Sheba, whose lands of the Sabaeans are mentioned in
Job i, 15, and vi, 19, in a manner that recalls the forays
of modern Bedawin (comp. Joel iii, 8)—
Smith. See ARABIA; DEDAN, etc.

2. (Sept. סֵאָ֑בָת v. סְאָ֑בָת and סֵאָ֑בָת).—Tenth
named of the thirteen sons of Joktan son of the patriarch
Eber (Gen. x, 28; 1 Chron. i, 22). B.C. cir. 2500. It
seems to have been the founder and eponymous head of
the Sabaeans (q.v.), and to have given his name to Sheba
or (q. v.), a district in Arabia Felix abounding in
frankincense, spices, gold, and precious stones (Isa. ix, 6,
Jer. vi, 30; Psa. lxxxi, 15). From this region came the
queen of Sheba, and it is converse with Solomon (1 Kings,
1-13; 2 Chron. i, 1-12; Matt. xii, 42; Luke xi, 31).
The Sabaeans were celebrated for their great trade (Psa.
Ixxxi, 10; Ezek. xxvii, 22; Joel iii, 8) and for plundering
(Job i, 15; vi, 19; comp. Strabo, xvi, 768-780; Abulfeda,
p. 36). In the following detailed treatment of this name
we make use of illustrations of it from modern ethnolog-
ical, geographical, and archaeological points of view.

It has been shown, in the art. ARABIA and other arti-
cles, that the Joktanites were among the early colonists
of Southern Arabia, and that the kingdom which they
there founded was, for many centuries, called the king-
dom of Sheba, after one of the sons of Joktan. They ap-
ppear to have been founded by an aboriginal race, which
the Arabian historians describe as a people of gigantic
stature, who cultivated the land and peopled the deserts
dike, living with the Jinn in the "deserted quarter,"
or, like the tribe of Thamud, dwelling in caves. This
people correspond, in their traditions, to the aborigi-
nal races of whom remains are found wherever a civiliza-
tion has presupposed and dispossessed the ruder
race. But, besides these extinct tribes, there are the
 evidences of Cushite settlers, who appear to have
passed along the south coast from west to east, and who,
probably, preceded the Joktanites and mixed with them
when they arrived in the country.

Sheba seems to have been the name of the great
South Arabian kingdom and the peoples which composed
it, until that of Himyar took its place in later times.
On this point much obscurity remains; but the Sabaeans
are mentioned by Diod. Sic., who refers to the historical
books of the kings of Egypt in the Alexandrian library,
and by Eratosthenes, as well as Artemidorus, or Aga-
tharchides (ii, 36, 46), who in Szabo's chief authority;
and the Homerite or Himyarites are first mentioned by
Strabo in the expedition of Aelius Gallus (B.C. 24).
Nowhere earlier, in sacred or profane records, are the lat-
ter people mentioned, except by the Arabian historians
themselves, who place Himyar very high in their list,
and pay it great importance to his family from the early
date. We have therefore, on other points, to consider
reasons for supposing that in this very name of Himyar
we have the Red Man and the origin of Erythraea,
Erythean Sea, Phoenicians, etc. See ARABIA; RED SEA.
The apparent difficulties of the case are reconciled by
supposing, as M. Caussin de Perceval (Essais, i, 54, 55)
haves done, that the name of the city which came to
be called Sheba (Arabic, Saba), but that its chief and
sometimes reigning family or tribe was that of Himyar;
and that an old name was thus preserved until the foun-
dation of the modern kingdom of Himyar or the Tih-
baa, which M. Caussin is inclined to place (but there is
much uncertainty about the matter) two centuries before
our era, when the two great rival families of Him-
yard and Kahlan, together with smaller tribes, were unit-
ed under the former. In support of the view that the
name of Sheba applied to the kingdom and its people
as a generic or national name, we find in the Kumba
the "name of Sheba comprises the tribes of the Yemen in
common" (s.v. "Sebii"); and this was written long after
the later kingdom of Himyar had flourished and fallen.
And, further, as Himyar meant the "Red Man," so, prob-
ably, did Seb. In Arabic the verb sabā—said of the
sun, or of a journey, or of a fever—means "it altered" a
man, i.e., by turning him red; the noun sebā, as well as
sabā, in this sense, is found in the passage (Gen. iii, 14) The
Arabian wine was red; for we read "kumait is a name of
wine, because there is in it blackness and red-
ness" (Sihâk MS.). It appears, then, that in Seba we
very possibly have the oldest name of the Red Man,
whence came the Adj. Himyar, Erythraea.

We have assumed the identity of the Arabic Saba
with Sheba (יוֹשֵׁב). The plur. form יָשְׁבִּים corre-
sponds with the Gr. Σαβαῖοι and the Lat. Sabii.
Genius compares the Heb. with Ethiopic Saba, "man." The
Hebrew Sâbîn is, in all, by far the greater number of instances,
Sîn in Arabic [see GENEN.]; and the historical, ethnolo-
gical, and geographical circumstances of the case all
require the identification.

In the Bible the Joktanite Sheba, mentioned geogra-
phically in Gen. x, 28, recurs as a kingdom, in the ac-
count of the visit of the queen of Sheba to king Solo-
mon, when she heard of his fame concerning the name
of the God of Israel, and came to Jerusalem with a great
train, with camels that bare spices, and very
much gold, and precious stones" (ver. 2). Again, "She
gave him an hundred and twenty talents of gold,
and of spices very great store, and precious stones: there
was never such abundance of gold and silver; and the
king of Sheba gave to king Solomon" (ver. 10). She
was attracted by the fame of Solomon's wisdom,
which she had heard in her own land; but the dedic-
tion of the Temple had recently been solemnized, and, no
double, the people of Arabia were desirous to see this fa-
mous house. That the queen was of Sheba in Arabia, and
not of theEthiopian or Arabian nation, the Cushite
kingdom of Ethiopia, or the Arabian kingdom, is
unquestionable. Josephus and some of the Rabbinical
writers perversely, as usual, refer her to the latter; and
the Ethiop (or Abyssinian) Church has a convenient
tradition to the same effect (comp. Josephus, Ant. viii, 6,
5; Ludolf, Hist. Ethiop. ii, 3; Harris, Abyssinia, ii, 105).
Able-Exra (on Dan. xii, 6), however, remarks that the
queen of Sheba came from the Yemen, for she spoke an
Inhametic, or rather a Semitic, language. The Arabs
call her Bilktis (or Yelkamah or Balkamah; Ibn-Khal-
dún), a queen of the later Himyeries, who, if M. Caus-
sin's chronological adjustments of the early history of
the Yemen are correct, was the last queen of that
ynervous in the queen's visit of the Yemen, the
na (Exod. i, 75, etc.); and an edifice at Ma-rrib (Maria-
ba) still bears her name, while M. Fresnel read the name
of "Almacah" or "Balmacah" in many of the Himyere-
itic inscriptions. The Arab story of this queen is, in
the present state of our knowledge, altogether unhisto-
rical and unworthy of credit; but the attempt to make
her a queen seems to point to the Cushite M. Caus-
Sin conjectures, from the latter being mentioned in the
Koran without any name, and the commentators adopt-
ing Bilktis as the most ancient queen of Sheba in the
lists of the Yemen. The Koran, as usual, contains a
very poor version of the Biblical narrative, diluted with
nothing that is even interesting. The following (from
Jo. vi. 6, etc.) gives the whole of this historical story.

The other passages in the Bible which seem to refer
to the Joktanite Sheba occur in Isa. lx, 6, where we
read "All they from Sheba shall come: they shall bring
gold and incense," in conjunction with Midian, Ephah,
Kedar, and Nebaito. Here reference is made to the
commerce that took the road from Sheba along the
western borders of Arabia (unless, as is possible, the
Cushite or Keturahite Sheba be meant); and again in
Jer. vi. 20, it is written "To what purpose cometh there
to me incense from Sheba, and the sweet cane from a
far country?" (but comp. Ezek. xxvii, 22, 23, and see
below). On the other hand, in Psa. xlvii, 10, the Joktan-
ite Sheba is undoubtedly meant; for the kingdoms of
Sheba and Seba are named together, and in vers. 16 the
gold of Sheba is mentioned. In Job i, 15; vi, 19, the
predatory habits of the Keturahite Sabaeans have been
thought to be referred to, but these were later than our
date of that book. We prefer to assign that passage, as
well as the incident of the rock in Ez. iii, 21, to the
terror of the penitents, to the Joktanite tribe, with which
the other seems to have coalesced. The fact of the chief
and best-
ascertained settlement of the Sheba tribe being in
the extreme south of the Arabian peninsula sufficiently
explains the language used of the queen who came from
there to hear the wisdom of Solomon, that she was a
queen of "the south," and "came from the uttermost
parts of the earth," i.e. from the extremities of the
then known world (Matt. xii, 42; Luke xi, 31). The
distance in a straight line could scarcely be under
a thousand miles. On the other hand, the fact that this
queen seems to point to the Cushite Sabaeans, or the
Merotic, the sovereigns of which are well known to have
been chiefly or exclusively females. Later essays on
the queen of Sheba's merit have been written by Rost
(Bautz. 1789), Zelich (Viteb. 1774), Schultens (Lugd.
1740), Norberg (Lonl. and Goth. 1777). See CANDACE.
The kingdom of Sheba embraced the greater part of
the Yemen, or Arabia Felix. Its chief cities, and proba-
ble successors, were Sebh, San'a (Uzal), and Zafar (Sephar).
Seba was probably the name of the city, and generally of the
country and nation; but the statements of the Arabian writers are conflicting on
this point, and they are not made clearer by the ac-
counts of the classical geographers. In the old Greek
name, the word "seba" would perhaps mean "city" or
other name of the city, or of the fortress or royal palace in
it: "Seba is a city known by the name of Ma-rrib,
three nights' journey from San'a" (Ex-Zeljaj, in the
Taj-el-Arba MS.). Again, "Seba was the city of Ma-
rib (Mushtarab, s. v.), or the country in the Yemen,
of which the city was Ma-rrib" (Marisas, s. v.). Near
Seba was founded the city of El-Jebr, the kingdom of
a nation that had been destroyed by Lutikum the Adite, to store
the water for the inhabitants of the place, and to avert the
descent of the mountain torrents. The catastrophe of
the rupture of this dike is an important point in Arab
history, and marks the dispersion in the 2d century of
the Joktanite tribes. This, like all we know of Seba,
points irresistibly to the great importance of the city as
the ancient centre of Joktanite power. Although Usul
(which is said to be the existing San'a) has been sup-
pposed to be of earlier foundation, and Zafar (Sephar)
was a royal residence, we cannot doubt that Seba was
the most important of these chief towns of the Yemen.
Its value to the decay of the old dynasties, is shown by
their struggles to obtain and hold it; and it is narrated
that it passed several times into the hands, alternate-
ly, of the so called Himyeries and the people of Ha-
dramaut (Hazarmaveth). Eratosthenes, Artemidorus,
Strabo, and Pliny speak of Mariaiba; Diodorus, Aga-
tharchides, Stephanus Byzant. of Sabena (Zagre Eye.
Steph. Byzant.); Zezag [Aga.]; Polenev (vi, 7, § 30, 42),
and Pliny (vi, 23, § 34) mention Zagrb. But the first
all say that Mariaiba was the metropolis of the Sa-
bait; and we may conclude that both names applied to
the same place—one the city, the other its palace or
fortress (though probably these writers were not aware
of the existence of the latter). The name is also found
by the following variants Sabatha, Sobatela, etc.) of Pliny (H. N.
28, § 32) have reference to Shidam, capital of Hadramaut,
and the name, also, of another celebrated city, of which
the Arabian writers (Marisas, s. v.) give curious ac-
counts. The classics are generally agreed in ac-
scribing to the Sabaei the chief riches, the best territory, and
the greatest numbers of the four principal peoples of
the Arabia which they—namely the Sabaei, Attramite (= Ha-
dramaut), Katabani (= Kahtan—Joktan), and Minei
(for which see Diklah). See Bochart (Phalag. xxvii),
and Muller (Geo. Min.), p. 186 sq.

The history of the Sabaeans has been examined by M.
Caussin de Perceval (Eesai sur I'Hist. des Arabes); but
much remains to be adjusted before its details can be
received as trustworthy, the earliest safe chronological
point being about the commencement of our era.
An examination of the existing remains of Sabean and Him-
yeritic cities and buildings will, it cannot be doubted,
add more information to our knowledge of these peoples,
and the acquaintance with the language, from inscriptions aid-
ed, as M. Fresnel believes, by an existing dialect, will
probably give us some safe grounds for placing the
building or era of the dike. In the art. ARABIA it is stated
that there are dates on the ruins of the dike, and the
conclusions are given which De Saed and Caussin have
drawn from those dates and other indications respecting
the date of the rupture of the dike, which forms, then,
an important point in Arabian history; but it must be
placed in the 2d century of our era, and the older era
of the building is altogether unfixed, or, indeed, any date
before the migration of the Zillus Gecri further, our
knowledge of these buildings, the wall-masonry, and ejen-
vently of Cushite workmanship or origin. Later temples and
palace-temples, of which the Arabs give us descriptions,
were probably of less massive character; but Sabean art
is an almost unknown and interesting subject of in-
quiry. The religion celebrated in these temples was
worship of a deity known to us, but to which we are
known to admit of discussion in this place. It may be
necessary to observe that whatever connection there
was in religion between the Sabaeans and the Sabians,
there was none in name or in race. Respecting the lat-
ter the reader may consult Chwolson's Sabbir, a work
that may be regarded as the conclusion of that study, and
the same author's Nabatean Agriculture. See NA-
BATH. Some curious papers have also appeared in the
Journal of the German Oriental Society of Leipzig,
by Dr. Osander.
3. (Sept. סָדָא v. r. סָדָא and סָדָא) Eliezer of the two sons of Jokshan, one of Abraham’s sons by Keturah (Gen. xvi. 12, 13; Gen. xxi. 32). He evidently settled somewhere in Arabia, probably on the eastern shore of the Arabian Gulf, where his posterity appear to have become incorporated with the earlier Sabaeans of the Joktanite branch.

4. (Sept. סָדָא v. r. אֱלִיָּהוּ; Josephus Σαδαρίων, Ant. vii. 14, 4, v. r. of Bichri, a Benjamite from the mountains of Ephraim (2 Sam. xx. 1-22), the last chief of the Absalom insurrection. B.C. 1023. He is described as a “man of Belial,” which seems [see SHEMI] to have been the usual term of invective cast to and fro between the two parties. But he must have been a person of some consequence, from the immense effect his providence appeared to have. It was, in fact, all but an anticipation of the revolt of Jeroboam. It was not, as in the case of Absalom, a mere conflict between two factions in the court of Judah, but a struggle, arising out of that conflict, on the part of the tribe of Benjamin to recover its lost ascendency—a struggle of which some indications had already been manifested in the excessive bitterness of the Benjamite Shimei. The occasion seized by Sheba was the emolument, as if from loyalty, between the northern and southern tribes on David’s return. Through the ancient custom he summoned all the tribes “to their tents;” and then and afterwards Judah remained faithful to the house of David (ver. 1, 2). The king might well say “Sheba the son of Bichri shall do us more harm than did Absalom” (ver. 6). What he feared was Sheba’s occupation of the fortified cities. This fear was justified by the result. Sheba traversed the whole of Palestine, apparently rousing the population, Joab following him in full pursuit, and so deeply impressed with the gravity of the occasion that the murder even of the great Amasa was but a passing incident in the campaign. He stayed but for the moment of the deed, and “purused after Sheba the son of Bichri.” The mass of the army halted for an instant by the bloody corpse, and then they also “went on after Joab to pursue after Sheba the son of Bichri.” It seems to have been his intention to establish himself in the fortress of Abel-Beth-maacah—in the northermost extremity of Palestine—possibly allided to the cause of Absalom through his mother, Maacah, and famous for its prudence of its inhabitants (ver. 18). That prudent was put to the test on the next occasion, Joab’s return to the head of the insurgent chief. A woman of the place undertook the mission to her city, and proposed the execution to her fellow-citizens. The head of Sheba was thrown over the wall and the insurrection ended. See DAVID.


6. (Sept. סָעָדָא v. r. סָדָא) One of the towns of the allotment of Simeon (Jos. ix. 2). It occurs between Beer-sheba and Moladah. In the list of the cities of the south of Judah, out of which those of Simeon were selected, no Sheba appears apart from Beer-sheba; but there is a Shema (xxv. 36), which stands next to Moladah and which is probably the Sheba in question. This suggestion is supported by the reading of the Vatican copy of the Sept. The change from ב to מ is a easy one both in speaking and in writing, and in their other letters the words are identical. Some have supposed that the name Sheba is a mere repetition of the latter portion of the preceding name, Beer-sheba—by the common error called homonoelolenon—and this is supported by the facts that the number of names given in xiv. 3-6 is, including Sheba, fourteen, though the number stated is thirteen; and that in the list of Simeon of 1 Chron. iv. 23, there is entirely omitted. Ge-

Sheb'nah (Heb. שְׁבַנָּה). Sheb'nah, שְׁבַנָּה, fem. of Sheba, i. e. seen or an oath; Sept. according to LXX, "εὐβαπτισμός," Vulg. translates less well "abundancia," the famous well which gave its name to the city of Beer-sheba (Gen. xxvi. 33). According to this version of the occurrence, it was the fourth of the series of wells dug by Isaac's people, and received its name from him, apparently in allusion to the oaths (ver. 31, יָבַתָּה יִבֶּלֶת, yebelathah) which had passed between himself and the Philistine chieftains the day before. It should not be overlooked that according to the narrative of an earlier chapter the well overturned its existence and its name to Isaac's father (xxvi. 25). Indeed, its previous existence may be said to be implied in the narrative now directly under consideration (xxvi. 25). The two transactions are curiously identical in many of their circumstances—the rank and names of the Philistine chieftains, the strife between the substrates on either side, the complaint, the adjurations, the city that took its name from the well. They differ alone in the fact that the chief figure in the one case is Abraham, in the other Isaac. Some commentators, as Katich (Genesis, p. 500), looking to the fact that there are two large wells at Bir es-Sheba, propose to consider the two transactions as distinguished, and as belonging to the one well, the other to the other. Others see in the two narratives merely two versions of the circumstance under which this renowned well was first dug. Certainly in the analogy of the early history of other nations, and in the very close correspondence between the details of the two accounts, there is much to support this. The various plays on the meaning of the סָעָדָא, interpreting it as "seven," as an "oath," as "abundance" (so Jerome, as if reading רָשָׁי, as a line (such is the meaning of the modern Arabic Saba)—are all so many direct testimonies to the remote date and archaic form of this most venerable name, and to the fact that the narratives of the early history of the He-brews are under the control of the same laws which regulate the early history of other nations in the East. In explanation of the repetition of the names of these wells, it should be noted that the sacred text expressly states that Isaac, after reopening them, "called their names after the names which his father had called them" (Gen. xxvi. 18). A minute description of the wells and vicinity of Beer-sheba is given by Lieut. Conder in his "Survey of the Temple of the "State of the Fund" for Jan. 1875, p. 28 sq. See Beer-sheba; Well.

Sheb'am (Heb. שֶׁבֶם, שֵׁבֶם, 'fragrance; Sept. סַעֱמָדָא, and so the Samar. Cod. סַעֱמָדָא, one of the towns in the pastoral district on the east of Jordan—the "land of Jazzar and the land of Gilead"—demanded, and finally ceded to the tribes of Reuben and Gad (Numb. xxxii. 3), it is named between Elieelath and Nebi, and is probably the same which, in a subsequent verse of the chapter and on later occasions, appears in the altered forms of Shemihah and Shimah (q.v.).

Sheban'ah (Heb. Shebaynag, שֶׁבֶנָּה, 'increased of Jehovah; once [1 Chron. xiv. 24] in the prolonged form Shebanyag ha', שֶׁבֶנָּה, the name of four Hebrews.

1. (Sept. סָעָדָא v. r. סָעָדָא and סָעָדָא). One of the Levites resident on the return of the exiles from the house of Obadiah to Jerusalem (1 Chron. xxiv. 24). B.C. 1043.

2. (Sept. סָעָדָא and סָעָדָא, v. r. סָעָדָא, סָעָדָא, etc.). One of Ezra's Levitical attendants, who stood upon the steps and uttered the prayer of confession and thanksgiving (Neh. ix. 4, 6), and joined in the sacred song (Neh. xii. 48). 1 Scronym. 490.


4. (Sept. סָעָדָא, סָעָדָא). A priest who did the same (Neh. xix. 4, xii. 14). B.C. 459. He had a son

p. 1855 a, where other suggestions are cited). See SHEBA.
named Joseph (ver. 14). He is apparently the same elsewhere (ver. 3) called Shechaniah (q. v.).

Sheb'arim (Heb. with the art., hash-Sheb'arim', the breaches, as often elsewhere rendered; Sept. σωτηριαν; Vulg. Sebargam) is given in the A. V. as the name of a place to which the Israelites retreated in the first attack of Ai (Josh. vii, 5). "The root of the word has the force of 'dividing' or 'breaking,' and it is therefore suggested that the name was attached to a spot where there were fissures or rents in the soil, gradually deepening till they ended in a sheer precipice or precipice to the ravine by which the Israelites had come from Gilgal—'the going down' (てしまった; see ver. 5 and the margin of the A. V.). The ground around the site of Ai, on any hypothesis of its locality, was very much of this character. Keil (Jost, ad loc.) interprets Sheb'arim by 'stone quarries;' but this does not appear to be supported by other commentators or by lexicographers. The ancient interpreters (Sept., Targ., and Syr.) usually discard it as a proper name, and render it 'till they were broken up,' etc.—Smith. But this is opposed both to the use of the art. here—which seems to indicate a well-known specific locality—and to the fact that few of the Hebrews were slain there. A minute examination of the locality would doubtless reveal some clue to the name. See Al.

Shebat. See Shebat.

Sheb'er (Heb. id. רֵעָה, breaking; Sept. Σαβίπ v. r. Σαβισίπ), first named of the sons of Caleb (son of Hur) by his concubine Maachah (1 Chron. ii. 43). B.C. post 1856.

Shebith. See Talmod.

Sheb'na (Heb. Sheb'na, שִׁבְנָה; occasionally Sheb'nah, שִׁבְנָה, 2 Kings xviii, 18, 26; xix, 2), etio; Sept. Συμβάς v. r. Συμβίς; Josephus, Σωμβανος [ant. i, 1, 11], a person of high position in Hezekiah's court, holding at one time, the office of prefect of the palace (Isa. xxii, 15), but subsequently the subordinate office of secretary (xxxvi, 8; 2 Kings xix, 2), his former post being given to Eliakim, B.C. 718. This change appears to have been effected by Isaiah's interposition; for Shebna had incurred the prophet's extreme displeasure, partly on account of his pride (Isa. xxii, 16), his luxury (ver. 18), and his tyranny (as implied in the title of "father" bestowed on him, ver. 21), and partly (as appears from his successor being termed a "servant of Jehovah," ver. 20) on account of his belonging to the political party which was opposed to the theocracy and in favor of the Egyptian alliance. From the omission of the usual notice of his father's name, he has been conjectured to be a sonsome homo. Winer thinks, from the Aramaean form of his name, that he was a foreigner. He is also mentioned in 2 Kings xviii, 37, Isa. xxxvi, 11, 22, xxvii, 2.

Shedo. See Agate.

Shebu'el [many Sheb'uel] (Heb. Shebuel', שֵׂבּוֹל, captive [or removen] of God; Sept. Σώζωβελ; Vulg. Subebul), the name of two Levites.

1. A leading descendant of Gershom, the son of Moses (1 Chron. xxii, 16), who was ruler of the treasures of the house of God (xxiv 24); called also Subuel (xxiv, 20). B.C. 1018. "The Targum of 1 Chron. xxiv, 24 has a strange piece of confusion: 'And Shebuel, that is, Jonathan the son of Gershon the son of Moses, returned to the fear of Jehovah, and when David saw that he was skilful in money matters he appointed him chief over the treasures.' He is the last descendant of Moses of which there is any trace." (Taylor)

2. One of the fourteen sons of Heman the minstrel, and chief of the thirteenth band of twelve in the temple choir (1 Chron. xxv, 4); also called Shu'abel (ver. 20). B.C. 1018.

Shebuth. See Talmod.

Shecani'ah (1 Chron. xxiv, 11; 2 Chron. xxxix, 15), the same name usually Anglicized Shechaniah (q. v.).

Shechaniah (Heb. Shekanay'ah, שֵׁחָנָיָה, dweller [i. e. intimate] with Jehovah, twice in the prolonged form Shekany'ahu, שֵׁחָנָיָהוּ [1 Chron. xxiv, 11; 2 Chron. xxxix, 15], which is always Anglicized "Shechaniah" in the A. V.; Sept. Σχανηίας, but Σχανηίας in 2 Chron. xxvi, 15; Ezra viii, 5; Σχανηίας in ver. 8; Σχανηίας in Neh. xii, 8; Vulg. Shecanias, but Schenianis in xii, 3), the name of several men, chiefly during the post-exilic period.

1. One of the tenth division of priests according to the arrangement under David (1 Chron. xxiv, 11, "Shechaniah"). B.C. 1014.

2. Last named of the priests appointed by Hezekiah to distribute the daily services among the sacerdotal order (2 Chron. xxxix, 15, "Shechaniah"). B.C. 736.

3. One of the "priests and Levites" (i.e. to which of those orders he belonged does not certainly appear, probably the former, however) who returned from Babylon with Zerubbabel (Neh. xii, 3). B.C. 536. In ver. 14 (and perhaps x) he is apparently called Shechaniah (q. v.). But he is not the same with the Shechaniah who was tenth in order in the reign of David; his name is not found in the lists of Nehemiah his unit continuity occurs in the seventh or eighth place (see Keil, ad loc.).

4. A person apparently mentioned as one of the "sons of Phanah (i.e. Parosh), and father or progenitor of a Zechariah who returned from the exile in the time of Artaxerxes (Ezra viii, 8). B.C. ante 450. As the phraseology, however, is here peculiar, many connect the clause containing this name with the preceding verse (as in the Sept. and 1 Esdr.; but contrary to the Masoretic punctuation), so as to read, "Hattush of the sons of Shechaniah;" thus identifying this person with No. 9. The clause containing this name is perhaps an interpolation from ver. 5. See Hattush.

5. Another person similarly mentioned in the same list (Ezra viii, 6) as progenitor of "the son of Hazael," who likewise returned from Babylon with Ezra; but as the name Shechaniah itself is not found in the parallel list of Ezra ii, it is evident that Hazael is scarcely a sufficient designation, we may conjecture (comp. ver. 10) that a name (actually supplied in the Zathos of the Sept. and 1 Esdr.; evidently the Zattu of Ezra ii, 8) has dropped out of the Heb. text before "Shechaniah" (Bertheau, Kursgepf. Handb. ad loc.). This individual of Shechaniah, will then appear (in conformity with the phraseology of the adjoining enumerations) as the son of the Zechariah in question, and himself one of the returned exiles. B.C. 459. See Zattu.

6. A son of Jehiel, of the "sons of Elam," and the one who proposed to Ezra the repudiation of the Gentile wives taken after the return from Babylon (Ezra x, 2). B.C. 438.

7. The father of Shemaiah, which latter was "keeper of the east gate," and repaired part of the wall of Jerusalem under Nehemiah (Neh. iii, 29). B.C. ante 446. He was perhaps identical with No. 3.

8. The son of Arah and father-in-law of Tobiah, the Jews' chief of the restoration of Jerusalem (Neh. vi, 18). B.C. cir. 434.

9. A descendant of the Davidaic line, father of Shechina, and apparently the son of Obadiah (1 Chron. iii, 21, 22). B.C. cir. 410. He may also have been the ELIASIM (Matt. i, 19) or Joseph (Luke iii, 26) of our Savior's ancestral line (Strong, Tharm, and Expos. p. 16, 17). See Nos. 4 and 7.

Shechem (Heb. Shechem', שֵׁכֶם, "in pause" She'kem, שֶׁכֶם, both as a common noun (Psa. xxxi, 18) and as a proper name (Num. xxxvi, 31; Josh. xvii, 2, 1 Chron. vii, 19), a shoulder; Sept. Σχηχῆμ), the name of three men and one place in the Bible.

1. The son of Hamor, prince of the country or district of Shechem in which Jacob formed his camp on
his return from Mesopotamia. B.C. 1906. This young man, having seen Jacob’s daughter Dinah, was smitten with her beauty, and deflowered her. This wrong was terribly and cruelly avenged by the damsel’s unrighteous brothers, Shimeon and Levi, who were joined by Dinah. It seems likely that the town of Shechem, even if of recent origin, must have existed before the birth of a man so young as Hamor’s son appears to have been; and we may therefore suppose it a name preserved in the family, and which both the town and the princes inherited. See No. 4 below. Shechem’s name is always connected with that of his father, Hamor (Gen. xxi. 19; xxxiv. 2; Judg. ix. 27; Acts vii. 16). See JACOB.

2. A son of Gilead, of the tribe of Manasseh, and head of the family of the Shechemites (Num. xxvi. 51). B.C. post 1856. His family are again mentioned as the Josh.-Sihon (xxi. 26).

3. In the lists of 1 Chron. another Shechem is named among the Gileadites as a son of Shimihad, a younger member of the family of the foregoing (vii. 19). B.C. post 1856. It must have been the recollection of one of these two Gileadites which led Cyril of Alexandria into his strange fancy (quoted by Rendall, Palæst., p. 1067, from his Gen. xvi. 29) of placing the city of Shechem on the eastern side of the Jordan.

4. An ancient and important city of Central Palestine, which still subsists, although under a later designation. In our account of it we introduce thecopious information by modern authors.

1. The Name. The Hebrew word, as above seen, means a “shoulder,” or, more correctly, the upper part of the back, just below the neck, like the Latin dorsum, a ridge (Gesenius, s. v.). The origin of this name is doubtful. Some have supposed it was given to the town from its position on the water-shed lying between the valley of the Jordan, on the east, and the Mediterranean, on the west. But this is not altogether correct, for the water-shed is more than half-way from the city to the entrance of the valley; and, had it been otherwise, the elevation at that point is so slight that it would neither suggest nor justify this as a distinctive title. It has also been made a question whether the place was so called from Shechem, the son of Hamor, head of their tribe in the time of Jacob (Gen. xxxiii. 18 sq.), or whether he received his name from the city. The import of the name favours, certainly, the latter supposition, since its evident significance as an appellative, in which the Hebrew idea prevails, is an instance such as a name; and the name, having been thus introduced, would be likely to appear again and again in the family of the hereditary rulers of the city or region. The name, too, if first given to the city in the time of Hamor, would have been taken, according to historical analogy, from the father rather than the son. Some interpret Gen. xxxiii. 18, 19 as showing that Shechem in that passage may have been called also Shalem. But this opinion has no support except from that passage; and the meaning even there more naturally is that Jacob came in safety to Shechem (שְׁכֵם, as an adjective, safe; comp. Gen. xxviii. 21); or (as recognised in the English Bible) that Shalem belonged to Shechem as a dependent tributary village. See SHELEM. The name is also given in the A.V. in the form of Sichem (Gen. xii. 6) and Sychem (Acts vii. 16), to which, as well as Shechem (John iv. 5), the reader is referred. In the Sept., as above stated, it is (as in the New Test. above) usually designated by סיכם, but also סיכום in 1 Kings xi. 25; and סיכום, as in Josh. xxiv. 22, which is a more generally used term and stands in the O.T. (in the O.T.). But the place has also been known by very different names from these variations of the ancient Shechem. To say nothing of Mabortha (מַבָּרֹת, or מַבָּרָה), which Josephus says (War, iv, 8, 1) it was called by the people of the country (הָרָה, the thoroughfare or gorge), and which also appears, with a slight variation (Mamortha) in Pliny (Hist. Nat. v, 13), Josephus (ibid) calls it Neopolis (Νεοπόλιτ, “New Town”), from its having been rebuilt by Vespasian after the Roman war in Palestine; and this name is found on coins still extant (Encke, Doctr. Num. iii. 438). It seems that last name it has still retained in the Arab Nabli, and is one of the very few instances throughout the country where the comparatively modern name has supplanted the original.

Coil of Neopolis in Palestine.

II. Location. The scriptural indications of its locality are not numerous. Joshua places it in Mount Ephraim (xx, 7; see also 1 Kings xii, 25). Sihon was "on the east side of the highway that goeth up from Bethel to Shechem" (Josh. xxii. 19); hence Shechem must have been farther north than Sihon. The story of Jotham is it more precisely located under Mount Gerizim (ix, 7); which corresponds with the more full and exact description of Josephus, who places it between Gerizim and Ebal (Ant. iv, 8, 44). Further, Shechem, as we learned from the history (Gen. xxvii, 12, etc.), must have been near Dothan; and, assuming it as more than the place of that name a few miles north-east of Nahil, Shechem must have been among the same mountains, not far distant. So too, as the Socari in John iv, 5 was probably the ancient Shechem, that town must have been near Mount Gerizim, to which the Samaritans went up at stated periods to be present by the wall at its foot. The collateral evidences in support of this opinion we may briefly state. 1. The city is not built on an elevated position, as almost all the towns of Palestine are, but at the foot of Gerizim and along the valley, indicating a date anterior to the warlike and unsettled state of the country which led the inhabitants to select a more secure and defensive site for their towns; as also the unwillingness of the people through future generations to change the site of their ancient and renowned city. 2. The advantage which it affords of a good supply of running water—a most important consideration in that climate especially, the spot in this favored locality has such an abundance as the city itself. 3. The road which has connected the valley with the summit of Mount Gerizim through all past ages is the one ascending behind the present town. It is true that there is another path leading up from the valley about half-way between the city and the east end of the valley; but this has never been more than a kind of by-path, used by few except shepherds. 4. The antiquities in and around the city. These are neither numerous nor important in themselves, but as evidence on the subject in question they are of considerable value. They consist of portions of walls, remains, asplendid tombs, and remains of dwellings. These remains from pottery and tombs, and in great variety of such, all of early date, and some evidently of Hebrew origin. These being either within the walls of the present city, or in its immediate vicinity, and none to be met with in any other part of the valley, seem to be a pretty conclusive proof that the present site is the original one. 5. As Jotham’s parable to the people of Shechem clearly indicates the same spot (Judg. ix, 7-21). He would have stood on one of those large projections of Gerizim that overlook the city; and in no other spot in the valley would the whole story tally so well. Josephus, in relating Jotham’s exploit, confirms this beyond all dispute. His words are from Sichem went up to the mountains of Gilboa which overhangs the city (Ant. v, 7, 2). We may remark that Josephus usually retains the old name Shechem when speaking of the city, but occasionally adopts the new name, Neopolis (War, iv, 8, 1); and
thus clearly identifies Shechem with Nablus. This was the common Jewish opinion, as we read in Midrash Rabbah that "Shechem in Mount Ephraim is Nablus." So, also, the early Christians Epiphanius (Adv. Haer. iii, 1055) and Jerome (Epist. Paulin.). The only ancient author that makes a distinction between Shechem and Nablus is Eusebius, if indeed he means to assert the fact, which seems doubtful from his mode of expression (Onomastik. s. v. "Troglodyk", S. xxvii, 5). But his contemporary, the Bordeaux Pilgrim, who visited the place in A.D. 333, not only identifies the two, but also never calls the city by its new name, Neapolis, but only its ancient name, Shechem; and most likely he thus only expressed the general and probably universal opinion that then prevailed among both Jews and Christians.

The ancient town, in its most flourishing age, may have filled a wider circuit than its modern representative. It could easily have extended further up the side of Gerizim, and eastward nearer to the opening into the valley from the plain. But any great change in this respect, certainly the idea of an altogether different position, the natural conditions of the locality render doubtful. That the suburbs of the town, in the age of Christ, approached nearer than at present to the entrance into the valley between Gerizim and Ebal may be inferred from the implied vicinity of Jacob's well to Sychar (John iv). The narrative (John iv) where Jesus made there on the reader is that the people could be readily seen as they came forth from the town to repair to Jesus at the well; whereas Nablus is more than a mile distant, and not visible from that point. The present inhabitants have a belief or tradition that Shechem occupied a portion of the valley on the east beyond the limits of the modern town; and certain travelers speak of ruins there, which they regard as evidence of the same fact. The statement of Eusebius that Sychar lay east of Neapolis may be explained by the circumstance that the part of Neapolis in that quarter had fallen into such a state of ruin when he lived as to be mistaken for the site of a separate town (see Heiland, "Palestine," p. 1004). The portion of the town on the edge of the plain was more exposed than that in the recess of the valley, and, in the natural course of things, would be destroyed first, or be left to desertion and decay. Josephus says that more than ten thousand Samarians were slain in the battle; and the city was destroyed by the Romans on one occasion (War, iii, 7, 32). The population, therefore, must have been much greater than Nablus, with its present dimensions, would contain.

III. History.—The allusions to Shechem in the Bible are numerous, and show how important the place was in the early days of the nation, and in the time of Abraham. But we have the same expression used of cities or towns in other instances (xvii, 24; xix, 12; xxix, 22); and it may have been interchanged here, without any difference of meaning, with the phrase, "city of Shechem," which occurs in xxxiii, 18. A possession affording such natural advantages would hardly fail to be occupied as soon as any population existed in the country. The narrative shows incontestably that at the time of Jacob's arrival here, after his sojourn in Mesopotamia (ver. 18; ch. xxxiv), Shechem was a Hivite city, of which Hamor, the father of Shechem, was the head man. It was at this time that the patriarch purchased from that chieftain "the parcel of the field," which he subsequently bequeathed, as a special patriony, to his son Joseph (xxii, 22; Josh. xxi, 23; John iv, 5). The field lay undoubtedly on the rich plain of the Makhreth, and its value was the greater on account of the well which Jacob had dug there so as to be independent on his neighbors for a supply of water. The delillement of Dinah, Jacob's daughter, and the capture of Shechem and massacre of all the male inhabitants by Simeon and Levi, are events that belong to this period (Gen. xxxix, iv, 1 sq.). As this bloody act, which Jacob so entirely condemned (ver. 90) and reproved with his dying breath (xxxix, 7), is ascribed to two persons, and urge that as evidence of the very insignificant character of the town at the time of that transaction. But the argument is by no means decisive. Those sons of Jacob were already at the head of households of their own, and may have had the support, in that achievement, of their numerous relatives and retainers in the manner of a commander as taking this or that city when we mean that it was done under his leadership. The oak under which Abraham had worshipped survived to Jacob's time; and the latter, as he was about to remove to Beth-el, collected the images and amulets which some of his family had brought with them from Padan-aram and buried them "under the oak which was by Shechem" (xxxv. 1-4). The "oak of the monument" (if we adopt Gunkel's rendering of "b sells" (Judg. xvi, 35)) where the Shechemites made Abimelech's kingdom marked, perhaps, the veneration with which the Hebrews looked back to these earliest footsteps (the melakukana gentia) of the patriarchs in the Holy Land. See MOEONEM. During Jacob's sojourn at Hebron his sons, in the course of their pastoral wanderings, drove their flocks to Shechem, and at Dorothan, in that neighborhood, Joseph, who had been sent to look after their welfare, was seized and sold to the Ishmaelites (Gen. xxxviii, 12, 29). In the distribution of the land after its conquest by the Hebrews, Shechem fell to the lot of Ephraim (Josh. xx, 7), but was assigned to the Levites, and became a city of refuge (xxi, 20, 21). It acquired new importance as the scene of the renewed promulgation of the law, when its blessings were heard from Gerizim and its curses from Ebal, and the people bowed their heads and acknowledged Jehovah as their king and ruler (Deut. xxxi, 11; Josh. ix, 32-35). It was here Joshua assembled the people, shortly before his death, and delivered to them his last counsel (xxiv, 1, 20). After the death of Gideon, Abimelech, his bastard son, induced the Shechemites to revolt from their allegiance to Gideon, and they were defeated and put to flight by his relative, Jotham, as king (Judg. ix). It was to denote this act of usurpation and treason that Jotham delivered his parable of the trees to the men of Shechem from the top of Gerizim, as recorded at length in Judg. ix, 22 sq. The picturesque traits of the allegory, as Prof. Stanley suggests (Hos. v, 17), are "sinister and significant" (xxv, 1-6), and are strikingly appropriate to the diversified foliage of the region. In revenge for his expulsion, after a reign of three years, Abimelech destroyed the city, and, as an emblem of the fate to which he would consign it, sowed the ground with salt (Judg. ix, 34-45). It was soon restored; however, for we are told in 1 Kings xii that all Israel assembled to Shechem, and in the days of Solomon's successor, went thither to be inaugurated as king. Its central position made it convenient for such assemblies; its history was fraught with recollections which would give the sanctions of religion as well as of patriotism to the vows of sovereignty and people. The new king's obsequia made him incontinent of Shechem, and his influence. Here, at this same place, the ten tribes renounced the house of David and transferred their allegiance to Jerobeam (ver. 16), under whom Shechem became for a time the capital of his kingdom. We come next to the epoch of the exile. The people of Shechem doubtless shared the fate of the other inhabitants of Canaan, who at least, carried into captivity (2 Kings xvii, 5, 6; xviii, 9 sq.). But Shalmanezer, the conqueror, sent colonies from Babylonia to occupy the place of the exiles (xxvii, 24). It would seem that there was another influx of strangers, at a later period, under Esar-haddon (Ezra iv, 2).
The "certain men from Shechem" mentioned in Jer. xii, 5, who were slain on their way to Jerusalem, were possibly Cuthites, i.e. Babylonian immigrants who had become proselytes or worshippers of Jehovah (see Hit- zig, Der Proph. Jer., p. 331). These Babylonian settlers in the land, intermixed, no doubt, to some extent with the old inhabitants, were the Samaritans (see Exod. xxiii, 29; Deut. xxviii, 19; and Jer. xlii, 2). They were divided into two branches, the one of whom and the Jews a bitter hostility existed for so long a time (Josephus, Ant. xii, i, i., xii, 3, 4). The Son of Sirach (1, 26) says that "a foolish people," i.e. the Samaritans, "dwelt at Shechem" (тά Σικεωμα). From its vicinity to their place of worship, it became the seat of the Samaritan (though it has been maintained at least till the destruction of their temple, about B.C. 129, a period of nearly two hundred years (ibid. xiii, 9, 1; War, i, 2, 6). From the time of the origin of the Samaritans the history of Shechem blends itself with that of this people and of their sacred mount, Gerizim; and the reader will find the proper information on this part of the subject under those headings. The city was taken and the temple destroyed by John Hyrcanus, B.C. 129 (Ant. xiii, 9, 1; War, i, 2, 6).

As already intimated, Shechem reappears in the New Test. It is probably the Sychar of John iv, 5, near which the Saviour conversed with the Samaritan woman at Jacob's well. Συχαρ, as the place is termed there (Συχαρυς, v. 5), and Sychar (in v. 15) certainly in that passage, was no doubt current among the Jews in the age of Christ, and was either a term of reproach (τὸ Συχαρύς, 'a lie') with reference to the Samaritan faith and worship, or, possibly, a provincial mispronunciation of that period (see Lücke, Comm. ιουναα, i, 577). The Saviour, with his disciples, remained two days at Sychar on his journey from Judæa to Galilee. He preached the Word there, and many of the people believed on him (John iv, 35, 40). In Acts vii, 16, Stephen reminds his hearers of the certain of the patriarchs (note to Josephus, as we see in Josh. xxiv, 32, and following, perhaps, some tradition as to Jacob's other sons) were buried at Sychem. Jerome, who lived so long hardly more than a day's journey from Shechem, says that the tombs of the twelve patriarchs were to be seen there in his day. The anonymous city in Acts viii, 5, where Philip preached with such effect, may have been Sychem, though many would refer that narrative to Samaria, the capital of the province.

We have seen that not long after the times of the New Test. the place received the name of Neapolis, which was given to the town by the Arabian tribe of Nabathaeans, being one of the few names imposed by the Romans in Palestine which have survived to the present day. It had probably suffered much, if it was not completely destroyed, in the war with the Romans (see Rambach, De Urbe Sichem Sita Compara (Hals. 173)), and would seem to have been restored or rebuilt by Vespasian, and then to have taken this new name; for all the coins of the city, of which there are many, all bear the inscription Flavia Neapolis — the former epithe without doubt derived from Flavius Vespasian (Mionnet, Méd. Antiq. v, 499).

The name occurs first in Josephus (War, iv, 8, 1), and then in Fliny (Hist. Nat. v, 14), Front. (Front., v, 10). As intimated above, there had already been developed on its walls the Christian faith at this place under our Saviour, and it is probable that a Church had been gathered there by the apostles (John iv, 30-42; Acts vii., 25; iv. 31; xv, 3). Justin Martyr was a native of Neapolis (Apolig. ii, 41). The name of Neapolis, however, occurs in A.D. 314; and other bishops continue to be mentioned down to A.D. 536, when the bishop John signed his name at the synod of Jerusalem (Eulogia, Palest. p. 1099). When the Moslems invaded Palestine, Neapolis and other small towns in the neighborhood were subdued while the siege of Jerusalem was going on (Abulfeda, Annals, i, 220), and after the taking of Jerusalem by the Crusaders, Neapolis and other towns in the mountains of Samaria tendered their submission, and Tancred took possession of them without resistance (Will. Tiry, x, 20). Neapolis was last visited by the Saracens in A.D. 1113; but a few years after (A.D. 1120) a council was held here by king Baldwin II to consult upon the state of the country (Fulcher, p. 424; Will. Tiry, xii, 13). Neapolis was not now inhabited; the site was given over to that of Samaria, and the property of it was assigned to the abbot and canons of the Holy Sepulchre (Jacc. de Vitriac, ch. iviii). After some disasters in the unquiet times which ensued, and after some circumstances which show its remaining importance, the place was finally taken from the Saracens in A.D. 1242 by Abu Ali, the colleague of sultan Bibras, and has remained in Moslem hands ever since.

IV. Description.—1. The natural features of the neighborhood are the two mountains Gerizim and Ebal, standing in front of each other like two giants, with the little valley running between, and on the eastern side the noble plain of Moab reaching from north to south. The two mountains run in parallel ranges from east to west — Ebal on the north and Gerizim on the south — and both reach an elevation of some 2500 feet above the level of the Mediterranean, and 800 feet above the valley itself. The town stands to the western opening of the valley, a distance of about a mile and a half, where the two mountain ranges have their starting-points, and to which parts the names of Gerizim and Ebal are confined, both mountains rise immediately from the valley in steep and mostly precipitous declivities to the height stated; and both, as seen from the valley, are equally naked and sterile. But immediately behind the city, and there only, Gerizim has the advantage, owing to a copious stream that flows through a small ravine at the west side of the town. Here are several orchards and gardens, producing abundantly. On Ebal also, opposite the town, there are several gardens and cultivated plots — some on the summit, but the majority of late plantings, all in a comparatively thriving condition, but these cannot equal those on the Gerizim side on account of the deficiency of water. The valley itself stands at an elevation of some 1700 feet above the Mediterranean, running from east to west, and extending from the eastern abutments of the two mountains as far as Sebaste (Samaria) westward. A portion of this only belongs to our present notice, namely, from its eastern opening to the town of Nablus, a distance of about a mile and a half. Its width varies. At its commencement it measures somewhat more than half a mile; but near half-way to the town it is about a mile and a half, and then we proceed towards the city the mountains again recede, and the valley widens to its former width; but again, at the city, contracts to its narrowest dimension. It is hardly in any part a flat level, but rather a gradual slope of the two mountains, until they dovetail into each other. Just at the commencement of the valley, on either side, are Jacob's Well and Joseph's tomb. (See below.) A little farther on, and near the centre of the valley, stands the hamlet Balata, the remains of a town of the same name mentioned by Parchi (Kaphat va-Phe- rach), but of no historical importance. Near half-way up the valley is the highest ground, forming the watershed between the valley of the Jordan and the Mediterranean. The valley thus far is almost without trees of any kind, but the part nearest the town is well wooded. The principal kind of tree is the olive, as it seems to have been in the days of Joatham (Judg. ix, 8). The town itself is surrounded by orchards and gardens, where pears, apples, pomegranates, oranges, apricots, and other fruit grow luxuriantly. One of the great and peculiar features of this valley is the abundance of water. Dr. Rosen says that the inhabitants boast of the existence of not less than eighty springs of water within and around the city. He gives the names of twenty-seven of the principal of them. Within some two miles' radius from thirty to forty
copious springs exist. But within the area now under notice they are more copious than numerous. There is not a single spring on the Ebal side till we have passed the city for some distance. On the Gerizim side, outside the city, there are three. The first, rising near the water-shed, dries up in summer. The next, Ain Dafna (the Δάφνη of the Roman period of the city), a very large stream, issues out near the road and runs in an open channel past Jacob's well, turning a mill on its way, and emptying itself to water the plain. Ain Balata, named from the little village whence it flows, is the other, issuing from a subterranean chamber supported by three pillars, and sufficiently copious to supply a large population. Within the city itself the principal supply is derived from a stream descending from a ravine on the western side of the town, which is made to flow in abundance along the channels of some of the streets. The fountains are numerous. The most remarkable, Ain el-Kerun, is under a vaulted dome, and is reached by a flight of steps. The water is conveyed hence by conduits to two of the principal mosques and some private houses, and afterwards serves to water the gardens below. The various streams run on the northern side of the town into one channel, which serves to turn a corn-mill that is kept going summer and winter.

On the eastern side of the valley, as already mentioned, lies the extensive plain of the Mukhna, stretching for many miles from north to south, and hemmed in on both sides by mountain chains, the slopes of which support several villages and hamlets. In Scripture it is called Sadeh (סדה), a smooth or level cultivated open land (Gen. xxxiii. 19), to which our Saviour pointed when he said, "Say ye not, There are yet four months, and then cometh harvest?" etc. (John iv. 35).

The situation of the town is one of surpassing beauty. "The land of Syria," said Mohammed, "is beloved by Allah beyond all lands, and the part of Syria which he loveth most is the district of Jerusalem, and the place which he loveth most in the district of Jerusalem is the mountain of Nablus" (Fumag. des Orient., ii. 139). Its appearance has called forth the admiration of all travellers who have any sensibility to the charms of nature. It lies in a sheltered valley, protected by Gerizim on the south and Ebal on the north. The feet of these mountains, where they rise from the town, are not more than five hundred yards apart. The bottom of the valley is about 1800 feet above the level of the sea, and the top of Gerizim 800 feet higher still. Those who have been to Heidelberg will assent to Von Richter's remark that the scenery, as viewed from the foot of the hills, is not unlike that of the beautiful German town. The site of the present city, which we believe to have been also that of the Hebrew city, occurs exactly on the water-summit; and streams issuing from the numerous springs there flow down the opposite slopes of the valley, spreading verdure and fertility in every direction. Travellers vie with each other in the language which they employ to describe the scene that bursts here so suddenly upon them on arriving in spring or early summer at this paradise of the Holy Land. The somewhat sterile aspect of the adjacent mountains becomes itself a foil, as it were, to set off the effect of the verdant fields and orchards which fill up the valley. "There is nothing finer in all Palestine," says Dr. Clarke, "than a view of Nablus from the heights around it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens and by stately trees collected into groves, all around the bold and beautiful valley in which it stands." "The whole valley," says Dr. Robinson, "was filled with gardens of vegetables and orchards of all kinds of fruits, watered by fountains which burst forth in various parts and flow westward in refreshing streams. It came upon us suddenly, like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine. Here, beneath the shadow of an immense mulberry-tree, by the side of a purling rill, we pitched our tent for the remainder of the day and the night... We rose early, awakened by the songs of nightingales and other birds, of which the gardens around us were full." "There is no wilderness here," says Van de Velde (i. 386), "there are no wild thickets, yet there is always verdure, always shade, not of the oak, the terebinth, and the caroube-tree, but of the olive-grove, so soft in color, so picturesque in form, that, for its sake, we can willingly dispense with all other wood. There is a singularity about the Vale of Shechem, and that is the peculiar coloring which objects assume in it. You know that wherever there is water the air becomes charged with watery particles,
and that distant objects beheld through that medium seem to be enveloped in a pale-blue or gray mist, such as contributes not a little to give a charm to the landscape. But it is precisely those atmospheric tints that we miss so much in Palestine. Fiery tints are to be seen both in the morning and the evening, and glittering violet or purple-colored hues where the light falls next to the long deep shadows; but there is an absence of coloring, and of that charming dusky hue in which objects assume such softly blended forms, and in which also the transition in color from the foreground to the farthest distance loses the hardness of outline peculiar to the perfect transparency of an Eastern sky. It is otherwise in the vale of Shechem, at least in the morning and the evening. Here the exhalations remain hovering among the branches and leaves of the olive-trees, and hence that lovely bluish haze. The valley is far from broad, not exceeding in some places a few hundred feet. This you find generally enclosed on all sides; here, likewise, the vapors are condensed. And so you advance under the shade of the foliage, along the living waters, and charmed by the melody of a host of singing birds—for they, too, know where to find their best quarters—while the perspective fades away and is lost in the damp, vapory atmosphere.” Apart entirely from the historic interest of the place, such are the natural attractions of this favorite resort of the patriarchs of old, such the beauty of the scenery, and the indescribable air of tranquility and repose which hangs over the scene, that the traveler, anxious as he may be to hasten forward in his journey, feels that he would gladly linger, and could pass here days and weeks without impatience.

2. The modern city, as already observed, is situated in the valley, about a mile and a half from its eastern opening. It stands at the foot of Gerizim, and stretches from east to west in an irregular form. Just where the city stands there is scarcely any flat ground, the gradual slopes of the two mountains dovetailing into each other. The roads leading to the town from all parts are in the commonest and wretchedly conducted, and the town itself is surrounded by all kinds of thil. The city is encompassed by a wall of very common structure, and in a most dilapidated condition. The two principal gates—one in the eastern and the other in the western end of the town—are in keeping with the walls, and would be much troubled to have as much as in the time of Abimelech. Notwithstanding, they are of no small importance in the economy of the town. Here we still find a faint emblem of what gates were in ancient times—the great emporiums where all the public affairs of the city were transacted. The gates of Nablus retain their importance in part. At the western gate the revenue department is still located, and all who pass through with any commodities to sell, and purchasers, are charged a certain toll according to the value of the articles. The main street, following the line of the valley from east to west, runs almost in a straight line the whole length of the town, connecting the two gates. Most of the other streets cross this quite irregularly, and are, almost without exception, narrow and dirty. Nearly all of them have a channel along the centre, in which runs a stream of water. In the winter season these streams are full, but diminish during the summer months, and several are dried up. This arrangement of the water causes the town to be very damp during the winter; and, however pleasant it may be in summer, it certainly forms anything but a good element in the sanitary condition of the place. This state of the streets, together with the fact of some of them being arched, makes the town uncommonly sombre and dull. But when we speak of streets, our readers must not imagine them to be similar to European streets, formed by the front of lines of houses, private or public; but the streets of Nablus, like those of other Oriental towns, are only passages between dead walls, except where the bazaars break the monotony. These are the Eastern shops or market-places—a kind of recesses in the walls—and are comparatively numerous in Nablus. They are grouped according to the merchandise they contain, and are situated principally in the main street.

With regard to the buildings, we may remark that all the houses are built of stone, and are heavy and sombre. They are entered from the street through a ponderous strong door, barred on the inside (2 Sam. xiii, 18); a large iron knocker is attached, and two or three blows with this will suffice to bring one of the inmates to ask, “Who is there?” (Acts xii, 13). From the inside it will be found that each house stands detached from its neighbor, and consists of detached vaulted rooms, all built of stone, and all opening into the court, which is uncovered, but screened from the observation of all but the inmates by the high walls of the house on all sides. Every house has one dome or more; but the roof is flat, with battlements surrounding it, to prevent any one falling into the street or court (Deut. xxii, 8). In the better sort of houses a kind of family saloon is built on a portion of the roof of the house, much more spacious and airy than the other rooms, and preserved principally for the entertainment of guests who are to be treated with marked respect.

This is the aliyah, נַעְלוּיָה, of the Old Test. (1 Kings xvii, 19), and the “larger upper room” (םיָ֣אוֹט פִּיָּאָ֑ה) of the New (Mark xiv, 15). The windows of the houses are sometimes only square holes in the wall (Acts xx, 9); but generally finished with lattice-work as of old (Judg. v, 28; Cant. ii, 9).

There are no public buildings worth mentioning. The Kenish, or synagogue of the Samaritans, is a small edifice, in the interior of which there is nothing remarkable, unless it be an alcove, screened by a curtain,
in which their sacred writings are kept. The structure may be three or four centuries old. A description and sketch plan of it are given in Mr. Grove's paper On the Modern Samaritans, in Vacation Tourists for 1861. Nathalia has five mosques, two of which, according to a tradition in which Mohammedans, Christians, and Samaritans agree, were originally churches. One of them, it is said, was dedicated to John the Baptist; its eastern portal, still well preserved, shows the European taste of its founders. The domes of the houses and the minarets, as they showed from above, screen the luxuriant vegetation which surrounds them, present a striking view to the traveller approaching from the east or the west.

There are a few small portions of the town remaining, in all probability, from ancient times. The arches passage in the Samaritan quarter seems to be partly of this class, comprising levelled stones of Jewish style. Similar ones are in other parts of the town. The marble troughs used at the principal streams are probably Israelitish remains. These are in five number, dug up in the plain on the eastern side of Gerizim, and originally the sarcophagi of the dead. Rosen, during his stay at the city, 

[Note: The text is cut off here.]

3. To complete our survey of Shechem and its neighborhood, we must take a brief glance at the traditional memorials of the people. As before, the subject is a difficult one, and its treatment here is as far as possible a sketchy one. The Well of Jacob and the Tomb of Joseph stand at the eastern opening of the valley, the former near the foot of Gerizim, and the latter near the foot of Ebal, as if keeping guard over the parcel of field bought by the patriarch of the children of Hamor.

[Note: The text is cut off here.]
well, and sent his disciples to the city situated in the narrow valley, intending, on their return, to proceed along the plain on his way to Galilee, without himself visiting the city. All this corresponds exactly to the present character of the ground. As the well, top, and Jacob's Well, of high antiquity, a known and venerated spot, which, after having already lived for so many ages in tradition, would not be likely to be forgotten in the two and a half centuries intervening between John and Eusebius."

It is understood that the well, and the site around it, have lately been purchased by the Russian Church, not, it is to be hoped, with the intention of erecting a Church over it, and thus forever destroying the reality and the sentiment of the place. A special fund has recently been raised in England for the purpose of surveying the precincts and cleaning out the well. See Jacob's Well."

(2.) The second of the spots alluded to is the Tomb of Joseph. It lies about a quarter of a mile north of the well, exactly in the centre of the opening of the valley between Gerizim and Ebal. It is a small square enclosure of high whitewashed walls, surrounding a tomb of the ordinary kind, but with the peculiarity that it is placed diagonally to the walls, and not in the parallel, as usual. A rough pillar used as an altar, and black with the traces of fire, is at the head, and another at the foot of the tomb. In the left-hand corner as you enter is a vine, whose branches "run over the wall," recalling exactly the metaphor of Jacob's blessing of his favorite son (Gen. 49:10), and the pure Hebrew inscriptions. One of these is given by Dr. Wilson (Lands, etc. ii. 61), and the interior is almost covered with the names of pilgrims in Hebrew, Arabic, and Samaritan. Beyond this there is nothing to remark in the structure itself. It purports to cover the tomb of Joseph, but there is no "parcel of ground," which his father bequeathed especially to him as his favorite son, and in which his bones were deposited after the conquest of the country was completed (Josh. xxiv. 32).

The local tradition of the tomb, like that of the well, is as old as the beginning of the 4th century. Both Eusebius (Onomast., Σερίκα) and the Bordeaux Pilgrim mention its existence. So do Benjamine of Tudeala (1160-79) and Maundeville (1322), and so—to pass over intermediate travellers—does Maundrell (1697). All that is wanting in these accounts is to fix the tomb which they mention to the present spot. But this is difficult. The name of the Pillar, so-called from a Mussulman saint, this saint, however, is only a modern invention of the Mohammedans. By the Samaritans the place is simply called El-A'mud, the Pillar, their tradition identifying it with the pillar of stone set up by Joshua, as noticed above. They also believe that the celebrated oak of Moreh stood on the same spot. The Mohammedans come here occasionally to pray, but no great honor is paid to the place if we may judge from its present dilapidated state.

(4.) About one third of the way up the side of Mount Ebal, in front of the town, is a bold perpendicular rock, some sixty feet high, called the Pillar of Moreh. The site of the Samaritan Tabernacle, and the supposed place of the celebration of the Passover, while the Israelites were in the wilderness. The place is now occupied by a building house, consisting of four chambers, and a well for prayer, but all in a dilapidated state. This part of the mountain is called by the saint's name.

(5.) A little farther westward, and about midway to the summit, stands the only edifice now remaining on Mount Ebal. This is called Imad ed-Din—the Colonnade of Religion. According to the current tradition, this building was erected over the tomb of a Mohammedan saint, honored by the above name (and the building, of course, receiving its name from the saint), who flourished some five hundred years ago. The building has been sufficiently described by the several Christians who say that originally it was a Christian church. It consists of two apartments, the floor of the first still partly paved with fragments of very beautiful mosaic-work, wrought in marble of red, blue, and white. On the middle of the inner room stands a large wooden lampstand in imitation of a tree, with a goody number of branches, on which a number of oil-lamps are hanging, together with a formidable array of filthy rags placed there by pilgrims in honor of the saint, whose tomb, they say, is in the northern wall, indicated by a marble slab placed against it. This part of the mount is frequented by the natives after the saint, 'Imad ed-Din.

4. The present inhabitants of Nablus, with very few exceptions, are Arabs. It is difficult to say with exactness what is the number of its population, inasmuch as no census has been taken. About 10,000 is near the mark. Of these there are about 100 Jews, 130 Samaritans, from 500 to 600 native Christians; the remaining 9400 are Mohammedans—the most-bigoted and unruly, perhaps, in Palestine. The enmity between the Samaritans and Jews is as inveterate still as it was in the days of Christ.
of a comparative luxury to be found in very few of the inland Oriental cities. It produces, in its own manufactories, many of the coarser woollens, as well as silk, chiffon, of camel’s hair, and especially soap, of which last commodity large quantities, after supplying the immediate country, are sent to Egypt and other parts of the East. The ashes and other sediments thrown out of the city, as the result of the soap manufacture, have grown to the size of hills, and give to the environs a singularly barren and deserted appearance. The olive, in the days when Jobah delivered his famous parable, is still the principal tree. Figs, almonds, walnuts, mulberries, grapes, oranges, apricots, pomegranates, are abundant. The valley of the Nile itself hardly surpasses Nablus in the production of vegetables of every sort.


She'chémite (Heb. with the art. and collectively hash-Shékhemīm, a patronymic, Sept. Σκηκμηῖς), a family designation of the descendants of Shehem (q. v.), the son of Shemidah of the tribe of Manasseh (1 Chron. vii. 19).

Shech'ınah (some Shech'ınah; also written She'chinah) (in Chaldee and Ne-Hebrew Sheqinah, מְשַׁקְנָה, strictly residence, l. e. of God, his visible presence, from מִשָּׁקָה, to dwell), a word not found in the Bible, but used by the later Jews, and borrowed by Christians from them, to express the visible presence of the Divine Presence, especially when resting or dwelling between the cherubim on the mercy-seat in the tabernacle and in the Temple of Solomon; but not in Zerubbabel’s temple, for it was one of the five particular which the Jews reckon to have been wanting in the second Temple (Curtius, Lecic, s. v.; Peirce, Conybeare, 1820, p. 327).

1. Shech’ınah (Sheqinah).—The word of the term is first found in the Targums, where it forms a frequent paraphrase for God, considered as dwelling among the children of Israel, and is thus used, especially by Onkelos, to avoid ascribing corporeity to God himself, as Castell tells us, and may be compared to the analogous paraphrase in the Targum of the word שַׁכִּינָה, Word of the Lord. Many Christian writers have thought that this threefold expression for the Deity—the Lord, the Word of the Lord, and the Shechinah—indicates the knowledge of a trinity of persons in the Godhead, and accordingly, following some Rabbinical writers, identify the Shechinah with the Holy Spirit. Others, however, deny this (Calmet, Dict. of the Bible; Saubert [Joh.], On the Logos, § xix, in Critic. Sacr.; Glass, Philolog. Sacr. v. i., vii., etc.).

Without stopping to discuss this question, it must conduct to give an accurate knowledge of the use of the term Shechinah by the Jews themselves if we produce a few of the most striking passages in the Targums where it occurs. In Exod. xxvii, 8, where the Hebrew has “Let them make me a sanctuary that I may dwell (הַשְׁכִּינָה) among them,” Onkelos has “I will make my Shechinah to dwell among them.” In xxix, 45, 46, for the Hebrew “I will dwell among the children of Israel,” Onkelos has “I will make my Shechinah to dwell,” etc. In Psa. cxlix, 2, for “this Mount Zion wherein thou hast dwelt” the Targum has “wherein thy Shechinah hath dwelt.” In the description of the dedication of Solomon’s Temple (1 Kings viii, 12, 13) the Targum of Jonathan runs thus: “The Lord is pleased to make his Shechinah dwell in Jerusalem.”

have built the house of the sanctuary for the house of thy Shechinah forever,” where it should be noticed that in ver. 18 the Hebrew הַשְׁכִּינָה is not used, but השְׁכִּינָה and הַשְׁכָּנָה. In 1 Kings vi, 18, for the Hebrew “I will dwell among the children of Israel,” Onkelos has “I will make my Shechinah dwell,” etc. In Isa. vi, 5 he has the combination “the glory of the Shechinah of the King of ages, the Lord of hosts,” and in the next verse he paraphrases “from off the altar” by “from before his Shechinah on the throne of glory in the lofty heavens that are above the altar” (comp. also Numb. v. 17; xxxiv, 9, 11, 12, 15; Joel iii, 17, 21, and numerous other passages).

On the other hand, it should be noticed that the Targums never render the word שלש or the word הַשְׁכִּינָה by Shechinah, but by נַפֶּל and נַפֶּל, and that even in such passages as Exod. xxiv, 16, 17; Numb. ix, 17, 18, 22; x, 12, neither the mention of the cloud nor the constant use of the word נַפֶּל in the Hebrew provokes any reference to the Shechinah. Hence, as regards the use of the word Shechinah in the Targums, it may be defined as a paraphrase for God, wherever he is said to dwell and be present among Zion or Israel, or between the cherubim, or on the Ark, or, in general, as before said, to avoid the slightest approach to materialism. Far more frequently this term is introduced when the word שלש occurs in the Hebrew text; but occasionally, as in some of the above-cited instances, where it does not, but where the paraphrast wished to interpose an abstraction corresponding to presence to break the bolder anthropomorphism of the Hebrew writers.

Our view of the Targumistic notion of the Shechinah would not be complete if we did not add that, though, as we have seen, the Jews reckoned the Shechinah among the marks of the divine favor which were wanting to the second Temple, they manifestly expected the return of the Shechinah. In the days of the Maccabees Thus Hag. i, 8, “Build the house, and I will take pleasure in it, and I will be glorified, saith the Lord” is paraphrased by Jonathan “I will cause my Shechinah to dwell in it in glory.” Zech. ii, 10, “Lo, I come, and I will dwell in the midst of thee, saith the Lord” is paraphrased “I will be revealed, and will cause my Shechinah to dwell in the midst of thee:” and viii, 5, “I am returned unto Zion, and will dwell in the midst of Jerusalem,” is paraphrased “I will make my Shechinah dwell in the midst of Jerusalem;” and, lastly, in Ezek. xlvii, 7, 9, in the vision of the return of God to the Temple, Jonathan paraphrases thus: “Son of man, write concerning this word, the vision of the Shechinah of my glory, and thus is the place of the house of the dwelling of my Shechinah, where I will make my Shechinah dwell in the midst of children of Israel forever. . . . Now let them cast away their idols, . . . and I will make my Shechinah dwell in the midst of them forever” (comp. Isa. iv, 5, where the return of the pillar of cloud by day and fire by night is foretold as to take place in the days of the Messiah). The rabbins affirm that the Shechinah first resided in the tabernacle prepared by Moses in the wilderness, into which it descended on the day of its consecration in the figure of a cloud. It passed thence into the sanctuary of Solomon’s Temple on the day of its dedication by this prince, where it continued till the destruction of Jerusalem and the Temple by the Chaldeans, and was not afterwards seen there.

2. Biblical History.—As regards the visible manifestation of the Divine Presence dwelling among the Israelites, there is no mention in the text of the Shechinah by itself, the idea which the different accounts in Scripture convey is that of a most brilliant and glorious light enveloped in a cloud, and usually concealed by the cloud so that the cloud itself was for the most part alone visible; but on particular occasions the glory (Gen. 1. 7, 6; Num. 10. 36) appeared. Thus, at the
Exodus, the Lord went before the Israelites by day in a pillar of cloud, and by night in a pillar of fire to give them light. Again, we read that this pillar was a cloud and darkness to the Egyptians, "but it gave light by night" to the Israelites. But in the morning watch the Lord looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians"—i.e., as Philo (quoting Numbers ii, 18), the "apparition of the Deity shone forth from the cloud," and by its amazing brightness confounded them. So, too, in the Pirke Eliezer it is said, "The blessed God appeared in his glory upon the sea, and it fled back," with which Patrick compares Psalms lxix, 16, "The waters saw thee, O God; the deeps feared thee, to the very full." And the Targum has "They saw thy Shechinah in the midst of the waters." In Exodus, xix, 9, "The Lord said to Moses, Lo, I come unto thee in a thick cloud, and accordingly in ver. 16 we read that "a thick cloud" rested upon the mountain, and in ver. 18 that "Mount Sinai was altogether on a smoke, because the Lord descended and stood upon it." This is further explained in xxiv, 16, where we read that "the glory of the Lord abode upon Mount Sinai, and the cloud covered it (i.e., as Aben-Ezra explains it, the glory) six days." But upon the seventh day, when the Lord called "unto Moses out of the midst of the cloud," there was a breaking-forth of the glory through the cloud, for "the mount of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel" (ver. 17).

So, again, when God, as it were, took possession of the Tabernacle at its first completion (xi, 34, 35), "the cloud covered the tent of the congregation (externally), and the glory of the Lord filled the tabernacle (within), and Moses was not able to enter into the tent of the congregation" (rather, of meeting): just as at the dedication of Solomon's Temple (1 Kings viii, 10, 11) "the cloud filled the house of the Lord so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord." In the tabernacle, however, as in the Temple, there was only a temporary state of things, for throughout the books of Leviticus and Numbers we find Moses constantly entering into the tabernacle. When he did so, the cloud which rested over it externally, dark by day and luminous at night (Num. xix, 15, 16), came down and stood at the door of the tabernacle, and he walked with Moses inside, "face to face, as a man walketh with his friend" (Exodus, xxxiii, 7-11). It was on such occasions that Moses heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubim (Num. vii, 89), in accordance with Exodus xxv, 22; Lev. xvi, 2. But it does not appear that the glory was habitually seen either by Moses or the people. Occasionally, however, it flashed forth from the cloud which concealed it, as Exodus, xvi, 7, 10; Lev. vii, 6, 23, when "the glory of the Lord appeared unto all the people" according to a previous promise, or as Numbers xiv, 10; xvi, 19, 42; xx, 8; xxii, 6, when it appeared in the cloud by day, and in the vision. The last occasion on which the glory of the Lord appeared was that mentioned in xx, 6, when they were in Kadesh in the fortieth year of the Exodus, and murmured for want of water; and the last express mention of the cloud as visibly present over the tabernacle is in Deuteronomy, xxiii, 15, just before the death of Moses. The cloud was over the camp that day, so far as we can see, for the second year of the Exodus (Numbers x, 11; dix; xii, 10; but as the description in ix, 15-23; Exod. x, 38, relates to the whole time of their wanderings in the wilderness, we may conclude that, at all events, the cloud visibly accompanied them through all the migrations mentioned in Numbers x to xxxvi and in the story of the death of Moses and till Moses died. From this time we have no mention whatever in the history either of the cloud, or of the glory, or of the voice from between the cherubim, till the dedication of Solomon's Temple. But since it is certain that the ark was still the special symbol of God's presence and glory in the Temple (Josh. iii, 10; 1 Sam. iv; 1 Sam. xlviii, 1 sq.; comp. with Numbers x, 35; Psalms xxxiv, 7; xxxv, 1, xcix, 1), and since such passages as 1 Samuel iv, 21, 22; 2 Samuel vi, 2; Psalms cxix, 7; 2 Kings xix, 15, seem to imply the continued manifestation of God's presence in the cloud between the cherubim, and inasmuch as Lev. xvi, 2 seemed to promise so much, and as more general expressions, such as Psalms xix, 11; xxxiii, 8; xxxviii, 13, 14; lxvi, 2; Isaiah viii, 18, etc., thus acquire much more point, we may perhaps conclude that the cloud did continue, though with shorter or longer interruptions, to dwell between "the cherubim of glory shadowing the mercy-seat" until the destruction of the Temple by Nebuchadnezzar.

Theusions, however, as in the Temple, there was only a temporary state of things, for throughout the books of Leviticus and Numbers we find Moses constantly entering into the tabernacle. When he did so, the cloud which rested over it externally, dark by day and luminous at night (Num. xix, 15, 16), came down and stood at the door of the tabernacle, and he walked with Moses inside, "face to face, as a man walketh with his friend" (Exodus, xxxiii, 7-11). It was on such occasions that Moses heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubim (Num. vii, 89), in accordance with Exodus xxv, 22; Lev. xvi, 2. But it does not appear that the glory was habitually seen either by Moses or the people. Occasionally, however, it flashed forth from the cloud which concealed it, as Exodus, xvi, 7, 10; Lev. vii, 6, 23, when "the glory of the Lord appeared unto all the people" according to a previous promise, or as Numbers xiv, 10; xvi, 19, 42; xx, 8; xxii, 6, when it appeared in the cloud by day, and in the vision. The last occasion on which the glory of the Lord appeared was that mentioned in xx, 6, when they were in Kadesh in the fortieth year of the Exodus, and murmured for want of water; and the last express mention of the cloud as visibly present over the tabernacle is in Deuteronomy, xxiii, 15, just before the death of Moses. The cloud was over the camp that day, so far as we can see, for the second year of the Exodus (Numbers x, 11; dix; xii, 10; but as the description in ix, 15-23; Exod. x, 38, relates to the whole time of their wanderings in the wilderness, we may conclude that, at all events, the cloud visibly accompanied them through all the migrations mentioned in Numbers x to xxxvi and in the story of the death of Moses and till Moses died. From this time we have no mention whatever in the history either of the cloud, or of the glory, or of the voice from between the cherubim, till the dedication of Solomon's Temple. But since it is

5. From the tenor of these texts it is evident that the Most High, whose essence no man hath seen or can see, was pleased ancienly to manifest himself to the eyes of men by an external visible symbol. As to the
precise nature of the phenomenon thus exhibited we can only say that it appears to have been a concentrated glowing brightness, a preternatural splendor, an effulgence of manifestation, it is said that "he is light" and that "he dwelleth in light unapproachable, and full of glory." The presence of such a sensible representation of Jehovah seems to be absolutely necessary in order to harmonize what is frequently said of "seeing God" with the truth of his nature as an incorporeal and invisible spirit. In the Lord's presence men are torn in one place that "no man hath seen God at any time," where we are elsewhere informed that Moses and Aaron and the seventy elders "saw the God of Israel" when called up to the summit of the holy mount. So, also, Isaiah says of himself (vi, 1, 5) that "in the year that king Uzziah died he saw the Lord sitting upon his throne," and that, in consequence, he cried out, "I am undone; for mine eyes have seen the Lord of hosts." In these cases it is obvious that the object seen was not God in his essence, but some external, visible symbol which, because it stood for God, is called by his name.

But of all these ancient recorded theophanies the most significant was undoubtedly that which was vouchsafed in the pillar of cloud that guided the march of the children of Israel through the wilderness on their way to Canaan. A correct view of this subject clothes it at once with a sanctity and grandeur which seldom appear from the naked letter of the narrative. There can be little doubt that the columnar cloud was the seat of the Shechinah. We have already seen that the term shechinizing is applied to the abiding of the cloud on the summit of the mountain (Exod. xxiv, 16). Within the towering aerial mass, we suppose, was enfolded the inner effulgient brightness to which the appellation "glory of the Lord" more properly belonged, and which was only occasionally disclosed. In several instances in which God would indicate his anger to his people it is said that they looked to the cloud and beheld the "glory of the Lord" (Num. xiv, 10; xvi, 19, 42). So when he would inspire a trembling awe of his majesty at the giving of the law, it is said that "the Lord appeared as a devouring fire" on the summit of the mount. Nor must the fact be forgotten in this connection that when Nadab and Abihu, the two sons of Aaron, offended by strange fire in their offerings, a fatal flash from the cloudy pillar instantaneously extinguished their lives. The evidence would seem, then, to be conclusive that this wondrous pillar-cloud was the seat or throne of the Shechinah, the visible representative of Jehovah dwelling in the midst of his people.


Shedd, William, a Congregational minister, was born at Mount Vernon, N. H., in 1798, graduated at Dartmouth College in 1819, and ordained an evangelist in 1829. He was minister for one year at Springfield, Mass., where he died in 1830. He wrote Letters to W. E. Channing on the Existence and Agency of Fullness of Spirit, by Canonists (Boston, 1829, 8vo).

Shedd, Samuel Sharon, D.D., a Presbyterian minister, was born in Northumberland County, Pa., Sept. 13, 1810. His ancestors came from Scotland and settled on the Susquehanna River in that county, where the homestead of his family remains. He was prepared for college in the Milton Academy, Pa. He entered Jefferson College in 1830, and graduated therefrom in two years. He afterwards pursued his theological studies in Princeton Seminary, and was licensed to preach in the fall of 1834. The first fifteen years of his ministry were spent in connection with the churches of Williamsport, Murray, and Warrior Run, the latter place being the home of Dr. Shedd's childhood. His father and grandfather were ruling elders in this church. From Warrior Run he was unanimously called to the pastorate of the First Presbyterian Church of Rahway, N. J. The life of Dr. Shedd was a most laborious and useful one. During his ministry at Warrior Run he united the office of teacher with that of pastor, and, by unremitting toil, carried on successfully both his school and his church. From among the young men he prepared for college, more than a dozen became ministers of the Gospel. He was a wise counsellor and warm friend of the young men studying for the ministry. He was eminently judicious as an adviser in the matter of new church enterprises in the bounds of the Presbytery of Elizabeth, and his services will be held in grateful remembrance.

Dr. Shedd remained as pastor of the Rahway Church twenty-two years. The position he held among his ministerial brethren in the community where he labored and throughout the State of New Jersey is shown by the profound impression produced by his death, and the tribute of respect paid to his memory by the synod then in session, which appointed a committee to attend his funeral. He was for several years one of the directors of the Princeton Theological Seminary. He died in Rahway, N. J., Oct. 18, 1874. (W. F. S.)

Shedd'eir (Heb. שְׁכֶדֶאֵר, darter of light; Sept. Σχέδαστη, v. r. Σχέδαστη, father of Eliza, which latter was chief of the tribe of Reuben at the time of the Exode (Num. i, 5; ii, 10; vii, 30, 35; x, 18). B.C. ante 1658.

Sheep. The following Hebrew words occur as the names of sheep: נָעַם, taim (varieties נָעָם, te'om, נָעָא, te'om, or נָעָע, te'meh), a collective noun to denote "a flock of sheep or goats," which is opposed the noun of union, יֵֽעָה, a "sheep" or a "goat," joined to a masculine where "rams" or "he-goats" are signified, and with a feminine when "ewes" or "she-goats are meant, though even in this case sometimes to a masculine (as in Gen. xxxi, 10): הָעָה, ayil, "a ram:" פַּרְעֶה, rachël, "a ewe:" יְבָעַב, kibbe, or בַּעַב, kib'e (fem. הָבֻּכָּה, kib'khah), "a lamb," or rather "a sheep of a year old above," opposed to הָעַב, tal'ah, "a sucking or very young lamb;" לַב, kar, is another term applied to a lamb as it skips (לַב) in the pastures. The Chal'd. לַב, imad (Ezra vi, 9, 17; vii, 17), is a later word, apparently indicating lamba intended for sacrifice, while לַב, atidăd, rendered "ram" in Gen. xxxi, signifies a he-goat. See Ew., Lamb; Ram.

The term רַעָה, keštah (literally something weighed out, A. V. "piece of money," Gen. xxxiii, 19; Job xli, 11; "piece of silver," Josh. xxiv, 32), has been supposed by many to denote a coin stamped with the figure of a lamb; but Gesenius suggests (Thesaur. p. 1241) that specimens of that sort are probably only those of Cyprus, which bore that mark. See Kestah.
This well-known domestic animal has, from the earliest period, contributed to the wants of mankind. Sheep were an indispensable part of the possession of the ancient Hebrews and of Eastern nations generally. The first mention of sheep occurs in Gen. iv. 2. The following are the principal Biblical allusions to these animals. They were used in the sacrificial offerings, both the adult animal (Exod. xx. 24; 1 Kings viii. 63; 2 Chron. xxix. 38) and the lamb, נמר, i.e. "a male from one to three years old," but young lambs of the first year were more generally used in the offerings (Exod. xxix. 38; Lev. ix. 3; xii. 6; Num. xxviii. 9, etc.). No lamb under eight days old was allowed to be offered (Lev. xxvii. 27). A very young lamb was called רֶנֶם, talēh (see 1 Sam. vii. 9; Isa. lxv. 25). Sheep and lambs formed an important article of food (1 Sam. xxv. 18; 1 Kings i. 19; iv. 20; Psal. lxvii. 11, etc.), and ewe's milk is associated with that of the doe (Isa. vii. 21; 25). The wool was used as clothing (Lev. xiii. 47; Deut. xxix. 11; Prov. xxxi. 13; Job xxxi. 20, etc.). See WOOL. Trumpets may have been made of the horns of rams (Josh. vi. 4), though the rendering of the A.V. in this passage is generally thought to be incorrect. "Rams' skins dyed red" were used as a covering for the tabernacle (Exod. xxv. 4). Sheep and lambs are sometimes paid as tribute (2 Kings iii. 4). It is very striking to notice the immense numbers of sheep that were reared in Palestine in Biblical times: see, for instance, 1 Chron. v. 21; 2 Chron. xv. 11; xxx. 24; 2 Kings iii. 4; Job xiii. 12. Especial mention is made of the sheep of Bozrah (Mic. ii. 12; Isa. xxxiv. 6), in the land of Edom, a district well suited for pasturing sheep. "Bashan and Gilgal" are also mentioned as pastures (Mic. vii. 14). "Large parts of Carmel, Bashan, and Gilgal," says Thomson (Land and Book, i. 304), "are at their proper seasons alive with countless flocks" (see also p. 381). "The flocks of Kedar and the rams of Nebaioth," two sons of Ishmael (Gen. xxv. 13) that settled in Arabia, are referred to in Isa. lx. 7. Sheep-shearing is alluded to in Gen. xxxvi. 19; xxxviii. 13; Deut. xv. 19; 1 Sam. xxxv. 4; Isa. lii. 7; etc. Sheep-dogs were employed in Biblical times, as is evident from Job xxx. 1, "the dogs of my flock." From the manner in which they are spoken of by the patriarch it is clear, as Thomson (ibid. i. 301) well observes, that the Oriental shepherd-dogs were very different animals from the sheep-dogs of our own land. The existing breed are described as being "a mean, sinister, ill-conditioned generation, which are kept at a distance, kicked about, and half starved, with nothing noble or attractive about them." They were, however, without doubt, useful to the shepherds, more especially at night, in keeping off the wild beasts that prowled about the hills and valleys (comp. Theocr. Id. v. 106). Shepherds in Palestine and the East generally go before their flocks, which they induce to follow by calling to them (comp. John x. 4; Isa. lxviii. 7; Job xxxi. 1), though they also drove them (Gen. xxxiii. 13). See SHEPHERD. It was usual among the ancient Jews to give names to sheep and goats, as we do to our dairy cattle (see John x. 3). This practice prevailed among the ancient Greeks (see Theocr. Id. v. 108): ἡ δὲ κυριά τοῖς πτω σται τοίς σταῖσαι ἡ γένεσις, καὶ γενεσία.

The following quotation from Hartley (Researches in Greece and the East, p. 321) is so striking and expressive of the allusions in John x. 1-16 that we cannot do better than quote it: "Having had my attention directed last night to the words in John x. 3, I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when called to them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to the servant, and he gave me the same answer. I then bade him call one of his sheep; he did so, and it instantly left its passagure and its companions and ran up to the hands of the shepherd with signs of pleasure and with a prompt obedience which I had never before observed in any other animal. It is also true in this country that a stranger will they not follow, but will flee from him." The shepherd told me that many of his sheep were said wild, that they had not yet learned their names, but that by teaching them they would all learn them." See also Thomson (i. 301): "The shepherd calls sharply from time to time to remind the sheep of his presence. They know his voice and follow on; but if a stranger call, they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger." Henderson, in Iceland, notices a shepherdess with a flock of fifty sheep, every one of which she professed to know by name (Iceland, i. 189).

Domestic sheep, although commonly regarded as the progeny of one particular wild species, are probably an instance, among many similar, where the wisdom of Providence has provided subsistence for man in different regions by bestowing the domesticating and submissive instincts upon the different species of animals which the human family might find in their wanderings; for it is certain that even the American argali can be rendered tractable, and that the Corsican moumou will breed with the common sheep. The normal animal, from which all or the greater part of the Western domestic races are assumed to be descended, is still found wild in the high mountain regions of Persia, and is readily distinguished from two other wild species bordering on the same region. What breeds the earliest shepherd tribes reared in and about Palestine can now be only inferred from negative characters; yet they are sufficient to show that they were the same, or nearly so, as the common horned variety of Egypt and continental Europe: in general white, and occasionally black, although there was on the Upper Nile a speckled race; and so early as the time of Aristotle the Arabsians possessed a rufous breed, another with a very long tail, and, above all, a broad-tailed sheep, which at present is commonly denominated the Syrian. These three varieties are said to be of African origin, the red hairy in particular having all the characteristics to mark its descent from the wild Ovis tragelaphus or barbatus, or kebbeh of the Arabian and Egyptian mountains. Flocks of the ancient breed bred, derived from the Bedawin, are now extant in Syria, with little or no change in external characters, chiefly the broad-tailed and the common horned white, often with black and white about the face and feet, the tail somewhat thicker and longer than the European.

The sheep of Syria and Palestine are the broad-tailed (Ovis laticaudata), and a variety of the common sheep of this country (Ovis aries) called the Bedouin, accord-
pecudum imaginamenti tantum fuisse causam adjuvantem, ac plus in loco negotio divinam tribuendum esse virtuti, que suo concursu sic debilem causa secundum saepe effluerebas. Nec est enim aliquis, qui subito et ornatos et vestitatos pecora non valeret ilid divina beneficione supra naturam prestataret;" and then Nitschmann cites the passage in Gen. xxxi, 5-13, where Jacob expressly states that his success was due to divine interference; for it is hard to believe that Jacob is here uttering nothing but a tissue of falsehoods (Hist. et Crit. Comment, Gen. xxx and xxiii), who represents the patriarch as "unblushingly executing frauds suggested by his fertile invention, and then abusing the authority of God in covering or justifying them." We are aware that a still graver difficulty in the minds of some persons remains, if the above explanation be adopted; but we have no other alternative, for, as Patrick has observed, "let any shepherd now try this device, and he will not find it do what it did then by a divine operation." The greater difficulty alluded to is the supposing that God would have directly interfered to help Jacob to act fraudulently towards his unknown enemy. But this is quite sure that he who can offer a fraud fairly called such in the matter? Had Jacob not been thus aided, he might have remained the dupe of Laban's niggardly conduct all his days. He had served his money-loving uncle faithfully for fourteen years; Laban confesses his cattle had increased considerably under Jacob, but as he refused to return a tithe. So Jacob, with a fair treatment and a constant desire on the part of Laban to strike a hard bargain with him (Gen. xxxi, 7). God vouchsafed to deliver Jacob out of the hands of his hard master, and to punish Laban for his cruelty, which he did by pointing out to Jacob how he could secure to himself large flocks and abundant cattle. God was only helping Jacob to obtain that which justly belonged to him, but which Laban's rapacity refused to grant. "Were it lawful," says Stockhouse, "for any private person to make reprisals, the injurious treatment Jacob had received from Laban, both in imposing a wife upon him and prolonging his servitude without wages, was enough to give him both the provocation and the privilege to do so. God Almighty, however, was pleased to take the determination of the whole matter into his own hands." This seems to us a very good way of understanding this disputed subject.

The relation of the sheep to man, in a pastoral country, gave rise to a great many superstitions and accompanying illustrations. Jehovah was the shepherd of his people, and Israel was his flock (Psa. xxxii, 11; xxxv, 11; xxxix, 18; Isa. xxi, 11; Jer. xliii, 1, 2; Ezek. xxxiv, and often elsewhere); the apostasy of sinners from God is the straying of a lost sheep (Psa. cxix, 176; Isa. lii, 6; Jer. i, 6); and the ever-blessed Son of God coming down to our world is a shepherd seeking his sheep which were lost (Luke xv, 4-6). He is the only shepherd; all who do not own him are thieves and robbers (John x, 8); wolves in sheep's clothing (Matt. vii, 15). He is the good shepherd, who gave his life for the sheep (John x, 11); and now he gives them his own life in resurrection, and life everlasting (ver. 28), and even the life (ver. 12). As the sheep is an emblem of meekness, patience, and submission, it is expressly mentioned as typifying these qualities in the person of our blessed Lord (Isa. lii, 7; Acts vii, 32, etc.).

In the vision of the prophet Daniel, recorded in ch. vii, the Medo-Persian monarchy is seen under the figure of a ram with two unequal horns, which was overthrown by a one-horned he-goat, representing the Macedonian power. We have already remarked on the propriety of the latter symbol (see Goat), and the former is no less correct. There is abundant evidence that the ram was accepted as the national emblem by the Persian people, as may be seen from reading the後ianus Marcellinus states that the king of Persia wore a ram's head of gold set with precious stones, instead of a diadem. The type of a ram is seen on ancient Persian
Oriental Sheepfold of Stone.

coins, as on one of undoubted genuineness in Hunter's collection, in which the obverse is a ram's head and the reverse a ram couchant. Rams' heads, with horns of unequal height, are still to be seen sculptured on the pillars of Persepolis.

Sheepcote (or Sheepfold) is designated by several Heb. terms. נֵגֶר, nargé (a habitation or dwelling-place, as usually rendered, “sheepcote,” 2 Sam. vii, 8; 1 Chron. xxi, 1; “fold,” Isa. lxv, 10; Jer. xxiii, 3; Ezek. xxxiv, 14; “stable,” xxv, 5), means, in a general sense, a place where flocks repose and feed; and, as the Orientals do not usually fold their flocks at night, it must be left to the context to determine whether we are to understand “pastures” or “sheepfolds.” A more distinctive term is נֵגָר, gedérah, an enclosure, “cote” (1 Sam. xxix, 3; “fold,” Num. xxxii, 16, 24, 36; Zeph. ii, 6; elsewhere “hedge” or “wall”), which means a built pen or safe structure, such as adjoins buildings, and used for cattle as well as sheep. Special terms are נִקָד, nikadah (a pen for flocks; “fold,” Ps. 1, 9; Ixxxviii, 70; Hab. iii, 17), and מִשּׁאָה, mishaphâhôn (the dual form of which indicates double rows, as of stalls for cattle or sheep; “sheepfolds,” Judg. v, 16; “two burdens,” Gen. xl, 14). It is to be observed that the Oriental flocks, when they belong to nomads, are constantly kept in the open country, without being folded at night. This is also the case when the flocks belonging to a settled people are sent out to feed, to a distance of perhaps one, two, or three days' journey, in the deserts or waste lands, where they possess or claim a right of pasturage. This seems to have been the case with the flocks fed by David. As such flocks are particularly exposed to the depredatory attacks of the regular nomads, who consider the flocks of a settled people as more than even usually fair prey, and contest their right to pasture in the deserts, the shepherds, when they are in a district particularly liable to danger from this cause, or from the attacks of wild beasts, and doubt whether themselves and their dogs can afford adequate protection, drive their flocks at night into caves, or, where there are none, into uncovered enclosures, which have been erected for the purpose at suitable distances. These are generally of rude construction, but are sometimes high and well-built enclosures or towers (generally round), which are impregnable to any force of the depredators when once the flock is within them. Such towers also occur in districts where there are only small dispersed settlements and villages, and serve the inhabitants not only for the protection of their flocks, but as fortresses in times of danger, in which they deposit their property, and, perhaps, when the danger is imminent, their females and children. When no danger is apprehended, or none from which the protection of the shepherds and dogs is not sufficient, the flocks are only folded when collected to be shorn. They are then kept in a walled, but still uncovered, enclosure, partly to keep them together, but still more under the impression that the sweating and evaporation which result from their being crowded together previously to shearing improve the quality of the wool. Those poor villagers who have no large flocks to send out to the wilderness pastures, with a proper appointment of shepherds, but possess a few sheep and cattle, which feed during the day in the neighboring commons, under the care of children or women, and who cannot provide the necessary watch and protection for them at night, drive them home, and either fold them in a common enclosure, such as we have mentioned, in or near the village, or pen them separately near their own dwellings. Pens or cotes of this class serve also for the lambs and calves, while too young to be kept out with the flocks or to be trusted in a common enclosure. They usually are near the dwellings, which are merely huts made of mats on a framework of palm-branches; these we conceive to answer well to the “tabernacles” (booths), “shepherds’ cottages,” and other humbler habitations noticed in Scripture. Such villages are of a class belonging to a people (Arabs) who, like the Israelites, have relinquished the migratory life, but who still give their principal attention to pasturage, and do some little matter in the way of culture. It is possible that the villages of the He-
bbrews, when they first began to settle in Palestine, were a very similar description. See Kitto, Pict. Bible, note at 1 Chron. xvii. 2.  

Sheepgate (מִשְׂפֵּת, Maresh, or Manes; Sept. ἑτερ χέρας, Vulg. Porta gregis), one of the gates of Jerusalem as rebuilt by Nehemiah (Neh. iii, i, 12; xii, 39). It stood between the tower of Meah and the chamber of the corner (iii, i, 32) or gate of the guard-house (xii, 39, A.V. "prison-gate"). It is probably the same with the μπατζέτικ (στ. πόλις) of John v, 2; A.V. inaccurately, "sheep-market."  

Bertheau (Erzeg. Handbuch, on Nehemiah, p. 144) is right in placing it on the east side of the city, but is wrong in placing it at the present St. Stephen's Gate (so also Keil, after Tabor), since no wall existed north of the Temple enclosure nearly so far to the east as the present till after the death of Christ. See Jerusalem. Barclay locates it in a presumed outer wall beyond the precincts of the Temple on the east (City of the Great King, p. 116); but it is doubtful whether any such separate wall existed. The adjoining localities would seem to fit it in the eastern wall of Ophel, opposite the present Fountain of the Virgin. See Jerusalem.  

Sheep-market (יוֹר, ים, properly a shepherds; (q. v.) or sheep-breed (2 Kings iii, 4); hence a herd-man in general (Amos i, 1).  

Sheepshanks, William, a learned English clergyman, was born at Linton, Craven, Yorkshire, March 18, 1740. Educated in the grammar-school of his own parish, he was admitted in 1761 to St. John's College, Cambridge. He took the degree of B.A. in January, 1766, and in 1767 was elected fellow and took the degree of M.A. In 1771 and 1772 he served the university in the office of moderator. He accepted the rectory of Ovington, Norfolk, in 1773, and, having settled in Grassington, he received a limited number of pupils into his house. In 1777 he was presented to the living of Seberham, Cumberland, in 1783 was appointed to the vicarage of St. John's, Leeds; and in 1792 was collated to a prebend in Lincoln, which he exchanged in 1794 or 1795 for a much more valuable stall at Carlisle. He died at Leeds, July 26, 1810, and was interred in his own church.  

Sheep-shearers (יוֹר, גזֶכֶס, 2 Sam. xiiii, 23, 24, fully with רֶאשׁ, løn, added, Gen. xxviii, 12). The time of sheep-shearers was, among the Hebrews, a season of great festivity (xvii, 11; 8, 9; 26, 2 Sam. xiiii, 23-28; 2 Kings x, 12, 14; Isa. liii. 7).  

Sheer-Thursday (spelled also Chare, Shere, or Shoir) is also known as Mawday (q. v.) or Shīrīf Thursday. These are names given in England to the Thursday of Passion Week. It is known in the Romish Church as Quinta Feria Dominicæ in Romæ Palmarum, and its institution is attributed to Leo II about 682. But the day is observed as the 5th day of the 5th century by the celebration of the Lord's supper in connection with the washing of feet. It has had several appellations in allusion to events commemorated or ceremonies observed, such as Dies Cerne Dominica, the Day of the Lord's Supper; Dies Natalis Eucharistiae, the Birthday of the Eucharist; Natalis Calasianæ the Thirteenth of the Cup; Dies Paschæ, the Day of Easter; Dies Luctæ, the Day of Light, with allusion perhaps to the lights used at the Lord's supper: Dies Viridium, a title of doubtful meaning. It was also called Capitationarium, because the heads (capita) of catechumens were washed that day preparatory to baptism. The name given to it in England was derived from the custom of men polluting their beards on this day as a token of grief for our Lord's betrayal; "for that in old times the people would that day shew their beards, and clypp theye bordes, and pool theyre heedes, and make them honest eynter Easter-day." In Saxony it is called Good-Thursday, and in the north of England Kiss-Thursday, in allusion to the Judas kiss. Among the observances of the day were the silence of all bells from this day to the following; the admission of penitents who had been excluded from religious services at the beginning of Lent; and the consecration of the elements by the pope below the altar of the Lateran. Oil for extreme unction, for chrism, and for baptism was consecrated on this day. After vespers on this day two acolytes strip the altars of all their ornaments, and cover them with black trimmings, while in many places the altars are washed with wine and water, and rubbed with herbs.  

Sheet stands in the A. V. for the Heb. שד, sodin (Judg. xiv, 12, 13; "fine linen," Prov. xxxii, 24, Isa. iii, 23; comp. σάκχαρα), and the Gr. σωκυν (Acts x, 11, xi, 5), which both mean properly a linen cloth; hence the former a shirt (as in the marg.), and the latter a sail. See Linen.  

Sheegog, William A., a minister of the Methodist Episcopal Church, South, was born in Rutherford County, N. C., Nov. 8, 1821. He professed religion in 1843, was licensed to preach about 1850, and in 1853 was admitted into the Alabama Conference. He located in 1857; was readmitted into the Alabama Conference in 1859, and in 1860 entered upon the Texas Conference. He labored in Texas until shortly before his death, April 28, 1864. See Minutes of Annual Conference of M. E. Ch. South, 1864, p. 525.  

Shehri'ah (Heb. Shehrayith, שֶׁרְיָה, dauning of Jehovah; Sept. Σεραφιας, v. Σεραφία and Σεραφια, second named of the six sons of Jeroham, Benjamines resident in Jerusalem at the captivity (1 Chron. viii, 26); B.C. 508.  

Sheki (Shek, Shekih, Sheky, She'k, Shekkih, Shekiih, for elder), a title of reverence, applied chiefly to a learned man or a reputed saint, but also sometimes as an ordinary title of respect, like the European Mr., Herr, etc., before the name. It is, however, only given to a Moslem. The term is also applied to heads of Mohammedan monasteries, and to the higher order of religious preachers. The sheik of Mecca, by virtue of being the custodian of the holy places, is a kind of trustee on all the pilgrims to the Kaaba.  

Sheik Al-Geral (Ancient of the Mountain) is the name of the prince of the Assassins, or those Ismaelites of Irak who undertook to assassinate all those whom their chief would pronounce to be his enemies.  

Sheik El-Islam, one of the titles of the grand-mufti of Constantinople, who is president of the Ulema, or College of the Professors of the Mohammedan Law. The title is supposed to have been assumed first by Mohammed II in 1458, when Constantinople became the seat of his empire.  

Sheiril, tutelary spirits of the Caribs, who are the protectors of the male sex among men.  

Shekalm. See Talmud.  

She'kel (many shek'el) (Heb. shikel, שֶׁקֶל, from שָׁקֵל, to weigh out), the Hebrew standard of valuation, as the cubit was of measurement. See Metreology.  

I. Scriptural Description.—The shekel was properly a certain weight according to which the quantity and price of things were determined; e. g. bread (Ezek. iv, 10); hair (1 Sam. xiv, 26), especially metals, as brass, iron, silver, gold; and articles made of metal, as arms.
vessels, etc. (Exod. xxxviii, 24, 25, 29; Num. viii, 18 sq.; xxxi, 52; 1 Sam. vii, 5, 7; Josh. vii, 21; 1 Chron. iii, 9). Especially did the Hebrews use silver weighed by the shekel as money, and often it was actually weighed out, although they may early have had pieces or bars of silver weighed by the shekel (Lev. xxiii, 15; xxvii, 32; 2 Sam. xvii, 24; Jer. xxxii, 9, 10; Ezek. xxi, 32). From the common shekel is distinguished the sacred shekel (םֵיקֶלָה חַכַּיִם), "shekel of the sanctuary", somewhat heavier, it would seem, or at least of just full weight, according to which all contributions and tribute for sacred purposes were to be reckoned (Exod. xxx, 13; xxxviii, 24; Lev. v, 15; xxvii, 25, 33; Num. iii, 47; xvii, 16; Ezek. xlv, 12). More to the purpose is the specification of the rabbis that the shekel was equal to the barley grain, and for this reason it is accorded tolerably well with the actual weight of the Maccabean shekel still preserved. In the time of the Maccabees (1 Macc. xv, 6) silver coins were struck, each weighing one shekel, and stamped with the words לֵוֵיקֶל אֶלֶף, a shekel of Israel (see Bayer, De Nummis Hebræo-Samaritaniis [Valent. 1781, 4to], p. 171 sq.; Echhel, Doctr. Numor. Vet. I, iii, 465 sq.). Some of the specimens still extant, though worn by age, weigh 266 or 270 Paris grains; so that the full Maccabean shekel must have been at least about 274 grains, and thus equivalent to the didrachm of Egypt. Hence the Sept. renders the word sometimes σταδίως, and sometimes διδράχμων or διδραχμία. But Josephus and later writers give the value of one shekel as 26 or 27 shekels (Ant. xiii, 16, 1; Hesych. s. v.; Jerome, Ad Exch. p. 48, ed. Pallars.). In their time, however, the Attic drachma had depreciated, and was reckoned as equal to the Roman denarius, i.e. 7½ stater, or 15 cents (Pliny, Hist. Nat. xxi, 109). The Maccabean shekel, therefore, may be estimated at 2½ drachmae, or 60 cents. (See Bochb., Metrol. Unterricht, p. 55-57, 62, 63, 299; Smith, Dict. of Class. Antiq. s. v. "Denarius"). Hence the half-shekel, which was to be paid yearly to the Temple (Exod. xxxviii, 26), is called צֵירָ֖ךְ גֵּֽרֶנֶּֽאָּשָּׁ֑ס in Matt. xxvii, 24. Some suppose that the earlier common shekel was less than the Maccabean one half (Bochb., sup. p. 63; Berthel, Antw. p. 26, ed. 1839), which is entitled the "small shekel" of profane, according to Alexander Eutolmos (ap. Macrobr. Sat. v. 22). Some understand such a coin in 1 Chron. xxi, 25; but the words imply rather weight.

In silver shekels were paid the contributions to the Temple (Exod. xxx, 19), the fines for offences (xxii, xxiiii, 19, 29; Lev. v, 15), taxes exacted by kings or governors (2 Kings xv, 20; Neh. v, 15), the price of articles (2 Sam. xxiv, 24; 2 Kings vii, 1), etc. In some cases large sums were weighed together (Gen. xxiii, 16, Jer. xxxii, 9), though it is certain that there were pieces of different denominations—both half and quarter shekels (Exod. xxx, 13, 15; 1 Sam. ix, 8, 9), etc. In many instances relating to purchases, a word is omitted in the Hebrew, and the rendering is always "a thousand," or the like, "of silver." The term "pieces" has been supplied in the A. V., but there is not much doubt that "shekels" is the word understood in all cases. See Siph. Deut. xxi, 19, 29; Neh. x, 15). (See also Exon.). 5½ city shekels of silver paid to the governors, and probably these shekels may have been the silver coin circulating in Persia called σταδίως. This coin has generally been considered a kind of shekel; but as, according to Xenophon (Anb. i, 5, 6), it was equal to 7½ Attic drachmae, it seems not to have been of the common usage (1 Sam. vii, 5; 1 Kin. i, 37, 51), giving a Persian silver coin of 84 grains, it is clear that the σταδίως can have no connection with the σταδίως (weighing 220 grains), except in name. (See Leake, Num. Hell. Europe, p. 21; Madden [F. W.], Hist. Jer. Coin, p. 20.) But at this time there were coins also current in Persia of the same standard as the shekel (Mionnet, Descr. de Med. v, 445, Nos. 30-40; ivii, 426, No. 29-33). See also Schichardt, De Numis Hebr. p. 15; Mayer, Geschichte der Vorderbeyl (Lips. 1667); Isaeling, De Sceptrum Hebræorvm (Basil. 1798). For further information on this question, consult the remarks of the abbé Cave- doni (Le Prince, Quest. rigoranti la Num. Genà, De- finitor, Decrœc [Modena, 1804]), Madden (Num. Chron. xix, 191), and Plumptre (Biblia Educator, iii, 96 sq.). See Cony.

11. Amt Specimens.—1. Rabbinical Notices.—Our attention is, in the first place, directed to the early notices of these shekels in Rabbinical writers. It might be supposed that in the Mishna, where one of the treatises bears the title of "Shekalim," or Sheshalim, we should find some information on the subject. But this treatise, being devoted to the consideration of the money relating to the payment of the half-shekel for the Temple, is of course useless for our purpose.

Some references are given to the works of Rashi and Maimonides (contemporary writers of the 12th century) for information relative to shekels and the forms of Hebrew bushels at different times; but the Rabbinical quotation given by Bayer is that from Rambam, i.e. Rabbi Moses Bar-Nachman, who lived about the commencement of the 13th century. He describes a shkel which he had seen, and of which the Cuthæans read the inscription with ease. The explanation which he gave of the inscription was, on one side "Shekel," and on the other, "Jerusalem the Holy." The former was doubtless a misinterpretation of the usual inscription, "The Shekel of Israel," but the latter corresponds with the inscription on our shekels (Bayer, De Numism., p. 11). In the 16th century R. Abraham Bar Hiyya states that R. Moses Basula had arranged a Cuthæan, i.e. Samaritan, alphabet from coins, and R. Moses Alasakar (of whom little is known) is quoted by Bayer as having read on some Samaritan coins "in such a year of the consolatio of Israel, in such a year of such a king." The same R. Azarias de Rossi (or de Adumim, as he is called by Bar- tolocchi, Bibl. Rabb. iv, 158), in his בָּּּיִּּּוּּּיּּּ, "The Light of the Eyes" (not Fons Occulorum, as Bayer translates it, which would require בָּּּיִּּּוּּּיּּּ, does not consider the Translucial or Samaritan letters, and describes the above characters as "the alphabet of Israel, which determines the weight, which he makes about half an ounce.

We find, therefore, that in early times shekels were known to the Jewish rabbins with Samaritan inscriptions corresponding with those now found (except in one point, which is probably an error), and corresponding with them in weight. These are important considerations in tracing the history of this coinage.

2. Later Notices.—We pass on now to the earliest mention of these shekels by Christian writers. We believe that W. Postell is the first Christian writer who saw and described a shekel. He was a Parisian traveler who visited Jerusalem early in the 16th century. In a curious manuscript, the "Phasbatum Duodecim Linguarum," the following passage occurs. After stating that the Samaritan alphabet was the original form of the Hebrew, he proceeds thus:

"I draw this inference from silver coins of great antiquity which I found among the Jews. They set such store by them that I counted out one of them (not otherwise worth a guineact for two gold pieces. The Jews say they are of the time of Solomon, and they added that, hating these burdens, as they do, who were always speaking to them, nothing endures these coins so much to them as the consideration that these characters were once in their common usage, and were, yearning after the things of old. They say that at Jeru- salem, now called Ciny or Chasederwisch, in the monastery and in the deepest part of the ruins, these coins are dug up daily."

Postell gives a very bad wood-cut of one of these shekels,
but the inscription is correct. He was unable to explain the letters over the vase, which soon became the subject of a discussion among the learned men of Europe, that lasted for nearly two centuries. Their attempts to explain them are enumerated by Bayer in his treatise De *Nummis Hebraeo-Samaritanis*, which may be considered as the first work where the learned Orientalist of that period, George G. Tychsen, *De Nummis Hebraicis Divisi, qua simul ad Nuperas ill. F. P. Bayerii Objectiones Respondentur* (Rostochii, 1784). His first position is, that (1) either all the coins, whether with Hebrew or Samaritan inscriptions, are false; or (2) if any are genuine, they belong to Bar-coceba (p. 6). This he modifies slightly in a subsequent part of the treatise (p. 52, 53), where he states it to be his conclusion (1) that the Jews had no coined money before the time of our Saviour; (2) that during the period of Bar-Coceba, no Samaritan money was coined either by the Samaritans to please the Jews, or by the Jews to please the Samaritans, and that the Samaritan letters were used in order to make the coins desirable as amulets; and (3) that the coins attributed to Simon Maccebaeus belong to this period. Tychsen has quoted some curious passages, but his arguments are wholly untenable. In the first place, no numismatist can doubt the genuineness of the shekels attributed to Simon Maccebaeus, or believe that they belong to the same epoch as the coins of Bar-coceba. But as Tychsen never saw a shekel, he was not a competent judge. There is another consideration, which, if further demonstration were needed, would supply a very strong argument. These coins were first made known to Europe through Postell, who does not appear to have been aware of the description given of them in Rabbinical writers. The correspondence of the newly found coins with the earlier description is almost demonstrative. But they bear such undoubted marks of genuineness that no judge of ancient coins could doubt them for a moment. Postell quotes, e.g., the following passage from the Jerusalem Talmud: *יִהְיֶה חֲרֶסֶת מַעְנָר (Samaritans) money, like that of Ben-Coziba, does not defile.* The meaning of this is not very obvious, nor does Tychsen's explanation appear quite satisfactory. He adds: *does not defile if used as an amulet.* We should rather inquire whether the expression may not have some relation to that of *defiling the hands,* as applied to the canonical books of the Old Test. (see Ginsburg, *Commentary on the Song of Songs*, p. 3). The word for polluting is different, but the expressions may be analogous. But, on the other hand, these coins are often perforated, which gives countenance to the idea that they were used as amulets. The passage is from the division of the Jerusalem Tal- mud entitled *יִהְיֶה חֲרֶסֶת מַעְנָר,* or *The Second Tithe.*

It may here be desirable to mention that although some shekels are found with Hebrew letters instead of Samaritan, these are undoubtedly all forgeries. It is the more needful to make this statement, as in some books, e.g., *Polybot,* by Valenstein, the Samaritan shekels are engraved as if they were genuine. It is hardly necessary to suggest the reasons which may have led to this series of forgeries. But the difference between the two is not confined to the letters only; the Hebrew shekels are much larger and thinner than the Samaritan, so that a person might distinguish them merely by the touch, even under a covering. The char-

acter nearly resembles that of Samaritan MSS., although it is not quite identical with it. The Hebrew and Sam- maritan alphabets appear to be divergent representatives of some older form, as may be inferred from several of the letters. Thus the *Bet* and several other letters are evident modifications in their origin. Also the *Shin* (Samaritan) does not resemble the same letter of the Samaritan: for if we make the two middle strokes of the Samaritan letter coalesce, it takes the Hebrew form. We may add that Postell appears to have arranged his Samaritan alphabet from the coins which he describes.

In the course of 1802 a work of considerable importance was published at Breslau by Dr. M. A. Levy, entitled *Geschichte der Juden im Lande Israel.* It is likely to be useful in the elucidation of the questions relating to the Jewish coinage which have been touched upon in the present article. There are one or two points on which it is desirable to state the views of the author, especially as he quotes coins which have only become known to us in the *Revue Numismatique* (1860, p. 269 sq.), to which the name of Eleazar coins has been given. A coin was published some time ago by Dr Sauly which is supposed by that author to be a counterfeit. It is scarcely legible, but it appears to contain the name Eleazar on one side, and that of Simon on the other. During the troubles which preceded the final destruction of Jerusalem, Eleazar (the son of Simon), who was a priest, and Simon ben-Giora, were at the head of large factions. It is suggested by Dr. Levy that money may have been struck which bore the names of both these leaders; but it seems scarcely probable, as they do not appear to have acted in concert. Yet a copper coin has been published in the *Revue Numismatique* which undoubtedly bears the inscription of *Eleazar the priest.* Its types are—

**Obverse.** A vase with one handle and the inscription אֵלֶּזָּר הַפֹּרִים, "Eleazar the Priest," in Samaritan letters.

**Reverse.** A bunch of grapes with the inscription בֵּית הָעֵדֶּדֶד, "Year one of the Redemption of Israel."

Some silver coins also, first published by Reichardt, bear the same inscription on the obverse, under a palm-tree, but the letters run from left to right. The reverse bears the same type and inscription as the copper coins. These coins, as well as some that bear the name of Simon or Simeon, are attributed by Dr. Levy to the period of this first rebellion. It is quite certain, however, that some of them are of a similar period. It appears, therefore, that the period of Bar-coceba's rebellion (or Barcoceba's, as the name is often spelled) under Hadrian, because they are stamped upon denari of Trajan, his predecessor. The work of Dr. Levy will be found very useful, as collecting together notices of all these coins, and throwing out very useful suggestions as to their attribution; but we must still look to further researches and fresh collections of these coins for full satisfaction on many points. The attribution of the shekels and half-shekels to Simon Maccebaeus may be considered as well established, and several of the other coins described in the article Moxov offer no grounds for hesitation or doubt. But still this series is very much isolated from other classes of coins, and the nature of the work hardly corresponds in some cases with the periods to which we are constrained, from the existing evidence, to attribute the coins. We must therefore still look for further light from future researches. The symbols found on this series of coins is one which is considered to represent that which was called *Lulub* by the Jews. This term was applied (see Maïmonides on the section of the Mishna called *Rosh Hashonah,* or
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Commencement of the Year, vii, 1, and the Mishna itself in Succoth, דבעך, or Booths, iii, 1, both of which passages are quoted by Bayer, De Num. p. 129) to the branches of the three trees mentioned in Lev. xxviii, 40, which are thought to be the palm, the myrtle, and the willow. These, which were to be carried by the Israelites at the Feast of Tabernacles, were usually accompanied by the fruit of the citron, which is also found in this representation. Sometimes two of these Lulabs are found together. At least such is the explanation given by some authors of the symbols called in the article Mo'or or by the name of Shevres. The subject is involved in much difficulty and obscurity, and we speak, therefore, with some hesitation and difience, especially as experienced numismatists differ in their views. This explanation is, however, adopted by Bayer (De Num. p. 128, 219, etc.), and by Cavalloni (Bibli. Num. p. 31, 32, of the German translation), who adds references to 1 Mac. iv, 59, John x. 22, as the considers that the Lulab was in use at the Feast of the Dedication on the twenty-fifth day of the ninth month as well as at that of Tabernacles. He also refers to 2 Mac. i, 18; x, 6, 7, where the celebration of the Feast of Tabernacles is described, and the branches carried by the worshipers are specified. The symbol on the reverse of the shekels, representing a twig with three buds, appears to bear more resemblance to the buds of the pomegranate than to any other plant.

The following list is substantially that given by Cavalloni (p. 11 of the German translation) as an enumeration of all the coins which can be attributed with any certainty to Simon Maccabaeus. See NUMISMATICS. 1. Silver. 1. Shekels of three years, with the inscription "שקל ישראלי", Shekel Israel, "Shekel of Israel"); on the obverse, with a vase, over which appears (1) an α, Aleph (first year); (2) the letter ש, Shin (for שנות, She'nath, "year"); with a ב, Beth (year 2); (3) the letter ש, Shin, with a ג, Gimel (year 3).

On the reverse is the twig with three buds, and the inscription יָשָׁרְתָּם, יָשָׁרְתָּם (Jerusalem the Holy of Holies, or יָשָׁרְתָּם, יָשָׁרְתָּם (Jerusalem the Holy) The spelling varies with the year. The shekel of the first year has only יָשָׁרְתָּם, יָשָׁרְתָּם, while those of the second and third years have the fuller form יָשָׁרְתָּם, יָשָׁרְתָּם. The second יָשָׁרְתָּם, יָשָׁרְתָּם, יָשָׁרְתָּם of the Jerusalem is important, as showing that both modes of spelling were in use at the same time.

Silver Shekel of Simon Maccabaeus. (From the British Museum.)

II. The same as above, only half the weight, which is indicated by the word "ג' התש"א, a half. These occur only in the first and second years.

Silver Half-shekels of Simon Maccabaeus. (From the British Museum.)

SHIELD

B. Copper I. I. "Lulabath Twim, "Of the Liberation of Zion." The vase as on the silver shekel and half-shekel.

On the reverse, "赎回 שלמה", She'nah Arba, "The Fourth Year." Lulab between two citrons.

Copper Shekel of Simon Maccabaeus. (From Mr. Wigan's collection.)

Obverse. Vase, with legend "Of the Liberation of Zion.

II. Copper I. I. "Lulabath Twim, "Of the Liberation of Zion." A palm-tree between two baskets of fruit.
III. Copper I. I. "Shemath Arba, Rebi'a, "The Fourth Year, a Fruit. "Two Lulabs."

On the reverse, "赎回 שלמה," as before. Citron-fruit.

Copper Quarter-shekel of Simon Maccabaeus. (From Mr. Wigan's collection.)

Obverse. Two shekels [1], with the legend "Year four, a Quarter.
Reverso. A fruit, with the legend "Of the Liberation of Zion.

Shekina, a name given to Buddha (q. v.) among the Chinese. He is also called Fo.

Shekinah. See SHEKHINAH.

She-kings, one of the sacred books of the Chinese. It contains 311 odes and other lyrics, chiefly of a moral tone and character, including several pieces which were probably composed twelve centuries before Christ. It is believed to be a selection from a larger number which were extant in the time of Confucius, and by him collected and published.

She'lah (Heb. She'lah, מֵלָה, a petition, as in 1 Sam. i, 17, or rather perhaps peace, i. q. Shlosh; Sept. Σχλός or Σχλόν v. r. Σχλός), the youngest son of Judah by the daughter of Shunah the Canaanite (Gen. xxxviii, 5, 11, 14, 26; xlvii, 12, 1 Chron. ii, 3). B.C. ante 1875. His descendants, some of whom are enumerated in 1 Chron. iv, 21, 23, were called (Numb. xxxvi, 20) Sheledites (q. v.). For Sheloch (A. V. "Shelah," 1 Chron. i, 18), the son of Atrophaxad, see SKILA.

She'lanite (Heb. collectively in the song, and with the art., אָשָׁר-שֵׁלָה, מֵלָה, an irregular patronymic from Shelah, as if Shelon [comp. Shilo, Shilonite]; cf. Sept. שֵׁלְהָה] a designation of the descendants of Shelah (q. v.), the son of Judah (Numb. xxvi, 20).

Shelden, Francis E., a Methodist Episcopal minister, was born in Monroe County, N. Y., March 16, 1814, admitted on trial by the Indiana Conference in 1840, and filled the following appointments: Noblesville, Franklin, Versailles, Greenfield, Belleville, Springville, and Leesville. In 1848, owing to declining health, he received a superintendent relation, and died Jan. 16, 1850. Mr. Shelden was a good English scholar, possessed an investigating mind, and was a fluent preacher. See Minutes of Annual Conferences, iv, 533.
Sheldon, Gilbert, archbishop of Canterbury, was the youngest son of Roger Sheldon, of Stanton, in Staffordshire, England, and was born there July 19, 1598. He was admitted a scholar of Trinity College, Oxford, in 1613; was made Bachelor of Arts Nov. 27, 1617, and Master of Arts May 20, 1620; was elected fellow of All-Souls College in 1622; and about the same time entered his orders. He became domestic chaplain of the lord keeper of Coventry, where he gave him a prebend of Gloucester. He was some time rector of Ickford, in Bucks, and was presented to the rectory of Newton by archbishop Laud. He received the degree of Bachelor of Divinity Nov. 11, 1628, and was presented by the king to the vicarage of Hackney, in Middlesex. On June 25, 1634, he was made Doctor of Divinity, and in March, 1635, was elected warden of All-Souls. Dr. Sheldon became chaplain in ordinary to Charles I, and was afterwards clerk of the closet. During the rebellion, he adhered to the royal cause, and in February, 1644, was sent to attend the king's commissioners at the treaty of Uxbridge. In April, 1646, he attended the king at Oxford, and was witness to the vow made by him to restore to the Church all impropriations, lands, etc., if it pleased God to re-establish his throne. While the king was at Newmarket in 1647, Dr. Sheldon attended him in one of his chaplains. He was ejected from his wardenship by the Parliament visitors on March 30, 1647 (or 1648), and imprisoned. He was set at liberty on Oct. 24, 1648, and retired to Shenstone, in Derbyshire. Soon after the king's return, he was made dean of the Royal Chapel, and on Oct. 28, 1660, was consecrated bishop of London. The Savoy Convention (q. v.) was held (1661) at his lodgings. He was elected to the see of Canterbury, Aug. 11, 1668, and on Dec. 20, 1667, chancellor of Oxford, but resigned that office July 31, 1669. He died at Lambeth, Nov. 9, 1677.

Shelemi'ah (Heb. Shelemy'ahu, שלםיהו, re-pud of Jehovah; Sept. Σελεμία or Σελεμία), the name of nine Hebrews.

1. A Levite appointed to guard the east entrance to the tabernacle under David, while his son Zechariah had the northern gate (1 Chron. xxvi. 14). B.C. 1048.

2. In 1 Chron. ix. 21; xxv, 2, 1, he is called Meshellemi'ah; in Neh. xii, 35, Meshullam; and in 1 Chron. xxv. 1, 31, Shallum.

2. Son of Cushl and father of Nethaniah, which latter was one of the sons of the princes sent to Babylon with an invitation to receive Jeremiah's roll to them (Jer. xxxvi. 14). B.C. much ante 605.

3. Father of Jehucal or Jucal, which latter Zechariah ordered to request Jeremiah to intercede for the city (Jer. xxxvii. 11). B.C. ante 589.

4. He was a Hananiah and father of Irijah, which latter arrested Jeremiah as he was leaving the city (Jer. xxxvii. 15), B.C. ante 589.

5. Son of Addeel and one of those ordered to apprehend Baruch and Jeremiah (Jer. xxxix. 26). B.C. 604.

6. One of the "sons" of Bani who renounced their Gentile wives after the captivity (Ezra xix. 39). B.C. 438.

7. Another of the "sons" of Bani who did the same (Ezra x. 41). B.C. 458.

8. Father of the Hananiah who repaired part of the walls of Jerusalem (Neh. iii. 30). B.C. ante 446. He is perhaps as much as "one of the apothecaries," e. m., manufacturer of one of his sacred incense, who is mentioned in Neb. iii. 8 as the father of Hananiah.


She'leh'ph (Heb. id. יתל, but always occurring "in pause" as Sleholders, סלחל, סלקל, a drawing-forth; Sept. Σηληφ, v. Σηλης, etc.), the second named of the thirteen sons of Joktan (Gen. xvi, 26; 1 Chron. i, 39). B.C. much post 2515. The tribe which sprang from him has been satisfactorily identified, both in modern and classical times, as well as the district of the Yemen named after him. It has been shown in other articles [see Arabia; Joktan, etc.] that the evidence of Joktan's colonization of Southern Arabia is indisputably proved, and that it has received ample confirmation from Semitic sciences. He should expect to meet with him, in the district (Mikhlaf, as the ancient divisions of the Yemen are called by the Arabs) of Salaf (Murraini, s. v.), which appears to be the same as Nebiru's Suba (Descr. p. 215), written in his map Selma, with the vowels, probably, "Salufer." The word, which signifies "[or] Grand daughter" in the "language de pays" vernaculare per sept. sessucis. It is situated in N. lat. 14° 30', and about sixty miles nearly south of San'a. Besides this geographical trace of Sheleph, we have the tribe of Sleph, or Saluf, of which the first notice appeared in the Zeitschrift d. deutschen morgenländischen Gesellschaft, xi, 155, by Dr. Odander, and to which we are indebted for the following information. Yakôt, in the Moajam, s. v., says, "Es-Selif or Es-Sulaf is an ancient tribe of the region of Yemen; Hisam Ibn-Mohammed says they are the children of Yuktan [Joktan], and Yuktan was the son of Eber the son of Salah the son of Eber the son of Shem, and the son of him the son of Noah. . . . And a district in El-Yemen is named for them. El-Kalkasander (in the British Museum Library) says, "Es-Sulaf, called also Benies-Silfan, a tribe of the descendants of Kahtan [Joktan]. . . . The name of their father has remained with them, and they are called Es-Sulaf; they are children of Es-Sulaf, son of Yuktan, who is Kahtan. . . . Es-Sulaf originally signifies one of the little ones of the partridge, and Es-Silfan is its plural; the tribe was named after that on account of translation." Yakôt also says (s. v. "Muntabik") that El-Muntabik was an idol belonging to Es-Sulaf. Finally, according to the Komâsa (and the Lubel-el-Lubâb, cited in the Muraini, s. v.), Es-Sulaf was a branch of the Danakil of Djibuti, and the "Kilâa [a Hymenitic family or tribe (Causson, Essou, i, 118), not to be confounded with the later king, or Tub-bas of that name]. This identification is conclusively satisfactory, especially when we recall that Hazarmaveth (Hiramruth), Sheba (Seba), and other Joktanic names are in the immediate neighborhood. It is strengthened, if further evidence were required, by the classical mention of the Σαλαπηριος, Salapeni, also written Ἀλαπηρίῳ, Alapeni (Ptolemy, vi, 7). Bohart puts forward this people with rare brevity (Opera, i, 99). The more recent researches in Arabic MSS. have, as we have shown, confirmed in this instance his theory; for we do not find the people of the Salaf, or at least the Salapeni are placed by him in N. lat. 22°. Smith: Forster endeavors (Geogr. of Arabia, i, 109) to identify the descendants of Sheleph with the Meteir tribe, whose chief residence is in Kasin, in the province of Nadj (Burckhardt, Bedouin, p. 298); but for this there appears to be no sufficient evidence.

She'les (Heb. id. ילבש, trial [Genosus], or might [First]; Sept. Σηλεσ v. Συλησ), third named of the four sons of Helem the brother of Shamer, or Shomer, an Asherite (1 Chron. vii. 30). B.C. apparently cir. 1015.

Shel'omi (some Shele'mi) (Heb. Shelom'ri, peaceful; Sept. Σηλομι, father of Ahilud, which latter was the Asherite commissioner to distribute the land east of the Jordan (Numb. xxxiv. 27). B.C. ante 1618.

Shel'omoth (some Shele'moth) (Heb. Shelom'oth, peaceful; or [Ezra viii, 10] יָשֶׁלֶםוֹת, peacefull [strictly a fem. form of Shele'moth]; twice Shememoth, יָשֶׁמֶתоֹת [1 Chron. xxiii. 9; xxv. 25], in both which places, however, the Keri has יָשֶׁמֶתוֹת [ver. 26]), the name of four or five persons, and two or three Hebrewesses.

1. (Sept. Σηλομια') A Demite female, daughter of Dibri, wife of an Egyptian, and mother of the man who
was stoned for blasphemy (Lev. xxiv, 11). B.C. ante 1638. The Jewish rabbis have overlaid these few simple facts with a mass of characteristic fable. "They say that Sholomith was a very handsome and virtuous woman, who was solicited and tempted to crim-inal conversation by an Egyptian, an overseer of the Hebrews' labors, without complying with him. He at last found an opportunity, by night, of slipping into the house and bed of Sholomith, in the absence of her hus-band, and abused her simplicity. The day following, when this woman discovered the injury, she bitterly complained to her husband when he returned. He at first thought of putting her away, but kept her some time to see if she should prove with child by the Egyp-tian. After some months, her pregnancy becoming evi-dent, she sent her away, and with words he assaulted the officer who had done this outrage. The Egyptian abused him still further, both by words and blows. Moses, coming hither by chance and hearing of this injury done by the Egyptian to the Israelite, took up his defence, killed the Egyptian, and buried him in the sand. The brethren of Sholomith, seeing their sister put away like a adulteress, pretended to call her hus-band to account for it and to make him take her again. He refused, and they came to blows. Moses happened to be there again, and wished to reconcile them; but the husband of Sholomith asked him what he had to do in the matter? who had made him a judge over them? and whether he had a mind to kill him also, as yesterday he killed the Egyptian? Moses, hearing this, fled from Egypt into the country of Midian. The blasphemers stoned in the wilderness (Lev. xxiv, 10, 11) was, say the Jews, the son of Sholomith and this Egyptian. The officer who inspected the Hebrews' labor is he of whom Moses speaks in Exod. ii, 11, 12; and the husband of Sholomith is intimated in the same place (ver. 13, 14).

2. (Sept. Σαλομωνίας v. r. Σαλομώας.) A Levite, chief of the sons of Ishah in the time of David (1 Chron. xxii, 18). B.C. 1018. He is elsewhere (xxiv, 22, 23) called Shelmomoth (q. v.).


4. (Sept. Σαλομώας v. r. Άσισθίμ.) First named of the three sons of Shimei, chief of the Gershonites in the time of David (1 Chron. xxiii, 9). B.C. 1013. In ver. 10 his name should probably be read instead of Shimei (q. v.).

5. (Sept. Σαλομώας.) The last named of the three children of Rehoboam by his second wife, Maachah, but whether a son or a daughter is uncertain (2 Chron. xi, 20). B.C. cir. 970.

6. (Sept. Σαλομώας v. r. Σαλομώας.) A daughter of Zerubbabel (1 Chron. iii, 19). B.C. post 536.

7. (Sept. Σαλομώας v. r. Σαλομώας.) According to the present text of Ezra viii, 10, the sons of Shelmith, with the son of Josiphath at their head, returned from Babylon with Ezra to the number of eighty males, B.C. ante 445. There appears, however, to be an amenu-sation which may have been supplied from the Sept. and the true reading is probably "Of the sons of Bani, Shelo-mith the son of Josiphath." See also 1 Esdr. viii, 36, where he is called "Assialmoth son of Josiphath." See Keil, ad loc.

Shelomoh. See Solomon.

Shel'momoth [some Shel'moth] (Heb. Shelhomoth, שֵׁלְמוֹת, peaceful; strictly a plur. fem. of בַּלִּים, peace; Sept. Σαλομώας), one of the descendants of Izhar the grandson of Levi (1 Chron. xxiv, 22, 23); elsewhere (xxiii, 18) called Shelmith (q. v.).

Shelpher, CHARLES, a minister of the Methodist Episcopal Church, was born in Hovenden, kingdom of Hanover, Jan. 16, 1800. In 1866 he emigrated to the United States, and settled in Wheeling, W. Va. The following year he was converted and joined the Church. Soon after he entered the travelling ministry, among his countrymen. He labored until April, 1866, when he had a paralytic stroke. His five relations to the Conference then ceased. In March, 1865, he had a second paralytic stroke, and in July a third stroke followed. He died Sept. 4, 1865, being at the time a member of the Central German Conference. See Minutes of the Annual Conferences, 1866, p. 181.

Shelton, PHILo, an Episcopal clergyman, was born at Ripton (now Huntington), Conn, May 5, 1754. He graduated at Yale College in 1776, and studied theology, probably with Rev. James C. Soville, of Waterbury. He was ordained deacon Aug. 3, 1755, and priest on Sept. 16. On February 24 preceding, he received a call from Fairfield, North Fairfield, and Stratfield, which he accepted. Here he labored until he entered into rest, Feb. 22, 1825. Mr. Shelton "was distinguished for simplicity, integrity, and an honest and earnest devotion to the interests of pure and undefiled religion." He was one of the clergymen who were instrumental in securing a charter for Trinity College, Hartford, which was accomplished by a union with a political party, then in the minority. See Sprague, Annals of the Amer. Pulpit, v. 349.

Shelmiel [Heb. Shelumiel], הַשֶּׁלְמוּאֵל, friend of God; Sept. Σαλομώατα, son of Zurishaddai (Numb. ii, 12) and phylarch of Simeon (x, 19), appointed to number his people (Exod. i, 16), and lived to the 70th year (ver. 7). B.C. 1057. He made his of-fering for the tabernacle like the rest (vii, 36, 41).

Shem (Heb. שֵׁם, name; Sept. [and New Test. Luke iii, 8] Σήμων, Josephus Σῆμακαν [Ant. i, 4, 1]; Vulg. Sem), the son of Noah, born (Gen. v, 32) when his father had attained the age of 500 years. B.C. 2613. He was 98 years old, married, and childless, at the time of the flood. After it he, with his father, brothers, sisters-in-law, and wife, received the blessing of God (ix, 1), and entered into the covenant. Two years afterwards he became the father of Arphaxad (xi, 10), and other children were born to him subsequently. With the help of his brother Japheth he covered the nakedness of their father, which Canaan and Ham did not care to hide. In the prophecy of Noah which is connected with this incident (ix, 17), the first blessing is placed on Shem. He died at the age of 600 years. B.C. 213.

Assuming that the years ascribed to the patriarchs in the present copies of the Hebrew Bible are correct, it appears that Methuselah, who in his first 243 years was contemporary with Adam, had still nearly 100 years of his long life to run after Shem was born. Again, when Shem died Abraham was 148 years old, and Isaac had been nine years married. There are, therefore, but two links—Methuselah and Shem—between Adam and Isaac. Thus the early records of the creation and the fall of man which came down to Isaac, would challenge (apart from their inspiration) the same confidence which is readily yielded to a tale that reaches the hearer through two well-known persons between himself and the original chief actor in the events related. See LONGEVITY.

There is, indeed, no chronological improbability in that ancient Jewish tradition which brings Shem and Abra-ham into personal conference. See ELMHIZEDEK.

The portion of the earth which the descendants of Shem (Gen. x, 21-31) intersects the portions of Japheth and Ham, and stretches in an uninterrupted line from the Mediterranean Sea to the Indian Ocean. Beginning at its north-western extremity with Lydia (ac-cording to all ancient authorities, though doubted by Michaelis, De orig. gent. ii, 3, 27; Seznon, p. 457), it includes Syria (Arab), Chaldea, (Arphaxad), parts of Assyria (Assur), of Persia (Elam), and of the Arabian peninsula (Joktan). See ETHNOLOGY; SEMITIC LANGUAGES. The servitude of Canaan under Shem, predicted by
Noah (Gen. ix, 25), was fulfilled primarily in the subjugation of the people of Palestine (Josh. xxiii, 4; 2 Chron. vii, 3), and which view evidently refers to the oldest, or the heir, only, as the foregoing comparisons show; in any other sense the assertion would be irrelevant or absurd.

(II) Grammatical Considerations.—On this point most later commentators and translators seem content to follow implicitly the views of Rosenmüller (Schol. ad loc.):

"In this clause the word יִֽשְׁתָּבֵב, 'the elder,' is ambiguous as to whether it should be joined with Japheth, thus indicating him as the elder son with Shem. The former has seemed to many interpreters probable chiefly because, inasmuch as Noah is said to have begotten the first of his sons who survived the flood in the one hundredth year before the flood (Gen. v, 32), and Shem is said to have lived his one hundredth year two years after the flood (xi, 10), therefore the latter could not have been the first-born. But since it is not at all likely that Noah begot in one and the same year the three sons mentioned in v, 32, it is credible that in that passage round numbers only are named, as often occurs, and that the five hundredth year is set down in the same connection instead of the five hundred and second, as that in which Noah began to be a father. Hence it does not appear from this passage that Japheth was the oldest son. On the contrary, since in the preceding context the sons of Noah are six times mentioned in such order that Shem is set in the first place, Ham in the second, and Japheth in the third (v, 32; vi, 10; vii, 5; ix, 16; 25; and x, 26), it is very clear that no doubt—it follows that in the present passage likewise the term 'the elder' is to be joined to שְׁתָּבֵב, 'the brother of,' so as to make Shem the oldest. But there is also another grammatical reason. If the writer in this place had wished to say that Japheth was the oldest son of Noah, he would doubtless have written יִֽשְׁתָּבֵב יִנְנָא, the older son of Noah; for יִֽשְׁתָּבֵב, 'the elder,' thus placed nude, nowhere else occurs (with reference to a person's age), but is always joined either with ישן, 'son,' or with ישן, 'brother.' All this has been fully set forth by J. F. Schelling in his monograph entitled über die Geburtsfolge der Söhne Noah, at the beginning of part xvii of his Repertorium Bibliicum et Orientalia Literaturae. These points, however, are not well taken; for

1. It is not usual for the sacred writers to employ round numbers in chronological accounts. In this Cyclopaedia we have thoroughly examined every date in the Bible, and find no such instance. Each definite number is susceptible of explanation as being precisely correct, except a variety of cases where the passage of time is alluded to, particularly, all the leading chronologers—from Usher, Jackson, Hales, and Clinton down to Browne and the author of Palomni—to take the date as being exact. It is a superficial evasion of a difficulty to resort to this slurr upon the accuracy of Scripture chronology.

2. The sacred writer might indeed have said, if he had chosen, 'the brother of Japheth the elder son of Noah;' but this is a tedious and awkward phrase, and would have been just as ambiguous as the one he has employed, its sense entirely depending upon the interpolation.

3. יִנְנָא does occur in as "nude a form" as here in at least one passage (Ezek. xxii, 14 [Heb. 19]), as noticed below. It is true the adj. there does not refer to comparative age, but that makes no difference in the grammatical construction. The assertion that יִנְנָא does not occur (in the sense of age) without the addition of ישן or ישן expressed is not true, as may be seen from Gen. xxix, 16; xlyv, 2, and other instances where one of these nouns is merely implied, precisely as in the case before us. In fine, the adj. is not here "nude" or independent at all; it regularly belongs to the second noun, "brother of the elder Japheth."

4. The argument from the order of the names is
amply refuted (as above) by the analogous cases of
Arphaxad (Gen. xi, 22), Abraham (ver. 27), and, indeed,
almost every other patriarch. They were arranged in
the order of proximity and importance to the Hebrews.
Among the arguments on the other side, we may note—
a. The chronological point is irrefragable, except by
the argument from individual.
b. The position of the words, although ambiguous,
certainly allows the construction of the Authorized Ver-
sion. We append a few instances of the same adj.
qualifying a noun after a construction:
Numb. xxxv, 28, bin עֲבֹדֶה הָאָדָם הַשֶּׁמֶן֙, Josh. xx, 6 עֲבֹדֶה הָאָדָם הַשֶּׁמֶן֙ — the same.
Isa. xxxvi, 15 עֲבֹדֶה הָאָדָם הַשֶּׁמֶן֙, Ezek. xlvii, 9 עֲבֹדֶ­ֶֶה הָאָדָם הַשֶּׁמֶן֙.
Dan. x, 4 עֲבֹדֶה הָאָדָם הַשֶּׁמֶן֙.

Had the word בִּשְׁמָאִים preceding the qualifying adj. in the
passage in question not been a proper name, it would
have taken the article, as in these instances, and thus
all ambiguity would have been avoided. An instance
strictly parallel is Ezek. xxi, 14 (Heb. 19), בִּשְׁמָאִים
where the adj. being masc., must belong to the
second noun, though neither has the art. Others simi-
lar doubtless occur, if not with בִּשְׁמָאִים, yet with other
adjectives.
c. Had the sacred writer intended the adj. in the
passage in question to apply to the last noun, he could
scarcely have expressed his meaning in any other way
than he has. On the other hand, had it meant to
c. refer to the former, he would undoubtedly have added
masculine, as in Judges ii, 13; i, 9 (יוֹדְעָה הָאָדָם
which are the only strictly parallel cases of usage un-
der that view (the adj. being בִּשְׁמָאִים); however, instead of
בִּשְׁמָאִים). Judges ix, 5 (יוֹדְעָה הָאָדָם
is not a case in
point, as there could be no ambiguity there.
d. The Masoretic accents are clearly for the old
rendering. In all the above instances the adj. is con-
nected by a conjunctive with the noun immediately
preceding, and the first noun (though in the construct)
is separated by a disjunctive. In cases of the other con-
struction the reverse interposition prevails invariably,
so far as we have examined. The authority of the
Masorites counterpoints that of all modern scholars, most
of whom seem to have given the subject but a cursory
examination. The criticism of Keil (Commentary on
the Pentateuch, l, 156, Clarke’s ed.) is particularly lame.
Josephus (Ant. vi, 6, 4) calls “Shem the third son of Noah,”
but elsewhere names him as the first. He maintains the
difference, order, of that of familiarity (“Shem and Japheth
and Ham”). As to the other ancient versions, as above
noted, the Sept. (the translator of which in this part
was a good Hebraist) refers the adj. to Japheth, al-
though some printed editions have it otherwise; in order
to correspond with the Vulgate, which reflects the Jewish
national pride. The Samaritan, Syriac, and Arabic of
course follow the Vulgate, but the Targum of Onkelos
has “the brother of Japheth the great.” Schelling,
whom Rosenmuller (as above) refers to (Repertorium,
etc. [1780], xvi, 8 sq.), thinks that the lists in Gen. only
mean that Japheth had passed five hundred years
before he had any heir, since in any case the three sons
could not have been all born in the same year, to which
they are all equably assigned, and that therefore only
the round number or approximate date is given” (p. 20).
e. The reason why the sacred writer adds the epithet
“the brother of Japheth” in this place, is precisely to
prevent the inference that would otherwise naturally
be drawn from the continual mention of Shem first in
the lists elsewhere, that he was the oldest son, and to
explain why the names are here inverted. In the pres-
cent chapter, however, as usual in detailed genealogies
(1 Chron. i, 29 sq. ii, 1 sq., 42 iii, 1 sq. etc.), the strict
order of Primogeniture is observed. Had Shem been
the oldest, there seems to be no good reason why this
pedigree the same order should not have been observed
elsewhere. Rosenmuller’s remark that this was done
“in order that the transition from the lineage of Shem
to the history of Abraham might be more easy,” does
not apply; for the next chapter begins with an account
of the Tower of Babel, which is neither Abrahamite nor
the chronology peculiar, but generally Jewish (Gen.
ver. 10); so that this list of Shem’s descendants is thrust
in between two portions of Ham’s history—not arbi-
trarily, unless for the sake of chronological order.

She’ma (Heb. in three forms, Shema’, שֶׁמֶּאָה, Josh.
xv, 26; She’má, שֶׁמֶת; elsewhere, except “in pause.”
Shema’a, שֶׁמֶת, 1 Chron. i, 43—all meaning דֶּעֶּרֶּה; Sept.
עַמָּה, ν, Σαμαία, Σαλαία, Σαμαία, etc.), the name of four
men and of one place.
1. Last named of the four sons of Hebron, and father
of Raham, descendants of Caleb, great-grandson of Judah
(1 Chron. ii, 43, 44). B.C. ante 1658.
2. A Benjamin, son of Elpaal, and one of the heads
of the fathers of the inhabitants of Aijalon, who drove
out the inhabitants of Gath (1 Chron. viii, 18). B.C.
priest 1618. He is probably the same as Shimeh (ver. 21).
3. Son of Joel and father of Azaz, among the Reu-
benites (Josh. xiv, 8). B.C. ante 1450. He is the same
with Shemaiah (q. v. of ver. 4). See Jok. 2.
4. One of those (apparently laymen) who stood
at Ezra’s right hand while he read the law to the people
(Neh. viii, 4). B.C. 468.
5. A town in the south of Judah, named between
Amam and Beeroth (Josh. xv, 26). The place seems
to have no connection with No. 1 above (see Keil, ad loc.
Chron. In the parallel list of towns set off from Judah
to Simeon (Josh. xix, 2), the name appears as Sheba
(q. v.), which is perhaps the more correct, as Shema
never elsewhere appears as the appellation of a town.
Nobelman and Robinson give it as eeg. Hamma; exeget.
Trench, however, argues that it may be the present ruins Someh,
between Milh and Beer-sheba (Van de Velde, Syria, ii, 148).

She’ma. Of the many prayers now constituting the
Jewish ritual, the Shema, so called from the first word,
_push., i.e. hear, occurring in it, was the only really fixed
form of daily prayer which is mentioned at an early
period. Being a kind of confession of faith, every Is-
raeelite was to repeat it morning and evening.
The Shema is composed of three passages from the Persi-
teuch: 1. Shema Israel (Deut. vi, 4–9); 2. Vehayah im
shamoa (xi, 13–21); and 3, Vagomer Jehovah el Mshekh
(Numb. xiv, 57–41). In the morning it was preceded by
two and succeeded by one, and in the evening both pre-
ceded and succeeded by two prayers, which, although
considerably enlarged, are still in use. We quote them
omitting all other additions), as probably in use at the
time of our Lord:

Before the Shema, Morning and Evening.—“Blessed art
thou, O Lord, King of the world, who fortest the light
and greatest darkness, who makest peace and creaseth
everything; who in mercy givest light to the earth and
to those who dwell upon it, and in thy goodness renew-
est day by day, and continually, the works of creation.
Blessed be the Lord our God for the glory of his handi-
works; and for the light-giving lights which he hath made
for his people, Selah! Blessed be the Lord who formed
the lights!”

Subjecting the second prayer to the same criticism, we
read it:

“With great love thou hast loved us, O Lord our God;
and with thy great kindness thou didst magnify us and
bless us and give us a heritage of pity on us. O our Father! our King! for the sake of our fathers who boasted in thee, to whom thou didst teach the wisdom of life, who committed on us, and enlighten our
eyes in thy law, and blind our hearts in thy command-
ments. O with our heart we have love and fear thy name,
that we may not be abashed for evermore. For thou art
a God who preparst salvation, and us hast thou chosen
from among all peoples and tongues, and thus in truth
brought us near to thy great name, Selah, in order that
in love we may praise thee and praise thy unity. Blessed
be the Lord who love those his people Israel.”

Then follows the Shema:

“Hear, O Israel: the Lord thy God is one Lord. And
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thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, and these words, which I command thee this day, shall be in thine heart.

And thou shalt diligently train thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in its season, and the fruitful flush of the earth.

And I will send grass in thy fields for thy cattle, that they may bring forth their young, and be multiplied. And thou shalt be fruitful and multiply. And the Lord thy God shall bless thee in the land which the Lord hath given thee.

The morning prayers concluded with the following, now in use:

"It is true that thou art the Lord our God, and the God of our fathers: our Redeemer, and the Redeemers of our fathers; our Rock, and the Rock of our salvation.

Our Redeemer and Deliverer: this is thy name from everlasting; and the days of our children, in the land which the Lord shall make by the hand of the heathen to give to them, as the days of heaven upon the earth." (Deut. xi. 21, 22)

"Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and put them upon the fringes of the borders a ribbon of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, to do them, and that ye seek not after your own heart and your own eyes, after which your heart is set, to go astray; for the Lord your God is of a truth a jealous God; and with an avenger doth he visit the children of them that forsake him.

I am the Lord your God: which brought you out of the land of Egypt, to be your God: I am the Lord your God." (Num. xv. 37-41).

An addition dating from the 2d century inserts before the words "A new song," etc., a particular record of God's past dealings. The additional prayer for the evening is as follows:

"O Lord our God! cause us to lie down in peace, and raise us up, O our King! to a happy life. Oh spread thy pavilion of peace over us, and direct us with good counsel, and correct us with judgment, in the name. Oh shield us, and remove from us the stroke of the enemy, the pestilence, sword, famine, and sorrow: and remove the adversary from before and behind us, and conceal us under the shadow of thy wings; for thou, O God! art our Guardian and Deliverer; and thou, O God! art a merciful and gracious King. Oh guard us at our going out and coming in, with a happy and peaceable life throughout the days of our years, and for evermore."

Although these prayers were sometimes lengthened or shortened, they were at a very early period in general use among the Hebrews. Like many other things, these prayers were made the subject of casuistic discussions, and the very first pages of the Talmud are crowded with questions and answers as to "how" and "what" the Shema' is to be read (see treatise Berachoth).

Women and servants and little children, or those under twelve years, are exempted by the Mishna from this obligation. See Zunz, Gottes, Vorträge der Juden, p. 367, 369-371; Schurer, Lehrbuch der neuentstammten. Zeitschichte, p. 690 sqq.; Frideaux, Connexion (Wheeler's translation), I, 4; Eder, Geschichte, I, 4; Eder, Jewish Literature, p. 98 sqq.; Edersheim, History of the Jewish Church, p. 360 sqq. See Philology.

Shem'aḥ (Heb. with the art, hashem'aḥ, הַשֵּׁמֶאָ֗ה, the prayer; Sept. 'Aṣmā' v. r. 'Aṣma'), a Ben-

jamite of Gibeah, and father of Ahizezer and Joash, who joined David at Ziklag (1 Chron. xii. 8). B.C. ante 1054.

Shemachoth. See Talmud.

Shem'ay'ah (Heb. Shemay'yāh, שֶׁמֶאָ֖yah, hear [or rumor] of Jehovah [twice in the prolonged form, Shemay'yāh, שֶׁמֶאָ֖yah], 2 Chron. xi. 2; Jer. xxxix. 24); Sept. 'Aṣmā' v. r. 'Aṣma', 'Aṣma', etc.), the name of a large number of Hebrews.

1. A Reubenite, son of Joel and father of Gog (1 Chron. v. 4). B.C. post 1747. He was perhaps the same as the Shema (q. v.) of ver. 8.

2. Son of Ephraim, and chief of his house (of two hundred and thirty thousand men enrolled in the army) under King David, who took part in the ceremonial with which the king brought the ark from the house of Obed-edom (1 Chron. x. 8, 11). B.C. 1043.

3. A Levite, son of Nethaneel, and also a scribe in the time of David, who registered the divisions of the priests by lot into twenty-four orders (1 Chron. xxxiv. 6). B.C. 1014.

4. Edeset of the eight sons of Obed-edom the Levite. He and his four valiant sons and other relatives, to the number of sixty-two, were gate-keepers of the Temple (1 Chron. xxxiv. 6, 7). B.C. 1014.

5. A prophet in the reign of Rehoboam, who, when the king of Israel had gathered an army of 90,000 men, confronted Rehoboam of Judah to reconquer the northern kingdom after its revolt, was commissioned to charge them to return to their homes and not to war against their brethren (1 Kings xii. 22; 2 Chron. xii. 2). B.C. 972. His second and last appearance upon the stage was upon the occasion of the invasion of Judah and siege of Jerusalem by Shishak, king of Egypt (B.C. 969). His message was then one of comfort, to assure the princes of Judah that the punishment of their idolatry should not come by the hand of Shishak (xii. 7). From the circumstance that in ver. 1 the people of Rehoboam are called "Isra-ael," whereas in ver. 5, 6 the princes are called indifferently "the princes of Judah," and "princes of Israel," this text has been plausiblyarranted that the latter event occurred before the disruption of the kingdom. Shemayah wrote a chronicle containing the events of Rehoboam's reign (ver. 15).

6. One of the Levites who in the third year of Jehoshaphat accompanied two priests and some of the princes of Judah to teach the people the book of the law (2 Chron. xvii. 8). B.C. 909.

7. Father of Shimri and ancestor of Ziza, which last was a chief of the tribe of Simeon (1 Chron. iv. 37). B.C. long ante 726. He was perhaps the same with the Shimae (q. v.) of ver. 26, 27.

8. A chief of Judah the singer who lived in the reign of Hezekiah. He assisted in the purification of the Temple and the reformation of the service, and with Uzziel represented his family on that occasion (2 Chron. xxxix. 14). B.C. 726. (See No. 9.)

9. One of the Levites in the reign of Hezekiah who were placed in the cities of the priests to distribute the tithes among their brethren (2 Chron. xxxxi. 15). B.C. 726. He was perhaps identical with No. 8.

10. A chief Levite in the reign of Josiah who, with his brethren Conaniah and Nethaneel, contributed sacrifices for the Passover (2 Chron. xxxix. 9). B.C. 698.


12. Father of Deliah, which latter was one of the princes who heard Baruch's roll (Jer. xxxvi. 12). B.C. ante 605.

13. A Nezalemites and a false prophet in the time of Jeremiah. B.C. 696. He prophesied to the people of the captivity in the name of Jehovah, and attempted to counteract the influence of Jeremiah's advice, that they should settle quietly in the land of their exile, build houses, plant vineyards, and wait patiently for the period of their return at the end of seventy years. His animosity to Jeremiah exhibited itself in the more active form of a letter to the high-priest Zephaniah, urging him to exercise the functions of his office and lay
the prophet in prison and in the stocks. The letter was read by Zephaniah to Jeremiah, who instantly pronounced the message of doom against Shemariah for his presumption that he should have none of his family to dwell among the people, and that himself should not live to see their return from captivity (Jer. xxix, 24—29). Shemariah

14. A chief priest who returned from Babylon with Zerubbabel (Neh. xii, 6, 18). B.C. 586. He lived to sign the sacred covenant with Nehemiah (x, 8). B.C. 410.

15. One of the three “last sons” (i.e. supplementary heads of families) of Adonikam who returned with sixty males from Babylon with Ezra (Ezra xii, 18). B.C. 458.

16. One of the “heads” of the Jewish families whom Ezra sent for to his camp by the river of Ahava, for the purpose of obtaining Levites and ministers for the Temple from the “place Casipha” (Ezra viii, 16). B.C. 418.

17. One of the priests of the “sons of Harim” who renounced their Gentile wives after the captivity (Ezra x, 21). B.C. 438. (Comp. No. 18).

18. An Israelite of the “sons of Harim” who divorced his Gentile wife after the captivity (Ezra x, 31). B.C. 458. (See No. 17.)

19. A priest, son of Mattaniah (q.v.) and father of Jonathan in the lineage of “Asaph” (Neh. xii, 35). B.C. ante 446.

20. Son of Galal and father of the Levite Obadiah (or Abda) who “dwelt in the villages of the Netophathites” after the return from Babylon (1 Chron. ix, 16). B.C. ante 446. He is elsewhere (Neh. xi, 17) called Shaxmeu (q.v.).

21. Son of Shecaniah and keeper of the east gate at Jerusalem, who assisted in repairing the wall after the captivity (Neh. iii, 29). B.C. 446.

22. Son of Delaiah the son of Mehetabel, a prophet in the time of Nehemiah who was bribed by Sanballat and his confederates to frighten the Jews from their task of building the Wall, and to persuade Nehemiah in fear. In his assessment terror, he appears to have shut up his house and to have proposed that all should retire into the Temple and close the doors (Neh. vi, 10). B.C. 446.

23. Son of Hasehub, a Merarite Levite who lived in Jerusalem after the captivity (1 Chron. xi, 14), and one of those who had oversight of the outward business of the house of God (Neh. xi, 18). B.C. 446.

24. One of the princes of Judah who was in the procession that went towards the south when the two thanksgiving companies celebrated the solemn dedication of the wall of Jerusalem (Neh. xii, 34). B.C. 446.

25. One of the choir who took part in the procession with the dedication of the new wall of Jerusalem by Ezra was accompanied (Neh. xii, 36). B.C. 446. He appears to have been a Gershonite Levite, and descendant of Asaph, for reasons which are given under Mattaniah 8.

26. One of the priests who blew with trumpets in the procession upon the newly completed walls of Jerusalem after the captivity (Neh. xi, 42). B.C. 446.

27. The son of Shecaniah and father of five sons among the descendants of Zerubbabel (1 Chron. iii, 22). He was possibly the same with No. 21. Lord Hervey (Geneal. p. 107) uncritically proposes to omit the words at the beginning of 1 Chron. iii, 22 as spurious, and to consider Shemariah mentioned with Shimea (q.v.), the brother of Zerubbabel (ver. 19). This Shemariah seems to be the same as the Semei of Luke iii, 26. B.C. cir. 380. See Genealogy of Christ.

Shemaria'iah (Heb. Shemarjah, שֶׁמֶרְיָה, kept of Jehovah; or, in the prolonged form [1 Chron. xii, 5], Shemar'jah, שֶׁמֶרְיָה), Sept. Ἰάμαρια, v. r. Ἰάμαρια, Ἰάμαρια, Ἰαμωρία), the name of four Hebrews.

1. Of the valiant Benjaminites who joined David at Ziklag (1 Chron. xii, 5). B.C. 1054.

2. Middle name of the three sons of Rehoboam by his second wife, Abigail (2 Chron. xi, 19, A.V. “Shamarriah”). B.C. cir. 973.
transliteration of the translation by the bishop Paul of Telas, they found in many places the Hebrew name of God, which otherwise is expressed by the Greek θεός and the Syriac ܐܝܘ &= ܠܐ, represented by 上帝. It was, however, more surprising that in the main manuscript of this version in the celebrated Codex Syro-Hexaplaion Ambrosianus at Milan, in the notes on Isaiah, instead of the word יָּהָּשֶׁר was found. The connection between the Greek ΙΙΙΙ and this יָּהָּשֶׁר was soon perceived, but not in a correct manner, so that in 1885 Middeldorf, in his edition of Codex Syro-Hexaplaion, could but explain it as "it is in the Novum librarium, Cod. Syr. Hexapraer describens, sed sensum Grecii illius ΙΙΙΙΙ hand perspicuus Grecium characterem II loco Hebraici υ οισιν omne opinarere, quod modum I loco Hebr. υ ideoque Syriaco יָּהָּשֶׁר scribaret." Bernstein, in reviewing Middeldorf’s edition, quoted a school of Bar-Hebraeus, which gives us the following interesting notice: “The Hebrews call the glorious name of God יָּהָּשֶׁר, which is יָּהָּשֶׁר (יָּהָּשֶׁר), and dare not to pronounce it with their lips, but read and speak instead, to those who listen, יָּהָּשֶׁר. Since the seven interpreters retained the Hebrew name, the Greeks fell into an error and believed that these two letters were Greek, and read it from the left to the right, and the name ΙΙΙΙΙ was formed, and thus יָּהָּשֶׁר (יָּהָּשֶׁר), which designates the Eternal Being, was changed into ΙΙΙΙΙ, which yields no sense at all. The Yod of the Hebrews is like the Yod (יוד) of the Greeks, and ΙΙΙΙ of the Hebrews has the form of the Greek Π (Π). Hence, in the Syriac copies of the Sept. we find everywhere the name יָּהָּשֶׁר (יָּהָּשֶׁר, i.e. where יָּהָּשֶׁר stands for יָּהָּשֶׁר). With יָּהָּשֶׁר written above.” On this scholiast Bernstein remarks that רָוָּשֶׁר corresponds to the Rabbinic יָּהָּשֶׁר, שֵּם hammelephorash. In his lexicon, Bernstein writes: "יָּהָּשֶׁר is one who separates, discerns, hence יָּהָּשֶׁר in a discerning, separating, or especial name, as בָּאָרָם חַּרְטָב, secretum, occultum. Schroeter, in his edition of Bar-Hebraeus, explains יָּהָּשֶׁר by novem distinctum, singularare. But Bar-Hebraeus tells us only what he found in Jacob of Edessa, who has a whole scholion entitled "Scholion on the Singular and Distinct Name (הָּשֶׁר) which is found in the Syriac Holy Writings translated from the Greek, and which is called among the Jews יָּהָּשֶׁר כְּחָרְסָא. From this scholion, which Nestle published in the Zeitchrift der deutschen neuerländischen Gesellschaft, 1878, xxxii, 465 sq., and which purports to give what Jewish tradition believed concerning this name, we see that it means the separated, i.e. singular name of God—a view also adopted by Nestle himself. But a review of the different opinions will show that there is a great difference as to what the meaning of the word יָּהָּשֶׁר is. Some translate it by novem explicitum, others by novem separatum (comp. Buxtorf, Lex. Talm. s. v.); Petrus Galatinus, De Aenima Catholico Veritatis, ii, 18, by separatum, i.e. "sejunctum et distinctum ab alios omnibus Dei nominibus, et soli Deo proprio conveniens." Reuchlin, in the third book of De Arte Cabaliistica, explains it by novem explicitum; Munck, the novum distinctum and in the Lexicon, 1737, and 1808, he calls יָּהָּשֶׁר, the deutlich ausgeprägte Name; Levy, de deutlich ausgeprägte Name. In setting the question all must depend on the meaning of יָּהָּשֶׁר, whether it means only "to separate," or whether it occurs also in the sense of "to pronounce distinctively." In the latter sense it occurs very often, especially in the Targum and Talmud, as Dr. Frut has shown against Dr. Nestle in Z. d. d. d. 1879, xxxii, 297, stating that יָּהָּשֶׁר is only the Aramaic form for וַָּהָּשֶׁר, "to pronounce distinctly the name of God." In the Mishna (Yoma, vi, 2) we are told that both the priests and people, when they heard, on the Day of Atonement, the וַָּהָּשֶׁר and נַחֲלָה, fell to the ground; and we are also told that the voice of the high-priest, when he pronounced the name, on the Day of Atonement, was heard as far as Jericho. What is the name יָּהָּשֶׁר be it, the name of a deity, or of a philosophical point of view, Jewish tradition ascribed to it great power. By means of the שֵּם hammelephorash Christ is said to have performed his miracles; Moses is said to have slain the Egyptian by the same means. Any one interested in these and other sily stories will find them in Eisenberger, Nennemerkurz, p. 569 sq. See, besides the essays of Nestle and Fürst already quoted, also Buxtorf, Lex. Talm. (ed. Fischer), p. 1205 sq.; Geiger, Uebersicht der Bibel, p. 263 sq. See JEHovah. (B. P.) Practically, שֵּם hammelephorash is a cabalistic word among the Rabbinical Jews, who reckon it as of such importance that Moses spent forty days on Mount Sinai in learning it from the angel Samael. It is not, however, the real word of power, but a representation of it. The rabbins differ as to whether the genuine word consisted of twelve, or forty-two, or seventy-two letters, and try by their gematria, or cabalistic arithmetic, to reconstruct it. It is supposed to have been written on the Temple, and by its means was enabled to perform many wonderful works. It is now lost, and hence, according to the rabbins, the lack of power in the prayers of Israel. They declare that if any one were able rightly and devoutly to pronounce it, he would by this means be able to create a world. It is alleged, indeed, that two letters of the word inscribed by a cabalist on a tablet and thrown into the sea raised the storm which, A.D. 1542, destroyed the fleet of Charles V. They say, further, that if you write this name on the person of a prince, you are sure of his abiding favor. The rationale of its virtue is thus described by Mr. Alfred Vaughan in his Hours with the Mystica: "The Divine Being was supposed to have commenced the word of creation by concentrating on certain points the primal, universal Light. Within the region of these was the appointed place of our world. Out of the remaining luminous points, or foci, he constructed certain letters—a heavenly alphabet. These characters he again combined into certain creative words, whose secret potency produced the forms of the material world. The word שֵּם hammelephorash contains the sum of these celestial letters, with all their inherent virtue, in its mightiest combination." Shemi'da (Heb. Shemida), יָּהָּשֶׁר, name of knowing, i.e. wise; Sept. Συμπόδιον, v. r. Συμίπαρην, Συμίπαρην, etc., one of the sons of Gilead (Josh. xvi, 2), fifth named among the six, and progenitor of the family of the She- midites (Num. xxvi, 32). His three "sons" are mentioned (1 Chron. vii, 19, A. V., "Shemidah"). B.C. post 1856. Shemi'dah (1 Chron. vii, 19). See Shemida. Shemi'daithe (Heb. with the art. in the sing. used collectively, hash-Shemidaithe, יָּהָּשֶׁר, patronymic from Shemidah; Sept. Συμίπαρην, a designation (Num. xxvi, 32) of the descendants of Shemidah (q. v.), the son of Gilead, who obtained their inheritance among the male posterity of Manasseh (Josh. xvi, 2, where they are called "children of Shemidah"). Shemimith (Heb. with the art., hash-Shemimith, יָּהָּשֶׁר, fem. sing. of יָּהָּשֶׁר, eighth.) The title of Psa. vi contains a direction to the leader of the stringed instruments of the Temple choir concerning the manner in which the psalm was to be sung. To the chief musician upon Shemimith, "Sing praises to God, as the margin of the A. V. has it, and as the same word is elsewhere rendered (Lev. xxx, 32, etc.). A similar direction is found in the title of Psa. xii. The Sept. in both passages renders מְלֹא כָּלָּו יֵשָׁר, and the Vulg.
pro octaev. The Geneva Version gives "upon the eighth tune." Referring to 1 Chron. xv. 21, we find that certain notes of this mode are written "with harps on the Sheminith," which the Vulgate renders as above, and the Sept. by ḳαναρία, which is merely a corruption of the Hebrew. The Geneva version explains in the margin "which was the eighth tune, over the which he that was the most excellent had charge." As we know nothing whatever of the music of the Hebrews, all conjectures as to the meaning of their musical terms are necessarily vague and contradictory. With respect to Sheminith, most Rabbinical writers, as Rashi and Aben-Ezra, follow the Targum on the Psalms in regarding it as a harp with eight strings; but this has no foundation, and depends upon a misconstrual of 1 Chron. xv. 21. Gesenius (Theeaur. s. v. פֶלַס) says it denotes the bass, in opposition to Alamoth (1 Chron. xv. 20), which signifies the treble. But as the meaning of Alamoth itself is very obscure, we cannot make use of it for determining the meaning of a term which, though distinct from, is not necessarily contrasted with it. Others, with the author of Shilte Haggilobin, interpret the "sheminith" as the octaevo; but there is no evidence that the ancient Hebrews were acquainted with this octave as understood by ourselves. On comparing the manner in which the word occurs in the titles of the two psalms already mentioned with the position of the terms Ajeleth Shahar, Jonath-elm-rechomik, etc, in other psalms, which are generally regarded as indicating the melody to be employed by the singers, it seems probable that the first is of the same kind, and denotes a certain air known as the eighth, or a certain key in which the psalm was to be sung. Maurer (Comm. in Ps. vi) regards Sheminith as an instrument of deep tone like the violincello, while Alamoth he compares with the violin; and such, also, appears to be the view taken by Junius and Tremellius. See Psalms.

Sheminith (Heb. Sheiminith', שָּׂמָּיתָה, name of heights, i. e. Jehovah; Sept. Συμμαζάς, v. g. Σύμφωνας, Σαμμαζάς, etc,) the name of two Levites.

1. A musician of the "second degree" in the arrangement of the choral services by David (1 Chron. xv. 18), playing "with psalteries on Alamoth" (ver. 20), and harps (xvi. 5). B.C. 1048.

2. One of those sent by Jehoshaphat to teach the law throughout the land (2 Chron. xvii. 8). B.C. 909.

Shemitic Languages. 1. Name.—Among the peoples of Hither Asia lay the root-stem of those languages which are now denominated "Shemitic," or "Semitic" according to the French, which is supposed to have been spoken by the descendants of Shem. The ordinary denomination of these languages, in earlier times, was "the Oriental languages." This was employed by Jerome, and is still used to some extent in modern times. As long as the other languages of the East, which do not belong to the Semitic stock, were not known in the West, this term was perfectly satisfactory, and the more so when Hebrew was viewed as the mother of all languages. But with the introduction of Arabo-Islamic languages, Eastern languages is more developed, and a scientific study of them has spread so widely and extended itself, especially in the academies, not only to the Persian, but also to the Egyptian, Chinese, Armenian, and especially the Indian (Sanskrit), it naturally follows that all these languages belonging to different stems are comprehended under the name "Oriental," so that this has now become an unsuitable term. The necessity arose to find a proper appellation which would distinguish that stem, forming now the Shemitic languages, from the other Oriental languages; and thus different suggestions were made. Leibnitz, e. g., suggested "Arabic." Hupfeld (Hep. Gram. p. 2) proposed "Hither-Asiatic" languages; Renn thinks that, in analogy to Indo-European, "Le véritable nom des langues qui nous occupent serait Syro-arabes." Neither of these suggestions prevailed; but the term "Shemitic," proposed by Schlözer in 1781, and recommended by Eichhorn (Algem. Bibl. der Spr. der Bibl. Litt. viii. 693, 694), is now general. This latter term is based on the fact that in Gen. x. 21—22 the Hebrews, together with the other tribes belonging to this stem, are derived from Shem. But, like the former terms, the latter was also opposed, especially by Stange in his Theol. Synmikata (1802), pt. i. p. 1—39. "And, indeed," says Bleek, "it must be acknowledged that if we regard the Semitic languages as forming a distinct stem, there is no quite so much to be said in favor of it. We there read (Gen. x. 22) 'The children of Shem: Elam, and Assur, and Arphaxad, and Lud, and Aram.' Of these, Arphaxad is described as the grandfather of Eber, and Eber as the father of Peleg and Joktan, the latter of whom is described as the father of the following names, the names of many Arab tribes; while Peleg is spoken of in ch. xi as the great-grandfather of Terah, the father of Abraham, so that Arphaxad may be regarded as the progenitor of the Hebrews and of other tribes related to them by language. Aram, also, as the progenitor of the Arameans, would belong to this language-stem. On the other hand, Elam certainly does not belong to it, but to the same stem as the Persians; the same may probably be said of Assur and also of Lud, who may, with Josephus, regard as the parent of the Lydians. On the other side, however, we find the Canaanites and Phoenicians (x. 15—19), the Ethiopians (Cush or Ethiopia), the Arabian, and Median (Eve, and Javan) rising up to Ham, although there is no doubt that so far as language is concerned they belong to the same stem as the Hebrews and Arameans." From Bleek's statement it will be seen that the term "Shemitic" does not serve all purposes. True as this is, yet, in default of a better term, the term "Shemitic" languages has been retained, and is now current, with the distinct understanding of its being a false and merely conventional expression.

II. Division.—Viewing the Shemitic languages from a geographical point of view, they may be divided into three principal branches. Thus we have: (a) The Northern or North-eastern branch, the Aramaic; (b) The Southern, among which the Arabic is the chief dialect, and with which the Ethiopic is also connected: (c) The Middle, the Hebrew, with which the Canaanitish and Phoenician (Punic) nearly coincide. With this division, Renan says, corresponds the one which we may call the historical, according to which the Hebrew would acquire an independent place, external to that of the other languages, in the history of the world, and in the development of languages. But the true history of languages, as known to us, is contained in the history of the consonants (Histoire des Lang. Sem., p. 108). The writer of the art. Shemitic Languages in Kitto's Cyclopaedia, Mr.
Not the less do we find in the whole grammatical construction, as well as in particular instances of grammatical formation and structure, the greatest and most surprising agreement between the various Semitic languages or dialects; thus we have but two genders, and these are also distinguished in the second and third persons of the verb. In the inflection of verbs they have only two moods (commonly considered to be tenses); but these are strongly contrasted by the position of the persons at the end or at the beginning: the so-called perfect for the completed or actual, and the imperfect for the incomplete or hypothetical, without decidedly giving expression to the tenses by peculiar forms. Nouns are not declined by means of case-endings, but the genitive is expressed by closely combining two words, and other cases by using prepositions, while the pronouns have mere suffices for the oblique cases. Finally, they are characterized by poverty in the particles, and consequently they have their clauses formed with extreme simplicity; and they are defective in the structure of sentences, at least if they are judged by the standard of the Latin and the German languages. Considering all these facts, they plainly show “that one original language lies at the foundation of them all; that in early times—antiquity, however, to all our historical knowledge of them—these nations certainly all spoke one language, which has in later periods, as they separated one from the other, developed into these various dialects” (Bleek).

IV. Comparison of the Semitic Languages with One Another.—When we enter on the consideration of the mutual relation, we find that by far the richest and most developed of the Semitic languages is that of the South, known to us as

1. The Arabic.—Referring the reader to the Arabic Language in this Cyclopaedia, we will only make a few general remarks. Before the time of Mohammed it was confined to Arabia, and scarcely cultivated except in poetry; but along with Islam it has spread itself over the greater part of Asia and Africa, and has unfolded its great wealth in a very comprehensive literature, which extends to almost all the domains of knowledge. Even in the earliest times it is possible that this dialect was separated from those with which it is allied, though the traces of this are few. The most marked is the form יִבְּרָנָה (Gen. x, 26), the designation of a district of Arabian Felix, having the article prefixed, which has also been preserved elsewhere in some Hebrew documents, as in Prov. xxx, 31, דִּבְּרָנָה; Josh. xv,
The father spoke audibly to him from the heavens. Thus consecrated, it became a celestial language, a holy tongue, a chosen vehicle which conveyed the thoughts of God and the purposes of eternal love to the sons of men.

The Aramaic language may be said, in general terms, to have been distinguished into the Eastern and Western Aramaic. Of these a full account is given in this Cyclopedia under the respective heads of CHALDÆA, LATE, Aramaic, Development. But the present writer was won over by a prominent authority (London, 1836) to the theory that the Aramaic dialects were not two, but three. The Eastern Aramaic was written in a square alphabet, and the Western in a cursive or Semitic alphabet. The latter is the form in which the ancient language is still spoken in Syria (see Syrian Grammar, by E. R. Young). The traditional description of the Aramaic language is not without its difficulties. The term "Aramaic" is used in two senses: (1) as a designation of the language written in square letters, and (2) as a term applied to the language written in cursive letters. The latter usage is the more common.

(1) The Samaritan.—This dialect occupies an intermediate position with reference to Hebrew and Aramaic, and is particularly characterized by changes in the guttural, also by containing many non-Semitic (Cathartic) words. The Samaritans have no means of distinguishing between the Hebrew letters ו and ש; they have no final or dative forms, like the Hebrews, for any of the letters, but use the same form under all circumstances. The character used is the most ancient of the Semitic characters, which the Samaritans retained when the Hebrews adopted the square character. Few remains of this dialect are extant (comp. the articles Samaritan Language, Literature, etc.).

(2) The Subian or Nazarean.—This language, known as yet only from the Codex Nazarensis, also called The Book of Adam (edited by M. Norberg, Göttlingen, 1812), and the Bucher (Ludw. and Braun., 1879), occupies a place between the Syrian and Chaldean, makes frequent changes in gutturals and other letters, is in general incorrect in spelling and grammar, and has adopted many Persian words. The MSS. are written in a peculiar character; the letters are formed like those of the Nestorian Syrian, and the vowels are inserted as letters in the text.

(3) The Palmyrene.—Of this dialect no specimen is now extant, except some scanty fragments as are contained in the Palmyrene inscriptions, for an account of which see D. S. Langdon, Palmyrene Inscriptions, ibid. (Lond. 1753), interpreted independently by Barthelmy in Paris, and better by Swinton in Oxford. Some more specimens were given by Eichhorn, Marmora Palmyrenena Explicata (Göttingen, 1827, 4to). The inscriptions are chiefly bilingual—i.e., in Aramaic which is much like the common dialect, and in Greek—of the earliest being A.D. 49, but most of them being in the 2d and 3d centuries.

(4) The Old Phoenician, together with Punic.—A document of some size in the old Phoenician was first discovered in 1855, communicated by Dr. Thomson, of Beirut, and purchased by the duc du Lysnes for the Louvre. Rödiger, S. Hitzig, Schneider, Deroy, Ewald, and Munk endeavored to interpret it. More recent is the sacrificial tablet discovered at Marseilles, explained by Movers (Breslau, 1847), Ewald, and A. C. Judas. Of chief importance for the Punic are the Punic passages in the Phænix of Plautus, illustrated by Movers and Ewald. The rest of the Phoenician and Punic inscriptions (Belutsch, etc.) have been collected and illustrated by Gesenius in his Mon. Ling. Phen. (Lips. 1837, 3 vol.), to which must be added forty-five inscriptions by the abbe Bourguet (Paris, 1852, fol.), deciphered by the abbe Bäreg. See PHENICIA.

Linguistic Literature.—A. Chaldean. A confusion over the modern form will only give some of the modern.

I. Grammarians. — Harris (W. E. Elements of the Chaldean Language, etc., Lond. 1822); Nolde, An Introduction to Chaldean Grammar, etc. (ibid. 1821); Rigge (E. L.), Manual of the Chaldean Grammar, etc. (ibid. 1840); Luzzatto and Kriger, Grammatik der biblisch-chaldäischen Sprache (Leips. 1871); Chaldean Grammar, with a Grammatical Praxis, etc. (Lond. ed. Ragger). II. Lexicography. — In this department the Thesaurus is the greatest work: (Butler, Lexicon Chaldæum; Hitzig, Der Budaemische, et Rabbinische Basal (1810); new ed. by Fiecher, Leips. 1866). Ss.; Schuol, Aramäisch-rabinisches Worterbuch (Leips. 1842); Dietrich, Aramäisch-rabinisches Wörterbuch über die Targumim (Leips. 1867); id. Seb. und chald. Worterbuch (ibid.), now in course of publication.

IX. Syria. — I. Grammarians. — Cowper (B. H.), The Principles of the Aramaic Grammar (London, 1850); Grammatica Syriaca (Halé, 1687-91); Nolan (F.), An Introduction to the Syriac Language, etc. (Lond. 1891); Phillips (C.), Syria Grammatica (N. Y., 1885); Schier (J.), Aramäische Grammatik, etc. (Bonn, 1886); Schier and Rämmer-Hüttchening, Syriac Grammar (N. Y., 1886); Syriac Reading-Lessons, etc. (Lond. ed. Bagster). II. Lexicography. — Lassen, Lexicon Syriacum (Leips., 1693); Gubitz (A.), Lexicon Syriacum, contres omnes N. T. Sacra, Dogmata et Particularia, etc. (Hamb. 1667): a neat and improved edition by Realp, and an improved edition by Böckle (Leips., 1836); Hefner (J. H.), Lexicon Syriacum, etc. (Leips., 1878). See also the following chemical affinities. C. Samaritans.—See Samaritan Language, Literature, etc. D. The Sabian or Nazarean.—Norberg (M.), Onomastica Codicis Nazaræi (Lond. 1817, 2 vols.); id. Lexicon Codicis Nazaræi (ibid. 1816). E. The Pheonicians.—Barthelmy, Réflexions sur l'Alphabet et sur la Langue dont on se servit autrefois à Palmyre, in the Memoires de l'Académie des Inscriptions, tom. xxvi. F. The Pheonicians.—Levy (D. M.), Lettres de Bartheberch (Leips., 1864); Schröder (F.), Grammatische Untersuchungen über die philistische Sprache, etc. (Halé, 1869); Wottek (H.), Einleitung zu Ezechiel, in the Zeitschrift, d. deutschen Morgen. Gelehrtenb. (1867), xi. 75. 3. The third main branch of the Semitic, the Middle-Semitic, is not so well known to us as the Hebrew language (q. v.). As this is the most important to the student of Sacred Writ, we will give a short outline of the same, following its history through the different stages, till, like the Arabic, it became an object of philological study. (1) Name and Origin.—The Hebrew language takes its name from the name of its descending people, who are ethnographically called Hebrews, and who spoke this language while they were an independent people. In the Old Testament, it is poetically called the Language of Canaan (תַּעַבְּדָה, Ἰαβηλίς, or Ἰαβηλίς, Isa. xix. 18, "emphatically the language of the holy land consecrated to Jehovah, as contrasted with that of the profane Egypt," as Havernick expresses it), and also the Jeus' language (יוֹרָה, אֶמֶּשׁ, 2 Kings xviii. 26; Isa. xxxv. 19, 10; Jer. xix. 23, 4); from the kingdom of Israel. The name of the Hebrew language now occurs in the Old Testament, since in general there is rarely anything said of the language of the Israelites; it appears in the Dialogue to Esclus, Εβραῖος, and in Josephus (Ant. i. 1, 2), "אֲבֵרָבֶּא, καὶ αὐτὸν Ἰαβηλίαν." In the New Testament, Ἑβραῖος (John v. 2; xix. 17, etc.) and Ἑβραϊκός (Acts xx. 40; xxi. 12, 36; xxxi. 14) denote the Aramaic, which was spoken at the country at the time. In later Jewish writers (as in the Targumists) the Hebrew language is called אֲבֵרָבֶּא (the sacred tongue), in contrast with the חָוֵי (the ordinary language).

(2) Antiquity of the Hebrew Language.—On this point, and the question whether the Hebrew was the primitive language, there is a great diversity of opinion. "It is clear," says Havernick (Intro. p. 128), "that this question can be satisfactorily answered only by those who regard the Biblical narrative (viz. Genesis, xi, 1 sqq.) as true history. Those who, like the mass of recent interpreters, look at it from a mythical point of view cannot possibly obtain any results. Gesenius says that, as respects the antiquity and origin of the Hebrew language, if we do not take this mythical ac-
count, we find ourselves totally undeserved by the historian.

Returning, then, to the ancient view of this pas-
sage, we find that most of the rabbis, the fathers, the
older theologians—Buxtorf [John], the son (Disser.Phil.
Theol. [Basil. 1662]. Diss. 1), Walton (Proleg. iii, 3 sq.),
Pfeiffer [A.], (Decas Select. Exercit. Bibl. in his Dubia
tra. in Liceo]. 1, 2, 3), Carpozzi (Rit. Scrr. p. 174 sq.), among the moderns—and,
with some limitation, Pareau, Hiërvnick, Von Gerlach,
Baumgarten, and others, believe that Hebrew was the
primitive language of mankind, while some contend that
if any of the Asiatic tongues may claim the honor of
being the language of our race, the same should be
given to the Sanscrit. Between these two opinions
the question now rests, and “it is astonishing,” says
Prof. Müller (Science of Language, i, 133), “what
an amount of real learning and ingenuity was wasted on
this question during the 17th and 18th centuries, ...

It might have been natural for theologians in the 4th
and 5th centuries, many of whom knew neither Hebrew
nor any language except their own, to take it for grant-
ed that Hebrew was the source of all languages; but
there is neither in the Old nor in the New Test, a single
word to necessitate this view. Of the language of Adam
we know nothing; but if Hebrew, as we know it, was
our language, it could not have arisen from the
languages of our race; it should be considered a
language of Adam, or of the whole earth ‘when the whole
earth was still of one speech.’ The first who really
conquered the prejudice that Hebrew was the source of
all language was Leibnitz, the contemporary and rival
of Newton. There is as much reason,” he said, “for
supposing Hebrew to have been the primitive language
of mankind as there is for adopting the view of Sera-
pius, who published a work at Antwerp, in 1550, to prove
that Dutch was the language spoken in Paradise.”

In a letter to Tenzel, Leibnitz writes: “To call Hebrew
the primitive language is like calling the branches of
trees a primitive branch, or like imagining that in some
country bewn trunks would grow instead of trees. Such
ideas may be conceived, but they do not agree with the
laws of nature and with the harmony of the universe—
that is to say, with the Divine Wisdom.”

(3.) Character and Development of the Hebrew Lan-
guage.—It is a natural characteristic of the Semitic
languages, the Hebrew, whether regarded as the primitive
language or not, has for the most part retained the stamp of high
antiquity, originality, and greater simplicity and purity
of forms. In its earliest written state it exhibits, in
the writings of Moses, a perfection of structure which was
never surpassed. As it had, no doubt, been modified be-
 tween the time of Abraham and Moses by the Egyptian
and Arabic, so in the period between Moses and Solomon
it was influenced by the Phoenician, and, down to the time
of Ezra, continued to receive an accession of exotic terms
which, though tending to enlarge its capabilities as a
spoken and written tongue, materially affected the primi-
tive simplicity and purity of a language compared with
which none may be said to have been so poor, and yet
none so rich. But with the period of the captivity there
arose an entirely new literature, strikingly different from
the earlier, and this is to be traced to the influence ex-
certed by the Aramaic tongue upon the Hebrew, which
had previously been developing itself within restricted
and limited limits. This was the introduction to its gradual
decay, which did not fully manifest, however, until the
commencement of the Chaldaean period. Not only did
the intrusion of this powerful Aramaic element greatly
vastish the purity of the Hebrew words and their gram-
matical formation, older ones having been altered and
supplanted by newer ones, which are Aramaic for the
most part;” It also became the medium for the teaching
of the old language, and it enfeebled its instinctive operations,
until at length it stifled them. The consequence was
that the capacity of observing grammatical niceties in the
pure Hebrew was entirely lost; partly the distinc-
tion of prose and poetical diction was forgotten; partly
the standard of purity was lowered; partly the
Hebrew and other compositions, many elements
which had already died out of the language were repro-
duced as archaism.

(4.) Decay of the Hebrew Language.—But the great
crisis of the language occurs at the time of the captivi-
ty of Babylon. Then, as a spoken tongue, it became
depthly tinged with Aramaic. The Biblical Hebrew,
aviding in the imperishable writings of the prophets,
continued to be the study of the learned; it was heard
on the lips of the priest in the services of religion, and
was the vehicle of written instruction: but as the me-
edium of common conversation it was extensively affect-
ed, and, in the case of multitudes, superseded, by the
idiom of the nation among whom Providence had cast
their lot. So an Aramaized Hebrew, or a Hebraized
Aramaean, continued to be spoken by such of them as
resettled in Palestine under Ezra and Nehemiah, while
the yet greater number who preferred the uninterrupted
establishment of their families in Babylonia fell enti-
early into the use of Aramaic.

This decline of the popular knowledge of pure He-

* This is especially seen in the coinage of new words for abstract
ideas, where the means of prefixed letters added, as בִּלְעַבַּד for בֵּית (Psa. cvi. 12): יָשָׁבַע for יִשָּׁבַע (Ezek. xvi. 18, 30): יָשָׁבַע (Ezra I. 6; Esth. v. 8, 7, 5), etc.
† This is shown by the increasing use of the scriptio plena,
as בֵּית for בֵּית (1 Chron. iii. 12), for בֵּית (2 Sam. vi. 9); the reduction of the dagesh forte in sharpen-
ed syllables by inserting a vowel, as הֶמְשָׁכָה for הֶמְשָׁכָה (xviii. 5, 6).
‡ This is of great value as the sign of the accussative, and as meaning "with"—for instance, Jer. i. 16; xii. 10; xx. 11, etc.; the use of ש to mark the accussative of the
drive (1 Chron. v. 96; xvi. 87; xxix. 20, 29, etc.); the use of דְּ for דָּבָר instead of דָּבָר; the use of Aramaic forms of infec-
tion, as בָּשָׁל for בָּשָׁל (Jer. iv. 30): בָּשָׁל for בָּשָׁל (ii. 33, iv. 5; iv. 19, etc.); the
Comp. בָּשָׁל (Pl.), "to be afraid" (Ezra iv. 4, elsewhere only the substan
tive בָּשָׁל in poetry); בָּשָׁל, "to reject with loathing" (1 Chron. xxvii. 9; 1 Chron. xiv. 16, xix. 11, earlier and later in Gen. xxxviii. 18, 20, etc.); בָּשָׁל, "to act cunning-
ly" (Mal. i. 4; Ps. cxv. 25, from Gen. xxviii. 18 or Num. xxv. 16, etc.)

** "And all the inhabitants of the earth were of one
language, and of one speech; and they spake the holy
language by which the world was created at the
beginning! (Targum on Gen. xi. 1; comp. also Rashii
and Aboth Eruvin, ed loc.)

The former of the Church have never expressed any
doubt on this point. Jerome (d. 420), in one of his epis-
tles to Damasius, writes, "The whole of antiquity (an-
nerwege) affirms that Hebrew, in which the Old
Testament is written, was the beginning of all human speech;" and in his Comm. in Soph. c. 3, he says, "Linguam He-
brum Abrahae ago, non ab urbe, sed ab urbe sem-
plurum eorum gentium, etiam genere mercenarii (Virges
in 254), in his eleventh homily on the book of Numbers, ex-
presses his belief that the Hebrew language, originally giv-
en through Adam, remained in that part of the world which
was the chosen portion of God; not left, like the rest, to
one of his angels. Chrysostom (d. 404) says, "God left in
Zerubabel’s house the original language as a perpetual memory of his
judgment" (ὅτε οἱ ἐδώρ ἔμεν τῇ άκτῃ εὖ καὶ διδαχῇ, πο-
ὺς ἔβλεπες καὶ δῷν αὐτῷ ἀλήθειαν καὶ δόξαν ἐν κατα-
δοχέας [Hom. xxx. in Gen. p. 800, ed. Monti.], and Au-
guineus (d. 480), in his De Civitate Dei, xvi. 11, "Quin
linguam Dei, in qua nulli non immersi sunt, ipsi 2, non
communi, delinquere Hebrae non euntescan" (i.e. his fam-
ily [Hebrew’s] preserved that language which is not un-
referenced; they are not of the common race; they are
not an imperishable: comm. delinquere Hebrae non eun-
tescan)." (I.e. his family [Hebrew’s] preserved that language which is not un-
reverenced; they are not of the common race; they are
not an imperishable; comm.)
brew gave occasion to the appointment of an order of interpreters (neturegmadin) in the synagogue for the explication of the Scriptures in this more current dialect, as can be seen from Neh. viii. 8, where we read, "They [the priests and Levites] read in the book, in the law of God in the vernacular tongue, and appended thereto the sense, and caused them to understand the reading," where the words in the vernacular tongue are given in an interpretation added, with an explanation in Chaldean, the vulgar tongue, as appears from the context and by a comparison of Ezra iv, 18 and verse 7. Accordingly, the Talmudists have already completely explained our passage סננה וּלך וְלִכְיָא הוּא, and so also Clericus, Dathe, etc. See Targum.

But while these changes were taking place in the vernacular speech, the Hebrew language itself still maintained its existence. It is a great mistake to call Hebrew a dead language. It has never died. In the days to which we are now referring, it was still loved and revered by the Jewish people as the "holy tongue" of their patriarchs and prophets. Not only the Talmudic sayings and canonical Scriptures, but the prayers and hymns of the Temple and synagogue, were, for the most part, written in it, and even the inscriptions of the coinage retained both the language and the more antique characters, in preference to those more recently introduced by Ezra.

(5.) The Western Hebrew.—About the time when the language underwent this internal change, it was also changed externally. That we have not the original Hebrew characters in MS. and printed texts of the Bible is evident from a tradition we have in the Talmud that "at first the law was given to Israel in the Hebrew writing and the holy tongue, and again it was given to them in the days of Ezra in the Assyrian writing and the Syrian tongue. They chose for the Israelites the Assyrian writing and the holy tongue, and left to the Talmud (i.e. the Samaritans) the Hebrew writing and the Syrian tongue. . . . And although the law was not given by Ezra's hand, yet the writing and language were called the Assyrian" (Sanhedr. xxii. 2; xxii. 3). This Assyrian writing (גַּדְלָה בְּלָבָא), called "square writing" (גַּדְלָה בְּלָבָא), "correct writing" (גַּדְלָה בְּלָבָא), and by the Samaritans "Ezrah's writing" (גַּדְלָה בְּלָבָא). We must suppose that the square character, which came into use after the exile, only gradually superseded the earlier characters; in the Maccabean coinage the ancient Hebrew character was used, and while we may trace back the origin of the new characters nearly to the times of Ezra, certain it is that at a later time it was perfected in its present form, and long before the time of the Talmud, since there we find directions given concerning the writing of the alphabet, of which we will speak farther on.

(6.) Tradition; Period of the Hebrew Language.—It is chiefly among the Jews of Palestine that we are to seek the preservation of the knowledge of the Hebrew language. Though the Hebrew ceased to be even a written language, yet it preserved for practical use the usages of worship and study of the old Hebrew documents became for them an indispensable duty, for the affinity of the language they used had offered them peculiar facilities. Hence, as early as the book of Sirach (Ecclesiastics), which was probably written between B.C. 250 and 300, mention is made of the study of Scripture in the vernacular tongue, and the use and fairness of its words and of its "light and pleasant" language.

The more erudite study of Hebrew Scripture was prosecuted in Palestine and Babylonia from the days of Ezra, not only by individuals such as Ezra, but also in formal schools and academies, the academies of Jerusalem and Samaria (cf. Targum Jonathan et Hebreorum characters fuerint). See also Jerem on, in Ezra ix, 4; Pss. ii (iii, 530), and also ḫrēmathai, which were established there before the time of Christ. The chief seat of these at first was principally at Jerusalem, then after the destruction of this city by the Romans it was transferred to Jamnia or Jabneh, under Johanan ben-Zachai (q. v.), till under Gamaniel III ben-Jehudah I (A.D. 180-220) Tiberias became the seat of learning. Among the teachers of Tiberias, rabbi Jehudah the Holy, or hak-Kodesh (q. v.), the compiler of the Mishna, obtained a remarkable reputation in the latter half of the 2d century. After his death, the seat of this scriptural erudition was once more transferred to Babylonia, where, with reference to this incident, we read of the Euphrates—Sora, Pumbadithas, and Nahardea—attained pre-eminent to high esteem. Still, along with these, the Palestinian schools subsisted uninterruptedly, especially the school at Tiberias, and to the labors of these schools are due in part the Targums, but principally the Talmud and the Masora.

The activity of these schools took different shapes at different periods, and into four of these periods it may be divided: 1. The period of the more ancient Sopherm (scribes, סופרمين), from the close of the canonical to the ruin of the Jewish commonwealth. They settled fixedly the external and internal form of the sacred text (תונְסֶרְם), the correct writing and reading, the arrangement of the books and their sections, the numbering of the verses, words, and letters, etc. 2. The period of the Talmudists, from the 2d to the 6th century of the Christian era. 3. The period of the Masora, from the 6th to the 9th century. 4. The period of the Grammarians and Expositors, from the 9th to the 16th century. Following the example of the Arabians, they endeavored to lay a scientific foundation for Hebrew philology and for understanding the text of the Bible, by means of various labors in grammar and lexicography, including the comparison of the Aramaic and Arabic dialects.

For the history of the philological study of the Hebrew language, the reader is referred to the art. Hebrew Language in this Cyclopaedia, where he will also find more details.

V. Relation of the Semitic Languages to the Indo-European Languages.—One of the most vexed questions of comparative philology is that of the relation of the Semitic family to that of the Indo-European. As early as the year 1778 Nathaniel Brahis釜ed, in his Grammar of the Bengali Language, said, "I have been astonished to find the similitude of Sanscrit words with those in the Semitic..." The Semitic languages are connected in technical and metaphysical terms, which the mutualisation of refined arts and improved manners might have occasionally introduced, but in the main groundwork of language, in monosyllables, in the names of numbers, and the application of such things as would be first discriminated in the immediate days of civilization. When the Sanscrit became better known in Europe, scholars like Adelung, Klaproth, Bopp, etc., in their studies on comparative philology, undertook to trace out the affinity between these two families. Unable as were their theories, yet they paved the way. With greater precaution Gesenius entered upon the arena of comparative philology. Being persuaded that the Hebrew has no relation with the Indo-European languages, the main object of his comparisons was to find out analogies, while in such words as appeared to him to have some similarity with the oldest original languages of Eastern Asia, as סֵבִּית, seven, Sanscrit, saptā, "seven, a youth, Sanscrit, nar, etc., he either perceived marks of early borrowings or a play of accident. First, however, we shall further consider the unhappy idea of a Sanscrito-Semitic stem, which divides itself into the Sanscrit, Medo-Persian, Semitic, Greco-Latin, Germanic, and Slavic families. But the
advancement in the science of the Indo-European languages has shown that there is no connection whatever between these two languages; and even Delitzsch's endeavor has not been able to prove the contrary, although he must be admitted that he has first of all brought about (in his Jersu'el se Isgqo in Grammatica et Lexigraphiaph Erabrac [Grimes, 1887]) some system and method in the comparison of these languages. Of still less value is the endeavor of E. Meier, who, in his 1. Wurzelworterbuch (Mannheim, 1840), seeks to trace back the Semitic triliteral stems to the Semitic triliteral roots and from their fundamental meanings to derive the meanings of our Hebrew words in their various modifications. "This," as Bleek remarks, "is an attempt which merits attention, although he certainly brings forward many things which are uncertain, and even improbable."

Without enlarging any further upon this question, which is to this very day a matter of dispute, we will only mention those who made the subject a matter of investigation. Among those who believe in a relation between the Semitic and Indo-European languages we mention Ewald ("Austl. Lern. der hebr. Sprache" [8th ed. 1857, p. 76], "Austl. Lern. der hebr. Sprache" [6th ed. 1863, p. 75]), Lassen ("Indische Alterthumskunde" [2nd ed., I, 637 sq.], Lepsius, Schwartzew, Benfey, and Bunsen, who, with the help of the Egyptians, tried to bring about the result; M. Müller and Steinhals, who believe not only in the possibility, but also in the probability, of such connections; Eugene Burnouf and Pictet, who admit it with some reserve. To these we may add the names of Ascoli, R. V. Rümmer, and Renan, and more especially of that of Friedrich Delitzsch, who, in his work (the latest, so far as we know) Studien über indogermanisch-semitische Wurzelverwandtschaft (Leipsig, 1875), has not only given a résumé of the labors of his predecessors and a list of their works, but has also taken up the subject of the relation between these two languages and between their respective heads, which is the subject of this Cyclopaedia and which I have attempted to give in this article. The more recent will be found in Friederic's Bibliotheca Orientalis (London, 1876–78).

VI. Literatur.——See, besides the articles "Semitic Languages" in Kitto's Cyclop., and Smith's Dictionary of the Bible, the introductions to the Hebrew grammars of Gesenius, Böttcher, Presswerk, and Bickell (Engl. trans. by Curtiss [Leipsig, 1877]). The literature of the Semitic languages is very rich, and the respective heads in this Cyclopaedia and in this article are most abundantly referred to.

Shemenah Esebh is a collection of fourteen editorials, called Tepushlah, or prayer k'ri'k'uph, which every Israelite is bound to say every day. They constitute a very important part of the Jewish liturgy, and in their present form must have originated about A.D. 100, although many parts belong to the pre-Christian period. In the present form they are divided into two parts, one having been added by Samuel the Little (q.v.) against the Sadducees, the so-called پیتیت hid listed or کرکر یہ, i.e. the prayer against the Minim, a name applied to Christians. These benedictions are as follows.

1. "Blessed art thou, O Lord our God, and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob, the great God! powerful and triumphant in the midst of his holiness, full of loving kindness and of saving benefits; the Creator of all things; who, remembering the piety of the fathers, will send a redeemer to thy people Israel, the most holy, the just, and the God of mercies, to save us unto life, O King! thou who delightest in life, and write us in the book of life for thy sake, O God of life. O King, thou art our Supporter, Saviour, and Protector. Blessed art thou, O Lord! the shield of Abraham."
for we trust in thee. Blessed art thou, O Lord! who art the support and confidence of the just."

14. "Oh, be mercifully pleased to return to Jerusalem, thy city; and dwell therein, as thou hast promised. Oh, rebuild it shortly, even in our days, a structure of everlasteth; fame, and establish the throne of David thereon. Blessed art thou, O Lord! who rebuildest Jerusalem."

15. "Oh, cause the offspring of thy servant David speedily to flourish, and let his horn be exalted in thy salvation; for we daily hope for thy salvation. Blessed art thou, O Lord! who causeth the horn of salvation to flourish."

16. "Hear our voice, O Lord our God! Oh, have compassion and mercy upon us, and accept our meekness, and our sacrifices and oblations, and all our offerings upon thy altar. Let our hearts be changed into thy heart, and let us worship thy people Israel in mercy. Blessed art thou, O Lord! who hearkenest unto prayers."

17. "Graciously accept, O Lord our God! thy people Israel, and have regard unto their prayers. Restore the service to the inner part of thine house; and accept of the burnt-offerings of Israel, and their prayers with love and favor. And may the service of Israel, thy people, be ever pleasing to thee. Oh that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth thy divine presence unto Zion."

18. "We bow down before thee, because thou hast heard us, O Lord our God, and the God of our fathers for ever, and ever. The Rock of our lives, the Shield of our salvation art thou, from generation to generation. We bless thee, O Lord, with thy praise; because of thy love, which are in thy hand, and for our souls, which we commit to thee, and for thy wondrous works, which we witness with our eyes. Thou dost crown us with mercies at all times—everlasting, morning, and noon. Graciously God! because thy mercies are not with us, merciful Lord! because thy kindnesses are never done, we trust in thee to all eternity."

19. "Oh, grant peace, happiness, and blessing, grace, favor, and mercy unto us, and all thy people; let not all of us be utterly destroyed. O Lord our God, with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord our God, the light of life, benevolence love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times, and thy peace."

In the prayer-books of the so-called Reformed Jews, these benedictions and all such as allude to the bringing back to Jerusalem and to the Messiah have undergone very great changes. The first and last three are considered to be the most ancient. They are undoubtedly of the Sophistic age, and probably belong to the time of Solomon. The second is to be found in five of the six editions, extending over a period of three hundred years. The benedictions are mentioned in the Mishna: Rosh hash-Shanah, c. iv.; Berachoth, iv. 3.; Tosiphta Berachoth, c. iii.; Jerusalem Berachoth, c. ii.; Megillah, 17 a. See Zunz, Gottesdienstliche Vorträge der Juden, p. 367 sq.; Schürer, Lehrbuch der neustamentlichen Zeitgeschichte, p. 499 sq. (B. F.)

Shem-Tob (שמיהוֹ, i.e. good name), a name common to many Jewish writers, of whom we mention the following:

1. BEN-ABRAHAM IBN-GAON, a famous Cabalist, born 1283, died about 1392, the author of many Cabalistic works.

2. BEN-SHEM-TOB, who died in 1430, is the author of Ben Shem-Tob, the Book of Faithfulness, in which he attacks the Jewish philosophers Aben-Ezra, Maimonides, Levi ben-Gershom, etc., and denounces the students of philosophy as heretics, maintaining, however, that the salvation of Israel depends upon the Cabala. He also wrote "תֵּיכוֹנָךְ לַאַדָּם," or homilies on the Pentateuch, the feasts and fasts, etc., in which the Cabalistic doctrines are fully propounded.

3. ISAAC SHAPRUT, a native of Tudela. He was a celebrated philosopher, physician, and Talmudist, and wrote, under the title of "The Touchstone," a polemical work against Christianity, inveighing bitterly against the doctrines of the Trinity, incarnation, transsubstantiation, etc. One portion of the book consists of a translation of Matthew's Gospel into Hebrew, said to be so unfairly performed that, among other faults, the names in the genealogy are grossly misspelled, and are therefore of no avail for comparison with the Old Test. To each chapter are subjoined questions for Christians to answer. An appendix to the work is called "Replies to Alfonso the Apologist." The MS. is very rare. It was dated at Toulouse, Old Castle, 1340. He also wrote Remarks on Aben-Ezra's Commentary on the Law under the title "The Garden of Pomegranates, " explaining the allegories of the Talmud.


Shemul'ei (שֵׁם לוֹאֵי, heard of God, the same as Samuel [q. v.]), the name of three Hebrews.

1. (Sept. אֱלֹהִי תִּם). Son of Ammihid and commissioneer from the tribe of Simeon, among those appointed by Moses to divide Palestine (Num. xxxiv. 20). B.C. 1018.

2. (Sept. מְעֹנָה). A more correct Anglicism (1 Chron. vi. 38) of the name of the prophet Samuel (q. v.).

3. (Sept. מְעֹנָה). A descendant of Tola, the son of Issachar, one of the chiefs of that tribe in David's time (1 Chron. vii. 2). B.C. 1014.

Shen (Heb. with the art., hash-Shen, שֶׁן, the tooth; Sept. ἀσθέναῖα, Vulg. Seni), a place mentioned only in 1 Sam. vii. 12, defining the spot at which Samuel set up the stone, called the Millo, between the Philistines. The pasture had extended to "below Bethcar" and the stone was erected "between the Mizpah and between the Shen." The Targum has Shinama. The Pehothi-Syria and Arabic versions render both Bethcar and Shen by Beiti-Jason, evidently following the Sept., which appears to have read תִּמְעֹנָה, yashan, i.e. old. The name indicates not a village, but merely a sharp rock or large rock in the vicinity, like Seneah (1 Sam. xiv. 4). See EBEREHEL.

Shen'azar (שֶׁנֶּאֶזֶר, bright tooth [Gesenius], or splendid leader [Forst.); Sept. יִבְשָׂר, v. r. יִבְשָׂר, fourth named of the seven sons of King Jonniah, or Jehokrin, born during his captivity (1 Chron. iii. 18). B.C. post 606.

Shen'ir (Heb. Shenir). [So in Deut. iii. 9; Cant. iv. 8, but in 1 Chron. v. 28, Ezek. xxvii. 5, Senir, צְנֶר], Gesenius, "coat of mail, or cataract." Forst., "either a projecting mountain-peak or snow-mountain;" Sept. חֵינוֹ, v. r. חֵינוֹ, the Amorithian name for the mountain in the north of Palestine (Deut. iii. 9; Ezek. xxvii) which the Hebrews called Hermon, and the Phoenicians Galilea; apparently it was a name denoting the mountain than the whole. In 1 Chron. vi. 33, and Cant. iv. 8, Hermon and it is mentioned as distinct. Abulfeda (ed. Köhler, p. 146, quoted by Gesenius) reports that the part of Antilebanon north of Damascus—that usually denominated Jebel est-Shuriyk, "the Fast Mountain"—was in his day called Senir. The use of the word in Ezekiel is singular. In describing Tyre we should naturally expect to find the Phoenician name (Sirion) of the mountain employed, if the ordinary Israelitish name (Hermon) were discarded. That it is not so may show that in the time of Ezekiel the name of the mountain was by its original significance as an Amorith name, and was employed without that restriction. The Targum of Joseph on 1 Chron. vi. 25 (ed. Beck) renders Senir by תִּמְעֹנָה, of which the
most probable translation is "the mountain of the plains of the Perizites." In the edition of Wilkins the text is altered to "mountain which corrupts fruit" in agreement with the Targums on Deut. iii, 9, though it is there given as the mountain of Sirion. Which of these is the original is it perhaps impossible now to decide. The former has the slight consideration in its favor that the Hivites are specially mentioned as "under Mount Hermon," and thus may have been connected or confounded with the Perizites; or the reading may have arisen from mere carelessness, as that of the Samaritan version of Deut. iii, 9 appears to have done. See ANTILIBANUS.

Sheöl, שְׁאֵולָּה. This Hebrew name for "the place of departed spirits," and the "state of the dead," is used in a variety of senses by the writers of the Old. Test., which it is desirable to investigate, referring to the articles HELL, HADES, etc., for the general opinions of the Jews respecting the continuance of existence after death.

I. Signification of the Word.—The word is usually said to be derived from שְׁאֵל, sheol, "to ask or seek," and may be supposed to have the same metaphorical signification as the orcus rapax of the Latins, or the inanimate sepulcher of English writers. This etymology, however, is rather uncertain, and no aid can be obtained from the cognate Semitic languages, for, though the word occurs in Syriac and Ethiopic, its use is too indeterminate to afford any clue to its origin. We are therefore left to determine its meaning from the context of the most remarkable passages in which it occurs.

The first is (Gen. xxxvii, 35): "And (Jacob) said, I will go down into the grave (יִשָּׁהֶל, shehel) unto my son mourning." The meaning of this passage is obviously given in the translation. There is rather more difficulty in Numb. xvi, 30, where Moses declares that Korah and his company shall go down alive into sheol (תֶּהֶל, shehol), and in ver. 33, which describes the fulfillment of the prophecy. But on referring to Deut. xxxiii, 22, we find that sheol is used to signify "the underworld." "For a fire is kindled in mine anger, and it shall burn to the lowest hell (הַר נֵבֶל, ha-ner nebhel), sheol techithithi); to which the sequel gives the following parallelism: "It shall set on fire the foundations of the mountains;" that is, after that, in the description of Korah's punishment, sheol simply means the interior of the earth, and does not imply a place of torment. In 2 Sam. xxii, 6 the English version stands thus: "The sorrows of hell compassed me about; the snares of death prevented me." The English word "hell" (from the Saxon helde, "to conceal") does not here mean a place of torment, as will at once appear from a literal translation of the passage in which the parallelism of the Hebrew is preserved. "The snares of sheol (יֵשַּׁלְעֵב, shelol veel) encompassed me;" "The nets of death (יֵשַּׁל, yeshol) mokedhash mader) came upon me." Thus viewed, it appears that "the snares of sheol" are precisely equivalent to "the nets of death." In Job xi, 8, there seems to be an allusion to a belief—common among ancient nations—that there is a deep and dark abyss beneath the surface of the earth, tenanted by departed spirits, but not necessarily a place of torment:

Caust thou explore the deep things of God? Canst thou comprehend the whole power of the Almighty? Higher than heaven, and deeper than hell? Deeper than sheol! What canst thou know?

Again (xxxvi, 5, 6), in the description of God's omnipotence:

Sheol is open before him, and there is no covering for the region of the dead.

In Isa. xiv, 9, "sheol from beneath is moved for thee to meet thee at thy coming," the meaning of the prophet is, that when the king of Babylon, whose miserable fate he is predicting, should go down into the underworld, or sheol, the ghosts of the dead would there rise up to meet him with cries and insults. Our English version in this passage renders sheol "hell;" but clearly, the place of torment cannot be meant, for it is said in ver. 18 that all the kings of the nations repose in glory there—that is, "rest in their sepulchers, surrounded by all the ensigns of splendor which the Eastern nations were accustomed to place around the bodies of deceased kings."

These and many other passages which might be quoted sufficiently prove that a belief in futurity of existence was familiar to the Hebrews, but that it was unixed and indeterminate. It is difficult, and in some cases impossible, to determine whether the term sheol, when used in a menacing form, referred to the idea of future punishment or premature death. Hence, while we are led to conclude, with the Articles of the Church of England, that "the old fathers did not look merely to transitory promises," we see that only through the Gospel were "life and immortality brought to light."

II. Is Sheol a Place?—According to the notions of the Jews, sheol was a vast receptacle where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior paradise, they supposed to be in the upper part of this receptacle; while beneath, in the depths was Gehenna, in which the souls of the wicked were subjected to punishment.

The question whether this is or is not the doctrine of the Scriptures is one of much importance, and has, first and last, excited no small amount of discussion. It is a doctrine received by a large portion of the nominal Christian Church; and it forms the foundation of the Roman Catholic doctrine of Purgatory, for which there would be no ground but for this interpretation of the word Hades.

The question, therefore, rests entirely upon the interpretation of this latter word. At the first view the classical signification would seem to support the sense above indicated. On further consideration, however, we are referred back to the Hebrew sheol. In the Christian term did not come to the Hebrews from any classical source or with any classical meanings, but through the Sept. as a translation of their own word; and whether correctly translating it or not is a matter of critical opinion. The word Hades is, therefore, in no wise binding upon us; nor can any satisfactory explanation be given of it. The real question, therefore, is, what is the meaning which sheol bears in the Old Test., and Hades in the New? A careful examination of the passages in which these words occur will probably lead to the conclusion that they afford no real sanction to the notion of an intermediate place of state the idea of, but are used by the inspired writers to denote the grave—the resting-place of the bodies both of the righteous and the wicked; and that they are also used to signify hell, the abode of miserable spirits. But it would be difficult to produce any instance in which they can be shown to signify the abode of the spirits of just men made perfect, either before or after the resurrection.

As already seen, in the great majority of instances sheol is, in the Old Test., used to signify the grave, and in most of these cases is so translated in the A. V. It can have no other meaning in the following texts as Gen. xxxvii, 35; xlii, 38; 1 Sam. ii, 6; 1 Kings ii, 6; Job xiv, 13; xvii, 16; and in numerous other passages in the writings of David, Solomon, and the prophets. But as the grave is regarded by most persons, and was more especially so by the ancients, with awe and dread as being the very region of horror and darkness, so the word denoting it so soon came to be applied to the deep and gloomy world which was to be the abiding-place of the miserable. Where our translators supposed the word to have this sense, they rendered it by "hell." Some of the passages in which this has been done may
be doubtful, but there are others of which a question can scarcely be entertained. Such are those as Job xii, 8; Psa. cxxxix, 8; Amos ix, 3) in which the word denotes the opposite of heaven, which cannot be the grave nor the general region or the state of the dead, but hell. Still more decisive are such passages as Psa. ix, 17; Prov. xxiii, 9, in which the fire cannot mean any place, in this world or the next, to which the righteous as well as the wicked are sent, but the penal abode of the wicked as distinguished from and opposed to the righteous. The only case in which such passages could by any possibility be supposed to mean the grave would be if the grave—that is, extinction—were the final doom of the unrighteous.

In the New Test. the word 3γνσδ is used in much the same sense as ξνδευ in the Old, except that in a less proportion of cases can it be construed to signify "the grave." There are still, however, instances in which it is used in this sense, as in Acts ii, 31; I Cor. xv, 55; but in general the Hades of the New Test. appears to be no other than the world of future punishments (a. g. Matt. xi, 23; xvi, 18; Luke xvi, 23). The principal arguments for the intermediate Hades as deduced from Scripture are founded on those passages in which things "under the earth" are described as rendering homage to God and the Saviour (Phil. ii, 10; Rev. v, 13, etc.). If such passages, however, be compared with others (as with Rom. xiv, 10, 11, etc.), it will appear that they are to be referred to the judgment, in which every creature will render some sort of homage to the Saviour; but then the bodies of the saints will have been already raised, and the intermediate region, if there be any, will have been deserted.

One of the seemingly strongest arguments for the opinion that the consideration is founded on 1 Pet. iii, 19, in which Christ is said to have gone and "preached to the spirits in prison." These spirits in prison are supposed to be the holy dead—perhaps the virtuous heathen—in prison in the intermediate place, into which the soul of the Saviour went at death that he might preach to them the Gospel. This passage must be allowed to present great difficulties. The most intelligible meaning suggested by the context is, however, that Christ by his spirit preached to those who in the time of Noah, while the ark was preparing, were disobedient, and whose spirits were thus in prison awaiting the general deluge. Even if that prison were Hades, yet what could meaning be attached to these passages of Scripture; and, whether it is the grave or hell, it is still a prison for those who yet await the judgment-day. This interpretation is in unison with other passages of Scripture, whereas the other is conjunctively deduced from this single text. See Spartus in Bursus. Another argument is deduced from Rev. xx, 14, which describes "death and Hades" as "cast into the lake of fire" at the close of the general judgment—meaning, according to the advocates of the doctrine in question, that Hades should then cease as an intermediate place. But this is also true if understood of the grave, or of the intermediate place. It is evident, however, that the spirits of the redeemed ascend to heaven and continue there till the resurrection, it is very possible that their happiness shall be incomplete until they have received their glorified bodies from the tomb and entered upon the full rewards of eternity.

On this subject, see Dr. Enoch Pond, On the Intermediate Place in American Biblical Repositories, for April, 1841, whom we have here chiefly followed; comp. Knapp, Christian Theology, § 104; Meyer, De Notione Orcli op. Hebræos (Lud. 1793); Behrens, Freimüthige Unterla. über d. Orklau d. Hebräer. (Halle, 1786); Witte, De Purgatorio Judororum (Heims. 1704); Journ. Soc. Lit. Obst., xi, 246. Shepherd, David A., a minister of the Methodist Episcopal Church, was born in Augusta, Oneida Co., N. Y., June 2, 1802. He professed conversion in his sixteenth year, and received license as a local preacher when twenty. In 1824 he was admitted on trial in the Genesee Conference. During his active ministry he served as presiding elder on the Chenango, Cayuga, Susquehanna, and Wyoming districts; and also five years as chaplain to Auburn state-prison. In 1873 he took a supernumerary relation, which he held until his death, at Washington, D. C., Oct. 8, 1876. He was for some time previous a member of the Wyoming Conference. See Minutes of Annual Conferences, 1871, p. 59.

Shepard, Hiram, a minister of the Methodist Episcopal Church, was born in Turin, Oneida Co., N. Y., July 8, 1804, and at the age of eighteen he made a profession of religion. In 1830 he was licensed to preach, and was admitted into the Black River Conference. He continued to be actively engaged in preaching until his death, which occurred at Malone, N. Y., May 25, 1863. He was an able defender of the truth and an impulsive preacher. See Minutes of Annual Conferences, 1869, p. 115.

Shepard, Lewis Morris, a Presbyterian minister, was born in Potsdam, St. Lawrence Co., N. Y., in 1810. He was converted at the age of sixteen; was educated at the Oneida Institute at Whitesborough, N. Y.; studied theology privately; was licensed to preach by Watervliet Presbytery, Aug. 29, 1838, and ordained and installed by the same body at Theresa, Jefferson Co., N. Y., in February, 1839. In that vicinity he preached for twelve years, occupying different localities, at Theresa and Piesic, then at Champion, Smithville, and North Adams. In 1850 he united with the Albany Presbytery, and supplied the Church at Trojmanville till 1852, when he removed to Montana, Fairchild Co., Conn., where he labored until 1858, when he became pastor of the Church in Huron, Wayne Co., N. Y. In every place where he labored he had more or less evidence that his work was owned by the Master of the vineyard. He died Oct. 16, 1865. Mr. Shepard was an earnest and faithful, and self-denying minister. See Wilson, Presb. Hist. Almanac, 1865, p. 170. (J. L. S.)

Shepard, Mase, a Congregational minister, was born May 28, 1759. When about twenty-one years of age he was led to Christ, and immediately his thoughts were turned towards the ministry. He prepared for college under the direction of the Rev. William Conant, of Lyme, N. H., entered Dartmouth College in 1774, and graduated in 1785. He then studied theology with Rev. Ephraim Jusdon, of Taunton, and on Sept. 19, 1787, was settled at Little Compton, R. I. He died in perfect calmness after a short illness, Feb. 14, 1821. See Sprague, Annals of the Amer. Pulpit, ii, 205.

Shepard, Samuel (1), M.D., a Baptist minister, was born in Salisbury, Mass., June 22, 1730. He studied medicine, settled a practicing at Charlestown, Mass., N. H., and soon became distinguished in his profession. He then turned his attention to preaching, and in 1771 became pastor of three churches, at Stratham, Brentwood, and Nottingham, which he had formed. He was one of the most active and honored ministers of his denomination, and continued until his death, Nov. 4, 1815. He published a number of tracts and pamphlets. See Sprague, Annals of the Amer. Pulpit, vi, 135.
Shepard, Samuel (2), D.D., a Congregational minister, was born in Portland, Conn., November, 1772. He graduated at Yale College in 1793, and was ordained, April 30, 1795, pastor in Lenox, Mass., where he remained until the close of his life. He was a member of the corporations of Middlebury and Williams colleges and vice-president of the latter until his death, Jan. 1, 1851. He died a few weeks after a long and severe struggle, found peace in Christ. He took the degree of B.A. in 1823, and completed his course of study in 1825. In 1827, after receiving his M.A., he was appointed lecturer in Earl's Colne, Essex. He remained, laboring with great success, for three years and six months. On Dec. 16, 1830, he was summoned to London to answer before bishop Land for alleged irregular conduct, and was by him forbidden to exercise any ministerial function in his diocese. Examining the various usages and ceremonies to which he was required to conform, he was less disposed to adhere to the Establishment than ever. Summoned a second time before bishop Land, he was required to be immediately dismissed from the place. He then became the pastor of Sir Richard Darley, in Yorkshire, as chaplain, where he remained about a year, and then accepted an invitation to Heddon, Northumberland, where he also remained about a year. Owing to his Nonconformist principles, he was greatly persecuted, with difficulty avoiding arrest, until Aug. 10, 1835, when he and his family emigrated for America. He arrived in Boston Oct. 2, 1835, and took up his residence in Newton (now Cambridge), Mass. Here he became pastor of a newly organized church, Feb. 1, 1836, of which he continued to be the pastor until his death. Mr. Shepard soon became involved in the famous Antinomian controversy, and was one of the most active members of the noted synod by which the storm was finally quelled. There is also good reason to believe that he had an important agency in originating and carrying forward the measures resulting in the establishment of Harvard College. He essayed to explain the New Testament, and is quoted by Johnson as "the apostle of the gracious, sweet, heavenly-minded, and soul-ravishing minister," which testimony is supported by that of many others. Among the following are some of his works: New England's Lamentation for Old England's Errors (London, 1845, 4to)—Thebes Subalitine (ibid., 1849)—Of Liturgies, etc. (1858)—Parable of the Ten Virgin Opened and Applied (1859, fol.). A collective edition of his works, with a memoir, was published by the Doctoral Tract and Book Society (Boston, 1853, 3 vols. 12mo). For a full list of his works, see Allibone, Dict. of Brit. and Amer. Authors, s. v.; Sprague, Annals of the Amer. Pulpit, ii, 59.

Sheph'ham (Heb. Sheph'ham, שֶׁפֶחְמָן, fruitful [Geza.], or bare [Frits.]; Sept. Σεφαμα [runnning it on into the following word, with the π τ directive], a place mentioned only in the specificity by Moses of the eastern boundary of the Promised Land (Num. xxxiv. 10, 11), the first landmark from Hazer-enun, at which the northern boundary terminated, and lying between it and Riblah. The ancient interpreters (Targ. Pseudo-Jon., Saadia) render the name by Apameia; but it seems uncertain whether by this they intend the Greek city of that name on the Orintes, fifty miles below Antioch, or whether they use it as a synonym of Banias or Dan, as Schwartz affirms (Palesit, p. 27). No trace of the name appears, however, in that direction. Porter (Damasuscus, ii, 554) would fix Hazer-enun at Kyrene, seventy miles east—northeast of Damascu,
dently does not denote the region referred to above, but the plains surrounding the mountains of Ephraim. In each of the above passages, however, the word is treated in the A. V. not as a proper name, analogous to the Compagna, the Volvo, the Curse, but as a mere appellative, and rendered "the vale," "the valley of the plain," "the low plains," and "the low country." How destructive this is to the force of the narrative may be realized by imagining what confusion would be caused in the translation of an English historical work into a foreign tongue if such a name as "the Downs" were rendered by "the valleys," "the valley of the plain," and the like. "The plains," therefore, to which the writer refers in the days of Simeon, and the district in the country of similar formation. Fortunately the book of Maccabees has redeemed our version from the charge of having entirely suppressed this interesting name. In I Macc. xii, 38, the name Sepheph is found, though even here stripped of the article, which was attached to it in Hebrew, and still accompanies it in the Greek of the passage. Whether the name is given in the Hebrew Scriptures in the shape in which the Israelites encountered it on entering the country, or modified so as to conform to it the Hebrew root שָפֵה, shaphēh, "to be low," and thus (according to the constant tendency of language) bring it into a form intelligible to Hebrews, we shall probably never know. The root to which it is related is in common use both in Hebrew and Arabic. In the latter it has originated more than one proper name—as Mesphile, now known as Kryajik; el-Mesphile, one of the quarters of the city of Maca (he Arabic, i., 29, 294); and Sefile, originally H-spheil, probably so called from its wide plains (Arias Montano, in Ford, Hand-book for Spain). The name Sepheph is retained in the old versions, even those of the Samaritans, and rabbi Joseph on Chronicles (probably as late as the 11th century). It was actually in use in the time of Eusebius, and after him Jerome (Quomart. s. v. "Sepheph," and Comm. on Obad.), distinctly states that "the region round Eleutheropola on the north and west was so called." In his comment on Obadiah, Jerome appears to extend it to Lydda and Emmaus-Nicopolis; and, at the same time, to extend Sharon so far south as to include the Philistine cities. A careful investigation might not improbably discover the name still lingering about its ancient home even at the present day. See PLAN.

No definite limits are mentioned to the Sephephlah, nor is it probable that there were any. In the list of Judea, "Sephephlah" is followed by "temple cities," as well as the hamlets and temporary villages dependent on them. Of these, far as our knowledge avails us, the most northern was Ekron, the most southern Gaza, and the most eastern Nezib (about seven miles north-northwest of Hebron). A large number of these towns, however, were situated not in the plain, nor even on the western slopes of the central mountains, but in the mountains themselves. See JARBUKH; KEILAH; NEZIN, etc. This seems to show either that, on the ancient principle of dividing territory, one district might include into the limits of another, or, which is more probable, that, as already suggested, the name Sephephlah did not originally mean a lowland, as it came to do in its accommodated Hebrew form. The Sephephlah was, and is, one of the most productive regions in the Holy Land. Sloping, as it does, gently to the sea, it receives every year a fresh dressing from the materials washed down from the mountains behind it by the frequent rains of winter. This natural manure, aided by the great heat of its climate, is sufficient to enable it to reward the rude husbandry of its inhabitants, year after year, with crops of corn which are described by travellers as prodigious. Thus it was in ancient times the corn-field of Syria, and as such the constant subsistence of the Philistines, and the refuge of the latter when the harvests in the central country were ruined by drought (2 Kings vii, 1-3). But it was also, from its evenness, and from its situation on the road between Egypt and Assyria, exposed to continual visits from foreign armies, visits which at last led to the destruction of the Israelitic kingdom. In the earlier history of the country the Israelites were compelled to look upon the plain of Sephephlah, but to have awaited the approach of their enemies from thence. Under the Maccabees, however, their tactics were changed, and it became the field where some of the most hardly contested and successful of their battles were fought. These conditions have not merely altered in modern times, but the invasion of Palestine must take place through the maritime plain, the natural and only road to the highlands. It did so in Napoleon's case. The Sephephlah is still one vast cornfield, but the contests which take place on it are now reduced to those between the oppressed peasants and the insolent and rapacious officials of the Turkish government, who are gradually putting down the old exactions to all the industry of this district, and driving active and willing hands to better-governed regions.—Smith. See JUDAH, TRIBE OF.

This tract, as above intimated, comprises not so much the mere maritime plain, but rather the lower range or spur of the range on the south of the Mediterranean. It consists, in fact, of low hills, about five hundred feet above the sea, of white, soft limestone, with great bands of beautiful brown quartz running between the strata. The broad valleys among these hills, forming the entrance to the hill-country proper, produce fine crops of corn, and on the hills olive-groves flourish better than in either of the adjoining districts. This part of the country is also the most thickly populated, and ancient wells, and occasionally fine springs, occur throughout. The villages are partly of stone, partly of mud; the ruins are so thickly spread over hill and valley that in some parts there are so many as three ancient sites to two square miles. All along the base of these hills, commanding the passes to the mountains, important places are to be found, such as Gath and Gezer, Emmaus and Beth-horon, and no part of the country is more rich in Biblical sites or more famous in Bible history (Conder, Tent Work in Palestine, i, 10). See TOPOGRAPHICAL TERMS.

Shepherd (usually רֶהֶב, roeh, a feeder, τροφέας; but substantially denoted also by רְהֵב, roheb, a "herdman," Amos vii, 14; and by רְכֵב, rokeb, a "sheep-mast- er," 2 Kings iii, 4; "herdman," Amos i, 1). In a now-madric state, the term is given to one, not merely to the slave, is more or less a shepherd. As many regions in the East are adapted solely to pastoral pursuits, the institution of the nomad life, with its appliances of tents and camp equipage, was regarded as one of the most memorable inventions (Gen. iv, 20). The progenitors of the Jews in the patriarchal age were nomads, and their history is rich in scenes of pastoral life. The occupation of tending the flocks was undertaken, not only by the sons of wealthy chiefs (xxxx, 29 sq.; xxxvi, 12 sq.), but even by their daughters (xxxxix, 6 sq.; Exod. ii, 19). The Egyptian captivity did much to implant a love of settled abode, and consequently we find one class of Israelites which still retained a taste for the hard life selecting their own quarters apart from their brethren in the Transjordanic district (Numb. xxxiii, 1 sq.). Henceforward in Palestine proper the shepherd held a subordinate position; the increase of agriculture involved the decrease of pasturage; and though large flocks were still maintained, they were the possessions of the richer classes of the wilderness of Judah, as about Carmel (1 Sam. xxv, 2), Bethlehem (xvi, 11; Luke ii, 8), Tekoa (Amos i, 1), and, more to the south, at Gedor (1 Chron. iv, 39), the nomad life was practically extinct, and the shepherd became one of many classes of the laboring population. The change of the pastoral to the agricultural state is strongly exhibited in those passages which allude to the presence of the shep-
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herd's tent as a token of desolation (e.g. Ezek. xxv, 4; Zeph. ii, 6). The humble position of the shepherd at the same period is implied in the notices of David's wondrous elevation (2 Sam. vii, 8; Psa. lxvii, 70), and again in the self-applauding confession of Amos (vii, 14). The frequent and beautiful allusions to the shepherd's office in the poetical portions of the Bible (e.g. Psa. xxivii; Isa. xi, 11; xlix, 9, 10; Jer. xxiii, 3, 4; Ezek. xxxiv, 11, 12, 23), rather bespeak a period when the shepherd had become an ideal character, such as the Roman poets painted in their accounts of Arcadia.

The office of the Eastern shepherd, as described in the Bible, was attended with much hardship and even danger. He was exposed to the extremes of heat and cold (Gen. xxxi, 40); his food frequently consisted of the precarious supplies afforded by nature, such as the fruit of the "sycamore," or Egyptian fig (Amos vii, 14), the "huksa" of the carob-tree (Luke xv, 16), or perchance the locusts and wild honey which supported the Baptist (Matt. iii, 4); he had to encounter the attacks of wild beasts, occasionally of the larger species, such as lions, wolves, panthers, and bears (1 Sam. xvii, 34; Isa. xxxi, 4); he often was not safe from the risk of robbers or predatory hordes (Gen. xxxi, 39). To meet these various foes the shepherd's equipment consisted of the following articles: a mantle, made probably of sheep's-skin with the fleece on, which he turned inside out in cold weather, as implied in the comparison in Jer. xlviii, 12 (comp. Juv. xiv, 167); a small wallet, containing only a small amount of food (1 Sam. xvii, 40; Porter, DANMACU, ii, 100); a sling, which is still the favorite weapon of the Bedawi shepherd (1 Sam. xvii, 40; Burckhardt, Notes, i, 57); and, lastly, a staff, which served the double purpose of a weapon against foes and a crook for the management of the flock (1 Sam. xvii, 40; Luke x, 4). If he were at a distance from his home, he was provided with a light tent (Cant. i, 8; Jer. xxxvii, 7), the removal of which was easily effected (Isa. xxxviii, 12). In certain localities, moreover, towers were erected for the double purpose of spying an enemy at a distance and protecting the flock; such towers were erected by Uzziiah and Jotham (2 Chron. xxvi, 10; xxvii, 4), while their existence in earlier times is testified by the name Migdal-Edor (Gen. xxxv, 21, A. V. "tower of Edar;" Micah iv, 8, A. V. "tower of the flock"). See Tower.

The routine of the shepherd's duties appears to have been as follows: in the morning he led forth his flock from the fold (John x, 4), which he did by going before them and calling to them, as is still usual in the East; arrived at the pastureage, he watched the flock with the assistance of dogs (Job xxx, 1), and, should any sheep stray, he had to search for it until he found it (Ezek. xxxi, 12; Luke xi, 4); he supplied them with water, either at a running stream or at troughs attached to wells (Gen. xxix, 7; xxx, 38; Exod. iii, 16; Psal. xcvii, 2); at evening he brought them back to the fold, and reckoned them to see that none were missing, by passing them "under the rod" (Gen. xxxvi, 3; Lev. xxvii, 32; Ezek. xxxi, 37), checking each sheep as it passed by a motion of the hand (Jer. xxxiii, 13); and, finally, he watched the entrance of the fold throughout the night, acting as porter (John x, 3). We need not assume that the same person was on duty both by night and by day; indeed, this is asserted of himself (Gen. xxxi, 40), but it would be more probable that the shepherds took it by turns, or that they kept watch for a portion only of the night, as may possibly be implied in the expression in Luke ii, 8, rendered in the A. V. "keeping watch," rather " Zeving the watches" (συνεκρόω, φωλάζω). The shepherd's office thus required great watchfulness, particularly by night (Luke ii, 8; comp. Nah. iii, 18). It also required tenderness towards the young and

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sacrifice (Herod, ii, 42), the only district where they were offered being about the Natron lakes (Strabo, xvii, 803). It may have been increased by the memory of the shepherd invasion (Herod, ii, 128). Abundant confessions of the faith of this heretic are supplied by the low position which all heretics hold in the castes of Egypt, and by the caricatures of them in Egyptian paintings (Wilkinson, ii, 169). See Hyksos.

The term "shepherd" is applied in a metaphorical sense to princes (Isa. xliv, 26; Jer. ii, 8; iii, 15; xxii, 22; Ezek. xxxiv, 3, etc.), prophets (Zech. xi, 5, 8, 10), teachers (1 Tim. iv, 11; and the book of Eph., i, 11); and to Jehovah himself (Gen. xxiv, 24; Ps. xxxiiii, 1, lxxxv, 1); to the same effect are the references to "feeding" in Gen. xlvi, 13; Ps. xxxviii, 9; Hos. iv, 16. The prophets often inveigh against the shepherds of Israel, against the kings who feed themselves and neglect their flocks; who distress, ill-treat, seduce, and lead them astray (see Ezek. xxxiv, 11 sq.; Num. xxvii, 17; I Kings xxii, 17; Isa. xi, 11; xliv, 28; Judith xi, 15). See Pastor.

Shepherd of Hermas. A book entitled The Shepherd, ascribed to Hermas, who is mentioned by Paul in his Epistle to the Romans, became generally known about the middle of the 2nd century. For an account of its contents, credibility, etc., see Hermary.

Queen of the Copts. The "Sisters of Our Lady of Charity," or "Evilist Sisters," were founded at Caen, in Normandy, in 1641, by abbot Jean Eudes. In 1838 a modification of the rule enabled them to take charge of penitent women introduced at Angers, the establishment there becoming known as the "House of the Good Shepherd." They were introduced into the United States in 1849. The "Sisters of Our Lady of the Good Shepherd," and "Sisters of the Good Shepherd," and "Religious of the Good Shepherd," are apparently of the same congregation, which, under one or the other of these names, is reported from fourteen establishments in nine states. These are in New York, Buffalo, and Brooklyn, N.Y.; two in Philadelphia, Pa.; Baltimore, Md.; New Orleans, La.; Cincinnati, Cleveland, and Franklin, O.; Louisville, Ky.; St. Louis, Mo.; Chicago, Ill.; St. Paul, Minn. They have Magdalene asylums for maidens, industrial schools for reclaiming young traitless girls, protectories for young girls, reformatory schools, and orphanages. The number of sisters, nuns, brothers, and lay workers, has increased from 350 to 400, with 2500 more penitents and girls under their charge. The "Third Order of St. Teresa, composed of reformed penitents who remain for life," and reported in New York and St. Louis, appears to be under the supervision and patronage of this community. See Conference of Sisters, etc., p. 119.

Shepherd, Jacob R., a Methodist Episcopal minister, was born near Halifax, Pa., April 3, 1788. He was converted in 1814, admitted into the itinerancy in the Baltimore Conference in 1821, and served the church effectively until 1830, when his health gave way, and he took a superannuated relation. As his strength permitted, he was about doing good. He died Sept. 4, 1846. Mr. Shepherd possessed powers of mind above mediocrity, was a good and useful preacher, and died in the faith. See Minutes of Annual Conferences, iv, 100.

Shepherd, James, a minister of the Methodist Episcopal Church, was born in Westfield, Mass., Dec. 14, 1802. In 1833 he was received on trial into the New England Conference, was ordained deacon in 1835, and elder in 1837. He continued to labor without interruption until seized with an illness which terminated his life, May 22, 1855. See Minutes of Annual Conferences, 1856, p. 41.

Shepherd, John, a minister of the Methodist Episcopal Church, was born in Pennsylvania Nov. 7, 1789. He was licensed to preach in Illinois about 1820, and received on trial into the Illinois Conference in 1826. His health failed, however, and in 1836 he was transferred to the Southern Illinois Conference granted him a superannuated relation. He died about twenty days after, in November, 1860. He was a "faithful minister, remarkable for his punctuality, and greatly beloved." See Minutes of Annual Conferences, 1861, p. 217.

Shepherd, Moses, a minister of the Methodist Episcopal Church, was admitted into the Illinois Conference in 1831. Of frail health, he married his powers, and was taught to be somehow to be of some use to his brethren. He died (while presiding elder of the Jonesborough District, Southern Illinois Conference) Sept. 20, 1862. See Minutes of Annual Conferences, 1862, p. 211.

Shepherd, Vincent, a Methodist Episcopal minister, was born in Wantage, Sussex Co., N. J., October, 1808. He was licensed to exhort Nov. 4, 1828; and as local preacher, Feb. 23, 1835. In the same year he was received on trial in the Philadelphia Conference, and appointed to Milford Circuit; in 1834 to Evesham; in 1835 to Rockaway, in 1836 to Easton, and in 1837 ordained elder and appointed to Smyrna. In 1838-39 he was transferred to the New Jersey Conference, and stationed in Plainfield; in 1840, Belvidere; in 1841, N. B. Wick; in 1842-45, Jersey City; and in 1844-45, Rahway, where he soothed and healed, and his preaching gained an ecumenical relation. He died July 1, 1848. Mr. Shepherd was a good preacher, a diligent student, and a faithful pastor. See Minutes of Annual Conferences, iv, 320.

Shepherd-kings, a series of foreign rulers in Egypt, whose dominion must have occurred about the season of the sojourn of the Hebrews there. The relation of these two classes to each other, and to the other Egyptians, is so involved that now even the Bible does not intimate, especially to the Biblical student, that our treatment of the subject under EGYPT and HYKSOS requires a somewhat fuller consideration of this topic. The discussion of it began as early as the days of Josephus, who, in fact, gives us, in two controversial passages, nearly all the information we possess. He quotes the exact words of Manetho, and says, in substance (Apion, i, 14, 15), that the Hyksos (a name which he etymologically interprets as meaning "shepherd-kings") were an ignoble people, who invaded Egypt from the East (evidently meaning that they were Arabs) during the reign of Timeus (a king nowhere else mentioned), and eventually established one of themselves, named Saites, king at Memphis, who founded a city on the Babastic arm of the Nile, called Avaris, as a barrier against the Assyrians; but that after a domination of 511 years these people were attacked by "the kings of Theba's and the other parts of Egypt" (language which removes the erroneous assumption of Manetho's at least), who, under a king named Alisphragmuthosis, subdued them, and that his son Thumesmos finally drove them out of the country. The extract from Manetho further states that these refugees were the builders of Jerusalem, a statement with which Josephus joins issue, as identifying them with the Hebrews; but the language may, perhaps, be referred to the Canaanites who fortified Jebus in the interval between the Exodus and the time of David. Josephus then proceeds to recount the kings of Egypt after the expulsion of the Hyksos, beginning with Tenthosis; and the list is evidently that of Manetho's eighteenth dynasty beginning with Amosis. In the other passage (ibid. 26), Josephus cites a story from Manetho to the effect that the Jewish lawyer, Moses, was the same as a priest, Osirapis of Heliopolis, whom a degraded leprous cast of the Egyptians made their ruler in an insurrection, and invited the escaped Shepherds back to Egypt, who, enraged at the sacrilege and committed all sorts of atrocities. The Egyptian king under whom this revolt occurred is given as Amenophis, the father of Sethos-Rames, and the son of Rhamphes, names which clearly point to Menephtah I, of the nineteenth dynasty. The narrative goes on to state, however, that Amosef, and in any case that the outbreak was absent in Ethiopia, returned with his army, he totally defeated and expelled the rebels. This
account, of course, Josephus violently controverts; but there is no occasion to doubt its accuracy except as to the evidently malicious and arbitrary identification of the Hebrews with the Hyksos and Pharaohs. In connection with the more casual reader cannot fail, as Josephus intimates, to note the contradiction in Manetho, if he meant to make out an identity of the Jews with both the Hyksos and the rebels, since the Shepherds had been totally expelled long before the date of the Iepers, and the Hebrews were not even in Egypt. The most casual reader cannot fail, as Josephus intimates, to note the contradiction in Manetho, if he meant to make out an identity of the Jews with both the Hyksos and the rebels, since the Shepherds had been totally expelled long before the date of the Iepers, and the Hebrews were not even in Egypt. Our only object is to ascertain, if possible, its chronological position with reference to the Exodus. We know of no positive method for doing this but by a direct comparison of the dates of the two events, as nearly as they can be historically, or rather chronologically, determined. Unfortunately the uncertainty of many of the fragments that enter into the settlement and this early portion of both the Egyptian and the Biblical chronology forbids any absolute satisfaction on this point. If, however, we may trust to the accuracy of the conclusions recently arrived at, we may, with tolerable safety, set down the sojourn of the Hebrews in Egypt at or about 1448 B.C. (Exod. 17:14-15), or perhaps a little after, the Hyksos as lasting B.C. 2003-1470; in other words, the entire period of 216 years during which the Hebrews were in Egypt was contemporaneous with that of the Hyksos, and about the middle of the latter. Some writers have claimed (Birch, Egypt, p. 151) that the name Ramses (or Ramesses), one of the "treasure cities," built by the Israelites in their period of bondage (Exod. i, 11), is conclusive proof that the oppression took place under the Rameside (nineteenth dynasty, B.C. 1302); but this is inconsistent with the fact that Goshen is called "the land of Ramesses" (Gen. xlii, 11) in the time of Joseph (B.C. 1874).

The only information we have of the Hyksos from other ancient writers on Egypt consists of such slight notices in the fragments of Manetho as the following by Africanus: "Fifteenth dynasty—six foreign Phoenician kings, who also took Memphis. They likewise founded a city in the Saithe nome, named from among which the Egyptians put the "subject" kings: "Sixteenth dynasty—thirty-three Shepherd-kings; "Seventeenth dynasty—forty-three Shepherd-kings, and forty-three Theban Dioskopoi altogether." Instead of this Eusebius has simply "Seventeenth dynasty—four foreign Phoenician Shepherd-kings (brothers), who also took Memphis, . They founded a city in the Saithe nome, advancing from which they subverted Egypt." There are a few indications in the Biblical records which have been mostly overlooked in this discussion, but which to our mind go far towards confirming this relative position of the two periods. In the first place, we are expressly told that in the time of Joseph "every shepherd was an abomination unto the Egyptians" (Gen. xlii. 34). This shows that the Shepherd invasion had occurred before that date, as it seems to be the only reasonable explanation of so deep an abhorrence. In the second place, however, it is clear, not only from the entire narrative, but especially from the fact that the Israelites were placed in Goshen, evidently as a break-water against these foreign irruptions, that the Hyksos had not yet gained the upper-hand, at least in Memphis, where the capital of Joseph's Pharaoh seems to have been located; and this accords with the language of Josephus above, which he says comes from the capital of Memphis. The Shepherds had no occur till an advanced period in the Shepherd line, perhaps the beginning of the sixteenth dynasty. It is true, Josephus seems to locate the first Shepherd-king at Memphis, but he betrays the inaccuracy of this expression by adding immediately that the king in question built Avaris as his capital; and the tale of dynasties shows that the Memphitic dynasty continued (like the Hyksos) under the control of the Hyksos in the twenty-first or second part of the sixteenth dynasty. Indeed, the change in the policy of the Egyptians towards the Hebrews (Exod. i. 8, 9), which took place B.C. 1738, singularly agrees with the revolution in Lower Egypt at the end of the eighteenth dynasty (B.C. 1740), or the beginning of the sixteenth dynasty (B.C. 1720). Finally, the remark incidentally dropped as a reason by the "new king" for oppressing the Israelites, "Lest, when there falleth out any war, they join themselves unto our enemies, and fight against us, and so get them up out of the land," which at first sight seems most appropriate in the mouth of one of the native sovereigns—when more closely examined, strongly in the opposite way. So far as joining the enemy is concerned, there could be little difference: the Shepherds are supposed by some to have been naturally friendly towards their neighbors and fellow-shepherds the Hebrews; but, on the other hand, we know the Hebrews were closely in alliance with the long-established and apparently legitimate native sovereigns—had been so, in fact, ever since the days of Abraham (Gen. xii, 16); and since the Hebrews had been located, as we have seen above, in Goshen expressly for a purpose adverse to the Hyksos, we can hardly suppose that they had condescended in sympathy with the designs of the new "king," for a league of the arms of the Hebrews, for they were certainly not formidable soldiers, but rather lest they should seize the opportunity of the existing civil convulsion to escape from Egypt. He was not alarmed, it seems, at the prospect of their increasing as an invading force, such as they were to the Hyksos, but only lessening growing numbers being a reason why they were not formidable, and that a little more careful protection was needed. This implies that they had already experienced ill-treatment or dissatisfaction. From what source could this have arisen? They had the best possible land for their vocation (Gen. xvi. 6); they had enjoyed royal patronage to the full; they had never hitherto been oppressed by government. They had always been peaceable and loyal citizens. Why should they now be suspected and distrusted? The jealousy, if on the part of the native régime, seems inexplicable; and we may add that such a rigorous and illegitimate policy was not in accordance with what we otherwise know of the policy of the native sovereigns of ancient Egypt. We cannot but suspect that bickerings, rivalries, and animosity had long existed between the Hebrews and the lawless, uncultivated Hyksos on their frontier; and raids such as the Israelites afterwards experienced from their Bedawin neighbours in Palestine had, doubtless, often been made upon the quiet domain by these Bene-Kedem, as Josephus virtually styles them. It was this annoyance that had tempted the Hebrews to long for a less exposed situation; and when they saw these freebooters installed as lords, they might well think it high time to decamp. The whole conduct of the Hyksos, as revealed by Josephus, shows them to have been of this domineering, foraging, semi-savage character. They were, in fact, congeners of the Canaanites, with whom the Israelites had henceforth a perpetual enmity, despite the traditional comity of earlier days. No genuine Egyptian monarch seems capable of such brutal and barbarous conduct of the Exodus; but the atrocities which Josephus states that the Hyksos perpetrated in their later invasion justify the belief that it was they who, in the days of their power, made Egypt known as "the house of bondage." The irritation and vexation caused by this system of petty predation, during the long contact of the Israelites with the Hyksos in Egypt, as well as disclosed the early purpose of the former to return to the land of their forefathers (Gen. I, 25), and had been predicted of old (xx, 13); but it was not till the domination of the latter had made it galling to an
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tolerable degree that the resolution ripened into a fixed
determination. Sectional jealousies and tribal ani-
macations were, however, strong, and were
are peculiarly inveterate in the East, where they are
so liable to be aggravated by blood-feuds. We can
trace distinct evidences of such a national grudge in this
case from the time when the son of the Egyptian bond-
woman—who was, doubtless, no other than a captive
from the desert—was married to an Egyptian. When Egypt
was expelled from the Hebrew homesteads for mock-
ing the son of the free-woman (Gen. xxvi, 9), till Moses slew
the Egyptian task-master (Exod. ii, 12). Hagar nat-
urally retired to the 'wilderness of Beersheba' (Gen.
xxvi, 14), which was part of what was known by the
more general name of the desert of Paran, where her
children went up to Mount Sinai. A few years later she
entered a marriage for her son among her kindred tribes,
called even then part of the land of Egypt (xxvi, 21).
His descendants, the notorious Ishmaelites, who roved as
brigands over the region between Egypt and Ca-
naan, intensified the cannibal variance, which became
still more sharply defined between the cavallery Esau
and the puritan Jacob in the next generation. These
two representative characters, indeed, both went under
the common title of shepherds or herdsmen, for
flocks and herds constituted the staple of the property
of each (xxxii, 9); but the 'cunning hunter of the field'
with his 'simple tent-dwelling' brother as a Fellah (xxxv, 27
sq.). The collisions between the Philistine herdmen
and Jacob's (ver. 17-22) seem to belong to the same
line of difference, and may serve to remind us that
Philistia, as the intermediate battle-ground of the ex-
pelled Hyksos in later times, retained in its military
prowess and panegyic champions traces of their war-
like encounters with the arms of Egypt. The iron
war-chariots of the Canaanites are especially traceable
to the Egyptian use of cavalry, and these could only
deploy successfully in the level sea-coast and its
connected plains. The fear of encountering these disci-
plined foes on the part of the Israelites in their de-
parture from Egypt betrays the hereditary hostility
between them. The Amalekites who attacked the He-
brews in the desert (Exod. xvii, 8) were evidently a
branch of the same roving race of Arabs in the north-
ern part of the peninsula of Sinai, and they repeated
the same treachery in the southern border incursions (Num.
xxiv, 45). The ban of eventual extermination against
them (Exod. xvii, 16) was but the renewal of the old
enmity. It was a caravan of these gypsy traders (in-
differently called Ishmaelites or Midianites, Gen. xxxvii,
28) who purchased Joseph and carried him to their
comrades in the land of Egypt. The second irruption of the Hyk-
sos into Egypt, as narrated by Josephus, manifestly
was, when stripped of its apocryphal exaggerations,
merely one of the forays which characterized, or rather
constituted, the guerilla system seen on various occasi-
on to have prevailed on the southern border of Pal-
estine, such as Saul's raid against Amalek (1 Sam. xv, 
3). David expelled the last remnants of the Amalekites from Ziklag (xviii, 8), and the
later marauds of the Simeonites (1 Chron. v, 18-22).
The date assigned to it by Josephus would be about
B.C. 1170-50, or during the troubled judgeship of Eli,
when the Philistines and other aborigines had every-
thing pretty much their own way. This was some
three centuries after the close of the Shepherd rule in
Egypt, which ended about B.C. 1492, or during the
judgeship of Ehud. As the routine of the invading and
retreating hordes was, of course, along the sea-coast,
they may have marched and countermarched freely at
any time prior to David's reign without disturbing in the
least the system of Hebrew annals, which at that
period are confined to the mountain backside of the
country and the Jordan valley.

The Shunem (whose name seems to be identical with
the last syllable of Hyksos), with whom the monuments
represent the Ramesside as warring, were the Shemites
or Arabs of this period. They sometimes appear in
connection with the Kheta or Mittites, i.e. Syrians.
An interesting development of this chronological
position of the Hebrew transmigration is found in the fact
that horse does not appear on the Egyptian monuments pri-
or to the eighteenth dynasty (Wilkinson, Ancient Egy-
prians [Amer. ed.], p. 386), having, in all probability, been
introduced by the Bedawin Hyksos, of whom, however,
there was, if any, pictorial representation of horses remains.
According-
ly, at the removal of the Israelites to Egypt, in the
early part of the Shepherd rule, we read only of asses
and wagons for transportation (Gen. xiv, 19-23)—the
latter, no doubt, for oxen, like those employed in the
desert (Numb. vii, 3); but at the Exode, in the latter
part of the Shepherd rule, the cavalry, consisting exclu-
sively of horsemen, formed an important arm of the mili-
tary service (Exod. xiv, 7). The incidental mention of
horses, however, in Gen. xlvii, 17, as a part of the Egyptian
farm-stock in Joseph's day, shows that they were
not unknown in domestic relations at that date.

Shepherd (French insurgents). See PAST-
TOUR-BAUX.

Shephel (Heb. Shephel, "barren", hence a na-
ked hill; Sept. Σωφρι v. Σωφρα), the fourth named
of the five sons of Shobal the son of the aboriginal Seir of
Edom (1 Chron. i, 40), called in the parallel passage
( Gen. xxxvi, 23) Shepho (Heb. Shepho, "of the same
signification; Sept. Σωφρα), which Bunting (Genealogies,
49) regards as the preferable reading. B.C. c. 1290.

Shephelah. See ADLER.

Shepho (Gen. xxxvi, 23). See SHEPHI.

Shephuphan (Heb. Shephuphan, "of an
adder; Sept. Σωφρα v. Σωφρα), next to the last
named of the sons of Bela oldest son of Benjamin
(1 Chron. viii, 5), elsewhere called (perhaps more properly)
Shephupham (Numb. xvi, 39, A. V. "Shaphum"), Shup-
pim (1 Chron. vii, 12, 15), and Muppim (Gen. xlii, 21).
See JACOB.

She'rah (Heb. Sheerah', "relationship, i.
.of kinwoman [as in Lev. xviii, 17]; Sept. Σωφρα v. Σωφρα),
a "daughter" of Ephrath and foundress of the
two Beth-horons and also of a town called, after her, Uz-

Sherah (Isa. xxx, 14; Ezek. xxiii, 34). See POTT-
SHRIB.

Sherebi'ah (Heb. Sheerbehah', "beauti-
ed [First, sprout] of Jehovah; Sept. Σωφρα, v. Σωφρα,
Σωφρα', Σωφρα, etc.), a prominent Levite of the
family of Mahli the Merarite, who, with his sons and
brethren (eighteen in all), joined Ezra's party of return-
ing colonists at the river Ahava (Ezra viii, 18), and
who along with Hashabiah and ten others was commis-
sioned to carry the treasures to Jerusalem (ver. 24, where
they are vaguely called "chief of the priests"). B.C. 459.
He also assisted Ezra in reading the law to the people
(Neh. viii, 7), took part in the psalm of confession and
thanksgiving which was sung at the solemn fast
after the Feast of Tabernacles (xv, 4, 5), and signed the
covenant with Nehemiah (x, 12). He is again men-
tioned as among the chief of the Levites who belonged
to the choir (xii, 8, 24).

She'resh (Heb. id. שרש, but occurring only "in
pause," Shāresh', שרש, root [First, union]; Sept. Σω-
φρα v. Σωφρα), second of the two sons of Machir by
Maachah, and father of Ulam and Rakeem (1 Chron. vii, 16).
B.C. ante 1658.

Sherets. See CREEPING THING.

Sherез (Zech. vii, 2). See SHAREZER 2.

Sheridan, Andrew J., a minister of the Metho-
dist Episcopal Church, was born in Butler County, O.,
Feb. 7, 1825, but emigrated early to Indiana. He was
converted and joined the Church in 1841, and licensed to preach in 1852. He was admitted on trial into the North-west Indiana Conference in 1853, after spending four years in the Asbury University. In 1860 he received a superannuated relation, which he changed to that of effective in 1865. He was then appointed to Mechanicsburg Circuit, where he died, Jan. 10, 1867. See Minutes of Annual Conferences, 1867, p. 100.

Sheridan, Thomas, D.D., was an Irish clergyman, born in the County of Cavan about 1884. By the help of friends he was educated at Trinity College, Dublin. He afterwards entered into orders, and was named chaplain to the lord-lieutenant. He lost his fellowship by marriage, and set up a school in Dublin, which was at first successful, but was afterwards ruined by a combination of the boarders. He was married to Miss Swift procured him a living in the south of Ireland in 1725, worth about £150; but he lost his chaplaincy and all hope of rising by preaching a sermon on the king's birthday from the text "Sufficient unto the day is the evil thereof. He exchanged his living for that of Dunboyne, but gave it up for the free school of Cavan. He soon sold the school for about £400, spent the money rapidly, lost his health, and died Sept. 10, 1738. He was a good-natured, improvident man, continuing to the last to be a punster, a quibbler, a fodder, and a wit.

Sheridan, William, D.D., an English prelate of the latter part of the 17th century, was bishop of Kilmore in 1660, and died in 1681. He was in 1691 for not taking the oath at the Revolution. His works consist of Sermons, etc., published in 1665, 4to; 1685, 4to; 1704, 1705, 1706, 3 vols. 8vo; 1720, 3 vols. (of vol. 1, 2d ed.) 8vo. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Sherif (Arab. for noble) designates, among Moslems, a descendant of Mohammed through his daughter Fatima and Ali. The title is inherited both from the maternal and paternal side; and thus the number of members of this aristocracy is very large. The men have the privilege of wearing the green turban, the women the green veil; and they mostly avail themselves of this outward badge of nobility (the prophet's color), while that of the other Moslem's turbans is white. Many of these sheikhs founded dynasties in Africa, and the line which now rules in Fez and Morocco still boasts of that proud designation.

Sherif occurs only in Dan. iii, 2, 3, as a rendering in the A. V. of the Chal. "עפר, tightay" (according to Furst "a derivation from the old Persic atipash = supreme master [Sterner, Monatsschr. p. 190].") Sept. "fravarow; Vulg. profectus," one of the classes of court officials at Babylon, probably lawyers or jurists, like the present Mohammedan mufti, who decides points of law in the Turkish courts.

Sheringham, Robert, a learned fellow of Gonville and Caius College, Cambridge, who was ejected during the Commonwealth and retired to Holland, but was restored in 1662. His works were, Jomos: Codex Tolimaensis Sacrificiorum, etc. (London, 1648, 4to); -- Frangueou, etc. (ibid. 1690, 8vo); -- The King's Supremacy Asserted (ibid. 1660, 1682, 4to); -- De Anglorum Orimine, etc. (Cantab. 1670, 8vo); -- also Sermons. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Sherlock, Martin, was an Irish divine and chaplain to the earl of Bristol during the latter part of the last century. He left the following inscription, etc. (Lond. 1754): ad un Giovane Poeta (composer to a young poet) (Naples, 1777, 8vo); --Letters d'un Voyageur Anglais (Geneva, 1779; Neuchâtel, 1781, 8vo; in English [not by the author]. Lond. 1780, 4to); -- Letters, on various subjects (1781, 2 vols. 12mo); --New Letters from an English Traveller (1791, 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Sherlock, Richard, D.D., an English clergyman, was born at Oxton, Cheshire, in 1613; and was educated at Magdalen Hall, Oxford, and Trinity College, Dublin. He was minister of several parishes in Ireland, and afterwards became rector of Winnick, England. He died in 1699. His works are, Answer to the Quakers' Dissertation to Ministers (Lond. 1656, 4to); -- The Quakers' Writs Queried Answered (Lond. 1659, 12mo); -- Mercurius Christianus, or The Prophetic Christian (phil. 1673, 8vo); -- and Sermons, etc. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Sherlock, Thomas, an English prelate, was the son of Sir William Sherlock (q. v.), and was born in London in 1678. He early went to Eton, from which (about 1693) he was removed to Cambridge, and was admitted into Catherine Hall. He took his degree of Bachelor of Arts in 1697, and that of Master of Arts in 1701. Between these dates he entered the ministry, and was appointed to the mastership of the Temple in 1704, which he held until 1753. In 1714 he took his degree of Doctor of Divinity, became master of Catherine Hall and vice-chancellor of the University of Cambridge, and in 1716 was created dean of Chichester. He was created bishop of Bangor in 1728, of Salisbury in 1734; and in 1749 the see of Canterbury was offered to him, but he declined it on account of ill-health. The following year he accepted the see of London. He died 1761, Bishop Sherlock, published, in opposition to Dr. Hoadly in the Bangorian Controversy, The Use and Intent of Prophecy: -- Trial of the Witnesses of the Resurrection of Jesus: -- and a collection of his Discourses. The first complete edition of his works was published (Lond. 1830) in 5 vols. 8vo.

Sherlock, William, D.D., a learned English divine, was born in Southwark, London, in 1641, educated at Eton, and thence removed to Peter House, Cambridge, in May, 1657. He was made rector of St. George's, Botolph Lane, London, in 1669. In 1680 he received the degree of Doctor of Divinity, and in 1681 was collated to a prebend of St. Paul's. He was master of the Temple in 1684, and had the rectory of Thetford, Hertfordshire. Refusing to take the oaths at the Revolution, he was suspended; but complying in 1690, he was restored, and became dean of St. Paul's in the following year. He died at Hampstead, June 19, 1707, and was interred in St. Paul's Cathedral. More than sixty of his publications are given, of which the following are of especial note: -- The Knowledge of Jesus Christ, etc. (Lond. 1674, 8vo); -- Defence and Continuation of the same (ibid. 1675, 8vo); -- The Case of Resistance to the Supremacy Powers Stated, etc. (ibid. 1684, 8vo).

Sherman, Charles, a Methodist Episcopal minister, was born in Woodbury, Conn., Oct. 20, 1803. He was converted in his seventeenth year, licensed as a local preacher in 1823, and admitted into the itinerancy in 1830, laboring successively in Stratford and Burlington in the New York Conference, and Albany and Troy in the Troy Conference, to which he was transferred in 1834. In 1838 he was appointed presiding elder in Albany District, in which he labored four years. In 1842, owing to failing health, he was appointed to Johnstown, a small station in Saratoga County, N. Y.; in 1843 to Troy, where he died, March 10, 1844. Mr. Sherman was an excellent preacher, clear in his method, and forcible in his manner of address. See Minutes of Annual Conferences, iii, 582; Sprague, Annals of the Amer. Pulpit, vii, 675.

Sherman, John (1), a Congregational minister, was born in Westfield, Mass., Dec. 26, 1815. He was educated at Amherst College, Cambridge, and came to New England in 1834, preached a short time at Watertown, and moved to New Haven, where he was made a magistrate and lived until 1844, when he accepted an invitation to become pastor at Watertown. There he labored until his death, Aug. 8, 1865. See Sprague, Annals of the Amer. Pulpit, i, 44.
Sherman, John (2), a Unitarian minister, was born in New Haven, Conn., June 30, 1772, entered Yale Col-
lege when not far from sixteen years of age, and gradu-
ated in 1792. He studied theology partly under pres-
ident Dwight, but mainly under Rev. David Austin, of
Elizabeth, N. J. He was licensed to preach by the New
Haven Association in 1796, and was ordained and in-
scribed a pastor at South Church, New London, Conn.,
Nov. 15, 1797. Not long after his settlement he began to
doubt the doctrines he had been accustomed to believe
and preach, especially that of the Trinity. On Oct. 23,
1805, he received a dismissal from a council called for
the purpose, and became pastor of the Reformed Chris-
tians (Unitarian) at Old Lyme (Trenton Village), N. J.,
March 9, 1806. After preaching a short
time, he established an academy in the neighborhood,
which occupied his attention for many years. In 1822
he built a hotel at Trenton Falls, into which he removed
the next year. He died Aug. 2, 1826. He published,
One God in One Person Only, etc. (1805, 8vo), the first
formal and elaborate defence of Unitarianism that ever
appeared in New England:—A View of Ecclesiastical
Proceedings in the County of Windon, Conn. (1806, 8vo):
—Philosophy of Language Illustrated (Trenton Falls,
1825, 12mo):—Description of Trenton Falls (Utica,
1827, 16mo). See Sprague, Annals of the Amer. Pulpit,
vol. viii, 326.

Sherill, Edwin Jenner, a Congregational minis-
ter, was born in Shrewsbury, Vt., Oct. 23, 1836. His
preparatory studies were completed in Middlebury, after
which he entered Hamilton College, N. Y., whence he
was graduated in 1852. He spent two years of study in
Yale Theological Seminary, Mass., and one year at
Andover Seminary. He was ordained at Eaton, Que-
bec, June 13, 1858, and continued in the pastoral charge
of that church until November, 1875. Though not for-
mally dismissed, he removed to Lee, Mass., in 1875. He
died in the city of New York, June 18, 1877. (W. P. S.)

Sherwood, Mary Martha, an English authoress,
was born at Stanford, Worcestershire, July 6, 1775.
In 1803 she married her cousin, Henry Sherwood, and ac-
companied him in 1804 to India, where she instructed
the children of his regiment. In 1818 they returned to
England, and in 1821 settled at Wickwar, county of
Gloucester, where they resided for the next twenty-
seven years. Mrs. Sherwood's works number ninety
volumes, of which mention is made of the follow-
ing: Chronology of Ancient History:—Dictionary of
Scripture Types. The remainder are largely works
of fiction.

Sheesh. See LINEN; MARBLE; SILK.

She'shach (Heb. Sheksam; שֶׁשַּׁח, probably an artifi-
cial word; Sept. Σεκανείς v. r. Σεκανας), a term occurring only
in Jeremiah (xxvi. 26; li. 41), which evidently uses it as
a synonym either for Babylon or for Babylonia. Accord-
ing to the Jewish interpreters, followed by Jerome, it
represents בֶּשַׁח, "Babel," on a Caballistic principle called
"athbash" well known to the later Jews—the substitu-
tion of letters according to their position in the alpha-
et, counting backwards from the last letter, for those
which hold the same numerical position counting in the
ordinary way. See CASALA. Thus ב מ represents נ,
מ represents ר, ר represents ב, and so on. It may well
be doubted, however, whether this fanciful practice was
so old as Jewish "athbash," and preserved that way that it
was the case, why should he use this obscure term here, when
Babylon is called by its proper name in the same verse?
C. B. Michaelis conjectures that נ comes from
שֶׁשַּׁח, "to overlay with iron or other plates," so
that it might designate Babylon as χαλάκτοναζ. Von
Bohlen thinks the word synonymous with the Per-
ian Shik-shak, i. e. "house of the prince;" but it is
doubtful whether, at so early a period as the age of Jeru-
miah, Babylon could have received a Persian name that
would be known in Judea. Sir H. Rawlinson has
observed that the name of the moon-god, which was
identical, or nearly so, with that of the city of Abraham,
Ur (or Hur), "might have been read in one of the an-
cient dialects of Babylon as Shikshak," and that con-
sequently "a possible explanation is thus obtained of the
Sheshach of Scripture" (Herod. ii. 610). Sheeshach may
stand for Ur; or itself, the old capital, being taken (as
Babel, the new capital, constantly) to represent the
country.

She'shaim (Heb. Shešhā'ī, שֵׁשְּחָי, whish [Genen.]
or noble [First]; Sept. Ἐξαρη, v. r. Σου, Σουαρα, Σαμη,
eetc.), the second named of the three sons of Anak who
dwelt in Hebron (Num. xiii. 22), and were driven
there and slain by Caleb at the head of the children of
Judah (Josh. xv. 14; Judg. i. 10). B.C. 1512.

She'shaim (Heb. Shešhān, שֵׁשֶׁחַ, illy [Genen.]
or noble [First]; Sept. Ἀσανίς v. r. Σαμη, a "son of
fashi and father of Ahlai or Altai, among the descend-
ents of Jerahmeel the son of Hezon; being a representa-
tive of one of the chief families of Judah, who, in con-
sequence of the failure of male issue, gave his daughter
in marriage to Jarha (v. q.), his Egyptian slave, and
through this union the line was perpetuated (1 Chron.
ii, 81, 94, 95). B.C. post 1656.

Sheshbazzar (Heb. Sheshbazzātār, שֶׁשֶּׁבֶזָצָאָר), from the Per-
sis for worshipper of fire [Von Bohlen], or the Sans-
crit word for "illumination," as "sheshbazzar," Shesh-
bas, Sept. Zerathes v. r. Σαρασάσα, etc., the Chaldaen
or Persian name given to Zerubbabel (q. v.) in Ezra
i, 8, 11; v, 14, 16, after the analogy of Shadrach, Meshech,
Abednego, Belteshazzar, and Esther. In like manner,
also, Joseph received the name of Zaphnath-paneah, and
we learn from Manetho, as quoted by Josephus
(Apion, i. 29), that Necho, the Egyptian name was Osar-
saph. The change of name in the case of Jchoikiam and
Zedekiah (2 Kings xxii. 34; xxiv. 17) may also be
compared. That Sheshbazzar means Zerubbabel is
proved by his being called the prince (נְחֵ֥בִ֥שְׁבֶּזֶ֖שׁ) of Judah,
and governor (נְחֵ֥בִ֥שְׁבֶּזֶ֖שׁ), the former term marking him as
the head of the tribe in the Jewish sense (Num. vii, 2,
10, 11, etc.), and the latter as the Persian governor ap-
pointed by Cyrus, both which Zerubbabel was; and
yet more distinctly by the assertion (Ezra v. 16) that
"Sheshbazzar laid the foundation of the house of God
which is in Jerusalem," compared with the promise to
Zerubbabel (Zech. iv. 9), "the hands of Zerubbabel have
laid the foundation of this house, his hands shall also
finish it." It is also apparent from the mere compari-
sions which Ezra vii, i, 2, makes, that the whole history of the returned exiles, the Jewish tradi-
tion that Sheshbazzar is Daniel is utterly without
weight.

Sheshmonuge, in Hindit mythology, is the wife of
Waisha, second son of the first man (Puru), from
whom the mercantile caste is descended. She was cre-
ated by Brahma in the lands of the South.

Sheth (Heb. פֵּשְׁט, the), of the form two names,
more accurate than that elsewhere, the other doubtful.
1. The patriarch Seth (1 Chron. i. 1).
2. In the A. V. of Num. xxvit, 17, פֵּשְׁט is ren-
dered as a proper name, but there is reason to regard it as
an appellative, and to translate, instead of "the sons of
Sheth," "the sons of tumult," the wild warriors of
Moab, for in the parallel passage (Jer. xlvii, 45) פֵּשְׁט
shakān, "tumult," occupies the place of בֶּשַּׁח, פֵּשְׁט, is
thus equivalent to בֶּשַּׁח, בֵּשַּׁח, as in Lami. iii, 47.
Ewald proposes, very unnecessarily, to read פֵּשְׁט פֵּשְׁט =
פֵּשְׁט, and to translate "the sons of haughtiness," (Hoch-
muthshöhne). Rashi takes the word as a proper name,
and refers it to Seth the son of Adam; and this seems to
have been the view taken by Onkelos, who renders "he
shall rule all the sons of men." The Jerusalem Targum
gives "all the sons of the East:" the Targum of Jonathan ben-Uzziel retains the Hebrew word Sheth, and explains it "of the armies of Gog who were to set themselves in battle array against Israel."

She'athar (Heb. She'athar, שְׁאָתָר, Persic for star, like aστήρ [Gesen.], or Zend shathādā = "commander" [Furne;] Sept. Σαράσαθαι v. r. Σαρασάθαι, etc.), second named of the seven princes of Persia and Media, who had access to the king's presence, and were the first men in the kingdom, in the third year of Xerxes (Esth. i, 14). B.C. 488. Comp. Ezra vii, 14 and the ιέρα τῶν Παρωνίων ἤττησαν of Ctesias (14), and the statement of Herodotus (iii, 84) with regard to the seven noble Persians who slew Smerdis, that it was given them as a privilege, and they have access to the king's presence at all times, without being sent for, except when he was with the women; and that the king might only take a wife from one of these seven families. See CASHHENA; ESTHEK.

She'athar-boz'na'i (Chald. Shethar Bozenay, שֶׁתֶּחָר בּוֹזְנַי, Persic = shining star [comp. Oppert, Jour. Asiatique, 1851, p. 400;] Sept. Σαραζαβοναία v. r. Σαραζαβοναί v. r. Σαραζαβοναί, etc.), a Persian officer of rank, having a command in the province "on this side the river" under Tatten (q. v.) the satrap (תַּתָּן), in the reign of Darius Hyystaspis (Ezra v, 3; 6; vi, 6, 15). B.C. 520. He joined with Tatten and the Aparnarchies in trying to obstruct the progress of the Temple in the time of Ezra (Ezra vi, 3). He writing a letter to Darius, of which a copy is preserved in Ezra v, in which they reported that "the house of the great God" in Judaea was in process of being built with great stones, and that the work was going on fast, on the alleged authority of a decree from Cyrus. They requested that search might be made in the book of the law (ki'lešet) which was such a decree given, and asked for the king's pleasure in the matter. The decree was found at Ecbatana, and a letter was sent to Tatten and She'athar-bozna'i from Darius, ordering them no more to obstruct, but, on the contrary, to aid, the elders of the Jews in rebuilding the Temple by supplying them both with money and with beasts, corn, salt, wine, and oil, for the sacrifices. She'athar-bozna'i after the receipt of this decree offered no further obstruction to the Jews. The account of the Jewish prosperity in vi, 14-22 would indicate that the Persian governors acted fully up to the spirit of their instructions from the king. See EZRA.

Words the name She'athar-bozna'i, it seems to be certain Persian. The first element of it appears as the name She'athar, one of the seven Persian princes in Esth. i, 14. It is perhaps also contained in the name Ḩarmaz-zathra (Herod. vii, 65); and the whole name is not unlike Sattu-barsūm, a Persian in the time of Artaxerxes Mmunon (Csesa., 57). If the names of the Persian officers mentioned in the book of Ezra could be identified in any inscriptions or other records of the reigns of Darius, Xerxes, and Artaxerxes, it would be of immense value in clearing up the difficulties of that book. "The Persian alliteration of the name in cuneiform characters was probably Chitrobaranah, a word which the Greeks would have most properly rendered by Σχιτροβαράνα (comp. the Σχιτροβαραναυδος of the Sept.). Chitrobaranah would be formed from χίτρα, "race," "family," and barsha, a cognate form with the Zend barsha, "splendid" ("Speaker's Commentary, ad loc.).

She'va (Heb. text She'ga, שֵׁגָּה, margin She'va, שֵׁגָּה in Sam.), name of two Hebrews. 1. (Sept. Σααόῦ v. r. Σασάοῦ; Vulg. Sue.) Last named of the four sons of Caleb ben-Hezron by his concubine Maachah. He was the "father," i. e. founder or chief, of Machbenah and Gilbe (1 Chron ii, 40). B.C. cir. 1612. 2. (Sept. Σουα v. r. Σουα; Vulg. Sue.) The scribe or royal secretary of David (2 Sam. xx, 25); elsewhere called Seraim (2 Sam. viii, 17), Shisha (1 Kings iv, 3), and Shavasha (1 Chron. xvi, 18).

She'w-bread. See SHOW-BREAD.

Shijahs. See SHITES.

Shib'boleth (Heb. שִׁבְבֹלֶת, shib'boleth),After Jephthah had beaten the Ammonites, the men of Ephraim were jealous of the advantage obtained by the tribes beyond Jordan, and complained loudly that they had not been called to that expedition. Jephthah answered with much moderation; but that did not prevent the Ephraimites from using contemptuous language towards the4 men of Gilead. They were not from the family of Ephraim, being only fugitives from Ephraim and Manasseh, a kind of bastards that belonged to neither of the two tribes. A war ensued, and the men of Gilead killed a great number of Ephraimites; after which they set guards at all the passes of Jordan, and when an Ephraimite who had escaped came to the river-side and desired to pass over they asked him if he were not an Ephraimites? If he said No, they had him pronounce Shibboleth; but he pronouncing it Siboloth (q. v.), sustaining ע or א for א, according to the dictum of the Ephraimites, they killed him. In this way they fell 42,000 Ephraimites (Judg. xii). See JEPHTHAH.

The word Shibboleth, which has now a second life in the English language in a new signification, has two meanings in Hebrew: (1) an ear of corn (Gen. xli, etc.); (2) a stream or flood: and it was, perhaps, in the latter sense that this particular word suggested itself to the Gileadites, the Jordan being a rapid river. The word, in the latter sense, is used twice in Ps. lxxxix, in verses 2 and 15, where the translation of the A. V. is "the floods overflow me," and "let not the water-flood overflow me," also in Isa. xxxvii, 12 ("channel"); Zech. iv, 12 ("branch"). If in English the word retained its original reference, after passage might be translated "let not a shibboleth of waters drown me." There is no mystery in this particular word. Any word beginning with the sound sš would have answered equally well as a test.

The above incident should not be passed over without observing that it affords proof of dialectical variations among the tribes of the same nation, and speaking the same language, in those early days. There can be no wonder, therefore, if we find in later ages the same word written different ways, according to the pronunciation of different tribes, or of different colonies or residents on opposite sides of a river; when, for instance, the Hebrews, etc. That this continued is evident from the peculiarities of the Galilean dialect, by which Peter was discovered to be of that district (Mark xiv, 70). Before the introduction of vowel-points (which took place not earlier than the 6th century A.D.) there was nothing in Hebrew to distinguish the letters Shin and Sin, so it could not be known by the eye in reading when sš was to be sounded after š, just as now in English there is nothing to show that it should be sounded in the words sugar, Asia, Perú; or in German, according to the most common pronunciation, after s in the words Sprach, Spiel, Storm, Stiefel, and a large class of similar words. It is to be noted that the sound sš is unknown to the Greek language, as the English th is unknown to so many modern languages. Hence in the Sept. proper names commence simply with s which in Hebrew commence with sh; and one result has been that, through the Sept. and the Vulg., some of these names, such as Samsim, Samson, Simon, Solomon, having become altered in the Greek form in the English language, have been retained in this form in the English version of the Old Testament. Hence, likewise, it is a singularity of the Sept. version that in the passage in Judg. xii, 6 the translator could not introduce the word "Shibboleth" and has substituted one of its translations, σχιψος, "an ear of corn," which tells the
original story by analogy. It is not impossible that this word may have been ingeniously preferred to any Greek word signifying "stream," or "flood," from its first letters being rather harsh-sounding, independently of its containing a guttural. See Günther, De Dialect. Tribuum Judaic. Ephraim. et Benjamín (Lips. 1714). See Hebrew Language.

Shib’mah (Numb. xxxii. 38). See SHIBMAH.

Shi’uron [some Shik’ron] (Heb. Shikron, שִׁכְרוֹן, drunkennes [as in Ezek. xxiii. 33; xxxix. 19; but Fürst says fruitfulness]; Sept. Σιχωρός v. τ’ Ακαρώνι [imitating the π directive], a town near the western end of the northern boundary of Judah, between Ekron and Mt. Baalah towards Jabneel (Josh. xvi. 11). It seems to have been in Dan, as it is not enumerated among the cities of Judah (ver. 21-63). The Targum gives it as Shikron, and with this agrees Eusebius (Onomast. s. v. Σιχωρός), though no knowledge of the locality of the place is to be gained from his notice. Neither Schwarz (Palest. p. 98) nor Porter (Handb. for Pal. p. 275) has discovered any trace of it. It is, perhaps, the present ruined village Beit Shit, about half-way between Ekron and Ashdod.

Shidders, in Hindó, mythology, is a class of good genii, or dectes, not to be identified with the dervs of the Persians, which are evil genii.

Shield is the rendering in the A. V. of the four following Hebrew words, of which the first two are the most usual and important; likewise of one Greek word.

1. The tsinadh ( Heb. צִנָּד, from צָנָד, to protect) was the large shield, encompassing (Psa. v. 12) and forming a protection for the whole person. When not in actual conflict, the tsinadh was carried before the warrior (1 Sam. xvii. 7, 41). The definite article in the former passage (the shield, not "a shield") as in the A. V.) denotes the importance of the weapon. The word is used with "spear," rómach (1 Chron. xii. 8, 14; 2 Chron. xii. 92, etc.), and châmád (1 Chron. xii. 94) as a formula for weapons generally.

2. Of smaller dimensions was the magén ( Heb. מגון, from מגן, to cover), a buckler or target, probably for use in hand-to-hand fight. The difference in size between this and the tsinadh is evident from 1 Kings x. 16, 17; 2 Chron. ix. 15, 16, where a much larger quantity of gold is named as being used for the latter than for the former. The portability of the magén may be inferred from the notice in xii. 9, 10; and perhaps also from 2 Sam. i. 21. The word is a favorite one with the poets of the Bible (see Job x. 26; Psa. iii. 3; xviii. 2, etc.). Like tsinadh, it occurs in the formulated expressions for weapons of war, but usually coupled with light weapons, the bow (2 Chron. xiv. 8; xvii. 7), darts, חומץ (xxxii. 5).

Ancient Egyptian Phalanx. (From the monuments.)

3. What kind of arm the skélét ( Heb. שֵׁלֶט) was is impossible to determine. By some translators it is rendered a "quiver," by some "weapons" generally, by others a "shield." Whether either or none of these is correct, it is clear that the word had a very individual sense at the time; it denoted certain special weapons taken by David from Hadadezer, king of Zobah (2 Sam. vii. 7; 1 Chron. xviii. 7), and dedicated in the temple, where they did service on the memorable occasion of Joash's proclamation (2 Kings xi. 10; 2 Chron. xxiii. 9), and where their remembrance long lingered (Cant. iv. 4). From the fact that these arms were of gold, it would seem that they cannot have been for offence. In the two other passages of its occurrence (Jer. ii. 11; Ezek. xxvii. 11) the word has the force of a foreign arm.

4. In two passages (1 Sam. xvii. 45; Job xxxix. 23) kítim ( הָרֵד), a dart, is thus erroneously rendered. To these we may add socherád ( שֶׁכֶרֶד), "buckler," a poetical term, occurring only in Psa. xci. 4.

Finally, in Greek, σπόνιος (probably a door, hence a large shield) occurs metaphorically once (Eph. vi. 16).

Among the Hebrews the ordinary shield consisted of a framework of wood covered with leather; it thus admitted of being burned (Ezek. xxxix. 9). The magén was frequently cased with metal, either brass or copper; its appearance in this case resembled gold, when the sun shone on it (1 Macc. vi. 39), and to this rather than to the practice of smearing blood on the shield we may refer the redness noticed by Nahum (ii. 3). The surface of the shield was kept bright by the application of oil, as implied in Isa. xxvi. 5; hence, Saul's shield is described as "not anointed with oil," i.e. dusty and gory (2 Sam. i. 21). Oil would be as useful for the metal as for the leather shield. In order to preserve it from the effects of weather, the shield was kept covered except in actual conflict (Isa. xxvi. 6; comp. Cæsar, B. G. ii. 21; Cicero, Nat. Deor. ii. 14). The shield was worn on the left arm, to which it was attached by a strap. It was used not only in the field, but also in besieging towns, when it served for the protection of the head, the combined shields of the besiegers forming a kind of testudo (Ezek. xxxvi. 8). Shields of state were covered with
Modern Oriental Shields and Spears.
a, large Arabic shield; b, small do.; c, side view of the same; d, large Turkish shield; e, Mameluke shield; f, Arabian spear; g, Turkish; h, Mameluke.

beaten gold. Solomon made such for use in religious processions (1 Kings x, 16, 17); when these were carried off they were replaced by shields of brass, which, as being less valuable, were kept in the guard-room (xiv, 27), while the former had been suspended in the palace for ornament. A large golden shield was sent as a present to the Romans when the treaty with them was renewed by Simon Maccabaeus (1 Macc. xiv, 24; xv, 18); it was intended as a token of alliance (σύμβολον της συμμαχίας, Josephus, Antiq. xiv, 8, 5); but whether any symbolic significance was attached to the shield in particular as being the weapon of protection is uncertain. Other instances of a similar present occur (Suett’s Cat. II. 16), as well as of complimentary presents of a different kind on the part of allies (Cicero, Verr. 2 Act. iv, 29, 67). Shields were suspended about public buildings for ornamental purposes (1 Kings x, 17; 1 Macc. iv, 57; vi, 2). This was particularly the case with the shields (assuming shield to have this meaning) which David took from Hadadezer (2 Sam. viii, 7; Cant. iv, 4), and which were afterwards turned to practical account (2 Kings xi, 19; 2 Chron. xxiii, 9). The Gammadim similarly suspended them about their towers (Ezek. xxvii, 11). See GAMADIM. In the metaphorical language of the Bible the shield generally represents the protection of God (e.g. Ps. iii, 3; xxxii, 7); but in xviii, 9 it is applied to earthly rulers, and in Eph. vi, 16 to faith.

The large shield (ἄρματος, dípeus) of the Greeks and Romans was originally of a circular form, and in the Homeric times was large enough to cover the whole body. It was made sometimes of osiers twisted together, sometimes of wood, covered with ox-hides several folds thick. On the centre was a projection called διανέκτος, umbo, or blunted end, which sometimes terminated in a spike. After the Roman soldier received pay, the clipeus was discontinued for the scutum, ármaí, of oval or oblong form, and adapted to the shape of the body. Significant pieces on shields are of great antiquity. Each Roman soldier had his name inscribed on his shield. Paul (Eph. vi, 16) uses the word šúpó and ármaí, because he is describing the armor of a Roman soldier. See KITTO, Pict. Bible, note at Jude, 9. See ARMOR.

Shields, Alexander, was an English clergyman and minister of St. Andrew’s. He was chaplain to the Cameronian Regiment in 1689. In August, 1699, he accompanied the second Darien expedition, and died, “worn out and heart-broken,” in Jamaica (see Macaulay, Hist. of Eng. [1861], VII, xxiv). His published works are, A Hind Let Loose; or, A Historical Representation of the Church of Scotland (1687, 8vo)—History of the Scotch Presbytery (1691, 4to), an epitome of the foregoing—An Inquiry into Church Communion (2d ed. Edinb. 1747, sm. 8vo);—The Scotch Inquisition (1749, sm. 8vo);—also Sermons. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Bibliog. s. v.

Shields, Hugh K., a Presbyterian minister, was born near Elk Ridge Church, Giles County, Tenn., Dec. 10, 1806. He was converted to God in his seventeenth year, and, feeling his call to the work of the ministry, he entered upon a course of study with that object in view. He graduated at an academy near Elk Ridge, then at Jackson College, Columbia, Tenn., studied theology privately, and was licensed by West Tennessee Presbytery in 1836, and ordained by the same in 1837. He subsequently preached at the following places: Bethbeere, Hopewell, Savannah, Elk Ridge, Cornersville, Richland, Campbellsville, and Lynnville—all in Tenn. His active ministry lasted twenty-seven years: two years before his death, Sept. 15, 1865, he was disabled from work by a severe accident. Mr. Shields was a zealous and faithful minister of the Gospel, exhibiting to a high degree the characteristics of one who walked with God. See Wilson, Presb. Hist. Almanac, 1866, p. 367. (J. L. S.)

Shields, James, a Presbyterian minister, was born in Pittsburgh, Pa., Dec. 11, 1812. He graduated at the Western University of Pennsylvania, at Pittsburgh, in 1830, studied theology four years under the instruction of Revs. Mungo Dick and John Presley, D.D., was licensed April 2, 1834, by the Associate Reformed Presbytery of Monongahela, and ordained in 1835 as pastor of the congregations of Fernanagh and Tuscarora, Juniata County, Pa. Here he labored with varied success until the spring of 1859, when, on account of failing health, he ceased to preach in the Tuscarora branch of his charge, and gave all his time to the Fernanagh congregation. He died Aug. 19, 1862. Mr. Shields pos-
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sed a mind of more than ordinary power, and his ex-

ercises were always of a high order. See Wilson, Presb. His. Almanac, 1864, p. 334. (J. L. S.)

SHIER-THURSDAY. See SHIER-THURSDAY.

Shie-tshih, gods of the land and grain among the

Chinese. There is an altar to these deities in Peking, which is square, and only ten feet high, being divid-
ed into five feet by five feet of a side, the square measures fifty-eight feet. The

emperor alone has the privilege of worshipping at this

altar, and it is not lawful to erect a similar one in

any part of the empire for the use of any of his sub-

jects.

Shigga'n (Heb. Shigga'ón, יִשְׁגַּגוֹן, Sept. θηλύς, Vulg. Psalmus [Psa. vii, 1]), a particular kind of

psalm, the specific character of which is not now known.

In the singular number the word occurs nowhere in Hebre

w except in the inscription of the above psalm; and

there seems to be nothing peculiar in that psalm to

distinguish it from numerous others in which the au-

thor gives utterance to his feelings against his enemies

and implores the assistance of Jehovah against them,

so that the contents of the psalm justify no conclusive

inference as to the manner of its writing. In the in-
scription to the ode of the prophet Habakkuk (iii, 1),

the word occurs in the plural number; but the phrase in

which it stands, al shigga'ónah, is deemed almost unani-

mously, as it would seem, by modern Hebrew scholars, to

mean "after the manner of the shigga'ón," and to

be merely a direction as to the kind of musical meas-

ures by which the ode was to be accompanied. This

being so, the ode is no real help in ascertaining the mean-

ing of shigga'ón; for the ode itself is not so called, though

t it is directed to be sung according to the measures of

the shigga'ón. Indeed, if it were called a shigga'ón,

the difficulty would not be diminished; for, indepen-

dently of the inscription, no one would have ever

suggested that the ode and the psalm belonged to the same

species of sacred poem. And even since their possible

similarity has been suggested, no one has definitely

pointed out in what that similarity consists, so as to

justify a distinct classification. In this state of uncer-

tainty, it is natural to endeavor to form a conjecture as to

the meaning of shigga'ón from its etymology; but,

unfortunately, there are no less than three rival etYO-

mologies, each with plausible claims to attention.

Genesis and Fürst (s. v.) concur in deriving it from נִשָּׂגַה

(Piel of נְשַׁגָּה), in the sense of magnifying or extol-

ling with praises: and they justify this derivation by

kindred Syriac words. Shigga'ón would thus mean a

hymn or psalm; but its specific meaning, if it have any,

as applicable to Psa. vii, would continue unknown.

Ewald (Die poetischen Bücher des alt en Bundes, 1, 29),

Roediger (s. v. in his continuation of Gesenius's The-

aurus), and Delitzsch (Commentar über den Psalter, 1,

51), derive it from נִשָּׂגַה, in the sense of reflecting, as from

wine, and consider the word to be somewhat equivalent to n dithyrambus; while De Wette (De Psalm. p. 34),

Lee (s. v.), and Hitzig (Die zwolf kleinen Propheten, p.

29) interpret the word as a psalm of lamentation, or a

psalm in distress, as derived from Arabic. Huppfeld, on

the other hand (Die Psalmen, 1, 109, 199), conjectures

that shigga'ón is identical with siggón (Psa. ix, 16), in

the sense of poem or song, from נַשָּׂגָה, to meditate or com-

pose; but even then no information would be conveyed as to the specific nature of the poem. As to the

inscription of Habakkuk's ode, נִשָּׂגָּה, the translation of the Sept. is פַּדָּר מִי-

תָּא, which conveys no definite meaning.

The Vulgate translates pro ignorantia, as if the word had been shegagath, transposition through igno-

rantia (Lex. v. 27, Numb. xv, 27; Eccles. v, 6), or shag-

gath (Psa. xix, 13), which seems to have nearly the

same meaning. Perhaps the Vulgate was influenced by the Targum of Jonathan, where shigga'ón seems to

be translated נִשָּׂגָּה. In the A. V. of Hab. iii, 1, the

rendering is "upon shigga'ónth," as if shigga'ónth were

some musical instrument. But under such circum-

stances "al (הָ)" must not be translated "upon" in the

sense of playing upon an instrument. Of this use there is

not a single undoubted example in prose, although the use on musical instruments is frequently referred to;

and in poetry, although there is one passage (Psa. xvi

2, 9) where the word might be so translated, it might

equally well have been rendered there "as the accompa-

nators of" the musical instruments therein specified; and this translation is preferable. Some writers even doubt

whether "al signifies "upon" when preceding the sup-

posed musical instruments Gittith, Machalath, Nezinat,

Nechlioth, Shushan, Shoshannim (Psa. vii, 1; i, xxxvii,

1; i,xxxiv; 1; i, xxxvii; lx, 1; lxv; 1; lxv; 1;xxxvii, 1; li, v, 1; lx, 1;

lxv; 1; lxv; 1; xxxvii, 1). Indeed, all these words are

referred to by Ewald (Pet. Bisch. i, 77) as meaning nu-

sical keys, and by Fürst (s. v.) as meaning musical

bands. Whatever may be thought of the proposal of

the supposed instruments, it is very singular, if those six words signify musical instruments that are not one of those already mentioned elsewhere in the whole Bible. See PSALMS.

Shig'gonoth (Hab. iii, 1). See Shiggonah.

Shigmu, in Chinese mythology, was the mother of

Fo. While still a virgin she ate a lotus-flower, found

while bathing, and was thus impregnated by some deity.

Shi'hon (Heb. Shion), רועא; Sept. Σειόων

v. t. Διαύω; Vulg. Seon; A. V. originally "Shion"); a town of

Issachar, named only in Josh. xix, 19, where it occur-

s between Haphrah and Anaharath. Eusebius and Je-

rome (Onomast.), mention it as then existing "near

Mount Tabor." A name resembling it at present in

that neighborhood is the Kirbet Shio in Dr. Schultz

(Zimmermann, Map of Galilee, 1861), one of a few mile

half north-west of Deburi. This is probably the place

mentioned, by Schwartz (Palest. p. 166) as "Sain

between Duberich and Jafa." The identification is,

however, very uncertain, since Shin in appears to con-

tain the Ain, while the Hebrew name is in the Ath.

On this and other accounts we prefer the position of

the modern village esh-Shagorah, a little north of

Tabor (Robinson, Researches, iii, 219). note.

Shi'hor (Heb. Shicho'or, שִׁחוֹר [thus only in Josh.

xxxii, 3; 1 Chron. xiii, 3; or שִׁחוֹר [Jer. ii, 18], or שִׁיחוּר [ Isa. xxxiii, 3], dark; once with the art. "Shiho'or.

Josh. xiii, 8, and once with the addition "of Egypt," 1

Chron. xiii, 5.; Sept. Γράνων, ἅ ἀνείωσεν, εἰρύνας, and μεταγέλατος;

Vulg. Siker, Nilus, fluvis turbidus, and aqua turbida; A. V. "Shior" in all passages except 1 Chron. xiii, 5),

one of the names given to the river Nile, probably aris-

ing from its turbid waters, like the Greek Μικρᾶς (Gesen.

Thesaurus, s. v.). Several other names of the Nile may

be compared. Νιλός itself, if it be, as is generally sup-

posed, of Iranian origin, signifies "the blue," that is, "the

dark" rather than the turbid; for we must then compare

the Sanscrit Nilah, "blue," probably especially "dark

blue," also even "black," as "black mud." The Arabic

azarkh, "blue," signifies "the dark" in the sense of<br>Arab., Azafr, or Blue River, applied to the eastern of the two

great confluents of the Nile. Still nearer is the Latin

Melo, from μικρᾶς, a name of the Nile, according to Festus

and Servius (ad Virg. Georg. iv. 291; A. N., i, 475; iv. 246); but little stress can be laid upon such a word resting on no better authority. With the classical writers it is the soil of Egypt that is rather its type: the Nilo-Satrapia, too, in hieroglyphics, the name of the country, Kemi, means "the black," but there is no name of the Nile of like signification. In the ancient painted sculptures, however, the figure of the Nile-god is colored differently according as it represents the river during the time of the inundation, and during the rest of the year; in the former case red, in the latter blue. See Nile.

There are but three occurrences of Shihor unqualified

as describing its color.
In the Bible, and but one of Shihor of Egypt, or Shihor-nizraim. In 1 Chron. xiii, 5 it is mentioned as the southern boundary of David's kingdom: "David gathered all Israel, from Shihor of Egypt even unto the entering of Hamath."

At this period the kingdom of Israel was at the height of its prosperity. David's rule extended over a wider space than that of any other monarch who ever sat upon the throne; and, probably, as an evidence of this fact, and as a recognition of the fulfilment of the divine promise to Abraham (Gen. xv. 18)-"Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates"-the sacred historian may here have meant the Nile. Yet, in other places, where the northern boundary is limited to the "entrance of Hamath," the southern is usually "the torrent of Egypt," that is, Wady (장) el-Arish (Numb. xxxiv, 5; 1 Kings viii, 65). There is no other evidence that the Israelites ever spread westward beyond Gaza. It may seem strange that the actual territory dwelt in by them in David's time should thus appear to be spoken of as extending as far as the easternmost branch of the Nile; but it must be remembered that, at this one tribe, at this one period, had spread beyond even its first boundaries, and also that the limits may be those of David's dominion rather than of the land actually fully inhabited by the Israelites.

The passage in Josh. xiii, 3 is even more obscure. The sacred writer is describing the territory still remaining to be conquered at the close of his book, and then about to be divided among the Israelites. It is this,"(in the face of, not 'east of,' but rather 'on the front of') Egypt, even unto the borders of Ekron northward." Keil argues that Wady el-Arish, and not the Nile, must here be meant (Comment, ad loc.) but his arguments are not conclusive. Joshua may have had the Lord's covenant-promise to Abraham in view if so, Shihor means the Nile; but, on the other hand, if he had the boundaries of the land as described by Moses in Numb. xxxiii, 5 sq. in view, then Shihor must mean Wady el-Arish. It is worthy of note that, while in all the other passages in which this word is used it is an nouns, here it has the article. This does not seem to indicate a specific meaning, but it can scarcely be doubted that here and in 1 Chron. xiii, 5 the word is employed in the same sense. The use of the article indicates that the word is, or has been, an appellative- rather the former if we judge only from the complete phrase. It must also be remembered that Shihor-nizraim is used interchangeably with Nahal-nizraim, and that the name Shihor-nizraim, in the north of Palestine, unless derived from the Egyptians or the Phoenician colonists of Egypt, on account of the connection of that country with the ancient manufactures of glass, shows that the word Shihor is not restricted to a great river. That the stream extended by Shihor, which is mentioned as a navigable river in a passage in Isaiah, where it is said of Tyre, "And by great waters, the sowing of Shihor, the harvest of the river (Yrdr, ניח) [is] her revenue" (xxili, 8), Here Shihor is either the same as, or compared with, Yiur, generally thought to be the Nile. In Jeremiah the identity of Shihor with the Nile seems distinctly stated where it is said of Israel, "And now what hast thou to do in the way of Egypt to drink the waters of Shihor? Hast thou to do in the way of Asshur to drink the waters of the river?" i.e. Euphrates (ii, 18). Genesius (ut sup.) considers that Shihor, wherever used, means the Nile; and upon a careful consideration of the several passages, and of the etymology of the word, we are of the opinion that it cannot appropriately be applied to Wady el-Arish, and must therefore be regarded as a name of the river Nile (see Jerome, ad Isai. xxiii, 3; Icldan, Palest, p. 280). See RIVER OF EGYPT.
so remote from the scene of John's labors and the other events of the Gospel history, seems to forbid this.

**Shillem** (Heb. *Shillem*, שִּׁלֶּם, requital, as in Deut. xxxii, 55; Sept. Σιλλήμ, v. r. Σιλλημ, Σιλλημα, etc.), a son of Naophali (Gen. xlv, 24; Num. xxvii, 49); elsewhere (Num. viii, 13) one of Shillem (q. v.)

**Shilemite** (Heb. collectively with the article *hash-Shilemim*, תְּשִׁילֶםֵּית, Sept. וּסְדָלָםְמִי), the patronymic title of the descendants of Shillem (q. v.), the son of Naophali (Num. xxvii, 49).

**Shiloah** appears in the A. V. as the rendering of two words in the Hebrew, the one apparently a person, and the other certainly a place. In the following treatment of both we bring together the Scriptural and modern archeological information bearing upon them.

1. **Shiloh** (Pr. viii, 6). See Siloa.

2. **Shiloh** appears in the A. V. as the rendering of two words in the Hebrew, the one apparently a person, and the other certainly a place. In the following treatment of both we bring together the Scriptural and modern archeological information bearing upon them.

(a) Those of the first class coincide, (1) for the most part, with the ancient interpreters, taking רָאָשׁ as equivalent to רָשָׁן, and this to be made up of ש, the contraction of רָאָשׁ, who, and ר, the dative of the third person pronoun. The rendering, accordingly, in this case, would be conuđא esse, or cui est, utrumque est, in whom it belongs, i.e. the sopher or dominion. This interpretation is due to Stolz (Eisn. in d. A. T. i, 507, and Pat. Mess., i, 179). It is approved also by Hese, De Wette, Krummacher, and others, including Turner (Companion to Genesis, ad loc.). The authority of the ancient versions, already alluded to, is the principal ground upon which its advocates rely. But to this sense it is a serious objection that it necessarily involves a violation of the word יִשָּׁה, which was known in the time of Moses.

There is no other instance of it in the Pentateuch, and it is only in the book of Judges that we first meet with it. However the rendering of the old translators may be accounted for, there is no sufficient ground for the belief that the form in question was the received one in their time. If it were, we should doubtless find some traces of it in the existing manuscripts, for though these copies exhibit the reading רָאָשׁ, not one of them gives רָאָשׁ, and but very few רָאָשׁ, which Hengstenberg deems of no consequence, as the omission of the Yod was merely a defective way of writing, which often occurs in words of similar structure. An argument for this interpretation has, indeed, been derived from Ezek. xxii, 57, where the words "until he shall come whose is the dominion," לְרָאָשׁ הָאָדֶם, are regarded as an obvious paraphrase of לְרָאָשׁ הָאָדֶם. But to this it may be answered that while Ezekiel may have had the present passage in his eye, and intended an allusion to the character or prerogatives of the Messiah, yet there is no evidence that this was designed as an interpretation of the name under consideration. The reasons, therefore, appear ample for setting aside, as wholly untenable, the explication of the time here propounded, without advertmg to the fact that the ellipsis involved in this construction is so unnatural and violent that no parallel to it can be found in the whole Scriptures.

(2) Another solution proposed by some expositors is, to derive the name יִשָּׁה from יִשָּׁה, the son of Jacob, and the suffix ר for ר. This will yield the reading "until his (Judah's) son or descendant, the Messiah, shall come." Thus the Targ. Jot., "Until the time when the king's Messiah shall come, the little one of his sons." This view is favored by Calvin (ad loc.) and by Knapp (Doym. ii, 198), and also by Dathe. There is, however, no such word in known Hebrew, and as a plea for its possible existence, reference is made to an Arabic word, which agrees with the same signification. The only philological defense is (with Luther) to resolve יִשָּׁה into a synonym with יִשָּׁה, after-birth (Deut. xxviii, 57), rendered "young one;" but this requires us to adopt the unnatural supposition that the term properly denoting the secundines, or the membrane that encloses the fetus, is
taken for the fœtus itself. Besides, this exposition has an air of grossness about it which prompts its immediate rejection.

(b) The second class consists of those who consider it as a radical or simple derivative. Among these, again, there are two principal opinions.

1. By translating the word as it is translated everywhere else in the Bible, viz. as the name of the city in Ephraim where the ark of the covenant remained during such a long period, a sufficiently good meaning is given to the passage without any violence to the Hebrew language, and, indeed, with a precise grammatical parallel elsewhere (comp הֵרָזָתָן, 1 Sam. iv, 12). The simple translation is, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloh." In this case the allusion would be to the primacy of Judah in war (Judg. i, 1, 2; xx, 18; Numb. ii, 3; x, 14); which was to continue until the Promised Land was conquered, and the ark of the covenant was seemingly deposited at Shiloh. Some Jewish writers (especialy Aben-Ezra) had previously maintained that Shiloh, the city of Ephraim, was referred to in this passage; and Servetus had propounded the same opinion in a fanciful dissertation, in which he attributed a double meaning to the words (De Trinitate, ii, 61, ed. 1556) above translation, as proposed and defended on critical grounds, was first suggested in modern days by Tellor (Nota Critica et Exegesis in Gen. xxxi. Deut. xxviii, Exod. xx, Judg. v [Halé et Helmstädtt, 1766]); and it has since, with modifications, found favor with numerous learned men belonging to various schools of theology, such as Eichhorn, Hitizig, Tuch, Bleek, Ewald, Delitzsch, Rödiger, Kaish, Luzzatto, and Davidson.

The objections to this interpretation are set forth at length by Hengstemberg (Christology of the Old Test. ii, 1 a, 41, Keith's transl.), and the reasons in its favor, with all the accounts of various interpretations that have been suggested by others, are well given by Davidson (Introduction to the Old Test. i, 199-210). As they are not of a grammatical character, they will be considered below.

2. But an exposition of far more weight, both from its intrinsic fitness and from the catalogue of distinguished names which have espoused it, is that which traces the term to the root שָׁלַח, qââkatû, to rest, to be at peace, and makes it equivalent to pacificator, peacemaker, or pacifier, and the allusion is either to Solomon, whose name has a similar signification, or to the expected Messiah, who in Isa. ix, 6 is expressly called the "Prince of Peace." This was once the translation of Genesius, though he afterwards saw reason to abandon it (see his Herzi's trans. of the O. T., 1759). The opinion of Hengstemberg in his Chriatologv of the Old Test. p. 69, and of the grand rabbi Woges, in his translation of Genesis, a work which is approved and recommended by the grand rabbins of France (Le Pentateuque, ou les Cinq Livres de Moïse [Paris, 1800]).

But, on the other hand, if the original Hebrew text is correct as it stands, there are three objections to this translation, which, taken collectively, seem fatal to it. 1st. The word Shiloh occurs nowhere else in Hebrew as the name or appellation of a person. 2d. The only other Hebrew word, apparently, of the same form, is Giloh (Josh. xv, 51; 2 Sam. xv, 12); and this is the name of a city, not of a person. 3d. The idea conveyed by the proposed interpretation is that of causing or effecting peace—an idea for which the Hebrew has an appropriate form of expression, and which, in this word, would normally be מַשָּׁלָח, mashlách. The actual form, however, is diverse from this; and though several examples are adduced by the advocates of this interpretation of analogous derivations from a triliteral root, as יָרָר from יָרָר, יָרָר, יָרָר, יָרָר, יָרָר, etc., yet it is certain that the original characteristic of this form is a passive instead of an active sense, which requires according to the exegesis proposed. We must therefore understand the term as expressing the gentle character of the Messianic sway in general. The other objections will be considered below.

3. The translation of Shiloh is perhaps that of "rest," from the same root, taken passively. The passage would then run thus: "The sceptre shall not depart from Judah . . . till rest come [till he come to rest], and the nations obey him;" and the reference would be to the Messiah, who was to spring from the tribe of Judah. This translation deserves respectful consideration, as having been ultimately adopted by Geuenius. It was preferred by Vater, and is defended by Knobel in the Exegetisches Handbuch (Gen. xlix, 10). This import of the term, however, would rather require a fem. than a masc. form. It likewise remains subject to the objection that Shiloh occurs nowhere else in the Bible in this sense, and that the import thus becomes neither apt nor noteworthy.

To say nothing of other objections, one circumstance seems decisive, so clearly decisive that Hofmann has given up this last interpretation and embraced the common one, pronouncing the interpretation of Hosea 3.6 makes Shiloh impossible. The circumstance is this, that Shiloh, originally Shilon, and making its adjective as Shilone, belongs to a class of nouns in Hebrew which are never appellatives or common nouns, but always proper names either of persons or of places; and this is unaffected by a variation in the etymology, whether we derive it, with almost all authorities, from פָּלָשָׁה (phalashah), or whether, with Rödiger, from the root of Solomon's name, פֶּלֶשׁ (phelash), reckon that there has been a change of the letters and w. (comp. also 1 Kings, i, 1 sq.; 2 Kings, iv, 1 sq.; 2 Kings, x, 14); and that this war could not be said to be finished and the victory to be gained till after the victorious Jews had entered Shiloh, a city standing almost in the center of the land and west of Jordan, and had there set up the sacred ark; then, at length, when the peoples of Canaan had been reduced to obedience, Judah ceased to be leader in the war, and the tranquilized country was portioned out among the tribes." It is not very easy to see how this paraphrase arises out of the words of the text; nor, should we even admit that it does, do we seem to have attained to any very satisfactory meaning. But, apart from any special objections to some particular exposition, we urge against this translation:

1. There is no evidence of the existence of the city Shiloh in the time of Jacob, or, if it did exist, it is not improbably known by some other name; for we shall have occasion to suggest that the name of the city was derived from this prophecy. Nay, granting that it existed under the name of Shiloh, it is a gratuitous assertion that Jacob spoke to his sons of a place so entirely unknown to them, with which we have no respect to think that he or they ever had any connection.

In this respect it stands entirely on a different footing from the city Shechem, to which there is thought to be a reference in Gen. xliv, 22.

2. There is something which requires to be explained in the expression "until he come to Shiloh."
Supposing it to refer to the place to which the tabernacle was brought, and to which it was taken when Shiloh was destroyed, it is clear that this "coming to Shiloh" more than the other tribes, "Judah, of which tribe Moses spake nothing concerning priesthood?" At the very least, it suggests a grave doubt whether Judah really was meant to be the subject of the verb; the more so that it would have been extremely easy to write the sentence so as to leave room for doubt as to the grammatical construction.

(3.) A violent surprise is given to us by this limitation of Judah's lead or rule to the time anterior to his coming to Shiloh. The prophecy of Jacob was in reference to things which should befall them in the last days, a future for which they were specially fitted. Or, if this be a vague or an indefinite expression of this phrase, it is much at variance with a prophecy of Judah's supremacy for forty-five or fifty years, from the Exode till the coming of the tribes to Shiloh; of which period thirty-eight years were spent in a state of suspension from the favor of God, so far as this was manifested by church privileges. Was this all the pre-eminence blessing of Judah? Was a sudden termination to be put to the triumphal progress, "conquering and to conquer," which we anticipated as we read ver. 8, 9? Or, at least, must a veil be thrown over what remained of it subsequent to the arrival at Shiloh?

This question. Does this interpretation harmonize in any way with the facts of the case? Delitzsch is well aware that, on this interpretation, the prophecy implies, first, that Judah had the sceptre and the lawgiver till it came to Shiloh, and, secondly, that this coming to Shiloh was a turning-point in its history; and it is incomprehensible to us how he persuades himself into affirming these two propositions.

As to the former, we have not space for discussing the varieties of translation proposed; but, for the sake of argument, let us concede as much as possible in the way of cutting down and restricting the meaning of these terms. So far as we are aware, the pre-eminence was assigned to Judah only in one respect, during the march through the wilderness—that it took the first place among the tribes in the order of marching (Numb. ii. 2, 3); unless we add that the same order was observed in the consecration-offerings at the tabernacle (Ex. xiii. vii.). But in this we see no more than a symbol of the power and authority which were in the hands of Moses and Aaron the Levites, and next in those of Joshua the Ephraimite. Let any one compare the dying blessing of Moses with this blessing of Jacob, and see how brief is the notice of Judah (a tribe certainly the most numerous, the most powerful, and the most favored in the estimation of the patriarchs); and how full are the blessings pronounced upon Levi and Joseph. We do not either deny or under-value the honor of the position assigned to Judah; but we say it was of little value unless taken in connection with this prophecy and regarded as a prognostic or a pledge of its fulfillment in due time; or, at most, a prelude to it and a preparation for it. The proper fulfillment began in David's time; and the sceptre and the lawgiver are to be sought for in his line, to which the promises were made of an unending dominion. But before David came to hold the sceptre, the city Shiloh had ceased to be the religious center of the people of Israel, and its mention in this prophecy would be equally inexplicable. As to the second proposition involved in this interpretation, there is not even a shadow of evidence that the coming to Shiloh was a turning-point in the relations of the tribe of Judah either to the other tribes or to the heathen. Whatever primacy Judah had enjoyed, and which may perhaps have been enjoyed, was certainly not continued to enjoy, it was the first to be sent to the wars after Joshua's death, yet alone and not command- ing the others (Judg. i. 1, 2); it was sent foremost into the battle in the civil war with Benjamin (xx. 18), and it furnished the first of the judges (iii. 9). These are certainly small matters, but they are quite as great as any which can be named anterior to the arrival at Shiloh. Still they are in perfect harmony with the fact that the time for Judah's sceptre and lawgiving had not yet come, as the age of the judges was the period in which Ephraim was the leading tribe (comp. viii. 1; xii. 1-6; Psa. lxx.).

The difficulties in the way of adopting this translation are, however, very great that in his commentary Tuch suggested a modification which has met with some little support. He supplies an indefinite subject to the verb—"The sceptre shall not depart from Judah...as long as [people] come to Shiloh;" that is to say, forever. The objections to this rendering are so overwhelming as to be hardly even open to discussion. It may be that the phrase was not even proposed but for the perplexities of those who deny that Shiloh is a person. There is an awkwardness in supplying this subject, there is an entire misapprehension of the meaning of the conjunction; and the use of the phrase "as long as people come to Shiloh," in the sense "forever," has no parallel in Scripture, and appears most unnatural when we look at it in the light of history.

2. On the Reference of the Name Shiloh to the Messiah.—The old and simple interpretation is that the sovereignty in Israel belongs to Judah, and that this prerogative shall not be exhausted till the promised Son shall bring all the blessings to the highest perfection.

a. Arguments in Favor of this Interpretation. (1.) The name is now generally admitted to be an adjective meaning "peaceful," a title most appropriate to our Saviour, and confirmed by parables or imitations to which it will be necessary to refer. It is highly probable that there is a close connection between the name of the person here and that of the place which is mentioned in the other texts in which the word occurs; and this connection indicates the circumstance by which many have been led to adopt the explanation which we have rejected, owing to its appearance in all the other texts; but they felt that the place Shiloh was not to be thrust out of this text without good reason. Now the fact is not that there is here a reference to the place, for all attempts to make this intelligible and satisfactory have failed; but that in the place there is a reference to this text. Shiloh was the name given to the place where the ark first rested, and it was the throne of a city which bore this name was selected as the resting-place of the ark, because it expressed the hope of the people that in this place they should find "one greater than the Temple." Shiloh the place reminded them continually of this prophecy of Shiloh the person. Shiloh the name, "him that was to come." Similar to this is the name Jerusalem, "possession of peace," or "foundation of peace," to which the ark was afterwards carried as Jehovah's place of rest forever, which he had desired, and in which the Lord whom they sought should suddenly come to his temple. This reference to the person Shiloh in the name of the place where the people met with God has a parallel in the history of the most prominent persons after the sceptre and the lawgiver actually came to Judah. For David named his son and successor Solomon, a name which in Hebrew bears a much closer analogy to Shiloh than the English reader might suppose; he being a "man of peace" and "him that was to come." Thus David had been restrained from building the Temple because he had shed blood abundantly; but he gave the name Solomon to him who was to build it, for he was to be a "man of rest;" and the Lord was to give "peace and quietness to Israel in his days" (1 Chron. xxii. 8, 9). This also illustrates the following verse of the prophecy, "until the Peaceful One comes, and unto him shall the gathering of the peoples be." The peoples, in the plural, are admitted by almost universal consent to be the heathen nations, attracted by this Peaceful One who gives them rest (see Matt. xi. 28-30; xiii. 37).
This thought comes out more beautifully as the precise signification of the gathering of the people is contemplated; whether it be "attachment," or "trust," or, most simply and probably, "filial obedience," as in Prov. xxx, 17.

(2) Those alone who acknowledge Shiloh to be a person bring the blessing of Jacob into harmony with the promises in the patriarchal period. There is difference of opinion, of course, as to the clearness with which Christ's person was then revealed. But there is no room for doubting that two subjects were brought prominently forward—the multiplication of their seed, and the prospect that out of them should come a blessing for all the nations of the world. The former subject appears to be the main in this chapter, as the latter is overlooked entirely in the other interpretation, while full justice is done to it in this one. Nay, the line of blessing had been distinctly marked out in the case of the three successive patriarchs; now, when the third of these saw that blessing expanding over twelve contemporaneous patriarchs, it was most natural that Jacob, who had been so anxious to obtain it for himself, should name the one from whom the seed of blessing in the highest sense was to come. And unless we admit that a prerogative is granted to Jacob, far different from the narrow concession in time and degree which is made by those who understand Shiloh here to be a place, it will be difficult to discover any ground for asserting that the chief ruler was to spring from Judah, of whom the Lord had made choice for this place of power and honor (1 Chron. v, 2; xxviii, 4). It is true that some of the best living expositors of the Messianic interpretation do not think that the descent of our Lord from Judah is the notion conveyed in the words "from between his feet." But it is vain to make any difficulty out of this; for, speaking of each of the tribes in succession and one by one as Jacob does, it is impossible that he can mean to make Shiloh belong to any other tribe.

(3) If we understand Shiloh to be a person, we see that the blessing pronounced on Judah is one complete homogeneous whole. It begins with laying emphasis on his name, "He that shall be praised," a verb which certainly is used habitually, it would even seem exclusively, of God; as if to hint that there is a mysterious fulness of blessing in Judah's case which involves supernatural blessing. And in every case Praise and favor from his brethren; and in the midst of this it places his invincible superiority to his enemies. It compares him to a lion, in respect of his irresistible activity, and of his safety when he lies down; and on this metaphor it enlarges throughout a verse. In fact, the whole exaltation is a recognition to Shiloh: for there is no change of subject, since Shiloh is a part of Judah, its head and noblest part; and there is no limitation in the word "until," which has an inclusive (not an exclusive) meaning in this as in many passages, as much as to say, "The sceptre does not cleave till Shiloh comes, and of course after his coming there is no risk of its departure." And so Judah, at whose head is Shiloh, enjoys a rest at once glorious and luxurious in the Promised Land, possessing all the fulness of God's goodness, as is related of the earthy Solomon's reign (1 Kings iv, 24, 25; v, 4, 5), and as shall be realized more nobly in the reign of the heavenly Solomon, whose life on earth already contrasted with that of his ascetic forerunner in certain respects, to which his enemies called attention for a malignant purpose (Luke vii, 38, 34).

(4) This interpretation is confirmed by other texts referring to it. The prophecies of Balaam refer more than once to the blessing pronounced on Judah, the lion-like course of the people, the royal honor in store for them, and the leader by whom all the noblest things were to be achieved. Especially Num. xxiv, 17, "I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth," of tumult or of pride. Perhaps this distance of the time, fulfillment of the prophecy may be the reason of the extreme brevity of the blessing of Moses pronounced on Judah; though its brevity may be also owing to this, that it is an allusion to the fuller blessing of Jacob. Again, in the age in which the sceptre and the law were to be delivered, as well as in the time in which the names of the firstborn were to be recorded, it would be known what earlier stepping-stone led to the language of Psa. ii and cx, and to that of Nathan's prophecy of the perpetuity and glory of David's line, if Shiloh be not a person: Psa. lix, in particular, is the expansion of the faith in his glorious and peaceful reign. In the prophecies of which we have just spoken, the name Shiloh is merely a symbol of the language which seems connected with this one; the very name "Prince of Peace" (ix, 6) is an interpretation of Shiloh. And in Ezek. xxxi, 30-32 (25-27 in the English) there is a reference which few critics have hesitated to acknowledge, and whose influence upon the ancient translators must yet be noticed: "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord, Remove the diadem and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him for a possession, and it shall be for the time thereof; forasmuch as even the names given to our Lord in the New Test. which must be traced back to this prophecy: such are found in Eph. ii, 14, "For he is our peace," and especially in Rev. v, 5, "the Lion of the tribe of Judah." b. Objections to this Interpretation.—These have been greatly exaggerated. They are chiefly of a negative character.

(1) Kurtz, following the earlier opinion of Hofmann in his Weissagung und Erfüllung, interposes a theoretical objection that the organic progress of prophecy in connection with the developments of history is unfavorable to the notion of a personal Messiah in the dispensation: it would not arise till the promises to the patriarchs had been realized so far as concerned the expansion of the individual into a numerous offspring, when the necessity of a head would come to be felt, that this multitude might be led back to a unity again. This assumption cannot be admitted; there is a connection between the promise and the history. It is nevertheless true that the latter, from time to time, bursts the limits which are imposed upon the former; so that, as we have already said, he who rejects the personal Messiah in this text must be prepared for prophecy taking a much greater and more sudden leap than is the case in the matter of the kingdom. In the event, that Moses had no conception of a personal Messiah, there is nothing to hinder our belief that Jacob had been gifted enough to see it; just as, if we deny that Jacob saw it, we must admit that Abraham did not see Christ's day and rejoice, unless we renounce confidence in our Lord's testimony. Nay, we do not hold that the understanding of the prophets is the measure of the meaning of their predictions; so that our belief that Shiloh is the Saviour does not necessitate our belief that Jacob understood this in the way that we do. Yet, so far as we comprehend the circumstances, we know of no reason for doubting that Jacob did expect a personal Saviour whom he named Shiloh; for an individual head seems requisite for the work mentioned in the text, at once subduing the heathen and attracting them to willing obedience. Compare Psa. xviii, 40 sq., where the head and his work appear, when the sceptre is given to the head of Jacob. Se also Isa. xi, 4, 5. There is weight in Hengstenberg's observation that the individual comes strongly out in the patriarchal history on account of its biographical character; so that one feels no surprise at the mention of the personal Messiah after reading passages like these: "I will bless thee," "In thee," not less than "in thy seed, shall all the nations
of the earth be blessed." This is apart from any weight which the apostle teaches us to attach to the word in the singular number was given to Abraham and his seed were the promises made; he saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

(2.) A very different objection of a most practical kind is that our interpretation is contradicted by facts, since the sceptre had departed from Judah for centuries before Christ was born; and when the sceptre is given to the end of the kingdom by the Babylonian captivity, to the continued subjection of the people to the Persian and the Greek governments, to the fact that even the Macedonian princes did not spring from the tribe of Judah, and to the thoroughly foreign nature of the rule of the Seleucid dynasty.

In reply, we do not need to enter into a laborious discussion for the purpose of showing that something of Judah's sceptre still remained. Were we to grant all that is alleged, the very fact that Christ arose in due time is proof that the sceptre had not departed from Judah in the course of these reverses; precisely as a total eclipse is no proof that the day is an end. The sceptre was long of appearing in Judah; Israel had to wait for centuries in faith that kings would arise in the line of promise, although they had not been long of arising in the rejected line of Esau (Gen. xvi, 16; xxxv, 11; xxxvi, 31). The lapse of centuries before the line of promise in Israel does not disturb our faith in this prophecy; neither need the lapse of centuries after it disappeared, if Judah was only kept together till the predicted rod should come forth of the stump of Jesse (Isa. xi, 1). At the worst, we rest in faith on Gabriel's words to Mary—"The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke i, 32, 38). It is important to observe that the facts which stumble some modern Christians were no stumbling-block to ancient Jews and Christians, to whom they were equally well known, and by whom translations and paraphrases were made in which Shiloh was, without hesitation, interpreted to be the Messiah. They understood the true meaning of the prophecy—that it secured a kingdom substantially and truly perpetual, yet liable to interruptions which should seem to the world to be failures of God's word, because only his children understand that chastisements are a part of the kingdom and are caused to them by covenant. At the time when the sceptre did first appear in Judah the law of the kingdom on this point was laid down explicitly by Nathan (2 Sam. vii, 12-16), of which we have a more expanded statement throughout Psa. lxix.xxix.

In a very important sense, however, the sceptre had not departed from Judah even during the Babylonian captivity and the Persian rule; for the national elders were always more or less recognised by these foreign powers, as the titles Rech geluth (prince of the captivity) and alabarch (q.v.) evince in later times. See Captivity, Dominion of. The authority of Ezra-ben-Hag (Hag ii, 2) evidently rested upon a recognition of this traditional supremacy. Moreover, the Jewish people well understood that this foreign yoke was imposed as a temporary penalty for their sins, and the prophecy obviously refers to a final, as distinct from a temporary, yoke upon which, it is demonstrable, did not the redeemed till after the reduction of Judaea to a Roman province. The restoration of royalty in the persons of the Amanean line, therefore, served legitimately as a link to keep alive this grant; and its transfer to Herod, although but a Jew by adoption, was in like manner a renewal of the prerogative. After the coming of the Jesus the Jews were also acknowledged that "they had no king but Caesar" (John xix, 15). It would seem to have been Jehovah's original intention to make the Davideic dynasty absolutely perpetual in a political sense, but the condition of loyalty to him, which was never overlooked, having failed, the promise was suspended, and at last finally revoked so that the spiritual import of the grant remained in full force, and shall never be repealed. Christ was the true Heir of David, and the supremacy, whatever it may have originally contemplated, took, in his person, the spiritual phase exclusively. It is this change in the aspect of the Judah that justifies the particular term Shiloh, the Peaceful, as characterizing the new "kingdom of heaven," in distinction from the vindictive and often sanguinary spirit of the older Judaism.

(3.) It is alleged that we take the word Shiloh in a sense elsewhere unknown, and here unnecessary. The necessity, however, seems to us to be proved by the impossibility of satisfactorily satisfied with the literal interpretation; and confessedly this necessity has been felt by the vast majority of interpreters of every age, and country, and school of opinion, always excepting open unbelievers. We have pointed out the real and intimate connection of the two names, that of the person and that of the city; nor is there anything unusual in this double use of a name, of which the book of Genesis gives other examples in Enoch and Shechem (iv, 17; xxxiiii, 18, 19). If we think that the name of a city has been imagined erroneously here, this is no more than is now commonly supposed in regard to Shalem in ver. 18.

(4.) A comparatively trifling objection is that we mar the simplicity of the structure of the sentence by introducing Shiloh as a new subject; an objection, besides, which presses with equal weight upon our opponents, who forget that "the sceptre" or "the lawgiver," and not "Judah," is the original subject.

On the above considerations, and the regular comments, and the treatises already cited, the monographs in Latin by Stempel (F. ad O. 1610); Alting (Francc. 1662); Leusler (Giess. 1662); Müller (Jen. 1667); Bürger (Alt. 1710); Schöttgen (F. ad O. 1718); Vriemont (Ultraj. 1722); Sherbach (Vitemb. 1748); Huth (Erlang. 1748); Nettel (Alt. 1767); Gütcher (Lips. 1774); Sixt (Alt. 1785); and in German by Kern (Gött. 1786); Bahr (Vienna, 1789); also the Christ, Rev. 1849, p. 285; Journ. of Soc. Lit., April, 1857; Prefab. Quar. Rev. April, 1861.

2. (Heb. Shiloh, שִׁלוֹחּ [Josh. xviii, 1, 8, 9, 10, 11; xxi, 2; xxii, 9, 12; Judg. xiii, 51; xiii, 12, 1 Sam. 1, 5, 9, 9; ii, 14; iii, 21; iv, 5, 5, 4, 12; xiv, 5]; Kings xiv, 2, 4; Jer. xxxvi, 6, or Shiloו [1 Kings ii, 27]; also Shiloh, שלאו [Judg. xxi, 19] 1 Sam. 1, 24; iii, 21; Psa. lixvii, 60; Jer. vii, 14; xxvi, 9, xii, 5; Shiloh [Judg. xxi, 21; Jer. vii, 12]; and perhaps also Shiloh, שילו [which does not occur], whence the gentile Shelomite [q.v., שִׁלוֹמִי [1 Kings xi, 29, xii, 15] in the Sept. usually שִׁלוֹמָה or שלומית, n. v. שלומית, שלמה; Josephus, Ant. [Ant. viii, 7, 7; 11, 1; Ant. xiv, 1, 19, 2, 9; Σαλώμα, v. 2, 12]; Vulg. Salmo, and more rarely Setlo], a town or village in the tribe of Ephraim, interesting for its sacred associations, and regarded by many as indicated in the blessing of the dying Jacob (Gen. xlix, 10). See the preceding article. The name was derived probably from שִׁלוֹמֶה, שִׁלוֹמָה, "to rest," and represented the idea that the nation attained at this place to a state of rest, or that the Lord himself was present among his people. Zaanath-shiloh (q.v.) may be another name of the same place, or of a different place near it, through which it was customary to pass on the way to Shiloh, as the obscure etymology may indicate. See also Kurz, Gesch. des A. Bund. ii, 569. See EPHRAIM, Tannin of, above. Shiloh was one of the earliest and most sacred of the Hebrew sanctuaries. The ark of the covenant, which had been kept at Gilgal during the progress of the conquest (Josh. xviii, 1 sq.), was removed thence on the subjugation of the country, and kept at Shiloh from
the last days of Joshua to the time of Samuel (ver. 101; Judg. xviii, 51; 1 Sam. iv, 5). It was here the Hebrew conqueror divided among the tribes the portion of the west Jordan-region which had not been already allotted (Josh. xvi, 10; xix, 51). In this distribution, or an earlier one, Shiloh fell within the limits of Ephraim (xvi, 5). The seizure here of the “daughters of Shiloh” by the Benjamites is recorded as an event which preserved one of the tribes from extinction (Judg. xxii, 19–23). The “annual feast of the Lord” was observed at Shiloh, and on one of these occasions the men lay in wait in the vineyards, and when the women went forth “to dance in dances,” the men took them captive and carried them home as wives. Here Eli judged Israel, and at last died of grief on hearing that the ark of the Lord was taken by the enemy (1 Sam. iv, 12–18). The story of Hannah and her vow, which belongs to our recollections of Shiloh, transmits to us a characteristic incident in the life of the Hebrews (1, 1, etc.); Samuel, the child of her prayers and hopes, was here brought up in the sanctuary, and called to the prophetic office (ii, 26; iii, 1). The ungodly conduct of the sons of Eli occasioned the loss of the ark of the covenant, which had been carried into battle against the Philistines, and Shiloh from that time sank into insignificance. It stands forth in the Jewish history as a striking example of the divine indignation. “Go ye now,” says the prophet, “unto my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my people Israel” (Jer. vii, 12). Some have inferred from Judg. xviii, 31 (comp. Psa. lxviii, 60 sq.) that a permanent structure or temple had been built for the tabernacle at Shiloh, and that it continued there (as it were sine numerò) for a long time after the tabernacle was removed to other places. But the language in 2 Sam. vii, 6 is too explicit to admit of that conclusion. God says there to David, through the mouth of Nathan the prophet, “I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.” So in 1 Kings iii, 2, it is said expressly that no “house” had been built for the worship of God till the erection of Solomon’s Temple at Jerusalem. It must be in a spiritual sense, therefore, that the tabernacle is called a “house” or “temple” in those passages which refer to Shiloh. God is said to dwell where he is pleased to manifest his presence or is worshipped; and the place thus honored becomes his abode or temple, whether it be a tent or a structure of wood or stone, or even the sanctuary of the heart alone. Ahijah the prophet had his abode at Shiloh in the time of Jeroboam I, and was visited there by the messengers of Jeroboam’s wife to ascertain the issue of the sickness of their child (1 Kings xi, 29; xii, 15; xiv, 1, etc.). The people there after the time of the exile (Jer. xii, 5) appear to have been Cuthites (2 Kings xvii, 30) who had adopted some of the forms of Jewish worship. (See Hitzig, Zu Jerem. p. 381.) Jerome, who surveyed the ruins in the 4th century, says, “Vix ruinarum parva vestigia, vix altaris fundamenta monstrantur” (Ad Zeph. i, 14).

The principal conditions for identifying with confidence the site of a place mentioned in the Bible are—at least the modern name should bear a proper resemblance to the ancient one, that its situation accord with the geographical notices of the Scriptures; and the statements of early writers and travellers point to a coincident conclusion. Shiloh affords a striking instance of the combination of these testimonies. The description in Judg. xxii, 19 is singularly explicit. Shiloh, it is said there, is “on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.” In agreement with this, the traveller at the present day, going north from Jerusalem, lodges the first night at Beitith, the ancient Bethel; the next day, at the distance of a few hours, turns aside to the right, in order to visit Seilin, the Arabic for Shiloh; and then passing through the narrow Wady which brings him to the main road, leaves el-Lebbain, the Lebonah of Scripture, on the left, as he pursues “the highway” to Nablus, the ancient Shechem. Its present name is sufficiently like the more familiar Hebrew name, while it is identical with Shilon (see above), on which it is evidently founded. Again, Jerome (ut sup.) and Eusebius (Onomast. s. v. Σηλω) certainly have Seilin (Σηλω) in view when they speak of the situation of Shiloh with reference to Neapolis or Nablus. It discovers a strange oversight of the data which control the question, that some of the older travellers have placed Shiloh at Nebiy Samwil, about two hours north-west of Jerusalem. The contour of the region, as the traveller views it on the ground, indicates very closely where the ancient town must have stood. A tell, or moderate hill, rises from
an uneven plain, surrounded by other higher hills, except a narrow valley on the south, which hill would naturally be chosen as the principal site of the town. The tabernacle may have been pitched on this eminence, where it would be a conspicuous object on every side and could be watched from the surrounding ground at some distance. It was indeed a considerable place. They consist chiefly of the remains of a comparatively modern village, with which some large stones and fragments of columns are intermixed, evidently from much earlier times. Near a ruined mosque flourishes an immense oak, the branches of which the wind, during a strong gale, had broken off and left to wave. Just beyond the precipices of the hill stands a dilapidated edifice, which combines some of the architectural properties of a fortress and a church. Three columns with Corinthian capitals lie prostrate on the floor. An amphora between two chaplets, perhaps a work of Roman sculpture, adorns a stone over the doorway. The natives call this ruin the “Mosque of Seilûn” (so Robinson; Wilson understood it was called “Mosque of the Sixty” [Stittin: [Lands of the Bible, ii, 294]). The interior was vaulted. The materials are unsuited to the structure, and have been taken from an older building. At the distance of about fifteen minutes from the main site of the town is another hill, the slope of which is apparently a natural rowdale. Its water is abundant, and, according to a practice very common in the East, flows first into a pool or well, and thence into a large reservoir, from which flocks and herds are watered. This fountain, which would be so natural a resort for a festal party, may have been the place where the sons of Shiloh were dancing when they were surprised and borne off by their captors. In this vicinity are rock-hewn sepulchres, in which the bodies of some of the unfortunate house of Eli may have been laid to rest. There was a Jewish tradition (Asher, Benj. of Toud, ii, 430) that Eli and his sons were buried here. It is certainly true, as some travellers remark, that the scenery of Shiloh is not specially attractive; it presents no feature of grandeur or beauty adapted to impress the mind and awaken thoughts in harmony with the memories of the place. At the same time, it deserves to be mentioned that, for the objects to which Shiloh was devoted, it was not unwisely chosen. It was secluded, and therefore favorable to acts of worship and religious study, in which the youth of scholars and devotees, like Samuel, was to be spent. Yearly festivals were celebrated there, and brought together assemblages which would need the embankments of water on such an easily obtained in such a place. Terraces are still visible on the sides of the rocky hills which show that every foot and inch of the soil once teemed with verdure and fertility. The ceremonies of such occasions consisted largely of processions and dances, and the place afforded ample scope for such movements. The surrounding hills served as an amphitheatre where the spectators could look and have the entire scene under their eyes. The position, too, in times of sudden danger, admitted of an easy defence, as it was a hill itself, and the neighbouring hills could be turned into bulwarks. To its other advantages we should add that of its central position for the Hebrews in the west of the Jordan. An air of oppressive stillness hangs now over the scene, and adds force to the reflection that truly the “oracles” so long consulted there are “dumb;” they had fulfilled their purpose, and given place to “a mere sound of prophecy.” A visit to Shiloh requires a détour of several miles from the ordinary track, and it has been less frequently described than other more accessible places. See Reland, Palestine, p. 1018; Bachienne, Beschreibung, ii, 582; Raumer, Polîstat, p. 201; Ritter, Erdk. xvii, 681 sq.; Robinson, Bib. Res. ii, 269-276; Wilson, Lands of the Bible, ii, 294; Stanley, Sin. and Pal. p. 231-233; Porter, Handb. of Syria, ii, 328; Ridgeway, The Leuks, p. 517 sq.; Budeker, Palestine, p. 327; Conder, Tent Work in Palestine, i, 81 sq.

Shiloh. See Shiloh; Shilohite.
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ix, 38); elsewhere (1 Chron. viii, 32) called Shimeahe (q. v.).

Shim'ith (Heb. Shimith', שִׁמִּית, fem. of Shimeahe; Sept. Σίμικκα, v. r. Σίμικκα, and Σίμικα, an Ammonite, mother of Zabad or Jozachar, one of the two murderers of king Josiah (2 Kings xxi, 21; 2 Chron. xxiv, 26). B.C. ante 609.

Shim'ithite (Heb. only in the plur. Shimithim', שִׁמִּיתִים, a patronymic from Shimeahe; Sept. Σιμικκῖται, the name of one of the three families of "scribes" resident at Jabez (q. v.) in the tribe of Judah; descendants apparently of a Shimea who seems himself to have been of the family of Salmon, and not to have been related to the King of the Kenites (q. v.), possibly the brother of David (2 Sam. xxii, 21).

Shim'ei (Heb. Shim'i, שִׁמֵּי, my flame, or renowned; Sept. Σιμικκέ, but Σιμικκία in 1 Chron. viii, 21; Σιμικκία in Ezra x, 23; Σιμικκά in Eath. ii, 5; and v. r. Σιμίκηa occasionally elsewhere), the name of some sixteen Hebrews.

1. The second named of the two sons of Gershon the son of Levi (Exod. vi, 17; A. V. "Shimi"); Numb. iii, 22; iv, 28; xvi, 21; 1 Chron. viii, 21; 2 Chron. xxxii, 13). B.C. post 1874. In 1 Chron. vi, 29 [Heb. 14] he is called the son of Libni and father of Uzza, and both are reckoned as sons of Merari; but there is reason to suppose that there is some clerical error in this verse, as he is nowhere else represented to be Libni's brother. In 1 Chron. xxiii, 7-10 his post-exilic career is but briefly sketched, but the text has probably there also suffered a transposition, so that we ought to read, "Of the Gershonites were Laadan [or Libni] and Shimei. The sons of Laadan the chief was Jehiel, and Zetham, and Joel, three; these were the chief of the fathers of Laadan. The sons of Shimei, Shelomith [or Shelomoth, and Haziel, and Haran, and Jarkash; the sons of Shelomith [instead of Shimei] were Jahath, Zina, Jeush, and Beriah; these four were the sons of Shelomith [or perhaps Shimei might here remain]. And Jahath was the chief, etc. Both Keil and Zöckler (in Lange), however, regard Laadan as different from Libni, and make out two distinct persons here by the name of Shimei. See No. 3, below.


3. A Gershonite Levite, son of Jahath and father of Zinnah in the ancestry of Asaph (1 Chron. vii, 42 [Heb. 27]). B.C. c. 1050. Some have regarded him as identical with the younger son of Gershon (ver. 17 [Heb. 2]), but the other particulars do not allow this.

4. A Simeonite, son of Zacchur, and father of sixteen sons and six daughters (1 Chron. iv, 26, 27). B.C. ante 1618. He was perhaps the same with Shemalah (q. v.), the ancestor of Ziza (1 Chron. iv, 37).

5. One of the heads of the families of Benjamin resident at Jerusalem (1 Chron. viii, 21; A. V. "Shimhi"; apparently the same with Shema (q. v.) the son of Elpaal (ver. 18). B.C. post 1618.


7. The son of Gera, a Benjaminite of the house of Saul, who lived at Bahurim during the reign of David, and is associated with some of the most painful transactions of the reign of that monarch and his successor. His residence there agrees with the other notices of the place, as if he had spent the way to and from the Jordan valley of Jerusalem, which lay just within the border of Benjamin. See Bahurim. He may have received the unfortunate Phaliter after his separation from Michal (2 Sam. iii, 16).

1. When David and his suite were seen descending the long declivity of Olivet on his flight from Absalom (2 Sam. xvi, 13), the whole of Benjamin burst forth without restraint in the person of Shimei. His house apparently was separated from the road by a deep valley, yet not so far as that anything that he did or said could not be distinctly heard. He ran along the ridge, cursing, throwing stones at the king and his companions, and when he came to a patch of dust on the dry hill-side, taking it up and throwing it over them. Abishai was so irritated that, but for David's request to the Kenites, it would have descended across the ravine (ver. 9) and torn or cut off his head. The whole conversation is remarkable, as showing what may almost be called the slang terms of abuse prevalent in the two rival courts. The cant name for David in Shimei's mouth is "the man of blood," twice emphatically repeated. Some took it out of the "man of the blood," to make it out to be "a man of blood art thou" (xvi, 7, 8). It seems to have been derived from the slaughter of the sons of Saul (ch. xxii), or generally perhaps from David's predatory, warlike life (comp. 1 Chron. xxiii, 8). The cant name for a Benjamite in Abishai's mouth was "a dead dog" (2 Sam. xvi, 2; comp. Abner's expression, "Am I a dog's head?" iii, 8). "Man of Belial" also appears to have been a favorite term on both sides (xvi, 7; xx, 1). The royal party passed on, Shimei following them with his stones and curses as long as they were in sight. (See Lorens, De Crimine Simes in Davidem [Strasb. 1749].)

B.C. 1099.

2. The next meeting was very different. The king was now returning from his successful campaign. Just as he was crossing the Jordan, in the ferry-boat or on the bridge (2 Sam. xix, 18; Sept. διαβαίνοντος; Joseph. Ant. vii, 2, 4, καὶ τὰς γεφυρὰς, the first person to meet him welcomed the morning, whether from the eastern, side was Shimei, who may have seen him approaching from the heights above. He threw himself at David's feet in abject penitence. "He was the first," he said, "of all the house of Joseph," thus indicating the close political alliance between Benjamin and Ephraim. Another altercation ensued between David and Abishai, in which the head of the house of Saul was mortally wounded with an oath (2 Sam. xix, 18-28), in consideration of the general jubilee and amnesty of the return. B.C. 1029.

3. But the king's suspicions were not set to rest by this submission; and on his death-bed he recalls the whole scene to the recollection of his son Solomon. Shimei's head was not combs with age (1 Kings ii, 9), and he was living in the favor of the court at Jerusalem (ver. 8). B.C. 1013. Solomon gave him notice that from henceforth he must consider himself confined to the walls of Jerusalem on pain of death. The Kidron, which divided him from the road to his old residence at Bahurim, could not be considered as the line of demarcation, but a building house in Jerusalem (ii, 36, 37). For three years the engagement was kept. At the end of that time, for the purpose of capturing two slaves who had escaped to Gath, he sent out on his ass and made his journey successfully (ii, 40). On his return, the king took him at his word, and he slain by Benjaminites (ib. 41-46). B.C. 1009. In the sacred historian, and still more in Josephus (Ant. viii, 1, 5), great stress is laid on Shimei's having broken his oath to remain at home; so that his death is regarded as a judgment, not only for his previous treason, but for his recent sacrilege. (See Ottilb, De Processu Sol. contra Shimei [Lips. 1719].) See David; Solomon.

8. One of the faithful adherents of Solomon at the time of Adonijah's usurpation (1 Kings, 1, 8). B.C. 1015. Probably he is the same as Shimei the son of Elah, Solomon's commissariat officer in Benjamin (iv, 18). Ewald, however, suggests (Greck, iii, 265) that he may have been the same with Shimeah or Shammah, David's brother (1 Sam. xvi, 9; 2 Sam. xxii, 21). From the mention which is made of "the mighty men" in the same verse, one might be tempted to conclude that Shimei is the same with Shammah the Hararite (2 Sam. xxii, 11).

2. The head of the tenth division of twelve musicians severally in the distribution by David (1 Chron. xxv, 17). B.C. 1013. It would seem that he was one
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of the sons of Judah, for a name is necessary in ver. 3 to complete the number six there given, and all the other lists are full.

10. A Levite of the descendants of Heman who assisted in the purification of the Temple under Hezekiah (2 Chron. xxix., 14). B.C. 726.

11. A Levite who, in connection with his brother Cononiah, numbered the porters. He charged the offerings, the tithes, and the dedicated things in the renewal under Hezekiah (2 Chron. xxx., 12). B.C. 726. He was probably the same as the preceding.

12. A son of Pedahzur and brother of Zerubbabel (q.v.), but whether by the same mother or not is doubtful (1 Chron. iii., 19). B.C. 701.

13. A Benjamite, "son of Kish and "father of" Jair in the genealogy of Jair in the tribe of Manasseh (Esth., ii, 5). B.C. ante 479.


15. An Israelite of "the sons of Hashum" who did the same (Ezra x., 38). B.C. 459.

16. An Israelite of "the sons of Bani" who did the same (Ezra x., 38). B.C. 459.

Shim'eo'nom (Ezra x., 31). See Simkon.


Shim'te (Heb. with the art. hash-Shim'ri, שִׁםִּתָה, a patronymic from Shim'i, Sept. Ἰσχαρία, A. V. "the Shimeites"), a name (Num. iii., 21; comp. Zech. xiii., 13) of the descendants of Shim'e, the son of Gerion.

Shim'ma (Heb. Shim'mon, שִׁמְמָה, desert; Sept. Σεμμών, v. r. Σεμμωνι), a person vaguely mentioned (1 Chron. iv., 20) among the descendants of Judah in Canaan, and the father of four sons. B.C. post 1618.

Shim'rath (Heb. Shim'rahath, שִׁמְרָה, watch; Sept. Σαμουράθ), the last named of the nine sons of Shimsi (i.e. Shimei), a Benjamite of Jerusalem (1 Chron. viii., 21). B.C. post 1618.

Shim 'ri (Heb. Shim'mir, שִׁמֵּר, my watch, or vigil- lant), the name of four Hebrews.


2. (Sept. סְמָר, v. r. Σαμαρι, v. r. Σαμαρία) Father of Jedidiah (q.v.), one of David's body-guard (1 Chron. xii., 40). B.C. ante 1043.

3. (Sept. פִּילָסְטִי, reading פִּילָסְטֶם, the Philistines) Son of Hoshah, a Merarite Levite appointed by David a doorkeeper of the ark. Although not the first-born, his father made him chief and elder brother (1 Chron. xxvi., 10; A.V. "Simri"). B.C. 1043.

4. (Sept. סְמָר, v. r. סְמָרְבִּי), First named of the two sons of Elizaphan, and one of the Levites who assisted at the purification of the Temple under Hezekiah (2 Chron. xxxii., 18). B.C. 726.

Shim'rith (Heb. Shimmirith, שִׁמֵּרִית, fem. of Shim'mir, vigilant; Sept. Σαμουρίδα, v. r. Σαμαριάδος, Σαμούαδ), an Ammonitess, and mother of Jehozabad, one of the assassins of king Joash (2 Chron. xxiv., 20); elsewhere (2 Kings xii., 21) called Shomer (q.v.).

Shimron (1 Chron. vii., 1). See Shimon 1.

Shim'ron (Heb. Shimm'ron, שִׁמֶרֶון, watch-height), the name of a man and also of a place. See also Shitam. 1.

1. (Sept. סֶמֶרוֹן, v. r. סֶמֶרְוִי, etc.) Last named of the four sons of Issachar (Gen. xi., 13; 1 Chron. vii., 1, "Shirimmon" in later editions), and head of the family of the Shimeonites (Num. xxvi., 24). B.C. 1874.

2. (Sept. Σαμουρών, v. r. Σαμουρίων and Σαμουέλ.) A town of Zebulun (Josh. xix., 15), where it is named between Nahalal and Japhlet; one of those which joined the northern confederacy under Jabin against Joshua (Josh. xi., 5), and apparently the same elsewhere (xii, 29) more fully called Shim'on-meron (q.v.). Eusebius and Jerome in the Onomasticon confound it with Samaria. The old Jewish traveller Hap-Parchi fixes it at two hours east of Enannim (Jenin), south of the mountains of Gilbon, at a village called in his day Dar Meron (Asher, Benjamin, ii, 434). This is in accordance with the tradition existing among the Jews of Safed that Shimon- meron is identical with the sacred village of Meiron, where the tombs of the rabbins Hillel and Shammay are still preserved and honored (Wilson, Lands of the Bible, ii, 318). Schwarz, with greater probability (see Re Lands, Palest. p. 1017; Genesiusthe, p. 1455), proposes (Palesst. p. 36) to see in Shim'on-meron (Josh. xii., 20) probably the same elsewhere (xi, 1) called simply Shim'on (q.v.).

Shim'nah (Heb. Shim'nah, שִׁמְנָה, my suns, or suns; Sept. Σαμαρία, v. r. Σαμαριά, etc.), a scribe or secretary of Rehum, who was a kind of satch of the conquered province of Judea and of the colony at Samaria supported by the Persian court (Esther iv., 8, 19, 27). B.C. 529. He was apparently an Aramean, for the letter which he wrote to Artaxerxes was in Syriac (ver. 7), and the form of his name is in favor of this. He is called Semelius by Josephus (Ant. i., 2, 1). The Samaritans were jealous of the return of the Jews, and for a long time plotted against them without effect. They appear ultimately, however, to have prejudiced the royal officers, and to have prevailed upon them to address to the king a letter which set forth the turbulent character of the Jews and the dangerous character of their undertaking, the effect of which was that the rebuilding of the Temple ceased for a time. See Nehemiah.

Shim were supposed by the Chinese to be spirits of the air, and, according to Dr. Milne, are to be considered as auras, spirits or intelligences. In the Le-Go it is said that "if we speak of all the Shi- collectively, we call them SHAN-ΓE-" (q. v.); but the very circumstance that the word Shim is a collective noun, and never used with a numerical affix, shows that it cannot be considered as denoting the one supreme God.

Shin'ab (Heb. Shin'ab, שִׁנָּב, father's tooth [so Genesis as literally; but Hitzig refers the last element to the root שב, or the Samaritan שבא, while Fürst prefers splendor of the Father (i.e. God)]; Sept. Σεμβάνος, Σέμβανος; Vulg. Semuanum) seems to have been the ancient name (Gen. x., 10; xii, 2; xiv, 1, 5) of the great alluvial tract through which the Tigris and Euphrates pass before reaching the sea—the tract known in later times as Chaldean or Babylonian. It was a plain country, where brick had to be used for stone, and slime, bitumen, or mud, for mortar (xiii, 3). Among its cities were Babel (Babylon), Erech or Orch (Orchon), Caine or Calno (probably Niffer), and Accad, the site of which is unknown. These notices are quite enough to fix the situation. It may, however, be re-
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marked, further, that the Sept. renders the word by "Babylonia" (Βαβυλωνία) in one place (Isa. xi, 11), by "the land of Babylon" (γῆ Βαβυλῶνος) in another (Zech. v, 11), and by τοιχήλια in a third (Josh. vii, 21) as an equivalent to Βαβυλονία (A. V. "Babylonia").

The native inscriptions contain no trace of the term, with the exception of a place which is called Bubulon (Βούβολων) in a mixed language of Greek and Phoenician.

At least it is extremely doubtful whether there is really any connection between Shinâr and Singâra, or Sinjar. Singâra was the name of a town in Central Mesopotamia, well known to the Romans (Dion Cass. xlviii, 22; Amm. Marci, xviii, 5, etc.), and still existing (Layard, Nin. and Babh, p. 240). If this is from the place that the mountains which rise across Mesopotamia from Mosul to Rakkeh receive their title of "the Sinjar range" (Σγηγαρας ὄρος, Potlomy, v, 18). As this name first appears in Central Mesopotamia, to which term Shinâr is never applied, about the time of the Antonines, it is very unlikely that it can represent the old Shinâr, which ceased practically to be a geographic title soon after the time of Moses (the use in the above passages of Isaiah and Zechariah is an archaism; so also, perhaps, in Dan. i, 2).

It may be suspected that Shinâr was the name by which the Hebrews originally knew the lower Mesopotamian country, where they so long dwelt, and which Abraham brought with him from "Ur of the Chaldees" (Mugheir). Possibly it means "the country of the two rivers," being derived from שִׁינָר, Shiner, a fish, which was used in Babylonia, as well as near or nahâd ( 실험), for "a river." (Comp. the "Ar-malahch" of Pitin [H. N. vi, 26] and "Ar-Macales" of Abydenus [Fr. 9] with the Naar-malcha of Ammianus [xxiv, 6], called Ναραγαλία by Isidore [p. 5], which is translated as "the Royal River," comp. again the "Narracmei" of Pitin [H. N. vi, 86] with the "Aramaicus" of Abydenus, & c. & c.) See Mesopotamia.

Shingle, a wooden tile for covering roofs, spires, etc., made of dressed oak. Shingles were formerly very extensively employed in some districts, but their use has, for the most part, been superseded by more durable kinds of covering; they are, however, still to be found on some church roofs, and on many timber spires, especially in the counties of Kent, Sussex, Surrey, and Essex, England.

Shin-men, a Chinese deity, said to be the son of Fo or Fo-hi, and to correspond with the Hindoo god Ganesa.

Shin-moo, a goddess worshipped in China as the supposed mother of Fo, and styled the Queen of Heaven. Her image is generally placed in a niche behind the altar, sometimes having an infant either in her arms or on her knee, and her head encircled with a glory.

Shinn, Asa, a minister of the Methodist Episcopal Church, was born in New Jersey, May 3, 1871. He was converted at the age of seventeen years, and in his twentieth year entered the itinerancy in the Baltimore Conference. In 1892 Mr. Shinn took a prominent part in the discussion of lay representation in the Methodist Episcopal Church; and when the discussion culminated in the disciplining of a number of the advocates of the measure, he withdrew from the Church, and identified himself with the lay-representation movement. He took an active part in the organization of the Methodist Protestant Church, and received the most important offices in the gift of his constituents. He was frequently elected president of the Annual Conference, and in 1890 was twice (1889 and 1892) a candidate for the presidency of the General Conference. In 1894 he was elected, with Rev. Nicholas Snelten, editor of the Methodist Protestant of Baltimore. Owing to an accident received in his youth, and overstrain of work and care, he had four attacks of insanity—in 1808, 1812, 1824, and 1828. From the last he never recovered, but was sent to an asylum in Philadelphia, and then to another in Brattleboro, Vt., where he died, Feb. 11, 1835. He was a strong and effective speaker and a ready and forcible writer. He published, Essay on the Plan of Salvation (Baltimore, 1813; 2d ed. Cincinnati, 1831)—The Benevolence and Rectitude of the Supreme Being (Baltimore, 1840, 12mo). He also wrote a series of articles in the Mutual Rights. See Sprague's Biblical Dictionary, Pulpit, vii, 960; Simpson, Cyclop. of Methodism, s. v.

Shinn, John, a minister of the Methodist Episcopal Church, was born in Warren County, O., March 2, 1824, and united with the Church at the age of fifteen. He was received into the Cincinnati Conference in 1854. In 1862 he entered the Christian Commission, and afterwards became an army chaplain. After the war he was county agent of the Bible Society for one year. In 1866 he again entered the pastorate, and lived until death (by paralysis), which occurred at West Mansfield, O., Sept. 26, 1871. See Minutes of Annual Conferences, 1872, p. 107.

Shinshiu (meaning New Stet) is the name of a Japanese sect of Buddhists, who are the adherents of one of the most remarkable developments of Buddhism, unique in many points. Buddhism has been called the Protestantism of Asia; the Shinshiu followers are the Protestantism of Japan. The leading members of the sects of Buddhism so called are repudiated by the Shin sect. Their priests marry and rear families, eat flesh and drink wine. Nuns, monks, and monasteries are unknown within their pale; schools, or rather real theological seminaries, taking their place. Penance, fasting, pilgrimages, prescribed diet, isolation from society, and, generally, amulets and charms, are proscribed. The Protestant doctrine of justification by faith in Buddha is their central tenet, in opposition to the common Buddhist idea of salvation by works. Devout prayer, purity and earnestness of life, and trust in Buddha himself as the only vehicle of perfect righteousness, are insisted upon. They solemnly and strictly reject the development of most of the idols venerated by the other sects. The Scriptures of Shinshiu, instead of being kept in the Sanscrit and archaic Chinese, as in other sects, are translated into the vernacular, and their daily reading urged. The Shin temples are built, not on mountains and in secluded situations, but on the main streets, and in the crowded and business centres of great cities, with altars gorgeous in their magnificence. The Shin priests are more highly educated than those of any other Japanese sect, and the average intelligence of their worshippers is superior. They profess never to intermeddle with political affairs, but to govern themselves on the basis of their teachings, and to civilize and Christianize themselves on their self-reliance. When travelling, they assume the lay dress, and in time of war claim the right of defence. Whole battalions of ascetic soldiery have been recruited from the Shin sect in the wars of the past. Their influence is probably greater than that of any other sect in Japan. Within the last decade, they have organized their training-schools on the model of Christian theological seminaries, and have carefully studied the weapons and methods of Christian missionaries. They have lately sent out successful missionaries to China, Corea, and the Riu-Kiu (Loocohe) islands. There are six subsects or divisions in Shinshiu, who have in all 13,718 temples. Other names for the Shin sect are Montô ("Followers of the Gate") and Ikô, from the initial of one of their canonical books, both terms referring to their singleness of aim and unity of organization. Shinshiu was founded by Shuni (born 1171, died 1282), who was a pupil of Hosom (1154-1250), a founder of the Kirin sect (1234), the successor of Naun, and the president of the General Conference. In 1834 he was elected, with Rev. Nicholas Snelten, editor of the Methodist Protestant of Baltimore. Owing to an accident received in his youth, and overstrain of work and care, he had four attacks of insanity—in 1808, 1812, 1824, and 1828. From the last he never recovered, but was sent to an asylum in Philadelphia, and then to another in Brattleboro, Vt., where he died, Feb. 11, 1835. He was a strong and effective speaker and a ready and forcible writer. He published, Essay on the Plan of Salvation (Baltimore, 1813; 2d ed. Cincinnati, 1831)—The Benevolence and Rectitude of the Supreme Being (Baltimore, 1840, 12mo). He also wrote a series of articles in the Mutual Rights. See Sprague's Biblical Dictionary, Pulpit, vii, 960; Simpson, Cyclop. of Methodism, s. v.
honored the memory of Shinnun by bestowing upon him the posthumous title, by imperial letters patent, of Ken- shin Daishi (Great Revealer of Light), on Nov. 28, 1876. Though wary and ceaselessly active in their endeavours to counteract Christianity, now so aggressive in Japan, they have resisted every effort of the government to amalgamate them with other sects, and their enemies and rivals of late have charged them with being so much like Christians that separation from the latter is inconsistent. (W.E.G.)

Shintoism (Shintō; i.e., "the Religion of the Kami") is the term for the religion of the ancient Japanese which existed before the introduction of Confucian ethics or Buddhism into Japan, and which was practiced in a more or less pure form until the restoration of the mikado to supreme power in 1868, when a thorough purification and propagation of the ancient cult was ordered by the government. Nearly all accounts of Shinto by European writers prior to 1870 are of little value, as these treat of the impure Buddhistized form. The ancient documents and archaic literature of Shinto have been unearthed and made accessible even to native readers only during the last and present centuries. The books printed in Japan on the ancient life and literature apart from the imported creeds of India and China, and pure Shintoists insist that the native and the foreign religions are incompatible.

Shishido is a Chinese term repudiated by native scholars, who use the pure Japanese word Kami no Mi-Chi (way or nature of the gods). Shinto is the introduction of Chinese letters in the 6th century A.D., every important Japanese word has a Chinese equivalent and synonyms. The term Shinto was coined to distinguish the native cult from the two other to or do then new upon the soil, viz. Ju-do (Confucianism) and Buta-so (Buddhism). The literal rendering of Shinto is "theology."

I. The Scriptures, Essence, and Characteristics of Shintoism (to A.D. 60).—To decide positively the ultimate origin of Shinto, whether a purely indigenous growth or imported from the Asian mainland, is to decide the origin of the Japanese people. Believing as we do that the aborigines of Japan were Ainu in the north and Malays in the south, ultimately conquered by immigrant tribes from the Manchurian highlands, descending through Corea, who thus became the dominant race in Japan, we must refer the origin of the gêmers, but not of the Kami-ten Shintoism, the Asian mainland. The pre-Buddhistic religion of China is China She King: Book of Ancient Chinese Poetry [trans. by Dr. Legge], p. 46-58) and Shinto had some striking points in common, though the growth and development of Shinto have been on Japanese soil. The Asian invaders in Japan had neither letters nor writing until they were brought from China after the 5th century A.D. Rigid Shintoists, however, assert that previously there was a native alphabet in use called Shindaiji or Shinji (god-letters, or letters of the divine age). The Buddhists and all foreign scholars maintain that this alphabet was derived from Corea. Certain it is that these god-letters have been traced on the ab-firsts now written in Japan, while no literary remains have yet been found written in them. The origin of most of the Shintō may be discovered by comparing them with the alphabet invented in Corea in the latter part of the 7th century A.D., and still in use by the Coreans. This subject has been fruitful of literary controversy in Japan.

The oldest monuments both of Shinto and the Japanese language are the Kojiki (book of ancient traditions, or "notices of ancient things"), the Nihongi (chronicles of Japan), and some liturgical works, such as the Nenzaki (the ceremonial law of Shinto), and the Matsu-šūkiki (book of the ceremonial law of Shinto). These ancient texts, with the recensions, commentaries, and controversial writings of the native scholars and Shinto revivalists—Mabuchi (1697-1769), Motoori (1750-1801), and Hiraishi (1776-1849)—form the chief sources of information concerning Shinto. In the texts are imbedded a number of poetical passages forming the Noritō, or Shinto liturgies, composed most probably centuries before the introduction of writing, and preserved through the medium of the human memory. The ancient texts contain the cosmogony, philosophy, and ritual of Shintosho. According to them, Japan is the centre of the earth, and the mikado is the first of men and vicar of gods. Infallibility is his attribute, and his will is the test of right.

The Kojiki is written almost entirely in pure Japanese style as concerns the forms both of language and thought, while the text of the Nihongi is full of Chinese modes of expression and purely Chinese philosophical conceptions. Both are expressed by Chinese characters, which in some cases are phonetic for Japanese words, but in others are ideographic. The correct deciphering of the texts, especially that of the Kojiki, and the interlinear given in kana letters in some editions, is a comparatively modern work, which is as yet by no means infallible. The Kojiki was composed A.D. 712 by order of the 44th mikado, Genmō, and first printed in 1622. The Nihongi was composed A.D. 720, and the evident intent of the writer is to clothe the matter in hand in Chinese garb and give a Chinese character to the native text. The tenor of both works is best shown by a comparison of their opening sentences literally translated:

Kojiki.

"At the time of the beginning of heaven and earth there existed three pillar (chief) kami (gods). The name of one kami was Lord of the Middle of Heaven;" text. "High Heaven Pro-creator;" next, "Ineffable Pro-creator." These three existing single, hid their bodies (died, passed away, or became pure spirit). Next, when the young had floated like oil moving about, there came into existence, sprouting upward, like a rush shoot, a kami named 'Delightful Rush Sprout';" text. "Standing-on-the-Bottom" kami, the two chief kami, existing single, hid their bodies. Next came into existence these three kami, etc.

Nihongi.

"Of old, when heaven and earth were not yet sepa-rated, and the In (male, active, or positive principle) and the On (female, passive, or negative principle) were not separated, chaos developing all things, like a fowl's egg, contained within it a germ. While there existed the primal substance expanding became heaven; the heavy and thick substance agglutinating became earth. The ethereal union of matter was done; and out of the thick substance hardened with diffi-culty. Therefore heaven and earth were made; and earth the soil floated about like a fish floating on the top of the water," etc.

In the Kojiki we have the original Japanese theory of creation, and in the Nihongi the same account with Chinese philosophical ideas and terms added. Indeed, the first verse of the Nihongi down to "Now, it is said," etc., is borrowed direct from Chinese books. Both texts show that the Japanese scheme of creation starts without a Creator or any first cause; matter appears before mind, and deity has no existence before matter. This view of the origin of things may be traced in these ancient philosophers. There is no creation, properly speaking, but only evolution until the gods (kami) are evolved or get being. The work of creation properly so called begins only when after the genesis of several pairs of (hirii-gumi) single, sexless beings, Izana- gi and Izanami appear. Standing upon the floating bridge of heaven, Izanagi plunged his jewelled falchion (or spear) into the unstable waters beneath, and, withdrawing it, the drops which trickled from it congealed, and formed an island. Upon this they descended, and planting the falchion in the ground, made it the central pillar of a palace which they built, and declared that it should be the pillar of a continent. Izanagi means "The-male-who-invites," Izanami "The-female-who-invites." In Izanagi was the first manifestation of the male principle; in Izanami that of the female
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principle. They were the first beings who were conscious of a difference of sex. They separated to make a tour of the island. At their meeting the female spirit spoke first—"How joyful to meet a lovely male!" Izanagi, offended that the female had spoken first, required the circuit to be repeated. Meeting a second time, the male spirit spoke first, and said, "How joyful to see a lovely female!" Then following the first practice of the art of love. Whence the origin of the human race, the gods (kami), and the ten thousand things in heaven and earth. The first series of children born were the islands of Japan. The details of creation were carried out by various kami who sprang from Izanagi and Izanami. In the conception of the supreme kami, Izanagi was the creator-deity of the gods who make up the heavens, the two creator-deities had a common part, but many others were generated by the separate action of each. Thus, in bringing forth the god of fire Izanami suffered great pain, and from the matter which she vomited forth in her agony sprang the god and goddess of metal. She afterwards created the gods of clay and fresh water to pacify the fire-god when he was inclined to be turbulent. Izanagi, being incensed at the fire-god, clove him in three pieces with his sword. From the fragments sprang the gods of thunder, of mountains, and of rain. The gods of clay and fresh water married. From them descended the suffering goddess, the silkworm, from the navel, the five esculent grains—rice, wheat, millet, beans, and sorghum. Izanami had enjoined upon her consort not to look upon her during her retirement, but Izanagi disregarding her wish, she fled into the nether world (the "root-land," or "land of darkness"). Izanagi descended to induce her to return to earth. He found the region one of awful stillness, and the body of his consort a mass of worms. Escaping to the upper world, he purified himself by repeated washings in the sea. In these acts many gods were born, among others Susanóo from his nose and Amaterasu from his left eye. The deities created out of the filth from which he washed himself are the evil deities war against the good gods and still trouble mankind in many ways. At this time heaven and earth were very close to each other, and the goddess Amaterasu being a rare and beautiful child, whose body shone brilliantly, Izanagi sent her up the pillar that united heaven and earth with her rule. The high place of heaven. She ever afterwards illuminated heaven and earth. Her name, Amaterasu-O-Mi-Kami, means "From heaven—far—shining—Deity." The Chinese equivalent is "Ten-Sho-Dai-Jin," and the common English term "sun-goddess." Susanóo, whose full name was "Susanóo-O-Mikoto," was likewise commanded to rule over the whole of the sea and the multitudinous salt waters. He, however, neglected to keep his kingdom in order, was very slovenly, and cried constantly. To cure him of his surly behavior, his father made him ruler over the kingdom of night. He is usually styled the god of the moon. Instead of reforming his conduct, Susanóo grew worse. He turned a wild horse loose into the rice-fields planted by his sister the sun-goddess, defiled the white rice in her storehouse, and, finally, while one day she was weaving, he flung the reeking hide of a wild horse freshly skinned over her loom, and the carcass into the room. Dreadfully frightened and hurt, the sun-goddess withdrew into a rocky cave and shut the door. Instantly there was darkness over heaven and earth—a calamity which the turbulent gods improved by making a confused noise like the buzzing of flies. A great congress of all the gods was now held in the dry bed of the River of Heaven (the Milky-way), and after devising and carrying out many plans, the gods decided that Susanóo should be banished from the arts of life in Japan—the sun-goddess came out, light shone again, and Susanóo was banished into a distant land, where his adventures took place, the accounts which fill many pages in the national mythology. As the earth-gods and evil deities multiplied, confusion and discord reigned, which the sun-goddess seeing resolved to correct by sending her grandson, Ninigi, to earth to rule over it. She gave him a mirror—the emblem of her own soul—a sword of divine temper taken by Susanóo from the tail of an eight-headed dragon which he had slain, and a seal or ball. Accompanied by a great retinue of deities, he descended by means of the floating bridge, and became the first ruler. The first pair had stood to Mount Kurilshima (which lies between Hunga and Satsuma). After his descent, heaven and earth, which had already separated to a considerable distance, receded utterly, and further communication ceased. Ninigi was received with due honors by the earthly kami, and began to rule without much opposition. His grandfather, a male, had been a great warrior; his mother, a woman, was Jimmu Tennó (as he is usually styled), the first mikado of Japan. At this point the first volume of the Kojiki ends. Thenceforth the narratives of the Kojiki (with Nihongi) form the history of Japan to the time of Suiko (empress), who reigned A.D. 588-628, and on these books all subsequent works are based.

The Kojiki and Nihongi form the historic and doctrinal basis of Shinto, and from them we gather its characteristics. Its cosmogony and theogony is evolution. It is in no Supreme God, Creator, or Trinity (as some foreign conceptions have it), but in the myriad kami. Its highest gods were once creatures before being creators, and the lower grades of deities were once men. The Shinto earth is Japan; its heaven is immediately above the mikado's room. The literal meaning of the names of the several pairs of deities preceding the first having sex, and the comments of the native writers, show that they are merely names descriptive of the various stages through which they passed before arriving at the perfection of existence. Thus, some of the names of these rudimentary deities are "First Mud," "Sand and Mud," "Body without Hands, Feet, or Head—fetus," "Beginning of Breath," "Complete Perfection," "Awful One," etc. Thus, out of the mud, through a series of protoplasmic deities, the first creative pair evolved unto perfection.

So far we have given an outline of the Kojiki and Nihongi texts, refraining from any but the most necessary explanations or comment. From the acknowledged native orthodox commentators, who add much more elaborate and rich meaning, then, to the present point of Japanese archaeology and religion, we add further explanation. The description of the act of Izanagi and Izanami in creating Japan is only a euphemism for the sexual act. The jewelled spear, Hirata thinks, was in the form of a lingo. The worship of the phallic has from prehistoric times been nearly universal in Japan. (The gods of the sea and the sea-god, Nippon, were the gods of the sea and of the sex and the sex-spear became the axis of the earth. That "the motion imparted to the fluid mass of earth was the origin of its daily revolutions" is a statement showing how the acquisition of European knowledge enables a Shinto commentator to accommodate an ancient text to modern notions. The island formed here by the congealed slap was once at the north pole, but has since taken its present position in the Inland Sea. Japan lies on the top of the globe, which accounts for the fact that she escaped the flood which took place in China in the reign of Yao (B.C. 2550), and by which Occidental countries were drowned, China and Corea suffering most, because near Japan. The stars were formed when Izanagi's spear was drawn out of the earth; the muck which was unfit to enter into the composition of the world flew off in lumps into space and became the stars. After the birth of the Japan islands (Yezo and Sakhalin not being mentioned, as these were not discovered till long after the writing of the Kojiki and Nihongi), the remaining small islands and foreign countries were formed by the spontaneous consolidation of the form of the sea; hence their immeasurable inferiority. Hence Japan is the Holy Country—the Land of the Gods—and the mikado is the Tennó (heavenly king) and the Ten-
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shi (son of heaven) whom all Japanese must reverently obey.

Shinto contains no moral codes. The duty of the Shintoist is to live in fear and reverence of the memories of the dead, to imitate the example of the gods and illustrious ancestors. Shinto prescribes no ritual, formulates no dogmas, contains no argument, teaches no immortality, commands no polemic propagation. These two latter doctrines may be easily developed from its Scriptures, as in practice they have been, since all men are derived from gods who are immortal, and the heavenly kami made war upon the earthly, and the mikados by divine right slew the disobedient rebels. The prescribed ecclesiastical machinery and personnel are extremely simple. Its temples (miya, "house worthy of honor") are thatched or shingled edifices of hinoki wood, about which there should be no paint, gilding, or gaudy decoration. The type of Shinto architecture, easily recognised, is the primitive hut with ridge-pole and cross-beams. Within are no idols or emblems. Nothing is visible save the strips of notched white paper called the goheki, which depend from a wand of hinoki wood, or are fixed in a pair of vases. A mirror—emblem of the purity of the sun-goddess—a casket of hinoki containing a paper on which a prayer is written, and, on occasions, the offerings of fruit, fish, and various foods, which become the property of the shrine-keepers, are the appurtenances of a Shinto temple. Outside, at the entrance of the path leading to the shrine, is the torii (bird-rest), or portal; now serving to the common mind as a gateway, but anciently used as a perch for the sacred fowls who proclaimed the break of day. Among the most approved of the ancient sacrifices, besides rice, rice-beer, fine cloth and coarse cloth, silk and brocade (now partly symbolized by the goheki), were white horses, boars, and cocks—the first for the personal use of the gods, the second for food, and the third for time-keepers. A peculiarity concerning the living sacrifices was that they were not slaughtered, but after being hung up by the legs before the shrine were again set free. Sin was recognised, and the need of confession and cleansing recognised. All sin was conceived as pollution. The chief Shinto rite is that of purification, and its rites consist almost wholly, besides offerings, of prayers for cleansing and actual illustrations. Anciently the mikados commanded public ablations in the river. Later on, the symbolical cleansing from sin was made by the people casting paper figures of men into the river; then the mikado (deputed the high-priest at Kioto) to perform the symbolical act for the whole nation, and an iron mannikin was made of the size of the mikado and thrown into the river. The ancient elaborate systems of purification by salt or water in the cases of birth, death, etc., binding the mouth of the officiating priest with a piece of paper, lest breath pollute the offerings, are all observed by Shinto priests, and their modern expression is that of rinsing the mouth or dipping the hands in water before prayer at the shrine. The following is a characteristic Shinto prayer. The worshipper at the shrine pulls a white rope attached to a bell hung in the roof above the shrine, clasps his hands in prayer, folds them palm to palm before his breast, with the thumbs, and prays, "I say with aye, deign to bless me by correcting the unwitting faults which, seen and heard by you, I have committed; by blowing off and clearing away the calamities which evil gods might inflict; by causing me to live long and hard, like the lasting rock; and by repeating to the gods of heavenly origin and to the gods of earthly origin the petitions which I present every day, along with your breath, that they may hear with the sharp-earedness of the forth-galloping colt." In the Engishichi, or Book of Ceremonial Law, there are numerous specimens of prayers and joyful chants for harvest, remarkable alike for their solemn simplicity and poetic beauty, and expressive of the deeper emotions of nature—thunder, lightning, earthquakes—and the kami of the sea, rivers, hot springs, mountains, trees, roads, yards, and wells, are all worshipped and addressed in prayer.

Such is "pure Shinto"—a bold mythology, a patriarchal cult of autochthons, a literary code of rules for propounding the supremacy of a tribe of conquerors, a religious device for a nation in its savage infancy—a Robinson Crusoe among religions. Motoori teaches that morals were invented by the Chinese because they were an immoral people; but in Japan there is no necessity for any system of morals, as every Japanese acted right if he did not cause hurt to others. It is proper to believe that a good Japanese consists in obeying the mikado, without questioning whether these commands are right or wrong. It is only immoral people like the Chinese who presume to discuss the character of their sovereigns. Hence, in ancient Japan, government and religion were one and the same. The mikado is the centre of the government and State, which are one. He is more than sovereign pontiff. Japan is the land of the gods. The mikado is god and vicar of all the gods, and in his hands rests the ownership of all the land; hence, what a Japanese eats, drinks, and enjoys is from the mikado and his heavenly ancestors. And, above all, is the ever-lasting glory of the Holy Country—one dynasty of heaven-descended rulers, which from all time has stood unchangeable, and to all eternity will stand unchangeable. (In Japan the dynasty has never changed. The present mikado is the 129th of the line, while in China there have been thirty-three of the imperial dynasties. The date fixed for the accession of Jimmu Tenno is B.C. 660.) As a political force, Shinto has no parallel in the history of Japan, if indeed of any nation. More than all else, it has contributed to the unity of the Japanese people. It was the main-spring of the tremendous revolution of 1868, whose secondary effect and outward phases have attracted the attention of the world. Such was Shinto before the advent of Confucian ethics or Buddhism.

"It is quite possible to show that the indigenous belief of the ancient Japanese contained unformed materials out of which might have been evolved, in the course of ages, both positive morality and law, had not the process been interrupted at an early stage."

II. History of Shintoism, including its Developments and Modifications by Buddhism and Chinese Ethics (A.D. 600-1700).—The Chinese ethical system reached Japan long before Buddhism. Confucianism easily lends itself to despotism, and the Five Relations of the Chinese sage were grafted on to the creation of the Shinto shrine and began to influence the Japanese in and after A.D. 552. The new faith from India met with ready acceptance,
its gradually rising sun eclipsing the old cult, which gradually lost many of its distinguishing characteristics, and for centuries was known in its purity in the main to have been guarded by the few court nobles. In some sequestered myias its rites were perfectly preserved, even to the lighting of fire by means only of the fire-drill and Retiuniora obtusa wood, whence the native word hinoki, "fire-wood."

In spite of the attractions of their more sensuous worship, the Buddhist propagandists found that the roots of Shinto were very strong in the hearts of the Japanese. To retain permanent hold upon the national heart, it would be necessary to propound some scheme of reconciliation by which the ancient traditions of their divine ancestors were woven into the Indian dogmas. To do this required some master spirit profoundly interested in both, and zealously guarded in the heart of the Buddhist nation. To retain permanent hold upon the national heart, it would be necessary to propound some scheme of reconciliation by which the ancient traditions of their divine ancestors were woven into the Indian dogmas. To do this required some master spirit profoundly interested in both, and zealously guarded in the heart of the Buddhist nation. To retain permanent hold upon the national heart, it would be necessary to propound some scheme of reconciliation by which the ancient traditions of their divine ancestors were woven into the Indian dogmas. To do this required some master spirit profoundly interested in both, and zealously guarded in the heart of the Buddhist nation. To retain permanent hold upon the national heart, it would be necessary to propound some scheme of reconciliation by which the ancient traditions of their divine ancestors were woven into the Indian dogmas. To do this required some master spirit profoundly interested in both, and zealously guarded in the heart of the Buddhist nation.

The conversion of a line of theocratic emperors, whose authority was derived from their divine origin and sacred titular character, is a striking anomaly in Japanese history: but to fuse into unity such cults as Shinto and Buddhism was not so much like that of the Reformed Homeric Helia--Grecian and Hebrew culture. Nevertheless, a Japanese Philo was at hand. Kobo, a Buddhist priest (b. 774, d. 855), perhaps Japan's mightiest intellect—the resemblance of whose head to that of Shakspere has been pointed out—achieved the work with almost surpassing success. In the end, Kobo was a Sanseki Pali, and Chinese, a zealous student of Buddhism in Corea and China, and a master of the Shinto Scriptures, which he studied at the Japanese Mecca, Isé. While at the shrine of the goddess Toy, she manifested herself to him and delivered the revelation on which his system is founded. His scheme, briefly stated, is that the Shinto deities are the incarnations of Buddha in Japan previous to the teaching of his perfect doctrines. Each Shinto kami is rebaptized with a Buddhist name. Thus Amaterasu becomes Amida, Ojin, Hachiman, etc. The legends of the Kojiki were explained according to the philosophy of Buddhism, and shown to contain the essence and tenets of Buddha's teachings. A characteristic specimen of this style of reasoning is the Sankei-ri, one of the best Japanese theological works. Kobo's system finally secured the complete ascendency of Buddhism. The mikado was so pleased that he gave it the name of Kiō-shinto (twofold doctrine of the godhead). The authority of Buddha for each Shinto Buddha, the Buddhist Bosatsu (Pohchisatra) and certain of the Shinto kami are worshipped as one and the same. The general name for the kami, who were incarnations of Buddha, is gongen. Thenceforth, until within the last decade, the form of Shinto generally known and practiced, and as such treated by both Europeans and Japanese, was a combination of the political force in and since the memorable year of 1868, when Japan achieved the paradox of a return to the ancient régime and to the modern order of things.

III. Revival and Reformation of Shintōism (from A.D. 1700 to the present time).—Within the last hundred years a school of native writers have attempted to purge Shinto of its foreign elements and present it in its original purity. The activity of these scholars bore fruit in the creation of a large body of literature, some polemic, but most of it of high historic and antiquarian value. At the same time the eyes of the people were opened to see that the shogun was a political usurper, and the mikado, being the heir of the gods, was, and ought of right to be, the sole ruler of his people. The increasing reverence for the mikado generated by Shinto scholars soon grew into fiery zeal, and a turbulent determination to restore the mikado, abolish Buddhism, sweep all foreigners from the Holy Country, and rehabilitate Shinto as the State religion. Shinto created one of the most powerful currents of thought that helped to swell the flood which in 1868 swept away the dual system of government and restored the Tennō (son of heaven) or mikado (honorable gate, sublime person, Pharaoh) to supremacy, abolished the office of shōgun, and made the city of Yedo the national capital, now called Tokio. These changes would doubtless have taken place even if Perry or other foreigners had not come to Japan. It was the general spirit of the nation that outward direction which has filled the eye of Christendom with wonder. No sooner was the new or ancient form of government established in Tokio than successive edicts were issued which utterly purged the Rikus-Shinto temples and all the national shrines of all Buddhist influences, both material and personal, and again the gokoku, mirror, and unpainted wood replaced the symbols, gilding, candles, incense, and paint of Buddhism. The Buddhist monasteries and temples were thrown of much of their revenues, and "sequestration" was the order of the day. A propaganda was instituted to teach its tenets in Tokio and elsewhere. In 1868, people to Shinto tenets and practice. Despite of sporadic and local successes, the scheme was a splendid failure, and bitter disappointment succeeded the first exaltation of victory. Confronted by modern problems of society and government, the mikado's ministers found themselves in the position of the ancient philosophers in religion, and gradually the shadowy cult of Shinto waned from its momentous splendor. Its fortunes may be traced in the rank and grade of the Department of Religion. And, for a while in 1868, the Jin Gi Kuan (council of the gods of heaven and earth) held equal authority and influence with the Dai Jo Kuan (the great council of government). Soon, however, from a supreme Kuan, it was made one of the ten boards of administration, the Jin Gi Shō. In less than a year its dignity was again lowered by being made the Kiō Bu Shō (board of religious instruction). Finally, in 1877, it was quietly turned over to the Home Department and made a bureau with a very shadowy existence. Nevertheless, Shinto is still a living force to millions in Japan, and, with Buddhism, shares the arena against advancing Christianity in that country. The census of 1874 gave a return of 76,119 Shinto officials and priests, and 129,000 Shinto shrines as against 207,699 Buddhist temples. It is probable that the Buddhists still outnumber Shintoists four or five times over. The cardinal tenets promulgated by the Department of Religion in 1872, which are the central themes of the Shinto lecturers (who, however, enforce them by texts drawn from the Confucian and Chinese classics), are the three following:

1. Thou shalt honor the gods and love thy country.
2. Thou shalt clearly understand the principles of heaven and the duty of man.
3. Thou shalt revere the mikado as thy sovereign and obey the will of his council.

In its higher forms, Shinto is simply a cultured and intellectual atheism. In its lower forms it is blind obedience to governmental and priestly dictates. "Shinto, as expounded by Motoōri, is nothing more than an engine for reducing the people to a condition of mental slavery." Japan being a country of very striking natural phenomena, the very soil and air lend themselves to support in the national mind this system of hero-worship and worship of the forces of nature. In spite, however, of the conservative power of the ancestral influences, the patriotic incentives, and the easy morals of Shinto, it is doubtful whether, with the pressure of Buddhism, the spread of popular education and Christianity, it can long continue to support in the national mind this system of hero-worship and worship of the forces of nature. For the details of worship, festivals, symbols, description of temples, etc., see works on Japan.

IV. Literature.—The leading writer on Shinto is Ernest Satow, secretary in Japan to H. D. M. Lega...
tion in Japan, who has written The Revival of Pure Shinto, and The Shinto Shrines of Ise, in the Transactions of the Asiatic Society of Japan for 1874; The Mythology and Worship of Ancient Japan, in the Westminster Review for July, 1878. See also Griffis, The Mikado's Empire, p. 43-55, 96-100, 160, 800; Appleton's Cyclopædia, ix, 538, 551, 652; Fusio Mimo Bukuuro (a budget of Japanese), Notes (Yokohama, 1874); see also, with caution, Klaproth, Aperçu des Annales des Empereurs du Japon; Siebold, Archiv zur Geschichts von Japan; Klaproth, Geschichte des Japans; and the various sketches of travellers and missionaries. See Japan. (W. E. G.)

SHIP (for the original term, see below). Under this head we propose to bring together all the important information extant relating to ancient and especially Biblical naval operations. These latter, although somewhat late historically and not very scientific, have nevertheless a peculiar interest.

I. Extent of Navigation.—The Jews cannot be said to have been a seafaring people; yet their position on the map of the world is such as to lead us to feel that they could not have been ignorant of ships or of the navigation which relates thereto. Phoenicia, the north-western part of Palestine, was unquestionably, if not at the head of, the earliest cultivators of maritime affairs. Then the Holy Land itself lay with one side coating a sea which was anciently the great highway of navigation, and the centre of social and commercial enterprise. We hear of ships sent by the Pharaoh in the Red Sea (Exod. vii. 7); and the Nile, with which river the fathers of the nation had become acquainted in their bondage, was another great thoroughfare for ships. The Red Sea itself, which conducted towards the remote east, was at no great distance even from the capital of the land. Then at different points in its long line of coast there were harbors of no mean repute. Let the reader call to mind Tyre and Sidon in Phoenicia, and Acre (Asco) and Jaffa (Joppa) in Palestine. Yet the decidedly agricultural bearing of the Israelitish constitution checked such a development of power, activity, and wealth as these favorable opportunities might have called forth on behalf of seafaring pursuits. There can, however, be no doubt that the arts of ship-building and of navigation came to Greece and Italy from the East, and immediately from the Levant; whence we may justifiably infer that these arts, so far as they were cultivated in Palestine, were there in a higher state of perfection at an early period than in the Hebran world. Of the great monarchs of the world (Ezek. xxvii; Strabo, bk. xvi; Comenius, De Nave Tyrtae). In the early periods of their history the Israelites themselves would partake to a small extent of this skill and of its advantages, since it was only by degrees that they gained possession of the entire land, and for a long time were obliged to give up the sovereignty of very much of their seaboard to the Philistines and other hostile tribes. The earliest history of Palestinian ships lies in impenetrable darkness, so far as individual facts are concerned. In Gen. xlix, 13 there is, however, a prophecy, the fulfilment of which would connect the Ishmaelites of the Arabian desert and the Palestinian inhabitants of the same name, as though they should dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon (comp. Deut. xxxi, 19; Josh. xix, 10 sq.).—words which seem more fitly to describe the position of Asher in the actual division of the land. These local advantages, however, had not been bare of ships and the business of navigation for his own purposes, he was still, whatever he did himself, indebted to Hiram for "shipmen that had knowledge of the sea" (1 Kings i, 26; x, 22). The effort, however, to form and keep a navy in connection with the East was not lastingly successful; it soon began to decline, and Jehoshaphat failed when at a later period he tried to give new life and energy to a new enterprise (xxii, 49, 50). In the time of the Maccabees Joppa was a Jewish seaport (1 Macc. xiv, 5). Herod the Great availed himself of the opportunities naturally afforded to form a more capacious port at Cesarea (Josephus, War, iii, 8, 8). Nevertheless, no purely Jewish trade by sea was hence even now called into being. Cesarea was the place whence Paul and Silas were carried as a prisoner to Rome (Acts xxvii, 2). His voyage on that occasion, as described most graphically in the Acts of the Apostles (xxvii, xxviii), if it requires some knowledge of ancient maritime affairs in order to be rightly understood, affords also rich and valuable materials towards a history of the subject, and might, we feel convinced, be so treated as of itself to supply many irresistible evidences of the certainty of the events therein recorded, and, by warrantable inferences, of the credibility of the evangelical history in general. No one but an eye-witness could have written the minute, exact, true, and graphic account which these two chiefs respectively give. The vessels connected with Biblical history were, with the exception of those used on the Sea of Galilee (for which see below), for the most part ships of burden, almost indeed exclusively so, at least within the period of known historical facts, though in a remote antiquity the Phenician ships may have been of the type of what we know of the Phoenician ships; in short, it is in keeping with the purposes. This peculiarity, however, of the Biblical ships exonerates us from entering into the general subject of the construction of ancient ships and their several subdivisions. A good general summary on that head may be found in Smith's Dictionary of Greek and Roman Antiquities, n. s. V. A few notes on the precisely regarding ships of burden may be of service to the scriptural student.

II. Sources of Information.—Ancient literature is singularly deficient in everything which relates to ships or navigation. No work written expressly on the subject has come down to us; and we are dependent for our knowledge on the subject upon the incidental notices in poets and historians, or upon the figures on coins, marbles, or paintings, often the works of ignorant artists, which are calculated to mislead. Recent discoveries have, however, added much to our knowledge of the subject, especially in the marbles and pictures exhibited at Berlin in 1884, and prints made of the whole range of Greek and Roman literature has supplied us (it may be doubted whether all put together have supplied us) with so much information concerning the merchant-ships of the ancients as Luke in the narrative of Paul's voyage to Rome (Acts xxvii, xxviii). There was also dug up at the Piraeus, in 1834, a series of marble slabs, on which were inscribed the inventories of the ships of the Athenian fleet. They have been published by Prof. Büch, of Berlin, under the title of Urvonden über das Seenesen des attischen Staates (Berlin, 1840, fol. and 8vo). The pictorial representations on the Egyptian monuments are, and always have been, of great service (Acts xxvii, 1-6); secondly, the large Alexandrian corn-ship, in which he was wrecked on the coast of Malta (ver. 6; xxviii, 1) [see Melita]; and, thirdly, another large Al-
exandrian corn-ship, in which he sailed from Malta by Syracusan and Rhægium to Puteoli (ver. 11–13).

The word employed by Luke of each of these ships is, with one single exception, when he uses ναῦς (Acts xxvii, 41), the generic term πλοῖον (ver. 2, 6, 10, 15, 22, 30, 37, 38, 39, 44; xxviii, 11). The same general usage prevails throughout. Elsewhere in the Acts (xx, 15, 38; xxi, 2, 5, 6) we have πλοῖον. So in James (iii, 4) and in the Revelation (viii, 9; xvii, 19, 19). In the Gospels we have πλοῖον (προς) or πλοῖον (Mark iv, 36; John xxi, 8). In the Sept. we find πλοῖον used twenty-eight times and ναῦς nine times. Both words generally correspond to the Hebrew נֵבִי, om, or מַגָּה, oniyah. In Jonah i, 5, πλοῖον is used to represent the Heb. מַגָּה, rephaiah, which, from its etymology, appears to mean a vessel covered with a deck or with hatches, in opposition to an open boat. The senses in which σκάφος (2 Macc. xii, 3, 6) and σκάφος (Acts xxvii, 16, 82) are employed we shall notice as we proceed. The use of τυρὴν, or trireme (A. V. “galley”), is limited to a single passage in the Apocrypha (2 Macc. iv, 20).

In four passages (Numb. xxiv, 24; Isa. xxxiii, 21; Ezek. xxx, 9; Dan. xi, 30) the Heb. term is נֵבִי, so called from being set up or built. See BOAT.

IV. Styles of Ancient Ships.—1. Their Sizes.—The narrative which we take as our chief guide affords a good standard for estimating this. The ship in which Paul was wrecked had 276 persons on board (Acts xxvii, 37), besides a cargo (φροῦριον) of wheat (ver. 10, 39); and all these passengers seem to have been taken on to Puteoli in another ship (xxviii, 11) which had her own crew and her own cargo; nor is there a trace of any difficulty in the matter, though the emergency was unexpected. Now in English transport-ships, prepared for carrying troops, it is a common estimate to allow a ton and a half per man; thus we see that it would be a mistake to suppose that these Alexandrian corn-ships were very much smaller than modern trading-vessels. What is here stated is quite in harmony with other instances. The ship in which Josephus was wrecked (Life, § 8), in the same part of the Levant, had 600 souls on board. The Alexandrian corn-ship described by Lucian (Nearchos. s. v. sōla) as driven into the Piræus by stress of weather, and as exciting general attention from her great size, would appear (from a consideration of the measurements, which are explicitly given) to have measured 1100 or 1200 tons. As to the ship of Ptolemy Philadephus, described by Athenæus (v. 204), this must have been much larger; but it would be no more fair to take that as a standard than to take the “Great Eastern” as a type of a modern steamer. On the whole, if we say that an ancient merchant-ship might range from 500 to 1000 tons, we are clearly within the mark.

2. Merchant-ships in the Old Testament.—The earliest passages where seafaring is alluded to in the Old Testament, are the following in order: Gen. xlix, 13, in the prophecy of Jacob concerning Zebulun (Sept. κατοικοῦντα παρὰ ἀξόνων πλοίων); Num. xxiv, 24, in Balaam’s prophecy (where, however, ships are not mentioned in the Sept.); Deut. xxviii, 68, in one of the warnings of Moses (αποτρέψας σε Κύριος αἰ Αὐγήντον ἐν πλοίοις); Judg. v, 17, in Deborah’s Song (Δαιν ἐν παροικε πλοίοις). Next after these it is natural to mention the illustrations and descriptions connected with this subject in Job (ix, 26, ἢ καὶ ἵστα ναῦσιν ἱχνὸς ὁδοῦ) and in the Psalms (xlvii [xlviii], 7, ἐν πνεύματι βασιν συντρίβεις πλοῖα θαρσῖς; ciii [civ], 26, ἐκ πλοία διασπάονται; cvii, 23, ὁι καταβαίνοντες ἐν ἑλάσσασι ἐν πλοίοις). Prov. xxiii, 34 may also be quoted. To this add xxx, 19 (ἠμέλεως νήσου οὐστοπορεώς); xxxi, 14 (ναῦσι ἐμπορούμεναι μακράθυροι). Solomon’s own ships, which may have suggested some of these illustrations (1 Kings ix, 26; 2 Chron. viii, 18; ix, 21), have previously been mentioned. We must notice the disastrous expedition of Jehoshaphat’s ships from the same port of Ezion-geber (1 Kings xxii, 48, 49; 2 Chron. xxx, 16, 17). The passages which remain are in the prophets, especially Isaiah and Ezekiel. In the former prophet the general term “ships of Tarshish” is variously given in the Sept., πλοῖον Ἑλάσσασ (Isa. li, 16), πλοῖον Καρχηδόνος (xxiii, 14), πλοῖα θαρσία (ix, 9). For another allusion to seafaring, see xxiii, 14. The celebrated 27th chapter of Ezekiel ought to be carefully studied in all its detail; and in Jonah i, 3–16 the following technical phrases in the Sept. (besides what has been already adduced) should be noticed: καλόν (ver. 3), συντρίβειν (ver. 4), ἐκδούλωσα τοὺς σκηνοῦντος, τοὺς κοινωνίζοντος (ver. 5), κοινωνία τῆς ἑλάσσας (ver. 11, 12). In Dan. xi, 40 (συναχίζοντας βασιλέως τοῦ Βαβylon ο Ἱερουσαλήμ καὶ ἐν ἰσπαστικὸν καὶ ἐν ναοῖς πολλαῖς) we touch the subject of ships of war.

3. Ships of War in the Apocrypha.—Military operations both by land and water (ἐν τῇ Ἑλάσσας καὶ ἐν τῇ Ἰερουσαλήμ, 1 Macc. xxxii, 28, 32) are prominent subjects in the books of Maccabees. Thus in the contrast between Judas Maccabaeus and the Romans it is agreed (ver. 26, 28) that no supplies are to be afforded to the enemies of either, whether σῖτος, ἔλαιον, ἀργυρίον, or πλοῖα. In a later passage (xxv, 3) we have more explicitly, in the letter of king Antiochus, πλοῖα πολεμικά (see ver. 14), while in 2 Macc. iv, 20 (as observed above) the word τρίτικος, “galley,” occurs in the account of the proceedings of the infamous Jason. Here we must not forget the monument erected by Simon Maccabaeus on his father’s grave, on which, with other ornaments and military symbols, were πλοῖα ἑπταγελημένα, ἐκ τῆς ἑφευρέσεως ὑπὸ πάντων τῶν Ἑλάσσας (1 Macc. xii, 29). Finally, must be mentioned the ναῦσα at Joppa, when the resident Jews, with their wives and children, 200 in number, were intro-
duced to go into boats and were drowned (2 Macc. xii, 3, 4), with the vengeance taken by Judas (τοὺς μὲν λε-μίνα νῦττων ἱεροποιεῖ καὶ τὰ σκάφη κατιολεῖ, ver. 6). It seems sufficient simply to enumerate the other pas-
sages in the Apocrypha where some allusion to seafar-
ing is made. They are the following: Wind. v, 10; xiv, 1; Ecclus. xxxiii, 2; xiii, 24; 1 Esd. iv, 23.

Modern Levantine Ship.

In row-boats the rowers are seated on the cross-
beams (Στράτης, in Latin triclinia), hence called zygites. Before the invention of gunpowder, naval combats were necessarily at close quarters; but to enable the soldiers (ἐπίβαται) to fight without interfering with the row-
ers, a platform or gangway (παροδος) was laid on the
top of the bulwarks which surround the deck, projecting partly over the side and partly over the deck. Upon this they fought; and, where great speed was required, as in pursuit or flight, the fighting-men rowed, in which case movable seats or stools (Στράτης) were requisite for them to sit upon, and from these they were called thra-
wites. It appears, therefore, that from the necessity of the case, fighting-vessels must have had more than
one rank of rowers, just as the natives of the South
Seas both fight and row from the outriggers of their
canoes. The adjoining cut represents the upper rank,
or thratites, rowing from the gangway. It is right
to explain that the artist has contrived to give the
details of the bow and stern, by introducing only one
fourth of the straight part of the ship where the rowers
were seated. Otherwise, if done to a scale, a long low
vessel would have appeared on a coin little more than a
mere line.

As the size of the vessels was increased, and they were decked over, the zygites retained their name, but were necessarily placed upon raised seats. Upon trial it was found that an additional rank of rowers, seated on the deck between the oars of the primitive rank, could, by keeping time, row without difficulty. As these were seated nearer the side of the ship, and under the gang-
way or sheltered portion of the deck, which was called the thalamus, or sleeping-place, they were called thal-
amites. Hence the three ranks of rowers in a trireme were the thronites, zygites, and thalamites; and hence the vertical distance between the rows was only one half of the horizontal distance, or only eighteen inches, instead of six feet, as is usually supposed.

The monoxide, or hollow tree, with both ends rounded, must be held to be the primitive form and model for the ship, and continued to be so with little alteration till the Middle Ages, when a change in the mode of steering ren-
dered a change in the form of the stern necessary, but which it is foreign to our purpose to take into consider-
ation.

4. Boats on the Sea of Galilee.—The reader of the
New Test. is well aware how frequently he finds himself
with the Saviour on the romantic shores of the Sea of
Gennesareth. There Jesus is seen, now addressing the
people from on board a vessel, σκάφος (Matt. xiii, 2,
Luke v, 8), now sailing up and down the lake (Matt.
vi, 25; ix, 1; xiv, 13; John vi, 17). Some of his ear-
liest disciples were proprietors of barks which sailed on
this inland sea (Matt. iv, 21; John xxii, 5; Luke v, 9).
These “ships” were indeed small. Josephus designates
the ships here employed by the term σκάφος. They were not, however, mere boats; they carried their anchor with them (War. iii, 10, 1; Life, § 80). There was, too, a kind of vessel larger than this, called ερείδεα by Josephus, who narrates a sea-fight which took place on the lake, conducted on the part of the Romans by Vespasian himself
(War. iii, 10, 9). It thus appears that the lake was not contemptible nor its vessels
mean; and those should hence learn to qual-
ify their language who represent the Galilean
fishermen as of the poorest class.

Coin of Hadrian, showing a Trireme.
There is a melancholy interest in that passage of Dr. Robinson’s Researches (iii, 233) in which he says that on his approach to the Sea of Tiberias he saw a single white sail. This was the sail of the one rickety boat which, as we learn from other travellers (see especially Thomson, Land and Book, ii, 81), alone remains on a scene represented to us in the gospels and in Josephus as full of life from the multitude of its fishing-boats. In the narratives of the call of the disciples to be “fishers of men” (Matt. iv, 18-22; Mark i, 16-20; Luke v. 1-11), there is no special information concerning the characteristics of these boats. In the account of the storm and the miracle on the lake (Matt. viii, 23-27; Mark iv, 38-41; Luke viii, 22-25), it is for every reason instructive to compare the three narratives; and we should observe that Luke is more technical in his language than Matthew, and Mark than Luke. Thus, instead of πλοιοὶ μέγα, ζεύγος εἶναι εἰς τὴν βαλανή (Matt. viii, 24), we have κατιζή λαλαψ αὐτόμοις εἰς τὴν λίμνην (Luke vii, 23), and again τὴν ἐλάθος τοῦ ὕδατος (ver. 24); and instead of ὡστε τὸ πλοῖον καλύπτεται, we have συνελευθέρωται. In Mark (iv, 41) we have τὰ κύματα ἐπιβαλλείς εἰς τὸ πλοῖον, ὡστε αὐτὸ ἄγνωστον. This evangelist also mentions the προσκεφαλαίως, or boatman’s cushion, on which our blessed Saviour was sleeping εἰς τῷ πρώτῳ, and he uses the technical term ἔκπτοσμος for the lulling of the storm. See more on this subject in Smith, Dissertation on the Gospels (Lond. 1853). We may turn now to John. In the account he gives of what followed the miracle of walking on the sea (vi, 16-25), πλοῖον and πλοῖα ὀμαίνεται seem to be used indifferently, and we have mention of other πλοία ὀμαίνει. There would of course be boats of various sizes on the lake. The reading, however, is doubtful. Finally, in the solemn scene after the resurrection (John xx, 1-8), furnished with a προσκεφαλαίως, “pillow,” which, according to Hezychius, was the same as the ἄντρομωμα, or fleece, upon which the rowers sat. So far as we can learn from the scriptural account, they fish with nets, we must suppose with the drag-net, and also with the ἀμφίβλετρων (Matt. iv, 18) or ἀμφίβλετος (Mark i, 16).

Fishermen Dragging a Net. (Mosaic pavement from Corinth, in the British Museum.)

V. Construction and Equipment.—1. Shape and Ornaments of the Hull.—It is probable, from the mode of steering (and, indeed, it is nearly evident from ancient works of art), that there was no very marked difference between the bow (πρώτος, “foreship,” Acts xxvii, 30, “fore part” ver. 41) and the stern (πρῶτος, “hinder part,” ver. 41; see Mark iv, 38). The “hold” (κοίλη, “the sides of the ship,” Jonah i, 5) would present no special peculiarities. In merchant-ships the sides of the deck were defended by an open rail, the stem-post and stem-post being in a curve, most frequently terminated by an ornament representing the head of a water-fowl bent backwards. This was termed the apedole or ἀπεδολεῖς (χίλιοις, from χίλιοι, a goose); or by a head in profile, probably suggestive of the sign (παρατόμωμα, Acts xxviii, 11) or name of the ship. Outside of these ornaments were projections at each end, which increased the dimensions without adding to the capacity of tonnage of the vessels. This must be kept in mind in estimating the relative size of ancient and modern ships. On the stern-projections we sometimes see an awning represented, as in the ship on the tomb at Pompeii; and on the
corresponding projections at the bow, we are informed by Lucian, in his description of an Alexandrian ship, that the anchors were stowed, and also the πτεράχαια και περαγωγική. The πτεράχαια may be interpreted capstans for heaving up the anchors, and the περαγωγικά θάλαμος or paddles for helping the ship round when "slack in stays," rendered by Hedaricus "instrumentum ad circumanagem navem." In the picture of Theseus desiring Adriande, from Hercules Leonum, we see the cable coiled round a capstan near the stern. We see also the bow as one of the features, or cabins, of a ship, also mentioned by Lucian in his description of the ship of Alexandria. It will be observed that the mode of furling the sails like a window-curtain, more fully indicated in another figure, is marked by the outline of the sole or lower edge of the sail. Of two other customary ornaments, however, one is probably implied, and the second is distinctly mentioned in the account of Paul's voyage. That personification of ships which seems to be instinctive led the ancients to paint an eye on each side of the bow. Such is the custom still in the Mediterranean, and indeed our own sailors speak of "the eye" of a ship. This gives vivdness to the word ἀλατία, which is used (Acts xxvii, 15) where it is said that the vessel could not "bear up into" (literally "look at") the wind. This was the vessel in which Paul was wrecked. An ornament of that which took him from Malta to Perea is more explicitly referred to. The "sign" of that ship (παρασύραμος, Acts xxvii, 11) was "Castor and Pollux" (Ludia sidera—brilliant constellations, suspicious to navigators, Horace, Od. i, 3; Liv. xxxvii, 92; Tacit. Ann. vi, 84; Ovid, Trist. i, 10, 1); and the symbols of these heroes (probably in the form represented in the coin engraved under that article) were doubtless painted or sculptured on each side of the bow, as was the case with the goddessless Isia on Lucian's ship (ἡ περαγωγική των κατακομβῶν τοῦ καισαρίου, Navis, c. 5). The Rev. George Brown found an inscription at Port Phoenia which had been on an ancient building, superintended by an Alexandrian governor (κατεβασμικής, Acts xxvii, 11), of the ship whose sign was "Iphtharia." In the list of the Attic fleet we find names like those of the moderns, such as "Agatha," "Amphitrite," "Aura," "Delia," "Lyra," "Europa," "Centaur," "Roma," etc.

2. Masts, Sails, Ropes or Rigging, Yarda, Oara, etc.—These, in distinction from the hull or vessel itself, were collectively called σκυφόν or σκυφοῦν (ή ἢ σταγε- 

rom a σκυφός καλλίτης, Jul. Polli.). We find this word twice used for parts of the rigging in the narrative of the Acts (xxvii, 17, 19). The rig of an ancient ship was more simple and clumsy than that employed in modern times. Its great feature was one large mast, with one large square sail fastened to a yard of great length. Such was the rig also of the ships of the Northmen at a later period. Hence the strain upon the hull and the danger of starting the planks were greater than under the present system, which distributes the mechanical pressure more evenly over the whole ship. Not that there were never more masts than one, or more sails than one on the same mast, in an ancient merchantman. But these were repetitions, so to speak, of the same general unit of rig. In the account of Paul's shipwreck very explicit mention is made of the στροφήν (Acts xxvii, 40), which is undoubtedly the "fore-sail" (not "main-sail," as in the A. V.). Such a sail would be almost necessary in putting a large ship about. On that occasion it was used in the process of running the vessel aground. Nor is it out of place here to quote a Crimen letter in the Times (Dec. 5, 1855): "The 'Lord Raglan' [merchant-ship] is on shore, but taken there in a most soldierlike manner. Directly her captain found he could not save her, he cut away his mainmast and mizen, and, setting a topsail on her foremost, ran her ashore stern on." Such a mast may be seen raking over the bow, in representations of ships in Roman coins. In the Old Testament, the mast (ιερός) is mentioned (Isa. xxxiii, 23); and from another prophet (Ezek. xxvii, 5) we learn that the cedar-wood from Lebanon was sometimes used for this part of ships. There is a third passage (Prov. xxiii, 94, ὁπὸ τοῦ καφέ) where the top of a ship's mast is probably intended, though there is some slight doubt on the subject, and the Sept. takes the phrase differently. Both ropes (εὔφωνια, Acts xxvii, 32) and sails (ἰστία) are mentioned in the above-quoted passage of Isaiah; and from Ezekiel (xxvii, 7) we learn that the latter were often made of Egyptian linen (if such is the meaning of στροφήν). There the word γάλακτος (which we find also in Acts xxvii, 17, 30) is used for lowering the sail from the yard. It is interesting here to notice that the word ινάτουλομα, the technical term for furling a sail, is twice used by Paul, and that in an address delivered in a seaport in the course of a voyage (Acts xx, 20, 27). It is one of the very few cases in which the apostle employs a nautical metaphor. The annexed cut, from a marble in the Borghese collection at Rome, gives a good idea of the relative size and position of the sails, although in other respects the details are incorrect. It will be observed from this, as well as from the figure of the ship from the tomb at Pompeii, the sails are divided into compartments by ropes sewed across them; so that should the sail be torn in a storm, the injury would be confined to one of the squares. The name of the great and proper mast (ὁ μήκος καὶ γαφός ἢστος) was aca- 

tion (ἀκαστός); the mast at the stern επιδρόμος, accord- 

ing to Julius Pollux, who adds that the smallest was called dolon, without, however, mentioning its position. Isidore of Seville gives the same names to the sails in a passage evidently taken from the foregoing, which is as follows: "Acantium velum maximum et in medium naves constitutum, epidermos secundae ampli- 

dinis sed ad puppum. Dolon minimum velum et ad pro- 

ram armem diringende potius navis causa commendatur quam celeritate." It has generally been supposed by 

this that the sail at the bow was called the dolon. Mr. 

Smith, however, in his essay has shown, by numerous 

extracts from ancient authors, that the dolones were
small sails to be substituted for the larger in stormy weather, and that the mast at the bow with its sail was the artemon. In addition to the three lower sails, they had suppara, or topsails, to be set in light winds; and it would appear from a coin of Nero, given by Montfaucon (pl. cxliii.), that they had sails above the suppara equivalent to toppgallant-sails—a ship being represented with two yards above the main-yard. We have no proof that the ancients made use of what, in modern language, are termed fore-and-aft sails; but they certainly had triangular sails, at least in the war-galleys, with the apex at the foot of the mast; such a sail could be braced about without interfering with the rowers, which was probably the reason why this form was adopted. The two lower corners of the sails, or rather the ropes which attach them to the sides of the ship, in English the “sheets,” were called the feet of the sail. The proper, fore-foot (πρωπόστασις), a word which has puzzled commentators, is simply the sheet which is drawn forward, and would no doubt have been called in English the fore-sheet, had that term not been applied to the sheet of the foresail. The σκεῖον in ancient ships consisted of σκεῖον ξύλινα (wooden gear), and σκεῖον κριμαστά (hanging gear); the first consisted of masts, yards, oars, rudders, etc. The σκομή (fines) were the hawser or strong ropes for the anchors, and also for fastening the ship astern; while the ρωτία was a lighter kind of cordage, carefully made and attached to the masts, yards, and sails. The yards (εξαρία) were composed of two spars doubled in the centre. This explains an apparently absurd non sequitur of Pliny. He tells us that, although single spars were large enough, yet seamen were so rash as to add sail to sail—the word “non” being obviously omitted. The above cut, from the tomb of Naoolea Tyche at Pomppei, explains the mode of furling the sails by drawing them up to the yard like a window-curtain, as already noticed in the ship of Theseus.

This seems the best place for noticing three other points of detail. Though we must not suppose that merchant-ships were habitually propelled by rowing, yet sweeps must sometimes have been employed. In Ezek. xxxvii, 29, oars (ἐνδέσμα) are distinctly mentioned; and it seems that oak-wood from Bashan was used in making them (καί τις Βασσανίτης ἐπιφησάμεν τὰς κώ-πας σου, ver. 6). Again, in Isa. xxxiii, 21, ἄλος ἡμῶν literally means “a ship of oar,” i.e. an oared vessel. Rowing, too, was probably implied in Jonah I, 13, where the Sept. has simply παρασκέφαστο. Another feature of the ancient as of the modern ship is the flag, or σημεῖον, at the top of the mast (Isa. loc. cit. and xxx, 17). Here, perhaps, as in some other respects, the early Egyptian paintings supply our best illustration. Each ship was provided also with a plumb-line for sounding (Acts xxvii, 29; Isidor. Orig. xix, 4).

3. Steering Apparatus.—Some commentators have fallen into strange perplexities from observing that in Acts xxvii, 40 (τὰς ἑκτερα- ριας τῶν πηλίων, “the fastenings of the rudders”) Luke uses πηλίδαι in the plural. One even suggests that the ship has one rudder fastened at the bow and another fastened at the stern. We may say of him, as a modern writer says in reference to a similar comment on a passage of Cicero, “It is hardly possible that he can have seen a ship.” The sacred writer’s use of πηλίδαι is just like Pliny’s use of guberaecula (H. N. xii, 37, 88) or Lucer- tius’s of guberna (iv, 440). Ancient ships were in truth not steered at all by rudders fastened or hinged to the stern, but by means of two rudder-rudders, one on each quarter, acting in a rowlock or through a port-hole, as the vessel might be small or large. This fact is made familiar to us in classical works of art, as on coins, and the sculptures of Trajan’s Column. The same thing is true, not only of the Mediterranean, but of the early ships of the Northmen, as may be seen in the Bayeux tapestry. Traces of the “two rudders” are found in the time of Louis IX. The hinged rudder first appears on the coins of king Edward III. There is nothing out of harmony with this early system of steering in James ii, 4, where πηλίδαι occurs in the singular; for “the governor” or steersman (ὁ ἐλευθερος) would only use one rudder-rudder at a time. In a case like that described in Acts xxvii, 40, where four anchors were let go at the stern, it would of course be necessary to lash or trice up both paddles, lest they should interfere with the ground tackle. When it became necessary to steer the ship again, and the anchor-ropes were cut, the lashings of the paddles would of course be unfastened.

4. Anchors.—It is probable that the ground tackle of Greek and Roman sailors was quite as good as our own. The anchors appear to have differed little from those of the moderns, except that in place of the palms or iron plates attached to the extremities of the arms, the arms themselves were beaten flat, as in the Dutch anchor. It is a common error to suppose that they were without stocks. Thus Capt. Beechey says, “The transverse piece or anchor-stock is wanting in all of them.” The annexed cut, from a coin of Antoninus Pius, shows that this is a mistake. Two allusions to anchoring are found in the New

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Large Ancient Egyptian Boat with sail, apparently made of the papyrus, a double mast, and many rowers. (In a tomb at Kom Ahmar, above Minieh.)

Coin of Antoninus Pius, showing Anchor.
many instances could be given where it has been found necessary in modern experience. Ptolemy's great ship, in Athenaeus (loc. cit.), carried twelve of these undergirders (σπασσατα). Various allusions to the practice are to be found in the ordinary classical writers. See, for instance, Thucyd. i. 29; Plato, Rep. x. 5, 616; Horace, Od. i. 14, 5. But it is most to our purpose to refer to the complete inscriptions containing a complete inventory of the Athenian navy, as published by Böckh (Urkunden über das Seewesen des attischen Staates [Berlin 1840]). The editor, however, is quite mistaken in supposing (p. 133–138) that these undergirders were passed around the body of the ship from stern to stern.

5. Ship's crew.—This is perhaps the best place for noticing separately the σκάφος, which appears prominently in the narrative of the voyage (Acts xxvii, 16, 32). Every large merchant-ship must have had one or more boats. It is evident that the Alexandrian corn-ship in which Paul was sailing from Fair Havens, and in which the sailors, apprehending no danger, hoped to reach Phenicia, had her boat towing behind. When the gale came, one of their first desires must have been to take the boat on board, and this was done under the lee of Claudia, when the ship was undergirded, and brought round to the wind for the purpose of lying-to; but it was done with difficulty, and it would seem that the ship was on the verge of destruction in that short spell of τοὐρομάτων τε φυσικῶν τινῶν τῆς σκάφος, ver. 16). The sea by this time must have been furiously rough, and the boat must have been filled with water. It is with this very boat that one of the most lively passages of the whole narrative is connected. When the ship was at anchor in the night before she was run aground, the sailors lowered the boat from the davits with the selfish desire of escaping, on which Paul spoke to the soldiers, and they cut the ropes (καὶ σχοινία) and the boat fell off (ver. 30–32).

VI. Command and Management.—1. Officers and Crew.—In Acts xxvii, 11 we have both εὐκριτήριον and καύλορος. The latter is the owner (in part or in whole) of the ship or the cargo, receiving also (possibly) the fares of the passengers. The former has the charge of the steering. The same word occurs also in Rev. xviii, 17; Prov. xxvii, 34; Ezek. xxvii, 8, and is equivalent to σκαφής in ver. 29; Jonah 1, 6. In James iii, 3, 4 we δισκόρου, “the master,” is simply the steersman in the moment. The word for “shipmen” (Acts xxvii, 27, 30) and “sailors” (Rev. xviii, 17) is simply the usual term, ναῦστης. In the latter passage δίμως occurs for the crew, but the text is doubtful. In Ezek. xxvii, 8, 26, 27, 29, 34, we have κυριλλάται for “those who handle the oar.” The word oar, as stated in chap. xxvii, 39, in this ship, which may mean either passengers or mariners. The other only passages which need be noticed here are 1 Kings ix, 27, and 2 Chron. viii, 18, in the account of Solomon’s ships. The former has τῶν παίδων αὐτῶν ἀνδρῶν ναυτικῶν, θυσίων ἡλίκων ἔδωκεν Δίδασσαν; the latter, παιδὸς ἄνδρας Δίδασσαν.

2. Rate of Speed.—Paul’s voyages furnish excellent data for approximately estimating this, and they are quite in harmony with what we learn from other sources. We must notice here, however (what commentators sometimes curiously forget), that winds are variable. Thus the voyage between Troas and Philippi, accomplished on one occasion (Acts xvi, 11, 12) in two days, occupied on another occasion (xx, 6) five days. Such a variation might be illustrated by what took place almost any week between Dublin and Holyhead before the application of steam to sea-faring. With a fair wind an ancient ship would sail fully seven knots an hour. Two very good instances are again supplied by the narrative— in the voyages from Ceesarea to Sidon (xxvii, 2, 3) and from Rhegium to Puteoli (xxvii, 13). The result given by comparing, in these cases, the measurements of time and distance corresponds with what we gather from Greek and Latin authors generally— e.g. from Pliny’s story of the fresh fig produced by Cato.
In the Roman senate before the third Punic war: "This fruit was gathered fresh at Carthage three days ago; that is the distance of the enemy from your walls!" (H. N. xvi. 20).

3. Sailing Before the Wind and Near the Wind.—The square-rig which has been described is, like the rig of Chinese junks, peculiarly favorable to a quick run before the wind. (Acts xxvi. 11, xxvii. 16) the technical term εἰκόνισθαι for voyages made under such advantageous conditions. The run of Paul's ship from Rhegium to Puteoli, one hundred and eighty miles, in two consecutive days, the wind being from the south and consequently fair, agrees perfectly with the instances added by captain Beechy in his "Travel in the Mediterrenean," (Apollo iv. 36, v. 23; Philo, Opp. iv. 548; Acts xxvii. 9); and ships which, towards the end of the year, were still at sea earnestly sought a harbor in which to pass the winter. (ver. 12).

The first century of the Christian era was a time of immense traffic in the Mediterranean; and there must have been many vessels lost there every year by shipwreck, and, perhaps, as many by foundering. This last danger would be much increased by the form of rig described above. Besides this, we must remember that the ancients had no compass and very imperfect charts and instruments, if any at all, and though it would be a great misfortune if the ship were lost in the open sea, it would be even worse if it were driven out of sight of land, yet, dependent as they were on the heavenly bodies, the danger was much greater than in new bad weather, when the sky was overcast and "neither sun nor stars in many days appeared." (Acts xxvii. 20). Hence, also, the winter season was considered dangerous and, if possible, avoided (ὑπὸ τῶν ἡμῶν πολέμων τοῦ ἄνευ καὶ τῶν ἁρπαγμῶν, Acts xxvii. 7) sailing slowly and with a favorable wind, if there were some. If it did not make navigation contrary winds; but we know from the context that the ship was sailing to the westward, in a region and at a season when westwardly winds constantly prevail. The superior rig and build, however, of modern ships enable them to sail nearer to the wind than was the case in classical times. At one very critical point of Paul's voyage to Rome (ibid.) we are told that the ship could not hold on her course (which was west by south, from Cnidus by the north side of Cretae) against a violent wind (μὴ προσέρχεται ἡμᾶς τοῦ ἄνευ) blowing from the north-west, and that consequently she ran down to the east end of Cretae (see SALMONE), and worked up under the shelter of the south side of the island (ver. 7, 8). See Fair Havens. Here the technical terms of our sailors have been employed, whose custom is to divide the whole circle of the compass-card into thirty-two equal parts called points. A modern ship, if the weather is not very boisterous, will sail within six points of the wind. To an ancient vessel, however, the hull would be so heavily loaded that the yards could not be kept close, and it would be safer to assign seven points as the limit. This will enable us, so far as we know the direction of the wind (and we can really ascertain it in each case very exactly), to lay down the tracks of the ships in which Paul sailed, beating against the wind, on the voyages to Rome (Acts xxi. xxii. 6), from Sisera to Myra (διὰ τοῦ τούτον ἐν Ἰοναστίου, ver. 7, 8), from Myra to Cnidus (ἐν Κυνοῦ, ἔντος ἀνεύτων, ver. 7, 9), from Salmone to Fair Havens (κάθε παραλαγομένοι, ver. 7, 8), from Syracusa to Rhegium (παραλαγομένα, xxii. 12, 10).

4. Luke. This topic arises naturally out of what has preceded, and it is so important in reference to the main questions connected with the shipwreck at Malta that it is here made the subject of a separate section. A ship that could make progress on her proper course, in moderate weather, when sailing within seven points of the wind, would lie-to in a gale, with her length making about the same angle with the direction of the wind. This is done when the object is not to make progress at all hazards, but to ride out a gale in safety; and this is what was done in Paul's ship when she was undergirded and the boat taken on board (Acts xxvii. 14-17) under the lee of Claudia. It is here that Luke uses a word which is generally supposed to be the proper term for "to hold a ship undergirded," and which is not found in any English dictionary. Of the gale had been less violent, the ship could easily have held on her course. To anchor was out of the question; and to have drifted before the wind would have been to run into the fatal Syltis on the African coast. See Quickands. Hence the vessel was laid-to ("close-hauled," as the sailors say) "on the starboard tack," i.e., with her right side towards the storm. The wind was east-northeast [see Eurycylidon], the ship's bow would point north by west, the direction of drift (six points being added for "lee-way") would be west by north, and the rate of drift about a mile and a half an hour. It is from these materials that we easily come to the conclusion that the vessel which had been wrecked on the coast of Malta. See Adria.

5. Storms and Shipwrecks.—The dangers of the ocean to sailors on board such ships as these were great, and, in the then ignorance of navigation, caused sailing to be restricted to the spring, summer, and autumn months; winter was avoided. To the Romans the sea was open in winter. (Cic. de Orat. iv. 11; Probr. xiv. 36, v. 23; Philo, Opp. iv. 548; Acts xxvii. 9); and ships which, towards the end of the year, were still at sea earnestly sought a harbor in which to pass the winter. (ver. 12).

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Luke. This topic arises naturally out of what has preceded, and it is so important in reference to the main questions connected with the shipwreck at Malta that it is here made the subject of a separate section. A ship that could make progress on her proper course, in moderate weather, when sailing within seven points of the wind, would lie-to in a gale, with her length making about the same angle with the direction of the wind. This is done when the object is not to make progress at all hazards, but to ride out a gale in safety; and this is what was done in Paul's ship when she was undergirded and the boat taken on board (Acts xxvii. 14-17) under the lee of Claudia. It is here that Luke uses a word which is generally supposed to be the proper term for "to hold a ship undergirded," and which is not found in any English dictionary. Of the gale had been less violent, the ship could easily have held on her course. To anchor was out of the question; and to have drifted before the wind would have been to run into the fatal Syltis on the African coast. See Quickands. Hence the vessel was laid-to ("close-hauled," as the sailors say) "on the starboard tack," i.e., with her right side towards the storm. The wind was east-northeast [see Eurycylidon], the ship's bow would point north by west, the direction of drift (six points being added for "lee-way") would be west by north, and the rate of drift about a mile and a half an hour. It is from these materials that we easily come to the conclusion that the vessel which had been wrecked on the coast of Malta.
SHIP

are some which have not been mentioned in this article: ανιγγέας κατάγεσσαν (e.g. Acts xxviii, 11, 12), σανίτις (Ezek. xxvii, 5), τρόπος (Wisd. v. 10), αναβάινων (Jonah i, 3; Mark vi, 51), γλυβρή (Matt. viii, 26), ἀδρὶβαρος (Heb. xx, 18; αργοτριστάς (Heb. xxiv, 4), ἑπταόπω (xxvii, 18), γυνών (ἀνόμος τυφνός, ver. 14) ἁγίας καταστεῖν (ἀγίας κτεῖναι, ver. 30), ἐδρατός ἀνέμως (ἐδρατός, ver. 10; ἐδρατός, ver. 21), προσκεκλῶ (προσκεκλῶ, ver. 41), κολυμάθη (ver. 42), ἐλισάτεσσ' τῆς νείκης (ὑπέρ πιάνα ἠλέστε, ver. 41). This is an account of the various parts of the ship. It may serve to show how rich the New Testament and Sept. are in the nautical phraseology of the Greek Levant. To this must be added a notice of the peculiar variety and accuracy of Luke's ordinary phrases for sailing under different circumstances, σκέος, ἅπανέλαιον, ἅρπανος, σαφέως, ἑπτάόπω, ὑπόπω, παραπλω, ἑδρατός, ἑπταόπω, ἑπτάπλω, φλοράμ, διαφορά, διαφορά.

VII. Authorities.—Smith's work on the Voyage and Shipwreck of St. Paul (Lond. 1848, 1856) is the standard work on ancient ships, and it contains a complete list of previous books on the subject. Reference, however, may be made to the memoir on Aegae in Greece, by P. Pusey, incorporated in Conybeare and Howson, Life and Epistles of St. Paul (Lond. 1856, 2d ed., ch. xxvii, note.) See also Schlözer, Vers. einer allg. Gesch. d. Handels u. der Schiffsfahrt in den ältesten Zeiten (Eestock, 1780); Le Roy, La Marine des Anciens Peuples (Paris, 1789); Benevent, Gli Antichi Naviganti (Naples, 1792); Benedict, Vers. einer allg. Gesch. d. Schiffsfahrt u. d. Handel bei d. Aten (ibid. 1809); Howell, On the War Galleys of the Ancients; Jai [A.], Architlogie Navale (Paris, 1840). A full account of the ancient Egyptian vessels is given by Wilkinson, abridged, i., 411 sq; ii, 119 sq. See Navigation; Shipwreck.

SHIP, in ecclesiastical usage, is the name given to the vessel, shaped like a ship, in which incense is kept. It is also called a BATEA.

Shipford, a Fayet, a Congregational minister, was born in Granville, N. Y., Aug. 18, 1797. He was prepared for college at the Granville and Cambridge academies. He entered Middlebury College in 1819, remaining but one year, on account of ill-health, which prevented the completion of his course. He next studied theology with the Rev. William Chester, D.D., of Saratoga, and was ordained at Pawlet, Vt., Dec. 5, 1826, as missionary of Rev. Jesse Lee. In 1827 he married Miss Lovell, and on the 1st of July following he was dismissed Oct. 27, 1830. Choosing for a time the missionary work, he was sent, first to Vermont, in 1830, and to New York in 1831, remaining in this field until he received a call to become a colleague of Dr. Beeman, at Troy, N. Y. Here he remained one year, and then became pastor of Bethel Free Church, at the same place, and remained two years, at which time he received and accepted a call to the pastorate of the Church at Walton, N. Y. At this place he was installed April 29, 1835, and after remaining in charge three years was dismissed, to again take charge of the Church of the Village of Walton. He continued to be employed to supply from 1838 to 1841. He organized the Congregational Free Church at Troy, Feb. 16, 1842, and remained there, preaching with success, until 1849, at which time the pastorate was dissolved. In 1850 he was acting pastor at St. Phentown, also at Nassau from 1851 to 1853. He then, from 1855 to 1858, was agent in Waterviile and vicinity; of Caron Lake, at the same time supplying churches at Peru River, Stone Mills, Orleans, Four Corners, and La Fargeville. He was acting pastor at Pulaski from 1855 to 1858; also, without charge, filled the pastorate at Orono, from 1859 to 1873, preaching often, and supplying at Wellington in 1863 to 1865. He then filled the same in Westfield, N. Y., from 1866 to 1868. In 1878 he removed to Walton, N. Y., and to Sidney Plains in 1877. In 1876 he published a pamphlet entitled What May Women Do? At length, being coming gradually feeble, he died, Aug. 14, 1878. (W. P. S.)

Ship'phi (Heb. Ship'phi, שִׂפְרִי, my abundance, or abundant; Sept. Σφαρίς v. r. Σφαρίδης and Σφαρά, the son of Allon and father of Ziza, which last was a chief Simonite in the time of Hezekiah (1 Chron. iv, 37). B.C. ante 726.

Ship'mite (Heb. with the article hash-Skiph'mi, שַׂפֹּרְתִּי, pastoral adj.; Sept. ὁ τοῦ Ἱσραήλ, an epiphon of Zadok, David's chief vintage-master (1 Chron. xxvii, 27); probably as being a native of Shepham (q.v.).

Ship'rah (Heb. Ship'-rah, שַׂפֹּרְתָּה, probably bright-ness, as in Job xxvi, 13; but perhaps Egyptian; Sept. Σφαρά, first named of the two Hebrew midwives who disobeyed Pharaoh's order to kill the male infants, and were rewarded by Divine Providence for their humanity (Exod. i. 15). B.C. cir. 1740.

Ship'tan (Heb. Ship'tan, שַׂפֹּרְתָּן, judicial; Sept. Σφαράς v. r. Σφαράδων, father of Kemuel, which latter was the phylarch of Ephraim and one of the commissioners appointed to divide Canaan among the tribes (Numb. xxxiv, 24). B.C. ante 1618.

Shipley, Jonathan, a learned English prelate, was born about 1714. His education was liberal, and at a proper age he entered Christ Church, Oxford. In April, 1738, he took his degree of Master of Arts, entered the honorary orders of the university, and in January of the latter year, having constitutionally been ordained a prebendary in the Cathedral Church of Winchester, and in March, 1746, was appointed chaplain to the duke of Cumberland. He received the degree of Doctor of Divinity Oct. 14, 1748; became canon of Christ Church, Oxford, Jan. 28, 1749; and was made dean of Winchester in 1758, being permitted, by dispensation, to retain the livings of St. Helen and Chilbolton. His last preferment took place in 1769, when he was promoted to the bishopric of St. Asaph, in which he remained until his death, in Bolton Row, Piccadilly, Dec. 3, 1788. His works, consisting of sermons, charges, and parliamentary speeches, were published in 2 vols. 5vo (1782).

Shipwreck, a term that occurs but twice in the New Testament, in the verbal form ναύαργω, once literally (2 Cor. xi, 25) and once metaphorically (1 Tim. i, 19). We learn from the former of these passages that Paul had already three times experienced this mishap prior to his more notable instance on the way to Rome. The interest of the shipwreck lay in the fact that the light it sheds upon many points of Biblical history, geography, and archaeology, are so great as to justify a special treatment of the topic in addition to the remarks given under previous heads. It is a singular coincidence that another Jew, a contemporary of Paul, should have suffered a similar mishap on the same route, viz. Josephus (Life & 3); but the account left is so brief as to afford but little illustration of the case. Luke's narrative of the shipwreck of the apostle, on the contrary, is so full and graphic that we are enabled to trace the causes, progress, and culmination of the catastrophe in great detail; and his nice but artless discriminations show not only his truthfulness, but his careful habits of observation. His language, although of course not professional, is yet highly appreciative of the technical particulars to which he was an eye-witness. We here present a brief outline of the results of the accurate and most interesting investigations of Mr. Smith, of Llandaff, and of Mr. Jardanhill, in his work On the Voyage and Shipwreck of St. Paul (3d ed. Lond. 1866). A winter's residence in Malta afforded this learned writer ample opportunities for personal examination of the localities of the shipwreck. Having been a yacht sailor of more than thirty years' standing, and with much practical experience in the building and management of ships, he was able to bring a kind of knowledge to the interpretation of the passage which no commentator had possessed.
Paul's company embarked in a ship of Adramyttium, a seaport of Myra, on the very shore of the Ægean, opposite Lycia. On the second day they touched at Sidon, sixty-seven geographical miles from Cesarea. Loosing from thence, they were forced, by contrary winds, to run under the lee of Cyprus. A ship's course from Sidon to Myra is W.N.W., leaving Cyprus on the right. The contrary wind must have been from the west, which prevails in this part of the Mediterranean in the summer. Under these circumstances, they left Cyprus on the left hand, doing as the most accomplished seamen of the present day would do under similar circumstances. Favoured, as they probably were, by the land-breeze and currents, they arrived, without accident, at Myra in Lycia, a flourishing city, now a desolate waste and about three miles from the sea. The company were there transferred to a corvuship from Alexandria bound for Italy. From the dimensions of one of these ships given by Lucian, they appear to have been quite as large as the largest class of merchant-ships of modern times. Myra lies due north from Alexandria, and its bay is well fitted to shelter a wind-bound ship. Their progress after leaving Myra was extremely slow, for it was many days before they "came over against Cnidus," at the entrance to the Ægean Sea. As the distance between Myra and Cnidus is not more than 180 geographical miles, the delay must have been caused by unfavourable winds, which may be inferred from the words "with difficulty." The course of a ship on her voyage from Cnidus to Italy is by the north side of Crete, through the archipelago, W. by S. But this would be impossible with a north-wet wind. With that wind the ship would work up to Cnidus, because she had the advantage of a weather shore and a westerly current; but there the advantage would cease. The only alternative would be to wait at Cnidus for a fair wind, or else to run under the lee of Crete in the direction of Salamine, which is the eastern end of Crete. As the south side of this island is a weather shore, they would be able, with north-west winds, to work up as far as Cape Matala. Here, however, the land bends suddenly to the north, and their only resource would be to make for a harbor. Fair Havens is the harbor nearest to Cape Matala. This was probably no more than an open roadside, or, rather, two roadsteads contiguous to each other. The site of the city Lasaea is still visible. It was not until the autumnal equinox, and sailing was dangerous. It was a question whether they should winter here or sail to port Phocae, on the same side of Crete, about forty miles west. Paul strongly urged the officers to remain, but his advice was overruled. Phocae, the harbor which they entered, was known as Luke (Luke 21:18) towards the south-west and north-west, or, as Mr. Smith translates the preposition, in the same direction as, i.e. the point towards which, the wind Liba blows; so that the harbor would open, not to the south-west, but to the north-east. It seems to have been the one now called Lutro, which looks towards the east. The south wind, which now blew, is a fair wind for a ship going from Fair Havens to Lutro. The island of Clauđa is exactly opposite to Lutro, the Claudii of Ptolemy, and the Gozzo of the modern charts.

Sailing from Fair Havens close to the land, they might hope, with a south wind, to reach Phocae in a few hours. But soon the weather changed; the ship was caught in a typhoon which blew with such violence that they could not face it, but were forced, in the first instance, to scud before it. It follows from this that the wind must have blown off the land, else they would have been stranded on the Cretan coast. This sudden change from the west wind to a violent north-easterly was a common occurrence in these seas. The Greek term typhoon means that the wind was accompanied by the agitation and whirling motion of the clouds caused by the meeting of the opposite currents of air. By this single word are expressed the violence and direction of the gale. The wind Euroclydon (according to the most ancient versions, Euroclysus - east-north east) forced them to leave Phocae. Having done this, they endeavoured to fill themselves of the smooth water to prepare the ship to resist the fury of the storm. Their first care was to secure the boat by hoisting it on board. Luke tells us that they had much difficulty in doing this, probably because it was filled with water. The next care was to undergo the ship the amount of the shattered condition of his ship, to undergird her.

We are next told that, fearing they should be driven towards the Syrtis, they lowered the rudder (not "strake sail," which would be equivalent to saying that, being apprehensive of a certain danger, they deprived themselves of the only possible means of avoiding it). A ship preparing for a storm sends down upon deck the "top hamper," or gear connected with the fair-weather sails, such as the suparai, or topsails. When the ship was thus borne along, she was not only undergirded and made snug, but had storm-sails set and was on the starboard tack, on her return from his perilous arctic voyage in 1883, was forced to cope with the turbulent and turbulent condition of his ship, to undergird her.
the fifteen-fathom depth, and at such a distance as would allow of preparation for anchoring with four anchors from the stern, which must have required some time. Now, about half an hour farther the depth was fifteen fathoms. Fearing lest they should fall upon rocks, they cast four anchors out of the stern. This implies that there were rocks to leeward on which they were in danger of falling; but the fifteen-fathom depth is, as nearly as possible, a quarter of a mile from the shore, which is here girt with mural precipices, and on which the sea must have been breaking violently. Their only chance of safety was to anchor; but to do this in a gale on a lee shore not only requires time, but very tedious holding-ground. Is there such ground here? In the English Sailing Directions it is said (to repeat an important fact given under a previous article), "The harbor of St. Paul is open to easterly and north-east winds. It is, notwithstanding, safe for small ships, the ground generally being very good; and while the cables hold there is no danger, as the anchors will never start." But why anchor from the stern? "The anchor is cast from the prow," it being much easier to arrest a ship's way by the bow than the stern. Ships constructed like those of the ancients were, of necessity, amply provided with anchors and cables. It seems, too, from the figure of the ship in the picture of Theœus deserting Aridane, that they could anchor by the stern, as they had hawse-holes aft (a hawser is seen towing astern; it passes through the rudder-port, and within board it is seen coiled round an upright beam or capstan in front of the break of the poop-deck). The advantages of being anchored in this manner are that by cutting away the anchors, loosening the bands of the rudders, and hoisting the artemon (the foresail, not the mainsail), all of which could be done simultaneously, the ship was immediately under command, and could be directed with precision to any part of the shore which offered a prospect of safety. But if anchors were in the usual mode, she might have taken "the wrong cast" or drifted on the rocks. The number of anchors let go show that nothing was neglected.

The shipmen, after taking a meal, lightened the ship, not only by pumping, but by throwing the wheat into the sea. When day broke, they knew not the land, but it had certain peculiarities: the shore was rocky, it being, in fact, skirted with precipices. They then discovered a creek with a sandy beach (the Greek word, in a restricted sense, means this, in contradiction to a rocky coast). Into this creek they were minded to thrust the ship. They now cut their cables and left the anchors in the sea; and, losing the lashings of the rudder and hoisting the foresail, they made for the creek. On the west side of the bay there are two creeks. One of them, Mdina Valley, has a shore. The other, though its sandy beach has been worn away by the action of the sea, was probably the scene of the wreck, for here "two seas meet." At the entrance of the bay, where the ship anchored, it could not have been suspected that at the bottom of it there was a communication with the sea outside. But such is the case. Salmine island, which separates the bay from the sea outside, is formed by a long, rocky ridge separated from the mainland by a channel of not more than a hundred yards in breadth. Near this channel they ran the ship ashore; the fore-part stuck fast, but the stern was dashed in pieces. A ship impelled by a gale into a creek such as that in St. Paul's Bay would strike a bottom of mud graduating into tenacious clay, into which the fore-part would stick itself and be held fast, while the stern would be exposed to the force of the waves. See Malta.

The correspondence in the direction and distance is no less striking. A modern merchant-ship can sail within six points. Taking the mean between these, we cannot be so much as a point wrong if we assume that an ancient ship would, under favorable circumstances, make good her course about seven points from the wind. But there is another element which must be taken into account when we calculate the course of a ship in a storm—it is the lee-way, which in a modern ship, in a gale such as described in Acts xxvii, is about six points. Now, if we apply these elements to Luke's account of Paul's voyage, the result will be found to be very striking. The facts mentioned in the narrative are: (1) The point of departure—Clauudia. (2) The direction of the wind—in the received text, Eureclydon, but since the discovery of the Codex Sinaiticus the reading of the Vulgate, Eurocluido, cast-northeast (that is, a wind between eurus, east, and aquilo), must be considered established. (3) The ship's course—seven points from the wind, which, with six points of leeway added, must have been thirteen points to the west of cast-northeast, or west by north, which is as nearly as possible the bearing of Malta. (4) Distance; this is inferred from the ship's rate of sailing and the time consumed.

Situation of St. Paul's Ship on the Fifteenth Morning.
In the voyage in question we know within very narrow limits the time that elapsed: it was "a little before midnight on the fourteenth night" (Acts xxvii, 27), and therefore thirteen days complete and a fraction. With regard to the rate at which a ship would drive under the circumstances described by Luke, Mr. Smith, in the work already alluded to, taking the mean from the determinations of skilful and scientific seamen, assumed that it would be thirty-three and a third miles in the twenty-four hours, and the distance ascertained from the nautical observations of Admiral Smyth is four hundred and seventy-seven miles to the nearest of a mile. Now a ship laid-to, in a gale from east-north-east, according to these calculations, founded on the inexact premises of Admiral Smyth, "about midnight, 'when the fourteenth night was come' of their being driven through (διαπέρασοντες), not up and down, Asia—have been exactly at Malta, and within two or three miles of St. Paul's Bay. Such were the results arrived at by Mr. Smith, and given in the first edition of his treatise on the Voyage andShipwreck of St. Paul. Since then Dr. Howson in his researches discovered that Admiral Sir Charles Penrose had made a similar calculation, agreeing with the above to about four hours in time and six miles in distance; but, as such results can only be approximations, a nearer agreement could not have been anticipated from the most accurately kept dead-reckoning.

We here note an incidental fact with regard to Sal- mone, the east point of the island of Crete. In the account of Paul's voyage to Rome this promontory is mentioned in such a way (Acts xxvii, 7) as to afford a curious illustration both of the navigation of the ancients and of the minute accuracy of Luke's narrative. We gather from other circumstances of the voyage that the wind was blowing from the northwest (ιεναμίοντος, ver. 4; βραδινοῦν τούτον, ver. 7). See ΜΥΧΑ. We are then told that the ship, on making Cnidus, could not, by reason of the wind, hold on her course, which was past the south point of Greece, west by south. She did, however, just fetch Cape Salamine, which bears south-west by south from Cnidus. Now we may take it for granted that she could have made good a course of less than seven points from the wind (see SHIP); and, starting from this assumption, we are at once brought to the conclusion that the course must have been between north-northwest and west-northwest. Thus what Paley would have called an "undesigned coincidence" is elicited by a cross-examination of the narrative. This ingenious argument is due to Mr. Smith, of Jordanhill (Voyage andShipwreck of St. Paul, p. 79), and in a manner it may be, for Cnidus bears Cnidus and Homed (Life and Epistles of St. Paul, ii, 398, 2d ed.). To these books we must refer for fuller details. We may just add that the ship had had the advantages of a weather shore, smooth water, and a favoring current before reaching Cnidus, and that by running down to Cape Salamine the sailors obtained similar advantages under the lee of Crete, as far as Fair Havens, near Lasae.

See the monographs on the various incidents connected with Paul's shipwreck, cited by Vol bedding, Index Programm. p. 84; and Danz, Wörterb. a. v. "Apокалипс." No. 114-116; also the Journal of Soc. Lit. u. "Josephus." See Paul; Ship.

Shire-mote, the highest of the three motes, or courts, on the island of Man, was held twice a year, and was composed of the freeholders. Hearing both civil and ecclesiastical causes, the shire-mote was presided over by an alderman and a bishop, who were not the absolute judges, being present chiefly to keep order and advise. Cases were decided by the majority of votes. See Hill, English Monasticism, p. 199.

Shirer, John Wesley, a minister of the Methodist Episcopal Church, was born in Muskingum County, O., Dec. 19, 1821, and united with the Church in 1842. He was licensed to preach Jan. 30, 1847, and the same year was admitted into the Pittsburgh Conference. He continued in the active ministry, with the exception of two years supernumerary, until 1873, when he became superannuated and so continued until his death, at Akron, O., May 8, 1874. See Minutes of Annual Conferences, 1875, p. 84.

Shirley, Walter, the rector of Loughrea, Galway County, Ireland, was a cousin of the countess of Hunt- tington. He was born in 1725 and died in 1786. He published, Twelve Sermons (Dublin; reprinted Lond. 1763 [some 1764], 12mo)—poems, Liberty, an Ode; The Judgment;—and some Hymns ("Lord, dismiss us with thy blessing" is believed to be his). He also revised Lady Huntington's Hymn-book (1764). See Roger, Lyra Brit. 1868, p. 498, 673; Allibone, Dict. of Brit. and Amer. Authors, a. v.

Shirley, Walter Augustus, D.D., was a member of the noble house of Ferrers and the son of Rev. Walter Shirley, vicar of Woodford, Northamptonshire. He was born at Westport, Mayo County, Ireland, in 1797, and was educated at Winchester College, and New College, Oxford, of which he was a fellow. He became bate to the chair of Divinity at Oxford, in 1829; vicar of Chil- ley, Derbyshire, in 1829; rector of Brailsford in 1839; prebendary of Lichfield and archdeacon of Derby in 1841; bishop of Sodor and Man, Jan. 10, 1847; and died April 21, 1847. Besides his Letters to Young People (Lond. 1860, 8vo), there is a volume of his Sermons (1850, 12mo), and a collection of his Hamp ton lectures had been delivered at his death. See Allibone, Dict. of Brit. and Amer. Authors, a. v.

Shi'asha (Heb. She'asha, פֶּשֶׁא, an orthographical variation of Shaheva [q. v.]; Sept. Σεβάζα v. Σήβα, father of Eliheph and Ahiah, Solomon's secretaries (1 Kings iv, 3); elsewhere called Sharesha (1 Chron. xviii, 16), etc.

Shi'ashak (Heb. Sh'ashak, פֶּשֶׁא or the margin, but the text has Shashak or Shishak, פֶּשֶׁא); Sept. Σεβάζειν; Vulg. Sesa), a king of Egypt contemporaneous with Jeroboam, to whom he gave an asylum when he fled from Solomon (1 Kings xi, 40). This was indicative of his politic disposition to encourage the weakening of the neighboring kingdom, the growth of which, under David and Solomon, was probably regarded by the kings of Egypt with some alarm. After Jeroboam had become king of Israel, and probably at his suggestion, Shishak invaded the kingdom of Judah, B.C. 971, at the head of an immense army, and, after having taken the fortified places, advanced against Jerusalem. Satisfied with the submission of Rehoboam, on which the immense spoils of the Temple, the king of Egypt withdrew without imposing any onerous conditions upon the humble grandson of David (xiv, 25, 26; 2 Chron. xii, 2-9). The importance of this connection between the Hebrew and Egyptian annals justifies a full treatment of the subject, which we give from the latest archaeological investigations. See JUDAH, KING- DOM OF.

I. Name.—We see above an uncertainty in the He- brew form of Shishak's name. Josephus Græcizes the name as Σωσους (Σωσουσας, Ant. vii, 5, 1; xii, 8, 9). He has generally been recognised as the Σεσουκής (Σεσουκής) of Manetho, and the Sheeshonk or Sheshonk I of the monuments, first sovereign of the Bubas- tite, or twenty-first, dynasty. The accompanying cartouches present his name as written in hieroglyphics. The following is a transcription and translation of the second oval, containing more particular-
In order to render the following observations clear, it will be necessary to say a few words about the dynasties of Egypt before the accession of Sheshonk I. On the decline of the Tanite or Ramessian family (the twelfth dynasty), two royal houses appear to have arisen. At Thebes the high-priests of Amen, after a virtual usurpation, at last took the regal title, and in Lower Egypt a Tanite dynasty (Manetho’s twenty-first) seems to have gained royal ascendancy, be it noted, over the Ramessian, though not exorcised from the state. If it be granted that there was no line between the twelfth and twenty-second dynasties, and that the high-priest kings belonged to the twenty-first, it is probable that their lines had been united; certainly towards the close of the twenty-first dynasty a Pharaoh was powerful enough to lead an expedition into Palestine and capture Gezer (1 Kings xi. 16). Sheshonk took as the title of his standard “He who attains royalty by unifying the two regions (of Egypt)” (De Rouge, Étude, etc., p. 204; Lepsius, Künstlerbuch, xlvii, 567 A, a). He himself probably married the heiress of the Ramessian family, while his son and successor, Usarken, appears to have taken to wife the daughter, and perhaps heiress, of the Tanite twenty-first dynasty. Probably it was not until late in his reign that he was able to carry on a war of conquest against the pharaohs of the early thirteenth who captured Gezer. It is observable that we trace a change of dynasty in the policy that induced Sheshonk, at the beginning of his reign, to receive the fugitive Jeroboam (1 Kings xi. 40). Although it was probably a constant practice for the kings of Egypt to show hospitality to fugitives of importance, Jeroboam would scarcely have been included in their class. Probably, it is expressly related that he fled to Sheshonk because he was well received as an enemy of Solomon. We do not venture to lay any stress upon the Sept. additional portion of 1 Kings xii., as the narrative there given seems irreconcilable with that of the previous chapter, which agrees with the Masoretic text. In the latter chapter Hadad (Sept. Ader) the Edomite flees from the slaughter of his people by Joab and David, to Egypt, and marries the elder sister of Tahpenes (Sept. Thekemina), Pharaoh’s queen, returning to Idumea after the death of David and Joab. In the additional portion of the text Jeroboam—a Pharaoh to have fled to Sheshonk (Sept. Sacsakim)—is married, after Solomon’s death, to Anó, elder sister of Thekemina the queen. Between Hadad’s return and Solomon’s death, probably more than thirty years elapsed, certainly twenty. Besides, how are we to account for the two elder sisters? Moreover, Shishak’s queen, his only principal wife, is called Karali, which is remote from Tahpenes or Thekemina. See Tahpenes.

The king of Egypt does not seem to have commenced hostilities during the powerful reign of Solomon. It was not until the division of the tribes that, probably at the instigation of Jeroboam, he attacked Rehoboam.

The following particulars of this war are related in the Bible: “In the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots and three thousand horsemen; and the people [were] without number that came with him out of Egypt, the Lubim and the Cushim, and the Cushim. And he took the fenced cities which [pertained] to Judah, and came to Jerusalem” (2 Chron. xii, 2–4). Shishak did not pillage Jerusalem, but exacted all the treasures of his city from Rehoboam, and apparently made him tributary (ver. 5, 9–12, especially 8). The narrative in Kings mentions only the cities mentioned in the Bible (Kings xiv, 25, 26). The strong cities of Rehoboam are thus enumerated in an earlier passage—“And Rehoboa

am dwelt in Jerusalem, and built cities for defence in Judah. He built even Beth-lehem, and Etam, and Tekoa, and Beth-zur, and Shoco, and Adullam, and Gath,
SHISHAK

Profile of Shishak. (From the outer wall of the Great Temple at Karnak.)

and Marahesh, and Ziph, and Adoraim, and Lachish, and Azekah, and Zorah, and Aijalon, and Hebron, which [are] in Judah and in Benjamin fenced cities” (2 Chron. xi, 5-10).

Shishak has left a record of this expedition sculptured on the wall of the Great Temple of Karnak. It is a list of the countries, cities, and tribes conquered or ruled by him, or tributary to him. In this list Champollion recognised a name which he translated “the kingdom of Judah,” and was thus led to trace the names of certain cities of Palestine. It is well to observe that this figure has not, as some have hastily conceived, been alleged to represent the king, but to personify the kingdom of Judah (Champollion, Systeme Hieroglyph., p. 205; Rosellini, Monumenti Storici, i, 85; Wilkinson, Anc. Egypt. i, 37; Cory, Chronological Inquiry, p. 5). See REHOBOAM. The list of Shishak in the original hieroglyphics is published by Rosellini, Monumenti Reali, No. cxlviii; Lepsius, Denkmäler, Abth. iii, Bl. 352; and Brugsch, Geogr. Inschr. ii, Taf. xxv; commented upon by the latter (ibid. p. 56 sq.) and Dr. Blau (Zeitschr. d. deutsch. morgenländ. Gesellschaft, xv, 233 sq.). There are several similar geographical lists, dating for the most part during the period of the empire, but they differ from this in presenting few, if any, repetitions, and only one of them contains names certainly the same as some in the present. They are lists of cities, cities, and tribes forming the Egyptian empire, and so far records of conquest that any cities previously taken by the Pharaoh to whose reign they belong are mentioned. The list, which contains some of the names in Shechen’s, is of Thothmes III, sixth sovereign of the eighteenth dynasty, and comprises many names of cities of Palestine, mainly in the outskirts of the Israelish territory. It is important, in reference to this list, to state that Thothmes III, in his twenty-third year, had fought a battle with confederate nations near Megido, whose territories the list enumerates. The narrative of the expedition fully establishes the identity of this and other towns in the list of Shishak. It is given in the document known as the “Statistical Table of El-Karnak” (Birch, “Annals of Thothmes III,” Archæologia [1858]; De Rougé, Rec. Arch. N. S. xi, 347 sq.; Brugsch, Geogr. Inschr. ii, 52 sq.). The only general result of the comparison of the two lists is that in the later one the Egyptian article is in two cases prefixed to foreign names, Nekbu of the list of Thothmes III being the same as Penakbu of the list of Shishak, and Ameuku of the former being the same as Pa’akma of the latter. It will be perceived that the list contains three classes of names mainly grouped together—(1) Levitical and Canaanitish cities of Israel; (2) cities of Judah; and (3) Arab tribes to the south of Palestine. The occurrence together of Levitical cities was observed by Dr. Brugsch. It is evident that Jeroboam was not at once firmly established, and that the Levites especially held to Rehoboam. Therefore it may have been the policy of Jeroboam to employ Shishak to capture their cities. Other cities in his territory were perhaps still garrisoned by Rehoboam’s forces or held by the Canaanites, who may have some- what recovered their independence at this period. The small number of cities identified in the actual territory of Rehoboam is explained by the erasure of fourteen names of the part of the list where they occur. The identification of some names of Arab tribes is of great interest and historical value, though it is to be feared that further progress can scarcely be made in their part of the list.

The Pharaohs of the empire passed through northern Palestine to push their conquests to the Euphrates and Mesopotamia. Shishak, probably unable to attack the Assyrians, attempted the subjugation of Palestine and the tracts of Arabia which border Egypt, knowing that the Arabs would interpose an effectual resistance to any invader of Egypt. He seems to have succeeded in consolidating his power in Arabia, and we accordingly find Zerah in alliance with the people of Gerar, if we may infer this from their sharing his overthrow.

III. Chronology. The reign of Shishak covers the first determined synchronisms of Egyptian and Hebrew history. Its chronology must therefore be examined. We first give a table with the Egyptian and Hebrew data for the chronology of the dynasty, continued as far as the time of Zerah, who was probably a successor of Shishak, in order to avoid repetition in treating of the latter. See ZERAH.

Respecting the Egyptian columns of this table, it is only necessary to observe that, as a date of the twenty-

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**TABLE OF THE FIRST SIX REIGNS OF DYNASTY XXII.**

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third year of Usorken I occurs on the monuments, it is reasonable to suppose that the sum of the third, fourth, and fifth reigns should be twenty-nine years instead of twenty-five, Kō being easily changed to KÉ (Lepsius, Königsl. p. 85). We follow Lepsius's arrangement, our Teuter I, for instance, being the same as his.

The synchronism of Shishak and Solomon and that of Shishak and Rehoboam may be nearly fixed, as shown in the article ChRONOLOGY. Lepsius, however, states that it is of the twenty-first century, correcting Compollon, who had been followed by Bunsen and others (XXI/Egypt. Königsl. p. 272, note 1). It must therefore be supposed that the invasion of Judah took place in the twelfth century, and not in the twenty-first, year of Shishak. The synchronism of Shishak would thus correspond to the twenty-sixth of Solomon, and the twentieth to the fifth of Rehoboam.

The synchronism of Zerah and Ass is more difficult to determine. It seems, from the narrative in Chronicles, that the battle between Ass and Zerah took place early in the reign of the king of Judah. It is mentioned before an event of the fifth year of his reign, and afterwards we read that "there was no [more] war unto the fifth and thirtieth year of the reign of Ass" (2 Chron. xxv. 19). This is immediately followed by the account of Basab's coming up against Judah "in the six and twentieth year of the reign of Ass" (2 Chron. xxvi. 1). The latter letters are perhaps to be reckoned from the division of the kingdom, unless we can read the fifteenth and sixteenth, for Basab began to reign in the third year of Ass, and died after a reign of twenty-four years, and was succeeded by Elah, in the twenty-sixth year of Ass. In these cases, the most probable is that the war with Zerah took place early in Ass's reign before his fifteenth year, and thus also early in the reign of Usorken II. The probable identification of Zerah is considered under that name. See EGYPT.

She'irā (Heb. Shirayyā, נָשִׂיָּה [marg. Shirayy], מִיָּדָן שִׂירָּה; my decisions, or decision; Sept. Zarpal v. τ. Arapyn), a Sharonite who had charge of David's herd-feeding in Sharon (1 Chron. xxvii. 29). B.C. 1043.

Shittah (שִׂיתָה, Shitthah, for שִׁיתָה, Shithah, properly the thorny, if Heb. [see below]; i. q. the Arabic Sunt; only once in the ins. xii. 19; Sept. psil. Vulg. pirae; A. V. "Shittah-tree") or Shittim (שִׂיתָמ, Shittim, plur. of the same, used with דָּרֶךְ, דָּרֶשׁ, עִשְׂרִית, דָּרֶסֶת, דָּרֶבֶּן, דָּרָבָן, דָּרְבָּן, דָּרְבּוֹת, דָּרֵי, דָּרְיָה), a tree, generally regarded as the acacia, and the tree of which was made a part of the altar in the construction of the tabernacle, and the pillars and boards being made of it, the ark of the covenant and the staves for carrying it, the table of show-bread with its staves, the altar of burnt-offerings and the altar of incense with its respective staves, were also constructed out of this wood (see Exod. ch. xxvi. xxvii, xxviii, xxxii, xxxviii). In 1 Sam. xv. 19 the same tree is mentioned with the "cedar, the myrtle, and the oil-tree," as one which God would plant in the wilderness. The Heb. term (为导向) is, by Jablonski, Celsius, and many other authors, derived from the Egyptian word, the 2 being dropped; and, from an Arabic MS, cited by Celsius, it appears that the Arabic term also comes from the Egyptian, the true Arabic name for the acacia being KARAD (Hierod. i, 508). The Egyptian name of the acacia is sent, sent, or senth. See Jablonski (Oriens, i, 261), Rossius (Ethynol. Õgypt. p. 273), and Prosper Alpinus (Plant. Õgypt., p. 6), who thus speaks of this tree: "The acacia, which the Egyptians call sent, grows in localities in Egypt remote from the sea, and large quantities are worked in a kind of the mountains of Sinai, overhanging the Red Sea. That this tree is, without doubt, the true acacia of the ancients, or the Egyptian thorn, is clear from several indications, especially from the fact that no other spiny tree occurs in Egypt which so well answers to the required characters. These trees grow to the size of a mulberry-tree, and spread their branches aloft." The acacia-tree, says Dr. Shaw, "being by much the largest and most common tree in these deserts (Arabia Petraea), we have some reason to conjecture that the senth tree was the wood of the acacia, especially as its flowers are of an excellent smell, for the shittim tree is, in Is. xii. 19, joined with the myrtle and other fragrant shrubs." Bruce, as quoted by Dr. Harris, says, "The shittim tree is indigenous in the Thebaid. The male is called the Sustel; from it proceeds the gum-arabic on incision with an axe. This gum chiefly comes from Arabia Petraea, where these trees are most numerous." Kitto says the required species is found in either the Acacia gumfoldosa or in the A. Segal, or rather in both. They both grow abundantly on the mountains of the Hebrews and the Israelites wandered for forty years, and both supply products which must have rendered them of much value to the Israelites. We think the probability is that the A. Segal supplied the shittim wood, if, indeed, the name did not denote acacia wood in general. This tree grows from fifteen to twenty feet in height. So M. Bove, "Le lendemain, en traversant le Vodeé (Wady) Schen, je vis un grand nombre d'Acacia Segal; cet arbre s'éleve à la hauteur de vingt à vingt-cinq pieds. Les Arabes font avec son bois du charbon qu'ils vont vendre à Suez." The A. Segal is very common in some parts of the peninsula of Sinai (M. Mont. Selv., Ann. des Scien. Nat., 1845, sec. i, 166; Stanley, Sin. and Pal. p. 20, 69, 298). These trees are more common in Arabia than in Palestine, though there is a valley on the west side of the Dead Sea, the Wady Segal, which derives its name from a few acacia-trees there. The A. Segal, like the A. Arabica, yields the well-known substance called gum-arabic, which is obtained by incisions in the bark, but it is impossible to say whether the ancient Jews were acquainted with its use. From the tangled thickets into which the stem of this tree expands, Stanley thinks is to be traced the use of the plural form of the Heb. noun Shittim. "The wild acacia (Mimoso Nilotica), under the name of Sennir," the same writer says (ibid. p. 29), "everywhere represents the 'seneb' or 'senna' of the burning bush." But neither of these conjectures appears to be well founded. Besides the above, there is another species, the A. tortilis, common on Mount Sinai. Although none of the above-named trees are sufficiently large to yield such cubits long by one and a half cubits wide, which are told was the size of the boards that formed the tabernacle (Exod. xxxvi, 21), yet there is an acacia that grows near Cairo, viz. the A. serissa, which would supply boards of the required size. There is, however, no evidence to show that this tree ever grew in the peninsula of Sinai. And though it would not be fair to draw any conclusion from such negative evidence, still it is probable that "the boards" (םַעַלֶּבָּה) were supplied by one of the other acacias. There is, however, no necessity to limit the meaning of the Heb. שָׁלַשׁ (kireh) to "a single plank." In Ezek. xxvii, 6 the same word, in the singular number, is applied in a collective sense to "the deck" of a ship (comp. our "on board"). The kereh of the tabernacle, therefore, may denote "two or more boards joined together," which, being thus united, may have been expressed by a singular noun. These acacias, which are for the most part thorny plants, must not be confounded with the tree (Robinia pseudo-acacia) popularly known by this name in England, which is a North American plant, and belongs to a different genus and suborder. The true acacias, most of which possess hard and durable wood (comp. Pliny, H. N. iii. 138; Joseph. Ant. iii. 6, 1), belong to the order Leguminosae, suborder Mimosae. Livingstone (Trav. in S. Africa, abridged ed., p. 77) thinks the A. giraffa (camel-thorn) supplied the wood for the tabernacle, etc. "It is," he adds, "an imperishable wood, while that which is usually supposed to be the shittim (A. Nilotica) wants beauty and soon decays."—Kitto;
Smith. But there is no evidence that this tree grows in Arabia. The A. Segal is the only timber tree of any size in the Arabian desert. It is a gnarled and very thorny tree, somewhat like the solitary hawthorn in its habit of growth, but much larger. It flourishes in the driest situations, and is scattered over the whole of the Sinaitic peninsula. It is also abundant in the many ravines which open on the Dead Sea at Engedi, and all along its western shores. Several places on the eastern shore also derive their names from its presence. See Shittim.

The wood is very hard and close-grained, very much resembling that of the yellow locust, of a fine orange-brown color, with a darker heart, and admirably adapted for cabinet-work. Its leaves are small and plinate, and in spring it is covered with its round tufts of yellow blossoms, which grow in clusters round the branches, like little balls of fibre. The bark is yellow and smooth, like that of the nilantus. It is powerfully astringent, and is used by the Bedawin for tanning yellow leather. The branches are often cut by the natives for making charcoal, but the camels browse on them when young and tender. The bark exudes a gum, the gum-arabic of commerce, not only by incisions, but spontaneously, which the Arabs collect for sale and occasionally employ for food. They also say that it alays thirst. See Tristram, Nat. Hist. of the Bible, p. 390 sq. See Thorn.

Acaia of the Desert (Acaia Segal), with Flower and Fruit.

Shittah (שׂיתָה; plur. שׂיתָתִים) means in Chaldee a line or series. Thus, the passage in Iss. xxx, 8, אֲדֹ נֵ הָסִי לַעֲקֹב, "Noted in a book," is rendered by the Targum מִטְעָמִים לְעַקֹב, "Register it on the lines of the book." The passage in the Song of Songs, v, 13, "His cheeks are like beds of balsam," is rendered מַעֲשֹׂר הַיָּדִים מִטְעָמִים לְעַקֹב, i. e., "were written (viz. the two tables of stone which he gave to his people) in ten rows, resembling the rows or beds in the garden of balsam." The Masorites denote with Shittah a series or catalogue of words—a register of things of the same import, as a number of verses, pairs, words, which are alike either in vowel-points or letters. Thus, they noted down a list of pairs of words which occur once, but the first of which commences with a Lamed, viz. מִטְעָמִים לְעַקֹב (Gen. xvii, 8), or they give us a list of thirty-eight words which respectively have in one instance only the accent on the penultima, as בַּשְׁלֹא (Gen. xviii, 20); לָוֵא (xxi, 6), לָוֵא (Lev. xv, 13), etc.; or they give a list of words which, on the contrary, occur only once with the accent on the ultima, as בַּשְׁלֹא (Gen. xcxix, 21), מִטְעָמִים לְעַקֹב (xxx, 1), מִטְעָמִים לְעַקֹב (xxx, 33), etc. See Buxtorf, Tibritas, seu Commentarius Massoreticus, p. 273; Levi, Massoreth ha-Massoreth (ed. Ginzburg), p. 205, 210; Frensdorff, Massora Magna, p. 981 sq.; id. Ochla-We-Ochla, § 20, p. 36; § 372, p. 61, 171; § 373, p. 61, 172. (B. F.)

Shittim (Heb. with the art. hosh-Shittim, השֶׂיתָמִים, the acaias; Sept. Δήμος; in the Prophets, ρα αρχώια; Vulg. Sittim, Abel-sittim), a designation rather than proper name of at least two localities in Palestine. See Shittah.

1. The place of Israel's encampment between the conquest of the Transjordan highlands and the passage of the Jordan (Numb. xxxiii, 49; xxxv, 1; Josh. ii, 1; iii, 1; Mic. vi, 5). Its full name appears to be given in the first of these passages—אֲדֹ נֵ הָסִי לַעֲקֹב. It was in the dry or moist place of the acacias. See Abel-shittim. It was "in the Arboth-Moab, by Jordan-Jericho." such is the ancient formula repeated over and over again (Numb. xxii, 1; xxxvi, 3; xxxix, 12; xxxviii, 48, 49); that is to say, it was in the Arabah or Jordan valley, opposite Jericho, at that part of the Arabah which belonged to and bore the name of Moab, where the streams which descend from the eastern mountains and force their winding way through the sandy soil of the plain nourished a vast growth of the Segal, Sunt, and Sidd trees, such as is nourished by the streams of the Wady Kelt and the Ain Sultan on the opposite side of the river. See Moab. It was in the shade and the tropical heat of these acacia-groves that the people were seduced to the licentious rites of Baal-peor by the Midianites; but it was from the same spot that Moses sent forth the army, under the fierce Phinehas, which worked so fearful a retribution for that license (xxxii, 1-12). It was from the camp at Shittim that Joshua sent out the spies across the river to Jericho (Josh. ii, 1). Tristram thinks that "the situation of Keferim [of which he gives a view] at the northern margin of the oasis (the Ghôr es-Seïsam), and its marshy verdure, unmistakably identify it with Abel-shittim" (Land of Israel, p. 525).

2. A "valley" (נַחֲלָה, nachal, winter-torrent) of Shittim, or Wady Sunt, as it would now be called, of Joel (xii, 18), can hardly be the same spot as that described above, as it must certainly have been west of the Jordan, and probably in the neighborhood of Jerusalem, although the particular vale cannot now be distinguished. The name is probably to be regarded as an appellative —"acaia vale" denoting, perhaps, as that tree delights in a dry soil, an arid, unfruitful vale.

Shiva. See Siva.

Shiva-Narayana. See Siva-Narayana.

Shiva, in Hindoo mythology, is a festival celebrated in the month of March in honor of Siva, in which the grossest indecencies, accompanied with lascivious songs, are publicly perpetrated without shame or offending observers, since everything of the kind is regarded as highly pleasing to the god. The Līnga (q. v.), Siva's most eminent symbol, is preferably dedicated at this festival.

Shitza (Heb. שִׂיתָה, Shitza, perhaps splendid; Sept. Φισών), a Reubenite, father of Auna (q. v.), one of David's warriors (1 Chron. xii, 42). B.C. ante 1043.

Sho'â (Heb. id. שֹׁא, a cry for help, or rich, or id-
eral; Sept. סוד v. r. סעד; Vulg. t瓜ana), a proper name which occurs only in Ezek. xxiii, 23, in connection with Pekod and Koa. The three apparently denote districts in Syria with which the kingdom of Judah had been intimately connected, and which were to be arrayed against it for punishment. The Peshito-Syriac has ליעד, that is, Lydia; while the Arabic of the London Polyglot has סעד, and Koa occupies the place of Koa. Rashii remarks on the three words, "the interpretive Assyrian that signify offices, princes, and rulers." This rendering must have been traditional at the time of אושיריאת and תוריון and קארא (Jerome, nobilis, tyranni et principes). Gesenius (Thesaur. p. 1208 a) maintains that the context requires the words to be taken as appellatives, and not as proper names; and First, on the same ground, maintains the contrary (Horaeod a. v. מועַ). Those who take Shoa as an appellative refer to the use of the word in Job xxvi, 19 (A.V. "rich") and Isa. xxxii, 5 (A. V. "bountiful"), where it signifies rich, liberal, and stands in the latter passage in parallelism with נִדְיָה, with which Kimchi explains it, and which is else where rendered in the A. V. "prince" (Prov. xvi, 7) and "noble" (viii, 16). But a consideration of the latter part of the verse (Ezek. xxiii, 23), where the captains and rulers of Assyria are distinctly mentioned, and the fondness which Ezekiel elsewhere shows for playing upon the sound of proper names (as in xxvii, 10; xxx, 5), lead to the conclusion that in this case Pekod, Shoa, and Koa are proper names also; but nothing further can be said. The only name which has been found at all resembling Shoa is that of a town in Assyria mentioned by Phny. "Sue in rubub", near Ganges-mela, and west of the Orontes mountain chain. Bochart (Phaleg, iv, 9) derives Sue from the Chaldee סּיָעַד, a rock. See Koa.

Shoaff, David, a minister of the Methodist Episcopal Church, South, was born in Juniata County, Pa., July 17, 1823, and was converted Aug. 23, 1844. In March, 1848, he was admitted on trial into the Baltimore Conference. At the division of the Baltimore Conference in 1857, he became a member of the East Baltimore Conference. In 1866 he severed his connection with the Methodist Episcopal Church, and united with the Methodist Episcopal Church, South, in which he continued to labor until his death, May 26, 1871. See Minutes of Annual Conferences of the M. E. Ch., South, 1872, p. 648.

Shrobat (Heb. Shobrab, שָׁבִּרָב, rebellious, as in Jer. iii, 14, 21; Isa. xvii, 17; Sept. Σωβάδης v. r. Σωβάδης, etc.), the name of two Hebrews.

1. Apparently the second named of the three sons of Caleb the son of Hezron by his first wife Azubah (1 Chron. i, 11). B. C. post 1874.

2. Second named of the sons of David born in Jerusalem (2 Sam. v, 14; 2 Chron. iii, 5; iv, 15). B. C. post 1044.

Shoback (Heb. Shobak, שּׁבָּאָק, expansion; Sept. Σωβάδης v. r. Σωβάδης, Vulg. Sobyca), the general of Hadadezer king of the Syrians of Zobah, who was in command of the army summoned from beyond the Euphrates against the Hebrews after the defeat of the combined forces of Syria and the Ammonites before the gates of Rabbah. He was met by David in person, who crossed the Jordan and attacked him at Helam. The battle resulted in the total defeat of the Syrians. Shoback was wounded, and died on the field (2 Sam. x, 15-18). B. C. 1084. In the parallel passage (1 Chron. xix, 16, 18) he is called Shophak, and by Josephus Sabuceus (Σαβουκεος, Ant. vii, 6, 3).

Shobai [some Σωβάτι] (Heb. Shobat, שָׁבָאַת, but always in pause, as שָׁבָאַת), taking captive [Gesen.], or glorious [First]; Sept. Σωβάδης v. r. Σωβάδης, etc.), one of the heads of the Levitical family of doorkeepers of the Temple, whose posterity returned from Babylon with Ze-rubbabel (Ezra ii, 42; Neh. vii, 43). B. C. long ante 536.

Shobal (Heb. Shobal, שָׁבָאַל, flowing, or a shoot [Gesen.], or wandering [First]; Sept. Σωβάδης or Σουβάδης v. r. Σουβάδης), the name of two Hebrews.

1. Second named of the seven sons of Seir the Horite (Gen. xxxvi, 20; 1 Chron. i, 38). He was the father of five sons (Gen. xxxvi, 23; 1 Chron. i, 40), and one of the aboriginal "dukes" or sheiks of Edom (Gen. xxxvi, 29). B. C. post 1963.

2. First named of the five sons of Hur the son of Caleb of the Horites. He became the founder ("father") of Kirjath-jearim (1 Chron. ii, 50). B. C. cir. 1612. He is evidently the same mentioned as father of Reaiah (q. v.) among the descendants ("sons") of Judah in 1 Chron. iv, 1, 2.

Shobek (Heb. Shobek, שֹׁבֶק), of the ascendants of the ("sons") of Judah in 1 Chron. iv, 1, 2.

Shoeb (Heb. Shobeq, שֹׁבֶק, foresaking [Gesen.], or free [First]; Sept. Σωβάδης v. r. Σουβάδης, etc.), one of the chief Israelites who signed Nehemiah's covenant (Neh. x, 24). B. C. 446.

Shober, Gottlieb, a Lutheran clergyman, was born in Bethelheim, Pa., Nov. 1, 1756. Under the influence of a careful and thorough education, he early became impressed with the importance of religion, and desired to gain satisfactory evidence that he had been born from above. He united with the Moravian Church in his seventh year, and entered heartily into everything tending to its prosperity. After reaching fifty years of age he determined to devote the remainder of his life to the ministry, and entered that of the Lutheran Church. In the fall of 1810 he was set apart to the work of the ministry, and immediately became pastor of the church in Salem. Here he continued laboring with zeal and fidelity until a few years before his death, which occurred June 27, 1838. Mr. Shober was one of the founders of the General Synod of the Lutheran Church, was its president in 1825, and a member of the committees to prepare a hymn-book and catechism. He took a deep interest in the education of young men for the ministry, and in 1825 was appointed one of the first directors which adopted the incipient measures for the formation of the Seminary at Gettysburg, Pa. He left it three thousand acres of land. Mr. Shober prepared two volumes for the press—a translation from Stilling, entitled Scenes in the World of Spirits (Baltimore, 1818, 12mo):—

A Comprehensive Account of the Rise and Progress of the Christian Church, by Dr. Martin Luther. See Sprague, the Apologist, Pulpit and Press.

Shob'el, probably another form for Shobal (q. v.); Sept. Σουβαλθ; Vulg. Seba), a son of Nahash of Rabbah of the children of Ammon (2 Sam. xvii, 27), and one of the first to meet David at Mahanaim on his flight from Abasaolom, and to offer him the hospitality of a powerful and wealthy chief, for he was the son of David's old friend Nahash; and the bond between them was strong enough to survive, on the one hand, the insults of Haunon (who was probably his brother), and, on the other, the conquest and destruction of Rabbah. B. C. 1028. Josephus calls him Siphar (Σιφάρ), "chief (διοικητη) of the Ammonith country" (Ant. vii, 9, 8).—Smith.

Shocho (2 Chron. xxviii, 18), or Shocho (xi, 7). See Socoh.

Shocoh (1 Sam. xvii, 1). See Socoh.

Shock of Corn (וֹשָׁב, gadieth, a heap; hence sometimes "a tomb," as in Job xx, 32), a "stack" (Exod. xxii, 6 [Heb. 3]) of grain reaped (Judg. xvi, 5; Job v, 26). See Agriculture.

Shockley, James A, a Methodist Episcopal minister, was born in the county of Greensburg in 1809. He was converted at twelve years of age, obtained license to preach in 1840, was received on trial in the Mississippi Conference in 1841, and appointed to the Paulding Circuit, in 1842, to the Decatur Circuit; in 1843, to the Whitesand
Circuit, where he died, Sept. 12, 1844. He was a faithful preacher and pastor, and his death was a signal triumph. See Minutes of Annual Conferences, iii, 589.

**Shodeleth**, in Hindî mythology, is a place in the vicinity of every city where the dead are burned. It always contains a stone representing king Arishandara, who was at one time overseer of such a place, and in that position denied to his own son the honor of being burned because the boy’s mother was unable to pay the small sum exacted in return for that privilege. This pious action so moved the gods that they restored the king to his former honors, from which he had been degraded in order that his disposition might be put to the proof.

**Shoe** (שֶׁבָּא, nàyal, so called from fastening on the foot, everywhere so rendered, except once [Isa. xi, 15], “dryshod”; but in Deut. xxxiii, 25 שֶׁבָּאֶל, nîdîl, which probably means a bolt, as elsewhere (“lock,” Neh. iii, 3, 6, 13, 14, 15; Cant. v, 5); הָאִדָּה, properly a sandal. It does not seem probable that the foot-coverings of the Hebrews differed much from those used in Egypt, excepting, perhaps, that from the greater roughness of their country they were usually of more substantial make and materials. The Egyptian sandals varied slightly in form: those worn by the upper classes, and by women, were usually pointed and turned up at the end like our skates and many of the Eastern slippers at the present day. They were made of a sort of woven or interlaced work of palm-leaves and papyrus-stalks or other similar materials, and sometimes of leather; and were frequently lined with cloth on which the figure of a captive was painted, that humiliating position being considered suited to the enemies of their country, whom they hated and despised. It is not likely that the Jews adopted that practice; but the idea which it expressed, of treating their enemies under their feet, was familiar to them (Josh. x, 24). Those of the middle classes who were in the habit of wearing sandals often preferred walking barefooted. Shoes, or low boots, are sometimes found at Thebes; but these are believed by Sir J. G. Wilkinson to have been of late date and to have belonged to Greeks, since no persons are represented in the paintings as wearing them except foreigners. They were of leather, generally of a green color, laced in front by thongs, which passed through small loops on either side, and were principally used, as in Greece and Etruria, by women (Wilkinson, iii, 374-367). The Assyrian monuments represent shoes of a similar character, but worn by natives, especially princes.

The use of shoes was by no means universal among the Greeks and Romans. The Homeric heroes are represented without shoes when armed for battle. Socrates, Phocion, and Caton frequently went barefooted. The Roman slaves had no shoes. The covering of the feet was removed before reclining at meals. People in grief (as, for instance, at funerals) frequently went barefooted. The Roman shoes may be divided into those in which the mere sole of a shoe was attached to the sole of the foot by ties or bands, or by a covering for the toes or the instep (solea, crepida, soccus), and those which ascended higher and higher, according as they covered the ankles, the calf, or the whole of the leg. To calceaments of the latter kind, i.e. to shoes and boots as distinguished from sandals and slippers, the term calceus was applied in its proper and restricted sense. There were also various other varieties of the calceus, according to its adaptation to particular professions or modes of life. Thus the calypa was principally worn by soldiers, the pardo by laborers and rustics, and the coturnus by tragedians, hunters, and horsemen. The calcei probably did not much differ from our shoes, and are exemplified in a painting at Herculaneum, which represents a female wearing bracelets, a wreath of ivy, and a panther’s skin, while she is in the attitude of dancing and playing on the cymbals. On the other hand, a marble foot in the British Museum exhibits the form of a man’s shoe.

**Roman Shoes for Women.**

Both the sole and the upper leather are thick and strong. The toes are uncovered, and a thong passes between the great and the second toe as a sandal. The form and color of the calceus indicated rank and office. Roman senators wore high shoes, like buskins, fastened in front with four black thongs, and adorned with a small crescent. Among the calcei worn by senators, those called mulleti, from their resemblance to the scales of the red mullet, were particularly admired, as well as others called alutes, because the leather was softened by the use of alum. See Smith, Dict. of Greek and Roman Antiq. iv. v.

**Roman Shoe for a Man.**

Certain scriptural usages connected with shoes deserve especial notice. In transferring a possession or domain it was customary to deliver a sandal (Ruth iv, 7), as in our Middle Ages a glove. Hence the action of throwing down a shoe upon a region or territory was a symbol of occupancy. So Ps. ix, 10, "Upon the land of Edom do I cast my sandal," i.e. I possess, occupy it, claim it as my own. In Ruth, as above, the delivering of a sandal signified that the next of kin transferred to another a sacred obligation, and he was hence called "sandali-loosed." A sandal thong (Gen. xiv, 23), or even sandals themselves (Amos ii, 6; viii, 6), are put for any-
thing worthless or of little value; which is perfectly intell-ligible to those who have witnessed the extemporaneous manner in which a man will shape two pieces of hide and make them into shoes with the soles of his feet, thus fabricating in a few minutes a pair of sandals which would be dear at a penny. It was undoubtedly the custom to take off the sandals on holy ground, in the act of worship, and in the presence of a superior. Hence the command to take the sandals from the feet under such circumstances (Exod. iii, 5; Josh. vi, 15). This is still the well-known custom of the East—an Oriental taking off his shoe in cases in which a Euro- pean would remove his hat (see Hackett, Illustrations of Script. p. 66). The shoes of the modern Orientals are, however, made to slip off easily, which was not the case with the shoes required to be taken off with some trouble. This operation was usually performed by serv-ants; and hence the act of unloosing the sandals of an-other became a familiar symbol of servitude (Mark i, 7; Luke iii, 16; John i, 27; Acts xiii, 25). So, also, when a man's sandals had been removed, they were usually left in charge of a servant. In some of the Egyptian paint-ings servants are represented with their master's sand-als on their arm; thus became another conventional mark of a servile condition to bear the sandals of an-other (Matt. iii, 11). The terms ordinarily applied to the removal of the shoe (ποζω, Deut. xxxv, 10; Isa. xx, 2; and ספוח, Ruth iv, 7) imply that the thongs were either so numerous or so broad as almost to cover the top of the foot. It is worthy of observation, however, that the term used for "putting off" the shoe on sacred occasions is peculiar (ποζω), and conveys the notion of violence and haste. See BYNEN, De Cæcis Hebrae-orum (Dord. 1714); Kittto, Vcit. Bible, note at Ruth iv, 8. See SANDAL.

Shoe-sandal. See LATCHET; SHOE.

Shoes, PUTTING-OFF OF. In the ancient Christian Church a few (for it was not a general custom) took off their shoes as they entered the church. Cassian (Institut. i, 10) observes of the Egyptian monks that they always wore sandals instead of shoes, and took these off when they went to celebrate or receive the holy mysteries, thinking themselves obliged to do so from a literal interpretation of the command to Moses, "Put off thy shoes from off thy feet," etc. Others ob-served the custom only among those people who con-sidered it an indication of reverence, as it was in East-ern countries at the time of Moses and Joshua. See BING-ham, Christ. Antig. bk. viii, ch. 10, § 7. See SHOE.

Shobam. See ONYX.

Shob'am (Heb. id. שֹׁבַם, oshem, as in Gen. ii, 12; Sept. Σωβαὶ v. ι. ἠταγοῦ, second named of the four sons of the Merarite Levite Jezaziah, who were employed about the ark by David (1 Chron. xxiv, 27). B.C. 1043.

Shob('on) (Heb. Shonem', שָׁבֹן, keep, as often; Sept. Σωβάτος v. Σαβατύ, etc.), a variation for the names of two Hebrews.

1. Second named of the three sons of Heber, an Ash-erite (1 Chron. vii, 32); called SHAMER (q. v.) in ver. 94, where his sons are enumerated.

2. The father of Jehoshaph, who slew king Joash (2 Kings xii, 21); in the parallel passage in 2 Chron. xxxiv, 26, the name is converted into the feminine form SHIMRITH (q. v.), who is further described as a Moab-ite. This variation may have originated in the dubs-ten gender of the preceding name Shimmeath, which is also a feminine in the Chronicle. Others suppose that in Kings the father is named, and in Chronicles the mother.

Schook, JEFFRESON, a minister of the Methodist Episcopal Church, South, was born in Madison County, Mo., May 20, 1829; was converted and joined the M. E. Church in 1888. He was licensed to preach Sept. 18, 1841, and the same year was admitted into the Arkansas Conference. In 1844 he was transferred to the Texas Conference, and at its division in 1845 he fell to the East Texas Conference. About 1864 he became super-numerary, and, with the exception of one year, held that reli-ation until his death, Dec. 20, 1872. See Minutes of Annual Conferences of the M. E. Ch., South, 1873, p. 895.

Shoo-king, one of the Chinese sacred books. It is chiefly of a historical character, commencing with the reign of the Yaou, one of the very earliest emperors, supposed to have been contemporary with Noah, and stretching onward to the time of Confucius. This work is considered to be of the highest authority, containing many valuable moral and political maxims. On account of the vast influence of the Shoo-king over the public mind, the utmost efforts were made to suppress it during the reign of Chie-huang-te (B.C. about 245). As edited by Confucius, the Shoo-king throws much light upon the early religion of the Chinese, showing that Sha-manism (q. v.) was then the prevailing form of re-ligion.

Sho'phach (Heb. Shophak', שופח, prob. a varia-tion of Shobak; Sept. סופח and סופח v. סופח; Vulg. Sophach), the general of Hadarezer (1 Chron. xix, 16, 18), elsewhere (2 Sam. x, 16) called SHOBACH (q. v.).

Sho'phan (Heb. Shophan', שופן, prob. l. q. Shap-phan; Sept. סופן; Samar. סופל, Vulg. Sophar), given at the taking of the fortified city of Aroth in Jordan which were taken possession of and rebuilt by the tribe of Gad (Num. xxxii, 35); but probably a mere affix (significant, according to some, of barenness) to the second Aroth, to distinguish it from the former one, not an independent place. See ATARTH.

Shore is the rendering in the A. V. of three Heb. and two Greek words. 1. פָּרָה, choph (so called from being chafed by the waves [Gesen.], or enclosed [Frits.]; comp. Eng. cliff, and the modern town Cheffay), a round-stone (Gen. xlii, 7; Jer. xvii, 1); Ezek. xxx, 10; "haven" in Gen. xliii, 12; "side" in Deut. iv, 7; αἰγολακόν, a beach (Matt. xiii, 2, 48; John xxi, 4; Acts xxi, 5; xxxvii, 39, 40). 2. יַבָּשָׂה, kathoth, the extremity of the land (Josh. xv, 2; elsewhere "brim," "brink," etc.). 3. פְּרָה, parshah, a lip (as often, some-times "brink," "bank," etc.); χιλιάκος, the lip (as usually, "shore" only in Heb. xi, 12). See SEA.

Shoshan'nim (Heb. Shoshanim', שֹׁשָׁנִים, lilies, as often), a technical term, found as such in the phrase "To the chief musician upon Shoshanim," which is a musical direction to the leader of the temple-choir that occurs in several Psalms, and most probably indicates the melody after or in the manner of (בּ, al. A', "upon") which the Psalms were to be sung. See also SHOSHANNIM-EDUTH. As "Shoshanim" literally signi-fies "lilies," it has been suggested that the word denotes lily-shaped instruments of music (Simiton, Lex. s. v.), perhaps cymbals (rather trumpets), and this view ap-pears to be adopted by De Wette (Die Psalmen, p. 54), Hengstenberg gives it an etymological interpretation as meaning the "subject or subjects treated, as lilies figuratively for bride in xiv; the delightful consolations and deliverances experienced in lix, etc." (Davidson, Introd. ii, 246), which Dr. Davidson very truly char-acterizes as "a most improbable fancy." The Sept. and Vulg. have in both Psalms ἄνθος τῶν ἀλονᾶ κρουσόμον, and pro iis qui immutabuntur respectu, reading ap-parently יוֹם בְּנֵן. Ben Zeb (Ossar Ushahkor, s. v.) regards it as an instrument of psalmody, and Junius and Tremellius, after Kimchi, render it "a hexachord," an instrument with six strings, referring it to the root שֵׁהָד, "six," and this is approved by Eichhorn in his edition of Simionis. See PSALMS.

Shoshan'nim-eduth (Heb. Shoshanim' Eduth', שֹׁשָׁנִים, lilies, a testimony; Sept. οἱ αὐξωνοθυ-
SHOSHISKESHA 710 SHOWBREAD

σῶμαν, μαρφίτων; Vulg. iu quí commutabo tur testi-
mundum, 4; phasis found in the time of Paul xxx. as a
direction to the chief musician, which appears, accord-
ing to the most probable conjecture, to denote the melo-
ody or air "after" or "in the manner of" which the
psalm was to be sung. As the words now stand they
must be regarded as probably a fragment of the begin-
ning of an older psalm with which the choir was famil-
iar. Ecclesiastes was what he considered as the original
meaning—"lilies" that is, pure, innocent, is the "law;" but
the words will not bear this interpretation, nor is it
possible in their present position to assign to them any
certain meaning. For the conjectures of those who reg-
ard the words as the names of musical instruments, see the
article EKEZIAH.

Shoshinkesha, in Hindu mythology, is a surname of Agni, the god of fire. It signifies "the lord of brilli-
ancy."

Shotta, Kirk of. The prolonged services at this
place under the ministry of Mr. Livingstone, about 1836,
gave rise to the Monday sermon so common in Scotland
after a communion service.

Shoulder is the rendering most of ἐσώματος, shekim, (as being the part bent to receive a burden; but perhaps the word is rather primitive; occasionally "back," etc.), and σκέφτω (Matt. xxiii. 4; Luke xv. 4); frequently of ἔσωματος, shékh (properly the log [as sometimes rendered], especially the so-called right or "heave" shoulder [q. v.], Exod. xxii. 22, 27; Lev. vii. 33, 34, etc.); and elsewhere of καρπός, kathépso, the shoulder properly so called, especially the "shoulder-piece" (q. v.) of the high-
priest's ephod (Exod. xxviii., xxix.); rarely of ἱματι,
sevöl, the arm (Num. vi. 19; Deut. xviii. 3), or of some
denominative phrase.

Shoulder-blade (σκίμβα, skimbah, fem. of σκίμβος,
the common word for shoulder; used only in Job xxxi.
22, where it clearly means the socket or bone to which
the arm is attached).

Shoulder-piece (καρπός, kathépso, from an unroot
meaning [according to First] to bend or protect; often rendered "side," sometimes "arm"), a term specia-
ally used (in the plur. fem. ἐσωματοσκίμβος, kethéphóth of
the side-pieces on the upper part of the high-priest's ephod
[q. v.], which came up over the shoulder, where the frames
and back drapes were fastened by a golden stud (Exod.
xxvii., 25; xxviii. 4; simply "shoulders," xxvii. 12,
xxix. 7; or "sides," xxviii. 27; xxviii. 20); also of the
arms of an axle ("undersetters," 1 Kings vii. 30, 34), and
the wings or side-plates of a porch or gate ("sides," Ezek.
h. 3; 28). The term is frequently applied to that part
of the body called the shoulder, but only of persons, either
literally or figuratively; or metaphorically to places or
inanimate objects. According to Gesenius it differs from
σκείμα, shekim, in specifically meaning the upper part of
the side or arm, the shoulder proper; whereas the latter
term denotes originally the shoulder-blade, and hence
that part of the back where these bones approach each
other. But First thinks the two words are altogether
synonymous. In the Mishna (new ed. of Gesenius's Hands-
terbuch, sp. v.), remarks that shekim signifies only the rear
part of the shoulder where the neck joins the back, and
hence occurs only in the song. See SHEKHEM.

Shovel is the rendering in the A.V. of—1. ἀντάφυλλον, rá-
chath (from ἀντάφυλλον, the wind), a winnowing fork or jin
(Lev. xxx. 24); 2. ἄνθιον, yd (from ἄνθιον, to sweep away),
used (in the plur.) of the implements for removing the
ashes from the altar (Exod. xxvii. 3; xxxviii. 3; Num.
v. 14; 1 Kings vii. 40, 45; 2 Kings xxv. 14; 2 Chron.
v. 11, 16; Jer. iii. 19). See AGRICULTURE: ALTAR.

Showalter, Wesley M., a minister of the Meth-
odist Episcopal Church, was born in Clearfield County,
Pa., Feb. 24, 1811. When ten years of age he was con-
verted, and entered the ministry in 1858 as a member of
the East Baltimore Conference. His last appointment
was Bedford, which he was obliged, by reason of failing
health, to relinquish in the fall of 1865. He removed to
Salona, Clinton Co., Pa., where he died, Nov. 27, 1865.
As a preacher he was discriminating, candid, and direct.
See Minutes of Annual Conferences, 1866, p. 10.

Showbread is the rendering in the A. V. of the
Heb. phrase הַכְּלֵם הָפַּןְיָא, lechém hap-panim, lit. bread of
the face, i.e. of Jehovah (this is the usual form); or
(in the later books) הַכְּלֵם הָנָּמָּרָאָא, lechém ham-maare-
eth, bread of the ordering (1 Chron. ix. 82; xxiii. 29; 
2 Chron. xxii. 11; Neh. x. 35), or simply the latter word
(1 Chron. xxvii. 16; 2 Chron. ii. 4; xxiv. 18); also הַכְּלֶ
ם הָתָּמָד, lechém hat-mamad, the continual bread
(Num. iv. 7); and הַכְּלֶם הַדָּוִדְשָׁם, lechém kedosh, holy bread
(1 Sam. xxii. 5). Onkelos sometimes paraphrases it הָנָּמָּרָא, bread of the nostrils. The Sept. has lit.
ארון יָשֹׁפֵא הַפַּן יִשְׂרָאֵל, sometimes מִיָּרֶשְׁמָרָא הַפַּן
יִשְׂרָאֵל, of the former, 1 Kings vii. 48, or מִיָּרֶשְׁמָרָא הַפַּן
יִשְׂרָאֵל, 1 Chron. ix. 82, etc., as in the New Test.
(Matt. xii. 4; Luke vi. 4); and יָשֹׁפֵא הַפַּן
יִשְׂרָאֵל, in Heb. ix. 12 Josephus directly מִיָּרֶשְׁמָרָא הַפַּן
יִשְׂרָאֵל, (1 Sam. xii. 7); the Vulg. has propositionis. In the
following account we bring together all the ancient and
modern information on the subject.

1. The Table and its Accessories.—Within the ark it
was directed that there should be a table of shittim
wood, i.e. acacia, two cubits in length, a cubit in breadth,
and a cubit and a half in height, overlaid with pure
and having a "golden crown to the border there-
round about," i.e. a border or list, in order, as we may
suppose, to hinder that which was placed on it from by
any accident falling off. The further description of
this table will be found in Exod. xxx., 28-30, and a re-
presentation of it as it existed in the Herodium Temple
forms an interesting feature in the bas-relief within the
arch of Titus. The accuracy of this may, as is
obvious, be trusted. It exhibits one striking corre-
spondence with the prescriptions in Exodus. We there
find the following words: "and thou shalt make unto
it a border of a handbreadth round about." In the
sculpture of the arch the hand of one of the slaves who
is carrying the table, and the border, are of about equal
breadth. This table is itself called הַכְּלֶם הַפַּן, "the
table of the face," in Numb. iv. 7, and הַכְּלֶם הַפַּן,
"the pure table," in Lev. xxiv. 6 and 2 Chron. xii. 11.
This latter epithet is generally referred by commen-
tators to the unlaid golden with which so much of it
was covered. It may, however, mean somewhat more
than this, and bear something of the spiritual force
which it has in Malachi i. 11.

It was thought by Philo and Clement of Alexandria
that the table was a symbol of the world, its four sides
or legs typifying the four seasons. In the utter ab-

Table of Showbread. (From the Arch of Titus at Rome.)
sense of any argument in their support, we may feel
merely named among the other appurtenances of
the first sanctuary. But although unexplained, it is
referred to as one of the leading and most solemn
appurtenances of the sanctuary, and the privilege of
Abijam to the revolted tribes (2 Chron. xiii, 10, 11)
runs thus, "But as for us, the Lord is our God, and
we have not forsaken him; and the priests, which
unto the Lord, are the sons of Aaron, and the Levites
wait upon their business; and they burn unto the Lord
every morning and evening burnt-offering, and sweet
and incense; the shewbread also set they in order
upon the pure table," etc. In this absence of
explanation of that which is yet regarded as so solemn,
we have but to seek whether the names bestowed on,
and the rites connected with, the showbread will lead us
to some apprehension of its meaning.

The first name we find given is obviously the
dominant one, מזון, "bread of the face, or faces." This
is explained by some of the rabbins, even by Mal-
monides, as referring to the four sides of each loaf. It
is difficult to believe that the title was given on a
basis of the ground upon which they were placed by oth-
er loaves. Besides, it is applied in Num. iv. 7, simply
to the table, מזון, not, as in the English ver-
sion, "the table of showbread," but the "show table,"
the "table of the face, or faces." We have used the
words face and faces; for מזון, it need scarcely be said,
exists only in the plural, and is therefore applied equal-
ly to the face of one person and of many. In connec-
tion with this meaning, it continually bears the sec-
ondary one of presence. It would be superfluous to cite
any of the countless passages in which it does so. But
whose face or presence is denoted? That of the peo-
ple? The rite of the showbread, according to some,
was performed in acknowledgment of God's being the
giver of all our bread and sustenance, and the loaves
lay always on the table as a memorial and monitor of this.
But against this, besides other reasons, there is the
powerful objection that the showbread was unseen
by the people; it lay in the sanctuary, and was eaten
there by the priests alone. Thus the first condition of
symbolic instruction was wanting to the rite, had this
been its meaning.

The מזון, therefore, or presence, is that not of the
people, but of God. The מזון יומין, and the מזון
יומין תרנואפ, of the Sept. seem to indicate as
much, by saying nothing of 1 Sam. xxvi, 6, where the
words מזון יומין תרנואפ, seem decisive of the
question. But in what sense? Spencer and others consider it bread of the Minchah, a sym-
boical meal for God somewhat an-
swering to a heathen Lectisternum. But it is not
easy to find this meaning in the recorded appointments.
The incense, no doubt, to be burned on the appointed altar,
but the bread, on the Sabbath following that of its pre-
sentation, is to be eaten in the holy place by the priests.
There remains, then, the view which has been brought
out with such singular force and beauty by Bähr—a
view broad and clear in itself, and not disturbed by
those fanciful theories of numbers which tend to abate
confidence in some parts of his admirable Symbolik.
He remarks, and justly, that the phrase מזון יומין is applied
solely to the table and the bread, not to the other for-
siture of the sanctuary, the altar of incense, or the gold-
en candlesticks; there is something therefore peculiar
to the former which is denoted by the title. Taking
מזון יומין as equivalent to the presence (of God subaud),
he views the application of it to the table and the bread
as analogous to its application to the angel, מזון יומין
לפי
ןו, (1 Sam. xiii, 9, compared with Exod. xxxiii, 14, 15; Deut.
iv., 37). Of the angel of God's presence it is said that
God's "name is in him" (Exod. xxiii, 20). The pre-
ence and the name may therefore be taken as equiva-
SHOWER

SHIRVING-HAND

lent. Both, in reference to their context, indicate the manifestation of God to his creatures. "The name of God," he remarks, "is himself, but that, in so far as he reveals himself, the face is that wherein the being of a man proclaims itself, and makes known its individual personality. Hence, as name stands for he or himself, so face for person: to see the face, for to see the person. The 'bread of the face' is, therefore, that bread through which God is seen; that is, with the participation of which the seeing of God is bound up, or through the participation of which man attains the sight of God. Hence it follows that we have not to think of bread merely as such, as the means of nourishing the bodily life, but as spiritual food, as a means of appropriating the remaining that life which consists in seeing the face of God. Bread is therefore here a symbol, and stands, as it generally does in all languages, both for life and life's nourishment; but by being entitled the bread of the face, it becomes a symbol of a life higher than the physical. It is, since it lies on the table placed in the symbolic heaven, heavenly bread. They who eat of it and satisfy themselves with it see the face of God." (Bühler, Symbolik, bk. i, ch. vi, § 2.)

It is to be remembered that the showbread was "taken from the children of Israel by an everlasting covenant" (Lev. xxvii, 9), and may therefore be well expected to bear the most solemn meaning. Bühler proceeds to show very beautifully the connection in Scripture between seeing God and being nourished by God, and points, as the coping-stone of his argument, to Christ being at once the perfect image of God and the bread of life. The references to a table prepared for the righteous man, such as Ps. xxiv, 5; Luke xxii, 30, should also be considered. See BREAD.

Shower is the rendering in the A.V. of דַּשָּׁן, ge-shen (Exek. xiii, 11, 13; xxxiv, 26), a heavy rain (as elsewhere rendered); דַּשָּׁונָּס (Luke xii, 54); דַּשָּׁן, ze-rems (Job xxiv, 8), a pouring rain (elsewhere "storm," "tempest," etc.); and דַּשָּׁנָּה, rebhaim (from their multitude), drops (Deut. xxxii, 2; Psa. lxv, 10; lxxii, 7; Jer. iii, 3; xiv, 2; Mic. v, 7). See RAIN.

Shower, John, an eminent Dissenting minister, was born at Exeter, England, in 1657, and received his early education at that place. At the age of fourteen he removed to the academy of Mr. Warren, at Taunton, and some time after was placed under the care of Mr. Morton, Newington-green, London. He preached his first sermon in his twentieth year, and in 1678, when an evening lecture against popery was established in Exchange Alley, he was one of the lecturers. In the following year he was privately ordained, and chosen assistant to Mr. Vincent Alsop. In 1688 he travelled on the Continent with Mr. Cornish, the nephew of Sir Samuel Barnardiston, where he became acquainted with many Protestant divines. Returning to England, he resumed his lectures in Exchange Alley, but, owing to measures pursued by James II, he retired to Holland, where he was chosen evening lecturer to the English Church. Returning to London in 1690, he labored with Mr. Hower, but soon took charge of a Church in Old Jewry, which, under his labors, greatly prospered. He died June 28, 1715. He published, Mourner's Companion (1692,1699, 12mo)--Family Religion (Lond.1694, 8vo)--Funeral Discourses (1699, 2 vols 12mo)--Serious Reflections on Time and Eternity (1699, 8vo), of which there are many editions.---Heaven and Hell (1706, 12mo)--Sacramental Discourses (1702, 8vo)--Meditations (1709, 8vo). See Tong [Wm.], Memoirs and Funeral Sermon (1716, 8vo); Bennett, Hist. of Dissenters (Lond. 1833), ii, 331.

Shreve, Richard S., a minister of the Methodist Episcopal Church, South, was born in Alexandria County, Va., Oct. 5, 1839. He was graduated at Dickinson College, Carlisle, Pa., in 1860. He entered the Confederate army, serving from the beginning of the war till its close. In March, 1869, he was admitted into the Baltimore Conference. In 1871 he located, with the intention of residing in Kentucky, but was induced to remain, and the next year was readmitted. He, with his wife, was killed by lightning at the parsonage of Upper Botetourt, Va., June 25, 1874. See Minutes of Annual Conferences of the M. E. Ch., South, 1875, p. 157.

Shri Rama. See Vishnu.

Shrift, the act of absolving a penitent. See Confessional.

Shrift-father, the priest to whom confession is made.

Shrift-hand, the priest's right hand—that is, the hand used in shriving a penitent.

Shrift-mark. See Shrift-sign.

Shrift-sign, the sign of the cross used by the priest in shriving a penitent.

Shrine (wodć, Ac. xix, 24, a temple, as elsewhere rendered), a miniature copy of the Temple of Diana at Ephesus containing a small image of the goddess. See Diana.

Shrine (Lat. scrinium), a feretory or repository for relics, whether fixed, such as a tomb, or movable. The term is also sometimes applied to the tomb of a person not canonized. Shrines were often made of the most splendid and costly materials, and enriched with jewelry in profusion, as that of St. Taurin at Evreux, in Normandy. Those which were movable were, on certain occasions, carried in religious processions: they were arranged above and behind the altar, on rood or other beams, and lamps were suspended before or around them. Others were substantial erections, generally the tombs of saints, as that of Edward the Confessor in Westminster Abbey, and that of St. Cuthbert, formerly in Durham Cathedral, etc. These were not unfrequently rebuilt (with additional splendor) subsequently to their first erection.

Shrine at Ely Cathedral.

Shrine-clerk, or Shrine-keeper, is the official in a church who receives the voluntary oblations of the faithful. At the great and most noted shrines of saints the shrine-clerk sat at a table near, or sometimes at, a tomb, the slab of which served as such, to accept the donations of the pilgrims.

Shrine-cloth, the curtain hanging before a shrine; sometimes called shrine-veil.

Shrine-keeper. See Shrine-clerk.

Shrine-man, a name by which the shrine-clerk was sometimes called.

Shrine-veil. See Shrine-cloth.

Shrive (Saxon, scrifian). 1. To absolve a penitent after private confession. 2. To take or receive a confession. To enjoy or impose a penance after confession. The word is now nearly obsolete.

Shriver, or Shriving-clerk, a confessor.

Shriving-hand, that hand by which the sign of
the cross is made by the priest over the penitent in pronouncing absolution, i.e. the right hand. Also called Shrift-hand and Shrove-hand.

Shriving Mark or Sign, the sign of the cross made by the priest with his right hand when giving absolution. Also called Shrift-mark and Shrove-sign.

Shriving-pew, a term sometimes applied to the confessional (q.v.).

called "Fasting tide" and "Fast mass," names still retained in some parts of Great Britain. The precept of shriving having been fulfilled, the faithful, on the eve of entering upon Lent, were allowed permission to give themselves up to amusements. In England, the pastimes of foot-ball, cock-fighting, bull-baiting, etc., were down to a late period recognised usages of Shrovetide, but are now gradually disappearing.

Shrove-Tuesday, the day before Ash-Wednesday, so called from the custom among the Roman Catholics of confessing their sins on that day, and so qualifying themselves for Lent. In process of time this was turned into taking leave of flesh and other dainties, and afterwards, by degrees, into sports and merrymaking. In old Scotland it was called Fasterns-eve, probably the eve of the great fast. In England it received the name of "Fancake-Tuesday," from the fritters and pancakes eaten on that day.

Shrovings, the festivity of Shrovetide.

Shrub (םרוב, stach; Gen. xxi, 15, a bush, as rendered in Job xxx, 4, 7; "plant" in Gen. ii, 5).

Shrivying-cloth. Some antiquaries hold that this was the veil which was hung before the rood-loft in Lent. Others believe it to have been a head-veil assumed by women when they went to confession in church; for as confessionals probably did not generally exist in the ancient Church of England, a "shriving-cloth" may have been found convenient in protecting the penitent from the public gaze. The latter explanation seems at least reasonable and probable.

Shu'a, the name of a Hebrew and a Hebrewess, which appears in different forms in the original.

1. (Heb. Shu'ā, שֻׁחָא, wealth, or a cry for help, or an oath; Sept. Σωτήρ or Σωτίς v. r. Σωτίς.) A Canaanite of Adullam, whose daughter (hence named only as Bath-sheba in the original) was David's wife, and the mother of his first three children (Gen. xxxviii, 2, 13 [in both passages the A.V. has incorrectly "Shushah"]). 1 Chron. i, 32. B.C. ante 1655.

2. (Heb. Shu'ā, שֻׁחָא, id.; Sept. Σωτίς.) Daughter of Heber, a grandson of Asher, whose three sons are likewise enumerated (1 Chron. vii, 32). B.C. post 1784.

Shu'ah, the name of three Hebrews, which appears in different forms in the original.

1. (Heb. Shu'āch, שֻׁחַ, a pit; Sept. Σωτίς v. r. Σωτίς and Σωτίς.) Last named of the six sons of Abraham by Ketura (Gen. xxv, 2; 1 Chron. i, 32). B.C. ante 1688.

2. The father of Judah's Canaanitish wife (1 Chron. ii, 9). See Shua.

3. (Heb. Shu'achah, שֻׁחַ, a pit; Sept. 'Arχά). A brother (some MSS. have son) of Cheleb among the descendants of Judah (1 Chron. iv, 11). B.C. prob. ante 1612.

Shu'al. See Fox.

Shu'al (Heb. Shu'āl, שֻׁחָל, a jackal; Sept. in Chron. Σωτίς v. r. Σωτίς and Σωτίς; in Kings, Σωτίς), the name of a man and a region.

1. Third named of the eleven "sons" of Zophah, descendant of Asher (1 Chron. vii, 36). B.C. post 1612.

2. A district ("land of Shu'al") named only in 1 Sam. xiii, 17, to denote the direction taken by one of the three parties of marauders who issued from the Philistine camp at Michmash. Its connection with Ophrah (probably Taibeb) and the direction of the two other routes named in the passage make it pretty certain that the region in question lay north of Michmash. If, therefore, it be identical with the "land of Shelim" (1 Sam. ix, 4)—as is not impossible—we obtain the first and only clue yet obtained to Saul's journey is quest of the ass. The name Shu'al has not yet been identified in the Ancient Shriving-pew at Taunton, near Ripon, Yorkshire.

Shroud is the rendering of the A.V. in Ezek. xxxi, 4, 12, שָׁלָה, a thicker ("forest," 2 Chron. xxvii, 4); "bough," Isa. xvii, 9; elsewhere "wood".

Shroud, Feast of the Most Holy, a sacred festival of the Roman Catholic Church, held on the Friday after the second Sunday in Lent, in honor of the shroud in which our Lord was buried. Relics bearing the name of the shroud of our Blessed Lord are found in various places in Italy, France, and Germany, all of which are alleged to work miracles. To the altar of the Most Holy Shroud at Besançon, Gregory XIII granted extraordinary privileges, with indulgences to all who visit the same on stated days. Pope Julius II was equally liberal in his grants to the Chapel of the Most Holy Shroud at Turin. There is a hymn to the shroud in the Anglican Breviary, which celebrates it as bearing the impression of the body of our Saviour.

Shroud, the term for a covered walk or cloister in the old Cathedral of St. Paul, London.

Shrove, to, means to join in the festivities of Shrovetide.

Shrove-box. See Shriving-pew.

Shrove-hand. See Shrift-hand.

Shrove-sign. See Shrift-sign.

Shrovetide literally means "confession time," and is the name given to the days immediately preceding Ash-Wednesday. These days were so called because on them, and especially on the last of them, people were accustomed to confess their sins as a preparation for Lent. In most Roman Catholic countries it began on the Sunday before Lent. In the modern discipline of that Church a trace of the custom is still preserved, as in many countries the time of the confession which precedes the Paschal, or Easter, communion commences from Shrovetide. These days are sometimes...
neighborhood of Taiyibeh or elsewhere. It may have originated in the Hebrew signification of the word ("jackal"), in which case it would be appropriate enough to the wild desolate region east of Taiyibeh—a region containing a valley or ravine at no great distance from Taiyibeh which bore, and perhaps still bears, the name of "Hyenas." See ZEIKOM, VALLEY OF. Others (as Thieneus, in Ezeq. Handb.) derive the name from a different root, and interpret it as "hollow land."

Shu’bâl (Heb. Shu’bâl, שֻּׁבָּל, i. q. Shebuel; Sept. Σουβαλά v. r. Σουβαλά, etc.), the name of two Levites, both elsewhere called Shubael (q. v.), namely; (a) a son of Gersam (1 Chron. xxiv, 20; comp. xxvii, 1, xxvi, 24); and (b) a son of Heman (1 Chron. xxv, 29; comp. ver. 4).

Shuck, John Lewis, a minister of the Baptist denomination, was born in Alexandria, D.C., Sept. 4, 1812. Having received an appointment as a missionary of the Baptist General Convention to labor among the Chinese, he reached the field of his labors—Macao—Sept. 17, 1836, where he remained until March 16, 1842, when he removed to Hong-Kong, and afterwards to Canton. Mr. Shuck returned to the United States in 1846, the year in which the separation took place between Northern and Southern Baptists. He was honorably dismissed from the Missionary Union, the name by which the convention was then known, in 1846, becoming a missionary of the Southern Baptist Convention. By this society he was sent to labor among the Chinese of California. Having spent several years in this work, he returned East, and died at Barnwell Court-house, S.C., in October, 1863. (J. C. S.)

Shuckford, Samuel, a learned English divine, the time and place of whose birth are unknown. He was educated at Corpus Christi College, Cambridge, graduating in 1716. He became successively curate of Shelton, Norfolk, prebendary of Canterbury (1738), and rector of All-hallows, London. He died in 1754. He published a few occasional Sermons (Camb. 1728, 4to; 1724, 4to; 1734, 4to, and later); but he is principally known for his History of the World, Sacred and Profane (Lond. 1743, 4 vols. 8vo, and often since), intended to serve as an introduction to Prideaux’s Connection, but he only lived to bring it down to the time of Joshua. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Hook, Eccles. Biog. s. v.

Shu’ham (Heb. Shucham, שׁוּךָם, perhaps-pal-digger [Gesen.], or humidity [Furst]; Sept. Σουχάμ v. r. Σουχάμ; Vulg. Shoham, the son of Dan, and progenitor of a family named after himself (Numb. xxxvi, 42); elsewhere (Gen. xxii, 23) called Husam (q. v.).

Shu’hamite (Heb. with the art. hash-Shuchami, הַשָּׁךְמִי, patronymic from Shuham; Sept. ὁ Σουχαμίτης v. r. Σουχαμίτης), the descendants (numbering 4480 at the Epistle) of Shuham (q.v.) the son of Dan (Numb. xxxvi, 42, 43).

Shu’hithe, with the art. hash-Shuchithi, הַשָּׁכְיתִי, patronymic from Shouchi; Sept. ὁ Σουχαί τοῦ Σουχαίτη, etc.), an ethnic apppellative frequent in the book of Job (i, 11; vii, 1; xvii, 1; xxx, xlii; 9), but only as the epithet of one person, Bildad (q. v.). The local indications of the book of Job point to a region on the western side of Chaldea, bordering on Arabia; and exactly in this locality, above Hit and on both sides of the Euphrates, are found, in the Assyrian inscriptions, the Thukhi, a powerful people. It is probable that these were the Shuhites, and that, having been conquered by the Babylonian kings, they were counted by some of the tribes of the Chaldean. Having lost their independence, they ceased to be noticed; but it was no doubt from them that the country on the Euphrates immediately above Babylonia came to be designated as Shene, a term applied to it in the Peutingerian Tables. The Shuhites appear to have been descendants of Abraham by Keturah (Gen. xxxv, 2; 1 Chron., 2, 2).—Smith. Others, however, think that Shumma (Σουματίς), which Ptolomy (v. 14) places eastward of Babylon, is more probably their representative. See ARAMIA.

Shukra, in Hindo mythology, is the planet Venus, or the genius who governs and possesses it—a grandson of Brahaspati, the planet Jupiter, and father of the beautiful Dewajani and a powerful Brahmin.

Shu’lamite (Heb. with the art. hash-Shulammith, הַשָּׁלָמִית, i. e. the Shulammities; Sept. Σουλαμίτις v. r. Σουλαμίτις, etc.; Vulg. Sulamitae and Sunammates), one of the personages in the poem of Solomon’s Song, who, although named only in one passage (vi, 12), is, according to most interpreters, the most prominent of all the characters, being no other than the bride herself. The name—after the analogy of Shunammite—denotes a woman belonging to a place called Shulam. The only place bearing the name of which we have any knowledge is Shunem itself, which, as far back as the 4th century, was so called (Euseb. Onomat., s. v.). On the theory that Shulamite and Shunammite are equivalent, some have supposed that the female in question who was the object of Solomon’s passion was Abishag—the most lovely girl of her day, and at the time of David’s death one of the most prominent persons at the court of Jerusalem. It would be equally appropriate whether Solomon were himself the author of the Song or it were written by another person whose object was to personate him accurately. See Solomon. But this is abhorrent to the whole tenor of the Canticles, and is opposed to the Oriental usage with regard to the hireling of a deceased king. See AMIAD. It is far more reasonable to suppose that the title the Shulammites was a poetical term applied to the bride in imitation of Solomon’s name, as they are thus both masculine and feminine forms for “peaceful.” See Canticles.

Shulchan Aruk. See KARO, JOSEPH.

Shultz, Thomas, a Methodist Episcopal minister, was born in Hamburg, Germany, July 11, 1821. He came to New York in 1834, and his parents in 1836, was licensed to preach in 1845, and employed to commence a mission at Bloomington, la. In 1846 he was admitted on trial in the Illinois Conference, and appointed to the Galena mission; in 1847 to the Beardstown mission; and in 1848 to Burlington, where he died March 26, 1855. See Minutes of Annual Conferences, iv, 283.

Shum. See GARLICK.

Shumah. See Shumathite.

Shumathite (Heb. collective with the art. hash-Shumathithi, הַשּׁוֹמַתִיתִי, a gentile or patronymic; Sept. Χοσαμίτης; Vulg. Sematheth), one of the four families who sprang from Kishath-jeairim (1 Chron. ii, 33); so called either as being colonists of a village named Shumak (רֹשׁ גַּלִיל [Gesen.], or valuation [Furst]), somewhere in that neighborhood, or as descendants from a man of that name; but in neither case is there any other trace of the origin or location.

Shunnammite (Heb. with the art. hash-Shunammith, שַׁנְנַמִית, i. e. the Shunammites; Sept. Σουναμίτις v. r. Σουναμίτις), a native of Shunem, as is plain from 2 Kings iv, 1. It is applied to two persons—Abishag, the nurse of king David (1 Kings ii, 13; 11, 17, 21, 22), and the handmaid of Elisah (2 Kings iv, 12, 22, 36). See Woodward, Lectures on the Shunammite (Lond. 1840). The modern representative of Shunem being Solam, some have suggested (as Gesenius, Thesaur. p. 1379 b.), or positively affirmed (as Furst, Handbuch i, 429), that Shunnammite is identical with Shulamitae (Cant. vi, 13). But this last probability.

Shunem (Heb. Shunem, שׁנֶם, uncoven plan
Shuni, or perhaps [Gesen.] for שְׁנִי, Νινί, quiet [Gesen.], or fortunate [Furst.]; Sept. Νωμία v. τ. Νωμία, one of the cities allotted to the tribe of Issachar (Josh. xix. 18; where it occurs between Chezulloth and Haphraim). It is mentioned on two occasions.

First, in 1 Chron. vi. 22 as the place of the Philistines’ first encampment before the battle of Gilboa (1 Sam. xxvii. 8). Here it occurs in connection with Mount Gilboa and En-dor, and also, probably, with Jezreel (xxix. 1). Secondly, as the scene of Elisah’s intercourse with the Shunammite woman and her son (2 Kings iv. 8). Here it is connected with adjacent corn-fields, and, more remotely, with Mount Carmel. It was the Philistines’ native place of Abishag, the attendant on king David (1 Kings i. 8), and, according to some, of Shulamith, the heroine of the poem or drama of “Solomon’s Song.”

Judg. 1 v. 1, a place of the tribe of Dan, as now, but differently named, under Σουμαμ and Σουμαμ, as five miles south of Mount Tabor, and then known as Salem (Σωμαμ); and under “Sonam,” as a village in Arcabattine, in the territory of Sebaste called Saniam. The latter of these two identifications probably refers to Sanír, a well-known fortress some seven miles from Sebastiyeh and four from Arrabe, a spot completely outside the circle of the associations which connect themselves with Shunem. The other has more in its favor, since—for except for the distance from Mount Tabor, which is nearer eight Roman miles than five—it agrees with the position of the present Solom or Sulem, a village on the south-west flank of Jebel Duhuy (the so-called “Little Hermion”), three miles north of Jezreel, five from Gilboa (J. Fukan), full in view of the sacred spot on Mount Carmel, and situated in the midst of the finest corn-fields in the world.

It is named as Salem by the Jewish traveller Hai-Parchi (Asher, Benjamin, ii, 481). It had then its spring, without which the Philistines would certainly not have chosen it for their encampment. Nothing in the notice of Dr. Weiss (Researches, ii, 324), the spring of the village is a but poor one. The change of the n in the ancient name to t in the modern one is the reverse of that which has taken place in Zerin (Jezreel) and Beitin (Bethel). There is nothing specially to mark an ancient site in Sulem, for it is only a mud hamlet with cactus-bushes. West of the houses there is a beautiful garden, cool and shady, of lemon-trees, watered by a little rivulet; and in the village are a fountain and trough (Condor, Tent Work in Palestine, i, 128).

Shuni (Heb. שְׁנַי, Νινί, quiet [Gesen.], or fortunate [Furst.]; Sept. Νωμία v. τ. Νωμία), third named of the seven sons of Gad (Gen. xlvi. 16), and progenitor of a family named after him (Num. xxvi. 15).

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Shuni’s (Heb. Shuni, שְׁנַי, Shuni, or Ἐννίων, a patronymic from Shephupham; Sept. o. Σωμαμ v. Ρωμαίος; A. V. “Shunamites”), the designation (Num. xxxvi. 39) of the family of Shephupham (“A. V. Shaphan”), or Shephupham, the son of Benjamin (1 Chron. viii. 5). See Shuppim.

Shuppim (Heb. Shuppim, שׁפְּפַם, or [1 Chron. vii. 15] שׂפֵּפָם), or a contraction for Shephupham (1 Sam. xxviii. 4). See Shuppim.

1. In 1 Chron. vii. 12, “Shuppim and Huppim, the children of Ir,” are reckoned among the posterity of Benjamin. B.C. 1856. It is, by some, thought to be the same as Irri the son of Bela the son of Benjamin, and in that case Shuppim should be reckoned as the greater of the two.

2. In a number of places, e.g. xvi. 39, he and his brother are called Shuppah and Hupham, while in 1 Chron. viii. 5 they appear as Shephupham and Huram, sons of Bela, and in Gen. xlvi. 21 as Muppim and Huppim, sons of Benjamin. To avoid the difficulty of supposing that Benjamin had a great-grandson at the time he went down to Egypt, lord A. Hervay conjectures that Shuppim, or Shephupham, was a son of Benjamin, whose family was reckoned with that of Ir, or Irri. But this is arbitrary and unnecessary, as the date is that of Jacob’s death. As he is elsewhere (1 Chron. v. 15) similarly mentioned as the brother of Huram or Huppim, who was a son of Lechen and grandson of Benjamin, he must have been such likewise. See Benjamin: Jacob.

2. A Levite of the family either of Kohath or Merari, who, together with Hosah, had charge of the Temple gate Shallecheth, in accordance with an arrangement originally instituted by David (1 Chron. xxvi. 16). B.C. 1013.

Shur (Heb. שָׁרוֹן, Vulg. Sur), a place just without the eastern border of Egypt. Its name, if Herodotus (iv. 68) is correct, is still preserved. The word probably has the same etymology as the Hebrew שָׁרוֹן, and שְׁרוֹן, a vale, and שָׁרוֹן, a highland. The Targum Bablyoni and Josephus by Pelusium (Πελούσιον [Ant. vi. 7, 8]); but the latter was called Sinai by the Hebrews.

Shur is first mentioned in the narrative of Hagar’s flight from Sarah. Abraham was then in southernmost Palestine, and when Hagar fled she was found by an angel “by the fountain in the way to Shur” (Gen. xi. 7). Probably she was endeavoring to return to Egypt, the country of her birth—she may not have been a pure Egyptian—and had reached a well in the inland caravan route. Abraham afterwards “dwelled between Kadesh and Shur, and sojourned in Gerar” (xx. 1). From this it would seem either that Shur lay in the territory of the Philistines or that the Philistines did wander in a region extending from Kadesh to Shur.

Since in either case we can ascertain the position of Shur. The first clear indication of this occurs in the account of Ishmael’s posterity: “And they dwelt from Havilah unto Shur, that [is] before Egypt, as thou goest towards Assyria” (xxxv. 18). With this should be compared the statement of the genealogy of the Israelites that the children of Ishmael “wandered from Egypt unto the land of Canaan.” The Wildeness of Shur was entered by the Israelites after they had crossed the Red Sea (Exod. xv. 22, 23). It was also called the Wilderness of Etham (Num.
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The passage presents one difficulty, upon which the Sept. and Vulg. throw no light, in the mention of Assyria. If, however, we come to have regard later places, we find הַשֻּׁם הַיִּשְׁרֵי תַּחְלָתוֹ here remarkably like שְׁמַע v. 5 in 1 Sam. xxvii. 8, and שֶׁמֶשׁ יִשְׁרֵי תַּחְלָתוֹ in xv, 7, as if the same phrase had been originally found in the first as a gloss; but it may have been there transposed, and have originally followed the mention of Havilah. In the notices of the Amalekithish and Ishmaelitish region, in which the latter succeeded the former, there can be no question that a strip of Northern Arabia is intended, stretching from the Isthmus of Suez towards, and probably to, the Persian Gulf. The name of the wilderness may perhaps indicate a somewhat southern position. Shur may thus have been a fortified town east of the ancient head of the Red Sea, but in the hands of the Arabs, or at one time the Philistines, not of the Egyptians. From its being spoken as of a limit, it was probably the last Arabian town before entering Egypt. The hieroglyphic inscriptions have not been found to throw any light upon this question. The Sharr or Shala mentioned in them is an important country, perhaps Sazzar.

According to recent authorities the "Wilderness of Shur" is substantially identical with the modern desert el-Jifjar, which extends between the Red Sea and the Mediterranean from Pelusium to the south-west borders of Palestine (Rosenmuller, Altherth., iii, 241 sq.). It consists of white shifting sand (yet see Schubert, ii, 279), barchans, and series of salt marshes or halitations, constituting at some seven days' journey across. The simple word Shur evidently designates, in general, a high ridge running north and south in the form of a high wall, according to the meaning of the word before, i.e. on the east side of Egypt (Gen. xxvii, 18; Exod. xv, 22). This can be no other than the high range to the east of Suez, the continuation of the great chain of Jebel et-Tih northward towards the Mediterranean, forming a sharp ridge or a high wall as seen from a distance east and west, and a grand barrier on the east side of Egypt and to the west of the great plain in the interior of the wilderness called Desert et-Tih. There is no other range whatever of the kind between Egypt and the interior of the wilderness (see Palmer, Desert of the Exodus, pp. 44). This must be, therefore, the Wilderness of Shur. It is called by the Egyptians, and those who live the desert of Shur, el-Jebel es-Rahah, or the Mountain of Rahah. But according to the Arabs of the interior of the wilderness, on the east side of the range, it is called Jebel es-Sir, or the Mountain of Shur.

Shuriasawaren, in Hindit mythology, is a devoce now living, who is destined to become the ruler of the great age which shall follow upon the present, over which Vaivassada presides. In that age Vishnu will appear in his tenth Avatar.

Shurtleft, William, a Congregational minister of Portsmouth, N. H., who died in 1747, aged about sixty. He published a number of Sermons and two or three religious pamphlets (1725-41). See Allbone, Dict. of Brit. and Amer. Authors, s. v.

Shurtliif, Asaph, a minister of the Methodist Episcopal Church, came from Canada while yet a young man, and settled in Easton, Washington Co., N. Y. There he united with the Church, and was for many years an active and useful local preacher. In 1858 he was received into the Troy Conference, and served as a travelling preacher for eleven years. In 1864 he took a supernumerary relation, in which, and that of a supernumerary, he continued until his death, in Easton, N. Y., Feb. 3, 1873. See Minutes of Annual Conferences, 1873, p. 68.

Shusian. See LILY.

Shu'shan (Heb. Shushan; שׁוּשָׁן; Sept. Σουσάν and Σοῦσα; Vulg. Susa), or Susa, one of the most important towns in the East, in which the kings of Persia had their winter residence (Dan. viii., 2; Neh. 1, 1; Esth. 1, 9, 5). It is described as being built from the abundance of the lily (Shushan, or Susah), in its neighborhood (Athen. xii, 518). In the following account we collect the archaeological information on this subject.

1. History. — Susa was originally the capital of the country called Scripture Elam, and by the classical writers sometimes Ctesia (Ktesias) or sometimes Susa, or Susiana. See Elam. Its foundation is thought to date from a time anterior to Chedorlaomer, as the remains found on the site have often a character of very high antiquity. The first distinct mention of the town that has come to us, as yet found is in the inscriptions of Ahasuerus-bani-paath, son and successor of Ahasuerus, who states that he took the place, and exhibits a ground-plan of it under his sculptures (Layard, Nin. and Bab. p. 452, 453). The date of this monument is about B.C. 660. We next find Susa in the possession of the Babylonians, to whom Elam had probably passed at the division of the Assyrian empire made by Cyaxares and Nabopolassar. In the last year of Belshazzar (B.C. 536), Daniel, while still a Babylonian subject, is there on the king's business, and at Shushan in the palace sees his famous vision of the ram and the goat (Dan. viii., 2). The conquest of Babylon by Cyrus transferred Susa to the Persian empire; and long before not long before the Achaemenian princes determined to make it the capital of their whole empire and the chief place of their own residence. According to some writers (Xenoph. Cyrop. viii., 6; Strabo, xv, 3, 2), the change was made by Cyrus; according to others (Ctesias, Pers. Exc. 9; Herod. iii, 90, 65, 70), it had at any rate taken place before the death of Cambyses; but, according to the evidence of the place itself and of the other Achaemenian monuments, it would seem most probable that the transfer was really the work of Darius Hystaspis, who is said to have been (as Pliny says, H. N. vii, 27) the founder of the great palace there—the building so graphically described in the book of Esther (1, 5, 6). The reasons which induced the change are tolerably apparent. After the conquest of Babylonia and Egypt, the western provinces of the empire had become by far the most important, and the court could no longer be conveniently fixed east of Zagros, either at Ecbatana (Haman, Mem. 3, 28) or at Persepolis (Mem. 3, 29), as these were cut off from the Mesopotamian plain by the difficulties of the passes for fully half the year. Not only were the passes difficult, but they were in the possession of semi-independent tribes, who levied a toll on all passers, even the Persian kings themselves (Strabo, xv, 3, 2), and it was necessary to fix the capital west of the mountains, and here Babylon and Susa presented themselves, each with its peculiar advantages. Darius probably preferred Susa, first, on account of its vicinity to Persia (ibid., xv, 3, 2); secondly, because it was cooler than Babylon, being nearer the mountain-chain; and, thirdly, because of the excellence of the water there (Geograph. Journ. ix, 70). Susa accordingly became the metropolis of Persia, and is recognised as such by Eschylus (Pers. 16, 124, etc.), Herodotus (v, 25, 49, etc.), Ctesias (Pers. Exc. passim), Strabo (iv, 3, 2), and almost all the best writers. The court must have resided there during the greater part of the year, only quitting it regularly for Ecbatana for the height of summer, and perhaps sometimes leaving it for Babylon in the depth of winter (see Rawlinson, Herod. iii, 256). Susa retained its pre-eminence to the period of the Macedonian conquest, when Alexander found there the immense riches of the regalia of the Great King (Arrian ii, 40). After this it declined. The preference of Alexander for Babylon caused the neglect of Susa by his successors, none of whom ever made it their capital city. We hear of it once only in their wars, when it falls into the power of Antigonus (B.C. 315), who obtains treasure
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t here to the amount of three millions and a half ster-
ling (Diod. Sic. xix. 48.7). Nearly a century later
(B.C. 221) Susa was attacked by Molo in his rebellion
against Antiochus the Great. He took the town, but
failed in his attempt upon the citadel (Polyb. v. 48.14).
We hear of it again at the time of the Arabian con-
quest of Persia, when it was bravely defended by Hor-
nunus (Lotus, Chaldea and Susiana, p. 344).

II. Position, etc.—A good deal of uncertainty has ex-
isted concerning the position of Susa. While most his-
torians and comparative geographical writers (Renoul, Geo.
of Herodotus; Kinneir, Mem. Pers. Empire; Porter [K.],
Trave's, ii. 4, 11; Ritter, Erdkunde Asiens, ix. 294; Vi-
torial Bible, on Dan. viii. 2) have inclined to identify
it with the modern Sus or Shush, which is in lat. 32°
10', long. 48°26' east from Greenwich, between the
Shapur and the river of Dziful; there have not been want-
ing some (Vincent, Commerce and Navig. of the An-
cients; Von Hammer, in Mem. of the Geo. Soc. of Par-
ze, ii. 520 sq., 533 sq.) to maintain the rival claims of
Shister, which is situated on the left bank of the Ku-
ran, more than half a degree farther to the eastward.
A third candidate for the honor has even been started,
and it has been maintained with much learning and
ingenuity that Susam, on the right bank of the same
stream, fifty or sixty miles above Shuster, is, if not the
Susa of the Greeks and Romans, at any rate the Shus-
shan of Scripture (Geogr. Journ. i. 85). But a careful
examination of these several spots has finally caused a
general acquiescence in the belief that Susa alone is en-
titled to the honor of representing at once the scriptu-
ral Shushan and the Susa of the classical writers (see
Lotus, Chaldea and Susiana, p. 358; Smith, Dict.
of Geog. v. v.; Rawlinson, Herod. iii. 234.).
The difficulties caused by the seemingly confused accounts
of the ancient writers, of whom some place Susa on the
Chosapes (Herod. v. 49, 52; Strabo, xv. 3, 4; Q. Curt.
v. 2), some on the Eulises (Arrian, Exp. Al. vii. 7; 7;
Folem, vi. 5; Pliny, H. N. vi. 27), have been removed by
a careful survey of the ground; and it thus ap-
pears that the Chosapes (Kerkhah) originally bifur-
cated at Pai Pul, twenty miles above Susa, the right
arm keeping its present course, while the left flowed
a little to the east of Susa, and, absorbing the Shapur
about twelve miles below the ruins, flowed on some-
what east of south and joined the Kahrn (Pastigria)
at Ahwaz. The left branch of the Chosapes was some-
times called by that name, but more properly bore the
appellation of Euleus (Ubi of Daniel). Susa thus lay
between the two streams of the Euleus and the Sha-
pur, the latter of which, being probably joined to the
Euleus by canals, was reckoned a part of it; and hence
Pliny says that the Euleus surrounded the citadel of
Susa (loc. cit.). At the distance of a few miles east and
west of the city were two other streams—the Coprates,
or river of Dziful, and the right arm of the Euleus
(the modern Kerkhah). Thus the country about Susa
was most abundantly watered; and hence the luxuri-
ance and fertility remarked alike by ancient and mod-
ern authors (Athen. xii. 518; Geograph. Journ. i. 71).
The Kerkah water was, moreover, regarded as of peculiar
excellence; it was the only water drunk by the Great
King, and was always carried with particular care and
foreign expiditions (Herod. i. 188; Plutarch, De
Ezul. ii. 601, D; Athen. Deipn. ii. 171, etc.). Even at
the present day it is celebrated for its lightness and
purity, and the natives prize it above that of almost all
other streams (Geogr. Journ. i. 70, 89).

On this site there are extensive ruins, stretching, per-
haps, twelve miles from one extremity to the other,
and consisting, like the other ruins of this region, of
hillocks of earth and rubbish covered with broken pieces of brick
and colored tile. At the foot of these mounds is the so-
called Tomb of Daniel, a small building erected on the
spot where the remains of that prophet are be-
lieved to rest. It is apparently modern; yet nothing
but the belief that this was the site of the prophet's
sepulchre could have led to its being built in the place
where it stands (Malcolm, Hist. of Persia, i. 255, 256);
and it may be added that such identifications are of far
more value in these places, where occasion for them is
rare, than among the crowded "holy places" of Palest-
ine. The city of Susa is now a gloomy wilderness
infested by lions, hyenas, and other beasts of prey.

III. General Description of the Ruins.—The ruins of
Susa cover a space about 6000 feet long from east to
west, by 4500 feet broad from north to south. The cir-
cumference of the whole, exclusive of outlying and com-
paratively insignificant mounds, is about three miles.
According to Mr. Lotus, "the principal existing re-


Plan of the Ruins of Susa.

1. Ruins of Susa.
2. The high mound or citadel (?)
3. The palace.
5. Ruins of the city.

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as indubitably the remains of the famous citadel (άκρα or ακρόπολις) of Susa so frequently mentioned by the ancient writers (Herod. iii. 68; Polyb. v. 48, 14; Strabo, xv. 3, 2; Arrian, Exp. At. iii. 16, etc.). "Separated from the citadel on the west by a channel or ravine, the base of which is on a level with the external defences, and is the great central platform, covering upwards of sixty acres (No. 3 on the plan). The highest point is on the south side, where it presents generally a perpendicular escarpment to the plain and rises to an elevation of about 70 feet; on the east and north it does not exceed 40 or 50 feet. The east face measures 800 feet in length. Enormous ravines penetrate to the very heart of the mound" (Loftus, p. 345). The third platform (No. 2 on the plan) lies towards the north and is "a considerable square mass," about 1000 feet each way. It abuts on the central platform at its north-western extremity, but is separated from it by "a slight hollow," which was, perhaps, an ancient roadway (ibid.). These three mounds form together a lozenge-shaped mass, 4500 feet long and nearly 8000 feet broad, pointing in its longer direction a little west of north. East of them is the fourth platform, which is very extensive, but of much lower elevation than the rest (No. 4 on the plan). Its plan is very irregular, and it is about equal to all the rest of the ruins put together. Beyond this eastern platform a number of low mounds are traceable, extending nearly to the Dizful river; but there are no remains of walls in any direction, and no marks of any buildings west of the Shapur. All the ruins are contained within a circumference of about seven miles (Geograp. Journ. ix. 71). See Mummert, Bible Educator, iii. 105.

IV. Architectural Character.—The explorations undertaken by general, now Sir Penwick, Williams of Kar in the mounds at Susa, in the year 1851, resulted in the discovery of the bases of three columns, marked 5, 6, 7, on the following plan. These were found to be about six inches apart, and as the rest of the ruins put together. Beyond this eastern platform a number of low mounds are traceable, extending nearly to the Dizful river; but there are no remains of walls in any direction, and no marks of any buildings west of the Shapur. All the ruins are contained within a circumference of about seven miles (Geograp. Journ. ix. 71). See Mummert, Bible Educator, iii. 105.

The bases uncovered by Mr. Loftus were arranged on the second plan above, and, most fortunately, it is found on examination that the building was an exact counterpart of the celebrated Chel Minar at Persepolis. They are, in fact, more like each other than almost any other two buildings of antiquity, and consequently what is wanted in the one may safely be supplied from the other, if it exists there. Their age is nearly the same, that at Susa having been consecrated by Darius Hystaspis, that at Persepolis—if one may trust the inscription on its staircase (Journ. As. Soc. x. 326)—was built entirely by Xerxes. Their dimensions are practically identical, the width of that at Susa, according to Mr. Loftus, being 945 feet, the depth north and south 244. The corresponding dimensions at Persepolis, according to Flandin and Coste's survey, are 357.6 by 254.6, or from 10 to 12 feet in excess; but the difference may arise as much from imperfect surveying as from any real discrepancy. The number of columns and their arrangement are identical in the two buildings, and the details of the architecture are practically the same so far as they can be made out. But as no pillar is standing at Susa, and no capital was found entire or nearly so, it is not easy to feel quite sure that the annexe restored is in all respects correct. It is reduced from one made by Mr. Churchill, who accompanied Mr. Loftus in his explorations. If it be correct, it appears that the great difference between the two buildings was that double bull capitals were used in the interior of the central square hall at Susa, while their use was appropriately confined to the porticos at Persepolis. In other respects the height of the

Restored Elevation of Capital at Susa.

Plan of the Great Palace at Susa.
capital, which measures 28 feet, is very nearly the same, but it is fuller, and looks somewhat too heavy for the shaft that supports it. This defect was to a great extent corrected at Persepolis, and may have arisen from those at Susa being the first translation of the Ninevite wooden original into stone architecture. The pillars at Persepolis vary from 60 to 67 feet in height, and we may therefore assume that those at Susa were nearly the same. No trace of the walls which enclosed these pillars was detected at Susa, from which Mr. Loftus assumes, somewhat too hastily, that none existed. As, however, he could not make out the traces of the walls of any other of the numerous buildings which he admits once existed in these mounds, we ought not to be surprised at his not actually finding them in this instance.

Fortunately, at Persepolis sufficient remains still exist to enable us to supply this hiatus, though there also sun-burnt brick was too much used for the walls, and if it were not that the jambs of the doors and windows were generally of stone, we should be as much at a loss there as at Susa. The annexed wood-cut, representing the plan of the hall at Persepolis, is restored from data so complete as scarcely to admit of doubt with regard to any part, and will suffice to explain the arrangement of both (see Ferguson, The Palaces of Nineveh and Persepolis Restored [Lond. 1851]). Both buildings consisted of a square building, which may be called a palace, and consequently, so far as we know, the largest interior of the ancient world, with the single exception of the great hall at Karnak, which covers 58,300 square feet, while this only extends to 40,000. Both the Persian halls are supported by 36 columns, upwards of 60 feet in height, and spaced equidistant from one another at about 27 feet 6 inches from centre to centre. On the exterior of this, separated from it by walls 18 feet in thickness, were three great porches, each measuring 200 feet in width by 65 in depth, and supported by 12 columns whose axes were coincident with those of the interior. These were, beyond doubt, the great audience halls of the palace, and served the same purposes as the House of the Forest of Lebanon in Solomon's palace, though its dimensions were somewhat different—150 feet by 75. These porches were also identical, so far as use and arrangement go, with the throne-rooms in the palaces of Delhi or Agra, or those which are used at this day in those of Persia. The western porch would be appropriate to morning ceremonial, the eastern to those of the afternoon. There was no porch, as we might expect in that climate, to the south, but the principal one, both at Susa and Persepolis, was that which faced the north with a slight inclination towards the west, and was, therefore, the main entrance to the palace, and an inspection of the plan will show how easily, by the arrangement of the stais, a whole army of courtiers or of tribute-bearers could file before the king without confusion or inconvenience. The bassi-rilivi in the stairs at Persepolis in fact represent permanently the procession which on great festivals took place in the inner room; and a similar arrangement of stairs was no doubt to be found at Susa when the palace was entire. It is by no means safe to what use the central hall was appropriated. The inscription quoted above would lead us to suppose that it was a temple, properly so called, but the sacred and the secular functions of the Persian kings were so intimately blended together that it is impossible for us to draw a line anywhere, or to say how far "temple cela" or "palace hall" would be a correct designation for this part of the building. It probably was used for all great semi-religious ceremonies, such as the coronation or enthronization of the king, at such ceremonies as returning thanks or making offerings to the gods for victories—for any purpose, in fact, requiring more than usual state or solemnity; but there seems no reason to suppose it ever was used for purely festal or convivial purposes, for which it is singularly ill suited.

From what we know of the buildings at Persepolis, we may assert, almost with certainty, that the "King's Gate," where Mordecai sat (Esth. ii, 21), and where so many of the transactions of the book of Esther took place, was a square hall (see cut below), measuring probably a little more than 100 feet each way, and with its roof supported by four pillars in the centre, and that this stood at a distance of about 150 or 200 feet from the front of the northern portico, where its remains will probably now be found when looked for. We may also be tolerably certain that the inner court, where Esther appeared to implore the king's favor (Esth. v, 1), was the space between the northern portico and this square building, the outer court being the space between the "King's Gate" and the northern terrace wall. We may also predote with tolerable certainty that the "Royal House" (i. 8) and the "House of the Meddeters" (ii, 9, 11) were situated behind this great hall to the southward, or between it and the citadel, and had a direct communication with it either by means of a bridge over the ravine, or a covered way under ground, most probably the former. There seems also no reasonable doubt that it was in front of one of the lateral porticos of this building that king Ahasuerus (Xerxes) "made a feast unto all the people" which were present in Shushan in the palace, both unto great and small, seven days in the court of the garden of the king's palace; where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver upon a pavement of red, and blue, and white, and black marble (Esth. i. 5, 6).

From this it is evident that the feast took place, not in the interior of any hall, but out of doors, in tents erected in one of the courts of the palace, such as we may easily fancy existed in front of either the eastern or the western porch of the great central building. The whole of this great group of buildings was raised on an artificial mound, nearly square in plan, measuring about 1000 feet each way, and rising to a height apparently of 50 or 60 feet above the plain. As the principal building must, like those at Persepolis, have had a taber, or raised platform [see Talmud], above its roof, its height could not have been less than 100 or 120 feet, and its elevation above the plain must consequently have been 170 or 200 feet. It would be difficult to conceive anything much grander in an architectural point of view than such a building, rising to such a height out of a group of subordinate palace-buildings, interspersed with
trees and shrubs, and the whole based on such a terrace, rising from the flat but fertile plains that are watered by the Euluis at its base. See PERSEA.

Shu\'sh\'an-eduth (Heb. Shu\'sh\'an Eduth, ש"שנה אד Fetish), an expression occurring in the phrase "To the chief musician upon Shu\'sh\'an-eduth," which is plainly a musical direction, whatever else may be obscure about it (Psa. ix, title). In Psa. lxxx we have the fuller phrase Shu\'sh\'an-nim-eduth, of which B"ohm regards Shu\'sh\'an-eduth as an abbreviation (Gesenius, Thesaur. p. 1385). As it now stands it denotes the lily of testimony, and possibly contains the first words of some psalm to the melody of which that to which it was prefixed was sung; and the preposition כּ, al (A. V. "upon") would then signify "after, in the manner of," indicating to the conductor of the Temple choir the air which he was to follow. The Sept. and Vulg. appear to have read כּ, al (A. V. "upon"); for they render רכש דֹּלָפָּא וּסְגַּנְּוָא (psalms and hymnody, and the like) respectively. In the Sept. כּ, כּ, becomes כּ, כ, כ. There does not appear to be so much support for the view taken by some (as by Joel Bret) that Shu\'sh\'an-eduth is a musical instrument, so called from its resemblance to a lily in shape (Simonis), or from having lily-shaped ornaments upon it, or from its six (שֵׁשָּׁה) strings. First, in consistency with his theory with respect to the titles of the Psalms, regards Shu\'sh\'an-eduth as the name of one of the twenty-four divisions of the Temple choir created by David, so called at length by a band master, Shu\'shan, and having its headquarters at Eduth, which he conjectures may be the same as Adithaim in Jos. xix, 36 (Hamb. s.v.). As a conjecture this is certainly ingenious, but it has the disadvantage of introducing as many difficulties as it removes. Simonis (Loc. s.v.) connects Eduth with the Arabic 'ud, a lute, or kind of guitar played with a plectrum, and considers it to be the melody produced by this instrument; so that in his view Shu\'sh\'an-eduth indicates that the lily-shaped cymbals were to be accompanied with playing on the lute. Gesenius proposes to render Eduth a "revelation," and hence a psalm or song revealed; but there seems no reason why we should depart from the usual meaning as above given, and we may therefore regard the words in question as a fragment of an old psalm or melody, the same in character as Ajeleth Shahar and others, which contained a direction to the leader of the choir. See PSALMS.

Shu\'sh\'an Gate of the Temple at Jerusalem (שְׁמוֹנָא cổּ, Misn., Cheleim, xvii, 9) was located in the eastern outer wall, being the only entrance on that side of the city, and naturally identified with the present Golden Gate, which is evidently a Herodian structure; but this can hardly be done, as it lay in a direct line with the interior gates. See TEMPLE.

Shute, Daniel, D.D., a Unitarian minister, was born at Malden, Mass., July 19, 1722. He entered Harvard College in 1739, and graduated in 1743. In September, 1746, he accepted a call to the Third (now South) Church, in Hingham, and ordained its pastor Dec. 10, 1746. In both the French and Revolutionary wars Mr. Shute entered warmly into the feelings of the people. In 1738 he was appointed by Gov. Pownall chaplain of Col. Joseph Williams's regiment. In 1780 he was chosen delegate to the convenion to frame a constitution for the state, and in 1788 he was associated with Gen. Lincoln to represent the town in the convention of Massachusetts which ratified the Constitution of the United States. Dr. Shute relinquished his public labors in March, 1799, retaining his pastoral relation till his decease, but giving up his salary. He died Aug. 30, 1809. Dr. Shute published the "Cosmopolite" (1777, 248, 287). See Sprague, Annals of the Amer. Pilgrim, viii, 18.

Shute, Josias, rector of St. Mary Woolnoth, London. He suffered during the civil wars for his attachment to Charles I, and was made archdeacon of Colchester in 1642, but died the same year. After his death appeared Ten Sermons (Lond. 1644, 4to) — Judgment, or The Plague of Frogs Infected, Sermon, etc. (1645, 4to): Sarah Koggar, or Gen. xvi opened in Nineteen Sermons (1649, fol.). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

Shu\'talbite (Heb. Shu\'tal, ש"탈, shental, perhaps noise of breathing [Gesenius], or setting [i.e. son] of Shelach [first], or fresh plant [M"uller]; Sept. in Numb. סונאלא v. r. סונעלא and סונעלא, a designation of the descendent of Shu\'talite (q. v.), the son of Ephraim (Num. xxvi, 35).

Shu\'thelah (Heb. Shu\'thal, ש"תל, shetelah, perhaps noise of breathing [Gesenius], or setting [i.e. son] of Shelach [first], or fresh plant [M"uller]; Sept. in Numb. סונעלא v. r. סונעלא and סונעלא, in Chron. סונעלא v. r. סונעלא and סונעלא), the name of two Ephraimites (Num. xxvi, 35). The Sept. of the preceding, being the son of Zabad and the father of Ezer and Elead (1 Chron. vii, 21). B.C. apparently post 1618.

Shuttle. See WEAVER.

Shuttleworth, Philip Nicholas, D.D., an English clergyman, was born at Kirkham, Lancashire, in 1782. He was educated at Winchester, and thence elected scholar of New College, Oxford, in 1800. He became rector of Foxley, Wilts., in 1824; tutor of his college, and in 1830 principal of Oxford; warden of New College in 1822; bishop of Chichester in 1840. He died in 1842. His published works consist of Sermons on some of the Leading Principles of Christianity (Lond. 2 vols. 8vo; vol. i, 1827; 2d ed. 1829; vol. ii, 1834; 3d ed. of both, 1840, 2 vols. 8vo)— Paraphrasial Transl. of the Apostolical Epistles (Oxf. 1829, 8vo; 4th ed. 1848) — Consistency of the Whole Scheme of Revelation, etc. (Lond. 1822, 12mo)— Sermons before the University of Oxford (ibid. 1840, sm. 8vo). See Darling, Cyclop. Bibl. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

S'ia (Heb. ס"ה, ס"ה, congregation; Sept. Σιαί v. r. Σαοσία, one of the family heads of the Nethinim whose children returned from the captivity with Zerubbabel (Neh. vii, 47). B.C. ante 586. In the parallel passage (Ezra ii, 44) the name is written S'iaia (q. v.).

S'iaha (Heb. ס"ח, ס"ח, congregation; Sept. Σ'αηα v. r. Σααια, etc.), one of the chief Nethinim (Ezra ii, 44); elsewhere (Neh. vii, 47) called Sia (q. v.).

Siam (meaning in Malay the brown race) is called by its people Muang Thai, "the kingdom of the free," i.e. free from the superstitions of the Brahmins. It is the chief kingdom of the peninsula called Indo-China, or Farther India. Siam proper occupies the middle portion of the peninsula, with all the countries surrounding the Gulf of Siam, and stretches between lat. 14° and 22° N. and between long. 99° and 106° E. Its greatest length is 1300 miles, its breadth 450 miles, while its area is estimated at from 190,000 to 300,000 square miles (probably the latter estimate is nearly correct), with a population of between 5,000,000 and 6,000,000.

1. Soil, Climate, etc.—A considerable portion of Siam is covered with mountains and hills. Two mountain ranges, extending mainly south-east from the Himalayas, form general natural divisions from China on the north, and partly from Anam on the east, and Burmah and British India on the west. A third range passes through the central regions, and in the south is the "Itha Pat," or mountain of the "sacred-foot" of Buddha. The great river of the country is called by foreigners
Menam, or Meam, and is the Nile of Siam. Its annual inundation commences in June and ends in November, and thus fertilized is upwards of 22,000 square miles. The coast-line may be roughly estimated at 1,100 miles, with several excellent harbors. The seasons are two: the wet or hot, and the dry or cool. The former begins near the middle of March, the latter in October. Siam is rich in natural productions. Rice, sugar, pepper, cotton, and many other staple products. There are also many valuable articles procured from the forests—gutta-percha, lac, dammar, costly woods, etc. The animal kingdom is very varied, furnishing rhinoceros, tigers, leopards, bears, otters, musk, civets, wild hogs, monkeys, deer, and elephants, especially the white elephant.

III. Government.—The Siamese are mainly of Mongolian type, but there is much reason to suppose that they are closely allied to the great Indo-European race. According to the researches of the late king, out of 12,800 Siamese words more than 5000 are found to be Sanscrit, or to have their root in that language, and the rest in the Indo-European tongue. Besides the Siamese, a great variety of races inhabit the territories of Siam, as the Chineses, Cambodians, etc. According to the French consul at Bangkok, Garnier (1874), the population of Siam proper and its Laos dependencies is composed of 1,800,000 Siamese, 1,500,000 Chinese, 60,000 Laos, 50,000 Cambodians, 50,000 Puggnans, 50,000 Karens, and others. The Siamese proper are gentle, timid, careless, indolent, and yet peaceable and polite. Most of the business is in the hands of the Chinese. Marriage takes place as early as eighteen for males and fourteen for females, without the aid of priests or magistrate; but the former may be present to offer prayers. The number of wives, ordinarily one, may, among the wealthy, reach scores and hundreds, but the first is the wife proper, to whom the rest are subject. Eighty or ninety per cent. of the males can read, a limited education being gratuitously furnished at the temples.

The government is theoretically a ducracy, practically a monarchy, for although there is a second or vice king, the first or senior king is actual sovereign. The crown is hereditary, and is bequeathed, with the sanction of the nobles, to any son of the queen. The second king seems to occupy the place of first counselor, and is probably consulted before taking any important step. The council of state comprises the first king (as president); the ministers, who have no vote; from ten to twenty councillors, who have to draft new laws, and from their own number elect a vice-president; and six princes of the royal house. The country is divided into forty-one provinces, each of which is governed by a phraya, or council of the first class.

III. History and Religion.—The early history of Siam is entirely unknown. In 1511 the Portuguese, after the conquest of Malacca by Albuquerque, established an intercourse with Siam. In the 16th century Siam was for many years subject to the Burmans, but recovering its independence towards the close of the century. In 1604 the Dutch established relations; in 1612 the first English vessel went to Aythaya. Towards the end of the 17th century a European adventurer, a native of the island of Cephalonia, called Phaulkon, gained the esteem of the king, and was by degrees promoted to an important office in the government. Through his persuasion an embassy was sent to Louis XIV of France, who sent two embassies to Siam in 1655 and 1657, and also a corps of 500 soldiers, who were put in possession of the fortress of Bangkok by Phaulkon. They were expelled in 1690. About 1760 the Burmans invaded the country and took the capital, Aythaya. In 1789 the French occupied the country, and transferred the seat of government to Bangkok. Treaties were made with the East India Company in 1822 and 1825, and with the United States in 1833.

The religion of the Siamese is Buddhism; nevertheless the lower classes, and in some respects the more enlightened, are profoundly superstitious. They have peopled their world with gods, demons, and goblins. Over the “footprint of Buddha,” on the Phra Bat is built a beautiful temple, to which crowds of ardent Buddhists perform long and painful journeys, and millions of costly gifts are offered. The following account of missions is from Appleton's Cyclopaedia (s. v.): “Missions have varied on the road by the Roman Catholics, under the greatest vicissitudes, since the middle of the 16th century. The missionaries are French, and their converts were reckoned in 1872 at 10,000, in sixteen congregations. At the head of the mission is a vicar apostolic. Protestant missions date from the visit of Gustavus, Tomlin, and Abeel, in 1829 to 1851, and properly from the settlement on by the Roman Catholics in 1830. Missions have been established by the American Baptist Union, and by the American Board of Commissioners for Foreign Missions; and the American Missionary Association has established several Protestant congregations, schools, and religious papers. The number of the Baptist congregations in 1874 was 154, and of Presbyterian, 38.”

For literature, consult Crawford, Embassy to Siam and Cochinchina (Lond. 1828); Fallogogis, Description du Royaume Thai, ou Siam (Paris, 1854); Bowring, Kingdom and People of Siam (Lond. 1857); Bastian, Reisen in Siam (Berlin, 1860); Decamps, Siam, Governess at the Siamese Court (Boston, 1870); M'Donald, Siam, its Government, etc. (Phila. 1871); Bacon, Siam, etc. (N. Y. 1873); Vincent, Land of the White Elephant (ibid. 1874).

Siamese Version. Siamese is the language spoken in the kingdom of Siam, which embraces a large portion of the peninsula of India beyond the Ganges. Formerly the language of the Siamese was called Pto- yama phasa, the “Sa-yam language;” but since the reign of Phra Ruang, who set his country free from the yoke of Cambodia, they call themselves T'hai, “free,” and their language Phosa T'hay or Tai, “the language of the freemen.” As early as the year 1810 the design of providing Siames with a version of the four Gospels was entertained by the Calcula Auxiliary Bible Society, but it was not till the year 1846 that the translation and publication of the entire New Testament in Siamese were completed. A second edition was published in 1850. (B. P.)

Sias, Solomon, a minister of the Methodist Episcopal Church, was born at London, N. H., Feb. 25, 1781. He began to preach Sept. 25, 1805, and in 1806 was admitted into the New England Conference. He was ordained deacon by Bishop Asbury in 1806, and elder in 1810. In 1828 he took a superannuated relation, which he held, with the exception of one year, until his death at Newbury, Vt., Feb. 12, 1833. See Minutes of Annual Conferences, 1853, p. 322.

Sib'becai (1 Chron. xl, 29; xxvii, 11) or Sib'-bec'chai (2 Sam. xxi, 18; 1 Chron. xx, 4) [some Sib- bec'chaj and Sib- bek'aj according to Gesenius and Fürst for סיביבכ'ח, a thicket or grove of thistles, i.e. a people of Jehorah, or Jehovah is a thicket [i. e. defence]; but rather a weaver, for it is doubtful if the final י in such cases ever stands for the sacred name; Sept. סיביבכ'ח and תיביבכ'ח, etc.; Josephus סיביבכ'ח, the eighth named of the subordinate thirty in David's guard, and eighth captain for the eighth month of 24,000 men of the king's army (1 Chron. xi, 29; xxvii, 11). B.C. 1043. He belonged to one of the principal families of Judah, the Zerithites, or descendants of Ze- rah, and is called “the Hushathite,” probably from an ancestor by the same name. See for Sibb'bec'ch'ai (Am. vii, 12, 2) calls him “the Hittite,” but this is no doubt an error. Sibbecai's great exploit, which gave him a place among the mighty men of David's army, was his single combat with Saph, or Sippai, the Philis-
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tine giant, in the battle at Gezer, or Gob (2 Sam. xxii., 18; 1 Chron. xx., 4). In 2 Sam. xxiii., 27 his name is written MIBNANAI by a mistake of the copist. Josephus says that he slew "many" who boasted that they were of the descent of the giants, apparently reading 

Sib’boleth (Heb. Sī♭bōlēth, סִּבּוֹלֶת, for Shī♭bōlēth [q. v.]; the Sept. does not represent it, the Greek having no aspirate for α; Vulg. Sī♭bōlēth), the Ephraim- 

Sibbs (or Sibbes), Richard, D.D., a learned English Puritan divine, was born at Sudbury, Suffolk, in 1572, and was educated at St. John's College, Cambridge, where he took his degree. He gained great applause, and obtained a fellowship. Taking orders, he was chosen lecturer of Trinity Church, Cambridge, the living of which he held during the last two years of his life. He became preacher to the Society of Gray's Inn in 1618, and in 1625 was chosen master of Katherine Hall, Cambridge, which, though a Puritan, he held to his death. His sermons and his works are among the most popular, and his practical life is one of the most interesting in English literature. This was the age of the great religious and social reformers, and he had the opportunity of expressing his views in a lively and effective manner. His works are very numerous, chiefly sermons and pious treatises. An incomplete edition of these was published (Lond. 1809; Aberdeen, 1812) entitled Sibbs's Works. Mr. Pickering published several of his treatises (1837-38, 2 vols. 12mo). viz. The Soul’s Conflict and Victory, etc. -- The Inward Dangers of Human Spirit, etc. -- Doctrines of the Brasted Reed and Smoking Flax: -- The Fountain Sealed: -- and Description of Christ. Still later we have Complete Works of Richard Sibbes, D.D., ed. by R. A. B. Grosart (Edinb. 1862, 2 vols. 8vo). Richard Baxter tells us that he was a great reformer, and his principal works are his Commentary on 2 Cor. i (1655). See Chalmers, Biog. Dict. s. v.; Neal, Hist. of the Puritans, ii. 294.

Sibbel, Caspar, a learned Calvinist and active participant in the controversy of the Dutch Church with Arminianism, which eventually in the Synod of Dort, was born near Elberfeld, June 9, 1590, and was reared in the practice of piety and study, and educated at Her- born and Leyden. When scarcely nineteen years old, he assumed the pastorate of the communions Randerath and Gellenkirchen, in the duchy of Juliers, and, in the midst of the discouragements and dangers growing out of the war of succession to the ducal throne in which the country was then involved, he obtained remarkable success. A price of 8000 thalers was offered for his apprehension as an evangelical pastor of the neighborhood, and he thrice narrowly escaped the troops of the imperial party; but he nevertheless added three hundred and sixty adult members to his Church in the brief term of two years. In 1611 he became pastor of the military Church in the fortress of Juliers, and was again successful in adding to the strength of its members, besides obtaining from the States-General the grant of a regular appropriation for the support of its pastor. A visitation of the plague in 1616 afforded opportunity for the display, on his part, of indomitable courage and unflagging zeal. A call to one of the churches at Nimegen was declined by him because of the opposition raised by the other pastors of that town, who were adherents of the Remonstrant party; but the incident turned the attention of a Church in Deventer, the important metropolis of the province of Overeyssel, towards him, and he was installed its pastor in the au-
tumn of the same year. He remained in this place for thirty years of his life. His labors extended into many fields and gave evidence of the qualities which constituted his strength, e.g. a narrow orthodoxy which placed the Reformed Confession on an equal footing with the Bible, an intolerant and energetic spirit, great learning, consummate skill as a controversialist, a profound devotion to duty, and a fervent piety. He assumed charge, for a time, of an orthodox band in the town of Campen, who were dissatisfied with the ministry of their resident Remonstrant pastor. In 1618 he was delegated to the Synod of Dort, and took an active part in its deliberations until an attack of fever compelled his return to Deventer, May 19, 1618. At the same time he evinced a lively interest in the cause of education by the direct part he took in the founding and development of a pedagogium in the city, an institution of an important nature. It was by his motion that the Synod of Overyssel adopted the canons laid down by the General Synod of Dort; and it was on his motion that a number of Remonstrants were suspended or expelled from their ministry by the latter authority. In the preparation of a new version of the Scriptures, as authorized by the Synod of Dort, Sibbel rendered to the Church the most important service of his useful life. One of the revisers for the province of Overyssel having died, he was chosen to fill the vacancy, and subsequently was made vice-secretary of the board of revisers. Eleven months — from Oct. 30, 1634, to Oct. 10, 1635 — were given by the board to the final revision of the translators' work. (On the version thus prepared, see Kist et Royaard, A röckte
t verker Kerkelijke Geschiedenis, pt. ii, p. 57-176.) To these varied labors must be added the constant care for the temporal welfare of numerous churches and individuals which was imposed on him by the instructions of his master. Sibbel married Maria Möckel, a daughter of the burgomaster of Randerath, and became the father of a daughter, Elizabeth, who was married to the pastor Lubbert Van Goor. In 1648 a stroke of paralysis compelled his retirement from active life. The magistracy of the town and the presidency of his Church continued to him the salary and honorary rights of an active pas-
tor, and when he died, Jan. 1, 1658, they voted an adequate pension for the support of his widow, and civil protection and guardianship for his grandson.

The productions of Sibbel's pen are very numerous, and have often been published in monograph form. They contain nothing, however, of consideration or value to modern readers, and may be classed as follows: Sermons and homilies on parts of the Old-Test. Scriptures: —Sermons and homilies on sections of the New Test., and miscellaneous sermons: — Catechetical writings: — Medit. Catechetici (1646-45, four parts) — Proleg. et Paralipomena Catechetica (1660) — Epitome Cate-
chismi (Dutch [1648]; a Latin ed. approved by clas-
sis in 1653) — A devotional manual, Chriat. Gebeder ende Danksygeingen (last ed. 1648; Latin ed. approved 1653) — Translations of the New Test. (Dutch, with Sibbel's Marginalia [1640, and often]; Latin, with notes, 1658, and approved by the States in 1658) — CCIV Questionum et ad illas Francisc de Juni Respoin-
onum (not printed) — An autobiography, incomplete; it extends to 1653, in two volumes, but there is evidence that a third volume must have been written. See Her-
zig, Reul-Enekglop, s. v.

Sibben, in Hindu mythology, was a prince of the children of the moon, who was father to Sanatren, or Jandra, and grandfather to the rajah Darmadammen.

Sib'mah (Heb. Sī♭māh; מִשְׂמָה, coolness, or fra-
grance [Genesius]; balasm-place [Furst]; Sept. Șin'vemā v. r. in Jer. Arqamaj, etc.; A. V. "Shimam, part of the Jewish History."

Sib'mah is grouped with Heshbon and Neba, and must, consequently, have stood near the western brow of the plateau, east of the Great Sea. The most suitable place for such fantastic sites, Sib-

Sibmah disappears from view during the main phase of the Jewish history. We, however, gain a parting glimpse
of it in the lament over Moab pronounced by Isaiah and by Jeremiah (Isa. xvi. 8, 9; Jer. xliv. 32). It was the placing for the abundance and excellence of its grapes. They must have been remarkably good to have been thought worthy of notice by those who, like Isaiah and Jeremiah, lived close to and were familiar with the renowned vineyards of Sorek (Isa. v. 2, where “choicest vine” is “vine of Sorek”). Its vineyards were devastated, and the town totally abandoned by the “lords of the heathen,” who at some time unknown appeared to have laid waste the whole of that once smiling and fertile district. It will be observed that these prophets speak of the city as belonging to Moab, whereas in the books of Numbers and Joshua it is enumerated among the cities of Reuben. The reason is, on the captivity of the Transjordanic tribes by the Assyrians, the Moabites returned to their ancient possessions and reoccupied their ancient cities, and among them Sibmah. See Moab.

Sibmah seems to have been known to Eusebius (Onomast. s.v. “Sabama”), and Jerome (Comment. in Isiacum, lib. v.), who states that it was hardly 100 paces distant from Heshbon. He also speaks of it as one of the very strong cities (urbes validissimae) of that region. From the way in which it is grouped in the Bible, it seems to have been on the south or south-west of Heshbon; but even the minute researches of De Saulcy, in his recent tour through that country, have failed to discover a trace of it. It may have been that it was through a confusion, that he (Voyage sur la Terre Sainte, i, 277 sq.) especially es-Samakh, or es-Samit, a ruined village near Heshbon, on the north-east. It is interesting to observe, however, that around Heshbon he found traces of the vineyards for which the city was once celebrated; such that from the lips of the Bedawin both he and Tristram (Land of Israel, p. 535) heard the name Neba given to a mountain-peak a short distance south-west of Heshbon. See NABO.

Sibour, Marie Dominique Auguste, a French prelate, was born at St.-Paul-Trois-Châteaux (Drôme), April 4, 1792, and was educated in philosophy and theology chiefly at the seminary of Viviers. He afterwards taught the humanities in the seminary of St. Nicolas du Chardonnat at Avignon. After spending a year at Rome, he was ordained priest, June 13, 1818, and on his return to Paris was attached to the parish of St. Sulpice, and next to the mission chapel. Nov. 9, 1822, he was made canon of the Cathedral of Nîmes, but continued to teach till the revolution of July, 1831, when he occupied himself with literary labors. In September, 1839, he was appointed bishop of Digne, and in October, 1848, he became archbishop of Paris, in which capacity he was noted for benevolent, patriotic, religious, and ecclesiastical labors, which made him conspicuous in both Church and State. He was assassinated Jan. 3, 1857, by a priest whom he had offended by a religious penalty. He was the author of several ecclesiastical works of local interest, for which see Hoefer, Nouv. Biog. Générale, s.v.

Sib’rām[many Sibrām][Heb. Sibrā’im, Sibb’rām, twofold hope [Gesenius], or double hill [First; Sept. Σαβαρίμ v. r. [C]Εβραίος or Ἐβραῖος [hebaim]; Vulg. Saborim], one of the landmarks on the northern boundary of the Holy Land, between Bethrothah and Hazar-hatticon, and between the boundary of Damascus and that of Hamath (Ezek. xlv. 16; Ezek. xlv. 17). Eusebius (Comment. in Isiacum, lib. v.) suggests that it may be identical with the Ziphron (q. v.) of the parallel passage (Numb. xxxix. 49).

Sibyl (Σιβώλλα, commonly derived from Δίκως βουλής, Doric Σίκως βολής, will of Jupiter), in Grecian and Roman mythology, etc., one of a class of inspired virgins who were believed to reveal the decrees of the gods, and to whom altars were not unfrequently erected. The earliest sibyl was reared by the Muses themselves, and her verses were composed in hexameters, probably by the priests of Apollo. She is the prototype of all the other sibyls and of such oracles. The number of sibyls is sometimes fixed at four, and again at ten. The former list includes the Erythrean, the Samian, the Egyptian, and the Sardian (Elian, Var. Hist. xii. 35) sibyls; the latter embraces, 1, the Babylonian, named Saba or Sambetha, living in the days of Noah, and married to one of his sons (she forestold the coming of Baden, Alexander’s march of conquest, the advent of Christ, etc.); 2, the Libyan, a daughter of Jupiter and Lamia, the original sibyl, from whom all the others obtained the title; 3, the Delphian, born in the Temple of Apollo, and living long anterior to the Trojan war, which she foretold (there was an elder Delphian, who it is said foretold the Fall of Jerusalem); 4, a younger Delphian (Pausan. x. 12, 11); 4, the Italian or Cimmerian, soon after the Trojan war; 5, the Erythrean, before the fall of Troy (here, too, we find an elder and a younger one, who is called Herophile (Strabo, xiv. 645); 6, the Samian, belonging to the time of Numa; 7, the Cumesan, who was the most noted of them all (she was consulted by Eneas before he descended into the lower world (Ovid, Metam. xiv. 104; xv. 712, etc.); Virgil, Aeneid, vi, 10') she wrote her predictions on leaves, which she arranged in the morning, but then left exposed to the winds; she is stated to have attacked no one as aged as a year and a day; 8, the Hellespontian or Trojan, who lived 600 years before the time of Homer and was buried in a temple of Apollo at Gergithum; 9, the Phrygian; and 10, the Tiburtine, whose name was Albunea. Pausanias also mentions a Hebrew sibyl of the name of Sabbe, who is called a daughter of Bereus and Erynangée. All these sibyls are more or less identified with each other, and their respective oracles cannot be determined. Modern researches have shown that the belief in sibyls cannot well be traced back to historical personages, but must instead be assumed to have sprung from the observation of natural phenomena, such as sounds heard in caverns, forests, etc. The belief was afterwards employed to serve the purposes of deceivers, statesmen, etc. See Bernhardy, Griech. Lit. ii, 249 sq.; Herrmann, Gottesdienstl. Alterthämmer d. Griechen, § 37; Klausen, Æneis, i, 201 sq.; Müller [Otfried], Dorier, i, 339; and Fabrici Biblic. Gr. tom. i. See Sibylline Oracles.

Sibylline Books. The ancient sibyls were, according to the popular belief, female soothsayers or prophetesses, who frequently delivered vaticinations, especially of a threatening character, and sometimes showed how to propitiate the wrath of the gods. The most celebrated of the number was the Cumesan, concerning whom there is the following famous Apollo, having been enroached on her, offered to give her what she should ask. She demanded to live as many years as she had grains of sand in her hand, but unfortunately forgot to ask for continued enjoyment of health and bloom. The god granted her request, but she refused in return to listen to his suit, and her longevity, without freshness and beauty, did not yield her a benefit. It was supposed that she was to live about 1300 years, and at the expiration of this period she was to wither quite away, and be converted into a mere voice (Ovid, Metam. 14, 104; Serv. ad Virg. Æn, vi, 321). She is variously called Herophile, Demo, Phenomenon, Deiphobe, Demophorie, and Alcmaeia. These sibyls have come to Italy from the East (Livy, i, 7), and she is the one who, according to most traditions, appeared before king Tarquinius, offering him the Sibylline Books for sale (Pliny, H. N. xiii. 29; Celsius, i, 19).

According to an ancient legend, the emperor Augustus Caesar repaired to the Tiburtine Sibyl to inquire whether he should consent to allow himself to be worshipped with divine honors, which the senate had decreed to him. The sibyl, after some days of meditation, took the emperor apart and showed him an altar; and above the altar, in the opening heavens, and in a
GLORY of light, he beheld a beautiful virgin holding an infant in her arms, and at the same time a voice was heard saying, "This is the altar of the son of the living God;" whereupon Augustus caused an altar to be erected upon Capitoline Hill, with this inscription, Ara Primigeniae Dei; and on the same spot, in later times, was built the church called the Ara Coeli, well known, with various steps, to all who have visited Rome. A very rude but curious base-relief, preserved in the church of the Ara Coeli, is perhaps the oldest representation extant. The Church legend assigns to it a fabulous antiquity; and it must be older than the 12th century, as it is alluded to by writers of that period. Here Augustus knelt on the knees of Madame and Child, and at his side is the sibyl Tiburtina, pointing upwards (Mrs. Jameson, Legends of the Madonna, p. 197).

I. Lost Works.—The so-called Sibylline Books of antiquity were certain writings regarded with much veneration and guarded with great care. The legend concerning them is that a sibyl (some say the Cumaean, others the Ionian) came to Tarquin II (or Tarquin the Superb) with nine books, which she offered to sell for a very high price. Tarquin refusing to purchase, the sibyl went away and burned three of the volumes. Returning, she asked the same price for the remaining six; and when Tarquin again refused to buy, she went away and burned more, so that Tarquin demanding the same price for the three as she had for the nine. Her behavior struck the king, and upon his augurs advising him to do so, he bought the volumes. The sibyl disappeared and was never seen afterwards. The books were preserved with great care, and were called Sibylline Volumes, etc. They were said to have been written on palm-leaves, partly in verse and partly in symbolical hieroglyphics. The public were never allowed to inspect them, but they were kept in the Temple of Jupiter Capitolinus, preserved in a stone chest. A college of priests was appointed to have charge of them. It was the duty of this college to consult these books on all occasions when the gods manifested their wrath by inflicting calamities upon the Romans. The answers which were derived from them were almost invariably of a religious nature, as they either commanded the introduction of some new worship, or the institution of new ceremonies and festivals or the repetition of ancient. See Thorlacius, Libri Sibyl. Veteris Ecclesiae (Copenhagen 1815); Volkmann, De Orac. Sibyl. (Lips. 1858); Frielieb, De Codic. Sibyl. (Bremen, 1847); Floder. Verigin. Homer, et Hessiod, in Orac. Sib. (Ups. 1770); and other monographs cited by Volbeding, Index Program. p. 14.

2. Contents.—The results of criticism show that the Sibylline Books consisted of 55 volumes, in which were contained the oracles of the oracles which they called Sibyls, and that they originated in different countries and periods. The collection as we now have it includes:

a. Jewish Elements.—Scholars are generally agreed that book iii is, upon the whole, the work of an Egyptian Jew, though based somewhat on already extant heathen oracles preserved. By the Christian era, however, the oracles ceased to be read, and the books were lost.

b. Extant Writings.—It is certain, from Roman history, that Sibylline oracles were committed to writing, and that Sibylline books were preserved; and it is a well-known fact that when the conquests of Alexander and the Romans in the East brought in a period of religious syncretism, the fates of the nations in their traditional religions gave way to superstitious of every form, and was replaced no less by an interest in prophecies of every sort than by an inclination to the practice of secret acts. It is not strange, accordingly, that traces are found of a Chaldean and a Babylonian and even of a Hebrew sibyl. When Christian-}
SIBYLLINE ORACLES

make war on Rome. The date of its composition is easy to determine from these data. No specifically Christian elements appear, and the religious bearing of the fragment upon the whole is difficult to determine. It is not a later form of the ordinary type, by which Christian of the collection involved in such a character.

Book v is a *crux interpretum.* The first fifty verses recite the list of Roman emperors from Julius Caesar to Hadrian, their names being indicated by the respective initial letters. The internal evidence assigns the date of composition to the close of Hadrian's reign (A.D. 138). The description it gives of Nero as laying claim to divine honors, after he "shall have returned," indicates a Christian pen; but the Christian element is so little apparent that judicious critics regard the greater part of the book as a Jewish production. The repeated reference to Nero, the arch-enemy, seems to suggest that the author wrote in Nero's time, in which case it would become necessary to separate that portion of the book which reaches down to Hadrian, and upon this point scholars are greatly divided. The subject-matter is largely historical, geographical, and ethical, so that the author or compiler deals rather with the dooms of particular cities and countries than with that of the world.

b. Christian Elements.—Book vi is a brief hymn on Jesus as the Son of God, which touches on his miracles, teachings, and death, and denounces a prophetic curse on those who shall crucify him among the Jews. In connection with the baptism in Jordan, it introduces the fire mentioned in ancient gospels, and presents an image of the dove greatly at variance with the canonical idea. It has been supposed that a form of gnosis is here revealed to our notice; but the question may depend for its answer on the connecting fragment of this book with book vii. The latter also contains, among apparently disconnected oracles of threatening, a number of extended hymns on Christ, in which the baptism is again particularly referred to and a peculiar philosophy connected with it (the premundane Logos clothed with flesh by the Spirit), and in which, moreover, a ritual of sacrifice is recommended (v. 76) to which the Church was an entire stranger. The only historical allusion which might afford a hint respecting the age of the books is that in which it is said that "other Persians should reign" in the time of greatest trouble (the time then current?). The reference might perhaps be made to the successes of the Persians in the reign of Philip II, and the reign of Alexander.

Book vii deals more extensively with ideas peculiar to Christianity than any of those described. It is composed of fragments and devoid of unity, but the first half (ver. 1-390) makes the impression of a connected whole. It begins where book v left off, and assigns to Hadrian's family three additional kings. A further reference to a king of different family (Sept. Severus), with his sons, may be a later interpolation. The book is intended to be a prophetic portrait of the last judgment, but it includes a rehearsal of the life of Jesus, with the famous lines, thirty-four in number, which are the subject of the sestertius of T. Carus. From the initial letters forming the words Ιησοῦς Χριστός (θεός θνός σωτήρ σταυρος). They were early recognised, e.g. by Eusebius and Augustine (*Civ. Decl., 18, 29*); but it is evident that they originated with a later hand. Neither the first nor the last of the lines is independent of the context in its structure, but the cities at least one of the lines as having a different initial letter. The number of the lines is in some copies limited to twenty-seven; and the form Χριστός has no parallel. The less extended second half (ver. 361-501) contains nothing Sibylline in character, and is composed of fragments of Christian hymnus. It is supposed to belong to a late period.

Books i and ii are probably of later date than those already discussed. No Christian writer earlier than the 5th century quotes from them, and they are remarkable because of the absence of all reference to Rome. No definite fixing of their date is accordingly possible. They are distinguished by greater conformity to a settled plan than is found in the others, and doubtless due to this quality that the collection ends here. Three kings are said to reign in the golden age, who are identified by some critics with the sons of Kronos, and by others with the sons of Noah, or with three patriarchs of early Hebrew history. The Titans are supposed to denote the entire series of heathen powers to the time of the Messiah. Book i continues the history through the destruction of Jerusalem and to the final dispersion of the Jews, while book ii deals chiefly with the last judgment. It is apparent that a portion of the poem has been lost from between the two books as they now exist, and it would seem that the loss of that section has involved art of the process of ascertaining the time in which the books originated. The fact is that they were wholly unknown to the Church fathers, that even the sibyllomaniac Januarius does not mention them, and that they are free from all trace of Chiliasm.

Their contents are as follows:

Book xi begins at the deluge and the tower of Babel, and follows the history down through the Egyptian, Persian, and Grecian dominions to the time of the Roman supremacy. In the progress of the poem Joseph and the exode are mentioned; and Homer, the Trojan war, Alexander and the Diadochi, the Ptolemaeans, Cleopatra, Caesar and his successors, with their relations to Egypt, are all referred to. The book closes with a request from the sibyl for rest from the madness of inspiration, thus implying that it is the first part of a continued poem. The religious element is not made prominent, though the author was evidently acquainted with sacred history. A peculiar wealth of chronological statements and reckonings characterizes the book.

Book xii begins with Apollonius of Tyana and mentions the entire succession of Caesars, designating each individual by the numerical equivalent of his name, with the single exception of Alex. Severus. The absence of all reference to religious ideas is a very noticeable feature, though Vespassian is termed the annihilator of the righteous, and the coming of a μνηστή 

λόγος υστέρος is mentioned (ver. 30 sq.), who may be the Messiah, as ver. 232 declares that in the reign of the first Roman sovereign "the word of the immortal God came upon the earth." The earliest victories of the Sassanids over the Romans are mentioned; and a description of the sestertius of Caracalla is given (ver. 294 for). Much of the history of book xii is inexplicable to us, and the same is true of book xiii. It is fragmentary and brief, and is almost exclusively devoted to Asiatic wars, the different Roman rulers being very indefinitely described. The situation of Oriental countries during the second and third centuries appears to have been more familiar to the author than it can be to us. The book is like those mentioned in the absence of religious references, and closes in the usual form.

Book xiv is wholly inexplicable. Lists of emperors are given, but in such a manner as to render their identification impossible. The internal character of the book may be due to the idea that there was an Egyptian living in the reign of Gallienus, who framed the history of the world and of the emperors in Sibylline verses, and added to it a continuation drawn from
his own resources. No religious, and especially no Mes-
bianic, interest is apparent, unless the thought at the 
(white that after all of conflict shall be over, the earth 
shall enjoy undisturbed peace) might be regarded as 
Messianic.

The collection and arrangement of the Sibyl line Books 
were evidently the work of comparatively recent hands, 
and were made in the interests of Christianity. Lac-
tantius appears to have known them only as separate 
poems. Most of the manuscripts contain only the first 
eight books, and the differences of arrangement to be 
observed in them would indicate that, before the entire 
collection was completed, certain sections had been 
brought together. The loss of fragments and sections 
was the natural result of the scattered state in which 
the material existed; but the date of the last publication, 
which preserved the books against further losses, is 
wholly unknown.

3. Literature.—In addition to works mentioned in 
the body of this article, see Blondel, Des Sibylles Céle-
bres tant par l’Antiquité Palatine que par les S. Pères 
(1649); the editor Vossius, De Poetae Grac. (1654); 
Schmidt, der Christus in der Bibel (1836); Boyce, De Sibylis (1661); 
Nehring, Deutsche Uebersetz. d. sibyl. Weiss, (1702); 
id. Vertheid. d. sibyl. Prophezeiungen (1720); Vossius 
[1a], De Orac; Sibyll. (1680); Bleek, in the Berl. theol. 
Zeitschr., 1819, p. 1 and ii; Lücke, Einl. in d. Apokal-
ypse (24 ed. 1852); Ewald, Entstehung, Inhalt u. Werth 
yzusammen, 1851; Dibelius, Die biblischen Prophe-
gischenphilosophie (1884), ii, 228; Grösser, Philo (1831), 
ii, 121 sq.; Hilgenfeld, Jud. Apokal. in vier geschichten. 
Entwickeled (1857), p. 51 sq.; Thorlacius, Doct. Christ. in 
Sibyl. Libr., in the Misc. Hafii, 1816, vol. 1; Terry, The 
Sibyllines Oracles (N. Y. 1890).

Sibyllists, a name of reproach given, in early times, 
the Christians because in their disputes with the 
heathen they sometimes made use of the authority 
of Sibylla, their own prophets, against them (Origen, 
Cont. Celsum, lib. v, p. 272). They urged her writings 
with so much advantage to the Christian cause and 
prejudice to the heathen that Justin Martyr (Apol. 2, 
p. 82) says the Roman governors made it death for 
any one to read them, or Hystaspes, or the writings of the 

Sicanius, in Grecian mythology, was the son of 
Neptune and a nymph from whom the island of Tri-
nacia is said to have derived its name of Sicania (later 
Sicily). He is sometimes represented as the father of 
Proserpine by Ceres.

Sicard, RICHARD CUCURDIT, a knight and 
educator, was born at Fosses-
net, near Toulouse, Sept. 20, 1742, and succeeded the 
abbé Lépée as master of the deaf-and-dumb school in 
Paris in 1789. He had two narrow escapes during the 
Revolution, at which epoch he joined Jauffret in pub-
lishing the Religious, Political, and Literary Annals of 
France. He wrote several works of interesting sub-
ject which chiefly occupied his attention, and in 1800 es-
tablished a printing-press for the use of his scholars.

Sicarii (σικάριοι, Greekized from the Lat. sicarii, 
an assassin; "robber," Acts xxi, 38; so Josephus, Ant. 
xx, 8, 6; War, ii, 13, 5), the special title of a band or 
sect of Jewish fanatics who notoriously the last war with 
the Romans, and on the downfall of Masada retired to 
Egypt, where they still maintained their stubborn resi-
dance to the Roman authority (ibid., vii, 10, 1). They 
only appear in the New Test., in the person of Judas 
(q. v.) of Galilee, the leader of a popular revolt "in 
the days of the taxing" (i. e. the census, under the prefect-
ure of Pontius Pilate), as a political party, and are described to 
by Gamaliel in his speech before the Sanhedrin 
(Acts v, 37). According to Josephus (Ant. xviii, 1, 1), 
Judas was a Gaulonite of the city of Gamala, probably 
taking his name of Gaul from his insurrection hav-
ing its rise in Galilee. His revolt had a theocratic 
character, the watchword of which was "We have no 
lord nor master but God," and he boldly denounced the 
payment of tribute to Caesar, and all acknowledgment 
of any foreign authority, as treason against the princi-
ples of the Jewish nation, and a flagrant breach of 
short of downright slavery. His fiery eloquence and 
the popularity of his doctrines drew vast numbers to his 
standard, by many of whom he was regarded as the 
Messiah (Origen, Homil. in loc. xxv), and the country 
was for a time entirely given over to the lawless depre-
dations of the fierce and licentious throng who had 
joined themselves to him. But the might of Rome 
proved irresistible: Judas himself perished, and his 
followers were "dispersed," though not entirely destroyed 
till the final overthrow of the city and nation.

With his fellow-insurgent Sadoc, a Pharisee, Judas 
is represented by Josephus as the founder of a fourth 
sect, in addition to the Pharisees, Sadducees, and Es-
anes (Ant. xviii, 1, 6; War, ii, 8, 1). The only point 
which appears to have distinguished his followers from 
the Pharisees was their stubborn love of freedom, lead-
ing them to despise torments or death for themselves 
or their friends rather than call any man master.

The Gaulonites, as Judas’s followers were called, 
may be regarded as the doctrinal ancestors of the Zealots 
and Sicarii of later days, and to the influence of his tenets 
Josephus attributes all subsequent insurrections of the 
Jews and the final destruction of the city and Temple.

Judas and his followers were a terror to the Romans, 
and after several attempts to induce them to surrender 
without a struggle failed, the Roman governor, Titus, 
with a great army, attacked the city. The Jewish 
resistance was desperate, and the Romans suffered heavy 
losses. After a long siege, the city was taken and 
destroyed, and the people were massacred. The 
Sicarians, as they were called, were distinguished by 
their peculiar dress and manners, and by their 
fanatical devotion to their leader.

Sicheus, in Phoenician mythology, was the hus-
band of Didon, queen of Carthage, whose brother Py-

gmalion caused him to be murdered for his treasure. 
The disembodied spirit revealed the place in which the 
treasure was hidden to the widow before her flight. 
She accordingly landed in Africa, and founded Carthage 
(Virgil, Aeneid, i, 347, etc.; iv, 20, 502, etc.; vi, 474). 
(Juvenal, xiv) gives the name Acerbos to Dido’s hus-
band, and states that Pygmalion himself was the 
murderer; that Dido fled his kingdom in order to escape 
from the scene which fed her grief, and that she was 
obliged to use stratagem to induce her attendants to 
refrain from delivering her up to the king. After 
touching at Cyprus, the final settlement was made at 
Carthage.

Sichem (an incorrect rendering [borrowed from 
the Vulg.] of the name elsewhere Anglicized Shechem 
[q.v.]) occurs in two passages of the A. V.

1. (Gen. xii, 6) the unusual expression “the 
place of Sichem” may refer to the site of the ancient 
town of Shechem, which was a town of Mount Gerizim, 
the place where the city did not exist. The “oaks of Moreh” 
were there, but the town of Shechem as yet was not; its 
place only was visited by the great patriarch.

2. (Ex. 33:15; Vulg. in Sichin., Ecclus. i, 26.) 
If there could be any doubt that the son of Sirach 
was a contemporary of Shechem, this passage would 
prove the characteristic pun which he has per-
pertrated on the word Moreh, the ancient name of 
Shechem: “That foolish people (απός μαχανης) that 
dwell in Sichem.”
Sicilian Vespers, the name given to the insurrection of Palermo, March 21, 1282. It was at a festival on Easter-Monday that a multitude of the inhabitants of Palermo and the neighborhood had thronged to the Church of the Holy Ghost, about half a mile out of the town. The religious service was over, and amusements of all sorts were going gayly on, when a body of French soldiers appeared, under the pretext of keeping the peace. One of them offering an insult to the daughter of Roger Mastrangelo, he was immediately slain, and in the fighting which followed every one of the 200 Frenchmen present was killed. The insurrection became general: 2000 French were slain. A government was hastily formed, the towns asserted their independence, and began to prepare for mutual defense, and in one month Sicily was free; the French had disappeared. See Milman, Hist. of Latin Christianity, i, 155 sq.

Sicily, Council of, (Concilium Siculon), was held in 363 or 366 by Eustathius, bishop of Sebaste, and the Oriental deputies, who convoked the bishops of the country in order to confirm the faith as settled at Nicea and to nullify the proceedings at Ariminum. The use of the term "consubstantial" was approved, and the bishops drew up a synodal letter after the form given by pope Liberius. See Mansi, ii, 830.

Sicinus, in Grecian mythology, was a son of Thoas, king of Lemnos, and a Naiad whom he learned to love while in the island of Céoë. He colonized an island near Euboea, which he named in his honor. See Schol. Ad Apollon. Rhod. i, 624; Strabo, x, 484.

Sick, Anointing of. See Extreme Unction.

Sick, Care of, was one of the principal duties of the deaconesses (q. v.) in the apostolic age.

Sick, Communion of the. is the celebration of the Lord's supper in a private house for the benefit of one so ill as to be unable to attend the church. Of this there are many instances in antiquity. Paulinus, bishop of Nola, caused the eucharist to be celebrated in his own chamber a few hours before his death. Gregory Nazianzen informs us that his father communicated in his own chamber; and Ambrose is said to have administered the sacrament in a private house in Rome. It has been the constant usage of the Christian Church to permit persons dangerously sick to receive the sacrament in their own homes. The Church of England has a special office for the communion of the sick.

Sick, Visitation of. The sick being in special need of pastoral care, and the visitation of them being enjoined by divine authority (Matt. xxxvi, 36; James i, 27; v, 14, 15), it is made by Christian churches a special duty of the clergy. The Church of England has a special order for it in her Book of Common Prayer. The usual office contains: 1. Supplications to avert evil, in the Savilution and short Litany. 2. Prayer to procure good things, in the Lord's Prayer and the two collecta. 3. Exhortations, prescribed in the large form of Exhortation; and directions in the rubric to advise the sick man to forgive freely, etc. 4. Consolations, in the Absolution and the Prayer, etc. There are also added Extraordinary Prayers and the Manner of Administering Communion.

Sickles, William, a Presbyterian minister, was born at Troy, N. Y., Aug. 20, 1795. He graduated at Jefferson College, Canonsburg, Pa., in 1824, and at the theological seminary at Princeton, N. J., in 1827; was licensed by Winchester Presbytery, and ordained by the same, in 1828; and then removed West and settled at Rushville, Ind. He subsequently preached at Washington, Shiloh, Bethany, and Hopewell, within the bounds of Indiana- apolis Presbytery; also at Connellsville, Pleasant, and Jefferson churches in Madison Presbytery. He died in Indianapolis, Ind., Aug. 9, 1864. Mr. Sickles was an able preacher, always instructive and interesting. He was known as a good man, a sound theologian, and a genuine friend. See Wilson, Presb. Hist. Almanac, 1866, p. 169. (J. L. S.)

Sickingen, Franz von, a noble and heroic character, living in the early period of the German Reformation, and eminent because of the relation he sustained to that movement, was born May 1, 1481, in the Castle of Ebermühn, near Kreuznach, and was the son of a local magnate on behalf of the emperor Maximilian, where he served until he had acquired fame and high rank as a military leader. He was likewise engaged, however, in the less legitimate minor wars between the powerful nobles of Germany, which were then so common, though his part generally consisted in protecting the weaker and in delivering justice to the weaker parties. He was, however, too, of his day, he was often guilty of unnecessary violence. In 1515 he compelled the city of Worms to receive back a number of citizens and councillors who had been banished during a dispute between the magistrates and the public. He then turned his arms against the duke of Lorraine, compelled the latter to purchase freedom from violence at the cost of fifty thousand florins and a mouth's pay to Sickingen's troops. Immunity from punishment for such offences was secured through the necessity of retaining Sickingen's skill and experience in the emperor's service. Maximilian died in 1519, and then Sickingen occupied an important position as the candidates for the imperial throne—Francis of France and Charles of Spain and Austria—both sought to obtain his support in their behalf. He decided in favor of the latter, and when his choice was ratified and Charles became emperor, June 26, 1519, he threw himself with enthusiasm into the service of his new lord, and was made commander of the imperial armies, councillor, and chamberlain. As early as 1521 he was enabled to display his devotion to his new master in the field, under the command of count Henry of Nassau, in the abortive campaign against the Netherlands, when the successful defence of Maastricht by the Chevalier Bayard compelled the retreat of the invading army. Sickingen's next undertaking was intended to break down the despotism of the princes and the superciliousness of the clergy. He was chosen general leader by the nobles of the Upper Rhine, and gathered an army which he employed against the archbishop of Trier, who had some successes by force of his own injury; as the protracted siege of Trier exhausted his resources and compelled his retreat, after having irritated the allied princes—the elector-palatine, the landgrave Philip of Hesse, and the archbishop—so that they followed him to his Castle of Landstuhl, near Zweibrücken, where he had built a strong fortification which he had labored so hard to build, but which, in the meantime, gave Sickingen a mortal wound, so that he died at noon, May 7, 1528, while his chaplain was employed in ministering to him the consolations of religion. The hostile princes bowed reverently and repeated a Pater-noster for the repose of his soul. He left five sons, who were hindered from taking possession of their paternal properties during nineteen years, when a compromise restored to them their own. His death made a profound impression through all Germany, and so startled Luther that he at first refused to credit the report of its occurrence, though he afterwards saw in the event a display of God's wonderful and righteous judgments. See De Wette, Luther's Briefe, ii, 340, 341.

Sickingen's character was unquestionably marred by the faults of the chivalry of his time; but he was distinguished by fidelity to his pledges, devotion to his friends, courageous intervention in behalf of the oppressed. He did not receive the benefits of a liberal education in his youth, but was very well qualified in the high culture when judged by the standard of his time; and he became a zealous promoter of learning and a protector of scholars. Reuchlin (q. v.) found an asylum with him in April, 1519, when the hostile forces of the Schabir League entered Stuttgart, and again when the Dominicans of Cologne were persecuting him by legal
process. Still more noteworthy is the fact that Ulrich von Hutten (q. v.) resided in the Ersbom during two years, and was thus able to influence his former comrade to look with favor on the Wittenberg Reformer and his work. It was through the influence of Hutten that Sickingen was released from the fetters of scholasticism, and enabled to attain to a recognition of evangelical truth. Among Sickingen’s guests were Caspar Aquila, Martin Bucer, John Ecklampsidius, and John Schwebel (q. v.), besides others of inferior rank, in such numbers that his halls came to be known as “Hins of Righteousness.” The result of the sojourn of so many reformatory spirits in the Ersbom was apparent in the reform of the religious services in all of Sickingen’s castles, which work was executed, before the expedition to Treves, by Ecklampsidius. Sickingen endeavored to promote the cause of the Reformation with his pen as well as with the force of his public and private authority. A Send- schreiben (given in Munch, Fr. von Sickingen, ii, 192-139) addressed to his brother-in-law Dietrich von Haxdtschuscheim aims to show that the Reformation is simply a restoration of primitive Christianity, and to set forth the author’s views respecting the Lord’s supper, the mass, celibacy, and monasticism, the saints and images. He also wrote an Essay on the question “Whether it is advisable for the professing princes of the Holy Roman Empire to conclude a universal or particular treaty of peace with the pope?” (see Jöcher, Ge- lehrten-Lexikon, iv, 369).


Sickle (σκειλή, chermiss, a reaping-hook, Deut. xvi, 9; xxiii, 25; [ἐνθοϑ], magál, a reaping-knife, Jer. vii, 16; Joel iii [iv], 13, ἀφιράνων), the instrument usually employed for cutting grain. See Agriculture; Harvest; Reaping.

Sickles, Jacob D., a Dutch Reformed minister, was born at Tappan, N. Y., in 1772, graduated from Columbia College in 1792, and prepared for the ministry under Drs. S. Froeligh and J. R. Livingston. He was distinguished as a linguist, both in classic and modern tongues. After his licensure, in 1794, he became assistant to Rev. Dr. Theodoric Romeyn, pastor of the Reformed Church in Schenectady. Two years subsequently he settled over the United churches of Coxsackie and Coeymans, N. Y. In 1798 he went, by appointment of the General Synod, on a tour of missionary exploration among the settlements on the frontier of New York and on the Susquehanna; and in 1809 made a similar tour among the churches of his denomination in Canada. He removed to the large and important Church of Kinderhook, N. Y., in 1807, of which he was pastor until 1835. Here, with a territory which now contains five or six congregations that are offshoots of the still vigorous mother Church, he labored with un-
SICKSA

as a remedy (see Cohn, De Medicina Talmud. [Vatikan-
lar., 1846]); of no account is Goldmann, Disc. de Rei-
Med. V. 7 [Hild 1845]). In general, see Wedel, Ezech-
Schmidt, Bibl. Medicus (Zullichau, 1743); Reinhardt,
Bibelbildwissenschaften (Frankf. und Leipzig. 1767, 3 vols. 8vo);
Michaelius, Philologumata Medica (Hal. 1758): Menar,
Medicis Sacris (Lond. 1749); Ackermann, Erlijt. d.
Scien. Medic. Beitr. [ed. 2. 26, 27. 8vo; see also Materia-
g. u. Relig. [Gera, 1784], ii. 57 sq.; iii. 124 sq.; iv.
73 sq.]; Shapley, Short Exposition of Diseases in the
Sacred Writings (Lond. 1834). See DISEASE; MED-
ICINE.

SICKSA, in Slavic mythology, was a mocking sylvan sprit who possessed the power of assuming any form, but delighted particularly in those shapes which involved the extreme of startling oddity.

SICYON, in Greek mythology, was a son of Marca-
tron, Meion, Erechtheus, or Pelops, and the husband of Xeriphip, daughter of king Lamandos of Sicyon. The town was named Mecone or Egealos, but is said to have received its subsequent name from him (see Pausan. ii, 1, i; vii, 2, 3; Strabo, viii, 382).

SICIYON (Σίκυων), a city mentioned with several others [see Phaselis] in 1 Mac. xx, 23 as those to which the Romans sent a decree in favor of the Jews. It was on the sea, near the Dorian peninsula just outside of the Peloponnesus, which always implies a market region; and the original settlement was probably one to which the inhabi-
tants of the narrow strip of highly fertile soil between the mountains and the southern shore of the Corinthian Gulf brought their produce for exportation. The oldest name of the town on the coast (the Sicyon of the times before Alexander) was said to have been Agyalos, or Agyaloi. This was perhaps the common native name, and Sicyon that given to it by the Phoenician traders, which would not unnaturally extrude the other as the place acquired commercial importance. It is this Sicy-
on, on the shore, which was the seat of the government of the Orthogridas, to which the Clazomaeans celebrated by Herodotus (v, 67) belonged. The commercial con-
nection of the Sicyon of the Orthogridas with Phoenicia is shown by the quantity of Tartessian brass in the treasury of the Orthogridas Myron at Olympia. The Phoenician (or Corinthian) treasury was next to it. Another Sicyon was at the mouth of the river Afram near Corinth, also called by the Greeks Sicyon. But a book of Maccabees is a more recent city, built on the site which served as an acropolis to the old one, and was distant from the shore from twelve to twenty stadia. Demetrius Poliorcetes, in B.C. 303, surprised the gar-
risson which Ptolemy had five years before placed there to defend the city. In B.C. 189, Sicyon joined the lower town. The acropolis was surrendered to him; and he then persuaded the population, whom he re-
stored to independence, to destroy the whole of the buildings adjacent to the harbor and remove thither, the site being one much more easily defensible, especially against any enemy who might attack from the sea. Diodorus describes the new town as including a large space so surrounded on every side by precipices as to be unapproachable by the machines which at that time were employed in sieges, and as possessing the great advantage of a plentiful supply of water within its cir-
cuits. Modern travel completely destroys his account.

Mr. Clark, who in 1857 descended upon Sicyon from "a ridge of hills running east and west, and commanding a splendid prospect of both the Corinthian and Saronic gulfs and the isthmus between," after two hours and a half of riding from the highest point, came to a ruined bridge, probably ancient, at the bottom of a ravine, and then ascended the right bank by a steep path. Along and up the crest of this hill he traced fragments of the western wall of Sicyon. The mountain which he had descended did not fall towards the sea in a continuous slope, but presented a succession of abrupt descents and level ter-
races, severed at intervals by deep rents and gorges, down which the mountain-torrents make their way to the sea, spreading alluvium over the plain, about two miles in breadth, which lies between the lower cliffs and the shore. "Between two such gorges, on a smooth expanse of table-land overlooking the plain," stood the city of Demetrius. "On every side are abrupt cliffs, and even at the southern extremity there is a lucky transverse rent separating this from the next plateau. The ancient city may be described as lying along the edge of the cliffs on all sides." It is easy to conceive how these advantages of position must at once have fixed the attention of the great engineer of antiquity—
the besieger.

Demetrius established the forms of republican gov-
ernment in his new city, but rejected the convention which had by that time become an impossibility in Hellas. In the next half century a number of tyrants succeeded one another, maintaining themselves by the aid of mercen-
caries, and by temporizing with the rival sovereigns, who each endeavored to secure the hegemony of the Greek race. This state of things received a tem-
porary check by the efforts of Aratus, himself a native of Sicyon, of which his father Clistias for a time be-
came dyntar. In his twentieth year, being at the time in exile, he contrived to recover possession of the city and to unite it with the Achaeans league. This was in B.C. 251, and it appears that at this time the needs of the new community of Sicyon led to the addition of the town to a confederation of Achaeans a matter of remark. For the half century before the foundation of the new city, Sicyon had favored the anti-
Lacedaemonian party in Peloponnesus, taking active part with the Messenians and Argives in support of Mega-
lopolis, which Epaminondas had founded as a counter-
check to Sparta.

The Sicyonian territory is described as one of singular
fertility, which was probably increased by artificial 
irrigation. In the changeful times which preceded the final absorption of European Hellas by the Romans it was subject to plague by any party who had the con

But very soon after this Roman influence began to pre-
vail in the cities of the Achaeas league, which were in-
igated by dread of Nabis, the dyntar of Lacedaemon, to
seek Roman protection. One congress of the league
was held at Sicyon under the presidency of the Romans
in B.C. 152, in which Corinth and Mysia had a voice later.
From this time Sicyon always appears to have ad-
hered to the Roman side, and on the destruction of
Corinth by Mummium (B.C. 146) was rewarded by the
victors not only with a large portion of the Corinthian
domain, but with the management of the Isthmian
games. This distinction was again lost when Julius
Cesar refounded Corinth and made it a Roman colony;
but in the meanwhile Sicyon enjoyed for a century all
the advantages of an entrepôt which had before accu-
rated to Corinth from her position between the two seas.
Even in the days of the Antonines the pleasure-gounds
(προμηχανία) of the Sicyonian tyrant Cleon continued ap-
propriated to the Roman governor, until a point was reached at the time to which reference is made in the Maccabees it was probably the most important position of all over
which the Romans exercised influence in Greece (Di-
odorus Siculus, xx, 70; xx, 37, 102; Polybius, ii, 43;
Strabo, viii, 7, 25; Livy, xxxiii, 16, 19; xxxv, 25; Pausan. ii, 14, 9; vi, 10, 1-6; x, 11, 1). See Clark, Peloponnesus, p. 388 sq.; Smith, Dict. of Class. Geo-

SICYONIA, in Greek mythology was, i, an appla-
vative of Venus, derived from her temple at Sicyon, where she was represented in a statue of gold and
ivory—apparently the famous Venus Victrix, since, according to Pausanias, it held in its hand an apple; 2, a surname of Minerva, to whom Epeus erected a temple after his victory over the Thebans.

Sida, in Grecian mythology, was the wife of Orion, who was banished by Juno to Hades because she pretended to be more beautiful than the goddess (Apollod. i, 4, 5).

Siddim, Vale of (Heb. *Emek ha-Siddim*; Sept. ἡ ἡγαρή ἡ ἀλοκή, and *κολάς* ἡ ἀλοκή; Vulg. *Vallis Silvestris*), a place mentioned in Gen. xiv, 3, 8, 10 as the scene of the encounter between Chedorlaomer and the five confederate kings of the plain of Shinar. Following the above, in a subsequent and archeological information on this subject.

1. The Name.—The word Siddim appears to be from the root *ṣaddā, sāddā*, "to be straight or level.

The singular *ṣaddā* or *ḥāẓadā* would thus signify "a level field," and the phrase Emeq Siddim (אֵםֶק סִדִּים), "the valley of fields.

Prof. Stanley conjectures (Sin. and Pal.) that Siddim is connected with *ḥāẓadā* sādā, "a field," and that the signification of the name was thus directly the "valley of the fields," so called from the high state of cultivation in which it was maintained before the destruction of Sodom and the other cities. Gessenius expresses his conviction (by inference from the Arabic *sād*, "a field") that the real meaning of the words Emeq ha-Siddim is "a plain cut up by stone channels which render it difficult of transit;" and this agree Fürst (Handb. ii, 411 b) and Kalisch (Genes., p. 355). Perhaps more accurately the word may in this sense be derived from *ḥāẓadā, sādā*, "to harrow." See Kalisch, loc cit., who, however, disapproves of such a derivation, and adheres to that of Gessenius.

The following are the equivalents of the name given in the ancient versions: Samar. *בְּמַעַן סִידִּים;* Onkelos, *טְפַלָּה בָּאָדָם;* Saadias, *מֶרֶד אָבָלָא;* Peshi. *עֵּמֶק סִידִּים;* Aquila, *κολάς τῶν πετρίδων;* Symm. and Theod., *κολάς τῶν ἀλοκῶν;* Jerome (Quint. in Gen.), *Vallis Salinarum.* The authors of the Sept. probably thought the clause "which is the Salt Sea" was explanatory of the word Siddim, which they therefore rendered ἡ ἀλοκή. Or perhaps they may have read Δαμας instead of בְּמַעַן; and ἡ ἀλοκή may be an error for ἀλοκίας = ἀλάρχων, "wooded;" a view corroborated by the Vulgate, which has silvestris; and by the reading of Symmachus and Theodotion, τῶν ἀλοκῶν.

2. Topographical Indicators.—The word rendered "valley" is in Hebrew פֶּסֶל, *emeq,* which means a low or sunken tract of land. See Valley. It was probably a section of the Arabah somewhat lower than the rest; perhaps resembling the plain of Sakhah at the southern end of the Dead Sea. It was "full of bitumen-pits; or, as the Hebrew idiom expresses it, it was "wells, wells of bitumen," as *(בָּאָדָם עַל הַשָּׁמֶל)*. They are so numerous as to submerge the whole surface (Gen. xiv, 10). It was the battle-field on which the king of Sodom and his allies were vanquished. It seems probable, though, it was not stated, that Sodom and Gomorrah were situated in the vale. Be this as it may, the vale was included in the general destruction when "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord in heaven" (Gen. xix, 24).

But the most remarkable fact regarding the vale of Siddim is that stated in Gen. xiv, 3, "it is the Salt Sea" (הָרָבָּן הַשָּׁם). The meaning of these words cannot be mistaken; and we have no more ground for questioning their genuineness than for questioning the genuineness of any other passage in Genesis. There is abundant evidence that the look at it now stands was the prodigy of Moses. He may have embodied in it authentic documents handed down from a remoter age, arranging and supplementing them as he deemed necessary. But his additions would be as authoritative as the documents themselves. Until we can prove from clear evidence that the clause was interpolated by an uninspired writer, we must regard it as an integral part of the Mosaic record, and we must believe that the vale of Siddim was submerged.

3. Probable Identification.—If we understand, therefore, the latter clause of ver. 3 to designate a part of what was afterwards known as the "Salt Sea," then we must agree with Dr. Robinson and others in identifying the Valley of Siddim with the enclosed plain which in deserts between the south end of the lake and the range of heights which terminate the Ghor and commence the Wady Arabah. This is a district in many respects suitable. In the ditches and drains of the Sakkah are the impassable channels of Gessenius. In the thickly wooded Ghor es-Sâdah are ample conditions for the fertility of Prof. Stanley. The level aspect and formation of the plain answer fully to the idea of an *emeq.* The most careful explorations of recent travellers have not brought to light a single fact calculated to overthrow this view. On the contrary, the following results of scientific research go far to establish it. The pressures of the sea have not dumped bitumen-pits in the plains around the Dead Sea, and time could have removed the sea had they remained above water. It has been ascertained, from masses of bitumen frequently thrown to the surface, that there must be wells of bitumen in the bed of the sea towards its southern end. Traces of what appears to have been a "shower of sulphur" have been discovered recently on the south-west shore; and with it are layers and lumps of bitumen calcined by heat. The section of the Dead Sea south of el-Lisân has been found to be very shallow—only a few feet, and in places only a few inches of water covering a flat, slimy plain—whereas the whole northern section is a deep and plainer formed basin. These facts do not appear to limit that section of the Dead Sea which is south of the peninsula covers the region which was called in Lot's time the "vale of Siddim." Josephus states this view emphatically. His words (Ant. i, 9) are, "They encamped in the valley called the Wells of Asphalt; for at that time there were wells in that spot; but now that the city of the Sodomites has disappeared, that valley has become a lake which is called Asphaltites." See also Strabo, xvi, 764. See Salt Sea; Sodom.

Si'dā (Σίδα, Vulg. Valis), a city on the coast of Pamphylia, 34 miles long, 31° 27', ten or twelve miles to the east of the river Erymanth. It is mentioned in 1 Mac. xx, 23 among the list of places to which the Roman senate sent letters in favor of the Jews. See Phasaelis. It was a colony of Cumans.

In the time of Strabo a temple of Athenae stood there, and the name of the goddess associated with Apollo appears in an inscription of undoubtedly late times found on the spot by Admiral Beaufort. It is now called Eskdy Adalies. Side was closely connected with Aradus in Phoenicia by commerce, even if there was not a considerable Phoenician element in the population; for not only are the towns placed in juxtaposition in the passage of the Maccabees quoted above, but Antiochus's embassy to the Achaean league (Livy, xxxv, 48), when boasting of his master's navy, told his hearers that the left division was made up of men of Side and of Aradus. As the right was those of Tyre and of Sidon, "quae gentes nulique uncam nee arte nec virtute navali sequuntur." The name of the city was given by the inhabitants as that of Sidon, and that it (as well as the Side on the southern coast of the Euxine [Strabo, xii, 3]) was originally a Phoenician settlement, and that the Cymean colony was something subsequent. In the times in which Side appears in history it had become one of considerable importance. It was the station of Antiochus's navy on the eve of the battle with the Rhodian...
Sideromancy (σιδηρομαντία, σιδηρομαντία), a mode of divination anciently practised by placing straws on red-hot iron, and drawing inferences as to the will of the gods from the manner of their burning. See Divination.

Sidemen (properly συνόδος·men; also called quest-
men). It was usual for bishops in their visitations to summon some credible persons out of every parish, whom they examined on oath concerning the condition of the Church. Afterwards, these persons became standing officers, especially in the great cities; and when personal visitations were a little disused, and when it became the custom for the parishioners to repair the body of the church (about the 15th century), these officers were still more necessary. They are chosen every year, according to the customs of the place, and their business is to assist the churchwardens in things relating to the church, and to make presentment of such matters as are punishable by the ecclesiastical laws. Hence they are called questmen. The whole office now generally devolves upon the churchwardens. Sidemenes and stichemenes were old English terms for sidesmen.

Sidigrani, in Norse mythology, was a surname of Odin.

Sidha, in Hindû mythology, designates a large class of good and strikingly beautiful genii. The latter quality is indicated by the name.

Sidharta, the name of Gotama (q. v.) before he became a Buddha. For interesting traditions concerning Sidharta, see Hardy, Eastern Monachism, p. 5, 87, 371, 925.

Sidhoete, in Norse mythology, was a surname of Odin, derived from a hat descending low over the forehead, in which he was accustomed to conceal his face when associating with men.

Sidney, Mary, Countess of Pembroke, was the sister of Sir Philip Sidney, and married Henry, Earl of Pembroke, in 1576. She died in London, Sept. 25, 1601. The countess possessed a talent for poetical composition, and translated from the Hebrew many of the Psalms, said to be preserved in the library at Wilton, and in this was assisted by her brother. She also translated (from the French of P. Mornay) and published A Discourse of Life and Death (Wilton, 1590; Lond. 1600, 12mo). She wrote an Essay on her brother:—A Pastoral Dialogue in Praise of Astroph (i.e. seen Elizabeth [1607?]) — and a poem, Our Savoir's Passion (Sloanean MS. No. 1303, British Museum).

Sid'ôn (Σιδών), the Greek form of two Esdr. i, 11; Judith ii, 28; 1 Macc. v, 15; Matt. xi, 21, 22; xv, 21; Mark iii, 8; vii, 24, 31; Luke iv, 26; vi, 17; x, 15; Acts xii, 20; xxxviii, 3) of the city called in the Heb. (but in the A. V. "Sidon," also in Gen. x, 19, 19) Zidon (q. v.), or rather Thidon.

Sid'ônián (Σιδωνιαν), the Greek form of the gentile Zidonian (q. v.), usually so exhibited in the A. V. of the Old Test. (Deut. iii, 9; Josh. xiii, 4; Judg. iii, 3; 1 Kings vi, 6).

Sidonius, Cæsarius Sollius, Apollinaris Modestus, a learned ecclesiastic, was born probably in Lyons about 431. He was educated with care, and became very skilful in all parts of literature, especially in poetry. He married Faustina, the daughter of Avitus, and afterwards emperor. When the city of Lyons was taken by Majorian, the latter treated Sidonius with great consideration, and in return for his lenient treatment he wrote a poem in honor of Majorian, by whom he was created a count and sent to govern the Gallic province of Arles. He also erected a column to the genius of the city of Rome. In 467 he went to Rome as ambassador of the Arverni, and so pleased the reigning emperor, Anthemius, by a panegyric on him, as to be made governor of the city and honored with a second statue. In 472 he was chosen bishop of Clermont (Avernium), and though of a layman, fulfilled his duties with great erudition and piety. He died in 487. Of his works, nine books of Epistles, with about twenty-four poems interspersed, are still extant. They were published in Milan (1498) and Paris (1614); republished by Lugli in 1652 (the best edition).
SIDONIUS

Michael, a prelate of the Church of Rome who became noteworthy through his participation in many of the most important transactions connected with the Reformation, but whose family name was Helding, was born in Baden in 1506, studied at Tubingen, and entered the priesthood at Mayence, where he became cathedral preacher and rector of the cathedral school. In 1531, 1538 he was made suffragan to the archbishop of Mayence, and received from pope Paul III the title of bishop of Sidon in partibus infidelium, which gave him the name of Sidonius, by which he is commonly known. The Theological Faculty of Mayence conferred the degree of D.D. on him in 1548, and afterwards for a time represented the elector of Mayence in the diet of Trent. In 1547 he was made imperial councillor by Charles V. He took possession of the pulpit of the reformer Musculus during the Diet of Augsburg, and from it preached a series of anti-Lutheran sermons (Sleidanis de Statu Rel. etc. [Frankf. 1796]). In 1549 he served with Jul. v. Pflug, bishop of Naumburg, and with Job, Agricola, the court preacher at Eisleben, on the commission which drew up the Augsburg Interim (q.v.), after which he was sent by his archbishop to promote the execution of the Interim at Frankfort. Prince George of Anhalt was at this time conductor of the bishopric of Merseburg, having been chosen by a majority of the canons; but the emperor declared against him and nominated Sidonius in his stead (Seckendorf, Comment. de Lutheranismo [Lips. 1694], lib. iii. c. 30, § 117, p. 497 sq.), though the opposition raised against the measure delayed his investiture until 1550. In that year Sidonius was present at the Diet of Augsburg in 1556 at that of Tegernsee, in 1557 at the Colloquy of Worms, where he contributed according to his ability to render reconciliation impossible by his addresses, and by introducing at the sixth session a rejoinder to a declaration of facts submitted by the Protestants, in which he not only defended the traditional teachings and practice of the Church, but also contended that the interpretation of difficult and controverted passages of Scripture belongs rightfully to the Romish Church. The Romish collectors finally refused to continue the negotiations (Salig, Vollat. Hist. d. Augs. Conf. [Halle, 1735], iii. 292 sq.). To the honors already enjoyed by Sidonius was added by the emperor in 1557 with the title of Cardinal and Sept. 26, 1561, at Vienna, and was buried in St. Stephen's Church. His writings include a Catechismus Mogunt. s. Institut. ad Christ. Pietatem (frequently reprinted and much controverted by Protestants)—the Sleidanis de Statu Rel. already mentioned.—Decreta Concil. General. Moguntini ad litter. ecclesiast. Explicationem, ac Missae. See Unschuld. Nachrichten, 1715, p. 394 sq.; 1716, p. 7 sq.

SIEBELS, Carl Gottfried, a German theologian, was born in 1769 at Naumburg. After he completed his philosophical studies he was called in 1788 as rector to Zeira, and in 1804 as rector to Bautzen, where he died in 1845. He wrote, Disputationes quaestiones quidam Ostentandae in V. Grecorum et Romanorum Doctrinae Religionis ac Morum Plurima esse, qua cum Christianism Conscientia (Lips. 1837);—Additamenta ad Disputationes Quinque, etc. (ibid. 1842).—Die Bibel die beste Grundlage der Kinderziehung (Zittau, 1818). See Zachold, Bibl. Theol. ii, 1326; Regend. Conversationes. s. v. (H. P.)

SIEGE (some form of *Hll, toirt, to press in a hostile manner). The Egyptian and Assyrian monuments describe the taking of capitallies by thebes, e.g. Wilkins, Anc. Egypt. i, 367 sq.; Layard, Nineveh, ii, 281 sq.). See WAT.

SIENA, COUNCIL of (Concilium Senense), was held first at Pavia, and subsequently translated to Sienna (a central province of Italy, in Tuscany), June 22, 1423. This council lasted till Feb. 29, 1424, and many sessions were held. Among the acts is a decree against the heresies previously condemned at Constance, and against all aiding and abetting the Wyolffites and Hussites. Incongruence was granted to the pope and the cardinals. The question of a reunion with the Greek Church was also debated, and its further consideration postponed. It was determined that everything relating to the reformation of the Church should be referred to the council about to be held at Basle. See Mansi, xii, 965.

SIEVA, in Slavic mythology, was the goddess of love. She was the wife of Sibog, the parent of marriage, and was highly venerated by all lovers. The reports sometimes mentioned concerning beautiful paintings in which the Wendish artists had represented this deity are fabulous.

SIEVE oder, kebaradah, Amos ix, 9; ; mna, naphath, a winnowing sim, Isa. xxx, 28; as if is mna, mua, or , to warre [as often rendered], or throw up into the air for winnowing; aviaiz., Luke xxii, 31). Among the ancient Egyptians sieves were often made of string, but some of an inferior quality, and for coarse work, were constructed of small thin rushes or reeds (very similar to those used by the Egyptians for writing, and the principal materials of the reed tables of the Egyptian men of which kind of sieve is in the Paris Museum. The paintings also represent them made of the same materials; and the first they used were evidently of this humble quality, since the hieroglyphic indicating a sieve is borrowed from them. Horse-hair sieves are also described up to the Greeks; the Spaniards, he says, made them of string, and the Egyptians of papyrus stalks and rushes. See Wilkinson, Anc. Egypt, ii, 95.

SIEVEKING, Amalia, the founder and long the head of the woman's union for the care of the poor and the sick of the city of Hamburg, belonged to one of the most respected senatorial families of that city, and was born in 1794. She lost her parents at an early age, and was received into the home of an elderly relative of her mother, where she began, when scarce seventeen years of age, to display the qualities which stumped her a born deaconess. Her earliest efforts were expended on an uninstructed girl living in the same house with herself, and five other girls were soon added to her school. She devoted three hours a day to instruction in elementary subjects, omitting nothing by region, which she did not at the time either possess or understand. Kempis's Imitation of Christ first directed her thoughts towards the Bible, and A. H. Francke's Manuskript zu Lectionein Script. Sac. (q.) taught her to find the sense of Scripture by comparing its parts together, and to use the Bible also to translate her own experience, through prayer and personal application. She claims, accordingly, that her faith was grounded on no human authority whatever, but solely on that of the Lord. The doctrine of the atonement continued to trouble her, however, until an enlightened Bible student, who had been the school friend of her early-deceased brother, was able to relieve her doubts. Religion was now given a prominent place in her curriculum, and a weekly "Bible-hour" was added to her labors, for the benefit of such as had by confirmation been removed from school into the walks of common life. These Bible—hours yielded fruit also for a wider circle through a publication issued in 1822, and entitled Betrachtungen ub. einzelne Thesie d. heil. Schrift, upon which followed, in 1827, Beschäftigungsnig mit d. heil. Schrift, and in 1845 Unterhaltungen ub. einzelne Abschnitte d. heil. Schrift). These schools for girls were continued, with rare interruptions, up to the last year of all; the sixth class being admitted in 1854; and it became a desirable thing in the eyes of her neighbors, even when they differed from her in religious opinion, to have their children placed under her care.

The disposition to give and help in every way was too strong in Amalia's nature to be confined within the limits of her school. She thought at first of organizing
an evangelical sisterhood after the pattern of the Roman
ish orders. Her way was made clear, however, by the
first results of the visit of cholera epidemic in Europe in
the summer of 1831, when she offered her services to the
cholera hospital, which were accepted. She was last
placed over the entire corps of male and female nurses.
The experience so gained was practically utilized after-
wards in the forming of a women's society for the relief
of the poor and sick instead of the sisterhood. It was
composed of women belonging to the middle and higher classes of society, at first thirteen in number (1832), and was placed under stringent rules of
administration. Direct visitation was made a duty, cer-
certain families being assigned to a number of mem-
ers, who were required to visit in succession and record
the state of health of those provided for that pur-
puse. No case of chronic poverty was received, and the
most careful inquiries were made with reference to ap-
plicants for aid, covering the business, number of per-
sons in the family, their age and sex, attendance on
schools, the home, and its appearance as to neatness and
order. A weekly meeting was held in which the claim
of such applicants to admission was discussed, and at
which they were placed under the care of certain mem-
bers if received. It was also a principle never to visit
the poor empty-handed, but never to give them money,
orders on tradesmen or provisions in kind being prefer-
red; and if the family was not the occasion of the suf-
ferring, the effort was made to secure employment. The
union even erected a number of manufactories itself,
and had them managed under its control, for the pur-
pose of affording employment to the poor; and its re-
ports show that this part of its business was not con-
ducted at a loss. Nor was the spiritual welfare of its
clients neglected. Every visitor was expected to use
all proper effort to secure the moral and religious
improvement of the persons under her care, no less than
to minister to their temporal needs. The workings of
this union caused its fame to spread, not simply through-
out an appreciative city, but over wide areas, so that
when a terrible conflagration visited Hamburg in 1842,
contributions from women's unions in numerous German
cities, all of which called themselves daughters of the
union of Hamburg, were forwarded to the parent society
for its use. Amalia Sieveking's life-work was thus
fully realized, and crowned with blessing beyond all her
expectations. The last two years of her life were
shadowed by pulmonary troubles, which destroyed her
strength and compelled her gradual withdrawal from
the work whose supervision had become to her a second
nature. She died April 1, 1850. For her life, see Denk-
würdigkeiten aus d. Leben von Amalia Sieveking, etc.
(The results of her work still continue to educe a spirit of
benevolence and a desire for the work of healing that was
in her mind and her efforts.)

Sif, in Norse mythology, was the beautiful sec-
ond wife of Thor, celebrated on account of her won-
derful blonde hair, which the evil Loki cut off on
one occasion while she slept. Thor compelled him,
peril of his life, to procure golden hair for Sif in- stead of that which he had stolen, and Loki obtained
it from the dwarfs. Sif had been previously married,
and had a son, but was given to a second husband,
by her were named Thrud and Lorrile. Sif would
appear to have been the most virtuous of the asins,
for when Loki, at Aegir's banquet, charged upon the
women and virgins their numerous loves, he spared
Sif such exposure. She handed him a cup while
three, and gave for her forbearance upon the assump-
tion that she must concede to her an eminence above
all others, since she had possessed only one lover, who
was himself.

Sifra. See Siphra.

Sifridenses. See Siccidenciae.

Siga, the name of an alleged Phoecian goddess who
has been likened to Minerva.

Sigalon, Xavier, a French painter, was born at
Uzès (Gard) in 1788, of parents in humble circum-
cumstances, and was educated in the school of design at
Nîmes. He painted chiefly sacred subjects, especially
in the Last Judgement, a copy of Michael Angelo's in
Lourdes which made his fortune. He died of the cholera at
Rome, Aug. 18, 1837. See Hoefer, Nouv. Biog. Géné-
rale, s. v.

Sigaraboomer, in Norse mythology, was an island
in the north on which a battle was fought that brought
forty-six heroes to their graves, and in which their
swords are buried. The walkare Svava brought the
most famous of the swords to her lover Helgi, who was
under her protection.

Sigarvoellur, in Norse mythology, was the place
where the battle was fought between Helgi and Hród-
mar. Helgi, Hattingskaldre fell mortally wounded, and
expired in the arms of his beloved Svava, the walkare.
Sigarvoellur was subsequently given by Sigmund Wald
ungssohn to Helgi Hundingstôtter, his son, in honor of his
name.

Sigeoet of Gembolux (Gembolus), a Belgian
monk, was born about A.D. 1030, and educated in
the convent of Gembolux, where he also became a monk.
About A.D. 1048 he assumed charge of the school at-
tached to the convent of St. Vincent at Metz, but re-
turned to Gembolux, after a successful career, about
1070, and continued during forty additional years to
labour in the work of teaching and authorship, being gen-
erally admired and revered. He was characterized by
frankness and piety, gifted with a sound judgment, so
that he was fitted to administer in secular affairs, and
was decidedly true to principle. It was because of his
influence that the Church of Liege remained loyal to
the emperor, despite the efforts put forth by certain ab-
bots to subject it to the pope alone. The celebrated
letter written by Gregory VII to bishop Hermann of
Metz, which asserted the right of the pope to place a
sovereign under the ban and dissolve the allegiance of
his subjects, was answered by Sigebert, and so also was
the demand of Paschal II, made in 1102 or 1103, that
count Robert of Flanders should head a crusade to pun-
ish the Church of Liege for its fidelity to the sovereign.
With like good judgment he resisted the imposing of
the yoke of asceticism on the entire Church, though he
himself was predisposed in favor of a monastic life.
His fearless attitude with reference to such questions pro-
duced a strong prejudice against him in the minds of his contempo-
rary historians. He died Oct. 5, 1112.

The works of Sigeoet are enumerated by himself in
the work De Viris Illustribus (best ed. in Mirai Bibli-
oth. Eccle. ed. ii, cur. J. A. Fabricio), a book whose only value
now consists in the preservation of a few interesting
facts which illustrate the times. The only part of the
earl y work commemorating the founder of the abbey
of St. Vincent at Metz, gives evidence of the author's ex-
tensive reading. He also wrote a life of King Sigeoet,
the founder of the church and abbey of St. Martin, near
Metz, and a number of saints' legends in either prose
or verse, particularly a life of Wiberti, the founder of
Gembolux, and a history of the convent to 1048; and
he gave attention to music and chronology. His last
and most celebrated work is the Chronicon, extend-
ing from A.D. 381 to 1111, but being a mere compilation
from other works down to 1025, after which date it pos-
sesses, to some degree, the character of an independent
source. Its selections from other chroniclers are judic-
ious, the treatment of facts cautious, moderate, and impartial,
and the whole is characterized by something of the
historic spirit. The work became in time the principal
source of information with reference to the churches and
abbes of Belgium and Northern France. The charge
that Sigeoet had invented the legend of St. Joan of
Joan is now disbelieved, and Bethmann, in the Monu-
menta Germ., SS., omits it from his collection of Sige-
bert's works. See the Monumenta Germ., SS., passim:
Hirsch, De Vita et Scriptis Sigeoberti (Berol. 1841):
Wattenbach, Deutsclia's Geschichtsquellen (Berl. 1858).
him to the support of the Formula of Concord (q. v.) by securing his signature to a declaration approving of that standard, and of the existing organization in churches and schools. His wife, Anna, a daughter of duke Albert of Prussia and Maria Eleonore of Cleve, was a rigid Lutheran, and exercised all her influence to prevent a change in his Church relations; and the temerity of many of his subjects in Brandenburg and the district of Prussia which he held as a fief from Poland threatened to render such a step productive of grave complications. To these influences must be added the certainty that many neighboring princes would withdraw their favor. Sigismund, nevertheless, took that step, and partook of the Lord's supper under the Reformed ritual, for the first time, on Christmas-day of 1618. Even his most embittered enemies never charged secular or political motives on him for this action, though a later generation adopted that explanation (Schröckh). He had been prejudiced against the Formula of Concord from the beginning, and had already, in 1610, issued statutes to the University of Frankfort, in which subscription to the Formula was not required. An immense excitement was caused. The elector of Saxony wrote, under date of Feb. 1, 1614, to dissuade Sigismund from completing the transfer; and on the 24th of the same month the latter was compelled to issue an edict forbidding the clergy to inveigh against his measures in the pulpit. The estates of Brandenburg demanded the continuation of the prerogatives enjoyed by the Lutheran Church, and the disuse of all measures intended to favor the Reformed. The difficulty was finally composed by the action of the elector, who (Feb. 5, 1615) engaged that the Lutherans should continue to enjoy liberty of conscience and to exercise the right of patronage where legally entitled thereto; but insured like privileges to their Reformed opponents. A colloquium of clergymen was held at Berlin in October, 1614, where the resolution was reached that defamation of the Reformed party should thereafter be avoided. The result of the whole
SIGNARINGEN

SIGNET

Sigmaringen, FIDUSUS OF, properly MARCH RE, A Capuchin monk, was born at Sigmaringen in 1577, and educated at Freiburg. He was sent as a missionary to the Grisons, by whom he was murdered at Senis, April 24, 1622. He was canonized by Benedict XIV in 1746. See Hoefer, Nouv. Bioe. Générales, s.v.

Sigmund Wolfingsohn, in Norse mythology, was a celebrated hero who was in a fight and prayed against death and was drank the cup of poison intended for his brother without injury to himself. He became the father, by the beautiful Danish queen Borghild, of Helgi Hundingstöder and Sigurd Fafnirstöder.

Sign is the rendering in the A. V. of several Heb. and Gr. words, especially签, thαμ, σημάδιον, which usually denote a miraculous or, at least, divine or extraordinary token of an event, generally in the future. See MIRACLE. In Biblical language a sign is a token, or whatever serves to express or represent another thing. Thus the Lord gave to Noah the rainbow as a sign of his covenant (Gen. ix. 12, 13), and for the same purpose he appointed circumcision to Abraham (xvii, 11; see also Exod. iii, 12; Judg. vi, 17). In comparison with this the word in Luke (xxi, 26), "Behold, I and the children whom the Lord hath given me are signs for signs and for wonders in Israel," is certainly a dispensation from the usual rules of expression of the Hebrews. See also Ezek. iv, 3. Signs and wonders, as they are usually connected, sometimes denote those proofs or demonstrations of power and authority which were furnished by miracles, and by other tokens of the divine presence (John iv, 46; Matt. xii, 38; Acts ii, 22); sometimes those unusual appearances which betokened the approach of great events (Luke xxi, 11, 25), and at other times tokens or pledges as evidences of fulfilment (ii, 12; I Cor. i, 22). This word is emphatically used in Scripture for a miraculous appearance, which would attest the divine authority of a prophet or teacher. The Jews asked our Lord for "a sign from heaven" (Matt. xvi, 1), meaning, thereby, the appearance of the Messiah coming in the clouds of heaven, which Daniel had foretold (vii, 13), and which "the traditions of the elders," as appears from the Talmud, had declared to be the only certain sign of the advent of the promised inheritor of David's throne and deliverer of the Jewish nation. So our Lord refers to "the sign of the Son of man" (Matt. xxiv, 30), as prefigured by the national overthrow of the Jews (see Zettner, De Astro Judaeis quamvis Ominoso [Alt. 1724], and the monographs cited by Hase, Leben Jesu, p. 187). See ESCHATOLOGY.

Sign, a term used in defining a sacrament to describe the relation existing between an external ordinance and that which it represents. The former is called the "outward part, or sign," the latter the "inward part, or thing signified." See Signs.

SIGN OF THE CROSS, see CROSS, SIGN OF; SIGNUM CRUCIS.

Sige, a daughter of queen Bera of Zealand. Hagbart of Drohtheim, the bold son of Hake and a celebrated viking, came to Zealand with the intention of challenging the queen's son, Alf and Alger, to single combat in order to measure strength with them. He saw and loved Sige, but her cruel mother hated him and prevented their union. Alf fell in the duel, and Hagbart recklessly suffered himself to be made a prisoner, because he trusted in his strength, but a look of Sige's had bound him fast. He was soon doomed to death, and the archers were prepared to execute the queen's decree, when the victim took his own life. Sige was rescued from her blazing dwelling by her brother Alger, but only in order to die beside the corpse of her lover, for she had taken poison. Comp. Ehenschilder's touching tragedy, in which he has elaborated this material, entitled Hagbart og Sige.

Signet is the rendering in the A. V. of 法, chothôn (Gen. xxxviii, 18; Exod. xxvii, 11, 21, 36; xxxix, 6, 14, 30; Jer. xxiv, 24; Hag. ii, 23), or chothô, chothômet (fem. of the same, only in Gen. xxxvi, 25), a seal, as elsewhere rendered; and of the Chal. א, א, the same (Dan. vi, 17 [18]); both so called from being engraved; also of σφραγις, Tob. i, 22; Esclus. xvii, 22; xxxi, 6; xlix, 11; Bel xi; 1 Maced. vi, 15, a seal, as elsewhere rendered.

The importance attached to seals in the East is so great that without one no document is regarded as authentic (Lee, Bible in the East, p. 56; Neum. in A. K. v, 454). The use of some method of sealing is obviously, therefore, of remote antiquity. Among such methods used in Egypt at a very early period were engraved stones, pierced through their length and hung by a string or chain from the arm or neck, or set in rings for the finger. The most ancient form used for this purpose was the scarabaeus, formed of precious or common stone, or even of blue pottery or porcelain, on the flat side of which the inscription or device was engraved. Cylinder of stone or pottery bearing devices were also used as siglets. One in the Ashmolean Museum bears the date of Oarašen I, or between 2900 and 2700 B.C. Besides finger-rings used by Egyptians, and also the Assyrians and Babylonians, made use of cylinders of precious stone or terra-cotta, which were probably set in a frame and rolled over the document which was to be sealed. The document, especially among the two latter nations, was itself often made of baked clay, sealed while it was wet and burned afterwards. But in many cases the seal consisted of a lump of clay, impressed with the seal and attached to the document, whether of papyrus or other material, by strings. These clay seals often bear the impress of the finger, and also the remains of the strings by which they were fastened. One such found at Nimrud was the challenge of Sarseko, king of Egypt, B.C. 711, and another is believed by Mr. Layard to have been the seal of Sennacherib, of nearly the same date (Birch, Hist. of Poetry, i, 101, 118; Wilkinson, Anc. Egypt. ii, 341, 364; Layard, Nin. and Bab. p. 154-160). In a somewhat similar manner doors of tombs or other places were closed with a seal intended to prevent the wish from being broken by any unwarranted hand. The custom prevalent among the Babylonians of carrying seals is mentioned by Herodotus, i, 195, who also notices the seals on tombs, i, 121; Wilkinson, i, 15; ii, 364; Matt. xvii, 66; Dan. vi, 17. The use of clay in sealing is noticed in the book of Job xxxvi, 14, and the signet-ring as an ordinary part of a man's equipment in the case of Judah (Gen. xxxviii, 18), who probably, like
many modern Arabs, wore it suspended by a string from his neck or arm. (See Cant. viii, 6; Genesis, p. 598; 1140; Robinson, i, 36; Niebuhr, Descr. de l'Arab. p. 90; Chardin, loc. cit.; Olearius, Travels, p. 317; Knobel, on Gen. xxxviii, in Exeg. Handb.) The ring or the seal as an emblem of authority, in Egypt, Persia, and elsewhere, is mentioned in the cases of Pharaoh with Joseph, Gen. xiii, 42; of Ahah, 1 Kings xxviii, 8; of Abas- 
"erus, Esth. iii, 10, 12; viii, 2; of Darius, Dan. loc. cit.; also I Macc. vi, 15; Josephus, Antiq. xx, 2, 2; Herodotus, iii, 128; Curtius, iii, 6, 7; x, 5, 4; Sanchys, Travels, p. 62; Chardin, ii, 291; v, 451, 462; and as an evidence of a 
"ovenant in Jer. xxxvii, 10, 34; Neh. ix, 35; x, 1; Hag. ii, 29. Its general importance is denoted by the meta-
"porical use of the word (Rev. v, 1; ix, 4). Rings with 
seals are mentioned in the Mishnas (Shabb. vi, 3), and earth or clay as used for seals of bags (viii, 5). Seals of four sorts, used in the Temple, as well as special guar-
dians of them, are mentioned in Shekuel. v, 1.

Among modern Orientals the size and place of the 
seal vary according to the importance both of the send-
er of a letter and of the person to whom it is sent. In 
sealing, the seal itself, not the paper, is smeared with 
the sealing substance. Thus illiterates persons some-
times use the object nearest at hand—their own finger, 
or a stick notched for the purpose—and, drawing it with 
ink, smear the paper therewith (Chardin, v, 845; ix, 347; Arvilleux, Travels, p. 161; Rauwolf, Travels, in Ray, 
ii, 61; Niebuhr, loc. cit.; Robinson, i, 36). Engraved 
signets were in use among the Hebrews in early times, 
as is evident in the description of the high-priest's 
breastplate (Exod. xxviii, 11, 36; xxxix, 6), and the 
work of the engraver as a distinct occupation is men-
tioned in Eccles. xxxix, 27.

There seem to have been two kinds of seals in use 
among the Hebrews. A notion appears to exist that 
all ancient seals, being signets, were rings, intended to 
be worn on the hand. But this was by no means the 
case; nor is it so now in the East, where signet-rings 
are still, probably, as common as they ever were in an-
cient times. Their general use of seals was very differ-
ent from ours, as they were employed not for the 
purpose of impressing a device on wax, but in the place of 
a sign manual, to stamp the name of the owner upon 
any document to which he desired to affix it. The 
name thus impressed had the same legal validity as the 
actual signature, as is still the case in the East. This 
practice may be illustrated by a circumstance which oc-
curred in the last days of George IV. When he became 
too ill to affix his sign manual to the numerous docu-
ments which required it, a fac-simile was engraved on a 
stamp, by which it was in his presence impressed upon 
them. By this contrivance any one may give to any 
paper the legal sanction of his name, although he may 
be unable to write; and the awkward contrivance to 
which we resort in such cases, of affixing a cross or 
mark with the signature of an attesting witness, is un-
necessary. For this purpose the surface of the seal is 
smearsed with a black pigment, which leaves the figure 
of the body of the seal upon the paper, in which the 
characters appear blank or white. The characters re-
quired are often too large or too many to be convenient-
ly used in a signet-ring, in which case they are en-
graved on a seal shaped not unlike those in use among 
ourselves, which is carried in the bosom, or suspended 
from the neck over the breast. This custom was ab-
cient, and, no doubt, existed among the Hebrews (Gen. 
xxxviii, 18; Cant. vii, 6; Hag. ii, 23). These seals are 
of entirely of metal (brass, silver, or gold), but some-
times of stone set in metal. As an appendage thus 
shaped might be inconvenient from the pressure of its 
edges, the engraved stone was sometimes made to turn 
in its metal frame, like our swivel seals, so as to present 
a flat surface to the body. (See below.)

If a door or box was to be sealed, it was first fastened 
with some ligament, over which was placed some well-
compacted clay to receive the impression of the seal. 
Clay was used because it hardens in the heat which 
would dissolve wax, and this is the reason that wax is 
not used in the East. A person leaving property in the 
custody of strangers—say in one of the cells of a car-
vanserai—seals the door to prevent the place from being 
entered without legal proof of the fact. The simplicity 
of the Eastern locks, and the case with which they 
might be picked, render them poor security. Some 
seals were even ornamental and large wooden seal is employed for this purpose. There are 
distinct allusions to this custom in Job xxxviii, 14; 
Cant. iv, 12.

Signet-rings were very common, especially among 
persons of rank. They were sometimes wholly of metal, 
but often the inscription was borne by a stone set in 
silver or gold. As impression from the signet-ring of a 
monarch gave the force of a royal decree to any in-
strument to which it was affixed, so the delivery or 
transfer of it to any one gave the power of using the 
royal name, and created the highest office in the State 
(Acts. xii, 42; Esth. iii, 10, 12; viii, 2; Jer. xxxiv, 24; 
Dan. vi, 10, 13, 17; comp. I Kings xxvii, 6). Rings, being 
such much employed as seals, were called ἐπικεφαλή, 
which is derived from a root signifying to imprint, and 
also to seal. They were commonly worn as ornaments 
on the fingers—usually on the little finger of the right 
hand (Exod. xxxv, 22; Luke xvi, 22; James i, 2). Such 
rings were anciently made of silver, gold, or bronze; 
sometimes the hoop was of iron, and the signet part of 
gold. Rings were early set with gems or other stones; 
and when designed for seals or signets, the gems were 
engraved (Exod. xxxv, 22, 21). In the tombs of Egypt, 
there are several rings, ear-rings, nose-rings, pendants, 
signets, beads, necklaces, bracelets, and other ornaments, 
from the tombs of Egypt. They are of gold, silver, 
bronze, iron, electrum, cornelian, Jasper, porcelain, ivory, 
glass, emerald, etc. Some of the signets are set with 
amulets or scarabaii, and bear the prenomen of Thothmes 
III. There are finger-rings, some in open work, with 
figures of deities, etc.; and on the faces of some the prenomen of Amenophis III; on others, the name of Amen-
ra, etc. Among the Egyptian antiquities in the possession 
of Dr. Abbot, English resident physician at Cairo, is the 
well-authenticated signet-ring of Cheops It is the 
oldest article of the kind in the world, and is of fine gold, 
weighing nearly three sovereigns, and bearing the name 
of Sheshi, the S gran of 
the Cheops of the Greeks. This precious relic
of the age of the founder of the Great Pyramid is in the highest state of preservation. The style of the hieroglyphics is in perfect accordance with those in the tombs about the Great Pyramid, and all the details are minutely attended to and beautifully executed. It was found in a tomb near the pyramids of el-Gizeh. One of the largest signs seen by Wilkinson contained two rows of Horus' worth of gold. It consisted of a massive ring, half an inch in its largest diameter, bearing an oblong plinth, on which the devices were engraved, one inch long, six teuths in its greatest, and four teuths in its smallest breadth. On one face was the name of king Horus, of the eighteenth dynasty; on the second a lion, with the legend 'Son of strength,' referring to the monarch; on the third side a scorpion; and on the fourth a crocodile (Anc. Egypt. ii, 337). See SEAL.

Signet-ring of Horus. (2 is the entire ring, with its swivel; 1 is the face-side, with signature of Horus; 8 and 4 are the other sides.)

Significat was a brief name for the writ De Excommunicato Capiendo from the word at the beginning of the writ—"Significat nobis venerabiles Pater, H. L. Episcopos," etc.

Signorelli, Luca (called Luca di Cortona), an Italian painter, was born at Cortona about 1440. He was instructed first by Matteo da Siena and afterwards by Pietro della Francesca, whose style he seized so effectually that the works of the two have often been confounded. He painted many religious subjects, of which a list is given in Hoefer, Nouv. Bioîg. Générales, a. v.

Signa. 1. The great bells at Canterbury in the 12th century; one took twenty-four and another thirty-two men to sound it. 2. A most intricate system of talking with the fingers, used by the Clugnacios to indicate their wants in hall. 3. Gerbert furnishes a minute account of a similar manual telegraph made use of by the preceptors in a cloister.

Signum Crucis (sign of the cross), words used in the form for confirmation, etc. The modern form in the Roman Catholic Church is as follows: "Signo te signum crucis, et confirmo te christumatis salutis. In nomine Pa[+]ris, et Fa[+])iii, et Spiritus [+ Sancti. Amen.

Signy, in Norse mythology, was a daughter of King Wolsung, and was married against her consent to Siggnir of Gothland. She had feared that her husband would bring misfortune to her family, and her dread was realized in the murder of her father and eight of her brothers, Sigmund, the ninth brother, being rescued by her. She lived in concealment in a hut in the forest with Sigmund, and having presented herself before him in a changed form, she conceived a son, who was afterwards known as Sinfoetli, and who consequently belonged to the Wolsung race by descent from both his father and his mother. Like his father, he was immensely strong. Sigmund and Signy avenged the murder of their father in the blood of Signy's husband, and Signy then caused herself to be burned with the corpse as she had no wish to live after her revenge had been inflicted.

Signhoefundir, in Norse mythology, was one of Odin's names, signifying the originator of victory.

Sigyn (or Sigirlin), in Norse mythology, was a daughter of King Swansea of Swawaland, and the most beautiful of women. She was sought in marriage by king Herwald and also by Frostmahr, the former winning the prize through the cunning of his follower, the

Harl Irmond, who shot the harl Frammarr when the latter, weary with the duty of guarding Sigyn, which he did in the form of an eagle, had fallen asleep.

Sigrun, in Norse mythology, was a celebrated heroic maiden of the primitive time. See Swawaw.

Sigrunnur, in Norse mythology, was a surname of Odin, signifying the fortunate victor.

Sigtiror, in Norse mythology, was one of Odin's names, signifying the mighty victor.

Sigtifar (the fortunate, victorious gods), in Norse mythology, is a name given to all the Aesnas.

Sigtopir (the houses of the blessed ones), in Norse mythology, is the abode which shall be occupied by the aess who remain after the destruction of the world.

Sigtun, in Norse mythology, is the residence beside the Midael sea in the dominions of king Gyfle which Odin selected for himself. It was a temple and place of sacrifice.—Völmer, Wörterb. d. Mythol. a. v.

Sigtirur, in Norse mythology, is a surname of Odin, signifying the god of victory.

Sigiriam, in Norse mythology, was a son of Odin who was made king of Garderike (Russia) by his father. He married Heida, the daughter of a Swedish king, and became the ancestor of a famous race of heroes.

Signy, in Norse mythology, was the wife of the evil aess Loki, to whom she bore two sons, named Narve and Vale.

S'hon (Heb. Sichow', סִכָּו, Numb. xxii, 21, 23, 26, 28, 34; xxxii, 38; Deut. i. 4; ii. 24, 31, 32; iii, 2, 6; iv. 46; xxxix, 7; Josh. ii. 10; Jer. xxvii, 45), sweeping away, i.e. warrior [Gesen.], or bold [Furst]; Sept. סִכֵּו v. r. סִכָּו [Josephus, Σιχωρ], the king of the Amorites when Israel arrived on the borders of the Promised Land (Numb. xxii. 21). B.C. 1618. He was evidently a man of great courage and audacity. Shortly before the time of Israel's arrival, he had dispossessed the Moabites of a splendid territory, driving them south of the natural bulwark of the Arnon with great slaughter and the loss of a great number of captives (xxi, 26-29). When the Israelite host appears, he does not hesitate or temporize like Balak, but at once gathers his people together and attacks them. But the battle was his last. He and all his host were destroyed, and their district from Arnon to Jabbok became at once the possession of the conqueror. Josephus (Ant. iv. 5, 2) has preserved some singular details of the battle, which have not survived in the text either of the Hebrew or Sept. He represents the Amorites as containing every man in the nation fit to bear arms. He states that they were unable to fight when awared from the shelter of their cities, and that being especially galled by the slings and arrows of the Hebrews, and at last suffering severely from thirst, they rushed to the stream and to the shelter of the recesses of the ravine of the Arnon. But the Hebrews pursued them into the recesses they were pursuing by their active enemy and slaughtered in vast numbers. Whether we accept these details or not, it is plain, from the manner in which the name of Sihon fixed itself in the national mind, and the space which his image occupies in the official record and in the later poetry of Israel, that he was a truly formidable chieftain (Deut. xxxi. 4; Josh. ix. 10; xii. 5; xiii, 10, 21, 27; Judg. xi. 19, 20, 21; 1 Kings iv. 19; Neh. ix. 22; Psa. cxxxv. 11; cxxvi. 19). It is probable that a trace of the name still remains in the Jebel Shihab, a lofty and conical mountain just to the south of the Wady Mejeh.

S'hor (Josh. xiii. 3). See Shinnon.

Sikes, Henry N., a minister of the Methodist Episcopal Church, was born in Fulton County, Pa., in 1833.
He was converted in early youth, and began to preach in his nineteenth year. He united with the Baltimore Conference in 1834, and served in the regular ministerial work (with the exception of two years—1861 and 1862—when he acted as chaplain of the U.S. Penitentiary at Washington, D.C.) until his death, June 20, 1865. Mr. Sikhs was well-stocked and was unrivaled, industrious, and of unbending courage. See Minutes of Annual Conferences, 1866, p. 17.

Sikhism (a corruption of Sanscr. sikha, disciple), originally a religious sect, since grown into a nation, and inhabiting the Punjab. Their founder was Nanok (q.v.), who has been succeeded by nine pontiffs, each of whom, like himself, is popularly designated guru, or teacher. His object was to unite Hindus and Mohammedans on the basis of a pure monotheism and of human brotherhood. Sufficient proof of the comprehensive character of his scheme is afforded by the circumstance that he accepted concurrently the incarnations of Neo-Brahmanism and the mission of the Arabian prophet. Nanok's three immediate successors, while zealously protecting the interests of the infant sect, avoided secular pursuits, and held themselves aloof from political complications. Arjuna (Arjunaal), compiler of the Sikh doctrines in a volume called Adigranh, and Milkha Singh, both pupils of Nanok, the holy scribe, rendered himself conspicuous as a partisan of the rebellious prince Khusrau, son of Jahanqir. He was imprisoned by the Musulman government, tortured, and put to death in 1606. His son, Har Govind, led the Sikhs against the Mohammdans, but was driven from Lahore to the northern mountains. It was under Guru Govind, the tenth of the "teachers," that the Sikhs were first formed into a separate state. He combated the Mohammdan power and religion; and Hinduism, with its castes, fictions, and irrational idolatry, fell under his ban. He also wrote the second volume of the Sikh Scriptures, in which he taught the oneness of God, strict morality, and, equally, loving by the neighbor. He was assassinated while in the imperial service in 1708, on the banks of the Godavari. After his death, persecution from time to time greatly reduced the strength of the tribe; but their religious fanaticism, nourished by the sacred writings which successive leaders had prepared, lent vigor to their warlike energies. In 1764 they convened a general assembly, formally assumed the character of a nation, and issued a coin from which the name of the emperor was omitted. Their commonwealth was designated Khalsa, and its twelve component states were called misals, and were governed by singhs, who were chosen in a strict way. Of these states, the most powerful was the Khalsa. His son, Runjit Singh, consolidated the misals into a unity subject to his own sway, A.D. 1838. The following year he died, aged fifty-nine years, leaving a kingdom, called Lahore, which included all the principal Sikh states except those east of the Satlej. In 1846 they were conquered by the English, and ceased to be a nation. New complications arising, war between the Sikhs and English was renewed in 1848, but concluded unfavorably for the Sikhs in February, 1849. The portion of the Sikh territory remaining independent is comprised in the nine small states of Sirkhi. The Sikhs were faithful to the English during the Sepoy rebellion in 1857, and aided materially in its suppression. The Sikhs still maintain their national characteristics, being tall, thin, dark, active, excellent soldiers, frank, sociable, and pleasure-loving. Their number in British India was officially given in 1868 as 1,250,000. A critical acquaintance with the real views of Nanok, his followers, and especially of the present gurus, is essential to a correct conception of the Sikhs and their religious system. See Cunningham, History of the Sikhs; Malcolm, Sketch of the Sikhs; Asiatic Researches, vols. i, ii; and The Calcutta Review, vols. xxii, xxiii.

Silanus is mentioned as governor of Syria by Josephus (Ant. xviii, 2, 4, s.). According to Tacitus (who names him Cutricus), he was in that office in A.D. 16, but removed from the governorship by Tibertius in the following year, on account of the connection of Silanus with Tiberius, the eldest of the children of Germanicus (Annales, ii, 4, 43). From his name, Cutricus Silanus, it has been conjectured that he originally belonged to the Julia gens, but was adopted by the Cecilia gens. It was further supposed that he is the same person as Silanus mentioned in Acts, xi, 28, 39, and in Acts, vii, 55, who is better known as Metellus. In that case his full name would have been Q. Cecilius Metellus Cutricus Silanus.

Silas (Silas), an eminent member of the early Christian Church, described under that name in the Acts, but probably as Silvanus (q.v.) in Paul's epistles, B.C. 55-59. According to critics, Silas is the same as Silvanus, the bold abbreviations of proper names, such as Zenus for Zeno- dorus, Apollos for Apollonius, Hermas for Hermodorus. The method by which they arrived at these forms is not very apparent. Silas first appears as one of the leaders of the Church at Jerusalem (Acts xv, 27, 39), holding a place of honor, and an inspiration in the communication (prophe- ter, ver. 32). His name, derived from the Latin set, "wood," betokens him a Hellenistic Jew, and he appears to have been a Roman citizen (xvi, 37). He was appointed as a delegate to accompany Paul and Barnabas on their return to Antioch with the decree of the Council of Jerusalem (xvi, 22, 29). Having accomplished this mission, he returned to Thessalonica (ver. 33); the following verse, οὐδὲ ἐν ἑωράσεις τὸν Σιλα ἐπιμενεῖν αὐτόν, is perhaps an interpolation introduced to harmonize the passage with ver. 40). He must, however, have immediately revisited Antioch, for we find him selected by Paul as the companion of his second missionary journey (ver. 40; xvi, 40). At Berea he was left behind with Timothy while Paul proceeded to Athens (ver. 14), and we hear nothing more of his movements until he rejoined the apostle at Corinth (xviii, 5). Whether he had followed Paul to Athens in obedience to the injunction to do so (xviii, 15), and had been sent thence to Beroea, and to Thessalonica (Thess. iii, 2), or whether his movements were wholly independent of Timothy's, is uncertain (Conybeare and Howson, Life of St. Paul, i, 488, note). His presence at Corinth is several times noticed (2 Cor. i, 19; 1 Thess. i, 1; 2 Thess. i, 1). He probably returned to Jerusalem with Paul, and from that time the connection between them appears to have terminated. Whether he was the Silvanus who conveyed Peter's first epistle to Asia Minor (1 Pet. v, 12) is doubtful; the probabilities are in favor of the identity; the question is chiefly interesting as bearing upon the Pauline character of Peter's epistles (De Wette). The Alexandrine writers adopted some of the views, for the purpose of rejecting, the theories which identify Silas with Tertius (Rom. xvi, 22) through a Hebrew explanation of the name (תִּתַּרְס), and again with Luke, or at all events with the author of the Acts (Alford, Protegoma, in Acta, i, 1). The traditions (ap. Dorotheum et Hippolytum) regard Silas and Silvanus as different persons, being, the former bishop of Corinth, and the latter bishop of Thessalonica, as Liberius, &c., Silvanus, et Sila, Epang. p. 117; Cellarius, Diss. de Sila Virt. Apostol. Jen. 1773. See PAUL.

Silent Prayer. In the ancient Church none but communicants were permitted to remain in the Church during the communion service. The entrance on this service was made by a mental or silent prayer, offered by the people in private, and thence called εὐχὴ ἐν ὑπνῷ, the silent prayer, and εὐχὴ κατὰ ὑπνοῖον, the
SILENTIARII 739

SILK

Sensible prayer (Cont. Laodic. can. 19). Some take the prayer in silence here to mean no more than prayers made over the communicants by the minister alone, the people not making any responses; but we are to understand here such private prayers as each particular person made by himself. That there were such private prayers appears not only from the canon, but from several ancient writers (Chrysostom, De non Evang. Pepend. Ψηφιακά, v. 72; Basil, Ep. 65). See Bingham, Christ. Antig. bk. xvi. ch. 3, § 11.

Silentiarii, a name given, i, to some monks in early times. This was not a name of any particular order, but given to some few for their professing a more than Pythagorean silence; such as Johannes Silentiarius, who was first bishop of Colonina in Armenia, but renounced his bishopric to become a monk in Palestine, where he got the name of Silentiarius from his extraordinary silence (Cyril, Acta Synodorum, Maii 15, vol. iii. p. 284).

2. More commonly to certain men who were civil officers in the emperor's palace, and served both as apparitors to execute public business, and as guards to keep the peace about him, when they had the name of Silentiarii, under which title they are spoken of in the Theodosian Code (Cod. vi. cit. 20). See Bingham, Christ. Antig. bk. vii. ch. ii. § 14.

Silentiarius, an ancient form of speech used to bid the people fall to their private devotions. This signal was given by the deacon; but when the bishop gave the signal, he said Oremus (Let us pray). See Bingham, Christ. Antig. bk. xv. ch. i. § 1.

Silanus, in Grecian mythology, was originally synonymous with ζατήρ (q. v.); but when the latter term became attached to a class of companions of Bacchus, a single one of them, Silanus, obtained a special prominence. He was said to be the son of Mercury or of Pan, and the inseparable companion of Bacchus, whom he brought up and instructed. Silenus was represented as a jovial old man, bald-headed, pug-nosed, fat and round like the wine-bag which he constantly carried, and usually intoxicated. He did not, consequently, trust to his legs, but generally rode on an ass. His special delight was in music and dancing, a certain dance being named from him, Silenus; and the invention of the flute is sometimes attributed to him. He also appears, in contrast with his undignified external appearance, as a Bacchic inspired prophet who has a familiar knowledge of things both past and future, and as a demigod of fortunate and earthy life. When he was drunk and asleep, he was in the power of mortals, who might compel him to prophesy and sing by surrounding him with chains of flowers. Silenus had a temple at Elissos, in Greece, where Metha (drunkenness) stood by his side handing him a cup of wine. As the companion of Bacchus, he took part in the contest with the giants, whom he put to flight, in part through the braying of his ass. The name is thought to be derived from a root signifying to flow or run, so that Silenus was considered the reaper of Bacchus, either because moisture is necessary to the growth of the vine, or because over the company he always mixed better with the wine than they drank. See Smith, Dict. of Class. Mythol. s. v.; Vollmer, Wörterb. d. Mythol. s. v.; Hirt, Mythol. Bilderb. p. 104, etc.; Müller, Ancient Art, etc., § 386.

Silentoptr, in Norse mythology, was one of the famous ass-horses on which the gods rode to the daily seat of judgment.

Silicium (etymology unknown), a feast given in honor of the dead, but it is uncertain on what day. It sometimes appears to have been given at the time of the funeral, sometimes on the Novendale (q. v.), and sometimes later.

Silinicz, in Slavic mythology, was the forest god of the Poles, to whom the mooses were sacred and whose altar-fires were fed with moss alone. See Vollmer, Wörterb. d. Mythol. s. v.

Silk. The only undoubted notice of this material in the canonical Bible occurs in Rev. xvi. 12, where it is mentioned "among the treasures of the typical Babylon." So also in 1 Macc. iv. 23, in the enumeration of the spoil obtained by the Syrains from the Jews. It is, however, in the highest degree probable that the text was known to the Hebrews from the time that their commercial relations were extended by Solomon. For, though we have no historical evidence of the importation of the raw material to the shores of the Mediterranean earlier than that of Aristotle (Hist. Anim. v, 19) in the 4th century B.C., yet that notice, referring as it does to the island of Cos, would justly assume that it had been known at a far earlier period in Western Asia. The commercial routes of that continent are of the highest antiquity, and an indirect testimony to the existence of a trade with China in the age of Isaiah is probably afforded us in his reference to the Sinim (q. v.). The well-known classical name of the substance (οξύς, sericum) does not occur in the Hebrew language, although Calmet conjectured that סובא, sericloth (Isa. xix. 3, A. V. "fine") was connected with sericum. But the absence of the mention of silk in the Old Testament is account for part by the fact that the Hebrews were acquainted only with the texture, and not with the raw material, and partly on the supposition that the name sericum reached the Greeks by another channel, viz. through Armenia. The Hebrew terms which have been supposed to refer to silk are "שׁוֹדֵשׁ, mesesh, and דְּמֵשׁ, demeshek. The former occurs only in Ezek. xvi. 10, 13 (A. V. "silk"), and is probably connected with the root דָּמַשׁ, to draw out as if it were made of the finest drawn silk in the manner described by Pliny (vi. 20; xi. 26); the equivalent term in the Sept. (דָּמַשׁ), though connected in point of etymology with hair as its material, is, nevertheless, explained by Heacyvius and Suidas as referring to silk, which may well have been described as resembling hair (see Fuller, Miscell. ii. 11; Schroeder, Vorteli. Müller, p. 284 sqq.). The other term, demeshek, occurs in Amos iii. 12 (A. V. "Damascas"), and has been supposed to refer to silk from the resemblance of the word to our "damask," and of this again to "Damascus," as the place where the manufacture of silk textiles was carried on. However, this is by no means a corruption of דָּמַשׁ, a term applied by the Arabs to the raw material alone, and not to the manufactured article (Pusey, Min. Proph. p. 188). The A. V. confounds שׁוֹדֵשׁ, shesh, byssus, with "silk" in Prov. xxxi. 22. We must therefore consider the reference to silk as extremely dubious. (See Hartmann, Hebräerheim, i. 126 sqq.; ii. 406 sqq.). We have no notice of silk under its classical name (Σιλκείον) in the Mishna (Kil. ii. 2), where Chinese silk is distinguished from false-silk. The value set upon silk by the Romans, as implied in Rev. xvii. 12, is noticed by Josephus (War, viii. 5, 4), as well as by classical writers (e. g. Sueaton. Collq. 52; Mart. xi. 9). Aristotle (Hist. Anim. v, 19) gave the first correct account of its nature by describing it as unwound from a large horned caterpillar. Notwithstanding this information, however, the most ancient notices continued to be entertained respecting its origin; for Pliny (Hist. Nat. xi. 22) attributed it to a worm that built nests of clay and collected wax; while Virgil (Georg. ii. 121) and other authors supposed that the Seres carried the down from the leaves of plants and from flowers.

There can scarcely be a doubt that silk, the most beautiful of all the fabrics of the loom, was known and employed by the Assyrians long before the captivity of the prophet by the Assyrians. The Medes were notorious for the luxuriance and effeminacy of their costume, as is well shown in Xenophon's copious details.
SILK

(Cyp. passim). After the conquest of Babylon and the possession of the Persians of universal empire, the very quintessence of magnificence was "the Median robe," which thenceforward became the dress of honor. "Cyrrus distributed robes to his great men, most beautiful and noble, all of the Median sort." These were made of silk; for Procopius, writing long afterwards, when the silk-worm had become known in Europe, says, "The robes which the Greeks used to call Median we now call saken." The author of The Periplus of the Erythraean Sea speaks of silk in Malabar as an article imported from countries farther east, which, however, can only apply to the raw material; for in the Statutes of Menu, of an antiquity far more remote, we read of "silk and woolen stuffs" and "silk clothes" (Menu, vi, 129; xii, 64); and "woollen cloth, deer-skins, jewels, soft silks, variously colored garments, and beautiful ornaments" are enumerated as presents in the Ramayana (i, 61). Pliny, commenting on a passage in Aristotle above cited, states that silk came to Greece from Assyria and was worked up by the Grecian women; and we may fairly conclude that the rich and curious products of China, her silk and porcelain, reached the marts of Egypt, of Phoenicia, and of Greece by various routes—one from the south of China through India, and thence either by sea up the Persian and Arabian gulfs or across the Indus through Persia by the great Saryan and Arabian caravans; and another by the grand route of Central Asia, by Bactria, "situate on the highway of the confluence of nations," whence the opulence of Thibet, Tartary, and China was poured in a ceaseless and splendid tide of traffic through the Caspian Gates (see Heeren, Hist. Researches, passim; and Wilkinson, Anc. Egypt, iii, 107). "As the dress described [in Ezek. xvi] is intended to be of the richest materials, it might well be supposed that the prophet would mention silk if silk were known to him. Silk continued to bear an astonishingly high price down to a comparatively late period. Thus we find that silk was forbidden to be worn by men under Tiberius. When they did wear it, silk formed only part of the fabric, robes entirely of silk being left to the women. It is numbered among the most extravagant luxuries or effeminacies of Heliogabalus that he was the first man who wore a robe of entire silk; and the anecdotes are well known of the emperor M. Aurelius, who caused a silk robe which had become his property to be sold, and of the emperor Aurelian, who, refused, on the ground of its extravagant cost, a silk dress which his consort earnestly requested from him. Such anecdotes have an emphasis here, where, by a figurative reference, the most rich and costly articles of dress, so well known, God describes the precious and glorious things with which he had invested the people he redeemed from the bondage and misery of Egypt" (Kitto, Pict. Bible, ad loc.).

The silk known to us is entirely produced by one insect, the caterpillar of a sluggish moth known as Bombay mori, after its proper food-plant, the mulberry (Morus). The larvae of other moths produce silk, and in India several species are cultivated, as the Tussah and the Arrindy silk-worms. But there is none that can compete with the Chinese worm for the exquisite softness, gloss, and beauty of its silk, and its suitability for the finer textiles. Every one in this country is now familiar with the history of the bombby; with the

round, flattened eggs; the gray worms which they produce which feed so voraciously on mulberry-leaves, till they become plump white caterpillars, three inches long, and furnished with a little horn behind; with the oval yellow cocoons of silk which these caterpillars form around their own bodies; with the short brown pupa into which each immured caterpillar changes; and with the soft, downy, cream-colored moth with feathery antennae that in due time emerges from the pupa, and from the cocoon if undisturbed. The mode of unwinding the cocoons and reeling off the silk thread is also familiarly known.

Silla, Cill, or Sole (Fr. soeul, from Lat. solum). 1. The horizontal piece of timber or stone forming the bottom of a window, doorway, or other similar opening. 2. Also the horizontal piece of timber, or plate, set on the bottom of the window partition. 3. Also the horizontal piece of timber near the base of houses which are built partly of timber and partly of brick. —Parker, Gloss. of Architect, s. v.


Sill, George G., a Presbyterian minister, was born at Lyme, Conn., Jan. 26, 1791. He received a good education, studied theology at Auburn Seminary, N. Y., was licensed by Rochester Presbytery in 1821, and ordained by the same in 1825 as an evangelist among the new settlements of the pre-Reformation Church. He afterwards preached at Mendon, N. Y., for some years. In 1827 he was the editor of the Rochester Observer, the first religious newspaper in Western New York. He removed, in 1835, to Illinois, where, in 1841, he joined the Reformed Dutch Church, and labored at Brunswick, Peoria Co. In 1849 he removed to Farmington, Mich., and finally returned East with no regular charge, preaching in the vicinity of Albany, N. Y., to the poor and destitute. He died May 28, 1859. Mr. Sill was a good scholar, and specially fond of antiquarian research. He was the author of a Verse Book of Scripture for Sunday-schools (Rochester, 1834, 8vo)—A Manual of the History and Polity of the Reformed Dutch Church—and a Genealogical History of the Sill Family (Albany, 1859, 12mo), posthumous. See Wilson, Prefab. Hist. Am. Manua., 1840, p. 204; Whitney, Hand-book of Amer. Geneal. p. 158. (J. L. S.)

Silla'1a (Heb. Silla'ah, נִכְסָא, a twig or basket [Gesen.], a highway [Frits.], Sept. Πακάλα and Πακάδα; Vulg. Selal). "The house of Millo which goeth down to Silla" was the scene of the murder of king Josiah (2 Kings xii, 30). Millo seems most probably to have been the citadel of the town of Joppa. Two inscriptions on Mount Zion have been discovered, one of which must have been in the valley below, overlooked by the top of the citadel which was used as a residence. The situation of the present so-called Pool of Siloam would be appropriate, and the agreement between the two names is tempting (Schwarz, Poles, p. 241); but the likeness exists in the sound and English versions only, and in the original is too slight to admit of an inference. Gesenius, with less than his usual caution, affirms Silla to be a town in the neighborhood of Jerusalem. Others (as Themistus, in Kursef, erg. Handb. on the passage: Ewald, Gesch. Irr. iii, 70) refer it to a place on or connected with the causeway or flight of steps (תַּלְיָא) which led from the central valley of the city up to the court of the temple. This latter is confirmed.
by the etymology (from לֶשֶׁת, to raise an embankment).

See Jerusalem.

Silla, the actual and supreme god in the mythology of the Greenlanders, is also named Friksonna. The name signifies the one above. He raises the dead to eternal life, and is graciously or angrily disposed towards men in accordance with their character for virtue. The training of children is not at all understood by that people; but the happy and grateful earneuisses, quietness, and good behavior of the older persons produce their effects upon the young in begetting in them similar traits. A mother may, nevertheless, be heard now and then to rebuke her child with the words "Silla tekon," i.e., the one above sees it. Silla is to them the Supreme and Incomprehensible of Being.

Sillagik Sartok, a powerful idol, venerated among the Greenlanders. He dwells in the fields of ice, and causes storms.

Sillery, Fario Brulart de, a French prelate, was born at the castle of Pressigny (Toumont) Oct. 25, 1655, and was a relative of the marquis Nicolas de Brulart. He was educated in philosophy at the Collège de la Maréchale, and was received into the Sorbonne as a teacher in 1681. In 1689 he was appointed bishop of Avranches, and in 1699 exchanged that see for Soissons. He died at Paris Nov. 20, 1714. He left a few religious works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Sillick, John A., a minister of the Methodist Episcopal Church, was born in Saratoga, N. Y., May 21, 1805, and was converted at the age of twelve. Failing away, he was restored when about twenty-four. He then spent two years at Wilbraham Academy, and about two years at the Wesleyan University. In 1834 he joined the New York Conference, and remained in it until its division (1848), when he became a member of the New York East Conference. In 1854 he was transferred to the New York Conference, and continued effective till 1861, when he took a supernumerated relation, and settled in Yorkville, a suburb of New York city, where he died July 10, 1865. He was kind and generous, a good preacher, practical, entertaining, and instructive. See Minutes of Annual Conferences, 1865, p. 73.

Silon See Brier.

Silnoy-Bog, a god mentioned in Slavic mythology who is believed to be the war-god of the ancient Russians and Polcs. He is represented as a warrior, heavily armed, and having the skulls of men and beasts scattered about at his feet.

Sil'ō'ah, Sil'o'an, or Sil'o'ah, a place in the vicinity of Jerusalem, of great importance in some respects both in ancient and modern times.

I. Name.—This occurs in a different form both in the original and in the A. V., as applied to water, in three passages of Scripture, which we here arrange chronologically.

1. The Waters of Siloam" (Heb. נַעֲרָת שִׁלוֹאָם, Ne'arath Shilo'ah; Sept. נִעְרֵי שִׁלוֹאָם, v. נַעֲרָת שִׁלוֹאָם; Suidas, Ain Seluwan; Vulg. aquae Silv.; a certain slow-flowing stream employed by the prophet Isaiah (viii. 6) to point his comparison between the quiet confidence in Jehovah which he was urging on the people, and the overwhelming violence of the king of Assyria, for whose alliance they were clamoring.

There is no reason to doubt that the waters in question were the same that are better known under their later name of Siloam—the only perennial spring of Jerusalem. Objection has been taken to the fact that the "waters of Siloam" run with an irregular intermittent action, and therefore could hardly be appealed to as flowing "quietly." But the testimony of careful investigators (Robinson, Bib. Res. i, 341, 2; Barclay, City of the Great King, p. 516) establishes the fact that the disturbance only takes place, at the most, two or three times a day, say three to four hours out of the twenty-four, the flow being "perfectly quiescent" during the rest of the time. In summer the disturbance only occurs once in two or three days. Such interruptions to the quiet flow of the stream would therefore not interfere with the contrast enforced in the prophet's metaphor.

2. The Pool of Siloam" (Heb. בְּרֶכֶת שִׁלוֹאָם; Sept. κολυμβήσας τῶν κοιώνων τοῦ Σιλουάμ; Vulg. Fluvia Silva), a locality on the southern wall of the city near "the king's garden" (Neh. iii. 15). This was possibly a corrupt form of the name which is first presented as Shiloah, then as Siloam, and is now Solewah. The root of them all is doubtless שָלוָה, shalāch, "to send." The meaning of Sheloah, taken as Hebrew, is "dark." This cannot be a name given to the stream on account of its swiftness, because it is not now, nor was it in the days of Isaiah, anything but a very soft and gentle stream; and it is probably an accommodation to the popular mouth, of the same nature as that exemplified in the name Dart, which is now borne by more than one river in England, and which has nothing whatever to do with swiftness, but is merely a corruption of the ancient word, which also appears in the various forms of Derwent, Darent, and partibus.

3. The Pool of Siloam" (ἡ κολυμμῆσις τοῦ Σιλουάμ, which the evangelist immediately explains by adding, "which is interpreted Sent," ὁ ἐξομίληται Ἀταστραμύνος, evidently deriving it from ποτίζω, a bathing-place in the vicinity of Jerusalem to which our Lord sent the blind man to wash in order to recover of his sight (John ix, 7-11).

In this connection we may also refer to the other Biblical occurrence of the name by "the Tower in Siloam" (τὸ πύργον ἐν τῷ Σιλουάμ, Vulg. turris in Silo), to which Jesus alluded as the cause of a great calamity to certain Jews (Luke xiii. 4). There is no good reason to suppose a different place to be here meant; but some structure adjoining the fountain is doubtless designated. There were festivities hard by, for of Jotham we read, "on the wall of Ophel he built much" (2 Chron. xxvi, 3); and of Manasseh that he "compassed about Ophel" (xxxi. 14); and, in connection with Ophel, there is mention made of "a tower that Sela" (Neh. iii. 20); and there is no unlikelihood in connecting Ophel and the tower with the waters of Siloam, while one may be almost excused for the conjecture that its projection was the cause of its ultimate fall.

The above change in the Masoretic punctuation perhaps indicates merely a change in the pronunciation or in the spelling of the word, sometime during the three centuries (Nah. iii, 25; and Neh. ix. 30) between the time of these books being written, and following them, Jewish travelers, both ancient and modern, from Benjamin of Tudela to Schwarz, retain the earlier Sheloah in preference to the later She loah. The rabbins give it with the article, as in the Bible (יְהוֹשֵׁע, Dach, Codex Talmudicus, p. 367). The Sept. gives Σιλουά in Isaiah; but in Nehemiah κολυμμήσις τῶν κοιώνων, the pool of the sheep-skins, or "breasting heap," because, in their day, it was used for washing the fleeces of the victims. In Talmudical Hebrew Sheloah signifies "a skin" (Lеви, Левит, Sacer; and the Alexandria translators attached this meaning to it, they and the earlier rabbins considering Nehemiah's Shelach as a different pool from Siloam, probably the same as Bethesda, by the sheep-gate (John v. 2), the "leader," καλοῦσθαι, in the probeatica piscina of Jerome. If so, then it is Bethesda, and not Siloam, that is mentioned by Nehemiah.

We may observe that the Targum of Jonathan, the Peshito, and the Arabic versions of 1 Kings i. 33 read Shiloah for the Ṣihu of the Hebrew. The Vulg. has uniformly, but in the Old and the New Test. Siloam; in the Old calling it piscina, and in the New natatoria. The Latin fathers, led by the Vulg., have always Silo; the old pilgrims, who knew nothing but the Vulg., Silo or
The Greek fathers, adhering to the Sept., have Siloam. The word does not occur in the Apocrypha. Josephus mentions Siloam and Siloah (Σηλωάμ and Ση-λοα) generally, the former.

II. Identification.—Siloam is one of the few undisputed localities (though Relland and some others mis-placed it) in the topography of Jerusalem, still retaining its old name (with the Arabic modification, Silwud), which every other pool has lost in Biblical designation. This is the more remarkable as it is a more suburban tank of no great size, and for many an age not particularly good or plentiful in its waters, though Josephus tells us that in his day they were both "sweet and abundant" (War, v, 4, 1). Apart from the identity of name, there is an unbroken chain of exterior testimony, during eight centuries, connecting Jerusalem with Siloam. It is the only, or only the most important, fountain known to the writers of the Bible (cf. 2 Kings v, 9). From the life of David (2 Sam. vi, 10) down to the rise of Islam, Josephus, the Talmud, and the works of the Patriarchs, we find the name attached to this fountain.

Siloam is identified with the Pool of Siloam by the same type of intelligence and tradition that determines the location of the Pool of Gihon, which has been noticed by most subsequent pilgrims and travellers. This assures us that the present fountain of Siloam is that which he had in view, and that it is the same to which the scriptural notices refer there is no reason to doubt.

Soon after Jerome, Antoninus of Placentia, in his Pèlerinage (A.D. 570), gives a similar description, and mentions especially that at certain hours only did the fountain pour forth much water. He also distinguishes between the fountain and the pool where the people washed themselves for a blessing. In the 7th century John of Ephesus, in his Tappa Calendarium, mentions the fountain of Siloam, and states that it is near the road from Jerusalem to Hebron. He points it out to the people, and tells them to pray at the fountain of Siloam.

Benjamin of Tudela (A.D. 1173) speaks of "the great spring of Siloach which runs into the brook Kedron" (Asher's ed. i, 71), and he mentions it as a "large building upon it" (32), where the people were wont to wash themselves in the days of their fathers. Is it of this building that the present ruined pillars are the relics? Caumont (A.D. 1418) speaks of it as the Valley of Kedron, and describes it by the name of fountain of Siloam. The fountain of Siloam is called at hand (Voyage d'Oultremont en Jerusalem, etc. [Paris ed.], p. 68). Felix Fabri (A.D. 1484) describes Siloam at some length, and seems to have attempted to enter the subterranean passage, but failed, and retreated in dismay after filling his flask with its water. It is mentioned by Argula (A.D. 1496) and identifies the spot (Die Pilgerfahrt [Col. Freiburg], p. 186). After this the references to Siloam are innumerable: nor do they, with one or two exceptions, vary in their location of it. We hardly needed these testimonies to enable us to fix the site, though some topographers have rested on these entirely.

Scriptural notice sets it down in the mouth of the Tyropoön as Josephus does, brings us very near it, both in Nehemiah and John. The writer who compares Neh. iii, 15 with xii, 37 will find that the pool of Siloam, the fountain-gate, the stairs of the city of David, the wall above the house of David, the water-gate, and the king's garden were all near each other. The evangelist's narrative regarding the blind man, whose eyes the Lord miraculously opened, when carefully examined leads us to the conclusion that Siloam was somewhere in the neighborhood of the Temple. The Rabbinical traditions, or histories, as they doubtless are in many cases, frequently refer to Siloam in connection with the Temple service. It was to Siloam that the Levite was sent with the golden pitcher on the "last and great day of the feast" of Tabernacles; it was from Siloam that he brought the water which was then poured over the sacrifices, in memory of the water from the rock of Horeb; and it was to this Siloam water that the Lord pointed when he stood in the Temple on that day and cried, "If any man thirst, let him come unto me and drink." The Lord sent the blind man to wash, not in, as our version has it, but at (σε) the pool of Siloam (see Wollf Curric, etc. Or σε gets its force from τεῖγα, νείμα coming between the verb and its
preposition, parenthetically, "Go to the pool and wash thine eyes there"), for it was the clay from his eyes that was the "a" which the evangelist is careful to throw in a remark, not for the purpose of telling us that Siloam meant an "aqueduct," as some think, but to give higher significance to the miracle. "Go wash in the pool of Siloam" was the command; the evangelist adds, "which is by interpretation, sent." On the inner meaning here, the paralleism between "the sent one" (Luke, iv, 18; John x, 36) and "the sent water," the missioned one and the missioned pool, we say nothing further than what St. Basil said well, in his exposition of the 8th of Isaiah: γις οὖν ὁ ἀπεσταλμένος καὶ ἄφωρος ἀνήμεν; ἡ περι ὁ ἐκ τῆς ἱλαρίας, κύριος ἀπεσταλκέ με καὶ πάλιν, οἳς ἐπέδραμες τὴν καιροῦ. That "sent" is the natural interpretation, not simply from the word itself, but from other passages where ὁ παμέλεως is used in connection with water, as Job lxxi, 10, "be sendeth waters upon the fields;" and Ezek. xxxi, 4, "she sent out her little rivers unto all the trees of the field." The Talmudists coincide with the evangelist, and say that Shiloah was so called because it sent forth its waters to water the gardens (Lev. 25, 36). We may add Homer's line—

κατ' ἄρεον καὶ τεῖχον ἐν ῥοὸν (H. xii, 26).

III. Modern Locality. — I. General Description. — A little way below the Jewish burying-ground, and on the opposite side of the valley, where the Kedron turns slightly westward, and widens itself considerably, is the Fountain of the Virgin, or Um ed-Deraj, near the beginning of that saddle-shaped projection of the Temple hill supposed to be the Ophel of the Bible and the Ophials of Josephus. See En-Hozza. At the back part of this fountain a subterraneous passage begins, through which the water flows, and through which a man may make his way, as did Robinson, Barclay, and Warren, sometimes walking erect, sometimes stooping, sometimes kneeling, and sometimes crawling, to Siloam. This rocky conduit, which twists considerably, but keeps, in general, a south-westery direction, is, according to Robinson, 1750 feet long, while the direct distance between Silwan and Um ed-Deraj is only a little above 1200 feet. In former days this passage was evidently deeper, as its bed is sand of some depth, which merely was supposed to enter. I then observed a large opening entering the rock-hewn channel, just below the pool, which, though once a copious tributary, is now dry. Being too much choked with tesselate and rubbish to be penetrated far, I carefully noted its position and bearing, and, on searching for it above, soon identified it on the exterior, where it assumed an upward direction towards the Temple, and, entering through a breach, traversed it for nearly a thousand feet, sometimes erect, sometimes bending, sometimes inching my way snake-fashion, till at last I reached a point near the wall where I heard the donkeys tripping along over my head. I was satisfied, on subsequently locating our course above ground with the theodolite, that this canal derived its former supply of water, not from Moriah, but from Zion (ibid., p. 292). Lieut. Warren, of the English party exploring Jerusalem, has more recently examined the water-passages from the Virgin's Fount, and found several outlets, all blocked up, however, with débris, except one which led up through the rock to the surface on the west. He is inclined to think that the supply of water came from the Temple rock (Jerusalem Recovered, p. 194 sq.). Certain it is, at all events, that the water of both fountains is the same, though some travellers have pronounced the water of Siloam to be bad, and that of the Fountain of the Virgin good. It has a peculiar taste, sweetish and very slightly brackish, but not at all disagreeable. Late in the season, when the water is low, it is said to become more brackish and unpleasant. The most remarkable circumstance is the ebb and flow of the waters, which, although often mentioned as a characteristic of Siloam, must belong equally to both fountains. Dr. Robinson himself witnessed this phenomenon in the Fountain of the Virgin, where the water rose in five minutes one foot in the reservoir, and in another five minutes sank to its former level. The intervals and the extent of the flow and ebb in this and the fountain of Siloam vary with the season; but the fact, though it has not yet been accounted for, is beyond dispute. This conduit enters Siloam at the north-west angle; or, rather, enters a small rock-cut chamber which forms the vestibule of Siloam, about five or six feet broad. To this you descend by a few rude steps, under which the

The Present "Pool of Siloam." (From a photograph taken by the Editor in 1874.)
water pours itself into the main pool (Narrative of Mission to the Jews, i, 207). This pool is oblong; eighteen paces in length according to Lalli (Viaggio al Santo Sepolcro, A.D. 1678), fifty feet according to Barclay, and fifty-three according to Robinson. It is eighteen feet broad and nineteen feet deep according to Robinson; but Barclay gives a more minute measurement: "fourteen and a half at the lower (eastern) end and seventeen at the upper; its western end side being somewhat bent. It is eighteen and a half in depth, but never filled, the water either passing directly through, or being maintained at a depth of three or four feet. This is effected by leaving open or closing (with a few handfuls of weeds at the present day, but formerly by a flood-gate) an aperture at the bottom. At a height of three or four feet from the bottom its dimensions become enlarged a few feet, and the water, attaining this level, falls through an aperture at its lower end into an educt, subterranean at first, but soon appearing in a deep ditch under the perpendicular cliff of Ophel, and is received into a few small reservoirs and troughs" (Barclay, p. 524). This large receptacle is faced with a wall of stone, now greatly out of repair. Several columns stand out of the side walls, extending from the top downward into the cistern, the design of which it is difficult to conjecture. The water passes out of this reservoir through a channel out in the rock, which is covered for a short distance; but subsequently it opens and discloses a lively copious stream, which is conducted into an enclosed garden planted with fig-trees. It is afterwards subdivided, and seems to be exhausted in irrigating a number of gardens occupied with fig, apricot, olive, and other trees, and some flourishing legumes.

2. Coincidences with Ancient Accounts. — The small basin at the west end, which we have described, is what some old travellers call "the fountain of Silo" (F. Fabrici, i, 420). "In front of this," Fabri goes on, "there is a bath surrounded by walls and buttresses, like a cloister, and the arches of these buttresses are supported by marble pillars," which pillars he affirms to be the remains of a monastery built above the pool. The present pool is a ruin, with no moss or ivy to make it romantic; its sides falling in; its pillars broken; its stair a fragment; its walls giving way; the edge of every stone worn round or sharp by time; in some parts mere debris; once Siloam, now, like the city which overhung it, a heap; though around its edges "wild flowers, and, among other plants, the caper-tree, grow luxuriantly" (Narrative of Mission, i, 207). The gray crumbling limestone of the stone (as well as of the surrounding rocks, which are almost verdureless) gives a poor and worn-out aspect to this venerable relic. The present pool is not the original building; the work of crusaders it may be; perhaps even improved by Saladin, whose affection for wells and pools led him to care for all these things; perhaps the work of later days. Yet the spot is the same. Above it rises the high rock, and beyond it the city wall; while eastward and southward the verdure of gardens relieves the gray monotony of the scene, and beyond these the Kedron vale, overshadowed by the third of the three heights of Olivet, "the mount of corruption" (1 Kings x, 7; xxii, 15), with the village of Silván jutting out over its lower slope, and looking into the pool from which it takes its name and draws its water. This pool, which we may call the second, seems anciently to have poured its waters into a third, before it proceeded to water the royal gardens. This third is perhaps that which Josephus calls "Solomon's pool" (War, v, 4, 5), and which Nehemiah calls "the king's pool" (Neh. ii, 14): for this must have been somewhere about "the king's garden" (Josephus's Βασιλείας παραδύσως, Ant. vii, 14, 4); and we know that this was by "the wall of the pool of Siloah" (Neh. iii, 15). The Antonine Itinerary speaks of it in connection with Siloah as "alia piscina grandis foras." It is now known as the Birkelet el-Hamra, and may be perhaps some five times the size of Birkelet es-Silván. Barclay speaks of it merely as a "depressed fig-yard;" but one would like to see it cleared out.

Siloam is in Scripture always called a pool. It is not an סלומ, that is, a marsh-pool (Isa. xxxv, 7); nor a מים, a natural hollow or pit (xxx, 14); nor a נחל, a natural gathering of water (Gen. i, 10; Isa. xxii, 11);
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nor a בְּרֶשֶׁת, a well (Gen. xvii, 14); nor a בֶּן, a pit (Lev. xi, 36); nor a בָּשׁ, a spring (Gen. ii, 17); but a בְּרֶשֶׁת, a regularly built pool or tank (2 Kings xx, 20; Neh. iii, 15; Eccles. ii, 6). This last word is still retained in the Arabic, as any traveller or reader of the Koran knows. Whence it is a pool, Isaiah merely speaks of it as "the waters of Shiloah"; while the New Test. gives κυράκια, and Josephus πυγή. The rabbins and Jewish travellers call it a fountain; in which they are sometimes followed by the European travellers of all ages, though more generally they give us piscina, natura, and stoegada. It is the least of all the Jerusalem pools: hardly the sixth part of the Birket el-Mamilla; hardly the tenth of the Birket es-Sultan, or of the lowest of the three pools of Solomon at El-Burak. Yet it is a sacred spot, even to the Moslem; much more to the Jew; for not only from it was the water taken at the Feast of Tabernacles, but the water for the ashes of the red heifer (Dact. Talm. Babyl. p. 380). Jewish tradition makes Gihon and Siliao one (Lightfoot, Cent. Chor. in Matt. p. 51; Schwarz, p. 265), as if Gihon were the "burning forth" (יָרַד, to break out), and Siliao the receptacle of the waters sent. If this were the case, it might be into Siliao, through one of the many subterranean aqueducts leading from Jerusalem to Gihon, on one of which probably went down the Tyropoeon, that Hezekiah turned the waters on the other side of the city, when he "stopped the upper watercourse of the city of David" (2 Chron. xxxvii, 20).

The streets of water which descend to these conduits is referred to by Jerome ("per terram concava et autra saxi durissimi cum magno sonitu venit," in Isaa. viii, 6), as heard in his day, showing that the water was more abundant then than now. The intermittent character of Siliao is also noticed by him; but in a locality perforated by so many aqueducts, and supplied by so many large wells and secret springs (not to speak of the discharge of the great city baths), this irregular flow is easily accounted for both by the direct and the siphonic action of the water. How this natural intermittency of Siliao could be made identical with the miraculosus troubling of Bethesda (John v, 4) one does not see. The lack of water in the pool now is no proof that there was not the great abundance of which Josephus speaks (War, v, 4, 1): and as to the "sweetness" he speaks of, of the "aque dulces" of Virgil (Georg. iv, 61), or the Old Test. (Exod. xv, 25), which was used both in reference to the sweetness of the Marah waters (ibid.) and of the "stolen waters" of the foolish woman (Prov. ix, 17); it simply means fresh or pleasant, in opposition to bitter (יָרַד, παποκ). The miracle performed on the blind man gave rise, most probably, to the tradition of the healing qualities of the water. We may here note that the sacredness and efficacy of the water are still held by Jewish tradition, but more particularly at its source, the well of the Virgin. It is also קָבָר יָרוּד—the bathing-place of Rabbi Israel, where the high-priest used to plunge himself, and where the modern Jews of Jerusalem visit as one of their holy places, especially on the first day of their year (Rosh Ha-hshanah) and the day of atonement (Yom Kippur).

The expression in Isaiah, "waters of Shiloah that go softly," seems to point to the slender rivulet, flowing gently, though once very profusely, out of Siliao into the lower breadth of level, where the king's gardens, or "royal paradise," stood, and which is still the greenest spot about the Holy City, reclaimed from sterility into a fair oasis of olive-trees, fig-trees, pomegranates, etc., by the tiny rill which flows out of Siliao. A winter-torrent like the Kedron, or a swelling river like the Euphrates, carries havoc with it by sweeping off trees, and trees; but this Siliao-fed rill flows softly, fertilizing and beautifying the region through which it passes. As the Euphrates is used by the prophet as the symbol of the wasteful sweep of the Assyrian king, so Siliao is taken as the type of the calm prosperity of Israel under Messianic rule, when "the desert rejoices and blossoms as the rose." The word softly or secretly (יוּרָד) does not seem to refer to the secret transmission of the waters through the tributary vinducts, but, like Ovid's "molles aqua," "blandae aquae," and Catullus's "molle flumen," to the quiet gentleness with which the rivulet steals on its mission of beneficence, through the gardens of the king. Thus "Siliao's brook" of Milton, and "cool Siloan softly rill," are not more poetical fancies. The "fountain" and the "pool" and the "rill" of Siliao are all visible to this day, each doing its own work beneath the high rock of Moriah, and almost beneath the shadow of the Temple wall.

2. A joining Village of the Same Name.—East of the Kedron, right opposite the rough grey slope extending between Deraj and Silwan, above the kitchen-gardens watered by Siliao which supply Jerusalem with vegetables, is the village which takes its name from the pool—Katefr-Silita. At Deraj the Kedron is narrow, and the village is very near the fountain. Hence it is to it rather than to the pool that the villagers generally betake themselves under a hot summer's day. For with the consideration in its progress southward, the Katefr is at some little distance from the Birkeh. This village is unmentioned in ancient times; perhaps it did not exist. It is a wretched place for filth and irregularity; its square hovels all huddled together like the lairs of wild beasts, or, rather, like the tombs and caves in which savages or demonsiacs may be supposed to dwell. It lies near foot of the third or southern height of Olivet; and in all likelihood marks the spot of the idol shrines which Solomon built to Chemosh and Ashethoth and Milcom. This was "the mount of corruption" (2 Kings xxiii, 18), the hill that is before (east; before in Hebrew, צפונה, צפונית); the entrance to Jerusalem (1 Kings xi, 7); and these "abominations of the Moabites, Zidonians, and Ammonites" were built on "the right hand of the mount," that is, the southern part of it. This is "the opprobrious hill" of Milton (Par. Lost, i, 403); the "mons officius" of the Vulgate and of early travellers: the Morææ of the Sept. (see Keil, On Kings); and the Berg des Aegernisses of German maps. In Ramiboux's singular volume of lithographs (Col. 1858) of Jerusalem and its Holy Places, in imitation of the antique, there is a sketch of an old monolith tomb in the village of Silwan, which few travellers have noticed, but of which Dr. Dufour has given us both description (ii, 215), setting it down as a relic of Jebusitish workmanship. The present village of Siliao occupies the site of an old quarry. The houses are often made simply by walling up an excavation, and sometimes they cling to the scarped face of the cliff. Steps are cut in different parts of the village, originally for the convenience of the quarrymen, and now serving as streets (Ordnance Survey, p. 64).

For further details, see Robinson, Biblical Researches, i, 490, 492-498; Olin, Travels, ii, 155, 154; Williams, Holy City, p. 378, 379; Barclay, City of the Great King, p. 91 sq.; Thomson, Land and Book, ii, 324; Jerusalem Enraptured, p. 90; and especially Tobler, Die Siloahquelle und der Oelberg (Berlin, 1862).

Silia, Samuel da, a Jewish physician of the 17th century, deserves our attention on account of the part he took against Uriel (or Gabriel) Acosta (q.v.). Having succeeded in perusing Acosta's work before it was printed—a work in which the Pharaonic tradition was not attacked, but also the immortality of the soul and the oral tradition denied—De Sancto sedata da Immortalitate da Alma (Amst. 1623), in which he combats the ignorance "of a certain adversary of his time" (de certo contrivtor de nostro tempo). In consequence of this attack, Acosta published his work Erudientibus Bibliis Fieritque Caesariis, etc. (1623).
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Silvanus, an old Italic divinity. The etymology of the name denotes a salvan god, but descriptions of the qualities and doings of Silvanus indicate that he symbolized the life-giving forces of nature generally. He was the god of arable fields as well as of the forests, and in that character watched over the boundaries of fields and presided over their fruitfulness. The law of the agrimensores (a collection of various instructions relating to the surveying of land) even requires that every landed property shall be gold and silver, as well as in the woods, however, would seem always to have been the peculiar domain of Silvanus. His loud-resounding voice would be heard to issue from the wood like that of Pan, with whom he was often confounded; and sacrifices of corn, pigs, meat, and wine were there presented to him in return for the fruitfulness they would ensure to the welfare of the herds of cattle. Pigs which devastated cultivated fields were also offered to him in sacrifice. See Smith, Dict. of Mythol. s. v.; Vollmer, Wörterb. d. Mythol. s. v.

Silvanus (Greece Σλωνας; from the Lat. silvana for silvanes, "of the grove"); a distinguished Christian teacher, the companion of Paul in his journeys through Asia Minor and Greece (2 Cor. i, 19; 1 Thess. i, 1, 2 Thess. i, 1; 1 Pet. v, 12); elsewhere (Acts xv, 22, 27, 32, 44, 46; xvi, 13, 25, 29; xvii, 4, 10, 14, 15; xviii, 5) in the contracted form Stilas (q. v.).

Silver (גרים, kērēph, often rendered "money"). There is no mention of this metal in Scripture until the time of Abraham. Before that time brass and iron appear to have been the only metals in use (Gen. iv, 22). Abraham was wealthy, and gold and silver, as well as in his flocks and herds, and silver in his day was in general circulation as money. It was uncoined, and estimated always by weight. Coinage money was not in use among the Israelites until an advanced period of their history. The Romans are said to have had only copper money until the first Punic war, when the Carthaginians began to coin silver (Pliny, Hist. Nat. xxx, 3). Their coins were extensively introduced into Judea after it became a Roman province.—Kitto.

In early times, according to Scripture, silver was used for ornaments (Gen. xxiv, 53), for cups (xiv, 2), for the sockets of the pillars of the tabernacle (Exod. xxvi, 19, etc.), their hooks and fillets, or rods (xxvi, 10), and their capitals (xxvii, 17); for dishes, or chargers, and bowls (Numb. vii, 13), trumpets (x, 2), candlesticks (1 Chron. xxvii, 20), tables (ver. 16), basins (ver. 17), chairs (Isa. xi, 19), the settings of ornaments (Prov. xxx, 11), stunts (Cant. i, 11), and crowns (Zech. vi, 11). Images for idolatrous worship were made of silver or overlaid with it (Exod. xx, 23; Hos. xiii, 2; Hab. ii, 19; Jer. vi, 39), and the manufacture of silver shrines for Diana was a trade in Ephesus (Acts xix, 24). But its chief use was as a medium of exchange, and throughout the world we find kērēph, "silver," used for money, like the Fr. argent. To this general usage there is but one exception. See Metal. Vessels and ornaments of gold and silver were common in Egypt in the times of Tharrosen I and Thothmes III, the contemporaries of Joseph and Moses (Wilkinson, Anc. Egypt. i, 220). In Egypt we find indications of the constant application of silver to purposes of ornament and luxury. It was used for basins (Od. ix, 137; iv, 59), goblets (Il. xxiii, 741), baskets (Od. iv, 125), coffers (Il. xxiv, 413), sword-hiltts (i, 219; Od. vii, 404), door-handles (i, 442), and clasps for the greaves (Il. iii, 331). Door-posts (Od. vii, 89) and lintels (ibid. 90) glittered with silver ornaments; baths (iv, 128), tables (x, 355), bows (Il. 1, 49; xxiv, 605), scabbards (xi, 31), sword-belts (xxviii, 588), belts for the shield (ibid. 489), chariot-poles (xxviii, 588), and the weapons of war were adorned with silver; women braided their hair with silver-thread (xvii, 62), and cords appear to have been made of it (Od. x, 24); while we constantly find that swords (Il. ii, 46; xxxii, 807) and sword-belts (xi, 287), thrones, or chairs of state (Od. vii, 65), and bedsteads (xxxii, 200) were adorned with silver. Thias of the silver feet fastened with rings was probably formed as it is found in the silver sandal (Il. i, 538). The practice of overlaying silver with gold, referred to in Homer (Od. vi, 232; xxxii, 159), is nowhere mentioned in the Bible, though inferior materials were covered with silver (Prov. xxxvi, 23).

Silver was brought to Solomon from Arabia (2 Chron. ix, 14) and from Tarshish (ver. 21), which supplied the markets of Tyre (Ezek. xxxxi, 12). From Tarshish it came in the form of plates (Jer. x, 9), like those on which the sacred books of the Singhalesse are written to this day (Tennent, Ceylon, ii, 102). The silver bowl given as a prize by Achilles was the work of Sidonian artists (II. ii, 867). Abydus is called the birthplace of silver, and was probably celebrated for its mines. But Spain appears to have been the chief source whence silver was obtained by the ancients. Possibly the hills of Palestine may have afforded some supply of this metal. "When Nebuchadnezzar was among the Danites, it was mentioned to him that an ore affording silver and lead had been discovered on the declivity of a hill in Lebanon" (Kitto, Phys. Hist. of Palestine, p. 73).

For an account of the knowledge of obtaining and refining silver possessed by the ancient Hebrews, see Mines. The whole operation of mining is vividly depicted in Job xxxviii, 1-11, and the process of purifying metals is frequently alluded to in Psa. xxi, 6; Prov. xxv, 4, while it is described with some minuteness in Ezek. xxxi, 20-22. Silver mixed with alloy is referred to in Jer. vi, 89, and a finer kind, either purer in itself or more thoroughly purified, is mentioned in Prov. viii, 19, 22—Smith. There is a beautiful allusion in the poem of Malachi to the refining of this precious metal. The Lord of hosts is represented "sitting as a refiner and purifier of silver" (Mal. iii, 3). In the process of refining silver, the workman sits with his eye steadily fixed on the surface of the molten metal, and the operation is only known as complete when he finds that his glance is reflected in it. So in this passage we have a beautiful figure descriptive of God's purpose in placing his people in the furnace of affliction, while he is, as it were, seated by his side, his all-seeing eye being steadily intent on the work of purifying, and his wisdom and love engaged on their behalf until his own glorious image is reflected on their souls, and the work of purifying is fully accomplished. The way in which silver is spoken of in the book of Job (xxxviii, 1), "Surely there is a vein for the silver and a place for gold where they fine it," affords one of the many instances of the scientific accuracy of Scripture. An eminent geologist has remarked on the distinction here drawn, and which the discoveries of modern science have made clear, between the "vein of silver" and "dust of gold," indicating that there are mines of the one and not of the other (Murchison, Siluria, p. 437).

Silver was in use for coins and in the temple in 536-37. He was a son of pope Hormisdas, who had been married before he became a priest, and prior to his elevation to the papacy was a subdeacon. That elevation was caused by Theodatus, the Gothic king, who was involved in disputes with Justinian, and would not consent that a candidate who favored the emperor should be confirmed. It is said, however, that Silvester added bribes to the other mo-
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3. It is used as a symbol or mmenotechnical sign. Thus when a word occurs three times, four times, etc., as often as it occurs a corresponding symbol, which is generally of a very artificial character, is given. Thus the Masora Parva remarks on אִישׁ (Gen. xxvii, 4), viz., "it occurs three times, and the symbol is 'the waters of the mighty iron.'" Now each of these three words represents a symbol, signifying the passage in which the word "Iron" occurs. Thus דָּרָשׁ (Jer. ii, 14), "iron" refers to the passage דַּרְשִׁי, "iron is taken out of the earth" (Job xxxvii, 2). In the same verse the Masorah remarks on הנֶבֶט (Isa. xliii, 25), "the word, "iron," refers to the passage הנֶבֶט תֹּקָף, "wash you, make you clean." 4. The word יְסָרָם stands alone without any addition or explanation, and in this position it serves as a monitor: a. When one word differs from a similar one, either by its prefix or by the following letter, and in this instance it calls the attention to the difference. Thus in Lev. xxv, 25 we read מְמַעַר אֶרֶץ, "if thy brother be waxen poor," but in ver. 35 we read מְמַעַר אֶרֶץ רַע, "and if thy brother," etc. To the latter passage the Masorah adds יִדְרֵשׁ, to call attention to the רַע in ver. 25, and יִדְרֵשׁ in ver. 35. b. When the difference is caused by another word. Thus in Num. iv, 14, we read יִתְנַשׁ, "and shall put in the staves thereof," but in ver. 8, 11 we read יָתַנְשֵׁם, "and shall put," etc. Here, in this instance, the Masorah places יִדְרֵשׁ to the first form. Comp. also Lev. xix, 25 and xxii, 29; Psal. lvi, 5, 12. c. When a difference consists in the accents. Thus in Num. iv, 30 we read יְרַע דְּרָע יְשָׁרִים נְתָנָה, "even until fifty years;" but in ver. 35 we read יְרַע דְּרָע יְשָׁרִים נְתָנָה, "and shall put in the staves thereof." In this instance the attention is called to the difference of the accents, viz. the first דְּרָע has the תֹּכֶב, the second the Tiphaḥ, etc. These few examples will show the importance of the meaning of the symbols in its different stages. See Bukcat, Tiberius, seu Masoretices Commentaries, p. 259 sqq.; Freundorff, Masoraa Magna, introd. p. 9. (B.F.)

SIMEON (Heb. Shimon, שִׁמְוָן, a hearing, i.e. by Jehovah; Sept. and New Test. Συμεών, and so Josephus, Ant. i, 19, 7), the name of one of the heads of the Hebrew tribes, and of several other Jews named from him. In our account of the former we collect all the ancient and modern information respecting him and his posterity.

1. The second of Jacob's sons by Leah. B.C. 1918. His birth is recorded in Gen. xxix, 33, and, in the explanation there given of the name it is derived from the root שָׁמַע, "to hear"—"Jehovah hath heard that I was hated," etc., and she called his name Shimeon. This metaphor is not carried on (as in some other of the names) in Jacob's blessing, though that of Moses all mention of Simeon is omitted. First (Hebr. Hanatěb, s. v.) inclines to the interpretation "famous" (raimhechter). Redelb (Alttest. Namen, p. 98), on the other hand, adopting the Arabic root شَمَعَا, considers...
SIMEON

The terms of this denunciation seem to imply a close bond of union between Simeon and Judah, a sentiment and continued exploits performed under the bond, such as the one that now remains on record. The expressions of the closing lines evidently refer to the more advanced condition of the nation of Israel after the time of the death of the father of the individual patriarchre. Taking it, therefore, to be what it purports—an actual enumeration of the prophecies about the sons of Judah (xxxix. 25, 26), a deed which drew on them the remonstrance of their father (ver. 30), and evidently also his dying curse (xlix. 5-7). With Judah the connection was drawn still lower. He and Simeon not only "went up" together, side by side, in the forefront of the nation, to the conquest of Canaan and the Land of Promise (Josh. xx. 1, 21; Judg. i. 3, 17), but their allotments lay together in a more special manner than those of the other tribes, something in the same manner as Benjamin and Ephraim. The massacre of Shechem—a deed not to be judged by the standards of a more civilized and less violent age, and, when fairly estimated, not wholly despicable to its perpetrators—the only personal incident related of Simeon is the fact of his being selected by Joseph, without any reason given or implied, as the hostage for the appearance of Benjamin (Gen. xlii. 19, 24, 36; xlili, 29).

Of these slight traits are characteristic amplified in the Jewish traditions. In the Targum of Pseudo-Jonathan it is Simeon and Levi who are the enemies of the lad Joseph. It is they who counsel his being killed, and Simeon binds him before he is lowered into the well at Dothan. (See further details in Fabricius, Cod. Pseudo. p. 555.) Hence Joseph's selection of him as the hostage, his binding and incarceration. In the Midrash the strength of Simeon is so prodigious that the Egyptians are unable to cope with him, and his binding is only accomplished at length by the intervention of Manasseh, who acts as the house steward and interpreter of Joseph. His powers are so great that at the mere roar of his voice seventy valiant Egyptians fall at his feet and break their teeth (Weil, Bibl. Leg. p. 88). In the "Testament of Simeon" his fierceness and implacability are put prominently forward, and he dies warning his children against the indulgence of such passions (Fabricius, Cod. Pseudo. p. 508-509).

The connection between Judah and Simeon already mentioned seems to have begun with the conquest. Judah and the two Joseph-brethren were first served with the lion's share of the land; and then, the Canaanites having been sufficiently subdued to allow the sacred tent to be established without risk in the heart of the land, and by the individual Jacob—it has often been shown that the seven inferior tribes was proceeded with (Josh. xiii. 1-6). Benjamin had the first turn, then Simeon (xix. 1). By this time Judah had discovered that the tract allotted to him was too large (ver. 9), and also too much exposed on the west and south for even his great power. The connection between Judah and Simeon already mentioned seems to have begun with the conquest. Judah and the two Joseph-brethren were first served with the lion's share of the land; and then, the Canaanites having been sufficiently subdued to allow the sacred tent to be established without risk in the heart of the land, and by the individual Jacob—it has often been shown that the seven inferior tribes was proceeded with (Josh. xiii. 1-6). Benjamin had the first turn, then Simeon (xix. 1). By this time Judah had discovered that the tract allotted to him was too large (ver. 9), and also too much exposed on the west and south for even his great power.

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Map of the Tribe of Simeon.

those of Judah (6800). After David's removal to Jerusalem, the head of the tribe was Shephatiah, son of Maachah (xxvii, 16).

The following list contains all the names of places in this tribe, with the probable modern names. (On the possible identifications, see the Qur'ān Statement of the 18th Explor. Fund, Jan. 1875, p. 28 sq.).

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<th>Town</th>
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<td>Karka</td>
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<td>Zephath, or Ziph</td>
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Ziklag | do |

What part Simeon took at the time of the division of the kingdom we are not told. The tribe was probably not in a sufficiently strong or compact condition to have shown any northern tendencies even had it entertained them. The only thing which can be interpreted into a trace of its having taken any part with the northern kingdom are the two casual notices of 2 Chron. xvi, 9 and xxvii, 6, which appear to imply the presence of Simeonites there in the reigns of Ahaz and Josiah. But this may have been merely a manifestation of that vagrant spirit which was a cause or a consequence of the prediction ascribed to Jacob. On the other hand, the definite statement of 1 Chron. iv, 41-43 (the date of which by Hezekiah's reign seems to show conclusively its southern origin) proves that at that time there were still some of them remaining in the original seat of the tribe, and actuated by all the warlike, lawless spirit of their progenitor. This fragment of ancient chronicle relates two expeditions in search of more eligible territory. The first, under thirteen chieftains, leading a body of followers, was made against the Hamites and the Meehumin, a powerful tribe of Bedawin, "at the entrance of Gedor at the east side of the ravine." The second was smaller, but more adventurous. Under the guidance of four chiefs a band of five hundred undertook an expedition against the Amalek, who had taken refuge from the attacks of Saul or David, or some later pursuers, in the distant fastnesses of Mount Seir. The expedition was successful. They smote the Amalekites and took possession of their quarters; and they were still living there after the return of the Jews from cap-
tivity, or whenever the first book of Chronicles was edited in its present form.

The audacity and intrepidity which seem to have characterized the founder of the tribe of Simeon are seen in their fullest force in the last of his descendants of whom we hear anything in the sacred record. Whether the book which bears her name be a history or a romantic romance, Judith (q.v.) will always remain one of the most prominent figures among the deliverers of her nation. Bethulia would almost seem to have been a Simeonitel colony. Olys, the chief man of the city, was a Simeonite (Judith iv. 1); so was Manasseh, the son of Judith (vii. 2). She herself had the purest blood of the tribe in her veins. Her genealogy is traced up to Zerubbabel (in the Greek form of the present text Salasaladi, ver. 1), the head of the Simeonites at the time of their greatest power. She serves herself for her tremendous exploit by a prayer to "the Lord God of her father Simeon" and by recalling in the most characteristic manner, and in all their details, the incidents of the massacre of Shechem (ix. 2).

Simeon is named by Ezekiel (xlvi. 25) and the author of the book of Revelation (vii. 7) in their catalogues of the generation of Israel. The former removes the tribe from Judah and places it by the side of Benjamin. See Meth. Quart. Rev. Jan. 1875, p. 121.

2. (A. V. "Shimeon.") An Israeitite of the family of Harim who divorced his Gentile wife after the return from Babylon (Ezra x. 3). B.C. 458.

3. A priest, son of Joiarib (i.e. Jehoiarib), father of John and grandfather of Mattathias the father of the Maccabees brothers (1 Macc. ii. 1).

4. The son of Judah and father of Levi in the maternal genealogy of our Lord (Luke iii. 30). B.C. c. 866. He seems to have been the same with Masseiah the son of Adahiah (2 Chron. xxxiii. 1).

A name, inspired by the Holy Ghost, who met the parents of our Lord in the Temple, took him in his arms, and gave thanks for what he saw, and knew of Jesus (Luke ii. 25-35). B.C. 6. The circumstance is interesting as evincing the expectations which were then entertained of the speedy advent of the Messiah; and important from the attestation which it conveyed in favor of Jesus from one who was known to have received the divine promise that he should "not taste of death till he had seen the Lord's Christ."

In the Apocryphal gospel of Nicodemus, Simeon is called a high-priest, and the narrative of our Lord's descent into hell is put into the mouths of Charinus and Titus, and in the apocryphal Acts of the apostles, he is represented as one of those who rose from the grave after Christ's resurrection (Matt. xxvii. 58) and related their story to Anias, Caiaphas, Nicodemus, Joseph, and Gamaliel.

Rabban Simon, whose grandmother was of the family of David, succeeded his father Hillel as president of the Sanhedrim about A.D. 18. (Itho, Lexicon Rabbi, p. 697), and his son Gamaliel was the Pharisee at whose feet Paul was brought up (Acts xxii. 3). A Jewish writer specially notes that no record of this Simeon is preserved in the Mishna (Lightfoot, Horae Heb. Luke ii. 25). It has been conjectured that he (Frideaux, Connexion, 1807, Micahia) or his grandson (Schöttger, Lexicon Rabbi, p. 697) was the 52nd of the family of the rabbis before the Simeon of Luke. In favor of the identity it is alleged that the name, residence, time of life, and general character are the same in both cases; that the remarkable silence of the Mishna and the counsel given by Gamaliel (Acts v. 98) countenance a suspicion of an identity with the family of the rabbinic towards Christianity. On the other hand, it is argued that these facts fall far short of historical proof, and that Simeon was a very common name among the Jews; that Luke would never have introduced so celebrated a character as the president of the Sanhedrim merely as a "man in Jerusalem;" and that his son Gamaliel, after all, was educated as a Pharisee. The question is discussed in Witsius, Miscellanea Sacra, i, 21, 14-16. See also Wolf, Curia Philologice at Luke ii. 25; and Bibl. Hebr. ii. 682. See also Simon ben-Hillel.

6. A form (Acts xv. 14; also 2 Pet. i. 2 in some MSS) of the name of Simon Peter (q.v.).

7. The 1st century (tit. 1) of Nigger (q.v.), an eminent Christian at Antioch.

Simeon of Durham, an English chronicler, taught mathematics at Oxford, and afterwards was preacher in the cathedral at Durham. We owe to him a Historia de Gesta Regum Anglicorum, from 616 to 1129, continued down to 1156 by John of Hexham, and inserted in the Anglica Historiae Scriptores X of Tysvarden (Lond. 1739). It is mostly a repetition of the Chronicles of Florence of Worscester, who died in 1118. Simeon is likewise the author of a letter De Archiepiscopia Eborac; and he has given under his own name, without any addition to the work, another production, Historia de Duemilliaci Eclesi, printed in Tyysward's edition, but which altogether belongs, as Selden has shown, to Frere, prior of Durham, who died in 1115. Simeon died after 1180. See Write, Biog. Britann. Literaria, vol. i.

Simeon of Polotsk, a Russian monk, poet, and ecclesiastical historian, was born at Polotsk in 1628, and was brought up by strangers; but after the capture of Smolarisk he was called by the czar Alexis to educate his oldest son, 60, and introduced him to the sciences and the Kremlin. He composed dramas which were appreciated chiefly by Sophia, the intelligent sister of Peter I. When the emperor Theodore ascended the throne (1676), his preceptor obtained permission to establish a press in connection with the palace. He conceived the design of forming the Orthodoxy of Russia looks to be but a copy of the first printed edition of the Oecumenic patriarchy. We owe to Simeon several religious and poetical treatises, but the greater part of his works remains buried in the libraries of Moscow and Novgorod. He died at Moscow, Aug. 1683.

Simeon, St., surnamed Stylites (from στυλαῖος, a pillar), an early anchorite, was born about 390 at Sisian, on the confines of Cilicia and Syria. He was the son of a shepherd, and followed the same vocation himself till his thirteenth year, when he entered a monastery where several brethren consecrated themselves entirely to a knowledge of the Holy Scriptures. Living among monks, his ascetic discipline was increased by his mortifications, so that the superior, fearful of his example, at last dismissed him. After spending three years in solitude on Mt. Selenissassa, where he is said to have passed forty days without eating, a feat which he re-enacted for many years afterwards, he betook himself to the top of a mountain in Syria, and there made for himself a sort of shelter with stones piled on each other. In order to withdraw himself from the importunities of the crowds who came to him for the cure of their maladies, he contrived, about the year 423, to establish his residence on the top of a column, which he raised first from six to twelve, and at length to twenty-eight and thirty-six feet in height. Its summit was three feet in diameter and was surrounded with a balustrade of sufficient height. It was impossible to lie down upon it, and Simeon there maintained his abode day and night. A mode of life extraordinary was, in general, regarded as a piece of extravagance and vanity, but by Simeon a mark of unusual holiness. From his aerial retreat the ascetic gave his instructions to the people who resorted thither, and held public consultations. Three Christian emperors—Theodosius the Younger, Marcion, and Leo—came to see him. His life was compared to that of angels—offering up prayers for men from his elevation and bringing down graces on them. His neck was loaded with an
Simeon, Charles, an English clergyman, was born at Reading, Sept. 24, 1758, and was educated at Eton and at King's College, Cambridge, of which he became a fellow. He was presented to the living of Trinity Church, Cambridge, in 1783, which he held until his death, in 1836. As a preacher, Simeon was distinguished for an impassioned evangelistic language, sentiment, and doctrine, that at first roused bitter opposition, but he eventually became the centre of evangelical influence. He may be regarded as the founder of the Low-Church party. His best-known work is the _Hera Homileticæ, or Discourses (skeloton) upon the Whole Scriptures_ (1819-20, 11 vols. 8vo; Appendix, 1828, 6 vols. 8vo). The entire works of Simeon, including _Claus's Essay on the Composition of a Sermon_, were published in 21 vols. 8vo (Lond. 1840). _Claus's Essay, with notes, etc., and 100 skeletons of Sermons_, etc., were published in London in 1852 (12mo). For the copyright of his works he received £5000, of which Mr. Simeon appropriated £1000 to the Society for Promoting Christianity among the Jews, £1000 to the London Missionary Society, £1000 to the Church Missionary Society, and £210 to the binding of twenty large-paper copies presented to dignitaries and libraries. This series is now published by Henry G. Bohn (Lond.), who issued a new edition of Simeon's select works in 1854, 2 vols. 32mo. See _Recollections of the Conversations of the Rev. C. Simeon_, etc. (1862, 8vo); _London Reader_, 1848, 1854, ii, 293; _Carus, Memoirs of Simeon_ (1847, 8vo; 2d ed. 1847, 8vo); _Allibone, Dict. of Brit. and Amer. Authors_, s. v.; _Darling, Cyclop. Bibl._, s. v.

**Simeon Metaphrases was born of noble parents at Constantinople in the 10th century. He was well educated, and raised himself to his merit by very high trust under the reigns of Leo the Philosopher and his son Constantine Porphyrogenitus. It is said that being sent by the emperor to Cyprus, a contrary wind carried his ship to the island of Phoebus. There he met an anchorite, who advised him to write the life of Theoctist, a female saint of Lesbos, and he gradually extended his labors, so that it included the lives of 120 saints. He died in 976 or 977. His 120 Lives of Saints are to be found in Latin translations in Suris; the Greek is not extant. See _Chalmer, Biog. Dict._, s. v.; _Darling, Cyclop. Bibl._, s. v.

**Sim'oneite (Heb. collect. with the art. hašh-Shi'moni, יִשְׂמֹנִי; Sept. Šimŵon), a patronymic designation of the descendants of Simeon (Num. xxv, 14; xxvi, 14; 1 Chron. xxvii, 18).

**Similitude (צְוָדָא, a physical resemblance, 2 Chron. iv, 3; Dan. x, 16; נְצָרָה, a pattern, Psa. cvi, 29; cxliv, 12; נְצָרָה, a shape, Num. xii, 8; Deut. iv, 12, 15, 16; אֶוֹם, אֶוֹם, אֶוֹם, similarity; similarity in general). The word is now chiefly used in a figurative sense of a form of speech including the simple metaphor, or the extended metaphor of various kinds, especially the two following of the latter.

1. The *Allegory, a figure of speech, has been defined by bishop Marsh, in accordance with its etymology, as "a representation of one thing which is intended to excite the representation of another thing;" the first representation being consistent with itself, but requiring, or being capable of admitting, a moral and spiritual interpretation over and above its literal sense. An allegory has been incorrectly considered by some as a lengthened or sustained metaphor, or a continuation of metaphors, as by Cicero, thus standing in the same relation to metaphor as parable to simile. But the two figures
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are quite distinct; no sustained metaphor, or succession of metaphors, can constitute an allegory, and the interpretation of allegory differs from that of metaphor in having to do not with words, but things. In every allegory there is a twofold sense—the immediate or historic, which is understood from the words, and the ultimate, which is left to be inferred, but which is not prompted by the words. The allegorical interpretation is not of the words, but of the things signified by them; and not only may, but actually does, coexist with the literal interpretation in every allegory, whether the narrative in which it is conveyed be of things possible or real. An illustration of this may be seen in Gal. iv. 24, where the apostle gives an allegorical interpretation to the historical narrative of Hagar and Sarah; not treating that narrative as an allegory in itself, as our A. V. would lead us to suppose, but drawing from it a deeper sense than is conveyed by the immediate representation.

In pure allegory no direct reference is made to the principal object. Of this kind the parable of the prodigal son is an example (Luke xvi. 11-32). In mixed allegory the allegorical narrative either contains some hint of its application, as Ps. lxxx., or the allegory and its interpretation are combined, as in John xv. 1-8; but this passage is, strictly speaking, an example of a metaphor.

The distinction between the parable and the allegory is laid down by dean trench (On the Parables, ch. i) as one of form rather than of essence. "In the allegory," he says, "there is an interpretation of the thing signified, as in the history, the quality and properties of the first being attributed to the last, and the two thus blended together, instead of being kept quite distinct and placed side by side, as is the case in the parable. According to this, there is no such thing as pure allegory as above defined. See Allegory."

A form of this kind differs from the Fable, (1) in excluding brute or inanimate creatures passing out of the laws of their nature, and speaking or acting like men; (2) in its higher ethical significance. It differs, it may be added, from the Mythus in being the result of a conscious deliberate choice, not the growth of an unconscious realising, personifying attributes, appearing, no one knows how, in popular belief. It differs from the Allegory in that the latter, with its direct personification of ideas or attributes, and the names which designate them, involves really no comparison. The virtues and vices of mankind appear, as in a drama, in their own character and costume. The allegory is the mythus seen, the mythus is the allegory unobserved. The attention, insight, sometimes an actual explanation. It differs, lastly, from the Proverb in that it must include a similitude of some kind, while the proverb may assert, without a similitude, some wide generalization of experience. So far as proverbs go beyond this, and state what they affirm in a figurative form, they may be described as condensed parables, and parables as expanded proverbs (comp. Trench on Parables, ch. i.; and Grotius on Matt. xiii). See Parable.

Simlai, Rabbi, a famous Jewish teacher of the 2d century, is known as the first who reduced all laws of Judaism to certain principles. Thus we read in the Talmud Babyl. Maccot, fol. 23, col. 2 sq.: "R. Simlai said that Moses was instructed to give 413 injunctions to the people, viz. 365 precepts of omission, corresponding to the days of the solar year, and 248 precepts of commission, corresponding to the members of the human body. David reduced them all to eleven in the fifteenth Psalm: 'Lord, who shall abide in thy tabernacle, who shall dwell on thy holy hill? He that walketh uprightly, etc.' The prophet Isaiah reduced them to six (xxxii, 15): 'He that walketh righteously, etc.' The prophet Micah reduced them to three (vi. 8): 'He shall judge the poor of the people, and he shall deal wisely, and seek judgment.' David reduced them all to eleven in the fifteenth Psalm: 'Lord, who shall abide in thy tabernacle, who shall dwell on thy holy hill? He that walketh uprightly, etc.' The prophet Isaiah reduced them to six (xxxii, 15): 'He that walketh righteously, etc.' The prophet Micah reduced them to three (vi. 8): 'He shall judge the poor of the people, and he shall deal wisely, and seek judgment.' David reduced them all to eleven in the fifteenth Psalm: 'Lord, who shall abide in thy tabernacle, who shall dwell on thy holy hill? He that walketh uprightly, etc.' The prophet Isaiah reduced them to six (xxxii, 15): 'He that walketh righteously, etc.' The prophet Micah reduced them to three (vi. 8): 'He shall judge the poor of the people, and he shall deal wisely, and seek judgment.' David reduced them all to eleven in the fifteenth Psalm: 'Lord, who shall abide in thy tabernacle, who shall dwell on thy holy hill? He that walketh uprightly, etc.' The prophet Isaiah reduced them to six (xxxii, 15): 'He that walketh righteously, etc.' The prophet Micah reduced them to three (vi. 8): 'He shall judge the poor of the people, and he shall deal wisely, and seek judgment.' David reduced them all to eleven in the fifteenth Psalm: 'Lord, who shall abide in thy tabernacle, who shall dwell on thy holy hill? He that walketh uprightly, etc.' The prophet Isaiah reduced them to six (xxxii, 15): 'He that walketh righteously, etc.' The prophet Micah reduced them to three (vi. 8): 'He shall judge the poor of the people, and he shall deal wisely, and seek judgment.' David reduced them all to eleven in the fifteenth Psalm: 'Lord, who shall abide in thy tabernacle, who shall dwell on thy holy hill? He that walketh uprightly, etc.' The prophet Isaiah reduced them to six (xxxii, 15): 'He that walketh righteously, etc.' The prophet Micah reduced them to three (vi. 8): 'He shall judge the poor of the people, and he shall deal wisely, and seek judgment.'

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to one (v. 4): 'Seek ye me, and ye shall live.' But lest it might be supposed from this that God could be found in the fulfillment of his whole law only, Habakkuk said (ii. 4): 'The just shall live by his faith.' Rabbi Simlai also acquired fame for his virulent opposition to Christianity. It has been suggested, and with apparent reason, that Habakkuk and Amos of the eighth and ninth centuries were contemporaries, and were both prophetically engaged in controversy with the celebrated Origen, who spent considerable time in Palestine, and, as is well known, introduced into the Church a kind of Hagadic exegesis. It will readily be conceived that Christian truth was placed at disadvantage when made to depend on isolated portions or texts which had been gratuitously extracted from historical narratives by exegetical niceties and subtleties, instead of resting on the general scope and bearing of the Old-Test. teaching, and on whole passages, taken in their breadth and fulness, as the individual exponents of general and well-ascertained principles. However, Hagadic studies sometimes led to a spirit of judicial inquiry, and to frequent controversies between Christians and Jews. An instance of these has, among others, been recorded by Jerome (Quast. in Genesis) in a discussion between Jason, a converted Jew, and his friend Papisacus. In the Talmud. Jera. Berachoth, ix. 11, 12 a, and Genesis Rabb. xix. 6, v, some of these points disputed by Simlai. See Grätz, Gesch. d. Juden, iv. 256 sq.; Edersehers, Hist. of the Jewish Nation, p. 517; Bick, Die Gesch. des jüd. Volkes (Liisa, 1878), p. 207; Cassel, Lehrbuch der jüdischen Geschichte u. Literatur (Leipsic, 1879), p. 182. (B. F.)

Simler, Johann Jakob, a descendant of the following, was born in 1716 and died in 1788. He was inspector of the seminary at Zurich, and left at his death a comprehensive collection of historical documents relating largely to events connected with the Reformation. It includes many letters by the various Reformers, though often they are only copies, and it ranks as an ornament of the town-library of Zurich. A work entitled Sammlung aller u. neuer Urkunden zur Beleuchtung der Kirchengeschichte, vornehmlich d. Schweizerlandes (Zurich, 1757 sq.) is from his pen.

Simler, Jonas, a prominent Swiss theologian, was born Nov. 6, 1830, at Cappel, near Zurich, being the son of a prior who had quitted the convent there and married. Young Simler had applied himself with success to belles-lettres, the sciences, and theology, devoting several years to visiting the principal schools of Germany; and on his return to Zurich in 1846, he first assisted in the teaching duties of the university. Afterwards he was appointed to the exposition of the New Test. (1552) in the capacity of dean in the Church of St. Peter. In 1853 he succeeded Bibliander (q. v.) and Vermigl in the theological chair at Zurich, and distinguished himself by an immense literary activity, in addition to a faithful performance of the duties of his office. He was twice married, and left by his second wife four children. Though greatly afflicted with gout, he possessed an exceedingly amiable disposition, and was fond of society, given to hospitality, and benevolent. He died of gout, July 2, 1576. His life was written by J. Ogt, of Zürich (1573), and his writings are catalogued in Gesser's Bibliotheca, amplified by Frisius (Zurich, 1588). Letters addressed to him from Hungary may be found in Macell. Tigur. ii, 213 sq., and in the Zurich Letters of the Parker Society. Comp. also Trechsel, Antitrinitarius, ii, 377 sq. Simler's works deal with astronomy, geography, history, biography, and statistics, no less than with theology. He republished Gesser's Bibliotheca Universalia in an abridged but much improved form (1555 and 1574). His Repub. Helvetiorum was translated into three languages, and passed through twenty-nine editions. In 1558 he was in the midst of the most active period of the doctrine of Christ's twofold nature. We meet in his dis-ascio ad Medaleum Francisci Stancari ... de Trinitate et Mediatori Nostro Jesu Christo (1558): De æterno
SIMONS, George Frederick, a Unitarian minister, was born in Boston, Mass., in 1814. He was prepared for college at the Letter School in that city, entered Harvard University in 1828, and graduated in 1832. On leaving college he became private tutor in the family of David Sears, Longwood, Me. The next year he accompanied his family to Europe, and returning in July, 1835, entered the divinity school at Cambridge, where he completed his course in 1838. He was ordained evangelist, Oct. 9, 1838, and went immediately to Mobile and commenced his ministry. He only remained there until 1840, being obliged to fly because of his protest against slavery. In April, 1841, he began to preach regularly at Waltham, Mass., and was installed as minister in that town on November 21 following. In January, 1840, having resigned his charge, he repaired to the University of Berlin to still further study theology. He returned in October, 1845, and preached in several pulpits, till February, 1848, when he became pastor of the Unitarian Church, Springfield, lately vacated by Dr. Peabody. He was dismissed from his charge on account of his views by George Thompson, the English abolition lecturer, and retired to Concord, Mass. In November, 1853, he began to supply a church in Albany, N. Y., and was installed as its pastor, January, 1854. He died of hasty consumption, Sept. 5, 1856. The following is a list of his publications: Who was Jesus Christ? (1839)—The Trinity: its Scripture, Formalism, etc.—A Lecture (Springfield, 1849)—Sermons (1840, 1851, 1854)—A Letter to the So-called Boston Churches (1846). A volume of his sermons was printed in 1855. See Sprague, Annals of the Amer. Pulpit, viii, 554.

SIMMONS, John, a minister of the Methodist Episcopal Church, South, was born in Hancock County, Ga., Nov. 6, 1791. In his nineteenth year he united with the Church, and in 1815 was admitted into the South Carolina Conference. After four or five years he located, the better to provide for his family; but he still continued to labor. He organized societies, and even erected a church at his own expense in 1847. Mr. Simmons was received into the Georgia Conference, and again entered upon the regular work of the ministry, until compelled to take a superannuated relation. This relation he sustained until his death, in Upson County, Ga., Dec. 12, 1865. See Minutes of Annual Conferences, M. E. Church, South, 1866, p. 24.

SIMMONS, John C., a minister of the Methodist Episcopal Church, South, was born in Jackson County, Ga., in 1806. In 1830 he was received on trial into the Georgia Conference, and labored thirty-eight years, most of the time as presiding elder. He died in 1866. See Minutes of Ann. Conf. of M. E. Church, South, 1869, p. 319.

SIMMONS, Perry A., a minister of the Methodist Episcopal Church, was born in Macon County, Tenn., Dec. 1, 1865, and united with the Church at the age of fifteen. Secured license to preach in 1864, removed to Missouri in 1861, and in 1868 united with the Missouri Conference. He was superannuated in 1870, and located at his own request in 1872. In 1873 he was readmitted to the conference, but died, near Lancaster, Schuyler Co., Mo., Oct. 3, 1876. See Minutes of Annual Conferences, 1876, p. 77.

SIMMONS, William, a minister of the Methodist Episcopal Church, was born in Mason County, Ky., June 24, 1798, and removed with his parents the next year to Ohio. He was converted in 1816, licensed to preach July 17, 1820, and received on trial the same year by the Ohio Conference. In his early ministry he traveled over extensive territory; and in 1825, besides pasting the church in the Muskingum district as presiding elder of a district including the whole of that state and a part of Northern Ohio. His relation to his conference, during fifty-four years, was always effective. He was an agent of the Freedman's Aid Society for a number of years, up to the time of his death, Aug. 6, 1874. For several years he was president of the trustees of Xenia College. See Minutes of Annual Conferences, 1874, p. 102.

Simpson, William S., a minister of the Methodist Episcopal Church, was born in Bristol, R. I., Sept. 24, 1813, and was converted at the age of sixteen. Having received a good education, and having served as a supply for two years, he joined the New England Conference in 1836, and has served up to the present time. Married, June 13, 1841; and elder, June 11, 1843. His last appointment was Hopewell, Providence Conference, where he died, Jan. 4, 1867. See Minutes of Annual Conferences, 1867, p. 102.

Simōnēs, in Grecian mythology, was the god of the river Simois, which joins the Scamander, or Xanthus, in the plain of Troy. He was the son of Oceanus and Tethys, and the brother of Evros and Acheloüs. He was represented as the leader of the Troughian pirates who attempted to enslave the youthful Bacchus and were by him turned into dolphins.

Sîmôn (Σίμων), a name of frequent occurrence in Jewish history in the post-Babylonian period. We here present those found in the Apocrypha, the New Testament, and Josephus. It is doubtful whether it was borrowed from the Greeks, with whom it was not uncommon, or whether it was a contraction of the Hebrew Shimeôn, i.e., SIMON. That the two names were regarded as identical appears from 1 Macc. ii, 65.

1. Simon Chodashâmeus, a name that erroneously appears in 1 Esdr. ix, 32, in place of the four names "Simôn, Benjamín, Mâlîch, and SHÉMÂRÎAH of the Hebrew text (Ezra x, 31, 32). "CHOSAMEUS" is apparently formed by combining the last letter of Málchis with the first part of the following name, SHEMARIAH.

2. Second son of Mattathias and last survivor of the Maccabean brothers. See Maccabees, 4.

3. Son of Onias, whom he succeeded in the high-priesthood (2 Macc. 9:28-38), being himself succeeded by his uncle Eleazar. He is often called Onias (Josephus, Ant. xii, 2, 5; 4, 1, 10). He is generally called "Simon the Just." See the following article, No. 6. He is Doubtful identical with the son of Onias the high-priest (Iosip. ο' Μύγακ), whose eulogy closes the "praise of famous men" in the book of Ecclesiasticus (ch. lxxxvi). See Ecclesiasticus, whose edition of Ecclesiasticus (Exeg. Han.1.) appeared in 1860, maintains the common view that the reference is to Simon II, but without bringing forward any new arguments to support it, though he strongly underlines the importance of Simon I (the Just). Without laying undue stress upon the traditions which attached to this name (Herzfeld, Gesch. Isr. i, 192), it is evident that Simon the Just was popularly regarded as closing a period in Jewish history, as the last teacher of "the great synagogue." Yet there is, in fact, a doubt to which Simon the title "the Just" was given. Herzfeld (i, 357, 358) has endeavored to prove that it belongs to Simon II, and not to Simon I, and in this he is followed by Jost (Gesch. d. Judend., i, 95). The later Hebrew authorities, by whose help the question should be settled, are extremely unsatisfactory and confused (Jost, p. 110, etc.); and it appears better to adhere to the express testimony of Josephus, who identifies Simon I with Simon the Just (Ant. xii, 2, 4, etc.) than to follow the Talmudic traditions, which are notoriously untrustworthy in chronology. The legends are connected with the title, and Herzfeld and Jost both agree in supposing that the reference in Ecclesiasticus is to Simon known...
as "the Just," though they believe this to be Simon II (compare the Rabban, Hist. of Jews, i, 115-134; Pridianus, Connection, i, 1). 4. A governor of the Temple" in the time of Seleu-
cus Philopator, whose information as to the treasures of the Temple led to the sacrilegious attempt of Heliodo-
rus (2 Macci, i, 4, etc.). B.C. 175. After this attempt failed, through the interference of the high-priest Onias, Simon accosted him, and so provoked him to a bloody feud arose between their two parties (ver. 3). Onias appealed to the king, but nothing is known as to the result or the later history of Simon. Considerable doubt exists as to the exact nature of the office which he held (πρωτοτοκος τοις ιεροις, iii, 4). Various inter-
terpretations of the text are given by Grimm (Exeg. Handsch. ad loc.). The chief difficulty lies in the fact that the term Simon is said to have been of "the tribe of Benjamin" (ver. 8), while the earlier "ruler of the house of God" (ὁ γενομενος οιου τω ζωει [eikous], 1 Chron. ix, 11; 2 Chron. xxxi, 18; Jer. xx. 1) seems to have been always a priest, and the "captain of the Temple" (επιφωνος τοις ιεροις, Luke xxii, 4, with Lightfoot's note; Acts iv, 1; v, 24, 26) and the keeper of the treasures (1 Chron. xxxvi, 24; 2 Chron. xxxii, 12) must have been at least Levites. Herzfeld (Gesch. Isr. i, 218) conjectures that Benjamin is an error for Miniamin, the head of a priestly family. In support of this view it may be observed that Menelaus, the usurping high-
priest, is said to have been a brother of Simon (2 Macc. iv, 23), and no Intimation is anywhere given that he was not of priestly descent. At the same time, the cor-
ruption (if it exist) dates from an earlier period than the present Greek text, for "tribe" (μονας) could be used for "family" (οικος). The various readings διαφωνικος ("regulation of the market") for παραφωνικος ("dis-
order," ii, 4), which seems to be certainly correct, points to some office in connection with the supply of the sacrifices; and probably Simon was appointed to carry out the design of Seleucus, who (as is stated in the context) had undertaken to defray the cost of them (ver. 8). In this case there would be less difficulty in a Benjaminite acting as the agent of a foreign king, even in a matter which concerned the Temple ser-
vice.

5. A resident of Jerusalem, son of Boethus, a priest of Alexandria, and a person of considerable note, whose daughter Herod the Great married, having first raised her father's family to sufficient distinction by putting him into the high-priesthood in place of Jesus the son of Phahet (Josephus, Ant. xvii, 10, 6). B.C. 4.

6. A slave of Herod who usurped royalty and com-
mitted many atrocities till he was overcome and be-
headed by Gratus (Josephus, Ant. xvii, 10, 6). B.C. 4.


8. The father of Judas (q. v.). Isacriot (John vi, 71; xii, 4; xiii, 20, 26). A.D. ante 27.

9. One of the apostles, usually designated Simon Pe-
ter (q. v.).

10. Another of the apostles, distinguished from the preceding as "the Canaanite," or rather Cananite (Matt. x, 4, Mark iii, 18), otherwise described as Simon Zel-
totes (Luke vi, 15; Acts i, 13). A.D. 27. The latter term (Σαλπητρις), which is peculiar to Luke, is the Greek equivalent for the Chaldee term (חפלעון) preserved by Matthew and Mark (Kanaanîy, as in text, recept, or καναανιαος, as in the Vulg., Canonanis, and in the best modern editions). Each of these equally points out Simon as belonging to the nation of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual. The supposed references to Canaan (A. V.) or to Caia (Luther's correction) are equally erroneous. See CANANAITE. The term Kanaanîy appears to have survived the other as the distinctive surname of Simon (Const. Apost. vi, 14; viii, 27). He has been frequently identified with Simon the brother of Jesus, although Eusebius (H. E. iii, 11) clearly distinguishes between the apostles and the relations of Jesus. It is less likely that he was identical with that same Simon of Jerusalem, as stated by Sophronius (App. ad Hieron. Catal.). Simon the Canaanite is reported, on the doub-
ful authority of the Pseudo-Dorotheus and of Nicephorus Callistus, to have preached in Egypt, Cyrene, and Mauri-
tania (Barton, Lectures, i, 333, note), and, on the equal-
ly doubtful authority of Ammonius (quoted by a man in the sixth century from an original copy of the Apostolical Constitutions (viii, 27), to have been crucified in Judea in the region of Domi-
tian.

11. A relative of our Lord, the only undoubted no-
tice of whom occurs in Matt. xiii, 56; Mark vi, 3, where, in common with James and Judas, he is mentioned as one of the "brethren" of Jesus. A.D. 28. He has generally been identified with Symeon, who be-
came bishop of Jerusalem after the death of James, A.D. 62 (Euseb. H. E. iii, 11; iv, 22), and who suffered mar-
tyrdom in the reign of Trajan at the extreme age of 120 years (Hippolyt. Origen. Euseb. H. E. iii, 12; 107, or, according to Barton (Lectures, ii, 17, note), in 104. A very considerable probability also has from early times been attached to the opinion which identi-
ifies him with the subject of the preceding paragraph, for in all the lists of the apostles he is named along with James the son of Alphæus, and Jude or Thaddæus. But in whatever sense the term "brother" is accepted—a vexed question which has been already amply discussed under Brother and James—it is clear that neither Eusebius nor the author of the so-called Apostolical Constitutions understood Symeon to be the brother of James, nor consequently the "brother" of the Lord. Eusebius invariably describes James as "the brother" of Jesus (H. E. i, 12; i, 1, al.), but Symeon as the son of Clopas and the cousin of Jesus (iii, 11; iv, 22), and the same distinction is made by the other author (Const. Apost. vii, 46).}


13. A resident at Bethany, distinguished as "the leper," not from his having leprosy at the time when he is mentioned, but at some previous period. It is not improbable that he had been miraculously cured by Je-
sus. In view of his authority and distinction he placed his father in the pontificate of Matthias the son of Theophilus (ibid. xvii, 4, 2). B.C. 5. See HIGH-
priest.

14. A Hellenistic Jew, born at Cyrene on the north coast of Africa, who was present at Jerusalem at the time of the crucifixion of Jesus either as an attendant at the feast (Acts ii, 10) or as one of the numerous set-
ters at Jerusalem from that place (v, 9). A.D. 29. Meeting the procession that conducted Jesus to Gol-
ththa as a captive from the country, he was pressed into the service (μηγαδέως, a military term) to bear the cross (Matt. xxvii, 32; Mark x, 21; Luke xxiii, 26) when Jesus himself was unable to bear it any longer (comp. John xix, 17). Mark describes him as the father of Alexander and Rufus, perhaps because this was the Rufus known to the Roman Christians.
Simon (Rom. xvi, 13), for whom he more especially wrote. The Basilidian Gnostics believed that Simon suffered in Jesu of Jesus (Burton, Lectures, i, 64). A. A. 50—

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16. A tanner and a Christian convert living at Joppa at whose house Peter lodged (Acts ix, 43). A.D. 32. The profession of tanner was regarded with considerable contempt, and even as approaching to uncleanness, by the rigid Jews. See TANNER. That Peter selected such an abode showed the diminished hold which Judaism had on him. The house was near the seaside (x, 6, 32), for the convenience of the water.—Smith. The traditional "house of Simon" is still shown at Jaffa in a not improbable position. Some time since an order was issued by the sultan for removing the old walls and fortifications at Jaffa (Joppa). In cutting a gate through a water battery at an angle of the sea-wall built by Vespasian, and directly in front of the reputed house of Simon the tanner, the men came on three oval-shaped tanners' vats, heaved out of the natural rock and lined with Roman cement, down very near the sea, and similar in every respect to those in use eighteen centuries ago. There is also a fresh-water spring flowing from the cliffs close by, long known as the town spring. This discovery at least proves that the house on the rocky bluff above, and from which steps lead down to the vats, must have belonged to some tanner; and, as perhaps not more than one of that trade would be living in so small a place as Jaffa, some probability is given to the tradition that this is the identical spot where the house of Simon stood with whom Peter was sojourning when he saw his vision. See JOPPA.

17. A well-informed citizen of Jerusalem who persuaded the people to exclude Agrippa from the Temple, but was pardoned for the offence on his confession (Josephus, *Ant.* xix, 7, 4). A.D. 38.

18. Son of Saul, and a distinguished Jew who slew many of the inhabitants of Scythopolis, and finally killed himself, with his entire family (Josephus, *War*, ii, 18, 4). A.D. 69.

19. Son of Gioras of Gerass, and a prominent leader of the Jews in their last struggle with the Romans, according to Josephus, who relates at length some of his exploits against Cestius Gallus (*War*, ii, 19, 2), his intrigues at Masada, his campaigns in Acrabattine and Idumaean (*ibid.* iv, 9, 3 sq.), and his final capture and execution by the Romans (*ibid.* vii, 21, 5, 6). A.D. 70.

20. Son of Cathas and one of the Idumean generals who came at the invitation of the Zealots during the intestine broils at the final siege of Jerusalem. Josephus recites a speech of his on this occasion (*War*, iv, 4, 4). A.D. 70.

**Simon**, a name common to a number of Jewish rabbis and literal, of whom we mention the following:

1. **Simon Durant.** See RASHI.

2. **Simon ben Gamaliel I**, A.D. cir. 50-70, succeeded his father Gamaliel (q. v.). The authentic notices of him are very few. We get a glimpse or two of him in the storm which was then so fiercely raging in Jerusalem. As the resolute opponent of the Zealots, he took an active part in the political struggles whose convulsions hastened the ruin of the state. He also took an active part in the defence of Jerusalem, and fell, one of the many victims of the national struggle. Josephus (*Life*, § 38) says of him: ὁ δὲ Σίμων οὗτος ἦν πύλως μν ἱροολογίων, γίνοντας διὰ σφόδρα λαμπρόν, τῆς ἐπὶ Φορσαλῶν αἱρέσεως, ὡς πάρα πάτρα νόμιμα δοκοῦν τῶν ἀδημοθείων ἀνθρώπων. Ἡμῖν δὲ οὕτως ἀνέθει πλήρες συνέχεια ταῦτα λογίσμου, δυνάμεως τε πρεσβυτέρων καὶ κοινοῦ φρουρίου τῷ κατοίκῳ εὐσφιδεία. His recorded maxim is: "The world exists by virtue of three things—viz., truth, justice, and peace; as it is said, Truth and the judgment of peace shall be in your gates" (*Abod. i, 18*). He also belonged to the ten teachers who were called ἱεραρχοὶ, "the killed for the kingdom," and their death is celebrated on the 25th of Sivan, for which day a fast is ordained. Comp. Schletter, *Lehrbuch der jüd. Zeitgeschichte* (*Leips.* 1874), p. 335, 435, 459; Demberg, *Essai sur l'histoire et la Géographie de la Palestine*, p. 270 sq.; Bick, *Gesch. des jüd. Volkes* (Lissa, 1878), p. 157; Grätz, *Gesch. d. Juden*, iii, 324, 334, 370, 388 sq.; Cessell, *Lehrbuch der jüd. Gesch.* u. *Literatur* (*Leips.* 1879), p. 147, 150, 166, 168, 177.

3. Simon ben Gamaliel II, A.D. cir. 140-160, a contemporary of Nathan the Babylonian (q. v.), was the only schoolboy who escaped from the slaughter at Bethura under Bar-cocheba. He was the father of the famous Judah the Holy (q. v.), and was elected to the presidency when yet a youth. Simon was much regarded by the people for the sake of his illustrious forefathers; but his striving for autocratic power aroused an opposition party.
against him, which rendered his position very difficult. From some of the decisions of Simon which have come down to us, it seems to have been not only a man with a passable knowledge of Hebrew law, but, for a Jew at that time, prodigious knowledge of Gentile literature. He cultivated the study of the Greek language, and gave his countenance to the reading of the Septuagint. Comp. the essay by Ph. Bloch on Simon, in Frankel's Montaschrijf, 1864, p. 81 sq.

4. Simon ben-Hillai, who succeeded his father Hillel II, is said (Baronius, A.D. 1, n. 49), upon the authority of Athanasius and Epiphanius, to have been that same Simon whom Luke described as embracing the infant Saviour in the Temple and pronouncing the •f?¥力求 (ii, 23-28). Whether he is the same Josephus (Ant. xii. 7, 4) describes as accusing king Agrippa of an unholy living, and that he should be excluded from the Temple, since it belonged only to native Jews (προσηνέφθης τοις ἑγγένεσιν) is difficult to tell. Simon's recorded maxim is found in Abod. i, 17: "All my life have I been brought up among sages, nor have I found anything better to keep silence; for to act, and not to explain, is the principle and basis of all; he who multiplies words only induces sin." See Simon 5.

5. Simon ben-Jochai, the reputed author of the Zohar (q.v.), lived in the 2d century. The biographical notices of him are so enveloped in mythical extravagances as to make it difficult to give a true statement of his life. The whole history of the study of the Cabala, in which he was regarded as one of the most eminent masters. He existed in a world of his own, a region beyond the bounds of ordinary nature, and peopled by the genii of his own imagination. His occasional intercourse with his coreligionists did not profane their good affections; he was disliked by some for the moroseness of his disposition, and feared by others from his supposed connection with the spirits of the other world. He had the character of being an unpleasant companion and a bitter opponent; moreover, he merited the reproaches of his countrymen by causing the overthrow of the school at Jamnia. At a time when their Gentile rulers were grudging the Jews the partial relaxation they had lately enjoyed from the severe discipline of Hadrian, and when the jealousy and suspicion entangled against them were so great that the patriarchy, who dared not use the title of nasi nor assume any outward mark of authority, was constrained to screen the ordinary routine of the schools as much as possible from external inspection and obloquy. He resisted the temptation to commit also to the written notes of the lectures, Simon ben-Jochai was rash enough to inveigh against their oppressors in a public discourse. The affair, becoming a topic of public conversation, aroused the displeasure of the civil authorities. A process of law was instituted, and Simon was doomed to die. He managed, however, to escape, and, accompanied by his son, he concealed himself in a cavern, where he remained for twelve years. Here, in the subterranean abode, he occupied himself entirely with the contemplation of the sublime Cabala, and was constantly visited by the prophets. The sages of the Cabala transmitted to him some of its secrets which were still concealed from the theosophical rabbis. Here, too, his disciples resorted to be initiated by their master into those divine mysteries; and here Simon ben-Jochai expired with this heavenly doctrine in his mouth while discoursing on it to his disciples. Scarcely had his spirit departed when a dazzling light filled the cavern, and a young man looked at the rabbi; while a burning fire appeared outside, forming, as it were, a sentinel at the entrance of the cave, and denying admittance to the neighbors. It was not till the light inside and the fire outside had disappeared that the disciples perceived that the lamp of Israel was extinguished. As they were preparing for his obsequies, a voice was heard from heaven, saying, "Come ye to the marriage of Simon ben-Jochai; he is entering into peace, and shall rest in his chamber!" When the funeral procession moved towards the grave, a light revealed itself in the air; and when the remains were deposited in the tomb, another voice was heard from heaven, saying, "This is he who vanquished the quake and the kingdoms to shake!" Such is the statement concerning Simon ben-Jochai, and in its traditional garb it is probably more intended to show the affection and reverence with which this sage was regarded by his disciples. See Fuerst, Bibl. Jud., iii, 329 sq.; Eth sacred, 80 sq., Theolog. hist., 261 sq.; Ginsburg, The Kabbalah, p. 9; Ederer, History of the Jewish Nation, p. 261; Grätz, Gesch. d. Juden, iv, 196 sq.; 470 sq.; Bâche, Gesch. des jüd. Volkcs, p. 199; Cassel, Lehrbuch der jüd. Gesch. u. Literatur (Leips. 1879), p. 176; Herzog, Real-Enclykop., s. v.

6. Simon "The Just" (B.C. cir. 300-200). Under this name he was known 4£<£ to the πρὸς οὐδέποτε καί το πρῶς οὖμενί θησαυρόν (Josephus, Ant. xii. 2). Derenbourg has conclusively established that this Simon is the same that is spoken of in Ecclesiasticus. There are many legends about him. According to one, it was he who encountered Alexander the Great; according to another, he was the last survivor of the great Synagogue (Παλαιότερης Εκκλησία); according to another, it was he who warned Poltemy Philopator not to enter the Temple. All the traditions, however, as far as they represent Simon the Just, refer to the better days of Judaism. "Down to his time," says Stanley (History of the Jewish Church, iii, 276 sq.), "it was always the right hand of the high-priest that drew the lot of the consecrated goat; after his time the left and right visaged and varied. Down to his time the red thread round the neck of the scape-goat turned white, as a sign that the sins of the people were forgiven; afterwards its change was quite uncertain. The great light at the entrance of the Temple burned, in his time, without fail; afterwards it often went out. Two fagots a day sufficed to keep the flame on the altar alive in his time; afterwards piles of wood were insufficient. In his last year he was said to have foretold his death, from the observation that on all former occasions he was accompanied into the Holy of Holies on the Day of Atonement, to the entrance only, by an old man clothed in white from head to foot, in that year his companion was attired in black, and followed him as he went in and came out. These were the forms in which the later Jewish belief expressed the sentiment that the last Lotus was not so much to visit the Temple, as which he should attend the other. In the book called Ecclesiasticus we are told of Simon's activity for his people. Thus he made the city of Jerusalem, which had suffered much through the wars, a great stronghold, in order that it might not be so easily taken, for which many glowing promises continually sprang up. The Temple Simon also fortified, repaired all damaged places, and raised the foundation of the fore court. The reservoir in the Temple, holding the water, he enlarged to the extent of a pond, in order that the inhabitants might not suffer from scarcity of water in case of a siege. Since this reservoir is dccaled by the ecclesiastics the water of store, which, in a hot clmate, and on dry soil like Jerusalem, was looked upon with great astonishment. If Simon thus cared for the material interest of his people, he was not the less severed from the idea of Judaism, that Israel's strength does not depend upon such means. "Of three things Israel's salvation is maintained: the業eousness of the kingdom is the compromise of the two extremities upon observance of the law (Torah); upon recognition with God by virtue of means of grace, which the Temple worship furnishes (Adonah); and upon works of charity (Genulath Chasidim)." His piety was a purified one, free from ascetic excess. His period, full of wars and troubles, brought about many evils, although the strictly pious sought, as during the time of the prophets, to withdraw from human society altogether,
and to consacrse themselves in vowing to lead a Nazaritish life—the first step to the sect of the Assiduans. Simon did not like his mode of life, and showed his protest against it by not allowing the priests to use the pieces due to them from the sacrifices of the Nazarites. Only once he made an exception in favor of a young beautiful shepherd who came to him as a Nazarite.

"Why do you wish," inquired the high-priest of the youth, with a splendid head full of ringlets, "to destroy the beautiful head of this sheep, which I gave you?"

Simon replied, "Because my head full of ringlets has nearly enticed me to sin from mere vanity. Once I saw my reflection in a clear stream, and, as my likeness thus met my eye, the thought of self-deification took hold of me; wherefore I consecrated my hair unto the Lord through the Nazarite vow." On hearing these words Simon kissed the young shepherd of such morally pure simplicity, and said to him, "Oh, if there were only in Israel many Nazarites like yourself!" Beautiful, indeed, is the magnificent eulogy of Ben-Sira, the writer of Ecclesiasticus, in which he describes our Simon (I, 1–21):

"How beauteous he was when coming forth from the temple. He appeared from within the veil! He was as the morning star in the midst of clouds, and as the moon in the days of Nisan: As the sun shining upon a palace, and as the rainbow in the cloud: As the waveing wheat in the field, as the Persian lily by a fountain, and as the trees of Lebanon in the days of vintage: As a crown of gold of variegated beauty and adorned with precious stones: As a king's son whose beauty is perfect, and as the tree of anointing whose branches are full."

This description, says Stanley, "is that of a venerable personage who belonged to a noble age and would be seen again no more." See Derosenb, Essai sur l'Histoire et la Geographie de la Palestine, p. 47–51; Grätz, Gesch, d. Juden, iv. 260 sq. and his Leipzig Bar-Napacha (q. v.). Ben-Lakish, or more commonly Resh-Lakish, is the same who held that the book of Job was only an allegory, an allegory, koteh dereh kara, i.e. "Job never lived and never existed, but is a parable."


8. Simon ben-Shetach was the brother of Alexander (q. v.), queen of Alexander Jannaeus (q. v.). When the Jews revolted against Jannaeus and six thousand were killed, Simon ben-Shetach was saved by escaping to Egypt; but soon returned to Jerusalem, having been recalled through the influence of his sister. By way of supplement to what has already been stated on Simon ben-Shetach in the art. Scribes (q. v.), we will add the following. He was a man of inflexible rigor, a high-minded ecclesiastic, sensitive within, thought it no sin to refuse forgiveness to an adversary, and was every day without fail to magnify his office before his flight to Alexander in the Talmud (Shabb. 105a, tr. 92ב 14ב) we read the following: "One of the king's servants had committed a murder and then absconded. The king, as master of the fuggitive, was summoned to answer for his servant, and, as master, did honor to the law by coming. As king, he remembered his dignity and sat down in court, Ben-Shetach being judge.

"Stand up, king Jannai!" shouted this haughty judge, "stand up upon thy feet while they bear witness concerning thee; for thou dost not stand before us, but before Him who supremely and alone was. The royal displeasure was so signally manifested in consequence that a law was enacted to this effect: 'The king neither judges nor is judged'" (Mishna, ii. 1). See Grätz, Gesch. d. Juden, ii. 107, 109, 111, 126, 133; Rule, History of the Karaites Jews, p. 22 sq.; Derosenb, Histoire et Geographie de la Palestine, p. 96 sq.; Pick, The Scribers Before and in the Time of Christ, in Lutheran Quarterly, 1878, p. 260 sq.; Schirer, Lehrbuch der neuesten Zeitgeschichte, p. 122 sq., 128 sq., 411, 432, 454. (B. P.)

Simon, Count de. See Saint-Simon.

Simon of Sudbury was archbishop of Canterbury in 1375, lord chancellor in 1379, and was murdered by Wat Tyler's followers June 13, 1381.

Simon of Tournay was a dialectician who taught in the University of Paris at the beginning of the 13th century, and who was among the first to apply the Aristotelian philosophy to theology. He is charged by Matthew Paris with having on one occasion interrupted his lecture, in which he had refuted certain arguments raised by himself against the doctrine of the Trinity, with the exclamation "O Jesus, Jesus, how much have I done to establish and honor thy teachings! If I were to become their opponent, I could certainly attack them with yet sterner and more objectionable words!" Upon reflecting upon both speech and memory; and though he subsequently recovered his mind to some little degree, he was unable to impress on his memory more than the Lord's Prayer and the Creed. Thomas Cantipratinus ascribes to him the crime usually attributed to the emperor Frederick II. of having said in the library of Noto, "There are three who have deceived and oppressed the world through their sects—Moses, Christ, and Mohammed." Both writers assert, but do not adequately prove, the immorality of Simon's life. Henry of Ghent, who became a doctor of the Sorbonne in about 1293, and who held a canonry at Tournay, merely says that Simon had followed Aristotle too far, and that he was for that reason regarded by some as a heretic. None of Simon's writings have appeared in print. The list of them is given by the authors of the Hist. Littérature de la France, xvi, 398, and they state that nothing is contained in them which conflicts with the belief of the Church."

Simon (Sr.) and Jude's (Sr.) Day, a holy day appointed by the Church for the commemoration of these two holy men, is probably derived from the relationship (Matt. xxii, 55). Oct. 28. When this festival was instituted history does not inform us; but it is usually referred to the 12th or 13th century. See Riddle, Christ. Antig.; Hook, Ch. Dict.

Simon, Honoré Richard, a French scholar, but no connection of the following, was born at Castellaune in the latter part of the 17th century. After having been curate of St. Uze, a small parish in the neighborhood of St. Vallier, he went for his health to Lyons, where he compiled his Grand Dictionnaire de la Bible (1693, 40v.), a work the reputation of which is attested by several later editions (ibid. 1713, 1717, 2 vols. fol.), and which maintained its place till supplanted by that of Caumet, who made great use of it in his own Dictionary. Simon died at Lyons in 1693.

Simon, Richard, a French Hebrew scholar, was born May 13, 1638. He entered the Congregate of the Oratory in 1642, and soon distinguished himself in Oriental studies. He taught philosophy first at Jully and then at Paris, where he employed himself in forming a catalogue of the numerous and valuable Oriental MSS. in the library of the Oratory, and hence making collections which assisted him greatly in his subsequent labors. From the beginning of his career he was distinguished by a boldness of thought and action which is rarely found in members of his communion;
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and the first work of magnitude which he attempted was prompted by the offer of 12,000 livres by the Protéstantes of Charenton for a new translation of the Bible in place of that of Geneva, in which the object of this work he denies that Moses was the author of the Pentateuch, and attributes its compilation to scribes of the time of Estas, acting under the direction of the Great Synagogue. So daring a criticism could not fail to excite the alarm of his censor Prost, and the book was by him submitted to Bossuet, who obtained an order from the chancellor to forbid its publication until more rigorously examined. The result of the examination was a decree of council suppressing the work, and ordering all copies of it to be destroyed. One of these escaped, and was the basis of a destructive edition published by the Elzevirs in Holland. A Latin translation by Aubert de Verse is still more defective. But a very correct edition, with preface, apology, marginal notes, and historical tracts, was published at Rotterdam in 1685 by Rainer Leers. An English translation was published in London in 1682. In consequence of his views, Simon was compelled in 1678 to quit the Oratory, and retired to the village of Belleville in Normandy, where he died in 1694. In 1682 he resigned this charge and went to Paris, where he occupied himself entirely in literary labor. He finally returned to Dieppe, where he died of fever April 11, 1712. He bequeathed his MSS. to the cathedral of Rouen.

Besides the above work, Simon published a large number of others, chiefly on Biblical subjects, which are enumerated in Hoefer, Nouv. Biog. Générale, s. v.

Simonne, Giacomo, an Italian cardinal, was born at Milan about 1475, and after education at Padua and Pavia was made priest and went to Rome, where Julius I appointed him advocate consistorial in 1555, and later auditor of the Rota. Clement VII gave him the bishopric of Pesaro in 1529, and Paul III created him cardinal in 1555, giving him also the bishopric of Perugia as well as the administration of the dioceses of Lotri, Nepi, and Conza. Simonetta died at Rome Nov. 1, 1559, having published only two treatises: De Reservatibus Beneficiisius (Cologne, 1588; Rome, 1588), and De Vita et Miraculae Francisci de Paula (ibid., 1559).

His younger brother, Giacomo Filippo, likewise born at Milan, also became an ecclesiastic, and was provided with rich benefices. He wrote Epigrammata (Milan, s. d.) and other poems.

Simonet, Ludovic, an Italian cardinal, was born at Milan early in the 16th century. After having received the diploma of doctor in utroque jure (1558), he entered holy orders, and succeeded his uncle Giacomo as bishop of Pesaro in 1556. In 1560 he was called to the episcopal see of Lotri, and was made cardinal in 1561, and in 1564 one of thelegates at the Council of Trent. He died at Rome, April 30, 1568. There is preserved in the Ambrosian Library at Milan part of his Correspondence with Charles Borromeo, whose friend he was.

Simionis, a heretical sect which arose in the 2d century, and owed its origin to the antimessianist influence and teaching of Simon Magnus (q. v.). The recent discovery of The Refutation of All Heresies, a work written by Hippolytus early in the 3d century, gives a summary of a work by Simon Magnus, called The Great Announcement, a Revelation of the Voice and Name Recognizable in the History of the Jewish Interlude of Great Indefinite Power, in which his system was set forth. That system is one of thorough and unflinching pantheism. He introduced into his very definition of the Divine Nature that its substance is exhibited in material things. He ascribes the formation of the world to certain portions of the divine fulness (αός). The originating principle of the universe is fire, of which is begotten the logos, in which he subsists actively when the image of the godhead, the image of which power is the spirit of God. These αός, called roots, are in pairs—mind and intelligence, voice and name, ratiocination and reflection. In them resides, coexistently, the entire indefinite power, potentially with regard to these "secret" portions of the logos, in which he subsists actively when the images of these portions are formed by material embodiment. For mind and intelligence becoming "manifest" are heaven and earth; voice and name are sun and moon; ratiocination and reflection are air and water. The indefinite power becomes then the seventh actual power of the God, their whole power being reduced to four elements. The logos employs the divine roots or αός, which are both male and female. To the first pair of αός is assigned the first three days' work of the creation; to the second pair is referred the fourth day; to the third pair the fifth and sixth days. Every man may become an embodiment of the logos; an "image," that is, of the logos, a conversion of the "secret" portion of the divine power into the "manifest." In this system the persons of the Trinity are confused, and Simon professed himself to be the Power of God, with the right of assuming the name of any of the three. Simon taught that Jesus was a man, and that the human sufferings and atonements which were the system of Simon, a heresy not properly classed with those that bear the name of Christ (Epiph. Hær. xxi. 1). The Simionians pretended to be Christians that they might insinuate themselves into the Church; and many convicted of this heresy were excommunicated (Eusebius, Hist. Eccl. ii. 1, 18). The pretensions of Simon were supported by magic, and magic in several forms was practiced by the sect. Many see nothing unreasonable or unscriptural in supposing that supernatural agencies, the power of evil spirits, may have been permitted to enter into such delusions. Ireneaus accuses the sect of lewdness, and his statement is confirmed by the Great Announcement itself, which speaks of promiscuous intercourse of the sexes as "unconforming another another" (Hippolytus, Refut. Hær. vi. 14). Of the number of this sect Justin Martyr writes that almost all the Samaritans, and a few even of other nations, worshipped Simon. Simon had been much honored at Rome, but after his infamy and the preaching of the Gospel, Origen writes, about A.D. 240, that not thirty of Simon's followers could be found in the whole world (Contr. Cels. i. 57). By almost universal consent Simon is regarded as the first propagator in the Church, but acting from without, of principles which developed into Gnosticism. Indeed, there are many points in common: i. e. both reject the notion of absolute creation; both hold the unreality of the Lord's body. See Bunsen, Hippolytus, i. 47, 48; Burton, Bampton Lectures; Blunt, Dictionary of Sects, s. v.

Simonian, Saint—See Saint-Simon.

Simonis, Johann, connoisseur of the gymnastics and professor of Church history and antiquities in the University of Halle, was born Feb. 10, 1698, at Drusen, near Schmalkalden, and died Jan. 2, 1766. He wrote, Omo- nisticum Vet. Test. sive Tractatus Philosophicus, in quo Nomina Vet. Test. Propria, etc. (Halle, 1756—Antidoto Grammatico-critico in Lexicon Graecum, etc. (ibid. 1752)—Introductio Grammatico-critica in Linguam Hebraicum, etc. (ibid. 1758)—Lexicon Manusue Her. et Chald. (ibid. 1755; Anmst. 1757 and often; last ed. by Winer, Leipzig, 1828; Engl. trans. in two vol. of the American Translators of Classical and Hebraic Texts by John Brown) (ibid. 1758). Omonasticum Translated and Improved, Lond. 1832—Omonasticum Novi Test. et Librum Vet. Test. Apocryphonum, sive Tractatus Philol. quod Nomina Propria Novi Test. et Librorum Apocryphon Vet. Test. et Librorum Origi-
Simonton, Asbury Green, a missionary of the Presbyterian Church, was born at West Hanover, Dauphin Co., Pa., Jan. 20, 1833. He prepared his preparatory studies in the academy at Harrisburg, Pa., graduated at the College of New Jersey in 1852, studied law in 1854, and was admitted to the privileges of the Church in May, 1855. He entered the Theological Seminary at Princeton in September of the same year, and at an early stage of his course was led to consider his duty in relation to the foreign missionary work. He was licensed by Carlisle Presbytery, April 14, 1856, and his formal application to the board for appointment as a foreign missionary was sent to New York Oct. 25, 1856. The executive committee decided to send him to Brazil, and he was named as a member of the several companies. The time fixed upon for his departure was May, 1859. Meanwhile he spent two months in New York, taking lessons in the Portuguese language, and lecturing, as opportunity was afforded, upon Brazil. He was ordained by the Presbytery of Carlisle, April 14, 1859. His sermon on this occasion was upon the words, "Come over into Macedonia and help us," and it was an able presentation of the claims of the unevangelized upon the Church, and was afterwards published in Dr. Van Rensselaer's Presbyterian Magazine. He arrived at Rio Janeiro Aug. 12, 1859, and, after two years of study and explorations of the field, began a Bible-class, May 19, 1861, at which two were present; but the audiences soon increased to such dimensions that larger accommodations were demanded. In 1863 it was deemed best to enlarge the operations of the mission by taking in the province of São Paulo. In November, 1864, appeared the first number of the Imprensa Evangélica, a semi-monthly paper established for the diffusion of religious intelligence among the more cultivated class of minds. The greater part of the labor of writing for its columns and superintending its publication devolved upon him until September, 1866, when he had an assistant. The unanimous impression of those who read his leading editorials in the Imprensa was that they were characterized by great ability, clearness, and comprehension of the subjects treated. The paper continued to increase in circulation, and during the three years of its connection with it much good was effected through its instrumentality. In March, 1865, Mr. Simonton made a missionary tour into the province of São Paulo, and while there the President of Brazil ordered him to return Dec. 26, 1867. Mr. Simonton possessed a clear, penetrating intellect, well disciplined by diligent study. He excelled as a preacher, and had few superiors as a sermonizer. He greatly loved the missionary work, for which he was eminently fitted by nature, culture, and grace, and lived as if the work was last with his earthly energies. See Wilson, Prob. Hist. Mission, 1868, p. 155. (J. L. S.)

Simony, the crime, in ecclesiastical law, of buying or selling holy orders and offices. The term is derived from the sin of Simon Magus (q. v.), who wished to purchase from the apostles money for the power to confer the Holy Ghost (Acts xii, 19). The ancient Christian Church distinguished simony into three different kinds: 1. Buying and selling spiritual gifts; 2. Buying and selling spiritual preferments; 3. Amibitious usurpation and sacrilegious intrusion into ecclesiastical functions without legal election or ordination. Of course the first sort was that which most properly had the name of simony, resembling most closely the sin of Simon Magus. This crime was thought to be committed when money was offered or received for ordination or consecration to the sacred offices or for the consecration of the several churches of the Church. The apostolical canons (Can. Apost. 29) seem to lay a double punishment, both deposition and excommunication, upon such of the clergy as were found guilty of this crime. Among the councils which have condemned simony are Chalcedon; second Council of Orange; Council of Constantinople, 1, 4, 6, 7, 8, 10, 11, 12, 13; Nicephorus, fourth, eighth, and eleventh of Toledo; second of Nices; Rhedia; Placentia; and Trullo—the term of the canons being according to the various circumstances and forms of the crime prevalent. The ancients also include in this sort of crime the exacting of any reward for administering baptism, the eucharist, confirmation, burying the dead, consecration of churches, or any like spiritual offices. The second sort of simony (traffic in spiritual preferments) was denounced by both ecclesiastical and secular laws (Concil. Chalced. can. 21; Justinian, Novel, 123, c. 1), the former ordering the deposition of the bishop that "sells grace to sale, and ordains a bishop, etc., for money," and the latter of the emperor Constantine the Great to make oath that he did not choose the party elected either for any gift or promise, etc. The third sort of simony was when men by ambitious arts and undue practices, as by the favor and power of some wealthy or influential person, got themselves invested in any office or preferment to which they had no regular call or legal title; or when they intruded themselves into other men's places, already legally filled. Thus Novatian got himself secretly and simonically ordained to the bishopric of Rome, to which Cornelius had been legally ordained before him (Cyprian, Ep. 92, al. 55, ad Antonium). Such ordinations were usually vacated and declared null, and both the persons and their ordinations declared criminal by degradations and reduction to the state and communion of laymen. There were also general imperial laws made by Gratian and Honorius (Cod. Theol. lib. xvi, tit. 2; De Eccl. Leg. 35 Honorii), obliging all bishops who were censured and deposed by any synod to submit to the sentence of the synod, under the penalty of being banished a hundred miles from the city where they attempted such disturbance. See Bingham, Christian Antiqu., bk. vii, ch. vi, § 28-30.

This crime became quite common in the Church during the 11th and 12th centuries. Benedict IX, when a boy of twelve years (A.D. 1053), was elected pope, interceding with nimble cunning. Guibert, bishop of Milan (A.D. 1059), lamenting the prevalence of simony in his Church, promised for himself and successors utterly to renounce it. Hildebrand, afterwards Gregory VII, was a vigorous opponent of the practice. At a council at Lyons the archbishop and forty-five bishops confessed themselves simoniacal and were deposed. The fourth of the canons of 1003 (Church of England) is directed against simony, as being "execrable before God," and provides an oath to be taken personally by every one admitted to a benefice that no simoniacal payment, contract, or promise has been or shall be made. While in great Britain the cognizance of simony and punished simoniacal offenses as originally to have belonged to the ecclesiastical courts alone, the courts of common law have held simoniacal contracts void, as being contra bonos mores and against sound policy. According to English law (statutes of Eliz. and 12 Anne, c. 12, 7; 8 and 9 George IV, c. 25; 9 and 10 William and Mary, c. 41) it is not simony for a layman or spiritual person, not purchasing for himself, to purchase while the church is full either an advowson or next presentation, however immediate may be the prospect of a vacancy, unless that vacancy is to be occasioned by some agreement or arrangement between the parties. Nor is it simony for a
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spirtual person to purchase for himself an advowson, although under similar circumstances. It is, however, simony for any person to purchase the next presentation while the church is vacant; and it is simony for a spiritual person to purchase for himself the next presentation, although the church be full. See Milman, Latin Christianity, iii. 237, 244, 370 sq.; vii. 270; Willis, Hist. of Simony (Lond. 1865, 2d ed.); and the monographs cited by Volbeding, Index Programmatum, p. 75.

SIMOOM. See Wind.

Simpkins, Solomon G., a minister of the Methodist Episcopal Church, South, was born in Maryland in 1811; moved to Vicksburg, Miss., in 1827; was commissioned and became a member of the Mississippi Conference. In 1849 he was appointed to Bayou Pierre Circuit, but died before he could reach it. See Minutes of Annual Conferences of M. E. Church, South, 1849, p. 243.

Simple Feasts were, according to the Salisbury use, those on which only the initial words of the antiphon to the Benedictus and Magnificat were sung. These were used under three classes, the first, of nine lessons, with triple or double invitatoy; the second, of three lessons, with double invitatory; the third, of three lessons, with simple invitatory; the latter, in distinction from the former two, were marked "nine regimine chori." Simple feasts, like feasts and vespers, had a distinctive form.

In the Roman use simple feasts, without ruling the choir, are classed as simples; the simple, with ruling the choir, as semi-doubles. Accordingly, the highest class of Salisbury simples became the Roman doubles, to which succeed greater doubles, doubles of the second, and doubles of the first class.

Simplicius (simple), a term of reproach frequently bestowed upon the early Christians.

Simplicianus, archbishop of Milan (388-400), was a friend and teacher of Ambrose, who wrote to him four epistles (comp. Migne, xvi, 574). Augustine dedicated to Simplicianus his De Diversis Questionibus, and mentions him very often. Virgilius of Trent addressed to him his De Martyrio S. Virginii et Sociorwm (Migne, vol. xiii), and Emodius of Favia wrote an epigram in his honor. Simplicianus was canonized under three classes, the first, of twenty-seven, March 2, 483, and his memory is honored in the Roman Church annually on the recurrence of that date. See Hertzog, Real-Encyclopaedia, s. v.

Simplicius, a philosopher of the 6th century, was a native of Cilicia, a disciple of Ammonius the Peripatetic, and endeavored to unite the Platonie and Stoic doctrines with the Peripatetic. Disturting his situation under the governor Justinian, he went to Chosroes, king of Persia, but returned to Athens after it had been stipulated in a truce between the Persians and the Romans, A.D. 549, that he and his friends should live quietly and securely upon what was their own, and not be compelled by the Christians to depart from their religious profession. He died March 2, 549, and his memory is honored in the Roman Church annually on the recurrence of that date. See Hertzog, Real-Encyclopaedia, s. v.

Simpson, Benjamin Franklin, a minister of the Methodist Episcopal Church, South, was born in N. Y., Dec. 30, 1858, and was educated at Wilberforce, Mass., in 1884. In 1888 he went to Ohio, to take charge of an academy; then to the Biblical Institute at Concord, in 1860. He joined the Newark Conference in 1862; was drafted into the army July 13, 1864, and in October was appointed chaplain. In September, 1866, he returned from the war and resumed his ministerial work, which he was obliged to give up early in 1869. He died at Hanover, N. J., July 12, 1871. See Minutes of Annual Conferences, 1872, p. 34.

Simpson, David, an English clergyman, was born at Ingleby, Yorkshire, Oct. 12, 1745. He was educated at St. John's College, Cambridge, and was successively curate of Stamford, Essex, of Buckingham, and of the Old Church, in the city of London. In all his later years he had an aversion to Methodism gave offense, and, while at the last place, he was silenced by the bishop of Chester. But his friends erected a new edifice (Christ Church, Macclesfield) for him, in which he officiated until his death, in 1799. He published, Sacred Literature (Birm. 1788-90, 4 vols. 8vo)--De Digestione Testamentorum (1788) --Key to the Prophecies (Maccles, 1795, 8vo; ed. 1812, 8vo) --A Plea for Religion, etc. (Lond. 1802, 8vo, with numerous later editions) --A Plea for the Deity of Jesus and the Doctrine of the Trinity (1812, 8vo) --Sermons (8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Simpson, Edward, S.T.D., a learned English divinity, was born at Tottenham, in May, 1576. Having been prepared at the Westminster School, he entered Trinity College, Cambridge, from which he graduated in 1600, and the next year was admitted fellow. In 1608 he received his degree of A.M., and his A.B. in 1610. He was chaplain to Sir Thomas Finch, 1615-18, and rector of Eastling in 1618, in which year he took his degree of D.D. He was a man of piety and learning, and was educated at the University of Corningham. He died in 1651. He published, Mosaca, etc. (Cantab. 1636, 4to) --Positive Divinity:--Knowledge of Christ:--God's Providence in Regard to Evil: --Regeneration Defended: --Declaration: --De Justificationes:--Note Selections in Horatianum, etc. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Simpson, George W., a Presbyterian minister, was born near Churchtown, Lancaster Co., Pa., June 1, 1821. He early embraced religious feelings. In 1841 he was called to be his duty to preach; he pursued his studies at Easton College, Pa., and Princeton Theological Seminary. He chose Africa as his field of labor, and sailed for the Gold Coast in Sept., 1849, where he was cordially received by Rev. J. L. Wilson and other missionaries. Corisco was chosen as a station and residence, and Mr. Simpson's wife immediately occupied it. They embarked March 25, 1850, in an English vessel for Fernando Po, but on the evening of April 2 the ship was capsized by a tornado, and all on board except one of the crew were lost.

Simpson, Robert, D.D., a Scottish divine and instructor, was born at Little Tillyelle, near Milnathort, in Kinross-shire, Feb. 15, 1746. Having completed his academical studies, he entered the University of Edinburgh, and was ordained minister of the parish of Saughton, in 1775. He remained there until 1782, when he retired from the parsonage and became residentiary of the church of Edinburgh, and was immediately succeeded by the Rev. Dr. John Sinclair, to whom he was the first member of the church of Edinburgh. He retired in 1784, and died in 1795.

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tention. He was chosen president of the Dissenting school afterwards known as the Hxton Academy, and applied himself wholly to this work. His health failing in May, 1817, he tendered his resignation, although he continued to lecture his classes as often as illness would permit. He died Dec. 21, 1817.

Simpson, or Symson, Sydrach, B.D., a Puritan divine, was educated at the University of Cambridge, and became curate and lecturer of St. Margaret's, Fifth Street, London. He was summoned before archbishop Wharton in conformity in 1635, and retired to Holland. Returning to England at the commencement of the civil wars, he was chosen one of the Assembly of Divines in 1643. He joined the Independents against the Presbyterians, was appointed by Cromwell's visitors master of Pembroke College, Cambridge, in 1650, and died in 1655. He published several scholastic and theological treatises, for which see Darling, Cyclop. Bibl. a. v.; Watts, Biblio. Brit. a. v.

Simpson, William, a minister of the Methodist Episcopal Church, was born in Huntingdon County, Pa., Jan. 22, 1812. He professed conversion and united with the Church in June, 1832, and received license to preach June 3, 1837, at Bloomington, Ill. He entered the Semi-Theological School in Sept., 1837, and was ordained deacon in Sept., 1839, and elder in August, 1841. His ministry closed with his life, Feb. 22, 1864. See Minutes of Annual Conferences, 1864, p. 178.

Sim'ri (1 Chron. xxvi, 10). See Shimmri.

Sims, Edward Drumgoole, a minister of the Methodist Episcopal Church, South, was born in Brunswick County, Va., March 24, 1805. He graduated at the University of North Carolina in 1823; was tutor in that institution, and afterwards principal of an academy at La Grange, Ala.; and on the establishment of the college at that place was elected professor of mathematics and natural philosophy. He then travelled two years in connection with the Tennessee Conference; afterwards was professor of languages in Randolph Macon College, Va. In 1836 he visited Europe and spent two years at the University of Halle, in Germany; in 1837 he travelled through France and Germany, Italy, Holland, Belgium, and England; in 1838 he returned to the United States, and filled the chair of English literature in Randolph Macon College; and in December, 1841, was elected by a unanimous vote of the trustees of the State of Alabama to the state department in this University. He died April 12, 1845. Prof. Sims was a man of various, extensive, and accurate learning, especially in the department of language in general. Besides the ordinary classics, he wrote and spoke French and German. He was master of the philosophy of language, and almost the entire circle of the sciences; and had collected materials for an Anglo-Saxon grammar, and also for an English grammar, which he designed publishing. As a minister, the qualities of his mind and piety infused themselves into his preaching and distinguished it. Eminent as he was in learning and the social virtues, his Christian character was his highest ornament. His religion was deeply experimental. See Minutes of Annual Conferences of M. E. Church, South, 1845-58, p. 48; Sprague, Annals of the Amer. Pulpit, vii, 766. (J. L. S.)

Simistria, a goddess of the Slavic mythology, chiefly worshipped by the Russians, but not unknown among the Poles. She was the awaker of spring, and the wife of Fogoda (the weather). She possessed wonderful power over the rain.

Simultaneum (scil. Religionis Exercitium) is a term which in Europe designates, in its general bearing, the religious services common to churches or denominations having diverse creeds, and which has particular reference to the employment in common of certain religious arrangements and institutions.

The denial of a churchly character by Romanism to any but the Papal Church renders a simultaneum impossible on their part, but the Peace of Westphalia in 1648 insured to the Evangelicals both that character and the resultant rights of worship. The progress of the new Church, however, was irregular, in some places being much more vigorous and rapid than in others, so that the relations existing between Romanists and Protestants were very diverse; and it was thought necessary to establish a general prescription of the exercise of a common worship. These prescriptions erected a barrier against religious persecution on the part of a sovereign prince, but they also suggested the denial of religious privileges to certain parties, since the status of the year 1624 was made the condition for granting the free exercise of religion—those who had then enjoyed it being held to be entitled to a continuance of the privilege, while others were generally, though not always, judged to have no claim to its enjoyment. These regulations were intended to settle the case as between Romanists and Protestants. A different arrangement was calculated the affairs of the Lutheran and the Reformed parties, so that the condition of the churches at the conclusion of the Peace of Westphalia was the basis of their future relations.

The advisability of a simultaneum was much debated in Germany, until the recess of the diet resolved, Feb. 25, 1808, § 59, that "the exclusive exercise of religion as hitherto, in any country shall be prevented against all interference and interruption; especially shall the possession and undisturbed enjoyment of its separate ecclesiastical property, including the school-" fund, be insured to each religion according to the directions of the Peace of Westphalia. The sovereign may, however, tolerate the adherents of other religions and allow them the exercise of all civil rights."

The simultaneum does not affect the dogmatic relations of the several churches. The Church of Rome still regards Protestants as heretics and schismatics, and refuses to recognise the validity of their services; and the different sections of Protestantism have frequently maintained towards each other an attitude no less hostile. Circumstances, however, have done much to bring about a state of things in which the spirit of a simultaneum is measurably realized. Legislation has done much in this regard, and the felt need of fraternal relations has not been least among the influences at work.

When the simultaneum has been fixed by special treaties, it must be judged in accordance with their terms, otherwise general principles must determine. The State does not assume the right to ordain the observance of the usages belonging to one religious community by another different community on religious grounds; but it may extend the benefits of institutions enjoyed by any community to others as well, e.g. when civil functions have been intrusted to the clergy of a particular Church, or when but a single burial-ground is available for any community.

It is reported (Prot. Kirchen-Zeitung, 1854, No. 5, p. 102) that a very peculiar simultaneum existed at Gildenstein, in Osnaburg, during two hundred years prior to 1850. A Roman Catholic and an Evangelical congregation had a common house of worship, and employed in common a Roman priest and a Protestant clerk. The priest and Romanists began the service with the Introit, after which the Evangelicals chanted the Kyrie Eleison. Alternate chantings and readings followed, until the offering of the mass, in which the Evangelicals took no part. A sermon was preached to both parties in common, and was usually followed by the singing of an appropriate euchologion. An instance is mentioned in which a sermon assailing the Lutheran Confession of Faith was followed by the singing of Luther's hymn, "Eine feste Burg," etc.

In America what are called "Union Services" are frequently held in a church used in common by several denominations. In such cases the services are some-
times of a mixed character; at other times the different denominational services are held alternately.

On the general subject, see Instrum, Paiva Omahray; Putter, Geist des westphal. Friedens (Gotz, 1785); Emmler, Dain, de Pactorum Hildena, in Conferr. Concill. Cathol., Doctor, circa Simulaneam Efficiens (1757, 1771); and in Schmidt, Theaur. Juris Eccles. v, Nov. 7, 8, p. 257 sq.; 326 sq.; Durr, Dain, de eo, quod Justum est circa Jus Reform. in Territor, Oppressurato, etc. (Mogunt, 1700, and in Schmidt, loc. cit.); Schottl, Gegenfeit, Gemeinach, in Catholic, Concill. de, Kirchlichen u. Kirchlichen (Regensburg, 1858). Concerning the Austrian law of Jehovahs, see:


SIN (Heb. Sin, סין; Sept. Zeis [v. Tänu] or Σινήν; Vulg. Pulsusium), the name of a town and of a desert perhaps adjoining, upon which modern researches have thrown important light.

1. A city of Egypt, which is mentioned in Ezek. xxxii, 15, 16, in connection with Thebes and Memphis, and is described as "the strength of Egypt," showing that it was a fortified place. The name is Hebrew, or, at least, Semitic. Gesenius supposes it to signify "clay," from the unused root סין, probably "he or it was muddy, clayey." It is identified in the Vulg. with Pulsusium, פולסיון, "the clayey or muddy" town, from פולס, and seems to be preserved in the Arabic Et-Tineh, with the slight variation of removing the ending of the name, Tneeh, the Mouth of Et-Tineh, the supposed Pulsusian mouth of the Nile, and Burg or Calat-et-Tineh, the Tower or Castle of Et-Tineh, in the immediate neighborhood, "tn"signifying "mud," etc., in Arabic. This evidence is sufficient to show that Sin is Pelusium. The ancient Egyptian name is still to be sought for; it has been supposed that Pelusium preserves traces of it, but this is very improbable. Champollion identifies Pulsusium with the Pseorus or Perseus (the second being a variation held by Quatremère to be incorrect) and Barsoun of the Copta, Et-Farmâ of the Arabs, which was in the time of the former a boundary-city, the limits of a governor's authority being stated to have extended from Alexandria to Filak-h, or Philae, and Peremoon (Acts of St. Sarapam Ws. Capt. Vat. 67, fol. 90, ap. Quatremère, Mémôres Géog. et Hist. sur l'Egypie, i, 269). Champollion ingeniously derives this name from the article पृ, prefixed to र्, "to be," and отर् (Arab. لر, "meaning, purpose"). Et-Egypie, i, 92-97; comp. Brugsch, Géogr. Inschr. p. 297, 298, interprets it as Arabic, an Egyptian Ha-reem, which he reads Me-rema, on our system Pe-reem, "the abode of the dragon," or of the fish rem (ibid. pl. iv, No. 1679). Pelusium he would make the city Samath (or, as he reads it Sam-hud), remarking that "the name of the city Samsu" is the only one which has the determinative of a city, and comparing the evidence of the Roman nome-coins, on which the place is apparently treated as a nome; but this is not certain, for there may have been a Pelusian nome, and the etymology of the name Samath is unknown (ibid. p. 128; pl. xxvii, 17).

The exact site of Pelusium is not fully determined. It has been thought to be marked by mounds near Burg et-Tineh, now called El-Farmâ and Et-Tineh. This is disputed by Capt. Spratt, who supposes that the mound of Abu-Khiydar indicates where it stood. This is further inland, and apparently on the west of the old Pelusian branch, and not Pelusium. It is situated in the two Farmas, or Tel-Dedefenah. Whatever may have been its exact position, Pelusium must have owed its strength not to any great elevation, but to its being placed in the midst of a plain of marsh-land and mud, never easy to traverse. The ancient sites in such alluvial tracts of Egypt are in general only sufficiently raised above the level of the marsh, and the land being from being injured by the inundation. It lay among swamps and morasses on the most easterly estuary of the Nile (which received from it the name of Osiut Pelusiacum), and stood twenty stades from the Mediterranean (Strabo, xvi, 760; xvii, 801, 802; Pliny, Hist. Nat. v, 11). The site is now only approachable by boats during a high Nile, or by a donkey. When the sun has dried the mud left by the inundation; the remnants consist only of mounds and a few fallen columns. The climate is very unhealthy (Wilkinson, Mod. Egypt, i, 406, 444; Savary, Letters on Egypt, i, let. 24; Henninger, Traeck).

The antiquity of the town of Sin may perhaps be inferred from the mention of "the wilderness of Sin" in the journeys of the Israelites (Exod. xvi, 1; Numb. xxxiii, 11). It is remarkable, however, that the Israelites did not immediately enter this tract on leaving the cultivated part of Egypt, so that it is held to have been within the Sinaitic peninsula, and therefore it may take its name from some other place or country than the Egyptian Sin. (See No. 2.)

Pelusium is noticed (as above) by Ezekiel, in one of the prophecies relating to the invasion of Egypt by Nebuchadnezzar, as one of the cities which should then suffer calamities, with, probably, reference to their latter history. The name is repeated in another of his prophecies, in the visions of Daniel, Zon (Tania), No (Thebes), Aven (Heliopolis), Pi-beseth (Bubastis), and Tehaphunehes (Daphne). All these, excepting the two ancient capitals, Thebes and Memphis, lay on or near the eastern boundary; and, in the approach to Memphis, an invader could scarcely advance, after capturing Pelusium and Daphne, without taking a most difficult and heliopolis, and, in the most ancient times Tania, as afterwards Pelusium, seems to have been the key of Egypt on the east. Bubastis was an important position from its lofty mounds, and Heliopolis as securing the approach to Memphis. The prophet speaks of Sin as "the stronghold of Egypt" (xxx, 15). This place it held from that time until the period of the Romans. Pelusium appears to have been the perpetual battle-field between the Egyptians and their foreign enemies. As early as the time of Rameses the Great, in the 14th century B.C., we find Sin proving itself to be what the prophet termed it, "the strength of Egypt." One of the Salifer papyri in the British Museum contains a record of the war between the Egyptians and the Sheita; and the victory which Rameses gained in the neighborhood of Pelusium is detailed at length. The importance of this victory may be gathered from the fact that the Sheita are said to have made a great attack against Pelusium, with 50,000 horsemen and 500 chariots, and that Diodes reports the number of this Pharaoh's army, which he says amounted to 60,000 infantry, 24,000 cavalry, and 26,000 chariots of war, it is no wonder that he was enabled successfully to resist the attacks of the Sheita. Diodorus also mentions that Rameses the Great "defended the east side of Egypt against the irruptions of the Syrians and the Arabians with a wall drawn from Pelusium through the desert, as far as to Heliopolis, for the space of 1500 furlongs." He gives a singular account of an attempt on the part of his younger brother to murder this great Pharaoh, when at Pelusium after one of his warlike expeditions, which was happily frustrated by the treachery of the king (Diod. Sic. i, 4). Herodotus relates (i, 141) that Nebuchadnezer advanced against Pelusium, and that near Pelusium Cambyses defeated Psammetichus (iii, 10-13). In like manner the decisive battle in which Ochus defeated the last native king, Nectanebos (Neb-khet-nef), was fought near this city. It was lost by the Persians in the year 342, or 334 B.C., being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, being, bein
the chief place of her successive humiliations. Two Persian conquests and two submissions to strangers—first to Alexander, and then to Augustus—may explain the connexion, and settle the identity of the man: "Sin shall suffer great anguish" (Ezek. xxxv. 16).

We find in the Bible a geographical name which has the form of a gentile noun derived from Sin, and is usually held to apply to two different nations, neither connected with the city Sin. In the list of the descendants of Noah, the Sinite, סינ, occurs among the sons of Canaan (Gen. x. 17; 1 Chron. iv. 15). This people, from its place between the Sinaite and the Canaanite, has been supposed to have settled in Syria north of Palestine, where similar names occur in classical geography, and have been alleged in confirmation. This theory would not, however, necessarily imply that the whole tribe was there settled, and the supposed traces of the name are by no means conclusive. On the other hand, it must be observed that some of the eastern towns of Lower Egypt have Hebrew as well as Egyptian names, as Heliopolis and Tanis; that those very near the border seem to have borne only Hebrew names, as Migdol; so that we have an indication of a Semitic influence in those places, diminishing in importance as we go according to the distance from the border. It is difficult to account for this influence by the single circumstance of the Shepherd invasion of Egypt, especially as it is shown yet more strikingly by the remarkably strong characteristics which have distinguished the inhabitants of the eastern districts of Egypt from their fellow-countrymen from the days of Herodotus and Achilles Tatius to our own. Nor must we pass by the statement of the former of these writers that the Palestine Syrians dwelt westward of the Arabians to the eastern boundary of Egypt (iii. 5). Therefore it does not seem a violent hypothesis that the Sinites were connected with Pelusium, though their main body may perhaps have settled much farther to the north. The distance is not greater than that between the Hittites of Southern Palestine and those of the valley of the Orontes, although the separation of the less powerful Hittites into those dwelling beneath Mount Hermon and the inhabitants of the small confederacy of which Gibea was apparently the head is perhaps nearer to our supposed case. If the wilderness of Sin owed its name to Pelusium, this is an evidence of the very early importance of the town and its connection with Arabia, which would perhaps be strange in the case of a purely Egyptian town. The expression "forth wandering" in the old explanation of the famous mention of "the land of Sinim," סינים יסינים, in Isaiah (xlix. 12), supposed by some to refer to China. This would appear from the context to be a very remote region. It is mentioned after the north and the west, and would seem to be in a southern or eastern direction. It is certainly notremote, nor is the supposed place of the Sinites to the north of Palestine; but the expression may be proverbial. The people of Pelusium, if of Canaanitish origin, were certainly remote compared to most of the other Canaanites, and were separated by alien peoples, and it is also noticeable that they were to the south-east of Palestine. As the sea bordering Palestine came to designate the high-road, so that the Sinim must have passed into a proverbial expression for a distant and separated country. See, however, SINIM; SINTEK.

2. A "wilderness" (סינים; Sept. έρημος Σιν; Vulg. desertum Sin) which the Israelites reached after leaving the encampment by the Red Sea (Num. xxxiii. 11, 12). Their next halting-place (Exod. xvi. 1; xvii. 1) was Raphidim, either Wady Feiran, or the mouth of Wady sup, which is said to mean 'the desert', which supposes it would follow that Sin must lie between those wadis and the coast of the Gulf of Suez, and of course west of Sinai. Since they were by this time gone more than a month from Egypt, the locality must be too far towards the south-east to receive its name from the Egyptian Sin of Ezek. xxx. 15, called סינים by the Sept., and identified with Pelusium. (See above.) In the wilderness of Sin the manna was first gathered, and those who adopted the supposition that this is the true natural product of the tarry bush find from the abundance of that shrub in Wady es-Sheikh, south-east of Wady Gharundel, a proof of local identity. See ELIM. As the previous encampment by the Red Sea must have been in the plain of Makkah, the "wilderness of Sin" could not have been on the other side of the Arabian Desert, el-Kaa, which commences at the mouth of Wady Tairibeh, and extends along the whole south-western side of the peninsula. At first narrow, and interrupted by spurts from the mountains, it soon expands into an undulating, dreary waste, covered in part with a white gravelly soil, and in part with sand. Its desolate aspect appears to have produced a most depressing effect upon the Israelites. Shut in on the one hand by the sea, on the other by the wild mountains, exposed to the full blaze of a burning sun, on that bleak plain, the stock of provisions brought from Egypt now exhausted—we can scarcely wonder that they said to Moses, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger" (Exod. xvi. 8). See EXODUS.

Sin (properly סינ, ἀπαπρία, both originally signifying to mislead) is any action, word, desire, purpose, or omission contrary to the law of God: a voluntary violation of, or failure to comply with, the divine law (Rom. vi. 15; ix. 19, 20; vii. 7; James iv. 17). Whether such a law be placed in the holy oracles, or in the constitution of our nature, the violation constitutes the transgressor a sinner (Rom. i. 19-32; ii. 11-15). The various words by which sin and wickedness are set forth in the Old Testament, throw considerable light upon the real nature and necessity of the evil.

1. The proper original idea of sin appears to be that it is a coming short of our true destiny, a "missing" the mark (סינ, ἀπαπράω). The end of man's being is to be like unto God, to have his will in thorough harmony with the divine will, and so to glorify God and enjoy him forever. God is love; and to love him and be beloved by him is true blessedness. The whole law is summed up in love, whence sin, which is contrary to love, is the principal purpose of our existence.

2. This leads us to the second idea of sin, namely, that it is the transgression of God's law. From the Christian theistic standpoint there is no doubt as to the existence of an eternal moral order. That which, according to this rule, ought to be done is good; that which ought not to be done is sin. The law being neither advice nor prayer, but a positive demand, our only relation to it can be either that of submission or transgression. Whether we look upon God's law as moral, that is, stamped upon our nature, or positive, that is, revealed to us from without, in either case it should be considered binding upon our hearts, and should be implicitly obeyed, because it proceeds from the loving Author of our being. Duty is represented in Scripture as a path along which we should walk, and to sin is to transgress or to go out of the way of God's commandments; hence the use of the word סינ, to pass over.

3. Again, every transgression is represented in the Bible as an act of rebellion (סינ סינ). God is the Ruler of his people, the Father of the human race. In both these capacities he demands obedience. To sin is to rebel against his paternal rule, to revolt from his allegiance. It is to act independently of him, to set up the will of the creature against that of the Creator, to put self in the place of God, and thus to dishonor his holy name.

4. Further, to sin against God implies distrust of him and a willingness to deceive him, and to act treacherously.
towards him (ὢπλησθή; comp. also ὀπλίσθης and ὀπλήθη). To entertain a suspicion of God’s goodness is to distrust him; and when once that suspicion has been planted in the heart, alienation begins, and deceit is sure to follow. 5. Another remarkable fact about sin is that it is perversion or distortion (περιτύπωσις); it is a wrong, a wrench, a twist to our nature (ἡ περιτύπωσις), destroying the balance of our faculties, and making us prone to evil. Man is thrown out of his centre and cannot recover himself, the consequence of which is that there is a jarring of the elements of his nature. Sin is not a new faculty or a new element introduced, but it is the confusion of the existing elements—which confusion the Son of God came to take away, by restoring man to his right balance, and leading him once more to a living and self-sacrificing trust in God. 6. Sin is also unrest (ἀνεστάλη), a perpetual tossing like the waves of the sea; a constant disturbance, the flesh against the spirit, the reason against the inclination, one desire against another, the wishes of one person against the wishes of another; a love of change and excitement and stir; and withal no satisfaction. Man was never intended to find rest except in God; and practically when God is not his centre he is like a wandering star, uncertain and erratic, like a cloud without water, and like seething foam. 7. Connected with this is the idea which identifies sin with toil (ἐργασία). Wickedness is wearisome work; it is labor without profit; it is painful, sorrowful travail; it is grief and trouble. And after all the labor expended, nothing is gained; the works of darkness are unfruitful; sin is vanity, hopelessness, nothingness (πενίθης); the ungodly are like the chaff which the wind scatters away; they can show no results from all their toil. 8. Sin is also ruin, or a breaking in pieces (πτωσις). Adversity, calamity, distress, misery, trouble, are represented by the same words as wickedness, mischief, harm, evil, and ill-doing. Gathering together the foregoing observations, they bring us to this result, that sin is willful disobedience of God’s commands, proceeding from distrust, and leading to confusion and trouble. Sin lies not so much in the act as in the nature of the agent whose heart and life have been perverted. We are taught by the Scriptures that man was led into sin originally by the Evil One, who instigated suspicions of God’s goodness; and was thus misled, deceived, ruined, and dominated over by Satan. See Burroughs, Sinfulness of Sin; Dwight, Theology; Fletcher, Appeal to Matter of Fact; Fuller, Works; Gill, Body of Divinity, art. “Sin;” Goodwin, Agravations of Sin; Hagenbach, Hist. of Doctrines: Howe, Living Temple: King and Jenyn, Origin of Evil; Miller, Christian Doctrine of Sin; Orme, Blasphemy against the Holy Ghost; Owen, Indwelling Sin; Payson, Sermons; Williams, Answer to Hallett; Watts, Ruin and Recovery. SIN, Actual, is a direct violation of God’s law, and is generally applied to those who are capable of committing moral evil; as opposed to idiots or children, who have not the full scope for their moral faculties. It may be a sin either of commission or omission (q.v.). SIN of Commission is the doing a thing which we ought not to do. SIN AGAINST THE HOLY GHOST. See UNPROVINCIAL SIN. SIN OF INFIRMITI. Sins of infirmity are those which arise from the infirmity of the flesh, ignorance, surprise, cares of the world, etc. SIN, MORTAL OR DEADLY. See Mortal Sin. SIN OFFERING. See Sin-offering. SIN OF OMISSION differs from that of commission in being negative, and consists in the leaving those things undone which ought to be done. “Ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone” (Matt. xxiii. 23). SIN, ORIGINAL. I. Definition.—“Original sin” is usually defined as “that whereby man is very far gone from original righteousness, and is of his own nature inclined to a disposition to sin; and from the absence of original righteousness is not only a depravation, but also a deprivation; such an estrangement of the heart from God as to lead to a defiance of his authority and law. Original sin is not only negative, but positive; it is not merely the lack of a thing—viz., original righteousness—but the presence of an inherited tendency evil, which tendency is the cause of all sinning (Ephesians iv. 24). Tim. ii. 16; 1 John iii. 4; and the inexhaustible source of all actual sins (Rom. v. 12-19). But original sin, or this tendency of the mind to evil, is by no means to be regarded in the same sense as guilt; inasmuch as involuntary developments of natural susceptibilities have no moral character. A mere desire, growing out of the natural constitution of the mind, excited by temptation, may be innocent. Moral evil only commences when the desire or temptation is followed by the determination, or volition, to gratify the desire or yield to the temptation. See SIN, ACTUAL. All men, as the descendants of Adam, have this original depravity (1 Cor. xv. 21, 22), descending by continual descent from father to son. See DEPRAVITY. II. Theories.—There are four principal hypotheses, to one or the other of which all the various explanations offered on this subject may probably be reduced. 1. The first theory is that the whole human race was literally in Adam as the oak is in the acorn, and thus participated in his transgression. In other words, the race is a unit, and God deals with it as a unit—not with individuals as individuals. Thus, though unconsciously, every soul participated in the first great transgression, and, in the words of the catechism, “sinned in him (Adam), and fell with him in that first transgression.” 2. The second theory is that Adam was the representative of the race; that as a king, or as an ambassador, or as a congress represent the nation, and the entire nation is held responsible for the act of its representative, so Adam represented the human race, was chosen as the type to stand for humanity, and by his trial the whole race was judged and sinning in him and falling in his fall. Acting thus as representative for the race, his sin was imputed, i.e., charged, to the whole race. It is said, moreover, that in point of fact this choice of Adam as a representative was not arbitrary; that Adam and Eve fairly represented the race, and that the continual sin of his descendants, placed in similar circumstances of trial, shows that no injustice was done by submitting them to a trial in the person of such a representative. These two views are held, one or the other of them, by those who are known in modern times as belonging to the old school. In them the entire race is treated by God as a unit, and is because of Adam’s sin, under divine condemnation; and, irrespective of the sin or the virtue of the individual, requires to be pardoned and redeemed. 3. The third theory holds that Adam fell, and in falling became a sinner. The universal law of nature is that like begetteth like. So all his descendants have inherited from him a nature like his own, a nature depraved and prone to sin. Those who maintain this theory add, usually, that man is not responsible for this depraved nature, and that he is not in any strict sense guilty before God for it; that while infants must be redeemed from it through the power of God in Christ Jesus, because they are incapable of imputing, they cannot be said to be guilty until they have arrived at an age when they are capable of choosing between good and evil, and that they are then held responsible for that voluntary choice, and for that alone. In other
words, this school distinguishes between sin and depravity, holding all sin to consist in voluntary action, and depravity to be simply that disorderly state of the soul which renders it prone to commit sin. This view is the one generally entertained by the new-school divines in the Presbyterian Church, by a majority of the Congregationalists, and by many of the Episcopalians and the Methodists. According to this view, mankind are all born sinners, which Adam brought upon the race, but are not guilty except as they become so by personal conduct.

4. The fourth theory, known in theological language, from its most eminent exponent, Pelagius, as Pelagianism (q. v.), denies that there is any connection between depravity and sin; it is held by old writers in a sense held responsible for, or on account of, Adam's sin. Each soul, according to this theory, is created as was Adam, pure and innocent, and determined towards either sin or holiness. Each soul, for itself, chooses its own destiny by its voluntary choice of good or evil, right or wrong. The universality of sinfulness, it is said, is sufficiently explained by the evil influence and example of those by whom the young are from their earliest years surrounded. According to this theory it is possible, or at least quite conceivable, that a man should be utterly sinless; and in such a case there would be no need of an atonement. Such a view would deny any regenerating Spirit. That need is occasioned in each individual case by each individual deliberately choosing for himself the way of sin. A modification of this view, by which there is an endeavor to combine it with the others, is termed Semi-Pelagianism (q. v.). According to this view there is no ruin except that which each individual springs upon himself; and, consequently, no need of redemption except such as springs from the individual's own guilt in departing from God and disobeying his law.

III. History of the Doctrine.—The early Church, it is maintained by some, was unacquainted with the doctrine; and the most orthodox admit that the doctrine had not at that time been fully developed. We offer the opinions of some of the early fathers. Gregory of Nazianzus maintained that both the νοῦς and the ψυχὴ have been certainly impaired by sin, and regarded the perversion of consciousness seen in idolatry, which previous teachers had ascribed to the influence of demons, as an inevitable effect of the first sin. But he was far from asserting the total depravity of mankind and the entire loss of the free will. Athanasius maintained man's ability to choose good as well as evil, and even allowed exceptions from original sin, alleging that several persons prior to Christ were free from it. Cyril of Alexandria marshals the life and state of innocence, and that sin enters of the free will. Chrysostom insisted upon the liberty of man and his self-determination. Augustine laid down that every natural man is in the power of the devil, and upheld the justice of this as a punishment for the share which the individual had in Adam's transgression. Pelagius, on the other hand, who rejected the Traducian theory, denied that the fall of Adam has exercised any prejudicial influence on the moral condition of his posterity. He maintained that all men are born in innocence, possess the power of free will, and may live without sin. The views of Augustine never secured a footing in the Eastern Church, and even in the West they met with opposition. The Reformers of the 16th century made original sin a leading doctrine, and thus were enabled effectively to combat the Roman Catholic doctrine of the merit of works.

SIN, HISTORICAL. Historical theology, i, 383; Hagenbach, Hist. of Doctrines; Van Oosteram, Christian Dogmatik; Edwards, Wesley, and Taylor, on Original Sin. Comp. Fall; Imputation.

SIN, PHILOSOPHICAL. Philosophical sins, in opposition to theological, according to the Jesuits, are those in which a man at the time of committing them has not God and his law before his mind. He, therefore, with-
On the nature of the far severer punishment to be inflicted on those who reject the mercy of God in Christ Jesus, see **Perdition**; **Punishment; Future; Retribution**.

**SIN, Secret.** Secret sins are those committed in secret, or those which we, through blindness or prejudice, do not see the evil of (Ps. xii, 19).

**SIN, UNPARDONABLE,** seems to consist in the malicious ascription of the dispensations, gifts, and influences of the Spirit to the power of Satan. The reason why this sin is never forgiven is not because of any want of sufficiency in the blood of Christ nor in the pardoning mercy of God, but because such as commit it despise and reject the only remedy, i. e. the power of the Holy Spirit, applying the redemption of the Gospel to the souls of men. See **Meth. Quar. Rev. April, 1858.** See **Blasshemy; UNPARDONABLE SIN.**

**SIN, Venial.** Venial sins are those which, according to the theology of the Church of Rome, do not bring spiritual death to the soul, or which do not turn it away from its ultimate end, or which are only slightly repugnant to the order of right reason. "It is, moreover, certain," says Duns, "not only from the divine compassion, but from the nature of the thing, that there are venial sins, or such slight ones, as in just men may consist with a state of grace and friendship with God; implying that there is a certain kind of sin of which a just man may commit, and still remain friends with God." Such doctrine as this meets with no countenance from the Word of God, which declares that "the wages of sin is death," without making any distinction among sins. See **Venial.**

**S'ina (Σωοί),** the Greek form (Judith v, 14; Acts vii, 50, 38) of the well-known name which in the Old Test. universally, and as often as not in the Apocrypha and New Test., is given in the A. V. **SINAI (q. v.).**

**S'inaí (Heb. Sinai),** יָם, perhaps [if Semitic] thorëy, i. e. cleft with ravines; possibly [if Egyptian or Zabean] devoted to Sîn, i. e. the moon: Sept. **Sowai;** [v. r. in Judg. v, 5, Sowaw; and in Neh. ix, 13, Sowai]; in the New Test. **Sow;** Josephus, τὸ Σωιάνος δρότος, Ant. ii, 12, 1; Vulg. **Sinaiv;** A. V. **"Sinaiv" (q. v.) in a few passages], a well-known mountain in the peninsula formed by the gulf of Suez and Akabah. The name appears to be primary, and its meaning is unknown. It is mentioned thirty times in the Pentateuch and only four times in the rest of the Old Test. (Judg. v, 5; Neh. ix, 13; Ps. cviii, 18, 17) and four in the New Test. (Acts vii, 38; Gal. iv, 24, 22). It would thus appear that the name had, in a great measure, become obsolete at an early period. We here present a summary of the Scriptural and other ancient notices, with the light of modern researches.

I. **Biblical Notes and Occurrences.**—The leading statements made regarding Sinai in the Pentateuch demand special notice, as they constitute the chief evidences in establishing its identity. A small section of the wilderness through which the Israelites passed took its name from the mountain (Exod. xix, 1, 2). In one direction was Rephidim, only a short day's march distant; while Kibroth-hattaavah lay a day's march in another. The "desert of Sinai," therefore, could only have been a very few miles across.

In the third month of their journey the Israelites "departed from Rephidim, came into the wilderness of Sinai... and camped before the mount" (Exod. xix, 1, 2). The base of the mount in front of the camp appears to have been so sharply defined that barriers were put up to prevent any of the people from approaching rashly or inadvertently "to touch the mount" (ver. 12). The "top of the mountain" was in full view from the camp; so that when the Lord "came down" upon it the thick cloud in which his glory was shrouded was "in sight of all the people" (ver. 11, 16). While Moses was receiving the law on the summit of Sinai, "the thunderings and lightnings, and the voice of the trumpet" were so near the camp that the people, in terror, were "afraid, and shook with fear" (ver. 16). Yet set one is of the mount for "the sight of the glory of the Lord was like devouring fire on the top of the mountain in the eyes of the children of Israel" (comp. xx. 18; xxiv. 17). Upon that peak the tables of the law were twice given to Moses, with all the details of the rites and ceremonies recorded in the Pentateuch (xxx. 18; xxxix).

Sinai was spiritually "the mount of the Law" (Num. x, 33). There the Lord spoke with Moses "face to face, as a man speaketh unto his friend" (Exod. xxxiii, 11); and there he revealed himself in such glory and majesty as were never witnessed on earth.

II. **Distinction between Sinai and Horeb.**—Those critics who did not place the Pentateuch in a certain place, and to a variety of authors are ready to support their view by pointing to a variety of dictum; and one evidence of this they find in the use of Horeb throughout the book of Deuteronomy (except in the song of Moses, xxxiii, 2, which they attribute to a still different writer); whereas the person whom they suppose to have been the original composer of the first four books uses Sinai, which is the name always employed except in Exod. iii, 1; xvii, 6; xxxiii, 6; and these passages they attribute to a supplementary writer. This view is still strongly asserted by Ewald (Geschichte, ii, 37), who pronounces Sinai the older name, therefore occurring in the ancient text. The distinction is also made by Robison, although Horeb is not discoverable till the time of his fourth and fifth narrators, in whose age, however, it had become quite prevalent. His statement is a very fair sample of the precision and confidence with which these critics speak of matters as to which there is no evidence except their own critical sagacity, or their imagination, as others may be apt to consider who claim no such peculiar insight. For while it is quite possible that the same writer might use two names indiscriminately for the same place, as in the case of Bethel and Luz, Baalath and Kirjath-jeearim, the Sea of Galilee and the Lake of Tiberias, yet this last example indicates how readily two names may come to be in use indifferently, though originally the one was more definite than the other. Accordingly, Gesenius suggested that Sinai might be the more general name, and Horeb a particular peak; and in this conjecture he was followed by Rosenmiller, who added another suggestion was made by Hengstenberg (Pentateuch ii, 925-927) which has gained the credit of almost all the German authorities since his time, as also de Robinson (Hib. Res. i, 120, 591), apparently after having inclined to the conjecture of Gesenius. Hengstenberg agrees with Gesenius that the one name is more general than the other; but he differs in this respect—that he makes Horeb the mountain-ridge, and Sinai the individual summit from which the ten commandments were given. The reasons for this opinion as urged by him and by others may be arranged under a threefold division: (1) The name Sinai is used at the time that the Israelites were upon the very spot of the legislation, that is, from Exod. xix. 11, onward, and onwards till Num. iii, i; whereas it is Horeb that is always used in the recapitulation in Deuteronomy; (2) as a writer close beside a particular mountain would naturally single it out when describing his locality, though afterwards, when writing at a distance from it and taking a general retrospect, he would call it a comprehensive name of the entire mass of mountains to which it belonged. The only exception in Deuteronomy is that case in the song of Moses already alluded to (xxxiii, 2), which is universally admitted to be a peculiar composition both by the impugners and by the defenders of the Mosaic authorship. When we take in the additional fact, "the wilderness of Sin..." as denoting the place in which the Israelites encamped, we have Sinai occurring as early as Exod. xix, 1, 2, and continuing till Num. x, 12, where the march from Sinai is described. That particular spot would natu-
rally take its name from the mountain-peak besides it, whereas the name "wilderness of Horeb" is unknown to Scripture. The name Sinai never occurs in the Pentateuch after the departure from the spot except in three instances. Two of these (Num. xxvi, 64; xxxiii, 15) refer expressly to events in language already employed upon the spot about the exposure of the censers and in the list of the components, and both use that phrase "the wilderness of Sinai," which never occurs with the name Horeb; so that they are no exceptions in reality. The third (xxviii, 6) is, therefore, the only exception—"It is a continual burnt-offering which was ordained in Mount Sinai," and this also is explicable on the principle that the phrase had become the common in the legislation. Once, also, Sinai occurs before the Israelites reached it (Exod. xvi, 1), "the wilderness of Sin, which is between Elim and Sinai," and here the precision of this term is thoroughly natural. (2) The name Horeb occurs in the earlier books thrice, all in Exodus, but it is in circumstances which best suit the general or comprehensive meaning which we attach to it. Moses, while acting as the shepherd of Jethro (iii, 1), "came to the mountain of God [even to Horeb," or, more literally, "came to the mountain of God Horeb-ward." Our translators have identified the mountain "Horeb with Horeb-ward," which is wholly uncertain; for the original may quite as naturally be interpreted that he came to a particular peak in that mass of mountains which had the name of Horeb, to the sacred peak which is to be sought in the direction of Horeb. Particularly distinct is the second instance (xvii, 5), "Behold I will stand before thee there upon the rock in Horeb," etc.; for this miraculous gift of water took place while the Israelites were encamped in Rephidim (ver. 1), the station before the station in the wilderness of Sinai (ix, 2). Probably the like should be said of the third instance (xxxii, 6), "And the children of Israel stripped themselves of their ornaments, and went down to Mount Horeb," referring very nearly apart, and every individual apart, as in other cases of humiliation and repentance; and the propriety of the use of the general rather than the specific term is the more apparent if those are right who translate the peculiar Hebrew phrase as exactly as they can, "stripped themselves, etc. [retiring], from Mount Horeb." (3) An argument may be drawn from the use of the prepositions connected with these two names. Reverting to Exod. xvii, 6, we find the Lord saying, "Behold, I will stand upon the rock in Horeb," that is, "upon the particular spot, but in the district. Accordingly, it is the preferable to the English version ("unto at once or twice") which is used with Horeb, not only here, but almost always where the name occurs in Deuteronomy, perhaps always, except "from" (i, 2, 19). The same is true of all the passages in which Horeb is mentioned in later Scripture (1 Kings viii, 5; 2 Chron. v. 10; Psa. cxi, 10; Mal. iv, 4; [Heb. iii, 22]), except 1 Kings xix, 8, "unto Horeb the mount of God," or better, "up to the mount of God Horeb [ward]," for it is plainly an expression referring to Exod. iii, 1, of which we have already spoken. With Sinai, on the other hand, there are connected several prepositions, "in" or "of" or in the case of Horeb; also "to," but especially "upon" (Exod. xix, 11, 18, 20; xxiv, 16), which describes the descent of the Lord, or the resting of the symbol of his presence, upon that individual peak from which the law was given, whereas we have no reason to think that it rested upon the whole mass of mountains which are clustered together. The same preposition "of" is the only one in the only other Old Testament reference where Sinai occurs with a preposition (Neh. ix, 13). Indeed, besides this text we find Sinai nowhere but in Judg. v. 6; Psa. lixvi, 8, 17 (Heb. 9, 18), in passages which indisputably stand in a very close connection with Deut. xxxiii, 2. More much is inferred from the usage of later Scripture in regard to these names; though from what has been mentioned it may be seen that Horeb is very decidedly the predominant name in the rest of the Old Testament, as it is with one exception in Deuteronomy, and probably in both cases for the same reason—that at a distance in time and place the more general name was, on the whole, more natural. Yet the distance may be so great that the phrase has become the common in the connection we have said that Horeb does not occur. Josephus seems also to confine himself to the name Sinai. In the Apocrypha we have noted Judith v, 14, "to the way of Sinai," or, according to another reading, "to the mount Sinai;" and Eccles. xlvii, 7, where "in Sinai" and "in Horeb" occur in a geographical parallelism: but these determine nothing. Perhaps nothing can be concluded from the fact that Horeb never has the prefix "mount" except in Exod. xxxiii, 6, whereas Sinai always has it in both the Old Testament and the New except in Exod. xvi, 1, and Deut. xxxiii, 2, and the passages depend on the one name, and not on the other. Once more, it is very doubtful whether etymology can contribute anything to the settlement of the question. Horeb certainly means "dry," or "dried up," a name very descriptive of the region. But the meaning of Sinai is much debated. Gesenius suggests "muddy," but with hesitation, and he appears to have no followers. More probably, Knobel proposes "sharp-pointed," "toothed," or "nibbed." The old derivation of Sinai, which Hiller understood "Sin, to be equivalent to סנה, sinyah, "the bush of Jehovah," with reference to Exod. iii, 2. Possibly as simple a meaning as any would be "bushy," or "that which has the bush." If so, the etymologies of the two names, so far as they went, would favor the view given of their respective meanings. Rodiger (additions to Gesenius, Thesaur. makes it "sacred to the God of the moon." Ewald and Ebers regard it as equivalent to "belonging to [the Desert of] Sin/ Understanding Horeb to be the more general name, there might still be differences of opinion how wide a circuit should be included under it; though the common opinion seems to be that there is no necessity for taking it wider than that range (some three miles square) long favored by the ordinary varieties of the Arabes Jebel Tôr, or Jebel et-Tûr, sometimes with the addition of Sina, though Robinson says extremely rarely. III. Identification of the Particular Mountain.—In the Biblical notices there are implied three specifications which must all be present in any spot answering to the true Sinai: 1. A mountain-summit overlooking the place where the people stood. 2. Space sufficient, adjacent to the mountain, for so large a multitude to stand and behold the phenomena on the summit; and even, when afraid, to remove afar off and still be in sight. 3. The relation between this space where the people stood and the base of the mountain must be such that they could approach and stand at 'the nether part of the mount;' that they could also touch it; and that bounds could be set round the mount' (Biblith. Sue. May, 1849, p. 382). There are three claimants for the name Sinai, and it will be necessary to examine them successively: 1. Jebel Serbal.—Its claims were suggested by Burenhult (Travelera, p. 609), and are advocated by Lepsius (Letters from Egypt [London, 1858]), Bartlett (Forty Days in the Desert), Stewart (The Tent and the Khan), and others. The arguments in its favor may be thus summed up: It was the most conspicuous mountain in the peninsula, and therefore the best known to the Egypt.
tian colonists. Near its northern base was the oasis of Feirán, which was probably the centre of the primeval Sinaitic population; and the summit of Serbál would form their natural sanctuary. Moses, knowing such a fertile and well-watered spot as Feirán, would never have led the Israelites past it, but would naturally select it as the place of the permanent camp (Lepsius, p. 356-363). Besides, it is supposed to be more in accordance with the narration of the wilderness journey than any other mountain; and it is alleged that early historical tradition is wholly in its favor. The last two arguments are the only ones of any weight; and neither of them stands the test of critical examination. The basis of Lepsius’s argument is that Rephidim is identical with Feirán, and that Moses selected this spot as the site of a permanent camp because it was well watered and fertile; but the sacred writer tells us that in Rephidim “there was no water for the people to drink” (Exod. xvii, 1). With strange inconsistency Lepsius affirms that the “wonderful fountain of Feirán” was opened by the miracle recorded in ch. xvii. If so, then how could the place have been well watered previously? But further: Rephidim was a day’s march—probably a short one—from the permanent camp before Sinai (xix, 1). These facts totally overthrust the alleged argument from Scripture.

The historical argument is not more convincing, although dean Stanley somewhat rashly says: “It (Serbál) was undoubtedly identified with Sinai by Eusebius, Jerome, and Cosmas; that is, by all known writers till the time of Justinian” (Sinait and Palaestina, p. 40). Eusebius merely states that “Rephidim is a place in the wilderness by Horeb; and that there Joshua fought with Amalek near Pharan” (Onomast. a. v.). Jerome only translates his words without addition or comment (he renders ζωονετα by prophe). The language of Cosmas is equally intelligible (Topogr. Christ.

v), especially as it is known that Pharan was a pretty large district, and that Horeb is said to be six miles distant from it.

It is hardly necessary to discuss the argument grounded on the remarkable Sinaitic inscriptions, though Lepsius presses it, and Stanley says that the natural inference from them is that Serbál “in the earlier ages enjoyed a larger support of tradition than Gebel Mousa” (p. 39). But how can this be? Wady Mokatteb, in which most of the inscriptions are found, is the leading route to Jebel Mūsa as well as to Serbál. Inscriptions have also been discovered on the northern road from Egypt to Jebel Mūsa by Surahat el-Khādīm, and they are much more numerous in the passes around Jebel Mūsa—in Wady Leja, Nukh Hawy, etc.—than in Wady Aleiyat, the only pass leading to Serbál. It may be safely affirmed that the Sinaitic inscriptions do not, for the present at least, affect the question at issue in any way (Porter, Handbook, p. 16 sq.).

But the nature of the country around Serbál is sufficient of itself to show that it could not possibly have

The Summit of Jebel Mūsa.
been Sinai. Wady Feiran is three miles distant, and from it an occasional glimpse only can be got at the summit. Wady Feiran, which leads up to Serbal, is narrow, rugged, and rocky, affording no place for a large camp. This is acknowledged on all hands (Lepsius, p. 423 sq.; Bartlett, p. 57; Stanley, p. 44; Sandie, Horæ and Jerusalem, p. 149); and as there is no other valley or plain at the base of the mountain, it follows that Serbal cannot be Sinai.

2. Jebel Musa is the Sinai of recent ecclesiastical tradition, and it has found some advocates among modern travellers (Wilson, Lands of the Bible, i, 219; Sandie, Horæ, etc.). It is situated in the very centre of the mountain group; but it is neither so lofty nor so commanding as some others around it. Its elevation is only about 9000 feet, and is the highest peak on Mount Sinai. Jebel Katherine, three miles south, is 8700 feet, and Um Shaunor, beyond it, attains an altitude of 9800 feet. Jebel Musa is the highest point of a short isolated ridge which runs from north-west to south-east, between the two parallel ravines of Shueib and Leja. At one end (the south-east) it is bounded by a rugged wady called Sebaste, at the other by the upland plain of Er-Rahab. In Wady Shueib, on the north-east of the ridge, stands the convent of St. Catherine, with the naked cliffs rising almost perpendicularly over it. In the glen of Leja, on the opposite side, is the reputed rock of Moses. The peak of Jebel Musa ("Moses' Mountain"), which the monks identify with the Mount of the Law, is the southern extremity of the range, overlooking Wady Sebaste and a confined region of rugged gravelly hills near it. The summit is a platform about thirty paces in diameter, partly covered with ruins. At its eastern end is a little chapel, and near it a mosque. Notwithstanding the elevation, the view is not extensive, and no plain is in sight on which the camp of the Israelites could have stood; nor is the base of the peak at all so clearly defined as the incidents of the sacred narrative require.

Various traditions—Jewish, Christian, and Mohammedan—have found a local habitation on this mountain. A rugged ancient path, in many places blown into flights of steps up the granite cliffs, passes a grotto of the Virgin, the cave where Elijah dwelt in Horæ, the footmarks of Mohammed's camel, and other spots equally apocryphal, in its winding course to the summit. This is the Sinai of tradition, but certain scenes of the Bible.

3. Ras es-Sufafah is the third claimant for the name Sinai; and its claim is valid. It forms the north-western point of the ridge of which Jebel Musa is the south-eastern. The name signifies "the peak (or head) of the willow," and is derived from a willow-tree which grows in a cleft on its side. The summit is very clearly defined, rising high above all the other peaks near it. In front it descends in broken crags of naked granite to Wady er-Rahab. The view from it is not so extensive as that from Jebel Musa, but it is far more interesting and impressive. The whole extent of the plain of Er-Rahab, measuring more than two miles in length, and ranging from one third to two thirds of a mile in breadth, is visible. The eye can follow its windings as it runs away among the mountains in the distance. The level expanse of Wady es-Sheikh, which joins Er-Rahab, is also seen opening out on the right, while opposite it on the left is another section of plain forming a recess in the mountains.

From near the summit a wild ravine runs down the front of the mountain, conveying a winter torrent into Er-Rahab. Up this ravine the ascent may be made from the plain; it is rugged and steep, but an active mountaineer, such as Moses was, could easily accomplish it.

There can scarcely be a doubt that Ras es-Sufafah is Sinai, "the mount of the Lord." Every requirement of the sacred narrative is supplied and every incident illustrated by the features of the surrounding district. Here is a plain sufficient to contain the Israelite camp, and so close to the mountain's base that barriers could be erected to prevent the rash or the heedless from touching it. Here is a mountain-top where the clouds that enshrinèd the Lord when he descended upon it would be visible to the vast multitude, even when in fear they would withdraw from the base and retire to a distance. From this peak the thunderings and the voice of Jehovah would resound with terrific effect through the plain, and away among the cliffs and glens of the surrounding mountains. When descending through the clouds that shrouded it, Moses could hear also the songs and shouts of the infatuated people as they danced round the golden calf; and in "the brook that descends out of the mount" (Deut. i. 21), through the ravine into Er-Rahab, he could cast the dust of the destroyed idol. In fact, the mountain, the plain, the streamlet, and the whole topography correspond in every respect to the historical account given by Moses. The words of dean Stanley are equally graphic and convincing: "No one who has approached the Ras Sufafah through that noble plain, or who has looked down upon the plain from that majestic height, will willingly part with the belief that these are the two essential features of the view of the Israelite camp. That such a plain should exist at all in front of such a cliff is so remarkable a coincidence with the sacred narrative as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eye-witness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation for the coming scene. The low line of alluvial mounds at the foot of the cliff exactly answers to the 'bounds' which were to keep the people off from 'touching the mount.' The plain itself is not broken and uneven, and narrowly shut in, like almost all others in the range, but presents a long retiring sweep, against which the people could 'remove and stand afar off.' The cliff, rising like a huge altar, in front of the whole congregation and visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of 'the mount
that might be touched, and from which the voice of God could be heard far and wide over the stillness of the plain below, widened at that part to its utmost expanse by the confluence of all the contiguous valleys. Here, beyond all other parts of the peninsula, is the adytum, withdrawn, as if in the end of the world, from all the stir and confusion of earthly things" (p. 42, 43).

The remarks of Mr. Beaumont, a recent and observant traveller, are of some importance, as showing that some traces of the ancient Scripture names still linger around Mount Sinai: "Two or three facts seem to me well worthy of observation. Immediately above Wady es-Sheitik rises Jebel Fureia, the front of this is named Jebel Gebel, or Gebel for short; it is unknown to us, but our guide on Ras es-Sufafch needed no prompting to give it its designation. This cluster of Fureia, or Ziporah, is nearly parallel with the cluster of Jebel Musa, and extends northward from it to the head of the central Sinaicite cluster. Separated from the same central cluster of Jebel Musa on the left by Wady Leja, runs another parallel range of Sinaicite rocks. To one of these, and separated from Jebel Fureia by the broad Er-Rahah, the name Urreibbeh is given. This name also, as well as the name of the other group, was spontaneously assigned to it by our guide Mohammed. I was rather sceptical on the point, and made him repeat it several times, but I am convinced that there might be no mistake. My orthography is intended to express, as nearly as I can, the sound of his utterance, for it would have been vain to ask him to spell the word. Supposing, then, that his nomenclature was correct, we have a cluster bearing the name of Seneh (Sinai; comp. Stanley, p. 42) on the right of Jebel Musa, and one bearing the name Urreibbeh (Horob) on the left; the central cluster itself has no local appellative, and is called after the prophet Moses. May we not, then, suppose that this central cluster bore the name Sinai or Horob indiscriminately, serving as the nucleus to which the ranges of Sinai and Horob tended; and that, after the delivery of the law from the peak of Ras es-Sufafch, this bore the special name of 'Mountain of Moses,' and that subsequently the local designations were restricted to the ridges on the right and left?" (Cairo to Sine, p. 81, 82).

The name Wady er-Rahah, which is given to the upland plain in front of Ras es-Sufafch, is also called Er-Rahah, "the sheepfold"—rare after labor, that as enjoyed by beasts of burden at the close of the day. This is very expressive as applied to the long encampment of the Israelites in this plain, after the toilsome march from Egypt. The monks, as has been stated, give the name of Jebel Musa to the southern peak of the central ridge, identifying it with Sinai; but they identify Ras es-Sufafch with Horob. There are several traditional sites pointed out in Wady er-Rahah along the base of Sufafch, but they are so manifestly apocryphal as to be scarcely worth notice—such as the hill on which Aaron stood, the mound in which the golden calf was cast, and the pit of Kadesh (Potter, Handbook, p. 85). It is worthy of note that no other district in the whole peninsula, with the exception of a small portion of Wady Feiran, possesses such supplies of water and pasture as that around Mount Sinai. When the springs and wells are dry elsewhere, the Bedawin resort hither. On Sinai itself, on Jebel Katherin, in Wady Leja, in the convent, and in the plains of Rahah are perennial sources. The pastures, too, among the rocks and in the glens and little upland plains, are comparatively abundant (see Olin, Travels, i, 386, 415).

4. The late Dr. Beke of England broached the theory that Mount Sinai was not in the peninsula at all, but east of the Gulf of Akabah, a position that carries its refutation on its own face. In order to accommodate it, he did not hesitate to remove the Mizrain, or "Egypt" of the Bible, into the peninsula. He finally made a visit to the region, and imagined he discovered the requisite locality in Jebel Nura, up Wady Itm, a short distance from Akabah; and although the main object of his journey, which lasted four months, was the Mount Sinai, the fact was effectually exploded by the facts on the spot, he still maintained his general views as stoutly as ever, but without the concurrence of a single writer of note. Soon after his return he died of fatigue and disappointment, and his widow has published the notes of his journey with more discretion than discretion (Sini in Arabia [Lond. 1878]).

IV. Description of the Region.—The physical features of the peninsula are broadly and deeply marked. In form a triangle, it is shut in on two sides by the gulf of Akabah and Suez, and on the third by the desert of Tih. The Wady Leja and the wadies of Gebel Mousa, cutting the native barriers of other peoples, including what may be termed the same. Along the southern edge of Tih runs, like a vast wall, a bare limestone ridge; and south of it again is a parallel belt of sandy plain, appropriately termed Debbet er-Ramleh. A naked gravelly plain called El-Kâa extends along the whole shore of the Gulf of Suez. Between El-Kâa, Debbet er-Ramleh, and the Gulf of Akabah lies a group of mountains, triangular in shape, which forms, as it were, the nucleus of the peninsula, and is now called emphatically El-Tôr, "the mountains." On the north and west the group has projecting buttresses of reddish sandstone, on which most of the inscriptions in the "written valley" are traced; in the south, and especially in the lower bed, are granite, and exhibit a variety of coloring—red, yellow, purple, and green—making them objects of singular beauty when bathed in the bright sunshine. They are all, however, naked and desolate. As the eye wanders over their riven sides and up their jagged peaks, not a tree, not a shrub, not a blade of grass is seen (see Olin, Travels, i, 389). Ruined palaces, almost as bare and dry and desolate as the granite cliffs overhead, wind from the outer borders up into the centre of the group. On penetrating these ravines, a few acacias are here and there seen in a cranny of the rocks, and a clump of wild palms is occasionally met with fringing a well or fountain. In the heart of these mountains, in nature's profoundest solitude, amid scenery unsurpassed for wild and stern grandeur, history, tradition, and geography have combined to locate Sinai, "the mount of the Lord," and all those wondrous events which were enacted round it.

The Sinai Peninsula has been arranged (Stanley, Sin. and Pal. p. 11) in three chief masses as follows: (1) The north-western cluster above Wady Feiran; its greatest relief found in the five-ridged peak of Serbal, at a height of 6342 feet above the sea. (For an account of the singular natural basin into which the waters of this portion of Sinai are collected, and its probable connection with scriptural topography, see KâFâHIM.) (2) The eastern and central one; its highest point the Jebel Katherin, at a height of 8063 (Rüppell) to 8168 (Russegger) feet, and including the Jebel Musa, the height of which is variously set (by Schubert, Rüppell, and Russegger) at 6786, 7093, and 7097 feet. (3) The south-eastern chain mostly covered, however, with 2; its highest point, Um Shaumer, being that also of the whole. The three last-named peaks all lie very nearly in a line of about nine miles drawn from the most northerly of them, Musa, a little to the west of south; and a perpendicular to this line, traced on the map of the area for about 50 miles, nearly traverses the whole length of the range of Serbal. These lines show the area of greatest relief for the peninsula, nearly equidistant from each of its embracing gulf, and also from its northern base, the range of El-Tôr, and its southern apex, the Kâa Mohammed. The vertical extent of the peninsula from El-Wady, near Tôr, on the coast of the Gulf of Suez, in Wady Feiran, the two oases of its waste, and "in the nucleus of springs in the Gebel Mousâ" (Stanley, p. 19). As regards its fauna, Seetzen (iii, 20) mentions the following animals as found at Er-Ramleh, near Sinai: the
The Mountains of Sinai. (From a model constructed after the Ordnance Survey.)

V. Literature.—Mount Sinai and its vicinity have been visited by hundreds of travellers in modern times, and multitudes of descriptions have been written, few of which, however, contain anything specially new. The best accounts are those of Robinson, *Bibl. Res.* i, 88–144; Burchhardt, *Travels in Syria*, p. 541–590; *Bibl. Sac.* May, 1849, p. 381–386; Stanley, *Sin. and Pal.* p. 3–77; Beal, *Cairo to Sinai*, p. 88–85; Sandie, *Horeb and Jerusalem*, p. 124–224. The German writers—Ritter, *Pal. und Syr.* vol. i; Rüppell, *Reise*; Schubert, *Reise*, vol. ii; and Niebuhr, *Description de l’Arabie*—may be consulted with advantage; and full descriptions of the convent, with views, are given in Laborde’s *Mount Sinai and Petra*, and in Bartlett’s *Forty Days in the Desert*. The vicinity is minutely described in Porter’s *Handbook for Palestine*, and in Bädeker’s also. The results of the English Ordnance Survey—which, however, only extended over the western half of the peninsula—have been published in three noble volumes with two supplementary series of photographs (Lond. 1868–69), and a good abstract may be found in Palmer’s *Desert of the Exodus* (Lond. and N. Y. 1872), and more briefly in his *Sinai from the Monuments* (Lond. 1878).

Sinai Codex. Hebrew. This MS., which contains the Pentateuch, contains many variations of the accents, as תִּשְׁנָה, and he heard (Exod. xviii, 1), has the accent Gershaim, but in Sinai it has Robâ; again, יָבִא, the desert (ver. 5), has Zepheph, while in Sinai it has Zabephe gadol. As to the name of the codex, whether it is so called from the author or from the place where it was written is a matter of dispute. According to Levita it would be the name of a codex; First (Gæsch.
SINAITIC INSCRIPTIONS 773

Sinaitic Inscriptions is the name usually given to certain singular marks cut or rather scratched on the rocks of the Sinaitic peninsula, which have in all ages given rise to great curiosity and conjectures. Dionysius of the well-known Commentaries states that the mention of the name Sinaitic refers to the place where it was written or found. Strabo, in his Geographical Description of the World, mentions it as the place where the inhabitants of the surrounding country were accustomed to make pilgrimages every five years. There was a sanctuary at the spot with an inscription in the sanctuary's name, which appears to be the first mention of the now famous Sinaitic inscriptions. The sanctuary was possibly Beit, though some think it was the village of Tura, in the coast of the Red Sea. The quinquennial festival is mentioned by Strabo, but the first description of the inscriptions is given (about A.D. 535) by Cosmas, who supposed them to be the work of the Hebrews. They are also referred to by several early travellers, as Neitzschart and Monymos. Pococke and Niebuhr attempted to copy them, but with little success; Seetzen and Burchardt were more accurate in their transcription. In the Transactions of the Royal Society of Literature (1832, iii, 1), 177 of them are carefully engraved; nine of these are Greek, and one is Latin; the rest are of that peculiar character which recent papyxographers, as Beer, have denominated Nabataean. They are accompanied, wherever they occur, by rude figures of men with shields, swords, bows, and arrows; of camels and horses; of goats and ibexes with horns wonderfully exaggerated; of antelopes pursued by greyhounds; of lizards and tortoises; besides a number of nonscriptures which will puzzle the zoologist. They are met with almost every part of the mountainous region of the peninsula, in groups and singly. They have been seen in wadies Sila, Mahairah, and Feirain; in wadies Hurm and Bir, on the northern route to Sinai; on and around Mount Seribah; in Wady Leja at Sinai; on the plateau between wadies Selay and Ain, on the route to Akabah; at Petra, and on the southern border of Palestine. They occur, however, in greatest numbers in Wady Mokattet.

The inscriptions are in general very short, consisting of one or two brief lines; the letters are from two to three inches long, rudely cut with a sharp-pointed instrument. The surface of the rock is generally soft, so that with a pocket-knife one could cut a shallow inscription in a few minutes. A few, however, are more deeply and regularly formed. Though Lepsius discovered some of the more interesting characters, he did not over other Greek names; yet the Greek inscriptions are generally of a much more modern date than the others, judging from their appearance. Some of them have crosses attached; but these are not in all cases of Christian origin. The very same figures are found on Egyptian obelisks. Their position on the face of the cliffs is generally so low that a man could reach them. Some are higher, and would require a ladder, or at least an expert climber. None are so high as to suggest the necessity for ropes or scaffolding.

Prof. Beer, of Leipsic, has examined them with great care and constructed an alphabet. The results of the researches of this distinguished scholar are as follows: 1. The alphabet is independent; some of the letters are unique, others like the Palmyrene, Estrangelo, and Cufic. They are written from left to right. 2. The contents of the inscriptions, so far as examined, consist only of proper names preceded by some such words as ἀνάγω, “peace,” ἐπισκέπτης, “in memory,” and ἐνίκη, “blessed.”

The word πριέα, “priest,” is sometimes found after them. The names are those common in Arabic; not one Jewish or Christian name has yet been found. 3. The language is supposed to be the Nabataean, spoken by the inhabitants of Arabia Petraea. 4. The writers were pilgrims. The great number around Seribah leads to the supposition that it was once a holy place. That some of the writers were Christian is evident from the crosses. 5. The age of the inscriptions he supposes to be not earlier than the 2nd century B.C. Had they been later, some tradition respecting them would probably have existed in the time of Cosmas.

Dean Stanley, in his careful résumé, states that there is a great difference of age manifested both in the pictures and letters; that they are intermixed with Greek, Arabic, and even one or two Latin words, apparently of the same date; that crosses are very numerous, and of such form as to show their Christian origin. He concludes that they are, for the most part, the work of Christian pilgrims.

It will be seen from the above statements that these singular inscriptions chiefly occur in the wadies, and on the roads leading to particular spots, such as mounts Sinai and Seribah, and the Deir at Petra. They seem to have been the work of idle loiterers, rude in their
SINAITIC MANUSCRIPT

ideas of art, and ruder still in their morals; for the figures of animals are generally ludicrous, and occasionally obscene. Many of the inscriptions are evidently of remote antiquity, while others are plainly not older than our own era. That they are of Israelish origin, as Mr. Forster maintains, no satisfactory evidence has as yet been produced. The letters are not Hebrew. Some of them resemble Phoenician characters, others are different from those of any known language. And yet it would seem they were the symbols of a language at one period universally known throughout the whole peninsula. It does seem strange that all knowledge of these characters and the people who used them has been entirely lost, and it seems stranger still that it was already lost in the 4th century. The researches of the greatest scholars of our age have been unable to solve the mystery of these inscriptions, or afford any satisfactory clue to their origin, authors, and object (Porter, Handbook for Palest, p. 17).

Prof. Palmer has carefully investigated these inscriptions in the Ordinance Survey of Sinai, and his conclusions are thus summarily expressed: "They are mere scratches on the rock, the work of idle loungers, consisting, for the most part, of mere names interspersed with rude figures of men and animals. In a philological point of view they do possess a certain interest, but otherwise they are as worthless and unimportant as the Arab, Greek, and European graffiti with which they are interspersed. The language employed is Aramaean, the Semitic language which in the earliest centuries of Christ was held throughout the East the place now occupied by the modern Arabic, and the character differs little from the Nabataean alphabet used in the inscriptions of Idumea and Central Syria" (Desert of the Exodus, p. 160).


SINAITIC MANUSCRIPT (Codex Sinaiticus, designated as S), a MS. of the Septuagint and Greek New Test., brought from the Convent of St. Catherine, on Mount Sinai, by Tischendorf in 1859. It consists of 454 leaves, 34 lines to a page, in the Old and New Test. The Codex Sinaiticus contains the following portions of the Old Test. and Apocrypha in the order here given: Chron. i-x, 27-xi, 22; Tobit i, ii, to the end; Judith i-xii, 13; xiii, 9-xvi; 1 Macc. 4 Macc.; Isaiah; Jer. i-x, 25; Joel; Obadiah; Jonah; Nahum; Habakkuk; Zephaniah; Haggai; Zechariah; Malachi; Psalms; Proverbs; Ecclesiastes; Canticles; Wisdom of Solomon; Ecclesiasticus; Job. Of the missing portions the following are supplied by the Codex Friderico-Augustanus, and the fragments afterwards by Tischendorf, which were originally parts of the Sinaitic MS.: a few verses of Gen. xxi, xxiv, and of Num. v-vii; Deut. i-xii, 17; to the end; Nehemiah: Esther: Tobit i, ii, ii; Jer. 3, 25 to the end; Lam. 5, 1-iii, 20. This codex contains the entire New Test. together with the epistle of Barnabas and parts of the Shepherd of Hermes. There are four columns in each page. The character of the letters, the inscriptions and subscriptions to different books, the absence of the Ammonian sections and Eusebian canons, the nature of the readings, and other peculiarities, agree in a remarkable manner with B, or the Vatican. Tischendorf supposes that it is somewhat older than B, belonging to the 4th century. Probably it is of the 6th century, though made from a text older than that of B. The conjectures perhaps from dictation, or many blunders. The value of this acquisition to the critical apparatus of the Bible can hardly be overstated. In Tischendorf's Votitia Editionum Codicae Bibli-
SINCLAIR

JONEX, a minister of the Methodist Episcopal Church, was born in Loudon County, Va., April 9, 1738. In his twenty-first year, while residing in Lexington, Ky., he professed conversion and joined the Church. He was received on trial in the Kentucky Conference in September, 1824, but was transferred to the Illinois Conference in 1830. Here he labored as pastor and presiding elder until 1844, when, having been su-

SINCERITY, one who holds a sincerity or is an advocate for sincerities (q. v.).

SINEE, in Norse mythology, was one of the twelve famous houses—houses—employing the gods when they rode to the place of judgment by the fountain of Urðr.

SINNEW (once for Ýrj, a swaner, i. e. psain [Job xxx, 17]; elsewhere Ýr, gid) occurs especially in the phrase Ýrj, úr að, to make a shrank" (Genesis, xi, 38, i. e. the versus subject, or thigh-cord (Genesis, Thea., p. 921). Josephus renders it the broad nerve (MYO6 7s LE7A, Ant., i, 10, 2), being that which is on the thigh (παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παρελθεις ἐπὶ, παrhoelthet}
in de Singalese Tule Oevergebracht, etc. A revised and corrected edition was published in 1780 by the Revs. Dybrands and Philipps, who also superintended an edition of the Acts printed in 1771, and published under the title De Handelingen der Apostelen Beschreven door den Evangelist Lucus. For this part of the New Text, two editions were published, one being an English translation under the direction of the Rev. S. Cat. In 1776 the whole New Text was issued, while Old Text only some parts were published. When, in 1812, the Colombo Auxiliary Bible Society was formed, one of the first measures adopted by the society was the examination of the Sinhalese version of the New Text. It was found that a thorough revision or a new translation was deemed indispensable. The work of revision progressed but slowly; and it was not till 1817 that the revised New Test, left the Colombo press. Six years later the Old Test was printed. In the meantime, the Rev. Mr. Lambick, of the Church Mission at Cotta, a village near Colombo, had undertaken another translation of the Sinhalese Scriptures, which was completed in 1834 at the expense of the Church Missionary Society. This version, which is generally distinguished as the "Cotta Version," differs from that adopted by the Colombo Bible Society in the following particulars: 1. All the historic terminations—that is, peculiar terminations of the verbs, nouns, and pronouns indicative of respect—used in books in the high Sinhalese dialect are omitted in the Cotta version. 2. Those terminations of nouns, etc., in common use in the colloquial dialect are adopted. 3. One pronoun for the second person singular (there are twelve others in use in Sinhalese books) is uniformly used throughout the Cotta version, whoever may be the person spoken to, human or divine. 4. Words in common use are invariably substituted for learned ones. As both versions had their merits, yet the missionaries engaged in various places into the conclusion that one version should be for common use; and a revision committee was appointed in 1855 to prepare a new translation. In 1857 the revision of the New Test was completed; but when that of the Old Test will be completed is difficult to say. Meanwhile it has been found necessary to print more than one edition of the Old Test, according to the previously existing versions. See Le Long-Masch, Bibliotheca Sacra (Halle, 1778), ii, i, 210 sq.; The Bible of Every Land, p. 147 sq.; the Annual Reports of the British and Foreign Bible Society, 1857 sq. (B. P.).

SINGING-cakes, a name given formerly among Romanists to the consecrated wafers used in private masses.

SINGING-schools were established for the instruction of the order of singers as early as the 6th century, and became common in various parts of Europe, particularly in France and Germany. These schools were very much patronized by Gregory the Great, under whom they gained great celebrity. From them originated the famous Gregorian Chant (q. v.), a plain system of Church music. The priors, or principal, of these schools were a man of great consideration and influence. The name of this officer at Rome was archiconcertor ecclesie Romane, and, like that of prelatus cantor in their chapters and collegiate churches, it was a highly respectable and lucrative office. See Coleman, Christian Antiquities.

Single Combat has always been among semi-civilized peoples a favorite resort to decide a dispute without the effusion of human blood. Classical history abounds with instances. The Bible also gives a few noteworthy cases, of which the contest between David (q. v.) and Goliath is the most remarkable. Similar customs still prevail among the Arabs (Burckhardt, Notes on the Bedouins, p. 174). The practice has in modern times fallen into that of duelling. See the monographs on the subject cited by Volbeding, Index Programmatur, p. 160.

Single Eye is a phrase used in the A. V. (Matt. vi, 29; Luke xi, 34) for ἕνα oπαντὶς ἀπόκοπον, an unclouded vision, rather than a single aim. See the commentators ad loc., and the monographs of Zorn in the Miscell. Durb. i, 240; and Sommel (Lond. and Goth. 1877).

Singlin, Antoine, a French theologian, was born at Paris early in the 17th century, and by the advice of Vincent de Paul embraced the monastic life at the age of twenty-two. After learning Latin in the College de Paris, he entered the Hôpital de Pitié to teach the catechism to children. Later he attached himself to the abbé of St. Cyr, who induced him to become a priest, and procured him a nomination as confessor to the Palatine Royal recluses, to which duty he joined that of superior of two of their houses. His timidity at length caused him to seek a retreat with Madame de Longueville, where he died, April 17, 1664. He was possessed of moderate learning; but sound sense, and a good knowledge of the world, were the father of his fecundity. It is said that he composed 11,000 letters in his Instructions Christiennes (Paris, 1671-73, and later), being a collection of his sermons, which are highly spoken of. He is also the author of several letters in the Nouveaux Memoires de Port-Royal. See his Life prefixed to Goujet's edition of the former works.

Singular, a word used by old writers in the sense of incomparable, matchless, of unequalled excellence. The following examples are taken from king Edward VI's Primer: "Breathe into my heart by thy Holy Spirit this most precious and singular gift of faith, which worketh by charity . . . that when thou shalt call me out of this careful life [a life full of cares], I may enjoy therefore that they most singular and last benefit, which is everlasting glory through Jesus Christ our Lord."—Staunton, Dict. of the Church, s. v.
SINIM (Heb. Sinim', סינים, probably of foreign etymology; Sept. Σενημαίος; Vulg. Sinnae, Novum Testamentum), a tribe of Canaanites (Gen. x. 17, 1 Chron. i. 15) whose position is to be sought for in the northern part of the Lebanon district. Various localities in that district bear a certain amount of resemblance to the name. Perhaps the most plausible is the modern Sin, or Sinna, the ruins of which existed in the time of Jerome (Quast. Gen. loc. cit.); Sin, a village mentioned in the 15th century as near the River Arca (Gesenius, Theaur. p. 948); and Damideh, a district near Tripoli (Robinson, Researches ii. 494). The locality Sinnekelej and Jonathai gave Orthoas, a town on the coast to the northeast of Tripolis. See CANANITE.


Sinœs, in Greek mythology, was an Arcadian nymph who brought up the god Pan, and from whom he was named Sinœs.

Sin-offering (παντρα, chatthath; Sept. αὑράπια, τὸ ἁυραπία, τοῖς ἁυραπίαις; Vulg. pro peccato). The sin-offering among the Jews was the sacrifice in which the ideas of propitiation and of atonement for sin were most distinctly marked. It is first directly enjoined in Lev. iv., where it is specified that the sin-offering, and peace-offering are taken for granted, and the object of the law is to regulate, not to enjoin, the presentation of them to the Lord. Nor is the word chatthath applied to any sacrifice in ante-Mosaic times. Its technical use in Gen. iv. 7 is asserted, and supported by high authority. But the word here probably means (as in the Vulgate and the A.V.) sin. The fact that it is never used in application to any other sacrifice in Genesis or Exodus alone makes the translation sin-offering very improbable. It is therefore peculiarly a sacrifice of the law, agreeing with the clear definition of good and evil, and the stress laid on the sinfulness of sin, which were the main objects of the law in itself. The idea of propitiation was, no doubt, latent in earlier sacrifices, but it was taught clearly and distinctly in the Levitical sin-offering. The ceremonial of the sin-offering is described in Lev. iv. and vi. The animal—a young bullock for the priest or the congregation, a male or a female lamb for a private person, in all cases without blemish—was brought by the sacrificer to the altar of sacrifice; his hand was laid upon its head (with, as we learn from later Jewish authorities, a confession of sin, and a prayer that the victim might be its expiation); of the blood of the slain animal then was taken, and before the veil of the sanctuary, some put on the horns of the altar of incense, and the rest poured at the foot of the altar of sacrifice. The fat (as the choicest part of the flesh) was then burned on the altar as a burnt-offering; the remainder of the body, if the sin-offering were that of the priest himself or of the whole congregation, was carried out of the camp or city to a "clean place" and there burned; but, if the offering were that of an individual, the flesh might be eaten by the priest alone in the holy place, as being "most holy."

The trespass-offering (παντρα, πλημμμα, τὸ τῆς πλημμμελίας; pro delicto) is closely connected with the sin-offering in Leviticus, but at the same time clearly distinguished from it, being in some cases offered with it as a distinct part of the same sacrifice, as, for example, in the cleansing of the leper (ch. xiv.). The victim was in each case to be a ram. At the time of offering, in all cases of damage done to any holy thing, or to any man, restitution was made with the addition of a fifth part to the principal; the blood was sprinkled round about upon the altar, as in the burnt-offering, the fat burned, and the flesh disposed of as in the sin-offering. The distinction of ceremonial clearly indicates a difference in the idea of the two sacrificial. The nature of that difference is still a subject of great controversy. Look-
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ing first to the derivation of the two words, we find that

ήμαι is derived from Ημέω, which is, properly, to
"miss" a mark, or to "err" from a way, and secondarily, to "sin," or to incur "penalty;" hence that ήμαι is derived from the root Ημέω, which is, properly, "to fail," having for its "primary idea negligence, especially in guilt" (Ge-

senius). It is clear that, so far as derivation goes, there
appears to be more reference to general and actual
sin in the former, to special cases of negligence in the
latter. Turning next to the description, in the book of
Leviticus, of the circumstances under which each
should be offered, we find one important passage (Lev.
v, 1-19) in which the sacrifice is called first a "trespass-
offering" (ver. 6), and then a "sin-offering" (ver. 7, 9, 11,
12). But the nature of the victims in ver. 6 agrees with
the ceremonial of the latter, not of the former; the ap-
plication of the latter name is more emphatic and reit-
ereed; and there is at ver. 14 a formal introduction of
the law of the trespass-offering, exactly as of the law
of the sin-offering in iv, 1. It is therefore safe to con-
clude that the word ήμαι is not here used in its techni-
cal sense, and that the passage is to be referred to the
sin-offering only. See TRESPASS-OFFERING.

We find, then, that the sin-offerings were—

A. REGULAR.

1. The whole people, at the New Moon, Passover,

Pentecost, Feast of Trumpets, and Feast of Tabernacles
(Numb. xxvii, 15-xxix, 80); besides the solemn offering
of the Great Day of Atonement (Lev. xvi, 6-28).

2. For the priests and Levites at their consecration
(Exod. xxi, 10-14; 30); besides the yearly sin-offering
(a bullock) for the high-priest on the Great Day of Aton-
ement (Lev. xvi, 30).

3. To these may be added the sacrifice of the red heif-
ec (conducted with the ceremonial of a sin-offering), from
the sin-offering of the burnt offering (Lev. vi, 26), and
used in certain cases of ceremonial pollution (Numb. xi, 9).

B. SPECIAI.

1. A sin of "ignorance" against the command-
ment of the Lord, on the part of priest, people, ruler, or
private man (Lev. iv).

2. For refusal to bear witness under adjuration (Lev.
v, 1).

3. For ceremonial defilement not willfully contracted
(Lev. v, 2, 3), under which may be classed the offerings at
the purification of women (xii, 5-6), at the cleansing of
lepers (xiv, 30-31) or the uncleanness of men or women
(xv, 10-16), on the defilement of a Nazarite (Numb. vi, 6-
11) or the expiration of his vow (ver. 16).

4. A rash oath, the keeping of which would involve sin
(Lev. v, 4).

The trespass-offerings, on the other hand, were always
special, as—

(1.) For sacrifice "in ignorance," with compensation for
the harm done, and the gift of a fifth part of the value,
besides a "sin offering" for the priest (Lev. v, 1-14).

(2.) For ignorant trespass against some definite
exhibition of the law (Lev. v, 17-21).

(3.) For fraud, suppression of the truth, or perjury,
against man, with compensation, and with the addition
of a "sin offering" for the priest (Lev. v, 6).

(4.) For rape of a betrothed soul (Lev. xix, 21), and
the polluted Nazarite (Numb. vi, 19), offered with the sin-
offering.

From this enumeration it will be clear that the two
classes of sacrifice are thus distinguished closely upon each
other, as especially in B (1.), of the sin-offering,
and (2.) of the trespass-offering. It is also evident that
the sin-offering was the only regular and general recog-
nition of sin in the abstract, and accordingly was far
more solemn and symbolical in its ceremonial; the tres-
pass-offering was confined to special cases, most of which
related to sin done with some malice, either to the holy
things or to man, except in (s), where the trespass-
offering is united with the sin-offering. Josephus
(An. iii, 9, 3) declares that the sin-offering is presented
by those "who fall into sin in ignorance" (κατά ἀγνοίαν)
and, the trespass-offering by "one who has sinned and
that sin has caused to him a particular punishment.
From this it may be inferred (as by
Winer and others) that the former was used in cases of
known sin against some definite law, the latter in the
case of secret sin, unknown, or, if known, not liable
to judicial cognizance. Other opinions have been en-
tertained, widely different from, and even opposed to,
other another. The opinions which suppose one offering
due for sins of omission, and the other for sins of commis-
sion, have no foundation in the language of the law.
Others, e.g., that the sin-offering is due to inability, refers to the sins of pure ignorance, the trespass-offering to those of
a more sinful and deliberate character; but this does not
agree with Lev. v, 17-19, and is contradicted by the so-
enm contrast between sins of ignorance, which might be
atoned for, and the "sins of presumption," against which
there is no atonement. Others, by a special application
to the death of Christ, denote sin-offerings as necessary to
the sacrifice. Others seek more recondite distinc-
tions, supposing, e.g., that the sin-offering had for its
object the cleansing of the sanctuary or the common-
wealth, and the trespass-offering the cleansing of the
individual; or that the former referred to the effect of
sin upon the outer man, the latter to the inner man, and
the breach of an external law. Without attempting to
decide so difficult and so controverted a question, we
may draw the following conclusions:

First, that the sin-offering was far more solemn and compre-
prehensive of the two sacrifices.

Secondly, that the sin-offering looked more to the guilt
of the sin done, irrespective of its consequences, while
the trespass-offering looked to the evil consequences of sin,
either against the service of God or against man, as the
the duty of atonement, as far as atonement was possible.

Hence the two might be made to propriety be offered together.

Thirdly, that in the sin-offering especially was found
bolished the acknowledged sinfulness as inherent in
man, and the need of expiation as a necessary office to renew
the broken covenant between man and God.

There is one other question of some interest, as to
the nature of the sins for which either sacrifice could be
offered. It is seen at once that in the law of Leviticus
most of them, which are not purely ceremonial, are
called sins of "ignorance" (see Heb. ix, 7); and in Numb.
xxv, 30 it is expressly said that while such sins can be
atoned for by offerings, "the soul that doth aubst pre-
sumptuously" (Heb. with a high hand) "shall be cut off
from among his people. . . . His iniquity shall be upon
him" (comp. Heb. x, 20). But there are sufficient indi-
cations that the sins here called "of ignorance" are more
strictly "legal ignorance" or "infoliety," repented of by
the unpunished offender, as opposed to those of
deliberate and unrepentant sin. The Hebrew word itself
and its derivations are so used in Ps. cxxxix, 67 (Sept.
κλημενήσασθαι; 1 Sam. xxvii, 21 (ἀγνοεῖται; Ps. xix,
3 παραπλησίας; ḍoḥ xix, 8 (πλάνοιν). The words ἀγνοεῖται and ἀγνοεῖν have a corresponding as-
sent meaning in the New Test.: when in Acts ii, 17, the
Jews, in their crucifixion of our Lord, are said to have act-
ed ignorantly (κατὰ ἀγνοεῖ晏; and in Eph. iv, 18; 1 Pet.
i, 14 the vices of heathenism, done against the light of
conscience, are still referred to ἀγνοεῖν. The use of the
word (like that of ἀγνοεῖν in classical Greek) is
found in all languages, and depends on the idea that
goodness is man's true wisdom, and that sin is the fail-
ing to recognise this truth. If from the word we turn
to the sins actually referred to in Lev. iv, v, we find
some which certainly are not sins of pure ignorance;
they are sins of defect, of heredity, or of hereditary
sinfulness, but they are real sins. The later Jews (see Oth-
tram, De Sacrificiis) limited the application of the sin-
offering to negative sins, sins in ignorance, and sins in
action, not in thought, evidently conceiving it to apply
to actual sins, but to sins of a secondary order.

In conclusion it must be remembered that the sacrifices of the law had a temporal as well as a
spiritual significance and effect. They restored an
SINOLD 779  SION

offender to his place in the commonwealth of Israel; they were, therefore, an atonement to the King of Israel for the infringement of his law. It is clear that this rite was not only an act of expiation, but also of reconciliation; for there are crimes for which the interest and very existence of a society demand that there should be no pardon. But so far as the sacrifices had a spiritual and typical meaning, so far as they were sought by a repentant spirit as a sign and means of reconciliation with God, it can hardly be doubted that they had a real moral effect, so far as their typical character remained. See SACRIFICE.

For the more solemn sin-offerings, see DAY OF ATONEMENT; LEVITICUS, etc.

SINOLD. PHILIP BALTHASAR, a German jurist, was born near Giessen, May 5, 1657, studied at Jena, and died at Lauch, March 6, 1742. He wrote many devotional books under the assumed name Ludwig Ernst von Paramount and Amadeus Kreuzberg. His Gottseige Betrachtungen auf alle Tage des ganzen Jahres has been edited anew by Rev. C. J. Heinersdorf, with a preface of Dr. Ahlfeld (Halle, 1856). He also composed about seventy-two hymns, one of which, Lebet du in war, o welche Leben, has been translated into English, "Kingsway," "True Foundation," "Wilt Thou Live?" by Miss Winkworth, in Lyra German, i. 19. See Wezel, Hymn. iv, 87, 91; Neubaur, Nachrichten (Zittauhau, 1743), p. 119 sqq.: Jocher, Allgem. Gelehrten Lexikon, s. v.; Koch, Gesch. d. deutich. Kirchenlebens, v. 404 sqq.; Knapp, Evangel. Liederschatz, p. 1345, s. v. (B. P.)

SINON, in Greek mythology, was a son of Eads or Mysiphus, grandson to Autolycus, and said to have been the son of Odyseus, and was said to have permitted the Trojans to make him prisoner in order to persuade them to admit the wooden horse within their walls. He represented that it had been constructed in atonement for the robbery of the Palladium, and succeeded in obtaining its admission into Troy, after which he gave the preconcerted signal and opened the door in the horse through which the Greeks poured forth and took possession of the city.

SINOPÉ, in Greek mythology, was a daughter of Asopus and Metope, or of Ares and Egnia or Parnass. Apollo became enamoured of her beauty and carried her off from Boeotia to Paphlagonia, where she brought forth Syrus and gave her name to the town of Sinope.

SINRIOD, in Norse mythology, was one of the four wives of king Hioward, who were accounted the most beautiful women on the earth. She became the mother of Hylining.

SINART, BENOIT, a French controversialist, was born at Sedan in 1696, and after having served as an engineer in Holland, embraced a monastic life in 1716, entering the congregation of the Benedictines at St. Vaune. He taught philosophy and theology at the abbey of Senones, passed into that of St. Gregory at Munster, and became abbot of the latter in 1745, where he died June 22, 1776. Sinart was a well-educated, laborious man. He wrote several religious works, which are enumerated in Hoefer, Nouv. Biog. Générale, s. v.

SINTENIUS, a name common to a number of German theologians, of whom we mention the following:

1. CONRAD. FREDRICH, was born at Zerbst in 1759, where he was appointed deacon in 1773. In 1791 he was made professor of theology and metaphysic, and died in 1820 as member of consistory and pastor of Trinity Church. He published, Theologische Schriften- genbe für Prediger (Leipsic, 1806);—Eisden, oder meine Fortentager nach dem Tode (Dantzig, 1792, 3 pts.), and a number of tracts in various languages. See Von Schlett's biography of Sintenis (Zerbst, 1820); Winer, Handbuch, ii, 290, 410, 415, 470, 477, 840; ii, 90, 138, 141, 227, 280, 353, 356, 366, 398, 779; Theol. Universal-Lexikon, s. v.; Regensburger Conversations-Lexikon, s. v.; First, Bibl. Judaica, iii, 340.

2. JOHANN CHRISTIAN SIGHSMUND, brother of Christian, was born at Zerbst in 1752. In 1785 he was appointed pastor at Dornburg in Anhalt; in 1794 he was called to Roslau; in 1798 he was appointed inspector of church and school, and died in 1829. He published, Oeffentliche kathetische Prüfungen nebst Schlusserledes (Halle, 1808-10, 3 vols.). See the Regensburger Conversations-Lexikon, s. v.; Winer, Handbuch, ii, 209, 780; Theol. Universal-Lexikon, s. v.

3. KARL HEINRICH, brother of the above, was born in 1744 at Zerbst and appointed in 1771 rector at Torgau. In 1788 he was called to Zittau, and died at Zerbst in 1816. He wrote, Theophron (Zerbst, 1800);—Lernbuch der moralischen Vernunftreligion (Altenburg, 1892);—Geron und Paladin (Zerbst, 1803). See the Regensburger Conversations-Lexikon, s. v.; Theol. Universal-Lexikon, s. v.

4. WILHELM FRANZ, son of Johann Christian Sighsmund, was born April 26, 1794, at Dornburg in Anhalt. He studied at Zerbst and Wittenberg. In 1824 he was called to Meissen. He second printed the Church of the Holy Ghost, and in 1831 he was made pastor primarius. His rationalistic views brought him into conflict with his ecclesiastical superior. The consequence was that the rationalistic preachers organized a union of so-called Friends of Light in 1841. Sintenis died Jan. 29, 1859, having retired some years before from the ministry. He published a great number of sermons and discourses, which are enumerated in Zuchold, Bibliotheca Theologica, ii, 1231 sq. See also Theol. Universal-Lexikon, s. v.; Kurtz, Lernbuch der Kirchengeschichte, § 175, 1. (B. P.)

SINTO, SINTUSS. See SINTIOT.

SIQON, SIOFNA or SIONNA, in Norse mythology, was the goddess of youth, gracefulness, and the first motions. She is said to love in the breasts of young men and maidens and dispose them to mutual affection; but she is not to be confounded with Freya, the proper goddess of love.

SI'ON, MOUNT, the name of two hills in the Scriptures.

1. (Heb. hav 'Sion', סֵיה נֵבֶּעַ; Samar. סֵיה הֶבֵּעַ. Sept. τὸ ὅρος τοῦ Ἱεροῦ; Vulg. mens Sion). One of the various names of Mount Hermon which are fortunately preserved, all not improbably more ancient than "Hermon" (q. v.) itself. It occurs in Deut. iv, 48 only, and is interpreted by the lexicographers to mean "lofty." First conjectures that these various appellations were the names of separate peaks or portions of the mountain. Some have supposed that Zion in Ps. cxxxiii, 3 is a variation of this Sion; but there is no warrant for this beyond the fact that so doing overcomes a difficulty of interpretation in that passage.

2. (τὸ ὅρος Σἰὼν). The Greek form of the Hebrew name ZION (Tsiyon), the famous Mount of the Temple (1 Macc. iv, 37, 60; v. 54; vi, 48, 62; vii, 83; xi, 11; xiv, 27; Heb. xii, 22; Rev. xiv, 1). In the books of Maccabees the expression is always "Mount Sion." In the other Apocryphal books the name "Sion" is alone employed. The New Test. usually employs the simple form "Sion" (Matt. xxvi, 51; John xii, 13; Rom. ix, 30; xi, 20; 1 Pet. ii, 6). Further, in the Maccabees the name unmistakably denotes the mount on which the Temple was built; on which the Mosque of the Aksa, with its attendant mosques of Omar and the Mogrebins, now stands. The first of the passages just quoted is enough to decide this. If it can be established that Zion in the Old Test. means the same locality with Sion in the books of Maccabees, one of the greatest puzzles of Jerusalem topography will be solved.

Sion, NUNS OF. These nuns belonged to the order of St. Brigid, and had their house at Sion, near Brentford, Middlesex. It was broken up by
SIONITA 780  SIRA

Henry VIII, reassembled by Mary, and finally dispersed under Elizabeth. Many of the many settled in Lisbon. In 1810 the house there was broken up, and many of its members sought a refuge in England, some of whom were living in 1825 in Staffordshire.

SIONITA. See Gabriel Sionita.

SIONITAE, a sect which arose in Norway in the first half of the 15th century. They called themselves Sionites, as professing to set forth the reign of the king of Sion, of whom they claimed to be children, and with whom they were in such close communion that their acts were identified with his. They also took the name of Pilgrims and Strangers. It was their custom to wear long beards and hair, and to keep their faces blackened as "Sion," with some mystical character, embroidered in red on their sleeves. They delivered passports to their emisaries, whom they charged to aid in establishing the kingdom of Sion. One of their number, George Klei- non, gave out that he was inspired with the spirit of prophecy, and, under his guidance they repudiated the baptism of their converts, and repudiated them when they entered their community. Jeroen Bolle, who had studied theology at Copenhagen, was their minister, and celebrated their marriages. Their principal residence in Norway was Bragernes, from which they were exiled in 1486, and obliged to settle at Altona. King Christian VI, on the last of the same year, issued orders for dissolving the community on account of its disobedience to the laws, and its pretensions of setting up a kingdom which claimed to be independent. Some chose to emigrate, while others gave up their peculiar customs and adopted those of the country. See Grgoire, Hist. des Sektes Relig.; Blunt, Dict. of Sects, n. v.; Gardner, Faiths of the World, s. v.

Siph'motch (Heb. Siphmoth', סיפומת, fruitful; [Fürst]; Sept. Sapho v. הַסַּפֶּה, Vulg. Saphomoth'), one of the places in the south of Judah which David frequented during his freebooting life, and to his friends in which he sent a portion of the spoil taken from the Amalekites (1 Sam. xxxi, 28). It is not named by Eusebius or Jerome. It is perhaps the present ruined site Kunis el-Sir, in a wady of the same name not far south-east of Arar, or Aror (Palmer, Desert of the Exodus, p. 841).

Si'phori, a sect found under this name in Gennadius Massiliensis, but it is supposed to be a misunderstanding of Sappocchophi (q. v.)

Si'phra (also compounded Be-si'phra, De-si'phra), from the Heb. סֵפָר, "a book," is an expression used by the Mosaicite to denote a certain book to which reference is made, and it is generally quoted with the prefix ב and י, סֵפָרָה יְבִיא or אֲסֵפָרָה יָבִא, and is also abbreviated in ספ, ספירה. Thus, on וכל in Gen. ii, 5, the Masora Parva remarks אספרה יב, i.e. "there occurs five times at the beginning of a verse in this book," viz. Genesis. Where books consist of two, as Samuel, Kings, Ezra, and Chronicles (Ezra and Chronicles according to the Jewish canon, but one book), they are only quoted as one. Thus, on חָלֹה in 1 Kings ii, the Masorah remarks אספרה יב, i.e. "the word חולה occurs seventeen times written plea in that book," i.e. in 1 and 2 Kings. The same is the case with the twelve minor prophets, which are also regarded as one book. Thus, on כל in Amos iii, 12, the Masoretic note is אספירה יב, i.e. "the word כל occurs five times in that book [viz. in the twelve minor prophets] with the accent." Hence the Masora Magna laid down the following rule: כֵּלָה יְבִּיא instead of כֵּלָה יב. However, דָּרֶךְ אֲסֵפָרָה יְבִּיא מָצָא, i.e. "take this rule into thine hand: where in the Masorah the twelve minor prophets are spoken of as 'in the book,' the whole book of the minor prophets is to be understood." Thus, on דָּרֶךְ אֲסֵפָרָה יְבִּיא, the word מַעַלָּה is written three times plea in that book," viz. in the minor prophets; or מַעַלָּה in xiv, 18, יְבִּיא, i.e. "there occurs three times at the beginning of a verse in this book," i.e. not in Zechariah alone, but also in all the other books constituting the minor prophets. It must, however, be observed that when the Masora Parva on the word מַעַלָּה in Lev. xvi, 29 remarks אספירה יב, i.e. "there are thirty-nine instances where מַעַלָּה is written plea in this book," viz. in the Pentateuch, this is a mistake, since מַעַלָּה is never used for the "Pentateuch," but always מַעַלָּה. With the servile פָּרֲעַה we read on Gen. xxxiv, 25, on the word מַעַלָּה, i.e. "it is one of the words written with a Patach and Atrak in that book." To understand this remark, we must call attention to the laws of the vowel-points, viz. that when Atrak and Soph-pasuq come under Patach and Segol, they convert the latter into a long kamets. Some instances, however, are left in each book of the Bible which have not been thus converted, and these are called אספירה יב פָּרֲעַה=Patach de-Siphra, i.e. "Patach of the book," and to this the Masorah remark alludes. See Buxtorf, Tiberian sect Commentarius Masoraeus, p. 262 sq.; Levita, Massoretic Ita-Massoroth (ed. Ginsburg), p. 234 sq.; Frondsdorff, Massora Magna, p. 9 sq. (B. P.)

Sip'pai (Heb. Sippay', סֵפָי, my bows or sills; Sept. Σαφαί v. Σαφή; Vulg. Saphati), one of the sons of the Rephaim, or "the giants," slain by Sibbœoggles at Gezer (1 Chron. xx, 4), called in the parallel passage (2 Sam. xxi, 18) by the equivalent name Saphar (q. v.).

Sipro'désis, in Grecian mythology, was a Cretan youth who accidentally observed Diana while the goddess was bathing, and who was accordingly transformed into a girl.

Sip'ylius, in Grecian mythology, was one of the sons of Amphion and Niobe, who vainly tried to avoid the fatal arrows of Apollo (Apollod. iii, 5, 6; Ovid, Met. vi, 281).

Si'quis (Lat. if any one), the name of a notice, so called from its first two words put forth by any objector to dispute the fitness of a candidate for holy orders. It was formerly posted up on the church doors, but now is read from the altar, and is as follows: "Notice is hereby given that A B, now resident in this parish, intends to offer himself a candidate for the holy office of deacon (or priest) at the ensuing ordination of the lord bishop of —, and if any person knows any just cause or impediment for which he ought not to be admitted into holy orders, he is now to declare the same, or to signify the same forthwith to the bishop." In the case of a bishop, the si quis is affixed to the door of Bow Church or the Court of Archbishops. This notice corresponds to the premadico of the primitive church and the epiphrasia of Chalcedon (451). See Eadie, Eccles. Cyclop. s. v.; Walcott, Sac. Archedel, s. v.

Sir. See Thorn.

Si'ri (as the English of dominus) was the title adopted by priests, as "dom" by monks, and in consequence they were commonly called Sir Johns. There were three airs—sir king, sir priest, and sir knight. At the Reformation it was the title of those in orders, but not graduated—those who had graduated being known as magis- ters (masters).

Si'ra (Ben-), Alphabet of. Under the title of "Alphabet of Ben-Sira" (אֲלֹפֶת בֶּן שִּׁירָא, there exists a collection of proverbs in Hebrew and
Si'rah (Heb. with the art. hus-Sirah', סירֳה, the turning [perhaps, as First suggests, from a khān in the vicinity; Sept. Σερή; Vulg. Sira), a well (תִּשְׁרָה; Sept. Σερή; Vulg. Iteris) marking the spot from which Abner was recalled by Joab to his death at Hebron (2 Sam. iii, 26). It was apparently on the northern road from Hebron—that by which Abner would naturally return through BahaUr (ver. 16) to Mahanaim. There is a spring and reservoir on the western side of the ancient northern road, about one mile out of Hebron, which is called Ain Sira, and gives its name to the little valley in which it lies (see Dr. Rosen's paper on Hebron in Zeitschrift der deutschen morgenl. Gesellschaft, xxii, 486, and the excellent map accompanying it). This may be a relic of the well of Sirah. It is mentioned as far back as the 12th century by rabbi Peshachia, but the correspondence of the name with that of Sirah seems to have escaped notice.—Smith. Lien. Conder suggests that the modern Arabic name, "like the Hebrew, means withdraus, and the title is due to the fact that the spring is under a stone arch at the end of a little alley with dry stone walls, and is thus withdrawn from the high-road" (Tent Work in Palestine, i, 86). Josephus, however, says (Ant. vii, 1, 5) that the place was twenty days' journey from Hebron, and was called Bedira (Bidiyad).

Sirani, Giovanni Andrea, an Italian painter, was born in 1610 at Bologna, where he also died in 1670. He was a pupil of Guido, some of whose works he finished. His own paintings are of a similar style, being on religious subjects, and found in several churches in Italy.

Sirani's three daughters were among his pupils, the eldest of whom, Elisabetta (born at Bologna in 1638, and died there in 1665), left a considerable number of paintings on religious subjects, after the style of Guido, which are quite celebrated even beyond the limits of her own country. See Hoefer, Nouv. Biog. Générale, &c., vol. iv.

Sirath, in Islamism, is a bridge, narrower than a hair and sharper than a sword, which passes over the abyss of hell, and which all human beings must attempt to cross after their death. Moslems are enabled, by sustaining angels, to pass over safely: but Christians, Jews, and other unbelievers fall into the abyss below.

Sirueda, in Indian religion, is a name for chief priests among the Burmese, who enjoy the veneration of other priests and the people generally to a high degree. Their bodies are embalmed after death, and interred in the Convent of Immortality.—Volmer, Wörterb. d. Mythol. s. v.

Siren, a name for fabulous beings occurring in Greek mythology and first mentioned in the Odyssey of Homer, who enticed seamen by the magic sweetness of their songs and then slew them. Ulysses escaped their power by stopping the ears of his companions with wax and causing himself to be bound to the mast of his vessel until beyond the reach of their musical charms; and the Argonauts were preserved by the singing of Orpheus, which excelled that of the Sirens. The number of the Sirens was at first two, but afterwards three. Their names were said to be Aglaio (clear voice) and Thelkiopet (magic song). Finissone being afterwards added, and others being substitut-
ed by different writers—e.g. Parthenope, Ligea, and Leucosia. They were fabled to have descended from Achelous, a river-god, by the muse Terpsichore or Calliope, or by Sterope, daughter of Ptolema, from Phorcys, or from the earth. Their form was also variously represented—part woman and part fish or bird, endowed with various other characteristics. The latter were generally regarded as being sometimes identified with the Harpies. The place of the abode of the sirens was also uncertain—the Sicilian headland Pelorum, the island of Caprea, the Sirenusian isles, the island Anthemusa, and the coast of Parthenope (the modern Naples) all having been so designated. At Parthenope the tomb of the siren of that name was shown; and a temple dedicated to the worship of these beings stood near Surrentum. See Vollmer, Wörterb. d. Mythol. s. v.; Smith, Dict. of Mythol. s. v.; Author, Classical Dict. s. v.

Siret, Pierre Hubert Christophe, a French preacher, was born at Rheims, Aug. 3, 1754, and was admitted to the Congregation of the Canons of St. Genevieve, where he taught theology. He became prior of the abbey of the Val des Écoliers; afterwards he devoted himself to preaching, and he has left some remarkable productions in that line. At the time of the Revolution he was curate of Sourdin, near Provins; but he renounced the priesthood and held several civil offices. He died at Paris, May 19, 1834. See Hoefer, Nouve. Bioè. Générales, s. v.

Siri, Victor, an Italian historian, was born in 1698, and was a monk of Parma, where he employed his leisure hours in writing a history of his times. Of the writings of Siri cardinal Mazarin held a very high opinion, and persuaded Louis XIV. to invite him to Paris. On his arrival he was preferred to a secular abbey; and, quitting his ecclesiastical functions, lived at court in great intimacy and confidence with the king. He was himself a learned and accom- plished historiographer. Siri died in Paris, Oct. 6, 1695. He published a kind of political journal, Memorie Raccolte, afterwards collected into volumes, running up to the eighth (4to)—Il Mercurio, ovvero Istoria de Correnti Tempi (1647-82, 15 vols. 4to). He also published some mathematical works, and replies to his critics (1658, 1671). See Chalmers, Bioè. Dict.; Hoefer, Nouve. Bioè. Générales, s. v.

Sirisius, pope from 384 to 398, was a firm defender of the orthodox faith and a zealous promoter of the power of the Church through the exercise of a rigid discipline. He commanded the monk Jovinian and bishop Bonosus of Saridca (q. v.) as heretics, and zealously prosecuted the suppression of the Manichean and Priscillianist heresies. He carefully and carefully zealously proceeded. The earliest discoveries referable to circumstances he succeeded in attaching Eastern Illyria to the see of Rome, and induced the bishop of Thessalonica to acknowledge himself the vicar of Rome for that province. He was the first to make celibacy a law of the Church, and furnished in his Epist. ad Humerim Episc. Epirus an étude the earliest discovery to the end. Epistles from his pen are still extant. See Petr. Constant. Epist. Rom. Pontificum in Gieseler's Lehrbuch d. Kirchen- geschichte, i, 2; Bonn, p. 383, and comp. p. 199, 276. See Herzog, Real-Encyklop., s. v.

Siron (Heb. Siryon, הִסִּירון, in Deut., but in Ps. xxxix Siryon, סִירִיון; Samar. סִירֶיון; Sam, סָרִיון; Sept. Sirios; Vulg. Siron), one of the various names of Mount Hebron (q. v.), that by which it was known to the Zidonians (Deut. iii, 9). The word is most identical with that (סִירָן) which in Hebrew denotes a brooklet, or a "cistern"; and Gesenius therefore expresses his belief that it was applied in this sense to the moist spot in the shape of a tomb of the name Thoim (which has the same meaning) given to a mountain in Mount Hebron (v. 14). This rendering is not supported by the Sam. Ver., the rendering in which—Ruben—seems to be equivalent to Jebel esh-Sheshik, the ordinary, though not the only modern, name of the mountain.

Sirius, a name which occurs in both mythology and astronomy—the dog which stands near Orion in the skies, and which belonged either to that hero, to Ceph- alus, to Isis, or to Ergione; the dog-star.

Sirleto, Guglielmo, a learned Italian, was born in 1514 at Guardavalle, near Stiro, in Calabria, of a poor but honorable family, and was early destined to the Church. His intelligence and prodigious memory enabled him to form remarkable productions in study; and he soon gained influential friends, who at length procured him the position of librarian of the Vatican in 1549. Successive popes added to his honors and emoluments, including the cardinalate (1565), and the bishopric of San Marco in Calabria (1566), then that of Squillace (1568), which he resigned in 1578, to devote himself wholly to the Vatican library. He died at Rome, Oct. 8, 1585, leaving some religious works, which are enumerated in Hoefer, Nouve. Bioè. Générales, s. v.

Sirmond, Councils of (Concilium Sirmiensis). I. The first Synod of Sirmium was held in 351 against Photinus, bishop of that see. His heresy was similar to that of Paul of Samosata. He denied the existence of our Lord before his birth of the Virgin, and maintained that he was merely a man, but admitted that the Holy Spirit descended into him, and that he might in a subordinate sense be called the Son of God. After having been condemned in the Council of Milan in 347, he took himself to Constantinople, and demanded a fresh hearing before judges to be appointed by the emperor. This was granted to him; and he pleaded his cause against Basil of Ancyrza in the presence of certain judges, all laymen, nominated by the emperor. He was, however, again condemned in the Synod of Rome (A.D. 349), in which Valens and Uraeus embraced the communion of Athanasius. An information of the decree against him having been forwarded to the East, the Oriental bishops at Sirmium this year to confirm the act of condemnation, and to pass sentence of deposition upon Photinus, which was accordingly done. There seems to be some question about the orthodoxy of the bishops who composed this council, as they drew up a formulary of faith which is denounced by Athanasius as erroneous. Hilary, however, commends it as Catholic. It is not to be confounded with the conference which Hosius of Cordova was, by threats and violence, compelled to sign in a subsequent council, held in 357, from which the words εἰρήνη, ἵππος, were rejected. See Manili, ii, 729; Pagi, in Baronii Ann. (A.D. 351), note xii; Cave, Apostolici, p. 406.

II. The second Council of Sirmium was held by order of the emperor Constantius, who was at the time in Sirmium, at the instigation of the Ariam bishops, who, having drawn up a new formulary of faith, rejecting the words εἰρήνη, ἵππος, and ὑπόστασις, in which the Father was declared to be greater than the Son, endeavored to force the Catholic bishops to subscribe it, and especially Hosius of Cordova. The old man, yielding to torture and imprisonment, at last consented, and signed the confession of faith; but Athanasius testifies that before his death he anathematized the Ariam heresy (Cave, apostolici, p. 406).

Sirmon, Antoine, a French Jesuit, nephew of the following, was born at Riom, 1591, and admitted at the age of seventeen to the Order of the Jesuits, in which he taught philosophy, and afterwards devoted himself to preaching. He died at Paris, Jan. 12, 1643, leaving several religious works, which are mentioned in Hoefer, Nouve. Bioè. Générales, s. v.

Sirmond, Jacques, a learned French Jesuit, was born at Riom, Oct. 12, 1559, being the son of the provost of that place. He was educated at the College of Bilbon, entered the Society of Jesuits in 1576, and took the vows two years after. He was sent to Paris,
where he taught classical literature two years and rhetoric three, having François de Sales as one of his pupils. During this time he acquired his knowledge of the Greek and Latin languages. In 1586 he began his course of divinity, which lasted four years. In 1589 he was sent to Rome by the general of the order, Aquaviva, to become his secretary, which office he filled for sixteen years. The study of antiquities was at that time his principal object, and he became noted as an antiquarian. He returned to Paris in 1608. Pope Urban VIII had a desire to draw him again to Rome, and caused a letter for that purpose to be sent to him by father Vittelleschi, general of their order; but Louis XIII retained him, and in 1637 appointed him his confessor. In 1648, after the death of Louis XIV, he was the most frequent visitor at the ordinary occupations. In 1645 he went to Rome, for the sake of assisting at the election of a general, upon the death of Vittelleschi; and then returned to France and resumed his studies. But, having engaged in a warm dispute in the College of the Jesuits, the excommunication brought on a disorder which carried him off in a few days. He died Oct. 7, 1651. Much of Simond’s life and the better part of his reputation relate to his labors as an editor. His works, as author and editor, amount to fifteen volumes, folio, five of which contain his original productions. They were printed at the royal printing-house, Paris, 1696, under the title Jacob Simonds Opera Varia, ex patrum Collecta, ex suis Schedis Emendationibus, Notis Posthumis, Epistolis, &c. Opuscula alia quibus Auctoris. See Hoefer, Nouv. Biog. Générale, s. v.

Sirname. See Surname.

Sirôna, in Roman mythology, is a name designating a goddess mentioned in several inscriptions in connection with Apollo Gramnos. Some writers regard the name as a local appellative of Diane, others that it designates a Gallic divinity. The most recent inscriptions were discovered by the author at Nierstein, on the Rhine, which is accordingly known as the Sirona spring. Another inscription in stone, having the names of both Apollo and Sirona, and dating from A.D. 201, was dug up at Grossbottwart, in Württemberg.

Sirpad. See Brier.

Sis. See Crane.

Sis’naamî [most Sis’amati, some Sis‘amatu] (Heb. Sisamay, סיסמא, of uncertain etymology, perhaps distinguished; Sept. Σισαμαῖ, son of Eleasah, and father of Shallum, descendants of Sheshan, of the line of Jerahmeel, the son of Judah) (1 Chron. i, 40). B.C. apparently not long ante 1618.

Siscidenses, a sect of the Waldenses which is mentioned by Reinerius as agreeing with them in everything except that they received the sacrament of the eucharist (Reiner, Contr. Waldens, in Bibl. Max. Lugd. xxi, 206 sq.). Gieseler (Eccr. Hist. iii, 446, n. 6, Clark’s ed.) thinks the name is properly spelled Siscidenses, and that they took it from some local Sisum Sisid.

Sis’era (Heb. Sisera, סיסרה, battle-array [Gese­na], or lieutenant [First]; Sept. Σισαῖρας v. r. [in Ezra and Neh.] Σισαιρας, etc.; Josephus, Σισαίρας [Ant. v, 5, 4]), the name of two men.

1. Captain (營) of the army of Jabin, king of Canaan, who reigned in Hazor. He himself resided in Harosheth of the Gentiles. As this is the only instance in those early times of armies being commanded by other than kings in person, the circumstance, taken in connection with others, intimates that Sisera was a general eminent for his abilities and success. All that we really know of him is stated in the Biblical account of the battle under the conduct of Barak and Deborah (Judg. v.). B.C. 1409. See JABIN. The army was mustered at the Kishon, on the plain at the foot of the slopes of Leijon. Partly owing to the furious attack of Barak, partly to the impassable condition of the plain, and partly to the unwieldy nature of the host itself, which, among other impediments, was made up of 900 chariots, which caused confusion and rout took place. Sisera deserted his troops and fled on foot. He took a north-east direction, possibly through Nazareth and Safed, or, if that direct road was closed to him, stole along by more circuitous routes till he found himself before the tents of Heber the Kenite, near Kedesh, on the left bank of the Jordan river, overlooking the upper basin of the Jordan valley. Here he met his death from the hands of Jael, Heber’s wife, who, although “at peace” with him, was under a much more stringent relation with the house of Israel (Judg. iv, 22-22; v, 20, 26, 28, 30). His name long survived as a word of fear and exaltation in the mouths of prophets and psalmists (1 Sam. iv, 21; Ps. lxxvii. 9). See JAEIL. The number of Jabin’s standing army is given by Josephus (Ant. v, 5, 1) as 300,000 footmen, 10,000 horsemen, and 3000 chariots. These numbers are large, but they are not those to those of the Jewish legends. Sisera “had 40,000 generals, every one of whom had 100,000 men under him. He was thirty years old, and had conquered the whole world; and there was not a place the walls of which did not fall at his voice.” When he shouted, the very beasts of the field were riveted to their places. “Nine hundred horses went in his chariot” (Judg. v, 19, 24) went wild, and were wrapt up in foam and were swelled and were thrashed after the waters of the land of Israel, and they asked and prayed Sisera to take them with him without further reward” (Her. Rub. c. 23; comp. Judg. v, 19). See Stanley, Hist. of the Jewish Church, lect. xiv.

It is remarkable that from this enemy of the Jews should have sprung one of their most eminent characters. The great rabbi Akiba, whose father was a Syrian proselyte of justice, was descended from Sisera of Haro­sheth (Bartolocci, iv, 272). The part which he took in the Jewish war of independence, when he was standard­bearer to Bar-cocheba (Otho, Hist. Doct. Misc. 184, note), shows that the warlike force still remained in the blood of Sisera.

2. After a long interval the name reappears in the lists of the Nethinim as the head of one of the families who returned from the captivity with Zerubbabel (Ezra ii, 58; Neh. vii, 55). B.C. ante 586. Sisera is another example of the foreign names occurring in these lists, doubtless because Canaanites and Philistines still held the lowest offices of the Temple, even though the Sisera from whom the family derived its name were not actually the same person as the defeated general of Jabin. It is curious that it should occur in close companionship with the name Harsha (Ezra ii, 52), which irresistibly recalls Haro­sheth.

Sis’innes [Σισίννης], the form in which the name of Tannai (τανναί) of the Hebrew text (Ezra v, 3, 6; vi, 6, 13) appears in the Apocrypha (1 Esdr. vi, 3, 7; vii, 1) and Josephus (Ant. x, 4, 5, 7), being that of the governor of Syria and Phoenicia under Darius, and a contemporary of Zerubbabel, who attempted to stop the rebuilding of the Temple, but was ordered by Darius, after consulting the archives of Cyrus’s reign, to adopt the opposite course, and to obtain the plans of chariots and horses (Herod. i, 103), born in Sisimpan, pope, was born in Syria, and elected to the pontificate Feb. 7, 708, in place of John VII. He died twenty-eight days afterwards, and was succeeded by Constantine. See Artaud de Montor, Hist. des Popes, i.

Siscon, George, a Methodist Episcopal minister, was born in Fairfax County, Va., Jan. 5, 1811; converted in 1829; admitted on trial in the Pittsburgh Conference in 1838, and appointed to Connellsville Circuit; in 1839, Bradotechield Circuit; in 1843, Braddockville Circuit; in 1845, Bumpassville Circuit; in 1846, again on Connellsville Circuit; in 1838-37, Chartiers Circuit; in 1839, supernumerary; in 1840-41, Birmingham; in 1842-43, West Newton Circuit, where he died, April 1, 1843. He was a devout Christian man—faithful, zealous, and successful as a minister, and an excel­
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lent preacher. See Minutes of Annual Conferences, iii. 451.

Sister (σιστή, σαίστη; σειστή), a term often having, in the style of the Hebrews, equal latitude with brother (q.v.). It is used, not only for a sister by natural relation from the same father and mother, but also for a sister by the same father only, or by the same mother only, or a near relation only (Matt. xii. 56; Mark vi, 9). Sarah is called sister to Abraham (Gen. xii. 12). In the very early Jewish church, enough only his niece according to one or sister by the father's side according to others. By the Mosaic law (Lev. xviii, 18) it is forbidden to wed the sister of a wife, i.e. to marry two sisters; or, according to some interpreters, to marry a second wife, having one already; literally, "Thou shalt not take a wife over her sister to afflict her," as if to forbid polygamy. Sometimes the word sister expresses a resemblance of conditions and of inclinations. Thus the prophets call Jerusalem the sister of Solomon and of Samaria, because that city delighted in the imitation of their idolatry and iniquity (Jer. iii, 8, 10; Ezek. xvi, 45). So Christ describes those who keep his commandments as his brothers and his sisters (Matt. xii, 50).

Sisterhoods, associations of women, in the Roman Catholic Church, devoted to the attainment of ascetic perfection and works of charity, and bound together by religious vows. See Nuns. Some of these congregations devote themselves exclusively, or in a very special manner, to hospital work, and the care of aged or infirm persons. Among the Roman women's orders are: Augustinian Nuns; Benedictine Nuns; Brightines; Calvary, Congregation of our Lady of Capuchins; Carmelites; Carthusians; Charity, Sisters of; Cistercian Nuns; Claire, St. Nuns of; Cross, Orders of the, Dominican Nuns; Elizabethines; Genevieve, St. Daughters of; Immaculate Conception of Mary, Nuns of the; Jesus, Sacred Heart of, Congregation of; Minims; Notre Dame, Congregation of; Providence, Nuns of; School Sisters, Shepherd, Order of the Good.

The very many orders of these sisterhoods we here mention the following:

1. Adoration, Perpetual, Sisters of.—This order was founded at Avignon by Antoine Lequenin, a Dominican friar, in 1639, and in 1659 the first regular house was established at Marseilles. The members follow the rule of Augustine, and wear the Dominican habit. They continued to be a congregation until 1674, when they were raised to an order, and placed under the jurisdiction of Marseilles. After the suppression of the convents in France, some fled to Rome and others were condemned to die, but escaped through the death of Robespierre. The convent was returned to Marseilles in 1816, and in 1856 erected a new convent. There are five houses of this order in France, viz. at Marseilles, Bollene, Aix, Avignon, and Carpentras.

2. Adoration Reparatrix, Congregation of the, was founded at Paris in 1848, with the object of making reparation for the evils existing in the world and Church. It was approved by pope Pius IX in 1853, and special privileges were granted for the dispensing of indulgences, etc. With this Congregation is associated another, that of the Œuvres des Tabernacles. It has only one house, located in Paris.

3. Holy Family, Sisters of.—This order was founded at Arras in 1636 by Jeanne Biscot, and was specially engaged in hospital work. It escaped entire destruction in the Revolution, and was re-established by Napoleon, 1.

4. Ann, St., Daughters of.—This order was founded in 1848 by the bishop of Montreal, and has its motherhouse at Lachine, with 343 sisters and novices. It had in 1891 (see Sadlier, Catholic Directory) 63 sisters, 11 schools, 2 hospitals, 2 parochial schools, 8 parishes, and 8 houses in the diocese of Montreal, and 8 in Vancouver Island and British Columbia.

5. Assumption, Daughters of the, called also Haudepark, were founded by Etienne Haudry in the time of St. Louis of France. Their habit consists of a blue dress and mantel, with the colors of the linen, and Mauve of the cap and mantle. A new convent building was erected during the last century in Paris which was called the Convent of the Assumption, from which the order has taken its name. It has in British America 12 convents, 77 sisters and novices, and teaches about 1500 pupils (see Sadlier, Catholic Directory, 1891); and in the U. S. 2 convents and 27 sisters.

6. Augustine, Sisters of, a congregation of Hospitaliars, were founded at Arras in 1178. Their house was broken up in 1550, but reopened in 1563 as the Hospital of St. John. They experienced much persecution during the Revolution; but in 1810 they were reorganized, with a small convent at Arras.

7. Calvary, Daughters of.—This congregation was founded at Gennes, France, by Virginie Centurion, in 1619, and approved by pope Pius VII in 1815. Gregory XVI bestowed upon it a yearly endowment. The work of this order is similar to that of the Order of St. Vincent de Paul, with the exception that these Daughters are employed only in hospitals, and do not attend the sick at their homes. They are also called Brigade Sisters.

8. Childhood of Jesus, Sisters of the, were founded in Rome, Oct. 15, 1853, by canon Triest, and on July 20, 1856, recognized as a regular religious community. Their desire is special devotion to the Virgin under ten years of age. They have only one house, situated at Rome.

9. Cross, Holy, Sisters of the, have their motherhouse at Le Mans, France. They have a convent at St. Laurent, near Montreal, with 171 sisters and novices; and in the United States (see Sadlier, Cath. Directory, 1891), 7 convents, 175 sisters, 33 schools, with 512 pupils, and 5 asylum, etc., with 150 inmates.

10. Cross, our Lady of the, Sisters of, were founded by M. Buisson at Murtinias, Grenoble, France, in 1883. Their constitution was approved by the bishop of Grenoble, and they had in 1899 6 establishments and 97 sisters.

11. Father, Eternal, Sisters of the.—This order was founded at Vannes, France, by Jeanne de Queler, in the latter part of the 17th century. It was only a secular community until 1701, when the bishop of Vannes gave it a regular constitution. It was the sole order in Britain in which the perpetual adoration was established. It is not now in existence.

12. Holy Family, Sisters of the.—This congregation was founded by Madame Rivier about 1827, and was in reality an outgrowth of the Sisters of the Presentation of the Virgin. It has in the United States (see Sadlier, Cath. Directory, 1891) 8 convents, with 26 sisters.

13. Holy Names, Sisters of the, were founded in 1843 in the diocese of Montreal, and have their headquarters at Longueil. They have in the diocese 12 houses, 511 sisters, novices, etc., and 2902 pupils; in the diocese of St. Hyacinth, 2 houses, with 322 pupils; in the diocese of Sandwich, 3 houses, with 866 pupils; and in the United States, 15 houses, with 2990 pupils (see Sadlier, Cath. Directory, 1891).

14. Humility of Mary, Sisters of the.—There is a convent of the Sisters of the Humility of Mary at New Bedford, Mass, (according to the Roman Catholic Directory, it is 18 sisters, 8 pupils, and 20 orphanases; also communities at Newburg, Louisville, and Harrisburg, Q. Beyond this no information is given, except that they
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now have in the United States (Sailier, Cath. Directory, 1891) 3 houses, 120 sisters, and 400 pupils.

15. Incarnate Word, Sisters of the, have in the United States (Sailier, Cath. Directory, 1891) 6 houses, 179 sisters, and 400 pupils.

16. Jesus, Daughters of, founded in 1890 by the bishop of Cahors, France, and recognized by the government in 1865. Their houses are taken annually for the first eight years of their profession, after which they are taken for five years.

17. Jesus, the Child, Sisters of, founded at Paris by Nicolas Barré in 1678. They are dependent on their superiors for their support, not even being allowed to dispose of any property without their consent. They are subject to the regular places and the direction of their superiors. They confess twice a week before the assembled community. There are several of these establishments in France. In the United States (see Sailier, Cath. Directory) in 1891 they had 3 houses, with 71 sisters and 76 pupils.

18. Jesus and Mary, Sisters of.—This congregation was founded in Lyons, France, in 1816, by André Coindre, assisted by Mlle. Claudine Thavenet. The Sisters employ themselves in the education of young children. A branch establishment was founded in Puy, Haute Loire, in 1822; and in 1842 sisters went to Hindostan, and founded schools in several cities. In 1849 they founded an establishment in Barcelona, Spain, from which have arisen several others. In 1854 they came to America, and opened a school in Quebec, in which diocese they have 4 houses, with 102 sisters and novices, and 648 pupils. In the United States they have 5 houses, 47 religious, and 1101 pupils (see Sailier, Cath. Directory).

19. St. John of Fornes, Sisters of.—The two monasteries of this name were founded in Spain by cardinal Xinienes, the one at Alcala in 1504, and the other at Toledo in 1511. Pope Leo X approved the order in 1514, and granted it liberal benefices, which were increased by Philip II. The house at Alcala was removed to Madrid, and transferred from the Franciscan rule to that of the Augustines.

20. St. Joseph, Sisters of.—This order was founded at Puy, France, by father Medaille, in 1650, confirmed by the bishop of the diocese in 1661, and received the royal sanction in 1665. In 1667 an asylum of Penitence was established in connection therewith, and another congregation was founded at Bourg in 1825. The principal house is at Clermont. In the United States the order has (see Sailier, Cath. Directory, 1891) 85 houses, with 1335 sisters and novices; 77 schools, with 7847 pupils; and 21 asylums, etc., with about 2400 inmates.

21. St. Martin, Sisters of.—An order of nuns, founded in 1808 by Madame Malesherbes and her daughter, Madame Molié. There are four establishments, devoted to instruction and religious contemplation.

22. St. Madeleine, Sisters of.—This order was founded at Strasbourg in 1625, and approved by pope Gregory XIV in 1627. It is under the Augustinian rule. In 1747, during the wars, it was broken up, and the buildings destroyed. The order was afterwards restored, and largely benefited by the pope. In 1825, so greatly had its income increased that the magistrates obliged it to contribute largely of its revenue for civil purposes, and in 1825 its entire income was confiscated.

23. St. Martha, Sisters of, an order that was founded in 1813 by Mlle. Edwige de Vivier at Romans. In 1815 it was settled into a community, having had a house built for its accommodation. It was confirmed by the government in 1826, and in 1848 had 30 establishments and about 4500 sisters.

24. Mater Dolorosa, Sisters of, at Perigueux, founded in 1643, and approved by the bishop in 1650. In 1701 a general hospital was established, and another in 1711. During the Revolution the Sisters were nearly destroyed, being expelled from their house. Afterwards they were allowed to return, but in 1839 took possession of a new convent. At present they have 30 houses. Another branch of this order, called the Sisters of the Orphans, was founded at Gras in 1831. It has 9 houses and about 45 sisters.

25. Modesty, Sisters of, founded at Venice about 1573 by Dejanara Valmarana, under the rule of St. Francis. Their employment consists in teaching, visiting the poor, and religious exercises. They have several houses.

26. Mary of our Lord, Sisters of the, founded at Crest, France, in 1519, and a second house at Valence in 1814. The order was approved by the king in 1826, and by pope Pius IX in 1855.

27. Mary of the Virgin, Sisters of the, founded at Saint-Genrmain-en-Laye, France, in 1818. They are under the Augustinian rule, and devote themselves to the education of girls, having two seminaries, one for young-schooling, and another for primary school for poor children.

28. Nazareth, Holy Family of, Sisters of the, founded in 1851. Their object is principally to prepare girls for vocations by religious instruction. They were approved by the bishop in 1855. Another house, Notre Dame de Nazareth, was founded in 1874 by brother Olivier. It was established for the purpose of instructing slave-girls purchased in the markets of the Levant. The Society of Ladies of Nazareth was formed at Montmirail, France, in 1822. In 1853 the Ladies founded a house at Nazareth, in Palestine. They now have three houses.

29. Piarists, Sisters of, founded at Tréguier, France, in 1699. Their several establishments have been broken up during the Revolution, and their convents are now occupied by the Ursulines.

30. Paul, St., Hospital Sisters of, called Sisters of St. Maurice de Chartres, were founded in 1690, re-established in 1806, and approved by the government, and also by an Imperial edict, in 1811. They had in 1899 38 establishments in the diocese of Chartres, and 67 in the remainder of France; in England, 9 houses, and 1 in Hong-Kong.

31. Paul, St., Sisters of.—This congregation was founded at Angoulême, France, in 1826, and was under the Franciscan rule. The Sisters are sometimes called Ladies of Dogmers, and have three houses in France.

32. Philippines, Oblate Sisters of, were founded at Rome by Rutilio Brandt in 1620, and confirmed by Urban VIII. The object of the sisterhood was the education of poor girls, and they were under a cardinal protector.

33. Philomena, St., Sisters of, were established at Poitiers, France, in 1835, and approved in 1888. They founded a small agricultural college for boys, and in 1899 had about 56 sisters.

34. Poor, Little Sisters of the, were founded at Saint-Servan, Brittany, by the abbe Le Failleur in 1840. Much opposition at first, but soon opened private schools in all the cities of France. They were approved by Pius IX, July 9, 1854, and recognised by the French government in 1856. In 1868 they came to Brooklyn, N.Y., and now have houses in Cincinnati, New Orleans, Baltimore, St. Louis, New York, Philadelphia, Louisville, and Boston. There is another community, styled Sisters of the Poor of St. Francis, which originated at Aix-la-Chapelle in the present century, and came to the United States in 1857. They have many establishments in the large cities.

35. Presentation, Sisters of the.—Under this general name were several congregations. That of Notre Dame, founded in the diocese of Digne, France, by Mgr. Molié, bishop of Digne, was recognised by royal ordinances in 1826. In 1859 they had 3 establishments and 100 sisters.

36. Presentation of the Virgin, Sisters of the.—This order was founded at Tours, France, in 1684 by Marie Poussepin. It has been a flourishing community, having a large number of establishments, with about 1200 sisters, who are chiefly engaged in hospital work. The Presentation of Mary was founded at Bourg Saint-Amédée, France, by Madame Rivier, in 1796, and approved by Gregory XVI in 1866. Several other establish...
SISTERHOODS exist in France. In 1858 an establishment was formed at Sainte-Marie-de-Monmoir, Canada, which has now (1891) in the diocese of St. Hyacinth, 12 houses, 129 sisters, and 2065 pupils. Of the Order of the Presentation there are in the United States 13 houses, 96 sisters, and 1000 pupils.

Sisters Good, Sisters of the, were founded at Caen, Normandy, in 1720 by two poor girls, who in 1730 opened asylums for homeless children and others. They were suppressed in 1789, but persevered in their labor until May 22, 1805, when 15 sisters met in community. They were charged with the care of insane women in 1817, and soon after with that of insane men. In 1874 the movement house numbered 900 sisters, and upwards of 1000 insane patients. They have 3 establishments—Albi, Pont l’Abbé, and Brucciet. In Canada, the care of the insane at Quebec devolved on the Sisters of the general hospital till 1844.

38. Solidaires, nuns of the Order of St. Peter of Alcantara, instituted by cardinal Barberini in 1670. They imitate the austere practices of their patron saint, observe perpetual silence, and employ their time wholly in spiritual exercises; they go barefoot, gird themselves with a cord round the waist, and wear no linen.

39. Trinity, Holy, Sisters of the, founded at Valence, France, by mother Andrée de Saintes-Esprit in 1885. The congregation suffered much during the Revolution, but was not expelled from its home. In 1837 it received the royal approval, since which time it has largely increased in establishments and numbers.

40. Union, Christian, Sisters of, founded at Fontaine-le-Comte, France, by Madame Polainin in 1869, and confirmed by the archbishop of Paris in the same year. This order is under the protection of the Holy Family—Jesus, Mary, and Joseph. Dispersed by the Revolution, the Sisters were authorized to reunite themselves into a community. The order is very flourishing, having houses in many of the provinces of France.

41. Virgin, Holy, Sisters of the, or Ladies of Budes, an order founded at Rennes, France, in 1676, and authorized by Louis XIV in 1678. It was founded for the reception of girls who had been converted from Calvinism to the Church of Rome, but has not grown much since the general decline of the Reformation in France. See Appleton’s American Cyclop., s. v.; Barnum, Romanism as It Is; Migne, Dict. des Ordres Religieux, vol. i–iv; Saillier, Catholic Directory, 1879.

SISTERHOODS, PROTESTANT. In the Church of England, several communities of women devoted to works of charity have been organized in the present century.

1. Sisters of Mercy were founded at Devonport, about 1845, by Miss Lydia Sellon, and were at first under the visitatorial control of the bishop of Exeter. The society is composed of three orders, viz., those living in the community and leading an active life; those unable to take vows, but who wish to lead a quiet, contemplative life; and married and single women who live in the world, but are connected with and assist the community. The Sisters are bound only by the vow of obedience to the superior, and are free to abandon their vocation at will.

2. A sisterhood for nursing the sick at their homes, or in hospitals, etc., was founded at East Grinstead by Dr. John Mason Neale in 1855. In 1874 it had houses in London, Aberdeen, Wigan, and Frome-Selwood.

3. Sisterhood of St. John the Baptist was founded at Cheltenham in 1849, and comprises (1) choir and lay sisters living in community; (2) a second order (formed in 1860) of those who enter for periods of three years, to be renewed at their own desire and with the consent of the Sisters; (3) associates, who live in their own home and render such assistance as they may.

4. Sisterhood of St. Mary, Wangan, was established in 1850, and has branch houses at Bedminster, Plymouth, and other places.

5. Sisterhood of St. Mary the Virgin was established at Wymering in 1859, and consists of sisterhood (residents) and ladies of charity (associates). It has branches at Manchester and Aldershot.

6. Sisterhood of St. Thomas the Martyr has its parent house at Oxford, and branches at Liverpool and Plymouth.

7. Sisters of the Poor were founded in 1851, and have their parent house in London, with branches at Edinburg, Clifton, Eastbourne, and West Chester.

In the Protestant Episcopal Church, the Sisters of the Holy Communion were founded by the exertions of the Rev. W. A. Muhlenburg, in connection with the Church of the Holy Communion in New York. They are under no vows, and leave whenever they please. They are usually received between the ages of twenty-five and forty years; if under twenty-five, they must secure the consent of their parents or guardians. Since 1858 they have had charge of St. Luke’s Hospital, New York. There is also a community of four or five sisters associated with the ‘House of Prayer,’ Newark, N. J.

Sistrum (Gr. οἰκοτροπα), a mystical instrument of music used by the ancient Egyptians in the worship of Isis. Its most common form is seen in the annexed wood-cut, which represents an ancient sistrum formerly belonging to the library of St. Genevieve, at Paris. Apuleius (Met. xi, 119, 121, ed. Ahl.) describes the sistrum as a bronze rattle, consisting of a narrow plate curved like a sword-belt, through which passed a few rods that rendered a loud, shrill sound. He says that these instruments were sometimes made of silver, or even of gold. Plutarch says that the shaking of the four bars within the circular apsis represented the agitation of the four elements within the compass of the world, by which all things are continually destroyed and reproduced, and that the cat sculptured upon the apsis was an emblem of the moon.

Sisty, John, a minister of the Baptist denomination, was born near Newark, N. J., March 26, 1788, and became a member of the First Baptist Church in Philadelphia, July 4, 1803. For some years he was engaged in a successful business in Philadelphia, being a manufacturer of pocket-books. His heart being set upon the preaching of the Gospel, he was licensed by the Church in Mount Holly, N. J., whither he had removed, Aug. 13, 1814. For a time he preached without ordination. A congregation having been formed in Haddonfield, he was ordained as its pastor in August, 1819, and held that office for nineteen years, not by any means short of charge to the Church, but proving his love for it by contributing liberally to the erection of a house of worship for his people from his own funds. He resigned Sept. 30, 1836, and removed to Philadelphia, where he died, Oct. 2, 1866. He was a member of the body which in 1814 organized the Baptist General Convention, and was the last of the thirty-three who were the constitu-
SITTING

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kneeling or standing. It was quite a general custom in the early Church for the people to stand while listening to the sermon. This custom was most observed in Africa, France, and some of the Greek churches, while in the churches of Italy the contrary custom prevailed. This posture is allowed in the Church of England at the reading of the lessons in the morning and evening prayer, and also of the first lesson or epistle in the communion service, but at no other time except during the sermon. Some of our Protestant denominations use sitting as the posture of prayer, and of receiving the Lord's supper. Some Arians in Poland have done this for the avowed reason of showing that they do not believe Christ to be God, but only their fellow-creature. See Bingham, *Christ. Antiq.* 4, Hook, *Church Dict.* s. v.

**Siva**, in Hindut mythology, is the third member of the Hindu trinity, the terrible destroyer. According to the doctrine of the Sivaites, he is, next to Brahma, the highest god, to whom Brahma and Vishnu are subordinate; but the worshippers of Vishnu and Brahma rank Siva lower than either of these deities. He is commonly represented as riding on the ox Nandi (the symbol of wisdom), and holding his beautiful consort Parvati on his lap. Painters and sculptors have sought to introduce into his countenance every faculty of the impassible expressive element, and he is regarded as cruel and blood-thirsty, so as to require the most terrible sacrifices; but he is nevertheless filled with tenderest love towards his wife, and has established her in one half of his own body, to the end that she need never be separated from him. He is, accordingly, the god who presides over the generation of all living beings. To renounce the joys of love is to act contrary to his will, and himself passed a hundred celebratory years in the arms of the fascinating Uma, an earlier form of Parvati. He consequently awakens all life, as he destroys it—a contradiction whose solution must be found in the fact that the natural and religious teachings of the Hinduts do not recognise any real annihilation, but simply a transformation, change, the passing from one condition into another. Siva appears as an immemorable pillar of fire whose dimensions Vishnu and Brahma cannot estimate, and as Mahadeva (the great god); and also in a large number of additional avatars, in all of which he promotes the welfare of the world and means of destruction. The worship paid him is accordingly both cruel and lascivious. The frequent deities celebrated in the *pagodas of India* are chiefly in his honor.

**Sivabrahmins**, in Hindutism, are Brahmins of the sect of Sivaites, who recognise Siva as the supreme deity.

**Sivan** (Heb. *Sivan*, מִשְׁובָּן; Sept. *Nadob*), the third month of the Hebrew year, from the new moon of June to the new moon of July. The name signifies a month of *sabbath* in the Hebrew etymology; but as it occurs only in Est. viii. 9, it is better to regard it as of Persian origin, like the other names of months; the corresponding Persian month being *Shëfand-aram*; Zend, *Çepit Armaiti*; Pehliavi, *Sopand-umad* (Benfey, *Monatsamen.* p. 13, 41 sq., 122 sq.; Gesenius, *Theaur.* p. 946). See **Calendar; Month**.

**Sivpasadaña**, a term employed by the Buddhists in Ceylon to denote almsgiving when practiced in relation to the priests. Of this almsgiving the Buddha was given three maxims: 1. Chandi-pasadaña, the gift of salvation; 2. Abhãrãdana, the gift of food; 3. Sayanãsana-dança, the gift of a pallet on which to recline; 4. Gilanaprathyâdana, the gift of medicine or sick diet. See Hardy, *Eastern Monachism*.

**Six-Principle Baptists.** See **Baptists, Six-Principle**.

**Sixt, Christian Heirich, D.D.,** a German theologian, member of consistory, and dean of Nuremberg, who died Aug. 20, 1866, is best known as the biographer of Paul Eber (q.v.). (Heidelberg, 1849; Ansbach, 1857.) He also wrote, Petrus Paulus Bergerius, pâpistaei Nuncius, catholicoh Bishop and Vorkãmpfer des Ercangelismus (Brunswick, 1855) the same in a popular edition (ibid., 1866). See Zuchold, *Bibliotheca Theol.* iii, 1238; *Literarischer Handwörter*, 1866, p. 396. (B. F.)

**Sixtus, Simeón**, an Italian convert from Judaism, was born at Siena in 1590. After his conversion to Christianity he joined the Order of Francisians, and distinguished himself by his preaching in many cities of Italy. Having been accused of heterodoxy, the Inquisition condemned him to the stake, but he was saved through the intervention of the cardinal Michael Ghislieri, afterwards pope Pius V, with whose aid he joined the Dominican Order in 1597. He was noted for his knowledge of Greek, Hebrew, history, and philosophy, and distinguished himself both as a writer and a preacher. He died in 1599. The work which immortalized his name is his *Bibliotheca Sancta ex Principis Catholicos Ecol. Auctoribus Collecta* (Venice, 1566, and often; lastly Naples, 1742), which he dedicated to pope Pius V, and in his dedication he states, "Me, quem tu alim, ad inferos revocatum et errorum tenebris eritutum, sincerum veritatis lumine illustrasti," etc. The *Bibliotheca* is divided into eight books: the first treats of the division and authority of the Scriptures; the second contains a historical and alphabetical index of the matter; the third treats of the interpretation of the Holy Writings; the fourth gives an alphabetical list of Catholic interpreters; the fifth (published also separately with the title *Ars Interpretandi S. Scripturarum Absolutissima* [Cologne, 1577-85]) contains a hermeneutic of the Scriptures, the sixth and seventh contain exegetical disquisitions, and the last an apology of the Scriptures. The work was highly esteemed among both Catholics and Protestants. Besides this, he also published homilies and mathematical writings. See Kalkar, *Israel u. die Kirche*, p. 72 sq.; *Theologisches Univers.-Lexikon*, s. v.; Dupin, *Bibl.* vol. xvi; *Vox, Bibl. Hebraica*, i, 999; Simon [K.], *Histoire Critique*, p. 457 sq.; Fabri, *Delecta Argumentorum et Syllogos*, p. 516; Hoefer, *New. Biog. Générale*, s. v. (B. F.)

**Sixtus I (St.),** pope, was born at Rome, of a senatorial family, near the close of the 1st century, and succeeded Alexander I in 119. We know little of his life, except that he perished in 127 during the persecution ordered by the emperor Hadrian. He was canonized, and his day was fixed as Aug. 6, although he appears in the martyrologies likewise under April 3 or 6. There have been attributed to him two decretal Letters, which are spurious; there is also a Commentary under his name in the patristic collections. He was succeeded in the episcopal office by Telephorus.

**Sixtus II (St.),** pope, was born at Athens about a senatorial family, near the close of the 1st century, and succeeded Alexander I in 119. We know little of his life, except that he perished in 127 during the persecution ordered by the emperor Hadrian. He was canonized, and his day was fixed as Aug. 6, although he appears in the martyrologies likewise under April 3 or 6. Two of the false decretales [see Ducreux-
like a recent example, he carried his measures with a high and firm hand, and so vigorously enforced justice that the instances often read more like cold-blooded cruelty. His measures had the desired effect, however, of extirpating the bandits who had so long overrun the country, and of some show of the general lawlessness of society. We cannot enumerate here his great enterprises in administrative reform, or the magnificence of his public works, but they all mark his passion for order and completeness. His foreign policy was of the same trenchant description; no half measures, or vagaries, were to be tolerated. For examples of this spirit it may be sufficient to name the Catholic league, and the invasion of England by the Spanish Armada. Still more surprising and gigantic were his conceptions as he grew old, as his rigid financial system enabled him to amass a large public treasure in the vaults of St. Angelo. His designs now were sufficient to prove that he had perfected the government of his own states and improved the discipline of the Church as an instrument of a more universal dominion than the papacy had ever reached; even the Greek Church and the empire of Mohammed were destined to be transformed under his hand. Sixtus V breathed his last amid the triumphs of his apostolic career on August 27, 1590. A storm burst over the palace of the Quirinal at the moment of his death, and it became an article of the popular faith that he had achieved his enterprises by a compact with the evil one, which had then expired. See Hoefer, Nouv. Biog. Générale, and the literature there cited.

Sjabo-no-alt is a martial and religious festival in which the male youth of Japan engage; the Kalamus festival.

Sjugu-nitsai Abugui Kaju Kurabi is a Japanese popular festival, observed on the fifteenth day of the first month, and in connection with which it is customary to serve a favorite dish of beans.

Sju-go-zin is a subordinate or adjunct deity of the Japanese mythology, who, in the form of a fox, accompanies the moon-god in his travels. He was highly venerated, but even more greatly feared. His form, however, was changing, and he never failed to command the high regard of the people as a protector, though he sometimes appears as the attendant spirit of Inari as well. In the latter character he is honored in the form of a fox, and his image of clay is sold at the annual fairs which fall on the days of the Inari festival, to serve as the patron of all who are afraid of the foxes. He is found in nearly every house and in the little temples throughout the land. The belief is still common that the foxes assemble once a year in some unknown place where a flame bursting from the earth foretells the fruitfulness of the year.

Skade, in Norse mythology, was the wife of Njord and daughter of the giant Thjasse. She lives in her father's dwelling, Thrymheim, and hunts with the wild bear with bow and arrow as she rides on her geese down the mountain. See NORSE MYTHOLOGY.

Skaldas (or Scalds) were the poets, reciters, and singers, and also the historiographers, of the ancient Scandinavians. Like the Celtic bards, they went before the heroes to battle with inspiring war-cry, and observed the warriors' deeds, recounted them in song, and transmitted their fame to succeeding generations. As the issuers of posthumous fame and as divinely inspired wise-men and prophets, they were in high esteem at the courts of princes. They were known throughout Norway, Sweden, Iceland, Denmark, and the north of Germany. The legends of the Edda, preserved for us by Snorre Sturleson, were the work of these Skaldas.

Skanda, in Hindu mythology, was the child of Raudra (Siva) and the sisters Ganga and Uxa, the former of whom was the consort of all the gods, the latter
of Rudra alone. Skanda was taken in charge at his birth by the stars Kartigas, who were six nymphs, and thus obtained his other name, Kartikeya. He was washed and nourished, and became so bright that he eclipsed the brilliancy of the sun. He received the divine arms and appliances as leader of the heavenly armies when they should march against the evil demons and spirits of the under-world. Numerous pagodas were erected to him in India, in which he was always represented as accompanied by his consorts Devanel and Velliamen. The name Skanda signifies the rapidity conquering one.

Skapidur was one of the celebrated skilled dwarfs, in Norse mythology, who came from Swains Haugi to Orwanga on Jornwall.

Skatalundr, in Norse mythology, was the grove where Odin caused the beautiful Brynhildar to fall into a magic sleep and encased her with shields, leaving her in that condition until Sigurd wrought her deliverance.

Skangul, in Norse mythology, was one of the battle-virgins, the beautiful Valkyrias.

Skaggoeld, in Norse mythology, was a Valkyria. The name signifies time of axes.

Skeldbrimer was one of the asa-horses, in Norse mythology, on which the asas (excepting Thor, who walked) rode to the place of daily judgment.

Skelton, Philip, a worthy and learned clergyman of Ireland, was born in the parish of Derryhappy, near Lisborn, February, 1707, and educated at Trinity College, Dublin. Soon after graduation he went to reside with his brother John at Dundalk, and was ordained deacon for the cure of Newtown-Butler, Fermanagh Co., about 1729. This, after two years, he resigned and returned to his brother's, where he remained until 1732, when he settled on the curacy of Monaghan, in the diocese of Clogher. In 1730 the living of Pettigon, County Donegal, was given to him; and in 1759 he received the living of Devenish, Fermanagh Co., worth about three hundred pounds a year. In 1756 he removed to Fintona, in the County of Tyrone, from which, in 1780, he took his final leave and removed to Dublin to end his days. He died May 4, 1787. Mr. Skelton was somewhat eccentric, but was a very charitable, unassuming, and useful minister. He published, A vindication of the Bishop of Winchester (1736):—Some Proposals for the Revival of Christianity (1736):—Dissertation on the Constitution, etc., of a Petty Jury (1737):—Necessity of Tillage and Granaries (1743)—Truth in a Year (1744):—The Candid Reformer (1744):—The Chevalier's Hopes (1745):—Deism Revealed (1749, 2 vols. 8vo; 2d ed. 1751, 2 vols. 12mo):—The Consultation (1758):—Discourses, Controversial and Practical (1754, 2 vols.). He published his works by subscription in 1770, 5 vols. 8vo; in 1794 vol. vii, and in 1796 vol. viii, also in the same year A Catechism. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Bibl. bibl. a. v.; London Monthly Review, Dec. 1792; London Gent. Mag., lxxx, 104; lxxxii, 349; lxxxvii, 58; Southern [k], Life and Correspondence, ch. xxxii; Chalmers, Biog. Dict. a. v.

Skevi-Kare, a small sect in Sweden. In 1734 a little society of Priests, driven from Denmark and other countries, took shelter on the little Isle of Wermode, near Stockholm. Their contempt for the established worship had drawn them into disagreeable circumstances, but in 1746 they were permitted to fix themselves on this island, where their descendants still remain. Having taken the domain of Skevie, they are called Skee-Kare.

Skew or Askewtable. The term skew is still used in the north of England for a stone built into the bottom of a gable or other similar situations to support the coping above it. It appears formerly to have been applied to the stones forming the slopes of the set-offs of buttresses and other projections. Skew table was probably the course of stone weathered, or sloped, on the top, placed over a continuous set-off in a wall.

Skalgr is the best one of the name of the moon in Norse mythology.

Skibladner, in Norse mythology, was a splendid ship belonging to the god Frey. It was built by skillful dwarfs, the sons of Ivaldi, and was made large enough to hold all their armor, but is nevertheless capable of being reduced to so small dimensions that it may be carried away in one's pocket. It also commands favorable winds, whatever may be the destination of its voyage.

Skidmore, Jeremiah, an eminent elder in the Presbyterian Church, was born at Rockaway, L. I., March 20, 1729. He came to New York at the age of sixteen, where for fifty-seven years he was engaged in business. He was senior member of the firm of Jeremiah Skidmore & Sons. He early became a member of the Rutgers Street Presbyterian Church, and removed with it to its present location on Madison Avenue, filling successively the office of deacon and elder. He often represented the Church in her higher judicatories, and in Church matters his judgment was highly prized. He maintained an unspotted and honorable business reputation. In social life he was regarded with the highest esteem, and in the domestic circle his Christian virtues were still more prized because better known. His example and influence were an untold blessing to society, and his death was a great loss to the Church. He died in New York, November, 1877. (W. F. S.)

Skierstuvas, among the ancient Prussians, was a sausage-festival celebrated in memory of the dead.

Skin (prop. *"vz, ër, so called, perhaps, from its nudity; once *"vza, gelded, so called from its smoothness [Job xvi, 15]; once improperly for *"vza, basis [Ps. cv. 5], flesh, as elsewhere rendered; *"vzaa], the cuticle of man (Exod. xxiii, 29; Lev. xiii, 2; Job viii, 5, etc.), or the hide of an animal (Job xl, 91); the latter chiefly as taken off (Gen. iii, 19; xxvii, 16; Lev. iv, 10; viii, 8), also as prepared or wrought into leather (xi, 32; xiii, 48; Numb. xxxi, 20). So in the plur. (Exod. xxvi, 14; xxxiv, 84). For the *"vzaa-skins (Num. iv, 8; xi, 12), see BAGGER. For the use of holding water, see SKIN-BOTTLE. The word in Heb. is poetically put for body (Job xviii, 15). The phrase "skin for skin" (ii, 4) means like for like, or what is intimate and dear as the skin. "Skin of the teeth" (xix, 20) is evidently a proverbial phrase for the barest nothing.

Skin-bottle. The people of Asia west of the Indus use the skins of animals, on a journey, for carrying water and other liquids, as well as, in general, other articles of provision which they are obliged to take with them in their journeys across the deserts or thinly inhabited parts. The preference of such vessels is well grounded. Earthen or wooden vessels would soon be broken in the rough usage which all luggage receives while conveyed on the backs of camels, horses, or mules;
and if metal were used, the contents would be boiled or baked by the glowing heat of the sun. Besides, such skins exclude the encroaches of ants, which swarm in those countries, and also effectually guard against the admission of fine impalpable dust. The scarcity of streams and wells renders it indispensable for all travelers to carry water with them. When a party is large, and has purposely the prospect of a fresh supply of water distant, large skins of the camel or ox, two of which are a good load for a man, are usually used. Goat-skins serve in ordinary circumstances. Individual travelers, whether in large or small parties, mounted or on foot, usually carry a kid-skin of water, or else a sort of bottle of prepared leather shaped something like a powder-flask. The greater portability of such skins is another advantage. The skins of kids and goats are those used for ordinary purposes. The head being cut off, the carcass is extracted without opening the belly, and the neck serves as the mouth of the vessel. See Bottle.

**Skinfaxi** (bright mane), in Norse mythology, was the steed of Dagur (day), with which he makes his daily journey from earth to the north. The glitter of its mane gives light to the world.

**Skinner, Esskiel,** a Baptist preacher, was born in Glastenbury, Conn., June 27, 1777. He was apprenticed to a blacksmith, but bought the last year of his apprenticeship and studied medicine. He received his license to practice medicine in 1801, and settled at Granville, Mass. Here he professed religion and united with the Congregational Church; but afterwards adopting the views of the Baptists, he was immersed and joined the Baptist Church in Lebanon. He enlisted in the army in the war of 1812; but was discharged in a few months on account of the failure of his health, and removed to Stafford, Conn. While there he began to preach, and was licensed in 1819 by the Baptist Church in that place. In 1822 he was ordained pastor of the church in Ashford, where he officiated nine years; and also pastor at Westford, where he officiated seventeen years, including a period of four years which were spent in the service of the Colonization Society. In the summer of 1834 he went to Liberia, and rendered important services to that colony. On his final return in 1837, he resumed his pastoral relations with his former charge, which he resigned in April, 1855, and went to reside with his son (Dr. E. D. Skinner, Greenport, L. I.), where he died, Dec. 25, 1855. Mr. Skinner published a series of articles On the Prophecies, in the Christian Secretary (1843). See Sprague, Annals of the Amer. Pulpit, vi, 694.

**Skinner, James,** a missionary of the Presbyterian Church, was born in Dundee, Scotland, in 1801. His parents were members of the Secession Church of Scotland. He was educated at St. Andrew's College and at Marischal College; studied divinity under John Mitchell, D.D., and John Dick, at Glasgow; was licensed in the summer of 1833; was accepted by the Mission Committee of the United Associate Synod, and designated to go to Canada; and was ordained for that work by the Presbytery of Forfar March 31, 1834. He landed at Montreal in May, 1834, and immediately directed his steps westward to the township of Southwold, on Lake Erie, where he began a series of itineraries and expositions, setting up regular stations and starting new congregations in every direction. He died Oct. 17, 1865. Mr. Skinner was emphatically a missionary. See Wilson, Presb. Hist. Almanac, 1867, p. 481. (J. L. S.)

**Skinner, Thomas E.** A minister of the Methodist Episcopal Church, was born on Kent Island, Queen Anne Co., Md., April 26, 1838. He was educated at Balt-
timore (where he was converted in his sixteenth year) at Dickinson College, and graduated as Doctor of Medicine at the Maryland University of Baltimore. In 1859 he abandoned the profession of medicine, and entered the Philadelphia Conference. Consumption soon began to prey upon him, and he died June 14, 1862. See Minutes of Annual Conferences, 1869, p. 45.

**Skinner, Thomas Harvey, D.D., LL.D., a Presbyterian minister, was born at Harvey's Neck, Perquimans Co., N. C., March 7, 1791. He graduated at Princeton in 1809, and commenced the study of law in his native state. After pursuing this study for eighteen months, he experienced religion, and determined to preach. He returned to Princeton, where he remained one year. The year 1812 was mainly spent with Rev. John McDowell at Elizabeth, N. J., and he was licensed to preach in December of that year. He was ordained co-pastor with Dr. Janeway, Philadelphia, June 10, 1813, and in 1816 became pastor of the Fifth Presbyterian Church in Locust Street. He remained in Philadelphia until 1832, when he accepted the chair of Sacred Rhetoric in Andover Seminary. He occupied this for three years, and then became pastor of the Mercers Street Church, New York. After thirteen years of service he became professor of sacred theology in the Union Theological Seminary, N. Y., and continued to discharge the duties of this professorship until his death, Feb. 1, 1871. He published, Religion of the Bible (1839) — Aids in Preaching and Hearing (1839) — Hints to Christians (1841): Thoughts on Evangelizing the World: — Religious Life of Francis Marques: — Vinet's Pastoral Theology, and Vinet's Homiletics (1856) — Discussions in Theology (1866). See Plumley, Presb. Church throughout the World, p. 410.

**Skold, in Norse mythology, was a son of Odin, who obtained for his consort the beautiful Gelfon after she, aided by her magic powers, in the form of a white ploughed-out Zealand off from Sweden. Skold was ancestor of the Danish kings, traces of whose graves and monuments yet occur near Leira. Leira was the early Heleida, or Lethe, the principal place of sacrifice among the heathen Danes.

**Skinner, in Norse mythology, was an intimate friend and companion of the god Frey.

**Skirt** is the rendering in the A. V. properly of ἱματισμός (so called as being pendulous), the flowing train of a female dress ("skirts," Jer. xxiv. 22, 36; Lam. i. 9; Nahum iii. 5; "train," Isa. vi. 1; elsewhere "haimon"; more vaguely of ἄμματος, ἐφεδρή (literally a wing), the flap of a robe (Deut. xxxii. 39; xxvii. 20; Ruth iii. 9; 1 Sam. xv. 27; xxiv. 4, 5, 11; Ezek. v. 8; Hag. ii. 12; Zechar. viii. 23); improperly of ἐθνῶν, pek (literally the mouth, as usually rendered), the upper opening of a garment around the neck (Ps. cxxxii. 2; "hole," Exod. xxxii. 32; xxxiii. 28; "collar," Job xxx. 18). To raise the skirts of a female's garment is put for a symbol of the greatest insult and disgrace (Jer. xiii. 22, 26; Nah. iii. 5; comp. Isai. xlviii. 14); to make her to cover her face with her dress was a token of mourning (Ruth iii. 9), or to remove it was preliminary to sexual intercourse (Deut. xxiii. 1); the wide Oriental outer garment serving as a coverlet by night. See Dress.

**Skjoldr,** in Norse mythology, is the name of a famous Danish king who, after many conquests and great deeds, caused himself to be placed with his treasures on board a ship and exposed to the mercy of the winds.

**Skoll (or Skoll),** in Norse mythology, was the terrible son of Fenris and Gyme, whose form was that of a monstrous giant resembling a wolf. He steadily pursues the sun in order to devour it, and in this purpose he will eventually succeed. His brother Hati will, in like manner, devour the moon in the end of the world.
Skoptzi. See Russian Sects.

Skuld, in Norse mythology, was (1) the youngest of the three Norns, or Fates, who guide the life of men. The gods often seek counsel from them; and even Odin has not the power to alter their decrees. (2) A Valkyria who, accompanied by two others, rides to the battle-field to invite the heroes to Odin's banquet in Valhalla.

Skull (εγκαταλείπει, galgethēs), so called from its round form [2 Kings ix, 35; "head," 1 Chron. x, 10; elsewhere "pall;" σκυλός; the Lat. cranium, Matt. xxvii, 39; Mark xv, 22; Luke xxiii, 33; John xix, 17]. See CALVAR.

Sky stands in the A. V. as the rendering only of 743. šidak (Deut. xxxiii, 26; 2 Sam. xii, 12; Psa. xviii, 11; Ixxvii, 17; Isa. xlv, 8; Jer. li, 9), the thick black clouds (as elsewhere rendered) spread over the whole firmament; and thrice (Matt. v, 2; Heb. xi, 12) of ὅποια ἐστιν, the visible expanse of air (elsewhere "heaven"). In Scripture phraseology the hevena (השמים), as the opposite of the earth (Gen. i, 8, 10), constitute with it the world (i, 1; ii, 1; Deut. xxxii, 19; Psa. i), for which idea the Heb. had no other proper expression. According to the theosophy of the amphigogomy, the sky seems to have been regarded as physical, being a space between the upper and lower waters, or rather as a fixed expanse (השמים, "firmament") which separates these (Gen. i, 6, 8; Psa. civ. 3; cxlvii, 4). Through this oceanic heaven were poured upon the earth rains, dew, snow, and hail (Job xxxvii, 2) by means of openings, which were under the divine control, and which are sometimes called windows (השמים, Gen. vii, 11; viii, 2; 2 Kings vii, 19; or doors (המשל, Psa. lxxxvii, 23). In the sky hung the sun, moon, and stars, the lights which inhabit the earth (Gen. i, 14 sqq.) and above it set Jehovah as the throne (Psa. ciii, 3; comp. xxxiv, 3; Ezek. i, 26). These, however, were rather poetical than literal representations (comp. Exod. xxiv, 10; Dan. xii, 3; Job xxxvii, 18; Ezek. i, 22; Rev. iv, 6), for there are not wanting evidences of a truer conception of the cosmical universe (Job xxxvi, 7; xxxvii, 7). See EARTH.

Skydnir, in Norse mythology, is an additional name for the moon, signifying the haunting one.

Slack, Comfort L., a Presbyterian minister, was born in New York, N. Y., Aug. 12, 1855. He graduated at Hamilton College, Clinton, N. Y., studied theology in Auburn Seminary, was licensed to preach by the Cayuga Presbytery, and in 1883 was ordained and installed pastor of Westminster Church at Newport, Jasper Co., Ind. After serving charge for three years, he labored faithfully till his death, Feb. 24, 1885. Mr. Slack was distinguished for his fidelity as a student, his interest in the missionary cause, and his devoted piety. The Rev. George Ransom, of Muir, Mich., writes of him: "He brought into the work of the ministry an accuracy of judgment, a perspicuity of reasoning, and a safety in his conclusions which are rarely achieved save by the discipline of a long and trying experience." See Wilson, Preb. Hist. Almanac, 1886, p. 224. (J. L. S.)

Slack, Elijah, L.L.D., a Presbyterian divine, was born in Lower Township, Bucks Co., Pa., Nov. 24, 1784. He professed religion in 1801, attended the grammar-school at Trenton, N. J., from 1803 to 1806, and graduated at the College of New Jersey; Princeton, in 1808. He was appointed to the presidency of the College during which time he studied theology privately; was licensed by the New Brunswick Presbytery in 1811; was elected vice-president of the College of New Jersey and professor of natural philosophy and chemistry in 1812, and continued to discharge the appertaining duties for five years, which are rarely achieved save by the discipline of a long and trying experience. He was elected president of the Literary and Scientific Institute in that city. In 1819, the Cincinnati College being established, he was appointed president and professor of natural philosophy and chemistry, in which position he remained until 1828, when, from deficient endowment, the college closed. During this time he had, in connection with Dr. Daniel Drake, established the Cincinnati Medical College and Commercial Hospital. In 1828 he removed to Brooklynville, Ohio, where he established a high-school for young men, which was very successful; but in 1842 returned to Cincinnati, and retired from public life. He died May 29, 1866. Dr. Slack was very closely identified for several years with the early educational interests of the West. A short time before his death his alma mater conferred upon him the title of Doctor of Laws. See Wilson, Prefb. Hist. Almanac, 1867, p. 197. (J. L. S.)

Slade, John, a minister of the Methodist Episcopal Church, was born on Beech Branch, Beaufort Dist., S. C., April 7, 1790. He joined the Church when about thirty years of age, and was licensed to preach in 1822. In 1823 he was admitted on trial in the South Carolina Conference, and was received in full connection in 1825. In 1828 he was ordained elder; but his health having been impaired by excessive labors and exposure, he was made supernumerary. In 1830 he was located, and held this relation until 1845, when upon the organization of the Florida Conference he was readmitted into the travelling connection. He continued his ministerial labors until his death, which occurred a few days resulted in death, June 25, 1854. Mr. Slade possessed an intellect of high order, and was endowed with great courage, both physical and moral. He was distinguished for his humility, his self-denial, his devotedness to Christ, and his fidelity to all his Christian obligations. See Sprague, Annals of the Amer. Pulpit, vii, 682.

Slater, Cornelius H., a Baptist missionary, was born in Norwich, Vt., Jan. 31, 1811. He removed with his parents to the town of Lawrence, St. Lawrence Co., N. Y., and remained there until 1831. Soon after his hopeful conversion, he felt it to be his duty to preach the Gospel. Like so many other young men whom God calls to be his servants in the ministry, he was poor, and saw no way by which he could obtain the funds necessary to procure an education. Trusting, however, in him who, he believed, had chosen him to enter upon what proved to be his life-work, he went to Hamilton, and entered the Baptist institution in that place. His frank statement of his feelings and wishes won the confidence of his brethren and friends, and the college, and he was able to earn by his own efforts, he was supplied with an amount of funds sufficient to carry him through his studies. On leaving the institution, he carried with him the sincere esteem of friends who had given him their love and their aid to fit him for the service upon which he purposed to enter. The cause of Christian missions had taken strong hold upon the mind of Mr. Slater. It is related of him that "even before his conversion what he had heard and read on the subject had made a deep impression upon his mind, and while pursuing his studies, on looking over the field, the condition of the heathen heathenmen, the claim which he could not resist." Having decided what was the path of duty, he offered himself as a missionary, and was appointed to the Siam field. He sailed from Boston in December, 1888, and arrived at Bangkok via Singapore Aug. 22, 1839. The hopes which had been raised with reference to Mr. Slater's qualifications for his work were not disappointed. Having acquired the language, he entered upon his missionary labors with characteristic zeal and energy. Having in his mind made a survey of the great field of his missionary operations, he determined in person to see as much of it as it was possible for him to visit. In order that he might carry out his purpose, he fitted up a family boat, in which he and his companion made several excursions upon the River Meamur, and the canals which connect this with the other principal rivers. He
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penetrated farther into the interior of the country than any other Protestant missionary has ever done. It was his earnest desire to do a work which no other one had done before him, and it was his delight to distribute tracts and such portions of the Bible as had been translated into Siamese where the good news of salvation through Christ had never before been proclaimed. While there, the message he came to him, and he was removed from the scene of his earthly toils April 17, 1841. It seemed a dark and mysterious Providence which thus early in his career brought to a termination so many cherished plans. But the cause was God's, not man's, and "he doeth all things well." See The Baptist Memorial, i. 82. (J. C. S.)

Slagfir (or Finnir), in Norse mythology, was a prince of Finnish race, who was a great hero or singer, and whom the Valkyria Swanwit chose for her consort. She forsook him after eight years, and he now seeks her incessantly, but in vain.—Völlmer, Wörterb. d. Mythol. n. V.

Slander, according to Dr. Barrow, is uttering false speeches against our neighbor, to the prejudice of his fame, safety, welfare, and that of such others as are of an honorable character, honesty, or good name. The principal kinds of slander are these: (1) charging others with faults they are not guilty of; (2) affixing scandalous names and odious characters which they deserve not; (3) aspersing a man's actions with foul names, importing that he does or says what he does not; (4) falsely declaring that he does not or cannot appear; (5) perverting a man's words or acts disadvantageously by misrepresentation; (6) partial or lame representation of men's discourse or practice, suppressing some part of the truth or concealing some circumstances which ought to be explained; (7) instilling suspicions which create prejudice in the minds of others; (8) imputing to our neighbors' practice, judgment, or profession evil consequences which have no foundation in truth.

Slater (or Slayer), William, a learned English divine and poet, was born in Somersetshire in 1587, entered St. Mary's Hall, Oxford, in 1600, removed to Brasenose College in 1607, took his degree of Bachelor of Arts the following year, and was chosen to a fellowship. In 1611 he entered holy orders, and was beneficed. In 1628 he took his degree in divinity, and had acquired considerable reputation as a poet. He died in Otterden, Kent, where he was beneficed, October (or November) 1647. His works are, Threnodia, see Fundamentum, being elegies in Latin, and epitaphs on eminent persons; and to whom he had been chaplain:—Pala-Albon, or History of Great Britain (Lond. 1621, fol.):—Genethlicicon, see Stemma Regis Jacoba (ibid 1610, fol.):—The Psalms of David, in Four Languages—Greek, Latin, and English (1652, 16mo), in four parts, set to music, etc. See Burney, Hist. of Music; Chalmers, Stoy. Diet. a. v.

Slaughter, Devereaux J. C., a minister of the Methodist Episcopal Church, South, was born in Dinwiddie County, Va., Nov. 8, 1817. He was converted Aug. 16, 1835, joined the Church May, 1836, was licensed to preach Sept. 25, and received on trial into the Virginia Conference in November, 1842. He received deacon's orders in November, 1844, and elder's in November, 1846. He was effective and very useful until 1862, when, because of ill-health, he obtained a supernumerary relation, which he retained until his death, Nov. 6, 1870. See Minutes of Annual Conferences of M. E. Church, South, 1870, p. 408.

Slavery, Briefly. For the discussion of this question we endeavor to bring together all the ancient information together with the best results of modern examination.

I. Terms Employed to Designate this Condition.—The word "slavery" does not occur in the English Bible, and the word "slave" is but rarely used, once (in italics) to supply a noun to the adj. phrase ὁ ἄνθρωπος ᾿ εἶναι ἀνθρώπος; yet ὁ λεγένς ὁ λεγόμενος, "home-born" (Jer. ii, 14, "servant" having been already used in the former clause); once (Rev. xviii, 13) by way of paraphrase for the peculiar use of σώματος, body, i.e. person, for the time in the Apocrypha in the Greek ν. 1, 11; xiv, 18, 41; 1 Macc. iii, 41) for δολοκατος, which is the appropriate classical word. The Heb. and Greek terms designating servitude are, for the male, מחי, אב, δολοκατος; for the female, אסוף, סמע, or מחי, שיחוק, שיחוק, usually rendered "bondman," "servant," etc., which our translators have instinctively felt were more euphonious and appropriate words. Indeed, the regular term for bondman in the Hebrew tongue, מחי (δολοκατος), is used in a far greater variety of applications than our word slave; and collateral circumstances are always needed to determine the nature and extent of the service which it denotes. The term is used to describe individuals viewed as the servants of God, as when David and Daniel, speaking of themselves in prayer to the Most High, say, "Put not away thy servant in anger" (Psa. xxvii, 9): "Now, therefore, O our God, hear the prayer of thy servant" (Dan. i, 17). It is also applied to the relation of men to one another who occupied high positions, as to Eliezer, who had a place in Abraham's household something similar to that of a prime minister at court (Gen. xxv, 2; xxiv, 2), and to Jacob, or Joseph, with reference to his brother Esau (xxviii, 5). See the Bbl. Sac. xxii, 740-748; Genuesius, Theaur. p. 978, 979.

It thus appears that the term slavery, though frequently applied to the Jewish system of servitude, is not wholly appropriate. Among the Greeks and Romans it properly expressed the legal condition of captives taken in war, or the victims of the existing slave-trade and the offspring of female slaves. Those slaves were held to be the absolute property of their masters, and their slavery was regarded as perpetual and hereditary. Nor does Jewish servitude bear any resemblance to modern slavery, which, however, it may differ from the Greek and Roman in some of its minor incidents, resembles it in its essential principles. If under the Roman law slaves were held "pro nullis, pro mortuis, pro quadrupeditibus," so, until lately, under the laws of several of the United States, they were adjudged to be chattels personal, the property of the owners, to all intents, constructions, and purposes whatsoever; and their slavery, like that of the ancient Romans, was, as a necessary consequence, perpetual and hereditary.

In the heat of modern controversy, indeed, some writers have been led to deny that the Hebrew and Greek words noticed above necessarily, or in point of fact ever do, designate a condition of absolute bondage; but whatever may be said of מחי, it is certain that דוקא, both from its etymological signification (from דא, to bind), and its classical usage, is the prevalent and appropriate word for slave in the current acceptance of the term. See Service.

II. Forms of Scriptural Slavery.—It is difficult to trace the origin of slavery. It may have existed before the Deluge, when violence filled the earth, and drew upon its vengeance the God of Heaven. But the first direct reference to slavery, or rather slave-trading, in the Bible is found in the history of Joseph, who was sold by his brethren to the Ishmaelites (Gen. xxxvii, 27, 28). In Ezek. xxxix, 12, 13 we find a reference to the slave-trade carried on with Tyre by Javan, Tubal, and Meshech. In the Apocalypse we find enumerated in the merchandise of pagans amongst the nations (tò τῆς ᾿ ζαρῆς) and the souls of men (Rev. xviii, 13). The sacred historians refer to various kinds of bondage:

1. Patriarchal Servitude.—The exact nature of this service cannot be defined: there can be no doubt, however, that it was regulated by principles of justice, equity, and kindness. The servants of the patriarchs were
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of two kinds, those "born in the house" and those "bought with money" (Gen. xxvi. 13). Abraham appears to have had a large number of servants. At one time he armed three hundred and eighteen young men, "born in his own house," with whom he pursued the kings who had taken "Lot and his goods, and the women also, and the people," and rescaptured them (xiv, 1-16). At another time he had a large number of servants, entitled to greater privileges than the others. Eliezer of Damascus, a home-born servant, was Abraham's steward, and, in default of issue, would have been his heir (xxv, 2-4). This class of servants was honored with the most intimate confidence of the masters, and was employed in the most important offices. An instance of this kind will be found in Gen. xxvii, 1-9, where the eldest or chief-servant of Abraham's house, who ruled over all that he had, was sent to Mesopotamia to select a wife for Isaac, though then forty years of age. The authority of Abraham was that of a prince or chief over his patriarchate or family, and was regulated by usage and the general consent of his dependents. It could not have been otherwise in his circumstances; nor, from the knowledge which the Scriptures give of his character, would he have taken advantage of any circumstances to oppress or degrade them: "For I know him," said his servant; "he will not deal dishonestly with his master's children and will keep his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him" (xviii, 19). The servants of Abraham were admitted to the same religious privileges with their master, and received the seal of the covenant (xxv, 8, 14, 24, 27).

There is a clear distinction made between the "servants" of Abraham and the things which constituted his property or wealth. Abraham was very rich in cattle, in silver, and in gold (Gen. xiii, 2, 5). But when the patriarch's power or greatness is spoken of, then servants are spoken of as among the most important of the objects which constituted his wealth (xviii, 24, 30). It is said of Isaac and Jacob, "A man waxed great, and went forward, and grew until he became very great, for he had possession of flocks, and possession of herds, and great store of servants" (xxvi, 18, 14, 16, 26, 28, 29). When Hamor and Shechem speak to the Hivites of the riches of Jacob and his sons, they say, "Shall not their cattle and their substance and every beast of theirs be ours?" (xxxiv, 23). Jacob's wives say to him, "All the riches which God hath taken from our father, that is ours and our children's." Then follows an inventory of property: "all his cattle," "all his goods," "the cattle of his gotten." His numerous servants and his wealth are mentioned together with his property (xvi, 43, and also ver. 16, 18). When Jacob sent messengers to Esau, wishing to impress him with an idea of his state and sway, he bade them tell him not only of his riches, but of his greatness, and that he had oxen and asses and flocks, and men-servants and maid-servants (xxxii, 4, 5). Yet in the present which he sent there were no servants, though he manifestly selected the most valuable kinds of property (ver. 14, 15; see also xxxiv, 23; xxxvi, 6, 7). In no single instance do we find that the patriarchs either gave away or sold their servants, or purchased them of third persons. Abraham had servants "bought with money." It has been assumed that they were bought of third parties, whereas there is no proof that this was the case. The probability is that they sold themselves to the patriarch for an equivalent; that is to say, they entered into voluntary engagements to serve him for a longer or shorter period of time, in return for the consideration which is referred to as that whatever costs money is money or property. The children of Israel were required to purchase their first-born (Numb. xviii, 15, 16; iii, 45, 51; Exod. xiii, 13; xxxiv, 20). They were, moreover, required to pay money for their own souls; and when they set themselves free (Deut. xv, 15, 16), the price of release was fixed by statute (Lev. xxvii, 2-8). Boaz bought Ruth (Ruth iv, 10). Hosome bought his wife (Hos. iii, 2). Jacob bought his wives Rachel and Leah, and not having money, paid them for labor, seven years apiece (Gen. xxix, 16-23). That the purchase of wives, either with money or by service, was the general practice is plain from such passages as Exod. xxii, 17 and 1 Sam. xviii, 25. But the idea of property does not appear in any of these passages, nor in the later books, that the price of the purchase was paid to himself. For a further clue to Scripture usage, the reader is referred to 1 Kings xxi, 20, 25; 2 Kings xvii, 17; Isa. iv, 1; li, 3; see also Jer. xxxiv, 14; Rom. vi, 16; vii, 14; John viii, 34. Probably Job had more servants than either of the patriarchs to whom reference has been made (Job i, 2, 3). In light he regarded, and how he treated, his servants, may be gathered from Job xxxi, 13-23. That Abraham acted in the same spirit we have the divine testimony in Jer. xxii, 15, 16, 17, where his conduct is placed in direct contrast with that of some of his descendants, who used their many servants and their numerous possessions without wages, and gave him not for his work (ver. 13).

2. Egyptian Bondage.—The Israelites were frequently reminded, after their exode from Egypt, of the oppressions they endured in that "house of bondage," from which they had been delivered by the direct interposition of God. The design of these admonitions was to teach them justice and kindness towards their servants when they should have become settled in Canaan (Deut. v, 15; viii, 14; x, 19; xv, 15; xxiii, 7, etc.), as well as to impress them with gratitude towards their great deliverer. The Egyptians had domestic servants, who may have been slaves (Exod. ix, 14, 21; Deut. x, 19). But the Israelites living in the faires of Egypt; they formed a special community (Gen. xxxiv, 34; Exod. ii, 9; iv, 29; vi, 14: viii, 22, 24; ix, 26; x, 28; xi, 7; xvi, 22; xvii, 5). They had exclusive possession of the land of Goshen, "the best part of the land of Egypt." They lived in permanent dwellings, their own houses, and not in tents (xii, 22). Each family seems to have had its own house (ver. 4; comp. Acts vii, 20); and, judging from the regulations about eating the Passover, the houses could scarcely have been small ones (Exod. xii, etc.). The Israelites appear to have been well clothed (ver. 11). They owned flocks and herds, and very probably, slaves (xxix, 22, 27). They lived under their own form of government, and although occupying a province of Egypt and tributary to it, they preserved their tribes and family divisions, and their internal organization throughout (ii, 1; iii, 16, 18; v, 19; vi, 14, 25; xii, 19, 21). They had to a considerable degree the disposal of their own time (i, 9; iii, 16; 27; 29, 31; xii, 6). They were not acquainted with the fine arts (xxiii, 4; xxxiv, 22, 35). They were all armed (xxiii, 27). The women seem to have known something of domestic refinement. They were familiar with instruments of music, and skilled in the working of fine fabrics (xx, 20; xxxiv, 25, 29); and both males and females were able to read and write (Deut. xi, 18, 20; xvii, 19; xxvii, 3); their food was abundant and of great variety (Exod. xvi, 3; Numb. xii, 4, 5; xx, 5). The service required from the Israelites by their taskmasters seems to have been exacted from males only, sometimes by the use of the rod (xii, 1). The women complained of being compelled to labor at any one time. As tributaries, they probably supplied levies of men, from which the wealthy appear to have been exempted (Exod. iii, 16; iv, 29; v, 20). The poor were the oppressed, "and all the service wherewith they made them serve was with rigour" (I, 13). Their complaining to Moses, "behold, we cry and hear their groanings," and delivered them after having inflicted the most terrible plagues on their oppressors.
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3. Jewish Slavery. — The institution of slavery was recognized, though not established, by the Mosaic law as a permitted punishment for theft; i. e. for taking another man's goods, theft was punishable by slavery, to the end that every man might have his rights respected. Repugnant as the notion of slavery is to our minds, it is difficult to see how it can be dispensed with in certain phases of society without, at all events, entailing severe evils than those which it produces. Exclusiveness of race is an instinct that gains strength in proportion as social order is weak, and the rights of citizenship are regarded with peculiar jealousy in communities which are exposed to contact with aliens. In the case of war carried on for conquest or revenge, there were but two modes of dealing with the captives, viz. putting them to death or reducing them to a state of servitude. The latter may be said in regard to such acts and outrages to be a discreditable feature of the society of his fellow-citizens. Again, as citizenship involved the condition of freedom and independence, it was almost necessary to offer the alternative of disfranchisement to all who through poverty or any other contingency were unable to support themselves in independence. In all these cases slavery was the mildest of the alternatives that offered, and may hence be regarded as a blessing rather than a curse. It should further be noticed that a laboring class, in our sense of the term, was almost unknown to the nations of antiquity. Hired service was regarded as incompatible with freedom, and the legal establishment of servitude in the same social position as the servant or laborer of modern times, though differing from him in regard to political status. The Hebrew designation of the slave shows that service was the salient feature of his condition; for the term ἱδρυς, usually applied to him, is derived from a verb signifying "to work," and the very same term is used in reference to offices of high trust held by free men. In short, service and slavery would have been to the ear of the Hebrew equivalent terms, though he fully recognized grades of servitude, according as the servant was a Hebrew or a non-Hebrew, and, if the latter, according as he was bought with money (Gen. xvi, 12; Exod. xxi, 44) or born in the house (Gen. xiv, 14; xv, 3; xvii, 25). We proceed to describe the condition of these classes, as regards their original reduction to slavery, the methods by which it might be terminated, and their treatment while in that state.

(1) Hebrew Slaves. — (1.) The circumstances under which a Hebrew might be reduced to servitude were — (a) poverty; (b) the commission of theft; and (c) the exercise of paternal authority. In the first case, a man who had mortgaged his property, and was unable to support his family, might sell himself to another Hebrew, the cost of the purchase being equal to the amount of the debt, with a chance surplus sufficient to redeem his property (Lev. xxv, 23, 39). It has been debated whether, under this law, a creditor could seize his debtor and sell him as a slave. The words do not warrant such an inference, for the poor man is said in Lev. xxv, 39 to sell himself (not as in the A. V., "be sold," see Genesis, Thesaur. p. 787); in other words, to enter into voluntary servitude, and this under the pressure, not of debt, but of poverty. The instances of selling the children of debtors in 2 Kings iv, 1 and Neh. v, 5 were not warranted by law, and must be regarded as the outrages of lawless times, while the case depicted in the parable of the unmerciful servant is probably borrowed from Roman usages (Matt. xviii, 25). The words in Isa. 1, 1, "Which of my creditors is it to whom I have sold you?" have a prima facie bearing upon the question, but in reality apply to one already in the condition of slavery. The commission of theft rendered a person liable to servitude, whenever restitution could not be made on the scale prescribed by the law (Exod. xxii, 1, 3). The theft was bound to work out the value of his restitution-money in the service of him on whom the theft had been committed (for, according to Josephus, Ant. xvi, 1, 1, there was no power of selling the person of a thief to a foreigner); when this had been effected he would be free, as implied in the expression "sold for his theft," i. e. for stealing, which contrasts favorably with that of the Romans, under which a thief became the actual property of his master. The exercise of paternal authority was limited to the sale of a daughter of tender age to be a maid-servant, with the ulterior view of her becoming a concubine of the purchaser (Exod. xxii, 2). Such a case can perhaps hardly be regarded as implying servitude in the ordinary sense of the term.

(2.) The servitude of a Hebrew might be terminated in three ways: (a) by the satisfaction or the remission of all claims against him; (b) by the recurrence of the year of Jubilee (Lev. xxv, 40); or (c) might be at any period of his servitude, and (d) failing either of these, the expiration of six years from the time that his servitude commenced (Exod. xxii, 2; Deut. xv, 12). There can be no doubt that this last regulation applied equally to the cases of poverty and theft, though Rabbinical writers have endeavored to restrict it to the former. The period of seven years has reference to the sabbatical principle in general, but not to the sabbatical year, for no regulation is laid down in reference to the manumission of servants in that year (Lev. xxv, 1 sq.; Deut. xv, 1 sq.). We have a single instance, indeed, of the sabbatical year being celebrated by a general emancipation of Hebrew slaves; this was in consequence of the neglect of the law relating to such cases (Jer. xxxiv, 14). To the above modes of obtaining liberty the Rabbinists added, as a fourth, the death of a master without leaving a son, there being no power of claiming the slave on the part of any heir except a son (Maimonides, Aboth. 2, § 12).

If a servant did not desire to avail himself of the opportunity of leaving his service, he was to signify his intention in a formal manner before the judges (or, more exactly, at the place of judgment), and then the master was to take him to the door-post, and to bore his ear through with an awl (Exod. xxii, 6), driving the awl into or unto the door, as stated in Deut. xv, 17, and thus fixing the servant to it. Whether the door was that of the master's house, or the door of the sanctuary, as Ewald (Alterth. p. 245) infers from the expression et ḫd-clohim, to which attention is drawn above, is not stated; but the significance of the action is enhanced by the form of the word for thus as a conventional sign between the servant and the house in which he was to serve. The boring of the ear was probably a token of subjection, the ear being the organ through which commands were received (Psa. xi, 6). A similar custom prevailed among the Mesopotamians (Juvener, i, 104). The Lydians and the Xerxids of Persia had the custom in the ancient nations. A servant who had submitted to this operation remained, according to the words of the law, a servant "forever" (Exod. xxii, 6). These words are, however, interpreted by Josephus (Ant. iv, 8, 28) and by the Rabbinists as meaning until the year of Jubilee, partly from the universality of the freedom that was then proclaimed, and partly perhaps because it was necessary for the servant then to resume the cultivation of his recovered inheritance. The latter point no doubt presents a difficulty, but the interpretation of the word "forever" in any other than its obvious sense presents still greater difficulties.

(3.) The condition of a Hebrew servant was by no means intolerable. His master was admonished to treat him, not "as a bond-servant, but as a hired servant and as a sojourner;" and again, "not to rule over him with rigor" (Lev. xxv, 39, 40, 43). The Rabbinists specified a variety of duties as coming under these general precepts: for instance, compensation for personal injury, exemption from menial duties, such as unbinding the master's sandals or carrying him in a litter; the use of gentle language on the part of the master; and the maintenance of the servant's wife and children, though the master was not allowed to exact work from them
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(Mielziner, *Sklaven bei den Hebr.,* p. 31). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his wine-press (Deut. xvi, 13, 14). Such a custom would stimulate the servant to faithful service, inasmuch as the amount of the profit was contingent upon the master's discretion; and it would also provide him with means whereby to stand in the world afresh.

In the event of a Hebrew becoming the servant of a "stranger," meaning a non-Hebrew, the servitude could be terminated only in two ways, viz. by the arrival of the year of jubilees, or by the payment of the purchase-money paid for the servant, after deducting the sum for the value of his services proportioned to the length of his servitude (Lev. xxv, 47-55). The servant might be redeemed either by himself or by one of his relations, and the object of this regulation appears to have been to impose upon relations the obligation of effecting the redemption, and thus putting an end to a state which must have been peculiarly galling to the Hebrew.

A Hebrew woman might enter into voluntary servitude on the score of poverty, and in this case she was entitled to her freedom after six years' service, together with the clothing of the house in which she lived, just as in the case of a man (Deut. xv, 12, 13). According to Rabbinical tradition, a woman could not be condemned to servitude for theft; neither could she bind herself to perpetual servitude by having her ear bored (Mielziner, p. 43).

Thus far we have seen little that is objectionable in the condition of Hebrew servants. In respect to marriage, there were some peculiarities which, to our ideas, would be regarded as hardships. A master might, for instance, give a wife to a Hebrew servant for the time of his servitude, the wife being in this case, it must be remarked, not only a slave, but a non-Hebrew. Should he afterwards repudiate her, or make her a slave, she would remain the absolute property of the master (Exod. xxi, 4, 5). The reason for this regulation is, evidently, that the children of a female heathen slave were slaves; they inherited the mother's disqualifications. Such a condition of marrying a slave would be regarded as an axiom by a Hebrew, and the case is only incidentally noticed. Again, a father might sell his young daughter to a Hebrew, with a view either of the latter's marrying her himself or of his giving her to his son (ver. 7-9). It diminishes the apparent harshness of this proceeding if we look on the purchase-money as in the light of dowry given, as was not the case with the parents of the bride; still more, if we accept the Rabbinical view (which, however, we consider very doubtful) that the consent of the maid was required before the marriage could take place. But even if this consent were not obtained, the paternal authority would not appear to be violently strained; for among ancient nations that authority was generally held to extend even to the life of a child, much more to the giving of a daughter in marriage. The female slave was in this case termed נפש, as distinct from נפש, applied to the ordinary household slave. The distinction is marked in regard to Hagar, who is described by the latter term before the birth of Ishmael, and by the former after that event (comp. Gen. xvi, 1; xxi, 10). The relative value of the terms is expressed in Abigal's address, "Let thine handmaid (אמא) be a servant (שיפקה) to wash," etc. (1 Sam. xxxv, 41). The position of a maiden thus sold by her father was subject to the following regulations: [1] She could not "go out as the men-servants do;" i.e. she could not leave at the termination of six years, or in the year of jubilees, if (as the regulation assumes) her master was willing to fulfil the object for which she was given to her. [2] If not wished to marry her, he should call upon her friends to procure her release by the repayment of the purchase-money (perhaps, as in other cases, with a deduction for the value of her services). [3] If he betrothed her to his son, he was bound to make such provision for her as he would for one of his own daughters. [4] If either he or his son, having married her, took a second wife, it should not be to the prejudice of the first. [5] If neither of the three above-specified alternatives took place, the master was entitled to immediate and gratuitous liberty (Exod. xxi, 7-11).

The custom of reducing Hebrews to servitude appears to have fallen into disuse subsequently to the Babylonian captivity. The attempt to enforce it in Nehemiah's time met with decided resistance ( Neh. v, 4), and Nehemiah's enactment that foreign workers imported from foreigners roused the greatest animosity (Josephus, Ant. xvi, 1, 1). Vast numbers of Hebrews were reduced to slavery as war-captives at different periods by the Philistines (Joel iii, 16), the Philistines (ibid.; Amos i, 6), the Syrians (1 Macc. iii, 41; 2 Macc. vii, 11), the Egyptians (Josephus, Ant. xii, 2, 3); and above all, by the Romans (War, vi, 9, 3). We may form some idea of the numbers reduced to slavery by war from the single fact that Nicanor calculated on realizing 2000 talents in one campaign by the sale of captives at the rate of ninety for a talent (2 Macc. vii, 10, 11), the number required to fetch the sum being 180,000. The Philistines were the most constant importers of Hebrews, purchasing the Hebrews (Amos i, 9), of the Syrians (2 Macc. viii, 21), and even of the tribes on the shores of the Euxine Sea (Ezek. xxxvii, 18), and selling them wherever they could find a market about the shores of the Mediterranean, and particularly in Joel's time to the people of Javan (Joel iii, 6), it being uncertain whether that name represents a people in South Arabia or the Greeks of Asia Minor and the peninsula. It was probably through the Tyrians that Jews were transported in Obadiah's time to Sepharad, or Sarlos (Obad. 20). At Rome vast numbers of Jews emerged from the body of the state of Philistia, and even numbers which the slaves were offered by Nicanor were considerably below the ordinary value either in Palestine or Greece. In the former country it stood at thirty shekels (=about $18), as stated below; in the latter at about one and a quarter mina (=about $20), this being the mean between the extreme rates stated by Xenophon (Mem. ii, 5, 2) as the ordinary price at Athens. The price at which Nicanor offered them was only about $121 a head. Occasionally slaves were sold as high as a talent (about $1058) each (Xenophon, loc. cit.; Josephus, Ant. xii, 4, 9).

(II.) Slaves.—(1.) The majority of non-Hebrew slaves were war-captives, either the Canaanites who had survived the general extermination of their race under Joshua, or such as were conquered from the surrounding nations (Num. xxxi, 26 sq.). Besides these, many were obtained by purchase from foreign slave-dealers (Lev. xxv, 44, 45); and others may have been resident foreigners who were reduced to this state either by poverty or crime. The Rabbinists further deemed that any person who performed the services of a slave became ipso facto a slave (Mishna, Kedush. ii, 3). The children of slaves remained slaves, being the class designated as נפש in the house (Gen. xiv, 12; xvii, 12; Eccles. ii, 7), and hence the number was likely to increase as time went on. The only statement as to their number applies to the post-Babylonian period, when they amounted to 7387, or about one to six of the free population (Ezra ii, 65). We have reason to believe that the number diminished subsequently to this period, the Pharisees in particular being opposed to the system. The average value of a slave appears to have been thirty shekels (Exod. xxii, 32), varying, of course, according to age, sex, and capabilities. The estimation of persons given in Lev. xxvii, 2-8 probably applies to war-captives that had been dedicated to the Lord, and the price of their redemption would in that case represent the ordinary value of such slaves.

(2.) That the slave might be manumitted appears
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from Exod. xxi, 26, 27; Lev. xix, 20. As to the methods by which this might be effected, we are told nothing in the Bible; but the Rabbinitic specify the following methods: [1] redemption by money payment, [2] a bill or ticket of freedom; [3] testamentary disposition; or [4] any act that implied manumissio, such as making a slave one's heir (Mielziner, p. 65, 66).

(3.) The slave is described as the "possession" of his master, apparently with a special reference to the power which the latter had of disposing of him to his heirs as he would any other article of personal property (Lev. xxxv, 45, 46); the slave is also described as his master's "money" (Exod. xxi, 21), i.e. as representing a certain money value. Such expressions show that he was regarded very much in the light of a municipium, or chattel, for he was under the protection of his person: willful murder of a slave entailed the same punishment as in the case of a free man (Lev. xxiv, 17, 22). So, again, if a master inflicted so severe a punishment as to cause the death of his servant, he was liable to a penalty, the amount of which probably depended on the circumstances of the case; for, the Rabbinitic view that the words "...he shall be surely punished," or, more correctly, "it is to be avenged," imply a sentence of death, is wholly untenable (Exod. xxi, 29). No punishment at all was imposed if the slave survived the punishment for a day or two (ver. 21), the loss of the slave being regarded as a sufficient punishment for his master. The four false standards of manumission pointed to by the Rabbinitic, but not by the Talmudists, were the attachment of his adherents, and often inherit a large share of his wealth. It is sometimes the practice of childless persons to adopt a favorite slave of this class as their own child and heir, or sometimes they purchase promising boys when young; and, after having brought them up in their own household, they adopt them as their sons.

4. Gibonitische Sertitude. — The condition of the inhabitants of Gibeon, Chephirah, Beeroth, and Kirjath-jearim, under the Hebrew commonwealth, was not that of slavery; it was voluntary (Josh. ix, 8–11). They were not employed in the families of the Israelites, but resided in their own cities, tended their own flocks and herds, and exercised the functions of a community with the independency and independence, (x, 6–8). The injuries inflicted on them by Saul were avenged by the Almighty on his descendants (2 Sam. xi, 1–9). They appear to have been devoted exclusively to the service of the "house of God," or the Tabernacle; and only a few of them were actively employed at any one time. The rest dwelt in their cities, one of which was a great city, as one of the royal cities. The service they rendered may be regarded as a natural tribute for the privilege of protection. Now service seems to have been required of their wives and daughters.

On the return from the Babylonian captivity they dwelt at Ophele (Neh. iii, 26; see also 1 Chron. ix, 2; Ezra ii, 43, Neh. vii, 24; viii, 17; x, 28; xi, 21). See NETHINIM.

5. Roman Slavery. — Our limits will not allow us to enter into detail on the only kind of slavery referred to in the New Testament, for there is no indication that the Jews possessed any slaves in the time of Christ. Suffice it, therefore, to say that, in addition to the fact that Roman slavery was perpetual and hereditary, the slave had no protection whatever against the avarice, rage, or lust of his master. The bondman was viewed less as a human being, subject to arbitrary dominion, than as an inferior animal, dependent wholly on the will of his owner. The Roman slave possessed no personal rights, no property in life or death over his slave—a power which continued, at least, to the time of the emperor Hadrian. He might, and frequently did, kill, mutilate, and torture his slaves, for any or for no offence, so that slaves were sometimes crucified from mere caprice. He might force them to become prostitutes or gladiators; and, instead of the perpetual obligation of the marriage-tie, their temporary unions (contubernia) were formed and dissolved at his command, families and friends were separated, and no obligation existed to provide for their wants in sickness or health. But, notwithstanding all the barbarous cruelties of Roman slavery, it had one decided advantage over that which was introduced in modern times into European colonies—both law and custom being decidedly favorable to the freedom of the slave (Blair, Inquiry into the State of Slavery among the Romans [1833]).

The Mohammedan law, also, in this respect, contrasts favorably with those of the Byzantine and Justinianian settlement.

Although the condition of the Roman slave was no doubt improved under the emperors, the early effects of Christian principles were manifest in mitigating the horrors, and bringing about the gradual abolition, of slavery. Oneimos, according to the concurrent testimony of antiquity, was liberated by Philemon (ver. 21); and in adulation to the Christian master. The Slavery (ut infra, p. 60), see the preface of Euthalius to this epistle. The servile condition formed no obstacle to attaining the highest dignities of the Christian priesthood. Our space will not allow us to pursue this sub-
jeh. It was," says M. Guizot, "by putting an end to the cruel institution of slavery that Christianity extended life, and thus led to the abolition of the practice of slavery and the barbarous art, softened by its humane spirit, ceased to be so destructive" (Milman's Gibbon, i, 61). "It is not," says Robertson, "the authority of any single detached precept in the Gospel, but the spirit and genius of the Christian religion, more powerful than any particular command, which has abolished the practice of slavery throughout the world." Although, even in the most corrupt times of the Church, the operation of Christian principles tended to this benevolent object, they unfortunately did not prevent the revival of slavery in the European settlements in the 16th and 17th centuries, together with the slave trade offensive to modern conscience, which has rendered the name of Wilberforce forever illustrious. Modern servitude had all the characteristic evils of the Roman, except, perhaps, the uncontrolled power of life and death, while it was destitute of that redeeming quality to which we have referred, its tendency being to perpetuate the condition of slavery. It has also been supposed to have introduced the unfortunate prejudice of color, which was unknown to the ancients (Linstant, Essai [1841]). It was the benevolent wish of the philosophical Herder (History of Man [1788]) that the time might come when we shall look back with as much compassion on our human traffic in negroes as on the ancient Roman slavery or Spartan holts." This is now legally, if not actually, the case in all civilized countries. See SLAVERY, MODERN.

III. Ethical Considerations.—These have been incidentally touched upon in the foregoing discussion; but the importance in connection with the occurrence of slavery in the Bible requires a fuller notice, especially as it has been boldly claimed that the above facts justify the detention of human beings in menial servitude.

1. The circumstances of patriarchal slavery were so very different from those of modern times that no argument in this regard can fairly be a comparison of the two. It is obvious, for example, that if Abraham's "servants" had chosen to run away, there was no power by which they could have been compelled to return. But even if there had been, and if their state could be proved to be ever so severe, there is no evidence that this condition of society had the approval, much less the authority, of God, either in its institution or its continuance. There were many social usages in those days which were only tolerated for a time, until a better economy should supravene.

2. This last consideration likewise applies, in part, to the whole system of Jewish slavery. But we are not led to investigate anything of the sort now in question. The moral law is a revelation of great principles. It requires supreme love to God and universal love among men; and whatever is incompatible with the exercise of that love is strictly forbidden and condemned. Hence, immediately after the giving of the law at Sinai, as if to guard against all slavery and slave-trading on the part of the Israelites, God promulgated this ordinance: "He that stealeth a man and setteth him, or if he be found in his hands, he shall surely be put to death" (Exod. xxii, 16; Deut. xxi, 7). The crime is stated in its threefold form—man-stealing, selling, and holding—the penalty for either of which was death. The law punished the stealing of mere property by enforcing restitution; in some cases twofold, in others fivefold (Exod. xxxi, 14). When property was stolen the legal penalty was compensation to the person injured; but when a man was stolen no property compensation was made to the owner; and the guilty offender paid the forfeit of his life for his transgression, God thereby declaring the infinite dignity and worth of man and the inviolability of his person. The reason of this may be found in the great fact that God created man in his own image (Gen. i, 26-28)—a high distinction, more than once repeated with great solemnity (v. 1; ix, 6). So was the operation of this law, and the obedience paid to it, that we have not the remotest idea how the sale and purchase of slaves ever occurred among the Israelites. The cities of Judaea were not, like the cities of Greece and Rome, slave-markets, nor were there found throughout all its coasts either helots or slaves.

3. It has been made a question whether servitude, even of the modified kind described in the Old Test., existed in Palestine in the days of our Lord. There is some reason to believe that after the return from Babylon the system gradually lost ground and disappeared. Certainly there is nothing in the Gospel history to indicate the existence of what could with any propriety be called slavery. It admits of no doubt, however, that it was prevalent in Italy and Greece and Asia Minor; and it has been argued that since the apostles did not everywhere openly denounce it, therefore it cannot be viewed as inconsistent with the principles of the Gospel. But there is a wide, unbridged interval between the premises and the conclusion. The fundamental precepts of Christianity are quite opposed to the idea of the subjugation of one man to the arbitrary will of another. The mutual love which it enjoins, the brotherhood of believers which it establishes, the golden rule of doing to others as we would have them do to us, the self-sacrificing model of self-denial and self-suffering in our Saviour himself, are all utterly repugnant to the practice of stealing men, buying and selling them, and holding them to enforced labor; and accordingly it has ever been found that just in proportion to the footing which the Gospel has obtained in any country the system of slavery has declined and in the end died out. This universal system has its root in the evil passions of depraved human nature, and in certain states of society it flourishes, but the moral and spiritual renovation effected by the merciful religion of Jesus gradually brings a withering blight upon it which ultimately quite destroys it.

Why, then, it may be asked, did not the apostles place themselves in more direct and obvious opposition to it while visiting the cities and countries of heathen nations? Why did they not everywhere denounce it and command the whole world to relinquish it? Now such questions betray a total ignorance of the whole circumstances of the case, and how so were the apostles in the estimation of mankind in that age? They were men of no worldly influence, few, and poor, and despised, strangers wherever they appeared; and the effect of their entering into a hand-to-hand fight with any of the institutions of society would have been to throw everything into confusion and to obstruct in the way of the progress of the Gospel. This course, moreover, would have manifested the folly of expecting to reap before the seed was sown. First of all, it was indispensable that men's moral notions should be rectified; that the principles of love and universal brotherhood should be insculpted upon them; that they should discover in the one sacrifice of Christ for rich and poor, for bond and free, for men of all colors and climes, that God looked upon them all with equal favor; and not until these ideas were embraced by multitudes, and, in fact, permeated the great mass of society, was it possible that a system so rooted as slavery could be plucked up or even much changed.

The laws which the great Deliverer and Redeemer of mankind gave for the government of his kingdom were those of universal justice and benevolence, and as such were subversive of every system of tyranny and slavery that had ever been in operation. The apostles did assert, that Jesus or his apostles gave their sanction to the existing systems of slavery among the Greeks and Romans is to disparage them. That the reciprocal duties of masters and servants (σωματα) were inculcated admits, indeed, of no doubt (Col. iii, 22; iv, 1; Tit. ii, 9; 1 Pet. ii, 19; Ephes. vi, 5-9). But the performance of these duties on the part of the masters, supposing
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them to have been slave-masters, would have been tantamount to the utter subversion of the relation. There can be no doubt either that "servants under the yoke," or the slaves of heathens, are exhorted to yield obedience to their masters (1 Tim. vi. 1). But this argues no approval of the relation; for (1) Jesus, in an analogous case, appeals to the paramount law of nature as superseding such temporary regulations as the hardness of our times requires (see Wright [Rev. W.], Slavery at the Cape of Good Hope [1831], p. 68); and (2) Paul, while counselling the duties of contentment and submission under inevitable bondage, inculcates at the same time on the slave the duty of adopting all legitimate means of obtaining his freedom sooner or later, and after his deliverance "to remember them that have used them well," and to be "obliged" (Heb. 13:1). The strict construction of this passage has been denied by Chrysostom, Photius, Theodoret, and Theophylact, who maintain that it is the state of slavery which Paul here recommends the slave to prefer. But although this interpretation is indeed rendered admissible by the context, yet the more received meaning, or that which counsels freedom, is both more easily connected with the preceding phrase, "if thou mayest make free, use it rather," and is, as Neander observes, "more in accordance with the liberal views of the free-minded Paul" (Birüoth, Commentary on Corinthians, in Bib. Comm.). But Paul's words imply that Onesimus returned with his own free consent, because persuaded that he would now be more happy with Philemon than anywhere else. What countenance is there here for a fugitive-slave law to enforce the restoration of runaways? Can we imagine that Paul would have spontaneously acted upon the principle of which he here protested, to the exclusion of his own free discretion to the religion he had been reared in, which expressly forbade that any servant who had fled from his master should be sent back to him? This would have been not only to ignore the benign spirit of the Gospel, but even to fall below the lower platform of the pre-patriarchal condition. This would have been to follow the advice of the foolish counselors of Rehoboam, and to exchange the whip of Solomon's gentle reign for the scorpion of intolerable oppression. The return of Onesimus to Philemon was the return of one friend to another with the congratulations of a common friend who was unspeakably dear to both. Slavery finds no support at all in the law of God, and the attempt to deduce its principles from Scripture does the utmost dishonor to the benign and merciful spirit of the Gospel.

IV. Literature.—A calm and complete view of Hebrew servitude is given in the above-mentioned treatise of Mielziner, Der Verhältnisse der Sklaven bei den alten Hebräern, nach biblischen und talmudischen Quellen dargestellt (Copenhagen, and Leips, 1859), which was translated by Prof. Schmidt in the (Gettysburg) Evangelical Review, Jan. 1862, p. 311-355. Older treatises are those of Abicht, De Servis Hebr. (Lips. 1704); Mieg, Constitutiones Servi Heb. ex Script. et Rabbin. (Herb. 1768). See also Baron, Schriften der Vierter Stadt (Phals. 1846); Raphall, Bible View of Slavery (N. Y. 1861); Journ. Sac. Lit. Oct. 1855; Jan. 1860; New-Englander, May 1860; Amer. Theol. Rev. April, 1861; Amer. Prob, Ren. July, 1861; Bibliotheca Sacra, Jan. and July, 1862; Bow, Hamilton Lectures for 1878, p. 147. Comp. the numerous earlier controversial articles cited by Voce, in dez, a V. See also the two articles immediately following.

SLAVERY, MODERN. Ancient slavery, especially among the Romans and Greeks, became a system of extreme cruelty. Christianity, though it did not do away with slavery, tended to ameliorate the condition of the slave. See SLAVERY, RELATION OF, TO CHRISTIANITY.

1. In Ancient Egypt. The Jews had measures to prevent the eventual extinction of slavery, and the consequent mass of excommunicated slave-owners who put their slaves to death without warrant from the judge. But the number of slaves again increased, multitudes being brought by the barbarian invaders, and in the countries which had been provinces of the empire slavery continued long after the fall of the empire. At the time of the crusades the negro and the slave, who had been largely employed in the war of reconquest, emerged into the mitigated condition known as serfdom, which prevailed all over Europe in the Middle Ages. The contact between Christianity and Mohammedanism during the Crusades gave a new impetus to slavery, neither party having scruples about the enslaving of those belonging to the other; and from the 10th to the 14th century there grew up a considerable slave-trade, of which Rome was the centre. The great commercial republics of Italy engaged largely in slave-trading, the Venetians even selling Christians to Moslems. Slavery also existed in Florence, the slaves being mostly negroes, to which class negro slaves, who had been taken as prisoners of war. Under the Saxons, the slave-trade flourished in England, Bristol being the chief market, whence many slaves were exported to Ireland. But in England slavery was never very popular, and the Irish early emancipated their bondmen. Slavery still exists in most Mohammedan countries, but in a very mild form. It being a political rather than a social institution, it is possible for the slave not only to obtain liberty, but also to secure the highest social position. For a long time the Algerine corsairs took large numbers of captives from among the Christian nations around the Mediterranean, and sailed as far north as Ireland, seizing people whom they reduced to slavery. The European powers made frequent wars on the Barbary states, and the United States also resorted to force to secure the liberty and commerce of its citizens. The successful bombardment of Algiers in 1816 by an English fleet commanded by Lord Exmouth put an end to white slavetrade in Barbary countries.

2. Negro Slavery.—The slave-trade in negroes existed three thousand years ago, at least, and the Carthaginians brought numbers of black slaves from Central and Southern Africa. The Venetians, no doubt, distributed some negro slaves over the various European nations which they had conquered. But negro slavery did not exist in Mohammedan countries since the time of the prophet, but they have often risen very high, both in the state and in the household. The negro formerly was sold, not because he was a negro, but under the same conditions as the Greek or Arab. The initiative in the African slave-trade was taken by the Portuguese, who in 1444 formed a company at Lagos, although it is doubtful whether it was organized expressly for the trade in men. In 1445 four negroes were taken by the Portuguese, but rather accidentally than of set purpose to make them slaves. The trade quickly increased, and another factory was established in one of the Anguin islands, which sent from seven to eighteen hundred black slaves to Portugal every year. The discovery of America (1492) gave a new impetus to the trade, which had declined fully one half. The Spaniards, finding the Indians unable to do the work required of them, soon began to import negroes into the New World, and were encouraged by the priests Las Casas and other Roman Catholic leaders on the plea of preventing the extinction of the natives. The trade, under the stimulus afforded by the American demand, rapidly increased, and was engaged in by the English, who had already brought negroes into their own country and sold them as early as 1655. In the time of the Stuarts four com-
companied were formed for carrying on the traffic, which furnished negroes to America. In 1713 the privilege of supplying negroes to the Spanish colonies was secured by the English for thirty years, during which time 144,000 were to be landed. Other European nations engaged in the commerce, and the first slaves brought to the old territory of the United States were sold by the State of Georgia under the authority of the State of Virginia, in 1750, provided for general emancipation. In Massachusetts the abolition of slavery was provided for by the constitution of 1780. Rhode Island gradually emancipated its slaves, and had but five left in 1840; New York adopted a gradual emancipation act in 1799, and in 1817 passed another act declaring all her slaves free on July 4, 1827. New Jersey pursued the same course in 1804. The increase in the demand for cotton and the invention of the cotton-gin made slavery very profitable, and it was supported by law, mainly by the Southern states. In 1820, when Missouri was admitted into the Union as a slave state, the "Missouri Compromise" was entered into, by which slavery was legalized to the south, but prohibited to the north, of 36° 30' N. lat. The South obtained in compensation an amendment of the Fugitive Slave Law, making it penal to harbor runaway slaves or aid in their escape. In Boston, Mass., Jan. 1, 1831, William Lloyd Garrison began to oppose slavery in The Liberator, and on Jan. 1, 1832, the first emancipation society was formed, on the basis that "slaveholding is a sin against God and a crime against humanity; that immediate emancipation was the right of every slave and the duty of every master." This society was organized in Boston, by twelve men, with Arnold Buffum as president. Very soon the results of their efforts were manifest in the religious sects and parties. In 1840 some of its members seceded and formed the American Anti-Slavery Society, and in 1843 the American Association for the Advancement of Social Science, and the same year the "Liberty party" was organized, which was mostly absorbed by the "Free-soil party" in 1848. This party was in turn absorbed by the Republican party, which in 1860 elected Abraham Lincoln president. The "American Abolition Society" was formed in Boston in 1855, to advocate the view that the national government had the constitutional right to abolish slavery from every part of the Union. In 1859 the "Church Anti-slavery Society" was organized for the purpose of convincing ministers and people that slavery was a sin. In the same year an attempt was made by John Brown to carry it out, but it was defeated. The accession of the states forming the Confederate States (1861) wholly changed the relation of the government towards slavery. War soon followed, notwithstanding the assurances of Mr. Lincoln of his purpose to abide faithfully by all constitutional compromises relating to slavery. In May, 1861, major general Butler, of the department of Eastern Virginia, declared all slaves who had been employed for military purposes of the confederacy to be contraband of war. The president recommended, March 2, 1862, that Congress adopt a resolution "that the United States, in order to co-operate with any state which may adopt a law prohibiting slavery, give to state antislavery aid, to be used by such state in its discretion, to compensate for the inconvenience, public and private, produced by such change of system." The resolution was adopted, but produced no effect. Mr. Lincoln issued a proclamation on Sept. 22, 1862, declaring his intention to announce that on Jan. 1, 1863, all emancipation held by any state, or part of a state, which should then be in rebellion, should be free. The final proclamation of freedom was issued Jan. 1, 1863. On June 9, 1862, Congress passed an act declaring that "from and after the passage of this act there shall be neither slavery nor involuntary servitude in any of the territories now existing," etc. On June 23, 1864, all laws for the rendition of fugitive slaves to their masters were repealed. On Jan. 31, 1865, the vote was taken submitting to the several states for ratification the 13th amendment to the Constitution: "Neither slavery nor involuntary servitude shall exist in the United States; and in any state which shall have been made free by the Union, or by any state or by any state.

3. In Egypt and Africa.—Slavery has existed in
SLAVERY

SLAVERY

Egypt through all its known history. In modern slavery there has not been very great severity, the male black slave being treated with more consideration than the free servant. He leads a life well suited to his lazy disposition, and if discontented with his situation, can easily compel his master to grant him his liberty. The females, on the contrary, are generally Egyptians, Abyssinians, Georgians, or Greeks. They occupy all positions from that of the lowest menial to the favorite companion, and even wife, of the master (Lane, Manners and Customs of Modern Egyptians, i. 275 sq.).

Slavery has been nominally abolished in Egypt, although it still exists to a large degree in Nubia and in the Sudan. In both these regions the slave-trade is still carried on with much severity, principally by Arab traders. See Chamber's Encyclop. s. v.; Johnson's Cyclop. s. v. For literature, see Apollodorus, s. v.

SLAVERY, RELATION OF, TO CHRISTIANITY. This topic has necessarily been touched upon in the preceding articles, but its importance justifies a fuller consideration separately. (In doing this we avail ourselves in part of the treatment in Herzog's Real-Encyclop.)

The New Test. teaches that salvation is the common privilege of all mankind, and that all men have an equal claim to it (Rom. iii. 21; Gal. ii. 11 or iii. 11; Tim. ii. 4). This principle alone would, of necessity, determine the Christian view of slavery and lead to the extinction of that state (Gal. iii. 28; Col. iii. 11). Christianity, moreover, does not deal with nations and masses of people, but with individuals, whom it severally invites, exhorts, and receives into its communion. It sets forth faith as an inward liberating life-principle (John viii. 36), through which the individual lays hold on Christ and becomes united with him. This involves a recognition of the rights of the inner man, which the heathen nations never apprehended, and which were veiled from sight even in the Old Test., though clearer in the Gospel dispensation (Acts xix. 41; xii. 46), and which in their progress and complete realization under Protestantism must ultimately bring about the utter extirpation of slavery from the earth. Christ postulated the law of liberty, and made freedom the privilege of believers (John viii. 32; James i. 25; ii. 12; Rom. viii. 2), thereby accomplishing the predictions of the Old Covenant (comp. Luke iv. 18-21 with Isa. lx. 1 sq.); and, though the proclamation of liberty by the apostles had primary reference to the inward states of the soul (1 Cor. vii. 23; Gal. v. 1; 1 Pet. ii. 16; comp. Gal. ii. 4, 5, 13; 2 Pet. ii. 19), it necessarily led to the great principle of liberty in general, common to man (see Luke i. 79; 2 Cor. iii. 17). They taught that while freedom begins in the religious consciousness, it is not restricted to that field, but involves consequences in other departments of human life as well, even as the saving of the soul involves that of the body likewise (Rom. viii. 25); and that the Christian is a freeman, and entitled to all the blessings which God sheds abroad in the earth (1 Cor. iii. 21-23). The realization of that ideal, however, was shown to be the work of a progressive Christianity, advancing in knowledge and in influence over the conditions of the world; and they consequently disapproved all the subtle resistance against the properly constituted and existing authorities of the nations of the earth. It is evident from Rom. xiii. 1 sq. that a disposition to refuse obedience to governments existed to some extent in apostolic times, and, from the case of Onesimus, that bondmen sometimes broke away from their masters' state in the New (Gal. iv. 19; Acts x. 38). Paul asserted in effecting the voluntary return of the fugitive Christian slave by imparting to him a deeper and more correct knowledge of the nature and aims of Christianity (Philem. 10-16). A similar principle is embedded in the important passage 1 Cor. vii. 21: existing conditions, however adverse to the spirit of Christianity, are not to be subverted by force, but are to be displaced by new conditions whose root is the principle of Christian freedom implanted in the human heart. As a rule, converts to Christianity are exhortcd to continue in the station and condition of life to which the Providence of God has assigned them. The argument by which that rule is enforced, that the present is a time of distress and, more nearly approach that day, the grand catastrophe through which the world's conditions shall be exchanged for the new one, near, have universal force, and adapt the rule to the conditions of all Christians. It is, however, evident that the apostle does not strike at the right to liberty and personal independence in these instructions. 1 Cor. vii. 23 asserts that right most forcibly, and shows that the saving grace of the Lord involves a setting-aside of all human bondage. A denial of that right would bring him into conflict with his own claim to freedom (1 Cor. ix. 1), and with his fundamental statement that in Christ all things shall become new (2 Cor. v. 17).

From the opposite point of view, Christianity is seen to insure to the slave the right to set himself free from their slave kindly, and as brothers (Eph. vi. 9; Col. iv. 1; Phil. 16). In practice, the early Christians were accustomed to give freedom to their slaves, and to purchase the freedom of the slaves of others: witness the action of Gregory the Great in the 6th century in purchasing a number of British captives and returning them in freedom to their native land, that they, as a gift by the monk Augustine, might carry the blessings of Christianity to their countrymen. Where slavery exists in a Christian land in any pronounced form, it is because Christianity itself has remained in a low state of development—as, for instance, in Russia—or because of its religious character it has resulted in a universal enslavement in Europe during the Middle Ages. In its fundamental nature, Christianity is the law of liberty, and, therefore, opposed to the enslaving of individual men, on the one hand, and to the exercise of absolutism and despotism in the government of states, on the other.

The extirpation of slavery, which has been made a part of the mission of Protestantism. It is among Evangelical Christians alone that the evils of slavery have arrested attention, and it is chiefly through their influence that its sway has been contested. The attitude of the Papal Church has been that of indifference or of imputation of the greatest possible injustice to the ideas of human slavery belongs to Great Britain, whose West-Indian colonies and naval supremacy compelled a recognition of responsibility in the matter; but the Christian spirit ruling in Protestant lands will allow none of the nations which they shelter to rest until the last vestige of human slavery is wiped from the face of the earth.

The earliest endeavors for the overthrow of slavery date back to A.D. 1270, when an alliance between England and France was formed to punish the pirates of the Barbary states. The object was to compel the liberation and subsequent immunity from slavery of white persons. Philip the Bold attacked Tunis with this intention, and England repeated the attack in 1889, in each instance compelling the liberation of all Christian slaves; but the states of Oran, Algiers, Tunis, and Tripoli, nevertheless, devoted themselves, from the close of the 15th century, to piracy as their leading industry. Repealed invasions of seamen were being carried on at the hands of England, France, and America; but they continued at the same time to exact tribute and ransom from the subjects of those powers. The first effective hindrance to this business was realized in the present century through the conquest and colonization of Algiers by the French.

The idea that the bonds of the race in negro slaves is to be much more recent. The Pennsylvania Quak-
ERS passed resolutions against slavery in 1696, and repeatedly afterwards, and enforced them practically since 1727. George Fox and William Penn were especially active in this movement. The earliest authors who wrote against slavery were William Burin (1718) and after him John Wesley, who pronounced the abolition of trade in negroes in this work, as did his friend Anthony Benezet, who was connected with John Wesley, George Whitefield, and the Countess of Huntingdon. In 1731 the Quakers gave up the trade in slaves among themselves, which led Sidmouth, Wellesley, and others to adopt the same. The efforts to effect the abolition of the trade in negroes in their general. It was, however, chiefly through the efforts of Granville Sharp that the principle was established, in 1727, that "a slave who treads on English soil is free." Public opinion was now with him, and Sharp proceeded to demand the closing of the slave-trade, and the liberation of the slaves in all the colonies of England. Clarkson's prize-essay on the question "Is it right to make slaves against their will?" appeared in 1788. Wilberforce, Pitt, and Fox were gained over to the cause of abolition soon afterwards; and in 1788 a petition by the first of these men led to an official inquiry into the slave-trade and its consequences by the House of Commons, on the privy-council. Facts were accumulated which caused the passage of the first bill for the restriction of the slave-trade in 1789. The Commons passed a bill for the abolition of slavery in 1792 by a majority of nineteen votes; and in 1807 the definitive "Abolition Act of Slavery" became a law. In 1807 the most important chapter in the history of the African continent charged to make every effort to secure the co-operation of the native kings in the work of stopping the supply of slaves; and fleets were sent out and kept on the African coast, at great expense, to prevent their exportation. Negroes rescued from their captors were sent to the colony of Sierra Leone, where they have made most rapid progress in civilization under the influence of Christian teaching. Denmark and France were equally prompt in their action. The former in 1789 restricted the slave-trade in its West-Indian colonies, and in 1804 forbade it entirely. The latter in 1806 in all slave-holding in its colonial territories by act of the National Convention.

The earliest negro slaves were introduced into Europe by the Portuguese, though Spanish historians claim the unenviable distinction for their own nation; and these nations likewise introduced them into America. The first slaves found in an English colony were obtained by Virginia from a Dutch vessel in 1620. The Puritans in the Northern colonies enslaved the native Indians at first, and displayed no repugnance to the idea of negro slavery, though the nature of their soil and the conditions of their life prevented any considerable employment of such bondmen. In the South, James Oglethorpe, the founder of Georgia, interdicted the holding of slaves; but when, in 1752, Georgia became a royal colony, its inhabitants were freed from all restrictions of this kind, and slave-holding became general. After the Revolutionary War, in 1780, the census reported 657,587 slaves in the United States, of whom 40,370 were in the North; but in the latter section interest combined with a growing moral sentiment to excite hostility against any increase in the number of slaves or the permanent retention of slavery as an institution. The situation of the Southern States, on the other hand, was entirely favorable to the development of slavery. The cultivation of tobacco, cotton, and the great staples of that section, afforded opportunity for the profitable employment of the slaves. Gradually the dislike of slavery felt by the more intelligent of the early Southern statesmen and clergymen died out, and a sentiment favorable to its existence arose; and the reaction was carried so far that the pulpits devoted their powers to the demonstration of a divine origin and a divine character for slavery. The slave-trade continued to be carried on until 1808. The prominence of this subject at the first session of the First Congress on Jan. 1, 1808—the passing of the measure preceding that of the British Parliament by seven days. But the inter-state trade in slaves continued. The breeding of negroes for the slave-market became a regular business, whose proportions enlarged with the extension of the slave-holding territories. Political measures of the Southern States were wholly designed to promote the interests and the extension of slavery, culminating in the Fugitive-Slave Law of 1850, by which any slave-owner was authorized to follow an escaped slave into any part of the Union, and compel the assistance of citizens for the recovery of the bondman. The operation of this law outraged the moral sense of the world, and led to the initiation of antislavery efforts by which the sentiment of the free states was thoroughly revolutionized. In these agitations the names of Garrison, Wendell Phillips, and others became prominent as the leaders of the abolition movement, which realized its object on Jan. 1, 1865. The operation of the law went into effect wherever the authority of the United States was recognized. The success of the Northern arms soon made that proclamation universal in practice.

The relation of the churches to the question of slavery involved great inconsistencies of practice, among Evangelicals, at least. The Roman Catholic and Protestant Episcopal churches never expressed an authoritative condemnation of slavery, and in the war for the Union the influence of the Papal Church was emphatically favorable to the South; but other churches were opposed in principle to slavery, while they tolerated it in practice, and tried hard to persuade themselves that slavery is right. The Methodist Episcopal Church was set right by the separation of 1844; the Presbyterian Church by the New-school Assembly's declaration of 1857, and by the separation, consequent on the war, in 1861. In each denomination of Protestants, except the Protestant Episcopalian, the remarkable fact came to pass that the churches in slave-holding communities became the defenders, while those in free territory became the determined opponents, of slavery. The progress of events has, however, wrought a great change of opinion among the more intelligent of the people.

The extinction of slavery in the United States is, at any rate, a fact whose influence over the ideas of the people cannot be resisted. For the attitude of each particular Church towards this subject, see the articles devoted to the several denominations.

The latest aspect of the relation of slavery to Christianity appears in connection with the planting of Christian missions in the interior of Africa, as one of the consequences of the recent explorations of Livingstone, Stanley, and others. The Christian communities of Liberia and Sierra Leone afford opportunity for an invasion of African heathendom from the west, which is expected to be the sower of the gospel. The extinction of slavery in the United States is, at any rate, a fact whose influence over the ideas of the people cannot be resisted. For the attitude of each particular Church towards this subject, see the articles devoted to the several denominations.

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SLAVERY IN THE EARLY CHRISTIAN CHURCH LABORED under several disabilities as regarded their Church re-

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lations and privileges. This did not arise from any hostility or desire to oppress on the part of the Church, but rather from the necessity of respecting the legal rights of the master. 1. They were debarred from the privilege of ordination, for the reason that, being originally tied by birth or purchase to their patron's or master's service, they could not be legally ordained; the service of the Church being incompatible with their other duties, and no man was to be deprived of his right under pretense of ordination. If, however, a slave was found worthy, and his master gave consent, then he might be ordained. 2. If the master of a slave was a Christian, his testimony concerning the life and conversation of the slave was required before the latter could be admitted to the privilege of baptism. The design of this course was to enlist the interest of the master, and prevent the over-hasty admission of unfit persons. 3. The slave could not marry without his master's consent, being looked upon in this respect as a child; nor could he enter a monastery without this permission, because this would deprive his master of his legal right of service. 4. The privilege of sanctuary was granted them, so that it would excuse them from the proper duties of their station. If they fled to a church, they might be reclaimed and brought out immediately. Other facts relating to slaves may not be uninteresting: e.g. exception was made in their favor so that the judge might on Sunday go through the civil process of the necessary for their emancipation. It was thought a highly proper and commendatory act to celebrate Easter by granting freedom to slaves. Further, if the slave of an apostate or a heretic fled from his master and took sanctuary in the church, he was not only to be protected, but to have his manumission or freedom granted him likewise. See Bingham, Christ. Antq.

Slavio Mythology. This term may cover the religions of the early Poles, Russians, Wends, Bohe-
mians, Moravians, Servians, Masuri, and Silesians. The teaching of these systems is based on the idea of dual principles, a race of good and another of evil deities, with whom are associated numerous inferior gods. The principal deities may be connected with a tree whose root is God—called Bog or Swantevit. All the subordinate gods are in pairs, as Belbog and Czernebog, good and evil, and Razi and Ziroston, counsellors and magicians, as follows:

- Swantevit, Triglat, or Bog=God.
- Belbog
- Czernebog
- Radegast (Zironitri) (Razi)
- Resivis (Zironitri) (Razi)
- Flins (Zironitri) (Nemesis)
- Hei (Zironitri) (Nemesis)
- Mira (Razi)
- Prove
- Podaga
- Hierowiti, Siebel, Zibogob
- Gilboy
- Jurtoh
- Ruglewit, Karetw
- Berstuk (Razi) (Gasto)
- Gasto
- Siska Gudji
- Swiatix
- Marowit.

This plan assumes that the principal seat of the Slavic religions was at Arcona, since Swantevit was there the only god, and as the supreme god at Kieff and Romowa the lightning-darting Perun, or Perkus, stood first, and at Rhetra, Radegast; but Swantevit was at all events the chief deity worshipped among all the Western Slavs, and was esteemed as one of the chief gods among the Eastern Slavs as well. The Russians of the Poles residing nearest to Kieff, Novgorod distinguished the gods into four classes, which contrasted with each other, and whose respective members were similarly various in their natures. There were, for instance, gods of men and of beasts. In the former class were found gods of love and of pain; in the latter, gods of growth and of destruction. The other classes were that of the nation and that of inanimate nature—the one including the gods of the house and of the field. To these deities of the general populace must be added innumerable private and local gods, especially among the Poles, each tribe, town, or institution having its own patron divinity, and each one regarding its own god as superior to other gods of his class. The most insignificant duties, such as the lighting of lamps, the cutting of bread, the tapping of a fresh barrel, etc., were under the guidance of the gods. A numerous priesthood conducted the religious rites, which generally took place in front of the temples, and sometimes involved bloody sacrifices of human beings. Princes were accustomed to depose princes in war in this way, though the interested priests would sometimes spare the latter for a life of servitude; and the people were in the habit of contributing material of every kind and in lavish quantity to the support of their religion. Such contributions were rewarded by wondrous gifts, and the principle of faith was sustained. The temples were rude structures of logs and were surrounded by hanging cloths. The devastating campaigns of Henry the Lion destroyed the temples of the western Slavonic tribes and brought the prevalent paganism to an end, though certain superstitious customs have been preserved in the regions of their former occupancy to this day.

Slavonia is the general designation of a race of great antiquity, who were found on the Don among the Goths, and afterwards on the Danube among the Huns and the Bulgarians. Their ancient religion was a system of unmixed paganism, their chief god being Perun (thunder), while the other principal deities were Lada (goddess of love and pleasure, the rainbow and the fruits of the earth), and Koleda (god of festivals). From Procopius we learn that they worshipped also rivers, nymphs, and other deities, to whom they offered sacrifices, making divinations at the same time. The most celebrated deity of the Baltic Slavonians was Swantevit, whose temple was at Arcona, the capital of Rügen. For a lengthened and graphic account of the temple and worship of Swantevit, see Gardner, Faiths of the World, s. v. Each of the different Slavonian nations had its own special deities. At Plön, in Holstein, there was an idol called Podaga, and at Stettin there was a temple dedicated to the Slavic god Trig- lat, whose image was triple-headed. Notwithstanding the numbers of their deities, the Slavonians seem to have believed in a supreme God in heaven, and held that all other gods issued from his blood. In addition to their gods, they believed in good and evil spirits and demons of different kinds, in the immortality of the soul, and in a retribution after death. Worship was held in forests and temples, and sacrifices of cattle and fruit were offered. The dead were burned and their ashes preserved in urns. For literature, see Miklo- sich, Vergleichende Grammatik der slavischen Sprachen Wien, 1862-71; Naake, Slavonic Fairy Tales (Lond. 1874); Schafarik, Slavische Alterthümer (Leips. 1843, 2 vols.); Talvi, Historical View of the Languages and Literature of the Slavic Nations (N. Y. 1850). See SERVIA.

Slavonic Versions. Under this head we shall have to speak of different versions, all belonging to one and the same family. The oldest of these is—

1. The Slavonic Version, which was executed during the 9th century by Cyril (q. v.) and Methodius (q. v.), the first missionaries to the Slaven, is contrary to the course pursued by Xavier, but anticipating the labors of modern and Protestant missions and Bible societies, conferred on that half-savage nation the inestimable blessing of a valuable translation of the Bible.
SLAVONIC VERSIONS

The first portion of the Slavonic version which was printed was the Psalter, published in 1491 at Cracow, Poland, and reprinted in 1495 in Montenegro. The four gospels were printed in 1512 at Ugrovolettsa, which edition was followed by another in 1552 at Belgrade, and a third, in Montenegro, in 1562. In 1581 the first edition of the Slavonic Bible was published at Ostrog, a number of Greek MSS. having been used for the revision. The second edition of the Bible was published at Moscow. In 1712 the czar Peter the Great issued a ukase ordering the printed Slavonic text to be carefully compared with the Greek of the Septuagint, and rendered in every respect conformable to it. The revision was not completed till the year 1747, when a correct copy of the Lectionary was finished. In the following year Peter the Great ordered the revised copy to be put to press, but his death in that year greatly retarded the progress of its publication. Besides the death of the czar, other obstacles occasioned still further delay, and it was not till 1751 that this revised edition was published in a ponderous folio form, containing, besides the text, long and elaborate prefaces, with tables of contents and other useful additions. This edition, which served as the basis of all subsequent ones, has often been printed by the Russian Bible Society; and up to the year 1816 not fewer than twenty-one editions of the whole Bible, besides many others of the New Testament, were issued. According to the last report (1879) of the British and Foreign Bible Society, about 246,418 copies of the Bible have been distributed. Owing to the comparatively late date of this version, it has no claim as a critical authority. Of late, parts of the New Test. have been published based on the oldest manuscript text, as Ostrogoths Evangelen, edited after a MS. of 1056 by Vostokov (St. Petersburg, 1843); Evangelium Matthaei Palesiense, ed. by M. F. Mikloho (Vindob., 1856); Mark i-x, by the same, in Silesionia Formenlehre (ibid., 1874); John, by Lesken, in Handbuch der altbaptistischen Sprache (Weimar, 1871). See the Introductions by Hing, Kichhorn, Kaulen, Scholz, the art. "Slavonic Version" in Kitto's Cyclop. and Smith's Dict. of the Bible; Davidson, Biblical Criticism, p. 238 sq.; Kohl, Introductio in Hist. et Lem Litt. Slavorum; Dobrowolsky, Slavis: Beiträge zur Kenntniss der slawischen Literatur (Prague, 1860); Four different editions of Dulaen, Das Geleit des Herrn in den Sprachen Russlands, p. 57 sqq. 2. Russian Version (q. v.).

3. Polish Version. — A translation of the Scriptures into Polish is said to have been made prior to 1390 by order of queen Hedwig, the first wife of Jagello. Since the middle of the 15th century, when different editions have been the first in order of time was a translation of the New Test., made by Szkucyan, a Lutheran, and a competent Greek scholar. It was printed at Königsberg in 1551, and was thrice reprinted before 1555. The first version of the entire Old Test. appeared at Cracow in 1561. It was translated from the Vulg. by Leonhard, and reprinted in 1575 under the title Bible, to jest Księgi Staroje i Nowego Zakoñu, na Polski jzyk, etc.; in Krakow, by druk. Mik. Szarfberget (1575, and again in 1577). Although designed for Roman Catholics, it never received the sanction of the pope, because many passages had been taken from the Bohemian Bible. It is known as the "Old Cracow Bible," and copies are now very rare. The New Test. of this version first appeared at Cracow in 1556, and in the course of time other translations were published. Thus in 1563 the famous Radziwill Bible was produced, under the title Bibli, to jest, Księgi Staroje i Nowego Zakoñu, ulazime z Zgodobojskiego, Greek and Latin, now na Polski jzyk z piwnym i wierszyn wylosoweme. This edition was executed from the original texts by an anonymous translator for the Calvinists, and printed at the expense of prince Radziwill; but his son, who became a Roman Catholic, carefully bought up all the copies he could find and burned them. In 1572 the Socinian Bible, translated from the original texts by Budny, a Unitarian clergyman, was published at Nieszawa, in Lithuania, and was reprinted at the same place in 1572. Only three copies are said to be extant. The authorized Polish Bible was first printed in Cracow in 1599, with the title Bibli, to jest Księgi Staroje i Nowego testamento ; przez D. Jak. Woyka, w Krakowic, w druk. Lazażowic, na rok 1599 (1599-1600). The translation of the Roman Catholics, was sanctioned by Clement VIII. The translation is accounted one of the best of European versions of the Vulg., the language being pure and classical, though in some places slightly antiquated. It was executed by the Jesuit Jacob Wuyck. At present there is a new copy of the Lectionary, published in 1609, or about $90. Two other editions followed in 1740 and 1771. In 1632 the Dantiz Bible, translated by Palii, rus, Wengierscic, and Nicolaevius, from the original texts, was sent forth by the Reformed Church at Dantiz, under the title Biblia Sacra, to jest Księgi Staroje i Nowego Przysmarnia z Lzbojskiego y Greckycy jzyka na Polski pilna y wierszyn przetłumaczenie; we Gdansku w druk. Andrzeja Hunefelda. This Bible had passed through many editions before the British and Foreign Bible Society commenced its operations. In 1808 the Berlin Bible Society projected an edition of the Polish Scriptures. The text selected was that of the Dantiz edition of 1632. The Berlin Bible Society commenced an edition of the New Test. from the text of Jacob Wuyck. Other editions from both of the above texts were issued by the Berlin society with the aid of the British and Foreign Bible Society, which are at present in circulation. According to the latest report (1878) of the latter society, a revision committee is engaged to prepare a translation of the New Test. from the original, the work to be completed in three years. 4. Bohemian Version. — It seems that the greatest part of a Bohemian version of the Scriptures was extant at the close of the 14th century. When Huss began to preach against the evils of Rome, the second portions of Scripture that had been translated into Bohemian were for the first time collected together. After his martyrdom, in 1415, copies of this Bible were greatly multiplied by his followers, and from A.D. 1410 to 1428 (when this Bible was first printed), no less than ten different editions were published in various places. By comparison, these can be distinctly traced, and many more of the New Test. From the date of the first publication of this Bible in 1428 to the year 1804, fourteen editions of the same left the press. Between the years 1579 and 1601, a version of the Scriptures executed by the United (or Moravian) Brethren from the original texts was published in six quarters by the Evangelical Societ, in Dill Privatsä. Fourteen translators are said to have been engaged on this splendid work (the price of which is given in a Leipsic catalogue at 510 marks, or about $129), and the whole was executed at the expense of baron John Zernitz. This edition is now very scarce, most of its copies having been destroyed by the Jesuits. As to the translation and the notes accompanying the same, Schafarik has remarked that "they contain a great deal of that which, two hundred years later, the learned corphax of exegesis exhibited to the world as their own profound discoveries." A third edition of this Kralitz Bible was published in 1613 by the Ilflten Tiede, under the title Biblij Strut, to jest, Kutho, w niz se vecka Fjuma S. Starého y Nového Zákona obsahuje; v novy výstupu, a vydany, which is also remarkable for its high price ($90) given in a Leipsic catalogue. In addition to the above editions mentioned, a translation of the entire Scriptures into the Valachian tongue was published in 1804 by Prochazka and Durich, under the title Biblij Cťask... podľa starého obecného Latinščiky od sveté vjanské Katolícky cyrkve živého rýhleda (Prague, 2 vol.). The design of issuing an edition of the Bohemian Bible was entertained by the Berlin society as early as 1805. The current of political events, 

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however, impeded the progress of the edition, which was not completed till 1807. In 1808 an edition of the Bible, carefully printed from the text of 1593, was edited by Prof. Pulkovitch, of Hungary, with a list of obsolete words. After one hundred copies had been circulated, the British and Foreign Bible Society purchased in 1812 the whole stock for distribution. Numerous other editions have been published, both at the same society, and, in spite of the great opposition to the circulation of the Scriptures among the Bohemians, the latest report (1878) of that society shows that up to March 30, 1878, all in all, 402,096 portions of the Holy Scriptures have been disseminated.

5. Servian Version.—The Servians approximates more closely to the Old Slavonic than to any modern idiom, and its chief characteristic is the softness of its sound, Schafarik, in comparing the various Slavonic languages, fancifully but truly said, “Servian song resembles the tone of the violin; Old Slavonic, that of the organ; Polish, that of the guitar. The Old Slavonic, in its psalms, sounds like the loud rush of the mountain-stream; the Polish, like the bubbling and sparkling of a fountain; and the Servian, like the quiet murmuring of a streamlet in the valley.” As to the version into that language, it is of a comparatively recent period, since the ancient Slavonic version, more intelligible to the Servians than to any other Slavonic, since the Slavonic Church has always been in Russia. We are told that in 1498 a translation of the Pentateuch into Servian was printed at Zenta, in Herzegovina; but it is probable that the language of this version approached nearer to the Old Slavonic than to the modern idiom. In 1815 a communication from Mr. Kopitar, of Vienna, was addressed to the committee of the British and Foreign Bible Society through Baron De Sacy, of Paris, calling attention to the necessity of furnishing Servia with a version intelligible to the mass of the people. A Servian, by name Vucie Stephanovitch, was engaged to prepare an edition of the New Test. in Servian, which was not completed at press until 1824. As his translation was written in the common dialect of the people, many objections were made to it by those who preferred a more elevated style, bearing a stricter conformity to the Old Slavonic idioms. Soon after the appearance of this version, Prof. Stoikovitch was appointed by a committee of the St. Petersburg society, to prepare a new edition, holding the narrow similarity between the common and the more ancient and classical phraseology of the language. This edition was printed at St. Petersburg. When a second edition of the New Test. became necessary for Servia, the committee of the British and Foreign Bible Society, having ascertained that the latter edition proved more acceptable to the people, took Stoikovitch’s and issued an edition of 2000 copies at Leipsic in 1830, which was followed by other editions published at different times. In 1864 the same society purchased the manuscript translation of the Psalms prepared by Prof. Danicij, which was published in 1865. From that time on, different parts of the Old Test. were published as soon as their translation was approved, and in 1869 the Servian Bible was completed. As to the merit of this translation, we will mention the fact that the bishop of Pakrac, in Slavonia, the most talented of the Servian hierarchy, and in former days a strong opponent, has written to Mr. Danicij, the translator, in the following terms: “I am more pleased with your translation of the Bible than with any other. I only regret that I cannot express my approbation of your glorious work as freely as you deserve and as I wish.” “Danicij’s version,” as the Zugro-hapski Katholische List (a Roman Catholic periodical) states, “is a valuable addition to our national literature. The Servian language (as that of no other Slavonic tongue) has been preserved from the decay that has befallen itself of advantage; but, although the translation is an honest one, neither the Greek Oriental nor the Catholic Church can approve of it in its present state, nor can it be recommended to the people. What is to be done in the case? The Greek Oriental Church, unless it desire to abide by its custom of using the ancient Slavonic and quoting from that, might easily bring Danicij’s version into conformity with its rules. The Catholic Church may do the same. . . . It is not worthy of praise that, with so many bishops of both churches, it should have been left to the British and Foreign Bible Society to produce a more popular version. It is not a translation; it never was, and never was allowed to remain as they are now, no prohibitions will be of any avail. The people will grasp at this translation, unless an authentic one be provided for them.” That the writer in that journal was correct in his anticipation may be seen from the fact that up to March 30, 1878, 102,109 copies of the Servian version had been distributed.

6. Croatian Version.—The Servians and Croatians speak the same language, the only difference being in the written characters. The Servians belong almost without exception to the Greek Church, and use a modified Cyrillic character, while the Croats, having received instruction in the Catholic faith, use that of the Christians, as far as it is written originally from Latin priests, belong in general to the Roman Catholic Church, and use the Roman character. A translation of the gospels into a Croatian or Dalmatian-Servian, by Bandolovitch, appeared at Venice in 1618, but never obtained much circulation. In 1640 a Jesuit, named Gavran, produced another translation of the entire Scriptures, but it was never printed. After the lapse of another century, Stephen Ross, a Roman Catholic priest, executed a new translation, which he forwarded to the pope with the request that it might be used in all the churches instead of the Old Slavonic version; but at the consideration of a committee appointed by the pope, the project was formally rejected in 1754. At length, in 1832, by the renewed efforts of the Roman Church and the zealous aid of the deceased primate of Hungary, cardinal Rudnay, another version was completed and permitted to pass through the press. It was printed in Roman letters, and was at once adopted by the Roman Catholics of Dalmatia and Croatia. This version, translated from the Vulg., and rendered conformable in all points to the dogmas of the Romish Church, was executed by Katanesch, a Franciscan monk and professor. An entire new translation was commenced by Mr. Karadic, completed by Mr. Danicij in 1864, and published at Leipsic in 1865.版印刷 of the Old and New Tests. was commenced by Dr. Su-lek, with the orthography revised and obsolete words changed. Of this revised edition the New Test. was published in 1878, which proves to be more acceptable because more intelligible than formerly. Altogether the British and Foreign Bible Society had circulated up to 1878, by means of these editions, 50,000 copies, and it had been estimated that 100,000 more copies were in circulation. In 1874 a version of the Serbs and Croats, translated by Trubner, was printed and was used at the third council of Nicaea. In 1848 a version of the Orthodox Church was printed in the vernacular.

7. Slovenian Version,—Slovenian is a dialect spoken in the Austrian provinces of Carnithia, Carniola, and Styria, and has been the vernacular of these regions since the 5th century, but was never embodied in a written form till towards the epoch of the Reformation. The first who wrote in this dialect was Truber, a canon and curate of several places in Carniola and Carnithia. In his endeavors to give to his people the Bible in the vernacular, he met with so much discouragement and opposition that he was obliged to take refuge with Christopher, duke of Wurttemberg. Here he completed his translation, the first portion of which was the Gospel of Matthew, published at Tubingen in Roman letters in 1555, while the entire New Test. was completed at press in 1557. Dalmatin, who assisted Truber, translated the Old Test., and an edition of the entire Scriptures in Slovenian was printed under his direction, with the aid of Melancthon, in 1584. This edition was designed for the Protestants of the Austrian dominions and was then very numerous; but they have been exterminated by the Jesuits, and almost all the copies of this edition seem to have been destroyed. In 1784 a version of the Scriptures—for the use of Roman Catholics was printed at Laybach, it being executed from the Vulg. by George
Japel. This version has since been reprinted. About the year 1817 another version is said to have been prepared by Ravnikar, a Roman Catholic divine at Laybach. Of late, however, the British and Foreign Bible Society has undertaken a new translation of the New Test. into this dialect, made directly from the Greek. In 1870 the sixty-sixth Annual Report of that society announced the publication of a complete New Test. of 2000 copies of the Epistle to the Romans, and in 1877 by the publication of three additional epistles. Of the Old Test. the Psalms are prepared for publication. Altogether the British and Foreign Bible Society has circulated in about eight years 25,500 copies of the New Test., the best evidence of the timely undertaking of this version.

8. Slovakian Version.—This dialect is spoken in the north-west of Hungary. It approximates closely to the Servian, but has been greatly influenced by the Bohemian, which the Slovaks have adopted as their literary language. A translation of the New Test., made by the British and Foreign Bible Society, was printed in 1831.

9. Bulgarian Version.—The first translation into this dialect was commenced in 1820 by the archimandrite Theodosios, and completed in 1822. Only the Gospel of Matthew was printed at St. Petersburg in 1823. In 1827 another translation of the New Test. was completed by Sapouzoff, of which the four gospels only were printed. In 1836 the British and Foreign Bible Society set an entirely new translation on foot, and the complete New Test. was published at Smyrna in 1840. Other editions have since been issued from the London press, and up to March 30, 1878, 51,918 copies of the New Test. have been published. From the publication of this version the Word of God evinced by the Bulgarian population encouraged the British and Foreign Bible Society to take steps for obtaining a translation of the entire Old Test., and this work was completed in 1858, under the superintendence of Dr. Riggs, of the American mission. It was printed at Smyrna, and left the press in September, 1853. In 1873 the report of the British and Foreign Bible Society stated that a new edition of the Bulgarian Bible was in course of preparation by the Rev. Dr. Long, introducing some small corrections in order to make the whole work uniform in style and pronunciation. Since 1873 this new edition has been in circulation.

10. Wendenish Version.—The Latin term Venedis, German Wenden, is the specific appellation of a Slavonic tribe located in Upper and Lower Lusatia. Two dialects are predominant among them—that of Upper Lusatia and that of Lower Lusatia, the former resembling more the Bohemian, the latter the Polish. At an early period attempts seem to have been made to translate portions of the Bible into Wendsch. In 1728 a version of the entire Scriptures in Upper Wenden appeared at Budsissan, or Bautzen, in Upper Lusatia, which was followed by a revised edition in 1742, and a third edition in 1797. All these editions strictly follow the German version of Luther. With the aid of the British and Foreign Bible Society, the Dresden society produced an edition of 3000 copies of the version of 1728 in 1817. For Lower Lusatia an edition was also published in 1816. New editions soon followed, and in 1860 an edition was published by the Rev. Mr. Teschner, which was published at Berlin.

11. Wendish-Hungarian Version.—A peculiar dialect of the Wendish is spoken by about 15,000 Protestant Slovakiens in the Szela and other districts of Hungary. The New Test. has been translated for this race by Sterioli Kucurovo, or Kucurmis, an edition of which has been printed by the British and Foreign Bible Society, together with a version of the Psalms by the Rev. Mr. Trulan.

12. Lettish or Livonian Version.—The maritime portion of Livonia bordering on the Baltic, and also part of Courland, are occupied by a small nation to whom this dialect is vernacular. According to Dalling, their number amounted in 1870 to about 200,000 souls, of whom 150,000 lived in Riga and the remainder to the Lutheran Church. The Livonians are indebted for their version of the Bible to Ernest Gluck, dean of the Lutheran Church in Livonia. He was a native of Saxony, and bestowed eight years upon this version. After it was revised by John Fischer, a German pastor of profound erudition and piety, and printed in Livonia, it was printed at the command and expense of Charles XI in 1689. This edition was so favorably received that a second was soon demanded, and in 1739 a second and revised edition, consisting of 9000 copies, was printed at Königsberg, the New Test. having previously been published at Riga in 1730. In 1813 another impression of the New Test., according to the revised edition of Fischer, was printed by the Courland section of the St. Petersburg Bible Society at Mittau, consisting of 15,000 copies. Numerous copies of the Lettish Testament have also within a recent period been distributed through the proceedings of the agency of the British and Foreign Bible Society. An edition of 30,500 New Test. was printed in 1854 at the expense of the British and Foreign Bible Society. In 1866 another edition, together with the Psalms, was issued, under the title Ta Jauna Derribu muhau Kunguo Jesua Kristsa jeb Deuca suvētā ukrāddi Kas peza ta Kunguo Jesua Kriatsu peedoseitamason no toem suhleem preesza-nahdaitipen Am Apustatoer drussu ustrakati. The seventieth report (1874) of the British and Foreign Bible Society stated that "a revision of the Lettish Scriptures is in progress, partly at the expense of the Livonian and Courland synods, the principal reviser being Prof. Bielenstein. The committee have ordered the text to be altered and the slavonic words to be introduced from this version. It is expected that the Old Test. will also be revised shortly." Altogether, the British and Foreign Bible Society had distributed up to March 30, 1878, 158,750 New Tests. with Psalms.

13. Lithuanian Version.—The Lithuanian dialect is now spoken only by the peasants, Polish being the language of the middle and upper classes. It is interesting that the dialect used by the Protestant Lithuanians differs from that spoken by the Roman Catholic Lithuanians. This difference is not to be traced back to any confession al quarrel, but rather to territorial influences—the Lithuanians and Jews having lived more or less in the country (Kovno, Wilna, Courland), the Catholics more in the southern part (Poland). Hence Lithuanian proper is spoken by the former, while the latter use the Samaitic or Samogitian dialect. See SAMOGITIAN VERSION. The first translation into this dialect was made at the close of the 16th century by John Brekius, Bammeln, near Friedland, and pastor of Lablu. He afterwards became pastor of the Lithuanian Church at Königsberg, and there he commenced his version in 1579, which he completed in 1590. From the MS., which was deposited in the Royal Library at Königsberg, the New Test. was printed at Strasburg in 1709, by order of Frederick I, king of Prussia. A new translation was undertaken by the Rev. John Jacob Quandt, at the order of Frederick William, king of Prussia. The New Test. and the Psalms were completed in 1727, and the entire Bible in 1735, in which year it was also printed, with the title Biblia, tai este: Wissas asventus raudsna, seno ir Nytoje Testamento. An edition of 3000 copies of the Bible was published at Königsberg in 1755. In 1806 the British and Foreign Bible Society was informed that, although the province of Lithuania possessed 74 churches and 400 schools, the people were almost destitute of the Scriptures. An edition of 3000 copies of the Bible was accordingly printed by the society at Königsberg in 1816, which was followed by other issues. The New
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Test, now in circulation has the title Naviga Testamenta Latin the British and Foreign Bible Society had distributed 13,000 Bibles and 53,111 New Testaments with the Psalms. 14. Samogitian Version (c. v.).

See The Bible of Every Land; Dalton, Das Gebet des Herrn in Latein in Russland (Hackett, p. 104); for more especially see the Annual Reports of the British and Foreign Bible Society.

Sleep (properly "καθάρων") is taught in Scripture either (1) for the sleep or repose of the body (Jonah i. 5, 6; Psa. iv. 8) or (2) the sleep of the soul, i.e. suspense, insouciance, or stupid inactivity of the Roman xii. 11, 12; Eph. v. 14; 1 Cor. xv. 34), whose or damnable slumbereth not (2 Pet. ii. 3); or (3) for the sleep of death (Jer. li. 39; Dan. xii. 2; John xii. 11; 1 Cor. xv. 51; 1 Thess. iv. 13, 14). See DEATH.

The early Christians looked upon the death of the body as a sleep from which they should awake to inherit glory everlasting. In the Greek word cetering, signifying a sleeping-place, applied to them by the tomb, there is a manifest sense of hope and immortality, the result of Christianity. In the catacombs of Rome, where multitudes of the early Christians rested in hope, among the inscriptions may be read: "in a Latin death line of Life, Sleep; * Veni, veni, Jesus, to Sleep; "The Sleeping-place of Elpis; "Gemella sleeps in Peace." Emblems of their sure and certain hope of a resurrection abounding, such as a vessel supporting a burning flame, and the palm branch and wreath, signifying victory over death. See Inscriptions.

The manner of sleeping in Eastern climates is very different from that in colder countries. The present usages appear to be the same as those of the ancient Jews. Beds of feathers are altogether unknown, and the Orientals generally lie exceedingly hard. People who have no certain home, or when on a journey, or employed at a distance from their dwellings, sleep on mats, or wrapped in their outer garment, which from its importance in this respect was forbidden to be retained in pledge over night (D'Arvieux, iii, 257; Gen. ix. 21, 23; Exod. xxii. 26, 27; Deut. xxiv. 12, 13). Under peculiar circumstances a stone covered with some folded clothes is a favorite pillow. A quilt thickly padded with ears are used either singly or one or more placed upon each other. A similar quilt of finer materials forms the coverlet in winter, and in summer a thin blanket suffices; but sometimes this is doubled up and put upon the bed for that very purpose, and was so among the Jews, as we learn from 1 Sam. xxix. 13, where Michal covers with a cloak or mantle (corresponding to the modern abba or ayk) the image which was to represent her husband sleeping. See BOLSTER.

The difference of use here is that the poor sleeps themselves up in it, and it forms their whole bed, whereas the rich employ it as a covering only. A pillow is placed upon the mattress, and over both, in good houses, is laid a sheet. The bolsters are more valuable than the mattresses, both in respect of their coverings and material. They are usually stuffed with cotton or other soft substance (Exod. xii. 18, 20); but instead of these, skins of goats or sheep were employed to be formerly used by the poorer classes and in the hardier ages. These skins were probably sewn up in the natural shape, like water-skins, and stuffed with chalk or wood (1 Sam. xix. 13). See Pillow.

It is evident that the ancient Jews, like the modern in India, were in the habit of changing their dress on going to bed. Most people only divest themselves of their outer garment, and loosen the ligatures of the waist, excepting during the hottest part of the summer, when they sleep almost entirely unied. See COUCH. As the floors of the better sort of Eastern houses were of tile or plaster and were covered with mats or carpets, and as shoes were not worn on them, and the feet were washed, and no filthy habits of modern times prevailed, their floors seldom required sweeping or scrubbing: so that frequently the thick, coarse mattresses were thrown down at night to sleep upon. (Hackett, p. 103). See BOLSTER, BOLSTER CHAMBER. The poorer people used skins for the same purpose, and frequently they had but a simple mattress, or a cloak, or a blanket, which probably also answered to wrap themselves in by day (Exod. xxii. 26, 27; Deut. xxiv. 12, 13). Hence it was easy for the persons whom Jesus healed "to take their beds and walk" (Matt. ix. 6; Mark ii. 9; John v. 8). See BOLSTER.

To be tormented in bed, where men seek rest, is a symbol of great tribulation and anguish of body and mind (Job xxxiiii, 19; Psa. xii, 3; Isa. xxxviii, 20). See BED.

SLEEPER, JOSEPH JONATHAN, a minister of the Methodist Episcopal Church, was born in Vincentown, N. J., Jan. 24, 1750, and was converted Aug. 31, 1812, uniting with the Methodist Episcopal Church, at Burlington, N. J. In 1828 he received a local preacher's license, and in 1837 was admitted into the New Jersey Conference. In 1857 he took a supernumerary relation, in which, and that of a supernumerate, he remained until his death in Pemberton, N. J., Feb. 27, 1873. See Minutes of Annual Conferences, 1875, p. 25.

SLEEPERS, SEVEN, THE. See Seven Sleepers.

SLEIDAN (originally Philippon), JOHANN, a celebrated historian of the Reformation in Germany, and an actor in the scenes he describes, was born in 1560 at Schleiden, in the present governmental district of Aix-la-Chapelle, Prussia, and educated at Liége and Cologne. At the age of eighteen he became private tutor to a son of count Manderscheid, in whose domain the village of Schleiden was situated, and in that capacity visited France, where he devoted himself to the study of jurisprudence and became licentiate of that faculty (at Orleans, 1595). Through the influence of cardinal John de Bellay of Paris, Sleidan was appointed by king Francis I interpreter to the embassy which attended the diet at Hagenu in 1549; and in the following year the landgrave Philip of Hesse confirmed his appointment as messenger, interpreter, and historiographer to the emperors. He gained much favor (see Von Rummel, Philipp d. Grossmäthige, etc. [Gießen, 1880], ii, 439). It is evident, therefore, that Sleidan was by that time an adherent of the evangelical faith; and he soon afterwards proved himself a determined opponent of the Church of Rome by publishing two tracts, addressed to the princes of the empire and the other to the emperor (Oraciones Duae [Argent, 1544, and in German, 1567]). He also left the service of king Francis, and established his home permanently at Strasbourg. In 1545 he published a Latin version of Philip Comines' history of Louis XI and of the duke Charles of Burgundy; and in the same year he was instructed by the Smalcald League "to write a complete history of the renewed religion." He therefore began his famous work De Statu Rellig. et Reipubl. Caroli Quinti Causae Commentarii. He also, in that year, accompanied the Protestant embassy to England, in order to negotiate a peace with France, and on his return in 1546 he married Jola von Neuhof, who bore him three daughters and lived with him in wedlock to her death, in 1555. In 1548 he published a Latin edition of Comines' Charles VIII, and in 1550 a Summa Docti. Platon, de Republica et Legibus (Argent.), and a Latin edition of De Seysel on the French State and the duty of kings. He published the Comines in 1553 in the capacity of representative of the city of Strasbourg, but was not received, and in 1552 he went to the camp of king Francis, near Saverne, for the purpose of inducing the king to modify his demands for the support of the army. In 1554 he visited the Con-
vent of Naumburg as the ambassador of Strasburg (Selig, Hist. d. Augs., Conf. i, 682; ii, 1085). The somewhat noted work De Quatuor Summis Imperiis Libri Tres (Argent, 1557) was probably written in the last year of the author's life. He died in 1556. Sleidan was characterized by frankness and a love for the truth. His style as an author was natural and easy, his Latin classical, his ideas clear, his movements logical and always a keen advocate of political freedom. His works are a valuable and authentic source of information about the history and culture of the time.

Sleipner, in Norse mythology, was the famous eight-footed horse of Odin. See Svaðilfari.

Sleipnisfrenadi, in Norse mythology, was a surname of Loke, who assumed the form of a mare and enticed the steed Svaðilfari away from his lord, afterwards giving birth to the eight-footed horse Sleipner (q.v.).

Slicer, Henry, D.D., a distinguished minister of the Methodist Episcopal Church, was born in Annapolis, Md., March 27, 1801. He joined the Church in Baltimore in his seventeenth year, and was licensed to preach in his twentieth year. He was received into the Baltimore Conference in 1822, and his appointments (from 1822 to 1874) may be thus classified: seven years on circuits; twenty years in stations; two years agent of the Metropolitan Church, Washington, D.C.; eight years chaplain of the Seamen's Union Bethel, Baltimore; and fifteen years as presiding elder. He was a member of eight General Conferences—namely, 1822, 1840, 1844, 1856, 1858, 1860, 1868, 1872. When the East Baltimore Conference was formed he became a member of it, and served until 1874. In that year he returned to the Baltimore Conference. He died April 23, 1874. Mr. Slicer was a man of vigorous intellect, self-reliant and indefatigable. His ministry is an instructive example of devotion to primitive Methodist usage, of sympathy with judicious changes, and of puncilious discharge of official duties. See Minutes of Annual Conferences, 1875, p. 16.

Slidrugannir, in Norse mythology, was a surname of the golden boar, Gullin Bursti, made by the dwarves.

Slidur, in Norse mythology, was one of the Ei- vogs, rivers which flow from the well Hoergelmir.

Slime is the constant rendering in the A. V. of the Heb. יָפִי, chnedr, the hinnom of the Arabs, translated ἄρσαλως by the Sept., and bitumen in the Vulg. That our translators understood by this word the substance now known as bitumen is evident from the following passages in Holland's Pliny (ed. 1834): "The very clanny slime Bitumen, which at certain times of the yere floteth and swimmeth upon the lake of Sodom, called Asphalities in Jury" (vii, 15; vol. i, p. 163). "The Bitumen whereof I speak is in some places in manner of a muddy slime; in others, very earth or mineral." The three instances in which it is mentioned in the Old Test. are abundantly illustrated by travellers and historians, ancient and modern. It is first spoken of as used for cement by the builders in the plain of Shih- nar, or Babylonia (Gen. xi. 3). The bitumen pits in the vain attempts to well them. His account fragment of Canaanitish history (xiv, 10); and the ark of papy- rus in which Moses was placed was made impervious to water by a coating of bitumen and pitch (Exod. ii. 3).

Herodotus (i, 179) tells us of the bitumen found at Is, a town of Babylonia, eight days' journey from Baby- lon. The word bitumen (Heb. בְּדָל, Bél, Gen. xvi. 11) were sent by Darius to collect asphaltum, salt, and oil at Ardere- ca, a place two hundred and ten stadia from Susa, in the district of Cissia. The town of Is was situated on a river or small stream of the same name which flowed into the Euphrates and carried down with it the lumps of bitumen which were used in the building of Babylon. It is probably the bitumen springs of Is which are described in Strabo (xvi, 748). Erastothe-nes, whom he quotes, says that the liquid bitumen, which is cold liquid, is sold in Babylonia, and dry in Babylonia. Of the latter there is a spring near the Euphrates, and when the river is flooded by the swelling of the snow the spring also is filled and overflows into the river. The masses of bitumen thus produced are fit for buildings which are made of baked brick. Diodorus Siculus gives an account of the admittance of bitumen in Babylonia. It proceeds from a spring, and is gathered by the people of the country, not only for building, but for dry, for fuel instead of wood. Ammianus Marcellinus (xxii, 6, 23) tells us that Babylon was built with bitumen by Semiramis (comp. Pliny, xxxv, 51; Berossus, noted by Josephus, Ant. x, 11, 1; Contr. Advers. i, 19; xiii, 17; Avi, vii, 1, 17, i, etc.). The town of Is, mentioned by Herodotus, is, without doubt, the modern Hit, on the west, or right, bank of the Euphrates, and four days' journey north- west, or rather west-north-west, of Bagdad (Sir R. Ker Porter, Fifty Years in Persia, ed. 1877). The principal bitumen pit at Hit, says Mr. Rich (Memoir on Asphal- yon, p. 63, ed. 1815), has two sources, and is divided by a wall in the centre, on one side of which the bitumen bubbles up, and on the other the oil of naphtha. Sir R. K. Porter (iii, 215) observed that "bitumen was chiefly confined to the Chaldean builders, to the founda- tions and lower parts of their edifices, for the purpose of preventing the ill effects of water." "With regard to the use of bitumen," he adds, "I saw no vestige of it whatever on any remnant of building on the higher ascenta, and therefore drier regions." This view is indirectly confirmed by Mr. Rich, who says that the te- mperature of the bitumen, and no proper kind of bitumen, was in their opinion of necessity. The use of bitumen appears to have been confined to the Babylonians, for at Nineveh, Mr. Layard observes (Ninev. and Bab. ii, 278), "Bitumen and reeds were not employed to cement the layers of bricks as at Babylon; although both materials are to be found in abundance in the immediate vicinity of the city. At Nimrud bitumen was found under a pavement (ibid. i, 29), and "the sculpture rested simply upon the platform of sun-dried bricks without any other substructure, a mere layer of bitumen about an inch thick having been placed under the plinth" (ibid. p. 208). In his description of the bitumen he says that by Arbs, Mr. Layard falls into the language of our translators ("Tongues of flame and jets of gas, driven from the burning pit, shot through the murky canopy. As the fire brightened, a thousand fantastic forms of light played amid the smoke. To break the cinder crust, and to bring fresh flame to the surface, the Arabs threw large stones into the spring. In an hour the bitumen was exhausted for the time, the dense smoke gradually died away, and the pale light of the moon again shone over the black slime pits" (ibid. p. 202). See BABYLON.

The bitumen of the Dead Sea is described by Strabo, Josephus, and Pliny. Strabo (xvi, 763) gives an account of the volcanic action by which the bottom of the sea was disturbed and the bitumen thrown to the surface. It was at first liquefied by the heat, and then changed into a thick, viscous substance by the cold water of the sea. The spray of which it was formed was deposited by the wind and the sea, and thus formed lumps (βάλαμη). These lumps are described by Josephus (War, iv, 8, 4) as of the size and shape of a head- less ox (comp. Pliny, vii, 13). The semi-liquid kind of bitumen is that which Pliny says is found in the Dead Sea, the earthy in Syria about Sidon. Liquid bitumen, which the Zeychian, the Babylonian, and the Apollonian, he adds, is known by the Greeks by the name of πίς-ασφαλτος (comp. Exod. ii, 3, Sept.).
He tells us, moreover, that it was used for cement, and that bronze vessels and statues and the heads of nails were covered with it (Pliny, xxxv, 51). The bitumen pits by the Dead Sea are described by the monk Brocardus (Deter. Terr. Synod. c. 7, in Ugolino, vi, 1044). The Arabs of the neighborhood have perpetuated the story of its formation as given by Strabo. "They say that it forms on the rocks in the depths of the sea, and by earthquakes or other submarine concussions is broken off in large masses and rises to the surface" (Thomson, Land and Book, i, 336). They told Burckhardt a similar tale. "The asphaltum, hammar, which is collected by the Arabs of the western shore is said to come from a mountain which blocks up the passage along the eastern Ghōr, and which is situated at about two hours south of Wady Mūjeh. The Arabs pretend that it oozes up from fissures in the cliff, and collects in large pieces on the rock below, where the mass gradually increases and hardens until it is rent sounder by the heat of the sun with a loud explosion, and, falling into the sea, is carried by the waves in considerable quantities to the opposite shores" (Trav. in Syria, p. 394). Dr. Thomson tells us that the Arabs still call these pits by the name bārēt Ṭāmmar, which strikingly resembles the Heb. be'erōth chendar of Gen. xiv, 10 (ut sug.). See Salt Sinks.

Strabo says that in Babylonia boats were made of wicker-work and then covered with bitumen to keep out the water (xvi, 743). In the same way the ark of rushes or papyrus in which Moses was placed was overlaid over with a mixture of bitumen and pitch or tar. Dr. Thomson remarks (p. 224): "This is doubly interesting, as it reveals the process by which they prepared the bitumen. The mineral, as found in this country, melts readily enough by itself; but then, when cold, it is as brittle as glass. It must be mixed with tar while melting, and in that way forms a hard, glossy wax perfectly impervious to water." We know from Strabo (xvi, 764) that the Egyptians used the bitumen of the Dead Sea in the process of embalming, and Pliny (vi, 85) mentions a spring of the same mineral at Corinth in Ethiopia. See BITUMEN.

Sling (쎄 않고 급: Sept. σφαῖρον; Vulg. Slinga), an implement which has in all ages been the favorite weapon of the shepherds of Syria (1 Sam. xvii, 40), and hence was adopted by the Israelite army as the most effective weapon for light-armed troops. The Benjamites were particularly expert in their use of it; even the left-handed could "sling stones at a hair and not miss." (Judg. xx, 16; comp. 1 Chron. xii, 2). According to the Targum of Jonathan and the Syriac, it was the weapon of the Cherethites and Pelethites. It was advantageously used in attacking and defending towns (2 Kings iii, 25; Josephus, War, iv, 1, 3), and in skirmishing (Bib. ii, 17, b). Other eastern nations availed themselves of it, as the Syrians (1 Macc. ix, 11), who also invented a kind of artificial sling (1 Macc. vi, 51), the Assyrians (Judg. ix, 7; Layard, Nin. and Bab. ii, 344), the Egyptians (Wilkinson, i, 337), and the Persians (Xenophon, Anab. iii, 3, 18). The construction of the weapon hardly needs description. It consisted of a couple of strings of sinew, or of some turgid substance, attached to a leather receptacle for the stone in the centre, which was termed the kaph ( Khá), i.e., pan (1 Sam. xxv, 29). The sling was swung once or twice round the head, and the stone was then discharged by letting go one of the strings. Sling-stones (שָׁפָאֹת נֶפֶשָׁה) were selected for their smoothness (1 Sam. xvii, 40), and were recognised as one of the ordinary munitions of war (2 Chron. xxxvi, 14). In action the stones were either carried in a bag round the neck (2 Sam. xvi, 40), or were kept up at the feet of the combatant (Layard, Nin. and Bab. ii, 344). The violence with which the stone was projected supplied a vivid image of sudden and forcible removal (Jer. x, 18). The rapidity of the whirling motion of the sling round the head was emblematic of inquietude (1 Sam. xxx, 29, "the souls of thine enemies shall he whirl round in the midst of the pan of a sling"), while the sling-stones represented the enemies of God (Zech. ix, 15, "they shall tread under foot the sling-stones"). The term muryendeh (מִרְעָנָה) in Prov. xxvi, 8 is of doubtful meaning. Gesenius (Thesaur. p. 1263) explains of "a heap of stones," as in the margin of the A. V., the Sept.; Ewald and Hitzig, of "a sling," as in the text. The simple weapon with which David killed the giant Philistine was the natural attendant of a shepherd, whose duty it was to keep at a distance and drive off anything attempting to molest his flocks. The sling would be familiar to all shepherds and keepers of sheep, and, therefore, the bold metaphor of Abigail has a natural propriety in the mouth of the wife of a man whose possessions in flocks were so great as those of Nabai (1 Sam. xxv, 29).

Later in the manuscript, all the former part of the regular army (2 Kings iii, 25), though it would seem that the slings there mentioned must have been more ponderous than in earlier times, and that those which could break down the fortifications of so strong a place as Kir-hareseth must have been more like the engines which King Uzziah contrived to "shoot great stones" (2 Chron. xxvi, 15). In ver. 14 of the same chapter we find an allusion (concealed in the A. V. by two interpolated words) to stones specially adapted for slings, "Uzziah prepared throughout all the host shields and spears . . . bows and sling-stones."

Shepherd life in Syria and Arabia affords peculiar facilities for the cultivation and acquirement of this art; and Burckhardt notes of the modern Bedawin that "the shepherds who tend flocks at a distance from the camp are armed with short lances, and also with slings, which they use very dexterously in throwing stones as large as a man's fist." (Notes on the Bed. i, 57). Thomson speaks of the extraordinary skill of the Iads of Haibeyha with this weapon (Land and Book, i, 372). In various other countries the use of the sling was much practiced in ancient times; the inhabitants of the Haleares (Majorca and Minorca) were particularly distinguished for it. See AXON.

Sith, in Norse mythology, was one of the thirty-seven rivers of Hell, which rise in the well Hoergelmer, and flow around Niflheim.
Sloane Codex (Heb.). This codex, formerly known as Kenn. 126, is now designated as Sloane 4708. It originally belonged to the Cost of Amsterdam, and is now in the library of the British Museum. It contains the later prophetic. It has no Masoretic notes; but the Keri, vowels, and accents have been added by a later hand. According to Heidenheim, this codex was written between the 6th and 8th centuries; but Strack says, "Hannan codex esse antiquum libertatis concedimus, minime vero plus uncedim secula eum habere demonstratum est, cum sola literarum figura de librorum Hebraicorum atate accurata concluti nequeat.

Whatever may be the age, the Sloane codex contains a great many various readings as well as omissions. Thus, e.g., we notice:

Isaias 1, 30, V. D. H. זבל.
ii. 6, V. D. H. רְבּוּר.
iii. 18, V. D. H. דְּרֵךְ.
iv. 3, V. D. H. אָרָב.
v. 4, V. D. H. רְבּוּר.
vi. 5, V. D. H. וּמִקְבָּח.
vii. 14, וַיְבָא omit.
viii. 11, וַיְרָא omit.
ix. 10, וְכִבָּשׁ omit.
x. 9, וְכִבָּשׁ omit.
xi. 18, וְךִבָּשׁ omit.
xii. 11, וַיְבָא and וַיְרָא omit.
xiii. 2, בָּא וּמִקְבָּח omit.
xiv. 7, וַיְרָא omit.
xv. 11, וְצִבָּה omit.
xvi. 7, ובו, V. D. H. אֶל.
xvii. 15, בִּל omit.
xviii. 16, בִּל omit.
xix. 10, וָעָרָב omit.
xix. 19, וָעָרָב omit.
xiv. 8, וָעָרָב omit.
xv. 8, וָעָרָב omit.

These readings we have taken from Heidenheim's Deutsche Vierteljahrschrift für englisch-theologische Forschung und Kritik, where in i, 268–274, 398–405, 553–562; ii, 73–79, the variations and omissions of this codex are noted down. See also Strack, Prolegomena Critica, Lipsia, 1873, p. 47. (B. F.)

Sloas, James Long, a Presbyterian minister, was born in the parish of Bellaghy, County of Derry, Ireland, March 13, 1781. He enjoyed good opportunities for early education in his native country, emigrated to the United States with his father's family in 1804, and settled in Lexington, Va. He was apprenticed to the printer's trade for seven years; after this he pursued his studies under private instruction, at the same time teaching as an assistant, and completed his preparatory course for the ministry under the care of Rev. Dr. Moses Wad- del, of Willington, S. C. He was licensed by the Presbytery of South Carolina Nov. 18, 1817; the next day received a commission as a missionary through portions of Georgia and the newly formed settlements of the then Alabama Territory, and ordained Oct. 3, 1818. Subsequently he became pastor of the following charges: The Church at St. Stephens, Clarke Co., Ala., for three years; the three churches of Selma, Pleasant Valley, and Cahawba, three years; at Somerville, Morgan Co., six years; at Florence, Lauderdale Co., eleven years, where he died, Aug. 3, 1941. Mr. Sloas was a man of fine intellectual abilities—every exercise of his mind evincing a clear, logical, and discriminating judgment. As a pastor he had few, if any, equals, being always intensely devoted to the spiritual interests of his people. See Sprague, Annals of the Amer. Pulpit, iv, 581. (J. L. S.)

Slovanian Version. Slovenian is a South-Slavic dialect, spoken in parts of Styria, and in Carinthia, Carniola, Croatia, etc. In all the southern provinces of the present empire of Austria, the doctrines of the Reformaion made rapid progress in the beginning of the 16th century. In 1599, according to a letter written by a Romish bishop to pope Paul V, only one fifth of the population of the capital city of Linzbar was left to the Romish Church, and that small portion consisted mainly of the poor and ignorant. In 1572 primus Truber, once a Romish priest, afterwards a minister of the Gospel, completed the first translation of the New Test. into the Slovenian, which was published in 1577. In 1584 Truber's successor, George Dalmatin, published at Vitenberg the first entire Slovenian Bible, based on Luther's translation. In 1628 the emperess of Austria peremptorily ordered "all non-Catholick gentlemen and farmers, and all nobles (male and female)" to leave the realm within the space of one year. This was the end of the Reformation in those parts, and Rome succeeded in putting out the light of the glorious Gospel. The Slovenian language, never fully developed, but since then greatly neglected, has of late years revived in a remarkable degree. One sign of this revival appears in the translation into this dialect of the gospels of Matthew and Mark, which were printed in 1869. The Roman Catholic priests, who for the last two hundred years have had things all their own way, did certainly not look with a kindly eye on this small book; but the success which attended the circulation of these two gospels encouraged the committee of the British and Foreign Bible Society to go on, and subsequently, in 1871, the remaining gospels and the Acts of the Apostles, forming together the first volume of the New Test., were added. As to the translation itself, and its effect, the sixty-seventh Annual Report (1871) of the British and Foreign Bible Society states: "It would be idle to set up a plea for perfection in a first translation; but the fruits of honest and competent criticism will be available for improvement in subsequent editions, which, it is hoped, may be speedily in demand. The appearance of this work has produced some alarm, and it is regarded as an uncomfortable sign that, after the Bible had been successfully suppressed for ages, it should again emerge in the 19th century clothed in the vernacular of the Slovenian race." But the consternation thus produced seems to be without any effect upon the arduous task of kindling this lamp of life; for not only is the New Test. almost complete, but the Psalms also are in preparation. That there is a great demand for this translation may be seen from the fact that from the publication of the parts of the New Test. up to March 30, 1878, 23,500 copies had been disposed of. For this version comp., the Annual Report of the British and Foreign Bible Society since 1869. (B. P.)

Slovice is in Isa. xix, 10 the improper rendering of the A. V. for סֶבָּה, seker, hire ("reward," in Prov. xi, 18).

Slyuter, Richard, a minister of the Reformed (Dutch) Church, born at Nassau, N.Y., 1877. He graduated at the New Brunswick Theological Seminary in 1815, and became pastor at Claverack, Columbia Co., N. Y., from which place he removed to New York. He served also, in connection with his Claverack Church, one or two neighboring churches for some years. He was eminent as an apostolic spirit, and for the numerous remarkable revivals that blessed his labors. In some of these the converts were numbered by hundreds. He wore himself out in the work. His memory, as a man of God, is still fresh in the hearts of the people of all that region, which
was spiritually transformed by his labors." He had "a fine and even martial appearance, great conversational powers, energy, hopefulness, courage, simplicity, and generosity. He was an unusually excellent singer. He was incessantly visiting his people and talking about their souls. He was active, self-denying, in the establishment of new churches, in whole or part formed out of his own. His death-bed was a scene of great spiritual beauty and powerful influence. His successor was prepared by Rev. B. O. Currie, D.D. See Corwin, Manual, p. 309. (W. J. R. T.)

**Smallbrook, Richard,** an English prelate, was born at Birmingham in 1672, and graduated from Magdalen College, Oxford, in 1694. He took his degree of Bachelor of Divinity in 1706 and of Doctor of Divinity in 1708. He was chaplain to archbishop Tenison, treasurer of Llandaff in 1712, and afterwards prebendary of Hereford. He was consecrated bishop of St. David's Feb. 2, 1733; whence he was translated to the see of Lichfield and Coventry Feb. 20, 1730. He died Dec. 22, 1749. He published *Inquiry into the Authority of the Primitive Complutianus Edition of the New Testament.* (Lond. 1724, 8vo.)—Reefections on Mr. Whiston's Conduct.—And Antimissions on the New Arsian Repromed. His great work was *A Vindication of our Saviour's Miracles* (ibid. 1728, 8vo.)—also *Sermons and Charges* (ibid. 1706-32). See Allibone, *Dict. of Brit. and Amer. Authors,* s. v.; Darlinc, *Cyclop. Bibliog.* s. v.; Lardner, *Works; London Gent. Mag. LXXV.* Nichol, *Lit. Anecd.*; Shaw, *Staffordshire; Chalmers, Biog. Dict.* s. v.

**Smalcald, Articles of.** See *Articles of Smalkald.*

**Smalcald, League of.** See *Smalkald, League on.*

**Small, Arthur M.,** a Presbyterian minister, was born in Charleston, S. C. He was converted in early life, and, after an academical training in his native city, he graduated at Oglethorpe University, Milledgeville, Ga.; studied theology in the Columbia Seminary, S. C.; was licensed by Charleston Presbytery in 1854, and ordained by Harmony Presbytery in 1857. He preached for some time at Liberty Hill, S. C., then two years at Tuskegee, Ala., and finally at Selma, in the bounds of South Alabama Presbytery. During one of the raids made by portions of the United States army in the suppression of the rebellion, the town of Selma was attacked, and, with others, Mr. Small rallied to its defence, and was in the front line of the fighting. In 1865, Mr. Small's talents were of a high order. As a preacher of the Gospel, he was universally and greatly admired, always aiming to present its plain, simple truths with great distinctness. See Wilson, *Preb. Hist. Almanac,* 1866, p. 362. (J. L. S.)

**Small, Samuel M.,** a minister of the Methodist Episcopal Church, was born a slave in Maryland about 1803. He was converted when twenty-six, and in 1836 was taken to New Orleans, where, in 1850, he was licensed to preach by the Rev. (now bishop) N. H. M'Tyeire, of the Methodist Episcopal Church, South. During the war he was removed to Alabama, but returned to New Orleans when peace was restored. He was sent by the Rev. J. F. Newman a missionary among the freedmen, and upon the organization of the Louisiana Conference in 1865 was admitted on trial. In 1871 he was granted a supernumerary relation, and settled in East Feliciana Parish, where he died, Oct. 12, 1873. See *Minutes of Annual Conferences, 1873,* p. 16; *Simpson, Cyclop. of Methodism,* s. v.

**Smalley, Elam D.,** a Presbyterian divine, was born in Burdick, Minn., Oct. 27, 1827. He graduated at Brown University, Providence, R. I., studied theology privately, was licensed by the Methodist Episcopal Conference of Massachusetts, and ordained, June 17, 1829, as colleague with the Rev. Dr. Emmons, over the Church at Franklin. In 1838 he became pastor of Union Church, Worcester, Mass., and in 1845 of the Second Presbyterian Church, Troy, N. Y., as successor of the Rev. Charles Walsworth. He died July 30, 1858. Dr. Smalley was a man of decided piety and ability, and was the author of *The Worcester Pulpit, with Notices Historical and Biographical* (Boston, 12mo). See Wilson, *Preb. Hist. Almanac,* 1860, p. 78; Allibone, *Dict. of Brit. and Amer. Authors,* s. v. (J. L. S.)

**Smalley, Henry,** a Baptist preacher, was born in Pisgahville, N. J., Oct. 25, 1755, and was admitted by baptism to the communion of the Baptist Church there when about sixteen years old. He was educated first at Queen's College, New Brunswick, and then at Princeton, where he graduated in 1786. He was licensed to preach in 1785, and in 1790 he began to preach for the Cohase Baptist Church, Cumberland Co., N. J., and on Nov. 8 of the same year was ordained its pastor. In this charge he continued forty-nine years, until removed by death, Feb. 11, 1839. See Sprague, *Annals of the Amer. Pulpit,* vi, 281.

**Smalley, John D.D.,** a Congregational minister, was born in Lebanon, Conn., June 4, 1734; graduated at Yale College in 1756; studied theology under the Rev. Joseph Hellamy; was ordained pastor of the First Congregational Church in Litchfield, Conn., April 29, 1758, and died in his church June 1, 1820. He was a distinguished theologian, and a faithful and successful preacher. He published, *Sermons on Natural and Moral Inability* (1769);—*Eternal Salutation not a Just Debt* (1785), against John Murray;—*Concio ad Clerum: At the Election* (1809);—*Sermons on Connection Questions* (1803);—*Sermons* (1814). See *Sprague, Annals of the Amer. Pulpit,* i, 559.

**Smalridge, George,** a learned English prelate, was born in Lichfield, Staffordshire, in 1663. He was sent to Westminster School in 1678 by Ashmole, the celebrated antiquary. In May, 1682, he was elected to Christ Church, Oxford, where, having taken his degree of B.A., he became tutor. In July, 1688, he entered holy orders, and in 1702 was appointed to the living of Tothill Fields Chapel. In 1693 he was collated to a prebend in the cathedral of Lichfield. He was chosen lecturer of St. Dunstan's in the West, London, in 1708, which he resigned in 1711, when he was made one of the canons of Christ Church, and succeeded Atterbury in the deanery of Carlisle, as he did likewise in the deanery of Christ Church in 1718. In 1714 he was consecrated bishop of Bristol, and queen Anne soon after appointed him her lord-almoner, in which capacity he for some time served her successor, George I. Refusing to sign the declaration which the archbishop of Canterbury and the bishops framed in aid of the Queen and up against the rebellion in 1716, he was removed from that place. He soon regained the favor of the princess of Wales, afterwards queen Caroline, who was his patron until his death, in 1719. He published, *Animadversions on the Eight Theses,* etc., in 1687, having for its full title *Church Government, Part V, a Relation of the English Reformation,* etc.:—*Action Dunstanii (1689, 4to):*— Twelve *Sermons* (1717, 8vo). Also Sixty *Sermons* published by his widow (1726 fol.; 2d ed. 1727; new ed. Oxfo, 1832, 2 vols. 8vo). See *Allibone, Dict. of Brit. and Amer. Authors,* s. v.; Darlington, *Cyclop. Bibliog.* s. v.; Chalmers, *Biog. Dict.* s. v.

**Smaltz, John H.,** a Presbyterian minister, was born in Philadelphia, Pa., Feb. 17, 1783. He enjoyed the advantages of an early religious training; graduated at Rutgers College, New Brunswick, N. J.; studied theology in the seminary in that place; was licensed by the Classis of New Brunswick, May 27, 1819; entered upon his work as a missionary in New Jersey; and for three years performed the toilsome duties of his calling. In 1822 he connected himself with the Presbyterian Church; was ordained by the Philadelphia Second Presbytery over the Third Presbyterian Church, Baltimore, Md., and subsequently was settled in Germantown, Pa.; Frederick City, Md.; Trenton, N. J., and Harrisburg. Pa. He died July 30, 1861. Mr. Smaltz was
SMARA

a plain, practical preacher, and conscientious in the dis-
charge of all his duties. See Wilson, Prefab. Hist. Al-
mame, 1862, p. 118. (J. L. S.)

Smara, in Hindii mythology, is a surname of the
love-god, Kamadeva. See Kama.

Smaragdus, the name of several monkish writers in the
Middle Ages.

1. An abbot of the Convent of St. Michael, in the
diocese of Verdun, who was one of the most learned of
Frankish theologians in the 12th century. He is known
for his work on the doctrine of the Trinity. His work is
particularly notable for its careful examination of the
textual evidence and its attempt to reconcile the di
ferent interpretations of the doctrine.

2. A friend and pupil of Benedict of Aniane, whose
name was Ardo. Having witnessed the death of Benedicet, he was appointed to write his biography (see the
work, Vita S. Benedicti Amphianensis, in Mabillon,
Annali, iv, 271 sq., and Migne, p. 354 sq.). Smaragdus
died in 1046, aged sixty-nine.

3. The abbot of a monastery at Luneburg, Sax-
one, which was founded in 972 by the duke Hermann
Billing, so that he could not belong to a period ear-
lier than about A.D. 1000. Nothing is known with
regard to his literary work, but he is known for his
work on the doctrine of the Trinity. His work is
particularly notable for its careful examination of the
textual evidence and its attempt to reconcile the di
ferent interpretations of the doctrine.

ordained by the Miami Presbytery in 1839, and his first
and only charge was Massey’s Creek, O. Here he la-
bored with true apostolic zeal and earnestness, and died
Feb. 28, 1861. Mr. Smart was a man of vigorous mind
and noble heart. He was for many years stated clerk
of the Xerox Presbytery. See Wilson, Prefab. Hist. Al-
mame, 1862, 239.

Smart, John G., D.D., a Presbyterian divine, was
born in Huntingdon, Pa., in 1826, studied theology pri-
vately, was licensed by the Associate Presbytery of
Philadelphia, Aug. 17, 1826, and ordained pastor of the
Associate Church in Johnstown, N. Y., Nov. 5, 1829,
where he continued to labor until 1857, when he re-
moved to Pittsburgh, Pa., and in 1858 was installed pas-
tor of the Church in that city. This relation was dis-
solved in 1856, and he removed to Cambridge, N. Y.,
where he continued without a charge, but was engaged in
preaching almost constantly in the many vacancies
which occurred in the Presbytery of Cambridge, to
which he belonged. He died July 16, 1862. Dr. Smart
was a man of very superior mental power. He was
well skilled in the languages, particularly the Latin,
and while a student of theology edited the Orationes de
Ciceron pro Tower & Hogan, publishers in Philadel-
phia. His distinguishing characteristic was his ac-
quaintance with the vast treasures of Church history.
He has also been an ecclesiastical disciplinarian that he
was chosen by the General Assembly of the United
Presbyterian Church as chairman of the committee to
draft a book of discipline. See Wilson, Prefab. Hist. Al-
mame, 1863, p. 383; The Evangelical Repository, s. v.;
Allibone, Dict. of Brit. and Amer. Auth. s. v. (J. L. S.)

Śmectymnus, an answer to bishop Hall’s re-
monstrance to Parliament against the Church of Eng-
rance of Divine Rigours. The name of the treatise
is fictitious, made up of the initial letters of the authors
viz. Stephen Marshal, Edward Calamy, Thomas Young,
Matthew Newcomen, and William Spurstone. When
the bishop replied to their book, these divines published
a vindication of their answer to the Humble Remon-
strance. This being an appeal to the legislature on both
sides, may be supposed to contain the merits of the
controversy. The debate was upon these two
heals—(1) of the antiquity of liturgies, or forms of
prayer; (2) of the apostolical institution of diocesan
episcopacy.

Smell (בּעם in בּעם, fragrance; מַעַך, stench),
Jacob said to his sons, after the slaughter of the She-
chemites (Gen. xxxvii. 40), “Ye have troubled me, to
make me to stir among the inhabitants of the land”—
Ye have given me an ill scent, or smell, among this people.
The Israelites, in a similar manner, complained to Moses
and Aaron (Exod. xxi, 21), “The Lord look upon you,
and judge, because you have made our savour to be
abhorred in the eyes of Pharaoh and in the eyes of his
servants.” This manner of speaking occurs frequently
in the Hebrew. In a contrary sense, Paul says (Rom.
li, 15, 16), “We are unto God a sweet savour of Christ in
them that are saved and in them that perish: to the one
we are the savour of death unto death, and to the other
the savour of life unto life.” In the sacrifices of the
old law, the smell of the burnt-offerings is represented in
the offering with the rite of sprinkling (Gen. vii. 21), “And
thou shalt burn the whole ram upon the altar: it is a
burnt-offering unto the Lord; it is a sweet savour,
offering made by fire unto the Lord.” The same
thing, by analogy, is said of prayer (Ps. cxli, 2), “Let
my prayer be set forth before thee as incense, and
the sweet incense upon the prayer offering.” So Job
allusion to this service of the old Testament, represents the
twenty-four elders with “golden vials full of odors, which are the prayers of the saints” (Rev. v. 8).

Smermitza, in Slavic mythology, was an appari-

SMERNITZA
tion whose coming always occasioned the decease of persons who were sick. The phantom was invisible to others, and neighbors might observe it skulking about and finally entering the house of the victim, whose fate was then inevitable. The spasmodic twitchings and the throat-rattle of the last hour were evidences of the force which Smerminiza employed to separate the soul from the body.

Smet, Hans von der Ketten, son of the Dutch illuminarian of the same name, was born in Nimwegen about 1630, and was pastor at Alkmaar until 1634, when he received a call to Amsterdam, where he died May 23, 1710, leaving several religious works.

Smet, Peter John de, a Roman Catholic missionary, was born in Dendermonde, Belgium, Dec. 31, 1801. He came to the United States in August, 1821; entered the Jesuit novitiate at Whitefram, Md.; went to Missouri in 1825, and aided in founding the University of St. Louis, in which he labored until 1838. He was then sent to found a mission among the Pottawatomies, afterwards laboring among the Flatheades and the Blackfeet. Taking a general superintendency of these missions, he travelled to collect money for them. He died in the course of his dying themselves, but neighbors might LETTERS, SKETCHES, AND RESIDENCE IN THE ROCKY MOUNTAINS (Phil. 1843, 12mo):--OCEAN MISIONS AND TRAVELS OVER THE ROCKY MOUNTAINS (N. Y. 1847):--WESTERN MISSIONS AND MISSIONARIES (1863, 12mo):--REISEN IN DEN FELSENAGE, etc. (St. Louis, 1863). See Appleton's cyclopaedia; Allibone, Dict. of Brit. and Amer. Authors, v. v.

Smeton, Thomas, a learned Scotch divine and educator, was born in Gask, near Perth, in 1538. He was educated at the University of St. Andrew's, and afterwards studied in Paris. He went to Rome, and entered the Society of Jesus; but, going to Geneva, he was confirmed in his intention of leaving the Church of Rome. From Geneva he went to Paris, where he narrowly escaped the massacre. Arriving in London, he publicly renounced papery, and settled at Colchester, Essex, as a schoolmaster. In 1578 he returned to Scotland, joined Knox and the other Reformers, was appointed minister of Paisley and member of the General Assembly which met at Edinburgh the same year, and was chosen moderator in the Assembly of 1579. He was soon after ejected from the College of St. Salvator, and died in 1583. His only publication is entitled Responsio ad Hamiltonii Dialogum (Edinb. 1579, 8vo), a defense of the Presbyterians, to which is added Extimis Viri Joannis Knoxii, Nostri Ecclesiae Justissimorum, etc. See Allibone, Dict. of Brit. and Amer. Authors, v. v.; Chalmers, Biog. Dict. of Brit. and Amer. Authors. v. v.

Smiglewa, Martin, a learned Jew, was born in Poland in 1582. He entered the Society of Jesuits in Rome in 1581, and after making great progress in his studies was sent back to Poland, and taught philosophy at Wilna for four years and divinity for ten. He became rector of several colleges and superior of the convent at Cracow. He died July 26, 1618. He published many works in the Hebrew, Latin, and Polish languages, but his principal work is his Logic (Ingolst. 1618, 2 vols. 4to).

Smik, in Lettish mythology, was a god of the Lithuanians, to whom they dedicated the first farrow turned up by the plough, and whatever should grow on it. To cross such a farrow was regarded as an insult to the god.

Smilax, a young girl in Grecian mythology who tenderly loved Crousus. As their love was hopeless, the gods changed them into flowers bearing their respective names.

Smintheus, in Grecian mythology, is a surname given to Apollo in the Troad, from the town of Sminthe. It is derived by some, from sminthos, a mouse.

Smite (στείρω, τείρω, etc.), to strike, is often used in Scripture for to kill. Thus David smote the Philistine, i.e. he killed Goliath. The Lord smote Nabaf and Uziah, i.e. he put them to death. To smite an army is to conquer it, to rout it entirely. To smite with the tongue is to load with injuries and reproaches, with scandalous reflections. To smite the thigh denotes indignation, trouble, astonishment (Jer. xxxix, 19).—Calmet.

Smith (σάρχω, charaché, a workman in stone, wood, or metal, like the Lat. faber, but sometimes more accurately defined by what follows, as ἀρχαῖος, a workman in iron, a smith: Sept. θείωσις, θείωσις σίδηρου, χαλκίας, τειριωμένη; Vulg. faber et faber fiantur—(1 Sam. xiii, 19; Isa. xlv, 12; liv, 16; 2 Kings xxiv, 14; Jer. xxiv, 1; xxix, 2). In 2 Chron. xxiv, 12 "workers in iron and brass" are mentioned. The first smith mentioned in Scripture is Tubal-cain, whom some writers, arguing from the similarity of the names, identify with Vulcan (Gerh. Vossius, De Orig. Idolol., i. 16). He is said to have been "an instructor of every artificer in brass and iron" (Gen. iv, 22), or, perhaps more properly, a whetstone, or the most skilled in every instrument of copper or iron. So Montanus, "aceretem omnipotens artificium aeris et ferri;" Sept. σφιγκρίσιος χαλκίας και σίδηρου; Vulg. fuit malleator et faber in cuncta opera aeris et ferri." Josephus says that he first of all invented the art of making brass (Ant. i, 2, 2). As the art of the smith was the first essential of civil progress, the mention of its founder was worthy of a place among the other fathers of inventions. So requisite was the trade of a smith in ancient warfare that conquerors removed these artisans from a vanquished nation, in order the more effectually to disable it. Thus the Philistines devoted the Hebrews of their prisoners (1 Sam. xix, 19; comp. Judg. v, 8). So Nebuchadnezzar, king of Babylon, treated them in later times (2 Kings xxiv, 14; Jer. xxiv, 1; xxix, 2). With these instances the commentators compare the stipulation of Porsenna with the Roman people after the expulsion of their kings: "Ne ferro, nia in agricultra, uturantur" (Pliny, Hist. Nat. xxxi, 14). Cyrus treated the Lydians in the same manner (Herodotus, i, 142). See Handicraft.

Smager, smith, occurs in 2 Kings xxiv, 14, 16; Sept. σφιχτή; Jer. xxiv, 1; xxix, 2; Vulg. clusero, or includor. Buxtorf gives "clausarius, faber ferrarius." The root "στείρι, to close, indicates artisans "with busy hammers closing rivets up," which suits the context better than other renderings, as setters of precious stones, seal-engravers, etc.

In the New Testament we meet with Demetrius, "the silversmith," at Ephesus, ἀργυροκόσμος, "a worker in silver;" Vulg. argentarius; but the commentators are not agreed whether he was a manufacturer of small silver models of the Temple of Diana, μακροχρυσος, or, at least, of the chapel which contained the famous statue of the goddess, to be sold to foreigners, or used in private devotion, or worked against the Christian pretenders, but his principal work is his (Acts. 19, 40. 41). That the word may signify a silversmith is clear from the Sept. rendering of Jer. vi, 29. From Plutarch (De Iside et Osiride, 301, 473, ed. Reisch, and Harsch) it appears that the word signifies any worker in silver or money. A coppersmith named Alexander is mentioned as an opponent of Paul (2 Tim. iv, 14).

Other Heb. terms substantially indicating the handicraft of a smith are: ἀρχαῖος, ἀρχαῖος, Vulg. mallearor, a hammerer (A. V. "instructor"); a term applied to Tubal-cain in Gen. iv, 22 (see Gesen. Theor., p. 530, 753; Saalschütz, Arch. Hebr., i, 145); and ἀρχαῖος, holēm, Sept. ἀρώτως, he that smites (A. V. "smoochethe") the anvil (σφέρα, σφέρα, iu) Isa. 7.
A description of a smith's workshop is given in Eclipses, xxxviii, 28. See Mechanic.

Smith, Albert, D.D., a Congregational minister and teacher, was born in Milton, Vt., Feb. 15, 1804. In 1826 he went to Hartford, Conn., and began a course of study preparatory to entering upon the profession of the law. He soon after experienced a change of heart, which also brought a change in his views of life, and led him to turn his attention to the ministry. He graduated at Middlebury College, Vt., in 1831; also at Andover Theological Seminary in 1835; and in 1836, having been licensed by Andover Congregational Association, he was ordained by the Congregational Council, and became pastor of the Congregational Church at Williamstown, Mass. He was called to the professorship of languages in Marshall College, Mercersburg, Pa., and in 1841 to the chair of rhetoric and oratory in his alma mater at Middlebury, Vt. In 1845 he returned to the ministry, and became pastor of the Church in Vernon, Conn., where he remained till 1854, when, compelled by disease, he was licensed to proceed and admitted on trial in the summer of 1855 he was employed in Duquoin, in the southern part of Illinois, in the service of the Home Missionary Society; and in the fall of that year he settled at Monticello, Ill., where he died, April 24, 1868. Dr. Smith was a man of uncommon intellectual power. He was an accurate, clear, and eloquent writer, an acute and profound theologian, and a wise, faithful, and affectionate pastor. See Wilson, Prob. Hist. Almanac, 1864, p. 321; Congregational Quarterly, 1865, p. 349. (J. L. S.)

Smith, A. B., a minister of the Methodist Episcopal Church, was born on Bell Creek, Fayette Co., West Va., June 13, 1829. He joined the Church in his thirteenth year, and was received into the West Virginia Conference in the spring of 1859, took a superannuated relation in 1862, but was ordained elder in 1863. He was made effective in 1868, but died in the spring of 1870. See Minutes of Annual Conferences, 1871, p. 40.

Smith, Alexander J., a minister of the Methodist Episcopal Church, was born in South Carolina in 1831. He united with the Church when nine years of age, and was licensed to preach and admitted on trial in the Mississippi Conference, Methodist Episcopal Church, South, in 1855. After being ordained elder, he was located at his own request. He was admitted into the Arkansas Conference of the Methodist Episcopal Church in 1869, and laboring faithfully until his death. See Minutes of Annual Conferences, 1857, p. 158.

Smith, Alexander L., a minister of the Methodist Episcopal Church, South, was born in Marlborough District, S. C., Dec. 5, 1826, and was received into the South Carolina Conference in 1847. He remained effective for twenty years, superannuatory one year, and superannuated for nearly four years. He died in Spartanburg, S. C., Aug. 29, 1872. See Minutes of Annual Conferences of M. E. Ch., South, 1872, p. 671.

Smith, Amos, a minister of the Methodist Episcopal Church, was born in Frederick County, Va., April 30, 1795, and professed conversion in 1811. He served as a soldier during the war of 1812, after which he studied in Asbury College, Baltimore. In 1820 he was admitted on trial into the Baltimore Conference, and thus commenced a life of usefulness, continuing, however, in 1826 was ordained deacon Sept. 29, 1822, and elder April 10, 1825. In 1839 he was appointed to the office of presiding elder, but was compelled to resign, on account of ill-health, in the winter of 1841-42. He became a member of the East Baltimore Conference upon its formation in 1857, and in 1863 was superannuated. He, however, continued to preach frequently. He died Jan. 20, 1868. See Minutes of Annual Conferences, 1868, p. 29.

Smith, Anson C., a minister of the Methodist Episcopal Church, was born in Bridgewater, N. H., Dec. 20, 1810, and made profession of religion in 1831. He entered the ministry in 1834 as local preacher, and was admitted into the New Hampshire Conference in 1835, receiving ordination as deacon in 1837, and as elder in 1839. His health failed in 1859, and he died April 25, 1862. See Minutes of Annual Conferences, 1863, p. 103.

Smith, Archer B., a Baptist minister, was born in Georgetown, S. C., and graduated at Brown University in the class of 1828, and pursued his theological studies at Newton. His ministerial life was spent at the South, chiefly in Virginia, where he was highly respected. He died at his residence at Auburn Mills, Hanover Co., Va., Dec. 5, 1877. (J. C. S.)

Smith, Archibald G., a minister of the Methodist Episcopal Church, was born in New York in 1818, and was admitted into full connection in the Rock River Conference in 1856. He sustained an effective relation for eleven years, and was superannuated four years. He died at Shell Bark, Butler Co., Ill., August 1870. See Minutes of Annual Conferences, 1870, p. 275.

Smith, Asa, a Methodist Episcopal minister, was received on trial in the Philadelphia Conference in 1860, and appointed to the Northumberland and Shamokin Circuit. He subsequently travelled Salem, Freehold, Gloucester, Bristol, Cecil, Chest, Bohemia, Kent, Dover, Queen Ann's, Lancaster, Northampton, Essex, Staten Island, Somerset, Snow Hill, Annamassett, Dorchester, Accomac, and Salisbury circuits, which terminated his active ministry. He died in April, 1847. Mr. Smith was abundant in labors, and was often denominated "a son of thunder." See Minutes of Annual Conferences, iv, 203.

Smith, Asa D., D.D., LL.D., a Presbyterian minister, was born in Amherst, Mass., Sept. 21, 1804. At the age of seventeen, while living at Windsor, Vt., he was called by Christ to a new life, and there he consecrated himself with all his heart and strength to the service of Christ. The vows he then took he most sacretely kept, nor ever turned aside from the one great purpose God had wrought in his soul. He very soon commenced a preparatory study for the work of the ministry, and entered Dartmouth College in 1826. Here the traits of character which distinguished him in after-life—industry, energy, fidelity, and singleness of purpose to the one great object of his early consecration—were made conspicuous. His remarkable power of extemporaneous speech drew to him the marked and admiring attention of the students. He ranked very high as a debater among the very first in his class; in some respects he had no superior. He was a decided Christian, and knew the secret, which so many fail to learn, of living a decidedly godly life at college. He never was more active, or accomplished more for the salvation of souls in his after-life, than during his college course of four years. After leaving college he taught an academy one year in Maine. During that year the school was blessed with a revival of religion. From Maine he went to the Theological Seminary at Andover. After completing the course he was ordained to the ministry, and settled as pastor over a church in New York city, in which charge he continued for thirty years. While in that city he was associated with its leading men in all the public, benevolent, and religious movements of the time. His prominent position in the literary and religious world brought many applications for him to leave the pulpit for services in colleges and seminaries, but he was regarded as being eminently fitted. From the retirement of Dr. Lord from the presidency of Dartmouth College, attention was directed to him as his successor. He received an unanimous call from the trustees of the college, which, after prayerful deliberation, he accepted. Dr. Smith entered upon his work in the highest spirit, with all the fire and energy of youth. Endowed with every talent which the highest mental culture could give, and freighted
with an experience rich in every department of literary, social, and religious life, and resolved to carry out the design of the founder of the college to impart a sanctified learning to all who should gain access to its halls. So thoroughly was he devoted to his great work that every moment was consecrated to the interests of the institution. He knew but one work, and every interest in which he took a part was made to contribute to the welfare of the college. In sympathy with his aims, as they were, acted over again, for, while his care extended to the temporal welfare of his flock, he was, if possible, more anxious about their salvation. He improved occasions to converse with them on the subject of religion, and prayed much for them, while he asked for them an interest in the church. He took a deep interest in the college, and took an interest in the affairs of the college, but in all things that pertained to the welfare of the community.

As a citizen he was public-spirited, always earnest for improvements, quite up to the means of securing them, always willing to bear his full share of labor or expense. No one in the community was more free, more generous in aid of every good cause, or more ready to contribute of his substance to those in need. By over-exertion his health became somewhat impaired and it was necessary for him to remain abroad during the winter and spring of 1870. With that exception he was rarely laid aside from labor during the thirteen years with the Turks. With the last days of the year, near the close of the fall term, he was suddenly stricken down by acute disease, and from that blow he never fully recovered, nor had sufficient strength to attend to his official duties. Following the advice of his physician and his own judgment, he trenched, early in the winter, his resignation of the presidency. It was accepted with reluctance on the part of the trustees, but only when they saw there was no hope of his final recovery. He was grateful to God for having permitted him to render so long a service, and, though he could have wished it protracted, yet he was resigned to the divine will. During the last few days he was extremely weak, and at the close, without pain, he gently fell asleep in Jesus to enjoy the 'rest that remains for the people of God,' Aug. 17, 1877. Dr. Asa D. Smith was author of the following: Letters to a Young Student:—Memor of Mrs. L. A. Leavitt:—Impressiveness of a Scripture Ministry:—Yale Discourses on the Life of John Charles Hall, D.D.: The Puritan Church’s Stewardship:—Beneficence Our Life Work:—Two Baccalaureate Discourses:—Obedience to Heaven’s Law:—Death Abolished:—Introduction to Pioneer American Missions in China:—with numerous articles in the American Theological Review and Biblical Repository. He was also appointed by the Dept. of Brit. and Amer. Authors, s. v. (W. P. S.)

Smith, Asaiah, M.D., a minister of the Congregational Church, was born in Manlius, N. Y., Feb. 16, 1817. From a very early age he was kept at school, studying, in addition to the ordinary branches, algebra, Latin, and Greek. In the spring of 1835 he entered the freshman class in Yale College. In 1835, during a revival, he was the subject of converting grace. Soon after his conversion he became interested in the subject of missions, and made his impressions known to Dr. Armstrong, one of the secretaries of the American Board. Immediately after graduation he went to Geneva, N. Y., where he pursued the study of medicine in the office of Prof. Spencer, attending six lectures a day. He engaged in Sunday-school work and was secretary of the village Tract Society. In 1839 he went to Philadelphia, where he spent three months, enjoying, under the special favor of Prof. Hodge, access to the Pennsylvania Hospital and also to the Pennsylvania and almshouse. In October he entered the Theological Seminary at New Haven. During the winter he kept up his medical as well as theological studies, and received from the medical school connected with the college the degree of M.D., Jan. 24, 1840. He also, day by day, attended the lectures of the law-school on Blackstone’s Commentaries. He was not he slightest mannering, but his application was such that he thoroughly mastered what he undertook. On Aug. 30, 1842, he was ordained at Manlius, and he embarked for Western Asia in November following, arriving at Smyrna after a voyage of fifty-three days. After residing at Brissa and Constantipol for a few months, he proceeded to Trebizond, where he entered into the mission, and during the most of his time in studying Turkish and practicing medicine. In 1844 he visited Smyrna, Rhodes, Cyprus, and Beirut, and made a tour in the interior to Aleppo, Orfa, Diarbekir, and Mosul. He was at Mosul when Botta was disentombing one of the palaces of Nineveh; he also traveled for a time with Mr. Layardi. At Mosul it was his sorrowful privilege to attend the dying couch of the excellent Dr. Grant. This year he made a trying and dangerous tour in the mountain Nestorian districts of Kurdistan, going, through much peril, as far north as Julamerk, returning to Mosul, and thence to Alexandria. In 1845 he traveled extensively after visiting Constantinople, including a visit to Trebizond and Erzerum, where he remained a year and a half. This year he was mobbed for affording protection to an Armenian priest who had fled to his house, but by his determined courage and perseverance the offenders were punished and damages were recovered from them. He was then called to Egypt, and he often went many miles out of his way to administer medicine for the cholera at different missionary stations. What was so widely known and extensively used in this country in 1849 as “Dwight’s Choler Mixture” was his own preparation. Once he was attacked with this disease in the wilderness, his only attendant forsaking him through fear; but after two days’ suffering he recovered sufficiently to proceed on his journey. At length, in 1848, he arrived at Aintab, seventy miles north of Aleppo, which he made his missionary home. It had a population of Armenian Christians amounting to 12,000, twice that of the Mohammedan residents—a field large enough to wear out the most untiring energy. He returned to America the same year, was married, and went back to his field. Everything he knew, he knew thoroughly; and everything he did, it was with all his might. As the author of valuable papers on meteorology, Syrian antiquities, and natural history, a member of the American Association for the advancement of Science, he at once took rank with the best scholars of his own land, thus confirming the declaration that “none have made richer contributions to the material of the naturalist and geographer than are being made by the missionaries of the Cross.” He lived and labored so that others might live, and; with his Lord in the trying hour. When death came, June 3, 1851, it found him prepared. In the midst of painful struggles which amounted almost to agony, he uttered, in Turkish, his last words— “Joy, joy! praise, praise!” (W. P. S.)

Smith, Bela, a Methodist Episcopal minister, was born in 1784, converted when about eighteen years of age, and admitted on trial by the New York Conference in 1809. He was ordained at the Annual Conference in 1818, and was ordained to the ministry in Canada; in 1811 admitted into full connection and appointed to Ulster Circuit. He was ordained, in 1812, elder, and appointed to Delaware Circuit; 1813, Newburg Circuit; 1814-15, New Windsor; 1816, Delaware; 1817, Schenectady; 1818, Albany; 1819, Pittsfield; 1820-21, Stratford. In 1829 he was taken sick, but with health, he took a superannuated relation, in which he continued to the termination of his life, July 2, 1848. He was a faithful and successful ambassador for Christ, and in all the relations of life he was highly valued and universally esteemed. See Minutes of Annual Conferences, iv, 229.

Smith, Benjamin A., a minister of the Methodist Episcopal Church, was born in Warren Co.
Ga., in 1813. He embraced religion in his seventeenth year and united with the Church. He was licensed to preach in 1848, and in 1849 was admitted into the Georgia Conference. His brief ministry was closed by death June 13, 1850. See Minutes of Annual Conferences of the M. E. Church, South, 1851, p. 304.

Smith, Benjamin Coleman, a Presbyterian minister, was born at Windsor, Vt., May, 1800. He was educated in the Bloomfield Academy, N.J.; graduated at the Theological Seminary at Auburn, N.Y.; and was licensed by Windsor Congregational Association, Vt., and ordained by the same in 1826. He was chaplain of the state-prison at Auburn for twelve years, agent for the Western Education Society for two years in 1848, 1849, and last and best charged pastor of the Presbyterian Church at Prattsburg, N.Y., by Bath Presbytery, which relation existed until 1859, when he was disabled by paralysis, and died Oct. 17, 1861. Mr. Smith was a good preacher, decidedly Calvinistic; an excellent pastor, a godly man. See Wilson, Proph. Hist. Almanac, 1863, p. 296. (J. L. S.)

Smith, Benjamin F., a minister of the Methodist Episcopal Church, South, was born in Hardin County, Tenn., Oct. 28, 1830. He was brought into the Church in 1848, and admitted into the Tennessee Conference in 1857. During the year 1862 he enlisted in the Confederate army and was killed at Jackson, Tenn., July 8, 1863. He was a man of sound judgment, deep piety, and a promising preacher. See Minutes of Annual Conferences of the M. E. Church, South, 1865, p. 545.

Smith, Caleb, a Presbyterian minister, was born in Brookhaven, L.I., Dec. 29, 1723. He received good preparatory training, graduated at Yale College in 1743, remained at college for some time as a resident graduate, gave instruction in the languages, and at the Elizabethan, N.J., and at the same time studied theology under the direction of the Rev. Jonathan Dickinson. He was licensed to preach in April, 1747, and was ordained and installed pastor of Newark Mountains (now Orange), N.J., Nov. 30, 1748. In 1750, shortly after his settlement in the ministry, he was appointed a trustee of the College of New Jersey and clerk of the board, and continued as such officer till the removal of the college to Princeton. After the death of president Edwards he was chosen president pro tempore, and for several months continued to discharge the duties of that important position with much dignity and ability. He was for many years stated clerk of the presbytery, and usually conducted its correspondence. He died Oct. 22, 1762. Mr. Smith ranked among the more popular preachers of his day. His only publication was a Sermon on the Death of Aaron Burr (1757). A Brief Account of his Life from his Diary, etc., was published at Woodbridge, N.J., in 1783. See Sprague, Annals of the Amer. Pulpit, iii, 146; Stearns, Hist. of First Church, Newark; Allibone, Dict. of Brit. and Amer. Authors, s. v. (J. L. S.)

Smith, Charles D.D., a Presbyterian minister, was born in Hopkinton, N.H., July 17, 1801. He was graduated at Union College in 1822. He became a teacher in Petersburg, Va., and in Therrell's, going from the latter place to mailbox, N.Y., where he taught six years. He was ordained by Oneida Presbytery at Utica, N.Y., in 1832, and was installed pastor of the Presbyterian Church at Manlius, N.Y. He remained in this charge four years, and then removed to Painsville, Ohio, where he was pastor eight years. He next took charge of the church at Kirkwood, Ohio. He continued three years. He then accepted a call to Tallmadge, Ohio, and was pastor of that church fourteen years. His next and last charge was Akron, Ohio, where he remained eleven years, after which he was without charge. Dr. Smith died at Akron, April 22, 1877. He published, Inv. and Test. (1821); God's Voice (1842); and The Questions of the Day (1844). He stood.—The Pulpit Theme (1854):—Eyes and No Eyes (1855):—Spiritualism, or the Bible a sufficient Witness (1856):—God's Call to the Nation (1861):—The Memory of Our Noble Dead (1864):—Christ in the Bible (1870):—Selling of Intoxicating Drinks Immoral (1872):—Roman and Greek Civilization: To Young Men (1872):—Value of a Good Man (1873):—Historical Discourse (1875):—An Adventure at Sea: and a several minor publications. (J. S.)

Smith, Charles A. D.D., a Presbyterian minister, was born in the city of New York in 1809. He received a classical education in the Hartwick Seminary, and subsequently passed through a theological course. His early labors were in the Lutheran Church, and at the age of twenty-one he was ordained and installed pastor of the Palatine Church on the 16th of March, 1833. After six years of service he was called to take charge of a new Church enterprise in Baltimore, Md. While there he was a contribut or to the Southern Observer, and in connection with Dr. J. G. Morris he prepared and published a Popular Exposition of the Gospel in four volumes. He was next called to the rural parish of Westport and Ethnebeck on the Hudson, where he remained nine years, during which he conducted successfully several controversies in behalf of evangelical religion in opposition to a dead formality. Many, through his faithful ministrations, were brought to a saving knowledge of the truth. After this, he received a call to the Christ Church, Easton, and after a few years of successful labor was called to St. Mark's Church, Philadelphia. He there accepted a call to the Western Presbyterian Church in that city. In this Church he remained seven years, doing effective service. From this charge he was called to the Presbyterian Church at East Orange, N.J. After a successful pastorate of five years, he resigned his charge and returned to Philadelphia, where one of his sons, Rev. Henry A. Smith, has for a long time been a poor of a flourishing Presbyterian Church (Northminster), and another son, E. C. Smith, has for twelve years proved his excellent qualities as an educator as principal of Rugby Academy. Dr. Smith died in Philadelphia, Feb. 15, 1879. He was, in the judgment of those who knew him best, a man of rare attainments. He was frank, ingenuous, unpretending, and manly. His writings were numerous, and his style, especially in translations from the German and in his descriptive works, was remarkably happy. Among these works, besides those already mentioned, were a translation of Krummacher's Parables; Illustrations of Faith; Men of the Old Time: Familiar Talks about the Five Senses; Among the Lilies: and last, perhaps best of all, Stonewall, made up of pastoral sketches and scenes from history. His contributions to the periodical press were numerous. See Allibone, Dict. of Brit. and Amer. Authors, s. v. (W. F. S.)

Smith, Charles Mouson, a minister of the Methodist Episcopal Church, South, was born June 29, 1841, and joined the Church when he was sixteen. He was licensed to preach in 1869, and the same year entered the Conference. In 1876 the absence of his senior pastor, a chaplain in the South ern army, he was overtaxed, and was taken with a violent hemorrhage of the lungs. From this he never recovered. He was made a superannuate in 1862, and died Oct. 9, 1883. See Minutes of Annual Conferences of the M. E. Church, South, 1869, p. 454.

Smith, Clark A., a Methodist Episcopal minister, was born at Selbyville, Washington Co., N.Y., Dec. 3, 1810; converted Sept. 14, 1828; licensed to exhort in 1830, and as local preacher in 1835; received on trial soon after, and travelled Lawrenceville, Loyalsock, Che mung, Towanda, Fairport, and Millmont circuits. He died Sept. 15, 1844. See Minutes of Annual Conferences, iii.

Smith, Cotton Mather, a Congregational minister, was born in Suffield, Conn., Oct. 26, 1751, and graduated at Yale College in 1751. He studied theol-
ogy under the direction of the Rev. T. Woodbridge, of Hatfield, but before his course was completed he took charge of a school among the Indians at Stockbridge. He resumed his theological studies at Hatfield, and was licensed to preach in 1753. He was installed pastor of the First Church, Sharon, Conn., Aug. 28, 1755. Mr. Smith served as chaplain in the campaign of general Schuyler in 1755. He preached his last sermon on his first Sunday in January, 1806, but lingered for several months, dying Nov. 27, 1806. He published single sermons (1776, 1771, 1793). "Mr. Smith was not only a polished gentleman, and a discreet and affectionate pastor, but a devout and earnest Christian, and an invigorating and animated preacher." See Sprague, Annals of the Methodist Episcopal Church, 1, 500.

Smith, Daniel, (1), a minister of the Methodist Episcopal Church, was born in Philadelphia in 1769. Although his early educational advantages were small, he had a great taste for knowledge, and acquired considerable stock of useful information. He was admitted into the travelling connection in 1789, and in 1790 was appointed to Boston with Jesse Lee. In 1791 he was admitted into full connexion by the conference. In 1794 Mr. Smith located, and continued in that relation till the close of his life. He settled in New York city, and engaged to some extent in secular business; but continued in the vigorous exercise of his ministry till the close of his life. He died Oct. 28, 1815. See Sprague, Annals of the Amer. Pulpit, vii, 172.

Smith, Daniel (2), a minister of the Methodist Episcopal Church, was born in Salisbury, Conn., Sept. 26, 1806. When nineteen years of age he was converted, and shortly after began to study at the Wilbraham Academy. In 1813 he was admitted on trial into the New York Conference. He labored on the Derby Circuit; at Sag Harbor; Winsted, Conn.; Forth Street, New York; Bridgeport, Reading, and Stratford, Conn.; Tenth Street, Philadelphia; and Third Street, New York; and at Kingston, N.Y. He was a delegate to the General Conference of 1844, and a reserve in 1845. He died June 23, 1852. He was a plain, practical, earnest preacher. See Minutes of Annual Conferences, 1853, p. 192.

Smith, Darius, a minister of the Methodist Episcopal Church, was born in Pittsford, N.Y., July 19, 1822, and was admitted to the Conference in 1847. He was licensed to preach in May, 1833, and in 1835 was received on trial by the Pittsburgh Conference. After laboring, with the exception of one year (superannuated), until 1874, he became superannuated, and died in Saybrook, O., May 12, 1875. He was at the time of his death a member of the Erie Conference. See Minutes of Annual Conferences, 1857, p. 139.

Smith, David, a Presbyterian minister, was born in Wilmington, Del., about the year 1772; graduated at Hampden Sidney College in 1791; studied theology privately; was licensed by Redstone Presbyterian Nov. 14, 1792; was ordained and installed by the same presbytery as pastor of the congregations of George's Creek and the Tent in Fayette Co., Pa., Aug. 29, 1794, and of the congregations of Behrebach and W. Welland Co., in 1798, where he remained until his death, Aug. 24, 1803. Mr. Smith was a well-read divine, and an earnest and faithful preacher. See Sprague, Annals of the Amer. Pulpit, iii, 290, note. (J. L. S.)

Smith, Eben, a Methodist Episcopal minister, was born in Lenox, Berkshire Co., Mass., July 18, 1774. His parents were religious persons, and members of the Baptist Church. He was converted at the age of thirteen years, was licensed to preach in 1801, began his itinerant labors in the Litchfield Circuit, Conn., in November, 1808, was admitted on trial in the New York Conference in 1804, and appointed to Litchfield Circuit. He continued to fill appointments until 1819, when he was made presiding elder of the Hudson River District. In 1823 he was appointed presiding elder of the Saratoga District; in 1829 without an appointment; six of the years between 1827 and 1840 he held an effective relation and received appointments; seven of these years he was a superannuated; and from 1840 until his death, May 18, 1844, he was superannuated. He was a man of great learning, zeal, diligence, and usefulness, and a great lover of Methodism. See Minutes of Annual Conferences, iii, 473; Bangs, Hist. of the E. M. Church, ii, 305; iii, 33. (J. L. S.)

Smith, Edward, an Irishpretate, was born in Lisburn, County of Antrim, in 1665, and was educated at the University of Dublin, of which he was elected a fellow in 1684. In 1689 he went for safety to England, and was recommended and appointed chaplain to the factories of the Smyrna Company at Constantinople and Smyrna. In 1693 he returned to England, and was made chaplain to William III, whom he attended four years in Flanders. He was promoted to the deanery of St. Patrick's, Dublin, in 1695, and advanced to the bishopric of Dover and Connor in 1699, being soon after admitted to the Privy Council. He died at Bath in October, 1729. In 1695 he was elected a member of the Royal Society of London, and contributed papers upon various subjects. He also printed four sermons. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Bibl. Hist. Lit. of Ireland.

Smith, Edward Parmelee, a Congregational minister, was born in South Britain, Conn., June 8, 1827. He graduated at Yale College in 1849, and went thereafter to Mobile, Ala., where he engaged in teaching, and continued in that occupation for three years, when he returned and entered the New Haven Theological Seminary. After remaining one year, he entered the Union Theological Seminary, which he completed in 1855, and went to Andover Theological Seminary, where he finished his somewhat erratic course. He was ordained and installed pastor of the Congregational Church in Pepperell, Mass., in 1856, and continued in this relation for six years, when he resigned and became field agent for the United States Christian Union, Philadelphia. In 1866 he became field agent for the American Missionary Association, and remained such until 1871, when he received the appointment from government of Indian agent in Minnesota. In 1873 he was appointed United States Commissioner of Indian Affairs. From the year last named he has been president of the Union of Iowa, and continued such until 1876, when he took a voyage to Africa. He died at Accra, Western Africa, June 15, 1876, after a laborious and useful life spent in the service of God and his country. (W. P. S.)

Smith, Eli, D.D., an eminent scholar and missionary, was born in Northfield, Conn., Sept. 13, 1801. He graduated at Yale College in 1821, and at Andover Theological Seminary in 1825. In May of the same year he embarked on his mission to the East, to take charge of the printing establishment of the American Board at Malta. In 1827 he went to Beirut to study Arabic, and in 1828 returned to his work at Malta. In 1829 he made a tour with Dr. Dwight through Greece, and in 1830—31, with Dr. Dwight, of Constantinople, through Armenia and Georgia to Persia, opening the way for the Nestorian mission at Urumiah. He returned to the United States in 1832, and embarked on his return to Syria in September, 1833. Mrs. Smith died at Smyrna, Sept. 30, 1836. Until 1841, with the exception of a second visit to the United States, he was actively engaged in missionary duty, and in the critical study of the Arabic language. Among other important services performed by him in this period was the production of a new and improved font of Arabic type, conforming to the calligraphy of a first-rate manuscript of the Koran, the types being made by Mr. Homan Hallcock, the ingenious printer for the mission, from models prepared by Dr. Smith. The
first font was cast by Tauchnitz, at Leipzig, under Dr. Smith’s superintendence, and others of different sizes have since been cut and cast by Mr. Hallock in the United States. He resumed his missionary work in Syria in the summer of 1841. In the autumn of 1846 he was appointed to the office of interpreter into the Arabic language. The importance of this work is seen in the fact that that language is spoken by more than sixty millions of the human family. After more than eight years of exhausting and incessant toil, he completed the New Test., the Pentateuch, the minor prophets from Hosea to Nahum, and the greater part of Isaiah. At this stage of the enterprise, he was called from the scene of his earthly labors to his heavenly reward. He died at Beirut on Sabbath, Jan. 11, 1867. Dr. Smith was a thorough scholar and a most laborious missionary. By his wise counsels and practical and comprehensive views he, independently of his labors as translator, rendered important service to the American Board, with the operations of which in the Levant he was identified for a quarter of a century. The value and completeness of Dr. E. Robinson’s Researches in Palestine are largely due to Dr. Smith’s co-operation. See Allibone, Dict. of Brit. and Amer. Authors, a. 417.

Smith, Eli Burnham, D.D., a distinguished minister of the Baptist denomination, was born in Shoreham, Vt., April 16, 1803, and was a graduate of Middlebury College in the class of 1828. He pursued his theological studies at Andover and Newton, Mass., where he was graduated in the class of 1826. He was ordained as pastor of the Baptist Church in Buffalo, N. Y., where he remained three years, and then was pastor at Poultney, Vt., for four years. He was elected president of the New Hampton Literary and Theological Institution (now Fairfax Institution) in 1833. Here he remained for nearly twenty-eight years—1833-51. In this position he devoted himself with great zeal and self-denial to his work. He was a delegate to the following assemblies under his charge: a large number of ministers, who have done good service in the cause of Christ. President Smith died at Colchester, Vt., Jan. 5, 1861. (J. C. S.)

Smith, Elijah, a minister of the Methodist Episcopal Church, was born in Newport, N. Y., Sept. 4, 1797. He united with the Church in 1829, and in 1832 was admitted on trial into the Oneida Conference. His effective ministry closed in 1855. He was a member of the Black River Conference at the time of his death, which occurred in Le Roy, N. Y., Sept. 30, 1870. See Minutes of Annual Conferences, 1871, p. 144.

Smith, Ethan, a Congregational minister, was born Dec. 19, 1765, in Belchertown, Mass. He learned the shoemaker’s trade, and entered the army in 1780; but after remaining in that service he was converted and became a preacher. Having prepared for college, he entered Dartmouth, and graduated in 1790. He was ordained pastor at Haverhill, N. H., early in 1791, where he remained until 1799, when he settled in Hopkinton, which place he left in 1818 and became pastor of the Presbyterian Church in Herborn, N. Y. From the latter place he went to Poulney, Vt., and remained five years as pastor of the Congregational Church, when he went to Hanover, Mass., but left in short time, and was appointed city missionary in Boston. He died in Boylston, Mass., Aug. 29, 1849. He published, A Dissertation on the Prophecies (1809);—A Key to the Prophetic Language of the Prophecies (1814);—A View of the Trinity, Designed as an Answer to Necah Worchester’s Bible Notes (1824)—A View of the Hebrews, Designed to Prove, among other things, that the Aborigines of America are Descended from the Ten Tribes of Israel (1825);—Memoirs of Mrs. Abigail Bailey.—Four Lectures on the Subject and Mode of Baptism.—A Key to the Revelation (1833) and Archetypal to Lead to the Study of the Prophetic Scriptures (1839);—and a number of occasional Sermons. See Sprague, Annals of the Amer. Pulpit, ii, 296.

Smith, FieldeN M., a minister of the Methodist Episcopal Church, was born near Hodgenville, Hardin Co., Ky., June 16, 1838, but removed to Warren Co., Ill., with his father in 1840. He joined the Church Jan. 5, 1851, and was licensed to preach in the conference year 1853-54. He was received on trial by the Rock River Conference in September, 1854, and was ordained deacon at the charge of the Central Conference in 1856, and elder in 1858. He was superintended in 1862, but became effective in 1864, and so continued until his death, in Avon, Ill., Dec. 20, 1868. See Minutes of Annual Conferences, 1868, p. 265.

Smith, Francis, a Baptist minister, was born in Wakefield, Mass., July 12, 1812, and was a graduate of Brown University in the class of 1837, and of the New-York Theological Seminary in the class of 1840. He was ordained in Providence, R. I., as pastor of the Fourth Baptist Church, and remained there thirteen years—1841-54. He supplied the Baptist Church in Rutland, Vt., for some time, and then accepted an appointment as district secretary of the American Baptist Publication Society. Having returned to this position, he flourished for some time as missionary of the Rhode Island State Convention. He died in Providence, Jan. 29, 1872. (J. C. S.)

Smith, Friend W., a minister of the Methodist Episcopal Church, was born in Lenox, Bucks Co., Mass., Dec. 4, 1799. He entered the ministry in 1821, and continued to perform efficient service until the day before his semi-centennial conference, when he suddenly died, April 24, 1847. Mr. Smith was attractive and useful in his services, even to the last. See Minutes of Annual Conferences, 1871, p. 102.

Smith, Gad, a Methodist Episcopal minister, was born in Goshen, Litchfield Co., Conn., in 1788; converted in 1807; approved as an exhorter in 1810; licensed as a local preacher in 1811; received into the itinerancy on trial in June, 1812, and into full connection in 1814, and was stated at that time as pastor of the Church, Litchfield Circuit, 1812; New Haven, 1813-14; Hotchkissville, 1815. He died Sept. 24, 1817. He was a man of deep piety, good natural and acquired abilities, and sound and acceptable preaching talents. See Minutes of Annual Conferences, i, 309; Stevens, Hist. of the M. E. Church, iv, 394; Bums, Hist. of the M. E. Church, iii, 79.

Smith, Gad N., a Methodist Episcopal minister, was born in Sharon, Litchfield Co., Conn., Dec. 25, 1812; converted in his eighteenth year; received on trial in the New York Conference in June, 1836, and was appointed to Wethersfield Circuit. He subsequently preached in Litchfield in 1837-38; in Burlington Circuit in 1839-40; Norwich, Conn.; Cummington, Mass., in 1842; at Sullivan Street Church, New York, in 1843; at Seventh Street Church, New York, in 1845, where he died, Oct. 22 of the same year. Mr. Smith, as a man, was amiable, modest, and unassuming in manners. His preaching was solid and instructive. As a pastor he excelled, always faithful to the personal interests of every one of his flock. See Minutes of Annual Conferences, iv, 30.

Smith, George (1), a minister of the Methodist Episcopal Church, South, was born in Litchfield, Conn., in 1801. Of Presbyterian parentage, he, nevertheless, joined the Methodist Episcopal Church in Chenango County, N. Y., in November, 1817. He joined the Pittsburgh Conference in 1821, and was ordained deacon in 1834 and elder in 1836. He afterwards went West and joined the Missouri Conference. He died Sept. 1, 1872. See Minutes of Annual Conferences of the M. E. Church, South, 1872, p. 737.

Smith, George (2), a minister of the Methodist Episcopal Church, was born in Hampshire Co., Va., in 1810, but was removed in early life to Ohio. In 1830 he was licensed as a local preacher in the Ohio Conference, but in 1833. He was ordained deacon in 1835 and elder in 1836, at the first session of the Detroit Con-
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defence. He served the Church thirty-five years, twenty-
two as presiding elder, and died May 4, 1868. He was
a member of the General Conference of 1844. He was
a man of sound judgment, comprehensive views, and
courageous horse, and aumat a preacher. See
Minutes of Annual Conference, 1866, p. 175.

Smith, George R. W., a Methodist Episcopal
minister, was born in Lincoln Co., Ga., Aug. 8, 1820; 
converted in October, 1822; licensed to exhort in 1838,
and as local preacher in 1839. He was received on trial
in the Alabama Conference in January, 1840, and sent
to the Georgia Conference in March of the same year.
In 1842 he was received into full connection and sent
to Pensacola; in 1843, to Apalachicola, where he organ-
ized a Church and began the building of a house of
worship. He died April 16, 1843. See Minutes of An-
nual Conference, iii, 462.

Smith, George W., a minister of the Methodist
Episcopal Church, was born in Nelson, Madison Co.,
N.Y., in August, 1816, and was licensed to preach in
1854. In 1855 he entered the Oneida Conference; was
superannuated in 1858 and made effective in 1859; was
appointed in 1863 to the Oneida Indian Mission, and
labored efficiently until 1872, when he was granted a
superannuated relation, being at the time a member of the
Ohio Conference. See Minutes of Annual Conference.
He died March 12, 1873. See Minutes of Annual Confer-
cence, 1873, p. 130.

Smith, Giles Chapman, a minister of the Metho-
dist Episcopal Church, was born in Union District, S.C.,
July 3, 1805. When four years of age his parents
settled in Wayne Co., Ind. He studied one year in
Harper's Academy, Tenn., and graduated at Columbia
(now Jackson) University April 3, 1826. His conver-
sion took place while a student at college, and his ministry
was spent in the Indiana and afterwards in the South-eastern
Indiana Conference. In 1865 ill-health compelled him
to take a superannuated relation, and he made his home
in Brownstown, Ind., where he resided until his death,
April 12, 1870. He represented his conference in the
General Conference in 1864. His writings were pub-
lished in the periodicals of the day. See Minutes of
Annual Conference, 1870, p. 192.

Smith, Griffin, a minister of the Methodist Epis-
copal Church, was born in Upper Canada May 14, 1814.
Previous to his conversion he was a practicing physician,
but was admitted to the ministry by the Genesee Con-
ference in October, 1835. In 1866 he took a superan-
nuated relation and was sent to the Methodist Church of
Scottsville, Monroe Co., N.Y. Here he died April 29,
1868. See Minutes of Annual Conference, 1868, p. 273.

Smith, Harvey S., a minister of the Methodist
Episcopal Church, was born in Monkton, Vt., in 1820.
He was received on trial in the Troy Conference in 1843,
and labored faithfully wherever appointed. His work,
however, was short, for death overtook him at the early
age of thirty-five years. He died in Albany, April 30,
1855. Mr. Smith was deeply pious, an industrious stu-
dent and a devoted pastor. See Minutes of Annual Con-
ference, 1855, p. 589.

Smith, Henry (1), an English clergyman, was born in
Withcock, Leicestershire, in 1556, and after pursu-
ing his studies at Oxford entered the Church. His
scruples, however, as to subscriptions and ceremonies
were such that he resolved not to undertake a pastoral
charge, but accepted the office of lecturer of the Church
of St. Clement Danes, London. The circumstances of
his death are unknown; Fuller thinks that he died
about 1600, Wood in 1595. Granger says that "he was
called the Silver-tongued Preacher." His sermons and
treatises, published at various times about the close of
the 17th century, were collected in one volume, 4to, in
1675, with a life of the author by Fuller. See Allibone,
Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog.
Dict., s. v.

Smith, Henry (2), a veteran minister of the Metho-
dist Episcopal Church, was born near Frederick City,
Md., April 23, 1769. He was admitted into the Church
as a seeker of religion in 1790, and soon after experienced
a change of heart. In August, 1798, he was licensed to
teach, and in the following October, was received on trial
into the Conference held in Baltimore. For about
ten years he labored in Western Virginia, Kentucky,
and the North-west, in the face of dangers, loss, and
extreme hardships. Mr. Smith was actively employed
in the work of a travelling preacher forty-two years.
In 1836 he took a superannuated relation, and settled in
Hockstown, Baltimore Co., Md., where he continued to
reside until his death, Dec. 7, 1862. Mr. Smith published
an autobiography, An Old Itinerant Preacher (New York,
12mo). See Minutes of Annual Conference, 1863, p. 17.

Smith, Henry Boynton, D.D., LL.D., an emi-
nent Presbyterian minister and educator, was born
in Portland, Me., Nov. 21, 1815. He graduated at Bowdoin
College in 1834, and remained as tutor in the same for
some time. He prosecuted his theological studies at
Bangor and at the Andover Theological Seminary.
Desiring to pursue them still further, he went to Halle and
Berlin, Germany. Here he developed his peculiarly
Germanic conception of the place of the study of scholastic
and critical accuracy, that patient and laborious
research of study, which marked him so strongly
even among the conspicuous American students of
that day. In 1842 he became pastor of the Congre-
gional Church at West Amesbury, Mass., which posi-
tion he held for a number of years. He enjoyed and
fostered friendly relations with the congregation.
Two years from the above time, he filled the chair of Hebrew in the
Andover Seminary in connection with his pastoral
duties. In 1847 he accepted the professorship of mental
and moral philosophy in Amherst College, whence, after
a service of three years, went, at the express solicit-
ation of Dr. Adams and the trustees and faculty, to the
Union Theological Seminary, New York city. He was
called originally to the professorship of Church history,
but it was subsequently exchanged for the chair of sys-
tematic theology in 1855, which he held until 1873, a
period of eighteen years, when, broken down by un-
remitting toil, he retired from the chair, but was still
retained in connection with the faculty as emeritus pro-
sessor of apologetics until his death, Feb. 7, 1877.
In speaking of himself he said, "My life has been given to
the seminary," and it may be added that it was
characterized by a lucid intensity. To strangers he
seemed distant, yet moments of genial company in
any sense of the word magnetic; yet though he did
not seem to draw, he never repelled. He took a deep
and abiding interest in the students, and held them
"with hooks of steel." He was punctual in his attend-
ance at church, being latterly a member of Dr. Prentiss's
Church of the Covenant, which he was principally
instrumental in organizing in 1862, where on Sabbath and
at the week-day prayer-meetings he was always found,
taking an active part when his health would permit.
His piety was of a pure, deep, and even kind. He en-
tered into the discussions of the higher judicatures of
the Church. In public he was��
home, and in the discussions relating to the contemplated
reunion of the New and Old School branches of the Church he took an active interest. As moderator of the
New-school General Assembly in 1864, his utterances
on Christian union were in the highest degree impressive,
and conducted greatly to bring about the happy result
which four years before was so successfully accomplished.
As a delegate to the General Assembly in 1867 his sound
sense as well as modesty was made apparent. On the
presentation of the plan of reunion there wanted but a
few lines to bind it stronger, and the two lines offered by
Prof. Smith and sent up to the Assembly of 1868 became
one of the foundations of the Bread of Life. Somewhat
the words were, "It being understood that this confession
is received in its proper—that is, historical—Calvinistic
or Reformed sense." Dr. Jessup, writing from Beirut
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In 1877, thus speaks of a visit made by Prof. Smith to Syria a few years before: "As I write there rises a vision of one of the Lord's eminents saints who met on yonder heights of Lebanon, and are now walking the golden streets in the New Jerusalem. I refer to Simeon B. Calhoun and Henry B. Smith. When Profs. Smith, Park, and Hitchcock visited this land a few years ago, they came up to Abeith, on Mt. Lebanon, to meet Mr. Smith. Prof. Smith requested, and it was a rich treat to me to have a visit from my old teacher. At the time of my graduation in 1855, our class invited him to a social gathering one evening. He made a brief address, but so sententious that it seemed apostolic. He said, 'When I went to Germany, I passed through an intense struggle with rationalistic doubt and unbelief, and there I had the experience of a vision of Christ. Those two experiences have made me a Christian, a living, divine, and human Saviour—only one and the same who was driven away, and I never doubted more. This vision of Christ we all must have. No man can be a true and living Christian until he has had this vision of a living Christ.' The whole sentiment and substance of his theological lectures was permeated with this glorious conception of Christ. He seemed to lift up his pupils to the same high plane on which he himself stood. It brings heaven nearer to think that such men as Calhoun and Smith are actually there, for heaven seem to be to them while they are here."

In the April number, 1877, of the Princeton Review is an editorial by Dr. Atwater on Prof. Smith, who was his colleague in the conduct of the Review for a period of nine years. This noble tribute is followed by one from Dr. Sherwood. It contains a reminiscence of Prof. Smith's labors as an editor of the Review, and the largest contributor to its columns. It contains a list of the titles of all his contributions to the several Reviews with which he was connected and the date of their appearance, making five pages of the Review. The record will prove of special interest to many who may wish to read or re-read the always interesting, and often elaborate and powerful, productions of his pen. He bequeathed his large and valuable library to the Union Seminary. Dr. Smith's principal publications are as follows: "The Relations of Faith and Philosophy:—Nature and Worth of the Science of Church History:—Problem of the Philosophy of History:—The Churches of Europe and America in Relation to General Church History:—The Idea of Christian Theology as a System; an Argument for Christian College:—History of the Church of Christ:—Chronological Tables:—A Syncretic View of the Events, Characters, and Culture of Each Period, including the History of Polity, Worship, Doctrine, and Discipline in America:—A Summary of the Chief Events on the Church in America, and an Appendix containing the Series of Councils, Popes, Patriarchs, and other Bishops, and a Full Index, making matter for four large volumes of print:—A Translation of Dr. Gieseler's Text-book of Church History:—Translation of Dr. Hofmann's Christian Doctrines:—A Plea for Christian Union and Ecclesiastical Reunion before the General Assembly of 1864:—State of Religion in the United States in a Report made to the Ecumenical Alliance:—Numerous contributions to the American Theological Review and to the Bibliotheca Sacra. See Allibone, Dict. of Brit. and Amer. Authors, &c. (W. P. S.)

SMITH, Henry F., a minister of the Methodist Episcopal Church, was born Dec. 21, 1818, and entered the Florida Conference in 1857. He died in Ocala, Marion Co., Fla., June 12, 1864. He was a Christian of deep and ardent piety, and an excellent preacher. See Minutes of Annual Conferences of the M. E. Ch., South, 1864, p. 521.

SMITH, Henry H., a minister of the Methodist Episcopal Church, was born in Benson, Vt., in 1801; and at the age of fifteen joined the Congregational Church. He prepared for college; but relinquished his studies because of failing health, and engaged in teaching and the study of medicine. In 1834 he united with the Methodist Episcopal Church, was licensed to exhort, and in 1835 joined the New England Conference on trial, and was ordained deacon in 1837. He became a member of the Providence Conference at its formation, laboring until 1870, when he superannuated. He died in South Yarmouth, Mass., Jan. 30, 1871. See Minutes of Annual Conferences, 1871, p. 71.

SMITH, Henry Ryan, a minister of the Methodist Episcopal Church, was born in Canada, April 29, 1812. He was converted at an early age, and commenced to preach when about nineteen. At the age of twenty-six he entered the Geneseo Conference; and his ministerial life was interrupted by but one year's superannuation (1847). He died at Wilson, N. Y., April 29, 1873. Before coming to the United States, Mr. Smith occupied an honorable position in his Conference in Canada, filling the two previous years one of the chief pulpits in Hamilton, Canada. He was a man of positive Christian conviction and masterly in his preaching. See Minutes of Annual Conferences, 1873, p. 111.

SMITH, Hervey, a Congregational minister, was born in King's County, Sept. 19, 1796. He pursued his preparatory studies with Rev. Enoch Hall, of West Hampton; entered Williams College, and graduated in 1819, and studied theology with Mr. Hale and Rev. Moses Hallock, of Plainfield, Mass. He was ordained and installed over the First Church in Stafford, Conn., Oct. 5, 1822, and remained pastor of this Church eight years, and was installed to the Second Church of West Springfield, Mass., where he remained three years, and was installed pastor of Ireland Parish, now Holyoke, continuing such for eight years. He was without charge while residing at Granby, East Hampton, and West Hampton until his death, June 4, 1877. For several years he was secretary of Hampden County Missionary Society. He published two Sermons, one preached after the death of his wife, and the other after the death of his only daughter. (W. P. S.)

SMITH, Hezekiah D., a Baptist minister, was born on Long Island, N. Y., April 21, 1757, and joined the Baptist Church in New York city in his nineteenth year. He began his education at Hopewell Academy, N. Y., and graduated from Princeton in 1762. He was ordained in Charleston, S. C., where he preached until the spring of 1764, when he went to New England. He organized the First Baptist Church in Havervill, Mass., May 9, 1765; and was recognized as its pastor Nov. 12, 1765. In 1786 Mr. Smith was appointed chaplain in the American army, and continued as such until within the close of the war. He greatly assisted in the establishment and prosperity of Brown University, and continued to be pastor of the First Church, Havervill, for forty years, when, after preaching from John xil, 24, he was smitten with paralysis, and died, after a week's illness, Jan. 22, 1805. Dr. Smith was a man of commanding presence and winning manners, and was strictly evangelical. See Sprague, Amada of the Amer. Pulpit, vi, 97.

SMITH, Hugh D., an Episcopal clergyman, was born near Fort Hamilton, L. I., Aug 29, 1795. He was trained for college at the Flatbush Academy; and, graduating from Columbia College, New York, in 1813, he pursued his theological studies under Bishop Duyckinck, from whom he received deacon's orders in 1816 and priest's orders in 1819. In April, 1817, he was appointed by Dr. Brown his assistant in Grace Church, and in the same year accepted the rectoryship of St. Ann's Church, Brooklyn. In 1819 he became rector of the Episocopal Church in Augusta, Ga. Resigning this charge in 1831, he returned to the North, and was called to the rectorship of Christ Church, Hartford, Conn., where he remained till 1833, when he became missionary of the Church of the Holy Evangelist in New York. St. Peter's Church, his last parish, was offered to him in 1850; and in the same year he became professor of Pas-

Smith, Isaac (1), an eminent early minister of the Methodist Episcopal Church, was born in New Kent Co., Va., Aug. 17, 1758. He was born in a religiously advanced family and at the age of thirteen was apprenticed to a house carpenter. Previous to the Declaration of Independence he enlisted as a volunteer, and was for more than four years in active service; and received an honorable discharge at Goshen, N. Y., in August, 1779. At the age of twenty-five he made a public profession of faith, and immediately began to labor as exhorter; and in April, 1784, he was admitted to the travelling connection, on trial, in Virginia, and travelled that year the Salisbury Circuit, N. C.; Tar River Circuit in 1785; Charleston, S. C., in 1786; Santee Circuit in 1787; Edisto Circuit in 1789; Charleston in 1790; Broad River in 1791; Santee Circuit in 1792. He was presiding elder from 1793 to 1795. In 1796 he retired from active work on account of ill-health, took a location, and went into the mercantile business. He made his residence at Camden, S. C., where he remained twenty-four years, when (1820) he was readmitted to the Conference. In 1822 he was appointed missionary to the Creek Indians, and remained with them five years. He took a superannuated relation in 1827, left the Creek Nation in February, 1828, and went to Mississippi, where he labored two or three years. He died in Monroe County, Ga., July 20, 1834. Mr. Smith was a man of sterling Christian character, and of a sweet and loving disposition. Believing every word of God meek above the reach of provocation, and thoroughly imbued with the spirit of love and devotion, he was a saint indeed. As a preacher he was earnest in manner, and concise and energetic in language. See Sprague, Annals of the Amer. Pulpit, viii, 292; Minutes of Annual Conferences, ii, 149; iii, 57, 384; Simpson, Cyclop. of Methodism, s. v.

Smith, Isaac (2), a minister of the Methodist Episcopal Church, was born in Wilmington, Va., Nov. 1, 1817. He first joined the Methodist Episcopal Church, but relapsed into a backslidden state. At the age of twenty-one was reclined and united with the Baptist Church. He was educated at Oberlin, O., and at Newburyham, Mass.; he determined to enter the latter institution, but reunited himself with the Methodist Church, and was licensed to preach. In 1843 he joined the New Hampshire Conference, and at its division became a member of the Vermont Conference. In 1852 he was transferred to the New England Conference, in which he continued to render effective service until a few months previous to his death, in Chicopee, Mass., July 16, 1860. See Minutes of Annual Conferences, 1861, p. 54.

Smith, Israel Bryant, a Presbyterian minister, was born at West Hills or Huntington, Long Island, Sept. 12, 1822. At an early age his father removed to New York, and there the son united with Dr. Hattfield's Church in his fourteenth year. After three years spent in business pursuits he determined for the ministry, and with this end in view entered the New York University, from which he graduated in 1846. He then entered the Union Theological Seminary, and graduated in 1849. He was ordained July 12, 1851; and, with the exception of three years at Mount Pleasant and Uniondale, Pa., he passed his entire ministerial life on Long Island. He was very successful at East Hampton, Fresh Pond, Northport, and Green Lawn. In 1875 he relinquished his charge, but continued to reside at Green Lawn until his death, which occurred suddenly after an illness of only a few days, July 6, 1878. He was an earnest, hard-working man, and his memory will be tenderly cherished by the churches. (W. T. S.)

Smith, James (1), a Methodist Episcopal minister, was born in Virginia in 1782, converted in early youth, and in 1802 received as a travelling preacher into the Virginia Conference. He soon gave evidence of strong powers of mind, and evinced a taste and capacity for intellectual improvement. On some occasions, especially, he was truly eloquent, and rose far above ordinary speakers in sublimity of sentiment and energy of thought and expression. He died in 1826. See Minutes of Annual Conferences, i, 542; Stevens, Hist. of the M. E. Church, iii, 401, 402; Sprague, Annals of the Amer. Pulpit, vii, 573-577; Bangs, Hist. of the M. E. Church, ii, 307; iii, 371.

Smith, James (2), a minister of the Methodist Episcopal Church, was born in Kent Co., Del., May 15, 1788. He was graduated at Jefferson College, 1810; was received on trial into the Philadelphia Conference in 1811. He became supernumerary in 1830, but again entered the active work in 1838. He was also presiding elder of the North Philadelphia District and of the Wilmington District. He died March 30, 1852. See Minutes of Annual Conferences, 1852, p. 22.

Smith, James (3), a minister of the Methodist Episcopal Church, was born in Washington Co., Va., May 4, 1814. He was converted in early life, and in 1818 was licensed to preach, and admitted on trial into the Ohio Conference. He was ordained deacon in 1820, and elder in 1822. For thirty years he rendered effective service, and when, in 1852, the conference was divided, he became a member of the Cincinnati Conference, and received a superannuated relation, which he continued until his decease. He died in Sidney, O., April 7, 1856. See Minutes of Annual Conferences, 1856, p. 152; Simpson, Cyclop. of Methodism, s. v.

Smith, James (4), a minister of the Methodist Episcopal Church, was born in Antover, N. Y., Jan. 21, 1807, and united with the Church in his seventeenth year. He entered the ministry in 1838, and for eighteen years did effective service, and then took an annuated relation, which he held until his death, at Westfield, Vt., Nov. 20, 1875. He was a member of the Vermont Conference. See Minutes of Annual Conferences, 1876, p. 85.

Smith, James (5), a Presbyterian minister, was born in Scott Valley, Blair Co., Pa., Sept. 5, 1819. His father was an elder in the Church at Hollidaysburg, of which the son afterwards became a member. He was graduated at Jefferson College in 1843, and entered Princeton Theological Seminary in the autumn of the same year. After completing the course he graduated, and was licensed by the Presbytery of Huntington at Clearfield, Pa., Oct. 8, 1846. The following April he was dismissed to the Presbytery of Clarion, and was ordained as an evangelist by that presbytery Sept. 1, 1847. After preaching one year as an evangelist, he was again received into the Presbytery of Huntington in 1848, and in April, 1849, he was called to the pastorate of the Little Valley Church. He did not choose to be installed as pastor, but supplied the pulpit until 1855. Joining the Allegheny Presbytery, he was called to the pastorate of his former charge, installed by the last-named presbytery, at the Bridge Church over the Bridge. In 1857 he again changed his relation, and was installed pastor of the Church at Mount Joy by the Donegal Presbytery. Here he continued to labor with great acceptability and usefulness among a people strongly attached to him, and to the theological period of ten years when, owing to the failure of his health, he was obliged to submit to the dissolution of the pastoral relation. For the last eight years of his life feeble health prevented him from performing ministerial duties, and he gradually declined until his death, Oct. 4, 1875. (W. T. S.)

Smith, James Bradford, a minister of the Methodist Episcopal Church, South, was born in Warren Co., Ga., and united with the Church in 1836. He
received license to preach in 1845, and in 1846 joined the Georgia Conference. His last appointment was at Oglethorpe, where his brief ministry closed with death, July 7, 1853. See Minutes of Annual Conferences of M. E. Ch., South, 1858, p. 470.

Smith, James C., minister of the Methodist Episcopal Church, was born in New Liberty, Lycoming Co., Pa., Aug. 31, 1824, and was converted at the age of nine. He was admitted into the Iowa Conference in 1846 (or 1847), and was transferred to the Missouri Conference in May, 1858. After serving in Jefferson City and St. Louis, he was appointed presiding elder of the Kansas City District. Pursued in the fall, he escaped with his family into Iowa, where he continued until the next session of the conference, when he was placed in charge of the St. Louis District. In 1865 he took a supernumerary relation, and died May 8, 1866. See Minutes of Annual Conferences, 1866, p. 261.

Smith, James M., a Presbyterian minister, was born at Jamaica, N. Y., in 1810. He entered Princeton Theological Seminary in 1837, and, after remaining one year, finished his theological studies in the Union Theological Seminary in 1840. He was ordained and installed pastor of the Upper Ten-mile Creek and Mount Nebo churches, Pa., remaining such till 1843, when he resigned, and became a stated supply of the church at New Paltz and North Hoffen and North Branch, Pa. He then became pastor of the Church at Tarentum, Pa., in 1844, and continued in this relation until 1853, a period of nine years, laboring with success and usefulness. He removed to Grand Spring, Wis., and remained without charge until his death, in 1854. (W. P. S.)

Smith, Jeremiah, an English Dissenting minister, was born about 1653. It is not known where he received his education. He was at first pastor of a Church at Andover, in Hampshire, and afterwards succeeded Mr. Spademan, as co-pastor with Mr. Rossweiler, in Silver Street, where he was also one of the Friday-evening lecturers. Amid the theological contents of the year 1719, he stood forward the champion of the Trinity. He continued to preach with great zeal the faith which others were attempting to destroy until the day of his death, Aug. 29, 1728. He was one of four who composed the work entitled The Doctrine of the Trinity Stated and Defended. The Exposition of the Epistles to Titus and Philemon, in the continuation of Henry's Commentaries, was written by him. He is the author of The Sermon (1712 and 1713, 8vo) — Four Sermons (1715 and 1716, 8vo) — On the Death of Sir Thomas Abney (1722, 4to). See Bennett, Hist. of Dissenters, ii, 349.

Smith, John (1), an English clergyman, was born in Warwickshire in 1563, and elected in 1577 a scholar of St. John's College, Oxford, where he also obtained a fellowship. He succeeded Dr. Lancelot Andrews as lecturer in St. Paul's Cathedral, London. In September, 1592, he was presented to the living of Clavering, Essex. He died in November, 1616. His works are, The Essex Doves, etc., in three treatises (1629, 4to) — Exposition of the Creed, and Explanation of the Articles of Christian Faith, in seventy-three sermons (1629, fol.).

Smith, John (2), an English divine and instructor, was born in Archurch, near Oundle, in 1618. He entered Emmanuel College, Cambridge, in 1636, and in 1644 was chosen fellow of Queen's College. He died Aug. 7, 1632. Certain treatises by Mr. Smith were published by Dr. John Worthington (Cambridge, 1660, 4to) under the title of Nebel Discourses, and the edition, corrected, with a funeral sermon by Patrick, was published at Cambridge (1673, 4to). One of the discourses, that Upon Prophecy, was translated into Latin by Le Clerc, and prefixed to his Commentary on the Prophecies (1731). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Bibl. s. v.; Houb. Ecclesiastical Biography, s. v.; Chalmers, Hist. Dict. s. v.

Smith, John (3), a learned English divine, was born in Lowther, Westmoreland, Nov. 10, 1659. After being under several teachers, he was for some time at the school of Appleby, whence he went to St. John's College, Cambridge, June 11, 1674. He took his degrees of A.B. in 1677, and of A.M. in 1681, and was also ordained a deacon and priest. In the same year he was invited to Durham by Dr. Denis Granville, and in July, 1682, was admitted a minor canon of Durham. About the same time he was collated to the curacy of Croxdale, and in July, 1684, to the living of Witton Gilbert. In 1688 he went to Madrid as chaplain to Lord Lansdowne, who was also Lord Lieutenant of Ireland. In 1694 Crow bishop of Durham, and appointed him his domestic chaplain, collated him to the rectory and hospital of Gateshead in June, 1695, and to a prebend of Durham in September following. In 1696 he was created D.D. at Cambridge, and treasurer of Durham in 1699, to which bishop Crow, in July, 1704, added the rectory of Bishopwearmouth. He died at Cambridge, July 30, 1715. Dr. Smith was learned, generous, and strict in the duties of his profession. Besides his edition of Bede's History, he published four single Sermons. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Bishop; Hutchinson, Durham, i, 41; Nicholson, Letters, i, 151; Chalmers, Hist. of Biol. Dict. s. v.; Newcourt, Dict. of Alpine and Arch. s. v.

Smith, John (4), D.D., a Congregational minister, was born in Newbury (Byfield Parish), Mass., Dec. 21, 1752. He entered the junior class in Dartmouth College in 1771, graduating in 1773, and immediately after was appointed preceptor of Moor's School at Hanover. While occupying this position, he studied theology under the direction of president Wheelock. In 1774 he was appointed tutor in the college, continuing in that office until 1778, when he was elected professor of languages. This position he retained until the close of his life, April 8, 1809. He served as college librarian for thirty years (1779-1809). For two years he delivered lectures on systematic theology, and officiated as stated preacher until his death. In 1793 the village of Hanover prepared a Hebrew Grammar (dated May 14, 1772; revised Feb. 11, 1774). He also prepared a Chaldee Grammar: — a Latin Grammar (1802) — a Greek Grammar (1809) — an edition of Cicero de Oratore, and Sermons. See Sprague, Annals of the Amer. Pulpit, ii, 90.

Smith, John (5), a Methodist Episcopal minister, was born in Kent Co., Md., March 10, 1758; converted on June 9, 1776, in the连接 in 1774, and into full connection in 1786, and afterwards travelled the following circuits: New Hope, Redstone, Greenbrier, Cecil, Talbot, Milford, Somerset. Ammanessex (twice), Caroline, and Dover, when he became superintendent for several years, and afterwards superintended until his death, May 10, 1812. See Minutes of Annual Conferences, i, 224; Stevens, Hist. of the M. E. Church, ii, 147; iv, 281.

Smith, John (6), D.D., a Congregational minister, was born in Belchertown, Mass., March 5, 1766. He graduated at Dartmouth College in 1794, entered the ministry in 1796, and was ordained Jan. 4, 1797, co-pastor at Salem, N. H., but resigned his charge Nov. 21, 1817. He was removed as missionary Sept. 26, 1817, but was dismissed Sept. 8, 1819, to accept the professorship of theology in the Theological Seminary, Bangor, Me., which he held until his death, April 7, 1831. He published, Treatise on Infant Baptism: — Two Sermons on the National Fast (1812), and a few occasional Sermons. See Sprague, Annals of the Amer. Pulpit, ii, 389.

Smith, John (7), a Presbyterian minister, was born in Hopewell, Pa., May 8, 1776. He was carefully educated by his parents, graduated at Dickinson College: studied theology privately at Princeton, N. J.; was licensed by New Brunswick Presbytery in 1809; and ordained by Oneida Presbytery as pastor of the Church at Cooperstown, N. Y., in 1810, where for nearly a quarter of a century he went in and out as a true shepherd.
before his people. In 1834 he became principal of Cherry Valley. He taught the same time preaching in the church at Middlefield, a distance of some 50 miles. He died here in 1896. He was stated supply of the Church at Painted Post, in Chemung Presbytery; in 1840 of the Church in Hammondsport, in Bathest Prebytery, where he preached as opportunity and his increasing years would permit, until 1855, when he removed to Pen Yan and took up his residence with his son-in-law. He died here, June 12, 1860. On the announcement of Mr. Smith's death, the members of Bath Prebytery held a meeting and passed resolutions in view of his great worth as a Christian and minister. See Wilson, Preb. Hist. Alumniac, 1862, p. 195. (J. L. S.)

**Smith, John (8), a minister of the Methodist Episcopal Church, was born in Kirby, Va., in 1808. He was converted and joined the Church in 1824, was licensed to preach in 1827, and joined the New England Conference in 1829. He labored for about twenty years in the active ministry, and then, compelled by ill-health, took a supernumerary relation, which he held until his death, March 27, 1872, in West Burke. See Minutes of Annual Conferences, 1873, p. 58.**

**Smith, John Blair, D.D., an eminent Presbyterian divine and educator, and brother of Samuel Stanhope Smith, D.D., was born in Pequea, Lancaster Co., Pa., June 22, 1836. He received his early education at Greensville Theological Institute for knowledge and uncommon facility in acquiring it, received most watchful and faithful parental training, and was converted when fourteen years of age. He graduated at the College of New Jersey in 1773 under Dr. Witherspoon; pursued his theological studies under the direction of his brother, who was licensed by the Presbytery of Hanover, April 29, 1778, and ordained by the same presbytery, Oct. 26, 1779. He became successor to his brother as president of Hampden Sidney College in the same year, and in the spring of 1780 also as pastor of the churches of Cumberland and Brierly, in Prince Edward Co., Va., where he became very popular, and before he was forty years of age is said to have been "at once more attractive and powerful than any other clergyman in Virginia from the time of Samuel Davies." In 1789 he resigned his position as president of Hampden Sidney College, in 1791 became pastor of the Third Presbyterian Church, Phila-delphia, and in 1793 president of the University of North Carolina, and for three years presided over the institution with great credit and success. In May, 1799, he returned to his former charge in Philadelphia, where he died, Aug. 22, of the same year, of yellow fever. Dr. Smith was a fervent and eloquent preacher, earnestly devoted to the cause of Christ, and drew large congregations, which would hang upon his lips in breathless silence. As a patriot and a citizen he also exerted an important influence in the civil concerns of the state, especially as connected with the interests of religion. When the Legislature, in 1776, abolished the establishment of the Church of England in the state, they at the same time passed an act incorporating the Episcopal clergy, and giving them a right to the glebes and churches which had been procured by a tax upon the inhabitants in general, including Dissenters of every description as well as Episcopalians. Another bill was introduced, but not yet passed, to extend the privileges of the Act of Toleration, as passed by William and Mary, to the State of Virginia. Dr. Smith framed a remonstrance against those acts, which he induced the Presbytery of Hanover to adopt and send to the Legislature, which was a very able State paper and had the desired effect. About this time another great excitement was raised in Virginia. A bill introducing a plan for the Legislature for a general assessment for the support of religion, a scheme which was advocated by Patrick Henry and several other popular politicians. An adverse petition was prepared, and it, together with a memorial from the presbytery, was presented to the Legislature by Dr. Smith (whose handwriting the papers show), who was heard for three successive days at the bar of the House in support of them. So decided was the influence of the struggle in Virginia as to procure the withholding from the Federal Constitution of all power to erect a religious establishment of any kind. Dr. Smith's only publication was The Endowment of Christ's Kingdom, a sermon at Albany in 1797. See Sprague, Annals of the Amer. Pulpit, i. 305, 1840; iii, 307, 1877; Davidson, Hist. of Presb. Ch. in Kentucky, p. 37-39; Gen. Assem. Miss. Mag. 1805; Foote, Sketches of Virginia, 1st series; Life of Dr. Ashbel Green; Graham, Let., VII; Smyth, Eccles. Republicanism, p. 96-103; Baird, Religion in America, pp. 109, 110; Lang, Religion and Education in America, i. 248, 249, ii. 115, Rice, Evangel. Mag. ix, 30, 33, 35, 42, 43. (G. S.)**

**Smith, John Blakely, a minister of the Methodist Episcopal Church, South, was born in Charlotte, N.C., July 11, 1820. In 1843 he joined the Church, and in December, 1847, was admitted into the Georgia Conference. After its division he became a member of the South Georgia Conference. Besides serving as pastor, he was chairman of the Annual agent of the Western Jurisdiction, three years agent of the American Tract Society, and three years agent of the Wesleyan Female College. In 1850 he was elected conference secretary, and continued in office for twenty-two years. He died near Americus, Ga., Sept. 30, 1872. See Minutes of Annual Conferences of M.E. Ch., South, 1872, p. 680.**

**Smith, John Cross, D.D., a Presbyterian minister, was born in Kingston, Md., Oct. 29, 1808. He received his classical education in a private school. After studying theology under Dr. Duncan, he entered Princeton Seminary and remained one year. He was licensed in 1825, and soon after began to preach as an evangelist at Fortress Monroe, Va. While here he received a call from Fortress to be the pastor. He was one of the first pastors over that Church. Here he labored with great zeal and success until 1832, when he accepted a call to the Bridge Street Church, Georgetown, D.C. He went to work in his new charge with zeal, clearing his Church of a heavy debt, and securing its prosperity and growth. In 1839 the pastoral relation was dissolved, and he became agent of the American Tract Society; but in a few months he was called to the Fourth Church in Washington, D.C., over which he was installed in September, 1839. Here he labored with untiring zeal and energy for thirty-eight years, and his Church was blessed with numerous and powerful revivals. He was quite successful in building churches free from debt, and still more successful in raising funds to liquidate the debts of others. In 1861 he offered his services gratuitously as chaplain in the Union army, and served with fidelity for more than a year. In 1876 he received an injury in the street from which he never recovered, and his system gradually gave way. He died in Washington, Jan. 29, 1878. (W. P. S.)**

**Smith, John Faria, a Presbyterian minister, was born in York County, Pa., Jan. 29, 1822. He graduated at Jefferson College, Canonsburg, in 1842, studied theology at Princeton, N.J., was licensed by Donegal Presbytery in 1844, and ordained and installed pastor of Owen'sborough (Ky.) Church. He preached successively at Bardstown, Ky.; Vincennes, Richmondu, and Hope-well, Ind.; and afterwards undertook a temporary labor in behalf of the United States Christian Commission in the army, whence he returned sick, and died among his kindred in York, Pa., July 4, 1844. The Indianapolis Presbytery recorded the following minute: "Brother Smith was an honored and useful member of Presby-tery, was well known and greatly confided in in all our ecclesiastical councils. Taken off in the prime of life, while pastor of a flourishing Church, the lamentations of his people follow him to his grave." See Wilson, Preb., Hist. Alumniac, 1865, p. 129; 1866, p. 170. (J. L. S.)**

**Smith, John G., a minister of the Methodist Epis-
SMITH

copal Church, was born in Marlborough, Ulster Co., N.Y., Sept. 30, 1809. He was licensed to preach at the age of twenty-two, and was also admitted into the New York Conference on trial. When this conference was divided, Mr. Smith being stationed at Willet Street, New York city, became a member of the New York East Conference. He was transferred to the Church of New Haven, Conn., where his health failed. He removed to Warwick in July, 1854, and died Sept. 30, in the same year. See Minutes of Annual Conferences, 1855, p. 546.

Smith, John M., a Methodist Episcopal minister, was born in Brooklyn, N.Y., Oct. 10, 1796. He was converted in the spring of 1806, and immediately joined the church organized at Columbia College in the city of New York; entered upon the study of medicine, but, becoming impressed that it was his duty to preach, relinquished that design and entered the itinerant ministry in 1817, and was stationed on Jamaica Circuit, L.I. He continued in this work until September, 1829, when he was elected by the New York Conference principal of the Wesleyan Seminary in New York city, in which he continued until that institution was removed to White Plains, of which he also took the oversight. From this he was transferred, in May, 1832, to the professorship of languages in the Wesleyan University. He entered upon the duties of his professorship with great arduous of mind and promising hopes of distinguish- ing usefulness; but his days were soon cut off, and he died Dec. 27, 1832. Mr. Smith was a diligent and successful student; a fine classical scholar; sound and systematical as a preacher; meek, modest, and polished as a man. See Minutes of Annual Conferences, ii, 216; Bangs, Hist. of the M. E. Church, iv, 146-151. (J. L. S.)

Smith, John Pye, D.D., LL.D., F.R.S., an eminent English Presbyterian divine, was born in Sheffield, May 25, 1774. He was educated at the Independent Academy at Rotherham, was ordained to the ministry in the Independent Church, and, without entering upon the regular work, he accepted the appointment of resident professor of classical literature and theology in the Theological Seminary at Homerton. Subsequently (in 1815) he became sole professor of divinity, and discharged his duties with acceptability, training hundreds of young men for the ministry. In 1843 he resigned this post and became president of the institution. He was born in 1774, and was ordained in 1805, when New College, St. John's Wood, was formed by the junction of Homerton, Highbury, and Coward colleges. Dr. Smith retired to private life aided by a testimonial fund of $15,000. For forty-three years he was pastor of the celebrated Gravel Pit Chapel, Homerton. He took a great interest in scientific pursuits and was honored by a membership in the Royal and Geological societies. He died at Guildford, Surrey, Feb. 5, 1851. Dr. Smith wrote, The Scripture Testimony to the Messiah (1818-21, 2 vols. 8vo; 1829, 3 vols.; 1837, 3 vols.; 1847, 2 vols.)—Four Discourses on the Sacrifice and Priesthood of Christ (1828, 8d ed. 1847)—Principles of Interpretation as Applied to the Prophecies of Scripture (1829, 2d ed. 1881):—The Relation between Holy Scripture and Some Parts of Geologic Science (1889, 8vo; 4th ed. 1848):—Personality and Divinity of the Holy Spirit;—Mosaic Account of the Creation and Deluge:—Manual of Latin Grammar:—A Treatise on the Religion of the Protes- tant Religion: besides many sermons, controversial pieces, and reviews. After his death appeared First Lines of Christian Theology, being notes of his lectures to his students (1854, 2d ed. 1860). He was one of the greatest biblical scholars of his day; and the works above enumerated are full of most valuable criticism and exegesis. See Medway [J.], Memoirs of the Life and Writings of John Pye Smith (1858); Allibone, Dict. of Brit. and Amer. Authors, s. v.

Smith, Joseph (1), an English clergyman, was born in Lowther, Westmoreland, Oct. 10, 1670, and was admitted to Queen's College, Oxford, May 10, 1689. In 1693, being chosen taberdor, he took his first degree in arts, but was afterwards removed from college by Sir Joseph Williams, who appointed him his deputy keeper of the Paper-office at Whitehall; and soon after, being made dean of Plepiopolis, by the king's request, he took Mr. Smith with him as secretary. He was created doctor of divinity, March 1, 1696, and a fellow, Oct. 31, 1698. Desiring to enter the Church, he returned to Oxford in 1700 and was ordained by Dr. Talbot, bishop of Oxford. Not long after he was presented to the donative of Ifley, near Oxford, and at the same time was appointed di- vine lecturer at the college. In 1705 he was promoted to the prebend of Dunholm, Lincoln; and received the donative of Paddington, near London. He was also promoted to the prebend of St. Mary, Newting- ton, in St. Paul's Cathedral. He was chosen lecturer of St. George's Church, Hanover Square. He had before resigned the lectureship of Trinity Chapel, Conduit Street, and in 1781 resigned also that of St. George's in consequence of having been, on Oct. 20, 1730, elected provost of Queen's College. His provostship, which lasted twenty-six years, was of great financial benefit to the college. He died in Queen's College, Nov. 23, 1786. In December two sermons and a pamphlet entitled A Clear and Comprehensive View of the Being and Attributes of God, etc. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.

Smith, Joseph (2), one of the early ministers of the Presbyterian Church in Western Pennsylvania, was born in Nottingham, Pa., in 1736. Of his early education and religious convictions nothing is known. He graduated in 1759 from King's College, New York. He was a member of the Presbytery of Newcastle at Drawyers, Aug. 5, 1767; was ordained and installed pastor of the Congregation of Lower Brandywine, April 19, 1769; of the united congregations of Wilmington, Del., and Lower Brandy- wine, Oct. 27, 1774; and of Buffalo and Cross Creek congregations of the United Presbyterian Church of Pennsylvania, Dec- ember, 1780, where he spent the remainder of his life. He died April 19, 1792. Mr. Smith was an extraordinary preacher and laborious pastor. "I never heard a man," said the Rev. Samuel Porter, "who could so completely as Mr. Smith unbar the gates of hell and make me look far down into the abyss or who could throw open the gates of heaven and let me glance at the awful brightness of the great white throne." See Sprague, Annals of the Amer. Pulpit, iii, 274. (J. L. S.)

Smith, Joseph (3), D.D., a minister of the Presbyterian Church, was born in Westmoreland County, Pa., July 15, 1796. He entered Jefferson College and was graduated in 1815. From thence he went to Princeton Theological Seminary, where he graduated in 1819. He was ordained to the ministry, and commenced preaching in Virginia, where he remained several years. He was principal of the academy at Staunton, Va., and also of that at Fredericksburg City, Md. He subsequently became president of Franklin College, O., and also of a college at Fredericksburg City. After this he became general agent of the Propagation of the Gospel of Virginia, Northern Virginia, and Eastern Ohio. He was pastor of the churches of Round Hill, and at Greensburg, Pa.,
at which latter place he died, Dec. 4, 1868. He was the author of Old Red Stone and a History of Jefferson College. He possessed great versatility of talent, and served the Church in the various relations he sustained to it with great acceptability and usefulness. See Plumley, Presbyterian Church, p. 296. (W. P. S.)

Smith, Joseph (4) (Mormon prophet). See Mon- mons.

Smith, Joseph (5), a Baptist minister, was born in Hampstead, N. H., Jan. 31, 1808, and pursued his studies at the New Hampton and Newton institutions. Wishing to secure a full collegiate education, he entered Brown University, and was graduated in the class of 1837, and was ordained Sept. 27, 1837. His pastorates were at Woonsocket and Newport, R. I., and at Grafton and North Oxford, Mass. In the latter place he died, April 26, 1866. (J. C. S.)

Smith, Josiah, a Congregational minister, was born in Charleston, S. C., in 1794, and graduated at Harvard College in 1725. He began to preach within about a year of his graduation, and was ordained July 11, 1726. In 1729 he maintained a learned dispute with Rev. H. Fisher on the right of private judgment, and in 1740 he espoused the cause of Mr. Whitefield. In 1749 he received a stroke of palsy, from which he never recovered so far as to be able to articulate distinctly. He nevertheless continued writing sermons, many of which were published. Mr. Smith was an earnest friend of the cause of American independence, and on the surrender of Charleston became a prisoner of war, but was released on parole. In 1781 he was ordered out of Charleston, and landed in Philadelphia, where he died in October of that year. Mr. Smith was a respectable preacher, a learned divine, and a writer of considerable reputation. He published, Sermons (1726-45):—Sermons (1752, 8vo):—The Church of Ephesians Ar- raigned (1765):—Letters, etc. See Sprague, Annals of the Amer. Pulpite, ii, 351.

Smith, Josiah D., D.D., a Presbyterian divine, was born in Westmoreland County, Pa., Nov. 20, 1814. He was educated in South Hanover College, Ind., studied divinity in the South Hanover Theological Seminary, was licensed by the Madison Presbytery and ordained by the Columbus Presbytery, O., in 1841, and installed pastor of the Truro and Hamilton churches in that state. He subsequently became pastor of the Westminister Presbyterian Church in Columbus, where he died June 16, 1866. Dr. Smith was highly regarded for his intellectual worth. He published, Truth in Love:—Sermons (1864), with a biographical preface by the Rev. James M. Platt and an introduction by M. W. Jacobus, D.D. See Wilson, Presb. Hist. Almanac, 1864, p. 133; Allibone, Dict. of Brit. and Amer. Authors. (J. L. S.)

Smith, Leonard, a minister of the Methodist Episcopal Church, was born in Ancaster, Wentworth Co., Canada, May 2, 1838, and joined the Church there in 1854. He was licensed to preach in 1857, and entered the Illinois Conference in 1860. In 1873 he was granted a supernumerary relation, and held that position until his death, Nov. 18, 1874. See Minutes of Annual Conferences, 1873, p. 133.

Smith, Matthew, a Presbyterian minister, was born in Dumfries, near Belturbet, Ireland, in 1825, where he received his early education. He studied theology at Paisley, Scotland, and was ordained and in- stalled pastor of a Presbyterian church near Belfast in 1846. In 1850 he emigrated to America, and was stated supply for the Associate Reformed Presbyterian Church at Milton, Pa., where he labored for more than a year, and was then removed to Wisconsin as an As- sociate Reformed missionary. In 1854 he accepted a commission from the American Home Missionary Soci- ety, and became stated supply of the Presbyterian Church at Centreville, Ia. He died Aug. 18, 1859.

Mr. Smith was a faithful minister, attending diligently to all the duties of his calling, and endeavoring himself to all his people. See Wilson, Presb. Hist. Almanac, 1861, p. 164. (J. L. S.)

Smith, Miles, an English prelate, was born in the city of Hereford, and about 1558 entered Corpus Christi College, Oxford, but graduated at Brasenose. He after- wards became one of the chaplains or petty canons of Christ Church, where he took his bachelor of divinity degree. In due course he was preferred to the office of residentiary at Hereford Cathedral, was created inctor of divinity in 1594, and on Sept. 20, 1612, became bishop of Gloucester. His knowledge of the Oriental lan- guages was so extraordinary that he was employed by James I upon the translation of the Bible. He began with the first, and was the last man engaged upon that work, having also written the preface. For this service he was appointed bishop of Gloucester, and had leave to hold in commendam his former livings, viz. the prebend of Hinton in the Church of Hereford; the rectories of Upton-upon-Severn and Hartlebury, in the diocese of Worcester; and the first portion of Ledbury, called Over- hall. According to Willis, he died Oct. 20, but Wood says in the beginning of November, 1624, and was buried in his own cathedral. His published works are, Sermons (London, 1632, fol.):—Sermons (published without his consent by Robert Burhill, 1602). He was the editor of bishop Babington's works, to which he prefixed a pre- face. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Bibliog. s. v.; Chalmers, Biog. Dict., s. v.

Smith, Moses, D.D., a minister of the Methodist Episcopal Church, was born in Chatham County, N. C., Feb. 28, 1817. When two years old, his parents moved to Highland County, O., where he was converted, and united with the Church. He graduated from Augusta College in Augusta, 1842; was licensed to preach, Jan. 91, 1843, and admitted into the Ohio Conference on Sept. 27. His ordination as deacon took place in 1844, and that of elder in 1846. For twenty-seven years he was constantly engaged in the work. He died in Newton, Jasper Co., in Aug. 25, 1869. He was twice a delegate to the General Conference. He wrote works on Mental and Moral Sciences, the former of which was published. See Minutes of Annual Conferences, 1863, p. 292.

Smith, Noah, a minister of the Methodist Epis- copal Church, was admitted to the Georgia Conference about 1857 or 1858. He was a very popular and useful preacher until 1858, when he took a supernumerary relation. He died Sept. 14, 1860. Mr. Smith was a man of right principles, ardent piety, and indefatigable in his labors. See Minutes of Annual Conferences of the M. E. Ch., South, 1866, p. 257.

Smith, Peyton Pierce, a minister of the Meth- odist Episcopal Church, South, was born in Franklin County, Ga., Jan. 12, 1815, and joined the Church in Sep- tember, 1826. He was licensed to preach by the Guin- nett Circuit Quarterly Conference, Nov. 12, 1831, and at the next session of the Georgia Annual Conference was received on trial. According to his journal, he was a travelling preacher for thirty years and four months, during which time he preached 4414 sermons, and baptized 1529 persons, made 5079 visits, wrote 4941 letters, and travelled, chiefly by private conveyance, 123,623 miles. In 1863 he was returned to Madison district as presiding elder, where he labored until the day before his death, May, 1863. Mr. Smith was one of the oldest and most efficient ministers in the Georgia Conference, and as a minister was eminently successful. See Minutes of Annual Conferences of the M. E. Church, South, 1863, p. 466; Simpson, Cyclop. of Methodism, s. v.

Smith, Philander, D.D., third bishop of the Methodist Episcopal Church in Canada after the sepa- rate organization in 1828, was born in Delaware Coun- ty, N. Y., in 1796. He was reared a Calvinist, and at
an early age settled in Elizabethtown, near Brockville, Canada. He was converted in 1817 under the preaching of bishop George, and united with the Methodists. In 1820 he joined the Genesee Conference, and was duly ordained deacon and elder. In 1826 he was appointed presiding elder of the Upper Canada work, and labored regularly till the union of the Canada Conference with the British episcopal church in 1848. In 1849, after the deposition of the bishop, he united with the American conference, and was ordained a bishop in 1853. At the time of the union generally, he arose for a time. In 1836 he united with the Method-ist Episcopal Church, which had again rallied, and in 1862 was elected to the episcopate, which office he held until his death, March 28, 1870. As a presiding bishop he was earnest in his administration. He was a calm and judicious; as an overseer in the Church of Christ he was watchful, self-sacrificing, and laborious. See Simpson, Cyclop. of Methodism, s.v.

Smith, Reuben, a Presbyterian minister, was born in South Hadley, Mass., Sept. 26, 1789. He enjoyed a good academical training, graduated at Middlebury Col-lege, Vt., in 1812, and at Princeton Theological Semi-nary, N. J., in 1816. Licensed by the New York Presbytery, he was installed pastor of the Church at Ballston Centre, N. Y., in 1816, by the Troy Presbytery. He afterwards labored in the Third Presbyterian Church at Albany for some years; in 1829 became pas-tor of a Congregational Church in Burlington, Vt.; in 1825 of the Church at Waterford, N. Y. He died Nov. 7, 1860. Mr. Smith was a man of deep, effective piety, an influential student of his principles, and an eloquent preacher. He was the author of Africa Given to Christ (Burlington, Vt., 1860), a sermon—The Pastoral Office, embracing Experiences and Observations from a Pastorate of Forty Years (Phila. 1850). See Wilson, Prob. Hist. Almanac, 1862, p. 119; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Smith, Church History, vol. iii. See also, Hook, Eccles. Biog. s. v.

Smith, Robert (1), an English divine and educator, was born in 1808, and educated at Trinity College, Cambridge, where he took his degrees of A.B. in 1711, A.M. in 1715, LL.D. in 1723, and D.D. in 1739. Information respecting Dr. Smith is very meagre. He was a mathematical preceptor to William, duke of Cumberland, and master of mechanics to George II. In 1716 he became professor of literature at Oxford, and afterwards succeeded Bentley as master of Trinity. He died in 1768. Smith's works are, A Complete System of Optics (1728, 2 vols. 4to), and Harmonics, or the Philo-sophy of Musical Sounds (1760). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Cambridge Graduates; Cambridge, Life; Chambers, Biog. Dict. s. v.

Smith, Robert (2), D.D., an eminent Presbyte-rian divine, father of some eminent men, was born in Derry, Ireland, in 1725. His family came to America when he was seven years old, and settled at the head-waters of the Brandywine River, about forty miles from Philadelphia. At the age of fifteen his mind was enlightened, and he became a professed Christian under the preaching of Whitefield, during his first visit to America, and he soon felt a strong desire to devote himself to the ministry. He accordingly placed himself under the instruction of the Rev. Samuel Blair, who was then conducting an institution for the education of young men for the ministry at Fagg's Manor, Chester Co., Pa. There he made very rapid improvement in both classical and theological knowledge; was licensed by the New Side Presbytery of Newcastle Dec. 27, 1749, and ordained and installed pastor of the churches in Pequea and Leacock, Pa., March 25, 1751. Shortly after his settlement he founded a school, designed especially for the instruction of youth in the Latin, Greek, and Hebrew languages, which was afterwards resorted to by many who were subsequently greatly distinguished in the different professions. In 1759 he resigned the care of the congregation of Leacock: in 1760 he received a dispensation to leave the Presbytery of New Jersey, and in 1772 he was appointed chaplain of the convention of Pennsylvania, and held the office during the rest of his life. He was the second moderator of the General Assembly, and the last public act of his life was to attend a meeting of the board of trustees of the College of New Jersey. He died April 15, 1783. Dr. Smith was distinguished for his activity, being in labor most abundant. *Few
men in the holy ministry have been more useful or more esteemed." He published a sermon preached on the union of the Old and New Side Presbyteries of Newcastle, entitled *A Wheel in the Middle of a Wheel, or the Harmony and Connection of the Various Acts of Divine Providence:*—*Two Sermons on Sin and Holiness* (1767):—*A Sermon* (1774):—*Three Sermons on Saving Faith,* in the *Amer. Preacher,* vol. iv. (1791). See *Spoggins, Samuel* (1753), *Amer. Coll. Class.,* Pulpit, *Dict. of Brit. and Amer. Authors,* s.v.; *Gen. Assembly Misc. Mag.* vol. ii; *Tinlows, Hist. Sermon.* {L. S.}

Smith, Robert D., an efficient Episcopal minister in America, and afterwards bishop of South Carolina, was born in Norfolk, England, Aug. 25, 1722. He passed A.B. and A.M. at Cambridge, of which he was also elected fellow, and was ordained in 1756. On his arrival in America he was successively assistant to the rector of St. Philip's, Charleston, S. C., and was specially interested in the negro school. He exerted himself in favor of the American cause, and went to the lines as a common soldier at the siege of Charleston. During the Revolutionary war he was chaplain to the Continental Army, and was one of Colonel Paul's, Queen Anne's Co., Md. He devoted the remainder of his life to teaching and the care and organization of the Episcopal Church. In 1789 he was made D.D. by the University of Pennsylvania, and in 1795 was elected bishop. He died Oct. 28, 1801. See *Sprague, Annals of the Amer. Pulpit,* v. 170.

Smith, Robert A., a Methodist Episcopal minister, was born in Cumberland County, Tenn., in 1809; converted in 1828, licensed as a local preacher in 1832, received on trial in the Tennessee Conference in the same year, transferred and stationed on Oakmulgee Circuit in 1835, at Jones's Valley in 1834-35, and admitted into full connection at Montgomery, in 1836, where he died in 1849, a man of ardent piety, a good preacher, and a most agreeable companion. See Minutes of Annual Conference, ii, 487.

Smith, Robert D., a minister of the Methodist Episcopal Church, South, was born in Lancaster County, Pa., Oct. 21, 1802. In 1813 his family removed to Champaign County, O., where he lived till 1824, when he went to Mississippi to teach school. There he was converted, and united with the church Nov. 9, 1825. He was licensed to preach in 1826, and preached under the presiding elder until 1829, when he was received on trial into the Mississippi Conference. He labored as missionary to the Choctaw nation for two years and six months. In 1831 he was stationed in Montgomery, Ala., 1832, Vicksburg, 1833, V., New Orleans; 1835, Natchez; 1836, Cole's Creek Circuit; 1837-38, Vicksburg District; 1839, Warren Circuit; 1840-41, appointed president of the Elizabeth Female Academy at Washington; and in 1842 he was at Centenary College. In 1843-45 he labored as missionary among the colored people in Madison Parish, La., where he closed his life and work, May 16, 1845. See Minutes of Annual Conferences of the M. E. Church, South, 1845, p. 83.

Smith, Samuel, an English clergyman and popular writer of tracts, was born in or near Dudley, Worcestershire, in 1588, and studied for some time at St. Mary's Hall, Oxford. He left without taking a degree, and became beneficed at Prittlewell, Essex, and afterwards, as Wood says, in his own county; but, according to Calamy, he had the perpetual curacy of Crossedge and Cound, Shropshire. On the breaking-out of the Rebellion he went to London, and sided with the Presbyterian. On his return to the country he was appointed an assistant to the commissioners for the ejection of "scandalous and ignorant ministers and schoolmasters." At the Restoration says, in his own county; but, according to Calamy, he had the perpetual curacy of Crossedge and Cound, Shropshire. On the breaking-out of the Rebellion he went to London, and sided with the Presbyterian. On his return to the country he was appointed an assistant to the commissioners for the ejection of "scandalous and ignorant ministers and schoolmasters." At the Restoration, in 1660, he was living near Dudley in 1663. Smith's works are, *David's Blessed Man* (Lond. 8vo):—*The Great Assect* (12mo; thirty—one editions of which appeared before 1684):—*A Fold for Christ's Sheep* (printed thirty-two times):—*The Christian's Guide*: besides other tracts and sermons. See Albbine, *Dict. of Brit. and Amer. Authors,* s.v.; Daring, *Cyclop. Biblio.* s.v.; Chalmers, *Biog. Dict.* s.v.

Smith, Samuel Stanhope, D.D., LL.D., a distinguished divine and educator of the Presbyterian Church, and son of the Rev. Robert Smith, D.D., was born Oct. 14, 1751. His father was a clergyman in Gloucester County, Va. At a very early period he gave indications of possessing a mind of no common order. When he was only six or seven years old he commenced the study of the languages in his father's school. "He made the best of his opportunities, and was distinguished for his improvement in every branch to which he directed his attention. His personal and communicative manners, which were formed under his father's care while he was yet under the paternal roof; and before he was eighteen years of age graduated at the College of New Jersey under circumstances the most honorable and gratifying. After graduation he returned to his father's house and spent some time "partly in assisting him in conducting his school, and partly in vigorous efforts for the higher cultivation of his own mind." In 1776 he became tutor of the classics and of belles-lettres in the College of New Jersey, where he remained for upwards of two years, discharging his duties with great fidelity and acceptability, and while at the same time he was preparing for theological study privately. In 1778 he resigned the position of tutor, was licensed to preach by the Presbytery of New Castle, and immediately went as a missionary to the western counties of Virginia, where he soon became an almost universal favorite. So powerful an impression did he make that some of the most wealthy and influential persons soon set on foot a project for detaining him there as the head of a literary institution. A seminary was subsequently chartered under the name of Hampden Sidney College, and he took upon himself the double office of principal of the seminary and pastor of the church, and the duties of both he discharged with the most exemplary fidelity. In 1779 he accepted the professorship of moral philosophy in the College of New Jersey. The college was then in ruins in consequence of the uses and abuses to which it had been subjected by both the British and American soldiers; its students were dispersed, and all its operations had ceased. But it was not to be long continued during this whole period, although Dr. Witherspoon's name could not fail to shed glory over the institution, and he was always intent upon the promotion of its interests, it was mainly by the energy, wisdom, and generous self-devotion of Dr. Smith that the college was speedily reorganized and all its usual exercises resumed. In 1783 Yale College honored him with D.D., and in 1810 Harvard University with LL.D. In 1785 he was elected an honorary member of the American Philosophical Society in Philadelphia; and the same year was appointed to deliver their anniversary address, and he met the occasion in a manner which, of itself, would have conferred lasting honor upon his name. The address was afterwards published in the *Transactions of the society,* and subsequently in an enlarged and improved form in a separate volume. With this work his reputation as a philosopher both at home and abroad is, in no small degree, identified. In 1786 he was associated with several of the most distinguished and venerable men in the Presbyterian Church in preparing the *Form of Presbytery Government.* In 1794, Dr. Witherspoon having died, he became president of the College of New Jersey. He had now acquired a wide reputation as a pulpit orator. His baccalaureate discourses particularly attracted large numbers, even from remote parts of the country, trying to hear one of his most splendid performances was his oration, delivered at Trenton, on the death of Washington. The occasion roused his faculties to the utmost, and the result was a production of great beauty and power. In
1802 the college edifice was burned, together with the libraries, furniture, and fixtures of every description. The trustees resolved to rebuild it immediately. Dr. Smith made a begging tour through the Southern States, and returned in the following spring with about one hundred thousand dollars, and other liberal aid, enabled him to accomplish vastly more than he had ventured to anticipate. "This was his crowning achievement. He had won new honors and gained many new friends. The college was popular and prosperous, and numbered two hundred students. New buildings were soon erected, and new professors were added to the faculty." During the whole period of his presidency he continued to contribute to the elevation of the college to a position of the highest usefulness, and ever proved himself to be one of the ablest and most successful disciplinarians of any age. In 1812, being too much enfeebled to discharge any longer the duties of his office, he tendered his resignation as president and retired to a place which the board of trustees provided for him, and there spent the remainder of his life. He died, in the utmost tranquillity, Aug. 21, 1819, and his remains were laid by the side of his illustrious predecessors. Dr. Smith was an indefatigable student, conversant with the literature, science, philosophy, and politics of ancient and modern times; a classical scholar in the highest acceptance of the phrase; and wrote and conversed in Latin with great facility and was a first-rate prosodist. As a preacher, the uniform testimony was that his eloquence in his best days was unsurpassed, and no preacher in New England was so polished a writer. His superior talents as professor and principal were everywhere spoken of and acknowledged. As a man, the saintly aspect, the tranquil resignation, the humble faith, the generous sympathy, the comprehensive charity, the modest, unpretending gentleness of his whole manner, all proclaimed the Christian gentleman and the matured and gifted good man. The following is a list of his publications: "Essays on the Causes of the Variety of Complexion and Figure of the Human Species," etc. (Phila. 1787, 8vo; Edin. 1788, 8vo; Lond. 1799, 8vo; 2d ed. New Brunswick, N. J., 1810, 8vo): - "Sermons" (Newark, N. J., 1789, 8vo; Lond. 1801, 8vo): - "Lectures on the Evidences of the Christian Religion" (Phila. 1809, 12mo): - "Lectures on Moral and Political Philosophy" (Trenton, N. J., 1812, 2 vols. 8vo): - "Comprehensive View of Principles of Natural and Revealed Religion" (New Brunswick, 1815, 8vo). He also published a number of single sermons, orations, and discourses (1781-1810). After his death appeared "Sermons, with a Brief Jottings of a Visiting Tour in the Interior of the Western World" (Dr. W. Judson, 8vo). See Sprague, "Annals of the Amer. Pulpit," iii. 335-345; "Life and Works of Philip Lindsey" (1806), iii. 652; "Life of Dr. Archibald Alexander," p. 265; "New York Med. and Phys. Journ. 1809; Mitchell [Dr. John], "Essays on the Causes of the Different Colors of People in Different Climates: Anal. Mag. xvi. 445; xvii. 1; Ramsay [Dr. David], "Hist. of the United States. 1607-1808," continued to the treaty of Ghent by S. S. Smith, D.D., LL.D., and other literary gentlemen; Allibone, "Dict. of Brit. and Amer. Authors;" Davidson, "Hist. of the Presb. Church in Kentucky," p. 59; Thomas, "Biog. Dict. s. v. (J. L. S.)"

Smith, Samuel W. (1), a minister of the Methodist Episcopal Church, was born in England in 1812, and began to preach at the age of nineteen. In 1834 he raised one hundred thousand dollars, and several other liberal contributions, in order to labor until his death, March 16, 1858. See "Minutes of Annual Conferences," 1858, p. 99.

Smith, Samuel W. (2), a minister of the Methodist Episcopal Church, was a native of Ireland, and identified himself with the Wesleyan Methodists in Cork. On May 25, 1831, he reached Quebec, Ca., and shortly after removed to Point of Rocks, Md., still following his profession of teacher. He was licensed to preach in 1837, and was received on trial into the Baltimore Conference in March, 1838. After twen-

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**Smith, Seth.** a minister of the Methodist Episcopal Church, was born in Bristol County, N. C., Feb. 1, 1815, and was admitted to the Order of Elder in Oneonta Conference, June 12, 1829. He removed to Indiana in 1834, was licensed to preach in 1837, and joined the travelling connection in 1838. He was a member of the South-east Indiana Conference, and labored faithfully until about a month previous to his death, Oct. 1, 1855. See "Minutes of Annual Conferences," 1855, p. 290.

**Smith, Socrates.** a minister of the Presbyterian Church, was born in Hesseimer, N. Y., June 16, 1814. He graduated from Dartmouth College in 1842 and entered the Union Theological Seminary, where he took the full course and graduated in 1845. He was soon thereafter ordained, and accepted a call Nov. 23, 1845, to Beards-town, Ill., as a stated supply. After remaining one year, he became a stated supply the Palestine Creek Church, Ill., where he remained until 1849, and then became teacher of a classical school in Greenville, Ill. He continued in this position until 1858, when he received a commission as home missionary, and labored at Jerseyville and Troy, Ill., to 1859. After this he resigned his commission and remained in charge of the church in Greenville until 1862. (W. P. S.)

**Smith, Stephen,** a minister of the Methodist Episcopal Church, was born in Hampshire County, Va., Nov. 1, 1802, and united with the Church in 1815. He was received into the Baltimore Conference in 1830. In 1844 he lost his voice while preaching in a new, damp church, and took a superannuated, and afterwards a superannuated salary. In 1847 he became very effective, so continuing until his death, Sept. 9, 1871. See "Minutes of Annual Conferences of the M. E. Church, South," 1872, p. 648.

**Smith, Sydney,** an English clergyman and celebrated humorist, was born in Woodford, Essex, in 1771, and was educated at Winchester School and New College, Oxford, where, in 1790, he obtained a fellowship and a prebendary. He was ordained a Deacon in 1791, and elected Preacher of the Church, he became, in 1794, curate of Amesbury, Wilts, but three years later went to Edinburgh as a private tutor to the son of the squire of his parish. During this time, he officiated in the Episcopal chapel there. In 1802, in connection with Jeffrey, Horner, Brough and others, he published a new quilt, in 1812, 2 vols. 8vo. Smith started the Edinburgh Review, to the first number of which, as editor, he contributed seven articles. In 1808 he went to London, and was soon popular as a preacher, as a lecturer on moral philosophy (1804-6), and as a brilliant conversationist. In 1805, during the short reign of the Whigs, he was presented by his Erkine to the rectory of Foston-le-Clay, Yorkshire, worth about five hundred pounds a year. Failing to exchange this for some more desirable living, he built a new rectory, and in 1814 moved into it with his family. Some eighteen years afterwards the duke of Devonshire gave him the living of Londesborough, seven hundred pounds a year, to hold until Mr. Howard, son of the earl of Carlisle, came of age. In 1838 lord chancellor Lyndhurst presented him to a prebendal stall in Bristol, and enabled him to exchange Foston for Combe Florey, Somersetshire. In 1831 earl Grey appointed him one of the canons residuary of St. Paul's. Having inherited considerable landed property on the death of his life-long friend Courtenay, he invested largely in the public stock of Pennsylvania; and the neglect of that state to pay the interest on her bonds called out his "Petition to Congress and Letters on American Debts." He died in London, Feb. 22, 1845. Sydney Smith was not only the wisest, but one of the wisest, men of his age. His writings were devoted to the removal of great abuses, and to the exposure of public vices and crimes at a time when vice
was enthroned in high places, and when so many perils environed the path of a reformer as to require, in even the mildest innovator, a large stock of humanity and an equal share of courage. Without the power and prestige which in England usually follow high birth or wealth, he exercised a greater influence over the public mind of his day than any man except, perhaps, lord Brougham. He erred at times in treating sacred subjects with levity and seeming irreverence; but this fault was of natural temperament and had root in infidelity. Although his Christianity partook of the temper of the time and circle in which he moved, and had, therefore, far less of the evangelical element than could be desired, it is yet clear that his life was mainly regulated by a strong sense of duty and that he found peace and comfort in his abiding faith in the great truths of religion. His writings are, Sir Sermons (Edinb. 1800, small 8vo)—contributions to the Edinburgh Review (published 1839)—Peter Pleydell's Letters (1807), to promote Catholic emancipation:—Sermons (1809, 2 vols.).—Speeches on Catholic Claims and Reform Bill (1835-38):—Three Letters to Archdeacon Simpson on the Ecclesiastical Commission (1837-38):—The Ballot (1837):—Letter to Lord John Russell on the Church Hills (1838):—Letters on Railways (1842):—Letters on American Debt (1843). After his death appeared, Fragments on the Irish Roman Catholic Church (Lond. 1845, 8vo):—Sermons (ibid. 1846, 8vo):—Eleven Discourses on Morals (ibid. 1846, 8vo). See Memoir of Rev. Sydney Smith, by his daughter, lady Holland (N. Y. 1855, 2 vols. 12mo); Allibone, Dict. of Brit. and Amer. Authors, s. v.

Smith, Thomas (1), a learned English divine and writer, was born in the parish of Allhallows, Barking, Essex, June 3, 1838, and was educated at Queen's College, Oxford, being elected fellow in 1866. In June, 1868, he, as chaplain, accompanied sir Daniel Harvey, ambassadour-at-large, to Constantinople, and returned in 1871. In 1876 he travelled in France, and returning shortly before he became chaplain to Sir Joseph Williamson, secretary of state. In 1883 he took the degree of D.D., and the year following was presented by his college to the rectory of Stanlake, diocese of Oxford, but resigned it in a month. In 1887 he was collated to a prebend in the church of St. Helyer's, Westminster. In August he was deprived of his fellowship by Dr. Giffard because he refused to live among the new papish fellows of that college. He was, however, restored in October following; but afterwards, refusing to take the oaths to William and Mary, his fellowship was pronounced void, June 13, 1890. His lectures in London, 1839, 1840. Among his learned works are the following: Distributia de Chalcediaca Paschae (Oxon. 1662, 8vo);—Symposia de Drujum Moribus ac Institutis (Lond. 1664, 8vo):—Epistola Duce, etc. (Oxon. 1672, 8vo);—De Graeco Eclesiae Medii Historio Statu Epistola (ibid. 1674, 8vo):—Miscellanea (2 vols. 12mo; vol. i, 1868; vol. ii, 1869):—Epistola et Annal. Compend. ab A.D. 1602 ad 1629, etc. (1691, 4to). See also Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Bibliog. s. v.; Chalmers, Biog. Dict. s. v.

Smith, Thomas (2), a Congregational minister, was born in Boston, Mass., March 10, 1702, graduated from Harvard in 1720, and was licensed to preach in April, 1722. On account of his youth he declined a call from the church in Belchertown; took a preaching in various places as a supply. On March 8, 1727, a Church was constituted at Falmouth and Mr. Smith was ordained its pastor, and continued such until 1764, when, on account of infirmity, he received Rev. Samuel Deane as his colleague. He, however, preached in his turn until his death, which took place May 29, 1785. The only publications of Mr. Smith are a Sermon (1756) at the ordination of Rev. Solomon Lombard, and a Practical Discourse to Seafaring Men (1771), See Sprague, Annales of the Amer. Pulpit, i, 236.

Smith, Thomas (3), a Methodist Episcopal minister, was born in Kent County, Md., June 3, 1776. He was converted in early life, began to preach in his eighteenth year, and in 1793 was licensed to preach at the Philadelphia Conference May 20, 1798, and "the demonstrations which had attended Abbott's labors were repeated at almost all his appointments, and hundreds of souls were gathered into the societies." He labored as follows: Caroline Circuit, 1798; Flanders Circuit, N. J., 1799; Northampton Circuit, Va., 1800-1; Dover, Del., 1802; Annamissic, Md., 1803; Talbot Circuit, 1804; Seneca Circuit, N. Y., 1805; Burlington, N. J., 1806; Asbury, N. J., 1807; Lewiston, Del. 1808; St. George's, Philadelphia, 1809; Cecili, Md., 1810; Smyrna, Del., 1811; Kent, Md., 1812; Acacomack, Va., 1813; from 1814 to 1816 he was allowed a respite on account of ill-health; Kent Circuit, 1817; New Brunswick, 1818; Kensing, in 1819, Kearns, 1820-21; supernumerary in 1822, in which relation he continued until his death, in May, 1844. Mr. Smith was a man of unquestioned piety, a superior pastor, and a powerful preacher. He preached "with the utmost brevity, but with the utmost power." He possessed a faith admirable in its strength and in its simplicity. Minutes of Annual Conferences, iii, 595; Experience and Ministerial Labors of the Rev. Thomas Smith, edited by the Rev. David Daily (N. Y. 1848); Stevens, Hist. of the M. E. Church, iii, 379, 415; iv, 269. (J. L. S.)

Smith, Thomas (4), a Congregational minister, was born in Litchfield, Me., Aug. 17, 1812. Converted at the age of twenty-one, he set out to prepare himself for the ministry by his own exertions prepared for college, graduated at Bowdoin College in 1840, and at Bangor Theological Seminary in 1843. He preached in Maine at Cherryfield and Orrington, and in 1849 became pastor of Brewer Village, where he continued until his death, April 7, 1861. Mr. Smith was pre-eminently a man of piety and charity, endeared by his people. He was much attached to his work, and pursued his objects with unconquerable energy. See Congregational Quarterly, 1861, p. 376.

Smith, Thomas C., a Methodist Episcopal minister, was born Jan. 1, 1807, embraced religion in 1824, was admitted on trial in the South Carolina Conference Feb. 11, 1826, and appointed to Washington Circuit, Ga.; returned thence in 1828 to Virginia, entered in connection in 1830, and sent to Morganton Circuit; Cooper River Circuit in 1831-32; supernumerary on Lancaster Circuit in 1833; returned effective and appointed to Lincolnton Circuit in 1834; superannuated in 1835, in which relation he continued until his death, Nov. 27, 1885. He was a man of eminent preaching abilities, and was much beloved by those with whom he labored. See Minutes of Ann. Conf., iii, 575.

Smith, Thomas G., a Dutch Reformed minister, was born in Scotland in 1756, came to America in 1774, and enlisted actively in the cause of American independence. After the Revolutionary war he studied for the ministry under Dr. John Mason, and obtained license to preach in 1785 from the Associate Reformed Church. His ministry covered the period of forty-six years, during most of which (1808 to 1837) he was pastor of the Reformed Dutch Church at Tarrytown, N. Y. He had previously been settled in the Associate Reformed Church in Orange County, and then in Ulster County, in the churches of Esopus, Blooming Grove, and Hurley. He was always a favorite preacher, popular in manner, evangelical in spirit, and Calvinistic in creed, and in the pulpit was particularly practical and experimental. He possessed a sound mind in a sound body, and a warm heart with a vigorous intellect. His ministry was discriminating, and in every respect useful and honored. See Corwin, Manual of the Reformed Church, p. 191, 220. (W. J. R. T.)

Smith, Turner H., a minister of the Methodist Episcopal Church, South, was born in Buncombe County, N. C., May 15, 1818, and moved to Missouri in 1853,
He united with the Church in 1839, was licensed to preach in 1846, and entered the St. Louis Conference in 1851. He was ordained deacon Oct. 1, 1854; and elder Oct. 12, 1856. He died April 20, 1857. See Minutes of Annual Conferences of the M. E. Church, South, 1857, p. 744.

**Smith (or Smyth), William** (1), an English prelate, was a native of Lancashire, and born about the middle of the 16th century. He took his LL.B. degree at Oxford before 1492, when he was presented to the rectory of Cheshunt, Hertfordshire, by the countess of Richmond. Previous to this (Sept. 20, 1485) he was appointed clerk of the hanaper, and a few years after was promoted to the deanship of St. Stephen's, Westminster. In 1493 he was consecrated bishop of Lichfield and Coventry. He was shortly afterwards made president of the prince's council within the marches of Wales. There was a renewal of this commission in the seventeenth year of Henry VII, of which Smith was again lord-president. In 1495 he rebuilt the hospital of St. John, Lichfield, and gave a new body of statutes for the use of the society. Bishop Smith was translated to the see of Lincoln in November, 1495. In 1500 he was elected chancellor of Oxford, and in 1507-8 he concerted the plan of Brasenose College, along with his friend Sir Richard Sutton, and lived to see it completed. He died at Buckden, Jan. 2, 1518 (1514), and was interred in Lincoln Cathedral. See Charton, Lives of the Founders; Chalmers, Hist. of Oxford; Hook, Ecclesi. Biog.; Chalmers, Biog. Dict. s. v.

**Smith, William** (2), a learned English divine, was born in Worcester in 1711, and educated at the grammar-school of that city, and afterwards at New College, Oxford, from which he graduated in 1732. In 1735 he was presented by James, earl of Derby, to the rectory of Trinity Church, Chesterton, and by his will to the deanery of Chester in 1758. He held the mastership of Brentwood School, Essex, for one year, 1748; and in 1758 was nominated one of the ministers of St. George's Church, Liverpool, which he resigned in 1767. With his deanship he held the parish churches of Handley and Trinity; and in 1780 resigned the last for the rectory of West Kirkby. He died Jan. 12, 1787. He is known in the literary world chiefly by his valuable translation of Longinus on the Sublime (1738, 8vo):

_Thyedides_ (1738, 2 vols. 4to; reprinted in 1781, 8vo):

—_Xenophon's History of the Affairs of Greece_ (1770, 4to).


**Smith, William** (3), D.D., an Episcopal clergyman, was born in Aberdeen, Scotland, in 1727, and was graduated at the college in his native city in 1747. For three years he taught a parochial school, and in 1750 came to the United States. He acted as private tutor in the family of Gov. Martin, on Long Island, for two years, when he was invited to take charge of the Seminary in Philadelphia, which has since become the University of Pennsylvania. He accepted, went to England for holy orders, and being ordained in December, 1758, returned, and in the May following took charge of the institution. In 1759 he returned to England and received his degree of D.D. from the University of Oxford, and about the same time from Aberdeen College. A few years after the same degree was conferred upon him by Trinity College, Dublin. In 1766 the mission in Oxford being vacant, Dr. Smith undertook to supply it, and was chosen deacon and canon, and was at his own request on the list of the society's missionaries the next year. Dr. Smith held a somewhat indecisive attitude in the contest that resulted in the nation's independence. The charter of the College of Philadelphia being taken away in November, 1778, Dr. Smith became rector of Chester Parish, Md., and established a classical seminary, which in June, 1782, was chartered as Washington College, of which he became president. He was president of the convention which organized the Protestant Episcopal Church, and in June following was elected bishop of Maryland; but finding strong opposition to an episcopate in that state, and others elsewhere opposed to his consecration, he gave up the matter altogether. In 1783 he took charge also of St. Paul's Parish, Richmond, which he held for two years. He was on the committee appointed in 1782 to revise the Prayer-book. In 1789, the charter of the College of Philadelphia having been restored, he again became its president. He died at Philadelphia, May 14, 1803. "Dr. Smith was a learned scholar, an eloquent and greatly popular preacher, and distinguished as a teacher of the liberal arts; and, as an author, he was the author of many occasional sermons, addresses, letters, pamphlets, etc., of which a selection was published, with a preface by bishop White, under the title of The Works of William Smith, D.D. (Phila. 1803, 2 vols. 9vo). For a complete list of these works, see Sprague, Annales of the Amer. Church, vol. vi, 161; also Allibone, Dict. of Brit. and Amer. Authors. s. v.; Duyckinck, Cyclop. of Amer. Lit., i, 388; Rich, Bibl. Amer. Nova, i, 111, 129, 225, 245, 357.

**Smith, William** (4), D.D., an Episcopal clergyman, was born in Scotland about 1754, and came, an ordained minister, to the United States in 1785. Shortly after he had settled in Stepenai Parish, Md., and after remaining there three years, he became rector of St. Paul's Church, Narraganset, R. I. He left Jan. 28, 1790, to assume the rectorship of Trinity Church, Newport, R. I. He was instrumental in organizing the Church in Rhode Island. He left Newport April 12, 1797, to take charge of St. Paul's Church, Norwalk, Conn., where he remained until 1800, when he removed to New York, where he opened a grammar-school. In 1802 he became principal of the Episcopal Academy at Cheshire, N. Y., which he left in 1806, and returned to New York, where he died, April 6, 1821. He was author of The Reasonableness of Setting Forth the Praises of God (N. Y. 1814, 12mo):—Essay on the Christian Ministry:—Chants for Public Worship:—Office of Institution of Ministers, in the American Prayer-book:—also occasional sermons and articles in periodicals. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Sprague, Annales of the Amer. Church, s. v. 343.

**Smith, William** (5), D.D., a Presbyterian minis-
ter, was born in Hanover, Pa., July 17, 1759. He entered Jefferson College, and was graduated; but was appointed to a tutorialship in the same. In 1821 he was inducted into the professorship of ancient languages. He held this position with marked ability for a quarter of a century, when, on the division of the chair and the appointment of a professor of the Latin language, he was made vice-president of the college and professor of the Greek language and literature. Such he continued at the union of the Canonsburg and Jefferson colleges in 1865. Dr. Smith was a profound linguist, and an able teacher of the languages. Preferring retirement after so long a service, he resigned, and was made emeritus professor, the college being unwilling to part with a man of such eminent attainments. He died at Canonsburg, July 17, 1878. (W. P. S.)

**Smith, William** (6), a minister of the Methodist Episcopal Church, was admitted on trial in the Philadelpia Conference in 1802, was ordained deacon in 1804, and elder in 1806. He located in 1819, but in 1825 his name appears on the Minutes as supernumerary, which relation he held until 1822, when he was ordina-
ted, and so continued until his death at Long Branch, N. J., April 8, 1854. See Minutes of Annual Conferences, 1854, p. 332.

**Smith, William** (7), a Methodist Episcopal minis-
ter, was born in Niagara, Upper Canada, March 26, 1802, was converted when about twenty years of age, joined the Methodist Episcopal Church in Canada, and
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preparèd himself for the ministry in Cæzennia (N.Y.) Seminary. He was admitted to the Canis College, in 1827, in which he served with fidelity and acceptableness during a period of eight years, filling such responsible stations as Brockville, Kingston, and Toronto. In 1835 he removed to New England, and in 1836 was received into the New England Conference, and preached successively at Williamsburg, Westfield, Charlestown, Lynn, Wood End, and Church Street, Boston, where he died, March 30, 1843. He was a good man, and benevolence, faithfulness, and conscientiousness were among the traits of his character. In doing the work of a pastor he shone pre-eminent. See Minutes of Annual Conferences, iii, 430.

Smith, William, (8), a minister of the Methodist Episcopal Church, was born in Kenilworth, England, Feb. 26, 1826, was converted at the age of eleven, and was licensed to preach when but sixteen. He came to the United States in 1857, and was received on trial by the Upper Iowa Conference in 1858. In 1871 he was appointed presiding elder, but was prevented from completing his term of four years’ service by death, May 29, 1875. See Minutes of Annual Conferences, 1875, p. 128.

Smith, William, (9), a minister of the Methodist Episcopal Church, was converted and united with the Mount Pleasant (Pa.) Church, Ralstin Circuit. In 1856 he was licensed to preach, and received on trial in the Philadelphia Conference. In 1864 his health declined, and he was superannuated. He died at Mobile, aged sixty years. See Minutes of Annual Conferences, 1863, p. 35.

Smith, William Andrew, a minister of the Methodist Episcopal Church, South, was born in Fredericksburg, Va., Nov. 29, 1802. He received a good English education in Petersburg, united with the Church at the age of seventeen, and was admitted into the Virginia Conference in February, 1825. In 1839 he became agent for the Randolph Macon College, and afterwards continued to fill the chief stations in his conference until 1846, when he accepted the presidency of the college. This office he held for twenty years, and acted also as professor of rhetoric, logic, and mental and moral philosophy. In 1865 he resigned the presidency, and was transferred to the St. Louis Conference. He was elected president of Central College, Mo., in 1868. In October of the same year he became the subject of a disease that eventually caused his death, March 1, 1870. Mr. Smith was one of the leading minds of the Methodist Episcopal Church, South. See Minutes of Annual Conferences of the M. E. Church, South, 1875, p. 479.

Smith, William R., a Presbyterian minister, and son of Robert Smith R. D.D., was born at Prescot, Pa., May 10, 1752. He graduated at Princeton, N. J., in 1773, was licensed to preach by the Presbytery of Newcastel, Del., in 1776, and was settled as pastor of the Second Church in Wilmington about 1786. He resigned his charge in 1796, and became pastor of the Reformed Dutch churches of Harlingen and Shannock, N. J., in which relation he died, about the year 1815. The Rev. Dr. Thomas Dewitt writes, “I remember him while I was studying theology at New Brunswick, 1810–12. He was plain in his manners, a judicious and instructive preacher, without much power of eloquence; a faithful pastor, and amiable and exemplary in his spirit and deportment.” See Sprague, Annals of the American Presbyterian, iii, 173.

Smith, Worthington, D.D., a Congregational minister, was born in Hadley, Mass., 1795. He graduated at Williams College in 1816, studied theology at Andover, and was licensed to preach in 1819. He was minister at St. Albans, Vt., 1825–49, and was president of the University of Vermont from Vermont’s death at St. Albans, Feb. 18, 1836. He published separate Sermons (1846, 1848, 1849) and a volume of Sermons, with a Memoir of his Life by Rev. Joseph Torrey (Andover, 1861, 12mo).

Smithers, William Collier, D.D., an English clergyman, was born in 1796, and was educated at Queen’s College, Oxford. He served the cure of St. Alphage, Greenwich, for eighteen years, that of Chariton for five years, and was also principal of a school. He died at Maize Hill, Greenwich, Feb. 19, 1861. His works were principally educational, as, The Classical Student’s Manual:—On the Particles, the Middle Verb, etc. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Smoke usually γαστή, askān, καντόν; but in Gen. xix, 29; Psa. cxvii, 83, the stronger word ρινεσ, kōtō, is used, like ρινομα, Matt. xii, 20. On the expression "pilars of smoke" (Joel ii, 30, 31; Acts ii, 19, 20) "Thomson remarks (Land and Book, ii, 311) that they are probably those columns of sand and dust raised high in the air by local whirlwinds, which often accompany the sirocco. On the great desert of the Haurān I have seen a score of them moving with great rapidity over the plain." See Wieland.

Smotherman, Jesse S., a minister of the Methodist Episcopal Church, South, was admitted into the Memphis Conference in 1854. He labored in the regular work of the ministry (with the exception of one year’s service in the army during the rebellion) until his death, in 1868. See Minutes of Annual Conferences of the M. E. Church, South, 1865, p. 435.

Smyrna, in Grecian mythology, was (1) the mother of Adonis, commonly called Myrrha; (2) one of the Amazons from whom the town in Asia Minor derived its name.

Smyrna (Σμύρνα, myrrrh), a city which derived its Biblical importance from its prominent mention as the seat of one of the Apostolic churches of Asia Minor (Rev. ii, 8–11). In the following account we freely condense the ancient and modern information on the subject.

I. History.—This celebrated commercial city of Ionia (Ptol. v, 2) is situated near the bottom of that gulf of the Ægean Sea which receives its name from it (Mela, i, 17, 3), at the mouth of the small river Meles, and 520 stadia north of Ephesus (Strabo, xvi, 682). It is in N lat. 38° 29′; E long. 27° 7′. Smyrna is said to have been a very ancient town founded by an Amazon of the name of Smyrna, who had previously conquered Ephesus. In consequence of this, Smyrna was regarded as a colony of Ephesus. The Ephesian colonists are said afterwards to have been expelled by Æolianis, who then occupied the place, until the establishment of the Colophonians. The Ephesian colonists were enabled to re-establish themselves at Smyrna (ibid. xiv, 683; Steph. B. s. v.; Pliny, v, 31). Herodotus, on the other hand (i, 150), states that Smyrna originally belonged to the Æolianis, who admitted into their city some Colophonian exiles; and that these Colophonians afterwards having a festival which was celebrated outside the town, made themselves masters of the place. From that time Smyrna ceased to be an Æolian city, and was received into the Ionian confederacy (comp. Paus. vii, 5, i). So far, then, as we are guided by authentic history, Smyrna belonged to the Æolian confederacy until the year B.C. 698, when, by an act of treachery on the part of the Colophonians, it fell into the hands of the Ionians and became the thirteenth city in the Ionian League (Heron. loc. cit.; Paus. loc. cit.). The city was attacked by the Lydian king Gyges, but successfully resisted the aggressor (Heron. i, 14; Paus. ix, 29, 2). Alyattes, however, about B.C. 627, was more successful; he took and destroyed the city, and burnt it for a period of 400 years, it was desolated and in ruins (Heron. i, 16; Strabo, xiv, 640), though some inhabitants lingered in the place, living υμβιον, as it is stated by Strabo, and as we must infer from the fact that Scylax (p. 37) speaks of Smyrna as still existing. Alexander the Great it is said divided the city among the Athenians, citizens of the city (Paus. vii, 5, 1) soon after the battle of the Granicus, in consequence of a dream when he had lain down to sleep after the fatigue of hunting. A temple in which two goddesses were worshipped under the name of Nemese stood on the hill, on the sides of which
the new town was built under the auspices of Antigonus and Lysimachus, who carried out the design of the conqueror after his death. The new city was not built on the site of the ancient one, but at a distance of twenty stadia to the south of it, on the southern coast of the bay, and partly on the side of a hill which Pliny calls Mount Sipylus, but principally in the plain at the foot of it extending to the sea. After its extension and embellishment by Lysimachus, new Smyrna became one of the most magnificent cities, and certainly the finest in all Asia Minor. The streets were handsome, well paved, and drawn at right angles, and the city contained several squares, ports, a public library, and numerous temples and other public buildings; but one great drawback was that it had no drains (Strabo, loc. cit.; Murm. Oxsm. No. 5). It also possessed an excellent harbor which could be closed, and continued to be one of the wealthiest and most flourishing commercial cities of Asia. It afterwards became the seat of a conventus judicialis, which embraced the greater part of Eolis as far as Magnesia, at the foot of Mount Sipylus (Cic. Pro Flacc. p. 30; Pliny, v., 31). During the war between the Romans and Mithridates, Smyrna remained faithful to the former, for which it was rewarded with various grants and privileges (Liv. xxxv.; xcvii., 16, 51; xcviii., 89). It is said that it suffered much when Trebonius, one of Caesar's murderers, was besieged there by Dolabella, who in the end took the city, and put Trebonius to death (Strabo, loc. cit.; C. Phil. x., 2; Liv. Epit. 119; Dion Cass. xlvii., 29). In the reign of Tiberius, Smyrna had conferred upon it the equivalent honor of being allowed, in preference to several other Asiatic cities, to erect a temple to the emperor (Tac. Ann. iii., 63; iv., 56). During the years 177 and 180 Smyrna suffered much from earthquakes, but the emperor Aurelius did much to alleviate its sufferings (Dion Cass. lxxi., 32). It is well known that Smyrna was one of the places claiming to be the birthplace of Homer, and the Smyrneans themselves were so strongly convinced of their right to claim this honor that they erected a temple to the great bard, or a οἴσιαν, a splendid edifice containing a statue of Homer (Strabo, loc. cit.; C. Pro Arch. 9); they even showed a cave in the neighborhood of their city, on the little river Meles, where the poet was said to have composed his works. Smyrna was at all times not only a great commercial place, but its schools of rhetoric and philosophy also were in great repute. The Christian Church also flourished through the zeal and care of its first bishop, Polycarp, who is said to have been put to death in the stadium of Smyrna in A.D. 166 (Iren. iii., 176). Under the Byzantine emperors the city experienced great vicissitudes. Having been occupied by Tzachas, a Turkish chief, about the close of the 11th century, it was nearly destroyed by a Greek fleet, commanded by John Ducas. It was restored, however, by the emperor Comnenus, but again subjected to severe sufferings during the siege of Tamerlane. Not long after, it fell into the hands of the Turks, who have retained possession of it ever since.

II. Characteristics.—Smyrna contained a temple of the Olympian Zeus, with whose cult that of the Roman emperors was associated. Olympic games were celebrated here, and excited great interest. On one of these occasions (in the year 68), a Rhodian youth of the name of Artemidorus obtained greater distinctions than any on record, under peculiar circumstances which Pausanias relates. He was a pancratist, and not long before had been beaten at Elis from deficiency in growth. But when the Smyrnean Olympia next came round, his bodily strength had so developed that he was victor in three trials on the same day—the first against his former competitors at the Peloponnesian Olympia, the second with the youths, and the third with the men; the last contest having been provoked by a taunt (Paus. v., 14, 4). The extreme interest excited by the games at Smyrna may perhaps account for the remarkable ferocity exhibited by the population against the aged bishop Polycarp. It was exactly on such occasions that what the pagans regarded as the unpatriotic and anti-social spirit of the early Christians became most apparent; and it was to the violent demands of the people assembled in the stadium that the Roman preconsl yielded up the martyr. The letter of the Smyrneans, in which the account of his martyrdom is contained, represents the Jews as taking part with the Gentiles in accusing him as an enemy to the state religion—conduct which would be inconceivable in a sincere Jew, but which was quite natural in those who were accused under the label characterizes as "a Buddhist of Satan" (Rev. ii., 9).

In the vicinity of Smyrna was a Macedonian colony settled in the country under the name of Hyrcania. The last are probably the descendants of a military body in the service of Seleucus, to whom lands were given soon after the building of new Smyrna, and who, together with the Magnesians, seem to have had the Smyrnean citizenship then bestowed upon them. The decree containing the particulars of this arrangement is among the marbles in the University of Oxford. The Romans continued the system which they found existing when the country passed over into their hands.

Not only was the soil in the neighborhood eminently productive, so that the vines were even said to have two crops of grapes, but its position was such as to render it the natural outlet for the produce of the whole valley of the Hermus. The Pammean wine (which Nestor, in the Iliad, and Cirece, in the Odyssey, are represented as mixing with honey, cheese, and meal, to make a kind of salad-dressing) grew even down to the time of Pliny in the immediate neighborhood of the temple of the Mother of the Gods at Smyrna, and doubtless played its part in the orgiastic rites both of that deity and of Dionysus, each of whom in the times of imperial Rome possessed a guild of worshippers frequently mentioned in the inscriptions as the ιδρυς σύνοδος μυστών μητρός Συμφηλής and the ιερα σύνοδος μυστών και τεχνίτων Διοισών. One of the most remarkable of the chefs-d'œuvre of Myron which stood at Smyrna, representing an old woman intoxicated, illustrates the prevalent habits of the population.

The inhabitants of new Smyrna appear to have possessed the talent of successfully divining the course of events in the troublous times through which it was their destiny to pass, and of habitually securing for themselves the favor of the victor for the time being. Their admiration for Seleucus and his son Antiochus was excessive. The title ὁ Θεός καὶ οὐράριος is given to the

Coin of Smyrna (with the head of Cybele).
latter in an extant inscription; and a temple dedicated to his mother, Stratoucine, under the title of Ἀφροδίτη Στρατοπούσα, was not only constituted a sanctuary itself, but the same right was extended in virtue of it to the whole city. Yet when the tide turned, a temple was erected to the city of Rome as a divinity, in time to save the credit of the Smyrniarchs as zealous friends of the Roman people. Indeed, though history is silent as to the particulars, the existence of a coin of Smyrna with the head of Mithridates upon it indicates that this energetic prince also, for a time at least, must have included Smyrna within the circle of his dependencies. However, during the reign of Tiberius, the reputation of the Smyrniarchs for an ardent loyalty was so unsullied that on this account alone they obtained permission to erect a temple, in behalf of all the Asiatic cities, to the emperor and senate, the question having been for some time doubtful as to whether their city or Sardis (q.v.) — the two selected out of a crowd of competitors — should receive this distinction. The honor which had been obtained with such difficulty was requited with a proportionate adulation. Nero appears in the inscriptions as σωρεύς τῶν στίχων τοῦ Σωτῆρος Νῖκου.

It seems not impossible that just as Paul's illustrations in the Epistle to the Corinthians are derived from the Isthmian games, so the message to the Church in Smyrna contains allusions to the ritual of the pagan mysteries which prevailed in that city. The story of the violent death and reviviscence of Dionysus entered into these to such an extent that Origen, in his argument against Celsus, does not scruple to quote it as generally accepted by the Greeks, although by them interpreted metaphysically (iv, 171, ed. Spence). In this view, the words ὁ πρῶτος καὶ ὁ οίκος, ὡς ἐγένετο ὁ θεός καὶ ἔγενεν ὁ θεός, would come with peculiar force to ears perhaps accustomed to hear them in a very different application. The same may be said of ὅτως σου τῶν στίχων τῆς ζωῆς, it having been a usual practice at Smyrna to present a crown to the priest who superintended the religious ceremonial, at the end of his year of office. Several persons of both sexes have the title of στίχωνος in the inscriptions; and the context shows that they possessed great social consideration. These allusions derive additional force from the superstitious regard in which the Smyrniarchs held chance phrases (εὐλογίας) as a material for augury. They had a ἀνάθεμα ἱστορὶ τῆς δήμου just above the city outside the walls, in which this mode of divination was the ordinary one (Pausan. ix, 11, 7).

III. Present Condition.—From the convenience of its situation, Smyrna has still maintained its rank as a great city and the central emporium of the Levantine trade; and seeing the terrible decay which has fallen upon the numerous great and beautiful cities of Asia Minor, its relative rank among the existing cities of that region is probably greater than that which it anciently bore. The Turks call it İzmir. It is a better-built town than Constantinople, and in proportion to its size there are few places in the Turkish dominions which have so large a population. It is computed at from 180,000 to 200,000, according to the season of the year; and the Franks compose a far greater proportion than in any other town of Turkey; and they are generally in good circumstances. Next to the Turks the Greeks form the most numerous class of inhabitants, and they have a bishop and two churches. The unusually large proportion of Christians in the town renders it peculiarly unclean in the eyes of strict Moslems, whence it has acquired among them the name of Giouar İzmir, or Infidel Smyrna. There are in it 20,000 Greeks, 8000 Armenians, 1000 Europeans, and 9000 Jews: the rest are Moslems.

The prosperity of Smyrna is now rather on the increase than the decline; houses of painted wood are giving way in all directions to mansions of stone; and probably not many years will elapse before the modern
SMYRNA 834 SMYTONITE CONTROVERSY

town may not unworthily represent that city which the ancients delighted to call "the lovely—the crown of Ionia—the ornament of Asia." It is the seat of a pashalik, and is the centre of all important movements in Asia Minor.

Smyrna stands at the foot of a range of mountains which enclose it on three sides. The only ancient ruins are upon the mountains behind the town, and to the south. Upon the highest summit stands an old dilapidated castle, which is supposed by some to mark the previous (but not the most ancient) site of the city; frequent earthquakes having dictated the necessity of removing it to the plain below, and to the lower elevations of the mountains. Mr. Arundell says, "Few of the Ionian cities have furnished more relics of antiquity than Smyrna; but the convenience of transporting them, with the number of investigators, has exhausted the mine. It is therefore not at all wonderful that of the stoa and temples the very ruins have vanished; and it is now extremely difficult to determine the sites of any of the ancient buildings, with the exception of the stadium, the theatre, and the Temple of Jupiter Acraeus, which was within the acropolis" (Discoveries in Asia Minor, ii, 407). Of the stadium here mentioned the ground-plot only remains, it being stripped of its seats and marble decorations. It is supposed to be the place where Polycarp, the disciple of John, and probably "the angel of the Church of Smyrna" (John ii, 8), to whom the Apocalyptic message was addressed, suffered martyrdom. The Christians of Smyrna hold the memory of this venerable person in high honor, and go annually in procession to his supposed tomb, which is at a short distance from the place of martyrdom.

Smyrna has a deep interest to Christians from this fact. During one of the Roman persecutions many Christians suffered the most dreadful torments here. They were put to death at the stake, or by wild beasts in the amphitheatre; and the only test applied to them was whether they would throw a few grains of incense into the fire as a sacrifice to the genius of the emperor, or whether they would refuse. A circular letter addressed to the churches in the Christian world from that of Smyrna gives a most interesting account of Polycarp's death, and Neander has admirably translated, abridged, and systematized it. The processual before whom Polycarp was accused did all he could to save the venerable bishop, now in his ninetieth year; and when, like Pontius Pilate before him, he found it impossible to restrain the popular fury, he refused to allow any wild beasts to be let loose, and Polycarp, abandoned to the populace, was fastened to a stake and soon surrounded with flames. An old tradition states that the flames formed an arch above the head of the martyr, and left him uninjured; seeing this, a Roman soldier pierced him to the heart with a spear, and the fire then did its office, and consumed the lifeless body. It is, however, as Neander observes, more rational to believe that Polycarp died as Ridley and Latimer have done in more modern times. It is by no means improbable that Polycarp was confined in some one of the arched vaults within the acropolis, which remain to this day. An ancient mosque is also standing, which is said to have been the Church of St. John; but tradition is not much to be depended upon for assigning the correct site to such buildings, and the edifices of Smyrna are constructed of a white and peculiarly friable marble not adapted for great purposes. The Apocalyptic message to the Church at Smyrna is one which conveys no reproach, and it has been often brought forward as a proof of the inspiration of the book in which it is found, that Smyrna has been always a flourishing city, and that there has been, ever since the days of the apostle, a numerous congregation of Christians among her inhabitants. This, however, has not been, strictly speaking, the case, and it is easy to carry such a mode of proving the truth of Scripture too far; but it is satisfactory to know that true religion is greatly on the increase in this important city, and that the labors of Protestant missionaries have been abundantly successful.

1. Authority.—1. Anc. Strabo, xiv, 183 sq.; Herodotus, i, 16; Tacitus, Annal. iii, 63; iv, 56; Pliny, H. N. vi, 29; Böckh, Inscription. Græc. "Smyrnæan Inscriptions," especially Nos. 3135-3176; Pausanias, loc. cit., and iv, 21, 5; Macrobius, Saturnalia, i, 18.

2. Modern.—Rosenmüller, Alterthümers. i, 2, 224 sq.; Turner, Travels, iii, 128-141, 295-291; Arundell, ii sup.; Richter, p. 495; Schubert, i, 272-283; Narrative of Scottish Mission, p. 328-336; Eichem, ch. v; M'Farlane, Progress of the Turkish Empire; Proskoeh, in the Wiener Jahrb. d. Literatur, 1834; Wrangel, Skizzen aus d. Orient (Dantz, 1839); Murray, Handbook for Turkey in Asia, p. 292 sq. See Asia Minor.

Smyth, Thomas, D.D., a Presbyterian minister, was born in Belfast, Ireland, July 14, 1808. He was educated at Belfast and at London, and came to the United States in 1830. He was graduated at Princeton Theological Seminary, N. J., after which he was pastor of the Second Presbyterian Church at Charleston, S. C., from 1832 until his death, Aug. 20, 1873. He was the author of numerous works, chiefly in illustration and defence of the Presbyterian form of Church government; also of The Unity of the Human Race Proved to be the Doctrine of Scripture, Reason, and Science (1860), and The True Origin and Source of the Mecklenburg Declaration of Independence. (W. P. S.)

Smyth, William. See Smith, William (1).

Smytonite Controversy was a dispute which arose in the Secession Kirk about the middle of the

View of Smyrna. (From a photograph.)
18th century respecting the elevation of the elements in celebrating the Lord's supper. One of the ministers of that body, Mr. Smyth, of Kilmarnock, considered such elevation an essential part of the ordinance, but the synod determined that it should be left an open question.

**Snail** is the representative in the A. V. of two Hebrew words, which are certainly the names of very different animals.

1. *Chōmēt* (.QLabel); Sept. *αἰπαί*; Vulg. *lacerata* occurs only as the name of some unclean animal in Lev. xi. 30. The Sept. and Vulg. understand some kind of lizard by the term; the Arabic versions of Erpenius and Saadias give the *chameleōn* as the animal intended. The Veneto-Greek and the rabbins, with whom agrees the A. V., render the Heb. term by "snail." B-çhârt (Heresii. ii. 500) has endeavored to show that a species of small sand-lizard, called *chulaca* by the Arabs, is denoted; but his argument rests entirely upon some supposed etymological foundation. The word *chōmēt* in Chaldee is said to signify "to bow down," and therefore "suggests the *Lacerta stellio*", which is noted for bowing its head, insomuch that the followers of Mohammed kill it, because they say it mimics them in the mode of repeating their prayers. It is about a foot in length, and of an olive color shaded with black" (Kitto, Pet. Bib. ad loc.). The lizard referred to appears to be the skink (*Scincus officinalis*), which is very abundant throughout Northern Africa, Arabia, and Syria. MM. Dumeril and Bibron, in their elaborate work on reptiles, give us the following information of the species: "M. Lefèvre, who collected several of these animals during his excursion to the oasis of Barhizah, has communicated to us several observations on the habits of this species which we cannot omit. According to this zealous entomologist, the skink is found on hillocks of fine light sand, which the south wind accumulates at the bottom of hedges that border on cultivated grounds, and around the roots of tamarisk-trees, which grow on the confines of the desert. It may be there seen basking in the rays of the sun, when the heat is intense, and, from time to time, giving chase to beetles and other insects which happen to pass near it. It runs with considerable rapidity, and when alarmed it buries itself in the sand with singular quickness, burrowing in a few moments a gallery of many feet in depth. When caught it struggles to escape, but neither attempts to bite nor to defend itself with its claws."

Col. H. Smith, without specifying his reasons, takes the *chōmēt* to be the true lizard (that is, we presume, the genus *Lacerta*) as restricted in modern herpetology—"several (probably many) species existing in myriads on the rocks in sandy places and in ruins in every part of Palestine and the adjacent countries. There is one species particularly abundant and small, well known in Arabia by the name of *sawabendi*. Of these Lord Lindsay says, speaking of his approach to Sinai, "hundreds of little lizards, of the color of the sand, and called by the natives *sawabendi*, were darting about."

In the present imperfect state of our acquaintance

with the reptiles of Western Asia, it is perhaps impossible to determine with satisfaction the actual species intended by some of the ancient Hebrew names. That the chōmēt was some one or other of the common kinds there can be little doubt, and this is all we can venture to say. Lizards of many sorts abound in these lands; they delight in a burning sun, in a dry sandy soil, in stony deserts, in ruined edifices. Moore's picture of "Gray lizards gittering on the walls Of old fine woods, bay and clean. As they were all alive with light," is intensely true, and highly characteristic of the sun-scorched East. All travellers are struck with this element of the scene. Major Skinner says of the Syrian desert, "The ground is teeming with lizards; the sun seems to draw them from the earth, for sometimes, when I have fixed my eye upon one spot, I have fancied that the sands were getting into life, so many of these creatures at once crept from their holes." Lord Lindsay describes the ruins at Jerash as "absolutely alive with lizards." Bruce says, "I am positive that I can say without exaggeration that the number I saw one day in the great court of the Temple of the Sun at Baalbec amounted to many thousands: the ground, the walls, the stones of the ruined buildings, were covered with them; and the various colors of which they consisted made a very extraordinary appearance glittering under the sun, in which they lay sleeping and basking."

2. *Shabbâlāt* (שַׁבָּלָא); Sept. *εἰργαζόμενος*; Syn. *phiyphon*; Vulg. *cera* occurs only in Ps. viii. 9 (8, A. V.); "As a shabbâlāt which melteth let [the wicked] pass away." There are various opinions as to the meaning of this word, the most curious, perhaps, being that of Symmachus. The Sept. reads "melted wax," similarly the Vulg. The rendering of the A. V. ("snail") is supported by the authority of the Jews, and the Hebrew does not seem to be directly improperly correct. The Chaldee Paraphr. explains *shabbâlāt* by *thibala* (תִּבָּלָא), i.e. "a snail or a slug," which was supposed by the Jews to consume away and die by reason of its constantly emitting slime as it crawls along. See *Schol. ad Gem. Med.목 Katan*, i. fol. 6 B, as quoted by Böchart (Heresii. iii. 500) and Gesenius (Theod. p. 212). Snails and slugs are not very common in dry in summer as Palestine. Hence, perhaps, the fact that there is only one allusion to them in Scripture, where the figure seems to be more significant if understood of snails without shells, i.e. slugs, rather than shell-snares, though true of both. The name itself, *shabbâlāt*, from a verb signifying "to smear" or "soil," has reference to the slime and mucus; and is probably (like *spaâmatâm* from *spaammâ*). Probably some species of slug (*Limax*) is intended which differs from the snails proper (*Helix*) in being unprovided by an external shell. The slugs delight in dampness, and hence dewy nights and rainy weather are the seasons of their activity. Over a dry surface they cannot crawl without pouring out that copious effusion of mucus which constitutes their shining trail; and every one must have seen some miserable slug which, roving over a stone pavement in the dewy night, has been overtaken by the morning sun. The absorbent surface rapidly becomes dry; in vain the wretched creature pours out its slimy secretion, the sun is drying up its moisture, which at every moment becomes less and less copious with the demands made upon it, and it "melts away as it goes." We possess no information respecting the *palmoniferous mollusca* of Palestine. They do not present many attractions to naturalists or travelers, and atmoles are rarely seen. In so dry a country the probability of the species are few; and it is only in situations permanently humid, and during the night, that they would be likely to occur, at least in any abundance.

**Snake** (שֵׁנָא, A. V. "serpent"), a creature found in Palestine (Robinson saw some there six feet long [*Jub. Res. ii. 154*]), but still more abundantly in the neigh-

**Skink (Scincus officinalis).**
boring countries, especially Egypt (Ammian Marcell., xxii., 15; p. 324 ed. Bip.) and Arabia (Herod. ii., 70; iii., 109; Elian, Anim. ii., 5, 7, 11; Strabo, ii., 353; Pliny, v., 766, 775; Diod. Sic., iv., 58; Agath. Phot. Cod. 256, p. 1376; comp. Num. xxxi., 6 sq.; Isa. xxx., 6; see Prosper Alpin. Rev. Egypt. iv., 4; Burchard, Trans. ii., 814; Tischendorf, Rezei, i., 261; Russell, Aleypo, ii., 120 sq.; Schubert, iii., 120; Forskål, Descr. Anim. p. 15 sq.;) — sometimes in the deserts, frequently of poisonous species. They belonged to unclean animals according to the M. E. classification (Lev. xi., 10, 41 sq.). The scientific investigation of the different species in the East is not sufficiently accurate to enable us to determine with any certainty the various kinds mentioned in Scripture. See SERPENT.

SNAPE, Andrew, a learned English divinity, was born at Hampton Court, and educated at Eton and King's College, Cambridge, where he received his degree of A.B. in 1568, of A.M. in 1569, and a fellowship. He went to London, was elected lecturer of St. Martin's-in-the-Fields, and afterwards held the rectory of St. Mary-at-Hill. He was created D.D. in 1705, and represented Cambridge in that faculty at the Jubilee at Frankfort in 1707. In 1710, he published, on the breaking-out of the Kangarian controversy, he took part against Hoadly; but the latter's interest at court prevailed, and Dr. Snape was removed from the office of chaplain to the king. He had been installed a canon of Windsor in 1713, and on Feb. 21, 1713, was elected provost of King's College. In 1720 he served as vice-chancellor of the university. He held for a short time rector of Knebworth, Hertfordshire, and afterwards (1737) of West Ilsley, Berkshire, which latter he retained until his death, Dec. 30, 1742. Dr. Snape was for several years head master of Eton school. He was a man of great learning, of an amiable temper, and had a great zeal for the principles of the Church of England. He was the editor of dean Moses's Sermons: — the author of a Letter to the Bishop of Bangor, during the Kangarian controversy, which passed through seventeen editions in a year: — Sermons (1745, 8vo), by Dr. Berriman and chaplain. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.

Snare (usually the rendering in the A. V. of חָבֵּשׁ, ָּשָׁבֵּשׁ, חָבֶשׁ, or ָּשָׁבֶשׁ, all kindred roots signifying to catch by the foot in a spring- noose; occasionally of רַע, etc.; רַע, רַע, רַע, a gin, net, or trap, especially of the fowler (Isa. viii., 14; Amos iii., 5); also such a one as seizes and holds beasts or men by the foot (Job xviii., 9; Jer. xxviii., 22). They were set in the path or hidde in the ground (Prov. vii., 23; xxii., 5; Ps. cxli., 5; cxlix., 110; Jer. xxviii., 22). The form of the verb means, in an old trans. net appears from the original word pach (Amos iii., 5; Lxx., 29). It was in two parts, which, when set, were spread out upon the ground and slightly fastened with a stick (trap-stick), so that as soon as a bird or beast touched the stick, the parts flew up and enclosed the bird in the net or caught the foot of the animal (Job xviii., 9). In Lxx., 29, "let their table before them become a net," here the skulchos is the Oriental cloth or leather spread upon the ground like a net. The original term is figuratively put for any cause of destruction (Josh. xxiiii., 13; Hos. v., 1; Job xxii., 10). Thus is usually rendered Ps. xix., 6, "Upon the wicked God shall rain the curse, and fire and brimstone." But the Hebrew word might here be rendered coals, burning coals, and then lightning. Still the significations nets, snare, may here well be retained as an emblem of destruction to the wicked. The "snare of death" (2 Sam. xxii., 6; Ps. xlviii., 5) are poetically put in apposition with the cords (A.V. "bands""). This "snare of destruction" is mentioned in N. C.

Sneath, Richard, a Methodist Episcopal minister, was born in Ireland, Dec. 2, 1751. He emigrated to America in 1774, embraced religion in 1782, and entered the Itinerancy in 1796. For twenty-eight years his labors were unremitting, and he ceased not until he was literally worn down in the glorious work. He died Oct. 24, 1824. He was known for his integrity, benevolence, and Christian character. See Minutes of Annual Conference of the Methodist Episcopal Church, 1811, p. 257; Bangs, Hist. of the M. E. Church, ii., 307.

Sneed, George W., a minister of the Methodist Episcopal Church, South, was born in Davidson County, Tenn., Dec. 26, 1790, and professed faith in Christ in 1822. Some years subsequently he received a license to preach, and joined the Tennessee Conference. With its bounds he labored for many years, and was superannuated about 1848. Removing to Texas, his health failed, and he died suddenly about 1851. See Minutes of Annual Conferences of the M. E. Church, South, 1851, p. 337.

Sneill, Thomas D.D., a Congregational minister, was born at Cummington, Mass., Nov. 21, 1774; graduated at Dartmouth College in 1795, and was ordained pastor at North Brookfield, Mass., in 1798, where he continued pastor until his death, May 4, 1862. Dr. Sneill's influence upon the Church, town, and brethren in the ministry was much felt. He was a pioneer in temperance and slavery reform, and was much interested in missionary and educational movements. He published a number of tracts and pamphlets, conversations on baptism, etc. See Congregational Quarterly, 1862, p. 317-332.

Snethen, Nicholas, an influential minister of the Methodist Protestant Church, was born at Fresh Pond (now Glen Cove), L. I., Nov. 15, 1769. Removing to Belleville, N. J., he there experienced religion, and began to speak and pray in public. In 1784 he entered the ministry of the Methodist Episcopal Church, and preached for four years in Connecticut, Vermont, and Maine. In 1789-90 he preached in Charleston, S. C., and in 1800 was chosen as travelling companion to bishop Asbury. He was elected secretary of the General Conference of 1800, and was also a member in 1804 and 1812. He took a prominent part in favor of limiting the episcopal prerogative, a delegated General Conference (his plan for which was adopted in 1808), and was an early advocate of anti-slavery principles. He located in 1806, and removed to his farm on Longanoore, Frederick Co., Md. By his marriage he became the holder of slave property which he emancipated as soon as the law would permit (1829). In 1809 he re-entered the Itinerancy, and was stationed in Baltimore, Georgetown, and Alexandria, and while at Georgetown was elected chaplain of the House of Representatives. He located again in 1814. In 1829 he removed to Indiana, and upon his entry into the state of the Methodist Protestant Church (q.v.) he united with it, and in connection with it continued to travel and preach till within a short time of his death. In 1834 he became one of the editors of The Methodist Protestant, in Baltimore. In 1836 the Methodist Protestants started a college in New York, of which Mr. Snethen took charge. The enterprise did not succeed, and in 1837 he returned to the West and took charge of a Manual Labor Ministerial College at Lawrenceburg, Ind., but that institution also failed. Much of his subsequent labor was performed in Cincinnati. He died May 30, 1845. Mr. Snethen was a clear and forcible writer and an eloquent minister. He became a contributor to the Whiggardian Review, and afterwards to its successor, The Mutual Rights. In 1870 he wrote a Reply to O'Kelly's Apology, and in 1801 his Answer to O'Kelly's Rejoinder: — Funeral Oration on Bishop Asbury (1816) — Lectures on Preaching (1822): — Essays on Log Representation (1835) — Lectures on Biblical Subjects (1836) — Sermons (1848), edited by W. G. Snethen.

Snijo (now), in Norse mythology, was one of the Fornjot nature-gods, whose father was Froste (côdd, fröst), grandfather Kari (air), and great-grandfather Forjoter, the oldest of gods. He was also named Snauar.

Snoddy, Robert H., a Presbyterian minister, was born in Jefferson County, Tenn., in 1800. After the usual training in academical schools, he graduated at
the college at Maryville, Tenn., and also at the Southwestern Theological Seminary at Maryville; was licensed by Union Presbytery in 1831; was ordained in 1833, and preached for Lebanon and Eusebia churches; took charge of New Prospect Church in 1836. Having organized Spring Place Church, he added to his other places of preaching till 1858. He took charge of Ebenezer Church in 1855, where he labored until his death, June 22, 1859. Mr. Snoddy was a faithful and devoted minister of the Gospel. See Wilson, Preb. Hist. Alabama, 1861, p. 192.

**Snotr**, in Norse mythology, was the goddess of virtue and modesty, and the protectress of virtuous men.

**Snow** (θυέλα, thiely, so called probably from its glis-
tening; Sept. and New Test. χίόν; but ἑρικός in Prov. xxvi; Vulg. nix). The historical books of the Bible contain only two notices of snow actually falling (2 Sam. xxiii, 20; 1 Macc. xiii, 22), but the allusions in the poetical books are so numerous that there can be no doubt as to its being an ordinary occurrence in the winter months. Thus, for instance, the snow-storm is mentioned among the ordinary operations of nature which are illustrative of the Creator’s power (Psa. cxlvii, 16; cxlviii, 8). We have, again, notice of the beneficial effect of snow on the soil (Isa. lv, 10). Its color is ad-
duced as an image of brilliancy (Dan. vii, 9; Matt. xxvii, 3; Rev. i, 14), of purity (Isa. i, 18; Lam. iv, 7, in refer-
ence to the white robes of the princes), and of the blanch-
ing effects of leprosy (Exod. iv, 6; Numb. xii, 10; 2 Kings v, 27). In the book of Job we have references to the supposed cleansing effects of snow-water (ix, 30), to the rapid melting of snow under the sun’s rays (xxvi, 19), and the consequent flooding of the brooks (vi, 16). The thick falling of the flakes forms the point of com-
parison in the obscure passage in Psa. lxxviii, 14. The snow lies deep in the ravines of the highest ridge of Lebanon until the summer is far advanced, and indeed never wholly disappears (Robinson, iii, 501); the sum-
mit of Hermon also perpetually glistens with frozen snow (ibid. ii, 437). From these sources probably the Jews obtained their supplies for the purpose of cooling their beverages in summer (Prov. xxv, 13), as is still done (Hackett, Illust. of Script. p. 53). This allusion removes the apparent contradiction of this passage in Prov. xxvi, 1. As snow—that is, a fall of snow—in summer is unnatural and ill timed, so honor is not seem-
ly for a fool; but it is quite out of character, out of season. The “snow of Lebanon” is also used as an expres-
sion for the refreshing coolness of spring water, probably in reference to the stream of Siloam (Jer. xvii, 14). Lastly, in Prov. xxxvi, 21, snow appears to be used as a synonym for winter or cold weather. The liability to snow must of course vary considerably in a country of such varying altitude as Palestine. Josephus notes it as a peculiarity of the low plain of Jericho that it was warm there even when snow was prevalent in the rest of the country (Wer. iv, 8, 3). At Jerusalem snow often falls to the depth of a foot or more in January and February, but it seldom lies long (Robinson, i, 429). At Nazareth it falls more frequently and deeply, and it has been observed to fall even in the maritime plain at Joppa and about Carmel (Kitt, Phys. Hist. p. 210). A comparison of the notices of snow contained in Scripture and in the works of modern travellers would, however, lead to the conclusion that more fell in ancient times than at the present day. At Damascus snow falls to the depth of nearly a foot, and lies at all events for a few days (Wortabet, Syria, i, 215, 236). At Aleppo it falls, but never lies for more than a day (Russell, i, 65)—Smith. Scientifically, snow is nothing more than the frozen visible vapor of which the clouds are formed. A quanti-
ty of very minute crystals of ice having been formed, they are enlarged by the condensation and freezing of vapor, and, merging together, constitute flakes, which increase in size during their descent. In equatorial regions snow is unknown at the ocean level, and in all latitudes less than thirty-five degrees it is rare; but it is found in all latitudes in the higher regions of the atmosphere. It would scarcely be supposed that the broad flakes of snow which every blast of wind blows hither and thither as it lists are perfectly formed col-
lections of crystals, delicate in their structure, and regu-
lar in their measurement. Flakes of snow are best ob-
served when placed upon objects of a dark color, cooled below the freezing-point, a method first described by Kepler, who expressed the highest admiration of their structure. The minute crystals exhibit an endless di-

**Crystals of Snow, magnified.**
verity of regular and beautiful forms. Snowflakes described nine-sixteenths of the crystals and they probably amount to several hundreds. Snowflakes are understood to belong to the hexagonal system of crystals. Kemtz remarks that flakes which fall at the same time have generally the same form; but if there is an interval between two consecutive falls of snow, the forms of the second are observed to differ from those of the first, although the snow may have fallen among themselves. The temperature and density of the atmosphere have doubtless an influence upon their structures. Some have thought that the expression "treasures of the snow" in Job xxviii. 22 has reference to these variegated forms (Kitto, Pict. Bible, ad loc.).

The substance which has received the name of red or crimson-colored snow is common in all alpine districts; yet no one ever pretends to have seen this kind of snow fall. This substance has been observed by Ross, Parry, and others in the Arctic regions; and even green snow was observed about an inch beneath the white by the French Expedition at Spitzbergen. Prof. M. Ch. Marius and his companions in the French Expedition concluded generally that the red and green granules of colored snow are one and the same microscopic plant in different stages of development; that red is the color of the primitive state, which afterwards becomes green under the influence of light and air. This very minute red or crimson-colored plant, sometimes called the Palmetto micalis, finds nourishment on the surface of the snow within the limits of perpetual congelation; it is also found covering long patches of snow in the Alps and Pyrenees. See Schlichter, De Nive etque Usu Arctico (Haardt, 1730).

Snow, Jonathan M., a minister of the Methodist Episcopal Church, was born in Montpelier, Vt., Oct. 30, 1809. He embraced religion and joined the Church when seventeen, and in 1838 was admitted into the Illinois Conference. In 1852 he located, but in 1859 he was admitted into the Wisconsin Conference and granted a superannuated relation, which continued until his death, in Chicago, April 30, 1862. See Minutes of Annual Conferences, 1862, p. 218.

Snow, William, a minister of the Methodist Episcopal Church, was born in Providence, R. I., July 14, 1788. He joined the New York Conference in 1807; located in 1818; in 1831 re-entered the itinerancy; but in 1855 became superannuated, and remained such until his death, in Geneseo, N. Y., July 6, 1871. See Minutes of Annual Conferences, 1871, p. 157.

Snow, William T., a minister of the Methodist Episcopal Church, was born in Providence, R. I., about 1803. In 1826 he embraced religion, was licensed to preach, and soon after joined the Ohio Conference. For a number of years he labored in the mountains of Western Virginia, Southern Ohio, and the wilds of Michigan. In 1836-37 his health failed, and he retired from active work, residing in Oakland County, Michigan, and preaching to the Indians as his strength permitted. He died Oct. 16, 1875. See Minutes of Ann. Conf. 1875, p. 146.

Snowden, James Ross, LL.D., an eminent elder of the Presbyterain Church, was born in Philadelphia, Pa., in 1818. For many years he was prominently connected with the affairs of Pennsylvania, having repeatedly been elected to the Legislature of the state, where he served two terms in the speaker's chair. He subsequently filled the positions of state treasurer, treasurer of the United States Mint, and assistant-treasurer of the United States at Philadelphia. In 1858 he was appointed as United States Consul at Leghorn, and held that position till 1861. His connection with the mint led him to study numismatics with great thoroughness, and he was the author of several important works on the subject. In 1864 he published The Coins of the Bible and its Money Terms. In 1868 he contributed the article on "Coins" to the United States to Bouvier's Law Dictionary, also several addresses on currency, coinage, and other kindred subjects. He contributed a number of articles to the New York Observer under The Coins of the Bible, Evidencing the Truth of the Scripture Testimony. Mr. Snowden frequently represented the Philadelphia Presbytery in the General Assembly. He died in Hulmeville, Pa., in March, 1878. (W. P. S.)

Snowden, L. D., a minister of the Methodist Episcopal Church, was born in Howard County, Md., in 1826. In 1867 he was admitted on trial in the Washington Conference; was ordained deacon in 1869, and elder in 1871. He died in Romney, W. Va., Dec. 5, 1872. See Minutes of Annual Conferences, 1876, p. 31.

Snowden, Samuel Finley, a Presbyterian minister, was born in Philadelphia, Pa., Nov. 6, 1767. He graduated at the College of New Jersey in 1786; studied theology privately; was licensed to preach by the New Brunswick Presbytery, April 24, 1794; was ordained and installed pastor of the Church in Princeton Nov. 25 of same year; resigned, on account of ill-health, April 29, 1801; was afterwards settled successively at Whitesborough, New Hartford, and Sackett's Harbor, N. Y.; and died in May, 1845. See Sprague, Annals of the Amer. Pulpit, iii, 341, note.

Snuff-dish (σνιφιον, machloth, Exod. xxv, 38; xvii, 23; Sept. νίφιον; Vulg. vanum; elsewhere "censer" or "fire-pan"); a tray for catching the snuff of the lamps of the golden candelabrum; resembling a fire-pan or shovelf, as the same Hebrew word elsewhere means (Lev. xvi. 12; Exod. xvii, 3; xxxviii, 3; Num. xvi, 6 sq.; 1 Kings vii, 50). See CANDLESTICK.

Snuffer (σνιφερτής, mesamphere, a cutting instrument; 1 Kings vii, 50; 2 Kings xii, 14; xxxv, 14, 2 Chron. iv, 22; Jer. ii, 18; ἡ σκεύη τῆς καντήλας, melkocachi'gam, Exod. xxxvii, 28; τόνγκο, as elsewhere rendered), an implement for removing the snuff from the lamps of the sacred candelabrum. Judging from the latter of the above Hebrew terms, it was double, but not of the scissors form. Instruments like ours for cutting the wick of a lamp were not anciently known, unless the instrument represented in the cut, copied from one in the British Museum, may be supposed to have been used for such a purpose, but a sort of tweezers was employed to draw up the wick when necessary, and for pinching off any superfluous portion. Every one is aware that lamps when properly replenished with oil do not need snuffing, like candles. The sort of tweezers we have mentioned is still used in the East for trimming lamps. Snuffers are only known in those parts of Western Asia where candles are partially used during winter. Snuffers are candle, not lamp, instruments; and candles are but little used in any part of Asia, the temperature being generally too warm. See CANDLESTICK.

Snyder, George Niver, a minister of the Reformed Dutch Church, was born in Honesdale, Pa., March 27, 1844. He graduated at Hamilton College, N. Y., in 1868, and entered Union Theological Seminary, where he graduated in 1871. He was ordained, and became a stated supply of the Church at Elsmor, N. Y., and after remaining one year became pastor of
the Church at White Plains, N. Y., where he died, Nov. 2, 1872. (W. P. S.)

Snyder, Henry (1), a minister of the Methodist Episcopal Church, was born near Schellsburgh, Bedford Co., Pa., Sept. 16, 1813. He was converted, and united with the Church Sept. 26, 1831. He was admitted on trial into the Pittsburgh Conference in 1848, ordained deacon in 1850, and elder in 1852. He continued in active labor under his dear pastor, Oct. 3, 1861. As a preacher he was eminently successful; gracious revivals attended his ministry wherever he went. See Minutes of Annual Conferences, 1862, p. 43.

Snyder, Henry (2), a Presbyterian minister, was born in Stephensburg, Frederick Co., Va., Dec. 2, 1814. He graduated at Jefferson College, Canonsburg, Pa., in 1838, and took his degree of A.B. in the same institution in 1840, licensed by the Ohio Presbytery, and in 1850 was ordained by the same presbytery as an evangelist. In 1841 he was appointed adjunct professor of mathematics in Jefferson College, Pa.; in 1843, professor of mathematics; in 1856, reigned; in 1851, professor of Latin in Centre College, Danville, Ky.; in 1853, removed to Bridgeton, N. J.; in 1860, became principal of the college; in 1861, was appointed supply to the Church at Amelia Court-house, Va.; in 1857, professor of mathematics in Hampden Sidney College, Prince Edward Co., where he remained until the outbreak of the war, when he and his family were compelled to abandon everything and seek refuge in the North. After the war, he was appointed a chaplain by the State of Virginia, and stationed at Fort Richmond, S. L., New York Harbor. Here he remained until he was mustered out of the service, and was making arrangements to settle in Sharpsburg, Pa., to resume the work of teaching, when, on the evening of Feb. 22, 1866, he was drowned. Mr. Snyder was well read in English literature, a remarkable conversationalist, and was noted for a clear and logical mind, quick in discernment. See Wilson, Preb. Hist. Almanac, 1867, p. 198. (J. L. S.)

Snyder, Peter, a Presbyterian minister, was born in Schoharie, N. Y., Oct. 18, 1814. He graduated at Union College, Schenectady, N. Y., in 1836; studied theology one year at Princeton Seminary, N. J., and two years at Union Seminary, New York city, was licensed by New York Third Presbytery in 1839, and in 1840 was ordained by Rockaway Presbytery, and afterwards labored two years at Whippley, N. Y.; two years at New Rochelle, N. Y., then at Cairo, Greene Co., N. Y.; and the remainder of his ministerial service, sixteen years, at Watertown, N. Y., where he died, Dec. 19, 1868. Mr. Snyder was a thorough reader and a learned man; was of great influence among his reading extensive, few men being better versed in current literature, and none more devoted to the moral, religious, and educational movements of the day. From his birth he suffered from an optical infirmity, but, although never using his own or another's pen in preparing for the pulpit, his discourses were always systematic, well digested, and specially eloquent. See Wilson, Preb. Hist. Almanac, 1864, p. 323. (J. L. S.)

So (Heb. סו, סיא; Sept. Ἱσάα = Vulg. Su); a king of Egypt whom Hosea, the last king of Israel, called to his help against the Assyrians under Shalmaneser, evidently intending to become the vassal of Egypt, and therefore making no present, as had been the yearly custom, to the king of Assyria (2 Kings xvii. 4). B.C. 725-722. He was known as a thorough enquirer of information, as he rather than any other king of Egypt is mentioned in connection with the ten tribes. See ISRAEL, KINGDOM OF. It has been questioned whether this So was the same with Sobchos (Manetho Sauatricis), the first king of the Ethiopian dynasty in Upper Egypt, or his son and successor Secechis (Manetho Selabkhas), the second king of the same dynasty, and the immediate predecessor of Tirhakah. Winer hesitates between them, and Gesenius concludes for the latter. Secechis reigned twelve years, according to Manetho, fourteen according to Syncellus. This name, in Egyptian Sebekh, is also that of the god Saturn (Champollion, Pthou. Egypt, No. 21, 22; Winer, Real-Wörterb. s. v.; Gesenius, Comment. in Jes. i, 696). See EGYPT.

The ascension of Taharka, the Tirhakah of Scripture, may be inferred from the evidence of an Aip-tablet, which states that one of the bulls Aipi was born in his twenty-sixth year, and died at the end of the twentieth of Psammetichus I. This bull lived more than twenty years, and the longest age of any Aipi stated is twenty-six. Supposing the latter duration, which would allow a short interval between Taharka and Psammetichus II, as seems to be the case, the accession of Tirhakah would be B.C. 695. If we assign twenty-four years to the two predecessors, the commencement of the dynasty would be B.C. 719. But it is not certain that their reigns were continuous. The account which Herodotus gives of the war of Senencherib and Nebuchadrezzar suggests that Tirhakah was not ruling in Egypt at the time of the destruction of the Assyrian army, so that we may either conjecture, as Dr. Hincks has done, that the reign of Nebuchadrezzar followed that of Shebakeb and preceded that of Tirhakah over Egypt (Journ. Soc. Antiq., Jan. 1853), or else that Tirhakah was king of Ethiopia while Shebakeb, not the same as Senes, ruled in Egypt, the former hypothesis being far the more probable. It seems impossible to arrive at any positive conclusion as to the dates to which the mentions in the Bible of So and Tirhakah refer, but it must be remarked that it is difficult to overthrow the date of B.C. 721 for the taking of Samaria. If we adopt the earlier dates, So must correspond to Shebakeb; if the latter, perhaps to Shebebek; but if it should be found that the reign of Tirhakah is dated too high, the former identification might still be held. The name Shebek is nearer to the Hebrew name than Shebebek; and if the Mosoretic points do not faithfully represent the original pronunciation, as we might almost infer from the consonants, and the name was Seva or Sava, it is not very remote from Shebek. We cannot account for the transcription of the Sept.

From Egyptian sources we know nothing more of Shebek than that he conquered and put to death Bocchoris, the sole king of the twenty-fourth dynasty, as we learn from Manetho's list, and that he continued the monuments of the Egyptians in the temple of Amon. A long inscription at Elkarnak in which Shebek speaks of tributes of "the king of the land of Khala (Shara)," supposed to be Syria (Brugsch, Hist. d'Egypte, i, 244). This gives some slight confirmation to the identification of this king with So, and it is likely that the founder of this dynasty would have a name like Shishak and Psammetichus I, the latter virtually the founder of the twenty-sixth, to restore the Egyptian supremacy in the neighboring Asiatic countries. The standard inscription of Sargon in his palace at Khorassan identifies, according to M. Oppert, that after the capture of Samaria, Hanan, king of Gaza, and Sebebe, sultan of Egypt, only fifteen years of Assyria in battle at Raphia, were defeated. Shebek disappeared, but Hanon was captured. Rapho, king of Egypt, was then put to tribute (Les Inscriptions Assyriennes des Sargoniades, etc. p. 22). This statement would appear to indicate that either Shebek or Shebebek, for we cannot lay great weight on the name, was acting with the former, advanced to the support of Hosea and his party, and being defeated fled into Ethiopia, leaving the kingdom of Egypt to a native prince. This evidence favors the idea that the Ethiopian kings were not successive. See TIRHAKAH.

In a room in the museum of the palace of Senencherib at Koyunjik, Mr. Layard found a piece of clay upon which was impressed the signet of Sabak, or Sabaso, king of Egypt. On the same piece of clay is impressed an Assyrian seal, probably of Senencherib, with a device representing a priest ministering before the king,
or perhaps the symbol of the high contracting parties. The original of this remarkable seal is now deposited in the British Museum. The Egyptian portion of it represents Sabak as about to smite an enemy, perhaps in sacrifice to Amun-Ra, with a kind of mace. Above and before him are hieroglyphs, expressing Neter nfr sb or cht Sabak="the perfect god, the lord who produces things, Sabak." Behind him, sna anch-haf = "life follows his head." On the left edge, ma na nkt = "I have given to thee." This seal, impressed with the royal insignia of the two monarchs, probably Sennacherib and Sabak, or Sop, appears to have been affixed to the treaty between Assyria and Egypt and deposited among the archives of the kingdom. As the two monarchs were undoubtedly contemporary, this piece of clay furnishes remarkable confirmatory evidence of the truth of Scripture history. See Pharaoh.

Soanen, Jean, a French prelate, was born in Riom, Jan. 6, 1847, and entered the Congregation of the Oratory at Paris in 1861, where he chose father Quensel for his confessor. Leaving that establishment, he taught ethics and rhetoric in several provincial towns, and devoted himself afterwards to the pulpist, for which he had great talents. Having preached at Lyons, Orleans, and Paris with applause, he was invited to court, preached there during Lent in 1866 and 1868, and was appointed bishop of Senez soon after. Appealing from the bull Unigenitus to a future council, and refusing to listen to any terms of accommodation on the subject, he published a Pastoral Instruction, giving an account to his diocesan of his conduct. This Instruction gave great offence, and occasioned the famous Council of Embrun (1727), in which M. de Tencin procured its condemnation as rash, scandalous, etc., and the bishop to be suspended from all episcopal jurisdiction and ecclesiastical functions. After this council, M. Soanen was banished to La Chaise Dieu, where he died, Dec. 25, 1740. His writings are, Pastoral Instructions—Manuscript and Printed Letters. The Letters have been printed with his Life (6 vols. 4to, or 8 vols. 12mo). His Sermons were published in 1767 (2 vols. 12mo). See Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Soap (σαπφέα, borith; Sept. σαφέα) occurs in Jer. ii. 22, "For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God;" and again in Mal. iii. 2, "But who may abide the day of his coming? and who shall stand when he appeareth for he is like a refiner's fire, and like fuller's soap." From neither of these passages does it distinctly appear whether the substance referred to by the name of borith was obtained from the mineral or from the vegetable kingdom; but it is evident that it was possessed of cleansing properties, and this is confirmed by the origin and signification of the word, which is thus illustrated by Celsius: "A verbo ἱππος, borär, purificavit, quae vox etiam apud Chaldceos, Syros, Arus, in usu fuit, descendit nomen ἵππος, bor, purificitus" (Hierobol. i. 449). So Maimonides, on the Talmud tract Shenuthith, "Species abilionibus aptae, uti sunt borith et abal. In fact, the simple ὅρα, bor, itself denotes a vegetable alkali used for washing (Job i. 6) and as a flux for metals (Isa. i. 25). See Alkali.

The word borith is very similar to the bor of the Arabs, written bûrûk in the Latin translations of Jerome and Avicebron, and translated nitrum, that is, niter, or carbonate of soda. Borak appears, however, to have been used in a generic rather than in a specific sense, as in the Persian works on materia medica (derived chiefly from the Arabic) which have been collated we find that no less than six different kinds of borak (Persian borak) are enumerated, of which some are natural, as the Armenian, the African, etc., and others artificial, as that obtained from burning the wood of the poplar, also that employed in the preparation of glass. Of these it is evident that the last two are chemically nearly the same, being both carbonates of alkalis. The incineration of the poplar, yields the carbonate of potash (commonly called potash, or pearlash); while carbonate of soda, or barilla, is the alkali used in the preparation of glass. Previous to the composition of bodies having been definitely ascertained by correct chemical analysis, dissimilar substances were often grouped together under one general term; while others, although similar in composition, were separated on account of some unimportant character, as difference of color or of origin, etc. It is unnecessary for our present purpose to ascertain the other substances included by the Arabs under the general term of Dolak, which may have been also included under the nitrum of the Greeks. It is evident that both the carbonate of soda and of potash were comprehended under one name by the former. It would be difficult, therefore, to distinguish the one from the other, unless some circumstances were added in addition to the mere name. Thus in the above passage of Jeremiah we have neter (nitre) and borith (soap) indicated as being both employed for washing or possessed of some cleansing properties, and, yet, from occurring in the same passage, they must have differed in some respects. The term niter, we know, was in later times confined to the salt obtained chiefly from the niter lakes of Egypt, and neter may also be a name of earlier times. In this case, therefore, the natural carbonate of soda is mentioned in one part of the verse, it is very probable that the artificial carbonates may be alluded to in the other, as both were in early times employed by Asiatic nations for the purposes of washing. The carbonate of potash, obtained from the burning of most plants growing at a distance from the sea or a saline soil, might not have been distinguished from the carbonate of soda, produced from the ashes of plants growing on the shores of the sea or of salt-water lakes. Hence it is probable that the ashes of plants, called borak and borah by Asiatic nations, may be boraks, but as there is no proof that soap is intended, though it may have been known to the same people at very early periods. Still less is it probable that borax is meant, as has been supposed by some authors, apparently from the mere similarity of name.

Supposing that the ashes or juices of plants are intended by the word bor, the next point of inquiry is whether it is to be restricted to those of any particular plants. The ashes of the poplar are mentioned by Arabian authors and of the vine by Dioscorides; those of the plantain and of the Butea frondosa by Sanscrit authors—thus indicating that the plants which were most common, or which were used for fuel or other purposes in the different countries, had also their ashes, that is, impure carbonate of potash, employed for washing, etc. Usually the ashes only of plants growing on the seashore have been thought to be intended. All these, as before mentioned, would yield barilla, or carbonate of soda. Many of them, however, have been burned for fuel, and some of them yield on the coasts of India, of the Red Sea, and of the Mediterranean. They belong chiefly to the natural family of the Chenopodiaceae and to that of the Menebyanthemum. In Arabic authors, the plant yielding soda is said to be called osman, and its Persian name is stated to be ghiabud, both words signifying "the washer," or "washing-herb." Hauwulf points out two
SOBRIETY

plants in Syria and Palestine which yield alkaline salts. Hasselquist considered one of them to be a *Mesembryanthemum*. Forskål has enumerated several plants as being burned for the barilla which they afford, as *Mesembryanthemum genus victatum* and *nodiflorum*, both of which are called *gshali*. *Salvia kola* and its Sudan *monieca*, called *aul*, are other plants, especially the last named, which yield sal-alkali. So on the coasts of the Indian peninsula, *Steviroa indicica* and *Steviroa undiflora* yield barilla in great abundance and purity, as do *Salvia matica kola* and *tugna*, and also *Steviroa annua* on the coasts of Spain and of the south of France. In Palestine we may especially notice the plant named *hubebekh* (the *Salvia kola* of botanists), found near the Dead Sea and with glass-like leaves, the alkali from which are called *el-Kali* from their strong alkaline properties (Robinson, *Bibl. Res. i*, 505); the *ajram*, found near Sinai, which when pounded served as a substitute for soap (ibid., i, 84); the *gillia*, or "soap plant" of Egypt (Wilkinson, *Anc. Egypt. ii*, 106) and the heaths in the neighborhood of Joppa (Kitto, *Phys. Hist. p. 207*). From these sources large quantities of alkali have been extracted in past ages, as the heaps of ashes outside Jerusalem and Nablis testify (Robinson, *Bibl. Res. iii*, 201, 299), and a active trade in the article is still prosecuted with Aleppo in one direction (Russell, *Arabo., i*, 72) and Arabia in another (Burchard, *Arabo., i*, 66). It was always the custom of the smiths and mechanics, when working in the article, to have the exterior of the vessels covered with salt ashes. These ashes were used up in the form familiar to us, for no such article was known to the Egyptians (Wilkinson, *Anc. Egypt. i*, 186).

The uses of soap among the Hebrews were twofold—(1) for cleansing either the person (Jer. ii., 22; Job ix., 30, where for "never so clean" read "with alkali") or the clothes; (2) for purifying metals (Isa. i., 25, where for "purely" read "as through alkali"). Hitzig suggests that *borith* should be substituted for *berith*, "covenant," in Ezek. xx., 35 and Mal. iii., 1.

Sobriety, freedom from any inordinate passion—that quiet self-possession which enables one to devote himself to the matter in hand, whether prayer, meditation, study, forming schemes, laboring to carry them out, and which keeps the individual from undue elevation in prosperity or depression in case of failure. The necessity of sobriety is especially obvious: (1) In our inquiries after truth as opposed to presumption; (2) in our pursuit of this world as opposed to covetousness; (3) in the use and estimate of the things of this world as opposed to avarice; (4) in trials and temptations as opposed to impatience; (5) in forming our judgment of others as opposed to censoriousness; (6) in speaking of one's self as opposed to egoism. Many motives might be urged to this exercise, as (1) the general language of Scripture (1 Pet. iv., 7; 8; 9; Phil. iv., 5; Tit. ii., 12); (2) our profession as Christians; (8) the example of Jesus Christ; and (4) the near approach of death and judgment.

Socbeh. See Marble.

So'cho (Heb. *Soko*/*Scoho*, שָׁוֵה, for שָׁוֵה, bushy; Sept. *Σάχος*; Vulg. *Socho*), the name of a town, which occurs in this form, among those settled by the sons of Ezra of the tribe of Judah (1 Chron. iv., 18). It apparently was the same as the town of Socho (q. v.), in Judah, probably the one in the lowland, which was better known than the other, and in the vicinity of the Dead Sea (Tit. ii., 13). It appears from its position in this list that it was colonized by a man or a place named Heber. "The Targum, playing on the passage after the custom of Hebrew writers, interprets it as referring to Moses, and takes the names Jered, Soco, Jehukkith, as titles of him. He was the rabbi of Socho because he sheltered (גֶּהֶר) the house of Israel with his virtue." See Socho:


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Socialism, a general term applied to several schemes of social arrangement—which advocate community of property, and abandon or modify individual industry, the rights of marriage, and of the family. In discussing the subject of Socialism, two elements are to be considered: (1) the judiciousness of aband

The various plans which it has proposed for doing better. Socialism affirms that the evils it complains of are irremediable in the present constitution of society. In the opinion of Socialists, the existing arrangements of society in the production of property and the production and distribution of wealth are, as a matter of fact, bad, a total failure. First among existing evils may be mentioned that of poverty. The institution of property is upheld and commended principally as being the means by which labor and frugality are insured their reward and mankind enabled to emerge from indigence. But Socialism urges that an immense proportion of the industrious classes are, at some period or other of their lives, dependent on legal or voluntary charity; that many are outstripped by others who are possessed of superior energy or prudence; that the reward, instead of being proportioned to the labor and abstinence of the individual worker, is distributed in the hands of the owners; that the great majority are what they are born to become— to be rich without work, others to become rich by work, but the great majority are born to hard work and poverty through life; that competition is, for the people, a system of extermination, resulting from the continual fall of labor. "Cheaperness," they say, "is advantageous to the consumer at the cost of introducing the seeds of ruinous anarchy among the producers." The Fourierists (M. Considerant, *Destinée Sociale*, i., 35-37) enumerate the evils of existing civilization in the following order: 1. It employs an enormous quantity of labor and of human power unproductively, or in the work of destruction, e. g., in maintaining armies, courts, magistrates, etc., in allowing 'good society,' people who pass their lives in doing nothing, also in allowing philosophers, metaphysicians, political men, who produce nothing but disturbance and sterile discussions. 2. That even the industry and powers which, in the present system, are devoted to production do not produce a proportion of what they might produce if better directed and employed," e. g. "the wastefulness in the existing arrangements for distributing the produce of the country among the various producers." Socialism seeks to put an end to the vices and suffering of men, not by individual reformation and reformation, but by a new social organization. It is the employment of political and economic measures for a moral purpose. Proceeding upon the supposition that the individual is wholly or largely the creature of circumstances, it seeks to make the latter as favorable as possible. Thus it makes a religion of social regeneration, and proposes to renovate the world by a new arrangement of property and industrial interests. Although in some measure anticipated by movements in the ancient world, socialism may be considered a product of the French Revolution, which was an anarchic attack on the social system that had its roots in the feudalism of the Middle Ages. The first to revive or bring socialism into its modern form was François Noël Babeuf (1764-1797), in his paper *Le Tribun du Peuple*. The idea from which he started was that of equality, and he insisted that there should be no other differences than those of age and sex; that men differed little in their faculties and needs, and consequently they should receive the same education and food. After his death his system, Babeuf, had for a time entirely forgotten, until, in 1834, Buonarotti again attempted its propagation in the *Moniteur Républicain* and *Homme Libre*. The three most noted developments of Socialism are Communism, Fourierism, and
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Saint - Simonism or Humanitarianism. The Nihilists of Russia at this time attract considerable attention because of the effort made by the government toward their extinction. They believe that, in order to human progress, it is not only possible, but absolutely necessary, to begin at once with the present complicated social phenomena in the way of a sudden and complete social reform, or with a revolution. In April, 1879, an attempt was made by the government to capture the emperor. This has led to the arrest of hundreds, many of whom have been sent to Siberia. A number of Socialist communities have been established in the United States, some of which have already been noticed. See Harmonists; Separatists; Shakers.

Other will be treated in their articles.

Agrarian Socialism. — This society takes its name from the Bible (Cant. iv. 8), and has its location in Iowa, in the town of Amana. The members call themselves the "True Inspiration Congregations" (Wahre Inspirations-Gemeinden), and are Germans. They came from Germany in 1842, and settled near Buffalo, N. Y., but in 1855 they removed to their present location. The "work of inspiration" began far back in the 18th century, an account of the journeys, etc., of "Brother John Frederick Rock" in 1719 being given in the Thirty-sixth Collection of the Inspiration Record. Finally, in 1816, Michael Krauser became what they call an "instrument," and to this day, according to records, other than Christian Metz, who was for many years, and until his death (1867), the spiritual head of the society. Another prominent "instrument" was Barbara Heynemann, whose husband, George Landman, became spiritual head of the society. The removal to this country was inaugurated by Metz, who professed to have a revelation so directing.

1. Social Economy. — The society was not communistic in Germany, and even after removal to this country the community intended to live simply as a Christian congregation. Being obliged to look after the temporal interests of each other, they built workshops, etc., out of a common fund, and thus drifted into their present practice. They have now seven villages, and carry on farming, woolen, saw, and grist mills. Each family has a house for itself; but the members eat in common, in cooking or eating-houses, of which there are fifteen. Each business has its foreman; and these leaders, in each village, meet every seven days to consult with the principal for the following year. The civil temporal government is vested in thirteen trustees, chosen annually by the male members, the trustees choosing the president of the society. The elders are men of presumably deep piety, appointed by inspiration, and preside at religious assemblies. The members are supplied with clothing and other necessities, no money is allowed by any member to each individual. Usually a neophyte enters on probation for two years, and, if a suitable person, is admitted to full membership; although some are received at once into full membership by "inspiration." They forbid the use of musical instruments (except a flute); and exclude photographs and other pictures, as tending to idol-worship. Although not forbidding marriage, celibacy is looked upon as meritorious; and young men are not allowed to marry until twenty-four years of age. The society is financially prosperous, has no debt, has money at interest, and owned in 1874 about 25,000 acres of land, 3000 sheep, 1500 head of cattle, 200 horses, and 2500 hogs, with a population of about 1500.

2. Religion and Literature. — The society is pietistic, and believes in inspiration as a result of entire consecration to God. It accepts both the Old and the New Testament, but not to the exclusion of present inspirations. It does not preach the Second Coming of the Lord's supper whenever led by "inspiration." Inspiration is sometimes private, at other times public; and the warnings, reproofs, etc., thus received are written down in yearly volumes, entitled Year-books of the True Inspiration Congregations. When a member offends against the rules of society, he is admonished by the elders; and if he do not amend, expulsion follows. These rules are twenty-one in number, and encourage sobriety, reverence, honesty, and abstinence. They hold religious services on Wednesday, Saturday, and Sunday mornings, and every evening. They keep New Year's as a holiday, and Christmas, Easter, and Holy Week are their great religious festivals. At least once a year there is an "Untersuchung," or inquisition of the whole community, including the names and condition of its spiritual condition, in which each member is expected to make confession of sins. Their hymnology is found in The Voice from Zion (Ebenzer, 1851, pp. 958), and another hymn-book in regular use, Psalms after the Manner of David," etc. (Amana, la., 1871). Among their books are: A Testimonium Christi; Jesus, A. B. C. For his Scholars, also in rhyme; Rhymes on the Sufferings, Death, Burial, and Ascention of Christ.

II. Perfectionists of Oneida and Wallingford. — This body is American origin, having for its founder the present head, John Humphrey Noyes, born in Drattleborough, Vt., in 1811. He was educated at Dartmouth, Andover, and Yale. While in the latter institution he entered upon a new experience and views new ways of the way of salvation, which took the name of Perfectionism. In 1834 he went to Poultney, Vt., and slowly gathered about him a small company of believers, and in 1847 he established Wallingford, a small community, consisting of small gatherings in other states who recognised him as leader. Not a Communist at first, Mr. Noyes, in 1845, made known his peculiar views, and began cautiously to practice them in 1846. The community were mobbed and driven from the place, and in 1848 settled in Oneida, Madison Co., N. Y. Other communities were established, but all were eventually merged in those of Oneida, N. Y., and Wallingford, Conn. After various reverses, they began to accumulate property, engaged in manufacture and the preserving of fruit, etc., and in 1874 had 640 acres of land near Oneida, with 240 at Wallingford. In ten years (1857-66) they had netted $180,500, and were worth over $500,000. The two communities must be counted as one, and the members are interchangeable at will. In February, 1874, they numbered 288 persons, 131 males and 157 females. The members are mostly Americans, largely recruited from New England.

1. Daily Life. — The members live in one large building, the older people occupying separate chambers, the younger sleeping two together. There is no regulation style of dress, although plainness is expected of all. They have twenty-one standing committees — on finance, amusements, arbitration, etc.; and, besides this, the duties of all members are divided among the eight departments, as publication, education, agriculture, manufacture, etc. Every Sunday morning a meeting is held of the "Business Board," composed of the heads of all the departments, and any member of the community who choose to attend. The children are left to the care of their mothers until weaned; when they are placed in the general nursery, under "care-takers," who are both men and women. They have no sermon or public prayers, and address one another as Mr. or Miss, except when the women were married before they entered the society. An annual allowance of thirty-three dollars is made to each woman, the men ordering groceries at wholesale. In the school the Bible is the prominent text-book, but a liberal education is encouraged. They receive members with great care, but exact no probation.

2. Religious Belief. — The Perfectionists hold to the Bible as the "text-book of the spirit of truth," to Jesus Christ as the "embodiment of spiritual life," and to the "Sacrament of Baptism" and Primitive Church as the exponents of the everlasting Gospel. They believe that the second advent of Christ took place at the period of the destruction of Jerusalem; that the final kingdom of God then began in the heavens; that the manifestation of the kingdom in the visible world is now approaching; that its approach is
ushering in the second and final resurrection and judgment; that a Church on earth is now rising to meet the approaching kingdom in the heavens, and to become its duplicate and representative; that inspiration, or open communication with God and the heavens, involving perfect holiness, is the element of connection between the Church on earth and the Church in the heavens, and the power by which the kingdom of God is to be established and to reign in the world. They also teach that "the Gospel provides for complete salvation from sin," which is withheld from them by all other reformers. Community of goods and of persons they believe to have been taught by Jesus, and hold that communism is "the social state of the resurrection." In their system, "complex marriage takes the place of simple," they affirming that there is no intrinsic difference between property in person and property in things; and that the same spirit which abolished exclusiveness in regard to money would abolish, if circumstances allowed full scope for it, exclusiveness in regard to women and children. "Complex marriage" means that, within the limits of their community, any man and woman may freely cohabit, having gained each other's consent, and being accompanied by six other members, in order to prove that the believers are in the efficacy of the "faith cure," and quote instances in which invalids have been instantly restored to perfect health in answer to prayer.

This community has lately taken an important step towards reorganization by formally abandoning the system that father Noyes has consistently advocated for so many years. Considerable opposition having been experienced because of the promiscuous commerce of the sexes asserted to exist, father Noyes has decided to abandon his scheme called stipulicure in practice, while retaining it in theory. He accordingly wrote (Aug. 20, 1879) a message to the community, containing modifications in their platform, of which the following is a summary:

I. To give up the practice of complex marriage, not as renouncing belief in the principles and prospective finality of that institution, but in deference to the public sentiment evidently rising against it.

II. To place themselves as a community, not on the platform of the Shakers, on the one hand, nor on that of the world, on the other, but on Paul's platform, which, while allowing marriage as a concession to human weakness, prefers celibacy as the holier and more perfect state.

III. To continue to hold their common property in common; to continue to live together, and to eat at the same table; to continue in the common supervision of the care for the poor, the infirm, and the aged; and to maintain the practice of regular evening meetings for mutual criticism.

The platform contained in the communication was adopted by a formal vote on the evening of Tuesday, Aug. 26, abolishing the offensive abomination of complex marriage at astroke. The society will hereafter, therefore, consist of two classes of members—celibates, and married persons living together as husband and wife under the laws of marriage as generally understood. The family idea is left, it is true; but with permanent families within the community family it is born of its main significance, and takes the form of a common work, a common interest in commercial ventures, and a common responsibility. Among the literary productions of this community are, Paul Not Cornul; The Perfectionist; The Way of Holiness; Berean Witness; Spiritual Magazine; Free Church Circular; Bible Commentary; History of American Socialism; and Essay on Scientific Propagation (the latter two by J. H. Noyes). The practice of communism as a present rule of these communities is Dr. Keil, a Prussian, born in 1811. At first a man-miller, he became a mystic, and afterwards, at Pittsburgh, made open profession of his belief. He gathered a number of Germans about him, to whom he represented himself as a being to be worshiped, and later as one of the two witnesses in the Book of Revelation. He believed that this communistic somewhat resembling that of Rapp, but without the celibate principle. His followers, in 1844, removed to Bethel, Mo., and took up four sections of land, or 2560 acres, to which they added from time to time, until they possessed 4000 acres. In 1874 they numbered about 200 persons; in 1865 Dr. Keil, with about 80 persons, moved to Oregon, and established a colony at Aurora. They numbered in 1874 nearly 400 people, and owned about 18,000 acres of land.

The government at Aurora is vested in Dr. Keil, who is both president and preacher, and has for his advisers four of the elder members, chosen by himself. The preacher is a member of the board of the Board of Directors, with six trustees, chosen by the people. The members of both communities are plain, frugal, industrious Germans, with simple tastes, and seem contented and happy. They hold to principles which are chiefly remarkable for their simplicity. 1. That all government should be parental, to inculcate parental government of each. 2. That society should be formed upon the model of the family, having all interests and property absolutely in common. 3. That neither religion nor the harmony of nature teaches community in anything further than property and labor. Hence the family life is strictly maintained, and all sexual irregularities are absolutely rejected. The community is held twice a month, and after the Lutheran style.

IV. Icariana. — This community was the offspring of the dreams of Etienne Cabet, who was born in Dijon, France, in 1788. Cabet was educated for the bar, but became a politician and writer. He was a leader of the Cariboeque, and the first to write a systematic book for their community. He wrote a history of the French Revolution of July, was condemned to two years' imprisonment, but fled to London, where he wrote the Voyage to Icaria. In this book he described a communist Utopia, and in 1848 set sail, with a number of persons, for Texas, where he started an actual Icaria. Sixty-nine persons formed the advance-guard, which was attacked by yellow fever, and disorganized by the time Cabet arrived in the next year. They went to Nauvoo, Ill., and were established in that deserted Mormon town, May, 1850. They numbered here, at one time, not less than 1500 persons, and labored and planted with success; but Cabet developed a dictatorial spirit, which produced a split in the society. He and some of his followers went to St. Louis, where he died in 1856. Shortly after, the Illinois colony came to an end, and between fifty and sixty settled upon their Iowa estate, about four miles from Corning. They own at the present time 1896 acres of land; number 65 members, and 11 families, and are all French. They live under the constitution prepared by Cabet, which lays down the equality and brotherhood of mankind and the duty of holding all things in common, abolishes servitude and servants, commands marriage under penalties, provides for education, and requires that the majority shall rule. In practice they elect a president once a year, who is the executive officer, but whose powers are strictly limited. They have also four directors, who carry on the necessary work and direct the other members. They have no religious observances. Sunday is a day of rest and amusement.

V. Bishop Hill Commune, now extinct, was formed by Swedish pietists, who settled in Henry County, Ill., October, 1846. Others followed, until, by the summer of 1848, they numbered 800 persons. At first they were very poor, living in holes in the ground and under sheds; but by industry and economy they prospered, so that, in 1859, they owned 10,000 acres of land and a town. Their religious life was very simple. Two services were held on Sunday and one each week-night. They discouraged amusements as tending to worldliness, and after a while the young people became discontented with the dull community life. It was determined, in the spring of 1860, to divide the property, which was done. Dissensions still continuing, a further division was made, each family receiving its share, and the commune ceased to exist.

VI. Cedar Valley Community is a communist society
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near Cedar Vale, Howard Co., Kansas, and was begun in January, 1871. Its members were recruited from among two essentially different classes of Socialists—the Russian Materialists and American Spiritualists. They numbered in 1874 four males, one female, one child; and on probation, two males, one female, and one child. They are organized under the name of the Progressive Community, and hold to community of goods and to empty forest of other.

VII. Social Freedom Community is a communistic society established early in 1874, in Chesterfield County, Va. It has two women, one man, and three boys as "full members," with four women and five men as "probationary members." They have now a farm of 383 acres, and are engaging in general farming, sawing, grilling, etc. The members are all Americans. They hold to "unity of interests, and political, religious, and social freedom; that every individual shall have absolute control of herself or himself." They have no constitution or by-laws; ignore man's total depravity, and believe that all who are actuated by a love of truth and a desire of progress can be governed by love and moral suasion.

See Holyoke, History of Co-operation (1875); Noyes, History of American Socialism (1870); Stein, Der Socialismus and Communismus des heutigen Frankreichs (1844), and Geschichte der sozialen Bewegungen in Franken (1846); for information on the society. The society mentioned in this article are widely indebted to Nordhoff, Communist Societies of the United States (N. Y. 1875).

Society. See Socialism.

Society, a combination of persons uniting in a fellowship for any purpose whatever, and having common objects, principles, and laws. Many such combinations have been made of late years for the purpose of promoting religious objects, among the earliest of which are the Society for Promoting Christian Knowledge, for the circulation of Bibles, prayer-books, and tracts, founded in 1698; the Society for the Propagation of the Gospel in Foreign Parts, for carrying Christianity to the colonies and other dependencies of the British empire, established in 1701; and others, most of which will be found under their appropriate heads, as Bible Societies, etc. Since convocations and diocesan synods have fallen into disuse, the duty of providing for missions, the circulation of the Scriptures, the preparation and publication of devotional works, and similar objects, has devolved upon voluntary associations. These societies, being formed independent of ecclesiastical authority, are necessarily free from ecclesiastical rule or regulation, and their constitution is thus determined by the nature of their object. In the Church of England a controversy has arisen in relation to these societies, respecting the necessity of members of the Church having the sanction of their diocesan before joining such associations. The real question is, whether any such society involves in its constitution or practices a violation of canonical law or established discipline. The matter was finally left to the discretion of the individual. In the United States such societies are often organized by the authorities of the Church they represent, or are endorsed by several churches, and thus become their acknowledged agency in that direction. Of the latter the American Bible Society is a notable example.

Society People, a name given to the Covenanters in Scotland by Wodrow (ii. 357) and others, because they withdrew themselves into societies for mutual religious intercourse and edification.

Socinianism, a development of the Arian heresy, has for its leading feature the denial of our Lord's divine nature, with the belief that he was a typical and unique man, displaying in so unprecedented a manner those higher characteristics of human nature which make him a shadow of the divine nature that he was called the Son of God. See Socinus.

I. System of Theology.—Socinianism represents Jesus as having been born of the Virgin Mary by a supernatural interposition of the Holy Ghost, in consequence of which he was a man free from original sin and its evil inclinations, but only a man. He was outwardly anointed prophet, priest, and king at his baptism by a material descent of a divine force and efficacy upon him in the form of a dove; but he had no divinity of his own, and no union of his own with God (prostration of the spinning at God of his own) from the dead, and delegated to him a supreme authority over men and angels. But in all this he is only a created being, and worship rendered to him should only be given to him as the representative of God, not as his own right. The Socinian system discards altogether the idea of union between divine and human nature, alleging that the two are so infinitely removed from each other that union between them is an impossibility. Its later development does not recognize Christ as, in any sense, an object of worship, denies the supernatural origin which was attributed to him by the earlier form of the heresy, and looks upon him only as a very exalted saint and moral teacher.

Socinianism, however, is not merely a system of negations, but includes positive propositions. It not only denies the doctrine of the Trinity, but positively asserts that the Godhead is one in person as well as in essence. It not only denies the proper divinity of Jesus Christ, but positively asserts that he was a mere man—that is, a man, and nothing else or more than a man. It not only denies the vicarious atonement of Christ, but it asserts that men, by their own repentance and good works, procure the forgiveness of their sins and the enjoyment of God's favor; and thus, while denying that, in any proper sense, Christ is their Saviour, it teaches that men save themselves—that is, in so far as they need salvation. It denies that the Spirit is a person who possesses the divine nature, and teaches that the Holy Ghost in Scripture describes or expresses merely a quality or attribute of God.

In its theology Socinianism represents God as a being whose moral character is composed exclusively of goodness and mercy, desiring merely the happiness of his creatures; thus virtually excluding from his character that immaculate holiness which leads him to hate sin, and that inflexible justice which constrains him to inflict upon sinners righteous punishment. It also denies that God foresees the actions of his creatures, or knows anything about them until they come to pass; except in some special cases in which he has foreordained the event, and foresees it because he foreordained it. That they may not seem to derogate from God's omniscience, they admit that God knows all things that are knowable; but they contend that contingent events are unknowable, even by an infinite being.

In its anthropology Socinianism denies, in substance, the fall of man, and all original depravity, and asserts that men are now, as to all moral qualities, tendencies, and capacities, in the same condition as when the race was created. Having no original righteousness, Adam, when he sinned, did not lose any quality of that sort. He simply incurred the divine displeasure, but retained the same moral nature with which he was created. Created good nature, he would still have, he had sinned or not. Men are now, in their moral nature and tendencies, just as pure and holy as Adam when created; without, however, any positive tendency towards God or towards sin. Men are now under more unfavorable circumstances than Adam was, because of the many examples of sin, which increase the probabilities of actually falling into sin. Some avoid sin
altogether, and obtain eternal blessedness as a reward; others sin, but there is no difficulty in obtaining forgiveness from God, and thus escaping the consequences of transgression.

In its Christology this system naturally denies the necessity of an atonement, and declares that Christ had nothing to do with the redemption of the world, and that the real purpose of the prophetic office was to communicate fuller and more certain information about the divine character and government, the path of duty and future blessedness, and to set before men an example of obedience to God's law and will. The old Socinians rejected, therefore, the priestly office of Christ altogether, or confined and confined the most important functions of the kingdom entirely to the Socinians abolish the kingly office and resolve all into the prophetical. His suffering of death, of course, did not belong to the execution of the priestly, but of the prophetic office; in other words, its sole object and design were confined within the general range of serving to declare and confirm to men the will of God. Thus was revealed an immortality beyond death, of which no certainty had been given to men before Christ's death.

With respect to eschatology Socinianism denies the resurrection of the body, as a thing absurd and impossible. It holds what is called a resurrection, which is not a resurrection of the same body, but the formation and the union to the soul of a different body. It repudiates the doctrine of eternal punishment; but Socinians are divided between the two theories of the annihilation of the wicked (held by older Socinians) and the final restoration of all men (adopted by modern Socinians).

As regards the Church and its sacraments, Socinianism teaches that the Church is not, in any proper sense, a divine institution, but is a mere voluntary association of men, drawn together by similarity of views and a desire to promote one another's welfare. The object of the sacraments is to teach men, and to impress divine truth upon their minds; and they are in no way whatever connected with any act on God's part in the communication of spiritual blessings.

II. The Sect.—Laelius Socinus (q.v.) is usually regarded as the true founder of the Socianian system, though his nephew, Faustus, was its chief defender and promulgator. The origin of the sect is usually traced by their own writers to the year 1546, when colleges or conferences of about forty individuals were in the habit of meeting, chiefly at Vicenza, in the Venetian territory, with a view of introducing a purer faith by discussing the interpretations and dogmas of the Saviour as well as Papists—although this account is discredited by Mosheim and others. The first catechism and confession of the Socinians was printed at Cracow, Poland, in 1574, at which time the sect received the name of Anabaptists. See CATECHISM, II, 8. George Schomann is believed to have been the author of this early Socinian creed. This catechism was, however, supplanted by the creed adopted in the 17th century by the Racovian Catechism, composed by Schmalz, a learned German Socian, who had settled in Poland. From Poland, Socian doctrines were carried, in 1565, into Transylvania, chiefly through the influence and exertions of George Blan- drata, a Polish physician. For upwards of a hundred years Poland was the stronghold of this sect; but in 1658, by a decree of the diet of Warsaw, they were expelled from the kingdom; and this severe edict being repeated in 1661, they were completely rooted out from the country. The father of Socianism in England was Riddle, who, in 1618, towards the middle of the 17th century, was the first who openly taught principles subversive of the received doctrine of the Trinity. The publication of Riddle's Twofold Catechism caused great excitement both in England and on the Continent. Various answers to this Socianian pamphlet appeared; but the most able was that of the celebrated Dr. John Owen, in his Vindiciae Evangeliae. The Riddellians were never numerous, and speedily disappeared. The modern Socinians, who took the name of Unitarians (q.v.), were not a conspicuous party in England till the close of the 18th century, when Priestley and others publicly avowed and propagated antitrinitarian sentiments. A considerable difference, however, exists between the views of the modern Socinian sect and those of the modern Socinians. Both the Socini, uncle and nephew, as well as their immediate followers, admitted the miraculous conception of Christ by the Virgin Mary, and that he ought to be worshipped, as having been advanced by God to the government of the whole created universe—doctrines usually rejected by the modern Socinians. These do not, however, make the Socinians quite generally substituting, for Socinianism proper, the pantheistic infidelity of Germany, though under a sort of profession of Christianity.

See Cunningham, Historical Theology, ii; Gardner, Faiths of the World, s.v.; Collett, Essays on Socinianism; Best, Letters on Socinianism; Fuller, Socinian and Calvinistic Systems (8vo); Groves, Lives to a Socianan Friend; Socinianism, Rise, Growth, and Danger of; in the Christian Disciple, iii, 429; also the list in Malcom, Theological Index, s.v.

Socinians. See Socinianism.

Socinus, Faustus (Fausto Soczini), the real founder of the Socianian sect, was the nephew of Laelius Socinus (q., and was related, through his mother, with the famous race of the Piccolomini. He was born in Sienna, Italy, Dec. 6, 1529, and was orphaned at a tender age. His early training was neglected, and his education immeasurably defective. Theological questions engaged his mind while he was yet employed in the study of jurisprudence on which he had entered, and his conclusions were largely determined by the anti-Roman training he received, his uncle Laelius acting as his principal instructor. In 1562 the papers of Laelius, then recently deceased, received the conclusion of Faustus, and their study confirmed the opinions held by him, so that they became convictions. He was wont to declare that, aside from the Bible, his only instructor had been his uncle Laelius.

1. Life and Labors.—The literary life of Socinus began in 1562 with the publication of a work entitled Explicatio Prima Partis Primi Capitii Evangel. Joannis—in effect a declaration of antitrinitarian principles; but twelve years of courier life in Florence interrupted his activity in this direction. A single minor work, De S. Script. Autoritate, belongs to this period. He did, however, in 1568, at Basle, in the United States, perfecting of his system and the propagating of his views, his residence being at Basle; and at this time he wrote two of his most important works, the De Jesu Christo Servatore et de Deo Primi Hominis ante Lapsam. From Basle he went to Transylvania, and thence, in 1579, to avoid the plague, to Poland, where he spent the remainder of his life.

Socinus now undertook the work of unifying and organizing the scattered Unitarian elements which existed, especially among the upper classes of Polish society; but his success was not at first encouraging. Anabaptist views prevailed to a degree which prevented his own admission into the Unitarian society at Cracow during four years, because he declined rebaptism as a needless ceremony. He came, however, to be in time regarded as the recognised and principal champion of the sect. His discussions and writings secured to it prominence and reputation, and gradually a new school of Unitarians was formed. In 1608 the Synod of Rakov, or Racovia, settled the specially controverted question of rebaptism by approving the teachings of Socinus.

But few events belong to Socinus's private life which claim notice in this place. He left Cracow in 1563 to avoid persecution by the king, Stephen Bathori, and settled in the adjoining village of Pawlikowice, where he
married a lady of noble rank, the daughter of Christoph Moratszy. At the same time he became impoverished through the loss of his Italian properties. He soon returned to Cracow. In 1588 he secured the favor of the Lithuanian Unitarians, whose synod he visited at Breslau. The other features of his history are simply illustrative of the general aspects of his life. He was finally tried by the Inquisition, and after a persecution, now at the hands of a military mob (1594), then through the fanaticism of the students of Cracow, who were incited to their action by Romanish priests (1598). They dragged him from a sick-bed to the streets, beat him, sacked his house, and burned his books and writing materials. He was imprisoned in the castle of Lidzbarsk, and lived in a neighboring village, Luclawice, until he died March 3, 1604. His works were collected and published in the Bibliotheca Fratrum Polonorum, vol. i and ii. They also bear the title Fautil Sinaitis Opera Omnia in Dvo Tomos Distincta. They include expositions of Scripture: polemics against Romanists, Protestants, and Unitarians; and dogmatical writings. The more important are the Praelectiones Theologicae and the Christ Ianis Religionis Brevisissima Institutio per Interrog. et Respon., etc., to which may be added a Fragmentum Catechismi Prioris F. L. S. qui perit in Cracoviansis Rebus, Gesuitæ Editione 1610.

Immediately after Socinus's death the Raconeum Catechism, which had been prepared by him, but which was completed by Schnitz, Moskorzowski, and Voikel, was published in the Polish language (1605). A German edition appeared in 1598, and one in Latin, with notes and additions, in 1603. The latter brought out a new edition in 1739, which was based on that of 1609, and which affords a good compendium of Socinian theology. It is accompanied with a refutation by the editor.

II. Followers.—Numerous congregations of Unitarians, whose members were chiefly of noble rank, had been formed in the land, and by 1620, when he died, Bacov was the largest. They supported many schools, too which the most capable teachers were appointed, and in which the most prominent theologians delivered occasional lectures. A press connected with the establishment at Bacov promoted the dissemination of the principal writings of Socinian authors. A general synod, which met annually at Bacov, and subordinate particular synods, furnished an effective organization which contributed greatly to the progress of the Socinian cause. But the most influential factor at work in securing this result is to be found in the large number of distinguished pastors, theologians, and scholars who contributed to the fame of Socinianism. Among them were Jerome Moscorovius (Moskorzowski), Johann Crell (q. v.), and others, are recognized as those of men who in their time exercised a most powerful influence over the history of the Polish Church and State. The progress of Socinianism was, however, stopped, and its very existence assailed, by the Roman reaction under Sigismund II of Poland and his son, Vladislaw IV. An insult offered to the crucifix by some pupils of the Bacov school furnished the occasion for a complaint of sacrilege, which involved the whole community of Unitarians. In violation of law, and in disregard of the facts of the case, they were condemned. The school at Bacov was destroyed, the church transferred from the possession of its Arias owners, and the clergy and teachers declared infamous and outlawed. Other schools and churches were afterwards involved in similar ruin. The decisive blows of Jesuitism against the Unitarian sect were not inflicted, however, until after the accession of John Casimir—a Jesuit and cardinal— in 1648. The Cossack wars which raged in Southern Poland ruined many congregations; and when the Swedes invaded the country many Socinians, as well as others, joined their party. This was made the occasion for the suppression of the Unitarian sect of the Ukraine. The Peace of Warsaw in 1658 deprived them of their banishment, to take effect within three years, and this term was afterwards shortened to two years. The protests of Socinian delegates, and likewise those of Electoral Brandenburg and Sweden, were disregarded, and the edict was rigorously executed.

In Germany, Socinianism had established itself in the University of Alsfeld through the influence of Prof. Ernst Sonner (died 1612); but when the emigration of the authorities of Narenberg effected its overthrow, Polish exiles settled in Silesia, and held synods in 1661 and 1663; but their efforts to gain proselytes led to unfavorable action on the part of the State, and to their eventual removal in 1666. Certain departments of Brandenburg contained numerous Unitarian congregations and communities during the last decades of the 16th century. Everywhere, however, they were merely tolerated. Often they were persecuted. The repeated efforts to extirpate them were so far successful that in 1688 only two Socinians were found in Prussia, both of them old men.

In the Netherlands, anti-trinitarianism was at first connected with the Anabaptist movement. An Antitrinitarian, Herman van Vleckwyck, was burned at the stake at Bruges in 1569. Amsterdam and Leyden each contained a band of Socinians at the close of the 16th century, whose expulsion was attempted by the States-General. The sect continued to grow, even in the face of the active efforts of the orthodox synods to bring about its extirpation. The influence of Polish coreligionists, who were banished from their native country, greatly strengthened its numbers. Constant repression of its worship and interference with its tenets eventually produced the intended effect; however, the Socinian party gradually melted away, and its members were absorbed by the Remonstrants, the more liberal Anabaptists, and the Collegiants.

Anti-trinitarian ideas found reception in England as early as the middle of Henry VIII., and were particularly vigorous martyrs. So late as the time of James I three Anti-trinitarians were burned at the stake. The Polish Socinians forwarded a copy of their Catechism to the latter monarch, which was not favorably received, but proved the first of an uninterrupted series of Socinian writings which circulated from that time. John Biddle (q. v.) became the prominent leader of a modified Socinianism, and the rise of deism secured to it a widespread existence, even though it was excluded from the Acts of Toleration, and was under the ban of stringent laws; and it became a tendency among the clergy of the Established Church. Lindsey and Priestley eventually brought about a breach with the Church. The old repressive laws were finally repealed in 1813. For the present status of Unitarianism in England, recourse must be had to the census-tables of 1851, the census of 1861 not giving information respecting the creed of the inhabitants. In 1851 Great Britain contained 299 Unitarian churches, which afforded 68,551 sittings, and attracted 37,156 attendants—nearly all of them being in England.

Unitarianism was planted in North America in the middle of the 18th century, and obtained its first American church in November, 1787, when James Freeman (q. v.) was ordained pastor over the King's Chapel congregation in Boston. The movement spread in secret, care being taken by its supporters to avoid alarming the orthodox part of the population; so that when the state of affairs was finally understood, nearly every Congregational Church in Boston had become Unitarian, and many churches in other parts of New England had adopted Unitarian views. A controversy grew out of the publication in 1815 of a pamphlet entitled American Unitarianism led to the withdrawal of Unitarians from the orthodox, and their separate organization. Channing (q. v.) became the foremost representative of the American Unitarian Association, founded in 1825, became its centre, and the Christian Examiner its leading periodical. It has now less than 300 churches, about 350 ministers, a member-
ship estimated at about 30,000, two theological schools, and a number of benevolent and other societies. The Socian view has many supporters, besides, in the Church of Christ ("Oecumenicalists").

See Fock, Der Socianismus und seine Stellung in der Gesamtentwicklung des chrstlichen Glaubens, seine Geschichte. Veroff. u. seiner Lehreigentum (Kiel, 1847): Hunst, Hist. of Rationalism, ch. xxii; Gieseler, Ch. Hist. iv, 358–565; Baumgarten-Crassius, Compend. i, 384; Bibliotheca Fraternum Polonorum, etc. (Anhald). See also: View of Universalism from the Reformation (Lond. 1789); Belsaham, Memoir of Linday (1812); Rees, Runbute Catechism, with historical introduction (Lond. 1818, etc.). See Socianism.

Socinus, Laelius (Lelio Sozzini), a noted Italian heresiarch, uncles of the preceding, was born in Siena in 1525, being the son of Mariano Sozzini, Jan., a lawyer, of a family that made considerable pretensions to learning. Leio gave himself to the study of theology, then quickened by discussions of Luther, and for this purpose read the Bible in the original tongues. This made him suspected by the Church authorities, and he left Italy about 1544, and wandered for four years over France, England, the Netherlands, and many other countries. He at last settled at Zurich, where his erudition and personal qualities at first gained him consideration, and there entered upon a series of investigations and a course of correspondence which resulted in undermining his belief in the divinity of Jesus Christ. These convictions rendering him unpopular at Zurich, he retired, after the death of his father, in 1548 or 1559, to Poland, where Sigismund II received him favorably, and gave him letters that enabled him to return with prestige to Zurich; and he spent the remainder of his days there in peace, dying May 16, 1562.

He left the following works: Dialogus inter Calvam et Leonem, s. l. 1612, in which he opposes the punishment of heretics: — De Socianum et De Resurrectione Corporum, both inserted in Fruits et Laelii Sociniani Tractatus (Ekleutheropolis [Holland], 1654). Sand (Biblioth. Antiqu. p. 18–25) speaks of some other doubtful writing attributed to Laelius Socinus.

Soclet (טנ', eden), the bare, e. g. of the planks of the tabernacle (Exod. xxvi, 19, etc.), the pedestal of a pillar (xxxviii, 10 sq.; Cant. v, 15); the "foundation" of a building (Job xxxviii, 6). See Column.

Soc'oh (Heb. Sukoh, סוקה, Josh. xxv, 35, 48; marg. Socoh, סוקה, which occurs in the text at 1 Chron. iv, 18; "Socho;" 2 Chron. xi, 7; "Shoco;" xxviii, 18; "Shocho;" "Shochoh," 1 Sam. xvii, 1 twice; or סוקה, 1 Kings iv, 10, "Socho;" another form for Socoh [q. v.]); the name of two towns, both in the tribe of Judah (q. v.).

1. (Sept. Σωκάθιος v. r. Σωκάθιος; Vulg. Socroth.) A place in the district of the lowland or Shephelah (Josh. xxv, 35). It is a member of the same group with Jarana, Aneszah, etc., and is noted for the N. W. corner (see Keil, Comment. ad loc.). The same relative situation is implied in the other passages in which the place (under slight variations of form) is mentioned. At Ephes-dammim, between Socoh and Azekah (1 Sam. xvii, 1), the Philistines took up their position for the memorable engagement in which their champion was slain, and the wounded fell down in the road to Shaaraim (ver. 54). Socoh, Adullam, Azekah, were among the cities in Judah which Rehoboam fortified after the revolt of the northern tribes (2 Chron. xi, 7), and it is mentioned with others of the original list as being taken by the Philistines in the reign of Ahaz (xxviii, 18). In the time of Eusebius and Jerome ("Euseb. Hist. eccl."") it bore the name of Socoth (Σωκοθ), and lay between eight and nine Roman miles from Eleutheropolis, on the road to Jerusalem. Paulina passed through it on her way from Bethlehem (?) to Egypt (Jerome, Ep. Pauly, § 14). As is not unfrequently the case in this locality, there were then two villages, an upper and a lower ("Oecumenus"). Dr. Robinson's identification of Socoh with esth-Shaweekeh (a diminutive of Shawekeh) in the western part of the mountains of Judah is very probable (Bibl. Res. ii, 21). It lies about one mile to the north of the track from Beit Jibrin to Jerusalem, between seven and eight English miles from the former.

To the north of Socoh, within a day's journey by Yarmuth, the ancient Jarmuth. Damun, perhaps Ephes-dammim, is about the same distance to the east, and Azekah and Shaaraim, no doubt, were in this neighborhood.

To complete the catalogue, the ruins which must be those of the upper one of Eusebius's two villages stand on the southern slope of the Wady es-Sum, which with great probability is the Valley of Elah, the scene of David's victory over Saul's son. This is the mountain of David's battle (ver. 20), and its distance from Jerusalem as there given is not sufficient for the identification proposed above (Revel, Par. 30, p. 1019).

2. (Sept. Σωκάθιος v. r. Σωκάθιος; Vulg. Socroth.) Also a town of Judah, but in the mountain district (Josh. xv, 48). It is one of the first group, and is named in company with Anab, Jattir, Eshtemoah, and others. It has been discovered by Dr. Robinson (Bibl. Res. i, 249) in the Wady el-Khall, about ten miles S.W. of Hebron; bearing, like the other Socoh, the name of esth-Shaweekeh, and, with Anab, Semoa, 'Attir, within easy distance of it.

Socordia, in Roman mythology, was the daughter of Ether and the Earth; a personification of dulness.

Socrates, the most notable and the best known of all the Greek philosophers, to whom the designation of "the Father of Philosophy" ("pater philosophiae") has been deservedly given. His prominence during life, his influence after death, and his notoriety through his death affected the character and development of speculation more than they have ever been affected by any other philosopher. It is the impress of his own heart and soul in the great changes that have been wrought — the impulse and direction which he gave to intellectual inquiry and to moral action — much more than any special doctrine, which have insured to his name the distinction and affectionate reverence that have attended it through all the ensuing centuries. Even if no regard should be paid to the peculiarities of the philosophical character of Socrates would merit the highest admiration in any age. They were singularly remarkable in a pagan age, and amid all the corruptions, the sophistries, and the brilliant license of Athens during the Peloponnesian war. He was a heathen, with many of the virtues and more of the aims of Christianity. In a world of corrupt and elaborated oeclochacy, of eager ambition, of greed, of self-seeking, and of rapacity, he, though conscious of the highest intellectual vigor, and associating with the ablest public
men, was content with the humble station in which he was born, and never sought office or command. Surrounded with opportunities for acquiring wealth and luxurious indulgences, he was heedless of poverty, hunger, danger, the loss of all he had obtained, and his breath of life. The Athenian, patriotic, and observant of law in matters religious, political, and social. He was without superstitions other than those inseparable from his time and country. He was faithful and fearless in the discharge of every public and private duty. He gave his thought, his heart, his exuberance, the full expression of his opinions, and his life, as a model to all time, his heart, and as a model to all time, the most solemn of all signatures. As a missionary, and as a zealous, self-abnegating and untiring moralist, Socrates suggests a comparison with the apostles and martyrs of Christianity, and with the founders of monastic communities in the desert and stormy ages of the Church. As a preacher and teacher of moral regeneration, he provokes, though with reverential assertion of the vast interval, a more daring comparison, which has impressed devout Christians no less than unbelievers and misbelievers of Rousseau and Baur. It adds new dignity and a loftier interest to the life and death of Socrates to contemplate his career as an essential part of the providential and patient preparation of the civilized world for the acceptance of Christianity.

I. Life.—It is peculiarly needful, in the case of Socrates, to pay careful attention to the course and circumstances of his life. His remarkable personality is so strongly and so strikingly impressed upon his doctrine and upon the whole tenor of his procedure. The Socratic philosophy, in its active development and in its theoretic import, is distinctly the product of the idiosyncracies of Socrates, and of the requirements and tendencies of his age. It is not of age, and of age, which he rendered more illustrious by his life. This has been fully recognised by Ritter, by Zeller, by Grote, and by other historians of philosophy and historians of Athens. It may be thought that they have overlooked some considerations not less weighty and significant than the obvious; that they have not failed to note the intimate correspondence between his man and his doctrine, between his teachings and his times. His life is his philosophy, his philosophy the reflection of his life. Yet it is difficult to present a true portrait of the great teacher, or a just biography of him. The materials are abundant, are, indeed, redundant; but they are all presented "in such questionable guise" as to be of doubtful credibility. Socrates reappears in nearly all later writers, Greek or Roman, whose subjects allowed any reference to him, or who sought "to point a moral or adorn a tale." Incident and anecdote, text and comment, are multiplied indefinitely; but no new facts have been recorded. What is reported or repeated by Cicero, Seneca, or Quintilian, by Plutarch or Diogenes Laertius, or by other authorities having will less claim on our belief. Revert conceits are invented, credulous admiration accepted, eager transmuted, and curious repetition distorted detail after detail, till the genuine Socrates of the fifth ante-Christian century became an accumulation of myths. This process of transfiguration commenced in the time of Plato, who introduced him into the dialogues of the sage. Aristophanes, in his Clouds, and Ameipias, in his Comus, exposed to immoral laughter his appearance, his rage, his manners, and his speculation. Yet the caricature of the comedians may be welcomed as a likeness with almost as much security as the declinations of his appearance, as a likeness that we possess the Memorabilia and the Symposium of Xenophon and the Dialogues of Plato. But both these biographers were manifest writers of fiction, and all their productions were dyed in the brighter or more subdued colors of fancy. The author of the Memorabilia composed the Cypriae, the Apology, and the Hiero. The author of the exquisitely Apologie, was under the influence of the Republic and the Laws. All the writings of both these glories of Attic literature may be included under Pindar's category: εισελαύσιν ψευδεία ποιούσος ... νίκους. Aristippus wrote to Plato repudiating his representations of their common teacher (Aristotle, Rhet. ii. 23), and seeking for a fuller and more accurate account of the exploits of Socrates at Delium and Amphipolis. The contrasts and discrepancies between Xenophon and Plato have been long and prominently noted. They have been explained by diversity of aim, difference of intellectual susceptibilities, and disparity of talent, by Aristippus, by Democritus, and in an able article in Smith's Dictionary of Biography, that the apparent contradictions may be reconciled. It is alleged that Xenophon regarded only the practical side of the Socratic instructions, and sought to convince the Athenians of the innocence of the master; while Plato was always most interested in the speculative import of the Socratic doctrine, and sublimating teaching and teacher in accordance with his own philosophical fancy. This may be freely admitted, but it does not leave a sufficient or a safe basis for accurate biography: "The trail of the serpent is over it all." Even those who espouse this scheme of conciliation are compelled to exclude from the Mémoires pour servir the greater and the more characteristic part of the Platonic Dialogues, in which Socrates is evidently a mere lay figure, or, rather, a tailor's mankinik for the exhibition of the Platonic robes and other finery. Agreement may be found in a preliminary calculation of the speculative import of the metaphor of the same personage. Such agreement, however, is not inconsistent with a lavish employment of decoration by each; since all forms of flattery and of caricature require some observance of characteristic features. Yet it may reasonably be conceived that the Socratic of Xenophon as well as of Plato is postulating, though there be great difference in the grace and fascination of the two figures. Still Xenophon and Plato are our best, and almost our only real, authorities for the life and opinions of Socrates. They must be accepted as nearly our sole genuine sources of information. Least of all must she be the enumeration; and it must be remembered that something of coherence and consistency, the softening of some asperities, and the exaggeration of some angularities, which were originally due to the fictitious ingredient, will remain after all our care. There may be little real ground for regret in the want of perfect assurance of the literal truth of the portrait. There is a hazy conception, and an exaggeration through the haze, of all the images of the past. There will be a general truth of presentation, resulting from the affectionate and admiring pictures of dissimilar followers, which will be more impressive and inspiring than any metaphysical speculation, though the faithful daub could be. At any rate, Xenophon and Plato furnish forth the Socrates who kindled, guided, charmed, the later world. Those who are sated of the substantial agreement of the two contemporary bi-
Socrates introduces Aristotle to check or to confirm their statements. The indications of Aristotle are eminently valuable. They are rarely biographical. They do not diminish the regret that all the works of the censors and even calumniators of Socrates, except the Clouds, and all the sources whence Athenæus drew his discrediting reports, have been utterly lost, but lost without having influenced the general judgment of men.

Socrates was born at Athens in B.C. 468 or 469; before 469 says Ueberweg, with great plausibility. His birthday was in later times commemorated as a sacred day on the 6th of Thargelion, which would fall in May. His celebrated Oath is said to have been a mother of his in humble circumstances; not a common stone-mason, if his distinguished son, who learned and practiced the father's art, produced the Graces in front of the Acropoli, which were seen and noted by Pausanias (1, 22, 8; ix, 35, 1). His mother was Phemarete, a midwife, whose occupation he often employed to illustrate his own intellectual procedure, which may have been confirmed or suggested by it. The father's condition did not allow the son any special advantages of education. The statement that Socrates was the pupil of Anaxagoras and Prodicus can have no other meaning than that he may have read the works of the former, and that he was present at the lectures that were held both by Gorgias and Parmenides, were at Athens during his early or mature manhood. The extraordinary education of an Athenian, with the varied aids and stimulations which rendered the average Athenian more than equal to an average member of the British Parliament, were open to his mind; but his less than useless turn of account. He would learn music and gymnastics, and these were, probably, his only school acquisitions; but music and gymnastics embraced the elements of all intellectual and physical training. He has expressed, through Plato, his obligations for his public education (Crêt, xii). The free intercourse of a democracy, and of such a democracy as that of Athens in the age of Pericles, with its boast of freedom of speech and of association, would afford Socrates, who ever sought intimacy with noted persons, every chance of instruction and information that could be desired. The education of living communion far transcends all that can be learned from books. Socrates himself professed to have been self-educated in philosophy (Xenophon, Symp. i, 5), and the profession is just, for he had none to point the way which he pursued. He might also have claimed self-education in other respects, but it was an education resulting from habitual intercourse with the most intelligent and the best informed of all classes and of both sexes. He became a perfect oracle of Pericles. He was intimate with Aspasia and Diotima, as well as with poets, artists, sophists, and artisans. His indefatigable pertinacity and curiosity would enable him readily to acquire the extensive knowledge ascribed to him by Xenophon.

There are no authentic details of the first half of the life of Socrates. To Plato and to Xenophon he was always an old man. Is there not room here for suspecting that the tenets and inquiries and practices which were ridiculed by Aristophanes and Ameipsias, before an audience familiar with the object of caricature, may have been the pursuits and investigations of Socrates in his earlier years, while grouping his way towards his ultimate vocation? This suspicion merits examination. It may, however, be fairly inferred from the tenor of Xenophon's and of Plato's remarks that Socrates pursued the simple path of his obscure life, in the performance of every public and private duty, without failure and without blame. He was an honest man, a citizen, a military man, having no political ambitions. He was not a son of a military family; on the contrary, he was a husband and a father of a family, beloved by the Athenians, loved its scenes, its bustle, and its people. He married and had children, but he was happy neither in his wife nor his children. Xanthippe had the reputation of a shrew throughout all antiquity; and the sons of Cimon, Pericles, and Socrates are commemorated to the present day. It is not impossible that Aristocles was once even credited to Socrates, but his neglect of wife and family while interminably discussing and debating throughout the livelong day. It is a question whether he had one or two wives—the much-known Xanthippe, the mother of his daughter, and Myrto, the daughter or descendant of Aristocles the Just. This bigness, or matrimonial duplicity, is repudiated by Athenæus (iii., 3), by Grote, Zeller, and nearly all the moderns. Athenæus says that the allegation rests upon the authority of Calisthenes, Demetrius Phalerus, Satyrus, and Aristoxenus. This is early testimony, and in the main reputable. It rests also on the higher evidence of Aristotle (Rhet. 1409 a 15) and of Diogenes Laërtius, but the reporter may be suspected.

We may believe that Socrates displayed the highest civic virtue and the highest moral courage on the only two occasions when he is stated to have been clothed with an official character. He was at all times averse to political employment, and when he accepted it was to his temperament and habits; but he renounced no duty. As presiding member of the Prytany, he refused to put to the vote the iniquitous decree against the generals inculpated at Arginusæ; and, under the Thirty Tyrants, he opposed the execution of the infamous order for the arrest of Leon the Salaminian. In one case he bravely the furious mob, in the other he despairs of oligarchs. The vocation of Socrates lay not in art, nor in litigation, nor in war, nor in politics. His mission was that of a reformer of morals and of speculation, and was created by and for himself. At what time he entered upon this career it is impossible to ascertain. It probably grew upon him gradually, and gradually, and shaped itself as it grew, until at length it became recognised as a definite and irremovable duty. There is so much in both method and doctrine that springs from the peculiarities of the man, so much in the fashion of his apostolate that reflects and elucidates any possible interpretation of his character, that his marvels can be reer much; the history of Delium, with the death of the democratic oligarchs, the deliberate and systematic prosecution of his high vocation must have begun soon after the death of Pericles, though it probably did not assume its characteristic form till a later time. He must have attained public notoriety in those years, for Aristophanes and Ameipsias offered him to the mercenary morals of the Athenian people in the spring after the battle of Delium. The new teacher presented as curious a spectacle as the fancy of a caricaturist could devise. He was earnest, enthusiastic, untring, pertinacious; pressing forward, in season and out of season, with line upon line and precept upon precept, tackling everybody, high and low, at work or at recreation, in street and temple, theatre and banquet-hall, court, dock-yard, and grove; in school, workshop, conference, and assembly. He claimed to be impelled to catechise, and to expose ignorance, under the solemnity of a divine call. But the missionary was grotesque in all respects, repulsive in character, coarse in manner, a corrupter of society, an intemperate disputant; boring everybody with an unceasing and pitiless storm of questions, and answering others only with a fresh shower of questions. This incorrigible note of interrogation was ugly beyond known examples of human ugliness, with short,
squat figure, fat, round belly, google eyes, thick lips, big mouth, pug-nose, transcending in its pug-nasity all observed puggishness. Even friends and admirers called him a satyr, and compared him to the comic masks of Silenus. Rabelais wittily assimilated him to a patent-physic-bottle. He was habitually unwashed and unshaven, and reeked of the sweat and chalybs of his blankets. His manners tended to increase repugnance. His speech was rude and inelegant, his voice grating, his immediately topics and examples humble, if not positively vulgar; his bearing was obtrusive, without being presumptuous; his address plain and unpolished, though not discourteous. His manners were deemed coarse and clownish by Aristoxenus. Politicians, legislators, orators, philosophers, sophists, magistrates, generals, and citizens were decried by him as fools and knaves, and compelled to gaze in the mirror held before them; that they might recognise their own folly, fraud, and ignorance. This drastic medicine was forced upon those who enjoyed the discomfiture of others, but not their own, by the quaint personage who could stand, and keep others standing, from morning to night, and who talked without intermission, though able sometimes to listen with the utmost patience. Nevertheless, this portentous mouthpiece for the power of sorcery and enchantment, and lull those on whom he fastened like a vampire, fanning them while sucking their blood, or held them, like the skinny finger of the Ancient Mariner, so that “they could not choose but hear.” The lustre of another world broke forth in his speech, like the moon emerging from the clouds. A bank of blackclouds veiled a tenderness of sentiment, a purity of feeling, a depth of thought, a fertility of illustration, an overflowing humor, a playful and penetrating wit, a wealth of knowledge, an ingenuity of argument, and a concentration of noble aims. His magic wrought like the Vice of the poet:

“A monster of so frightful mien
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face.
We first endure, then pity, then embrace.”

It could scarcely increase the favor of Socrates with the multitude, who knew him only by sight, to see him attended by Critias, Alcibiades, Charmides, Xenophon, Aristippus, etc., and to hear that this zealot of a new doctrine, who condemned present conduct and current opinion, professed to keep a little divinity of his own, and was declared by the Delphic oracle to be the wisest of men. The humility of his interpretation of the oracle might become him, if he was a mere receiver of dictation, correspondent to his familiar and habitual irony. The only ground of the oracular utterance, he said, was that he knew that he knew nothing, while others mistook their own ignorance for knowledge. There is more wit than reason in the remark of Anthenous (v, 60), “If knowing nothing is wisdom, knowing all things must be folly.” He proceeds to say that Socrates was worthy of belief when he professed himself “not to be wise;” and that it was as needless to consult the god on this point as to ask whether any one was more pug-nosed than Socrates.

Such, then, was the reformer who undertook to convert the Athenians. He was a political reformer, the error of whose system was more frugal. He was more frugal than a Neapolitan lawyer or a Greek mendicant — Gracius aversus. He was abominable, given neither to wine nor to pleasure. He was able and willing to drink more than any of his contemporaries; yet “no man ever saw Socrates drunk” (Plato, Symp., p. 229). He was ascetic, inviting hardships and careless of pain, like the Coeliphibes of the desert or the founders of medialicen, of the desert or the founders of medieval fraternities. He declined the invitations of princes and potentates because he could not return their favors. He refused to take money for his instructions, denounced the Sophists for their mercenary practice, and would not be known among the rich, so that they might share him. He condemned existing usages, procedures, and theories; derided the political institutions of Athens; invited all to abandon their delusive and pernicious doctrines and reasonings; attached himself specially to the young for the conversion of the rising generation; yet was himself observer of established customs and prescription in religion, in law, in political and social conduct.

A character like this could hardly receive due appreciation in the Platonian world of captious community in which he lived and moved without resting, and which he tormented through all ranks without ceasing. How difficult the appreciation must have been may be estimated from the diverse portraits drawn by his friends and pupils, Xenophon and Plato, without either achieving a fair picture. Socrates is in the admirers of many by his brilliant display of dialectical ingenuity and intellectual power; he might attract ambitious politicians by the hope of acquiring his arts; but he could secure the devotion only of the few who caught glimpses of his purpose and desired to share his aims. To the populace and to the upper multitude he must have seemed a strange and unwelcome phenomenon. He must have gone about multiplying disfavors, nursing enmities and antagonisms, and storing up wrath against the day of wrath. In the Platonian Apology he expresses greater apprehension of chronic misconception and the calumny of his contemporaries, than of his bitter and unjust charge. This is consonant with probability. The distinct reference to Aristophanes is a Platonic device, and excites a suspicion that there is as little authentic and uncolored fact as in the Latin Panaetius, or the Diogenes of Dion Cassius.

Full acquaintance may be accorded to Grote’s remark that the indictment and condemnation of Socrates are less surprising than his long escape from prosecution. For twenty or thirty years he had been suffered, without molestation, to infest the streets of Athens, to consort with orlogarchs and tyrants, to preach novel doctrines to the masses, and seduce every one, and to offend prevailing sentiment. The Jews went and have stoned such a prophet without such patient endurance.

At length, in B.C. 399, after the restoration of the democracy and the re-establishment of the old constitution, Socrates was indicted. His accusers had little obvious reason for personal enmity. Melitus, or Meletus, was a youthful poet, otherwise almost unknown. Anytus was a wealthy tradesman and active politician, who had co-operated efficiently with Thrasybulus in the recent overthrow of the Thirty, and whose son had been disannulled from following his father’s trade. Lycon was a professional rhetorician, and was thus involved in the persecution of the Socratic sect. None of the three had any personal grievance. It was very slight, but it concurred with a general antipathy to Socrates. The charge was that Socrates neglected his country’s gods, introduced new divinities, and corrupted the Athenian youth. These charges may now be admitted to be substantially unjust; but they were then very plausible, and gave utterance to what may well have been the common impression in regard to the tenor and tendency of his dispositions. The purity of the motives, designs, and conduct of Socrates none will now gainsay. None will now repeat the fatal accusations with any thought that Socrates could conceive of them as just. His strict observance of the religious rites of his country is insisted upon in both the Apologies written after the event. He will not be less revered now from a conviction that his religious views inclined vaguely to the assertion of monothelism and to the adoration of “the unknown God.” This would result in the negation of existing superstitions and creeds, and would sustain the allegation of the introduction of new divinities. This allegation would be confirmed by his claim of special inspiration, and by the announcement of his mysterious and divine counsellor, whose essential character he had not yet been enabled to define. Desire of the third charge of corrupting young men would be even more plausible among the ancient Athenians than the other two. The Socratic method contemplated the compulsory confes-
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sion of ignorance, and proceeded by a perplexing series of questions and constrained answers, designed to re-
move the false conceit of knowledge in order to prepare the way for a careful and unprejudiced examination of
truth. Most of the sufferers who could stop with the nega-
tive result, as Socrates himself appears practically to have
done. Others, who did not understand the proc-
cess and could not appreciate the design, would con-
clude that the purpose as well as the effect of the So-
cratic elenchus was to unsettle belief in accredited in-
istitutions, not of the popular sects, but Crito and Charmides had been among his most cherished associates; that his chief disciple, Plato, perhaps not yet prominent, was the nephew of Charmi-
des, one of the Thirty, and had recently been active in aristocratic opposition; that Socrates had always dis-
approved of the existing modes of appointment to office;
and that he had displayed a constant distrust and dis-
approval of democratic institutions—a censure which democracies always jealously and passionately resent.

Socrates was brought to trial. His divine monitor forbade his making a defence in the customary spirit.
If people were to suppose that his motives were calculated only to irritate his judges. There was no
fixed or systematic law at Athens, especially in crimi-
nal matters. Every indictment was a bill of attainder.
Nevertheless, Socrates was condemned by a majority of
only five or six voices in a decasy of more than five
hundred, and the sentence of death was left to be deter-
mined. Athenian procedure required the ac-
cusers to name a penalty and the accused to offer an
alternative satisfaction. The accusers had specified
death. The alternative proposed by Socrates was a
virtual negation of the verdict by substituting for death
public support in the Prytaneum, the highest honor
that could be bestowed; or, in deference to the urgency
of his friends, a fine of thirty mine (about seven hun-
dred dollars). The jury could choose one only or oth-
er of these penalties. Socrates had already been de-
clared guilty. The sentence could scarcely be other
than—death.

Polycrates among the Greeks, and Catou among the
Romans, justified the condemnation of Socrates. Lelut
and Forchhammer did the same thing forty years ago,
and Dresig preceded them by a century. Grote holds
the balance even between the judges and the judge.
The judgment of Polycrates may have been merely a
rehearsal for the intellectual tour de force; or it
may have been serious, and may have called out the
Apologia of Xenophon as a reply. It was recognised
by friends and contemporaries, it was generally recog-
nised in antiquity, it has usually been recognised by
the moderns, that the condemnation and death of So-
crates was his own act. He did not desire to live. His
work was done, his career was bending to its close. He
was willing, if not eager, to perpetuate his influence and
to confirm his life and doctrine by his death. Nothing
can be more exquisite touching, more ennobling, or
more memorable than the account given by Plato of the
last days of Socrates, and of the cheerful, playful
scenes with which the intellectual conflict and the human
uprising scenes of his life. The closing scenes are among the noblest ex-
hibitions of human, and almost of superhuman, virtue.
That there is much of Plato in the pathetic story is
indubitable. The artistic arrangement of details, the
subdued coloring, the solemn calm, the dramatic pres-
centation, are all Plato's, but the essential significance
may be confidently ascribed to the genuine Socrates.
We shall not repaint the rose or reperform the lily.
The tale must be read in the pages of the reverent disciple and consummate artist.

Socrates should have drank the fatal hemlock the day after the sentence. But the sacred embassy had
just arrived in the very hour that the punishment was pend-
Plato, Sophist, xlii; Erasmus, Ch. — "Non est beat-
us, esse qui se necaret;" "Nil passus es mi si dissol-
mulcereis." It was in this condition of the State and
of Greek society that Socrates felt himself urged, as by
a divine voice, to interpose for the reclamation and re-
generation of his countrymen, and to appear as a per-
sistent missionary in the cause of justice, honesty, and
truth (Plato, Apology, xxii). It has already been ob-
served that he had been implicitly delev-
oped. He may have proceeded at first in an intuitive,
unconscious, tentative sort of way, following his natu-
ral impulse to inquiry, to the pursuit of information,
love of company and conversation, till his course shaped
itself out before him, bestir him as the special duty of
his life, and assumed the imperative form of a divine
mission. There was a perception of the public and
private faith and morals which would conduce to such
a result in a nature highly sensitive to all intel-
lectual and moral demands. Whatever opinion may be
entertained of the claim of the Platonic Apology to be
regarded as a just representation of the actual defence
made by Socrates, it is very remarkable that Plato puts
into the mouth of the accused the distinct declaration
that he had received his mission from the divinity, and
that if his life were taken another divine messenger
might be sent (Apology, xivi). This special and con-
trolling influence is familiarly known as the demeon
or daemon of Socrates. It was the subject of the
more dispassionate
Some critics, commentators, and historians of
philosophy conceive it to have been a personal genius,
or, at least, to have been so regarded by Socrates.
Others look upon it as simply a divine pressure or mysteri-
ous suggestion. Those who recognise the direct action
of the Holy Spirit and the divine call to Christian be-
lievers cannot utterly reject the possibility of the like
agency even in pagan times (Rom. ii, 15). Others, again,
consider the Socratic daemon to have been "the still,
small voice of conscience" gradually transmuting itself
into a prophetic voice. Others, finally, regard the alle-
gation of this divine guidance as a restraint against halluci-
nation, hypocrisy, or prevarication. Neither pretense nor
hypocrisy would have been apt to assume such a form
in those sceptical times, and would be at variance with
any plausible or consistent conception of the character
of Socrates. Pure hallucination is not consonant with the
philosophic temper and spirit of him which distin-
guished him from all other enthusiasts. That this
demon was sometimes regarded by him and his dis-
ciples as personal cannot be denied. As Socrates says
that every earnest servant of the gods may have a like
divine illumination, as Plato speaks of the demon of ev-
every man leading him after death to the judgment (Phaed.
119 A 3), it was perhaps a mistake of an era of the
classical period, as a guardian or attendant angel. This
conclusion scarcely militates against the second supposition,
which will not appear extravagant or unreasonable
for those who remember the numerous echoes, through all
ages and all creeds, and from the most eminent men in
all lines of thought, of the Homeric phrase tiv ev omé
qanéi qanwv (Odys, xix, 138). Saya Cicer (De Nat.
Deor, ii, 66, 167), "Nemo vir magnum sine aliquo di-
vino auctato umquam fuit." The testimonies are end-
less, and from sources that would not be anticipated; but
there is no room to cite them. Waiving, however, such
testimonies, what that demon was is still under perpa-
rous investigation. There may be delusion in imaging any special inspiration, it will not do to resolve the Socratic demonism into
practical wisdom with Grote, or into moral tact with
Ueberwey. These might be the results of the moni-
tions of the demon, or independent of them; but they are
also quite detectable, though transcendant. It might be agreed,
the Socratic phenomenon, rarely noted because of infre-
cquent occurrence and less frequently subjected to criti-
cal observation, which merits grave estimation in this
connection. A mind and nature quick, earnest, com-
prehensive, and impressive—with unusual faculties of
intuition—fervently occupied with any serious moral
or intellectual pursuit, has visions of the day "which have
ever elsewhere their rising"; and spring neither from
the reason nor from the intuition, but reveal themselves to
others never hear; has sudden convictions which descend upon him without logical induction or antecedent evidence; has firm assurances which rest
upon inexplicable faith; and is led reverently to pre-
sume that "it is the Lord which gives him under-
standing to reveal himself by an immediate revelation. Of
such men was Socrates.

In the assurance of a heavenly vocation, Socrates put
aside all other thoughts, cares, interests, employments,
aims, and devoted himself exclusively to the task of
reforming his fellow-citizens by disclosing their intel-
lectual procedure and by enlightening their consciences.
He professed he saw no objection to the adoption of
public and private faith and morals to improve himself and to acquire fixed knowledge.

He disclaimed any pretence of teaching, for ignorance
was his profession and the ground, as he alleged, of his
being declared by Apollo "the wisest of men." He
spent the whole day and every day, from early morn
till set of sun, amid the gatherings of men, inquiring into
the opinions, and the grounds of their opinions, of
persons in every profession and of every grade. He
never was tired of asking questions, and he did nothing
but ask questions, drawing out by the answers obtained
the fallacy and inconsistence of dogmas, and making
every one see that his own opinions were the wiser in
the open confession of his supposed knowledge. Hence he always
professed to do nothing more than practice intellectual ob-
estics, and to deliver men of their own intellectual
progeny, for the most part monstrously deformed. This
was the method of Socrates, and his method was his
whole philosophy. The curtain was the picture. Yet
this method was productive of nearly all the philosophy
that followed, and was then the one thing needful—the
effectual exposure of the false conceit of knowledge.

"Dam falsas mentes vires miratur homines et cele-
brant, veras exsudem, quae esse possint, . . . praeerueat
et perdant. Remittere illi supernatis ut res intelligant
et detur, melioribus prassidii" (Bacon, Nov. Orq. Morum;
comp. J. Aph. x, 31). To those who were subjected to
this catechising process it may have appeared a preconcerted scheme for their confusion. Such it may
ultimately have become, being scarcely disguised by
the pretence of disinterestedness, as a scheme of en-
lightenment. So the practice was regarded and pre-
seented by Xenophon and Plato. So it has been
universally esteemed by later writers, who have explained it
by the Socratic irony. Is it not more reasonable
and more consistent with every probability to suppose
that this interrogatory insinuation was begun in simple
delusion, as honesty in the beginning it might lead to an easy
admission of God, than that it assumed its definite purpose as a criterium falsi,
itis only after those who were consulted were found to be
without settled principles or tenable doctrines? With
the prevalent arrogance of knowledge which was no
knowledge, with the consequent substitution of blunt
assurance for intelligent investigation, with such a blind
indifference to logical proof that the possibility of ei-
ther rational or moral principles was often theoretically
denied, with the vitiation of all intellectual procedure
and of all authoritative rules of moral conduct thence
ensuing, the first duty of the reforming missionary was
to discover the reality and the bounds of truth. What
is truth? was the great question. What is true? was
the question that Socrates propounded. There was,
however, a preliminary task to be performed before such
inquiries could be hopelessly prosecuted. It was nec-
rresary to purge the minds of the inquirers, to disclose the
nature and the sources of uncertainty, to reveal the
cowlness and fallacy of current maxims, postulates,
deductions, and arguments, to expose the ambiguity
and deception of popular phrases and received terms,
and to establish the elementary principles of valid rea-
soning: diálektikê gêr égrês ouv tov 'án (Aristot.
Metaf. xiii, 4). Socrates never got beyond the pre-
liminary task. His whole life was engrossed with it. He only laid the foundations and discovered the elements of dialectical science.

Socrates thought—at first, perhaps, only instinctively felt or ascertained by experience—that any hope of moral reform must be preceded or accompanied by intellectual reform. He examined himself, he examined others, the philosophy of life was nothing better than ingenious fantasy or unauthentic opinion. The first effort, then, was to remove delusion, prejudice, untruth, and, what Grote calls "the conceit of knowledge." The humble concession of ignorance was the indispensable preparation for a candid and hopeful search for truth. Grote has acutely and ingeniously observed the prevailing tendency of actual reform inclined his thoughts almost exclusively to ethical speculation. He was dissatisfied with the development of the physical theories of Anaxagoras, which he studied in early life; but he was dissatisfied on grounds whose invalidity he has pointed out (Hiat. Crit. Dict. "Anaxagoras," note E). He rejected physical inquiries entirely, deeming them beyond human apprehension and human application: "Quod supra nos nihil ad nos." Grote thinks that he excluded physics only provisionally, and that he contemplated such studies as an ultimate portion of his scheme. But he had no system, and could have no system; and Grote is directly contradicted by Aristotle, who speaks of him as the first to use the word philosophy. The sense of the term, was the special and peculiar domain of Socrates. He deserves Grote's designation as "the first of ethical philosophers." This commendation had been anticipated by Augustine (De Civ. Dei, viii, 8): "Socrates primus universam philosophiam ad corrigendam componendosque mores flexisse memoratur.

But there was no systematic doctrine; there were principles and tendencies which might be developed into a system, or into several systems, but they were not adapted by him for the places which they might occur in such systems. They were undeveloped and disconnected; not harmonious, but unharmonized; requiring explanation and discussion to be understood in their true bearing. Thus he holds that all virtue is knowledge, and may be acquired by instruction—a doctrine accepted and partially developed by Plato, and corrected by Aristotle. His test of good is practical utility—a narrow and dangerous principle, which he was far from acting on himself. In government he advocated the rule of the best and most instructed—an optimist delusion—without showing, or being able to show, how the best and most competent were to be discovered, or to secure their obedience. The words are sometimes applied to the point by lot; and, with good reason, condemned the contemporaneous practices in his own State. However wise in purpose, Socrates was a dreamer in practical affairs, despite Xenophon's admiration of his sagacity in counsel. In that higher department of ethics which consists of theology he manifested an instruction towards monotheism, though maintaining the formal observance of the religious ceremonial and worship of his country. Like the best of the ancients, he had not attained to the conviction of the immortality of the soul. It was a wish, a hope, a probability, not an assured belief. It must be remembered, however, that everything we seem to know of Socrates, of his tenets, and of his instructions is seen through stained glasses, and glasses of a wonderfully magnifying and distorting power. We cannot safely trust either Xenophon or Plato, and there is none other whom we can trust except Aristotle; and his indications are loose and rare. The number of coincidences in opinion, however, is not small. The number of the precepts of the precepts, under both the first and the second covenant, are singularly noteworthy. These precepts may or may not be the real expressions of Socrates; they may be eagerly accepted as such, but some doubt must always remain. After all uncertainties are
entertained, and all reasonable deductions made, there can be no reluctance to reverence Socrates as one of the most memorable, best, and wisest of men: "Bonum virum facile creatres, magna libenter." Erasmus declared that "Socrates, proficus in eloquentia, "Sawdane Socratio, ora pro nobis!" and his impulse may excite sympathetic appreciation in others. The highest attestation of the moral excellence, the sublime purpose, and the intellectual greatness of Socrates is to be found not in the beautiful biographical notices of his loving disciples, but in the defects which he has imputed to them, and in the perpetual praise with which he is justly associated in the minds of his auditors. "In the universal reverence early and always accorded to his name; in the volume of philosophy which traced its descent from him; and in the broader, loftier, healthier, soberer spirit which animated all subsequent speculation.

III. Influence of Socrates.—The unquestioned influence of Socrates was not revealed by any marked improvement in the political or private morals of the contemporary and succeeding generations, but in the changed tone of thought and sentiment among the higher natures of the following times, and pre-eminent-ly in the enlargement and more sedate and rational development of philosophy. Xenophon and Plato, Euclid and Phaedo, Antisthenes and Aristippus, were his immediate disciples, and from them proceeded all the great sects of the Greek philosophers, with the exception of Epicureans—and the morals of Epicureans accorded with the philosophy. It is useful to remember that this Hellenic philosophy issued all Roman, and nearly all that is valuable in medieval or modern philosophy, so far as these have been independent of revelation. No such extensive and enduring influence has ever been, or can ever again be, exercised upon the world by any other unsupervised teacher. No such unending influence could have been exercised by any system or by any founder of a system.

IV. Literature.—Dreisig, De Socrate justis Dramate (Lips. 1732); Freiber, Observations sur les Causes et sur quelques Circonstances de la Condamnation de Socrate (1736; Paris, 1809); Wiggem, Sokrates, als Mensch, Bürger u. Philosoph (Rost. 1897); Schleiermacher, Uber den Werth des Sokrates, etc. (Berlin, 1815); Meiners, Uber den Genius des Sokrates; Brandis, Uber die Grundlinien der Lehre des Sokrates (Rhein. Mus. 1817); Lellut, Le Demen de Socrate (Paris, 1836); Baut, Sokrates und sein Anhang (Berlin, 1839); Trenkel, Der Demokrit von Athen (Berlin, 1873); Van Limburg Brower, Apologia contra Meliti Redactius Calumniatian (Groeningen, 1888); Grote, History of Greece, ch. Iviii; Hanne, Sokrates als Genius der Humanitat (Brusnau, 1841); Brikker, Sokrates and sein Zeitalter (Ellw. 1848); Humboldt, De Philosophia Moralis Societatis (Heidelberg, 1853); Lassaulx, Des Sokrates Leben, Lehre und Tod (Munich, 1859); Volquardsen, Das Diamonum des Sokrates (Kiel, 1862); Hugle, Das Diamonum des Sokrates (Berne, 1864); Zeller, Socrates and the Socratic School (London, 1868); Alberth, Sokrates (Gotting, 1869); Nietzsche, Sokrates, etc. (Basel, 1867-1871); La Plati, La Critias (Naples, 1881) (6, F. and 6, 7). 27.

Socrates, SCHOLASTICUS, an ecclesiastical historian, was born at Constantinople towards the end of the 5th century. He studied grammar and rhetoric under Ammonius and Helladius, of Alexandria, and afterwards followed the profession of advocate or scholasticus. He appears, however, to have abandoned this profession in order wholly to devote himself to the study of ecclesiastical history. In the latter part of his life he undertook to write the history of the Church, beginning at 399, where Eusebius ends, and continued it down to 440, in seven books. He is generally considered the most exact and judicious of the three continuators of the history of Eusebius, being less timid in his style and more careful in his statements than Sozomen, and less censurable than Theodoret. "His impartiality is strikingly displayed," says Waddington, "as to make his orthodoxy questionable to Baroinius, the celebrated Roman Catholic historian; but Valesius, in his life, has shown that there is no reason for such suspicion. He is generally suspected of being a Novatian, though he shows himself the disciple of the subject, and confounds Novatian, a priest at Rome, with Novatian of Africa." His history has been abridged by Epiphanius, the scholastic, in his Historia Tripartita, and was published for the first time as a continuation of Eusebius by Robert Stephens (Paris, 1544, fol.). There was an English edition published by Reading (Lond. 1720, 3 vols. fol.), and an English edition of Cambridge, 1683, fol.). There is a good French translation of it by the president Cousin. See Smith, Dict. of Gr. and Rom. Biog. s.v.

Socrates, a local name for the Gnostics, which is to be found under the number 26 in St. John Damascene's treatise On Heresies.

Sodalities (Lat. for societies), a term applied to certain associations in the Roman Catholic Church. These are composed of laymen, and are instituted for the encouragement of devotion, or for promoting certain works of piety, religion, and charity, under some rules or regulations, though without being tied to them so far as that the breach or neglect of them would be sinful. An example is afforded by the Sodality of the Living Rosary, which exists in parishes and churches, as is visible by this: each member, every month, each taking by lot one of the fifteen "Mysteries of the Rosary" and reciting its dedication (=ten Hail-Marys, with a Lord's Prayer before it, and a Gloria Patri) every day. A number of circles, united under a clergyman as director, constitute a sodality.

Sodé. See SoUER.


Sodóm (Heb. Sedom, סְדוֹם, meaning uncertain [see below]; Sept. and New Test. [rā] Σοδομα; Josephus, Σώδουμ, Ant. i, 9, 1; Vulg. Sodomam), an ancient city in the vale of Siddim, where Lot settled after his separation from Abraham (Gen. xiii, 12; xiv, 12; xix, 1). It had its own chief or "king," as had the other four cities of the plain (xii, 2, 10), and was along with them, Zoar only excepted, destroyed by fire from heaven on account of the gross wickedness of the inhabitants; the memory of its evil even is perpetuated in a name of infamy to all generations (ch. xxi, xx). In the following account of this remarkable place we digest the ancient and modern information on the subject. See SODOMITISH SEA.

I. The Name.—The word Σδόμ has been interpreted to mean "burning" (Geosenius, Theaur. p. 589a), taking Σδόμ = θυμός, and that as θυμός. This is possible, though not at all certain, since Geosenius himself hesitates between this interpretation and one which identifies it with a similar Hebrew word meaning "vineyard," and Fürst (Handb. ii, 72), with nearly equally plausible, connects it with an Arabic root meaning to enclose or fortify (סָדָם, as the base also of Siddim), a view in which Muhlau coincides. Simonia, again (Onomast. p. 365), renders it "abundance of dew or water," Hiller (ibid. p. 176), "fruitful land," and Chrytneux, "mystery." In fact, like most archaic names, it may, by a little ingenuity, be made to tell of fire and volcanism. Stanley (Sin. and Pal. p. 286) notices the first of these interpretations, and, comparing it with the "Phlegranean fields" in the Campagna at Rome, says that the "name, if not derived from the subsequent catastrophe, shows that the marks of fire had already passed over the doomed valley." There is another "marks of fire" theory that are all over the neighborhood of the Dead Sea. They have been regarded by many travellers as tokens of conflagration and volcanic action, and in the same manner it is quite possible that they originated the name Sedom, for they
unoubtedly abounded on the shores of the lake long before even Sodom was founded.  

II. Historical Notes. — Sodom is commonly mentioned in connection with Gomorrah, but also with Admah and Zeboim, and on one occasion (Gen. xiv.) with Bela or Zoar. Sodom was evidently the chief town in the settlement. Its king takes the lead, and the city is always named first in the list, and appears to be the most important of the five. The first evidence of its destruction is given in the narrative records of Gen. xix. 19 as belonging to the Cannaanites: “The border of the Cannaanites was from Zidon towards Gerar unto Azza, towards Sodom and Amorrhah and Admah and Tzboim unto Lasha.” The meaning of this appears to be that the district in the hands of the Cannaanites formed a kind of triangle—the apex at Zidon, the base at Lasha, in the west extremity at Gâza, the southern-eastern at Aâr. 

The next mention of the name of Sodom (Gen. xiii, 10-13) gives us more definite information as to the city. Abram and Lot are standing together between Bethel and Ai (ver. 3), taking, as any spectator from that spot may still do, a survey of the land around and below them. Eastward of them, and absolutely at their feet, lay the “circle” (“מֹּדִיע”) of Jordan,” i.e. the ghôr. It was in all its verdant glory—that glory of which the traces are still to be seen, and which is so strangely and irresistibly attractive to a spectator from any of the heights in the neighborhood of Bethel—watered in the northern portion by the copious supplies of the Wady Kelt, the Ain Sultan, the Ain Dîk, and the other springs which gush from the foot of the mountains in the southern part by Wady Tutilëh, and the abundant brooks of the Ghôr es-Safi. These abundant waters even now support a mass of verdure before they are lost in the light, loamy soil of the region. But at the time when Abram and Lot beheld them, they were husbanded and directed by irrigation, after the manner of Egypt, until the whole tract of country formed one great extensive garden of Jorovâh” (ver. 10). In the midst of the gardens the four cities of Sodom, Gomorrah, Admah, and Zebœim appear to have been situated. To these cities Lot descended, and retaining his nominal habits among the more civilized manner of the Cannaanitishe settlement, “pitched his tent” by (“אֵצֶל”, not “towards”) the chief of the four. At a later period he seems to have been living within the walls of Sodom. It is necessary to notice how absolutely the cities are identified with the district. That the subsequent account of their destruction (ch. xix.), the topographical terms are employed with all the precision which is characteristic of such early times. “The Cicecor” (“קְכָד”), the “land of the Cicecor,” “Cicecor of Jordan,” recurs again and again both in ch. xiii. and xix., and “the cities of the Cicecor” is the almost technical designation of the towns which were destroyed in the catastrophe related in the latter chapter. See JORDAN. 

The remaining passages of Scripture respecting Sodom relate merely to the event of its destruction (Gen. xix.), and to its perpetual desolation: “Brimstone, and salt, and burning...” not spoken of anywhere (Dufr. xxii. 22); “Never to be inhabited, nor dwelt in from generation to generation; where neither Arab should pitch tent nor shepherd make fold” (Ias. xiii. 19); “No man abiding there, nor son of man dwelling in it” (Jsr. xlix. 18; I. 40); “A fruitful land turned into saltiness” (Psa. cvii. 34); “Overthrown; and the inhabitants thereof; and the cities thereof, and the dwellers thereof” (Amos iv. 11); “Winding up of nettles and salt-pits, and a perpetual desolation” (Zeph. ii. 9); “A waste land that smoketh, and plants bearing fruit which never cometh to ripeness” (Wis. ix. 7); “Land lying in clogs of pitch and heaps of ashes” (2 Esdr. ii. 9); “The cities turned into ashes” (2 Pet. ii. 6), where their destruction by fire is contrasted with the deluge. The miserable fate of Sodom and Gomorrah is held up as a warning in these and other passages of the Old and New Tests. By Peter and Jude it is made “an example to those that after should live ungodly,” and to those “denying the only Lord God, and our Lord Jesus Christ” (2 Pet. ii. 8; Jude 4-7). Our Lord himself, when describing the fearful condition of the inhabitants of that judgment, that the ungodly in Sodom and Gomorrah in the day of judgment for that city” (Mark vi. 11; comp. Matt. x. 15). 

In agreement with the above Scripture accounts is the statement of Josephus (Ant. V, viii, 4), who, according to the life of the city, he proceeds: “Adjoining it is Sodomitis, once a blessed region abounding in produce and in cities, but now entirely burned up. They say that it was destroyed by lightning for the impiety of its inhabitants. And even to this day the relics of the divine fire and the traces of five cities are to be seen there, and, if the ashes remain, thanks to the fruit.” Josephus regarded this passage as his main statement of the event (see Ant. i, 11, 4). In another passage (War, v, 13, 6) he alludes incidentally to the destruction of Sodom, contrasting it, like Peter, with a city destroyed by fire. By comparing these passages with Ant. i, 6, it appears that Josephus believed the tale of Sodom to have been submerged, and to have been a district adjoining Sodom. Similar are the accounts of heathen writers, as Strabo and Tacitus; who, however vague their statements, are evidently under the belief that the remains of the towns were still to be seen. These passages are given at length by De Saulcy (Narr. li. 448). There is a slight variation in the account of the Koran (xi. 84): “We turned those cities upside down, and we rained upon them stones of baked clay.” 

The name of the bishop of Sodom, “Severus Sodomorum,” appears among the Arabic prelates who signed the acts of the first Council of Nicea. Reidel remonstrates against the idea of the Sodom of the Bible being intended, and suggests that it is a mistake for Zuzumano or Zoraima, a see under the metropolitan of Bosra (Pal est, p. 1020). This De Saulcy (Narr. i. 454) refuses to admit. He explains it by the fact that many see still bear the names of places which have vanished, and exist only in name and memory, such as Troy. The Coptic version to which he refers, in the edition of M. Lenormant, does not throw any light on the point.

II. Physical Means of the Catastrophe to the City.—The destruction of Sodom claims attention from the solemnity with which it is introduced (Gen. xviii, 20-22), from the circumstances which preceded and followed, and the internal evidence. Abram, in the event of Lot, and the judgment which overtook his lingering wife (ver. 25-38; xix.) and from the nature of the physical agencies through which the overthrow was effected. Most of these particulars are easily understood; but the last has awakened much discussion, and may therefore require a larger measure of attention. The circumstances are these. In the first place, we learn that the vale of Sodom, in which Sodom lay, was very fertile, and everywhere well watered—“like the garden of the Lord;” and these circumstances induced Lot to fix his abode there, notwithstanding the wickedness of the inhabitants (xviii, 10, 11). Nor is it apparent that the vale was full of springs. This is one of the sources of bitumen, for the word is the same as that which is applied to the cement used by the builders of Babylon, and we know that this was bitumen or asphaltum (xiv, 10; comp. xi, 8). These pits appear to have been of considerable extent; and, indeed, it was from them doubtless that the whole valley derived its name of Sidim (ṣīdîm). At length, when the day of destruction ar- rived, “the Lord rained upon Sodom and upon Gomorrah fire and brimstone from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of those cities, and all the dcultaters upon the ground” (xix, 24, 25). In the escape from this overthrow, the wife of Lot “looked back, and became a pillar of salt” (ver. 26). When Abraham, early that same morning, from the neighborhood of his distant
camp, "looked towards Sodom and Gomorrah, and towards all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace" (ver. 27). These are the simple facts of the case.

The following are the naturalistic explanations that have been attempted of the phenomena:

1. It has usually been assumed that the vale of Siddim, as the geographical characteristics of the region go, is bottomless. The sea, which did not previously exist, but was one of the results of this catastrophe (see Milman, Hist. of the Jews, i, 15 sq). It has now, however, been established that a lake to receive the Jordan and other waters must have occupied this basin long before the catastrophe of Sodom, as all the geological characteristics of the region go, to show that its present configuration is in its main features coeval with the present condition of the surface of the earth in general, and is not the effect of any local catastrophe at a subsequent period (Dr. Buist, in Trans. of Bombay Geogr. Soc. xii, p. xvi). See Dead Sea.

2. Although a lake must then have existed to receive the Jordan and other waters of the north, which could not have passed more southward, as was at one time supposed, and which must even, as is now proved, have received the waters of the south also, we are at liberty to assume, and it is necessary to do so, that the Dead Sea anciently covered a much greater extent of land than it does now. The cities which were destroyed must have been situated at the edge of the lake as it then existed, for Lot fled to Zoar, which was near Sodom (Gen. xix, 20). This view has the support of several incidental circumstances. Thus the abundant water supply (as above noticed) still exists at both ends of the lake. "Even at the present day," says Robinson, "more living streams flow into the Ghôr, at the southern end of the sea, from the eastern mountains than are to be found so near together in all Palestine; and the tract, although now mostly desert, is still better watered through these streams and by the many fountains than any other district throughout the whole western part of the country" (Bibl. Res. ii, 608). The slime-pits, or wells of asphaltum, are no longer to be seen; but it seems that masses of floating asphaltum occur only in the southern part of the lake; and as they are seen but rarely, and immediately after earthquakes, the asphaltum appears to be gradually consolidated in the lake, and not being able to flow off, forms by consequence a layer at the bottom, portions of which may be detached by earthquakes and other convulsions of nature, and then appear on the surface of the water or upon the shore. The eminent geologist Leopold von Buch, in his last letter (Bibl. Res. iv, 388), thinks it quite probable that this accumulation may have taken place in remote times as well as at the present day. Thus another circumstance of importance is produced in coincidence with the sacred accounts, especially with reference to the southern portion of the present lake, at its southern extremity, is the portion of which did not in ancient times exist—that it, in fact, covers the more fertile vale of Siddim, and the site of Sodom and the other cities which the Lord destroyed; and that, in the words of Dr. Robinson, "by some convulsion or catastrophe of nature connected with the miraculous destruction of the cities, either the surface of this plain was scooped out or the bottom of the sea was heaved up so as to cause the waters to overflow and cover permanently a larger tract than formerly. The country is, as we know, subject to earthquakes, and earthquakes of such magnitude as would have been of uncommon effect of either of these causes to heave up the bottom of the ancient lake, and thus produce the phenomenon in question. But the historical account of the destruction of the cities implies also the agency of fire. Perhaps both causes were therefor in the case of Sodom. When the panic and earthquakes go hand in hand, and the accompanying electric discharges, usually cause lightnings to play and thunders to roll, in this way we have all the phenomena which the most literal interpretation of the sacred records can demand." The same writer, with the geological sanction given above, repeats the conjecture of Le Clerc and others that the bitumen had become accumulated around the springs, and had perhaps formed strata, spreading for some distance upon the plain; that possibly these strata and the lake were formed under the bitumen, and thus approach the vicinity of the cities: "If, indeed, we might suppose all this, then the kindling of such a heap of combustible materials, through volcanic action or lightning from heaven, would cause a conflagration sufficient not only to engulf the cities, but also to destroy the strata of asphaltum, and the whole country would go up as the smoke of a furnace, and the sea rushing in, would convert it to a tract of waters." The supposition of such an accumulation of bitumen, with our present knowledge, appears less extraordinary than it might in former times have seemed, and requires nothing more than nature presents to our view in the wonderful lake, or rather tract, of bitumen in the island of Trinidad. The subsequent barrenness of the remaining portion of the plain is readily accounted for by the presence of the masses of fossil salt which now abound in its neighborhood, and which were perhaps then, for the first time, brought to light. These, being carried by the waters to the bottom of the valley, would suffice to take away its productive power. In connection with this fact, the circumstance that the wife of Lot 'became a pillar of salt' is significant and suggestive, whatever interpretation we may assign to the fact recorded" (see Baier, De Excidio Sodomae [Franc. 1805]).

See Lor.

This view of the catastrophe of the cities of the plain has, however, not passed without the dissent of some writers. It was easy to explode the opinion long current that when the five cities were submerged in the lake their remains—walls, columns, and capitals—might still be discerned by the eye of a spectator, and the list of opened no such relics. Not content with this, Reisch led the way in modern times in attacking the whole theory in question of the meteorological and geological agencies employed in the event (Palest. p. 257), and De Saulcy (Dead Sea, i, 370, Amer. ed.) and Stanley (Sin. and Pol. p. 289) have followed in the same line. Their arguments are the following:

1. Only two words are used in Gen. xix to describe what happened: הֶבַךְ, to throw down, to destroy (ver. 13, 14), and האָפָה, to overturn (ver. 21, 25, 29). In neither of these is the presence of water—the submergence of the cities or of the district in which they stood—either mentioned or implied. This would perhaps be a valid objection if the submergence were regarded as the principal cause of the destruction; but as, under the above statement, it comes in merely as a consequence of that event (see Keil, Comment. ad loc.), the argument hardly applied. Moreover, in the latter of the two terms employed (הֶבַךְ, haphâk, to overturn) there does seem to be a covert allusion to the undermining action of a subterranean force; and perhaps in the former (הָפַךְ, hûchîth, to wipe out) there is implied the erosive violence of a rush of water. Certainly these terms do not forbid such an explanation of the mode of destruction; and in the confessed inability of the opponents of this view to suggest any other natural means, we may well acquiesce in this as the most plausible hypothesis.

2. "The geological portion of the theory does not appear to agree with the facts. The whole of the lower end of the lake, including the plain which borders it on the south, has every appearance not of having been lowered since the formation of the valley, but of undergoing a gradual process of filling up. This region is, in fact, the delta of the very large, though irregular, streams which drain the highlands on its east, west, and
south, and have drained them ever since the valley was a valley. No report by any observer at all competent to read the geological features of the district will be found to give countenance to the notion that any disturbance has taken place within the historical period, or that there is any present general conformation beyond the quiet, gradual change due to the regular operation of the ordinary agents of nature, which is slowly filling up the chasm of the valley and the lake with the washings brought down by the torrents from the highlands on all sides. The volcanic appearances and marks of fire, so often mentioned, are so ephemeral in character as to have any trustworthy means of judging, entirely illusory, and due to ordinary, natural causes." On the contrary, we have adduced above the testimony of travellers and the opinion of competent scientists to sustain the convulsive character of the region in modern times. Until counter-evidence shall have been brought forward of a more decide[d] character than merely round assertions and general inferences, we may rest the case upon these grounds. Prof. Hitchcock shows (Bibliothea Sacra, July, 1867, p. 469 sq.) that the present geological features of the region confirm the Scriptural account of the fate of the cities of the plain, and the volcanic story.

(3.) The plain of the Jordan, in which the cities stood (as has been stated), can hardly have been at the south end of the lake. This position of Sodom favors, indeed, the foregoing theory, by reason of the comparative shallowness of the water in the southern end of the Dead Sea; but it is not essential to the mechanical argument. The volcanic phenomena were as volcanic, or fluvial. As, however, the two questions have been involved in each other, we will proceed to consider,

IV. The Location of the City.—Until a very recent period it has universally been held that the cities of the plain were situated at the southern end of the Dead Sea. Joshua, although he speaks indefinitely about the position of Sodom, expressly fixes Zoar (Am i, 11; War. iv, 8) in Arabia, under which name he was in this case referring to the south-east end of the Salt Sea; and to the same effect is the testimony of Eusebius (Onomast. a. v.) and of Jerome (Ep. viii, 11; Comment. in Eos. xx, 5). This view seems to have been universally held by the medieval historians and pilgrims, and it is adopted by modern topographers, almost without exception. In the words of one of the most able and careful of modern travelers, Dr. Robinson, "the cities which were destroyed must have been situated on the south end of the lake as it then existed" (Bibl. Res. ii, 189). This is the usual and universally held view. In regard to the name Gezer, in the orography of Gomorrah and, in fact, is generally accepted. Besides the above arguments in favor of the submersion beneath the shallow waters of the south end of the sea, a consideration of much force is the existence of similar names in that direction. Thus, the name Adnon, attached to the remarkable ridge of salt which lies at the south-western corner of the lake, is usually regarded as the representative of Sodom (Robinson, Van de Velde, De Saulcy, etc.), notwithstanding a slight difference between the two words. See SOMONITH SEA. The name 'Amrah, which is attached to a valley among the mountain of south of Sodom (Van de Velde, ii, 29, and map), is an almost exact equivalent to the Hebrew of Gomorrah (Amorah). The name Dara, and nearly as strongly that of Yzaph, recall Zorah. The frequent salt pinnacles in the same vicinity are likewise striking momenta of the saline incrustation which overtook Lot's wife, although, from the miraculous character of the latter incident, we are not inclined to press this coincidence. See Lot's Wife.

On the other hand, Mr. Tristram, who has explored the lake neighborhood more carefully than any previous investigator, strenuously contends for the northern location of Sodom with its neighboring cities, chiefly on account of the water, and its connection with the Jordan. When it is said that Lot encamped at (not "towards") Sodom (Gen. xiii, 12; Sept. iv Σαδόμως), the statement is made in such a connection with the "Cecera," or circle, of Jordan as to imply that Sodom was in it. Now this Cecera was in view from a mountain on the east of Bethel (Gen. xii, 8; xiii, 5, 10), whence no portion of the south end of the lake can be discerned; the headland of Feshkah shuts out the view in that direction. There is good reason to believe, however, that the Cecera, or circle, of the Jordan comprehended the whole crevasse on both ends of the Dead Sea (see Jour. Sac. Lit. April, 1866, p. 36 sq.), and in the above passages it is not expressly said that Zoar itself was visible from the citadel of Abraham, even though they have any trustworthy means of judging, entirely illusory, and due to ordinary, natural causes.

(2.) In the account of the invasion of Chedorlaomer (Gen. xiv) he is described as marching from Mount Seir to Hazezon-tamar (Engedi); and it is said that afterwards he met the king of Sodom and his confederates in the vale of Siddim. Now, as Mr. Tristram urges, the name of the Dead Sea is represented under either city. It was the south end of the sea, it was certainly not after omitting the Amalekites and Amorites at Engedi that they would have met the invader, but long before he reached Hazezon-tamar. But when we place these cities in the plain (circle) of the Jordan, there is a topographical sequence in the whole story, while Abraham and his allies hurried eagerly pursued the plunderers up the Ghor without delay or impediment until they overtake them at the sources of the Jordan" (Land of Israel, p. 362). On the contrary, it is impossible to proceed directly from Engedi to the plain of Jericho, owing to the impassable heights of Ain Feshkah, whereas the way is open along the whole shore and the Dead Sea southerly. It was from Kadesh, on the western side of the Arabah, that Chedorlaomer passed northerly through the Negeb, or south of Palestine, and then came down upon the Dead Sea by the pass of Engedi, where he could have encountered the natives only from the southern Ghor.

(3.) The location of Zoar at the north-eastern end of the Salt Sea is inconsistent with the statement that Moses beheld it in his view from Mount Nebo (Deut. xxxiv, 3); for only the western outline of the lake can be seen from the most commanding position among those heights, one of which must be the mount in question. To this argument the same reply may be made as in the case above (Sodom). In regard to the Jordan passage to be seen, but only "the plain," or Ghor. We have had occasion under the article Pisgah to notice the sweeping character of the panorama there disclosed to Moses—one doubtless of miraculous extent: and the discussion of the location of the guilty cities will be resumed under Zoar.

For the present we may say that, although Tristram has reiterated his views on this subject in his Land of Moab (p. 343, Am. ed.), yet it is privately understood that he has since changed his mind, and now adheres to the tradisionary opinion. Dr. Merrill revives the arguments in favor of the northern position of Zoar (Bulletin of the American Geographical Society, condensed in the Quir. Statement of the Palestine Exploration Fund, July, 1879, p. 144). See Sodom.

Sodom, Fruit of. —See Apples of Sodom; Vine of Sodom.

Sodom'ma (Σώδομα), the Greek form (Rom. ix, 29) of the name elsewhere Anglicized Sodom (q.v.).

Sodom'ite (Σώδομιτης, kudeseה, i.e. consecrated; Vulg. secutor, effeminatus). This word does not denote an inhabitant of Sodom (except only in 2 Esdr. vii, 86), nor one of their descendants, but is employed, at least, in the A. V. of the Old Testament, for those who practiced as a religious rite the abominable and unnatural vice from which the
inhabitants of Sodom and Gomorrah have derived their lasting infamy. It occurs in Deut. xxiii, 17; 1 Kings xiv, 24; xv, 12; xxii, 46; 2 Kings xxiii, 7; and Job xxxvi, 14 (margin). The Hebrew word קְדָשׁ is said to be derived from a root קָדָשׁ, which (strange as it may appear) means "pure," and hence "holy." The words sanctus in Latin, and "devoted" in our own language, have also a double meaning, though the subordinate significance is not so absolutely contrary to the principal one as it is in the case of קְדָשׁ. "This dreadful 'consecration,' or rather dedication, was spread in different forms over Phoenicia, Syria, Phrygia, Assyria, Babylonia. Asherah, the Greek Astarte, was its chief object." It appears also to have been established at Rome, where its victims were called Galli (not from Gallia, but from the river Gallus in Bithynia). There is an instructive note on the subject in Jerome's Comment, on Hos. iv, 14. See SODOM.

The translation of the Sept. has, with that anxiety to soften and conceal obnoxious expressions which has often been noticed as a characteristic of their version, have, in all cases but one, avoided rendering קדוש by its ostensible meaning. In the first of the passages cited above they give a double translation, ἱεροπροσκύνησις and τελεούσιον (initiated). In the second, σύνεδριον (a conspiracy, perhaps reading συνεδρίαν); in the third, τὰς θανατικὰς θεσσαλίους; in the fourth the Vat. MS. omits it, and the Alex. has ταῖς ἐνεχθείσαις; in the fifth, τῶν Κανρίπιον; and in the sixth, τοὺς ἄρηνδους. The latter is a feminine equivalent to קְדָשׁ, viz. קְדָשָׁהוֹת. This is found in Gen. xxxviii, 21, 22; Deut. xxiii, 17; and Hos. iv, 14. In each of these cases it throws a new light on the passage to remember that these women were (if the expression may be allowed) the priestesses of a religion, not plying for hire, or merely instruments for gratifying passing lust. Such ordinary prostitutes are called by the name ζωκόν. In 1 Kings xxii, 38 the word ζωκόν is rendered "armor." It should be "harlots"—and the harlots washed themselves there (early in the morning, as was their custom, adds Procopius of Gaza). The Septa has rendered this correctly. The "strange women" of Prov. ii, 10, etc., were foreigners, saroth. See HARLOT.

Sodom'ish Sea (Mare Sodomiticum), a name once given in the Apocrypha (2 Esdr. v, 3) to the Dead Sea (q. v.), evidently from its supposed connection with the overthrow of Sodom. A striking illustration of this coincidence in name (which in some form has been since that time) is found in the names of one or two natural features of that region. See Sodom.

(1.) At the south-west corner of the lake, below where the wadys Ziweirah and Mahawat break down through the enclosing heights, the beach is encroached on by the salt mountain or ridge of Khahin Usted. This remarkable object is lightheter but imperfectly known. It is said to be quite independent of the western mountains, lying in front of and separated from them by a considerable tract filled up with conical hills and short ridges of the soft, chalky, marly deposit just described. It is a level ridge or dike several miles long. Its northern portion runs south-southeast; but after more than half its length it makes a sudden and decided bend to the right, and then runs south-west. It is from three to four hundred feet in height, of incomparable width. There is great uncertainty about its length. Dr. Robinson states it at five miles and "a considerable distance farther" (ii, 107, 112). Van de Velde makes it two miles (ii, 113), or three and a half hours (p. 116). But when these dimensions are applied to the map they are much too large, and it is difficult to believe that it can be more than five miles in all. Dr. Anderson (p. 181) says it is about two and a half miles wide; but this appears to contradict Dr. Robinson's expressions (ii, 107). The latter are corroborated by Mr. Clowes's party. They also noticed salt in large quantities among the rocks in regular strata some considerable distance back from the lake. The mountain consists of a body of crystallized rock-salt, more or less solid, covered with a capping of chalky limestone and gypsum. The lower portion—the salt rock—rises abruptly from the glossy plain at its eastern base, sloping back at an angle of not more than 45°. It has a strangely dislocated, shattered look, and is all furrowed and worn into huge angular buttresses and ridges, from the face of which great fragments are occasionally detached by the action of the rains, and appear as "pillars of salt," advanced in front of the general mass. At the foot the ground is strewed with lumps and masses of salt, salt streams drain continually from it into the lake, and the whole of the beach is covered with salt—soft and sloppy, and of a pinkish hue in winter and spring, though during the heat of summer dried up into a shining, brilliant crust. An occasional patch of the Kali plant (Stellicerite, etc.) is the only vegetation to vary the monotony of this most monotonous spot. It is probable that from this mountain rather than from the lake itself was procured the so-called "salt of the Dead Sea," which was much in request for use in the Temple service. It was preferred before all other kinds for its reputed effect in hastening the combustion of the sacrifice, while it diminished the unpleasant smell of the burning flesh. Its deliquescent character (due to the chlorides of alkaline earths it contains) is also noticed in the Talmud (Menachoth, xxi, 1; Jalkut). It was called "Sodom salt," but also went by the name of the "salt that does not rest" (ירדנה מצה, because it was made on the Sabbath as on other days, like the "Sunday salt" of the English salt-works. It is still much esteemed in Jerusalem. See SALT SEA.)
(2) Between the north end of Khasm Umdu and the lake is a mound covered with stones and bearing the name of un-Zogli (Robinson, ii, 107). By the Saucy the name is given Redjul el-Merzourah (the ch and r in both attempts to represent the ghain). The "Pilgrim" in "Aenomenum, April 2, 1854, expressly states that his guide called it Rudjrin ez-Zoglier. It is about sixty feet in diameter and ten or twelve feet high, evidently artificial, and not improbably the remains of an ancient structure. A copy of it, engraved from a photograph by Mr. James Graham, is given in Isaac's "Desert Sea" (p. 21). This heap De Saucy maintained to be a portion of the remains of Sidom. Its name is more suggestive of Zor, but there are great obstacles to either identification. See Zor.

**Sodom**, an unnatural crime, consisting of the defilement of man with man, and thus differing from bestiality, which is the defilement of man with brutes. The name is derived from Sidom, in which city the crime was frequent. Sodom was strictly forbidden in the Mosaic law, and was punishable with death (Lev. xx, 13). Among the pagan nations of antiquity, as still in many heathen countries, this was a very common vice (Rom. i, 27); the Greeks and Romans designated it by the term pedersenity (see Wilcke, De Satyrifici Romanae [Viteb. 1760]). In the early Church this was considered, not an ordinary, but a monster crime. The Council of Ancyra has two canons relating to this and similar crimes, imposing heavy ecclesiastical penalties upon their offenders. St. Basil (Can. 62, 63) imposes the penalty of adultery, viz. twenty years' penance; and the Council of Elipertus refused communion, even at the last hour, to those guilty of this crime with boys. There was an old Roman law against it, called the Lex Secundina, mentioned by Juvenal (Sat. ii, 44) and others; but it lay dormant until revived by Christian emperors. They constituted it a capital offense, and ordered it to be punished with death by the sword; while Theodosius decreed that those found guilty should be burned alive. According to modern legislation, it is considered a very heinous crime, and severely punished. See Bingham, Christ. Antiq. bk. xvi, ch. xi, p. 9.

**Sodor and Man**; Diocese of. The Norwegians and Danes, who in ancient times occupied the Orkneys and other islands on the coast of Scotland, divided these islands into two groups: to the former they gave the name of Nordreier, or Northern Isles; and to the latter, which included the western islands, that of Surdeier, or Southern Isles. By Sodor, therefore, is meant the island of St. Kilda, which may be considered the most contiguous to the Isle of Man, which, with them, formed a diocese.

**Soffit** (erroneously Sophret), a ceiling. The word is seldom used except in reference to the subordinate parts and members of buildings, such as staircases, entablatures, arcades, cornices, etc., the under-sides of which are called the soffit.

**Sogdi?e** (Swarga, Sindas Suy?wian, the name of two towns in Persia.

1. A city of Galilee (Josephus, Life, p. 51; War, ii, 20, 6), situated twenty stadia from Araba, and the same distance from Gabara (Reland, Palæst., p. 1921): now Sukhmir, a village in the centre of Galilee, first visited by G. Schumacher, and identified by Gossen (Ritter, Erdk. xvi, 768; see also Robinson, Later Res. pp. 81, 82). There are at Sukhmir graves of some famous Jewish rabbins (Schwarz, Palæst. p. 188).

2. A city of Gaulonitis (Josephus, War, iv, 1, 1; Re-
III. Held Aug. 18, 866, by order of Charles. Thirty-five bishops attended. The clerks ordained by Ebbo, and who had been deposed in the Council of 853, were, by indulgence, re-established. Vulgde, one of the number, was in this same year consecrated archbishop of Bourges. See Hincmar, Opusc. vol. xviii.; Mansi, viii.

IV. Held in 1092 or 1098 by Raymondus, archbishop of Rheims, against Roscellin the Trithète. Fulco, bishop of Beauvais, attended in behalf of Anselm, abbot of Bec (afterwards archbishop of Canterbury), whom Roscellin, both in private and in his writings, had falsely charged with holding the same opinions as himself, viz. that the Holy Spirit and the Holy Soul are three distinct beings, existing separately, and that it might be said that there were three Gods, not the expression harsh, and contrary to the phraseology in use. Being questioned before the assembly, Roscellin explained his views, and abjured the heresy imputed to him; but no sooner was the council disbanded than he recanted, declaring that he had made his abjuration before the synod merely through fear of being assassinated by the ignorant populace unless he did so. Upon this Anselm wrote his tract De Incorruptionibus, which he dedicated to Urban II. Subsequently Roscellin, finding himself regarded by all Catholics as a heretic and avoided, betook himself to Ivo, bishop of Chartres, imploping his assistance, and abjuring again all his errors. At last he died in retreat in Aquitaine. See Pagi, in Baronius, A.D. 1094; Mansi, x, 494.

V. Held in 1115 by Conon, bishop of Prænesta. From this council deputees were sent to the Carthusians, entertaining and commanding them to send back into his diocese Godfrey, bishop of Amiens, who had retired among them. This command was executed in the beginning of Lent. Another council was held in the same year at Rheims upon the same subject by the legate Geminus. See Mansi, x, 801.

VI. Held in February, 1121, by Conon, bishop of Prænesta and legate. In this council Abelard was compelled to burn his book upon the subject of the Blessed Trinity, and was desired to make a confession of faith; he accordingly, with many tears and much difficulty, read the Creed of St. Athanasius. He was then sent to the monastery of St. Medard at Soissons, and subsequently to that of St. Denys. See Mansi, x, 865.

VII. Held July 11, 1146, by John, archbishop of Rheims, who presided. The execution of the decrees of Basle was ordered, and the acts of the Assembly were confirmed. Other canonical enactments, which relate, among other things, to the dress of bishops, the approval of confessors, the preaching of indulgences, etc. See Mansi, xiii, 1896.

Sojourn (סֹּאְר, a residence; Exod. xii, 40; elsewhere "dwelling," "habitation," etc.; παρακίνη, 1 Pet. i, 17; so the verb and noun, παρακίνη and παρακίνον), the 400 years of the sojourn of the children of Israel in Egypt, according to the 12th century reckoning thus: From the call of Abraham (Acts vii, 12), till the re-visualization of Haran (Gen. xi, 6), about 539; in Canaan before the birth of Isaac (Gen. xxii, 5), 29; till the birth of Jacob (Gen. xxv, 26), 89; till the migration into Egypt (Gen. xvi, 9), 390; the time passed in Egypt, only 90. The whole period of sojourn (Exod. xii, 40), 430 Deduct 5 years in Haran — till Isaac's birth, 90; so the sojourn of the "seed" (Gen. xv, 18; Acts vii, 6) 400. See CHRONOLOGY.

Soli, in Roman mythology, is the Latin name for • Helios, the sun.

Sola (alone), a term used in old English registers to designate a spinster or unmarried woman.


Soler, Soller (Lat. solarium), a loft, garret, or upper chamber. In a medieval house it was usually situated behind the dais, separated from it by the end of the hall, and had a cellar under it; these two stories together were not so high as the hall, leaving the gable of the loft roof with the window in it free above them. This was the lord's chamber, and there generally was a small opening from the solar into the hall, from which the lord could overlook the proceeding, and hear all that passed in the hall. The solar is also called a loft (q.v.) of a church. In Norfolk, Forby observes that the belfry-loft is termed the soler, or the bell-soller.

Solares, or Chamai, a small sect inhabiting a certain district of Mesopotamia, and supposed by some to be descendants of the Samarians mentioned by Ephesians. Hyde (History of the Ancient Religion of the Persians) describes them as among the most religious of all peoples, having more than a thousand souls; having no priests nor doctors, and no places of meeting except caves, where they perform their religious worship, the mysteries of which are kept so secret that they have not been discovered even by those who have been converted to the Christian religion. Being compelled by the Mohammedans to declare themselves members of some Christian communion, they chose the Jacobite sect, baptizing their children and burying their dead according to the custom of these Christians. They are considered by some to be the same as the Eleazartes (q.v.). See Gardiner, Paths of the World, s. v.; Mosheim, Eccles. Hist. i, 124.

Solari, Andrea, surname del Gobbo, an Italian painter, flourished in the former half of the 16th century. He was a good colorist, and evidently belonged to the school of Da Vinci. He painted the members of the Holy Family for various museums, and took part in the decoration of the castle of Gaillon.

Solari, Cristofero, surname del Gobbo, an Italian sculptor and architect, brother of the preceding; flourished in the latter part of the 16th century. He was one of the most illustrious artists that worked at Chartres and Pavia, and on the cathedral of Milan. It is difficult to distinguish his pieces, except some sacred figures in Milan.

Soldier (soldier, from sold, to stick), welding of metal (Isa. xi, 7). The same Heb. word likewise denotes a "joint" of a coat of mail (1 Kings xxxiii, 24; 2 Chron. xviii, 33).

Soldier (in Heb. only collect. for נָשִׁי, an army; or by periphrase; στρατιωτής). See Army.

SOLIDER OF CHRIST, an expression borrowed from a well-known Scripture simile, and frequently introduced or alluded to in the Prayer-book (see Offices for Bishops). One of the writers of the Church of England the word "knights" was used in the same sense; "The fourth gift of the Holy Spirit is
the gift of strength which arment God's knight, and
maketh his soul hardy and strong to suffer divers dis-
cases to God's love." (Wycliffe).

Soldins, a Christian sect, so called from their lead-
er, one Soldan, a Greek priest. They appeared about
the middle of the 5th century in the kingdoms of
Saba and Godolia. They altered the manner of
the sacrifice of the mass; their priests offered gold, their
deacons incense, and their subdeacons myrrh; and
this in memory of the like offerings made to the
infant Jesus by the wise men. Very few authors men-
tion the Soldins, neither do we know whether they still
subsist.

Sole (ταξις, prop. the palm of the hand). See Foot.

Soluta (σολο, solia), a part of the church respect-
ing which ecclesiastical writers are not agreed. Latin
writers use the word solae. It is supposed to denote
certain seats at the entrance of the chancel appropri-
ated to the use of emperors, kings, magistrates, or other
persons of distinction. The seats of the inferior clergy
and monks are sometimes designated by the same name.
According to Walcott (Sacred Archbald, s. v.) it was the
space in a Greek church between the ambon and
sanctuary; in a Latin church between the choir and
presbytery. In the basilica it was raised several steps
above the ambon and the choir of minor clerks. Here
the communion was given to all but the clergy, and
subdeacons; and clerks sat, and therefor the
priesthood was led from this part to the altar.

Solemn League and Covenant. See COVE-
NANT (SOLEMN LEAGUE AND).

Solemn Service, a modern Anglican term used
to signify a choral celebration of the holy eucharist with
priest, deacon, and subdeacon, or with music. It is
equivalent to the "high mass" or "solemn mass" of
the Roman Catholics, and if used of evening service is the
same as "solemn vespers."

Solemnities, This, was an ancient term to design-
ate the holy eucharist.

Solicitant, one who, abusing the privacy of the
confessional, tempts women to a violation of chastity.
This kind of solicitation became so common in Spain
that pope Paul IV promulgated a bull against solici-
tors. Nor was this custom confined to Spain; it was
rife in Portugal, England, France, and Germany. A
German council held A.D. 1225 charged the priests with
unchastity, voluptuousness, and obscenity. Gregory
III in his bull of 1225 mentions this practice in 1625,
-bearing the title Universi Dominii, which was con-
firmatory Benedict XIV, June 17, 1741. Another bull
was also issued by the same pontiff in 1745.

Solidianism, the doctrine that faith is the whole
of religion, such doctrine being preceded by an errone-
ous description of faith. There are two forms of Sol-
idianism—one resting the whole of religion in the re-
ception of the intellect of the doctrine, the other in
an inner sense or persuasion of the man that God's
promises belong to him. Those who hold the latter
view are called also Fidecircuit. It is easily seen that
Solidianism, in both its forms, destroys the nature of
faith. The former refers faith to the intellect alone,
with a suppression or entire exclusion of the grace of
God and the renewed will, and tends to the superseding
of good works; the latter suppresses the action of the
reason and understanding, and substitutes for a reason-
able faith an unreasoning and groundless persuasion.

The former error may take the shape of a mainte-
nance of orthodoxy, which, however, will be found to be
an extremely deficient representation of Christian do-
trine, omitting those doctrines which have most power
to move the will, and striving to bring others within the
comprehension of man's understanding. The more
common form is that of advancing the doctrine of justi-
fication by faith into the substance of the Gospel. Such

Solidians teach that good works are not necessary to
justification.

The second form of Solidianism generally connects
itself with a one-sided or perverted view of the doctrine
of election. It advances the error that Christ died only
for the elect, and that the elect cannot fall from grace,
and it rests on an inward sense or persuasion of one's
own election. It speaks of faith, but makes false the
same as faith, and the latter it makes to be, not the
witness of the Spirit with our spirits, i.e. with an en-
lightened conscience and understanding, but a mere in-
ner sense or persuasion, held without appeal to the con-
science. Both forms of Solidianism lead to Antino-
ianism.

Solidians, those who maintain the principles of
Solidianism (q. v.).

Solimo, Francesco, an Italian painter, was born
Oct. 4, 1657, near Naples, and studied first under
his father, Angelo, but was afterwards sent by cardinal
Orsini to Naples, where he studied under various emi-
nent painters. He became in some sort a universal art-
ist, but executed several sacred designs, which are found
Générale, 1844.

Sola, Antonio de, a Spanish ecclesiastical and poet,
was born at Placentia, in Old Castle, July 18, 1610, and
was sent to Salamanca to study law. His preference,
however, was for poetry, which he cultivated with great
success, so that he was considered by Cornejo to have
been the best comic poet that Spain ever saw. He
became secretary to the count de Oropses, and in 1642
Philip IV made him one of his secretaries. After Phil-
ip's death the queen-regent made him first historiog-
rapher of the Indies, a place of great profit as well as
honor. Eventually Sola resolved to dedicate himself
to the service of the Church, and was ordained a priest
at the age of fifty-seven. He now wrote nothing but some
discourses upon subjects of devotion, which are
represented in Spain on certain festivals. He died
April 19, 1686. His Comedies were printed at Madrid
(1681, 4to):—his sacred and profane poemes at the same
place (1716, 4to):—his History of Mexico often, but par-
icularly at Brussels (1704, fol.). There is also a collec-

Solitaires, nouns of the Order of St. Peter of
Alcantara, instituted by cardinal Barberini in 1670.
They imitate the ascetical practices of their patron
saint, observe perpetual silence, and employ their
time wholly in spiritual exercises. They go bare-
foot, gird themselves with a linen cord, and wear no
linen.

Solitaries, a term which designates such as addict
themselves to a retired or solitary life. It was origi-
nally applied not only to such as retired to absolute soli-
city in caves and deserts, but also to such as lived apart
from the world in separate societies.

Solitarii, a branch of the MANICHAEANS (q. v.).

While the Thedosian Code decreed capital punish-
ment upon some of the other branches of this obnox-
ious sect, the Solitarii were only punished with con-
fusion.

Solomon (Heb. Sholomon, פלוס, peaceful; Sept.
Solomow; New Test. and Josephus, Solomon; Vulg.
Solomo), the son of David by Bathsheba, and his
successor upon the throne. B.C. 1013—973. The
importance of his character and reign justify a full
ready treatment here, in which we present a digest of
the Scriptural information with modern criticism. See
DAVID.

I. Sources.—1. The comparative scantiness of his-
storical data for a life of Solomon is itself significant.
While that of David occupies 1 Sam. xvi—xxii, 2 Sam.
xxiv, 1 Kings 1, ii, 1 Chron. x—xxi, that of Solomon
fills only the eleven chapters 1 Kings i—xi and the nine
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II. Early Life.—1. The student of the life of Solomon must turn to his starting-point the circumstances of his birth. He was the child of David’s old age—the last-born of all his sons (1 Chron. iii. 5). B.C. 1034. The narrative of 2 Sam. xii leaves, it is true, a different impression. On the other hand, the order of the names in 1 Chron. iii. 5 is otherwise unaccountable. Josephus distinctly states it (Ant. vii. 14, 2). His mother had gained over the king’s heart by her prayer a feeling of a passionate though guilty love; and, next, as the one person to whom, in his repentance, he could make something like restitution. The months that preceded his birth were for the conscience-stricken king a time of self-abasement. The birth itself of the child who was to replace him was looked for as a pledge of pardon and a sign of hope. The feelings of the king and of his prophet-guide expressed themselves in the names with which they welcomed it. The yearnings of the “man of war,” who “had shed much blood,” for a time of peace—yearnings which had shown themselves before—now led him to give to the new-born infant the name of Solomon (Shelomoh, the peaceful one). Nathan, with a marked reference to the meaning of the king’s own name (designating the beloved one), takes another form of address, the growing custom of the time, with the name of Jehovah. David had been the darling of his people. Jedit-jaab (the name was coined for the purpose) should be the darling of the Lord (2 Sam. xii, 24, 25; see Ewald, Gesch. Isr. iii, 215). See JEDIDIAH. According to the received interpretation of Prov. xxxi. 1, his mother also contributed an ideal name, Lemuel (‘unto God, Decoda- tus’), the dedicated one (comp. Ewald, Poet. Buc. iv, 175). On this hypothesis the reproach was drawn forth by the king’s intemperance and sensuality. In contrast to what his wives were, she draws the picture of what a pattern wife ought to be (Pineda, De Eeb. Sol. i, 4).

2. The influences to which the childhood of Solomon was thus exposed must have contributed largely to determine the character of his after-years. The inquiry what was the education which ended in such wonderful contrasts—a wisdom then, and perhaps since, unparalleled, a sensuality like that of Louis XV.—cannot but be instructive. The three influences which must have entered most largely into that education were those of his father, his mother, and the teacher under whose charge he was placed from his earliest infancy (2 Sam. xii, 25).

(1.) The fact just stated that a prophet-priest was made the special instructor indicates the king’s earnest wish that his son should be trained under the influence of the evils which, then and afterwards, showed themselves in his elder sons, and be worthy of the name he bore. At first, apparently, there was no distinct purpose to make him his heir. Abasolom is still the king’s favorite son (2 Sam. xiii, 87; xviii, 39)—is looked on by the people as the destined successor (2 Sam. xv, 1-6). The death of Abasolom, when Solomon was about ten years old, left the place vacant, and David, passing over the claims of all his elder sons, those by Bathsheba included, guided by the influence of Nathan, or by his own discernment of the gifts and graces which were tokens of the love of Jehovah, pledged his word in secret to Bathsheba that he, and no other, should be the heir (1 Kings i, 13). The words which were spoken somewhat later express, doubtless, the purpose which guided him throughout (1 Chron. xxvii, 9, 20). The son’s life should not be as his own had been, one of hardships and cares, dark crimes and passionate repentence, but, from first to last, to be pure, fulfilling the ideal of glory and of righteousness, after which he himself had vainly striven. The glorious visions of Ps. lxxii may be looked on as the prophetic expansion of those hopes of his old age. So far, all was well. But we may not ignore the fact that the later years of David’s life presented a change for the worse
as well as for the better. His sins, though forgiven, left behind it the Nemesis of an enfeebled will and a less generous activity. The liturgical element of religion begins to break up the Psalms, particularly the Psalms of the King, and to turn the spirit of the whole School of Ahab.

He lives to amass treasures and materials for the Temple which he may not build (xxii, 5, 14). He plans with his own hands all the details of its architecture (xxviii, 19). He organizes on a scale of elaborate magnificence all the attendance of the priesthood and the choral services of the Levites (xxvi, xxv). But, meanwhile, his duties as a king are neglected. He no longer sits in the gate to do judgment (2 Sam. xv, 2, 4). He leaves the sin of Amnon unpunished "because he loved him, for he was his first-born" (Sept. at 2 Sam. xxi, 21). The hearts of the people fall away from him. First Absalom, and then Sheba, the Romys of the Israel (2 Sam. xv, 6; xx, 2). The history of the numbering of the people (xxiv; 1 Chron. xxii) implies the purpose of some act of despotism—a poll-tax or a conscription (2 Sam. xxiv, 9 makes the latter the more probable)—such as startled all his older and more experienced counselors. If in the last words of David" belonging to this period there is the old devotion, the old hungering after righteousness (xxiii, 2-5), there is also—first generally (ver. 6, 7), and afterwards resting on individual offenders (1 Kings ii, 5-8)—a more passionate desire to punish those who had wronged him, a painful recurrence of vindictive thoughts for offences which he had once freely forgiven. The name of Absalom, as a sign of Absalom, cannot rest in the belief that his influence over his son's character was one exclusively for good.

(2) In Eastern countries, and under a system of polygamy, the son is more dependent, even than elsewhere, on the character of the mother. The history of the Jewish monarchy furnishes many instances of that dependence. It recognises it in the care with which it records the name of each monarch's mother. Nothing that we know of Bathsheba leads us to think of her as likely to mould her son's mind and heart to the higher forms of goodness. She offers no resistance to the king's passion (Ewald, Gesch. Isr. iii, 211). She makes it a stepping-stone to power. She is a ready accomplice in the scheme by which her shame was to have been concealed. Doubtless she, too, was sorrowful and penitent when the rebuke of Nathan was followed by her child's death (2 Sam. xii, 24); but the after-history shows that the grand-daughter of Ahithophel had inherited not a little of his spirit. She is left doing an evil thing, but not come devout, but had not ceased to be ambitious, could hardly be more, at the best, than the Madame de MAIecoven of a king whose ambition and piety were rendering him, unlike his former self, unduly passive in the hands of others. See BATHSHEBA.

(3) What was least fitting to be the influence of the prophet to whose care the education of Solomon was confided? (Heb. of 2 Sam. xii, 25). We know, beyond all doubt, that he could speak bold and faithful words when they were needed (2 Sam. vii, 1-17; xii, 1-14). But this power, belonging to moments or messages of special inspiration, does not involve the permanent possession of an office, having a voice so highly, and we in vain search the later years of David's reign for any proof of Nathan's activity for good. He gives himself to the work of writing the annals of David's reign (1 Chron. xxix, 29). He places his own sons in the way of being the companions and counsellors of the future king, and that it wished itself in the presence of the Dead man's own heart, to the end of turning to its better impulses (2 Sam. xxiv, 10), and to an older and less courtly prophet, to protest against an act which began in pride and tended to oppression. Joshua, with his usual inaccuracy, substitutes Nathan for God in his narrative (2 Sam. vii, 13, 2).

3. Under these influences the boy grew up. At the age of ten years he was made a prince, and sent through the second revolt of Absalom and shared his father's exiles (2 Sam. xv, 16). He would be taught all that priests or Levites or prophets had to teach; music and song; the book of the law of the Lord in such portions and in such forms as were then current; the "proverbs of the ancients," which his father had been wont to quote (1 Sam. xxiv, 10); probably also a literature which has survived only in fragments; the book of Jasher, the upright ones, the heroes of the people; the book of the wars of the Lord; the wisdom, oral or written, of the sages of his own tribe, Heman, and Ethan, and Calcol, and Darda (1 Chron. ii, 6), who contributed so largely to the noble hymns of a later age. The Psalms of David were most likely be incorporated into the choir of the tabernacle (Ewald, Gesch. Isr. iii, 355). The growing intercourse of Israel with the Phenicians would naturally lead to a wider knowledge of the outlying world and its wonders than had fallen to his father's lot. Admiable, however, as all this was, a shepherd-life, like his father's, furnished, we may believe, a better education for the king's calling (Psa. lxxviii, 70, 71). Born to the purple, there was the inevitable risk of a selfish luxury. Cradled in liturgies, trained to think chiefly of the magnificent "palace" of Jehovah (1 Chron. xxix, 19) of which he was to be the builder, there was the danger first of an aesthetic form and last of the kings. This cannot rest in the belief that his influence over his son's character was one exclusively for good.

III. Accession.—1. The feebleness of David's old age led to an attempt which might have deprived Solomon of the throne his father destined for him. Adonijah, next in order of birth to Absalom, like Absalom, "was a goodly man" (1 Kings i, 6), in full maturity of years, backed by the eldest of the king's friends and counselors, Joab and Abiathar, and by all the sons of David, who looked with jealousy—the latter on the obvious though not yet acknowledged presence of the latest-born, and the former on the growing influence of the rival counselors who were most in the king's favor, Nathan, Zadok, and Benaiah. Following in the steps of Absalom, he assumed the kingly state of a chariot and a body-guard; and David, more passive than ever, looked on in silence. At last a time was chosen for openly proclaiming him as king. A solemn feast at En-roget was to inaugurate the new reign. All were invited to it but those whom it was intended to displace. It was not necessary, they were told, to make anything to come, but had not ceased to be ambitious, could hardly be more, at the best, than the Madame de MAIecoven of a king whose ambition and piety were rendering him, unlike his former self, unduly passive in the hands of others. See BATHSHEBA.

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a massacre of the defeated party. Adonijah expected such an issue, and took refuge at the horns of the altar. In this instance, however, the young conqueror used his triumph generously. The lives both of Adonijah and his partisans were spared, at least what had remained of them was done afterwards in more solemn form. Solomon was presented to a great gathering of all the notables of Israel with a set speech, in which the old king announced what was, to his mind, the programme of the new reign, a time of peace and plenty, of a stately worship, of devotion to Jehovah. A few months more and Solomon found himself, by his father’s death, the sole occupant of the throne.

2. The position to which he succeeded was unique. Never before, and never after, did the kingdom of Israel take its place among the great monarchies of the East, able to ally itself or to contend on equal terms with Egypt or Assyria, stretching from the river Euphrates to the Gulf of Akaba, receiving annual tributes from many subject princes (see Hase, Regni Salom. Descriptio [Nürnberg, 1759]). Large treasures accumulated through many years were at his disposal. The sums mentioned are (1) the public funds for building the Temple, 10,000 talents (kikarim) of gold and 1,000,000 of silver; (2) David’s private offerings, 3000 talents of gold and 7000 of silver. Besides these, large sums of unknown amount were believed to have been stored up in the sephurah of David. 3000 talents were taken from it by Hyrcanus, B.C. 155; (3) “charity” money, 700 shekels; the people, with the exception of the tolerated worship in high places, were true servants of Jehovah. Knowledge, art, music, poetry, had received a new impulse, and were moving on with rapid steps to such perfection as the age and the race were capable of attaining. We may rightly ask what manner of man he was, outwardly and inwardly. Jerusalem, the seat of power, was called to this glorious sovereignty? We have, it is true, no direct description in this case as we have of the earlier kings. There are, however, materials for filling up the gap. The wonderful impression which Solomon made upon all who came near him may well lead us to believe that with him, as with Saul and David, Absalom and Adonijah, as with most other favorite princes of Eastern peoples, there must have been the fascination and the grace of a noble presence. Whatever higher mystic meaning may be latent in Ps. xlv, or the Song of Songs, we are compelled to think of them as having had, at least in their inner being, the starting point of one who was, in the eyes of the men of his own time, “fairer than the children of men,” the face “bright and ruddy” as his father’s (Cant. v, 10; 1 Sam. xxvii, 42), bushy locks, dark as the raven’s wing, yet not without a golden gloss (possibly sprinkled with gold-dust, as was the hair of the youths who waited on him [Josephus, Ant. vii, 3, 3] or dyed with henna [Michaelis, note in Lowth, Perv. xxxxi]), the eye soft as “the eyes of doves,” the “countenance as Lebanon, excellent as the cedars,” “the chiefest among ten thousand, the altogether lovely” (Cant. v, 9-16). Add to this all gifts of the spirit, not intellect, but sympathy, pathos, a playful and genial humor, the lips “full of grace,” the soul “animated” as “with the oil of gladness” (Ps. xlv), and we may form some notion of what the king was like in that dawn of his golden prime.

3. The historical starting-point of the Song of Songs just spoken of connects itself, with all probability, with the earliest facts in the history of the regnal reign. The narrative, as told in 1 Kings ii, is not a little perplexing. Bathsheba, who had before stirred up David against Adonijah, now appears as interceding for him, begging that Abishag the Shunammite, the virgin concubine of David, might be given him as a wife. Solomon, who till then had professed the profoundest reverence for his mother, his willingness to grant her anything, suddenly flashes into fiercest wrath at this. He detects what her unsuspicious generosity had not perceived. The petition is treated as part of a conspiracy in which Joab and Abiathar are sharers. Benaijah is once more called in. Adonijah is put to death at once. Joab is slain even within the precincts of the tabernacle, to which he had fled as an asylum. Abiathar is deposed and exiled, sent to a life of poverty and shame (1 Kings ii, 31-36), and the high-priesthood transferred to another family more ready than he had been to pass from the old order to the new, and to accept the voices of the prophets as greater than the oracles which had belonged exclusively to the priesthood. See 1 K. vi, and Ezek. xxviii. This declaration is probably not clearly not for any new offences, but for his participation in Adonijah’s original attempt; and Joab is put to death because he is alarmed at the treatment of his associates (ver. 26-29), which implies collusion on his part. The king sees in the movement a plot to keep him still in the tutelage of childhood, to entrap him into admitting his elder brother’s right to the choicest treasure of his father’s harem, and therefore virtually to the throne, or at least to a regency in which he would have his own partisans as counsellors. With a keen-sighted promptness he crushes the whole scheme. He gets rid of Benaijah and orders Abiathar to bring him Joab, and asserts his own independence. Soon afterwards an opportunity is thrown in his way of getting rid of one [see Shemti] who had been troublesome before and might be troublesome again. He presses the letter of a compact against a man who by his infatuated disregard of his sacred gift, had put himself in his hands (ver. 36). An elaborate indication of Solomon’s conduct in this matter may be found in Menthe, Theseaur., vol. i; Sliasser, Diss. de Salom. Processus contra Shemti. There is, however, no needless slaughter. The other “sons of David” are still spared, and one of them, Nathan, becomes the head of a distinct family (Zech. xii, 22) which ultimately fills up the line of direct succession (Luke iii, 31). As he punishes his father’s enemies, he also shows kindness to the friends who had been faithful to him. Chimmah, the son of Barzillai, apparently receives an inheritance near the city of David, and probably in the reign of Solomon displays his inherited hospitality by building a caravansary for the strangers whom the fame and wealth of Solomon drew to Jerusalem (2 Sam. xix, 31-40; 1 Kings ii, 7; Jer. xlii, 17; Ewald, Gesch. Isr., iii, 247; Proph. ii, 191).

IV. Foreign Policy.—The want of sufficient data for a continuous history has already been noticed. All that we have to go by is that they通知, the external relations of the kingdom during the thirty-five years of Solomon’s reign (1 Kings xi, 42). (Josephus, again inaccurate, lengthens the reign to eighty years, and makes the age at accession fourteen [Ant. viii, 7, 8].) (b) The commencement of the Temple in the fourth, its completion in the eleventh year of his reign (vi, 1, 57, 38). (c) The commencement of his own palace in the seventh, its completion in the twentieth year (vii, 1; 2 Chron. vii, 1). (d) The conquest of Hamath-zobah, and the consequent foundation of cities in the region north of Palestine after the twentieth year (ver. 1-6). With materials so scanty as these, it will be better to group the chief facts in an order which will best enable us to appreciate their significance.

1. Egypt.—The first act of the foreign policy of the new reign must have been to make Israelites a very startling one. He made alliance with Pharaoh, king of Egypt. He married Pharaoh’s daughter (1 Kings iii, 1). Since the time of the Exodus there had been no intercourse between the two countries. David and his counsellors had taken no steps to promote it. Egypt had probably taken part in assisting Edom in its resistance to David (1 Chron. xi, 23: Ewald, Gesch. Isr., iii, 182), and had received Hadad, the prince of Edom, with royal honors. The king had given him his wife’s sister in marriage, and some points which related to his family (1 Kings xi, 14-20). These steps indicated a purpose to support him at some future time more actively, and Solomon’s proposal of marriage was probably intended.
to counteract it. It was at the time so far successful that when Hadad, on hearing of the death of the dreaded leaders of the armies of Israel, David and Joab, wished to seize the opportunity of attacking the new king, the court of Egypt rendered him no assistance (xxi, 21, 22). The disturbances thus caused, like those of a later date in the north, coming from the foundation of a new Syrian kingdom at Damascus by Rezon and other fugitives from Zobah (ver. 23-25), might well lead Solomon to look out for a powerful support, to obtain for a new dynasty and a new kingdom a recognition by the rest of older families. The expediency of this manoeuvre and the results were probably favorable enough. The new queen brought with her as a dowry the frontier city of Gezer, against which, as threatening the tranquillity of Israel, and as still possessed by a remnant of the old Canaanites, Pharaoh had led his armies. She was received with all honor, the queen-mother herself attending to place the diadem on her son's brow on the day of his espousals (Cant. iii, 11). Gifts from the nobles of Israel and from Tyre (the latter offered perhaps by a Tyrian princess) were lavished at her feet (Psa. xlv, 12). It is to be remembered that the daughter of Pharaoh appears to have conferred to the Hebrew faith, for she is mentioned among the people that “knew no Pharaoh before” (Exod. xii, 48). The seduction of Solomon into the toleration or practice of idolatry (1 Kings xi, 1), and there are no accounts of any Egyptian superstitions being introduced during his reign. The Egyptian queen dwelt in a separate portion of the city of David till a palace was reared—the presence of the ark on Zion precluded the idea of residencies of such a foreigner, though she might have abandoned her national gods (2 Chron. viii, 11). She dwelt there apparently with attendants of her own race, “the virgins that be her fellows,” probably conforming in some degree to the religion of her adopted country. According to a tradition which may have some foundation in quite earlier times (v. note), in Psalter, or, as in the story, Vaphees) sent with her workmen to help in building the Temple to the number of 80,000 (Eupolemus, in Euseb. Prep. Evang. ii, 80-85). The “chariot of Pharaoh,” at any rate, appeared in royal procession with a splendor hitherto unknown (Cant. i, 9).

The ultimate issue of the alliance showed that it was hollow and impotent. There may have been a revolution in Egypt, changing the dynasty and transferring the seat of power to Bubastis (Ewald, iii, 389). There was at any rate a change of policy. The court of Egypt had no interest in the fate of Solomon, and the fact is known to have aspirations after kingly power. There, we may believe, by some kind of compact, expressed or understood, was planned the scheme which led first to the rebellion of the Ten Tribes, and then to the attack of Shishak on the weakened and dismantled kingdom of the son of Solomon. Evils such as these were hardly counterbalanced by the trade opened by Solomon in the fine linen of Egypt, or the supply of chariots and horses which, as belonging to aggressive rather than defensive warfare, a wiser policy would have led him to avoid (1 Kings x, 28, 29).

2. Tyre.—The alliance with the Phoenician king rested on a somewhat different footing. It had been part of David's policy from the beginning of his reign, Hiram had been “ever a lover of David.” He, or his grandfather (comp. the data given in 2 Sam. v, 11; Josephus, Ant. vii, 3, 2; viii, 3, 3; Cont. Ap. i, 18; and Ewald, iii, 287), had helped him by supplying materials and workmen for his palace, and the latter in his days as king of Sidon and Pharaoh's accession he sent ambassadors to salutate him. A correspondence passed between the two kings, which ended in a treaty of commerce. (The letters are given at length by Josephus [Ant., viii, 2, 8] and Eupolemus [Eusebius, Prep. Evang. loc. cit.].) Israel was to be supplied with Tyre, for the Temple that was to be the glory of the new reign. Gold from Ophir, cedar-wood from Lebanon, probably also copper from Cyprus, and tin from Spain or Cornwall (Niesbuer, Lect. on Anc. Hist. i, 79), for the brass which was so highly valued, purple from Tyre itself, workmen from among the Zidonians—all these were wanted and were given. The opening of Joppa as a port created a great trade, and part of the cotton grown from Tyre were conveyed to it on floats, and thence to Jerusalem (2 Chron. iii, 16). The chief architect of the Temple, though an Israelite on his mother's side, belonging to the tribe of Dan or Naphtali [see Hiram], was yet by birth a Tyrian, a namesake of the king. In return for the trade, the Tyrians were only too glad to receive the corn and oil of Solomon's territory. Their narrow strip of coast did not produce enough for the population of their cities, and then, as at a later period, “their country was nourished” by the broad valleys and plains of Samaria and Galilee (Acts xii, 20).

The results of the alliance did not end here. Now, for the first time in the history of the Israelites, they entered on a career as a commercial people. They joined the Phoenicians in their Mediterranean voyages to the coasts of Spain. See Tarshish. Solomon's possession of the Edomish coast enabled him to open to his ally a new world of commerce. The ports of Elath and Ezion-geber were vital points in the lines of communication, ships, for the long voyages, manned chiefly by Phoenicians, but built at Solomon's expense, which sailed down the Ælanitie Gulf of the Red Sea, on through the Indian Ocean, to lands which had before been hardly known even by name, to Ophir and Sheba, to Arabia Felix, to Oenopoli and Phœnicum, after an absence of nearly three years, treasures almost or altogether new—gold and silver and precious stones, nard, aloes, sandal-wood, almsg-trees, and ivory; and last, but not least in the eyes of the historian, new forms of animal life, on which the inhabitants of Palestine gazed with wondering eyes, “apes and peacocks.” The immediate object of this vast enterprise was the securing of the tribes, and the consequent leaving his palaces at Jerusalem and elsewhere and travelling to Elath and Ezion-geber to superintend the construction of the fleet (2 Chron. viii, 17); perhaps also to Sidon for a like purpose. (The statement of Justin Martyr [Dial. c. Tryph. c. 94], in Sidon abvlov Oiakro, receives by the accompanying étv yapukis the character of an extract from some history then extant. The marriage of Solomon with a daughter of the king of Tyre is mentioned by Eusebius [Prep. Evang. x, 11].) To the knowledge thus gained we may ascribe the wider thoughts which appear in the psalms of this period (chap. xxi), and the mention of the wonders of the deep and occupy their business in great waters (Psa. evei, 23-30); perhaps also as an experience of the more humiliating accidents of sea-travel (Prov. xxxiii, 34, 35). (See the monographs De Navij, Salom. by Wichmannhausen [Viteb. 1709], Huetiæs [in Ugolino, vol. vii], Königsmann [Siev. 1800], and Reil [in Germ.] W PERSON 1834).

According to the statement of the Phoenician writers quoted by Josephus (Ant. viii, 5, 3), the intercourse of the two kings had in it also something of the sportiveness and freedom of friends. They delighted to perplex each other with hard questions, and laid wagers as to their power of answering them. If Solomon lost, he had to pay the loser and pay his forfeits; but afterwards, through the help of a sharp-witted Tyrian boy, Abdonel, he solved the hard problems, and was in the end the winner. (The narrative of Josephus implies the existence of some story, more or less humorous, in Tyrian literature, in which the wisest of the kings of earth was baffled by a boy's cleverness. A singular pendant to this is found in the popular mediæval story of Solomon and Moloff, in which the latter [an ugly, deformed dwarf] outwits the former. A modernized version of this work may be found in the Waldalla [Leipic, 1844]. Older copies, in Latin and German, of the 14th century, are in the British Library. The Anglo-Saxon Catalogue of Solomon and Saturn is a mere catechism of
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scriptural knowledge.) The singular fragment of his-
tory inserted in 1 Kings ix, 11-14, recording the cession
by Solomon of sixteen cities, and Hiram's dissatisfaction
with them, is perhaps connected with these imperial
wagons. The king of Tyre revenges himself by a Phe-
monic tone that the Phoenician monarchs were
at this time comparatively feeble. Other neighboring
nations were content to pay annual tribute in the form
of gifts (ix, 24). The kings of the Hittites and of Syria
welcomed the opening of a new line of commerce which
enabled them to find in Jerusalem an emporium where
they might get the chariots and horses of Egypt (1
Kings x, 28). This, however, was obviously but a small
part of the traffic organized by Solomon. The founda-
tion of cities like Tadmor in the wilderness, and Tiph-
ha (Thapsacus) on the Euphrates; or of others on the
route, each with its own special market for chariots or
horses or stores (2 Chron. vii, 5-6); the erection of
lofts for corn or wine (2 Chron. viii, 7-8, 4), pointed to a
more distant commerce, opening out the resources of
Central Asia, reaching, as that of Tyre did afterwards
(availing itself of this very route), to the nomad tribes of
the Caspian and the Black seas, to Togarmah and Meshech
and Tubal (Ezek. xxvii, 15, 14; xxviii, 14, 17, 18); then to the commerce of "all that was in her heart" (2
Chron. x, 2). With the few exceptions above noted, the reign
of Solomon verified his name. It was a time of peace:
"he had peace on all sides round about him, and Judah
and Israel dwelt safely" (1 Kings iv, 24, 25). The arms
of David had won the empire which Solomon now en-
joyed. It was an empire for princes and the Oriental sense, ex-
tending from the Euphrates to the Mediterranean, from
Thapsacus to Gaza. The outlying territories paid tribu-
tue to their suzerain; "they that dwell in the wilder-
ness bowed before him; the kings of Tarshish and of
the isles brought presents; the kings of Sheba and Seba
offered gifts;" the Syrian tribes beyond Lebanon and as
far as Damascus, with Moab, Ammon, and Edom, the
Arabian clans, the surviving aborigines, and the Phili-
des, did homage and paid tribute—"they brought
presents, and served Solomon all the days of his life." At
the same time proper measures or precautions were
taken to increase the resources which had been built
along the ridges of Lebanon, and on the frontiers
"were chariot-cities, and cities of horsemen." The two
Beth-horons, on the boundary-line of the great and un-
easy tribe of Ephraim, and on the high-road between
Jerusalem and the sea-coast, as well from the east as
from Philistia and Egypt, were strongly fortified—be-
came "fenced cities, with walls, bars, and gates" (2
Chron. viii, 5). For a similar reason the old city of
Gezer, on the Philistine border, was rebuilt and garri-
sioned; and Hazor and Megiddo, guarding the plain of
Esraelon from Syrian or Assyrian attack, rose into great
fortress cities. The increased wealth had been spent in
expounding Iudzam and the desert, similar military sta-
tions were placed at intervals. Such a congeries of
kings has but a loose coherence, and continues united
only so long as the central controlling power maintains
its predominance, so that Solomon's empire, made up
of those heterogeneous materials, fell to pieces at his
death and the division that so speedily followed it.

4. The survey of the influence exercised by Solomon
on surrounding nations would be incomplete if we were
to pass over that which was more directly personal—
the fame of his glory and his wisdom. The legends
which pervade the East are probably merely the ex-
position of the authority given them in the Old Test.,
but (as suggested above), like those which gather round the
names of Nimrod and Alexander, the result of the im-
pression made by the personal presence of one of the
mighty ones of the earth. Cities like Tadmor and
Tiphsah were not likely to have been founded by a king
who had never seen and chosen the sites. 2 Chron. viii,
3, 4, implies the journey which Josephus speaks of (Ant.
vi, 6, 1), and at Tadmor Solomon was within one day's
journey of Damascus, and supplied his ship (see
Josephus, loc. cit.; but the day's journey must have
been a long one.) Wherever the ships of Tarshish
went, they carried with them the report, losing nothing
in its passage, of what their crews had seen and heard.
The impression made on the Inca of Peru by the power
and knowledge of kings offers perhaps the nearest
approach to what falls so little within the limits of
our experience, though there was there no personal cen-
tre round which the admiration could gather itself.
The journey of the queen of Sheba, though from its circums-
stances the most conspicuous, did not stand alone. The
inhabitants of Jerusalem, of the whole line of country
between it and the Gulf of Akaba, saw with amazement
the "great train;" the men with their swarthy faces,
the camels bearing spices and gold and gems, of a queen
who held the far South, because she had heard of the
wisdom of Solomon, and connected with it the name of
the "king of Tyre" (1 Kings x, 1). She came with
hard questions to test that which, according to the
royal phrase, quoted may throw light upon their nature.
Not riddles and enigmas only, such as the sporting fancy
of the East delights in, but the ever-old, ever-new,
problems of life, such as, even in that age and country, were
vexing the hearts of the speakers in the book of Job, were
stirring in her breast. Then was the composite form of
"all that was in her heart" (2 Chron. x, 2). She meets us
the representative of a body whom the dedication-
prayer shows to have been numerous, the strangers"coming from a far country" because of the "great
name" of Jehovah (1 Kings vii, 41), many of them
princes or the members of the families of kings (2
Chron. ix, 23). The historians of Israel delighted to dwell
on her confession that the reality surpassed the fame,
"the one half of the greatness of thy wisdom was not told"
(version 6; Ewald, iii, 533). See Schramm, De Fama
Stalmon. [Herb. 1745.]

The territory of Sheba, according to Strabo, reached
so far north as to meet that of the Nabatheans, al-
though its proper seat was at the southernmost angle
of Arabia. The very rich presents made by the queen
show the extreme value of her commerce with the He-
brew monarch; and this early interchange of hospitality
and prosperity derives a peculiar interest to those later
ages—those of the Maccebæes and downward—the
intercourse of the Jews with Sheba became so intimate,
and their influence, and even power, so great, Jewish
circumcision took root there, and princes held sway
who were called Jewish. The language of Sheba is be-
lieved to have been strongly different from the original
Arabic; yet, like the Ethiopic, it belonged to the great
Syro-Arabian family, and was not alien to the Hebrew
in the same sense that the Egyptian was; and the
great ease with which the pure monothelism of the
Maccebæes propagated itself in Sheba gives plausibility
to the opinion that, at this time at least, the people of
Sheba had much religious superiority over the Arabs
and Syrians in general. If so, it becomes clear how
the curiosity of the southern queen would be worked
upon by seeing the riches of the distant monarch,
whose pure creed must have been carried everywhere
with them by their sailors and servants. See Sheba.

Y. Internal History. — 1. Administration of Capacity.—
We can now enter upon the reign of Solomon, in its
hearing upon the history of Israel, without the necessity
of a digression. The first prominent scene is one which
presents its character in its noblest aspect. There were
two holy places which divided the reverence of the
people—the ark and Jerusalem, and the temple at
Jeru-
salem, and the original tabernacle of the congregation,
which, after many wanderings, was now pitched at Gib-
bon. It was thought right that the new king should
offer solemn sacrifices at both. After those at Gibeah there came that vision of the night which has in all ages borne its noble witness to the hearts of rulers. Not for riches, or long life, or victory over enemies, would the son of David, then at least true to his high calling, feeling himself as "a little child" in comparison with the vastness of his work, offer his supplications, but for a "saying in the heart of the king" that answered to the people. The "speech pleased the Lord." There came in answer the promise of a wisdom "like which there had been none before; like which there should be none after" (1 Kings iii, 5-15). So far all was well. The prayer was a right and noble one. Yet there is also a contrast between it and the prayers of David which are so often interlaced with the desire that the heart of his own, that of David's heart is not chiefly for wisdom, but for holiness. He is conscious of an oppressing evil, and seeks to be delivered from it. He repents, and falls, and repents again. Solomon asks only for wisdom. He has a lofty ideal before him, and seeks to accomplish it; but he is as yet haunted by no deeper yearnings, and speaks as one who has "no need of repentance.

The wisdom asked for was given in large measure, and took a varied range. The wide world of nature, animate and inanimate, which the enterprises of his subjects were throwing open to him, the living and characteristic performances, in all their inner depths, lay before him, and he took cognizance of all. But the highest wisdom was that wanted for the highest work, for governing and guiding, and the historian hastens to give an illustration of it. The pattern-instance is in all its circumstances thoroughly Oriental. The king sits in the gate of the city, at the early dawn, to settle any disputes, however strange, between any litigants, however humble. In the rough-and-ready test which turns the scales of evidence, before so evenly balanced, there is a kind of rough humor as well as sagacity specially attractive to the Eastern mind, then and at all times (1 Kings iii, 16-28).

But the power to rule showed itself not in judging only, but in organizing. The system of government which he inherited from David received a fuller expansion. Prominent among the "princes" of his kingdom, i.e. officers of his own appointment, were members of the priestly order: Azariah the son of Zadok, Zatok himself being the "high priest." But the line of Jedidiah as captain of the host, another Azariah and Zabud, the sons of Nathan—one over the officers (Nissatobim) who acted as purveyors to the king's household (1 Kings iv, 2-5), the other in the more confidential character of "king's friend." In addition to these, there were the two scribes (Sopherim), the king's secretaries, drawing up and preserving the "secrets" (see Scribes), Eliephor and Abiah, the recorder or annalist of the king's reign (Mazkir), the superintendent of the king's house and household expenses (Issa, xxii, 15), including probably the harem. The last in order, at once the most indispensable and the most hated, was Adoniram, who presided "over the tribute," that word including probably the personal service of forced labor (comp. Keil, Com. ad loc., and Ewald, Gesch. Isr. iii, 334).

2. Exchequer.—The last name leads us to the king's finances. The first impression of the facts given us is that of abundant plenty. That all the drinking-vessels of the two palaces should be of pure gold was a small thing, "nothing accounted of in the days of Solomon" (1 Kings x, 21). "Silver was in Jerusalem as stones, and cedars as the sycamore-trees in the vale" (x, 27). The people were "eating and drinking and making merry" (iv, 20). The treasures left by David for building the Temple might well seem almost inexhaustible (1 Kings vi, 1). But however, the uncertainty, [1] as to the accuracy of the numbers, [2] as to the value of the terms. Primeaux, followed by Lewis, estimates the amount at £833,000,000, yet the savings of the later years of David's life, for one special purpose, could hardly have surpassed the national debt of England (comp. Milman, History of the Jews, 1, 267.) The large quantities of the precious metals imported from Ophir and Tarshish would speak, to a people who had not learned the lessons of a long experience, of a boundless source of wealth (1 Kings ix, 28). All the kings and princes of the subject provinces paid tribute in the form of gifts, in money and in kind, "year by year" (x, 25). Monopolies of trade, then, as at all times in the East, contributed to the king's treasury, and the trade in the fine linen and chalices and horses of Egypt must have brought in large profits (ver. 28, 29). The king's domain-lands were apparently let out, as vineyards or for other purposes, at a fixed annual rental (Cant. viii, 11). Upon the death of the Hebrew king, the provinces were not only nominally, but actually, under foreign rule. In the reign there was levied a tax of ten per cent, on their produce (1 Sam. viii, 15). All the provinces of his own kingdom, grouped apparently in a special order for this purpose, were bound each in turn to supply the king's enormous household with provisions (1 Kings iv, 21-29). The total amount thus brought into the treasury in gold, exclusive of all payments in kind, amounted to 666 talents (x, 14). See Tax. The profound peace which the nation enjoyed as a fruit of David's victories stimulated the industry of all Israel. The tribes beyond the Jordan had become rich by trade, not by the pastoral industries within the district where their cattle might multiply to an indefinite extent. The agricultural tribes enjoyed a soil and climate in some parts eminently fruitful, and in all richly rewarding the toil of irrigation; so that, in the security of peace, nothing more was wanted to develop the resources of the nation than markets for its various produce. In food for men and cattle, in timber and fruit-trees, in stone, and probably in the useful metals, the land supplied of itself all the first wants of its people in abundance. For exportation, it is distinctly stated that wheat, barley, oil, and wine were in chief demand; to which we may conjecturally add wool, hides, and other raw materials. The king undoubtedly had large districts and extensive herds of his own; and besides this, he received presents in kind from his own people and from the subject nations; and it was possible in this way to make demands upon them, without severe oppression, to an extent that is unbearable where taxes must be paid in gold or silver. He was himself at once monarch and merchant, and we must therefore conclude that private merchant of no private merchant will be allowed to compete with a prince who has assumed the mercantile character. By his intimate commercial union with the Tyrians, he was put into the most favorable of all positions for disposing of his goods. That energetic nation, possessing hardy sailors and a strong fleet, was the source of various raw produce for their own wants. Another large demand was made by them for the raw materials of manufactures, and for articles which they could with advantage sell again; and as they were able to furnish so many acceptable luxuries to the court of Solomon, a most active change soon commenced. Only second in importance to this, and superior in fame, was the commerce of the Red Sea, which could not have been successfully prosecuted without the aid of Tyrian enterprise and experience. The navigation of Shobha, and the districts beyond—whether of Eastern Arabia or of Africa—seems to have been highly active; from the vast diversity of productions bought from the countries so exchanging; while, as it was a trade of monopoly, a very disproportionate share of the whole gain fell to the carriers of the merchandise. The Egyptians were the only nation who might have been rivals in the southern maritime traffic; but their religion and their exclusiveness deprived them of the trade; and there is some reason to think that at this early period they abstained from sending their own people abroad for commerce. The goods brought back from the south were chiefly gold, precious stones, spice, alum or other scented woods, and ivory, all of which
were probably so abundant in their native regions as to be parted with on easy terms; and of course were all admirably suited to the purposes of Solomon. His carrying-trade, which was thus shared between Solomon and the Tyrians, was probably the most lucrative part of the southern and eastern commerce. How large a portion of it went on by caravans of camels is wholly unknown, yet that this branch was considerable is certain. The Dyrtus, a mountainous region on the eastern slopes of the Anti-Lebanon, is the type of the region for the supply of the finest timber, and even of the finest wool, yarn, but even horses and chariots, which were sold again to the princes of Syria and of the Hittites; and were probably prized for the superior breed of the horses, and for the light, strong, and elegant structure of the chariots. Wine, being abundant in Palestine, and probably the favorite beverage, with the exception of wine, was the principal means of repayment. Moreover, Solomon’s fortifying of Tadmor (or Palmyra), and retention of Thapsacus on the Euphrates, show that he had an important interest in the direct land and river trade to Babylon; although we have no details on this subject. The difficulty which meets us, is to imagine by what exports, light enough to bear land-carriage, he was able to pay for his imports. We may conjecture that he sent out Tyrian cloths and trinkets, or Egyptian linen of the finest fabric; yet in many of these things the Babyliouans also excelled. On the whole, when we consider that in the commerce of the time the entire community was concentrated in the hands of the government, that much of the trade was a monopoly, and that all was assisted or directed by the experience and energy of the Tyrians, the overwhelming riches of this eminent merchant-sovereign are perhaps not surprising.

It is hardly possible, however, that any financial system could bear the strain of the king’s passion for magnificence. The cost of the Temple was, it is true, provided for by David’s savings and the offerings of the people; but when this was building, yet more when it was finished, one structure followed another with ruinous rapidity. A palace for himself, grander than that which his father had built for his father; another for Pharaoh’s daughter; the house of the forest of Lebanon, in which he sat in his court of judgment, the pillars all of cedar, set on a throne of ivory and gold, in which six lions on either side, the symbols of the tribe of Judah, appeared (as in the annals of Assyria, Layard, XI. and Rob. ii. 30) standing on the steps and supporting the arms of the chair (1 Kings vii. 12, x, 18–20); ivory palaces and ivory towers, used apparently for the king’s armory (Psa. xlv. 8; Cant. iv. 4; v. 4; vii. 4); the ascent from his own palace to the house or palace of Jehoahaz (1 Kings x. 5); a summer-palace in Lebanon (ix. 19; Cant. vi. 3); a winter-palace in Egypt (1 Kings x. 4); and those of the great Eastern kings (Eccles. ii, 5, 6; Josephus, Ant. vii. 7, 3) [see Paradise]; the foundation of something like a state school or college: costly aqueducts bringing water. It may be, from the well of Bethlehem, dear to David’s heart, to supply the king’s palace in Jerusalem (Eccles. iii, 390); the fortifications of Jerusalem completed, those of other cities begun (1 Kings ix. 15–19); and, above all, the harem, with all the expenditure which it involved on slaves and slave-dealers, on concubines and eunuchs (1 Sam. viii. 15; 1 Chron. xxvi. 18), on men-singers and women-singers (Eccles. ii. 8)—these rose before the wondering eyes of his people and dazzled them with their magnificence. All the equipment of his court, the “ apparel” of his servants, was on the same scale. If he went from his hall of judgment to the Temple, he marched between two lines of soldiers, each with a burnished shield of gold. (Eccles. iii, 390) after the fashion of the king, and as he went on a royal progress to his paradise at Ethenam, he went in snow-white raiment, riding in a stately chariot of cedar, decked with silver and gold and purple, carpeted with the costliest tapestry worked by the daughters of the Jews (Cant. iii. 9, 10). A body-guard attended him, “ three-score valiant men, tallest and handsomest of the sons of Israel, in the freshness of their youth, arrayed in Tyrian purple, their long black hair sprinkled freshly every day with gold-dust (ver. 7, 8; Josephus, Ant. viii. 1, 7).” His chariots, and twelve thousand horsemen, made up the measure of his magnificence (1 Kings iv. 26). If some of the public works had the plea of utility—the fortification of some cities for purposes of defence (Millo [the suburb of Jerusalem], Hazor, Megiddo, the two cities of Jabin, the foundation of their towns in Bashan and over the hills of Idumaea), or some other purposes of commerce—these were simply the pompas of a selfish luxury; and the people, after the first dazzle was over, felt that they were not. As the treasury became empty, taxes multiplied and monopolies became more irksome. Even the Israelites, besides the public houses, . . . (ix. 22), were subject, though, for a part only of each year, to the corvee of compulsory labor (v, 13). The revolution that followed had, like most other revolutions, financial disorder as the chief among its causes. The people complained, not of the king’s idolastry, but of their burdens, of his “ grievous yoke” (xii. 4). Their hatred fell heaviest on Adoniram, who was over the tribute. If, on the one side, the division of the kingdom came as a penalty for Solomon’s idolatrous apostasy from Jehovah, it was, on the other, the Nemesis of a selfish passion for glory, itself the most terrible of all idolatries.

3. Structures.—It remains for us to trace that other downfall, belonging more visibly, though not more really, to his religious life, from the loftiest height even to the lowest depth. The building and dedication of the Temple are obviously the representatives of the former. That was the special task which he committed to his father, and to that he gave himself with all his heart and strength. He came to it with all the noble thoughts as to the meaning and grounds of worship which his father and Nathan could instil into him. We have already seen, in speaking of his intercourse with Tyre, what measures he took for its completion. All that can be said as to its architecture, proportion (Isa. xlv. 3), and the organization of the ministering priests and Levites, will be found elsewhere. See TEMPLE. Here it will be enough to picture to ourselves the feelings of the men of Judah as they watched, during seven long years, the cyclopean foundations of vast stones (still remaining when all else has perished; Edw. iii. 297) gradually rising up and covering the area of the threshing-floor of Araunah, materials arriving continually from Joppa, cedar and gold and silver, brass “without weight” from the foundries of Succoth and Zarethan, stones ready hewn and squared from the quarries (Psa. cv. 8); the work in stone being conducted by the lavish use, within and without, of the gold of Ophir and Paraim. It glittered in the morning sun (as has been well said) like the sanctuary of an El Dorado (Milman, Hist. of the Jews, 1. 259). Throughout the whole work the tranquillity of the king’s city was unbroken by the sound of the workman’s hammer: 

“Like some tall palm the noiseless fabric sprung.”

We cannot ignore the fact that even now there were some darker shades in the picture. Not reverence only for the holy city, but the wish to shut out from sight the misery he had caused, to close his ears against cries which were rising daily to the ears of the Lord of Sabaoth, led him probably to place the works connected with the Temple at as great a distance as possible from the Temple itself. Forgetful of the lessons taught by the experiences of the old world, he went on to make the building of the Temple a violation of the law (Exod. xxii. 21; xxiii. 9 et al.), following the example of David’s policy in its least noble aspect (1 Chron. xxii. 2), he reduced the “strangers” in the land, the remnant of the Canaanitish races who had chosen the alternative of conformity to the religion of their conquerors, to the state of helots, and made their life “bitter with all hard bondage.” See PHOENIX.
Copying the Pharaohs in their magnificence, he copied them also in their disregard of human suffering. Acting, probably, under the same counsels as had prompted that measure, on the result of David's census, he seized on these "strangers" for the weary, servile toil against which the free spirit of Israel would have rebelled. One hundred and fifty-three thousand, with wives and children in proportion, were torn from their homes and sent off to the quarries and the forests of Lebanon and to the task of constructing 2 Chron. v. 14. Even the Israelites, though not reduced permanently to the hot state, (viii., 9), were yet summoned to take their share, by rotation, in the same labor (1 Kings v. 13, 14). One trace of the special servitude of "these hewers of stone" continued long afterwards in the existence of a body of men attached to the Temple, and known as Solomon's servants (q.v.).

Besides the great work which has rendered the name of Solomon so famous—the Temple at Jerusalem—we are informed of the palaces which he built, viz. his own palace, the queen's palace, and the house of the forest of Lebanon, his porch (or piazza) for no specified object, and his porch of judgment, or law-court. He also added to the walls of Jerusalem, and fortified Millo ("in the city of David," 2 Chron. xxxii., 5) and many other strongholds. The Temple seems to have been of very small dimensions—sixty cubits long, twenty broad, and thirty high (1 Kings vi. 8)—or smaller than many modern churches in this respect. It was useful for the lavish use of precious materials. Whether the three palaces were parts of the same great pile remains uncertain. The house of the forest of Lebanon, it has been ingeniously conjectured, was so called from the multitude of cedars pillars, similar to a forest. That Solomon's own house was of far greater extent than the Temple appears from its having occupied thirteen years in building, while the Temple was finished in seven. In all these works he had the aid of the Tyrians, whose skill in hewing timber and in carving stone, and in the application of machines for conveying heavy masses, was of the first importance. The cedars were cut from Mount Lebanon, and, as would appear, from a district which belonged to the Tyrians; either because in the Hebrew parts of the mountain the timber was not so fine, or from want of roads by which it might be conveyed. The hewing was superintended by Tyrian carpenters, but all the hard labor was performed by Hebrew laborers. It is said of the latter that they displayed an invincible hardihood, which enabled them to work beneath the heat of the noonday sun, while in the meantime the Tyrians were frolicking along the sea. It is also reported that they never failed to get the work done on time. It is also said that they never failed to get the work done on time. These laborers were, indeed, not idle, but industrious, and little aided by the strength of beasts. It is inferred that at least the Hittites had recognized princes of their own, since they are named as purchasers of Egyptian chariots from Solomon; yet the mass of these nations were clearly pressed down by a cruel bondage, which must have reacted on the oppressors at every time of weakness. The word צור, which is translated "levy" and "tribute," means especially the personal service performed by public slaves, and is rendered "task" in Exod. i, 11, when speaking of the master's hired hand in his household.

Until the Temple was finished, the tabernacle appears to have continued at Gibeah, although the ark had been brought by David to Zion (2 Chron. i, 3, 4). David, it appears, had pitched a tent on purpose to receive the ark, where Asaph and his brethren the Levites ministered before it with singing, while Zadok and his brethren the priests ministered before the tabernacle at Gibea with sacrifice (1 Chron. xvi, 14-24; xvii, 1). This shows that even in David's mind the idea of a single centre of religious unity was not fully formed, as the co-ordinate authority of Abiathar and Zadok indicates that no single high-priest was recognized. But from the time of the dedication of the Temple, not only was the ark no more borne, but even the Levites and the priests were brought into it (1 Kings viii, 4), and the high priest naturally confined his ministrations to the Temple, Zadok having been left without an equal by the disgrace of Abiathar. Nevertheless, the whole of the latter history of the Jewish monarchy, even under the most pious kings, proves that the mass of the nation never became reconciled to the new order that in Jerusalem (alone) was the place where they ought to worship. The "high places," at which Jehovah was worshipped with sacrifice, are perpetually alluded to in terms which show that, until the reign of Josiah, it was impossible for kings, priests, or prophets to bring about a uniformity and central superstition of the national religion.

After seven years and a half the work on the Temple was completed, and the day came to which all Israelites looked back as the culminating glory of their nation. Their worship was now established on a scale without parallel. As a nation, the Jews were no longer wandering nomads, but a settled people, humans from the mass of idolatry. On its completion, and its freedom from all worship that could possibly become idolatrous. Instead of two rival sanctuaries, as before, there was to be one only. The ark from Zion, the tabernacle from Gibeah, were both removed (2 Chron. v, 5) and brought to the new Temple. The choirs of the priests and Levites met in their fullest force arrayed in white linen. Then, it may be for the first time, was heard the noble hymn "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in" (Milman, Hist. of Jews, i, 263). The trumpeters and singers were "as one" in their mighty hallelujahs—"O praise the Lord, for he is good, for his mercy endureth forever" (2 Chron. v, 18). The ark was solemnly placed in its golden sanctuary, and then "the cloud," the "glory of the Lord," filled the house of the Lord. The two tables of stone, associated with the first rude beginnings of the life of the wilderness, were still, they and they only, in the ark which had been removed to Jerusalem, where now so many of the most precious and most sacred memories of the people were. The ark was a witness to the great laws of duty towards God and man, remaining unchangeable through all the changes and chances of national or individual life, from the beginning to the end of the growth of a national religion. Throughout the whole scene the person of the king is conspicuous, and the one man among kings and prophets is for the time subordinate. Abstaining, doubtless, from distinctively priestly acts, such as slaying the victims and offering incense, he yet appears, even more than David did in the bringing-up the ark, in a liturgical character. He, and not Zadok, blesses the congregation, offers up the solemn prayer, dedicates the Temple. He, and not any member of the prophetic order, is then, and probably at other times, the spokesman and "preacher" of the people (Ewalt, Gesch. Isr. iii, 320.). He takes, at least, some steps towards that far-off (Psa. cx, 1) ideal of "a priest after the order of Melchizedek," which one of his descendants rashly sought to fulfill [see Uzziah], but which was to be fulfilled only in a Son of David, not the crowned leader of a mighty nation, but despised, rejected, crucified. From him came the lofty prayer—the noblest utterance of the creed of Israel—setting forth the distance and the nearness of the eternal God, one, incomprehensible, dwelling not in temples made with hands; yet ruling men, bearing their prayers, giving them all good things—wisdom, peace, righteousness.

The solemn day was followed by a week of festival, synchronizing with the Feast of Tabernacles, the time
of the completed vintage. Representatives of all the tribes, elders, fathers, captains, proconsuls, it may be, from the newly acquired territories in Northern Syria (2 Chron. vi. 32; vii. 8)—all were assembled, rejoicing in the actual glory and the bright hopes of Israel. For the king himself then, or at a later period (the narrative of 1 Kings ix. 14), he was the idolatry of all there was a strange contrast to the glory of that day. A criticism, misled by its own acuteness, may see in that warning prophecy of sin, punishment, desolation, only a tautology in events, added some centuries afterwards (Ewald, ii. 404). It is open to us to maintain that, with a certain amount of wisdom, Solomon's, which was religiously far beyond his actual life, such thoughts were psychologically probable, that strange misgivings, suggested by the very words of the jubilant hymns of the day's solemnity, might well mingle with the shouts of the people and the hallegues of the Levites. It is in harmony with all we know of the work of the Divine Teacher that those misgivings should receive an interpretation, that the king should be taught that what he had done was indeed right and good, but that it was not all, and might not be permanent. Obedience was better than sacrifice. There was a danger near at hand.

4. Idolatry.—The danger came, and, in spite of the warning, the king fell. The priestly and prophetical council had to grieve over rival temples to Moloch, Chemosh, Ashtaroth; forms of ritual not idolatrous only, but cruel, dark, impure. This evil came, as the compiler of 1 Kings xi, 1-8 records, as the penalty of another. Partly from policy, seeking fresh alliances, partly from the terrible necessity of just seeking the stimulus of change, he gave himself to "strange women." He found himself involved in a fascination which led to the worship of strange gods. The starting-point and the goal are given us. We are left, from what we know otherwise, to trace the process. Something there was perhaps in his desire to be "like the heathen" in his feeding, sport, "to增長 the traditional knowledge of his age, rising to higher and wider thoughts of God, which predisposed him to it. His converse with men of other creeds and climes might lead him to anticipate, in this respect, one phase of modern thought, as the confessions of the preacher in Koheleth anticipate another. In recognising what was true in other forms of faith, he might lose his horror at what was false—his sense of the pre-eminence of the truth revealed to him—of the historical continuity of the nation's religious life. His worship might go backward from Jehovah to Elohim, from Elohim to the "gods many and all" of the Baal, Ashtaroth, Chemosh, Ashtaroth, each form of nature worship, might come to seem equally true, equally acceptable. The women whom he brought from other countries might well be allowed the luxury of their own superstitions; and, if permitted at all, the worship must be worthy of his fame and the mere magnificence. With this there may, as Ewald suggests (iii. 380), have mingled political motives. He may have hoped, by a policy of toleration, to conciliate neighbouring princes, to attract a larger political traffic. But probably also there was another influence less commonly taken into account. The widespread belief in the man, the myth of Solomon, is not, it is believed, without its foundation of truth. On the one hand, an ardent study of nature, in the period that precedes science, runs on inevitably into the pursuit of occult, mysterious properties. On the other, throughout the whole history of Judah, the element of idolatry which has the strongest hold on men's minds was the Baalism. Not in Babylonia, or Ashtaroth, Chemosh, is not, it is believed, without its foundation of truth. On the one hand, an ardent study of nature, in the period that precedes science, runs on inevitably into the pursuit of occult, mysterious properties. On the other, throughout the whole history of Judah, the element of idolatry which has the strongest hold on men's minds was the Baalism. Not in Babylonia, or Ashtaroth, Chemosh, the religion of Israel opposed a stern prohibition to all such perilous yet tempting arts (Deut. xviii, 10 et al.). The religions of the nations around fostered them. Was it strange that one who found his progress impeded in one way should turn to the other? In any rate, it was. The reign which began so gloriously was a step backward into the gross darkness of fetch worship. As he left behind him the legacy of luxury, selfishness, oppression, more than counterbalancing all the good of higher art and wider knowledge, so he left this, too, as an ineradicable evil. Not less truly than the son of Nebat might his name have been written in history as Solomon the son of David who "made Israel to sin." The name in common is castigated by the ecclesiastical name of "the Mount of Offence," given to the southernmost peak of the range of which Olivet (q. v.) forms a part. (See Brucker, De Solomon. Idololatria, Lips. 1755; Niemeyer, Charakter, iv. 352 sq.)

Disasters followed before long, as the natural consequence of the general political and religious situation. The strength of the nation rested on its unity, and its unity depended on its faith. Whatever attractions the sensuous ritual which he introduced may have had for the great body of the people, the priests and Levites must have looked on the ritual worship with entire disfavor. The zeal of the prophetic order, dormant in the earlier part of the reign, flamed, as it were, hindered from its usual utterances by the more dazzling wisdom of the king, was now kindled into active opposition. Ahijah of Shiloh, as it was taught by the history of his native place, was sent to utter one of those predictions which help to work out our own fulfilment, to forewarn the king of the events which were to befall himself and to the people as the destined heir to the larger half of the kingdom, as truly called as David had been called to be the anointed of the Lord (1 Kings xi, 28-39). The king in vain tried to check the current that was setting strong against him. If Jeroboam was driven for a time into exile, it was only, as we have seen, to be united in marriage to the then reigning dynasty, and to come back with a daughter of the Phe- rorae as his queen (Sept. ut sup.). The old tribal jealousies gave signs of renewed vitality. Ephraim was prepared once more to dispute the supremacy of Judah, and to contemplate, in the absence of a central head, the possibility of the kingdom's being divided (1 Kings xii, 1-11). This weakness within there came attacks from without. Hez- dad and Rezon—the one in Edom, the other in Syria—who had been foiled in the beginning of his reign, now found no effectual resistance. The king, prematurely old (about sixty—one), must have foreseen the rapid breaking-up of the great monarch's many-day to which he had succeeded. Rehoboam, inheriting his faults without his wisdom, haughty and indiscreet, was not likely to avert it.

5. Writings.—Of the inner changes of mind and heart which ran parallel with this history Scripture is silent. Some of the most impressive work in the books that bear his name, which, whether written by him or not, stand in the canon of the Old Test. as representing, with profound, inspired insight, the successive phases of his life; something, also, from the fact that so little remains out of so much—out of the songs, proverbs, treatises, of which the historian speaks (1 Kings iv, 32, 33). Legendary as may be the genealogy of Hezekiah as at one and the same time preserving some portions of Solomon's writings (Prov. xxv. 1) and destroying others, a like process of selection must have been gone through by the unknown rabbins of the Great Synagogue after the return from the exile. Slowly and hesitatingly they received into the canon, as they went on with their unparalleled work of the expurgation by a people of its own literature, the two books which have been the stumbling-blocks of commentators—Ec- clesiastes and the Song of Songs (Ginsburg, Koheleth, p. 13-15). They give excerpta only from the 3000 Proverbs. Of the thousand and five songs (the precise number indicates a known collection) we know absolutely nothing. They were willing to admit Koheleth for the sake of its ethical conclusion; the Song of Songs, because at a very early period, possibly even then, it had received a mystical interpretation (Ki, Einzel., in das Alte Testament § 127) because it was, at any rate, the history of a love which, if passionate, was also tender and pure and true. But it is easy to see that
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there are elements in that poem—the strong delight in visible outward beauty, the surrender of heart and will to one overpowering impulse—which might come to be divorced from truth and purity, and would then be perilous in proportion to their grace and charm. (But see Rollin, Salom. a Scepticiomo Defensus [Rost. 1710].)

Such a divorce took place, we know, in the actual life of Solomon. It could not fail to leave its stamp upon the idyl, and to delight the holy imagination. The poems of the son of David may have been like those of Háfiż. The scribes who compiled the canon of the Old Test. may have acted wisely, rightly, charitably to his fame in excluding them.

The wisdom of Solomon is specially dwelt on in Scripture. He was endowed with great faculties and capacities; and that his intellect was not only stored with vast and varied information, but was so active, shrill, and penetrating as to be successful in its studies and investigations. He had at once an unwearying eagerness in the pursuit of knowledge, and he had also the creative power of genius. Nature and man were his study; botany and zoology shared his attention with men and manners; and his spirit gave utterance to its thoughts and emotions in a style which is called the naturalistic—"he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes" (1 Kings iv. 32-33). The value of his zoological and botanical researches we know not. No doubt his knowledge took minute cognizance more of external particularity than of inner structure, but it may have had the rudiments of a science, though he may not be compared to Linnaeus or Hooker, Cuvier or Owen. He was not so absorbed in royal cares or royal state and luxury as to forget mental culture. Amid much that was weak and wrong, he was "yet acquainting his heart with wisdom" (Eccles. ii. 3). The "wisdom of Egypt" was proverbial in geometry, astronomy, and medicine; but Solomon outstripped it.

Arabia was the home of that sagacity that clothes itself in proverbs and of the subtlety by which quibbling prevails. Solomon's wisdom excelled the wisdom of all the children of the east country. There had been men of noted intelligence in his own country, such as Ethan, who had charge of the temple music in David's time; Heman, one of the famous singers and "the king's seer in the written word of God;" and Jeduthun was "wiser than all men" (1 Kings iv. 29-31). (See the monographs De Sup. Sal. by Möller [Kil. 1708], Lund [Upasala, 1705], and Scherer [Argent. 1770].)

The books that remain meet us, as has been said, as at any rate representing the three stages of his life. The Song of Songs springs before us the brightness of his youth; the heart as yet untainted; human love passionate, yet undefined, and therefore becoming, under a higher inspiration—half-consciously, it may be, to itself, but, if not, then unconsciously for others—the parable of the soul's affections. (See Krummacher, Solomon and Shadrach, 11-17.) Then comes in the Book of Proverbs, the stage of practical thought, searching into the recesses of man's heart, seeing duty in little things as well as great, resting all duty on the fear of God, gathering, from the wide lessons of a king's experience, lessons which mankind could ill afford to lose. Both in Ecclesiastes (i, 9-12) and yet more in Proverbs, the world is shown to us. Its spiritual and practical experiences gained in other ways. The graphic picture of the life of the robbers and the prosecutions of an Eastern city could hardly have been drawn but by one who, like Haroun al-Rashid and other Oriental kings, at times laid aside the trappings of royalty and plunged into the other extreme of social life, that so he might gain the excitement of a fresh sensation. The poet has become the philosopher, the mystic has passed into the moralist. But the man passed through both stages without being permanently the better for either. They were to him but phases of his life which he had known and exhausted (Eccles. i. 2, II). Therefore there came, as in the Confessions of the Preacher, the great retribution. "The sense then is gone with time; and the crude sense; there fell on him, as on other crowned volup- tuaries, the weariness which sees written on all things, vanity of vanities. Slowly only could he recover from that vexation of spirit," and the recovery was incomplete. It was not as the strong bust of penitence that brought the penitent David the assurance of forgiveness. He could not rise to the height from which he had fallen, or restore the freshness of his first love. The weary soul could only lay again, with slow and painful relapses, the foundations of a true morality. See Ecclesiastes.

Here our survey must end. We may not enter into the things within the veil, or answer either way the doubting question, Is there any hope? Others have not shirked from debating that question, deciding, according to their formulæ, that he did or did not fulfil the conditions of salvation so as to satisfy them, were they to be placed upon the judgment-seat. It would not be prudent to give reason to the other writers who have dealt with this subject. They have been elaborately collected by Calmet (Dict. s. v. "Salomon, Nouvelle Dissert. de la Salut du Sal."). It is noticeable and characteristic that Chrysostom and the theologians of the Greek Church are, for the most part, favorable, Augustine and those of the Latin, for the most part, adverse, to his chances of salvation. (See Petersen, De Salute Solomontis [Jen. 1665]; Reime, Harmonia Vita Solomonis [ibid. 1711]; Éwald, Salomo [Gera, 1800].)

VI. Legends. The impression made by Solomon on the minds of later generations is shown in its best form by the desire to claim the sanction of his name for even the noblest thoughts of other writers. Possibly in Ecclesiastes, certainly in the Book of Wisdom, we have instances of this, free from the vicious element of an Apocryphal literature. Before long, however, it took other forms. Round the facts of the history, as a nucleus, there grew up a web of wonderful stories. For the Jewish, Christian, Mohammedan—refractions, colored and distorted according to the media through which they pass, of a colossal form. Even in the Targum of Ecclesiastes we find strange stories of his character. He and the rabbins of the Sanhedrin sat and drank wine together in the court of the temple, and saith Solomon: "Better is a tree of the wilderness than a grass of the fields." He and the prophets, sitting under the purple trees which the evil spirits brought him from India. The casuistry of the rabbins rested on his dicta. Ashmedai, the king of the demons, deprivéd him of his magic ring, and he wandered through the cities of Israel weeping, and saying, I, the preacher, was king over Israel in Jerusalem (Koran, sur. 38; Gimbarg, Kolekhet, app. ii, II). He left behind him spells and charms to cure diseases and cast out evil spirits; and for centuries incantations bearing his name were the special boast of all the vagabond Jew exorcists who swarmed in the cities of the empire (Josephus, Ant. viii. 2, 5; Just. Mart. Respons. de Orient, p. 489; Origen, Com. in Matt. xxi. 3). His wisdom enabled him to issue benedictions for the blessing of beasts and birds, a gift shared afterwards, it was said, by his descendant Hillel (Koran, sur. 37; Éwald, iii, 407). He knew the secret virtues of gems and herbs (Fabricius, Codex Pseudo. V. T. p. 1042). The name of a well-known plant, Solomon's-seal (Convallaria majalis), perhaps is derived from one of his, the names of the remnant of the Syrian and Arabian alphabets (ibid. p. 1014).

2. Arabic imagination took at a yet wilder flight. After a long struggle with the rebellious Afrits and Jinns, Solomon conquered them and cast them into the sea (Lace, Arab. Nights, i, 30). The remote pre-Adam-
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the insect on his hand, and held converse with it, asking, "Crow! Crow! Am I not the brightest and most glorious of men?" "Not so," replied the anti-king. "Thou sittest on a throne of gold, but I make thy hand my throne, and thus am greater than thou." (Chardin, iii, 198.) One pseudonymous work has a somewhat higher character, the Pseudoeremitan Solomoneum, altogether without merit, a mere cento from the Psalms of David. (Barth, Hist. der Poesie, p. 117; Tregelles, Introd., to the New Test. p. 154.)

VII. New-Testament Views. -- We pass from this wild farrago of Jewish and other fables to that which presents the most entirely accurate to the text. The teaching of the New Testament, adds nothing to the materials for a life of Solomon. It enables us to take the truest measure of it. The teaching of the Son of Man passes sentence on all that kingly pomp. It declares that in the humble work of God, in the lives of the field, there is a quality of beauty and grace about which the feet of men were descended from the Jews of Ethiopia, and the great Prester John (Presbyter Joannes) of medieval travelers (D'Herbelot, loc. cit.; Pineda, loc. cit.; Corlyus, Diass. de Regni Austr. in Menthcn's Thesaurus, vol. i.).

She brought to Solomon the self-same gifts which the Magi afterwards brought to Christ. See Magi. One, at least, of the hard questions with which she came was rescued from oblivion. Fair boys and sturdy girls were dressed up by her exactly alike, so that no eye could distinguish them. The king placed water before them and bade them wash; and then, when the boys scrubbed their faces and the girls stole them softly, he made out which were which (Polyb. 4. 14. in Fabricii, loc. cit.).

Versions of these and other legends are to be found also in Weil, Bibl. Legenda, p. 171; First, Persameshira, ch. xxxvi.

3. The fame of Solomon spread northward and eastward to Persia. At Shiraz they showed the Meder-Saleman, or tomb of Bath-sheba, and said that Perses had been built by the Jews at his command, and pointed to the Tahki-t-Suleiman (Solomon's throne) in proof. Through their spells, too, he made his wonderful journey, breakfasting at Persepolis, dining at Baulbek, and supping at Jerusalem (Chardin, iii, 135, 149; Ouseley, ii, 63. 64. 72). Great care was taken that such a singular gift as the life of David, boasted of countless histories of Solomon; one, the Suleiman-Nameh, in eighty books, ascribed to the poet Firdusi (D'Herbelot, loc. cit.; Chardin, iii, 198).

In popular belief he was conflated with the great Persian hero Jemmish (Ouseley, ii, 64.) As we may expect, the legends appeared in their coarsest and basest form in Europe, losing all their poetry, the mere appendages of the most delectable of Apocrypha, books of magic, a Hygromanteia, a Contra dictio Solomonia (whatever that may be) condemned by Gelasius, Incantations, Clavicula, and the like. Two of these strange books have been reprinted in fac-simile by Scheibell (Kloster, v.).

The Clavicula Solomoniae Necromanticae consists of incantations made up of Hebrew words; and the mightiest spell of the enchanters is the Sigilatum Solomonum, engraved with Hebrew characters, such as might have been handed down through a long series of generations. This singular text (unless this, too, was part of the imposture) that both the books profess to be published with the special license of popes Julius II and Alexander VI. Was this the form of Hebrew literature which they were willing to encourage? A pleasant Persian apologue teaching a lesson deserves to be rescued from the mass of fables. The king of Israel met one day the king of the ants, took

SOLOMON'S GARDENS (Eccles. ii, 5). See Gardens.

SOLOMON'S POOLS (Eccles. ii, 6). Of the various pools mentioned in Scripture, or usually regarded as such, there are none recorded in the life of Solomon in Wady Urtas, between Hebron and Bethlehem, called by the Arabs el-Burak, from which an aqueduct was carried which still supplies Jerusalem with water (Eccles. xxix, 30, 51). They are three in number, partly hewn out of the rock, and partly built with masonry, but all lined with cement, and formed on successive levels, with conduits leading from the upper to the lower, and flights of steps from the top to the bottom of each (Sandy, Tract, p. 150). They are all formed in the sides of the valley of Ethan, with a dam across its opening, which forms the east side of the lower pool. Their dimensions are thus given by Dr. Robinson (Bibl. Res. ii, 348, 374): (1) Upper pool: length 380 feet; breadth at the east 236 feet, at the west 229 feet; depth at the east 25 feet; distance above the middle pool 100 feet. (2) Middle pool: length 425 feet; breadth at the east 250 feet, at the west 180 feet; depth at the east 90 feet, at the west 60 feet, in the middle 30 feet. (3) Lower pool: length 582 feet; breadth at the east 207 feet, at the west 148 feet; depth 50 feet. They appear to be supplied in part from a spring in the ground above (see Thomson, Land and Book, i, 311), but they are evidently filled mostly by surface-water in the rainy season, as they drain the neighboring hill-sides. The aqueduct has two lines, an upper and a lower level; the
former tunnelling the hill, and the latter passing near
the surface by way of Bethlehem (see _Ordnance Survey
of Jerusalem_, Notes, p. 80 sq.). See POOL.

SOLOMON'S PORCH, a name given in Scripture to
two very different structures in Jerusalem: (a) The
"porch of judgment" attached to the palace (1 Kings
vii, 7), for which see PALACE; and (b) "Solomon's
Porch," or portico (στόά Σαλομώνος), the outer eastern
corridor of the Temple (John x, 23; Acts iii, 11; v, 12),
for which see TEMPLE.

SOLOMON'S PSALTER. See Psalter of Solo-
mon.

SOLOMON'S SERVANTS (סֵפָר הַיָּדָה הַיָּדָה; Sept-
ami: Σφαρανάλ, Ezra ii, 58; νομοδούλοι Σαλομώνος,
ver. 55; Neh. vii, 57, 60; Vulg. filii servorum Salomo-
nii). The descendants ("sons") of persons thus named
appear in the lists of the exiles who returned from
the captivity. They occupy all but the lowest places in
those lists, and their position indicates some connection
with the services of the Temple. First come the priests,
then Levites, then Nethinim, then "the children of Sol-
omon's servants." In the Greek of 1 Esdr. v, 30, 36,
the order is the same, but instead of Nethinim we meet
with ἵπποςηυος, "servants" or "ministers" of the
Temple. In the absence of any definite statement as to
their office, we are left to conjecture and inference. (1.)
The name, as well as the order, implies inferiority, even
to the Nethinim. They are the descendants of the
slaves of Solomon. The servitude of the Nethinim,
"given to the Lord," was softened by the idea of dedi-
cation. (2.) The starting-point of their history is proba-
ble to be found in 1 Kings v, 13, 14; ix, 20, 21; 2 Chron.
viii, 7, 8. Canaanites, who had been living till then with
a certain measure of freedom, were reduced by Solomon
to the helot state, and compelled to labor in the king's
dee quarries, and in building his palaces and cities.
To some extent, indeed, the change had been effected
under David, but it appears to have been then connect-
ed specially with the Temple, and the servitude under
his successor was at once harder and more extended (1 Chron.
xxii, 2). (3.) The last passage throws some
light on their special office. The Nethinim, as in
the case of the Gibeonites, were appointed to be hewers of
wood (Jos. ix, 23), and this was enough for the ser-
cices of the tabernacle. For the construction and re-
pairs of the Temple another kind of labor was required,
and the new slaves were set to the work of hewing and
quarrying stone (1 Kings v, 17, 18). Their descendants
appear to have formed a distinct order, probably inherit-
ing the same function and the same skill. The promi-
ience which the erection of a new Temple on their re-
turn from Babylon would give to their work accounts
for the special mention of them in the lists of Ezra and
Nehemiah. Like the Nethinim, they were in the pos-
tion of proselytes, outwardly conforming to the Jewish
ritual, though belonging to the hated race, and, even in
their names, bearing traces of their origin (Ezra ii, 55-
58). Like them, too, the great mass must either have
perished, or given up their position, or remained at
Babylon. The 392 of Ezra ii, 55 (Nethinim included)
must have been but a small fragment of the descendants
of the 150,000 employed by Solomon (1 Kings v, 13).

See NETHINIM.

SOLOMON'S SONG. See CANTICLES.

SOLOMON, WISDOM OF. See WISDOM, BOOK OF.

Solomon ben-Gabiroth. See ibn-Gabirol.

Solomon ben-Isaac. See Rashiy.

Solotaja Baba (the golden woman), a deity of
the Slavonic mythology, who was worshipped in
the extreme east of European Russia, and whose image
was covered with gold. The nomads and hunters of the
steppe offered her beasts taken from their
herds, or the skins of animals taken in the chase.
The hollow statue of the goddess was occupied by the
priest who was selected to pronounce her oracles;
and the opportunity so afforded was largely used to
persuade the assembled shepherds to make more lib-
eral offerings. The blood of the sacrifices was used
to smear the eyes and mouth of the goddess, and what
remained of the animal became the property of her
servants.

Solu (alone), a term used in old English registers
to designate an unmarried man.

Solitta (free), a term sometimes used in old Eng-
lish registers to designate a spinster.

Soma, in Hindú mythology, the _moon_: also termed
Chandra, was (1) an entire dynasty of Hindú kings
who bore the title "children of the moon;" (2) the
_"moon-plant"_ (Asclepias australis), from which a milky juice
was extracted, that, when mixed with barley and fer-
mented, formed an intoxicating drink much used in the
ancient Vedic worship. This plant was held sacred
and worshipped by the Hindús of the Vedic period.
The hymns comprising one whole section of the Rig-
Veda are addressed to the Soma, and its dedication is
still more prominent in the Sama-Veda. As early as
the Rig-Veda, the Soma sacrifice is called _amrita_ (im-
more), and, in a secondary sense, the liquor which
SOMASCHIANS

communicates immortality. It was the more important part of the ancient daily offering among the Hindus, bulls were gathered on the hills by moonlight, and brought home in carts drawn by rams; the stalks are bruised with stones and placed with the juice in a strainer of goat's hair, and further squeezed by the priest's ten fingers, ornamented by rings of flattened gold. Lastly, the juice, mixed with barley and clarified butter, forming is then drawn off in a scoop for the gods, and in a ladle for the priests. They finally say to Indra (its discoverer), 'Thy inebriety is most intense, nevertheless thy acts are most beneficent.' See Gardner, Faiths of the World, s. v.; Butler, Land of the Vedas, Glossary; Volmier, Worterb. d. Mythol. s. v.

Somasch exempted from the Church of Rome, and their congregations rank with the most important institutions called into being by the effort to retard the progress of the Protestant Reformation in the 16th century. The name is derived from the solitary hamlet of Somasco, between Milan and Bergamo, where Girolamo Miani (Hieronymus Emilianus), the founder, undertook the definitive organization of the order and wrote its first rule. Miani was a noble Venetian who served with distinction against Charles VIII and Louis XII, and who was given over to frivolity and worldliness until the capitulation of Castelnuevo, near Treviso, where he was captured and imprisoned by the Austrians under Maximilian I (1508). He was thrown into a dark dungeon and there abjured his sins, and vowed a thorough reformation of life to God if he should once more become free. It is related that his prayers were heard, and that the Blessed Virgin caused his shackles to fall from his limbs and led him through the midst of the guard to freedom. He now renounced the dignity of podestà of Castelnuevo, given him in recognition of his bravery, and accepted an inferior position in Venice itself, where he displayed great benevolence in caring for the poor and the sick, especially during a famine and pestilence in 1558. Eventually he devoted himself chiefly to the care of poor orphan children and fallen women. He founded an orphan asylum in connection with the Church of St. Roch in Venice, in 1528, and afterwards others in Verona, Bergamo, and Brescia. In 1532 he established a magdalen asylum in Milan, and finally he gathered a number of like-minded clergymen in founding a congregation for the care and administering of the institutions he had established, and for the training of young persons to succeed in that work. Pope Clement VII highly approved of this benevolent order, and favored it. Its seat was fixed at Somasca; where the houses which we now see were established at Pavia and Milan. Miani died Feb. 8, 1537. He was succeeded by Angelus Marcus Gambarana, under whose administration the community was solemnly constituted an order of regular clergy under the rule of St. Augustine, and denominated Clerici Regulariores S. Augustini, Pupiae Congregationis Somaschana, from a church in Pavia presented to them by archbishop Charles Borromeo of Milan. The order was afterwards temporarily united with the Theatines (1546-55), and with the Fathers of Christian Doctrine in France (1616-47), and increased largely in numbers and influence, so that in 1851 Alexander VII approved its division into three provinces—Lombard, Venetian, and Roman. It sustained numerous colleges, and was earnestly devoted to the instruction of the young. A French province was subsequently added.

The constitutions of the order are based on the ideas of its founder as collected by the procurator-general, Antonio Palafox, and approved by paul IV, and they have continued without essential change until now. They prescribe simple and poor clothing, in all respects like that of the regular clergy, simple food, frequent prayers by day and night, fastings, bodily mortifications, manual labor, care of the sick and of orphans, and the instruction of the young.


Somasqui, Fathers of. See Clerks of St. MAJORUS; SOMASCHIANS.

Somatist, one who denies the existence of spiritual substances, and admits that of corporeal or material beings only. See MATERIALISM. Somatist, one who denies the existence of spiritual substances, and admits that of corporeal or material beings only. See MATERIALISM.

SOMER. Mrs. MARY, a distinguished scientist and mathematician, whose studies contributed to the advancement of navigation and surveying, was born in Jedburgh, Scotland, Dec. 26, 1780, and was the daughter of Admiral William Fairfax. In her early childhood she gave no promise of genius, but was apparently beneath mediocrity. Her mind was awakened to higher aspirations and endeavors by a slow and spontaneous process. At the age of eleven, while spending a vacation at Burnt Island, she occupied her time gathering sea-shells, the beginning of her knowledge of natural history. From her father she inherited a passion for flowers, and turned the garden of her home into a studio, the beginning of her love of botany. Two small globes in the house attracted her, and thus began her love of geography and astronomy. She soon learned to play on the piano, and in a little while became an accomplished painter, studying under Naasmyth in Edinburgh. The love of knowledge became an irrepressible passion. She took up Euclid alone, which she soon mastered; studied navigation, and taught herself Latin enough to read Caesar's Commentaries. In 1804 she was married to Samuel Greig, and resided in London. After three years she returned, a widow with two children, to Burnt Island, where she resumed her studies with more diligence than ever. Prof. Wallace, of Edinburgh University, gives the following catalogue of books which she mastered: Francour's Pure Mathematics, Elements of Mechanics; Lacroix's Algebra, Differential Calculus, Finite Differences and Series; Biot's Analytical Geometry and Astronomy; Poisson's Treatise on Mechanics; La Grange's Theory of Analytical Functions; Euler's Algebra, Isoperimetric Problems (in Latin); Clairaut's Calculus of Two Variables; Monge's Treatise of Analysis to Geometry; Callet's Logarithms; La Place's Mécanique Celeste, and Analytical Theory of Probabilities. In 1812 she married her cousin, Dr. William Somerville, who deeply sympathized with her in her studies. She soon became a correspondent of such men as Faraday and South, and was elected a member of most of the learned societies of Europe. Losing her fortune, she was dependent upon a government pension, first of one thousand, later of fifteen hundred pounds, and lived, for economy, many years in Italy. Mrs. Somerville continued to keep up her studies in her advanced years, working from 8 A.M. till 12 or 1 P.M. even in her ninetieth year. She died Nov. 29, 1817. Her works are, Mechanism of the Heavens (Lond. 1831, 8vo; Phila. 1832, 18mo):—On the Connection of the Physical Sciences (Lond. 1834, 12mo; 8th ed. 1849, 8vo; completely revised, 1859, 8vo; American editions, N. Y. 1846, 12mo:—Physical Geography (Lond. 1848, 2 vols. 12mo; 2d ed. 1849; 3d ed. 1851; 4th ed. 1858, 8vo; 5th ed. 1862, 8vo; American editions, Phila. 1848, 1850, 1858, 1856, 1860, 12mo:)—On Molecular and Microscopic Science (Lond. 1869, 2 vols. 8vo).

Sommer- or Summer-beam, a main beam or girder in a floor, etc.; a name now seldom used except in the compound breasummer.

Sommer, Peter Nicholas, a Lutheran minister, was born in Hamburg, Germany, Jan. 3, 1799. He received a thorough classical and professional education, and on the completion of his course was licensed as a
theological candidate. He received a call from a Church in Scholastic County, N. Y., left for America (Oct. 24, 1742), and arrived at his destination, May 25, 1743. Here for nearly fifty years he labored and, after 1606, often travelling from thirty to fifty miles to care for destitute Lutheran settlements. In 1768 he was suddenly smitten with blindness, but still continued to serve the Church for about twenty years, when his sight was as unexpectedly restored. In 1784 he retired from the active ministry and took up his abode in N. Y., where he remained until his death, Oct. 27, 1795. "Mr. Sommer held a high rank in his denomination, as an able, earnest, laborious, and successful minister." See Sprague, "Annals of the Amer. Palæt.," ix, 13.

**SOMMIER, JEAN CLAUDE, a French prelate, was born July 22, 1601, at Yauvilliers, and studied at Besançon, where he became doctor in theology and law. He was first curate of Girancourt, and afterwards (1696) at Champes. He became preacher to Leopold I of Lorraine, and was engaged in several important negotiations of state. Benedict XIII made him archbishop of Cesarea and prothonotary apostolic in 1725, and the same year he received the provostship of St. Die and other ecclesiastical honors. His zeal for clerical privileges involved him in a controversy with the bishop of Toul, which continued till his death, Oct. 3, 1737. He is the author of several works on local church history, for which see Hoefer, "Nuov. Biog. Générale," s. v.

**Somnacodom, in Siamese mythology, was a most wise legislator, who conceived by his virgin-mother from the sun. He traversed the world, passing through various adventures and perils until he had subdued all the countries and conquered all the armed and bodyguards and blessed the world with his teachings until his mission is accomplished and the earth is free from sin. He trained many pupils, and died from eating the flesh of a hog which contained the soul of an evil genius whom he had once conquered. Temples and numerous statues were erected in his honor through all Siam.

**Somnia (dreams), in Roman mythology, were children of Erebus and Night, whose palace in Tartarus had two gates, one of ivory and the other of bone. From the latter issued the truthful, from the former the fanciful and deceptive dreams.

**Sonnists, a name for those who maintain that the soul is in an unconscious state from the time of death until the resurrection; called also Soul Sleepers (q. v.).

**Somnus, or Hypnos, in Roman and Grecian mythology, was the god of sleep.

**Somodes, in Hindustani mythology, is one of the most attractive of female genii, belonging to the race of the Gantharas: a servant of the holy Tushali.

**Somayansha, in Hindustani mythology, is the famous family of kings which claimed descent directly from the moon (Soma or Chandra), and assumed the title of Children of the Moon.

**Somnopir (i.e. summerer), a term found in Chaucer and other of our older writers to designate the officer who is now called an apparitor, whose duty it is to summon the ecclesiastical courts.

**Son, properly bê, bén (often rendered in the plural "children"), from the root bêt, are derived both bê, son, as in Ben-hanan, etc., and bê, daughter, as in Bath-sheba. The Chalde. also bê, son, occurs in the Old Testament, and appears in the New Testament. In such words as Barnabas, but which in the plural bê, (Exra vi, 16) resembles more the Hebrew. Cognate words are the Arabic Ben, son, in the sense of descendants, and Benat, daughters (Genesis, Thes. Heb., p. 215, 236; Shaw, Travels, p. 8). See Benz.

1. The word "son" is used with a great variety and latitude of significations both in the Old and the New Testament, especially in the former, some of which often disappear in a translation. The following is a summary of these applications: It denotes (1) the immediate offspring. (2) Grandson: so Laban is called son of Nahor (Gen. xxiv, 39); whereas he was his grandson, being the son of Bethuel (xxv, 29); Mephibosheth is called the son of Saul, though he was the son of Jonathan, son of Saul (2 Sam. xix, 24). (3) Remote descendants: so we have the sons of Israel, many ages after the primitive ancestor. (4) Son-in-law: there is a son born to Naomi by Boaz (Ruth iv, 19). Son by education, that is, a disciple: Eli calls Samuel his son (1 Sam. iii, 6). Solomon calls his disciple his son in the Proverbs often, and we read of the sons of the prophets (1 Kings xxvii, 25, et al.), that is, those under a course of instruction for ministerial service. In nearly the same sense a convert is called son (1 Tim. i, 2; Titus i, 4; Philcm. 10; Col. iv, 15; 1 Pet. v, 13). See Prophet. (8) Son by disposition and conduct, as sons of Belial (Judg. xix, 22; 1 Sam. ii, 12), unrestrainable persons; sons of the mighty (Psa. xxix, 1), heroes; sons of the havock (Isa. xxi, 13), soldiers, rank and file; sons of the sorcerers, who study or practice sorcery (Isa. livii, 3). (9) Son in reference to age: son of one year (Exod. xvi, 5), that is, one year old; son of sixty years, etc. The same in reference to a beast (Micah vi, 6). (10) A production or offspring, as we are born from the burning coal, that is, sparks which issue from burning wood (Job v, 7). "Son of the bow," that is, an arrow (iv, 19), because an arrow issues from a bow; but an arrow may also issue from a quiver, therefore, son of the quiver (Lam. iii, 13). "Son of the floor," threshed corn (Isa. xxii, 10). "Son of oil" (Zech. iii, 14), the branches of the olive-tree. (11) Son of beating, that is, deserving beating (Deut. xxv, 3). Son of death, that is, deserving death (2 Sam. xiii, 3). Son of perdition, that is, deserving perdition (John xvii, 12). (12) Son of God (q. v.), by excellence above all: Jesus the Son of God (Mark i, 1; Luke i, 35; John i, 43; Rom. i, 4; Heb. iv, 14; Rev. ii, 18). The only begotten; and in this he differs from Adam, who was son of God by immediate creation (Luke iii, 18). (13) Sons of God (q. v.), the angels (Job i, 6; xlviii, 7), perhaps so called in respect to their possessing power delegated from God; his deputies, his vicegerents; and in that sense, among others, his oppressed, his genuine Christs, his true people, his particular persons; perhaps also so called in reference to their possession of principles communicated from God by the Holy Spirit, which, correcting every evil bias, and subduing every perverse propensity, gradually assimilates the party to the temper, disposition, and conduct, called the image, likeness of God (Col. i, 15). Sons of the devil (Acts xiii, 10). In addition to these senses in which the word son is used in Scripture, there are others which show the extreme looseness of its application. So when we read of sons of the bride-chamber (Matt. xiv, 19; Mark vii, 21) it merely indicates the youthful companions of the bridegroom, as in the instance of Samson. And when the holy mother was committed to the care of the apostle John (John xix, 36), the term son is evidently used with great latitude. See Daughter, etc.

2. The blessing of offspring, but especially, and sometimes exclusively, of the male sex, is highly valued among all Eastern nations, while the absence is regarded as one of the severest punishments (Herod. i, 136;
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Strabo, xv, 733. See Gen. xvi, 2; xxix, 31; xxxi, 1, 14; Deut. xvi, 14; 1 Sam. i, 5, 6; iv, 20; 2 Sam. vi, 23; xviii, 18; 2 Kings iv, 14; Isa. xliv, 9; Jer. xx, 15; Hos. ix, 14; Esth. v, 11; Psal. cxxvi, 3; 5; Eccles. vi, 3; Comp. Dariusius, Proph. Ben-Sira, in Crit. Scur. viii, 1887; Luke xvi, 24; Psal. xcvii, 20; Redon, Egypt, iii, 163; Niebuhr, Dever. des Ax. p. 67; Chardin, Voy. vii, 466; Russell, Nubia, p. 343). Childhood is in the East usually, not so much, attended with little difficulty, and accomplished with little or no assistance (Gen. xxvii, 17; xxxvii, 28; Exod. i, 19; 1 Sam. iv, 10; 2 Sam. xxvii, 30; 1 Chron. vi, 96; Harmer, Observ. iv, 425; Montagu [Lady M. W.], Letters i, 217, 219, 222). As soon as the child was born, and the umbilical cord cut, it was washed in a bath, rubbed with salt, and wrapped in swaddling-clothes. Arab mothers sometimes rub their children with earth or sand (Exek. xvi, 4; Job xxxvii, 8; Luke ii, 7, 3; see Burchhardt, loc. cit.). On the eighth day the rite of circumcision in the case of a boy was performed, and a name given, sometimes, but not usually, the same as that of the father, and generally conveying some special meaning (Gen. xxvi, 4; xxix, 32, 50; xxx, 6, 24; Lev. xii, 3; Isa. vii, 14; viii, 5; Luke i, 55; ii, 21). Among Mohammedans, circumcision is performed in the first month, at a mithl to the eighth, sixth, or even the fourteenth year (Speeuer, De Legg. Heb. v, 62; Strabo, xvii, 824; Herod. ii, 36, 104; Burchhardt, ut sup.; Lane, Mod. Egypt, i, 87; Poole [Mrs. J.], English., in Egypt, iii, 158; Niebuhr, Deser. p. 70). See Circumcision. After the birth of a male child the mother was considered unclean for seven days. The child was a female, for double that period, 14 + 60 days. At the end of the time she was to make an offering of purification of a lamb as a burnt-offering, and a pigeon or turtle-dove as a sin-offering; or, in case of poverty, two doves or pigeons, one as a burnt-offering, the other as a sin-offering (Lev. xii, 14; 15). The period of nursing appears to have been sometimes prolonged to three years (Isa. xlix, 15; 2 Mac. vii, 27; comp. Livingstone, Travels, vi, 126; but Burchhardt leads to a different conclusion). The Mohammedan law enjoins mothers to suckle their children for two full years if possible (Lane, Mod. Egypt, i, 83; Poole [Mrs. J.], English., in Egypt, iii, 161). Nurses were employed in cases of necessity (Gen. xxxiv, 59; xxxv, 8; Exod. ii, 9; 2 Sam. iv, 4; 2 Kings xii, 2; 2 Chron. xxii, 11). The time of weaning was an occasion of rejoicing (Gen. xxvi, 8). Arab children wear little or no clothing for four or five years. They are carried in the arms of both parents, or sometimes carried by the mothers on the hip or shoulder, a custom to which allusion is made by Isaiah (xliv, 22; lxvi, 12; see Lane, Mod. Egypt, i, 83). Both boys and girls in their early years, boys probably till their fifth year, were under the care of the women (Prov. xxxi, 1; see Herod. i, 130; Strabo, xv, 728; Niebuhr, Deser. p. 24). After the boys were taken by the father under his charge. Those in wealthy families had tutors or governors (P. V. N. T. 420), who were sometimes eunuchs (Numb. xii, 12; 2 Kings x, 1, 5; Isa. xxxii, 23; Gal. iii, 24; Esth. ii, 7; see Josephus, Life, § 76; Lane, Mod. Egypt, i, 88). Daughters usually remained in the women's apartments till marriage, or, among the poorer classes, were employed in household work (Lev. xxix, 9; Numb. xii, 14; 1 Sam. ix, 11; Prov. xxxi, 19, 23; Eccles. vii, 25; xlii, 9; 2 Mac. iii, 19). The example, however, and authority of the mother were carefully upheld to children of both sexes (Deut. xxix, 20; Prov. x, 1; xv, 20; 1 Kings ii, 19). The first-born male children were regarded as devoted to God, and were to be redeemed by an offering (Exod. xliii, 13; Numb. xviii, 15; Luke ii, 22). Children devoted by special vow, as Samuel was, appear to have been brought up from very early years in a school or place of education near the tabernacle or temple (1 Sam. i, 24, 29). See Education. The authority of parents, especially the father, over children was very great, as was also the reverence enjoined by the law to be paid to parents. The disobedient child, the striker or reviver of a parent, was liable to capital punishment, though not at the independent will of the parent. Children were liable to be taken as slaves in case of non-payment of debts, and were expected to perform menial offices for others, such as washing the feet, and to maintain them in poverty and old age. How this last obligation was evaded, see CORIN. The like obedience is enjoined by the Gospel (Gen. xxxviii, 24; Lev. xxvi, 9; Numb. xii, 14; Deut. xxxiv, 16; 1 Kings ii, 19; 2 Kings iv, 1, 1; Neh. v, 5; Job xxiv, 9; Prov. x, 1; xv, 20; xxix, 3; Col. iii, 20; Eph. vi, 1; 1 Tim. i, 9; Comp. Virg. Aen. vi, 609; and Servius, ad loc.; Aristophan. Ran. 146; Plato, Phadon, 144; De Legg. ix. See Dariusius, Quest. Hebr. ii, 63, in Crit. Scur. viii, 1547). The legal age was twelve, or even earlier, in the case of female, and thirteen for a male (Maiouio, De Pros. c. 3; Grotius and Calmet, On John iv, 21). The inheritance was divided equally between all the sons except the eldest, who received a double portion (Deut. xxxi, 17; Gen. xxvi, 31; xlix, 3; 1 Chron. v, 1, 2; Judg. xi, 7). Daughters had by right no portion in the inheritance, and at the death of the husband passed to his father's tribe, but they were forbidden to marry out of their father's tribe (Numb. xxxvii, 1, 8; xxxvi, 2, 8). See Child. Son, in Norse mythology, was one of the barriels in which Fialar and Gair altered the blood of the white Quasar, in order to brew it from the mead which produced poetic intoxication. Son of God. This expression occurs, and even with some frequency, in the plural before it is found in the singular; that is, in the order of God's revelations it is used in a sense applicable to a certain class or classes of God's creatures prior to its being employed as the distinctive appellation of One to whom it belongs in a sense altogether peculiar. It seems necessary, therefore, in order to obtain a natural and correct view of the subjects that we first look at the more general use of the expression, and then consider its specific and higher application to the Messiah. 1. Sons of God viewed generally. We first meet with this designation in a passage which has from early times been differently understood. It is at Gen. vi, 1, where it is said that the children of God were men of power, deeds were attributed to the inhabitants of the world, and both the Hebrew and the tetravolume, it is said, "the Sons of God (beni Elohim) saw the daughters of men that they were fair, and they took them wives of all whom they chose" (that is, having regard only to natural attraction). And again, "there were giants in the earth (literally, 'the nephilim were on the earth') in those days; and say, that when the sons of God came in unto the daughters of men, and they bare [children] unto them, these were the mighty men (the heroes, brimmam) who were of old, men of renown." The sons of God in these verses, say many of the Jewish interpreters, were persons of quality, princes and nobles, and the daughters of men they married were females of low birth—as if the climax of disorder was reached in the Bible—sense were inheriting below one's rank! Such a view carries impropriability in its very front, and is without any support in the general usage of the terms. In the Apocryphal book of Enoch, then by many of the fathers, and in later times not a few Catholic and Lutheran theologians (including among the last class Steier, Hofmann, Kurz, Delitzsch), the sons of God is a name for the angels, in this case, of course, fallen angels; who they think form the only proper contrast to the daughters of men. In other passages, also, angels are undoubtedly called "sons of God" (Job 1, 6; li, 1; xxxvii, 7; Dan. iii, 3) and "sons of men" (Psa. xxxii, 1; Ixxxix, 7). There are, however, other passages in which men standing in a definite relation to God, his peculiar people, are so called. Israel, as the elect na-
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ction, is called his son, his first-born (Exod. iv. 22); but in this circle a narrower circle still bore the name of his sons, as coequally distinguished from those who corrupted themselves and fell away to the world (Deut. xxxii, 5); and those who had backslidden, but again returned, were to be designated sons of the living God (Hos. i, 10). Also in Isa. xxxvii, 17, Israel in the strictest sense is spoken of, when the prophet says, "the name of Jehovah (Elohim) made strong for himself. There seems no reason, therefore, for supposing that the expression "sons of God" should be understood of angels any more than of men. Its actual reference must be determined from the connection, and in the case under consideration angels are on various accounts necessarily excluded. For (1) the case is not that of the mighty ones who beholding beautiful women for wives and marrying them—cannot, without the greatest incongruity, be associated with angelic nature, among which there is neither marrying nor giving in marriage (Luke xx, 55, 56). Even carnal intercourse between such parties was impracticable; but the actual taking of wives (the term used being that uniformly employed to denote the marriage relationship) is still more abhorrent to the ideas set forth in Scripture as to the essential distinctions between the region of spirits and the world of sense. (2) If a relation of the kind had been possible, it would still have been indefensible in place of the marriage, by which the object of the historian manifestly is to trace the progress of human corruption—implying that the prominent actors in the drama were men, and not beings of another sphere. Hence, immediately after the first notice of the angels of God marrying the daughters of men, the Lord says, "My spirit shall not always strive with man, for that he also is flesh" (Gen. vi, 3); as if the whole were the partakers of flesh and blood. (3) The moral bearing and design of the narrative also point in the same direction, which undoubtedly aimed at presenting, from the state of things which drew on the Deluge, a solemn warning to the Israelites against those heathen marriages which brought incalculable mischief on the covenant people. (4) In like manner, the allusion of our Lord to the marrying and giving in marriage before the Flood as things which were going to be repeated after the same fashion before the second advent (Luke xvii, 27) requires them to be seen in the picture of the coming judgment. The ancient world could have furnished no proper parallel to the state of things anticipated in the last days, and would have been beside the mark. (See Stosch, De Filii Dei [Lingen, 1749]; Quintornp. ibid. [Rost. 1751]; Scholz, Ehe d. Söhne Gottes, etc. [Ratisb. 1866].)

We are therefore decided in opinion that by "sons of God" (Gen. vii, 22) we must understand "children of God" in the plenitude of the term, as the great body of the best interpreters have understood it, a select class of men on earth, those who belonged to the line that had maintained in a measure the true filial relationship to God (the Sethites). Though fallen and sinful, yet, as children of faith and heirs of promise, they were the spiritual as well as natural offspring of God, by whom once for all he chose one who was originally made in God's image, and who still through grace could look up to God as a father. From this select class the Canaanites were cut off, the unbelieving and godless spirit manifested showing them to be destitute of the childlike spirit of faith and love; while the Adams of Eve, by reckoning their seed only through Seth, had in a measure disowned them. Alienated from God, the offspring of Cain were merely sons of men, and their daughters might fitly be called in an emphatic sense the daughters of men, because knowing no higher parentage. But the other class contained members of a family of God on earth; for, if "the old woman that was pious" was a woman, why should not "the old man that was righteous" be a man? (Gen. xlix, 26) Enoch and Noah, walked with God, or who, even if they did not stand in this close, priestly relation to God, made the divine image a reality through their piety and fear of God, then these were sons of God (Elohim), for whom the only correct appellation was 'sons of Elohim,' since sonship to Jehovah was only introduced with the call of Israel" (Keil). The name in question, "sons of God," was made prominent at the critical time when it was on the eve of becoming altogether inapplicable in order the more distinctly to show how willing God was to own the relationship as long as he well could, and how grievous a degeneracy discovered itself when the prophet beheld the marriage of the sons of God (Elohim) made strong for himself. There seems no reason, therefore, for supposing that the expression "sons of God" should be understood of angels any more than of men. Its actual reference must be determined from the connection, and in the case under consideration angels are on various accounts necessarily excluded. For (1) the case is not that of the mighty ones who beholding beautiful women for wives and marrying them—cannot, without the greatest incongruity, be associated with angelic nature, among which there is neither marrying nor giving in marriage (Luke xx, 55, 56). Even carnal intercourse between such parties was impracticable; but the actual taking of wives (the term used being that uniformly employed to denote the marriage relationship) is still more abhorrent to the ideas set forth in Scripture as to the essential distinctions between the region of spirits and the world of sense. (2) If a relation of the kind had been possible, it would still have been indefensible in place of the marriage, by which the object of the historian manifestly is to trace the progress of human corruption—implying that the prominent actors in the drama were men, and not beings of another sphere. Hence, immediately after the first notice of the angels of God marrying the daughters of men, the Lord says, "My spirit shall not always strive with man, for that he also is flesh" (Gen. vi, 3); as if the whole were the partakers of flesh and blood. (3) The moral bearing and design of the narrative also point in the same direction, which undoubtedly aimed at presenting, from the state of things which drew on the Deluge, a solemn warning to the Israelites against those heathen marriages which brought incalculable mischief on the covenant people. (4) In like manner, the allusion of our Lord to the marrying and giving in marriage before the Flood as things which were going to be repeated after the same fashion before the second advent (Luke xvii, 27) requires them to be seen in the picture of the coming judgment. The ancient world could have furnished no proper parallel to the state of things anticipated in the last days, and would have been beside the mark. (See Stosch, De Filii Dei [Lingen, 1749]; Quintornp. ibid. [Rost. 1751]; Scholz, Ehe d. Söhne Gottes, etc. [Ratisb. 1866].)

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of God or have received from him the adoption, that they become members of the kingdom (John i, 12, 13; iii, 8, 5; Gal. iii, 5, etc.); and the Spirit is conferred upon them, not with a kind of secrecy and reserve, but in the full plenitude of grace, and expressly as the spirit of sonship or adoption, leading them to cry in a manner altogether peculiar, "Abba, Father" (Rom. viii, 15). It was not only high with the sons of God, and those who lived in earlier times, while they enjoyed the reality, scarcely knew how to use it. In the tone of their spirits and the general environments of their condition they approached nearer to the state of servants than that of sons. See Anna.

2. Sonship. — Special application to Jesus Christ. Even in Old-Test. Scripture, and with respect to the participation of sonship by the common members of the covenant, there was, as already stated, a narrowing of the idea of sonship to those in whom it was actually realized. But within that narrow circle there was a narrower still of which divine sonship was predicated, and this in connection with the family of David, the royal house. Even in the first formal announcement of God's mind on the subject, when the prophet Nathan declared so distinctly that David's son should also be God's son, and that the throne of his son's kingdom should be established forever (2 Sam. vii, 14-16), a limitation of the idea of sonship was made, a limitation beyond what had yet been given in the revelations of God to his people. The king on the throne of Israel in David's line was to be in the most emphatic sense God's son—combining, therefore, royalty and sonship—and this associated with actual perpetuity. Could such things be supposed to have their full accomplishment in a son who had about him only the attributes of humanity? Must not the human, in order to their realization, be in some peculiar manner interpenetrated with the divine? Thoughts of this description could scarcely fail to occur to contemplative minds from the conclusions of this prophecy alone; but other and still more explicit utterances were given to aid their contemplations and render their views in this respect more definite. For David himself in Ps. ixi he speaks of the future God-anointed king of Zion as so anointed and destined to the irreversible inheritance of the kingdom, just because it was Jehovah's son and had a right to wield a complete power and exercise a complete sway over the utmost bounds of the earth. This seemed to speak for him who was to be king by way of eminence an essentially divine standing; and in Ps. cxlv he is addressed formally as God, whose throne should be for ever and ever. The same strain was caught up at a later period, when the adversaries rejected the claim and held that the pointing of it to be a capital crime. Jesus knew perfectly that they so understood him, and yet he deliberately accepts their interpretation of his words, nay, consents to let the sentence pronounced against him run its course rather than abandon or modify the claim to divinity on which it was grounded. The conclusion is inevitable on both scores, and the significant assertion of the authorities that the idea of divine sonship was utterly abhorrent to their view of the expected Messiah, while in the mind of Jesus it was only as possessing such a sonship that the real characteristics of the Messiah could be found in him. Stier, however, has conclusively shown [143] that the text read in LXX (v. 39) taking the title "Son of God" was not a mere equivalent for "Messiah."

The mistake of the Jews respecting the person of Christ did not come of itself; it sprang from superficial views of the work of Christ. The national king of Israel, such as they had come to anticipate in the Messiah, might have been a mere man only specially assisted by God. There was nothing in the contemplated office which lay above the reach of human capacity or prowess, and it could not appear otherwise than blasphemy to associate with it an incarnation of Deity. Had they seen the more essential part of the work to lie in the reconciliation of iniquity, and laying open, through an atonement of infinite value and a righteousness all perfect and complete, the way to eternal life for a perishing world, they would have seen that unspokably higher than human powers were needed for the execution of the task. The sight of the great problem that had to be solved, they utterly mistook the kind of qualifications required for its solution, and remained blind to the plainest testimonies of their own Scriptures on the subject. They alone saw it who came to know Jesus as the Saviour of sinners, the Redeemer of the world; and their testimony to his divine character was, like his own, explicit and uniform. If, as has
been well said—gathering up the substance of their statements and our Lord's own on the subject—"if the only-begotten and well-beloved Son of God, who always was, and is to be, in the bosom of the Father, in the nearness and dearness of an eternal fellowship and an eternal companionship of himself; in the very idea of himself, in the very conception, the perfect image of God, such a reflection of his glory and express image of his person that whoever has seen the Son has seen the Father also; who is the agent and representative of God in the creation and preservation of the material and the spiritual universe, in the redemption is the mediator of the world and the government of both, in the general resurrection of the dead and the final judgment of men and angels, in all divine attributes and acts, so that he is manifestly the acting Deity of the universe—if he is not God, there is no actual or possible evidence that there is any God" (Dr. Tyler, in Bib. Sacra for October, 1863). See Son of God.

Son of Man. This designation, which, like the Son of God, is now chiefly associated with Christ, has also an Old as well as a New Test. usage; it had a general before it received a specific application. In a great variety of passages it is employed as a kind of circumlocution, when well enough to express a nature and humble condition; as, when speaking of God, it is said, "He is not the son of man that he should repent" (Numb. xxiii, 19); and "What is man that thou art mindful of him, or the son of man that thou visitest him?" (Psa. viii, 4). For some reason not certain to us, the Son of Man, in which it could be fitted the more adoption of Chaldean usage, or its possessing a sort of poetical and measured form, the designation "son of man" is the style of address commonly employed in Ezekiel's writings when he was called to hear the word of God (ii, i, i, etc.). That Chaldean usage had, at the time, a form different from similar employment by Daniel; as, when speaking of a heavenly messenger appearing to him in the visions of God, he describes the appearance as being of one, not simply like a man, but "like the similitude of the sons of men" (x, 16), while in other parts of the description this is interchanged with the simple designation or appearance of a man (ver. 5, 18). Nor have we any reason to think that, as regards the expression itself, anything else is indicated by "son of man" in the vision of Daniel which most directly points to New-Test. times and relations. In that vision, after beholding successively four different monstrous and savage figures, the mighty one of Daniels' description, the man saw "like a son of man came with the clouds of heaven, and came to the Ancient of Days; . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him" (vii, 13, 14). The expression here, "like a son of man," is evidently equivalent to one having a human aspect, and as such differing essentially from those beastly and rapacious natures that had already passed in vision before him. The kingdoms represented by such natures, though presided over by human beings, were to be characterized by the caprice, selfishness, and cruelty which were instinctively suggested by those ideal heads; while the kingdom that shall come after them, and which was really to attain to the universality and perpetuity that they vainly aspired after, there were to be the possession and display of quality distinctive humanity—those, namely, which are the image and reflex of the divine. This, however, it could only be the head of the kingdom in that higher and of occupying a higher platform than that of fallen humanity, and being able to pervade this lower sphere with the might and the grace of Godhead. Hence in the vision, not only is ideal humanity made to image the character of the kingdom, but the bearer of it appears coming at the head of all, and the Deity— as himself being from above rather than from beneath—eminently, indeed, the Lord from heaven.

It may be regarded as certain that in so frequently choosing for himself the designation of "the Son of man" (in all fully fifty times), our Lord had respect to the representation in Daniel. It was the title under which, with a few rare exceptions, he uniformly spoke of himself, except when it was requisite to use the term Son of God (Matt. xxvi, 64), as if to show that what belonged to the Son of God might equally be affirmed of himself (the terms were weighty and well understood) of the Son of man. This comes out with peculiar force in the latter of the two passages referred to; for no sooner had our Lord confessed to the adjuration of the high-priest as to his being the Son of God than he added, "Hereafter ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven," appropriating the very language in Daniel's vision, and asserting of himself as Son of man what belonged to him as the fellow of Godhead. Along with and behind the attribution of humanity, which he loved to place in the foreground, there lay the heavenly majesty. Hence, while the epistle in question may not have been found in the subscription of the Lord himself, it is at least with the best authority to regard this as the "ideal man" (which is all that rationalistic interpreters would find in it), it includes much more than that: it makes him known as the new man, who had come from heaven, and in whom, because in him the Word was made flesh, manhood had attained to the condition in which it could fulfill the high destiny of exercising lordship for God over "the world to come" (Heb. ii, 5).

By this title, then, to use the words of Luther, "Jesus, on the one side, includes himself among other men—he is one of our race; while, on the other, he thereby exalts himself above the whole race besides, as in a truly exclusive sense, the Son of mankind, its genuine Offspring—one Man towards whom the whole history of the human race was tending, in whom it found its unity, and in whom history finds its turning-point as the close of the old and the commencement of the new era." But this, coupled with the authority and power of judgment which he asserts for himself over all flesh as the Son of man, be-speaks his possession of the divine as well as of the human nature. "No rationalistic ideal of virtue can avail us here. To call Jesus the mere prototype and prefiguration of mankind will not suffice to justify such language; we are constrained to quit the limits of humanity, and look for the source of all, the root of all the things that are to come; and it was in God himself to explain the possibility of such declarations. The absolute relation to the world which he attributes to himself demands an absolute relation to God. The latter is the necessary postulate of the former, which cannot be properly understood but from this point of view. Only because Jesus is to God what he is can he be to us what he says. He is the Son of man, the Lord of the world, its judge, only because he is the Son of God." (Fundamental Truths of Christianity, p. 289, 290.) For literature, see Hase, Leben Jesu, p. 127.

Sonargaulter, in Norse mythology, was the great golden boar which was placed on the table of the heroes on every recurring Juel evening, and upon whose back they placed their hands while making oaths which were to bind them during the ensuing year.

Soncinio. This appellation designates a Jewish family who won a lasting name by their early and extensive enterprises in Hebrew typography. They were of German origin, and may be traced to the city of Spire, but take the name by which they are best known from Soncinio, a small town in Lombardy, where they established a press, from which issued a number of valuable works in Hebrew literature, more especially some of the earliest-printed Hebrew Bibles. The first production of the Soncinio press is the treatise Be-
rakoth, dated 1844, a full description of which is given by De Rossi in "Annales Hebreeo-Typographici, Sec. XV" (Parram. 1795), p. 28 sq. The printer was Joshua Solomon ben-Israel Nathan, who was the head of the family, and whose son Gerson was associated with Moses, whose son Gerson established a press at Constantinople. In the preface the printer speaks of himself as "Gerson, a man of Soncino, the son of R. Moses, the son of the wise and excellent R. Israel Nathan ben-Samuel ben-Rabbi Moses, being of the fifth generation from the rabbi Mose of Spire." Seen after the printing of Berveratothis press issued the former and later prophets (i. e. Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets), with Kimchi's commentary. The whole comprises 459 leaves. The first word in Joshua, Judges, and Samuel ("ཡוש") is printed in large letters: in the greater and smaller prophes the first word is wanting, but a great space is left. Neither pages, chapters, nor verses are numbered: above the text the name of the book is printed. Each page is divided into two columns; the commentary stands below the text, which has no minuscule or majuscule letters, no vowels or accents. A full description of this part of the Old Testament appears in the "Bible Hebraica Completa," by H. Deissmann (vol. J). This is the most comprehensive Hebrew Bible with vowel-points and accents. This Bible is very rare: only nine copies are known to be extant, viz., one at Exeter College, Oxford, two at Rome, two at Florence, two at Parma, one at Vienna, and one in the Baden-Durlach Library. It has a title, but at the end of the Pentateuch we find a postscript, which seems to have been added after the completion of the twenty-four books. According to Kennicott, this edition is said to contain more than 12,000 variations, which is probably an exaggeration. The firm of the Soncinzi extended their operations by erecting presses at Naples, Brescia, Fano, and other places; and their operations Jewish literature is greatly indebted. For a list of the works edited by the Soncinzi, see Euseb. "Epist. ad Flavi. Jud. iii, 352 sq." (B. P.)

**Song** (Heb. שיר, šīr). Songs were generally used on occasions of thanksgiving and triumph, as the song of Moses at the deliverance from Pharaoh and his host (Exod. xv, 1); the song of Israel at the well of Beer (Num. xxii, 17); the song of Moses, in Deuteronomy, xxi, 28; the song of Deborah (Judg. v, 12); that of David on bringing up the ark (1 Chron. xiii, 8); of Hannah (1 Sam. i, 11); of the Virgin (Luke i, 46); of the four-and-twenty elders (Rev. v, 8); of Moses and the Lamb (xiv, 3). But a few also were sung on occasions of sorrow, such as that of David on Saul and Jonathan (2 Sam. i, 18, etc.); the Lamentations of Jeremiah, and the song he composed on the death of Josiah (2 Chron. xxxvi, 25). It is said of Tyre, in Ezek. xxvi, 13, as one mark of her desolation, "I will cause the noise of thy songs to cease, and dries up the sources of thy harp shall be no more heard." Songs and viols were the usual accompaniments of sacrifices among the Jews and heathens (Amos vi, 23).

"Sacritica, dulces tibia effundat modos, Et nivea magnum victima ante aras cadat." (See Troad.)

Eccl. xi, 4, "And all the daughters of song shall be brought low," i. e. all the organs which perceive and distinguish musical sounds, and those also which form and modulate the voice; age producing incapacity of enjoyment, as old Barzillai remarks (2 Sam. xix, 30); and juvenile noted for the same vice by Dryden: "What music or enchanting voice can please A stupid, old, impenetrable ear?"

Ps. lxviii describes the manner of Jewish musical festivities:

"The singers went before, After came the players on instruments, And all the men that played upon every sort of instrument."

In Hos. ii, 15 singing implies the manifestation of the divine favor, where the Targum says, "I will work miracles for them, and perform great acts, as in the day when they ascended up out of the land of Egypt." In this sense a song denotes a great deliverance and a new subject of thanksgiving; so a new song, as in Psa. xl, 2, and Rev. xiv. 3, "To him that is mighty to save, and to him that is mighty to give strength, and who sitteth in the counsel of the everlasting, and who turneth the cause of Jacob; and the waters shall fail from the mouth of Azariah unto the end of the song." And the song should be, in the context of the two parts of the psalm, coupled with the fact that ver. 14, which tells that the Temple and its worship no longer exist, contradicts ver. 30, 31, 61, 62, where both are said to exist, and that the same author would not have put the prayer into the mouth of Azariah alone, it is evident that the two parts proceed from different sources. Those who are acquainted with the multifarious stories wherewith Jewish tradition has embalmed the memory of..."
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scriptural characters well know that it is almost impossible to trace the authors or dates of these sacred legends. Neither can the language in which they were originally written be always ascertained. These legends grew with the nation; they accompanied the Jews into their wanderings, assumed the complications and were repeated in the languages of the different localities in which the Jews colonized. An Apocryphal piece may, therefore, have a Palestinian or Babylonian origin, and yet have all the drapery of the Alexandrian school.

De Wette (Lehrbuch) conceives that the prayer and the hymn betray marks of two different authors (Dan. iii, 38; comp. ver. 55, 56, 54, 86, Stephen, Versicherungen, 1837). The last line of this hymn, which has been the subject of a dispute between critics of different schools, is of later date than the text of the prayer, and must have been written with a liturgical object. Certain it is that, from a very early period, it formed part of the Church service (see Rufinus, in Symbol. Apost., who observes that this hymn was then sung throughout the whole Church; and Athenaeus, De Verisimilia). It is one of the canticles still sung on all festivals in the Roman, and retained in the daily service of the Anglican Church. In its metrical arrangement it resembles some of the ancient Hebrew compositions. De Wette adduces (loc. cit.) several proofs from the style to show that it had a Chaldee original, and had undergone the labors of various hands, and was at length sanctioned by those who contented for the divine authority of this hymn that the context requires its insertion, as without it there would be an evident hiatus in the narrative (Dan. iii, 23). “Then these men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace,” after which we find immediately (ver. 24, Heb.), “then Nebuchadnezzar was astonished,” etc. The cause of this astonishment is said to be supplied by the Greek translation—“And they walked in the midst of the fire praising God, and blessing the Lord (ver. 1, A.V. Aposc.) . . . . . . the angel of the Lord came down into the oven,” etc. (ver. 27). But this addition seems to be no mere assemblage of the contrary which constitutes Nebuchadnezzar’s astonishment, as the cause of it is given in Daniel, ver. 92 (ver. 25 in the Heb. and A.V.). See Daniel, Apocryphal Additions to.

SONNA, in Mohammedan law, is, according to the Book of Definitions, the observance of religion in matters respecting which there is no positive and necessary command; also the general practice of the prophets, with some alterations. Now this general practice in matters of religion is called the Sonna of guidance, but in those of common occurrence the Sonna of excess. The Sonna of guidance is that by the due performance of which religion is rendered complete, and the dereliction of which is either detestable or sinful. The Sonna of excess is that to which a man is driven by necessity, which constitutes the sonna of excess, that is, it performs, insures good works, but the dereliction of which is neither detestable nor sinful; as, for instance, the custom of the prophet in rising, sitting, putting on his clothes, etc., is not binding, but if followed is meritorious. The Sonna, therefore, comprises the Mohammedan traditions. See SUNNA.

Sonnites are the orthodox Mohammedans who rigorously follow the traditions and are famous for their opposition to the several heretical sects, especially the Shiites (q.v.), who reject the traditions. The Turks belong to the former, the Persians to the latter sect. They regard the Sonna (q.v.), or traditions, as of equal authority with the Koran, but still do not undervalue the latter. They are accounted orthodox Mohammedans, and recognize the Ottoman emperor as the caliph and spiritual head of Islam. There are four orthodox sects of Sonnites, who agree in points of dogmatic and speculative theology, but differ on ceremonial points and questions of civil and political administration. These sects all unite in hostility to the house of Ali, and to the Shiiites who support his cause.

Sonntag, Christoph, a German Lutheran theologian, was born Jan. 28, 1654, at Weylitz. In 1676 he was called to the pastorate of Oppurg, in 1686 he was made superintendent at Schlesingen, and four years later he was appointed professor of theology at Altdorf, where he died, July 6, 1717. He wrote, Disputatio de Allegata Apocryphis in Codice IV Evangeliorum (Altdorf, 1716): —Sermo Bianum Biblicum (ibid. 1708); —Examen Persicorum Philolatrum (ibid. 1712); Methodus Votum. Test. Ephemeris (ibid. 1691); —Minule XX Autentica Chaldaica (ibid. 1708): — Dissertatio in Vatic. Estia (ii, 11 (ibid. 1692); — Trialogia Vot. Test. Catholica (ibid. 1698); — Tidul Philosomorum in Methodum Ammianurum Redactis (1687). See First, Bibl. Jud. iii, 356 sq.; Winckler, Die israel. thol. u. Gesch. d. deutsch. Kirchenleides, v. 419. (B. P.)

SONS OF GOD. See Sons of God, 1.

SONS OF THUNDER. See Boanerges.

Sonship of Christ. The Creed of Nice declares, “We believe in one Lord Jesus Christ, the Son of God, the only begotten of the Father, that is, of the essence of the Father, God of God, Light of Light, very God of very God, begotten, not made, of one essence with the Father.” These sentiments have been the faith of the Church in every age, but they have been in many instances explained by unjustifiable imagery and language, or have been more or less obscured by the Platonic ontology, and drawn in later times from material sources. The two constituent elements of the divine sonship are, the Son’s consubstantiality with the Father, and his peculiar ante-mundane origin in the Father.

1. Dependence of the Son.—The name implies the Son’s dependence on the Father, and this relation of dependence lies also at the basis of other scriptural expressions relating to Father and Son, e.g. “Image of the invisible God,” “Word of God,” etc. The dependence of Jesus on the Father is expressly taught in 1 Cor. i, 3: “Ye are Christ’s,” i.e. “the head of Christ is God’s.” “The head of Christ is God.” But it would be opposed to the central idea of Christian doctrine to maintain a dependence of the Son on the Father inconsistent with his true divinity. By “dependence” in this relation is only meant that relation by which the second Person in the Trinity derives his godhead in virtue of his unity of nature with the Father. It is because he is the Son of God that he is himself likewise fully and truly God. There is no inequality or inferiority implied in this expression. The dependence is one of essence, of nature, and not of creation, production, or emanation. Precisely in the same way the Holy Spirit is not said to be “created” in the form, “God from the Father,” i.e. he is an outflow of the same essential being, but a different personality. The language employed on this subject must necessarily be mysterious, as the theme itself transcends human thought. See PERSON.

2. Consubstantiality.—Here we set out with the words of Christ himself, “As the Father hath life in himself, so hath he given to the Son to have life in himself” (1 John v, 26). As the fountain of life, as the independent dispenser of life, the Son is entitled to the appellation of Lord in conjunction with the Father. The world has its existence only in him who upholds and fills it with its gifts; in God only man lives, moves, and has his being (Rom. i, 28). The dependence of the Son has its being in the Son. He is not only living, but the fountain of life. Sonship we understand to mean similarity of essence, and not a procreation as among men. Not only is the Son of the same essence with the Father, but he is also ariostos—God in and from himself. Sonship is not to be read as a distinction of essence, but of existence—not of being in itself, but of being in its relations. The term does not characterize a separation of nature so much as personality. But such difference of position is not inequality of essence, and when rightly understood will be found as remote from the calumnious imputation of Tritheism as from the heresy of modalism or Sabellianism.
Soothsaying in Christian Times. Although Christianity was a professed enemy to soothsaying and its kindred practices, yet the remains of such superstition continued in the minds of many in the Church. The Church was therefore obliged to make severe laws to restrain them. The Council of Eliberis (can. 62) deposed the Bishop of Trier for making the sign of the Cross before a Christian consecrating a church, and a return to its practice was followed by expulsion from the Church. This was the rule in the Apostolical Constitutions (lib. viii, cap. 32), and the councils of Agde (can. 42), Vannes (Conc. Venet. can. 16), Orleans (Conc. Aurel. i, can. 30), and several others. A peculiar sort of soothsaying was the so-called divination of the last named, under the name of sortes sacre, divination by holy lots. It is also known as sortes Biblicae, Bible lots. The practice of the Romans in opening a book of Virgil and taking the first passage that appeared as an oracle was imitated by many superstitious Christians. These used the Bible to learn their fortune by "sacred lots," taking the first passage that presented itself to make their divination and conjecture upon. This was also called "The Lot of the Saints," and was practiced for gain by some of the French clergy; but it was decried by the Council of Agde that any who should be detected in the practice of this art, either as consulting or teaching others how to cast it out of the communion of the Church." The custom of using the Bible in this way still lingers in England, Scotland, and other countries, more, however, as sport for children. See Bingham, Antiquities of the Christian Church, bk. xvi, ch. v, § 2. See SUPERSTITION.

So'pater [Σωπατήρ, a mereł], a piece of bread dipped into sauce (Jas. xix., 3). See SAPERIUM.

Sop'he'reth ( Heb. id. פְּהֶרֶת:, writing: Sept. Σηφ′ρα, Σαφαρ, v. r. Ἀσφοράς, Άσφορας), one whose children were a family that returned from Babylon with Zerubbabel among the descendants of Solomon's servants (Ezra ii, 55; Neh. vii, 52). B.C. ante 536.

Sopherim is the title of a Talmudic treatise, which is generally found at the end of the ninth volume of the Babylonian Talmud, together with other treatises which belong to the post-Talmudic period. The whole consists of twenty-one chapters, and is divided into three parts, the first of which has given the title Sopherim to the whole treatise. For this first, comprising ch. i-v, contains directions for the copyist of the Holy Writings. With this part corresponds what we read in the treatise Sopher Towrah (edited by R. Kircheim, Frankfurt-on-the-Main, 1851), in the Septem Libri Talmudici Parvi Hierosolimitani. Part second, comprising ch. vi-x, contains the Masoretic part of the book, and treatises on the laws of the cantateuch which have the puncta extraordinaria, viz. Gen. xvi, 5; xviii, 9; xix, 33; xxxii, 4; xxxvii, 12; Num. iii, 39; ix. 10; xxii, 30; xxix, 15; Deut. xxix, 28; of the Keri and Kethib, the variations between Ps. xxviii and 2 Sam. xxii, between Isa. xxxvi sq. and 2 Kings xviii sq. The enumeration of the books, which are written, but not read, and of those portions which are not to be read publicly, leads us to the third part, which is subdivided into
two sections, viz. ch. x.-xvi, which treat of the laws for
the public reading in general, while ch. xvii.-xxi treat of the
holy days. From the contents we see the importance
of this treatise for the text of the Old Test. Its
redaction probably belongs to the 9th century; in
the 12th century it is cited by the school of Southern
France. This treatise has often been commented upon
—thus by A. L. Spira, who published the text with the
commentary Aderes
(ch. 1-4) (Dyrenfert,
1732), and by Jac. Naumburg, in his Mecab
(Leipa, 1784), under the title
Musecaet Sopherim, der palmaudische Tractus der Schreiber,
aEinleitung in die Studien der ahdäischen
Graphik, der Masora und der altjüdische Literatur.
This edition contains, besides the Hebrew text, expla-
inations in German, which are very valuable in spite
of the many mistakes which we often find in the writing
of proper nouns, as Kennikut for Kenciscott, etc. For a
review of Müller's edition, see Schürer, Theol. Lite-
raturzeitung, p. 626 sq.; Jüdisches Literaturblatt,
1878, p. 53 sq. and 61 sq. See TALMUD. (B.P.)

Sophia. This name occurs frequently in the cata-
logues of the libraries of the Church, but in no instance with historical authentication.
1. A Christian widow, living at Rome under Hadrian,
about A.D. 120, with her daughters Fides, Spes, and
Charitas. Accused before the prefect Antiochus, they
made joyous confession of their faith. The daughters
were condemned to be thrown into a pit filled with pitch
and sulphur, but as they remained unharmed in the fire, they
were taken out and beheaded. The mother was tem-
porarily released, and buried her children, but after
two days she, too, sealed her faith with her blood.
Her day is Sept. 30, o.r. according to other authorities.
Aug. 1: The legend is found in Simeon Metaphrasees
iv.; Mombr. tom. ii.; Acta SS. ad 30 Sept.).
2. A virgin martyred under Decius at Fermo, in
Piacenza, April 30, and buried in the church of that
town. The Fasti Westphalani, however, commemorate
a Sophia on the same day at Minden (Martyr. Rom.
[ed. Ferrarius]; in Catal. SS.; comp. Acta SS. ad
April 30).
and Greek (Menolog. Siriciam) lists as having been be-
headed at Milan, Sept. 18.
4. An Egyptian, whose daughters were named Diba,
Neporida, and Hadar, and was Flipa Hesemnion), and with
whom were associated a St. Varsenophia and her mother.
Their natality are assigned to June 4 (Acta SS.),
their time is uncertain.
5. Sophia Senatrice, a nun of Aenos, in Thrace, the
widow of a senator at Constantinople, who returned
to Thrace after the death of her six children in or-
ter to devote herself exclusively to works of Chris-
tian love. She died June 4, in the 10th or 11 century.
The Acta SS. ad h. d. furnish a brief description of
her life in Greek, taken from a Synaxarium Dievo-
mensis.

Sophists is a title given to the leading public
teachers in ancient Greece during the 5th and 4th cen-
turies B.C. The most noted of these were Gorgias,
Leontium and Protagoras of Abdera. The foundation
of their doctrine was laid in scepticism, absolute truth
being denied, and only relative truths being admitted
as existing for man. Gorgias attacked the existence of
the finite, but at the same time he maintained that
all notion of the infinite is unattainable by the human
understanding. He expressed his views in the
three principal propositions: (a) nothing exists; (b) if any-
thing existed, it would be unknowable; (c) if anything
existed and were knowable, the knowledge of it, could
nevertheless, not be communicated to others. The
Doctrine of Protagoras was that the phenomena both of ex-
ternal nature and of the processes of mind are so fluctu-
ating and engendering that they are altogether un-
attainable. He held that nothing at any time exists, but is
always in a state of becoming. Man, he declared, is the
measure of all things. Just as each thing appears to each
man, so it is for him. All truth is relative. The
existence of the gods, even, is uncertain. Thus this lead-
ing sophist succeeded in annihilating both existence
and knowledge. He founded virtue on a sense of shame
and a feeling of justice seated in the human constit-
ution. The sophists made use of their dialectic subtle-
ties as a source of amusement, as well as intellectual
exercise, to the youth of Greece. They were opposed by
Socrates (q. v.) and Plato, and Aristotle defines a sophist
as an imposturous pretender to knowledge—a man who
employs what he knows to be fallacy for the purpose
of deceit and of getting money." Mr. Grote contends that,
so far from this being true, the morality of the Athenian
public was greatly improved at the end of the 5th cen-
tury as compared with the beginning of the century.

Sophonias (Sophonias), a Greek (or rather Latin)
form (2 Esdr. i, 40) of the name of the prophet ZEPPHA-
NIAH (q. v.).

Sophonius. 1. A contemporary and friend of
Jerome in Palestine about the close of the 4th century.
He would seem to have been a Greek, who composed
original works, and also translated a portion of Jerome's
Latin version of the Scriptures into Greek. He is men-
tioned in the De Viris Illust. c. 134. See Cave, De
ed. Harl.), ix, 158; Schürck, Kirchengesch. ii, 132.
2. A monk of Damascus, who was termed a scholar
or sophist, and who became patriarch of Jerusalem in
A.D. 634. He opposed the endeavors of Cyrus, pa-
triarch of Alexandria, to secure the general acceptance
of Monothelitism. He though thoroughly temperly induced,
in a conference with Sergius, patriarch of Constantinop-
ple, and with Cyrus, to consent to the phrase ἐνακεραυνω
τον αύτου without insisting further on the consequences
therefrom in favor of a dual nature in Christ, he refused to
be intimidated after he became patriarch. In a cir-
cular letter addressed to Sergius and Honorius of Rome,
he gave a strong condemnation of the position of that
person, and demanded that no further concessions should
be made to Monotheleitism. The emperor Heraclius is-
ued his edict Ezechias (q. v.) in 638 with the design of
putting an end to the discussion; and as Jerusalem had
fallen into the possession of the Saracens two years earlier,
Cyrus changed his position and gave in to the considera-
tion of the support of his cause. The epistle en-
yclica referred to above is given in Haroudin, Acta Conc.
dii, 1258, 1315 (Conc. Ecumen. vi, 11 et Acta 12). The
work by Joannes Moschus, Pratum Spirituale (Ἀμφό-
τροπος Πυρομαχικης), is frequently cited under the name
of Sophonius. It was perhaps dedicated to Moschus, or
composed by Sophonius and Moschus together. Sev-
eral additional writings by Sophonius exist in MS, or
Waleh, Gesch. d. Ketzerwesen, ii, 14, 15, 115 sq.; Ne-
ander, Kirchengesch. iii, 248). The Menologium Grecorum
(Urnini, 1727) cites this Sophonius as a saint, and fixes
his day on March 11.
3. Possibly identical with No. 1, is mentioned
in Photius's Bibli. Cod. v as having written a Liber
pro Basilio adv. Eunomium. The name is also men-
tioned in lists of the patriarchs of Alexandria and
x, 158 sq.

Soz, in Persian mythology, is the personification
of a deadly drying and heat. He is an evil de\a, created by
Ahiram and opposed to the de\a of Ormuzd, for
the purpose of hindering the growth of plants, and thus
to cause famine and misery.
The Soranic academy loses its importance under the next president—

Hai'el, ben-Michael........................................... 906-914

It languished, but with any outward appearance.

The study of the Talmud had so diminished in this academy that there was no Talmudic authority of being invested with the gaonate, or presidency. In order not to give up this school entirely, the Talmudic academy was transformed into a religious seminary: the students were not further instructed in Hebrew, but engaged in Latin, Greek, and Arabic.

Joseph ben-Michael-Arama was elected........................................... 914-926

For want of a learned man, a weaver was elected as the next incumbent.

Joseph ben-Meir-Kim was elected........................................... 926-933

Under Saadia the Soranic high-school revived again.

A scholar willing to be ordained in the hands of those who called him to his position, was deposed in 930 through the jealousy of other scholars, and unceasing intrigue; and an anti-geon in the person of Joseph ben-Jacob-Satia was elected. 930-939

Saadia, however, retained his office in the presence of an anti-geon for nearly three years more (930-933), when he had to relinquish his dignity altogether. His opponent, Joseph ben-Jacob-Satia was now sole geon 938-957

but when deposed in 937.

Saadia ben-Joseph was again incumbent........................................... 937-942

When Saadia died, the deposed anti-geon was again set free. 942-948

But with Saadia's death the last sunset light of the Soranic academy had passed away; and the dilapidated state of that once so famous school obliged Joseph ben-Satia to relinquish Sora, and to emigrate to Basara, in 948. The school founded by Joseph ben-Satia after had flourished for less than seven centuries, was now closed. But the Soranic academy could not permanently submit to the downfall of the venerable academy, and used all its endeavors to continue the same. They sent four of their Talmudists outside of Babylonia to interest the Jewish congregations for this old alma mater. But these messengers never returned, nor did they succeed in the hands of a Spanish correir. Among these captives was Moses ben-Chanoch (q.v.), who was brought to Spain, where he proceeded far and wide, preaching the gospel on the pulpitum. In the meantime there was an...

interregnum at Sorâ from........................................... 948-1069

Samuel ben-Ushkab, the last geon of Sora, was elected to the presidency, to close up the list of presidents of that old school.


Soranus, in old Italian mythology, was a name of Pluto in use among the Sabines. Roman poets sometimes identified Soranus with the Greek Apollo (Virgil, Aenid, xi, 786).

Soracte, a mountain in ancient Italy which, according to Servius, was sacred to the infernal gods, especially to Dis Pater. It was a custom among the Hirpi (or Hirpinii) that at a festival held on Mount Soracte they walked with bare feet upon glowing coals of fire-wood, carrying about the entrails of victims which had been sacrificed. This ceremony is connected by Strabo with the worship of Feronia.

Sorbin, de Sainte-Foi, Arnaud, a French prelate, was born at Monteche-en-Quercy, July 14, 1537. From a child he possessed an insatiable thirst for knowledge. He studied philosophy and theology at the College of Histoire, where he became doctor of theology; and in 1557 he obtained the neighboring curacy of Sainte-Foi de Puyrolles. At the invitation of the archbishop of Auch he preached in the churches of Toulouse, Narbonne, Lyons, and Paris; and in 1567 became court preacher of Catherine de Medicis. He spent much time in public labors, controversies, and historical writings (a list of which is given in Hoefer, Nouv. Biog. Générale, s. v.), and died at Nevers, March 1, 1606.

Sorbon, Robert de, founder of the famous French institute of the Sorbonne (q.v.), was born at Sorbon, Oct. 9, 1201. From the position of an almoner student he became successively priest, doctor of theology, and canon of the Church of Carlay. His piety and sermons gained him the notice of Louis IX, who made him his
chaplain and confessor. For the aid of poor students he formed a society of secular ecclesiastics, who lived in common, and gave gratuitous instruction. Out of this, under royal and papal patronage, eventually grew the school of theology known by his name. He died at Paris, Aug. 15, 1274, leaving all his property to the institution. The Sorbonne formed one part only of the faculty of theology in the University of Paris; but its name became famous that it was often given to the whole, and graduates were proud to name themselves of the Sorbonne rather than the university. See Hoefer, Nouv. Biog. Générale, s. v.

Sorbonne, The, of Paris, originally a seminary for indigent young men preparing for the secular priesthood. It is not a college of theology, whose influence over theological thought was widely recognised. This body of scholars has frequently, but erroneously, been identified with the theological faculty of the University of Paris, and also with the university itself.

The University of Paris may trace its origin to the time of Alcuin, inasmuch as an uninterrupted current of teaching extends from that period until the present. But there was then no organization of faculties. William of Champeaux and Abelard taught philosophy and theology, and especially dialectics, at the beginning of the 12th century, but in any place where opportunity was found, in the schools, or in the churches, the teaching of a knowledge of the University of Paris was founded, and it was fully organized, being divided into three faculties, etc., when the Sorbonne was opened. The founder of this college, the canon Robert of Sorbon or Sorbonne, in Champagne, was chaplain to Louis IX. His purpose was to assist poor young men in securing a theological education by affording them free tuition and training for the service of the Church. He obtained a site with a few buildings from the crown-domains in the street Coupe-gorge, and there built his school. The proper spiritual authorities granted the necessary license for the institution of a Collège universelum novitatorum studentium in theologias faculata, and pope Clement confirmed it in A.D. 1268. The school began with sixteen students, four taken from each of the four parts into which the university was divided; but its fame grew so rapidly that in a brief time over four hundred pupils thronged its halls. Eminent men were called to occupy its theology chairs, from Honoré and Pierre Vauvenargues, Jean de Beaufremont, and Laurent L'Anglois; and finally a preparatory school was added, called Collège de Calvi, and more generally known as the Little Sorbonne, designed for five hundred boys.

The principal source of the reputation in which the school was held was the excellence of the instruction it afforded and its devoted attendance to the study of the Catholic doctrine. This was maintained throughout by all the professors, and was the result of many years' application and study. The Sorbonne, the teaching of which was in the hands of the schoolmen, was divided into two classes, the fellows and the guests, the latter being affiliated, but not incorporated, with the house. The privilege of such residence was eagerly sought after. It appears, however, that doctors of theology connected with other colleges were also called docteurs en Sorbonne, perhaps because the theological faculty was accustomed to hold its regular meetings in the halls of the Sorbonne, and that they were often given to the whole, as much as they had there acquired their title by defending a thesis. If to all this be added the fact that the theological professors of several colleges were invariably taken from the Sorbonne, it will be easy to understand how the mistake of identifying the Sorbonne with the theological faculty arose.

The Sorbonne has during its career pursued two leading tendencies—that of reconciling theology with philosophy, and that of preserving theology in orthodox purity and unquestioned supremacy. Philosophical and philosophical studies were taught in its halls; but its spirit and importance, as well as its fame, were sought in its theological effectiveness alone. The apparatus of learning was at first too meagre to admit of noticeable results. Down to the 14th century the study of Latin constituted the whole of philosophy. Philosophy stimulated theological inquiry, but theology could lay no claim to a scientific character. It had no exegesis, and was not based on any previous systematizations. The students lacked books, the teachers acquaintance with the most necessary languages. But under the circumstances, and according to its opportunity, the Sorbonne watched over the orthodoxy of theology according to the councils and the fathers, though such supervision belonged to the diocese. Its influence was, however, exercised indirectly over the theological faculty, the university, and even the conseil du roi. The Sorbonne as an association did not appear publicly in defence of doctrine, or send representatives to Church councils, or take part in political meetings. Statements made to that effect must be understood as referring to the university or the theological faculty rather than the Sorbonne; though the fact that all the principal doctors belonged to the Sorbonne assured her practical participation in all important affairs. More than once it opposed the collection of Peter's pence and the Inquisition.

In April, 1541, it condemned several tenets taken from the works of Amboise-D'Avranches. Among these was that of the 16th century it laid under the ban of its censures a long list of writings by different authors, some of them even the works of eminent bishops, and one of them the Catholic version of the Bible by René Benoît.

It is to be noted that in all this the Sorbonne was not a blind attachment of the Church. It accepted all the Protestant aspirations, but also against all Jesuital assumptions. It was the earliest defender of the Gallican liberties and of the accepted doctrines of the Church. When the cardinal of Lorraine had procured from Henry II the right to build a Jesuits' college in Paris, the Sorbonne declared the Order of Jesus dangerous to the faith, the peace of the Church, and the monastic discipline. When Martin Bécan published his Controversia Anglicana de Potestate Regis et Pontificis (1612), and queen Marie de Medici forbade the intervention of the Sorbonne, the latter, nevertheless, denounced the book as dangerous to morality, etc. It defended the purity of the Roman Church against every foreign and heretical heresy. Of 128 doctors, only forty-nine were ready to accept the bull Unigenitus without protest, though the absolute king Louis XIV favored it, and many declared themselves directly opposed to its reception.

The Sorbonne, i.e., the theological faculty, considered itself the guardian of the pure faith and the scientific organ of the Church down to the beginning of the 18th century. In 1717 it put forth an effort, on the occasion of the presence of Peter the Great in Paris, to bring about the union of the Greek and Roman churches. It was at the time the highest authority in the Gallican
Sorcerer, Sorcery (usually some form of ḫakshāq, to murther incantations). See Divination.

Sorcery in Christian Countries. In early times those who gave themselves to magic and sorcery were usually termed magicians, and dealt in the arts of either by poison or by means of fascination they wrought pernicious effects upon others. The laws of the Theodosian Code (lib. ix. tit. 16, De Mefetia) frequently brand them with this name of maleficè. Constantius (Cod. Theod. leg. 5) charges them with disturbing the elements or raising up and sending forth abominable arts in the evocation of the devil, to assist men in destroying their enemies. These he therefore orders to be executed, as unnatural monsters, and quite divested of the principles of humanity. They were also excepted at the granting of indulgence to criminals at the Easter festivals, as guilty of too heinous a crime to be comprised within the general pardon granted to other offenders. The Council of Laodicea (can. 36) condemns them under the name of magicians and enchanters, and orders their expulsion from the Church.—Bingham, Christ. Antiq. bks. xvi, ch. v, § 5.

The early Christians were derided as sorcerers in accordance with the impious charge brought by Cel-sus and others against our Lord, that he practiced magick, which they supposed him to have studied in Egypt. Augustine (De Consens. Evang., i 9) says that it was generally believed among the heathens that our Saviour wrote with his own hand magical arts, which he delivered to Peter and Paul for the use of the disciples.

Bo'erek (Heb. Sorek, בּוֹרֶק, red; Sept. Soophé [in some copies compounded with a part of the preceding word]), the name of a valley (םיר), wady, in which lay the residence of Deliah (Judg. xvi. 4). It appears to have been a Philistine place, and possibly was nearer Gaza than any other of the chief Philistine cities, since thither Samson was taken after his capture at Deliah's house. Beyond this there are no indications of its position, nor is it mentioned again in the Bible. Eusebius and Jerome (Onomast. Soophex) state that a village named Çaphorsorek was shown in their day "on the north of Eleutheropolis and the town of Sar (or Sarea), i. e. Zorah, the native place of Samson." Zorah is now supposed to have been fully ten miles north of Beit-jibrin, the modern representative of Eleutheropolis, though it is not impossible that there may have been a second further south. Van de Velde (Memoir, p. 539) says that in 1700, when he was on the spot, there was a village named Zorah, or Zorah-jibrin to Askulthan; but this he admits to be more conjectural. On the south side of the ridge on which the city of Zorah stood, and between it and Bethshemesh, runs a wide and fertile valley, whose shelving sides of white limestone are admirably adapted for the cultivation of the vine. It winds away across the plain, passing the sites of Ekron and Jabneel. This may possibly be the valley of Sorek. Its modern name, Wady as-Sūdār, bears some remote resemblance, at least in sound, to the Biblical Sorek (Porter, Handbook, p. 292).

"The view up this valley eastward is picturesque. The valley is well watered. The river, which in the middle runs the white shingly bed of the winter torrent. Low white hills flank it on either side, and the high rugged chain of the mountains of Judah forms a pretty background" (Conder, Tent Work in Palestine, ii. 170).

The word Sorek in Hebrew signifies a peculiar choice kind of vine, which is said to have derived its name from the dusky color of its grapes, that perhaps being the meaning of the root (Gesenius, Thesaur., p. 1342). It occurs in three passages of the Old Test. (Isa. v. 2; Jer. ii. 21, and, with a modification, in Gen. xiii. 13). It is further said to be the vessel for a certain purple grape, grown in Syria, and highly esteemed, which is noted for its small raisins and minute soft pips, and produces a red wine. This being the
case, the valley of Sorek may have derived its name from the growth of such vines, though it is hardly safe to affirm the fact in the unquestioning manner in which Gesenius (ibid.) does. Ascalon was celebrated among the ancients for its wine; and, though not in the neighborhood of Zoram, was the natural port by which any of the productions that district would be exported to the west. See VINE.

Sorōs (sisters). See AGAPETE.

SÓRÕS ECLLESE (sisters of the Church), a name given in early times to nun.

Sororia, in Roman mythology, was a surname of Juno. The sole survivor of the famous contest of the Horatii and the Curatii is said to have erected an altar to the goddess, under this name, after he had been purified of the murder of his sister (Livy, i, 20).

Sorrow (representing in the A. V. many Hebrew and several Greek words), mental pain or grief, arising from the privation of some good we actually possessed. It is the opposite to joy. This passion contracts the heart, sinks the spirit, and injures the health. Scripture cautions against it (Prov. xxxv, 20; Eccles. xiv, 1-3; xxx, 24, 25; I Thess. iv, 13, etc.), but Paul distinguishes two sorts of sorrow—one a godly, the other a worldly sorrow (2 Cor. vii, 10): "Godly sorrow worketh repentance unto salvation, not to be condemned, but the sorrow of the world worketh death." So the wise man (Eccles. vii, 8) says that the grave and serious air of a master who reproves is more profitable than the laughter and caresness of those who flatter. Our Lord upbraided that counterfeit air of sorrow and mortification which the Pharisees affected when they fasted, and cautioned his disciples against all such affection which proposes to gain the approbation of men (Matt. vi, 16).—Calmet. See Grief. Though sorrow may be allowable under a sense of sin, and when involved in troubles, yet we must beware of an extreme. Sorrow, indeed, becomes sinful and excessive when it leads us to slight our mercies, causes us to be insensible to public evils; when it diverts us from duty, so oppresses our bodies as to endanger our lives, sour the spirit with discontent, and makes us inattentive to the precepts of God's Word and to the advice of our friends. In order to moderate our sorrows, we should consider that we are under the direction of a wise and merciful Being: that he permits no evil to come upon us without a gracious design: that he can make our troubles sources of spiritual advantage; that he might have afflicted us in a far greater degree; that though he has taken some, yet he has left many other comforts; that he has given many promises of relief; that he has supplied us with great troubles as ours: finally, that the time is coming when he will wipe away all tears, and give to them that love him a crown of glory that faileth not away.—Buck. See Resignation.

Sortes Biblicæ. See Sootisathing.

Sortes Sacrae (holy lots), a species of divination which existed among some of the ancient Christians. See Soothsaying.

Sortilio, a name for those among the ancient heathen who forecasted future events by the sortes, or lots.

Sosano Vono Mikoto, in Japanese mythology, is the moon-god, who beget of the sun-goddess, Inadahime, eight children, generally symbolized under the figure of an eight-headed dragon. Temples were erected to these two deities in the sacred garden of Miako, and in them a number of festivals are held each year in their honor.

Sosaníus, in Greek mythology, is a surname of Apollo, Seleucia, or, according to some, of Rome, where the name was derived from the statue of that god which the quвестor C. Sosian brought from Seleucia (Cicero, Ad Att. viii, 6; Pliny, H. N. xiii, 5; xxxvi, 4).

Sosp'ater (Σωσπάτερ, suuer of his father, a common Greek name), the name of two men in the Apocalypse and New Test.

1. A general of Judas Maccabeus who, in conjunction with Dositheus, defeated Timotheus and took him prisoner (2 Macc. xii, 10-24). L. C. cir. 164.

2. A. A fellow of Aristobulus, mentioned as being with him in the salutations at the end of the Epistle to the Romans (xvi, 21). A.D. 54. He is probably the same person as Sopater (q. v.) of Berea (Acts xx, 4).

Sospóllus, in Grecian mythology, was a patron-god of the State, venerated among the Eleans. His worship originated, as it is said, at a time when the Arcadians were driven from their City. A woman appeared among the Eleans, and related that in a dream the child at her breast had been pointed out to her as the savior of the State. The leaders thereupon placed the child naked before their ranks, and when the battle began it was metamorphosed into a serpent, which frightened the Arcadians and won that "the crowd" (ἐκ τοῦ σωσθῆναι τοὺς ἄνθρωπος) disappeared, and on the spot where it was last seen a temple was erected to the child and his mother, Eileithyia (Pausan. vi, 20, 2; iii, 25, 4). See Smith, Dict. of Biog. and Mythol. s. v.; Vollmer, Wörterb. d. Mythol. s. v.

Sospita, in Roman mythology, was a surname of Juno, especially at Lanuvium.

Sosthenses (Σωσθήνης, perhaps for Σωστήνης, suuer of his nation; a not infrequent Greek name) was a Jew and one who was seized and arrested in the presence of Gallio, on the refusal of the latter to entertain the charge of heresy which the Jews alleged against the apostle Paul (see Acts xvii, 12-17). A.D. 49. His precise connection with that affair is left in some doubt. Some have thought that he was a Christian, and was maltreated thus by his own countrymen as was known as a special friend of Paul. But it is improbable, if Sosthenes was a believer, that Luke would mention him merely as "the ruler of the synagogue" (διευθύνων του συναγωγοῦ), without any allusion to his change of faith. A better view is that Sosthenes was one of the bigoted Jews who, with "the crowd" (εχθρῶν τῆς τοῦ κόσμου), and not πάντως τοῦ Ἐλληνίου, the true reading were Greeks who, taking advantage of the indifference of Gallio, and ever ready to show their contempt of the Jews, turned their indignation against Sosthenes. In this case he must have been the successor of Crispus (ver. 8), the ruler of the synagogue (possibly a colleague with him, in the looser sense of διευθύνων, as in Mark v, 22), or, as Biscoe conjectures, may have belonged to some other synagogue at Corinth. Chrysostom's notion that Crispus and Sosthenes were names of the same person is arbitrary and unsupported.

Paul wrote the First Epistle to the Corinthians jointly in his own name and that of a certain Sosthenes whom he terms "the brother" (1 Cor. i, 1). A.D. 54. The mode of designation implies that he was well known to the Corinthians; and some have held that he was identical with the Sosthenes mentioned in the Acts. If this be so, he must have been converted at a later period (Wetstein, N. T. ii, 500), and have been at Ephesus, and not at Corinth, when Paul wrote to the Corinthians. The name was a common one, and but little stress can be laid on that coincidence. Eusebius says (H. E. i, 1, 2) that this Sosthenes (1 Cor. i, 1) was one of the seventy disciples, and a later tradition adds that he became bishop of the Church at Colophon, in Ionia.

Sotócrat (Σωτόκρατος, probably a contraction for Σωστόκρατος, a common Greek name), a commander of the Syrian garrison in the Acre at Jerusalem (ος σωτόκρατος Ἰασώρ) in the reign of Antiochus Epiphanes (2 Macc. iv, 27, 29). B.C. cir. 172.

Sotah. See Talmud.

So'tai (Heb. Sotay, 'ψωταί, my turners, or change-
SOTAMTAMBU 888  

SOTO

divine maintained that holiness of heart is necessary to the person's children were a family of the descendants of Solomon's servants that returned with Ezra ii, 55; Neh. vii, 37. B.C. ante 586.

Sotamtambu, in Lamaism, is a region in hill where the damned are tormented with unbearable cold.

Boteira (the saving goddess) was a surname in Gre- cian mythology of Diana at Pegase in Megara, at Tre- zene, at Bose in Aegina, and near Felleni; of Proser- pina in Acrasia and Arcadia; and of Minerva and Esa- nomus.

Soter (Σωτήρ, Savior), in Grecian mythology, was a surname of Jupiter, and also of Bacchus and Helios (Pausan. ii, 20, 5; 31, 4; iii, 23, 6; iv, 31, 5; viii, 9, 1; 30, 5; 31, 4; Aristoph. Ran. 1435; Pliny, H. N. xxxiv, 8; Plutarch, Aratus, 53; Lycoth. 206). It was a title likewise assumed by some of the Ptolemies and Syrian kings.

Soter, pope from A.D. 168 to 176 or 177, is said to have been a native of Campania, and to have written against the Montanists, his work eliciting a reply from Tertullian. A letter to the Corinthians, now lost, but used for reading in the Sunday worship of the Church, is also attributed to him. Decretals said to have been issued by him are not genuine. Some authorities re- port that he died a martyr's death.

Soteriology (Gr. σωτηρίας λόγος, doctrine of salvation) treats of the work of Christ as man's Re- deemer, and its logical study requires that we should consecutively look at the deeds Christ has wrought for the salvation of the world, and at their application, through faith, to individuals. The former is called Objective Soteriology, the latter Subjective Soteriology.

a. Objective.—Under this head are included the incarnation of Christ, his holy life, obedience unto death, the intermediate state, resurrection, exaltation to heaven, Christ's coming again, his office as the Judge of the living and the dead, and the work of the Holy Ghost—all of these entering into the work of atonement.

b. Subjective.—Under this head are discussed the sever- al steps which constitute the way of salvation—the demands upon the sinner, and how he is enabled to satisfy these demands. These are, desire for salvation, saving faith, true repentance, good works, Christian sanctifi- cation, the work of grace (necessity, extent, character, result).

Soteriology received little theoretical investigation in the ancient Church compared with that bestowed upon the Trinity and original sin. The chief defect in the patristic soteriology is that the distinction between justification and sanctification was not always so care- fully drawn as to preserve the doctrine of atonement in its integrity. The holiness of the Christian is sometimes represented as co-operating with the death of Christ in constituting the ground of the remission of sin.

The papal statements during the Middle Ages were too influential to allow of an improvement in soteriology, and the Church was holding a theory of salvation wholly opposed to that which prevailed in the fourth century. Anselm interrupted this dogmatic decline, and set the Church once more upon the true path of investigation. The leading features of his theory are: 1. Sin is an of- fense against the divine honor. 2. This offense cannot be waived, but must be satisfied for. 3. Man cannot make this satisfaction except by personal endless suffering. 4. God must, therefore, make it for him, if he be willing to make the idea manifest in the incarna- tion and atonement of the Son of God. The soteriol- ogy of Anselm exerted but little influence upon Roman Catholic Christendom, but Luther's assertion of justifi- cation by faith alone caused soteriology to become the centre of dogmatic controversy between Protestant and Papist. The principal point of dispute between the Council of Trent and the Protestant theologians related to the appropriate place of sanctification. The Roman

Sotho, the name given by the Egyptians to the dog-star, or Sirius. Their year began with the rising of this star, and the coincidence of the latter phenomenon with the new moon marked the great sidereal or solar year, before the Gregorian calendar. Sirius, in Egyptian mythology, a designation of Isis, and the star Sirius was accordingly sacred to that divinity.

Soto, Francisco Domingo de, a monk and theologian, was born of poor parents, in A.D. 1494, at Segovia. He began life as a sacristan at Orchando, and after a severe struggle with difficulties growing out of his indigent condition, he entered the University of Alcala, where he was the pupil of Thomas de Villanueva, and afterwards the University of Paris. In 1520 he be- came teacher of philosophy at Alcala, and took ground as a victorious opponent of the nominalism then prev- alent in the university. He wrote a Comment. in Aristotela Dialectica (Salaman. 1544, and often)—Categorica (Venet. 1538)—De VITIS Physicorum (Salaman. 1545)—and Sobre la Redemption, etc. (1575). He was elected prior, and finally became a monk, and entered first at Montferrat, but finally became a Dominican at Burgos in 1524. At Burgos he taught philosophy and theology until 1582, when he removed to Salamanca, and was associated with John Victoria and Melchior Canus in the promul- gation of scholastic theology. In 1545 he was appoint- ed by Charles V to participate in the Council of Trent, and at once took prominent rank. In the first four ses- sions he represented his order, and in the fifth and sixth filled the place of the new general of the Dominicans, Fr. Romero. He also contributed much towards the set- tling of the points discussed by the two previous sessions. He was spokesman of the Thomist school, and met with de- termined opposition from the Scotist Ambrosius Catha- rinus; their disputes dealing with the doctrines of original sin, the condition of the human will after the fall, justification, grace and predestination, the works of unbelievers, and similar matters. These controver- sies gave occasion for his works De Natura et Gratia Lib. III; etc. (Venet. 1547; Antwerp, 1556):—An apologia, qua Episcopo Minoriorum de Certitudine Gratiae respondent D. S. (Venet. 1547):—Discept. F. Ambri. Catharini Episc. Minor, ad Dom. de Soto, Ord. Preed. super Quinquaginta Articulis Liber (Rom. 1556). On the removal of the council to Bologna, Soto returned to the court of Charles V. He became confessor to the emperor and archbishop of Segovia in 1549, but renounced both dignities, and went back to the monastery of Salamanca, where he became prior in 1558. At this time he wrote, against the Protestant theses, Ad Romanos (Antwerp, 1559; Salamanca, 1561). After two years' service as prior, he resumed a professorship in the University of Salamanca, and wrote De Ratione Telegendi et Detegendi Secretum Relatio Theologica (Salamanca 1552):—Annot. in J. Feri Francisc. Mogunt. Comment. super Evangel. Johan- nis (Salamanca, 1557). Four years after resuming the professor's seat, he returned to the convent of San Jerónimo, prior, and died Nov. 15, 1569. In addition to a num-
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ber of minor works, he composed, besides those already given, De Justitia et Jure Libri VII, etc. (Salamanca, 1556.) — Sententiarum Comment. s. de Sacramentis (1557 and 1560): — A Commentary on the Gospel according to St. Matthew, not printed: — A treatise De Ratione Promulgandi Evangelium, etc. See Antonio [Nicola], Biblioth. Hispanica, etc. (Rom. 1672), l. 253.—258.

Soto, Pedro de, a Dominican theologian and bitter foe of German Protestantism, was born of aristocratic parentage, at Cordova, and in 1519 became a monk. He gradually obtained the reputation of great learning, particularly in scholastic theology, where he took ground as a staunch Thomist. Charles V appointed him privy-councillor and father-confessor, and his order appointed him vicar of the province of Low Germany. In this capacity he accompanied the emperor to Germany, but there exchanged the emperor's service for that of the seminary at Dillingen, where he became a teacher of theology, and began his literary activity by writing his Romish Institutiones Christianae (Aug. Vind. 1548, and afterwards) — Method, Confessiones s. Doctr. Pietatisque Christ. Epitome (Antwerp, 1556) — Tractat. de Instituto Sacerdotum, etc. (Dill. 1558), a sort of pastoral theology. The Absertio Catholico Fidei, etc., involved him in a controversy with Brentius (q. v.), which called forth the further work Defensio Cathol. Confessiones, etc. (Antwerp, 1557). He came into conflict with the famous Pole, Melchior Canov (q. v.). Dillingen. After a time he accompanied Philip II to England, and was employed by queen Mary to restore Romanism and teach theology in the University of Oxford. In 1568, on Mary's death, he returned to Dillingen, and in 1561 accepted the canonicate of Piuss Freuden, in order to participate in the reopened council. Soto died April 20, 1568. See Biblioth. Hist., etc. (Rom. 1672), ii, 193 sq.

Southwell (properly Southwelle, Lat. Sotowelles), Nathaniel, an English Jesuit of the 17th century, is entitled to notice as one of the historians of his order; but particulars of his life are wanting. Being employed to write the lives of eminent authors among the Jesuits he carried on the plan of Ribadeneyra and Alejambra down to his own times. His improved edition was published under the title of Bibliotheca Scriptorium Societatis Jesu, Opus incognitum a R. P. Petro Ribadeneyra, et productum ad annum 1699, etc., a Nathanaelo Sotowellio (Rome, 1676, fol.).

Souchal (or Souchay), Jean Bapriste, a French ecclesiastical historian, was born at Saint-Arnoul near Vendôme, in 1688, and was educated by his uncle. Removing to Paris, he gained the applause and esteem of all the learned, and in 1782 was elected a member of the Academy of Inscriptions. He was also made canon of Rodez, counsellor to the king, and reader and professor of eloquence to the College Royal. He died at Paris, Aug. 25, 1746. He wrote, Taras et Elida (1720) — Au sone, Latin text (1730, 4to) — Astrée, par d'Urjé (1733) — [Error Diverses de Pellisson (1755, 3 vols. 8vo): — [Error de Hoelle (1735, 1745, 12mo; 1740, 2 vols. fol. and 4to) — Avec des Éclaircissements Historiques, Josephé, trad. par Arnould d'Audilly (1744, 6 vols. 12mo); — translation into French, L'Écuyer sur les Erreurs Populaires de Th. Brown (Paris, 1738) — six Dissertations. See Chalmers, Biog. Dict. s. v.; Hoefer, Now., Biog. Générale, s. v.

Souchon, Adolf Friedrich, a German theologian, was born at Magdeburg, Aug. 10, 1807. He studied theology at Berlin, and in 1830 he entered upon his first ministerial duties in Strassburg in the Eckemarck. In 1854 he was called to Berlin, first as pastor of the French Church in the French quarter, and then (1852) of the Trinity Church, where Schleiermacher and Krummacher preached before him. Soon after 1854 he was also made a member of consistory. Early in 1878 he was obliged to retire from the ministry on account of bodily infirmities, and died at Miroev, in Mecklenburg-Strelitz, Aug. 27, 1878. Souchon was one of the most prominent ministers of Berlin, and enriched the homiletical literature by his collections of sermons on the gospels and epistles of the Christian year, his sermons on the passion of Christ, and other sermons. See Zuchold, Biblioth. Theologica, ii, 1241 sq. (B. P.)

Souchon, François, a French painter, was born at Alais, Nov. 19, 1785, and was early sent by his parents, who were simple artisans, to Paris, in order to improve his talents under the tuition of David, and afterwards of Gros. He soon began to paint sacred subjects for a livelihood, and in 1823 accompanied his friend Sigalon to Rome, where he aided Michael Angelo on his cartoons. In 1838 he was made professor in the school of design at Lille, but retired in 1858, and died April 5, 1857. His works are of moderate merit. See Hoefer, Now., Biog. Générale, s. v.

Soubriot, Jacques Germain, a French architect, was born at Trenzi, near Aixerre, in 1713 (or 1714). His father desired him to study law, but he evinced so strong a taste for architecture that he was allowed to choose that profession. Travelling in Italy to pursue his studies, his assistant died and took the responsibility of the Duke of St. Aignan, ambassador of France to the Holy See, who secured him favors. Returning to France, he was engaged by the magistrates of Lyons as architect, and built the Hôtel-Dieu, Exchange, Concert-room, and Theatre. He was shortly after appointed comptroller of the bourse of April 13, 1746. Tulliucrodes was the recipient of many other honors. The commission to rebuild the Church of St. Geneviève was given him, and the foundation was laid in 1756. In the following year he received the Order of St. Michel, and was nominated commissioner and general superintendent of the public buildings. Envy endeavored to destroy the success of Soufflot, and so vexed him that he was hastened, before the completion of the Church of St. Geneviève, to his death, Aug. 29 (30), 1780. See Hoefer, Now., Biog. Générale, s. v.; Cresy, Lives of Architects, s. v.

Soul (prop. גלה, ψυχα, the rational spirit; but occasionally גרה, ψυχα, the animal principle of life), that vital, immaterial, active substance, or principle, in man whereby he perceives, remembers, reasons, and wills. The rational soul is simple, unaccompanied, and immaterial, not consisting of matter and substance, never think and move of itself as the soul does. In the fourth volume of the Memoirs of the Literary and Philosophical Society of Manchester the reader will find a very valuable paper by Dr. Ferrer, proving, by evidence apparently complete, that every part of the brain has been injured without affecting the act of thought. It will be difficult for any one to believe that the brain is not the house in which the soul resides; but no one can be convinced that the modern theory of the Materialists is shaken from its very foundation. See Materialism.

The soul is rather to be described as to its operation than to be defined as to its essence. Various, indeed, have been the opinions of philosophers concerning its substance. In the second book of his treatise Ψυχα, Aristotle has given two definitions of it. In the first of these he calls it "the Entelechy (Εντελεχεία), or first form of an organized body which has potential life." The Epicureans thought it a subtle air, composed of atoms, or primitive corpuscles. The Stoics maintained it was a flame, or portion of heavenly light. The Cartesian thinkers make thinking the essence of the soul. Critias, a Sophist, regarded the blood as the seat and substratum of the soul. According to Plato, "The first or invisible element of the soul in man is the instrument of rational cognition, the other element is the organ of perception and representation. With this soul, having its seat in the brain, and being the vessel of the sensible and appetitive souls, the whole resembling the composite force of a driver and two steeds." Aristotle distinguished several forms of soul, viz. the rational, which is purely spiritual, and infused by the immediate inspiration of God; the appetitive, which was the source of desire and will—the
motice of locomotion; the senses, which, being common to man and brutes, is supposed to be formed of the element, and is the cause of sensation and feeling; and, lastly, the vegetative soul, or principle of growth and nutrition, as the first is of understanding, and the second of animal life.

Modern philosophy has made many attempts to define the soul; and in what way we give the following résumé: "It is not I that thinks, but I thinks in me; and it is not I that am, but it is something in me" (Beggesen, Zeit.-

Schr., von Fichte, xxxiv, 158). "Spirit is a substance, immediately immanent in thinking, or of which thinking is immediately the form of activity. Spirit is thinking substance, the substance which dynamically present in the entire organism" (Chalybaï, ibid. xx, 69). "We are compelled to suppose that there must be a real essence as the substantial bearer of all psychical conditions. This essence is the soul. It must stand with other real essences in causal relation, in order to the generation in it of manifold internal conditions. In brief, the soul needs the body, the body needs the soul" (Cornelius, Zeit. für exacte Philosophie, iv, 99-102). "In the organism formed of atoms, which are spiritual essences, one unfolds its spiritual force to the point of self-consciousness; this atom, which as gasform atom intermediate between physical substance and soul as the centre, is the soul" (Drosbach, Zur Kenntnis der Ergebnisse d. Naturforschung, p. 101-129, 229). "The phenomena of body and soul hang together as internal and external phenomena of the same essence. This primary essence is, however, nothing more than the conjunction of phenomena themselves in the unity of the general consciousness. The soul becomes aware only of its own proper phenomena, the body becomes aware only through that which appears of it to the soul itself. It is a common essence which appears externally as body, internally as soul" (Fechner, Physical und philosoph. Atomelehre, 2nd ed. p. 258, 259). "The soul is no more than the internal and conscious activity of the body; the consciousness as such of the body and the soul which is now apprehended itself as sentient or perceptive, now as thinking forth effort, willing, etc., knows itself at the same time as one and the same, the same abiding self. It is but an expression of this consciousness of unity when we speak of our own soul, and impute to it this or that predicate; that is, when we distinguish our own soul, with its manifold characteristics, from ourselves, and in this act implicitly contrast ourselves as unity with the mutation and manifoldness of our intellectual life" (Ulrich, Glauben und Wissen, p. 64-66; Zeit. für Fichte, xxxvii, 312; Gott u. die Natur, p. 414-417).

Modern philosophers in Germany thus make a distinction between the mind (Selbstbewusstsein, Griech., or spirit and soul; but they reverse the relative significance of these terms. Prof. G. H. Schubert says that the soul is the inferior part of our intellectual nature, while the spirit is that part of our nature which tends to the purely rational, the lofty and divine. The doctrine of the natural and the spiritual (q. v.) man, which we find in the writings of Paul, may, it has been thought, have formed the basis upon which this mental dualism has been founded. The plainest and most common distinction taken in the use of the words soul and mind is, that in speaking of the mind of man we refer more to the various powers which it contains in and the spirit of man we refer to the nature and destiny of the human being. The following distinguishing features of spirit, mind, and soul have been given: "The first denotes the animating faculty, the breath of intelligence, the inspiring principle, the spring of energy, and the expression of exertion; the second is the recording power, the preserver of impressions, the storer of deductions, the nurse of knowledge, and the parent of thought; the last is the disembodied, ethereal, self-conscious being, concentrating in itself all the purest and most refined of human excellences, every generous affection, every benevolent disposition, every intellectual attainement, every moral virtue, and every exalted aspiration" (The Purpose of Existence [1850, 12mo], p. 79). Ψυχή, spirit, when considered separately, signifies the principle of life; νοῦς, mind, the principle of intelligence. According to Plutarch, spirit is the cause and beginning of motion, and a mind of other men with respect to motion, together they signify an intelligent soul. Thus we may say the "immortality of the soul," and the powers of the mind (Fleming, Vocabulary of Science, q. v.). See MIND.

In the Holy Scriptures three science (q. v.) are recognized (especially 1 Thess. v, 23) as essential components of man—the soul (ψυχή, or νοῦς) the spirit (ανεξάρτητος, or θεών), and
and the body (μαρμαρίτις) but these are not accurately, much less scientifically, defined. The first and the last of these elements are essentially opposed to the material or physical and the immortal or spiritual parts of man's nature, i.e. the soul and the body, as ordinarily defined by modern philosophers and scientists; but the middle term, the “spirit,” is hard to be distinguished. Yet in all earthly creatures, even in the lowest forms of animals, there is a principle, however indeed in the body, and yet distinct from the rational faculty of man or the instinctive intelligence of brutes. This is usually styled “the animate principle,” or briefly life. It is this which moulds the whole physical organism, and for this end controls, and to a large degree overrules, mere chemical and inorganic laws, producing combinations which are called univitalized substance. This power or essence—for it has not yet been determined whether it be distinct from or a mere result of the combination of soul and body—has hitherto eluded the analysis of scientific and philosophical research, and it will probably remain an inscrutable secret; but it is a sufficiently separate element of human and animal nature to warrant the distinctive use of a special term for it by the Biblical writers (which is carefully observed by them in the original, although frequently obscured in the English version). Thus spirit (πνεῦμα, πνευμάτικον) is never applied to God or to angelic beings, who are incorporeal; nor, on the other hand, is soul (ψυχή, πνεύματα) ever used of beasts (except in Eccles. iii, 19, 21) where it is evidently employed out of its proper sense for the sake of uniformity. Yet life (ζωή) is ascribed equally to all these classes of existence, although those only who have bodies are endowed with the organic locomotive principle (Gen. i, 20; ii, 7). See Psychology.

On the general subject, see Baxter, On the Soul; Drew, Immortality and Immortality of the Soul; Dodridge, Lectures, p. 92-97; Flavel, On the Soul; Locke, On the Understanding; Moore, Immortality of the Soul; Usher, Hist. of Philosophy. See Spirit.

SOUL. IMMORTALITY OF. See IMMORTALITY.

SOUL. ORIGIN OF. Respecting the manner of the propagation of the soul among the posterity of Adam, the sacred writers say nothing. The text (Eccles. xii, 7) gives us, indeed, clearly to understand that the soul comes from God in a different manner from the body, but what this manner is it does not inform us. The texts (Isa. xlii, 6; Job xlii, 10) which are frequently cited to prove that we have two souls, we have two souls, human breath and life, and do not relate to this subject. Nor can anything respecting the manner of the propagation of the soul be determined from the appellation Father of spirits, which was commonly given to God among the Jews, and which occurs in Heb. xii, 9 (see Wettstein, ad loc.). This appellation implies nothing more than that man is the father of an offspring of the same nature with himself, so God, who is a Spirit, produces spirits. It is doubtless founded upon the description of God (Numb. xvi, 22) as “the God of the spirits of all flesh.” The whole inquiry, therefore, with regard to the origin of human souls, would be properly philosophical and scriptural authority can be adduced neither for nor against any theory which we may choose to adopt. But notwithstanding the philosophical nature of this subject, it cannot be wholly passed by in systematic theology, considering the influence which it has upon the statement of the doctrine of original sin. It is true, however, to the great time to be the doctrine of the theologians of the Romish Church, who in this follow after the schoolmen, like them making little of native depravity, and much of the freedom of man in spiritual things. Among the Protestant teachers, Melancthon was inclined to the hypothesis of the Cre-
esis, which will shortly be noticed, was received with much approbation by Protestants. Still many distinguished Lutheran teachers of the 17th century followed Melancthon in his views concerning this doctrine—e. g. G. Calixtus. In the Reformed Church, the hypothesis which we are now considering has had far more advocates than any other, though even they have not agreed in all details. Thus, for instance, some have thought the subject left without being determined, and many of his contemporaries were of the same opinion.

3. The Hypothesis of the Propagation of the Soul.—According to this theory, the souls of children, as well as their bodies, are propagated from their parents. These two suppositions may be made: Either the soul of children exist in their parents as real beings (entia)—like the seed in plants, and so have been propagated from Adam through successive generations, which is the opinion of Leibniz, in his Theodicee, i, 91—or they exist in their parents merely potentially, and come from them per impressionem or traducem. Hence those who hold this opinion are called Traduciani. This opinion agrees with what Epicurus says of human seed, that it is σώματος τη και φυσικος ἀνώτατος. This hypothesis formerly prevailed in the ancient Western Church. According to Jerome, both Tertullian and Apollinaris were advocates of this opinion, and even "maxima pars Occidentalia" (see Epist. ad Marcellin.). Tertullian entered very minutely into the discussion of this subject in his work De Anima, c. 25 sq., where he often uses the word traduc; but he is very obscure in what he has said. This is the hypothesis to which the opponents of the Pelagians have been most generally inclined (see No. 2), though many who were rigorously orthodox would have nothing definitely settled upon this subject. Even Augustine, who in some passages favored the Creticius, affirmed in his book De Originis Animae "nullum (sentientiam) temere affirmare oportebit." Since the Reformation there has been more support than any other, not only by philosophers and naturalists, but also by the Lutheran Church. Luther himself appeared much inclined towards it, although he did not declare himself distinctly in its favor. But in the Formula Concordiae it was distinctly taught that the soul, as well as the body, was propagated by parents in ordinary generation. The reason why this theory is so much preferred by theologians is that it affords the easiest solution of the doctrine of native depravity. If in the souls of our first progenitors the souls of all their posterity existed potentially, and the souls of the former were polluted and sinful, those of the latter must be so too. We see here the same psychological propositions, and it is very difficult to reconcile it with some philosophical opinions which are universally received. We cannot, for example, easily conceive how generation and propagation can take place without extension, but we cannot predicate extinction of the soul without making it a material substance. Tertullian and other of the fathers affirm, indeed, that the soul of man, and that spirit in general, is not perfectly pure and simple, but of a refined material nature, of which, consequently, extension may be predicated. With these opinions the theory of the propagation of the soul agrees perfectly well, certainly far better than with the opinions which we entertain respecting the nature of spirit, although even with these opinions we cannot be sure that a spiritual generation and propagation are impossible; for we do not understand the true nature of spirit, and cannot therefore determine with certainty what is or is not possible. There are many psychological phenomena which seem to favor the theory now under consideration; and hence it has always been the favorite theory of psychologists and physicians. The natural disposition of children not unfrequently resembles that of their parents, and the mental excellences and imperfections are transmitted from them by those children as bodily attributes. Again, the powers of the soul, like those of the body, are at first weak, and attain their full development and perfection only by slow degrees. Many more phenomena of the same sort might be mentioned. But after all that may be said, we must remain in uncertainty with regard to the origin of the human soul. Important objections can be urged against these arguments and any others that might be offered. If the metaphysical theory of the doctrine of the soul’s birth is admitted, the whole subject remains involved in total darkness.

SOUL, PRE-EXISTENCE OF. See PRE-EXISTENTS.

Soul-bell, the knell tolled on the decease of a person. See PASSING-BELL.

Soul-cakes, a term used for the gifts of sweetened bread, anciently distributed at the church-doors on All-souls’-day (Nov. 2) by the rich to the poor. They were frequently stamped with the impression of a cross, or were tricolored in form. They were given away with inscriptions on paper or parchment, soliciting the prayers of the receivers for the souls of certain departed persons, whose names were thus put on record. Some of the earliest specimens of block-printing consisted of "soul-paper," as they were termed.

Soul-chime, the ringing of the passing or soul bell.

Soul-mass, mass for the dead.

Soul-papers. See SOUL-CAKES.

Soul’s-cot, or Soul’s Scoot, the payment made at the grave to the parish priest in whose church the service for the departed had been said.

Soul-seat, that place where the friends of a departed Christian, in the Middle Ages, offered aims, as or near the grave, or, for the use of the clergy, the benefit of the Church, and for the good estate of the departed soul. While offering, they recited the psalm De Profundis, and then a versicle and response, asking for eternal rest and peace for the person passing away.

Soul-service, mass for the departed.

Soul-sleep is the name given to one among the many conceptions entertained by the human mind with respect to the state of the soul after the death of the body. It assumes that the soul sleeps so long as the body lies in the grave, and that it will arise together with the body at the Resurrection. The term psychopannychism (q. v.) has been applied to this doctrine because it teaches a continuous night for the soul "until the day of judgment" (2 Pet. i, 19), or until the eternal day shall begin in which there is no more alteration of light and darkness (Rev. xxi, 25, 22, xii, 5). The doctrine of psychopannychism originated in the East among the Arabian and Armenian sects, and from thence spread into the West of Europe. Traces of it are found with several of the Church fathers. It was condemned by the Councils of Ferrara (1438) and of Florence (1439), earlier by that of Lyons (1274), and later, in the 16th century, by the Council of Trent (sens. vi, 25). Pope John XXII (died 1394), however, held the doctrine of the soul’s sleep himself, and openly promulgated the view that the souls of the pious dead do not see the face of God until after the body has been raised. Later, after the rise of Protestantism, certain of the Socinians and also of the Armagnacs showed themselves inclined to hold an indefinite, not thoroughly apprehended, psychopannychism; and the Anabaptists (q. v.) allowed the doctrine to attain to its complete development among their adherents. Calvin repeatedly rejected it, first in his treatise De l’Psychopannychia (1534), and afterwards in his Tractatus Var. ii, 449 sqq. etc. Luther, on the other hand, was inclined to accept the doctrine of the soul’s sleep as correct, and he wrote an "Anekdot de Mortis," which was taught as early as A.D. 248 by the Arabian Thedeopanyktes (q. v.). Peter Pomponius (died 1529)
SOULE became especially prominent among the advocates of this doctrine, and his activity led pope Leo X to condemn this and other similar errors disseminated since the time of Averroes.

The errors in question are based in part upon certain expressions in the Scriptures (see Job xiv, 11, 12; Psa. vi, 5; Ixxviii, 11; extrav. 17, 18; Isa. xxxviii, 19; 1 Thess. ii, 14; Gal. v, 21; Eph. viii). This exegesis of such passages by which soul-sleep is proved certainly rests upon a misconception, since the New-Test. language does not refer to the soul's sleep nor to the soul's death, but simply to the soul's rest (see Rev. xiv, 13, where the dead are described as "asleep"). The Old-Test. language refers to a sleep of the body. The theory merely regards the life of this earth as a period of gracious opportunity and privilege which comes to an end at death (see Heb. ix. 27; John iv. 4). It must be conceded that the Old-Test. revelation was incomplete; it does not disclose everything with reference to eschatological questions, as in other departments of inquiry, and much is left for the New-Test. revelation to perfect. But the earlier revelation contains no error that might contradict New-Test. truth.

The principal basis for the soul-sleep view is found, however, not in the Scriptures, but in the assumption that death causes a complete disintegration of the constitution of the human soul. This view has been best by regarding the living soul (Gen. ii, 7) as a concrete real, and not simply abstract being; but more satisfactorily by the scriptural statement of the blessedness of the soul after death, from henceforth (Rev. xiv, 13)— in other words, by the intermediate state, which is to continue until the final redintegration of the entire man and of the race at the day of the general resurrection. This latter doctrine is expressly taught by Calvin, Institutes, iii, 35. (See also Ursinus, Mittelzustand der Seelen; Delitzsch, Bibl. Psychol. [Leips. 1859], p. 389-394.)

The idea of soul-sleep has, nevertheless, a measure of truth belonging to it, inasmuch as death may really be likened to sleep as it stands related to a future resurrection. It actually does lead pious souls to a sublimation of rest, i.e. to the kutaphasia (Heb. iv. 9-11) and the anapanas (Rev. xiv, 13). Nor is it accidental that the God-man rested in the grave on the Sabbath, and arose on the first day of the week. Finally, the soul-sleep theory claims to be the conclusion that the line of death is to the sleepers but as a moment, however long it may seem to us who have not entered upon its experience. The views entertained by the adherents of the theory are not constant, however, and they are found sometimes to postulate a distinction between soul and spirit (Eccles. xii. 7) and at other times to ignore it.

Bordering on the errors of soul-sleep and soul-death is the monstrous doctrine of a soul-migration, or metempsychosis (q. v.), accompanied by no recollections of any former state, inasmuch as it postulates a previous sleep, or even death (see Lange [J. P.], Positive Dogmatik, p. 748; and see conception of the limits of Christian thought. Sleep and night, death and Sheol, are rest compared with such a migratory state. The theory, associated with that of pre-existence, occurs chiefly, however, in Gnosticism and the Cabala.


SOULE, George, a Congregational minister, was born at Wilmington, Conn., Oct. 12, 1823. He studied at Amherst College, and, completing the course, graduated in 1847. Soon after he entered the East Windsor Theological Seminary, Conn., where he remained two years, and then went to the Union Theological Seminary, where he remained one year, and returned to the East Windsor Seminary, where he graduated in 1851. He was ordained Oct. 18, 1851, and became a stated supply of the Congregational Church at Ashford, Conn., where he remained two years; after which he supplied the pulpit of the church at Hampton, and was installed pastor in 1855, and continued in this relation, honored, beloved and successful, until his death, Oct. 4, 1867. (W. P. S.)

SOULE, Justus, a minister of the Methodist Episcopal Church, was born in Columbia County, N. Y., Sept. 1, 1867. He was licensed to preach in 1865, and was admitted into the Oneida Conference on trial in 1887. He received his ordination as deacon in 1889, and elder in 1941. He was transferred to the Florida (afterwards the Central District) Conference in 1895. He was appointed presiding elder, and served as such (with one year's exception) until 1916, when he was appointed book agent in New York. In 1920 he was stationed in New York city, spent the next two years in Baltimore, and in 1924 was elected to the episcopacy. When the Church divided in 1844, he identified himself with the Southern section, continuing in the bishopric. He died near Nashville, Tenn., March 6, 1867. Mr. Soule was for four years (1816-19) editor of the Methodist Magazine, and in 1808 drew up the plan of a delegated General Conference, which now appears in the Discipline. "In the pulpit he was a forceful, almost a dramatic, exponent of imagination or figurative illustrations, but strongly fortified in the main positions of his subject, and vigorous in style. His discourses showed more breadth than depth, but were often overwhelmingly impressive. See Stevens, Hist. of the M. E. Ch. iv, 44-49.

SOULS, CURE OF, the technical term by which the canon law describes the charge which is given to a pastor, no matter of what his dignity, of whatever spiritual concerns of a flock; and the words especially imply the right of administering the sacraments. In this sense, the phrase is used to mark an important distinction between two classes of benefices, or church-livings— "benefices with," and "benefices without," the cure of souls. Of the latter class are canonicates, prebends, and the whole group of benefices called in the Church "benefices." Of the former are parochial cures, vicarial cures, and, still more, the higher charges of archbishop, bishop, etc.

Sound-holes, perforations in the wooden shutters of the belfry-windows in church-towers, for the emission of the sound of the bells. In early times they were simply horizontal divisions obtained by the arrangement of the planks of the sounding-board, the performance of which was essential in character, shaped like a trefoil or quatrefoil, and harmonized with the character of the structure.

SOUNDING-BOARD, a board or structure, canopy or tester, with a flat surface, suspended over a pulpit to prevent the sound of the preacher's voice from ascending, and thus sending it out farther in a horizontal direction.

SOURDIS, François D'ESCOURCEAU, cardinal of, was born in 1573 at Bordeaux, of a noble house, originally from Poitou. In youth he accompanied the duke of Nevers to Rome in a military capacity, but suddenly entered holy orders under the good graces of Clement VIII, and was furnished with the rich deanship of An- brac. By solicitation of Henry IV, he was made cardinal at the age of twenty-three (March 3, 1598); and
was nominated as archbishop of Bordeaux in 1599, while yet a deacon. He established a great number of religious houses, and assisted at the elections of popes Leo XI and Paul V. He eventually became embroiled with the civil authorities, and died Feb. 8, 1628. See HOFER, Venerab. Man., 1628.

Sourdis, Henri d'Escoublay de, a French prelate, brother of the preceding, was born in 1598, and was early provided with several considerable benefices, and in 1629 succeeded his brother as archbishop of Bordeaux. He was associated with Richelieu in State affairs, but ultimately became involved in troubles which ended only in his own death (Dec. 21, 1632). See Sourdis returned to his see. He died at Auteuil, near Paris, June 18, 1645. See HOFER, Nouv. Biog. Générale. s. v.

Souse, an ancient term for a CORNEL (q.v.).

South, the country or quarter of the heavens which the Shamite, standing with his face to the east, supposes to be on his right hand. It is denoted by seven Hebrew words, nearly all of which refer to some characteristic of the region to which they are respectively applied.

1. בַּקְשֵׁה (boksheh) [in Syr. and Chald. to be dry], probably derived its name from the hot dry winds which annually blow into Syria, over Africa and Arabia. In March, says Volney, "appear in Syria the piercing southwesterly winds with the same circumstances as in Egypt; that is to say, their heat, which is carried to a degree so excessive that it is difficult to form an idea of it without having felt it; but one can compare it to that of a great oven when the bread is drawn out" (Voyage en Syrie et Egypte, i, 297; comp. Luke xii, 25, "When ye see the south wind blow, ye say there will be heat"); and see KITTO, Physical History of Palestine, March of Month, of March, p. 221, 222). The word is occasionally applied to a particular dry season or to dry weather. A daughter says to her father, "Thou hast given me a south," or rather "dry land," כּּּנֶּרֶגְּלָה (neraglah) [Vulg. terram aridentem]; "give me also some springs of water" (Judg. i, 15; comp. ver. 9). At other times the word refers to those arid regions, notwithstanding their occasional fertility, over which the south wind blows into Syria. So the Sept. and Vulg. understood the "whirlwinds from the south" (Isa. xxvi, 1: לְרָקִיָּה, turbines ab Africo). The burden of the beasts in the south" is rendered דְּנָשָּׂא (dansha) [v. el. xxi, 4] in the present Hebrew text; but in Ezck. xxvi, 4 [9] it renders יִנָּשָּׂא יִנָּשָּׂא (yinnasha) [Vulg.]. "ab asturo usque ad aquilonem;" so also in Ezck. xxvi, 18 יִנָּשָּׂא יִנָּשָּׂא is rendered πρὸς βορέαν; Vulg. "ad australium." It is also used in the geographical sense in Numb. xxiii, 4; Josh. x, 21; 1 Chron. xiv, 24; 2 Chron. iv, 4; Ezck. xii, 24; xvi, 9. It also signifies heat and impetus of the winds, the word being used as the name or designation of the desert regions lying at the south of Judaea, consisting of the deserts of Shur, Zin, and Paran, the mountainous country of Edom or Idumea, and part of Arabia Petraea (comp. Mal. 3, 1; 1 Sam. xix, 24). Thomas, Travels, p. 438). Thus Abraham, at his first entrance into Canaan, is said to have "gone on towards the south" (Gen. xii, 9). Sept. in τίρῃ ἱππο, Λαύπια νοτίωτα, Symmachus καί νότον, and upon his return from Egypt into Canaan he is said to have gone "into the south" (xiii, 1); Sept. καί τίρῃ ἱππο; Vulg. "ab australiam plagam," though he was in fact then traveling northward. Comp. ver. 3, "He went from the south to Bethel," Sept. καί τίρῃ ἱππο; Vulg. "a meridie in Bethel." In this region the Amalekites are said to have dwelt, "in the land of the south," when the chosen seed of Israel was forced to leave the land of Canaan (Num. xxvii, 29, viz. the locality between Idumea and Egypt and to the east of the Dead Sea and Mount Seir. See AMALEKITE. The inhabitants of this region were included in the conquests of Joshua (Josh. x, 40). Whenever the Sept. gives the Hebrew word in the Greek letters, Namey, it relates to this particular district. To the same region belongs the passage "Turn our captivity as the streams in the south" (Ps. cxvi, 4; Sept. ως χειμάρρους τοις νότοις, "as winter torrents in the south") (Vulg. sicut torrentes in Austro), which suddenly fill the wadys or valleys during the season of rain (comp. Ezck. vi, 3; xxxiv, 18; xxxiv, 8; xxxvi, 4, 6). These are dry in summer (Job vi, 15-18). The Jews had, by their captivity, left their country empty and desolate, but by their return would "flow again into it." Through part of this sterile region the Israelites must repas in their vain application to Egypt (Exod. xxi, 6); those of the south, which are the Wilderness of Judea (Matt. iii, 1; Josh. xvi, 61); comp. Ps. lxv, 6, Heb. or margin; see also Jer. xvii, 26; xxxii, 44; xxxiii, 14; Ezra xx, 46; 47; xxi, 4; comp. Obs. 19, 20; Zech. ix, 7). Through part of this region lay the road from Jerusalem to Gaza, "which is the desert" (Acts viii, 26). Thus, as Drusius observes, the word is often meant for the whole of the south land, the desert tract of land to the south of Judea. Sometimes it is used in a relative sense; thus the cities of Judah are called "the cities of the south" (Jer. xii, 19), relatively to Chaldea, expressed by "the north" (4, 14; comp. iv, 6; vi, 1). Jerusalem itself is called "in the midst of the south field" or "consp. like the Latin aeger (Ezek. xx, 46; comp. Gen. xiv, 7). See FOREST. Egypt is also called "the south;" thus, "the kingdom of the south" (Dan. x, 5) is Ptolemy Soter and his successors; comp. ver. 6, 9, 11, 15, 25, 29, 40; but in the last-named verse Mede understands the Saracens from Arabia Felix (Works, p. 674, 816). See South Country.

2. בַּקְשֵׁה, darom, which, according to Gesenius, is a word of uncertain derivation. It is in the Sept. rendered by δῆφι, Des. xxxxi, 23; by νότος, Eccles. i, 6; xi, 3; Ezck. xl, 24, 27, 28, 44, 45; xii, 11; and by Σωκρατος, Ezck. xili, 18; Vulg. "meridies," "auster," "australis," "ventus australis." This word as a proper name is usually used to designate the southern part of Judea in Job xxxvi, 17; Eccles. xiii, 2; xi, 24. Hence the name of "Daroma" is given by Eusebius and Jerome to the region which they describe as extending about twenty miles from Eleutheropolis on the way towards Arabia Petraea, and from east to west as far as from the Dead Sea to Gerara and Beer-sheba. A little to the south of Gaza there is now a spot called Bab ed-Daron, a name probably derived from the fortress Daron, celebrated in the time of the Crusades. That fortress was built on the ruins of a Greek convent of the same name, which, being traced so far back, may well be identified with Darom as the ancient name of this territory. In Deut. xxxix, 23 the Hebrew word is applied to the sunny southern slope of Nablus, towards the Lake Huleh. See DAHOM.

3. בַּקְשֵׁה, Tymon, and its adverb בַּקְשֵׁה, strictly what lies to the right: Sept. νότος, δῆφι; and sometimes the word is simply put into Greek letters; thus, Νοτιωνιαν (Hal. iii, 3). Indeed, all the three preceding words are so rendered (Ezek. xx, 46 [xxi, 2]); τις δηφως, aetos, which bears the usual sense, καί ηπως, καί δηφως, καί ποροσφως, καί ηπως, καί ποροσφως, καί δηφως, καί ποροσφως, καί ηπως. While perhaps the vocabulary of the translator did not afford him sufficient variety. The Vulg. here gives "viam australi," "ad aphericum," "ad saltum agri meridianum,"
and elsewhere renders the Hebrew word by "meridian, plaga," or "ad meridiem." It occurs in Exod. xxxvi, 35; Num. xii, 10; ii, 9; x, 6; Job ix, 9; xxxix, 26; Psa. lxvii, 26; Cant. iv, 16; Isa. xlii, 6; Hab. iii, 3; Zech. xii, 9; xiv, 4. In Zech. vi, 5  symbolizes Egypt. It is poetically used for the south wind, like Shakespeare's "sweet south." Psa. lxvii, 26, vtor, africum, and Cant. iv, 16, vtor; for the explanation of the latter see North. Observe that and are interchanged in Exod. xxxvi, 18; xxxvi, 23; Ezek. xlviii, 1. See Teman.

4. י”ע, yamin, also meaning the right side and south. Thus, Psa. ixxxix, 12, "Thou hast made the north and the south;" Sept. ἡ Νοτιοτέρης; Vulg. mare. The word is evidently here used in its widest sense, comprehending not only the countries lying south, but also the Indian Ocean, etc., le raumia, ab interiorem us. The full phrase occurs in ix, 9, ה’ נכדו, raumia vtor, interiora australis, the remotest south; perhaps in both these passages the word means the chambers or storehouses of the south wind.

6. ד”ת, midbar, "Promotion cometh not from the south" (Psa. lxxxv, 6), literally "wilderness," ἡ ἅπαξ λειτουρα, desertus montis. See Desert.

8. ד”ת, mayim, water, "And gathered them out of the sands, and from the south" (Psa. cviii, 3), ἡ Νοτιοτέρης, mare; where Gesenius contends that it ought to be translated "west," though it stands opposed to י”ע, as it is indeed translated under exactly the same circumstances (Acts ix, 23). He refers to Deut. xxiv, 28, and Amos viii, 12. It is also thus rendered in our version of the first of these references, and on the latter we can only refer to archbishop Newcome's Version of the Minor Prophets (Pontefract, 1809), p. 51, 52.

In the New Test. we have vtor in the geographical sense, בּוּרָא, vtor, regio australi, Matt. xii, 42 [see Sheba] and Luke xiii, 29; Rev. xvi, 13. The word misperiosis is also translated "south" in Acts viii, 26, κατά μεσημβρίαν, contra meridianum. It is used in the same sense by Josephus (Ant. iv, 5, 2). In Symmachus (1 Sam. xx, 41) for ס"ע. Hesychius defines Μεσημβρία "τα τοῦ Νότου μέρος και τοῦ ἡμέρας μίσον. The verb מָיָר occurs in Paul's dangerous voyage (Acts xxvii, 13), "a haven of Crete," Μεσημβρία, κατά λίβα, respectivem ad africum, by metonymy the wind for the quarter whence it blows. The south wind is mentioned ver. 13, vtor, auster, and xxviii, 13. See Wind.

Egypt and Arabia lay south in respect of Canaan, and were therefore frequently mentioned by that designation. But from the Egyptians they may have learned the existence of nations still farther to the southward, for representations of victories over the negroes, and of negro captives, are not uncommon on the tombs in the valley of the Nile. One which is here copied represents the triumph of one of the Pharaohs over a negro chief, probably designed to be the type of his nation. It is evident that the figure exhibits the usual characteristics of the negro features as strongly as they are found at the present day. See Ethiopia.

South Country (222, Negeb, south, or, according to Buxtorf, Parkhurst, and Gesenius, arid or dry country). There was a certain tract of country or portion of Palestine which was variously designated as "the South," "the South Country," or "the Land of the South." It was so called whether it lay to the south or to the north of the point from whence reference was made to it, i.e., by persons who stood to the south of it or were approaching it from the north, as well as by those who lived to the north of it or were approaching it from the north.

Thus Abraham, not only when he was journeying towards the south, as he proceeded southward from Bethel and from Hebron (Gen. xii, 9; xx, 1), but when he was travelling northward, is said to go into "the south." "Abraham went up out of Egypt into the south," that is, into the South Country, or that part of the land of Canaan which was called "the south," and then "went on his journeys from the south," or South Country, even to Bethel (xiii, 1, 3). When Moses sent the spies from Kadesh to search the land, he said unto them, "Get you up this way southward," not towards the south, or that point of the compass, according to the obscure rendering of the English translation, which he could not mean when he was directing them northward, but, according to the Hebrew, into the Negeb, or the south, i.e. the South Country, or that part of the Land of Promise which was so called; and then it is said that "they ascended by the west" that is, by the sea, or through the South Country, "and came into Hebron" (Num. xii, 17, 22). It was the abode of the Amalekites at the time that the spies searched the land, for in their report they said, "The Amalekites dwell in the land of the south" (ver. 29), and when Israel came by the way of the spies, or the second time to Kadesh, king Arad, who had come out against them, is said to have dwelt in the south, i.e. in the South Country, when his seat lay at the time to their north (xxi, 1).

This district or tract of country was evidently the south part of Judaea, or the southern portion of the Land of Promise. It is spoken of in Judg. i, 16 as "the wilderness of Judah, south of Arad;" and it is found to be, according to the meaning of the word wilderness, a hilly region, a strip of hilly country, running from the Dead Sea westward across the land of Palestine, or somewhat obliquely to the south-west, rising abruptly in grand precipices from the shore of the Dead Sea; next forming a high and extensive elevated plateau, here directed towards the west by one or two ranges of mountains; and finally sloping westward or sinking gradually into the land of Gerar, or the great plain south and south-east of Gaza. It constituted in general the portion of Judah (q. v.) that was set off to the tribe of Simeon (q. v.), and its boundaries (which have been inordinately extended by some, e.g. Wilton, The Noger [Loud, 1863]) are to be defined by the cities specified in Josh. xv, 21-32; xix, 1-6. See Topographical Terms.

South End, the end of an altar on the south or easterly side; that is, on the right-hand side of a person looking eastward towards it. See South Side.

South, Queen of the. See Sheba.

South Ra'moth (1 Sam. xxx, 27). See Ramoth-Negor.

South, Robert, D.D., an English clergyman, was born at Hackney, Middlesex, in 1663, and became a king's scholar at Westminster at the age of fourteen.

Tribute from the South to the Kings of Egypt.
In 1651 he was admitted a student of Christ Church, Oxford, under the care of his relative Dr. John Smith. In 1655 and 1656 he successively took his degrees of A.B. and M.A. The former he received at Oxford, and was chosen preacher at one of the chapels in that city in 1658 by one of the deprived bishops. At the restoration of Charles II, the opportunity was afforded him of showing his peculiar eloquence. In August, 1660, he was chosen public orator in his university, and presently after preached before the king's commissioners. Clarendon appointed him, without delay, his domestic chaplain. On the disgrace of that minister he was nominated to the same office in the family of the duke of York; the king, in the meantime, placing him on the list of royal chaplains. He was installed prebendary of Westminster in March, 1665, and on Oct. 1 following was advanced to the dignity of D.D. Afterwards he had a sinecure in Wales bestowed upon him by his patron, the earl of Clarendon, and in 1670 was installed canon of Christ Church. In 1675 he attended, as chaplain, Laurence Hyde, ambassador extraordinary to the king of Poland. Upon his return he was presented, in 1678, by the dean and chapter of Westminster to the pleasant rectory of Jislip, near Oxford. To this Church he became a considerable benefactor—rebuiding the chancel in 1680, allowing £100 a year to his curate, and spending the rest in educating the poorer children of the parish. After the Revolution, South took the oath of allegiance to the new King and Queen, and was admitted to the curacy of St. Mary-le-Strand. He had declined the offer of a great dignity vacated by one who refused the oaths. It was at this time that he became engaged in the violent controversy with Dr. Sherlock, dean of St. Paul's. Sherlock's Vindication of the Doctrine of the Trinity appeared in 1699, and was answered by South in his Animadversions. Sherlock replied in 1694 in a Defence, which was replied to by South in Trithemis, etc. This was a sharp contest, and men of great note espoused the cause of each. During the greatest part of Queen Anne's reign, South was a severe sufferer from illness; and he did little as minister, save attend in the House of Lords at Westminster Abbey. He was offered the bishopric of Rochester with the deanship of Westminster; but declined to leave his private station. He died July 8, 1716, and was buried in Westminster Abbey. Dr. South was a man of uncommon abilities and attainments; of judgment, wit, and learning. His wit was his bane, for he could not repress it, even on the most solemn occasions. His writings are: Musica Incomata, sive, Poena Exemplarum Musicae Vires, etc. (1655; 1667, 4to);—Animadversiones ad Dr. Sherlock's Book entitled A Vindication of the Holy and Ever-blessed Trinity (1693);—Trithemis Charged upon Dr. Sherlock's New Notion of the Trinity (1695). He published also Animadversiones (1692, 6 vols. 8vo; other editions in 1697, 1704, 1715, 1722, 1727). To these were added (1744) 5 vols. 8vo. These eleven volumes were republished at Oxford (1823, 7 vols. 8vo). They have been reprinted in Philadelphia (4 vols. In 2 vols. 8vo), in New York (4 vols. 8vo), and by Hurst and Havighton (1867, 5 vols. 8vo). See Cattermole, Literature of the Church of England, ii., 412-463; Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

**South Side**, the side of an altar on the south or epiotile side: that part of the altar at which the priest during the Mass, says or sings the collects and the epistle for the day. See **South End**.

**Southcott**, JOANNA, a noted enthusiast, was born about 1750 at Gittisham, in Devonshire. She was the daughter of a farmer at St. Mary Ottery's, in Devonshire, and from an early age became familiar with the teachings of her mother, who lived till Joanna had reached the age of womanhood, she received the most exalted religious ideas, the exuberance of which her father often felt himself called upon to check: she was still, however, a sober member of the Church of England. At length she joined the early morning and evening meetings of the southcottians, and in 1790 was received into that body; she was soon expelled from it on account of her pretended visions. The religious exercises to which Joanna was thus introduced seem to have produced, as exciting causes, her remarkable visions and dreams, which soon took the form of prophecies, and commanded universal attention. Some of her predictions received a remarkable fulfilment, especially that which she published immediately after the conclusion of the Peace of Amiens, in 1801; for she then declared the joy of the nation, and gave the solemn assurance that a calamitous series of wars would be about to break out, the events of which she would foretell. Afterwards, for a short period, she as solemnly asserted that Napoleon would never land in England, and that his power would be overthrown. The visions which formed the ground of these prophecies are often very striking as dramatic pictures, and the rude doggerel of her prophetic chants as frequently becomes musicus or poetry. A cultivated mind can overcome the disgust first excited by their uncomeliness, and their deficiency in common grammatical correctness. She began the publication of her prophetic pamphlets in 1794, and about 1804 was brought up to London and lodged at the West End by some of her admirers, who entertained hopes of her influence in society. Soon after this event, an old man named Thomas Dowland and a poor boy named Joseph also had visions, and a paper-manufacturer named Carpenter (in whose employment they were) finally published many of them. We mention them here, however, because this Carpenter, conceiving himself to be the "right man" of Joanna's prophecies, finally took her place as the chief of the sect who followed her, having first led the succession when she was believed by the more enlightened of her followers to have fallen under a delusion. This delusion consisted in the belief that she was destined to bring forth Shiloh, the Messiah, and its origin is explained by Carpenter as the result of her believing that she was the Church, or bride, itself, instead of its shadow or representative. We may here mention that previous to its arrival at this idolatrous pitch, which it is still painful to contemplate, Joanna had occupied a year in "sealing" her followers, generally by some sort of magic regarded as a mere trick to make money. The old man Dowland expired in 1804, ten years after the commencement of his, Joseph's, and Joanna's prophecies, and 1814 was fixed upon by her for the birth of Shiloh. She was deceived by appearances, and expired on the 27th of December in that year, having predicted her own decease. But on that very day she was deceived, she had, at all events, been the sport of some spirit, good or evil." The whole case, like many others of the kind, may be explained by the easily ascertained laws of psychology. The appearance which Joanna mistook for pregnancy was the result of a diseased condition, explained when her body was opened. The prevailing thought of her writings is the redemption of man by the agency of woman, the supposed cause of his fall. See **Southcottians**.

**Southcottians** or **Southotters**, the followers of Joanna Southcott (q.v.), who in 1792 professed to be a prophetess. The book in which Joanna published her prophecies is dated London, April 25, 1804; and she begin by declaring that she herself did not understand the communications given her by the Spirit till they were afterwards explained to her. In November, 1803, she was told to mark the weather during the twenty-four days of each month. On the first day of each month, she was informed that the weather each day was typical of the events of each succeeding month: New-year's-day to correspond with January, January 2 with February, etc. After this she related a dream she had in 1792, and declares she foretold the death of bishop Buller, and appeals to a letter put into the hands of a clergy-
man whom she names. One night she heard a noise as if a ball of iron were rolling down the stairs three steps, and the Spirit afterwards, she says, told her this was a sign of three great evils which were to fall upon the land—the sword, the plague, and the famine. She affirms that the then late war and the extraordinary harvest of 1797 and 1800 happened agreeably to the predictions which she had previously made known; and particularly appeals to the people of Exeter, where it seems she was brought up from her infancy. In November, 1803, she says she was ordered to open her Bible, which she did at Eccles, i, 9; and then follows a long explanation of that chapter. In March, 1805, we find Joanna published a pamphlet in London, endeavouring to show the Bible which had appeared in the Leed's Mercury, and four of which, she says, were absolutely false. The first charge was respecting the sealing of her disciples; the second, on the invasion; the third, on the famine; the fourth, on her mission; the fifth, on her death. Sealing is the grand peculiarity and ordinance of these people. Joanna gave those who professed belief in her mission and who subscribed to the things revealed in her "Warning" a sealed written paper with her signature, for which they had to pay half a crown, and they were led to think that they were sealed against the day of redemption, and that all those who were possessed of these seals would be signally honored by the Messiah when he comes again. This seal was affixed to most of the voluminous writings which she printed, but the papers given to her disciples generally contained the words "The sealed of the Lord—the Elect Precious Man's Redemption—To inherit the Tree of Life—To be made heirs of God and joint-heirs of Jesus Christ." It is said they looked upon Joanna as the bride, the Lamb's wife; and that as man fell a woman, he will be restored by a woman. Some of her followers pretended also to have visions and revelations. Joanna went so far at last, when past sixty years of age, as to declare herself pregnant with another Messiah, who was to be called Shiloh. Her followers made costly preparations for the birth of their expected prince, and had a cradle constructed at an expense of two hundred pounds. The disease by which she was deceived terminated in her death; but her deluded disciples, after having been compelled to inter her, persisted in the belief that she was to bear the Shiloh, and gave out that she would rise again with the child in her arms. The members of her society have been gathered chiefly from amongst the members of the seceding denominations, especially the Wesleyans, with whom she had once been associated, and of the Established Church. Mr. Foley, rector of Old Swinford, near Stourbridge, was said to be a firm believer in the resurrection of the prophetesses; and another clergyman used to go regularly to expound her writings at Bristol. The Southwells abounded principally in the northern counties. At Ashton-under-Lyne they have a splendid temple, which costs them nine thousand pounds. Their worship is described as awfully wild and tumultuous. The men are known by their wearing long beards and brown hats. At present, it seems, both warning and sealing have subsided; they are waiting in awful suspense for the commencement of the thousand years' reign on the earth. Yet it is said they do not mean that Christ will come in person, but in spirit, and that the sealed who are dead before that time will be raised from their graves to partake of this happy state.

Southgate, Richard, an English divine, was born at Alwalton, Huntingdonshire, March 16, 1729, and was educated partly at Uppingham, but chiefly at Peterborough, under Rev. T. Marshall. He entered St. John's College, Cambridge, in 1745, and took his degree of A.B. in 1749. Retiring to his father's house on account of some unpleasant family occurrences, he continued his studies; was ordained deacon September, 1752, and priest September, 1754, by Dr. Thomas, bishop of Lincoln. In the last year he was presented with the rectory of Woolley, in Huntingdonshire, but resigned it when Mr. Peacock, the patron, took orders. On Jan. 2, 1763, he went to London, and became a subordinate of St. James's, where he remained until 1765, when, in Feb. of that year, he entered upon the curacy of St. Giles's, which he retained throughout his life. He received, May, 1783, the small rectory of Little Steeping, in Lincolnshire; and the following year was appointed assistant librarian of the British Museum. In 1799 he was presented with the rectory of Woolley, which he vacated in 1815, and in the same year became a member of the Society for Propagating Christian Knowledge; in 1791, a fellow of the Society of Antiquaries, and afterwards of the Linnean Society. He died Jan. 25, 1795. Mr. Southgate never committed any of his writings to the press, although he was thoroughly qualified, and did make preparations for a new History of the Sixty and Dukes in England. He was a distinguished antiquarian, and left a choice and valuable collection of books, coins, medals, shells, etc., which were sold at auction. His Sermons (1798, 2 vols.) were published by Dr. Gaskin. See Chalmers, Biog. Dict. a. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Southwell, Nathaniel. See Southwell, NATHANIEL.

Southwell, Robert, an English Jesuit, was born at Horsham, St. Faith's, Norfolk, in 1560. He was educated at Douai, and became a Jesuit at Rome in October, 1578. In 1585 he was appointed prefect of the English college there, and the next year was sent as a missionary to England. He resided principally with Anne, countess of Pembroke, secretly converted to the scattered Roman Catholics. Apprehended in 1592, he was imprisoned in the Tower, and several times subjected to torture to make him disclose a plot against queen Elizabeth. In February, 1595, he was tried at the bar of the King's Bench, Westminster, and executed the next day (Feb. 21) at Tyburn. He was much revered among Roman Catholics for his goodness and purity of life, and his name has lately been introduced for canonization in the Roman ecclesiastical courts. He wrote, St. Peter's Complaint, with other poems (Lond. 1593, 4to; last edition, with sketch of life, by W. J. Walter, 1817); — Supplication to Queen Elizabeth (ibid. 1593); — A Letter to the Gardinian (ibid. 1605, 4to). His chief prose works are, Triumphe over Death (ibid. 1595); — Epistle of Comfort to those Catholics who Lie under Restraint (1605, 8vo); — Marie Magdalena's Funeral Tears (ibid. 1609, 1772; new ed. 1828); — Rules of a Good Life, etc. Collective editions of his works were published in 1620, 1630, 1634, 1637, and 1825, with a complete edition of his poetical works in 1856. See Chalmers, Biog. Dict. a. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Southworth, Alanson, a Congregational minister, was born at Winthrop, Me., Aug. 16, 1826. He studied law at Lowell, Mass., was converted in 1858, and entered Bangor Theological Seminary, graduating in 1864. He published in 1820, 1834, and 1837, and was ordained at South Paris, Me., in 1859, where his ministry of nearly six years was very useful. After returning from a voyage to Cuba for his health, he entered the service of the Christian Commission, and labored with great assiduity in ministering to the bodies and souls of the soldiers in the Army of the Potomac. He returned to South Paris, and was soon stricken down with typhoid fever, of which he died, March 25, 1864. Mr. Southworth was an earnest, unselfish worker for Christ, and endowed with true nobility of soul. In 1863 he published a small but valuable book on Universalism.
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SPACE

Two of his brothers entered the ministry. See Congregational Quarterly, 1865, p. 205.

Southworth, Tertius Dunning, a Congregational minister, was born at Rome, N. Y., July 25, 1801. He entered Hanover College and pursued his studies, only taking a partial course. He received the degree of A. M. and the connection is still. He spent one year in Auburn Theological Seminary, and graduated at Andover Seminary in 1829. He commenced his labors in Paris, N. Y., where he preached two years. He was ordained at Utica, N. Y., Oct. 7, 1822, and installed at Claremont, N. H., June 18, 1834. He remained there until 1838, when he received a call from Franklin, Mass., which he accepted, more especially installed in January, 1839, in a pulpit made famous by the long occupancy of the same by Dr. Emmons. After remaining there eleven years the pastorate was dissolved, and he was called to charge of the Church in Lyndon, Vt., where he remained four years, and accepted a call to the pastorate of Pleasant Prairie, Kenosha, Wis., in March, 1859. He remained at this post until 1868, and in the following year returned to his home in Bridge- water, N. Y. He was a man of fine presence and impressive delivery. His thinking was clear, and his sermons were logical and pithy. As a successor of Dr. Emmons, it is enough to say he filled the pulpit to the entire satisfaction of the people. He died at Bridgewater Aug. 7, 1874. (W. P. S.)

Sovereignty of God is his power and right of dominion over his creatures, to dispose and determine them as seemeth him good. This attribute is evidently demonstrated in the systems of creation, providence, and government. It may be considered as absolute, universal, and everlasting (Dan. iv, 35; Eph. i, 11). See Cole, On the Sovereignty of God; Charnock, On the Dominion of God in his Works, i, 690; Edwards, Sermons, ser. 4; Meth. Quar. Rev. Jan. 1855. See Power of God; THEODICY.

Sow. See SWINE.

Sowan, the first of the four paths an entrance into which secures, either immediately or more remotely, the attainment of the Buddhist Nirvana (q. v.). The path Sowan is divided into twenty-four sections, and after it has been entered there can be only seven more births between that period and the attainment of the Nirvana, which may be in any world but the four hells. This is the second gradation of being.—Gardner, Faiths of the World, s. v.

Sower, Sowing (usually some form of τῷ, sard, σταῖπος). The operation of sowing with the hand is an act of so simple a character as to need little description. The Egyptian paintings furnish many illustrations of the mode in which it was conducted. The sower held the vessel or basket containing the seed in his left hand, while with his right he scattered the seed broadcast (Wilkinson, Anc. Egypti, ii, 12, 18, 39). The "drawing out" of the seed is noticed, as the most characteristic action of the sower, in Isa. xxxvii, 6 (A. V. "precious") and Amos iv, 13: it is uncertain whether this expression refers to drawing out the handful of seed from the basket, or to the dispersion of the seed in regular rows over the ground (Gesenius, Thesaur, p. 827). In some of the Egyptian paintings the sower is represented as preceding the plough: this may be simply the result of bad perspiration. The sower is told in such a way that a practice actually prevailed in the East in the case of sandy soils, the plough serving the purpose of the harrow for covering the seed (Russell, Aleppo, i, 74). In wet soils the seed was trodden in by the feet of animals (Isa. xxxiii, 20), as represented in Wilkinson's Anc. Egypti, ii, 12. The sowing season was commenced in October and continued to the end of February, when barley was sown, and barley after the beginning of January (Russell, Aleppo, i, 74). The Mosaic law prohibited the sowing of mixed seed (Lev. xix, 19; Deut. xxii, 9): Josephus (Ant. iv, 8, 20) supposes this prohibition to be based on the repugnancy of nature to intermixture, but there would appear to be a further object of a moral character, viz. to impress on men's minds the general lesson of purity. The regulation offered a favorable opportunity for Rabbinical refinement, the results of which are embodied in the Talmud. See Keth. 1-5. That the ancient Hebrews did not consider the grains prohibited from planting several kinds of seeds in the same field appears from Isa. xxviii, 25. A distinction is made in Lev. vi, 37, 38, between dry and wet seed, in respect to contact with a corpse; the latter, as being more susceptible of contamination, would be rendered unclean thereby, the former would not. It is possible that the germination of seed and the effects of a principle or a course of action on the human character for good or for evil is frequently noticed in Scripture (Prov. xi, 18; Matt. xiii, 19, 24; 2 Cor. ix, 6; Gal. vi, 7). See Agriculture.

Sozomen, Salamanes Hermias, a Greek writer of Church history, almost contemporary with Socrates as an author, was born at Bethel, a town of Palestine. After being liberally educated, he studied law at Berytus, in Phoenicia, and then pleaded at the bar in Constantinople. He afterwards applied himself to the writing of ecclesiastical history, and drew up a comprehensive work, which, from the ascension of Christ to A.D. 532, but this is lost. Then he added his history in a more circumstantial manner to A.D. 440; and this part is extant in nine books. A comparison renders it probable that Sozomen was acquainted with the work of Socrates, his own additions and enlargements being more important with regard to volume than quality, and relating principally to hermits and monks. For those recluses he had a high veneration, so that he frequently extolled the monastic life in hymns. His vision saw only what was extreme and imposing, so that he was not able to appreciate the more moderate phases of monastic life, and the ordinary conflicts between virtue and vice. In point of style he is superior to Socrates, as was already seen by Photius (iv τῆς ἑρείας βελτιωτος), but in every other respect he is inferior. Attention has often been called to material misapprehensions in his statements, e. g. by Dupin (Nouvelle Bibliothèque, iv, 80). An edition of Sozomen, bound with Eusebius and Socrates, was published by Valerius in 1659, and often republished. See Dupin, as above; Schröck, Kirchengesch. vol. vii: Holzhausen, De Fontibus gub. Socreti, Soc., et Theod. uni sum (Göttingen, 1825), Daur. Epochen d. kirchl. Geschichtsschreibung; Herzog, Enclop. s. v. Smith, Dict. of Gr. and Rom. Biog. s. v.

Spaadair, in Norse mythology, is the name of the norma, a class of goddesses represented by the maid as being beneficent and wise, and as employed in directing the way of heroes and exalted personages through life, and in securing the prosperity of such favorites through the means of prudent counsel.

Space (Lat. spatum) is a term which, taken in its most general sense, comprehends whatever is extended, and may be measured by the dimensions, length, breadth, and depth. In this sense it is the same with extension. Space, in this large significance, is either occupied by body or it is not. If it be not, but is void of all matter and contains nothing, then it is space in the strictest meaning of the word. This is the sense in which it is commonly used in English philosophical language, and is the same with what is called a vacuum.

Very many theories have been held respecting space, a few of which are mentioned below. Zeno of Elea argues against the reality of space, and says, "If all that exists were to go into space, this space must be in another space, and this in another infinite," etc. Pomponius Mauroculus declares that "there exists no empty space, since such a space, if it existed, would be an existing nothing."
The Atomists, on the other hand, held to an empty space, arguing (1) that motion requires a vacuum; (2) that rarefaction and condensation are impossible without empty intervals of space; and (3) that organic growth depends on the generation of nutriment into the vacant spaces of the body. Aristotle held that "space is limited; the world possesses only a finite extension; outside of it is no place. The place of anything," he defines, "is the inner surface of the body surrounding it, that surface being conceived as fixed and immovable. As nothing exists outside of the world except God, who is pure thought and thought not in space, the world naturally cannot be in space, i.e., its place cannot be defined." The Stoics believed that "beyond the world exists an unlimited void." According to Epicurus, "space exists from eternity, and that in the void spaces between the worlds the gods dwell." Arnobius, the African, asserted that God is "the space of all space, the place of all places." Space, as containing all things, was by Philo and others identified with the infinite. So the text (Acts xxvii, 29) which says that "in God we live, and move, and have our being" was interpreted to mean that space is an affection or property of the Deity. Eckhart declares that "out of God the creature is a pure nothing; time and space are pure nothingness with which nothing becomes, nothing in themselves." According to Campanella (1568–1639), God produced space (as well as ideas, angels, etc.) "by mingling in increasing measures non-being with his pure being. Space is animato, for it dreads a vacuum and craves replenishment." Newton regards space as infinite, the sanctuary of the Deity. Leibnitz defines space as "the order of possible co-existing phenomena." Locke has attempted to show that "we acquire the idea of space by sensation, especially by the senses of touch and sight." In the philosophy of Kant, "space and time are mere forms of the sensibility, the form of all external phenomena to the sensibility is necessarily anterior in the subject to all real intention, it follows that the form of all these phenomena is in the mind a priori. There can, then, be no question about space or extension but in a human or subjective point of view. The idea of space has no objective validity; it is real only relatively to phenomena, to things, in so far as they appear to us; it is purely ideal in so far as things are taken in themselves and considered independently of the forms of sensibility." Herder says that "space and time are empirical conceptions." Schopenhauer teaches, with Kant, that "space, time, etc., have a purely subjective origin, and are only valid as mere external phrases, which are used to represent the sensations in consciousness. Space and time have the peculiarity that all of their parts stand to each other in a relation, with reference to which each of them is determined and conditioned by another. In space this relation is termed position, in time it is termed sequence." Herbart holds that extension in space involves a contradiction. Extension implies prolongation through numerous different and distinct parts of space, but by such prolongation the one is broken up into the many, while yet the one is to be considered as identical with the many. Trendelenburg seeks to show that space is a product or phase of motion, its immediate external manifestation. In the philosophy of Thomas Reid (1785), "space and its relations, with the axioms concerning its existence and its relations, are known directly in connection with the senses of touch and sight, but not as objects of these senses." James Mill thus explains infinite space: "We know no infinite line, but we conceive an infinite line. In the same way, then, by which we conceive the increase of a line the idea of one portion more is continually associated with the preceding length, and to what extent soever it is carried the association of one portion more is equally close and irresistible. This is what we call the idea of infinite extension, an idea inseparable from the concept of a thing." According to Lord Monboddo, place is space occupied by body. It is different from body as that which contains is different from that which is contained. Space, then, is place potentially; and when it is filled with body, then it is place actually. See Krauth's Fleming, Vocabulary of the Philosophical Sciences, n. v.; Ueberweg, Hist. of Philosophy (see Index).

Spada, Bernardino, an Italian cardinal, was born at Brescina in Lombardy, April 21, 1584, of an obscure family. After studying the humanities with the Jesuits in Rome, he applied himself to ecclesiastical jurisprudence, in which he acquired considerable reputation. He was honored with several dignities by Paul V and Gregory XIV, and afterwards by Urban VIII, who sent him on various commissions to France and Parma, and gave him the archbishopric in partibus of Damietta, the cardinalate in 1626, and the legation to Bologna in 1627. He was a patron of the fine arts, and left some Poems and Letters addressed to Mazarin. Spada died in Rome, Nov. 10, 1661.

Spada, Fabrizio, nephew of Bernardino, born March 18, 1648, was made archbishop of Autaras, nuncio to Savoy and France, and cardinal in 1675. He died June 15, 1717.

Spada, Giambattista, brother of Bernardino, born at Lucca, Aug. 27, 1597, likewise became an ecclesiastic, and was made governor of Rome in 1635, president of the Romagna in 1644, cardinal in 1652, and bishop of Rimini and Palestrina. He died in Rome, Jan. 28, 1675.

Spada, Orsino Filippo, brother of Fabrizio, became bishop of Osimo and papal nuncio to Poland, and was made cardinal in 1706. He died June 24, 1724.

Spafford, William M., a minister of the Methodist Episcopal Church, was admitted into the North Ohio Conference on trial in 1841. He labored effectively until 1865, when he took a supernumerary relation. In 1868 he became supernumerary, and so continued until his death, in Effingham County, Ill., in 1876. Mr. Spafford was a man of brilliant intellect, but of peculiar sensitiveness. See Minutes of Annual Conferences, 1876, p. 111.

Spahr, William E., a minister of the Methodist Episcopal Church, was born in Greene County, O., Aug. 1, 1848, and united with the Church at fourteen years of age. He received a license to preach in 1861, and in the fall of 1863 entered the Cincinnati Conference. He was ordained deacon in 1865, but consumption had seized upon him, and he died Nov. 26, 1866. He was a modest, teachable, and kind. See Minutes of Annual Conferences, 1866, p. 150.

Spain (España, Rom. xxv, 28; 1 Tavstia, 1 Mac. viii, 3; Vulg. Hispánia). This name was anciently applied to the whole peninsula which now comprises Spain and Portugal (Celsius, Not. i, 51 sq.). The early history of Spain is enveloped in great obscurity. The natives were called Iberians, the country Iberia, and one of the chief rivers the Iberus (the Ebro); and William von Humboldt has shown that the Iberian language was the same in every part of the country, and that it exists with certain modifications in the modern Basque. The Carthaginians, during the flourishing times of their republic, established many settlements upon the Spanish coast, such as Cartagena (now Cartagena), and Malacca, the royal city (now Malaga). Gades (now Cadiz) was a Phoenician settlement, probably coeval with Cartaghe, itself, was never subject to Carthaginian rule, and during the Punic war embraced Italy; and the site of Carthago Nova is that of the ancient Hamilcar Barca's and Hannibal, a considerable part of Spain became a Carthaginian colony. It gradually passed under the power of the Romans, and in the apostolic period formed no inconsiderable portion of the Roman empire. See Smith, Dict. of Geo. a. v. "Hispania" and some of our space occupied by body. It is different from body as that which contains is different from that which is contained. Space, then, is place potentially; and when it is filled with body, then it is place actually. See Krauth's Fleming, Vocabulary of the Philosophical Sciences, n. v.; Ueberweg, Hist. of Philosophy (see Index).
whose alliance with the Phoenicians enlarged the circle of their geographical knowledge to a very great extent. See Tarsus. The local designation, Tarshish, representing the Tarshish or Tarshis, probably prevailed, probably until the name of the Roman wars in that country reached the East, when it was superseded by its classical name, which is traced back by Bochart to the Semitic *taqflan*, "rabbi," and by Humboldt to the Basque *Esparia*, descriptive of its position on the edge of the Basque provinces. The Latin form of the name is represented by the above passages which contain all the Biblical notices of Spain: in the former the conquests of the Romans are described in somewhat exaggerated terms; for though the Carthaginians were expelled as early as B.C. 206, the native tribes were not finally subdued until B.C. 25, and not until then could it be said with truth that "they had conquered all the place" (I Mac. viii. 4). It seems clear from Rom. xv, 24, 28, that Paul formed the design of proceeding to preach the Gospel in Spain. That he ever executed this intention is necessarily denied by those who hold that the apostle sustained but one imprisonment at Rome—namely, that in which the Acts of the Apostles leave him; and even those who hold that he was released from this imprisonment can only conjure that in the interval between it and the second he fulfilled his intention. There is, in fact, during the three first centuries no intercourse of the subjects of a vague region, by Clemens, which is open to different explanations; and later traditions are of small value. See Paul. The mere intention, however, implies two interesting facts, viz, the establishment of a Christian community in that country, and this by means of Hellenistic Jews resident there. We have no direct testimony to either of these facts; but as the Jews had spread along the shores of the Mediterranean as far as Cyrene in Africa and Rome in Europe (Acts ii, 10), there would be no difficulty in assuming that they were also found in the commercial cities of the eastern coast of Spain. The early introduction of Christianity into that country is attested by Ireneus (i, 3) and Tertullian (Adv. Jud. T.) An inscription, purporting to record a persecution of the Spanish Christians in the reign of Nero is probably a forgery (Gieseler, *Church Hist.*, i, 82, note 5).

**SPAIN.** In ancient times what is now the kingdom of Spain was called Iberia. Its Latin name was Hispania, which, changed into Spanish, became Espana. With Portugal, it forms what is called the Pyrenean Peninsula, the whole constituting the most southerly and also the most westerly part of Europe. The average breadth of the whole peninsula is not far from 490 miles, its length, that of nearly 2,800,000 square miles. The area of Spain, which occupies by far the greater part of the Pyrenean Peninsula, is a little more than 184,000 square miles. It is bounded on the north by the Bay of Biscay and the Pyrenees, on the east by the Mediterranean Sea, on the south by the Mediterranean, the Straits of Gibraltar, and the Atlantic Ocean, and on the west, its southwesterly section by Portugal, and its north-westerly section by the Atlantic Ocean.

**I. Physical Aspect.**—Spain has an extended coastline, it being not far from 1,400 miles in length, of which 770 miles belong to the Mediterranean and 600 miles to the Bay of Biscay and the Atlantic. A part of this coast-line is mountainous, and a part of it, especially to the south-west, is low and swampy, until it reaches the extreme south, where it rises suddenly to the well-known Rock of Gibraltar. Another noticeable feature in the Spanish physical aspect is the mountain system. Geographers lay down five distinct mountain belts, which are subdivided into minor ranges. These are the Pyrenees, which separate Spain from France, the Sierra de Guadarrama, the mountains of Toledo, the Sierra Morena, and the Sierra Nevada. Among the highest of these mountains are the Cerro de Mulhacen, 11,655 feet; Mount Nethou, 11,427 feet; Vignemale, 10,980 feet; Peak of Oo, 9730; and the Puerto del Pico, 9000. The river system of Spain embraces many deep and swiftly flowing streams. Among the largest of these are the Ebro, which flows east and empties into the Mediterranean, and the Douro, the Tagus, the Guadiana, and the Guadalquivir; the first two flowing nearly west and the last two south-west, and emptying into the Atlantic. Some of the smaller rivers are the Rio Guadalcaliar, and the Xucar. So long a coast-line as that of Spain furnishes, as might be supposed, many commodious bays and harbors. Among those on the east are Barcelona, Tarragona, Valencia, Alicante, and Cartagena; on the north are Santander and Bilbao. The physical features of Spain to which allusion has been made give to this country a marked variety in climate and soil and vegetable productions. The northern section of the kingdom is mountainous and hilly, and the character of the climate is such as to invite the labors of the husbandman. Accordingly this section of Spain has been given up largely to agriculture. The middle section is not so well situated. The absence of rains is followed by sterility and unproductive ness of the soil. There are great extremes of temperature, the summers being very hot and the winters very cold, while the springs and autumns are pleasant. Passing to the southern section, we find ourselves in a country having the characteristics of a tropical region. The climate is hot and arid, and the effect of the hot rays of the sun reflected from the lofty mountain-walls is very marked. And yet, as a whole, Southern Spain is exceedingly fertile. Frosts are not known in Andalusia. Snow seldom falls, and when it does melts at once. Such is the character of the climate and soil of the country that Spain ranks among the most fruitful of all the countries of Europe. Every kind of cereal can be grown in some part of the kingdom, and the fruits of the most northern part of the temperate zone and of the most southern part of the tropical regions are raised there. The cultivation of the vine has been carried to a high state of perfection, and the Spanish vines are reckoned among the finest in the world. Perhaps the most noted of these are the Xeres, or sherry, and the Malaga.

**II. Political Divisions.**—We give these as they were a few years ago, no essential changes having occurred since, with the population as shown by the census of 1884.

<table>
<thead>
<tr>
<th>Province</th>
<th>Area in Sq. Miles</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madrid</td>
<td>2,997</td>
<td>2,097,698</td>
</tr>
<tr>
<td>Toledo</td>
<td>5,654</td>
<td>502,814</td>
</tr>
<tr>
<td>Guadalajara</td>
<td>6,500</td>
<td>544,915</td>
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<tr>
<td>Cuenca</td>
<td>7,990</td>
<td>418,678</td>
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<tr>
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<tr>
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</tr>
<tr>
<td>Total</td>
<td>29,410</td>
<td>946,428</td>
</tr>
<tr>
<td>Leon</td>
<td>7,176</td>
<td>587,989</td>
</tr>
<tr>
<td>Zamora</td>
<td>4,186</td>
<td>966,998</td>
</tr>
<tr>
<td>Salamanca</td>
<td>3,080</td>
<td>556,420</td>
</tr>
<tr>
<td>Total</td>
<td>16,199</td>
<td>946,428</td>
</tr>
<tr>
<td>Asturias</td>
<td>4,216</td>
<td>591,007</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10,576</strong></td>
<td><strong>1,956,919</strong></td>
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</tbody>
</table>
early period on the coasts of Spain, founding such places as Tarresus (the Tarshish of the Bible) and Gades, now Cadiz. Next came the Carthaginians, who succeeded in gradually subduing no small part of Andalusia, and brought it under submission to Carthage, B.C. 238. Then followed the conquest of Spain by the Roman arms, two centuries being required in almost half a century to subdue it. The Punic wars are among the most celebrated in history—wars which always more or less affected the fortunes of Spain, because of the intimate connection which that country held with Carthage, the rival and foe of Rome. Upon its subjugation the name by which the country had been known, Iberia, was changed to Hispania, and was brought into this region as far as the Roman power was divided by the river Ebro into two sections, the one called Celtiberia and the other Ulterior. These two sections Augustus formed into three, giving them the names of Bética, Lusitania, and Tarracon, the second of these divisions corresponding in large part with what is now Portugal. The Roman emperor, with a wise policy, removed the cohorts of the army, composed mostly of natives of the country, to other and more distant sections of the empire, substituting for them the imperial legions, and in this way Romanizing the country which he had brought under his subjection. The end aimed at was at least in great measure secured, and the Hispania was made very largely familiar in a social code and manners, and perhaps the wealthiest and the most productive of all the provinces annexed to the empire. Gibbon, quoting from Strabo and Pliny, after alluding to the circumstance that almost every part of the soil was found pregnant with copper, silver, and gold, says that "mention is made of a mine near Carthagena which yielded every day twenty-five thousand drachmas of silver, or about three hundred thousand pounds a year. Twenty thousand pounds' weight of gold was annually received from the provinces of Asturias, Galicia, and Lusitania." On the whole, general prosperity attended the administration of affairs under the emperors down to the death of Constantine, A.D. 337. Some what more than a half century passed away when the vast hordes of Northern barbarians, who brought such desolation to the Roman empire, had made no inconsiderable progress in their attacks upon their more civilized neighbors of the South. Spain fell before their victorious onward. The Suevi, Vandals, and other Germanic tribes so wasted the country that many parts of it became almost literally a desert. After the conquerors had somewhat restored the desolated region, there came another fierce tribe, the Goths, who under Wallia wrested it from their hands. The tribes which for so many years had held sway over the land were in part subjugated and in part destroyed or exiled from the country, and the Goths remained masters of nearly the whole of Spain (427).

We divide the history of Spain into three periods: first, from the earliest traditions respecting its settlement down to A.D. 427, when it fell into the hands of the Goths; second, from A.D. 427 to the latter part of the 15th century, bringing us to the reign of Ferdinand and Isabella; third, from this latter period to the present time.

1. There are some traditions which refer the early settlement of Spain to the grandson of Noah, Tubal, who was said to have conducted colonies thither from the East. These traditions can be placed in these early traditions. The Iberians are the earliest inhabitants of whom we have any trustworthy account. At what time the Celts migrated to this section of Europe, and precisely from what region they came, is matter of unsettled dispute. The Phoenicians, whose colonies were found in so many places, established themselves at an

III. History. We divide the history of Spain into three periods: first, from the earliest traditions respecting its settlement down to A.D. 427, when it fell into the hands of the Goths; second, from A.D. 427 to the latter part of the 15th century, bringing us to the reign of Ferdinand and Isabella; third, from this latter period to the present time.

1. There are some traditions which refer the early settlement of Spain to the grandson of Noah, Tubal, who was said to have conducted colonies thither from the East. These traditions can be placed in these early traditions. The Iberians are the earliest inhabitants of whom we have any trustworthy account. At what time the Celts migrated to this section of Europe, and precisely from what region they came, is matter of unsettled dispute. The Phoenicians, whose colonies were found in so many places, established themselves at an
against their attacks; and Roderic, who came into pos-
session of the throne in A.D. 680. A party was formed
against him which called to its assistance the Arabs
dwelling on the north coast of Africa, in Mauritania,
and hence called Moors—a name so memorable in sub-
sequent Spanish history. A battle, waged for three
days and three nights on the plains of the Spanish
side, was fought on the plains of Jereu de la Frontera
in July, 711, and the Goths were defeated. Other vic-
tories of the Moors in a few years brought the whole
of Spain, with the exception of some mountain fast-
nesses, under the dominion of the Moors. The story of
their rise and victories is too long to rehearse in
this place. There were periods of great prosperity
under the rule of the Moors. So celebrated became
some of their institutions of learning that they were re-
sorted to by Christian scholars from all parts of civilized
Europe. Gradually the Christians of Spain, who, un-
der the general subjugation of the country, had fled
to its hills and mountains, grew more courageous, and
were able not only to stand on the defensive, but even to
attack the common foe. Three confederated provinces—
Navarre, Castile, and Leon—took up arms against the
foe, and nearly succeeded in gaining a victory over the
Moors; but their success was given to their hitherto
successful career from which they never fully recovered;
and henceforth there was very distinctly a Christian
Spain in the more northerly sections of the country, and
a Mohammedan Spain in the more southerly sec-
tions, which were continually at war with each other.
Neither side was able to retain permanent possession
of its own domains. Petty rivalries existed among both
the Christian and the Moorish princes, which prevented
long-continued success on the side of either party. At
last, the Christian princes succeeded in laying aside for
a time their petty animosities, and formed a league
combining all the Christian forces. A sanguinary battle
was fought in A.D. 1212, on the river Tajo, between San-
ra Morena, in which the Moors were defeated. During
the next half-century the conquest of the Moors went
on. Their territorial limits continually grew more re-
stricted, until there was left to them little besides the
kingdom of Granada. At length, in the year 1492, in
the reign of Ferdinand and Isabella, the last sovereign
of Granada, Boabdil, was defeated, and the empire of
the Moors in Spain, after an existence of nearly eight
centuries, came to an end.

3. Our survey of the history of Spain from the over-
throw of the Moors, in the reign of Ferdinand and Isa-
bella, down to the present day, is too long to rehearse
at this rapid. The condition of the conquered race was made
exceedingly wretched, worse even, as it would seem, than
was that of the Christians while under the Saracen
authority. It has justly been remarked by Rob-
ertson, the historian, that "the followers of Mohammed
are the only enthusiasts who have united the spirit of
toleration with zeal for making proselytes, and who, at
the same time that they took arms to propagate the
doctrine of their prophet, permitted such as would not
embrace it to adhere to their own tenets and to practice
their own rites." As a consequence of the persecutions
which they suffered in the island of the Spaniards, the
Moors abandoned the country in which for so many
hundreds of years they had lived, and to the possession
of which their natural right was just as good as that of
the Spaniards. It is estimated that from the reign of
Ferdinand of Castile to that of Philip III more than
three millions of these people left their native land,
carrying with them not only a great part of their ac-
quired wealth, but that industry and love of labor which
are the foundation of national prosperity. Another
fateful blow to the prosperity of Spain was the expulsion
of the Jews, who directed the commerce of the country,
and held in their hands so large a part of its movable
properties, and in the form of the precious metals and of
costly jewels. The great events which occurred under the reign of

Ferdinand and Isabella are too familiar to need a special
recital, and we may pass on to the times of Charles V
(the title by which he is best known), being Charles I
of Spain, the grandson of Isabella. During his long
reign of forty years Spain reached the highest point
of her prosperity. What she accomplished on both
sides of the Pyrenees, in the reign of Charles V, was
where victorious in Europe, how the proud Francis I
of France and the Protestant princes of Germany were
humbled, and the onsets of the barbarous Turks were
repelled, and how Charles V saw himself standing first
among the sovereigns of Europe—all these things are
clearly known to readers of his history. Philip II succeeded
his father, Charles V. The great aim of his admin-
istration was the extirpation of heresy and the complete
establishment of the Roman Catholic faith. The proc-
ess of decay in Spain commenced under his reign. The
immense riches which flowed into the country from the
Spanish possessions in America proved a curse instead of
a blessing. The people became luxurious, indolent,
and effeminate, so that when Philip II, who, with
all the glaring faults of his character, was an energetic
monarch, died, and the sceptre came into the hands of
his successor, Philip III, a weak and unenterprising
man, the country fell from the heights of glory. The de-
dstruction or expulsion of hundreds of thousands of
Moriscos, descendants of the Moors, brought about the
same state of things in Spain which the destruction and
expulsion of the Huguenots had produced in France.
Some of the most profitable of the industrial arts almost
were closed to the country. Large sections of the country
were so completely depopulated that they have been
but little better than barren wastes ever since. Under
succeeding monarchs the decline in the fortunes of unhap-
Pyrenees Spain continued. The falling-off in the popula-
tion was so great that in thirty-two years, from 1668
to 1700, it had gone down from eleven millions to eight
millions, and now to six millions. Upon the death of
Anjou, a Bourbon prince, who was king of Spain
under the title of Philip V, a better day seemed to dawn
on Spain, not because her own sons took the lead in
civil affairs, but because they were guided by the more
skilful hands of French statesmen. But the claim of
Philip to the throne was resisted by Germany, England,
and Holland; and the "War of the Spanish Succession," continued on for thirteen years, was the result of the
controversy. Although Philip retained his throne, yet
he came out of the contest stripped of so small part
of the territories which had once belonged to Spain.
In the time, during which we have been civilized,
we find an improved state of things, at least so far as
the internal affairs of the kingdom were concerned.
Externally, however, constant humiliation attended the
military movements of Spain. Both on the land and
the sea defeat was the rule, victory the exception. In
1737 occurred the defeat of the Spanish fleet near Cape
St. Vincent, and the almost complete annihilation of
the combined fleets of France and Spain by Lord Nel-
son at Trafalgar, Oct. 21, 1805. A few years later we
saw Napoleon setting aside the claims of all aspirants
to royal authority in Spain, and placing his brother
Joseph on the throne. In succession everywhere we find
what was considered a high-handed outrage. A treaty of
alliance was formed with England, which recognised
Ferdinand VII as lawful monarch of Spain. Fortune, for a
time, everywhere favored the French
arms. The two victories of Wellington, however—that
at Victoria, June 21, 1813, and at Toulouse, April 10,
1814—turned the scale, and Spain was once more free.
But for years everything was in a most unsettled con-
dition. Liberal opinions gradually gained a foothold
among the people. Attempts were made to bring about
radical reforms. At times success seemed to crown
these efforts, but soon the order of things would be re-
versed. At length came great progress, and the liberal party be
thrown again into the shade. Such has been the state of things the last
half-century. The story of the reign of queen Isabella II is one of interest, but it is too long to relate in a brief article like this. It must suffice to say that from the time when she was declared to be of age, Nov. 8, 1843, down to her flight to France, on the defeat of the royal army at Alcaza, Sept. 28, 1868, her life and fortunes were of a singularly checkered character. The departure of Isabella led to the formation of a provincial government, which in a year or two was followed by the accession to the throne of king Amadeus, the second son of Victor Emmanuel of Italy, who accepted the crown Dec. 4, 1870. It was an uncomfortable position in which the new king found himself, and he resigned it Feb. 11, 1873. The attempt to establish a republic did not meet with success; the leader in that enterprise (Don Emilio Castelar), the efforts put forth by Don Carlos to obtain the throne, and the failure of both republicans and royalists to accomplish their purposes bring us down almost to our own times. Alfonso, the son of Isabella II, was proclaimed king Jan. 9, 1875, and is now apparently in permanent possession of the crown. But in a kingdom whose history for so many centuries has been a history of change and revolution there can be but little stability; and he must be a wise man who can with certainty predict what will be the condition of things in Spain a year hence.

IV. Religion.—When the Christian religion was introduced into Spain settled relations with ecclesiastical historians. Paul, writing from Corinth to the disciples in Rome, alludes to a journey which he proposes to take into Spain, but whether he went or not is not known. One of the fathers, Theodoret, says that after Paul was released from his captivity—when he had been tried at the bar of Nero and acquitted—he went to Spain, and there spent two years. In Conybeare and Howson's Life and Epistles of St. Paul, the authorities on the subject are given (ii, 437-439), and the conclusion is reached that the apostle went to Spain and there preached the Gospel. Tradition also asserts that James the elder went to Spain as a herald of the Gospel. If we come down to the times of the persecutions by the Roman emperors, we shall find abundant evidence that all along during those ages of trial through which Christianity passed, martyrs to the faith were found in Spain as well as in other parts of the Roman empire. The conversion of Constantine the Great, which in a year or two was followed by the conversion of the Roman army by the emperor, was the fruit of the faith which he had embraced. And when, subsequently, the Goths obtained possession of Spain, we find that as, in the lapse of time, the affairs of the kingdom became settled, the church was restored to the condition in which it had been. It was reconstituted by the nomination of bishops, and that he presided, if he wished, at ecclesiastical tribunals, convoked national councils, and regulated the discipline of the Church. In due time the supremacy of the pope came to be acknowledged, and the peculiarities of the episcopal form of Church government were generally carried out. There were metropolitan sees, the heads of which held jurisdiction over their subordinates; while these subordinates, in turn, exercised authority over the lower grades of the ministry. It is said that the cathedrals and parish churches were in general well endowed, lay patronage existed, and monasteries introduced. The conquest of Spain by the Moors introduced a new state of things into the country. The Moors were Mohammedans; but, as has already been stated, they were inclined to be tolerant so long as the Christians conducted themselves in an orderly manner and did not oppose or revile the religious faith of their conquerors. There were not wanting cases of persons who, because they could not do otherwise, in the exercise of their conscientious convictions, than attempt to make converts from Mohammedanism, or in some way show their contempt for the religion of the Moors, suffered martyrdom. A canfi!d review, however, of the whole history of Spain during the eight hundred years nearly that the Saxons held sway over a country now convinces us that the sufferings which the Christians endured during this very long period bore no comparison to those which the Moors endured in the comparatively short period that Philip II was on the throne.

Upon the expulsion of the Moors from Spain, the whole country may be said to have come under the jurisdiction of the pope of Rome, and, in this connection, to be as intensely Roman Catholic as any country in Europe, not excepting Italy itself. Previous to the year 1868 no other religion was recognised by law, and to attempt to introduce any one of the forms of the Protestant faith was an indefensible offence. This is not the place to mention the attempts of bishops to introduce the Roman Church for ages carried on against heretics and infidels, of the establishment and atrocities of the Inquisition,—first introduced by St. Dominic to "inquire" after the condition of the Jews and Moors who became Christians—or of the acts of the Jesuits in Spain. It is more pleasant to speak of the dawn of what, it is to be hoped, will prove to be a brighter day in respect to religious toleration. Although Protestantism has gained but the smallest foothold, comparatively, in the kingdom, and its followers are still subject to many disabilities, it is matter for congratulation that the right of private judgment in matters of religion is, in form at least, recognized. The hopes of the church may be cherished that persecution on account of one's religious faith will not again be sanctioned by law.

V. The authorities to which the general reader is referred on matters relating to the history, etc., of Spain are very numerous. Among English and American writers are Gibbon, Robertson, Hallam, Prescott, Irving, and Ticknor, whose Spanish Literature (N. Y. 1854) holds a place acknowledged even by Spanish writers to be second to the production of no other author. Sketches of the history of the introduction and progress of Christianity in Spain may be found in all ecclesiastical historians. Likewise all writers of French and English histories treat largely of matters connected with Spanish history, because of the intimate connection which these three countries have sustained to each other. The article in the Encyclopaedia Britannica gives a good account of the history of Spain. See also the following: Hurdado de Mendoza, Guerra de Granada, quarto, 1807; D. O. W., Historia de aquél Reino sus Rebeldos (Valencia, 1776, sm. 4to, new ed.); History of Spain, from the Establishment of the Colony of Gades by the Phœnicians to the Death of Ferdinand, ascribed the Sage, by the Author of the History of France (Lond. 1788), vol. i.-iii., map; Beawes, Civil, Commercial, Political, and Literary History of Spain and Portugal (ibid. 1793, 2 vols. fol.); Murphy, The History of the Mohammedan Empire in Spain, containing a General History of the Arabs, their Institutions, Conquests, Literature, Arts, Sciences, and Manners, to the Expulsion of the Moors, designed as an Introduction to the Arabic and Spanish Languages of Spain; Power, The History of Spain and Portugal, from the First Invasion of the Moors to their Ultimate Expulsion from the Peninsula (Lond. 1815, 8vo); Dunham, History of Spain and Portugal (ibid. 1832-33, 5 vols. 12mo); Viardot, Essai sur l'Histoire des Arabes et des Moors d'Espagne (Paris, 1833-34, 3 vols. 8vo); Mahon [Lord], History and Biography of the Succession in Spain (2d ed. Lond. 1866); Ahmed Ben Yusuf Teifache, Histoire du Mohammedan Dynastie in Spain, transl. by Pascal de Gayangos (ibid. 1840, 4 vols. 4to); Londonerry [Marquis of], Story of the Peninsula, New ed. revised, with considerable additions, 2d ed. Lord. 1849; Mahon [Lord], History of the Conquest of the Cid, from the Spanish (Lond. 1846, 8vo); Ferreras, Histoire Générale d'Espagne, transl. from the Spanish by M. d'Hermilhy (Amsterdam, 1851, 10 vols. 4to). (J. C. S.)

Spain, Hartwell, a minister of the Methodist
Episcopal Church, South, was born in Wake County, N.C., Feb.10,1785. He was converted in August, 1810, licensed to preach in November, 1816, and admitted into the South Carolina Conference in December. In 1821 he was made a supernumary, locating the following year. In 1828 he was readmitted; in 1837 he was again supernumary. In 1840 he was made a member of the Columbia District; in 1844 was supernumary, and continued in this relation during his life. He was a delegate to the General Conference of 1832, and re-

Spalatin, Giongo, the friend of Luther and chap-
lain of the elector Frederick the Wise of Saxony, a
leading Reformer and judicious superintendent of the
churches, was born A.D. 1481 at Spalt, in the diocese of Eichstädt, whence was derived the name Spalatin, his real name being Burkhardt. He attained his bac-
calaureate at Erfurt in 1500, and from 1501 was a fel-
low-student with Luther. In 1502 he was made master
at Wittenberg, but soon returned to Erfurt, where he
became tutor (1505) in a patrician family, and first
learned to know the Bible, a copy of which he pur-
chased at great cost. He was ordained priest in 1507,
and was named in the part of Hans Eppen, a member of the
ordi-
thora; and a year later was called to assume, in addition
to his parochial duties, the functions of teacher in the
neighboring convent of Georgenthal. His reputation had,
however, already extended beyond the narrow lim-
its of the field of labor to which he was assigned; and
he was called to the electoral court in 1509 to assume
charge of the education of the young crown-prince, John
Frederick. Two years later he exchanged his place at
court for the post of tutor to Otto and Ernest of Brun-
swick-Luneburg, the elector's nephews, who were then
students at Wittenberg; and at the same time he was appointed (1513) chaplain of the Abbey of Alten-
burg. From this period dates the intimate friendship
between Luther and Spalatin and between Spalatin and
other Reformers, e. g. Melancthon, Justus Jonas, Link,
Bugenhausen, Amsdorff, etc. His relations with the elec-
tors likewise became more intimate, so that his advice
and assistance were sought when the latter founded the
Church of All-Saints at Wittenberg, and the university
library (1512), and he was made librarian. In 1514
Spalatin was appointed chaplain and private secretary
to the elector, and immediately became one of the most
influential personages of the electoral court. He placed
himself, however, especially at the service of the
Reformation, and became the medium through which
Luther was wont to influence the elector. Rome recog-
nised his power, and every important measure of
the time showed traces of his shaping hand. He has been
charged with timidity and an excessive fondness for
peace; but all his actions show that he was possessed of
a noble and upright character, and governed wholly by
inflexible and firm religious principle. Both as a
man of affairs and as a literary character he established
for himself an unequivocal reputation among his con-
temporaries. In the former capacity he accompanied
him to the diet at Worms, which his presence at the elec-
tion of emperor in 1519, the coronation of Charles V in
1520, the Diet of Worms in 1521, the Diet of Nurem-
berg in 1523 and 1524, conducting the electoral corre-
ponde-
ance and participating in the progress of events either
directly or by means of counsel and influence. In
literature his attention was fixed principally on his
historical studies, particularly on the history of Germany;
and he wrote, Christliche Religions-Händelt, or Religions-
suchen, beginning in 1518 (subsequently published by
Cyprian under the title Reformations-Analen), besides
undertaking the collection of materials for the history
of emperors, emperors, 1526, 1528, 1529, 1530, so that
the latter is known as the "Saxon historiog-
rarphy." On the death of the elector Frederick, in
1525, Spalatin was appointed by John the Constant to
the post of evangelical superintendent of Altenburg in
connection with the diocese of Altenburg. He now
married Catharine Heidenreich, and established a home
at Altenburg. In 1526 he attended the Diet at Spires,
in the suite of the elector. During 1527 to 1529 he par-
ticipated in a visitation of the churches and schools.
In 1528 he accompanied the elector to the Council of
1531 at Cologne, where a protest against the election
of Ferdinand as king of Rome was premeditated. At
the Convention of Schweinfurt in 1532 he contributed
materially towards the securing of the Reformation in
that vicinity. Such incessant labors, added to a con-
tinual literary occupation, the unceasing activity of his
strength made by his prince and the churches, impaired
his health and necessitated his release from a portion of
his multifarious duties. He was, however, sent to
Weimar in 1538, when the papal legate Rangoni visited
that place in order to initiate measures for the calling
of a council. In 1534 we find him journeying with the
elector through Northern Germany, and in the follow-
ing year through Bohemia and Moravia to Vienna,
where the elector John wished to make his peace with
Ferdinand. He was present at the renewal of the Small-
kald League, and then went to Venice to make pur-
cesses for the library of Wittenberg; and, on his return,
he was named (1537) one of the members of the Aca-
cord. In 1537 he signed the Articles of Smalkald, and
undertook the visitation of the Church at Freiberg.
He then attended the Convention of Zerbst, And defend-
ed the claims of his prince to the county of Magdeburg.
He was finally selected to attend the proposed conven-
ation at Nuremberg in 1538, which was to complete the
Concord initiated at Wittenberg, and to share in the
visitation of the churches of ducal Saxony, now under
the rule of duke Henry. From this time he was con-
fined to the vicinity of his home; but continued abund-
ant in labors, literary and official, until he died, Jan. 18,
1545. His widow followed him Dec. 5, 1551. The MS.
remains of Spalatin are preserved at Weimar and Gotha;
and portions of his works have been published in dif-
ferent, but always faulty and incomplete, editions. A
new edition, under the title Georg Spalatins Historischer
Nachlaß und Briefe, was undertaken by Neudecker and
Freller, and the first volume appeared in 1851.
The style of Spalatin as a writer was simple, but wanting in
attractive qualities. His works are, however, rich in
documentary records. In addition to those already
indicated, they include a number of poetic productions, in
which considerable ability is displayed. See Schlegel, The
Historians of Saxony (Jena, 1818); Schneider, Geschichte
Sax. (Jena, 1858); Wagner, G. Spalatin u. d. Reform. d. Kirchen u. Schulen zu Altenburg (Alten-
burg. 1830).

Spalding, Johann Joachim, a rationalizing theologian
germany, was born Nov. 1, 1714, at Tribes,
sees, in Swedish Pomerania, and was educated at Strat-
and Rostock (1731) at the time when the Wofian
philosophy and Pietism were the subjects of controversy.
He studied the current philosophy in the writings of
Wolf, Bilfinger, and Canz, and defended its principles
until association with the professors at Greifswald,
who were then known as the "philosophers of Sax-
ony," so that he became known as the "Saxon historiog-
rarphy." On the death of the elector Frederick, in
1525, Spalatin was appointed by John the Constant to
by his renunciation of the ordinary pulpit phraseology and his adoption of a direct, clear, and simple style; but he received, not the less, many encouraging proofs of a growing appreciation of his labors and of dawning success. He continued his literary labors also, devoting himself largely to the study of the Deistic and anti-Deistic literature of England, and translated some of the current works on either side into German, among them Butler's *Analogy of Nature and Revealed Religion*. From Lassau Spalding was transferred in 1757 to Barth (in Pomerania) as provost and chief pastor. The Pietistic tendency, emanating principally from Mecklenburg, induced him to commit to writing his *Thoughts on the Value of the Feelings in Christianity* (Gedanken über den Werth der Gefühle im Christentum [1761 and often]). The purpose of this work was to distinguish true religious feeling from that which is false and artificial; but the execution of that purpose is marred by the inability of the author to clearly apprehend the profound nature of his subject. His conception of religion continued to be the one-sided apprehension by which morality takes its place. At this time he was visited by Lavater, Füssli, and Felix Hess, and entered into friendly relations with the former, which continued unbroken despite the difference of views and temperament existing between them. In 1764 Spalding was once more transferred to a new post. He became provost and chief pastor at the Church of St. Nicola in Berlin, and at the same time high-consistorial councillor. His sermons proved very acceptable to cultured minds, a feature which he declared to be "a doubtful evidence of their utility." He now published (1772) an anonymous work on the utility of the pastoral office, etc. (*Über die Nutzbarkeit des Predigtwesens u. deren Beförderung*), which reappeared, bearing his name, in 1773, and was sharply criticised by Herder (*An Prediger: frische Provinzialblätter*). Spalding had stripped the pastoral office of every ideal quality, while Herder took his position with the Scriptures, and asserted a priestly and prophetic character for the ministry. The inception of the work was occasioned by the desire, then generally prevalent, to bring Christianity into harmony with the culture of the age, and to protect it against the attacks of a frivolous infidelity. The intention was to give up all unessential matters and preserve only what is really essential. This spirit led Spalding to compose a further work, *Vertraute Briefe die Religion beträffend* (Familiar Letters pertaining to Religion), anonymously published in 1784 and 1785, and with the author's name in 1788. The accession of Frederick William II, in 1786, was signalized by the publication of a rigid decree in favor of orthodoxy, and Spalding was thereby induced to resign his position. He preached his last sermon Sept. 25, 1788, after he had vainly sought to obtain some modification of the obnoxious edict. His last work was published by his son, Georg Ludwig, in Berlin, 1804. It is entitled *Religion, eine Angelegenheit des Menchen (Religion, a Concern of Man)*. He died May 28, 1804, leaving behind a reputation for sincere piety, according to the standards of his time, and modified by a constant endeavor to secure it the clearest possible expression. If a rationalist, he was certainly one of the noblest and most pious representatives of that tendency. His pure theism, moreover, affords an attractive contrast to all pantheistic conceptions of the idea of God.

Spalding, Josiah, a Congregational minister, was born at Plainfield, Conn., Jan. 10, 1751. He graduated at Yale College in 1778; was ordained at Uxbridge, Mass., Sept. 11, 1782; dismissed in 1787. After dismissal he was installed at Washington, Mass., and in 1784 at Buckland, Mass., where he died, May 8, 1825. He was a faithful minister of evangelical sentiments." See Congregational Quarterly, 1858, p. 44.

Span (ם), zireth, according to the rabbins the little finger, Exod. xxvii, 16; xxxix, 9; 1 Sam. xvi, 4; Isa. xii, 12; Ezek. xxiii, 13; elsewhere some form of רפיע, tapich, to spread upon the hands; hence to extend a palm's breadth, Isa. xlvi, 13; or carry in the arms, Lam. ii, 20, "a span long."); a Hebrew measure of three hand-breaths, or twelve finger-breaths; apparently half a cubit (comp. Exod. xxvi, 10 with Josephus, Ant. iii, 6, 5). See METROLOGY.

Spandrel, the triangular spaces included between the arch of a doorway, etc., and a rectangle formed by the outer mouldings over it. The term is also applied to similar spaces included between arches, etc., and straight-sided figures surrounding them: they are usually ornamented with tracery, foliage, shields, or other enrichments. In the Perpendicular style the doorways most commonly have the outer mouldings arranged in a square over the head so as to form spandrels above the arch. In the earlier styles this arrangement is very seldom found in the doorways, but spandrels are sometimes used in other parts of buildings, especially in decorated work, in which they are frequent, as at Ely. In the west door of the chapel of St. Alban's Abbey Church, cir. 1400, a spandrel in each side of the doorway contains a small representation of the crucifixion.

Ely Cathedral.

Magdalen College, Oxford, the spandrels of the outer arch (which stands considerably in front of the actual doorway, so as to form a shallow porch) are cut quite through and left open. The spandrels of a door were sometimes termed the kame or knouch of a door.

Spangenberg, Augustus Gottlieb, a bishop of the Moravian Brotherhood, was born at Klettenberg, Hanover, July 15, 1704. In 1722 he entered the University of Jena as a student of law, but he soon gave up this pursuit to devote himself to the study of theology. The famous Buddeus was his professor, and he devoted all his energies to his theological studies, to such a degree that he was allowed to lecture from 1726 to 1732 on theological topics. In 1737 he made the acquaintance of count Zinzendorf and the Moravians, and in 1755 we see Spangenberg at Herrnhut, where he began a very useful work as assistant minister. For many years he fulfilled the most important duties for the Brethren by visiting their churches in North America, the West Indies, and in England, confirming them in the faith. In 1744 he was ordained Moravian bishop at Herrnhut, and in 1762, after Zinzendorf's death, he became his successor as bishop of Barby, where he died, Sept. 18, 1792. He was a man of great piety and talent. Knapp calls him the "Melanchthon of the Brethren."

Spangenberg, Cyriacus, a German theologian in repose during the second half of the 16th century, was born June 17, 1528, at Nordhausen, where his father was then a resident pastor. He entered the University of Wittenberg with a thorough preparation as respects the ancient languages, dialectics, and rhetoric at the early age of fourteen, and graduated with honor in 1546. His father had, in the meantime, removed to Eisenben, where he filled the positions of pastor and general superintendent of the county of Mansfeld, and Cyriacus was, through his influence, immediately appointed teacher. When he was twenty-five years of age (in 1550), he succeeded the successor of the pastor of his now deceased father, and was soon afterwards chosen by the counts of Mansfeld to be the town and court preacher as well as general dean of the county. While diligently employed in his ministerial work his zeal for a pure Lutheran orthodoxy involved him in controversies which, in the end, wholly destroyed his earthly comfort. He took an active part so early as 1556 in the discussions of the Synod of Eisenach, at which the doctrine of George Major (q. v.) that good works are necessary to salvation was debated, violently opposing that opinion. Graver consequences for him were involved in the party contest of 1557, in which he himself broke out in 1557 between Victorin Strigel, who taught the co-operation of the human will with divine grace in the work of conversion in a manner which contradicted Luther's doctrine of man's natural inability, and Matthias Flacius, who, as leader of the strict Lutherans, taught that the natural man cannot co-operate with God, but only resist his saving grace. Spangenberg supported the latter view; but, as the Mansfeld clergy generally were of like opinion with himself, his position was pleasant and his opportunities for successful work large and frequent. Repeated publications extended his reputation so far beyond the limits of his native country and brought him calls to positions in various important cities, which he declined, with the exception of an invitation to Antwerp, whither he went in October, 1566, to assist in establishing a Lutheran organization among its churches. The Flaccian controversy, however, destroyed the organization thus effected, and caused a part of the Lutheran community of Antwerp to emigrate, in 1565, to Frankfort-on-the-Main. Soon after Spangenberg's return (January, 1567) to Mansfeld the controversy broke out afresh. The occasion was given by the publication of a learned treatise on original sin by Wiegand, professor of theology at Jena, in which he opposed the ideas of Flacius. A second work by the same author condemned, in its preface, the adherents of Flacius, and Spangenberg in particular, as heretical Manicheans. Spangenberg replied vigorously, asserting the strict Lutheranism, rather than Manicheanism, of his own party, and forwarding to the highest authority, Krüger, who had ventured to preach against his view, to occupy the pulpit. A colloquy was held during two days in July, 1572, by order of the counts of Mansfeld, who desired to reconcile the parties, but without effect. The trouble grew to such dimensions that the ruling families were incited to take sides, which resulted in a conflict of interest that was finally turned into faction. The elector of Saxony, as feudal lord of the county, finally occupied the town and castle of Mansfeld with troops and dealt harshly with the supporters of Flacius. Spangenberg was compelled to flee clothed in the dress of a midwife. He tarried for a time in Thuringia, and on Sept. 9, 1577, engaged in a colloquy at Sondershausen with Jakob Andræi (q. v.), the results of which he published; but instead of effecting an amelioration of his condition, as he had expected, he only in the exacerbation of the count Volmar of Mansfeld, his patron from his ancestral seat. The two now went to Strasburg, where count Volmar died in the following year. Soon afterwards Spangenberg became pastor at Schlitzsee, on the Fulda, but was again driven out in consequence of the zeal with which he defended his views of original sin. The landgrave, however, afforded him a refuge near Smalkald, where he devoted himself exclusively to literary work and obtained a meager support; but his foes gave him no rest, and he finally retired with his wife to Strasburg, where he received a cordial welcome from the canon, count Ernest of Mansfeld. He died Feb. 10, 1604. Spangenberg died for himself, despite his untoward circumstances, a distinguished place among the scholars of his time, particularly with respect to theology and history. His writings comprise numerous works on original sin, sermons on various subjects, doctrinal and ethical treatises, and expositions and several philological works are either wholly confined to the realm of the Church history of Germany or serve to elucidate particular points in that history. They are very numerous. All his works are written in pure and generally appropriate language, forceful and direct. See Leucfeld, *Historia Spangenbergiana,* etc. (Quedlinb. 1712, 4to); Adam [Melch.], *Vita Theol., Geru., (Heidelberg. 1620); Kindt-vater, *Nordhsm Illustr., p. 280 sq.; Schiltzseburg, *Catalogus Harevit. Lib. III. (Franct. 1597–99); Musius [Sim.], *Proef van Plac. Clar. S. S.; Arnoldi, Kirchenhist., iv. 86 sq.; Walch, *De Histor. Doctrina de Pecatu Original., in 1783 became a bishop and was placed beyond the limits of his native country.

Spangler, Isaac, a minister of the Methodist Episcopal Church, South, was for many years a member of the Virginia Conference of the Methodist Protestant Church. In 1876 transferred to its Alabama Conference, and after serving that charge he was engaged in secular pursuits until 1869. In that year he was received by the Montgomery Conference into the Methodist Episcopal Church, South, and appointed Sunday-school agent. He afterwards became pastor, but was superannuated, and died in Tuskegee, Ala., April 23, 1874. See Minutes of Annual Conferences of the M. E. Church, South, 1874, p. 44.

Spanheim, Ezekiel, a diplomatist and philologist, rather than clergyman and theologian, was born at Geneva in 1629. At the age of sixteen he defended *Thees contra Ludovicum Copellum pro Antiquitate Hieraticum* (Lugd. Bat. 1645). A response by *Bochart called forth his Dierentum et Literarum Aestemium* (1648). In 1650 the government of Geneva offered him the chair of philosophy, but he preferred that of eloquence, which was accordingly given him in 1651. He had probably been consecrated priest at Leyden, where he was a student; but his theological proclivities were such that he withdrew in 1657 into the Latin side of the Great Council. Soon afterwards he became tutor to the son of the elector-palatine Charles Louis, and em-
employed the leisure afforded him in that station for the
study of German national law and the history of the
Kurmainz, in several writings against Des Cartes and Coc-
ceius. He was four times rector and held the office
of chief librarian, and, in addition, was a most pro-
liptic writer, achieving such success in the latter charac-
ter that he was dismissed from teaching in order that
he might devote himself exclusively to authorship.
He died in 1701, after having arranged for the publica-
tion of the first volume of his Complete Works. Two
volumes remained, which were given to the public by
his pupil and colleague John Marck, under the title
*Opera quatenus Complectuntur Geogr. Chronol. et Hist.
fol.). The works of Spanheim cover a wide range and
encompass a wide range of subjects, from history to theology, an intro-
duction to the Scriptures, exegesis, Biblical archeology
and Church history, dogmatics, polemics, and practical
theology, and also sermons. See Nicéron, *Mémoires pour
servir à l'Hist. des Hommes Illustres* (Paris, 1784), xxix,
11—26; Chaufepié, *Nouveau Dictionnaire Histor. et Cri-
tique* (Amst. et La Haye, 1750—56); comp. also the
discourse preached at Spanheim's funeral (Jan. 6, 1701)
and contained in the *Complete Works* of Jakob Trig-
land.

**Spanish Architecture.** In the South few early
Gothic buildings remain, and those which exist were
domestically erected in the 15th century; but in the North
the Obra de Gólos (Gothic), the Romanesque, and
the Geometrical (Tudor) and Renaissance styles are
prevalent in the German Middle Pointed, as well as French
motives, clearly influenced the designers in Spain. The
old system of parallel eastern apses gave way to the affectation for a
chevet, with its processional path and choir of chapel.
The constructional choirs are usually very short.

The choir of a Spanish church occupies the eastern half of
the nave. The western part of the church is called the
*trascoro*; the part eastward of the choir is called
*entre dos coros*. Under the cimborio, or lantern, is the
crucero, or crossing. A passage fenced with screens of
metal-work affords the clergy a means of access to the
screen in front of the altar in the sanctuary, or *capilla
capital*. In the centre of the nave are several lecterns
for the choir-books; and on the west, north, and south
are stalls, the bishop occupying a central stall facing
east. Pulpits are erected against the western faces of
the eastern pillars of the crossing. This curious ar-
rangement, which has been followed at Westminster
Abbey, is probably of medieval origin. About the 17th
century, in parish churches, large flights of galleries of stone were erected for the choir, as in
Coimbra, Braga, and Braganza, and provided with
ambones at the angles. The choir was in the centre of the
nave at the Lateran, St. Mary the Great, St.
Laurence's, and St. Clement's, at Rome, by a basilique
arrangement.

**Spanish Version.** See *Romanic Versions.*

**Sparianis.** In Greek mythology, was a daugh-
ter of the Spartan Hyacinthus, who was sacrificed in
Athens at the grave of the Cyclop Gynastes (Apollod.
iii, 15, 8).

**Spark (טֶבַשׁ), kiddel, so called from being struck
off; מָשָׁה, n fists, so called from shining, Isa. i., 31; שִׁבַּדְבָּל, shabb, flame, Job xviii., 5; מָשָׁה, zikith, burning
arrows, Isa. i., 11; else where מָשָׁה, ben-rashheph, a son of flame, Job v., 7.

**Spark.** Thomas, an English clergyman, was the
son of Archibald Spark, minister of Northrop, in Flint-
sire, and was born in 1635. He was educated at West-
minster School and Christ Church, Oxford, which he
entered in 1672. After his ordination he was appointed
chaplain to Sir George Jeffreys. At his death, Sept. 7,
1692, he was rector of Ewehurst, in Surrey, to which
he had been instituted in 1687; of Norton (or Hognorton).
in Leicestershire; a prebendary of Lichfield and of Rochester, and a D.D. He published a good edition of Lactantii Firmiani Opera qua Estant, ad Fidem MSS. Recognita, et Commentaria Illustrata (Oxon. 1864, 8vo) — and Notes in Libro Sex Nominum Zoologicorum Contitis (ibid. 1862). Soon after he was presented by Arthur lord Grey to the parsonage of Bletchley, in Buckinghamshire. He was chaplain to Cooper, bishop of Lincoln, from whom he received in 1573 the archdeaconry of Stowe. In 1581 he took his divinity degrees, and in 1582, finding that he could not attend to his archdeaconry because of its distance from his cure, he resigned it, but in September of the same year he was installed prebendary of Sutton-in-the-Marsh in the Church of Lincoln. In 1606 he represented the Puritans in the conference at Hampton Court, having also been one of their champions at Lambeth in 1634. The issue of the Hampton Court Conference was that he inclined to conformity. He died at Bletchley, Oct. 8, 1616. Wood says he "was a learned man, a solid divine, well read in the fathers, and so much esteemed for his profundity, gravity, and exemplary life and conversation that the sagacity of the university thought it fit after his death to have his picture painted on the wall in the School Gallery among the English divines of note there." His works are, A Brotherly Persuasion to Unity and Uniformity in Judgment and Practice, etc. (Lond. 1607, 4to); — A Comfortable Treatise for a Troubled Conscience (ibid. 1589, 8vo); — Brief Catechism (Oxon. 1588, 4to); — Answer to Mr. John d'Alemb's Notable Discourse against Hersesies (ibid. 1591, 4to); — The Highway to Heaven (Lond. 1597, 8vo), a treatise on John i, 37-39; — Funeral Sermon on the earl of Bedford and another on lord Grey.

Sparks, Giles B., a minister of the Methodist Episcopal Church, South, was born in Georgia in 1815, and professed religion in his fourteenth year. He was educated at Lagrange and Covington, Ga.; taught a classical school at Oak Bowery and Tuskegee, Ala.; was admitted on trial in the Alabama Conference in 1844, and appointed to the Franklin Street Church, Mobile, Ala. In 1846 he was called to Columbus, Miss., in 1846 to Wadesboro', N.C., in 1847 — 48 of the Hampton Court Conference, where he died Sept. 26, 1848. Mr. Sparks was characterized by his gentlemanly nature, his smoothness, and peculiar persuasive manner. He was an eminence as a Biblical student, and as a pastor had few superiors. See Minutes of Annual Conferences of the M. E. Church, South, 1845-53, p. 296.

Sparks, J. O. A., a minister of the Methodist Episco- pal Church, South, was born about 1835, and was admitted on trial into the Florida Conference in 1864, and ordained deacon in 1866. He died of yellow fever, May 18, 1869. See Minutes of Annual Conferences of the M. E. Church, South, 1869, p. 328.

Sparrow (τοξον, τσιπόρ; Sept. ἄρσην, ἄρσην, τὸ πετελίνον, στραγών; χίμαρος in Neh. v, 18, where it was probably read τσιπόρ; Vulg. avis, avolum, passer). The above Hebrew word occurs upwards of forty times in the Old Testament. In most cases it refers indifferently to any kind of bird, as is clear, especially from its use in Gen. iv. 25; Ps. xiv. 7. In a few cases, however, except in two τσιπόρ is rendered by the A. V. indifferently "bird" or "owl." In Psa. xxxiv. 3 and 5, i, the A. V. renders it "sparrow." The Greek στραγόν (A. V. "sparrow") occurs twice in the New Testament. (Matt. x. 29; Luke xii. 6, 7) where, the Vulg. has passive. Tσιπόρ, from a root (τσιπος) signifying to chirp or twitter, appears to be a phonetic representation of the call note of any passerine bird (comp. the Arabic عسيف, "a sparrow"). Similarly the modern Arabs use the term zaisk for all small birds which chirp, and serauf not only for the starling, but for any other bird with a harsh, shrill twitter, both these being evidently phonetic names. Tσιπόρ is therefore exactly translated by the Sept. στραγόν, explained by Moschopulus τὰ μικρὰ τῶν ὄρνιθων, although in Homer sometimes it has been understood in a more restricted sense (see Athen. Deipn. i, 391, where two kinds of στραγόν are in the more restricted signification are noted); but in general both terms properly designate any small bird (Gen. xv, 10; Lev. xxiv, 4, 53, marg.; Isa. xxxii, 5; Matt. x, 29, 31; Luke xi, 6, 7). The Hebrew name evidently included all the small birds denominated "clean," or those that might be eaten without violating the precepts of the law, including many insectivorous and frugivorous species, as all the thrushes, the starlings, the larks, the finches, and some others (Deut. iv, 17; Job xii, 5; Psa. viii, 8; xi, 1; civ, 17; Prov. xxvi, 2, xxvii, 8). Accordingly we could not fail to find there somewhat the or- nithological features and customs of Palestine. See Bird.

1. Numerous Species.—It was reserved for later naturalists to discriminate the immense variety of the smaller birds of the passerine order. Excepting in the cases of the hoopoes, the warblers, the thrushes, and the larks, the history of the passerines, particularly in Asia Minor, is not in a satisfactory manner comprehended. Yet in few parts of the world are the kinds of passerine birds more numerous or more abundant than in Palestine. A very cursory survey has supplied a list of above one hundred species of birds of this order (see Ibis, i, 26 sqq., and iv, 277 sqq.). But although so numerous, they are not generally noticeable for any peculiar brilliancy of plumage beyond the birds of our own climate. In fact, with the exception of the denizens of the mighty forests and fertile alluvial plains of the tropics, it is a popular error to suppose that the nearer we approach the equator, the more gorgeous necessarily is the coloration of the birds. There are certain tropical families with a brilliancy of plumage which is unri- valled elsewhere; but any outlying members of these groups—as, for instance, the kingfisher of Britain, or the see-eaters and roller of Europe—are not surpassed in brightness of dress by any of their Southern relations. Ordinarily in the warmer temperate regions, especially in those which, like Palestine, possess neither dense forests nor morasses, there is nothing in the brilliancy of plumage which especially arrests the attention of the observant. It is therefore not necessary for us to enumerate in detail any of the smaller birds, although the species are generally divided indirectly under the term tσιπόρ, ερί- διον, or passer. The proportion of bright to obscure colored birds is not greater in Palestine than in England; and this is especially true of the southern portion. Judaea, where the wilderness, with its bare hills and arid ravines, affords a home chieftly to those species which rely for safety and concealment on the modesty and inconspicuousness of their plumage.

Although the common sparrow of England (Passer domesticus, Linn.) does not occur in the Holy Land, its place is abundantly supplied (see Thomson, Land and Book, 1, 53, 397) by two very closely allied species of the same genus. The English sparrow (Passer domesticus, Pallas) is also very common, and may be seen in numbers on Mount Olives, and also about the sacred enclo- sure of the temple. In addition to these, there are perhaps the exact species referred to in Psa. lxxxiv. 1, 3, when the Hebrew hath found a house. Though in Britain it seldom frequents houses, yet in China, to which country its eastward range extends, Mr. Swinhoe, in his Ornithology of Amoy, informs us its habitats are precisely the
of our familiar house-sparrow. Its shyness may be the
result of persecution; but in the East the Musul-
mans hold in respect any bird which resorts to their
houses, and in reverence such as build in or about the
mosques, considering them to be under the Divine pro-
tection. This natural veneration has doubtless been
inherited from antiquity. We learn from Elian (Var.
Hist. v. 17) that the Athenians condemned a man to
death for molesting a sparrow in the Temple of Esca-
lapius. The story of Aristocles of Cyme, who reprobated
the cowardly advice of the oracle of Branchus to sur-
render a suppliant by his symbolic act of driving the
sparrows out of the temple, illustrates the same senti-
ment (Herod. i. 150), which was probably shared by Da-
vid and the Israelites, and is alluded to in the psalm.
There can be no difficulty in interpreting ΘΤΤΥΞΩ, not
as the altar of sacrifice exclusively, but as the place of
sacrifice, the sacred enclosure generally, το τιμαως,
"sanctuary." The interpretation of some commentators,
who would explain ΘΤΤΥΞΩ in this passage of certain sa-
cred birds, kept and preserved by the priests in the
Temple, and the sacredness of this of the Egyptians seems
to be wholly without warrant (see Bochart, iii. 21, 32).

Most of the common small birds are found in Pal-
estine. The starling, chaffinch, greenfinch, linnet, gold-
finch, corn-bunting, pipits, blackbird, song-thrush, and
the various species of waggait abound. The woodlark
(Alauda arvensis, Linn.), crested lark (Galericera cristata,
Boie.), Calandra lark (Melanocorypha rufo-vestita, Boie.),
short-tailed lark (Calandrella brachyactyla, Kaup.), Is-
abel lark (Alauda deserti, Licht.), and various other des-
cert species, which are snared in great numbers for the
markets, are far more numerous on the Southern plains
than the skylark in England. In the olive-yards, and
among the brushwood of the hills, the Oriental bunting
(Eunicea hortulana, Linn.), and especially Cretzsch-
mauer's bunting (Eunicea cecia, Cretz.), take the place
of the common yellow-hammer, an exclusively Northern
species. Indeed, the second is seldom out of the trav-
eller's sight, hopping before him from bough to bough
with its simple but not unpleasing note. As most of
the warblers (Sylidae) are summer migrants, and have
a wide eastern range, it was to be expected that they
should occur in Syria; and accordingly upwards of twen-
ty of those on the British list have been noted there,
including the robin, redstart, whitethroat, blackcap,
nightingale, willow-warren, Dartford warbler, whinchat,
and stonechat. Besides these, the Palestine list contains
fourteen others, more southern species, of which the
most interesting are perhaps the little fantail (Cinclus
chienrostris, Boie.), the orphean (Curruca orphera, Boie.),
and the Sardinian warbler (Syliea melanocephala, Lath.).
The chats (Nocidice), represented in Britain by the
wheatear, whinchat, and stonechat, are very numerous
in the southern parts of the country. At least nine
species have been observed, and by their lively motions
and the striking contrast of black and white in the
plumage of most of them, they are the most attractive
and conspicuous bird-inhabitants which catch the eye in
the hot March and April suns of the Jordan, a bird not
genius. Yet they are not recognised among the Bed-
awin inhabitants by any name to distinguish them from
the larks.

The rock-sparrow (Petronia stulta, Strickl.), is a com-
mon bird in the barren portions of Palestine, eschewing
woods, and generally to be seen perched alone on the
top of a rock or on an are, among the ruins of the
habitations, such as have been conjectured to be the bird alluded to in Psal.
cii. 7, as "the sparrow that sitteth alone upon the house-
top;" but as the rock-sparrow, though found among
ruins, never resorts to inhabited buildings, it seems
more probable that the bird to which the psalmist al-
ludes is the Village sparrow (Passer domesticus, Boie.),
a bird so conspicuous that it cannot fail to attract atten-
tion by its dark-blue dress and its plaintive monotonous
note, and which may frequently be observed perched
on houses, and especially on outbuildings, in the villages
of Judaea. It is a solitary bird, eschewing the society
of its own species, and rarely more than a pair are seen
together. Certainly the allusion of the psalmist will
not apply to the sociable and garrulous house or tree
sparrows (see Tristram, Nat. Hist. of the Bible, p. 202 : Wod,
Bible Animals, p. 468).

Among the most numerous of the small birds of Palestine are the shrikes (Lanius), of which the red-
backed shrike (Lanius collurio, Linn.), is a familiar ex-
ample in the south of England, but there represented by
at least five species, all abundantly and generally dis-
tributed, viz. Enactomus rubra, Boi. ; the woodchat
shrike, Lanius sylvanus, Linn. ; L. minor, Linn. ; L. 
personatus, Tem. ; and Telephonus eucallatus, Grz.

2. Special Biblical Notes.—There are but two allu-
sions to the singing of birds in the Scriptures, Eccles.
xii. 4 and Psal. civ. 12, "By them shall the fowls (7717)
of the heaven have their habitation which sing among
the branches." As the psalmist is here speaking of the
sides of streams and rivers ("By them"), he probably
had in his mind the bullfinch of the country, or Palestine
nightingale, and the Chalcedon shrike (Lanius vul-The
very far removed from the thrush tribe, and a closely
allied species of which is the true bullfinch of Persia
and India. This lovely songster, whose notes, for volume and
variety, surpass those of the nightingale, wanting only the
final cadence, abounds in all the wooded districts of
Palestine, and especially the banks of the Jordan,
where in the early morning it fills the air with its music.

In one passage (Ezek. xxxix. 4), trippor is joined with
the epithet δαμα (ravenous), which may very well
describe the raven and the crow, both passerine birds,
now carrion-feeders. Nor is it necessary to stretch the
interpretation so as to include raptorial birds, which are
distinguished in Hebrew and Arabic by so many specific
appellations.

With the exception of the raven tribe, there is no
prohibition in the Levitical law against any passerine
birds being used for food; while the wanton destruction
or extirpation of any species was guarded against by
the humane provision in Deut. xxii. 6. Small birds
were therefore probably as ordinary an article of con-
sumption among the tamgales as they still are in the
markets both of the Continent and of the East. The
inquiry of our Lord, "Are not five sparrows sold for two
farthings?" (Luke xii. 6), "Are not two sparrows sold for a
farthing?" (Matt. x. 29), points to their ordinary
exposure for sale in his time. At the present day the
markets of Jerusalem and Safed are attended by many
"fowlers" who offer for sale long strings of little birds of
various species, chiefly sparrows, wagtails, and larks.
These are also frequently sold ready plucked, trussed in
rows of about a dozen on slender wooden skewers, and are cooked and eaten like kababs. See Hackett, *Illus. of Script*, p. 80.

3. MODES OF CAPTURE.—It may well excite surprise how such vast numbers can be taken, and how they can be vended at a price too small to have purchased the powder required for shooting them. But the gun is never used in their pursuit. The ancient methods of fowling to which we find so many allusions in the Scriptures, are pursued, and those simple, are now the less effective. The art of fowling is spoken of no less than seven times in connection with "àëíü, ex, e. g. —"a bird caught in the snare," "bird hasteth to the snare," "fall in a snare," "escaped out of the snare of the fowler." There is also one still more precise allusion, in Eccles. xii, 30, to the well-known practice of using decoy or call birds, πιγρεῖς ἐναιρεῖς ἐν καρακάλλῳ. The reference in Jer. v, 27, "As a cage is full of birds ("çêtà")", is probably to the same mode of snaring birds.

There are or five simple methods of fowling practiced at this day in Palestine which are probably identical with those described in the Old Testament. The simplest, but by no means the least successful, among the dexterous Bedawin, is fowling with the throw-stick. The only weapon used is a short stick, about eighteen inches long and half an inch in diameter, and the chase is conducted after the fashion in which, as we read, the Asherites followed the kites and hawks in the wilderness near Hebron; an interesting illustration of the expression in 1 Sam. xxi, 20, "as when one doth hunt a partridge in the mountains."

A more scientific method of fowling is that alluded to in Job, xxxvi, 30, by the use of decoy-birds. The birds employed for this purpose are very carefully trained and perfectly tame, that they may utter their natural call-note without any alarm from the neighborhood of man. Partridges, quails, larks, and plovers are taken by this kind of fowling; especially the two former. The decoy-bird, in a cage, is placed in a concealed position, while the fowler is secreted in the neighborhood, near enough to manage his guns and snare. For game birds a common method is to construct of brushwood a narrow run leading to the cage, sometimes using a sort of bag-net within the brushwood. This has a trap-door at the entrance, and when the dupe has entered the run, the door is dropped. Great numbers of quails are taken in this manner in spring. Sometimes, instead of the more elaborate decoy of a run, a mere cage with an open door is placed in front of the decoy-bird, of course well concealed by grass and herbage, and the door is let fall by a string which is attached to the bird. Those and other smaller birds are the decoy is used in a somewhat different manner. The cage is placed without concealment on the ground, and springies, nets, or horse-hair nooses are laid round about to entangle the feet of those which curiously attract to the stranger; or a net is so contrived as to be drawn over them, if the cage be placed in a thick or among brushwood. Immense numbers can be taken by this means in a very short space of time. Traps, the door of which overbalances by the weight of the bird, exactly the same as the traps used by the hunters on the Sussex downs to take weatheters and larks, are constructed by the Bedawin boys, and also the horse-hair springers so familiar to all English schoolboys, though these devices are not wholesome enough to repay the professional fowler. It is to the moose on the ground that reference is made in Isa. x, 27, "the snare is broken, and we are escaped." In the towns and gardens great numbers of birds, starlings and others, are taken for the markets at night by means of a large loose net on two poles, and a lantern, which startling the birds from their perch, when they fall into the net.

At the beginning of millet season immense numbers of birds, and especially quails, are taken by a yet more simple method. When notice has been given of the arrival of a flight of quails, the whole village turns out. The birds, fatigued by their long flight, generally descend to rest in open space a few acres in extent. The fowlers, perhaps twenty or thirty in number, spread themselves in a circle round them, and, extending their large loose barnes with both arms about them, gently advance towards the centre, or to some spot where they take care there shall be some low brushwood. The birds, not seeing their pursuers, and only slightly alarmed by the noise before them, begin to run together, then dig themselves deeper and deeper, and, narrowing the space into a very small space. At a given signal the whole of the pursuers make a din on all sides, and the flock, not seeing any mode of escape, rush huddled together into the bushes, when the barnes are thrown over them, and the whole are easily captured by hand.

Although we have evidence that dogs were used by the ancient Egyptians, Assyrians, and Indians in the chase, yet there is no allusion in Scripture to their being so employed among the Jews, nor does it appear that any of the ancients employed the sagacity of the dog, as we do that of the pointer and setter, as an auxiliary in the chase of winged game. At the present day the Bedawin of Palestine employ, in the pursuit of larger game, a very valuable race of greyhounds, equaling the Scottish staghound in size and strength; but the inhabitants of the towns have a strong prejudice against the uncann animal, and never cultivate its interest. The fowlers often go out after their houses and flocks (Job xxx, 1; Isa. lvi, 10) and of removing the offal from their towns and villages. No wonder, then, that its use has been neglected for purposes which would have entailed the constant danger of disturbance from an uncanny animal, besides the risk of being compelled to reject too good game which might be torn by the dogs (comp. Exod. xxii, 9; Lev. xxii, 8, etc.).

Whether falconry was ever employed as a mode of fowling or not is by no means so clear. Its antiquity is certainly much greater than the introduction of dogs in the chase of birds, and from the statement of Aristotle (*Hist. iv.* 24), "in the city of Thrace, formerly called Cedropolis, men hunt birds in the marshes with the help of hawks," and from the allusion to the use of falconry in India, according to Photius's abridgment of Ctesias, we may presume that the art was known to the neighbors of the Greeks. Ctesias (see also Eum. *Hist. iv.* 36, and Pliny, *Nat.* 8, 9) says, "Thrace, formerly called Cedropolis, men hunt birds in the marshes with the help of hawks." Falconry, however, requires an open and not very rugged country for its successful pursuit, and Palestine west of the Jordan is in its whole extent ill adapted for this species of chase. At the present day falconry is practiced with a certain skill by the Arab inhabitants of Syria, though not in the same manner. It is the favorite amusement of all the Bedawin of Asia and Africa, and esteemed an exclusively noble sport, only to be indulged in by wealthy sheiks. The rarest and most valuable species of hunting falcon (*Falco lapadarius*, Linn.), the lanner, is a native of the Lebanon and of the northern hills.
of Palestine. It is highly prized by the inhabitants, and the young are taken from the nest and sold for a considerable price to the chieftains of the Hauran. Forty pounds sterling is no uncommon price for a well-trained falcon. A description of falconry as now practised among the Arabs would be out of place here, as there is no direct allusion to the subject in the Old or New Testament. See Fowler.

Sparrow, Anthony, a learned English prelate, was born at Depen, in Suffolk, and was first a scholar and then a fellow of Queen’s College, Cambridge. He, with others, was ejected from his fellowship in 1648 for levity and profaneness, and was not re-admitted until he accepted the rectorcy of Hawkedon, Suffolk, but, before he had held it above five weeks, was ejected for reading the Common Prayer. After the Restoration he returned to his living, was elected one of the preachers at Bury St. Edmund’s, and was made archdeacon of Suffolk and a prebendary of Ely. About 1664 he was elected master of Queen’s College, and resigned Bury St. Edmund’s and the Hawkedon rectorcy. He was consecrated bishop of Exeter, Nov. 3, 1667, and bishop of Norwich in 1678. He died in May, 1685. He wrote, Rationale of the Book of Common Prayer of the Church of England, 2 vols. (1662); On Articles, Injunctions, Canons, Orders, etc. (1671, 4to). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Sparrow, Patrick J., D.D., a Presbyterian divine, was born in Lincoln County, N.C., in 1802. His father died while he was quite young, and, owing to the poverty of his mother, he was hired out to assist in supporting the family. The family in which he worked became interested in him, and placed him in the Bethel Academy, S. C., then under the care of Rev. Samuel Williamson. He remained in that institution about eighteen months, and this was all the academical education he ever received, never having enjoyed the advantages of a collegiate or theological course. After leaving the academy he engaged in teaching and studying with such assistance as he could obtain, until he was licensed by Bethel Presbytery in 1826. His first charge was Washington and Long Creek churches in his native county, in 1828 he moved to Lincoln, N.C., where he was engaged in preaching and teaching; in 1831 he became pastor of Unity Church in the same county. He was elected a member of the Church in 1834, of N.C. It was while in this charge that a joint effort was made by Concord and Bethel presbyteries to build up a literary institution for the education of young men for the ministry. The men selected as suitable agents to raise the funds were Rev. P. J. Sparrow and Rev. R. H. Morrison. They were so successful in their work that the institution was put in operation in March, 1837, receiving the name of Davidson College. Dr. Sparrow was chosen the first professor of languages in this institution, the duties of which position he continued to discharge until 1840, when he received a call from the College Church in Prince Edward County, Va., and became pastor of that church. He was in the prime of his manhood, both intellectually and physically, a most indefatigable student, greatly in love with work, and was willing to undertake any labor, however arduous or self-denying. While thus preaching a vacancy occurred in the presidency of Hampden Sydney College, and he was invited to occupy that position temporarily; he accepted, and immediately wrote out a full course of lectures to the senior class on moral philosophy, and as a result he was elected permanent president, and continued, as long as he remained there, to perform the duties of president of the college as well as pastor of the Church. In 1847-48 he re- moved his family to Abbeville, Ala., where he remained until 1861, when he removed to Cahaba, Ala., where he died, Nov. 10, 1867. See Wilson, Preb. Hist. Almanac, 1868, p. 369; Davidson, Hist. of Preb. Ch. in Ky, p. 40. (J. L. S.)

Sparshana (the air which enters into and permeates the human body), in Hindu mythology, is a surname of the wind-god, whose usual name is Parvama.

Sparta, in Grecian mythology, was a daughter of Eurotas, and wife of Lacedaemon. The latter gave his own name to the kingdom over which he reigned, and the name of his wife to its capital city (Pausan. ii, 3; Schol. Eurip. Orest. 615).

Sparta (Σπάρτη, 1 Μακκ. xiv, 16; Λακεδαιμόνια, 2 Μακκ. v, 9: A.V. “Lacedaemonians”). In the history of the Macedoeees mention is made of a remarkable correspondence between the Jews and the Spartans, which has been the subject of much discussion. The alleged facts are briefly these. When Jonathan endeavored to strengthen his government by foreign alliances (about B.C. 144), he sent to Sparta to renew a friendly intercourse which had been begun at an earlier time between Spiros and Orestes, the father of Agesilaus, and it is supposed by common descent from Abraham (1 Macc. xii. 5-23). The embassy was favorably received, and after the death of Jonathan “the friendship and league” was renewed with Simon (1 Macc. xiv, 16-23). No results are deduced from this correspondence, which is recorded in the narrative without comment; and imperfect copies of the official documents are given, as in the case of similar negotiations with the Romans. Several questions arise out of these statements as to (1) the people described under the name Spartans, (2) the relationship of the Jews and Spartans, (3) the historic character of the event, (4) the persons mentioned under the names Orestes and Spiros. For the general history of Sparta itself, see Smith, Diet. of Geog. s. v.

1. The whole context of the passage, as well as the independent reference to the connection of the “Lacedaeemonians” and Jews in 2 Macc. v, 9, seem to prove clearly that the reference is to the Spartans, properly so called. Josephus evidently understood the records in this sense, and the other interpretations which have been advanced are merely conjectures to avoid the supposed difficulties of the literal interpretation. Thus Michaelis conjectured that the words in the original text were σµεναι, σασασασαι (Obad. 20, see Gesen. Thesaur. s. v.), which the translators read erroneously as άκαρμασασασαι, and thus substituted Spartus for Steparus (q. v.). Frankel, again (Mimatschrift, 1833, p. 246), endeavors to show that the name Spartus may have been given to the Jewish settlement at Nicaea, the chief centre of the Armenian dispersion. But against these hypotheses it may be urged conclusively that it is incredible that a Jewish colony should have been so completely separated from the mother state as to need to be reminded of its kindred, and also that the visitations of the Jews to Sparta in the period of history in question (Acts xxvii, 20, ἑλληνίδες, Acts xxiv, 26, ἄρχοντες and οἱ πόλεως) should have corresponded with those of Sparta itself.

2. The actual relationship of the Jews and Spartans (2 Macc. v, 9, σασαι) is an ethnological error which it is difficult to trace to its origin. It is possible that the Jews regarded the Spartans as descendants of the Pelasgi, the supposed descendants of Peleg, the son of Eber (Stillingfleet, Origines Sacree, iii, 4, 15); Ewald, Gesch. iv, 277, note), just as in another place the Pergamenes trace back their friendship with the Jews to a connection in the time of Abraham (Josephus, Antiq. xiv, 10, 22); if this were so, they might easily spread the story, as the Pergamenes are of the same origin; in fact, a Jewish colony existed at Sparta at an early time (1 Macc. xxv, 23); and the important settlement of the Jews in Cyrene may have contribu-
SPARTI

ted to favor the notion of some intimate connection be-
tween the two races. The belief in this relationship
appears to have continued to later times (Josephus, War, i, 26, 1), and, however mistaken, may be par-
alleled by other popular legends of the Eastern origin of
Greek states. The various hypotheses proposed to sup-
port the truth of the statement are examined by Werns-
dorff (Von der Bibel. Macc. § 84), but probably no one now
would maintain it.

3. The incorrectness of the opinion on which the in-
tercourse was based is obviously no objection to the fact
of the intercourse itself; and the very obscurity of Sparta
at the time makes it extremely unlikely that any for-
ground knowledge of the facts would be transmitted.
It is urged that the letters said to have been exchanged are
evidently not genuine, since they betray their fictitious or
origin negatively by the absence of characteristic forms
of expression, and positively by actual inaccuracy.
To this it may be replied that the Spartan letters (1 Macc.
xii, 20–23; xiv, 20–23) are extremely brief, and exist
only in a translation of a translation, so that it is unrea-
sonable to expect that any Doric peculiarities should
have been preserved. The Hellenistic translator of the
Hebrew original would naturally render the text before
him without any regard to what might have been its own
On the other hand, the absence of the name of
the second king of Sparta in the first letter (xii, 20),
and of both kings in the second (xiv, 20) is probably to
be explained by the political circumstances under which
the letters were written. The text of the first letter, as
given by Josephus (4 M. xii, 4, 10), contains some vari-
ations, and a very remarkable additional clause at the
end. The second letter is apparently only a fragment.

4. The difficulty of fixing the date of the first corre-
spondence is increased by the recurrence of the names
involved. Two kings bore the name Areus, one of whom
alone with his grandson lived from 257 to 198 B.C.,
son, died B.C. 257, being only eight years old. The
same name was also borne by an adventurer who occu-
pied a prominent position at Sparta about B.C. 184 (Po-
lyby, xxiii, 11, 12). In Judea, again, three high-priests
bore the name Onias, the first of whom held office B.C.
300–309 (or 309); the second, B.C. 240–226; and the
third, about B.C. 198–171. Thus Onias I was for a short
time contemporary with Areus I, and the correspondence
has been commonly assigned to them (Palmer, De Epist.,
etc. [Darmst. 1828]; Grimm, On 1 Macc. xii). But the
position of Judea at that time was not such as to make
the contraction of foreign alliances likely; and the
absence of such a practice which had been directed to
the growth of the city, and which clearly directed the
attention of the Spartan king to the Jews as
likely to effect a division against Demetrius Polior-
cetes when he was engaged in the war with Cassander.
(2 Macc. 302 (Palmer, quoted by Grimm, loc. cit.), are
not completely satisfactory, even if the priesthood of Onias
can be continued to the later date. Ewald (i.e. Evi, 266,
277, note) supposes that the letter was addressed to Onias
II during his minority, B.C. 290–240, in the course of
the wars with Demetrius. Josephus is probably cor-
rect in fixing the event in the time of Onias III (4 M.
xii, 4, 10). The last-named Areus may have assumed
the royal title, if that is not due to an exaggerated
translation, and the absence of the name of a second
king is at once explained (Uscher, Annales, A.C. 183;
Hersfeld, Gesch. d. V. Ier. I, 215–218). At the time
when Jonathan and Simon made negotiations with
Sparta the succession of kings had ceased. The last
letter of Demetrius, B.C. 192, has the other king, who
lived until B.C. 192. (Wernsdorff, De Fide Lib. Macc. § 83–12; Grimm,
loc. cit., Hersfeld, loc. cit. The early literature of the
subject is given by Wernsdorff.)

SPARTI, in Grecian mythology, were the warriors
who sprang from the dragon's teeth sown by Cadmus at
the command of Athena. They were first of the
only five were left alive, whose names were Echion,
Uleus, Pelor, Chthonius, and Hyperenor. These sur-

vivors became the builders of Thebes, and from them
five of their sub-sequent population derived their names
(Apollod. I. 3, 4, 1; Pausan. ix, 5, 1; 10, 1, etc.).

Sparton, in Grecian mythology, was (1) the son
of Myceneus, who was said to be the founder of the
state of Mycene (Pausan. ii, 16, 3); (2) A son of Tima-
menus (Ibid. vii, 6, 2).

Sparrow, a richly embroidered cloth used as a can-
opy over a pulpit, tomb, or bed. See Tesser.

Spatularia, a term found in English inventories
of ecclesiastical vestments descriptive of the ornamental
apparel placed round the neck and wrists of the alb.

Spaulding, Justin, a minister of the Methodist
Episcopal Church, born at Mount Airy, N. C., in 1803,
and joined the New England Conference in 1823.
He served in the capacity of an itinerant preacher, a
presiding elder, and a missionary to South America.
He was once a member of the General Conference.
He sustained a supernumerary relation to the New Hamp-
shire Conference for several years before his death,
which took place in his native town in 1865. He was
an able minister, a good scholar, and gentlemanly in
his deportment. See Minutes of Annual Conferences,
1866, p. 81.

Spear (λέβης), John xix, 4; 2 Macc. xv, 11; γα-
υσίς, Judith ix, 7; δενι, xi, 2; Eccles. xxiii, 18),
the next most effective piece of offensive armor to the
sword, but has little effect for fighting at any considerable
range. Of this weapon among the Hebrews we meet with
several kinds, each of which appears to have its distinctive
name. See Arms.

1. The chanith (ךחט), a "spear" by eminence, and
that of the largest kind, as appears from various cir-
cumstances attending its mention. It was the weapon
of Goliath—its staff like a weaver's beam, the iron head
five and a half cubits long, 550 shekels. About twenty-
five pounds (1 Sam. xvii, 7, 45; 1 Sams. xxii, 19; 1 Chron.
ixi, 5), and also of other giants (2 Sam. xxiii, 21; 1 Chron.
xi, 23) and mighty warriors (2 Sam. ii, 23; xxiii, 18; 1
Chron. xi, 11, 20). The chanith was the habitual
companion of King Saul—a fit weapon for one of his gigantic
stature—planted at the head of his sleeping-place when
on an expedition (1 Sam. xxv, 7, 8, 11, 12, 16, 22), or
held in his hand when mustering his forces (xxii, 6); and
on it the dying king is laying when we catch our last
glimpse of his stately figure on the field of Gilboa
(2 Sam, i, 6). His fits of anger or madness become
even more terrible to us when we find that it was this
same spear which David was ordered to hurl at the head
of the A. V. renders it), that he cast at David (1 Sam.
xxvii, 10, 11, xix, 9, 10) and at Jonathan (xx, 8). A striking
idea of the weight and force of this ponderous armmay
be gained from the fact that a mere back thrust from
the hand of Abner was enough to drive its butt end
through the body of Asahel (2 Sam. ii, 25). The cha-
nith is mentioned also in 1 Sam. xiii, 19, 22; xxii, 8; 2
Kings xi, 10; 1 Chron. xxiii, 9, and in numerous pas-
sages of poetry.

2. Apparently lighter than the preceding, and in
more than one passage distinguished from it, was the
kiddon (ךקרח), to which the word "javelin" perhaps
answers (Ewald, Wurfspeer). It would be the ap-
propriate weapon for such manoeuvring as that described
in Jos. ix, 27, and the javelin could with ease be
stretched for a considerable time (ver. 18, 26; A. V.
"spear"). When not in action the kiddon was carried
on the back of the warrior, between the shoulders (1
Sam. xvii, 6, "target," and in the margin "w'gezet.") Both in this passage and in ver. 46 of the same chapter
the kiddon is distinguished from the chanith. In Job
xxxii, 23 ("spear") the allusion seems to be to the
quivering of a javelin when poised before hurling it.

3. Another kind of spear was the rōmēch (ךג'ג),
In the historical books it occurs in Numb. xxxv, 7 ("jave-
lin") and in 1 Kings xviii, 28 ("lancelet:" ed. 1611, "lancers"); also frequently in the later books, especially in the often-recurring formula for arms, "shiled and spear:" 1 Chron. xii, 8 ("buckler"); 24 ("spear"); 2 Chron. xi, 12; xiv, 8; xxv, 5; and Neh. iv, 18, 16-21; Ezek. xxv, 12; xiv, 28.

4. A lighter missile, or "dart," was probably the šīlāch (םילח). Its root signifies to project or send out, but unfortunately there is nothing beyond the derivation to guide us to any knowledge of its nature: see 2 Chron. xxiii, 10; xxiii, 5 ("darts"); Neh. iv, 17, 23 (see margin); Job xxxiii, 18; xxxvi, 12; Joel ii, 8.

5. The word shēbet (שֶֽבֶט), the ordinary meaning of which is a rod or staff, with the derived force of a baton or sceptre, is used only once with a military significance, for the "darts" with which Joab despatched Abasa-lom (2 Sam. xvii, 14).

Other Hebrew words occasionally rendered "spear" are קָיָּן, qayin, the shaft, or perhaps head, of a lance (2 Sam. xxii, 16); and דְּשָׁס, dēssās, a spoked wheel (Job xlii, 7 [Heb. xl, 81]).

In general terms the spear may be described as a wooden staff surmounted with a head of metal, double-edged and pointed, and carried by the heavy-armoured infantry. Great care was usually taken in polishing the handle; and its entire length was under six feet (Jer. xlii, 4; John xix, 34). Warriors of gigantic strength seem to have prided themselves on the length and weight of their spears. The "staff of Goliath's spear was like a weaver's beam, and its head weighed six hundred shekels of iron" (1 Sam. xvii, 7). The butt end of the spear was usually shod with a metal point, for the convenience of sticking it in the earth (2 Sam. ii, 22, 23).

Among the ancient Egyptians the spear, or pike, was of wood, between five and six feet in length, with a metal head, into which the shaft was inserted and fixed with nails. The head was of bronze or iron, often very large, and with a double edge; but the spear does not appear to have been furnished with a metal point at the other extremity, called nouruhip by Homer (II, xx, 151), which is still adopted in Turkish, modern Egyptian, and other spears, in order to plant them upright in the ground, as the spear of Saul was fixed near his head while he "lay sleeping within the trench" (comp. Virg. Aen. xii, 130). Spears of this kind may sometimes come under the denomination of javelins, the metal being intended as well for a counterpoise in their flight as for the purpose above mentioned; but such an addition to those of the heavy-armied infantry was neither requisite nor convenient. The javelin, lighter and shorter than the spear, was also of wood, and similarly armed with a strong two-edged metal head, of an elongated diamond or leaf shape, either flat or increasing in thickness at the centre, and sometimes tapering to a very long point; and the upper extremity of its shaft terminated in a bronze knob, surmounted by a ball with two thongs or tassels, intended both as an ornament and a counterpoise to the weight of its point. It was used like a spear, for thrusting, being held with one or with two hands; and occasionally, when the adversary was within reach, it was darted, and still retained in the warrior's grasp, the shaft being allowed to pass through his hand till stopped by the blow, or by the fingers suddenly closing on the band of metal at the end; a custom still common among the modern Nubians and Ababdeh. They had another javelin, apparently of wood, tapering to a sharp point, without the usual metal head; and a still lighter kind, armed with a small bronze point, which was frequently four-sided, three-bladed, or broad and nearly flat; and, from the upper end of the shaft being destitute of any metal counterpoise, it resembled a dart now used by the people of Darfur and other African tribes, who, without any scientific knowledge of projectiles and of the curve of a parabola, dexterously strike their enemy with its falling point. Another inferior kind of javelin was made of reed, with a metal head; but this can scarcely be considered a military weapon, nor would it hold a high rank among those employed by the Egyptian chasseur, most of which were of excellent workmanship (Wilkinson, Anc. Egypt. i, 356 sq.). The Egyptian spearman were regularly drilled and taught to march with steps measured by sound of trumpet. (See following page.) The prophet Jeremiah (ch. xlvii) intimates that the Libyans and Ethiopians formed the strength of the Egyptian heavy-armied infantry; but the spearmen represented in the accompanying engraving belong to a native corps.

The Assyrian monuments likewise exhibit specimens of heavy-armied soldiers equipped with shield and spear. See SPEARMAN.

SPEAR, HOLY, a lance with a serpent twined about it, carrying a lantern for the new fire on Easter-eve.

Spear, ELLI, a minister of the Methodist Episcopal Church, was born at Hartford, Vt., in 1795. He was converted and commenced preaching in 1814, and entered the travelling ministry in 1818. He received the ordination of deacon June 24, 1821, and that of elder June 15, 1823. In 1827 he was returned as supernumerated, and sustained that relation most of the time until his death, in Pomfret, Vt., Dec. 27, 1863. See Minutes of Annual Conferences, 1864, p. 110.

Spearman is the rendering in the A. V. of one Heb. and one Greek word.

1. פַּשְׁנָה, pasnah, a reed (as often rendered) in the phrase פַּשְׁנָה דִּנְקָד, pasnah dinqād, chaydith, pasnah, reed-beast (A. V. improperly "company of the spearman"), i.e. the crocodile (q.v.), as a symbol of Egypt.

2. ΠΕΡΝΩΝΔΩΣ, pernōnōs. This is the Greek word which, in the plural, is rendered "spearmen" in the A. V. of Acts xxiii, 23. As it does not occur in the classical writers, and only this once in the Scriptures, it is

Heads of Small Ancient Egyptian Javelins. (Alnwick Museum and Thebes.)
ing the whole person. Nor is it strange that these choice troops should be employed on this duty, since the service was important and delicate. The guarding of prisoners to be tried before Caesar was often, at Rome, committed to the pretorians. Our translators lowered the lancearii of the Vulg., and it seems probable that their rendering approximates most nearly to the true meaning. The reading of the Cod. Alex. is ἐξορθαλίσκω, which is literally followed by the Peschito-Syriac where the word is translated "darters with the right hand." Lachmann adopts this reading, which appears also to have been that of the Arabic in Walton's Polyglot. Two hundred of these soldiers formed part of the escort which accompanied Paul in the night march from Jerusalem to Cesarea. They are clearly distinguished both from the στρατιάρχης, or heavy-armed legionaries, who only went as far as Antipatris, and from the ἵππος, or cavalry, who continued the journey to Cesarea. As nothing is said of the return of these troops to Jerusalem after their arrival at Antipatris, we may infer that they accompanied the cavalry to Cesarea, and this strengthens the supposition that they were irregular light-armed troops; so lightly armed, indeed, as to be able to keep pace on the march with mounted soldiers. Meyer (Commentar, 2d ed. ii, 3, 404) conjectures that they were a particular kind of light-armed troops (called by the Romans Velites or Larvata), perhaps either javelin-men or slingers. In a passage quoted by the emperor Constantine Porphyrogenitus (Them. i, 1) from John of Philadelphia they are distinguished both from the archers and from the peltasts, or targeteers, and with these are described as forming a body of light-armed troops, which, in the 10th century, were under the command of an officer called a turmarch. Grotius, however, was of opinion that at this late period the term had merely been adopted from the narrative in the Acts, and that the usage in the 10th century is no safe guide to its true meaning. Others regard them as body-guards of the governor. In Suidas and the Etymologicum Magnum, ταραβάλεσσα is given as the equivalent of ἐξορθαλίσκος. The word occurs again in one of the Byzantine historians, Theophylactus Simocatta (iv, 1), and is used by him of soldiers who were employed on skirmishing duty. Inasmuch, however, as they were evidently a kind of light-armed Roman troop, and hence, of course, bore the spear (hasta, ἵππος), it is proper here to give, by way of supplement to the preceding article, some account of this weapon among classical nations of the time.

The spear is defined by Homer, ἄραν χαλλής, "a pole fitted with bronze." The bronze, for which iron was afterwards substituted, was indispensable to form the point (ἀχίς, ἱωνίς, Homer; λέγγα, Xenophon; acta, epiqos, epiculum) of the spear. Each of these two essential parts is often put for the whole, so that a spear is called ἄραν and δόραν, ἱωνίς, and λέγγα. Even the more especial term μικα, meaning an ash-tree, is used in the same manner, because the pole of the spear was often the stem of a young ash, stripped of its bark and polished. The handle of the spear was then enclosed in a pointed cap of bronze, called by the Ieroi writers σαρωτήρ, and ἵππος, and in Attic or common Greek στέργει. By forcing this into the ground the spear was fixed erect. Under the general terms ἄραν and λέγγα were included various kinds of missiles, of which the principal were as follows: Λεγγα (λέγγας), the lance, a comparatively slender spear commonly used by the Greeks. Pītum (πιτός), the javelin, much thicker and stronger than the Grecian lance. Its shaft was partly square, and five and a half feet long. The head, nine inches long, was of iron. It was used either to throw or to thrust; the latter was called the παναρ, and gave the name of pilium to the division of the army by which it was adopted. Vērub or servum, a spit, used by the light infantry of the Roman army. It was adopted by them from the Sammites and the Volsci. Its shaft was three and a half feet long, its point five inches. Besides the
Special Confession, a confession of sin made by a particular person to a particular priest, in contradistinction to the general confession made by a congregation repeating a form of public confession after the priest or minister.

Special Intention. 1. The celebration of the Christian sacrifice with the object of gaining some particular gift or grace. 2. The act of receiving the holy communion with the object of obtaining some particular grace.

Special Psalms, an Anglican term to designate the fact that "proper psalms on certain days" are appointed to be used in the Matins and Even-song of the Church of England. These days are Christmas-day, Ash-Wednesday, Good-Friday, Easter-day, Ascension-day, and Whit-Sunday.

Species Collatio, the name of a tax provided for in the Theodosian Code. It was so called because this tribute was commonly paid in specie—as in corn, wine, oil, iron, brass, etc.—for the emperor's service. Being the ordinary stand-
ing tax of the empire, it is no less frequently styled indirecta canonia in opposition to the superstida et extraordinaria, that is, such taxes as were levied upon extraordinary occasions. See Bingham, Christ. Antiq. bk. v, ch. iii, § 3.

Species, Origin Of. The immutability of species—that is, the law that no really distinct kind of plant or animal is capable, by any process, whether natural or artificial, of being transformed into another, beyond the non-essential limits of what are technically denominated "varieties"—is no less a doctrine of Scripture (where it appears to be contained) in the emphatic expression אינתי, "after its kind," constantly appended to the statement of each successive creative act in the first chapter of Genesis) than a conclusion of sound inductive science.

Each animal and plant has an ancestry of its own; and relationship by descent is admittedly that which constitutes identity of species—that is to say, all the animals of the world (and the same may be said of plants) which have descended from the same pair of ancestors according to the same species. There is, therefore, many apparently different species of animals now in existence is obvious. But the question has been mooted whether this distinction of species is a reality in nature, or whether all animals may not be lineally descended from one, or, at all events, a few original stocks. Geology teaches us that the species of the zoonophores, mollusks, and crustaceans were inhabitants of our globe up to the close of the Silurian era; that the fish then, for the first time, made its appearance, and afterwards the reptile, in the Carboniferous era, and then the mammal, at a later period, in the Tertiary. Were the different species of zoophores, mollusks, and crustaceans of the Silurian age and those of the succeeding and present eras all of them the offspring of one pair, or of different pairs of ancestors, whose descendants had become thus varied by the operation of time and the changed conditions of life? Again, were the various species of fishes, reptiles, and mammals descendants from their several respective pairs of ancestors, or were they all of them lineal descendants of the previously existing inferior orders of animals of the Silurian and its preceding eras, and all thus related in blood to each other? If the various species had each their own separate first parents and lineage, then each of those ancestors must have been produced by some act of creative power, or, as it has been termed, by a separate creative fiat, similar to that which kindled the first spark of life in the first living creature that stirred within the precincts of our planet; and thus the Creator must have been ever present with his work, renewing it with life in the various species of animals and plants with which it has from the beginning been supplied. On the other hand, philosophers have been found to insist that all the animals (and plants also) in the world, including man himself, have descended from one simple organism, and the operation of the preordained laws of nature without the interference of the Deity.

In 1774 lord Monboddo, a Scotch jurist, hazarded the proposition that man is but a highly developed baboon—a proposition which has since made his name the laughing-stock of the literary world. About the close of the last century two French philosophers (De Maillé and La Marck) endeavored to establish the proposition that all the higher orders of animals and plants have been derived, by the immutable laws of nature, from the first-born and lowest items in the scale of physical life; and that life itself is producible, by the agency of caloric and electricity, from dead matter. They also held that all the qualities and functions of animals have been developed by natural instinct and a tendency to progressive improvement; and that organization was the results of function, and not function of organization. Their theory of life, therefore, was that the zoophyte, which was developed out of something still more simple, expanded
itself into a mollusk or crustacean; that the crustacean was developed into a fish, fishes into reptiles and birds, and these into quadruped mammals, and the man-
imal into man.

This theory, so dishonoring to God and degrading to man, was at once rejected as an absurdity by the com-
monger of mankind. It was, however, revived, with a little variation, by the author of the "Natural History of Creation" (Lond. 1844), who in that work reviewed the whole world of life which has been supplied by geology and natural history, and insists that "the various organic forms that are to be found upon the earth are bound up in one—a fundamental unity pervades and embraces all, collecting them from the highest to the lowest. If in one system, the whole creation of which must have depend-
ed upon one law or decree of the Almighty, though it did not all come forth at one time. The idea of a sep-
ate creation for each must appear totally inadmissi-
ble;" and he argues that "the whole train of animated beings, from the simplest and oldest up to the highest and most recent, are thus to be regarded as a series of advances of the principle of development, that have de-
pend上了 upon external physical circumstances to which the resulting animals are appropriate." As to the ori-
gin of vitality, he suggests that the first step in the cre-
ation of life upon this planet was chemical-electric operation, by which simple germinal vessels were pro-
duced, and that the advance from the simplest form of being to the most complicated was through the medi-
um of the ordinary process of generation. But in a few years the experiments of naturalists exploded that the-
ory.

These speculations, whimsical and absurd in concep-
tion, but at the same time most mischievous in tenden-
cy, have therefore long since been rejected by the most enlightened of our philosophers, basing their arguments on purely scientific principles and inductive reasoning. Professor Huxley, in his address to the students of the University of Cambridge, p. cxviii, has declared that ge-
ology, "as a plain succession of monuments and facts, offers one firm cumulative argument against the hy-
pothesis of development." Agassiz, Cuvier, and Hugh Miller have been equally strong in their condemnation of the theory of the transition of species.

The discussion of this question has been recently re-
revived by the publication of Dr. Darwin's "Origin of Species." In this work an attempt has been made to solve the mystery of the creation of life by seeking to estab-
lish the proposition that every species has been pro-
duced by generation from previous species. Darwin believes (or it is nothing more) that, that as man, acting on the principle of selection, causes different animals and plants to produce varieties, so in nature there is a similar power of selection, originated and car-
ried on by the struggle of life, which tends to produce and perpetuate, by the operation of a natural law, vari-
eties of organisms as distinct as those which man may cre-
ates among domesticated animals and plants. It must be conceded that, by the principle of natural selection, we can account for the origin of many varieties of the same species; but that is far short of the proposition that an accumulation of inherited varieties may con-
stitute a specific difference. No facts have yet been es-
tablished to warrant the inference that because man can produce varieties of species by selection among dom-
esticated animals, he could produce, or that nature has produced, by the application of the same prin-
ciple, essentially distinct species. There has always, in the past, been a difference between the wild and the domesticated animal, and it is impossible to bring it to man's power to produce varieties, in like manner as, in the operations of nature, the sterility of hybrids has raised a barrier against the multiplication of spe-
cies which cannot be passed.

Darwin believes that animals and plants have descended from one prototypal form through the probability of the survival of disadvantageous organic beings that have ever lived upon the earth have descended from some one primordial form into which life was first breathed." This admits that life has been produced upon our planet by one, if not more, divine creative fiat; and such being the case, it is more rea-
sable, as well as more natural, to account for the ap-
pearance of distinct species by concentration of the exercise of similar acts of divine power than by a vain endeavor to link together animals in relationship by de-
scent that are wholly dissimilar in organization, and in all the habits, propensities, and instincts of their lives.

It is admitted that the position is not confirmed by geological evidence. In our fossiliferous strata we find re-
late links which must necessarily have existed between the various species are not found in the geological for-
mations. There is no such finely graduated organic chain revealed by geology; for the groups of animals, as they existed, are as distinct and well defined in those ancient records as they are at the present day. To meet this admitted difficulty, Darwin is driven to allege "the extreme imperfection of the geological record," arising, as he states, "from an extremely incomplete examina-
tion of existing strata, and the small proportion which those existing strata bear to those others which have been destroyed by the agencies of the third and fourth age of cre-
dation." These are mere gratuitous assumptions, put forth without foundation, to prop up a failing theory. No well-informed geologist will be found to admit that imperfections could exist in the geological record to an extent sufficient to account for the absence of so many forms of life as must, if Darwin's theory be true, have been in existence at some period of the world's history. Moreover, his suggestion that every past and present or-
ganism has descended from three or four original forms requires us to suppose that life must have existed in the planet long before the deposition of the Cambrian and Silurian, and that perhaps the groups of life appear, and that the rocks in which these remains were pre-
served have been either removed or transformed. This hypothesis not only receives no countenance from the records of geology, but is contradicted by all the evi-
dence which they supply. So many startling concea-
sions required to uphold this theory of the production of species by natural selection, without the direct in-
vention of the creative power of the Almighty, are suf-
cient to justify its rejection, even if the more direct arguments to which we have referred were wanting.

See Creation.

So long as this, which has now come to be generally known as the "evolution theory" of creation, was ad-
vocated only by men either hostile or indifferent to revelation, the theological world could well afford to leave it to purely scientific treatises for a solution or refutation. But of late we regret to see it has crept insidiously into favor with some professedly religious writers, who do not seem to see anything in it incon-
sistent with the Christian idea of creation. For ex-
ample, an eminent scientist, in the Methodist Quarterly Review for April, 1877, art. v, commits himself substan-
tially to it, and even defends it, although with the quali-
ifying remark that it cannot be said to have been "demonstrated." His arguments in its favor are drawn from three classes of facts: first, geology discloses a series of gradually variant types, with many gaps, in-
deed, between, yet on the whole corresponding to such a system of evolution from lower to higher forms; se-
condly, links are constantly discovered between genera that are formerly distinct, and in this way we may be-
ning to see the irrevocable transition from one to the other; thirdly, the embryo of every animal actually passes successively through the various stages indicated by the evolution theory. All this, that writer thinks, renders it "now far safer to accept the hypothesis than to reject it." It may seem presumptuous for theologians, who are usually spoke

by contemplatively by the professional scientist to judge
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in this matter; but as the writer referred to further thinks that "if it is safer for the scientist, it is safer for the student," he is not unduly chary of his cherished premises and the conclusion of that demand. For, in the first place, scientists themselves have not fully accepted the theory. Even the learned writer quoted only claims for it the authority of a "hypothesis." It seems to us that it will be ample time for "scientists" to make such disclosures as they show on the premises that they have no right to urge their crude and unsettled hypotheses upon other people. In the second place, they should remember that this is not purely a scientific question; it is rather a historical, if not a theological one, which science has volunteered to determine in its own fashion. The Christian or the baha'i student, or any other professional of the book, has no difficulty in explaining to his own satisfaction the origin of species: he attributes it to the direct creative act of God, continued in the linear propagation from the initial pair or pairs of each kind. If the scientist finds any fault with this, let him first resolve his doubts, and make out a system harmoniously, fully, and definitely determined according to the boasted accuracy and certainty of his own method, before he challenges the adherence of others. In the third place, let him modestly and gratefully call to mind the many illustrious names of Christian theologians who have been, and are, and remain most eminent as scientists also, and whose opinion might at least be entitled to a verdict made up and published as binding upon the rest of the world. Nay, more, let him consider that intelligent parties standing somewhat outside of the immediate discussion are generally better prepared, because more cool and less committed, and actually occupying a broader field of view, to come to a just conclusion on such mooted points when the evidence is conflicting, and chiefly of a moral and cumulative character, than those immediately engaged in the dispute. We, therefore, say, emphatically, let the naturalist pursue his investigations, gather and analyze all the facts, even speculate, if he pleases, on their bearings; and then present the whole for the candid and general judgment of the educated world, exclusive of invidious classification. In short, common-sense must determine in this, as in every extensive generalization. A jury of plain, practical men is most competent to decide an issue, although the testimony of experts may be needed in the evidence.

Let us now bestow a few words upon the facts arrayed above as warranting a concurrence in the evolutionary theory. We are ourselves amazed that the acute and learned writer who clearly presents them did not perceive their utter insufficiency as proof of the position he contended for. The evidence is not less, nor more than that from the various orders of animated beings now observed upon the face of the earth. The only difference, if any, is that they do not seem to have been all simultaneous or synchromal; nor are those now extant to be found all in one habitat. The first and second arguments, therefore, resolve themselves substantially into one, and this has the great flaw of the supposition—the begging of the main question in reality—that the many missing links will yet be found, or, if not found, still once existed. The third argument is parallel, but still weaker, because in the embryo we have the actual stages, again, with many and notable gaps, but they are not so rare, to the common mind, as at any particular point which the theory supposes. The germ of each animal in generation must go on immediately to its complete development, or perish at once as an abortion. None can stop short of its peculiar type, nor go beyond it. In fine, the fact patent to every eye is that there are many which, on the same premises, of this whole speculation, is that each species regularly and inevitably propagates substantially its own pattern, with no such variations as the three classes of phenomena referred to exhibit; or else refuses to reproduce permanent organisms at all. The grand fallacy in the evolution argument—even as a presumption (and we mean to use that word authoritatively both as a premise and the conclusion of that demand). For, in the first place, scientists themselves have not fully

Species, a term used in eucharistic theology to denote the outward and visible part in the Lord's supper.

Speckled is the rendering in the A. V. of three Heb. words, which have very different significations: 1. צֶֽבֶשׁ, naklid, spotted, as black goats or sheep with white spots, or vice versa (Gen. xxx, 32, 33, 35, 39; xxxvi, 8, 10, 12); 2. צֶֽבֶשׁ, saruk, bay, or reddish horses (Zech. i, 8); 3. צֶֽבֶשׁ, tebua, striped, as the hyena (Jer. xii, 9). See COLOR; HYENA.

Speculator, ERWIN, a German painter, was born at Hamburg in 1886. Encouraged by Von Rumohr, he made an artistic tour, in 1892, through Schleswig and the neighboring country. In 1895 he visited Munich and placed himself under the direction of Cornelius, returning to Hamburg in 1899. In September, 1898, he started for Italy, where he remained until the summer of 1894. His death took place Nov. 23, 1901. His paintings on sacred subjects are, Christ and the Woman of Samaria;—The Women at the Tomb.

Spectre. A belief in apparitions was universal among the ancients, especially in the East; and the Israelites, even before the Captivity, notwithstanding the aversion of their religion to demonology (see Crusius [B., Bibl. Theol. p. 293], had in popular superstition their apports and their apparitions, in which they were not inferior to the Egyptians. See AZAZEL. At a later period the spectres and evil spirits were confounded together (Tobit viii, 3; Baruch iv, 35). The canonical books refer (Isa. xxxiv, 13) to a female night-monster (זָרָשָׁה) and goatlike savages (גָּטֹרָשָׁה), who danced and called to each other (xiii, 21). See SATYR. In the Targum, and by the rabbins, this popular belief is more fully unfolded as a part of the demonology; but much of it may have come down from earlier times. These ghostly beings are classed as night, morning, and mid-day spectres (Targum at Cant. iv, 9). The last (יאַבְּנָה מֵאָמְמוֹנָה), Sept. at Isa. xx, 6; הַיָּדָע, Targum at Cant. iv, 6) appear at noon, when people unconcernedly resign themselves to repose (the siesta: see Philostr., Her, i, 4); and they are especially dangerous (Aben-Ezra, On Job iii, 5).
Morning spectres are called γυναικεῖα in the Taragum (Psam.xxxii.6). Among the night spectres (comp. Matt. xxiv.29; similar was the Greek Ἐγκαταστάς [see the Scholiast on Aristoph. Ran. 295; Volckcn, Diatrib. 132; Bernhardy on Dionys. Perg. p. 721]) was the Lilitth, a beautiful woman who especially waylaid children and killed them (like the Lamia, comp. the Vulg. at Isa. xxxvi.14, and and Stripes of the Romans [Boehm. Hist. Rom. ii.381; Mar. Jud. 145; comp. Phagitt. A poll. iv. 23], and the gohoul of the modern Arabians); male infants to the eighth, and female to the twentieth, day after their birth (see Eisenmenger, Entdeckte Judenheit, i. 418 sq.; Selden, De Dies Syr. p. 249 sq.).

Another spirit insinual to children, particularly in such places as Paris (Nouaill. p. 27; Tal- anith, xx, 2), was called נְבִּיָּֽים (but it does not appear that the Jews used to threaten their children with sprites, as the Romans did with their larvos [Spanheim on Callim. Dian. 69], like modern vulgar bugaboos). See Van Dale, Idol. p. 94 sq.; Doutzei Analecit. i. 246. See Superstition.

Spee, FRIEDRICH VON, a German Jesuit and composer of religious poems, was born at Kaiserwerth in 1591 of the noble family Spee von Langenberg, entered the Order of Jesus at the age of thirteen (1601), and was employed in the school at Cologne as teacher of grammar, philosophy, and morals. He was afterwards removed (about 1627) to Wurzburg and Bamberg, and transferred to the pastorate, a measure which is supposed to indicate dissatisfaction with his teaching on the part of his superiors. He had acquired both reputation and popularity with his auditors; but later events revealed a degree of liberality in his views such as Jesuitism does not often tolerate. While acting as a pastor Spee was often obliged to minister to the unfortunates who were accused of witchcraft, and, after having been compelled to escape the tortures imposed on them by the court, were condemned to death by fire. More than two hundred of these miserable victims came under his care in the course of a few years. It is related that he was asked by John Philip of Schönborn, subsequently the elector of Mayence, why his head was gray at the early age of thirty; and that he gave as a reason the fact that he had been obliged to accompany so many witches to the stake, though every one of them was innocent. He gave a more emphatic expression to his sentiments upon this matter by the (anonymous) publication of a Cautio Criminalis, e. de Processa contra Suspectos, in which he stated the charges against the accused in the same spirit from which many of the cases from which the principles and the indefensible judicial methods by which such prosecutions were controlled. He would seem to have been suspected of the authorship by his superiors, as he was soon afterwards sent to Lower Saxony to attempt the conversion of Protestants to Roman Catholicism. He actually succeeded in gaining over a Protestant community; but, according to Jesuitical authorities, came near to suffering a martyr's death in consequence. He was attacked by an assassin, said to have been employed by the Protestants of Hildesheim, who beat him mercilessly; and having lost his enthusiasm for missionary work, as the result, he went to Treves. This place afforded him a wide field of pastoral usefulness, especially during the siege and storm of 1636 by Imperialists and Spaniards. He was indefatigable in his labors for the sick, wounded, and dying, and also for the impoverished and the prisoners. While engaged in such work he was taken with fever, and died Aug. 7, 1636. Spee's reputation rests on one collection of poems, which are contained in two collections, the Trutz-Nachts- Tijnl and the Gildenes Tugendbuch. The former was first issued at Cologne in 1649, and appeared afterwards in several editions; but was then lost from observation until Brentano republished it in a somewhat modernized form in 1843. The latter, which, though with considerable amendment from Leibnitz (Theolocie, § 96), likewise appeared for the first time after the author's death, in 1643, perhaps not earlier than 1649. As a poet Spee stands alone, holding no relation to any of the schools of his century. He possessed a fine sense of prosody and euphonic forms, and felt profoundly the spirit of his compositions. He was, moreover, entirely rational, a lover of nature; and, consequently, in no danger of a Jesuitical superstition or of a superstitious worship. His poems are not, however, hymns; they were composed without the slightest reference to use by a Christian congregation. His subject is always either some observation of nature or an expression of the author's intense and glowing love for Christ. Occasional allusions are made by comparison to the life of one of the most eminent lyric poets of his country; but the adoption of the pastoral as a medium for expressing the poet's admiration of God will serve to show how utterly unsuited are his works for a place in the worship of the congregation. Spee's writings were published by Smits (Prouem. ad Sp. Bonn. 1842); and earlier by Förster, in Muller's Biblioth. deutscher Dichter der 17ten Jahrhunderts (Leips. 1831, vol. xii.), the latter preserving the original form more faithfully than the other. The Gildenes Tugendbuch, somewhat changed, was republished at Coblenz in 1850 as a Roman Catholic manual of devotion. See Hauber, Wildb. Magica, vol. iii; Gires, Chrest. Mystik. vol. iv.

Speece, CONRAD, a Presbyterian minister, was born in the town of New London, Bedford Co., Va., Nov. 7, 1776. Being engaged in agricultural pursuits until 1792, he had little early educational advantages, but afterwards studied at a grammar-school near New London and Washington College. In the contemplation of some mysterious passages of Scripture he was driven, as he says, "by my own ignorance and pride," to the brink of infidelity, from which he was rescued by means of Jenyss's Internal Evidence and Beattie's Evidence. He united with the Presbyterian Church in April, 1796, at New Monmouth, and in September following was received as a candidate by the Presbytery of Lexington. Certain difficulties on the subject of infant baptism led to the postponement of his licensure, and in the spring of 1799 he became tutor of Hampden Sidney College. He was immersed by Dr. Archibald Alexander shortly after he left to accept infant baptism. He withdrew from the Baptist communion, was licensed to preach, April 9, 1801, by the Hanover Presbytery, and appointed general missionary. His labors spread over a large part of Eastern Virginia. In February, 1806, he commenced his connection with a church in Montgomery Co., Md., called Captain John, of which, at the time of his ordination by the Presbytery of Baltimore, April 22, 1804, he was installed pastor. This connection, because of his ill-health, was dissolved in April, 1805. He continued to preach in Goochland and Fluvanna counties until 1806, and in the counties of Powhatan and Cumber-

Speed, John, an English historian, was born at Farringdon, in Cheshire, about 1555. He was brought up to the business of a tailor, but was taken from his shop by Sir Fulk Greville, and supported by him in the study of English history and antiquities. Besides other works of history, he wrote, The Cloud of Witnesses, or Genealogies of Scripture (1598, 8vo). This was prefixed to the new translation of the Bible, and printed for many years in the subsequent editions. He died July 28, 1629. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Spegel, Hauquin, a Swedish prelate, was born at
SPEKE-HOUSE

Romney, June 14, 1645, being the son of a pastor. Having studied but little, he went to Llandaff, then to Copenhagen, and the universities of Holland and England, at length (about 1672) became preacher to the queen, and later (1675) of the court of Charles XI. In 1686 he was made bishop of Shara, in 1692 of Linköping, and in 1711 archbishop of Upsala. After a learned, amiable, and patriotic career, he died at Upsala, Dec. 14, 1715, leaving several piious and historical works, which are enumerated in Hoefer, Nouv. Biog. Générale, s. v.

Speke-house, a room in religious houses set apart for conversation.

Spells. Constantine had allowed the heathen, in the beginning of his reformation, not only to consult their augurs in public, but also to use charms by way of remedy for bodily distempers, and to prevent storms. Many Christians were much inclined to this practice, and made use of charms and amulets. The Church was forced to make severe laws against this superstition. The Council of Laodicea condemns clergymen who made phylacteries. Those were condemned also who pretended to work cures by enchantments, diviners, etc., and those who consulted them. See Bingham, Christ. Antiq. bk. vi, ch. v, § 6.

Spelt. See Rye.

Spence, James, a minister of the Episcopalian Church, was converted while engaged in the practice of law at Dawson, Ga., 1865. He was licensed to preach in 1869, and was supernumerated by the South Georgia Conference in 1874. His health continued to decline, and he died of heart-disease, April 23, 1875. See Minutes of Annual Conferences of the M. E. Church, South, 1873, p. 175.

Spence, Joseph, an English divine and scholar, was born in 1649 and educated probably at Winchester School, and New College, Oxford, where he took the degree of A.M. Nov. 2, 1727. He was elected professor of poetry July 11, 1729, and about 1731 travelled with the duke of Newcastle into Italy. In 1742 his college presented him to the rectory of Great Horwood, in Buckinghamshire; and in June of the same year he succeeded Dr. Holmes as his majesty’s professor of modern history at Oxford. He was installed prebendary of the seventh stall at Durham May 24, 1754. His death, by drowning in a canoe in Byflett, Surrey, occurred Aug. 20, 1798. His writings were mostly in the realm of polite literature, as, An Essay on Pope’s Odyssey (1727); Remarks on Shakespeare’s Plays; and several Dissertations on Virgil, by Mr. Holdsworth, with notes, etc. (1768, 4to). He wrote a pamphlet entitled Plain Matter of Fact, or a Short Review of the Reigns of our Popish Princes since the Reformation (pt. i, 1748, 12mo). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Spence, Robert W., a minister of the Methodist Episcopal Church, South, was born May 11, 1824, in South Carolina. He first joined the Presbyterian Church, but this being dissolving in his neighborhood, he then united with the Methodist. He was licensed to preach, and joined the Alabama Conference in 1849. After a successful ministry of about six years, his health entirely failed, and he retired to his home in Kemper County, Miss., where he died, Sept. 27, 1856. See Minutes of Annual Conferences of the M. E. Church, South, 1856, p. 707.

Spencer, Elihu, D.D., a Presbyterian divine, was born at East Haddam, Conn., Feb. 12, 1721. He commenced a course of literary study, with a view to the Gospel ministry, in March, 1740, and graduated at Yale College in November, 1745. After graduation he was urged to undertake a mission among the Indians of the Six Nations, and, under the sanction of the society in Great Britain which had fostered the other missions among the Indians, he entered upon the arduous task, and in September, 1748, was solemnly ordained to the work of the ministry, with a special view to an Indian mission. The leadings of Providence, however, appear to have been such as to direct his labors into another and entirely different department of evangelical work, and Feb. 7, 1750, he was installed pastor of the Presbyterian Church in Elizabethtown, N. J., then vacant in consequence of the death of president Dickinson. It was during his pastorate in Elizabethtown that his character for piety and public spirit prompted the trustees of the College of New Jersey to elect him one of the corporate guardians of that institution, which office he held as long as he lived. In 1756 he became pastor of the Presbyterian Church at Jamaica, L. I.; in 1758 he accepted the pastorate of the Congregational Church, New York, and at once set about to take their place in the French war still raging. When his services as chaplain were closed, he connected himself with New Brunswick Presbytery, and labored several years in the contiguous congregations of Shrewsbury, Middletown Point, Shark River, and Amboy. It was about this time that he addressed a letter to the Rev. Ezra Stiles, D.D., which was published, and attracted no small share of public attention. The subject of it was “The State of the Dissenting Interest in the Middle Colonies of America.” It was originally dated at Jamaica, July 2, 1759, and there were some amendments and additions to it at Shrewsbury. This was the only letter he ever committed to the press. In 1764 the Synod of New York and Philadelphia, having reason to believe that a number of their congregations in the South were in an unformed and irregular state, sent the Rev. Elihu Spencer, and Alexander McWhorter of New-ark, N. J., to prepare them for a more orderly and edifying organization. Soon after returning from this important service, he became pastor of St. George’s Church in Delaware, where he spent five years. In 1769 he accepted a call to the city of Trenton, N. J., where he remained useful and beloved until he was removed by death, Dec. 37, 1784. Dr. Spencer was possessed of fine genius, great vivacity, ardent piety, and special merits as a preacher and a man. In 1782 the University of Pennsylvania conferred upon him the degree of D.D. See Sprague, Annals of the Amer. Pulpit, iii, 165. (J. L. S.)

Spencer, Francis, a minister of the Methodist Episcopal Church, was converted in his eighteenth year, at Springville, Pa., and joined the Presbyterian Church. He afterwards united with the Methodist Church, and was licensed to preach, 1847, and ordained 1849. He was tried for an alleged violation of the discipline, and was tried on trial in the Wyoming Conference in 1855, and continued a member thereof until his death, Sept. 18, 1862. See Minutes of Annual Conferences, 1863, p. 77.

Spencer, Ichabod Smith, D.D., an eminent divine of the Presbyterian Church, was born in Rupert, Vt., Feb. 28, 1798. His early educational advantages were limited, consisting only of the training of a common school. The death of his father, in 1815, marked a decisive epoch in the history of his life. During the next year he left home, and settled in the town of Granville, Washington Co., N. Y., where he was converted and first felt strongly impressed to devote himself to the ministry. He graduated at Union College in 1822, with a high reputation for both talents and scholarship; studied theology under the direction of Andrew Yates, D.D., professor of moral philosophy in Union College; removed to Canandaigua, N. Y., in 1825, and became principal of the academy in that place, which he soon succeeded in raising to a commanding position among the primary educational institutions of the State; was licensed by the presbytery of Geneva in November, 1828; and was installed pastor of the Rev. Solomon Williams, of the Congregational Church in Northampton, Mass., Sept. 11, 1829, where he continued laboring with the most remarkable success until March 23, 1832, when he was installed pastor of
the Second Presbyterian Church, Brooklyn, L.-L, which was his last field of ministerial labor. By his great wisdom and energy, and almost unexampled industry, he succeeded in raising this church into one of the most prosperous and efficient churches in the Presbyterian denomination. In 1836 he accepted the professorship extraordinary of Biblical history in the Union Theological Seminary. In 1839 he was selected to the presidency of the University of Alabama; in 1832, to the presidency of Hamilton College. In 1838 he was elected to the professorship of pastoral theology in the East Windsor Theological Seminary; and many formal calls were put into his hands from churches in various important cities, but none of these tempted him from his chosen field. He published nine single sermons, 1835-50, and the following well-known works: A Pastor's Sketches, or Conversations with Anxious Inquirers respecting the Way of Salvation (N. Y. 1850; second series, 1853); these sketches have been reprinted in England, and also translated into German: "Memories of his Life" by Rev. J. M. Sherwood (N. Y. 1855, 2 vols.). Also since his death have been published: Discourses on SACRAMENTAL Occasions, with an Introduction by Gardner Spence, D. D. (1861, 1862; Lond. 1861) — Evidence of Divine Revelation (Boston, 1855). See Sprague, Amuse of the American Pulpit, iv, 710. Allibone, Dict. of Brit. and Amer. Authors, s. v.; Bibl. Repert. July, 1861, p. 572. (J. L. S.)

Spencer, John, a learned English divine, was a native of Boston-under-Clare, in Kent, where he was baptized Oct. 31, 1680. He was educated at Canterbury School, which he left March 25, 1645, taking his A.B. in 1648, A.M. in 1652, and being chosen fellow in 1655. He became a tutor, was appointed a university preacher, and served the curtes, first of St. Giles and then of St. Benedict, in Cambridge. He took the degree of B.D. in 1659, and that of D.D. in 1665; it was presented, 1667, by his college to the rectorcy of Landbeach, Cambridgeshire, and Aug. 3 was elected master of the college. About a month later he was preferred by the king to the archdeaconry of Sudbury, in 1672 to a prebend of Ely, and in 1677 to the deanship of that church. He resigned, 1668, the rectorcy of Landbeach in favor of his kinsman, Wm. Spencer. In 1697 he succeeded Dr. Richard Simpson, and settled it by deed on the college. He died May 27, 1695. Dr. Spencer published a sermon, The Righteous Ruler (1660) — A Discourse concerning Frodigity (1668); a second edition was published (Lond. 1666, 8vo), to which was added a Latin Dissertation concerning Urim and Thummim (1669, 1701) — A Discourse concerning Vulgar Prophecies (1665, 8vo) — De Legibus Hebraorum Ritualibus et carum Rationibus Libri Tria (Camb. 1665, 2 vols., fol.) — afterwards greatly enlarged by the addition of a fourth book, and published by order of the university (Lond. 1737, 2 vols., fol.). This is usually regarded as the best edition, although that by Pi Grim (Tbingen, 1732, 2 vols.) is in some respects more desirable, as it contains a dissertation by the editor on the life of Spencer, the value of his work, its errors, and the authors who have written against it. The work is preceded by Prolegomena, in which the author shows that the Jews had their own city of God, and that the ceremonies by which they were founded on reasons which it is desirable and profitable to search into, so far as the obscurity of the subject permits. The work itself is divided into three (in the second edition into four) books. The first book treats of the general principles of the Mosaic laws, with a discussion of the city of God. The second and third books treat of those laws to which the customs of the Zabobes, or Saboras, gave occasion, with a dissertation on the apostolic decrees. Acts xv. The third discusses the laws and institutions to which the usages of the Gentiles furnished the occasion, in eight dissertations: 1. Of the rites generally transferred from Gentile customs to the law; 2. Of the origin of sacrifice; 3. Of purifications: 4. Of new moons; 5. Of the ark and cherubim; 6. Of the Temple; 7. Of the origin of Urim and Thummim; 8. Of the habits of the Gentiles that used them. But there is no room for instructive and instructive rite, which the Jews borrowed from the Gentiles, without, so far as appears, any divine warrant; with a dissertation on phylacteries. The great error of this learned and admirable work is its derivation, to an undue extent, of the rites and ceremonies of the Jewish law from the idolatry that was around; but the error is one of excess, not of principle; for much that was incorporated in Judaism had been in existence from the earliest ages." See Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Spencer, Robert O., a minister of the Methodist Episcopal Church, was born in Columbus, Ohio, Feb. 10, 1806. He began to preach at the age of seventeen, and was admitted to the Ohio Conference, Nov. 17, 1828. He labored actively for thirty-four years, sixteen of them as presiding elder, when he was obliged, by reason of ill-health, to retire. He died shortly after, Aug. 30, 1858. He was unaffectedly pious, diligent in study, grave and dignified in the pulpit. See Minutes of Annual Conference, 1858, p. 299.

Spencer, Thomas, an English Dissenting minister, was born in Hertford, Jan. 31, 1751. He went to school at a very early age, and his religious impressions and exercises were early manifested. The special inclination of his mind was so early disclosed that preachers and preaching seemed to occupy all his thoughts. His manners were exceedingly amiable and engaging. In the age of Cambridge, he was promoted to the degree that prepared him for the study of Hebrew. He drew up a statement of his views of theological truth in connection with his call to the ministry. In January, 1787, having passed a remarkably good examination on all his studies, he went home, and while there his health was so precarious that his father would not have him go, who heard him were filled with astonishment and admiration. His fame spread in every direction, and wondering, weeping crowds followed him everywhere, in fields, barns, school-houses, workshops, in towns and cities, as well as in the metropolis, and lady Huntington’s chapel at Brighton. On Nov. 8, he was appointed to preach at Cambridge in the pulpit previously occupied by the Rev. Robert Hall. Mr. Spencer was ordered to go to Liverpool, and he entered upon his duties June 30, 1810. His preaching affected all hearts, and during the five Sabbaths of his stay he attracted increasing multitudes from all parts, and at the close he received a unanimous call to the pulpit. This he accepted, though he had numerous calls from other places, including London. When he entered upon his pastoral labors in Liverpool he was just twenty years of age. All the circumstances were of the most auspicious character. He had left the city of London, and he entered upon the duties of a new and prosperous pastor. On June 27, 1811, he was ordained and installed pastor. The Church at once began to increase its membership by conversions, and God set his seal upon his ministry; but alas, that the flower which had just begun to open with such bloom and beauty started with full leaves, and his�示意了于1811年5月8日, 他离开了他的家,并开始在水疗中心进行治疗。

He entered the water near the Hercules...

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neum Pottery, and was seen soon after by one of the workmen to be carried rapidly by the tide around a projecting rock. He struggled bravely, but his efforts vainly struggling he sank to rise no more. His body was recovered fifty minutes afterwards. Every effort that kind friends and medical skill could exert to resuscitate the body proved unavailing. (W.P.S.)

Spencer, William H., a Presbyterian minister, was born in Madison, Conn., Oct. 13, 1813. He was educated in the University of New York; graduated at the Theological Seminary of Auburn, N. Y., in 1845; was ordained a Presbyterian minister by Utica Presbytery as pastor of the Presbyterian Church in Utica, N. Y., the same year. After spending some years there, he accepted a call to Milwaukee, Wis.; subsequently became the secretary of the Presbyterian Publication Committee in Philadelphia; then returned to pastoral labor in the city of Rock Island, Ill.; and more recently in Chicago, where he was pastor of the Westminster Church at the time of his death, Feb. 16, 1861. Mr. Spencer possessed fine mental powers, was eminently public-spirited, and loyal to the Church. See Wilson, Presb. Hist. Almanac, 1862, p. 196.

Spencer, Philip Jacob, the father of Pietism (q. v.), and one of the most remarkable personnages in the Church of the 17th century, was born in Alsace, at Rappoltsweiler, in 1605, though he was wont to consider himself as born in the town of Bresse, which he had originated in that city. Reared amid pious surroundings, and possessed of a naturally serious and retiring disposition, he was easily impressed with religious things; and the influence of his godmother, a dowager countess of Rappolstein, the reading of edifying books like Aarnl’s True Christians, and the practice of prayer, early cultivated, contributed to a rapid development of his religious character while he was yet a child. He was indebted for both religious and intellectual training to Joachim Stoll (successively his brother-in-law, and from 1645 preacher to the counts of Rappolstein [see the biographical sketch of Stoll in Köhrich, Mittheilungen aus d. evang. Kirche des E lassus (1855), iii, 321)], and entered the University of Strassburg when in his sixteenth year. His theological instructors in Strassburg were Dorsche (who left in 1638), Dannhauser, J. Schmid, and Sebastian Schmid. Dannhauser indoctrinated him in the strictest tenets of the Lutheran faith, J. Schmid became his benefactor, and Seb. Schmid was one of the most accomplished exegetes of his time. To these must be added Böckler, who excelled in the youth an abiding love for the study of history.

Spener filled the position of tutor to the two sons of the court-palatinate Christian II from 1654 to 1656, and afterwards entered on the then usual peregrinatio academica. He went to Basle in 1659, and studied Hebrew under the younger Buxtorf, and thence to Geneva, for the purpose of studying French. A severe illness detained him at Geneva a whole year, and the association with Reformed clergymen which thus became possible to him greatly enlarged his views and sympathies. His letters, written in the earnest admiration of the Church of Geneva, are characteristic of his mind and heart. Afterwards, in 1666, Spener became minister and senior at Frankfort-on-the-Main. This position gave him authority over clergymen older than himself, and involved heavy responsibilities. A low state of discipline existed in the churches, and the constitution of the city rendered improvement difficult, inasmuch as the civil authorities were charged with the supervision of the churches, and their indifference prevented the application of any thorough measures of reform. Spener, however, did what he could. He infused new energy into catechetical instruction, by giving to it his personal attention, and urging a clearer exposition of the subject-matter than had been usual in the former practice of the Frankfort churches. He was also published, as aids to the teachers, an Einfaltige Erklärung der christl. Lehre (1677), and the Tablete Catechetica in 1688. In preaching he discussed a wider range of subjects than a slavish following of the prescribed pericopes would admit of, his intention being to afford his people opportunity to become thoroughly acquainted with the contents of the Scriptures. His preaching was rather didactic than pathetic or emotional, and yet the effect produced was often profound and of abiding influence. His force lay in an intimate acquaintance with the Bible and in a devout walk, whose agreement with the doctrines he advocated in the pulpit was known to all his hearers. A sermon preached by him in 1699 on the insufficient and false righteousness of the Pharisees caused a division among his hearers, which resulted in 1670 in a closer union of the more earnest ones for their mutual edification. Spener invited them to assemble in his study for religious and social intercourse, and, after a time, for religious services. The assembly went on at first small, but it grew in time so that more than a hundred persons were habitually present at these gatherings; and after repeated applications had been made, the authorities granted, in 1682, the use of a church for their assemblies. Such was the origin of the “Frankfort conventicles.” (See Spener, Sendachreiten an einen christlichen Theolog, etc.; Becker, Beitr. zur Frankl. Kirchengesch. [1853], p. 87. Göbel, in Rhein.-westphä. Kirche, ii, 560, gives a different account, as do a number of other writers, but their statements are effectually disposed of by Spener, Abfertigung von D. Pfeifer, p. 108, etc.)

Spener had in the meantime acquired reputation as a zealous promulgator of strict Lutheran teachings; and as he was endowed with great prudence and modesty, and was always willing to share in the burdens of the ministry, he was able to avoid unpleasant controversy for a time, even in that polemical age. The calm was broken, however, when the “Pietists” were denounced as the Fia Didericia, etc., whose burden was a “heart-felt sigh for such improvement of the true Evangelical Church as shall be pleasing to God.” The work was approved by the ministerium of Frankfort, and its statements were everywhere guarded by appeals to the most approved authorities. Its complaints, strong and startling as they might appear, were echoed by numerous voices in every part of the land, so that Spener was subsequently able to publish more than ninety letters of commendation received from leading theologians, among whom was Calovius. The remedies proposed for the evils existing in the Church were also in harmony with the aims of the Pietists, and the tone of the book was, nevertheless, unfavorably criticised, particularly at Strasbourg. The hostility so aroused became more intense when the collegia pietatis, by which name Spener’s assemblies of laymen for mutual edification became known, were extended beyond the community in Frankfort, and the first organ was published. It was observed that their multiplication was attended with a growing spirit of exclusiveness, a tendency towards separatism, and occasional eccentricities on the part of their members. The attack on the Pietists, as they were now dubbed by their opponents, was led by a fortnight before the death of Spener, the distinguished academicians Antt. Mentzer, and by Dillfried of Nordhausen, who wrote a work entitled Thesosopia Horbico-Speneriana (1679), in which he denied that the new birth is essential to a correct theology. Spener replied in Gottgesegeltheit.
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altter gläubigen Christen, and disarmed his assailants; and then wrote a work entitled Klagen über das verderb-
bene Christenthum, etc. (1684), in which he successfully combated the separatist tendency which had crept in among his followers without fault of his. He did not introduce similar meetings for edification in his subse-
quent fields of labor, and it has been supposed that they no longer commanded his approval; but a letter writ-
ten to his father in 1685 declares that he considered the ac-
tion of the authorities of Frankfurt by which the collae-
pia pietatis were prohibited, affords positive evi-
dence that his confidence in their utility was undimin-
ished.

After a pastorate of twenty years in Frankfurt, Spe-
ner received a call as professor of Saxony and court-
priest. At that time, it may be said, the most prominent ecclesiastical post in Protestant Germany (1686). His call emanated from the elector Joh. Georg III himself, and was brought about by his own faithful-
ness as a minister of the Gospel. The elector at one

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time became sick while at Frankfurt, and Spener was

invited to visit him officially. He assented, on con-
ting that he might minister to the prince as to a simple

man, and without other reference than the soul's rela-
tion to its Maker. This plain-dealing pleased the elec-
tor, and resulted in the transfer of Spener to the court

of Dresden. He departed from Frankfurt July 10, 1686.

It was somewhat unusual for a professor of theology of the

preacher was largely confined to the power he might

exercise as the spiritual counsellor of the prince; but

the warlike elector was rarely in his capital, and was

not disposed to yield to the control of his chaplain.

The self-esteem of the Saxon clergy had been wounded

by the appointment of a foreign theologian to the high-
est ecclesiastical position in the land, and they began a
course of systematic opposition to the new incumbent.

Various motives combined to intensify their hostility,
among them the fact that Spener's unselfish and earn-
nest piety was a constant reproach to their self-seeking
and formal dispositions. The source of this opposition
was the Leipsic University, where Carpzov was nursing
the disappointment of having failed to secure the ap-
pointment to the court in Spener's stead, and where a
rebuke administered by the high consistory on Spener's
motion because of the neglect to expound the Scriptures
which was a serious fault which the illiterate faculty on

A still stronger occasion for trouble was given by Tho-
massius, a relative of Spener's son-in-law, who in 1688
began to publish a satirical journal, in which the cleri-
cy, and especially Carpzov and the professors extraor-
dinary Alberti and Pfeifer, were roughly handled. Spe-
ner was not among the决不 tendencies; but it was con-
vain, and was held personally accountable for conduct of
which he disapproved. The faculty had counte-
nanced the study of the Scriptures in the original
tongues by certain masters of the university as early as
1660; but when in 1689 Francke (q. v.), Anton, and
Schade associated themselves with Spener and began
the holding of collegia Biblica in German for the edifica-
tion of themselves and others, among them laymen, this
favor was withdrawn; Carpzov and Alberti began to
preach against the "Pietists," the collegia Biblica and
the original Philologica were suppressed, and Francke was cited before the bar of a legal tribunal.

To these troubles was added the complete loss of the
favor of his prince, occasioned by the exercise of the
same quality which had at first recommended him to
that favor—the unflinching fidelity and frankness with
which he fulfilled the duties of the office of confessor.

The same spirit which had molded Roman Catholicism, and was depraved of his

office in 1684. The families of court officials regu-
larly attended mass. Ernest Grabe, another professor ex-
traordinary, had placed in the hands of the consistory a
work in which he alleged that the Evangelical Church
had, by renouncing the apostolic succession, removed
itself from a Christian basis. The elector committed the
work of answering the various treatises written in

request having been acceded to, Spener removed to Ber-
lin in April, 1681, and was made consistorial-councillor and provost of St. Nicola Church.

The house of Brandenburg was at this time commit-
ted to the policy of toleration in religious matters, and
none of its members were directly interested in Spener's
work. The queen, indeed, became directly hostile to
him, and the king did not grant him audience.

The toleration of the Elector was further extended to the circle of candidates about him with whom he entered
on a thorough study of the Scriptures. His influence
was even more effective indirectly, as appears from the
appointment of a large number of persons of like mind
with himself to responsible positions in the Church.

It was through such appointments to the faculty that
Halle became the nursery of the pietist theology, being
manned by such professors as Breithaupt, Francke, An-
ton, and their adjuncts Joachim Lange and Freyling-
hausen.

A new trouble for Spener was occasioned in Berlin by
his loved colleague Schade, who was unable to refrain
from exercising his ministry without being required to
administer private confession; and a similar experiment
was granted by edict in 1698 to all who had conscien-
tious scruples against that practice. Francke and Frey-
linghausen were fighting a similar battle at Halle, and
in other cities irresponsible visionaries appeared who
were guilty of real excesses. The responsibility of every trouble of the kind, this was once charged upon Spener by his opponents. Wittemberg
and Leipsic railed at each other in abusing him, employ-
ing personalities and calumniations rather than argu-
ments and solid proofs to support their asseverations;
and as the temper of the times required of him who
was a confessor to confess not only his own, but the
selected malefactor a reply to every charge raised by an opponent. Spener was compelled to find time for such polemic
labors. Among the numerous writings from his pen
which originated under such circumstances a response to
the fulminations of the Wittemberg faculty of 1695,
entitled Aufrechtiges Betragen mit der unangenehm,
Confession, and a reply to the pamphlet Bruchstuck des Unfugs, written by Carpzov and others, deserve spe-
cial attention—the latter because it contains Spener's
version of the entire progress of the Pietistic controver-
sies. The polemical abilities of Spener were at about
this time employed upon another controversy, not con-
ected with his own direct work. The Catholic party,
had, under the guidance of Leibnitz (q. v.), drawn near to
the Roman Church, and their influence was making itself felt among the tutors of the university. Pfeifer,
professor extraordinary of theology, had openly com-
mented on Roman Catholicism, and was deprived of his
office in 1694. The families of court officials regu-
larly attended mass. Ernest Grabe, another professor ex-
traordinary, had placed in the hands of the consistory a
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labors. Among the numerous writings from his pen
which originated under such circumstances a response to
the fulminations of the Wittemberg faculty of 1695,
entitled Aufrechtiges Betragen mit der unangenehm,
Confession, and a reply to the pamphlet Bruchstuck des Unfugs, written by Carpzov and others, deserve spe-
cial attention—the latter because it contains Spener's
version of the entire progress of the Pietistic controver-
sies. The polemical abilities of Spener were at about
this time employed upon another controversy, not con-
ected with his own direct work. The Catholic party,
had, under the guidance of Leibnitz (q. v.), drawn near to
the Roman Church, and their influence was making itself felt among the tutors of the university. Pfeifer,
professor extraordinary of theology, had openly com-
mented on Roman Catholicism, and was deprived of his
office in 1694. The families of court officials regu-
larly attended mass. Ernest Grabe, another professor ex-
traordinary, had placed in the hands of the consistory a
work in which he alleged that the Evangelical Church
had, by renouncing the apostolic succession, removed
itself from a Christian basis. The elector committed the
work of answering the various treatises written in
support of this movement to three theologians, among whom was Spenser. He produced in this the Dein Der ekow. Kirche Rechts vor falschem Bekenntnisse, which restrained Graft from going over to Romanism as Pfeiffer had done, though he removed to England and joined the Anglican establishment. Soon afterwards the elector Frederick Augustus of Saxony, a former pupil of Spenser, apostatized to Romanism. A doctrinal war ensued with time; and associations for religious improvement were multiplied among the clergy and laity of Berlin.

Spenser's family consisted of his wife and eleven children, eight of whom survived his departure. One son, John I., occupied the chair of physics and mathematics at Halle, and died in 1692. Another, William Lewis, began the study of theology. Jacob Charles was first theologian, then jurist, and eventually became the victim of melancholy, which unfitted him for public life. The youngest, Ernest Godfrey, also studied theology, but fell into vicious habits. After being reclaimed, he abandoned theology and entered on the law, in which profession he was distinguished for ability and integrity.

In his twenty-sixth year, he held the position of chief-auditor.

Spenser was inferior to none of his contemporaries in theological culture and acumen. His ability as an exegete is attested by his sermons and his valuable book Gemeinsame Bibelsprüche (1698). In systematic theology he was thorough and eminently clear, though hampered by the formalistic methods of his time. It appears, however, that his knowledge, or, at any rate, his interest, particularly towards the close of his life, did not transcend the bounds of theology. He was wanting in imagination, gifted with a strong and practical mind, as well as with a warm heart, the father of which is evidenced by the choice of genealogy and heraldry among historical studies as the subjects of special inquiry. An important work in heraldry, entitled Insignium Theoria, was published by him as late as 1690. He also lacked a good literary and rhetorical style. All his writings are intolerably verbose. He had experienced the shortcomings of the Latin master of his time; but at least one German hymn from his pen deserves mention—So tate an dem, dass ich mit Freud en, etc. His ecclesiastical attitude was that of thorough and sincere subordination to the confession of his Church; but he endeavored to widen, so far as he saw good, the meaning of the word religion, and thereby restricted the confession. The evils in the Lutheran Church which he censured had been all repeatedly ascribed by leading writers. He differed from his predecessors, however, in according a much larger measure of charity to reformers whose excess of zeal might drive them into error, and he even asserted that real piety may exist in the hearts of persons whose beliefs concerning even important matters of the faith are found to be very erroneous. He conceded, nevertheless, that every departure from a correct belief implies the religious life and constitutes a fault. His only heresy was chiliasm (q. v.), without a rejection of art. 17 of the Augsburg Confession (q. v.). The hope of a general gathering of the Jews into the Church of Christ, to which he held, had been asserted by a number of the earlier theologians of his Church.

In ecclesiastical politics Spenser had, almost alone, discovered a great deficiency in the organization, though not in the theory, of his Church. He held the estate, the laity, held no position of trust or duty in the practical administration of the Church, save as it was represented by persons employed as teachers of the young or officers of the government. Spenser believed in the divine institution of the ministry of the Word, but he held that the Church could not afford to dispense with the services of laymen; and as the Church needed their services, so they were entitled to participate in her government.

In his private character Spenser was eminently pure. His public and private life are open to inspection in the writings of himself and his contemporaries, but it would be difficult to raise a single objection against his moral character. He was a man of such Christian spirit, and Christ brought Spenser's literary labors to a close. He died Feb. 5, 1705. A few years later, on the accession of queen Sophia Louisa (1708), the tendency represented by him began to prevail. The court-preacher, Porst, inaugurated prayer-meetings at the court, which even the king attended frequently and regularly; and associations for religious improvement were multiplied among the clergy and laity of Berlin.

Spenser's character was so pure that he was able to produce upon his own age. Protestant theology was at that time turning away from dogmatism and concerning itself more especially with the interests of subjective piety, and Roman Catholic theology, revealed in France, a tendency to Mysticism and Quietism. There is no question, however, that Spenser was the most influential exponent of the new tendency, not merely because of the exalted stations he was called to fill at Dresden and Berlin, but also through his influence on the German character and his lofty modesteo and erudition. He was at the same time the friend of a number of German princes and influential statesmen. His relations with the ducal family of Wurtemberg and with that of the counts of Wetterau have already been referred to. Duke Ernest sought his advice with reference to the Calixtine troubles as early as 1670. Gustavus Adolphus of Mecklenburg counselled with him in regard to reforms which he intended to inaugurate. Ulricke Eleonore, consort of Charles XI. of Sweden, corresponded with him in relation to the call of a chaplain for her court. The Saxone princes were with but few exceptions his supporters. He was also a rallying-point for all the Lutheran theologians who were not extreme zealous. His correspondence was immense, and involved the treatment of grave and serious questions; and of the academical peregrinants then so common, many came to sit at his feet. To these must be added the numerous candidates whom he was accustomed to receive into his house and bring under his influence. Finally, with the ecclesiastical matters, the Church was not able to send out into the world, though his time was frequently occupied with sessions of the consistory from 8 A.M. till 7 P.M. Canstein's list of Spenser's writings extends over seven folio pages, and enumerates 63 vols. in 4to, 7 in 8vo, and 46 in 12mo, aside from numerous prefatory matter. It is a very time-consuming labor, for he was accustomed to withdraw himself almost entirely from social gatherings. When he died the theological tendency of the Church was greatly changed from what he found it at the beginning of his career. More than half the faculties and a majority of the consistory were still opposed to his views; but the number of like-minded men had attained to high positions in the Church; and the universities of Halle and Giessen, and, somewhat later, those of Jena and Köenigsberg were training a great number of pupils in his spirit and according to his views.

See Walch, Streitigkeiten innerhalb der luth. Kirche; Canstein, Lebenbeschreibung Spenser's (1740); Steinmetz, in his ed. of Spenser's minor works (1746); Knapp, Leben u. Charakter einiger frommen Manner des vorigen Jahrhunderts (1829); Hossbach, Leben Spenser's (2d ed. 1858); Thilo, Spenser als Kateschet (1841).

Spengler, Lazarus, recorder, syndic, and councilor of Nuremberg from 1592 to 1584, and one of the earliest of Luther's friends, was born March 13, 1479, and qualified himself for the practice of law at the University of Leipzig. He wrote in defence of Luther's teaching, and his name was in consequence included with
that of Perkheimer (q. v.) in the bull of excommunication which Dr. Eck procured for the destruction of Luther and his adherents. Eck also wrote to the Council of Nuremberg, urging the execution of the bull; and the two men were obliged to apply to him for absolution (see Planck, Gesch. d. protest. Lehrbegriffe [Leips. 1791], i, 382). Spengler was the representative of Nuremberg at the Diet of Worms in 1521. He was afterwards employed to promote the interests of the Reformation in his native city by securing the establishment of an evangelical school; and for this purpose negotiated with Melancthon and visited Wittenberg in person. His wish was realized in 1525. He also participated in the Convention of Spiritual and Secular Councillors called by margrave George of Franconian Brandenburg (June 14, 1528) at Anspach, for the purpose of fixing regulations to govern a visitation of the churches. When Melancthon seemed to be yielding too much to the opponents of the Reformation at the Diet of Augsburg, in 1530, Spengler was commissioned to report the state of affairs to Luther, then sojourning at Coburg. He also drew up an able opinion on the response given by the Protestant deputies to the proposals made by their adversaries on Aug. 19, 1530. Spengler was esteemed by many princes and lords, particularly by the elector of Saxony; and also by many prominent leaders in the Church—e.g. Bruck, Jones, Bugenhagen, Camerarius, and others. The letters of Luther and Melancthon show how warm and intimate was their friendship for him. His health gave way in 1529; and, after repeated attacks of sickness, he died Nov. 7, 1534. He was buried in 1531 at Ursula Sulmeister, and became the father of nine children. A hymn by his hand is still extant, and has been rendered into several languages, beginning with Durch Adams Fall ist ganz verdorrt. Others were composed by him, but are no longer extant. See Haunbrot, Lebenbeschreibung, eines chrißt. Politiciern, nehmlich L. Spengler (Nuremb. 1741). A list of his published and unpublished works is given in Planck, ut sup., p. 559–565.

**Spur** (Sper, Spar), a name applied by old writers to pieces of timber of various kinds, such as rafters, wooden bars for securing doors, etc. The term is still used in some districts for rafts, and batten is not an unusual name with Middle-age authors for a rafter. They also frequently speak of sperring a door, meaning the securing it with a wooden bar, or fastening it with a bolt. Another sense of the word spur is for the ornamented wooden brackets which support the somber-beam by the doorways at York: this usage is believed to be quite local. See Bracket; Haunch.

**Spertus, Paul,** a Swabian poet and Reformer, is said to have been descended from a noble Swabian family named Spetter or Spret. His name is frequently followed in documents by the adjectives Heiligen-Teut. He first appears as a preacher at Dinkelsbühl, in Franconia, and then, in 1523, preacher in the cathedral at Würzburg. His sermons presented the Word of God in its purity, and fearlessly reëxisted abuses and corruptions in the Church; and as Luther's influence became more powerful in the chapter, Spertus was accused of fomenting disturbances, and was dismissed from his post (see Scharold, Luther's Ref. in Beschreibung auf das damalige Bisthum [Würzburg, 1834], p. 186 sq.; De Wette, Luth. Briefe, ii, 448). He also labored for a time in the ministry at Salzburg, but left the exact date of his leaving it. In 1521 he went to Vienna, living in privacy until January, 1522, when he took occasion, from a notorious sermon by a monk in defence of celibacy, to demonstrate the sanctity of the marriage state and to show that the traditional theory and practice of vows are in direct contradiction of the Gospel and the bare necessities of life. That month he preached a sermon to this end from the pulpit of St. Stephen's Church, which was subsequently printed at Königsberg (1524), and a copy of which he sent to Luther. The theological faculty at once branded the sermon as heretical, and selected from it eight specifications for a charge against him which was laid before the bishop, and also published. Being wholly unprotected against the rage of his foes, Spertus departed from Vienna, and, having been thrice summoned to appear, he was formally excommunicated under the canon law. His word had, however, fallen upon receptive soil, and the refutation of his arguments which was required of all preachers served only to spread his sermon over a wider area.

On his flight through Moravia, Spertus was requested by the abbot of the Dominican convent at Iglaus to accept the position of preacher to the convent church. He accepted, but, to the great surprise of his patron, at once began to preach the Gospel, and with a success that won the town-councillors and citizens in a body to his support. A public pledge of protection and support was given him in the town-hall, while the abbot and his monks were preparing to begin violent measures of repression. His activity rapidly extended his influence over the whole of Moravia, and in the next few years, in association with all the leaders in the Evangelical movement throughout Bohemia and Moravia. It is noticeable that he was unable to agree with the Bohemians in regard to the Lord's supper, and that he sought counsel and instruction from Luther with reference to this and other points of doctrine. In the meantime the abbot of Iglaus had laid a complaint against Spertus before the bishop of Olmutz, who was confessor to the inexperienced king Louis and a determined enemy of the Reformation. The result was that Spertus was thrown into prison without having been allowed a trial, and was kept there for repression of his friends, among them margraves Albert and George of Brandenburg, supported by the fear of a popular rising, which the attempt to burn Spertus at the stake would have caused throughout Moravia, induced the king to order his liberation, though coupled with a positive prohibition of a renewal of his ministry at Iglaus. His late parishioners furnished him with testimonials setting forth his character and usefulness while their pastor, and allowed him to depart. He went to Wittenberg, and became the assistant of Luther in literary labors. Among the labors performed by him in this period was the participation with Luther in the first collection of German Evangelical hymns, which appeared in 1524 and included three hymns of his own (Es ist das Heil uns kommen her; Helf Gott, wie ist der Menachen Not; In Gott gauß ich, dass er hat, etc.).

In the year 1524 the margrave Albert extended to Spertus an invitation to visit his castle at Wolfthal, which he accepted after ascertaining that no likelihood of his being imprisoned by the king or removed to Iglaus existed. He brought with him Luther's recommendation as "a dignus vir et multa perplexus," and at once joined Briesmann, the earliest Reformer of Prussia, in carrying forward the work of Protestantism. He retained the services of six years, during six of which he was court-preacher at Königsberg, after which he became bishop of Pomerania. While at Königsberg he was di-
SPERATUS 925 SPHINX

rected in March, 1525, to participate in the introduction of the new system of Church government devised by the clergy and adopted by the legislative body in December, 1525. He also contributed materially towards the improvement of the liturgical part of public worship by composing hymns for use by the congregation, and in some instances accompanying them with original melodies in the spirit of the so-called "Kölnisches Lieder," a collection of songs which he had put together at the request of Prince Casimir of Saxony. His work is still held in high esteem by the clergy of that country."

Speratus was a Thessalian river-god in Greek mythology, in the region of Epirus and the Hebrus. He became the father of Meneius by Polydorus, the son of Peleus (Homer, Iliad, xv, 174; xxiii, 145; Apollod. iii, 14, 4; Pausan. i, 37, 2; Herod. vii, 198).

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in the constellations Leo and Virgo appears quite unfounded. In Egypt the sphinx also appears as the symbolical form of the monarch considered as a conqueror, the head of the reigning king being placed upon a lion's body, the face bearded, and the usual dress-drapery being suspended before it. Thus used, the sphinx was generally male; but in the case of female rulers the figure has a female head and the body of a lioness.

The most remarkable sphinx is the Great Sphinx of Gizeh, a colossal form hewn out of the natural rock, and lying three hundred feet east of the second pyramid. It is sculptured out of a spur of the rock itself, to which masonry has been added in certain places to complete the form, and measures one hundred and seventy-two feet six inches long by fifty-six feet high. Immediately in front of the breast, Caviglia found, in 1816, a small naos, or chapel, formed of three hieroglyphical tablets, dedicated by the monarchs Thothmes III and Rameses II to the sphinx, which they adore under the name of Haremakh, or Harmachis, as the Greek inscriptions found at the same place call it—i.e. the Sun on the Horizon. These tablets formed three walls of the chapel; the fourth, in front, had a door in the centre and two couchant lions placed upon it. A small lion was found on the pavement, and an altar between its fore-paws, apparently for sacrifices offered to it in the time of the Roman period. Before the altar was a paved esplanade, or dromos, leading to a staircase of thirty steps placed between two walls, and repaired in the reigns of M. Aurelius and L. Verus, on May 10, A.D. 166. In the reign of Severus and his sons, A.D. 198-200, another dromos, in the same line as the first, and a diverging staircase were made, while some additions were found to have been made to the parts between the two staircases in the reign of Nero. Votive inscriptions of the Roman period, some as late as the 3rd century, were discovered in the walls and constructions. On the second digit of the left claw of the sphinx an inscription in pentameter Greek verses by Arrian, probably of the time of Severus, was discovered. Another metrical and prose inscription was also found. In addition to these, walls of unburned brick, galleries and shafts, were found in the rear of the sphinx extending northward. The excavations, however, of M. Mariette in 1852 have thrown further light on the sphinx, discovering the peribolos, or outer wall that encircled it; that the head only was sculptured; and that the sand which had accumulated round it was brought by the hands of man, and not an encroachment of the desert; also that the masonry of the belly was supported by a kind of abutment. To the south of the sphinx Mariette found a dromos which led to a temple built, at the time of the 4th dynasty, of huge blocks of alabaster and red granite. In the midst of the great chamber of this temple were found seven statues, five mutilated, and one whole, of Chephren and two in the temple, made of a porphyritic granite. They are fine examples of ancient Egyptian art. While the beauty and grandeur of the Great Sphinx have often attracted the admiration of travellers, its age has always remained a subject of doubt; but these later discoveries prove it to have been a monument of the age of the 4th dynasty, or comparatively early in the pyramid-building.

Besides the Great Sphinx, avenues of sphinxes have been discovered at Sakkara forming a dromos to the Serapeum of Memphis, and another dromos of the same at the Wady Essehala. A sphinx of the age of the Shepherd dynasty has been found at Tanis, and another of the same age is in the Louvre; and a granite sphinx, found behind the vocal Memnon and inscribed with the name of Amenophis III, is at St. Petersburg. An avenue of crouching sphinxes has been found at Karnak. These are each about seventeen feet long and of the age of Horus, one of the last monarchs of the 18th dynasty. Various small sphinxes are in the different collections of Egypt, but none of any very great antiquity. The Theban sphinx, whose myth first appears in Hesiod, is described as having a lion's body, female head, bird's wings, and serpent's tail, ideas probably derived from Phoenician sources, which had adopted this symbolical form into inscriptions from Egypt. She was said to be the issue of Orthos, the two-headed dog of Geryon, by Chimera, or of Typhon and Echidna, and was sent into the vicinity of Thebes by Juno to punish the transgression of Laius, or, according to other accounts, by Bacchus, Mars, or Pluto. This she did by propounding a riddle to every one that passed by and killing those who were unable to solve it. Oedipus finally gave the solution, and the sphinx thereafter threw herself from the rock on which she had settled. The sphinx was a favorite subject of ancient art, and appears in bas-reliefs, on medals of Chios and other towns, and often as the decorations of arms and furniture. In Assyria and Babylonian representations of sphinxes have been found, and the same are not uncommon on Phoenician works of art.


Sphragis (Σφραγις, σφραγις) a name given in the ancient Church to baptism. Being rather uncommon as applied to baptism, it has occasioned some error among learned men, who often mistake it either for the sign of the cross, or the consignation, and the union which was used in confirmation. The imposition of hands in ordination was called σφραγισμός (sphragismos) and σταυρονομία (sphragismos (in form of a cross), because the sign of the cross was made on the head of him that was ordained. (Chrys., Christ. Antiq. bk. iv, ch. vi, § 12; bk. xii, ch. i, § 4.

Sphragitididas, in Greek mythology, were a class of prophetic nymphs on Mount Citharon, in Boeotia, where they had an oracle in a grove.

Sphyryrus, in Grecian mythology, was a grandson of Asklepius and son of Machaon by Anticlea, the daughter of king Diocles of Phere.

Spice is the rendering in the A. V. of the following Hebrew and Greek words. See AROMATICUS.

1. Baslam, bieem, or bdem (בזלאם, ביאם, or בידם; Sept. ἦλαμα, ἔλαμα; Vulg. aromata). The first-named form of the Hebrew term, which occurs
only in Cant. v, 1, "I have gathered my myrrh with my spice," points apparently to some definite substance. In the other places, with the exception perhaps of Cant. i, 13; vi, 2, the words refer more generally to sweet aromatics or the principal of which was that of the balsam, or balm of Gilead. The tree which yields this substance is now generally admitted to be the *Amyris* (*Balsamodendron*) *opobalsamum*; though it is probable that other species of *Amyris* are included under the terms. The identity of the Hebrew name with the Arabic *basham* or *basham* leaves no reason to doubt that the substances are identical. The *Amyris* *opbalsamum* was observed by Forskål near Mecca; it was called by the Arabs *basham*, i. e. "very odorous." Yet whether this was the same plant that was cultivated in the plains of Jericho and celebrated throughout the world (Flint, *Hist. Nat.* xii, 25; Theophrastus, *Hist. Plant.* ix, 6; Josephus, *Ant.* xv, 4, 2; Strabo, xvi, 367, etc.), it is difficult to determine; but being a tropical plant, it cannot be supposed to have grown except in the warm valleys of the south of Palestine. The shrub mentioned by Burckhardt (*Trav.* p. 323) as growing in gardens near Tiberias, and which he was informed was *balsam*, cannot have been the tree in question. The A. *v. var. rendent balam* by "balm;" it gives this word as the representative of the Hebrew *tsori*, or *tsori*. See Balm. The form *bism* or *bism*, which is of frequent occurrence in the Old Testament, may well be represented by the general term "spice," or "sweet odors," in accordance with the renderings of the Septuagint. The "balsam of Tarsus" was given in some parts of Arabia and Africa, and is seldom more than fifteen feet high, with straggling branches and scanty foliage. The balsam is chiefly obtained from incisions in the bark, but the substance is procured also from the green and ripe berries. The balsam orchards near Jericho appear to have existed at the time of Titus, by whose legions they were taken formal possession of, but no remains of this celebrated plant are now to be seen in Palestine (Lady Calcutt, *Scripture Herbal*, p. 38). See Tristram, *Nat. Hist. of the Bible*, p. 386. See Gilead, Balm of.

2. *Nekoth* (Greek) occurs twice in the book of Genesis, and no doubt indicates a product of Syria, for in one case we find it carried into Egypt as an article of commerce, and in another sent back to the same country. Thus, in Gen. xxxvii, 25 we read, "Behold, a company of Ishmaelites came from Gilead with their camels, bearing *spicery* (*nekoth*), and balm (*tsori*), and myrrh (*lod*), going to carry it down to Egypt." To these men Joseph was sold by his brethren, when they were feeding their flocks at Dothan, ascended to be a few miles to the north of Sebaate, or Samaria. It is curious that Jacob, when desiring a present to be taken to the ruler of Egypt, enumerates nearly the same articles (Gen. xlii, 11), "Carry down the man a present, a little balm (tsori), and a little honey (dlibosh), spices, (*nekoth*) and myrrh (lod)." (See the several words.) Bochart (*Hieroz.* ii, iv, 12) enters into a learned exposition of the meaning of *nekoth*, of which Dr. Harris has given an abridged view in his article on spices. Bochart shows that the true import of *nekoth* has always been considered uncertain, for it is rendered *waz* by the paraphrast Jonathan, in the Arabic version of Erpensius, and in *Bereith Roth* (§ 91, near the end). Others interpret it very differently. The Sept. renders it *Syriaca*, *parfume*; Aquila, *stovas*; the Syrian version, *resin*; the Samaritan, *balan*; one Arabic version, *khanub* or *curb*; another, *sumga* (or gum); Kimchi, a desirable thing; rabbi Solomo, a collection of several aromatics. Bochart himself considers it to mean *stovas*, and gives six reasons in support of his opinion, but none of them appears of much weight. *Stovas*, no doubt, was a natural product of Syria, and an indigenous product seems to be implied; and Jerome (Gen. xliii, 11) follows Aquila in rendering it *stovas*. Rosen-
was not used for fumigations, but, mixed with honey, was extensively used as a medicine. It is now chiefly employed for its mucilaginous property as a paste, especially by druggists. See Tristram, Nat. Hist. of the East., p. 6; Proctor, in the ref. vol. of the Encyc.; and Stoll, Gesch. der Pflanzen, i. 155.

It is uncertain whether the word ἄροξ, neldēh, in 2 Kings xx, 13; Isa. xxxix, 2, denotes spice of any kind. The A. V. reads in the text "the house of his precious things," the margin gives "spicery," which has the support of the Vulg., Aqu., and Symm. It is clear from the passages referred to that Hezekiah possessed a house or treasury of precious and useful vegetable productions, and that spice may be included in the places denoted, though perhaps not exclusively, tragacanth gum. Kell (Comment. loc. cit.) derives the word from an unusual root (נֵלָּד, "implievit loculum"), and renders it by "treasure." 3. Sammân (סְמַמוּן; Sept. δέντρα, δέντρον, δέομα, δρομα, סְמַמוּת; Vulg. suave fragrans, boni odoris, gratissimus, aromata; A. V. "sweet" in connection with "spice" or "incense") is a general term to denote those aromatic substances which were used in the preparation of the anointing oil, the incense offerings, etc. (Exod. xxx. 36; xxxi, 11; xxxv, 8, 15, 28; xxxvii, 24; xxxix, 38; xl, 27; Lev. iv, 7; xvi, 12; Num. iv, 16; 2 Chron. ii, 4; xiii, 11). The root of the word, according to Genesius, is to be referred to the Arabic ʿalākam, "officinal," whence samān, "an odoriferous substance." Sammān, therefore, was a single term, supposed to be used for all the mean drugs and aromatics in general. When these are separately noticed, especially when several are enumerated, their names may lead us to their identification. Dr. Vincent has observed that "in Exod. xxx we find an enumeration of cinnamon, cassia, myrrh, frankincense, stacte, onycha, and galbanum, all of which are the produce either of India or Arabia." More correctly, cinnamon, cassia, frankincense, and onycha were probably obtained from India; myrrh, stacte, and some frankincense from the east coast of Africa; and galbanum from Persia. Nine hundred years later, or about B.C. 588, in Ezek. xxvii, the chief spices are referred to, without the addition, however, of calamus. They are probably the same as those just enumerated. Dr. Vincent refers chiefly to the Persians, ascribed to Arrian, written in the 2d century, as furnishing a proof that many Indian substances were at that time well known to civilization. Agalloch, or agarwood, gum of India, cinnamomum, cassia, and cinnamon, nard, costus, incense—i.e., olibanum—ginger, pepper, and spices. If we examine the work of Dioscorides, we shall find all these, and several other Indian products, not only mentioned, but described, as schenanthus, Calamus aromaticus, cyperus, malabarshum, turmeric. Among others, Lycium Indicum is mentioned. This is the extract of barberry root, and is prepared in the Himalayan Mountains (Rolye, On the Lyciwm of Dioscorides, in the Linnean Trans.). It is not unworthy of notice that we find no mention of several very remarkable products of the East, such as camphor, cloves, nutmeg, betel-leaf curcum, lauraceae, and others, which are indigenous in the nature that we could not have failed to recognise them if they had been described at all, like those we have enumerated, as the produce of India. These omissions are significant of the countries to which commerce and navigation had not extended at the time when the other articles were well known (Index Medicine, p. 38).

If we trace these up to still earlier authors, we shall find many of them mentioned by Theophrastus, and even by Hippocrates; and if we trace them downward to the time of the Arabs [see Spicemen], and from that to modern times, we find many of them described under their present names in works written throughout the East, and in which their ancient names are given as synonyms. We have therefore as much assurance as is possible in such cases that the majority of the substances mentioned by the ancients have been identified, and that among the spices of early times were included many of those which now form articles of commerce from India to Europe. For more particular information on the various aromatic substances mentioned in the ancients, the reader is referred to the works which treat of the different kinds—Cinnamon; Frankincense; Galbanum; Myrrh; Spikenard, etc.

4. In one passage (Ezek. xxiv, 10), ἀρόξ, ῥακάχ, to perfume, hence to flavor flesh, is rendered "spice" (elsewhere "prepare," "compound"). See Apothecary.

5. The spices (ἀρώματα, a general term) mentioned as being used by Nicodemus for the preparation of our Lord's body are, according to the Synoptists, myrrh and aloes; by which latter word must be understood, not the aloe of medicine (Aloe), but the highly scented wood of the Aquilaria agallochum. See Aloe. The enormous quantity of one hundred pounds' weight of which John speaks has excited the incredulity of some authors. Josephus, however, tells us that there were five hundred spice-beares at Herod's funeral (Ant. xvii, 8, 3), and in the Talmud it is said that eighty pounds of opobalsamum were employed at the funeral of a certain rabbi. Still, there is no reason to conclude that one hundred pounds' weight of pure myrrh and aloes was consumed. The word of the evangelist imply a preparation (ποιήσα) in which perhaps the myrrh and aloes were the principal or most costly aromatic ingredients. Again, it must be remembered that Nicodemus was a rich man, and perhaps was the owner of large stores of precious substances; as a constant though timid disciple of our Lord, he probably did not scruple at any sacrifice so that he could show his respect for him. A lavish use of spices at the obsequies of the illustrious dead was also made by the later Romans; but, instead of being deposited with the body, they were cast into the flames of the funeral pile. The case of Nero's wife, Poppea, was somewhat exceptional, perhaps on account of her Jewish habits. Pliny tells us (Hist. Nat. xii, 18) that more than a year's supply of spices was burned to do her honor; but Tacitus more accurately says that "the body was not dissipated in the flame, after the Roman fashion; but, according to the custom of foreign kings, was filled with antiseptic perfumes and deposited in the tomb of the Julii" (Am. xvi, 6). See BURIAL.

Spicer, Thomas, a distinguished minister of the Methodist Episcopal Church, was born at Kinderhook, N. Y., Nov. 7, 1788. His conversion took place in October, 1803, and soon after he united with the Church. He was admitted into the New York Conference at Pittsfield, Mass., May 28, 1810. He received the ordination of a deacon in that of elder in 1816. Upon the division of the conference he became a member of the Troy Conference. He was superannuated in 1837, effective in 1839; again superannuated in 1843, effective in 1844, and superannuated in 1845. In 1846 he was the delegate from the Troy Conference to the Evangelical Alliance, London, England, from that time he held either a superannuated or a superannuated relation to the church. He was often engaged in regular work, either as pastor or presiding elder. He died Nov. 13, 1862. Mr. Spicer was a deep thinker and a hard student. He was very industrious, having preached during his ministry 5,800 sermons; and during his seventy-second year he preached 211 times. See Minutes of Annual Conferences, 1865, p. 96.

Spicery. See Spices 2.

Spider is the rendering in A. V. of two Heb. words: 1. 'Akkābiyāh (אֱ֫קרָבִיָּה; Sept. δάραχ; Vulg. arama) occurs in Job viii, 14; Isa. lix, 5. In the first of these passages the reference seems clear to the spider's web, or, literally, house (הַ֫נַּגְּוָה), whose fragrance is alluded to as a fit representation of the hope of a profane, ungodly, or profigate person; for so the word נָגְּוָה really means, and not "hypocrite," as in our version. The object of
such a person's trust or confidence, who is always really in imminent danger of rain, may be compared for its uncertainty to the spider's web. " He shall lean upon his house (i.e. to keep it steady when it is shaken); he shall hold it fast (i.e. when it is about to be destroyed); nevertheless, it shall not endure" (Job viii, 15). In the second passage (Isa. lix, 4) it is said, "The wicked weaves the spider's web" (folly, literally " thin threads"); but it is added " their thin threads shall not become garments; they shall not cover the one who is with their works; that is, their artificial shall neither succeed, nor conceal themselves, as does the spider's web. This allusion intimates no antipathy to the spider itself, or to its habits when directed towards its own purposes; but simply to the adoption of those habits by man towards his fellow creatures. No expression can convey antipathy towards any creature whatever is to be found in Scripture. Though certain species, indeed, which for good and wise reasons were prohibited as food, are so far called " an abomination," yet revelation throughout recognizes every living creature as the work of God, and deserving the pious attention of mankind.—Kitto.

In the passage from Job the special allusion is thus seen to be not to the use of the web as a snare to interconvert flies, but as a structure for the concealment and protection of the artificer; and is intended to express that, notwithstanding all the ingenuity displayed in the construction of the web, and the spider's trust in its art and effort, the means at the impostor's disposal suffices to destroy it; so shall the artificers which the hypocrite so craftily devises, and on which he depends for concealment, fail before the judgment of God. We may suppose that the writer had his eye upon one of those species which weave an elaborate nest in the form of a wide sheet, centring in a close and clothelike tube, in which the animal lives, such as that of Apelena labyrinthica, which is so common with us in the latter part of summer. "Our readers," says Mr. Rennie, "must often have seen this nest spread out like a broad sheet in hedges, furze, and other low bushes, and sometimes on the ground. The middle of this sheet, which is of a close texture, is swung, like a sailor's hammock, by silken ropes extended all around, to the higher branches; but the whole curves upward and backward, sloping down to a long funnel-shaped gallery which is nearly horizontal at the entrance, but soon widens obliquely, and it becomes quite perpendicular. This central gallery is about an inch in diameter, is much more closely woven than the sheet part of the web, and sometimes descends into a hole in the ground, though often into a group of crowded twigs or a tuft of grass. Here the spider dwells secure, frequently resting with her legs extended from the entrance of the gallery, ready to spring out upon whatever insect may fall into her net-net" (Insect Archit. p. 357).

The prophet Isaiah appears to glance at the poisonous nature of the spider, and the object for which the web is woven. It is for the entrapping of unwary insects, which are then seized by the treacherous lie-in-wait, and pierced with its venomous sting. Even then moral feelings cannot with metaphysical propriety be attributed to an invertebrate animal, but popular prejudice in all ages and countries has sanctioned the poet's unfavorable verdict, when he says of the spider—

"Cunning and fierce, mixture abhorred."

The craft and apparent treachery of its actions; its ferocity even to its own kind; the dark, sombre colors; the hairiness; and in many species the swollen, bloated form of the abdomen; the repulsive aspect of the head and mouth; and, in particular, the fatality of the venom injected by those formidable fangs—sufficiently warrant the general dislike in which the Araignidae are held, even though we readily grant that they are but fulfilling the instinct which an all-wise God has implanted in them, and concede their utility even to man in diminishing the swarm of annoying insects. The organs of destruction in a spider form an interesting study, and can be examined to great advantage in the slough, or cast skin, which we so often find in the haunts of these creatures. There are in the front of the head— in Clubiona atrax, for example, a common species Common Spider (Clubiona atrax), two stout bristle organs, which are the representatives of the antennae in insects, though very much modified both in form and function. They are here the efficient weapons of attack. Each consists of two joints—the basal one, which forms the most conspicuous portion of the organ, and the terminal one, which is the fang. The former is a thick hollow case, somewhat cylindrical, but flattened sidewise, and covered with minute transverse ridges on its whole surface, like the marks left on the sand by the rippling waves, and studded with stout, coarse hair. Its extremity is cut off obliquely, and forms a furrow, the edges of which are beset with polished conical points resembling teeth. To this end of this furrowed case is fixed by a hinge-joint the fang, which is a curved claw-like organ, formed of hard chitine, and consisting of two parts—a swollen oval base, which is highly polished, and a more slender tip, the surface of which has a silky lustre, from being covered with very fine and close-set longitudinal grooves. This whole organ falls into the furrow of the basal joint when not in use, exactly as the blade of a clasp-knife shuts into the hasp; but when the animal is excited, either to defend itself or to attack its prey, the fang becomes stiffly erected. By turning the object on its axis under the microscope, and examining the extreme tip of the fang, we may see that it is not brought to a fine point, but that it has the appearance of having been cut off slant-wise just at the tip; and that it is tubular. Now this is a provision for the speedy infliction of death upon the victim; for both the fang and the thick basal joint are permeated by a slender membranous tube, which is the poison duct, and which terminates at the open extremity of the former, while at the other end it communicates with a lengthened oval sac where the venom is secreted. This, of course, we should not see in the slough, for it is not cast with the exuviae, but retained in the interior of the body; but in life it is a sac extending into the cephalothorax—i.e., one of the body, which carries the legs is called—and covered with spiral folds produced by the arrangement of the fibres of its contractile tissue. When the spider attacks a fly, it plunges into its victim the two fangs, the action of which is downward, and not right and left, like that of the jaws of insects. At the same instant a drop of poison is secreted in each gland, which, oozing through the duct, escapes from the perforated end of the fang into the wound, and rapidly produces death. The fangs are then clasped down, carrying the prey, which they powerfully press against the toothed edges of the stout basal piece, by which means the nutritive fluid of the prey is pressed out and taken into the mouth; after which the dry and empty skin is rejected. The poison is of an acid nature, as experiments performed with irritated spiders prove, litmus paper pierced by them becoming red as far around the perforation as the emitted fluid spreads.

There are very many species of spider in Palestine; some which spin webs like the common garden spider; some which dig subterranean cells, and make doors in them, like the well-known trap-door spider of Southern Europe; and some which have no web, but chase their prey upon the ground, like the hunting and wolf spiders (Wood, Bib ble Animals, p. 644). Notice is taken in the Bible, however, only of those that spin webs, but the
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particular species is not indicated. A venous spider is noticed by several travellers (Kitto, *Phys. Hist. of
Palaestina*, p. 418).

2. *Semenith* (σεμένιθ), Sept. καλαβρότης; Chald. נֹעַר; Vulg. stello; translated by the A. V. "spider"
in *Pro. xxx*, 28, the only passage where the word is found) has reference, according to most interpreters, to
some kind of lizard (Bochart, *Hieros. ii, 510*). It is
mentioned by Solomon as one of the four things that
are exceeding clever, though they be little upon earth.
"The semenith taketh hold with her hands, and is in
kings' palaces." This term exists in the modern Greek
language under the form σαμενιθας. "Quem Græci
hodie σαμενιθας vocant, antiquæ Græciae est ἱσσα
καλαβρότης, id est stello—que vox pura Hebraica est et
repetitur in *Pro. xxx*, 28, σαμένιθ (Salmasii *Parr.
Exercit. p. 817, b. G.).—Smith. If a lizard be indicated, it
must evidently be some species of gekko, a notice of
which genus of animals is given under the article
Lizard. Thus the Sept. rendering designates a clinging
lizard, able to hold on against gravity, and most
modern commentators incline to follow this interpre-
tation. However, as the gekko could never be other
than a casual intruder into a palace, and as the selection of
a dwelling, implying sagacity, seems indicated by the
rendering, some are rather disposed to accept the render-
ing of our English Version, and to understand the house-
spider (*Arranea domestica*), which mounts by means of
her "hands" to secure corners, even in royal palaces,
and there makes her home.

Spiker, Christian Wilhelm, a Protestant di-
vine of Germany, was born April 7, 1780, at Branden-
burg. He studied at Halle, where in 1804 he was also
instructor at the seminary. In 1809 he was made
professor of theology and deacon at Frankfort-on-the-
Oder, in 1818 superintendent and first pastor, and died
there May 10, 1858. Spiker was a voluminous writer.
Of his writings we mention, *Auseinandersetzung für
crystallische Erbauung* (Leips. 1855, 4 vols.); *Anakath-
buch für gebildete Christen* (ibid. 1860, 9th ed.); *Das
Abendmahl in* (ibid. 1868, 8th ed.); *Das augsbur-
gische Glaubensbekenntniss und die Apostolische
dezennium* (Berlin, 1830, 2 vols.); *Kirchen-
und Reformationsgeschichte der Mark Brandenburg*
*Theologischen Literatur*, iii, 184, 977; *Regenburger Conversa-
(B. P.)

Spiera, Francesco, an Italian in the days of the
Reformation who abjured the Evangelical faith, which
he had for a time professed, and then became the prey
of remorseful despair until he died. The history of his
lapse and sufferings excited immense interest, and ac-
quaintance with the circumstances of the case caused
at least one conversion, that of Paul Vergerius (q. v.).
Various observers recorded the facts, among them Ver-
gerius, Dr. M. Gribaldus, professor of civil law at Padua,
Dr. Henricus Scotus, and Dr. Sigismund Gelous, profes-
sor of philosophy at Padua, whose reports are yet
extant, and form the basis of older and more recent
German revisions of the story. The latest are Roth,
*Spiera's Lebenende* (Nuremberg. 1829); and Sixt,
*petrus paulus vergerius* (Brunswick. 1855), p. 125-
160.

Spiera was a jurist and attorney in the little town
of Citadella, near Padua, excessively avaricious and capa-
bile of employing the most disreputable measures to se-
cure his ends, and none the less possessed of talent and eloquence. He acquired a considerable fortune, and
rose to prominent position among his neighbors. He was
also hardly married, and the father of eleven chil-
dren. In about 1542, when about forty-four years of age,
he was awakened, and began to repent of his worldly-
ness. At this precise juncture the Reformation began
to assert itself with vigor in Italy, and Spiera heard the
message of salvation through the death of Christ. It
filled him with transcendent joy, and under its impulse
he felt constrained to declare to others the riches of sa-
vation, that they might partake of similar felicities.
He had faith, and also feeling, the highbrow enjoyed
that of faith; he was doubtless in danger of confounding
faith with the subjective feelings, and of neglecting a
moral appropriation to himself of the atonement as ac-
tualized by faith. In point of fact, he seems to have
been more concerned to proclaim the good news to oth-
ers than to regulate his life by the knowledge he had
obtained. To qualify himself to preach he gave him-
self to an incessant study of the Scriptures, assisted by
ancient and modern theological books; and soon after-
wards he proclaimed the new doctrine in every part of
the little town. It is remarkable that he preached, on
the one hand, the doctrine of justification by faith in
the merits of Christ without meritorious works, and, on
the other, protested against the errors and abuses of
the Romish Church, but that he did not emphasize the
doctrine of repentance. He seems never to have clearly
apprehended the need of repentance, and while rejoin-
ing in his spiritual ecstasy and intent on the conver-
sion of all, he was well armed for himself to conduct his
practices without much change from his earlier habits.
His course produced much excitement and gained him
many followers, so that the influence of the village
priests was greatly impaired, and they were induced
about six months after Spiera's entrance on his new ca-
cer, to come out against him before the legate Daza
Casa at Venice. The latter at once proceeded in the
case by the hearing of a number of witnesses, and assu-
ured himself of the co-operation of the counsel for the
State, and Spiera at once lost heart. He had never ex-
perienced a real conflict with his old self, and was not
qualified to entertain this conflict when he felt he had
brought himself before the legate, even before he was
summoned, and when required signed a revoca-
tion of everything he had taught in opposition to the
Church, together with a plea for forgiveness. He was
then compelled to return to his home and read in the
Church a prescribed formula of abjuration, which he did
on Sunday, in the presence of more than two thousand
people, and was fined thirty ducats, of which five were
given to the priest.

Immediately on Spiera's return to his house the ter-
rors of the judgment and eternal perdition came upon
his soul, even to the prostrating of his physical stren-
gh. He could not mend his ways, and lost all desire
though a raging thirst tormented him. After six months
he was taken back to Padua, where three leading physicians
took him in charge, and a number of learned and pious
men ministered to his soul. Every endeavor was in
vain, and as the case was exciting too much interest in
Padua, he was taken back to his home, where he con-
tinued to reject food except as physical force compelled
him to receive it, and often sought to lay violent hands
on himself. The ingenuity he had cultivated in the
perversion of his legal practice now returned to plague
him, and prevented him from deriving comfort from
the promises of the Gospel. He beheld himself to have
committed the sin against the Holy Ghost, and declared
that God had reproved him, so that none of the prom-
ises were for him. The intolerable sense of his sin at
times caused him to roar like a beast; but it is appar-
ten that he found it easier to give way to despair than
to repent—a possible indication that he found a certain
satisfaction in his sufferings. The Romish religious-
ians who sought to give rest to his mind, and the superin-
tendents or physicians who thought that exorcisms and
dead saints might heal his malady, probably intensified
the mischief, as Melanchthon already observed; at any rate,
Spiera endured no relief, and died in convulsions of
despair in the autumn of 1549. See *Herogg, Real-
Encyclopedia*, s. v.

Spies (Numb. xxxi, 1). See Atharim.
In addition, Servin, the attorney of queen Joanna, accused him of defaming the royal house of Navarre, and, according to the custom, containing the forged letters in prison, March 11, 1566. At the same time rumors of Spîfen's adultery and connected forgeries began to circulate, and an examination was ordered, which resulted in the finding of a forged contract for a marriage of conscience with Catherine, dated Aug. 2, 1569, but which she acknowledged to have signed only two years before the discovery, and containing the forged consent of Catherine's father and uncle to her relations with him after her widowhood began. He confessed the forgery, but pleaded the lapse of time and his subsequent marriage and blameless life. The charge that he had written against the house of Navarre was indignantly denied; he had desired the Gonzeps to be reconciled, but denied any intention of reuniting with the Roman Church. His intention was to become a true and evangelical bishop. The Council of Geneva condemned him to die because of the proven forgery, and the intercession of the Bernese and of Coligny (the latter too late), as well as the memory of the services rendered for the reformed cause, concurred in the sentence of banishment. If he had been a protestant, was of no avail to avert his fate. He was beheaded March 23, 1566, and suffered with great fortitude. See Mémoires de Conde, vol. iv; Beza, Histoire Ecclésiastique, vol. ii; also Haag, France Protestante, vol. ix; Senéquier, Histoire Littéraire, i, 384 sq; Spon et Marguery (ed. Gautier), vol. ii; Spon et Annuaire Buronni Continuato (1699), xviii.

Spikenard (גֵּרֶד; ύφόν), a far-famed perfume of the East that has often engaged the attention of critics, but the plant which yields it has only been ascertained in very recent times. That the nard of Scripture was a perfume is evident from the passages in which it occurs. Cant. i. 12, "While the king sitteth at his table, my Spikenard (nard) sendeth forth the smell thereof." So in iv. 14, "Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices." Here we find it mentioned along with many of the most valued aromatics which were known to the ancients, and all of which, with the exception perhaps of saffron, must have been obtained from the East, and the very name of Sassafras, the food of Justinian's ships, was derived from the word safran, a word which is very like the Arabic sharia or shara, meaning the eye of a sparrow. The close connection between the nard and the ointment of the New Testament is evident by the statement of Mark xiv. 3. "When our Saviour sat at meal in Bethany, "there came a woman having an alabaster box of ointment of spikenard (yperon), very precious; and she brake the box, and poured it on his head. So in John xii. 3, "Then took Mary a pound of ointment of spikenard (μύρον νύφον), very costly, and anointed the feet of Jesus, and wiped his feet with his hair: and the house was filled with the odor of the ointment." On this Jesus, who afterwards betrayed our Saviour, said (ver. 5), "Why was this ointment sold for three hundred pence, and given to the poor?"

Before proceeding to identify the plant yielding nard, we may refer to the knowledge which the ancients had of this ointment. Horace, at a period nearly contemporary, "promises to Virgil a whole cædus (about thirty-six quarts) of wine for a small onyx-box full of spikenard" (Rosenmüller, p. 189), "Nardo vina merebant. Nardi parvus onyx elicesit cadum." The composition of this ointment is given by Dioscorides in i, 77, Παρι υφόνθι μύρον, where it is described as being made with nut-oil, and having as ingredients malabathrum, schoenus, costus, amomum, nar-
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SPIKENARD

dus, myrrha, and balsamum—that is, almost all the most valued perfumes of antiquity. It was also a valuable article in ancient pharmacy (see Strabo, xv, 695; Pliny, xii, 25; xiv, 19, 5; xvi, 59; Arrian, Exp. Alex. vi, 22, 8; Hirtius, Bell. Hist. xxxii, 5; Athen. xv, 689; Evangel. Infant. A rok. ch. v; Theophr. Plant. ix, 7; Galen, Sing. Med. viii, 15; Celsi Hierob. ii, 1 sq.).

The nard (νάρδος) was known in very early times, and is noticed by Theophrastus and by Hippocrates. Dioscorides, indeed, describes three kinds of nard. Of the first, called νάρδος (nardo) simply, there were two varieties—the one Syrian, the other Indian. The former is so called, not because it is produced in Syria, but because the mountains in which it is produced extend on one side towards Syria and on the other towards India. This may refer to the Hindu Kshesh and to the extensive signification of the name Syria in ancient times, or to so many Indian products finding their way in those ages into Europe across Syria. These were brought there either by the caravan route from north-west India or up the Persian Gulf and Euphrates. It is evident, from the passages quoted, that nard could not have been a produce of Syria, or its value would not have been so great either among the Romans or the Jews. The other variety is called gangis, from the Ganges, being found on a mountain round which it flows. It is described as having many spikes from one root. Hence it, no doubt, came to be called νάρδος σαγγίς, and, from the word stachis being rendered by the word σταχής, it has been translated stachy荑. The second kind is by Dioscorides called Celtic nard (νάρδος κελτικής), and the third kind mountain nard (νάρδος δρένης). If we consult the authors subsequent to Dioscorides, as Galen, Pliny, Oribasius, Aetius, and Paulus Aegineta, we shall easily be able to trace these different kinds to the time of the Arabs. On consulting Avicenna, we find there are two species named सुंबल, and in the Latin translation from nardum to spica, under which the Roman, the mountain, the Indian, and the Syrian kinds are mentioned. So in Persian works on materia medica, chiefly translations from the Arabic, we have the different kinds of सुंबल mentioned, as (1) सुंबल हिन्दी; (2) सुंबल रूसी, called also सुंबल उल्लेक and Nardem ulleti, evidently the above Celtic nard, said also to be called सुंबल इटालियन, that is, the nard which grows in Italy; (3) सुंबल जिबुली, or mountain nard. The first, however, is the only one with which we are at present concerned. The synonyms given to it in Persian works are—Arabic, سَمْعَلَ, or fragrant nard; Greek, νάρδης; Latin, nardum; and Hindeye, bal chord and jutamansi.

Sir William Jones (Asiat. Res. ii, 416, 8vo) was the first to ascertain that the above Hindeye and Sanscrit synonyms referred to the true spikenard, and that the Arabs described it as being like the tail of an ermine. The next step was, of course, to attempt to get the plant which produced the drug. This he was not successful in doing, because he had not access to the Himalayan Mountains, and a wrong plant was sent him, which is that figured and described by Dr. Roxburgh (Asiat. Res. iv, 27, 438); so Dr. Royce, when in charge of the East India Company's botanical garden at Searahpore, in 30° N. lat., about thirty miles from the foot of the Himalayan Mountains, being favorably situated for the purpose, made inquiries on the subject. He there learned that jutamansi, better known in India by the name bal chord, were early brought down in considerable quantities as an article of commerce to the plains of India from such mountains as Shalma, Kedar Kanta, and others, at the foot of which flow the Ganges and Jumna rivers. Having obtained some of the fresh-brought-down roots, he planted them both in the botanical garden at Searahpore and in a nursery at Munsore, in the Hooghly district, and found the plant produced. The plant is figured in his Illustr. H. Botan. t. 54, and was found to belong to the natural family of Vale-

riano, which has been named Nardostachys jatamansi by De Candolle, and formerly Patrinia jatamansi by Mr. Bow, from plants sent home by Dr. Wallich from Gosamtham, a mountain of Nepal (Penny Cyclop. art. "Spickenard."); Royle, Illustr. H. Botan. p. 242). Hence there can be no doubt that the jutamansi of the Hindus is the सुंबल किन्दी of the Arabs, which they compare to the tail of an ermine. This would almost be sufficient to identify the drug: the appearance to which it refers may be seen even in the accompanying wood-cut. This is produced in consequence of the woody fibres of the leaf and its footstalk not being decomposed in the cold and comparatively dry climate where they are produced, but remain and form a protection to the plant from the severity of the cold. There can be as little doubt that the Arabs refer to the descriptions of Dioscorides, and both they and the Christian physicians who assisted them in making translations had ample opportunities from their profession and their local situation, of becoming well acquainted with things as well as words. There is as little reason to doubt that the νάρδος of Dioscorides is that of the other Greek authors, and this will carry us into ancient times. As many Indian products found their way into Egypt and Palestine, and are mentioned in Scripture—indeed, in the very passage with nard we have cians, cinnamon, and aloes (αλοίς)—there is no reason why spikenard from the Himalayas could not as easily have been procured. The only difficulty appears to arise from the term νάρδος having occasionally been used in a general sense, and therefore there is sometimes confusion between the nard and the sweet cardamon another Indian product. Some difference of opinion exists respecting the fragrance of the jutamansi. It may be sufficient to state that it continues to be highly esteemed in Eastern countries in the present day, where fragrant essences are still procured from it, as the Unguentum nardum was of old. Dioscorides refers especially to its having many shaggy (πολυκυμώνες) spikes growing from one root. It is very interesting to note that Dioscorides gives the same locality for the plant as is mentioned by Royce: απὸ τὴν πατριτανίαν ποιμαντον τοῦ δώον, Γέων κυριουμένον πως τῆς φιάτας. Though he is here speaking of lowland specimens, he also mentions plants obtained from the mountains (see the monographs De Nardo Patritiis by
Spilsman, Benjamin F., a Presbyterian minister, was born in Garrard County, Ky., Aug. 17, 1796. He graduated at Jefferson College, Pa., in 1822, studied theology privately, was licensed by Chillicothe Presbytery in 1823, and ordained and installed by Muhlenburgh Presbytery as pastor of Sharon Church, Ill., in 1824. He labored there until 1826, when he became an itinerant missionary in Middle and Southern Illinois, and organized the Church at Shawneetown, where he built a neat house of worship in 1842. Having labored for seventeen years as a missionary, the people of Shawneetown prevailed upon him to settle, and he became their pastor in 1842. In 1844 he adopted the pastorate of Chester Church, which he retained until 1851, when his old congregation at Shawneetown called him back, and he remained with them till his death, May 3, 1859. Mr. Spilsman was a hard-working missionary, and for over thirty years he labored faithfully, never idle and seldom sick. See Wilson, Presb. Hist. Almanac, 1860, p. 78. (J. L. S.)

Spin (סָפִין, spin). The notions of spinning in the Bible are confined to Exodus xxxv, 25, 26; Matt. vi, 29; and Prov. xxxvi, 19. The latter passage implies (according to the A.V.) the use of the same instruments which have been in vogue for hand-spinning down to the present day, viz. the distaff and spindle. The distaff, however, appears to have been dispensed with, and the termיָּפִין so rendered means the spindle (q. v.) itself, while that rendered "spindle" (עַלְפָּתָה) represents the whorl (verticillium, Pliny, xxviii, 11) of the spindle, a button or circular rim which was affixed to it, and gave steadiness to its circular motion. The "whirl" of the Syrian women was made of amber in the time of Pliny (loc. cit.). The spindle was held perpendicularly in the one hand, while the other was employed in drawing out the thread. The process is exhibited in the Egyptian paintings (Wilkinson, Ancient Egypt, ii, 86). Spinning was the business of women, both among the Jews (Exod. loc. cit.) and for the worship among the Egyptians (Wilkinson, ibid. ii, 4). Smith. Similar customs have prevailed in most modern nations; hence the word "spinner" for an unmarried female. See Weave.

Spinax, Alphonso de, a Christian apostle, lived in Spain in the 15th century. He was of Jewish extraction, but was converted and received into the Order of Franciscan monks, after which he became rector of the high-school at Salamanca, and ultimately bishop of Ourense, in Galicia. He wrote an apologetical work entitled Fortitutim Fidei contra Judaeos, Saracenos Alione Christianae Fidei Inimicos, which was published in 1484, and repeatedly afterwards, and which was famous in its time. It consists of four books, each of which includes several considerations. Book I proves from the foundation of prophecy the truth of Messiah. Book II deals with heretics and the punishments they incur. Book III is devoted to the Jews and to the refutation of their arguments in opposition to Christianity. Book IV is directed against the Mohammedans, and contains a detailed criticism of their religious system, followed by a not uninteresting description of the conflicts the Christians were obliged to sustain against the Saracens. The work was first published anonymously, and was in time attributed, but erroneously, to the Dominican Bartholomew Spina (died 1546; see Zedler, Universal-Lexikon) and others. For a thorough characterization of the work, see R. Simon, Bibloth. Crit. biblique, p. 159; M. de Salicorne, ibid.; and comp. Bayle, Dictionnaire; Zedler, Universal-Lexikon; Schürch, Kirchengesch. xxx, 578 sq.; xxxiv, 361 sq.

Spinckes, Nathaniel, a Nonjurist divine, was born at Castor, Northamptonshire, England, in 1658 (or 1654). He received his first classical instruction from Rev. Mr. Morton, rector of Hadden, and was admitted to Trinity College, Cambridge, March 22, 1670. Induced by the prospect of a Rustian scholarship, he entered Jesus College, Oct. 12, 1672, became A.B. in 1674, was ordained deacon May 21, 1676, was A.M. in 1677, and admitted into priest's orders Dec. 22, 1678. For some time he was chaplain to Sir Richard Edgecombe in Devonshire, and then removed to Petersham, where, in 1681, he was associated with Dr. Hicks as chaplain to the duke of Lauderdale. He was curate and lecturer of St. Stephen's, Wallbrook, London, for over thirty years (1683-85), and in the latter year received from the dean and chapter of Peterborough the rectory of Peakingum-Glyntown. On July 21, 1687, he was made prebendary of Salisbury, Northamptonshire; in the same year (Sept. 24) instituted to the rectory of St. Mary's in that town, having vacated the advowson of Stratford-under-Castrum, or Midlen Castle, in Wiltis, for which he had an annual stipend of £80. He was deprived of all his prebendaries for refusing to take the oaths to William and Mary. After this he was supported by the gifts of the more wealthy Nonjurors, and was consecrated one of their bishops June 3, 1713. He died July 28, 1727. He assisted in the publication of Grabbe's Septuagint, Newcourt's Repertorium, Howell's Caunois, Potter's Clemens Alexandrinus, and Walker's Sufferings of the Clergy. His own works were, An Answer to the Essay towards a Proposal for Catholic Communion, etc. (1705) — The New Pre tenders to Prophecy Re-examined, etc. (1710) — two pamphlets against Howley's Measures of Submission (1711, 1712) — two pamphlets On The Case between the Church of Rome and the Church of England (1714, 1718) — two pamphlets against Restoring the Prayers and Directions of Edward VI's Liturgy (1716). His most popular work was The Sick Man Visited (1712).

Spindle ( спинда, kishór, literally director, i.e. of the spindle), the twirl or lower part of the instrument used in giving motion to the whole (Prov. xxxix, 19). See Distaff. In Egypt spinning was a staple manufacture, large quantities of yarn being exported to other countries, as, for instance, to Palestine in the time of Solomon. The spindles were generally of wood, and they increased their force in turning by having the circular head made of gypsum or some species of composition. In some instances the spindles appear to have been of a light plaited wood, made of rushes or palm-leaves, stained of various colors, and furnished with a loop of the same materials for securing the yarn after it was wound. In Homer's pictures of domestic life, we find the lady of the mansion superintending the labor of her servants, and sometimes using the distaff herself. Her spindle, made of some precious material, richly ornamented, her beautiful work-basket, or rather vase, and the wool dyed of some bright hue to render it the property of being touched by aristocratic figures, are ordinary accompaniments of a lady of rank, both in the Egyptian paintings and Grecian poems. This shows how appropriate was the present which the Egyptian queen Cleopatra gave to the Spartan Helen, who was not less famous for her beauty than for her skill in embroidery.
papal nuncio and authorization by the emperor, he approached different princes and rulers with his plans, which were received with some consideration by reason of the emperor's endowment, but also with much distrust. The most favorable reception was in Hanover, whose rulers were Roman Catholics, and whose leading theologian, Molanus (q. v.), and leading philosopher, Leibnitz (q. v.), were both inclined to favor the proposed union. In 1683 Spinola personally offered the following concessions, which, however, were not in writing: the communion under both kinds; marriage for priests, and non-separation of spiritual properties which had been secularized; suspension of the decrees of Trent, and consent that the "Neo-Catholics" should not be obliged to make formal retraction, and that they should be admitted to participation in a general council, for which provision was to be made. In return, the Protestants were to acknowledge the supremacy of the pope. Molanus thereupon convened a conference of theologians, which drew up a memorial in response to Spinola (Œuvres de Bossuet [ed. Vernay], xxxv, 203, Regula circa Christianorum Omnium Ecclesiasticae Re- unionem), and which put forth a further tractate, in the main according to Spinola's proposition (Methodus Hec- decadsae Unionis Ecclesiæ, inter Romanos et Protestantes). Fortunately no considerable interest in the business was taken by either Church. Bossuet, for example, received the papers which were transmitted to him, and then ignored their existence; and when subsequently Leibnitz and Molanus corresponded with him in reference to the subject, he bluntly rejected Spinola's terms, and demanded unconditional submission to the pope and the Tridentine Council. The landgrave Ernest of Hesse-Rheinfels, on the other hand, asserted that the sole purpose of the movement was to compromise certain princes and theologians with their own party. Negotiations were nevertheless carried on until 1684, and Spinola was made the commissioner-general in charge of the union movement throughout the empire. He retained his hopes of success to the last, but died without having achieved any success whatever. His successor, bishop Graf of Buchheim, renewed the inquiry at the court of Hanover with respect to a possible unification of the churches, and Leibnitz repeated his endeavor to achieve a satisfactory result through the co-operation of Bossuet (1699–1701), but in vain. See Gieseler, Kirchengesch. iv, 177–181; Hering, Gesch. d. kirchl. Unionversuches (1888); Zedlitz, Universal-Leksikon, s. v.; the art. Leibnitz u. d. Kirchenvereinigung in the Grez- boten, 1860, Nos. 44 and 45.

Spinola, BERNHARD DE (Baruch), the most ingenious, acute, and remarkable of the metaphysicians of the 17th century; equally notable for the simplicity, disinterestedness, and purity of his life, and for the rigorous form and unhesitating audacity of his speculations. "Everything in Spinoza appears extraordinary." says Saisset—"himself, his style, and his philosophy." There is, perhaps, no other instance of a philosopher who so completely developed and systematized his scheme as to leave scarcely the possibility of addition or change. Others have been more original in their principles: scarcely any have been more self-inspired in their deductions: a rare combination of his system. These have been more sincere, more earnest, and more assured in their procedure. None have more confidently assumed their premises; none have more rigidly pursued the consequences of their data to their extremest results. Spinoza left no disciples. He has had few followers, and hardly a single imitator. Yet he was a power at the reality of abstract thought, and remains a landmark in the history of philosophy. He pressed the tendencies of his predecessors far beyond their ventures. He was a terror and a torment to the next generation. He exercised a potent influence on metaphysical progress not by making discoveries, but by provoking eager and too unreflecting, dogmatism, by the name as well as the dogmas of Spinoza were regarded.
with unmitigated abhorrence. He was denounced from the pulpit on every possible occasion. He was presented as an object of bitter contempt and execration. Bayly held him up to the scorn of his readers as "a systematical atheist." Leibnitz, gentle to all others, had little gentleness for him, and constructed his own philosophy to refute his errors and to correct the tendencies of his scheme. Berkeley endeavored to rectify and Christianize his theory of matter and mind. Hume, in a like spirit, assumed his ideas and endeavored to imitate his deductions. For coherence of logical evolution, for unshrinking and undeviating application of mathematical demonstration to speculative topics, for impassive and colorless reasoning in abstract formulas, for fearlessness in the ascertainment, no other system can be compared to Spinoza. The peril threatened by his doctrines justified the fervor of resistance with which they were encountered. It did not excuse the bitterness and intemperance with which they and their author were assailed. A milder and juster criticism has in later years been manifested. There is, indeed, some danger that the vicious tendencies of his system may be insufficiently apprehended in the kindlier consideration of the man whose life was innocent and free from blame, and who was fearfully misled in his ardent prosecution of truth by devious and mistaken paths. The approach and the recent occurrence of the anniversary of Spinoza's death are of interest to the man in his labors. Treatises on his life and doctrine were multiplied. His works were republished with diligent care. New and unedited fragments were discovered and given to the world. At the bicentenary celebration at the Hague he was commemorated, in a striking address, by Ernest Renan, in some respects his counterpart in the 19th century. The praise of one who, living, and long after death, had been condemned of nearly all men went abroad into every land, and found sympathizing echoes wherever it went. These alternate fits of chill and fever are frequent in the history of opinion. In the case of such a philosopher as Spinoza, unmeasured praise is even more alarming than unmitigated censure. What is required is a cool and just estimate, which shall explain the origin and character of his philosophy—shall expose its invalidity and its mischievous tendency, and shall yet deal tenderly with the great thinker, and acknowledge the serene virtues of the man. It would be a just judgment for the soberest and soundest of reasoners if they were held responsible for all their thoughts and for all the possible tendencies of their thoughts. Something of the mercy which all men may require should be shown in the estimation of our fellow-men when their speculations—honorable and pious—lie outside the pale of the truth. The approximation is made—under most widely and most hazardously from the truths that we revere and the dogmas that we regard as orthodox.

I. Life.—Baruch van Spinoza was born at Amsterdam, then the great commercial city of Holland, on Nov. 24, 1632. It was a strange nativity for a philosopher. He was a queer product in the land of dikes and canals, polders and docks, and in a community of money-making Dutch traders. The time, too, was a strange one for the appearance of a contemplative recluse. The Continent was involved in wars of religion, wars of succession, and wars of ambition. Germany was convulsed and desolated by Thirty Years' War, which had not run out half its dreadful course. Gustavus Adolphus had fallen a week or two before. Disorders, uproars, contentions, were abroad throughout Europe. Spinoza was born of a pure-blooded Jewish family which had left Portugal and sought in the Netherlands a refuge and asylum from the Spanish Inquisition. His father was in comfortable circumstances, and dwelt in a good house near the Portuguese synagogue, where dealers in old clothes and junk now congregate; but the locality was then a respectable and segregated part of the city.
that class of eminent thinkers—like Grotius, Locke, Leibnitz, Kant—who were profoundly religious in spirit, but not confined within formal theological boundaries. The Jews were so anxious to retain him in their sect, so desirous of avoiding the scandal of his renunciation of Judaism, that they made him a pension of a thousand florins to remain with them, and to attend the synagogue occasionally. The bribe was refused. It was addressed to a spirit never mercenary, and more likely to be repelled than attracted by pecuniary temptations. As he could not be seduced by gain, an inducement made to remove him permanent-ly out of the way. As he came from the theatre or the old Portuguese synagogue—for the accounts differ—an attempt was made to assassinate him. He preserved the vestments which had been pierced by the murderer's dagger.

"See what a rent the envious Cacca made!"

Corruption and violence having equally failed to prevent Spinoza's desertion of the synagogue, he was solemnly cut off from the chosen people. The excommunication seems to have severed him from the members of his own family, and he was reduced entirely to his own resources. The Jewish law has always required the acquisition of some handicraft as an assured means of support in case of necessity. Spinoza, accordingly, learned the art of grinding optical glasses, and depended upon this for his future maintenance. He applied himself to the art with avidity. He frequented the manufactories, where all his surroundings were embarrassing, and found a lodging with a friend in the country. How long he remained in the neighborhood of his native city is uncertain. In 1664 he removed to Rhinsburg, a small place between Leyden and the mouth of the Rhine, which is there a navigable stream, running through the flat and hollow land. He remained at Rhinsburg through the winter, and then changed his abode to Voorburg, a small town three miles from the Hague. Some three years thereafter he was induced to transfer his residence to the Hague itself, where he spent the short remainder of his life. From the time of his departure from Amsterdam his existence passed in secluded industry, mechanical and philosophically. By grinding lenses for optical instruments—an occupation much increased by the recent discovery of telescopes and microscopes—he secured a very modest but independent support. The rest of his time was assiduously employed in the practice of his philosophy. In pleasant conversation with the few friends who enjoyed his intimacy, or with admiring visitors.

The only incidents in this monotonous life which deserve mention are his visit to Utrecht to meet the great Condé, and his refusal of a professorship at Heidelberg. The first occurrence was due to an invitation from Stoupé, a Swiss colonel, commandant in Utrecht during Louis XIV's Dutch war. Stoupé sent Spinoza a passport through the French lines, accompanied with the declaration of the prince de Condé's solicitude to make his acquaintance. Condé was in Utrecht in 1672, but he was then in the midst of a war with Sweden, and in the passage of the Rhine. He was in no condition to meet the Hebrew philosopher, and he set off for his seat at Chantilly as soon as he was able to travel. Spinoza, however, after some delay, accepted Stoupé's invitation, perhaps with the hope of a secure refuge in France in case of his being driven out of Holland on account of his opinions. He did not see Condé, who had left Utrecht before his arrival. When he got back to the Hague, he found much fermentation among the people, who regarded his visit to the French quarters as the visit of a spy, and as a proof of reasonable negotiation. The Jews, who were alarmed at the time, was alarmed by the popular commotion, and by the menace of danger to his house and to his lodger, Spinoza reassured them, stating that he could satisfac-torily explain his journey to Utrecht; but that if the

rable approached the door, he would go straight to them, even if they should tear him to pieces, as they had torn the De Witts. The massacre of the De Witts occurred on Aug. 22, 1672. Condé was wounded on June 12 in that year. Thus the proximate date of Spinoza's visit to Utrecht may be determined.

The second incident was the offer, in 1678, of a pro-fessorship by the elector-palatine. The invitation was conveyed in the most gratifying and flattering manner. The chair of philosophy was offered. Entire freedom of speculation was accorded, on the distinct understanding that there should be no offence to the recognised religion. It was a strange proposal, with a strange condition. It displayed the toleration of rationalistic tendencies which is so characteristic of Germany in our day. Yet it is not easy to discern how Spinozism could be taught without grave infringement of any form of Christianity. The invitation was declined in a graceful and piquant manner, because Spinoza had no disposition to teach instead of studying philosophy, could not determine the limits of the freedom conceded, and preferred the quiet of his private and solitary life to distinctions and emol-uments.

This retired and equable existence was his delight. It was never broken at the Hague, except by inter-rupting discussions of his supposed opinions, which amused more than they disquieted him, though they prevented him from giving his Ethics and other lucubra-tions to the public. The clamar which had been raised in the public mind through the publica-tion of his Tractatus Theologico-politicus, and the apprehension of louder clamor and more vehement opposition, induced him to withhold his Ethics from the world, when already preparing to give it to the press.

The later years of Spinoza were rendered easy and comfortable by a most attentive and courteous intimacy to the friendly lady by a friend. He had declined the chair at Heidelberg without regard to its revenues. He refused to dedicate a treatise to Louis XIV, even with the prospect of a roy-al pension. Simple, upright, independent, incorruptible, self-sustained, of few and humble wants, he declined all favors which might in any way compromise his perfect moral and intellectual freedom. Yet in his later years he was provided for without the necessity of his own labor, and was remitted to the enjoyment of his tranquil speculative activity. Simon De Vries, of Amster-dam, presented him with two thousand florins, to enable him to live more at his ease. He rejected the gift, saying that he had never been a member in any session of so large a sum would certainly interfere with his studies. When Simon approached his end, he de-tcrmined to bequeath all his worldly goods to Spinoza, being himself without wife or child. Spinoza remon-strated with his friend, maintaining that the estate ought to be left to the decedent's brother at Schoten. This was accordingly done, on the condition that the brother should bestow a pension for life on Spinoza. Five hundred florins a year was the amount proposed by the heir. Spinoza pronounced the sum excessive, and insisted on its reduction to three hundred florins. So small a sum sufficed for his maintenance, and for the satisfaction of his truly philosophic wants. Spinoza was small in frame, lean, sickly, and for twenty years threatened with consumption. His habits were always singularly abstemious, but care and watchful-ness in regard to his diet were required in his later life. Death came to him generally by night. He had come down stairs at noon, and had conversed freely with them in regard to the morning sermon which they had heard. They had heard no more. A second visit sprang up over his remains, and after his remains were placed by the to the ground. Petty accounts for shaving, for furnis-hing drugs, for drawing up the inventory of his beggarly chattels, were hastily and urgently presented. His sis-
ter Rebecca, who seems to have utterly slighted him while alive, claimed the inheritance of his effects, but refused to pay his small debts without being assured that a surplus would be left after this was done. All claims were paid by De Vries, of Schiedam, who seems also to have defrauded the funeral expenses. His property was sold in his lifetime and some of it, including his hundred and ninety florins and fourteen sous, after deducting some ten florins for the expenses of sale. It consisted of a meagre supply of plain clothing, two silver buckles, a few books and stamps, some polished glasses and implements for polishing them. He left little money and no visible assets, except his memory of a pure, simple, unambitious, modest, and innocent life, industriously employed in high and earnest speculation, void of offence towards God or man, except for that most dangerous of all offences—sincerely but pernicious error in regard to the highest principles and to the highest objects of human importance.

What finite mind shall undertake to weigh in the balance honesty of motive and sincerity of conduct against intellectual delusions? Spinoza was buried with decent respect at the Hague, Feb. 21, 1677.

II. Works. There is inevitable perplexity and confusion in any attempt to enumerate the works of Spinoza. There is a considerable loss, as well as some gain, in the suppression or the development of his philosophical views. His most important productions were not given to the world till after his death, and some have been discovered and edited only in recent years. But one work of any note was published by himself. Yet, before its publication, his most characteristic tenets were already entertained by him, and were gradually moulding themselves into shape, and receiving further development and increased precision till the very moment of his death. Taking his collected works as they are now presented to us, it is usually impossible to fix the dates at which his conclusions were reached, or to indicate the order in which they bear the seal of his doctrine. This uncertainty, however, is rendered less annoying by the remarkable consistence or consistency, or, rather, by the inflexible rigidity and dry precision, of his system from its first concept to its final exposition. His Ethics constitutes his philosophy properly. They had been commenced before his first published work, though they were not published till after he had passed away. About the same time with their conception was printed his first work, a summary of the Cartesian philosophy. In this the geometrical procedure, so characteristic of his mode of reasoning and so rigorously employed in the philosophy of Spinoza, is already used. Before either of these works was composed, he had probably written his short tractate On God, Man, and Happiness, which was edited for the first time in very late years. In this recently recovered production are already discernible the cardinal principles more fully, and in some respects diversely, elaborated in his later treatises. It would appear that Spinoza's philosophy revealed itself to him, in its first manifestation, virtually such as it was in its ultimate realization. It is so simple in essence, though so elaborate in detail, that this may well have been so. There was no elasticity, no mutability, in the essential thought, and therefore growth or serious alteration of belief was brought only by its nature. The geometrical procedure was in intimate harmony with this changeless character of principle and reasoning, and its adoption may have as readily pretermitted the philosophy as have been induced by it. Of course, under these circumstances, the chronological order of publication was of no great consequence between his several productions, or even of their rudimentary contemplation, ceases to be of any marked philosophical import, and his chief works may be noted simply in the order of their appearance. In 1663, when Spinoza was thirty-one years of age, was issued from the press Remont des Cercles Principio, Philosophiae Frat. I, and II. More Geometrico Demonstrator. He had already exchanged his Hebrew name of Barnabas for the Latin name of Benedict. This treatise was merely a synopsis and logical presentation of the Cartesian philosophy, originally drawn up for a friend. It is no part of his own philosophy. Nevertheless, it is worthy of note that Spinoza's metaphysical career began with a systematization of Cartesianism, and that the geometrical method is employed in his own day, as it was the only exhibition of his views offered to the public; but there was no reason for its engaging so exclusively the consideration of the ensuing century. It is not surprising that polemics should have attached themselves chiefly to this work, for it is much more level to the general apprehension than either the Ethics or the Reformations of the Understanding, as it deals not with the rarefied abstractions of ontology, but with the received notions in regard to prophecy, the inspiration and interpretation of the Scriptures, and kindred topics which lie at the foundation of revealed religion. The Tractatus Theologico-politicus was pure and bold rationalism, and it was first published in 1670. The Life of Jesus has been to the 19th; and the latter may be considered as only the development of the former. It is true that genuine Spinozism is implied in this work; but this is not its prominent characteristic. The most obvious points, which at once provoked antagonism, are briefly indicated by Henry Oldenburg in a letter dated Nov. 15, 1675. He specifies the confusion of God with nature, the rejection of the authority and worth of miracles, the concealment of his views of the incarnation, of the satisfaction, and of the nature of Christ. These important subjects are, however, not what is most prominent in the work, whose whole spirit is expressed in its full title: A Theologico-political Treatise, containing Several Dissertations, in which it is Shown that the Freedom of Philosophy is not only Compatible with the Maintenance of Piety and with Public Tranquility, but that it cannot be Violated without Violating at the same time both Piety and Public Tranquility. The work was a revolution of the general movement of the century. In 1614 John Milton asserted the freedom of the press in his Areopagitica; in 1647 Jeremy Taylor produced his Liberty of Prophesying, advocating freedom of religious ministrations; in 1670 appeared Spinoza's Tractatus Theologico-politicus, urging unrestricted freedom of philosophical speculation. The spirit of Spinoza's interpretation of the Scriptures. In 1698 Locke published the first of his Letters on Toleration, urging entire religious freedom. The closing years of the century were preeminently the age of the freethinkers. Spinoza's treatise may therefore be considered as a manifestation of the spirit of the time, not as an abnormal phenomenon. Spinoza was only one of a strong

"he above the rest, in shape and gesture proudly eminent... by merit raised... To that bad eminence."

We cannot enter into the details of this treatise, significant as they are. They are not Spinoza's philosophy, though they are concomitants of his philosophy. The treatise, though first in order of publication, was a consequence rather than a cause of his philosophy, which was not fairly exhibited during his lifetime. The Ethics, which is his philosophy, was apparently constructed to set forth the ideas which existed between the death of Spinoza and the publication of his Opera Posthuma, which contained, besides his Tractatus Politicus, his Tractatus de Intellctu Emendatione, Epistola Doctorum Vivorum, and his Compendium Grammaticis Linguae Hebraicae. His Reformations of the Understanding and his Ethics will be noticed under the head of his Philosophy; so will the Letters, as far as may be found expedient, for they are chiefly comments upon
his doctrine. *The Tractatus Politicus* was perhaps suggested by *The Leviathan* of Hobbes, but differs greatly from it in spirit and conclusion, though largely accordant with it in general procedure. Hobbes favored despotic authority. Spinoza upheld regulated and rational freedom under every form of government. Arbitrary restraints were foreign to his mental and moral habits, and had been rendered repugnant to him by the bitter and tyrannical experiences of Van der Meer and of van der Ende. The *Hebrew Grammar* requires no further commemoration. Several other works have been ascribed, correctly or incorrectly, to Spinoza. Some of them have been lost. A number of marginal notes have been preserved and published. A little treatise of much interest was the *Tractatus de Yosemite*. Several editions of it are clear, and the *Korte Verhandeling van God, de Mens en deszelven Weltland* is preserved in the Dutch version, not in the original text. The chief value of the essay is that it contains clear indications of the peculiar doctrines of Spinoza, and gives the earliest view of them. It was probably composed before 1651; possibly as early as 1654-5. In the latter case, Spinoza would have been only twenty-two or twenty-three at the time. It thus reveals the precocity of his scheme and the singular consistency of his intellectual development. The chronological order of Spinoza's works thus appears to have been almost exactly the reverse of their order of publication. That the later works are clearer and more perfect is evident; but the first is a veritable garden of ideas, and requires the same preliminary attention. This is the *Korte Verhandeling van God, de Mens en deszelven Weltland*. It is preserved in the Dutch version, not in the original text. The chief value of the essay is that it contains clear indications of the peculiar doctrines of Spinoza, and gives the earliest view of them. It was probably composed before 1651; possibly as early as 1654-5. In the latter case, Spinoza would have been only twenty-two or twenty-three at the time. It thus reveals the precocity of his scheme and the singular consistency of his intellectual development. The chronological order of Spinoza's works thus appears to have been almost exactly the reverse of their order of publication. That the later works are clearer and more perfect is evident; but the first is a veritable garden of ideas, and requires the same preliminary attention. This is the *Korte Verhandeling van God, de Mens en deszelven Weltland*. It is preserved in the Dutch version, not in the original text. The chief value of the essay is that it contains clear indications of the peculiar doctrines of Spinoza, and gives the earliest view of them. It was probably composed before 1651; possibly as early as 1654-5. In the latter case, Spinoza would have been only twenty-two or twenty-three at the time. It thus reveals the precocity of his scheme and the singular consistency of his intellectual development. The chronological order of Spinoza's works thus appears to have been almost exactly the reverse of their order of publication. That the later works are clearer and more perfect is evident; but the first is a veritable garden of ideas, and requires the same preliminary attention. This is the *Korte Verhandeling van God, de Mens en deszelven Weltland*. It is preserved in the Dutch version, not in the original text. The chief value of the essay is that it contains clear indications of the peculiar doctrines of Spinoza, and gives the earliest view of them. It was probably composed before 1651; possibly as early as 1654-5. In the latter case, Spinoza would have been only twenty-two or twenty-three at the time. It thus reveals the precocity of his scheme and the singular consistency of his intellectual development. The chronological order of Spinoza's works thus appears to have been almost exactly the reverse of their order of publication. That the later works are clearer and more perfect is evident; but the first is a veritable garden of ideas, and requires the same preliminary attention.
actions of rational beings, the conduct of creatures capable of spontaneous movement, to be accounted for? Here was the knot which Cartesianism could not untie, which must be untied before Cartesianism could be completely valid. The same knot, in a disguised form, is still perplexing speculation. Various solutions of the difficulty were proposed; all have proved extravagant and unphilosophical. Spinoza accepted the postulates of Des Cartes, and appreciated the difficulty which rent Cartesianism from crown to root. If he could only obtain clear ideas of mind and matter, their relations to each other would be discerned and the problem would be solved. Mind and matter are identical; they cannot be separated; they suffer concurrent modifications; they act continually in harmony, yet they cannot act upon each other. The only conclusion consonant with these positions is that mind and matter are essentially one and the same; that they are diverse aspects of a single existence, and that they are distinguished by merely apparent and accidental differences. If the same, they must be, and must have been, the same at all times and throughout all eternity, through all their changes and in all their forms. There is no longer any need of explaining their reciprocal interaction, for there is no interaction. There is no necessity for any divine pre-ordination or intervention. Matter is self-determining, changes coincidently with mental determinations, because, as the universe is reduced to absolute unity, the Divinity is itself embraced in that unity—is, indeed, that unity. There is inconclusiveness in the reasoning, no doubt; if there were no inconclusiveness, Spinozism would be true. It is not meant to be asserted that Spinoza consciously pursued the course of reasoning here presumed, or has anywhere formally developed it. The foundations of his philosophy are intuitive, according to his own principles. But from his essay on the Reform of the Understanding, from the constitution of his Ethics, from the whole complexion of his scheme, from the Cartesianism which furnished his point of departure, and the correction of Cartesianism which he submitted as his system, it is certain that he must have instinctively pursued this or a like line of reasoning.

Everything is thus swallowed up in the Divinity. God is all, and all is God—not interchangeably, for that would be materialistic Leibnizianism, nor Spinozism; but with the precedence and exclusiveness of the divine, and that is idealistic pantheism. Things are not preordained, or predetermined, or prearranged, but preinvented. Whatever phenomena arise, whatever changes occur, they are the transitory manifestations of some modification of the divine activity. There is much more than any one kind of language can say. The waves swell and roar upon the ocean, the bubbles burst upon the waves, but the ocean remains identically the same—

"Such as creation's dawn beheld."

But there is no creation, there is only transfiguration through the incessant evolution and revolution of one eternal being. All possibilities are contained in this being, and all possibilities come into act, not coincidently or contemporaneously, but in diverse order and position. There is but one existence, one substance, but infinite forms. "There cannot be, and we cannot conceive, any other substance than God." "Whatever is, is in God; and nothing can be, nor can be conceived, without God" (Ethics, pt. i, prop. xiv, xv). These are foregone conclusions. They are involved in the third and sixth definitions of the first part. The definitions are assumptions, and arbitrary assumptions. All Spinozist logic is based upon the fundamental assumption that all possibilities and eventualities are enclosed in the Spinozistic Divinity. But Spinoza's definition of substance is altogether alien from the definitions and conceptions of the Greek and other philosophers. With the latter, substance is shadowy and almost inappra-

hensible, the final residuum after everything conceivable has been separated from the aggregate of accidents, properties, and other constituents. With Spinoza, it is the cause and body of those accidents and properties, and of what else there may be. In both cases, it is true, it is the foundation, the underlying aliquid necesse-
rum—to ὁ πασχόμενος. With Spinoza it is everything, with Descartes it is nothing. Out of the unity of substance and the concomitant universality of the Divinity, all Spinozism follows of necessity, and its pantheistic character is also a necessary consequence, with or without geometrical deduction. We have exhibited only the roots of the doctrine; the trunk, the branches, the leaves, and all the fruit all spring from them. We have not the space to pursue Spinoza through all the intricacies of his system. It is only necessary to add to the explanations already given that the Ethics of Spinoza include ontology, psychology, and deontology. The treatise is distributed into five parts: I. On God; II. On the Nature and Origin of the Soul; III. On the Nature and Origin of the Passions; IV. On the Slavery of Man, or the Strength of the Passions; V. On the Power of the Understanding, or the Liberty of Man. This freedom is very delusive. Man has no freedom of volition or of action. The only freedom accorded by Spinoza is freedom from other constraint than the necessity of his nature (Ethics, pt. ii, prop. xviiiii; pt. iii, def. lii, i, sp. i, ii, etc.).

In the rigorous demonstrations of Spinoza, though the validity of the demonstration may be sometimes contested, there are many acute and profound observations. Nothing can be more surprising or more inspiring than the deduction and enforcement of every duty and of every virtue in the fifth part. There is a nice distinction between Natura naturata and Natura naturata which has become so celebrated and is often so convenient that it should not be left without notice (Ethics, pt. i, prop. xxix, Schol.). With Spinoza, Natura naturata is the divine substance considered as operating cause; Natura naturata the divine substance considered as effect or modification. With philosophers of dissimilar tenets, Natura naturata signifies nature in her silent operation producing the appropriate results; and Natura naturata the results of such operation.

In the book there is a temptation to write more and for abundant reflection, but these must be reluctantly renounced. From the brief survey of the essential character of Spinozism, it will be evident that the doctrine is the purest and completest pantheism—the purest in every sense. It is pantheism, and has consequently affinities and correspondences with all fashions of pantheism. It is not a trading pantheism, nor a mystic pantheism, yet it is steeped through and through in the Divinity; but in an endless, formless, indiscriminate, impersonal, and mistaken Divinity. It is the reductio ad absurdum of Cartesianism. It therefore instituted no sect and invited no acolytes. The philosophy became a target and a butt, and when new forms of error menaced religion it passed away, and has been too little remembered. The memory of the clear spirit, the noble nature, and the unsullied life of Spinoza should not be allowed to sink into oblivion.

IV. Literature.—B. de Spinoza Opera Omnia, ed. Paulus (Jena, 1802-3); id. ed. Gruyer (Stuttgart, 1880); id. ed. Bruder (Lips, 1843-46); Saisiat, Œuvres de Spinoza (Par. 1842); Frat, Œuvres Completes de Spinoza (Ibid. 1866); Van Vloten, Ad B. de Spinoza Opera qua Supersus Omnium Suppl. (Amst. 1869); Schaarhaut, B. de Spinoza, Korte Verhandeling van God, de Mens en de serene Wereld (Ibid. 1869); Sign Bart, de Spinoza's Kever-Zwarte (Delft, 1825) and several other treatises on Spinoza's life and work; Albrecht, Geschichte (Tib. 1870); Spinoza, Tractatus Theologico-politicus (Lond. 1877); Janet, Spinoza, Dieu, l'Homme et la Béatitude (Par. 1878); Bailey, Dict. Hist. Crit. s. v., "Spinoza;" Dietz, Ren von Spinoza, noch Leben und Lehren (Leips. 1878); Jacobit, Uber die Lehre des Spinoza (Ibid. — Google
5. Almondbury Church, Gloucestershire, cfr. A.D. 1250.
7. St. Mary's Church, Cheltenham, cfr. A.D. 1300.

came, as at Ryhall, Rutland; Barnack and Ringstead
Northamptonshire; and Christ Church Cathedral, Oxford.
With the exception of a few rare examples, spire at this period were always octagonal; and when placed on square towers, the angles of the tower not covered by the base of the spire were occupied by pinnacles or by masses of masonry made to slope back against the spire. At the bottom of each of the four cardinal sides was usually a large opening with the jambs built perpendicularly, so that the head stood out from the spire and was usually finished with a steep pediment. Above these, at some considerable distance, smaller openings of a similar kind were generally introduced on the alternate sides; these openings are called spire-lights. The top of the spire terminated in a bell or a cross or a vane. Spires were still usually made to rise from the exterior of the tower walls without a parapet, a mode of construction which is distinguished in some districts by the term brough, the name of spire being confined to such structures as have gutters and parapets round their bases. Fine examples of spires of this date exist in Normandy, and at Hampton and Witney, Oxfordshire, and various other places.

During the prevalence of the Decorated style spires were almost always very acute; they generally had parapets and gutters round them, though the brough spires are by no means uncommon at this date, as at St. Mary's and Crick, Northamptonshire. Decorated spires do not differ materially from Early English spires, except in the character of the details and the amount of enrichments, which now began to be introduced in profusion. Crockettes were often carved on the angles, as at Cuthorpe, and small bands of panelling or other ornaments

Spountain, a term applied to an unmarried woman in legal documents, and in bands or proclamations of marriage. Spountain, with the old termination, is the female of spinner, as songster is of singer, seamster or semster of seamer. King Alfred, in his will, calls the male side of his house the spear side, and the female the spindle side. This term is derived from the old occupation of women.

Spire (spira), an acutely pointed termination given to towers and turrets, forming the roof, and usually carried up to a great height. It is doubtful whether any very decided approach towards a spire was made till a considerable time after the introduction of the Norman style: at this period spires were sometimes adopted both on turrets and towers, and were generally made to correspond with them in their plan. Thus the circular turrets at the east end of the Church of St. Peter at Oxford, terminate in small circular spires; an octagonal turret at the west end of Rochester Cathedral has an octagonal spire; and the square towers of the churches of Than and St. Contet, and several others near Caen, in Normandy, are surmounted with pyramids or square spires. They were at first of very low proportions compared with later structures, and in truth were little more than pyramidal roofs. The whole of the existing specimens of this date are of stone, so as to have no parapet or gutter round the base. These pyramids become gradually more elongated as they are later in date, and clearly led the way to the spire.

As the Early English style arose, considerably greater elevation was given to spires, although they were still very frequently less acute than they afterwards be-

1. Turret, St. Peter's Church, Oxford, cfr. A.D. 1160.
3. Pinnacles, Bishop's Cleeve Church, Gloucestershire, cfr. A.D. 1150.
4. Then Church, near Caen, Normandy, cfr. A.D. 1460.
formed round them at different heights; the openings also were more enriched, and the pinnacles on the angles of the tower were enlarged, and were not so frequently connected with the spire by small flying buttresses. Fine examples of this style are the spires of Salisbury Cathedral and of St. Mary's, Oxford. In the Perpendicular style the same general arrangement was continued, although the character of the details and enrichments was altered in common with those of the other features of Gothic architecture. At this period broach spires appear to have been abandoned—at least, no example of one of this date can be referred to. The foregoing observations refer to spires of stone, but they were often also made of timber and covered either with lead or shingles, the greater part of these were broach, but they were sometimes surrounded by a parapet at the base. Many specimens of timber spires covered with shingles are to be met with in the counties of Surrey, Sussex, Kent, and Essex, and in some other places. Small spires of open work of timber, of sometimes are placed at the east end of the naves of large foreign churches. In some of these the Lady-bell (or Sanctusbell) is placed. The conjunction of a tower and spire forms a steeple. The following is the measurement of celebrated steeples above the ground: Old St. Paul's, 627 ft.; Salisbury, 484 ft.; St. Michael's, Paternoster, 392 ft.; Norwich, 509 ft.; Louth, 294 ft.; Chichester, 279 ft.; Strasburg, 500 ft.; Vienna, 441 ft.; Antwerp, 406 ft.; Freiberg, 385 ft.; Chartres, 333 ft.; St. Patrick's, Dublin, 222 ft.; Glasgow, 221 ft. The spire of Amiens, called the golden steeple, from its gilded crockets, is 422 ft.; of Cologne, 510 ft.; the highest pinnacle of Milan, 555 ft.; the dome of St. Peter's, 543 ft.; Florence, 387 ft.; and Segovia, 380 ft. See Parker, Gloss of Architecture, s. v.; Lee, Gloss of Liturgy, Terms; Walcott, Sacred Archæol, s. v.

Spire, or Exupère, St., first bishop of Bayeux, was born, according to some, in Rome, and came to Gaul about A.D. 66, with Denis, Saturnin, and other bishops, whom they pretend to have sent by Pope Clement. This opinion, followed in the diocese of Bayeux, is in contradiction with the chronology of its bishops; and it is also necessary, in accordance with the majority of writers, to fix the epoch of his arrival towards the end of the fourth century. He died about 405, and was buried at the end of Mt. Pannus, where he had before preached the Christian faith. His remains, transferred in the 16th century to Corbeil, where a church was erected in his memory, were burned, Feb. 8, 1679, in the presence of the municipality. His festival is on Aug. 1.

Spire Cross. In medieval times every church spire was crowned and surmounted by an ornamental cross. Its form was very varied, and frequently the representation of a cock was placed at the top, while at the foot of the cross was a globe, signifying the influence and power of the cross over the world. The richest examples of spire crosses are found in France and Germany. That from the pencil of Mr. Pugin, in the accompanying cut, is not unlike the cross surmounting the spire of Amiens Cathedral.

Spire, or Spire, or Spire (Ger. Speyer; anc. Noviomagus, afterwards Nemetas), is a city of Bavaria, at the confluence of the Speyerbach with the Rhine, once the residence of the German emperors, but now greatly reduced, having been nearly destroyed by the French in 1688. It is noted in ecclesiastical history for the meetings held there by the Reformers.

I. The first diet had been ordered to convene Feb. 1, 1526, at Eslingen, but was afterwards directed to meet at Spire on May 1. It did not begin its deliberations, however, until June 26. The situation at the time was favorable to the evangelical cause, inasmuch as the peace of Madrid, concluded between the emperor Charles V and Francis I, the king of France (January, 1526), had been broken by Francis, with the consent of the pope. All Western Europe was leagued together to destroy the preponderating power of the imperial house. The Turks threatened to invade Germany, and the Torquato alliance had compacted the Protestant states into a formidable power. The Protestant princes accordingly assumed a bold attitude, and from the time of their arrival caused their preachers to hold daily services, at which thousands of people were present. The religious question was prominent from the beginning of the diet. The imperial commissioners announced that the emperor had determined to maintain the existing order in religious matters until a council should arrange a different order, and demanded that new innovations agreeable to the teaching of Luther and contrary to the Edict of Worms should not be undertaken, besides calling attention to ordinary matters pertaining to the general conduct of the empire and to its needs. Debates immediately ensued, in which the lay estates directed attention towards the many and notorious abuses existing in the Church, and the imperial cities demanded the abrogation of erroneous and dangerous customs. They asserted that it was impossible to tell when, if ever, a general Christian council might be convened. These arguments prevailed. The complaints so presented were given to a committee, which reported that baptism and the Lord's supper should alone be regarded as sacraments; that the laity should partake of the cup; and that the vernacular should be employed in the administration of the sacraments. A second committee reported, advising the exercise of liberty in the points named by the former committee, and, in addition, recommending the abrogation of celibacy and an intelligent preaching of the Word of God. At this point the
commissioners introduced instructions, dated March 23, which prohibited them from accepting any action on the part of the diet that did not harmonize with the traditional doctrines and usages, and required them to promote the execution of the Edict of Worms. The elector of Saxony and the landgrave of Hesse took immediate measures to depart from Spires, and the difficulties which surrounded the emperor, joined with the counsels of his advisers, now led him to employ more conciliatory language. He wrote to his brother Ferdinand that he was determined to win over the Evangelicals with kindness, and to submit their doctrines to a council; and the reply of the diet, dated April 3, declared that a universal—or at least a national—council should be called within a year, and that in matters treated of in the Edict of Worms each state should, during the interval, behave as to be able to render account to God and the emperor. The Evangelical cause was thus accorded a season of quiet, during which its adherents drew more firmly together, and conspired the Church. See the Acta of the diet in Luther's Werke (Walch's ed.), xvi, 243 sq.; Veesenmayer, Die Verhandlungen auf dem Reichstage zu Speyer im Jahre 1526, etc., in Vater's Archiv, 1825, i, 22 sq.; Ranke, Deutsche Gesch. ii, 354 sq.; id. Fürsten u. Fürsten von Süd-europa, ii, 100 sq.; Neudorfer, Mercks. Auktionstücks aus dem Zeitalter d. Reformation, i, 19 sq.

II. The second Diet of Spires was occasioned by the more favorable conditions which the political relations of the emperor assumed, in consequence of which he felt himself able to enforce what was always his real desire, the establishment of an Evangelical majority. When Francis I of France sued for peace, and the pope was induced to renew amicable relations, the council promised in the recess of the first diet was no longer thought of by the emperor. He declared that he would no longer tolerate such disobedience to his commands as was manifest in the disregard of the Edict of Worms, and asserted that the existing differences in matters pertaining to the faith were the occasion from which sprang the troubles of the empire. He appointed commissions, at the head of whom was his brother Ferdinand, and ordered the convening of a diet at Spires, to open Feb. 1, 1529. The date was afterwards changed to the 21st of that month; but the opening was delayed until March 15. The Romish party was strongly in the majority, and had been embittered by the fraud of Pack (q. v.), until its members were thoroughly determined to execute the emperor's instructions designed to overthrow the Evangelical teachings and Church order. The diets of the first and second Spires were deprived of the use of a church, and were compelled to worship in their lodgings. Attendance on their services was prohibited; but congregations of over 8000 persons were, nevertheless, present at the preaching of the Word. The imperial commissions were busily employed in disseem among the Evangelicals; and failing in this purpose, they secured the exclusion of the delegates from Strasbourg and Memmingen, where the mass had been prohibited.

The diet was opened by the commissioners in the spirit of the emperor's instructions. They abrogated the recess of the previous diet, on the alleged ground that it had been arbitrarily explained. The address of the commissioners was referred to a committee, in which the Evangelicals were greatly in the minority, and was of course approved. The report recommended the holding of a council in some German city, that the mass should be everywhere retained, and that it should be restored where it had been set aside; that a rigid censorship over books should be exercised; and, finally, that every form of teaching which did not recognize the real body and blood of Christ in the sacrament should be prohibited. The final item was designed to prevent the union of Lutherans and Reformed into a single and powerful party, as the landgrave of Hesse proposed. Ferdinand exerted himself to promote the adoption of this report, and Eck and Faber (q. v.) were restless at work to divide the minority. The landgrave, assisted by Melancthon, was, however, successful in uniting the Evangelicals in support of a declaration directly opposed to the report of the committee in all its parts. This declaration was submitted to the diet April 21, and the diet, by a large majority, rejected it by the Romish majority; and Ferdinand, in the session of April 19, even exalted the report of the committee into a recess of the diet, and commanded the Evangelicals to submit to its provisions, as having been fixed by a majority. As the minority were not prepared to yield immediately, he declared he would leave the diet.

The Evangelical princes at once drew up a protest against the action of Ferdinand and in harmony with their previous declaration, and caused it to be read immediately and publicly, after which they demanded its incorporation into the recess. On the following day (April 20) they transmitted a more extended copy of their protest to the imperial commissioners, which was returned to them by Ferdinand. This incident conferred on them the title of Protestants. The protest set forth that the Evangelical princes and estates could not sanction the revocation by a party vote of the recess passed unanimously at the last diet; that their opponents had concealed the correctness of Evangelical teaching in many points, and could not therefore require its rejection by those who now received it; that the papal legate had acknowledged, at the diet in Nuremberg, that the Church suffered from many evils in both head and members, and that consequently the occasion for existing differences could be found in Rome; as was evident from the fact that the compliance of the German nation had not yet been satisfied. In the event that the recess of the former diet should, nevertheless, be recalled by the partisan majority, the signers protested before God that, for themselves and their people, they would "neither consent nor adhere in any manner whatsoever to the proposed decree in anything that is contrary to God, his holy Word, our right conscience and the salvation of our souls, and the last decree of Spires." They asked that the matter be reported to the emperor, and declared that they would in the meantime so govern their actions that they might be able to render account thereof to God and the emperor.

The recess of the diet was issued April 22 in the form already described; and three days later the Protestant princes and delegates assembled in the house of Peter Muderstatt, dean of St. John's, to draw up—in behalf of themselves, their subjects, and all who should abide in the true faith both in the Westphalian and an appeal addressed to his imperial majesty, and to a free and general concil of holy Christendom. They incorporated in it a review of the action taken by the diet, accompanied with the principal documents belonging to the case, and demanded immunity from all past, present, and future vexatious measures. They next resolved to send an embassy to the emperor, in order that the reasons from which they acted might be truthfully reported to him, and that he might be conciliated; and then they quitted Spires.

The envos were selected at a convention held in Nuremberg May 15, 1529, and reached the emperor Sept. 12. They were, Alexis Frauenucht, secretary to the landgrave of Brandenburg; Michael von Kelen, syndic of Memmingen; and John Ehinger, the burgomaster of Memmingen. The emperor had in the meantime concluded a treaty with the pope at Barcelona, June 29, and had concluded peace with Francis I at Cambrai, Aug. 6, in each instance binding himself to put through the Reformation. The diets of Spires henceforward pointed the protest, but were obliged to wait until Oct. 12 for the emperor's reply, insisting on the submission of the Protests to the decree of the diet; receiving which they at once read the appeal of Spires, and caused it to be taken to the emperor, who thereupon placed them under arrest. In Germany, the landgrave
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of Hesse had given the protest of Spires to the world in print, May 5, 1529, and the elector of Saxony May 12. See Müller, Hist. von d. evang. Stände Protest u. Appellation . . . dann der darauf erfolgten Legation in Spmien an k. Majest. Karl V., etc. (Jena, 1706); Jung, Gesch. des Reichstages zu Speyer, 1529 (Strasbourg, and Leipzig, 1860).

The third Diet of Spires was convened to take action with reference to the necessities of the empire as against the Turks. It was opened Feb. 9, 1542, by king Ferdinand, who urged the importance of providing aid against the threatening enemy, but was met by the Evangelical estates with a declaration that they would vote no assistance save under the condition that the peace of Ulm (1541) should be restored. They asserted that many rulers did not act conformably to that agreement, and also that in suits at law before the chamber Evangelical contestants could not expect justice because of the composition of that tribunal, and they demanded that unbegrudging men should be appointed to its bench. Ferdinand could not receive such sentiments with favor, but was obliged to yield to the demands of the Protestant party through fear of the Turks.

The pope had sent cardinal Moroni to the diet to advocate the inauguration of a reform which should result in the suppression of the Choler and the formation of a central church body, and to propose, in furtherance of that purpose, the holding of a council in some Italian city. The estates rejected the latter proposition; and the Evangelical party went so far as to declare that they would never recognize a council convened and opened by the pope, though the latter had offered to substitute Trent or Cambray as the place of meeting, and the estates had decided in favor of Trent. The Evangelicals also demanded that their protest against the proposed council should be admitted into the recess of the diet. A compromise was finally adopted, and published as a recess on April 11, 1542, by which the Evangelical claims were recognized, and an armistice for five years after the war was accorded them in return for the vote of liberal aid for the prosecution of the Turkish campaign. The recess, however, provided no new guarantee that the unwilling Romanists would respect its provisions any better than those of the Ratisbon Interim (q. v.). See Sleidani De Statu Religionis et Rerum. Comment. Ad Chr. Carol. etc. (Fred. ad M. 1796), p. 248 sq.; Seckendorf, Historia Luteranismi, bk. iii, § 25, p. 382 sq.; Walch, Luther's sämtliche Schriften (Halle, 1745), xvii, 1002 sq.; Schmidt, Geschichte der Deutschen (Ulm, 1783), v, 409 sq.; Planck, Geschichte des prot. Lehrbegriffs, pt. iii, 338 sq.; Von Rommel, Philipp der Großeinige (Giessen, 1830), i, 476.

Spirit (מְטִיָּה, ruchāch [twice מְטִיָּה], nimbūth, breath, Job xxi, 4; Prov. xxvii, 27; מְטִיָּה [twice מְטִיָּה], a phantasm, Matt. xiv, 26; Mark vi, 49), both literally meaning wind, is one of the most generic terms in either the English, Hebrew, or Greek language. We therefore discuss here its lexical as well as psychological relations somewhat extensively. See PSYCHOLOGY.

1. Scriptural Usage of the Word.—Its leading significations may be classed under the following heads:

1. The primary sense of the term is wind. "He that forsaeth the mountains and createth the wind" (מְטִיָּה, Amos iv, 13; Isa. xxxvi, 8). "The wind (מְטִיָּה) bloweth where it listeth" (John iii, 8). This is the ground idea of the term "spirit"—air, ether, air refined, sublimated, or vitalized; hence it designated

2. Breath, as of the mouth. "At that blast of the breath of his nostrils (מְטִיָּה וּמְטִיָּה) are they consumed" (Job iv, 9). "The Lord shall consume that wicked one with the breath of his mouth" (רַגְמָלָוָתָו תְמוֹ וּמְטִיָּה, 2 Thess. ii, 8).

3. The vital principle which resides in and animates the body. In the Hebrew, נַפְרָה is the main specific term for this. In the Greek it is ψυχή, and in the Latin anima. "No man hath power over the spirit (נַפְרָה) to retain the spirit" (Eccles. viii, 8; Gen. vi, 17; vii, 15). "Jesus yielded up the ghost" (ἀνεφράχθη τοῦ πνεῦμα, Matt. xxvii, 50). "And her spirit (ψυχή) went out" (ἀπεφραξθή) came again," etc. (Luke viii, 55). In close connection with this use of the word is another,

4. In which it has the sense of apparition, spectre. "They supposed that they had seen a spirit," i.e. spectre (Luke xxiv, 37). "A spirit hath not flesh and bones, as ye see me have" (ver. 39; Matt. xiv, 26).
5. The soul—the rational, immortal principle by which man is distinguished from the brute creation. It is the πνεῦμα, in distinction from the ψυχή. With the Latins it is the animus. In this class may be included that use of the word spirit in which the various souls or spiritual substances are spoken of.

"Into thy hands I commend my spirit" (רֹ תֵּאָּ֣דָאָמָו, Luke xxiii, 46; Acts vii, 59; 1 Cor. v, 5; vi, 20; vii, 34; Heb. xii, 9). "My spirit hath rejoiced in God my Saviour" (Luke i, 47). "Poor in spirit" (πνεύμα τῷ πνευματί) denotes humility (Matt. v, 8). 

"Ye know not what manner of spirit ye are of" (Luke ix, 53), which is analogous to the "πνεῦμα μου." "He that hath no rule over his own spirit" (םְךָנָר, Prov. xxxi, 28; xvi, 32; Eccles. vii, 9). The moral affections are denominated "the spirit of meekness" (Gal. vi, 1), "of bondages" (Rom. viii, 15), "of jealousy" (Numb. iv, 14), ε of fear (2 Tim. i, 7), "of slumber" (Rom. xi, 8).

In the same way also the intellectual qualities of the soul are denominated "the spirit of counsel" (וּלָנוּפָּת, Isa. xi, 2); "the spirit of knowledge" (בשַמִּיזָת, ibid.); "the spirit of wisdom" (גַּלְפִּים, Epher. i, 17); "the spirit of truth and of error" (1 John iv, 6).

6. The race of superhuman created intelligences. Such beings are denominated spiritual beings because they have no bodies like ours. To both the holy and the sinning angels the term is applied. In their original constitution their natures were alike pure spirit. The Bible says: "they were not made by the hand of nature," and "the fallen angels as spiritual beings." In the New-Test. demonology δαίμων, δαίμονον, πνεῦμα ἀκάδαμον, πνεῦμα πονηρόν, are the distinctive epithets for a fallen spirit. Christ gave to his disciples power over unclean spirits (πνεῦματων ἀκαδάμων, Matt. x, 1; Mark i, 29; Luke i, 46; Acts vi, 16). The holy angels are termed spirits: "Are they not all ministering spirits?" (αἱ ἀγγέλλαι πνευμάτων, Heb. i, 14). "And from the seven spirits (ἐπτά πνευμάτων) which are before his throne" (Rev. i, 4).

7. The term is applied to the Deity, as the sole, absolute, and uncreated Spirit. "God is a Spirit" (πνεῦμα ὃς θεός). This, as a predicate, belongs to the divine nature, irrespective of the distinction of persons in that nature. But its characteristic application is to the third person in the Divinity, who is called the Holy Spirit (Πνεῦμα ἁγίου) because of his essential holiness, and because he is the only scheme in their family who was to sanctify the people of God. He is denominated the Spirit by way of eminence, as the immediate author of spiritual life in the hearts of Christians. The New-Test. writers are full and explicit in referring the principle of the higher life to the Spirit. In the Old Test. the reference is more general. The Spirit is an all-pervading, animating principle of life in the world of nature. In the work of creation the Spirit of God moved upon, or brooded over, the face of the waters (Gen. i, 2; Job xxi, 13). This relation of the Spirit to the natural world the ancients expressed as ἔναν εκτός, ἐνα σαρώ, ἐνα ψυχρα-μυκραν. The doctrine of the Spirit, as the omnipresent life and energy in nature, differs from Pantheism, on the one hand, and from the Platonic soul of the world, on the other. It makes the Spirit the immanent divine causality, working in and through natural laws, which is called nature; as in the Christian life He is the indwelling divine causality, operating upon the soul, and through divine ordinances, and this is termed grace. The Spirit in the world may be considered as the divine omnipresence, and be classed among the doctrines which are more peculiarly theological. But the indwelling and operation of the Spirit in the heart of the believer is an essential doctrine of Christianity. And it is this one thing which is termed the grace; the other grace. Upon the difference between the two, in respect to the Spirit's work, rests the Christian consciousness. The general presence and work of the Spirit in nature are not a matter of consciousness. The special presence and work of the Spirit in the heart of the believer, by the effects which are produced, are a matter of which, from consciousness, there may be the most consoling and delightful assurance. See Spirit.
of both body and spirit by purely natural processes in-
volves a disregard of the original distinction between
the forming of the one and the inbreathing of the other.
In creatiorism the truth is limited to the origin of the
spirit, the soul being the product of both the traduced
and the infused factors, so that the doctrine of tradi-
tudicism leads logically to the dichotomy, while that of
creatiorism leads to the trichotomy. In every form of
creatiorism the birth of a human being involves a
sacramental wonder, since God is himself directly en-
gaged in imparting to the individual his peculiar spirit.
This theory, derived from the Aramaic (De Anim. Motus),
and transmitted through the Church fathers, was culti-
vated in the Middle Ages, and generally adopted by
Roman Catholic writers, though not as a confessed
locus. It was also largely admitted among theologians
of the Reformed Church, though by no means universal-
ly. Traducianism was more generally accepted in the
Lutheran Church, though here also standard and lead-
ing authorities leave the question undecided. The Pseu-
do-Gnostic and Semi-Pelagian heresies, which taught
that the spirit of man is either not at all or but little
affected by sin, grew out of a combination of creatiorism
and the trichotomy theory; but they were the result
simply of the combination of the two. The same is true of
the Anabaptian theory, which confines the human nature
of Christ to body and soul (amína vegetále), and holds
that in him the Logos supplied the place of the spirit
A third question follows, which is concerned with personal
union — with the forming of the body and the imparting
of the spirit, and with the results that follow.
A fourth question asks, whither does the soul tend?
or, more exactly, what becomes of it when separated
from the body? The scriptural answer is brief and con-
fident: the spirit returns to God, but not as it came from
God; it retains the nature obtained by its union with
the body; and it is accordingly as a soul, i.e., affected
by the body, although the latter has become dust, that
the spirit returns to God. The Scriptures teach that
the soul neither sleeps nor dies, but retains its spiritual
character. We shall accordingly not be found utterly
naked even after death, but rather clothed with con-
sicacy activity (κώστισμα, ὥς γὰρ κυρίως, 2 Cor. v, 8—
a passage, however, which legitimately refers only to the
finally glorified state; see Alford, loc. cit.), and thus wait
the renewal of the same natural and body in the resurrection. See Intermediate State.
The soul accordingly attains its consummation in the body,
which was also the beginning and basis of the personality.
Corporeity is thus the end of the ways of
God, as it was the beginning in the clay from which man
was fashioned. The third Catholic dogma states the
words "the resurrection of the body and the life et-
terlasting;" and Paul writes, "There is a natural body, and
IX.—O o o
baptized with the Holy Ghost” (lv Poiéhonts ayfpi, Acts i, 5; comp. Joel ii, 28 with Acts ii, 18-19, where the 100% of the prophet is translated πνευμα by the apostle).

II. Historical Development of the Functions of the Holy Spirit.—In accordance with what seems to be the general rule of divine revelation, that the knowledge of heavenly things is given more abundantly and more clearly in later ages, the person, attributes, and operations of the Holy Spirit are made known to us chiefly in the New Testament. In the light of such later revelation, words which, when heard by patriarchs and prophets, were probably understood imperfectly by them, become full of meaning.

1. In the earliest period of Jewish history the Holy Spirit was revealed as cooperating in the creation of the world (Gen. i, 2), as the Source, Giver, and Sustainer of life (Job xxviii, 3; xxxii, 4; Gen. ii, 7); as resisting (if the common interpretation be correct) the evil inclinations of men (vi, 3); as the Source of intellectual excellence (xii, 38; Deut. xxxiv, 9), of skill in handicraft (Exod. xxxviii, 3; xxxi, 3; xxxiv, 31), of supernatural knowledge and prophetic gifts (Num. xxiv, 2), of valor and those qualities of mind or body which give one man acknowledged superiority over others (Judg. iii, 10; vi, 34; xi, 29; xiii, 25).

2. The Hebrews began with the metaphor of the effect of the Spirit coming on a man is described in the remarkable case of Saul as change of heart (1 Sam. x, 6, 9), shown outwardly by prophesying (x, 10; comp. Num. xi, 25, and 1 Sam. xix, 20). He departs from a man whom he has once changed (1 Sam. xvi, 14). His departure is the departure of God (ver. 14; xviii, 12; xxxviii, 15); his presence is the presence of God (xvi, 13; xviii, 12). In the period of the kingdom the operation of the Spirit was recognized chiefly in the inspiration of the prophets (see Witsius, Miscellanea Sacra, lib.i; Smith [J. J.], Select Discourses, 6, Of Prophecy; Knobel, Prophetismus der Hebräer). Separated more or less from the common occupations of men to a life of special religious exercise (Bull [Bp.], Sermons, x, 187, ed. 1840), they were sometimes workers of miracles, always forerunners of future events, and guides and advisers of the social and political life of the people who were contemporary with them (2 Kings ii, 9; 2 Chron. xxiv, 20; Ezek. ii, 23; Neh. ix, 30, etc.). In their writings are found abundant predictions of the ordinary operations of the Spirit that were to be most frequent in later times, by which holiness, justice, peace, and consolation were to be spread throughout the world (Isa. xi, 2; xiii, 1; lx, 1, etc.).

3. The teaching of the Spirit in the New Testament. The presence of the Holy Spirit in the world continued to be acknowledged by Jewish writers (Wesel, i; 7; ix; 17; Philo, De Gigant, 5; and see Ridley, Moger Lectures, sermon ii, p. 81, etc.).

4. In the New Testament, both in the teaching of our Lord and in the narratives of the events which preceded his ministry and occurred in its course, the existence and agency of the Holy Spirit are frequently revealed, and are mentioned in such a manner as shows that these facts were part of the common belief of the Jewish people at that time. Theirs was, in truth, the ancient faith, but more generally entertained, which looked upon prophets as inspired leaders, accredited by the power of working signs and wonders (see Nitzsch, Christl. Lehre, § 84). It was made plain to the understanding of the Jews of that age that the same Spirit who wrought of old among the people of God was still at work. "The dove forsook the ark of Moses and fixed its dwelling in the heart of the Spirit (Bull, Orac. ad ver. x, 7)."

5. The gifts of concord, prophecy, are teaching, which had cast a fitful lustre on the times of the great Jewish prophets, were manifested with remarkable vigor in the first century after the birth of Christ. Whether in the course of eighteen hundred years miracles and predictions have altogether ceased, and, if so, at what definite time they ceased, are questions still debated among Christians. On this subject reference may be made to Dr. Conybeare's Free Inquiry into the Miraculous Powers of the Christian Church; Dr. Brooke's Examination of Middleton's Free Inquiry; W. Dodwell's Letter to Middleton; Bp. Douglas's Catechesis; J. H. Newman's Essay on the Miraculous Agencies of the Church Government, ch. v; and Hooker, Eccles. Polity, v, 72, 5-8. See Miracle.


"Not the Spirit of God, but the Spirit of the Lord" is marked (Ep. iv. 7; John vii, 39, etc.) as the commencement of a new period in the history of the inspiration of men by the Holy Ghost. The interval between that event and the end of the world is often described as the dispensation of the Spirit. It was not merely (as Didymus Alex. in
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Trinitate, iii, 54, 431, and others have suggested) that the knowledge of the Spirit's operations became more general, and was unceasingly active, as the law was abolished, though Bp. Heber (Lectures, viii, 514, and vii, 488) and Warburton have maintained it, that the Holy Spirit has sufficiently redeemed his gracious promise to every succeeding age of Christians only by presenting us with the New Testament. Something more was promised, and confirmed in the church by its experience. Indeed, on the early gifts of the Holy Spirit were unconcealed, not universal, intermittent, chiefly external. All this was changed. Our Lord, by ordaining (Matt. xxviii, 19) that every Christian should be baptized in the name of the Holy Ghost, indicated at once the absolute necessity from the nature of the work to have the Spirit brought in by the believer with the Spirit; and (in John xvi, 7-15) he declares the internal character of the Spirit's work, and (in xiv, 16, 17, etc.) his permanent stay. Subsequently the Spirit's operations under the new dispensation are authoritatively announced as universal and internal in two remarkable passages (Acts ii, 16-21; Heb. viii, 8-12). The different relations of the Spirit to believers several under the old and the new dispensation are described by Paul under the images of a master to a servant, and a father to a son (Rom. viii, 15); so much deeper and more intimate is the union, so much higher the position (Matt. xii, 11), of a believer, in the latter stage, than in the earlier (see Wachsmuth, Macleanian: Sacra, p. 765; De Spiritu Adoptionis; and the opinions collected in note H in Hare's Mission of the Comforter, ii, 438). The rite of imposition of hands, not only on teachers, but also on ordinary Christians, which has been used in the apostolic (Acts vi, 3; xiii, 3; xix, 6, etc.) and in all subsequent ages, is a testimony borne by those who come under the new dispensation to their belief of the reality, permanence, and universality of the gift of the Spirit.

Under the Christian dispensation it appears to be the office of the Holy Ghost to enter into and dwell within every believer (Rom. viii, 11; 1 John iii, 24). By him the work of redemption is (so to speak) appropriated and carried out to its completion in the case of every one of the elect people of God. To believe, to profess sincerely the Christian faith, and to walk as a Christian, are his gifts (1 Cor. xii, 3; 2 Cor. iv, 13; Gal. v, 18) to each person severally: not only does he bestow this grace of believing, but also of walking, and of living right (Gal. v, 18; Phil. ii, 13) in every particular action so far as it is good (see South, Sermons, xxxvi, vol. ii, p. 292). His inspiration brings the true knowledge of all things (1 John ii, 27). He unites the whole multitude of believers into one regularly organized body (1 Cor. xii, and Eph. iv, 4-16). He is not only the source of life to us on earth (2 Cor. iii, 6; Rom. viii, 3), but also the power by whom God raises us from the dead (ver. 11). All Scripture, by which men in every successive generation are instructed and made wise unto salvation, is inspired by him (Eph. iii, 5; 2 Tim. iii, 16; 10; 2 Pet. i, 21); he co-operates with suppliants in the utterance of every effectual prayer that ascends on high (Eph. ii, 18, 19; Rom. viii, 29); he strengthens (Eph. iii, 16), sanctifies (2 Thess. ii, 13), and seals the souls of men unto the day of completed redemption (Eph. i, 13; iv, 30).

That this work of the Spirit is a real work, and not a mere imagination of enthusiasts, may be shown (1) from the words of Scripture to which reference has been made; (2) by the testimony of intelligent Christians in every age, who are ready to specify the marks and tokens of his operation in themselves, and even to describe the manner in which they believe he works (on this see Barrow, Sermons, lxvii and lxviii, towards the end; Waeland, Sermons, xxvi, vol. v, p. 686); (3) by the superiority of Christian nations over heathen nations, in the possession of those characteristic qualities which are gifts of the Spirit, in the establishment of such customs, habits, and laws as are agreeable thereunto, and in the exercise of an enlightening and sanctifying influence in the world. The Spirit is the bond of union in the church; he is the source of friendship to all who are in Christ; he is the common father of all the believers of every country and nation, and he is never absent from any in whom he has once resided. Those nations which are now in eminent power and knowledge are all to be found within the pale of Christendom—not, indeed, free from national vices, yet, on the whole, manifestly superior both to contemporary unbelievers and to paganism in its ancient palmy days. See Hare, Mission of the Comforter, iii, i, 2, 3; de la Porte, On the Beneficial Effects of Christianity on the Temporal Concerns of Mankind, in Works, vi, 375-460.

It has been inferred from various passages of Scripture that the operations of the Holy Spirit are not limited to those persons who, either by circumcision or by baptism, have been consecrated to him. This inference is supported by the early churches (Gen. xxi, 31), Melchizedek (xiv, 18), Jethro (Exod. xiii, 12), Balaam (Num. xxxii, 9, and Job, in the Old Test., and the Magi (Matt. ii, 12), and the case of Cornelius, with the declaration of Peter (Acts x, 35) thereon, are instances showing that the Holy Spirit bestowed his gifts of knowledge and holiness in some degree even among heathen nations; and if we may go beyond the attestation of Scripture, it might be argued from the virtuous actions of some heathens, from their ascription of whatever good was in them to the influence of a present deity (see the references in Heber's Lectures, vi, 446), and from their tenacious preservation of the rites of sacrifices, that the name they knew not must have girded them, and still girls such as they were, with secret blessedness.

III. Doctrinal Theories.—Thus far it has been attempted to sketch briefly the work of the Holy Spirit among men in all ages as it is revealed to us in the Bible. But after the closing of the canon of the New Test., the religious subtlety of Oriental Christians led them to scrutinize, with the most intense accuracy, the words in which God has, incidentally as it were, revealed to us something of the mystery of the being of the Holy Ghost. It would be vain now to condemn the superfluous and irreverent curiosity with which these researches were sometimes prosecuted, and the scandalous contents which they caused. The result of them was the formation as well as the general acceptance of certain statements as inferences from Holy Scripture which took their place in the established creeds and in the teaching of the fathers of the church, and which the great body of Christian doctrine continued to adhere to, to guard with more or less vigilance.

1. The Sadducees are sometimes mentioned as preceding any professed Christians in denying the personal existence of the Holy Ghost. Such was the inference of Epiphanius (Heres., xii), Gregory Nazianzen (Oratio xxxi, § 5, p. 589, ed. Ben.), and others from the testimony of Luke (Acts xxiii, 8). But it may be doubted whether the error of the Sadducees did not rather consist in asserting a corporeal Deity. Passing over this, in the first youthful age of the church, when, as Neander observes (Ch. Hist. ii, 327, Bohn's ed.), the power of the Holy Spirit was so mightily felt as a new creative, transforming, and holy principle of life in the knowledge of the Spirit, as identical with the Essence of God, was not so thoroughly and distinctly impressed on the understanding of Christians. Simon Magus, the Montanists, and the Manicheans are said to have imagined that the promised Comforter was personified in certain human beings. The language of some of the primitive fathers, though its sense has not been always made clear, occasionally comes short of a full and complete acknowledgment of the divinity of the Spirit. Their opinions are given in their own words, with much valuable criticism, in Dr. Burton's Testimonies of the Ante-Nicene Fathers to the Doctrine of the Trinity and the Divinity of the Holy Ghost (1831). Valuable information is given also of his Holy Ghost was an angel. The Sabellians denied that he was a distinct person from the Father and the Son. Eunomius, with the Amanesans and the Arians, regarded him as a created being. Macedonius, with his fol-
it should not be made to signify anything in respect to the divine activity in the world in the service of the Son. His procession from the Son as well as from the Father was the great point of controversy in the Middle Ages. In modern times the Socinians and Spinoza have altogether denied the personality, and have regarded him as an influence or power of the Deity. It must suffice in this article to give the principal texts of Scripture in which the procession is mentioned, if possible, to refer to the principal works in which they are discussed at length. The documents in which various existing communities of Christians have stated their belief are specified by Winer, Comparative Darstellung des Lehrgriifs, etc. p. 41, 80.

2. The activity of the Holy Ghost is proved by the fact that he is called God. (Comp. 1 Sam. xvi, 13 with xvi, 12; Acts v, 3 with v, 4; 2 Cor. iii, 17 with Exod. xxxiv, 34; Acts xxviii, 23 with Isa. vi, 8; Matt. xii, 28 with Luke xi, 29; 1 Cor. iii, 16 with vi, 19.) The attributes of God are ascribed to him. He creates, works miracles, inspires prophets, is the Source of holiness (see above), is everlasting (Heb. ix, 14), omnipresent, and omniscient (Ps. cxxxix, 7; and 1 Cor. ii, 10).

3. The personality of the Holy Ghost is shown by the actions ascribed to him. He speaks and works (John xvi, 13; Acts x, 19; xii, 2, etc.). He wals and acts on his decision (1 Cor. xii, 11). He chooses and directs a certain body of action (Acts xvi, 23). He knows (1 Cor. ii, 11). He teaches (John xiv, 26). He intercedes (Rom. viii, 26). The texts 1 Thess. iii, 12, 13, and 2 Thess. iii, 5, are quoted against those who confound the three persons of the Godhead.

4. The procession of the Holy Ghost from the Father is shown from John xiv, 26; xv, 26, etc. The tenet of the Western Church that he proceeds from the Son is grounded on John xv, 26; xvi, 7; Rom. viii, 9; Gal. iv, 6; Phil. i, 19; 1 Pet. i, 11; and on the action of our Lord recorded by John xx. 22. The history of the long and important controversy on this point has been written by Plaff; by Walchius, Historia Controversiae de Processione (1761); and by Neale, Hist. of the Eastern Church, ii, 1898. See Holy Ghost.

SPIRIT (HOLY), BAPTISM OF. The bestowment of the Divine Spirit upon faithful men—which is simply God's spiritual access to and abiding with his believing and obedient ones—is a promise for all times and dispensations of the Church, of the fulfillment of which promise the Divine Word is the perpetual record. It was the consolation and guide of the patriarchs; the inspiration of the prophets, and the light and life of the Old-Test. Church. That which is now given to believers and to the aggregate Church differs from the former in degree and in some of its modes of manifestation, in its substance or kind. Indeed, as the Church has been, and is, essentially the same under all its dispensations, having the same precious faith, with the one atoning Sacrifice as its object and end, so the animating Spirit that guided and sustained the faithful ones of the earlier Church is the same with that which we recognise and worship, and in which we rejoice in this our day of the fulness of Gospel grace. It is evident, however, that, for obviously good reasons, a special and peculiar manifestation of the Spirit was given to the apostles—first on the day of Pentecost, and afterwards continuously, though evidently with steadily decreasing outward manifestations till it finally entirely ceased. In this sense the "Istatus" failed from the Church, as did the power of working miracles, its substance and reality, with all its blessed results, continued as Christ's perpetual legacy to his disciples all down through the ages, and will do so till the great consummation of his kingdom.

1. In the term "baptism," used in the New Testament to designate the bestowment of the Holy Ghost, is probably simply an accommodation of the idea of John's baptism, and is used to indicate the substance of which that ceremony was but the shadow and type; and, therefore,
into the Church by God himself; and even here an apostle's presence seems to have been requisite. In all other examples recorded the imposition of apostolic hands seems to have been an essential condition to the conferment (see Acts vii, 17; 18; xix, 6; Rom. i, 11). The miraculous power once imparted seems to have been permanent and hereditary, and no individual except the apostles had the right or ability of communicating the Holy Ghost to another person. Hence after the death of the apostles the power itself became extinct. This was no doubt a principal one of their peculiar functions. We commend this fact to the consideration of those who claim to be their lineal successors. The extraordinary and exclusively spiritual endowment, which is the perpetual heritage of the Christian Church and the privilege of all true believers, we understand to be still conferred, as it always was, directly by God in answer to prayer, without any intermediation or human instrumentality being necessary, though the way of preparing the subjects to expect and appreciate the sacred gift. In point of fact, the gift of the Spirit, in its ordinary function, is found to attend personal intercourse with individuals of deep Christian experience.

Many questions, curious rather than profitable, are sometimes raised respecting these supernatural endowments; but we must here pass them by as a thing of history and speculation, and of very little personal interest. The manifestations of the Spirit evidently differed widely in individual cases, and were altogether of an arbitrary and abnormal character. The principal information concerning them is contained in 1 Cor. xii—xiv, respecting the proper meaning of which Scripture communications and exegesis are by no means agreed among themselves. See Spiritual Gifts.

One example, however, of the experience of this manifestation, recorded in Holy Writ, is of so marked and instructive a character that we must note it somewhat at length. Acts xix. was a third missionary tour he visited Ephesus, where Apollos had previously labored. The apostle there found twelve men who had become converts to John's baptism, possibly under the preaching of Apollos, prior to the superior illumination of the latter by the more spiritual instructions of Aquila and Priscilla. These men had not, therefore, received the gift of the Holy Spirit. Indeed, when questioned on the subject, they averred that they "had not so much as heard whether there be any [a] Holy Ghost." By this they could not have meant an utter ignorance of such a divine being, much less of the office-work upon human hearts; for one in the Old Testament had been familiar, full of allusions to the Holy Spirit, but John had expressly taught his disciples to look for the long-expected baptism. We cannot suppose that the Hebrew sages had been destitute of that heavenly influence without which no genuine religious fruit could possibly grow in the human heart; for the very heathen owed all their real piety to the unconsciously anticipated virtue of the incarnate Redeemer. The same Spirit which brooded over the primeval deep (Gen. i, 2) was the Spirit of Christ (John i, 3), without which none are his (Rom. viii, 9). It was he, as Jehovah, Logos, who wrought upon the wilderness of the human disposition (1 Cor. x, 3). The inspiration, whether personal or official, of all the Old-Test. characters proceeded, by their own acknowledgment, from this source. The seventy elders (Exod. xxiv, 10) stood on the same spiritual platform with the beloved disciple in Patmos (Rev. iv). Abraham, entering into God's covenant, symbolized by the laying on of hands as the means of their reception (Gen. xv, 17), rejoiced to behold Christ (John viii, 56). Jacob's ladder (Gen. xxviii, 12) was a lively type of Christ (John i, 51), the sole medium of intercourse with heaven. David and the prophets abound with recognitions of the Holy Spirit's presence and power in religious experience. Most of the above instances seem to indicate, in respect to their subjects, unusual frames of mind and special inspirations, but some of them speak the ordinary language of private devotion. The Ephesian converts, therefore, must obviously have meant that they did not expect for themselves what they were entirely familiar with in past history as the privilege of a few favored individuals, or, what is most probable, that it was not necessarily included in the dispensation of the Baptist's announcement concerning the Spirit, of which probably they had as yet only very inadequate appreciation. Their experience then and after this was, of course, similar to that of their fellow-Christians.

3. We come, therefore, to the difficult task of discriminating the perpetual from the transient manifestations of this precious gift of Christ to his Church in its bearing upon ordinary religious experience. We must clear the way for the discussion by a few preliminary considerations, which we will treat with as little metaphysical abstraction as possible.

All the functions of the Holy Spirit are in one sense preternatural—that is, they are outside of, and superior to, our natural faculties; and the spiritual capabilities with which they invest us are in that sense supernatural. But a miracle is more than this. It is not only beyond and above nature, but still within the realm of nature. Between functions of the one kind and the other, which we now allude are not opposed to our essential nature, but they come from beyond its sphere, yet often become supplemental, auxiliary, or recuperative to it. This is in accord with another important truth which we are apt to overlook. Our Lord, in his discourse to Nicodemus, declared that as "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John iii, 8). The operations of the Spirit are inscrutable, even to the subject of them, as to their mode of action; consciousness reveals to us only the fact, not the manner nor the origin, of the divine influence. We must learn from some other criterion or source. The apostle, therefore, very properly exhorts us to "try the spirits [both in ourselves and in others, by means of the written Word and their fruits] whether they are of God" (1 John iv, 1). If we had, like the apostles, the inspired gift of "discerning spirits," perhaps we might, to some extent, dispense with these accessory tests. Now the reason why we are unable to distinguish by any infallible internal mark or quality the author or tendency of our cognitions, impulses, or emotions, even when they are really due to the influence of the Holy Spirit, is because the influence, however genuine or powerful, all lie in the sphere of our immediate faculties, appearing to the consciousness as of subjective origin. They, in fact, use these faculties as their channel or vehicle, just as the electric current runs along the telegraphic wire precisely the same whether the thunder-storm or the magnetic machine give the impulse, and whether the telegraph be from furnishing fee, a truth or a lie. It is a great and dangerous error, alike unscriptural and unphilosophical, to assume for any one that he is directly conscious of any divine influence as such. Whether it is God himself or Satan that is operating the wires in his soul, he can only tell for a certainty by a comparison of the character and bearing of the message with some external rule or standard.

It follows from this law that, aside from the miraculously inspired experience of prophets strictly so called—which no sound Christian now claims, and of which we could only speak theoretically—we are to expect no ecstatic, frenzied, or extravagant demonstration as the evidence, conscious or unconscious, of the spiritual endowment which we are considering. We say this not from any sympathy with such a Quietism as Upham has learned from Madame Guyon, which teaches that no influence of the Holy Spirit tends to fluctuate, disturb, or agitate the soul. Unquestionably some terribly disquieting convulsions often reach the bosom of the peni-
tent, and many distressing emotions sometimes invade the peace even of the believer; and we are far from dissipating God’s Spirit from these. We only mean that fantasy, rashness, and spiritual transcendentalism answer. It is seen that some of the most immoderate are considering than is catalepsy, vociferation, or gle. All these may thrill the nerves; and so may music or poetry or a landscape. It is only when God plays upon the key-board that the divine harmony is wakened, and only when he speaks that the sacred whispers of soul respond. It is seen that something in man is deeply impressed with the “thunders and lightnings and a thick cloud” at Sinai. Both in physical extravagances and mental transports heaven devotees have often excelled, and Mohammedan dervishes are adepts in these unprofitable bodily exercises.

4. But we must give a positive, and not merely a negative, statement of the baptism of the Holy Spirit. This involves a somewhat close analysis of religious states and processes, in the formulation of which Christian denominations are not fully at one, though the agreement may be more nearly complete than it sometimes seems.

The acts on God’s part in conversion are essentially two, justification, or the pardon of sin, which takes place in the divine mind; and regeneration, which is also an initial act, but is not immediately connected to immediate admission to divine life. These two co-ordinate elements are inseparable from the very beginning of any true religious life in the Bible sense, and they are, therefore, characteristic of every genuine believer, whether in the Old or the New Economy. Thus Saul, the first Hebrew king, was “turned into another man” (Acts xxi. 28), when he met the company of the prophets (1 Sam. x, 6), although he afterwards fell from grace; and Saul, the first chief persecutor of the infant Church, received the same change on the way to Damascus, and continued steadfast in it to his life’s end. Jacob experienced a similar spiritual transformation as he wrestled with the angel—for be it carefully noted that his vision of the ladder resulted only in a conditional promise of future consecration to God (Gen. xxviii, 20, 21); but the apostles were no doubt converted men long before the day of Pentecost, for Judas could not otherwise have been an apostle (John xvii, 12).

Both these acts—forgiveness and the new birth—are blessings, and are in no case too soon or too late, because they are acts, and divine ones. They are not processes, but each is a fact, which must be perfected whenever their conditions are met, matured, or perfected.

Sanctification, on the other hand, is the outcome of a progressive work, begun at conversion and completed. In point of fact, it is usually deferred till fatal sickness or utter decrapi-
tude has wearied the heart from earth, or it is even postponed to the hour of dissolution; if, indeed, it be granted—as is generally assumed, we think rightly—that the saved soul entering Paradise must be, in the fullest sense, “cleansed of all sin.” At whatever moment this great change may be fully achieved, it is, of course, entirely the work of God—that is, of the influence of the Holy Spirit.

Now there are two other and more special offices of the Holy Spirit which it is the privilege of Christians to perform, namely, the ministry and the apostolic. In, any of the three acts or operations already specified. It is these that are the distinctive features of Christian-
This baptism is neither the same with entire sanctification, nor is the latter the inevitable result of the experience of the former. Some may have, perhaps unwittingly, but not therefore harmlessly, confounded the two under the vague name of "the second blessing." This is rather the doorway, the roadway, to that exalted attainment. Multitudes, it must be believed, are walking in its light and peace and joy who are, nevertheless, conscious of numerous spiritual failings, who may even, though not of necessity, be overcome by temptation and fall into momentary—never into deliberate—sin. But if they abide in the Spirit, they are enabled to divine grace immediately to take hold upon the grace itself and to taste and know the "mystic joys of penitence," and to rejoice anew in the power of saving grace. All those who thus faithfully hold on to Christ by the Spirit will at length prove completely victorious, and will be enabled to shout on earth as well as in heaven their triumph over every inward and outward foe. See SPIRITUAL GIFTS.

SPIRIT, GRIEVING OR QUENCHING THE, is a phrase that occasionally occurs in Scripture, and is often repeated in Christian literature.

1. To "quench the Spirit" (1 Thess. v, 19) is a metaphorical expression easily understood. The Spirit may be quenched (1) by forcing, as it were, that divine agent to withdraw from us, by sin, irregularity of manners, vanity, worldliness, sloth, or other, to charity, truth, peace, and his other gifts and qualifications. (2.2) The Spirit might have been quenched by such actions as caused God to take away his supernatural gifts and favors, such as prophecy, the gift of tongues, the gift of healing, etc. For though these gifts were mere grace, and God might communicate them sometimes to doubtful characters, yet he has often granted them to the prayers of the faithful, and has taken them away, to punish their misuse or contempt of them. To "grieve the Spirit" (Eph. iv, 30) may also be taken to refer either to an internal grace, habitual or actual, or to the miraculous gifts in which God favored the primitive Christians. We grieve the Spirit of God by withholding his holy inspirations, the motions of his grace; or by living in a lukewarm and incautious manner; by despising his gifts, or neglecting them by abusing his favors, either out of vanity, curiosity, or indifference. In a contrary sense (2 Tim. i, 6), we are sanctified in the presence of the Spirit of God, and are made subject by the practice of virtue, by our compliance with his inspirations, by fervor in his service, by renewing our gratitude, etc.

SPIRIT, PRAYING AND PREACHING BY. In the early Church it was customary for the people to pray audibly, and that they might pray in concert the words were dictated to them by the deacon. St. Chrysostom, in his homily (7th, p. 68) on Romans, explaining the words "the Spirit maketh intercession with groanings," etc., says that the gift of prayer was then distinguished by the name of the Spirit, and he that had this gift prayed for the whole congregation. But in his own time, he says, the deacons prayed by ordinary forms, without immediately communicating to the congregation all that the fathers pretended to from the assistance of the Spirit was only that ordinary assistance which men may expect from the concurrence of the Spirit with their honest endeavors, as a blessing upon their studies and labors. See Bingham, Christ. Antig. bk. xxiii, ch. vi, § 9; bk. xiv, ch. iv, § 12.

SPIRIT, PROCESSION OF. See PROCESSION OF THE HOLY GHOST.

SPIRIT (HOLY), SAVIOUR OF THE, a name for the representatives of a pantheistic movement of the 12th century in France. The party originated with Amalric (q. v.) of Bena, a teacher at Paris. The first germs of this pantheistic mysticism were probably derived from the writings of the pseudo-Dionysius and of Erigena. Amalric taught that none could be saved who believed not that he was a member of the body of Christ. Similar views were entertained by David of Dinanto (q. v.) and Simon (q. v.) of Tourna. These opinions finding their way among the lity, a goldsmith proclaimed the advent of the age of the Holy Spirit, when all positive religion and every outward form of worship should cease to exist. As God the Father had appeared in every believer, did God become incarnate; and on this ground the Christian was God in the same sense in which Christ had been. These views were condemned by a synod held at Paris in 1209, the writings of Erigena were republished, and several members of the sect consigned to the stake. See Kurze, Church Hist. i, § 108, 2.

SPIRIT (HOLY), TESTIMONY OF. See WITNESS OF THE HOLY GHOST.

SPIRITS (HOLY), WORK OF. See SPIRIT, HOLY.

Spirit-rappings. See SPIRITUALISM.

SPIRITUALISM. See SPIRITS, DISCERNING OF. See DISCERNING OF SPIRITS.

SPRITS IN PRISON (1 Pet. iii, 18-20). This topic is introduced by the apostle in connection with the sufferings of Christians through persecution, as both the context preceding and that following indicate. Under these sufferings the apostle encourages the Christians to look to Christ; for although his passion was vicarious, as theirs is not, still the two are parallel in one point—namely, that death in either case is their extreme limit (ver. 18, "once suffered:" iv, 1, "he that hath suffered in the flesh hath ceased from sin"). Connected with this analogy the apostle presents another which is a favorite one with Paul also (Rom. viii, 10-15)—namely, that the death of carnality is the revival of spirituality, and Christians are consol ed in their physical sufferings by this thought, which was the ground-idea of the Redeemer's passion ("suffered for sins, to bring us to God"). This central antithesis is pithily expressed in the last clause of 1 Pet. iii, 18, "being put to death in the flesh, but quickened by the Spirit." Some commentators insist that this should be rendered "put to death in the flesh, but quickened in the spirit" (βασανίσθης μιν αρκεί ζωοποιηθείς ἐκ τούτου), alleging that the strict correspondence of the clauses requires exact parallelism of construction. This, however, appears to us to be far from necessary. The meaning of the first clause is, of course, unequivocal. Christ died physically. But we are at a loss to conceive what intelligible idea is conveyed by the expression, if parallel, Christ revived spiritually. All the labored interpretations collected by Van Oosterzee, in Lange's Commentary, seem to be mere nonsense or pure transcendentalism. Nobody imagines that any human being, much less Jesus, could cease to exist in spirit physically, or could therefore return to life spiritually. This latter clause is evidently tantamount to the statement elsewhere explicitly made, that the body of Jesus and was reanimated by the power of the Holy Spirit (Rom. viii, 11). As the preposition necessary in English to indicate this relation ("in" or "by") is not expressed in the Greek (the simple dative being used), we are at liberty to employ either indifferently; nor to one thinking after the Greek idiom it is necessary to distinguish consciously between the two: Christ's death, like ours, is stated as the result of a physical affinity; his resurrection was, as ours is also to be, the effect of spiritual relationships. The former ensued from his connection with mortal flesh, the latter was accomplished by virtue of his unity with the Holy Spirit. We therefore obtain a consistent sense by translating, "being put to death by reason of his flesh, but quickened by reason of [his] Spirit." His physical constitution rendered him capable of death, but his divinity was sure to reanimate him. Both clauses can only have reference to the palpable facts on which the Gospel is founded—the bodily death and resurrection of Christ.

In the next clause this relation between Christ's hu-
manity and divinity is more explicitly expressed in the Greek by the same case with a preposition (iV yo), and we therefore render in like manner, "by virtue of which [Spirit] he went," etc. Here all interpreters recognise the idea of a spiritual presence of Christ, but many explain the word as his disembodied spirit. This, again, is to us simply unintelligible, and the added statement of "going" (ραγεσικ), upon which some lay special stress as confirming the belief in an actual visit to the place of departed spirits, appears to us to flatly contradict it. What sort of a journey a disembodied spirit could make we cannot imagine. The only real meaning, and must be, that Christ was, in some imaginary, figurative, or representative sense, present at the place in question. Grant that this was true by reason of his divine ubiquity, and by virtue of his special authority on the given occasion, and all becomes clear, consistent, and intelligible. But to suppose or insist that the presence in question was merely that of a ghost is to relace the whole transaction to the sphere of the unknown, if not unknowable.

But the main question is, who were "the spirits in prison" to whom he "preached"? That they were the antediluvians doomed to destruction by the flood seems evident from a certain passage which is generally conceded. The disputed point is, at what time are they spoken of here; while yet living, or after their death? If the transaction were a real one, and not a mere phantasm, it seems to us, and it has seemed also to the good sense of the Church at large, that the former only can possibly be the case. The apparent horizon is a well-known physical fact, and the context evidently refers to it as such—namely, that Noah preached to the antediluvians "while the ark was a-preparing." We see no mystery or difficulty here whatever. But to understand "prison" to be Hades, Sheol, or the place of departed spirits, is wholly unwarranted by the context, and is repugnant to all that we know of that abode of the lost. It is in vain to appeal to the particles "sometime" (εκείνοι) and "also" (καί) in support of this purgatorial notion; they require no such allusion, but simply indicate that the event in question was anterior to the present time, and in some respects a parallel case. The analogy is substantially that above indicated as underlying this whole paragraph, and it is immediately brought out as consisting in the fact of a deliverance by means and in the midst of a seeming overthrow. The flood was the death of the Old World, and the ark was its renaissance. The same thought is in the minds of the antediluvians as "preparing for" and is applied to baptism as an emblem of Christian redemption; and this is there explicitly referred to Christ's resurrection from the dead as its potential means. As if to prevent all possible misunderstanding, the Saviour is there represented as having passed (ραγεσικ, again, a bodily transference in space) into the heavens. There is not a word about his descent ad inferos.

To sum up, then, it appears to us clear—and we are not to be bogged by transcendental speculations about the assumed capabilities of the invisible world—that the preaching of Christ through Noah to his contemporaries during the constriction of the Holy Spirit, is eminently appropriate to the course of the apostle's argument. In illustrating the paradox of deliverance through destruction, he says that the same principle of mercy through Christ has prevailed in all dispensations, just as the Old World had the profiter of rescue by means of the ark, and as some actually embraced it; so the Gospel both now and finally saves us by a reconstruction through the seeming overthrow of its author. To introduce an allusion to some presumed scene in the other world enacted in the short interim of Christ's burial, and from which nothing seems to have impressed a gratifying, not to say nugatory and puerile. Nobody uninfected with Romish superstition, we apprehend, would have originated so bald and yet so bold an interpretation. See HELL, DESCENT INTO. See (besides the various commentaries, and the monographs cited by Danz, Wörterb. p. 758), Journal of Soc. Lit. Jan. 1858; Oct. 1869; Ch. Review, July, 1857; Biblioth. Soc. Jan. 1862; New-Englander, Oct. 1872; Princeton Rev. April, 1875; Brit. and For. Rev. Jan. 1876.

Spirits, Unclean (πνευματα ακακαρτα), a frequent term in Scripture for unholy angels (Matt. x. 1, 3). See THE CHRISTIAN REMembrancer, July, 1862. See DEMON.

Spiritual (πνευματικος, which in classical Greek is opposed to bodily, Platarch, De Sunit. 388) denotes in New-Test. usage, (a) belonging to the Holy Spirit (Rom. i. 11; xv. 27; 1 Cor. ii. 13; ix. 11; xil. 1; xiv. 1, 67; Eph. i. 3); or (b) determined or influenced by the Holy Spirit (1 Cor. i. 13; xiv. 37; Gal. vi. 1), such as "spiritual songs" (Eph. v. 19; Col. iii. 18), i.e. in-igined; a "spiritual house" (Col. i. 3), not angelic, nor unmanufactured, but composed of stones vivified by the Spirit (comp. Eph. ii. 22), like "spiritual sacrifices" (1 Pet. ii. 5); "spiritual food and drink" (1 Cor. x. 3), i.e. nourishment afforded by the Spirit (the "spiritual Rock," Deut. viii. 15; xxxiii. 4), and not in an ordinary sense (comp. 1 Cor. x. 4). See CREMER, Lektion der N.-T. Greek, s. v. See SPIRITUAL-MINDEDNESS.

The expression "spiritual body" (σωμα πνευματικον, pneumatic body), used in 1 Cor. xv. 44 to describe the resurrection state, appears at first sight a palpable contradiction of terms; but it is interpreted by the antithesis between the earthly, decaying, and sin-stained costume of the soul here and its celestial, immortal, and purified state after here. It is plain likewise from the kindred antithesis of the context ("corruption ... incorruption," "dishonor ... glory," "weakness ... power," "earthly ... heavenly"). We are not taught, therefore, to look for an ethereal, or sublimated body in the other life, but one of bone and flesh, substantial as at present, although transfigured by a divine and heavenly grace. See RESURRECTION.

Spiritual Communion is the mental act of holding communion with our blessed Saviour and his saints, either in the sacrament of the eucharist, or in any other religious service. See COMMUNION.

Spiritual Corporation is one the members of which are spiritual persons, as bishops, archdeacons, parsons, and vicars, who are single corporate bodies: also deans and chapters, as formerly abbots and convents, are bodies aggregate.

Spiritual (or Ecclesiastical) Courts are those having jurisdiction in spiritual or ecclesiastical matters. Besides the courts of ARCHDEACON (q. v.) and ARCHES (q. v.), they are the following:

1. The Council of Conscience was created in 27 Henry VIII for determining suits and controversies relating to monasteries and abbey lands. The court was dissolved by Parliament, 1 queen Mary. The Augmentation Office, however, still exists, in which there are a variety of valuable records connected with lands formerly belonging to monasteries and abbey.

2. The Bishop's or Consistory Court is held in the cathedral of each diocese for the trial of ecclesiastical causes within that diocese.

3. The Court of Conscience or Requests (Curia Conscience) was erected in 9 Henry VIII in London, and an act of commission then appointed persons to sit in the court twice a week to determine all matters between citizens and freemen of London in which the debt or damage was under forty shillings.
SPRITUALLY GIFTS

This act of common council was confirmed by 1 James L. By this the court issues its summons, the commissioners examine on oath, and decide by summary process, making such orders touching debts as "they should find to stand to equity and good conscience." The commissioners may commit to prison for disobedience of their summons. Various subsequent acts have regular procedure. The act of 1650 empowered the council to issue writs of assistance. The court issued such writs and the acts of assembly. The act of 1658 authorized the council to issue such writs. The council issued such writs and the acts of assembly. The act of 1658 authorized the council to issue such writs. The council issued such writs and the acts of assembly.

4. The Court of High Commission originated in the Act of Supremacy, passed in 1559, which empowered the queen Elizabeth to choose commissioners who might exercise supreme jurisdiction in spiritual or ecclesiastical matters. The court so formed claimed a pre-eminent authority in the kingdom. This authority was uncontested. The rack and other means of torture were weapons confined to them. They were bound by no rules or precedents in receiving evidence or in imposing penalties, but acted as they pleased, and soon became odious as a terrific and lawless inquisition. In 1610 a court of this nature was erected by James VI in Scotland, and re-established in 1664, the last consisting of nine priests and thirty-five laymen. It was armed with highest authority, and had a military force at its command. It had also an organized espionage, with agents everywhere. It ruined many financially by the heavy fines imposed, banished others to unhealthy districts, and even sold some as slaves to the Dutch. It is not known how many were executed by this court.

5. The Court of Faculties belongs to the archbishop of Canterbury. Its power is to grant dispensations for the marriage of persons without the publication of banns, to ordain a deacon under the canonical age, to enable a son to succeed his father in a benefice, or one person to hold two or more benefices incompatible with each other.

6. The Court of Prerogative is held at Doctors' Commons, in London, in which all wills and testaments are proved, and administrations granted on the estates of persons dying intestate, etc.

7. The Court of Triers is that portion of the judges of the Court of Session that administers the law as to the revenues of the Scottish Established Church.

Meetings of Session, Presbytery, Synod, and General Assembly are usually termed Courts.

SPRITUALLY GIFTS (τὰ πνευματικὰ ὑπολογία—, a phrase used to denote those endowments which were conferred on persons in the primitive Church, and which were manifested in acts and utterances of a supernatural kind. The phrase is taken from 1 Cor. xii, 1, where the words πνευματικοὶ are rendered in the A. V. "concerning spiritual gifts." The accuracy of this rendering is generally admitted; for, though some would take πνευματικοὶ as masculine, and understate things, it is not probable that the tenor of the entire passage shows that it is of the gifts themselves, and not of the parties endowed with them, that the apostle speaks in this chapter (comp. xiv, 1). It is from the apostle's statements in this chapter that our information concerning the spiritual gifts of the primitive Church is chiefly drawn.

1. The first thing to be noted is what may be called the fundamental condition and test of these gifts. This is the acknowledgment of Jesus Christ as Lord. "I give you to understand," says the apostle, "that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." In this statement there is a recognition of Jesus as an impostor, whether that came forth in the shape of an imprecation (ἐμπείρωμα) or in the shape of an assertion (ἀπεστάλμα), having reference to his having died as one accursed (comp. Gal. iii, 13), proved sufficiently that the party uttering it was not under the influence of the Spirit; while, on the other hand, the admission of His Messianic claims and the submission to his supreme authority formed the antithesis to this, and was a proof that the party was under the power of the Holy Ghost. The primary condition, then, of the possession of spiritual gifts was sincere adherence to Jesus as the Messiah. Apart from this there might be the arts of the magician or soothsayer, but no effects produced by the Spirit of God.

2. The source of these spiritual gifts was God's grace, and the agent by whom they were produced was the Holy Ghost. They were χαρίσματα, or grace-gifts; they were not the amount of grace the person possessed, but the grace which he had received. The idea of a grace-gift is it one and the same Spirit by whom they are bestowed, and amid diversity of services it is one and the same Lord by whom they are appointed, amid diversity of operations it is one God who energizes all in all (1 Cor. xii, 4-6).

3. When the passage speaks here of χαρίσματα, δωρεάν, and ἐνεργητικά, the inquiry is suggested how these three expressions are to be taken. Are they intended to mark off three distinct classes of spiritual gifts? or do they describe the same objects under different aspects? or is the first the generic class under which the other two are subclassed as species? Each of these views has found advocates; we know not which is the more correct. The Greek fathers generally regard them as simply different names for the same object (comp. Chrysostom, ad loc.), but most recent writers regard them as relating to distinct classes. (For different classifications on this principle, see Aquinas, Summa Theol. ii, 2, qu. 171: Estius, On 1 Cor. xii; Osiander's paraphrase, etc.) The objection to all these arrangements on this principle is that they are all more or less arbitrary, so that what is placed by one under one head is with equal plausibility placed by another under another. The opinion that Charisma is the genus of which Diakonia and Enérgepsis are species is open to the objection that to make diakonia a kind of charisma is somewhat forced; and, besides, it does not accord with the parallelized structure of the apostle's statement, which plainly makes these three objects collateral with each other. The opinion which has most in its favor is that we have here only one object presented under different aspects. On this principle the three classes may be arranged thus: These endowments of the primitive Church are, (1) Gifts of divine grace, as the principle of the new life which, with its manifold capabilities, is communicated by the indwelling Spirit of God; (2) Ministries, as means by which one member serves for the benefit of others; and (3) Operations, effects, by which the grace of God is manifested in the act of power. This seems a highly probable explanation of the apostle's words; nor do we see the harshness in it of which Kling, from whom we have taken it, complains.

4. Side by side with this parallel arrangement of the gifts, the apostle places in another series of parallels the agency by which each of them is produced and sustained. The two series may be tabulated thus:

Charismata (given by) the Spirit.
Ministries (directed by) the Lord.
Effects produced by the Father.

In the first two of these parallel propositions there is an allusion of the verb, but this the mind naturally supplies from the analogy of the last in which the verb is enunciated (see Henderson, On Inspiration, p. 181).

5. It has appeared to some that there is a correspondence between the gifts enumerated in 1 Cor. xii, 8-10 and the Church offices enumerated in verse 28 (Horsley, Sermons, xiv, Appendix). The number of both is the same; the list of the former, and perhaps that of the latter, the correspondence only very partially exists, and in order to give it even a semblance of existing throughout, not only must very fanciful analogies be traced, but some palpable errors in interpretation committed (Henderson, On Inspiration, p. 188).

6. The suggestion of Beza that the enumeration of gifts in 1 Cor. xii, 8-10 is divided into coordinate groups, distinguished by the pronouns ὑμῖν, ver. 8; ἐμοὶ, ver. 9; ἐμοὶ, ver. 10, has been very generally followed by interpreters. Hence Meyer arranges them in the following scheme:
I. Charisms which relate to intellectual power. 1. λόγος σοφίας. 2. λόγος γνώσεως.

II. Charisms which are conditioned by heroic faith (Glossaagogicum). 1. The operation of this in act-μα, ιάματα; δυνάμεις. 2. The operation of this in word, προφητεία. 3. The critical operation of the mind, καταφανία. 4. The critical operation of the tongue, τάλαμος.

III. Charisms relating to the γνώσις. 1. Speaking with tongues; 2. Interpreting of tongues.

Henderson adopts substantially the same arrangement (Inspiration, p. 185 sq.), like Meyer, laying stress on the use of the pronoun ἵππος in place of ἄλλον by the apostle in his enumeration ("ἵππος is selected because a distinction is to be made; only thus can we account for the apostle's non proceeding with ἀλλ'ων"—Meyer; comp. Tittmann, Synoptica, ii, 28). To all such attempts at classification De Wette objects: (1.) That ὅ μιν, ἵ ππος, ἰ ἵππος ἔι, ἵππος ἔι, do not stand in relation to each other, but ἵππος ἔι is always opposed to the nearest preceding ἀλλ' ἦ, so that neither can the one denote the genus nor the other the species. (2.) If anything could make a division, it would be the repeated κατὰ τὸ αὐτὸ τνεῦμα, ἐν τῷ αὐτῷ τνεῦμα, with the concluding πάντα ἐν ταύτῃ of 1 Cor. xii, 11; but even thus we should gain nothing, for in ver. 10 heterogeneous objects are united. (3.) There is not enough positive information concerning the classification to make it complete (see ver. 29). (4.) The classification proposed (by Meyer) is in itself unsatisfactory; plainly the speaking with tongues is more closely akin to prophesying than to gifts of healing; and, as Kling observes, the διαφοράς πνεύμων and the καθενὴ πνεύμων relate to the gift; while not to κατὰ πνεύμα. In these reasons there is much force; and though the apostle's arrangement has the aspect of a classified scheme, we feel constrained to conclude with Kling that we must leave it undecided whether and how they can be classified. Neander, followed by Billroth and (with reservations) Weisse, as a high authority, without inquiring into the apostle's words, contented himself with the obvious division of these charisms into two great classes—the one of which embraces such gifts as manifest themselves by word, and the other such as manifest themselves by deed; and each of these presents two subordinate classes, determined by the relation of the man's own mental culture and capacity to the working on him of the Spirit, so that in a man of high culture and intellectual power the λόγος γνώσεως would be manifest, while to one of less culture the Holy Spirit would come with a power which overwhelms his self-consciousness and makes him almost the mechanical utterer of what does not pass through his own inner appreciation (Apostel. Zeit., i, 174 sq. [Eng. trans., i, 132]).

7. Taking in order as they stand in the text the gifts enumerated, we have—

(1.) The Word of Wisdom (λόγος σοφίας) and the Word of Knowledge (λόγος γνώσεως). Λόγος is used here as frequently elsewhere in the New Testament as "σόφ-

(2.) Faith (πίστις)—All are agreed that this cannot be understood of that faith which saves—justifying faith; and most regard it as a πίστις

8. He would therefore understand by πίστις here a high degree of faith in Christ—a faith heroism whose operation in some was in healings, etc. As, however, such faith in Christ must mean faith in him as the risen Lord, the source of miraculous power, whether exercised in healing diseases or in utterances of knowledge, this opinion seems to resolve itself into a substantial identity with the other.

(3.) Gifts of Healings (γαρ ἑαυτάς).—This all are agreed in understanding as the power of healing disease directly without the aid of therapeutic applications. The plural is used to indicate the variety of diseases, and the various gifts of healing them possessed in the Church.

(4.) Works of Power (διαργήμα. ἑαυτάς).—This is generally understood to mean all the works in the case of which faith in Christ—"a faith heroism whose operation in some was in healings, etc."

(5.) Prophesy (προφητεία).—This refers not to ordinary religious discourses for the edification of the Church, but to such a forth-speaking of the mind of God in relation to truth, duty, or coming events as the inward action of the Holy Spirit on the mind may produce (Chrysost. i προφητείας τῆς ὑπ' ὑμῶν πιστῶν, τῶν ἡκατόν). That the gift of predicting future events was possessed in the early Church, we see from such instances as Acts ii, 27, 28; xxi, 11, etc.; but the προφητεία of the New Testament does not generally relate to this: it usually has reference to the utterance of doctrine given by revelation from God (comp. 1 Cor. xii, 3; xiv, 26-33, etc.).

(6.) Discourses of Spirits (διὰργήματος πνεύματων).—From 1 Cor. xiv, 29 (comp. 1 Thess, v, 21; 1 John iv, 1) we learn that professed prophetic utterances were to be subjected to trial, that nothing unchristian or unedifying must pass unexamined; and that the gift now before us relates. Even apostles would seem to have submitted their doctrine to the judgment of these gifted critics (1 Cor. xiv, 37).
(7.) *Kinds of Tongues* (γίνη γλώσσας).—That this refers to the λαλίνον γλώσσαν or γλώσσαις which existed in the Corinthian Church, and indicates that of these γλώσσαι were there various kinds, is undoubted; but in what this gift consisted is a question involved in great difficulty, and to which very different answers have been given. Some have supposed these as not deserving serious consideration—viz., 1, that of Barnabas and Elechorn, who take γλώσσα in the literal sense of tongue, and suppose that the λαλίνον was a sort of inarticulate babble, an ecstatic utterance of mere sounds made by the tongue—an opinion which is improbable as the Greek word in the phrase ἐκ γλώσσαις λαλῶν of the Holy Ghost, with the possibility of the sounds uttered, with what Paul says (1 Cor. xiv, 18), and with the use of the plural in the phrase γλώσσαις λαλῶν: 2, that of Bleek, who takes γλώσσα in the sense of glosses—i.e. archaic, poetical, or provincial word or idiom—a meaning which belongs to the technicalities of the grammarians, and is quite foreign to the language of the New Testament; and 3, that of Billroth, who supposes γλώσσα to mean a composite language formed of the elements of various tongues, and in its composition affording a symbol of the uniting power and universality of Christianity—which is at the best only a plausible hypothesis. Any idea of interpreting are the old view that these γλώσσαι were actual foreign tongues which the gifted persons spoke without having learned them, and the opinion, subject to various modifications, that they were new and divinely inspired utterances of a kind transcending the ordinary capacity and intelligence of men.—Kitto.

Before entering on the consideration of these views, it may be well to state accurately the various peculiarities of this gift. These may be gathered from the statements of the apostles. From these we learn that it was a gift of the Spirit (1 Cor. xii, 11, 28, 30); that it belonged only to some in the Church (ver. 11, 80); that it was exercised only by one (1 Cor. xiv, 16); that only one may prophesy at a time;—was inferior to it in point of utility, but afforded greater scope for display (v. 5, 6, 18, 19); that it was exercised in acts of prayer and praise (ver. 2, 14, 15, 16, 17); that it was not exercised through the medium of the intelligence (νοήμα), and so was unintelligible without an interpretation, which the party exercising it might not be capable of supplying, as it was the result of a distinct gift, which might or might not accompany the other (ver. 5, 6, 13, 16, 23); that it might appear to one unaccustomed to it a frenzy (ver. 23); that it had the effect of an instrument giving an uncertain sound, or was an instrument giving forth the sound of an iron clanging of a cymbal when not interpreted (ver. 7–9; xiii, 1); and that its use was to serve as a sign (or evidence of God's presence) to those who did not believe (xiv, 22).

Let us now turn to the former of the two opinions above noticed: those who hold this to be γλώσσα in the sense of language support their opinion by an appeal to our Lord's promise to his disciples that, as a sign of his presence with them, they should speak with new tongues (καὶ ἐν γλώσσαις, Mark xvi, 17), and to the occurrences of the day of Pentecost when the apostles spake with other tongues (τὰ γλώσσα τῶν, Acts ii, 4 sq.). It seems altogether probable that the event of the day of Pentecost was a full illustration of the promise of Christ to his disciples, and if we assume (as the narrative seems to intimate) that on that occasion the apostles did receive the faculty of speaking foreign tongues through the agency of the Spirit, there is great plausibility in the view that the gift of tongues becomes known in the primitive Church consequent on the session of this faculty. It is frivolous to object to this, as De Wette and Meyer do, that the speaking of a language one has never learned is psychologically impossible, for, if divine interposition be admitted, it is idle to set limits to its operation. "With God all things are possible," and he who caused "the dumb as to speak with man's voice" could surely employ the organs of a man to utter a foreign tongue of which he was ignorant. In the way of the conclusion, however, above stated, that the gift of which the apostles treat in writing to the Corinthians is the same as that promised by our Lord, and received by the apostles on the day of Pentecost, there is some difficulty. The gift as here described possessed the power of speaking foreign tongues miraculously, they appear to have made very little use of it for the purposes of their mission, for, with the exception of the instance of the day of Pentecost, we do not read of their ever using this gift for the purpose of addressing foreigners. The reason seems to be that such a faculty would be miraculously conferred when it was one for which no special need existed, the Greek tongue being so widely diffused that the first preachers of Christianity were not likely to go where it was not known. But it is probable, although not recorded, that they eventually used this faculty in preachings to heathens. As to the day of Pentecost, though the gift of tongues came upon the disciples when they were alone, yet it was immediately available to foreigners. It is an un warranted assumption that these persons all understood a common language, or that to all of them at once Peter spoke on the same day without the help of an interpreter. The opinion that the Glossolalia of the Corinthians was a speaking in foreign tongues are derived from what the apostles say about it in writing to them. (1) The phrase γλώσσα λαλοῦμεν does not necessarily mean "to speak a foreign language"; but it is evidently tautological (comp. Acts x, 46; xix, 6 with Acts ii, 4). The statements in Acts ii are conclusive that these tongues in that case were vernacular with the polyglot audience. (2) The Glossolalia was unintelligible to every one till interpreted (1 Cor. xiv, 2). But this may only refer to the absence of any one with whom it was vernacular. (3) It is thought that this gift was used in individual prayer to the God of Paul, and in prayer to others, used it chiefly in secret: can we understand this of a speaking to God in foreign tongues? But of this assumption there is little evidence. (4) The apostle places the Glossolalia in opposition, not to speaking in the vernacular tongue, but to speaking intelligibly; or εὐαγγελίζομαι, εὐαγγέλιζομαι, εὐαγγελίζομαι. He likewise compares the glossai with foreign tongues, which assumes that they were not the same (ver. 10 sq.). But foreign languages surely are unintelligible, and in ver. 10 the wider term ποιμεν does not use. (5) The apostle had given the gift of the speaking of tongues to the Gentiles on condition that they had made the exercise of them dependent on the presence of those by whom they were understood, not on their bearing on the edification of the Church. But the latter could only have been effected through the former. The other objections raised by Dr. Poor in the American edition of Lane's Commentary (ad loc.) are as little to the point. (6) So far our opponents here on unbelievers, they were a sign of reprobation (ver. 11). But that was true only when no one was present to interpret. (7.) Its special use was for the possessors' own benefit in prayer and praise. Such, certainly, was not the case on the day of Pentecost. (8) Any foreigner present who understood the language could have acted as interpreter without a special gift; but he would hardly have been accepted as an authoritative exponent in the Christian sense. (9.) Corinth, being the resort of foreigners, had need of this gift less than other localities. On the contrary, this was the very reason why a polyglot was required. (10.) Paul desired that old might have this gift. To the poor, perhaps, whatever it was. (11.) The phrase εὐαγγελίζομαι seems to imply some individual peculiarity rather than an external demand. Rather it shows that the tongues were varied in different cases. (12.) It is nugatory to ask such questions as, How was this speaking in different foreign tongues conducted? Did the gifted persons all
made to convey edification to the hearers only as it was explained (by translation or otherwise); and for this purpose the Holy Spirit gave some persons the faculty of comprehending it, and thereby of giving its meaning to others. This gift sometimes was bestowed on the same person that had the gift of tongues.

8. Such were the gifts of the Spirit enjoyed by the primitive Church. They were different and variously distributed according to the sovereign will of the giver. But amid all this diversity the Church remained one—the indivisible body of Christ pervaded and influenced by the Holy Spirit. All the members were to be subordinated to the end of edifying the Church, and, more than all of them, charity was to be sought (1 Cor. xii, 11–31).


Spiritual Relationship is one effected through some spiritual act—such, for example, as that between godparents and godchildren.

Spiritualitas (or Spiritualia) is the name given to the stricter party of the Franciscans. Elijah of Cortona attempted, especially after the death of St. Francis, to soften the rigid discipline of the order. Violent discussions arose, and Elijah was twice deposed, but finally reconciled to the Church (1256). The fanaticism of the order increased in proportion as more lax opponents grew in number. At length the disputants separated, and the stricter party (called Spiritualia, Zelatores, Fratiarici) gradually became avowed opponents of the Church and of its rulers who had disowned them, and even denounced the pope as anticlerical and consequently deprived of Inquisition. See Fincher, Hist. of the Ref. p. 57; Kurtz, Church Hist., i, 108, 4.

Spiritualia is a term opposed to temporals, or tempora (q. v.).

Spiritualism is a word now generally used to designate the belief of those who regard certain mental and physical phenomena as the result of the action of spirits through sensitive organizations known as mediums. The practice of spiritualism has received much attention for the belief in the supernatural: that it has pervaded all ages and nations; and that American Spiritualism is but the last blossom of a very ancient tree. They assert that phenomena differing but slightly from the manifestations of modern Spiritualism appear in many of the Scripture incidents, e.g. the vision of Eliza-ah (2 Kings vii), and in other analogous instances, at the feast of Belshazzar (Dan. v. 5), in the Delphic oracles, in the experiences of Luther, the occurrences related by Gwillam (1661), in the Camisard maravies (France 1860–1707), in the occurrences in the Western family (1710), and in the communications of Swedenborg with spirits of the departed. About a hundred years before the American phase of Spiritualism appeared, Germany and Switzerland had their Spiritualists, developing or believing in phenomena almost identical. They had spirit—vision, spirit—writing, knowledge of coming events from the spirit-world, and daily direct intercourse with its inhabitants. among these Spiritualists were Jung-Stilling, Kerner, Lavater, Eschenmeyer, Zschokke, Schubert, Werner, Kant, etc. Clairvoyance and mesmerism were intimately associated with the introduction of modern Spiritualism, making the same claims to open intercourse with the spirit-world, and in some cases predicting that this communication would ere long assume the form of a living sen-
SPIRITUALISM

SPIRITUALISM

Onstrual" (Davis, The Principles of Nature, her Di-aver Revelations, etc.).

Spiritualism assumed a novel shape in the United States—that of moving physical objects—and has intro-
duced spirits speaking through means of an alphabet, rapping, knocking, knocking, knocking, knocking by the hand of mediums or independently of them. The "spirit-rap-
ping" phenomenon began in the home of J. D. Fox, Hydeville, Wayne Co., N. Y., and is thus described by Mr. Dale Owen: "In the month of January, 1848, the noises assumed the character of distinct knockings at night in the two pianos, and were distinct enough to be heard through the floor, and the cellars below, and resembling the hammering of a shoemaker. These knockings produced a tremulous mo-
tion in the furniture and even in the floor. The chil-
dren (Margaret, aged 12 years, and Kate, aged 9 years) felt something heavy, as of a dog, lie their feet on the bed; and Kate felt, as it were, a cold hand passed over her face. Sometimes the bedside doors were pulled off. Chairs and the dining-table were moved from their
places. Raps were made on doors as they stood close to them, but on suddenly opening them no one was visi-
ble. On the night of March 15 (or 21), 1848, the knock-
ings were unusually loud," whenupon "Mr. Fox tried the doors of the furniture, and in many instances found them as if they were being moved," Kate observed that the knockings in the room exactly answered the rattle made by her father with the nail. Thereupon she snapped her fingers and exclaimed, 'Here, old Splitfoot, do as I do.' The raps followed. This at once arrested the mother's attention. 'Count ten,' she said. 'Tell me the distance.' 'How old is my daughter Margaret?' Twelve strokes. 'And Kate?' Nine." Other questions were answered, when
she asked if it was a man? No answer. Was it a spirit? It rapped. Numbers of questions were put to the
spirit, which replied by knocks that it was that of a
travelling salesman, who had been murdered by the then tenant, John C. Bell, for his property. The pedi-
aller had never been seen afterwards; and on the floor being dug up, the remains of a human body were found.

After a time the raps occurred only in the presence of the Fox sisters, accompanying them upon their removal to Rochester, and developing new phenomena. In No-

tember, 1849, the Fox girls appeared in a public hall, and their phenomena were subjected to several tests, without being able to trace them to any mundane aca-

Young. They arrived in New York in May, 1850, and be-
came the subject of extensive newspaper and conversa-
tional discussion. Meanwhile knockings were reported to have occurred in the home of Mr. Granger, of Roch-
esta, New York, and the report was advertised by Dr. Phineas Parkhurst. Individuals were discovered to be mediums, or persons through whose atmosphere the spirits were enabled to show their power, until, in 1853, their number is given at 30,000.

The following are some of the numerous phe-

omena characteristic of Spiritualism in this country: Dials with moving hands pointing out letters and an-
swering questions without human aid; the hands of mediums acting involuntarily, and writing communica-
tions from departed spirits, sometimes the writing be-
ing upside down, or reversed so as to be read through the paper or in a mirror. Some mediums represented the departed spirits by their actions, as the appearance of deceased persons, or, blinded, drew correct portraits of them. Sometimes the names of deceased persons and short messages from them appeared in raised red lines upon the skin of the medium. Medi-

ums were said to have been raised into the air and floated above the heads of the spectators. Persons clamed to see spirits; it was said that spiritualists had magnetic hands, or invisible hands; and voices were heard purporting to be those of spirits. In 1850 D. D. Home became known as a medium, and maintained for five years a wide-spread reputation, giving sittings before Napoleon III in Paris, and Alexander II in St. Petersburg. Other prominent mediums were the "Hampton brothers," "Beck" of Ohio, Florence Cook, and the Holmecs. In the London Quar-


terly Journal of Science, Jan. 1874, some of the phenom-
ena exhibited in repeated experiments with the medi-

ums D. D. Home and Kate Fox are thus classified: 1. The movement of heavy bodies with contact, but with-

out mechanical exertion; 2. The phenomena of percus-
sion, and other evident sounds; 3. The séances by the hands of mediums or independently of them. The "spirit-rap-
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The books relating to Spiritualism may be
reconciled by the hundred, of which the following are
some of the more important: Ballou, Spiritual Mani-
festations; Crookes, Researches in the Phenomena of
Spiritualism (Lond. 1874); Crowe, Spiritualism and
the Age we Live in (ibid. 1859); De Morgan, From Matter
to Spirit (ibid. 1863); Edmunds and Dexter, Spiritual-
ism (N. Y. 1854-5, 2 vols.); Harding, The Influence of
American Secession on Spiritism (ibid. 1870); Howe,
Incidents in my Life (Lond. Paris, and N. Y. 1862, 1872, 1875);
Howitt, History of the Supernatural in All Ages and Na-
tions (Lond. 1865); Olcott, People from the Other World
(Harford, 1873); Owen, Footfalls on the Boundary of
Another World (Phila. 1860), and The Deniable Land
between Us and the Next World (N. Y. 1872); Sargent,
Planchette, or The Despair of Science (Bost. 1869);
Wallace, On Miracles and Modern Spiritualism, three
essays (Lond. 1875).

**Spiritualists.** 1. = Libertines (q. v.). 2. The name
assumed by persons who profess to hold communica-
tion with the spirits of the departed. See Spiritual-
ism.

**Spiritualities, Guardian of the.** The arch-
bishop is the guardian of the spiritualities during the
vacancy of a bishopric; and when the archbishopric is
vacant, the dean and chapter of the diocese are guardi-
ans of the spiritualities, who exercise all ecclesiastical
jurisdiction during the vacancy.

**Spirituality, in the ecclesiastical affairs and lan-
guage of the Church of England, is a term for the
whole body of the clergy, derived from the spiritual
nature of the office which they hold.

**Spirituality of God** is his immateriality, or be-
ing without body. It expresses an idea made up of
a negative part and a positive part. The negative
part is the exclusion of some of the known
properties of nature, especially of solidity, of the
vis inertiae, and of gravitation. The positive part
comprises perception, thought, will, power, action, by
which last term is meant the origin of motion
(Paley, Nat. Theol. p. 481). See Incorporeality of
God.

**Spiritualize** is to interpret and apply historical or
other parts of the Bible in what is called a spiritual
manner. The sense thus brought out is termed the
spiritual sense; and those preachers or expositors who
are most ready and extravagant in elicting it are the
most highly esteemed by the unlearned and persons of
an uncultivated taste. It is impossible adequately to
define the abuse of this facility of allegorizing which has
been committed by such teachers. From the time of Origen,
who spiritualized the account of the creation of the
world, the creation and fall of man, and numerous oth-
er simple facts related in the Bible, down to the Jesuit
who made the greater light to mean the pope, and the
lesser light and the stars to mean the subjection of
kings and princes to the pope, there have been multi-
tudes in and out of the Catholic Church who have pur-
sued the same path. A noted preacher in the metrop-
olis, when expounding the history of Joseph, made out
Pharaoh to mean God the Father, and Joseph the Son.
As Joseph interpreted Pharaoh's dreams, so Christ in-
terpreted the will of the Father. Potiphar's wife sig-
nified the sinful humanity which, according to the
preacher, our Lord assumed. The prison signified the
prison of hell, to which Christ went after his death.
The chief butler, who was restored, typified a num-
ber of damned spirits whom Christ then liberated; and
the chief baker was a type of the rest who were left—out
off from their head, Christ. Such a mode of interpre-
tation may astound persons of weak minds, but it is
most irreverent and dangerous. It is one thing to ex-
plain a passage literally and then deduce from it spirit-
ual and practical reflections, and another to represent it
as directly and positively teaching certain spiritual
truths, or apply it to subjects with which it has no
manner of connection whatever. Jacob Burham, Mi-
guel de Molinos, Madame Guyon, and Madame de
Bourignon are representatives of the somewhat nu-
merous class of religiousists, particularly of the 17th
century, to whose teaching and practice the appella-
tion of spiritualism has been applied. See Interpre-
tation.

**Spiritual-mindedness is that disposition
implanted in the mind by the Holy Spirit, by which it
is inclined to think, believe, feel, and do spiritual
things. The spiritual-minded highly appreciate spir-
Itual blessings, are engaged in spiritual exercises,
pursue spiritual objects, are influenced by spiritual
motive and end, and express spiritual joys. To be spir-
itual-minded, says Paul, is life and peace (Rom.
viil. 6). See Owen's excellent Treatise on this
subject.

**Spirituals, a sect which arose in Flanders in the
16th century, and is known also as Libertines (q. v.).

**Spirituals.** See Spirituals.

**Spittal, a hospital, usually a place of refuge for lep-
ers.**

**Spittal Sermons, a title of two sermons annually
preached on Easter Monday and Tuesday before the lord
mayor and sheriffs at Christ Church, Newgate Street,
London. The sermon on the former of the two days is
preached by a bishop; that on the latter by the chap-
lain to the lord mayor, or some other clergyman whom
he appoints. The Spittal Sermons were or are pre-
ched at a pulpit-cross, erected in the churchyard of
"The Spittle," or Hospital of St. Mary, in the parish of
St. Botolph, Bishopsgate. See Stow's London (Stryge's
ed.), ii. 98.

**Spitta, Karl Johann Philip, a German theolo-
gian and poet, was born Aug. 1, 1801, at Hanover. He
was of Hugenot stock, which had emigrated during the
persecutions under Louis XIV. His early years were
held out no promise of future eminence for him, as
he seemed dull, and was, moreover, afflicted with scro-
fulous disease, which interrupted the progress of his stud-
ies. On his recovery, he was deemed so little qualified
to undertake the theological career which he preferred
that he was apprenticed to a watchmaker. While thus
employed, he developed a love for the study of lan-
guages and of science, and spent his leisure time in the
private study of Greek and Latin, and also of geography
and history. He was subsequently admitted to the ly-
cée of his native town, and in 1821 entered the Uni-
versity of Göttingen. He early came under the influ-
ence of the rationalistic imps, and Spitta lost his
love for theology, though he neglected the study of
philosophy, in which the current rationalism sought its
support. A period of questioning ensued, which was
happily ended by his return to a simple scriptural faith
through the influence of the writings of De Wette and
Tholuck. After graduating, he became a private tutor,
and remained in that position until 1829, though he
was during the interval associated with pastor hang-
mann at Linnburg in an abortive attempt to publish a
journal for Christian families of every rank in society.
At the age of twenty-six he was associated with r-
aged Cleves in the pastorate, but in November, 1829,
to became temporary preacher to the garrison at Hamel
and also spiritual guide to about 500 convicts in the
penitentiary. Thence he was transferred, after being
married to Maria Hotzen, to the parish of Weehacht,
where he remained during ten happy years. The num-
ber of his readers increased with the influence over
the community. His reputation extended far beyond his
native country, and secured for him calls to Bremen,
Darmstadt, and Elberfeld. He eventually be-
came superintendent and pastor at Wittingen, in Lune-
burg, and then pastor of the more responsible post at
Peine (1853). In 1853 he received the doctor's degree.
from his alma mater, together with an honorary testimonial in recognition of his signal fidelity to the Church. In 1859 he was once more transferred to a new field of labor, but was attacked with gastric fever soon after his removal, and died of heart-disease Sept. 28. As a clergyman, Spitta was pious, thoroughly evangelical, and deeply in earnest. His temperament was genial and sociable, and he was a capable performer on the harp. But his principal claim to notice grows out of his spiritual hymns, through which his fame extended over Germany, and of which a number have been rendered into English. He had attempted poetry in his childhood days, and proved its power in every species of poetry, but in time came to devote his abilities wholly to religious composition. In 1833 he published a collection of hymns under the title *Paulus und Horfe* (24th ed. 1861), which was received with general satisfaction, and was followed by a second collection in 1843 (13th ed. 1861). A third (posthumous) collection was published by his friend, Prof. Adolph Peters, in 1861 (2d ed. 1862). These hymns are pervaded with unusual fervor and simplicity, and are chaste and neat in style. They are specially suited for use in household and private devotions, the second collection being perhaps inferior to the others in an artistic point of view. Peters's collection is accompanied with a portrait of the author. Of English renderings of Spitta's hymns, we mention "I know no life divided, O Lord of life, from thee," by Massie, and the funeral hymn, "The precious seed of weeping to-day we sow once more," by Miss C. Winkworth. See Münkel, *K. J. F. Spitta* (Leipzig, 1861); Meiträger in *Neue Evangelische Kirchenzeitschr.* 1860 (No. 5), 1861 (No. 23); also the preface in Peters's collection of Spitta's hymns.

**Spitting** was a ceremony introduced into baptism in the early Church. The candidate was required not only to renounce the devil in word, but also by act and gesture. The catechumen was brought into the baptismary and placed with his face to the west: a form of words was used by which he denounced the devil; he then stretched out his hands and spat, as if in defiance of him. This was thrice repeated. He then turned to the east and entered into covenant with Christ. See Bingham, *Christ. Antig.* bk. xi, ch. vii, § 5. See Spitt-ter.

**Spittle** (πτερέω, πτέρωχ), although, like all the other natural secretions, a ceremonial impurity (Lev. xv, 18), was employed by our Lord as a cure for leprosy and blindness (John ix, 6). The rabbins cite it as a remedy in like cases (see Lightfoot, *ad loc.*), especially the spittle of fasting persons (αλετέρανα, which was anciently held to be a remedy likewise against poisonous bites (Pliny, v, 2; xxviii, 7; Galen, *Simp. Med.* Fac. x, 104; see Gill, *Exeg. Hebr.*), a fashionable nostrum (D rodz., *Lived.*). But it was not regarded as a specific in medicine: on the contrary (but see John., *In Christo Medic.* p. 41), although ancient writers citespittle as an act of Vespanian having that aspect (Dion Cass. lxxv, 8; Tact. Hist. iv, 81; Sueton. I. c. viii). On Luke xvi, 21 we may remark that the dog's tongue has a peculiarly cleansing and soothing effect upon sores. See Medicin.

On the other hand, the act of spitting upon a person, especially in the face (Numb. xii, 14; Isa. i, 6; Matt. x, 30; Mark vii, 37), is revolting, the grossest insult (see Harmer, *Obs. i.* iii, 357), and it was even held an indignity to spit towards any one (Job xxx, 10); so that an Oriental never allows himself to spit at all in the presence of one whom he respects (Heb. 12, 9); see Arville, iii, 167; Nicbauer, *Bd.* p. 28, 29). This does not proceed (as John., *In Christo Medic.* p. 350) from regard merely to cleanliness, but from piety (Josephus, War ii, 8, 9), and hence was enforced within the precincts of the Temple (Mishna, *Berach. ix, 5). Hence the ignorance in the case of the recusant goel (Deut. xxxv, 9).

**Spittle in Baptism**, in the Roman Catholic Church, is that part of the ceremony of baptism which follows the sign of the cross. The priest recites an exorcism, touching gently some spittle on the eyes and nostrils of the person to be baptized, and saying, "Eorum est, qui te wash (be thou opened into an odor of sweetness; but be thou put to flight, O devil, for the judgment of God will be at hand." This ceremony is taken from the example of Jesus when he cured the deaf- and dumb man (Mark vii, 30). See Elliot, *Delination of Romanis*, p. 125.

**Spittler**, Louis THEODORUS von, an eminent ecclesiastical historian of Germany, was born in November, 1752, at Stuttgart, where his father was a clergyman. His early training was obtained at the gymnasion of his native town, where the rector, Volz, inspired him with fondness for historical studies and trained him to critical research. He entered at Tubingen as a student of theology, and became particularly interested in philosophy, wherever applying his warmest and most careful collocation of authorities and comparison of statements. His earliest literary productions dealt with difficult questions in historical theology, which only the most painstaking and critical labors might hope to solve. His themes were, for example, the 60th canonic of Laodicea, the decrees of Sardica, and the *Capita* *Angeli* *ramati* (1777), history of the canon law to the time of the Pseudo-Isidore. In 1779 Spittler became professor in ordinary in philosophy at Gottingen, and was associated with Walch in teaching Church history, and with Putter in German history, besides co-operating with Rehder and Saur. In 1786, he left this last to work in their own way. Down to Walch's death, in 1784, he confined himself chiefly to ecclesiastical history, but afterwards entirely to political history. His *Grundriss der Geschichte der christlichen Kirche* was accordingly published in the former period (1782), when he was thirty years of age, and constitutes almost his last contribution to that branch of literature. Spittler's Church history was highly valued by his contemporaries, and among modern Schelling writes of him (preface to Steffen's Nachlass, p. xxii) as a man "who has not been excelled in political penetratory any by historical scholar of Germany, and in breadth of view in both secular and ecclesiastical history," while Heeren and Wolzmann speak of the Church history as the "true bloom of the author's mind." On the other hand, the opponents of 18th-century enlightenment, no less than the sceptical Bause (Epochen d. kirchl. Geschichtsschreib.*, p. 162-178), have little to commend in that book. The truth is that Spittler had little regard for the work of others, even of his benefactors, in the development of dogma, his interest being more particularly centred on the government and constitution of the Church. His rare powers of research and perfect mastery of the resultant material, joined to an unusual facility in grasping the salient features of an era and a marvellously graceful and vivid presentation of the story, were devoted to a narration of the experiences.
and actions of those who aspired to rule the Church and of the consequences which resulted to the mass of the governed. He did not assume to determine what constitutes Christianity, and he traced back events to a source in the purposes of individuals; but his peculiar attitude grew out of the opinion that Christianity is not an institution, but a means to secure the salvation of mankind, the efficiency of which is impaired by whatever degree of ignorance and immorality may be connected with its operation. He did not, however, discover any possible improvement in history, and, more particularly, in the history of the Church; nor yet, upon the whole, any degeneration, but simply a manfully uniform and consistent ordered world-course. A posthumously published series of Spittler's lectures, copied from students' notes, which deal with the papacy, monasticism, the Jesuits, etc., is scarcely worthy of the author and of the subjects presented because of the prevalent humor, often travestied until it becomes ribaldry. It is, however, to be remembered that they were the product of his earlier years, delivered while his character was not fully formed, and while he had his position to confer by the side of able and famous professors. In 1757 he was recalled to Stuttgart and made private professor. In that position the very breadth of view which he had cultivated, and gave him a perfect understanding of affairs, deprived him of the ability to make himself powerfully felt in the administration of the State. A further disqualification grew out of the accession in the same year of a prince who soon after allied himself with Napoleon, and who was not concerned to guard the 'good and ancient privileges' of Württemberg. Nobility, titles, and medals could not replace what Spittler had lost in giving up his post at Göppingen. He died March 14, 1810. Characteristics of Spittler have been furnished by Flanck in the preceding page to the 5th ed. of Spittler's Kirchengesch. (1812); Hegel in Christlicher Monatsschrift, 1808; Heeren, Werke, vi, 515-534; Woltmann, Werke, xii, 312-322; Dav. Strauss, in Haym's Preuss. Jahrbücher, 1860, i, 124-150. See also Pütter-Saalfeld,格尔特庯克斯. v. Göppingen, ii, 178-179; iii, 116-122. Spittler's complete works have yet been published only in part (1827-37, 15 vols.).

**SPOIL**

SPOIL (represented by many Heb. and several Gr. words in our version). See AKKORIHOTH; BOOITY. The modern Arab nomads, or Bedawin, live in great part on the plunder of caravans or single travellers, and do not regard the trade of robbers as dishonorable (Arvieux, Descr. iii, 229 sq.; Niebuhr, Betr. p. 382 sq.; Mayeur, Les Bédouins, or Arabes du Desert [Par. 1816], xii, 3). This was the case with their ancestors the Ishmaelites, as well as the neighboring Chaldees (Gen. xvi, 12; Job i, 17). The same is related of Israelites in the times of Samuel (I Sam. xxvii; xi, 3; comp. I Chron. xi, 21), and many invasions by the Philistines, the Amalekites, etc., were but attacks from bands of robbers (comp. 1 Sam. xxiii, i, xxvii, 8 sq.; Judg. ii, 14, 16), such as are still frequent in the villages of Palestine. In the organized Jewish state open plundering was rare (yet see Hos. vi, 9; Micah ii, 8), and the figures of speech referring to it (Prov. xxix, 28) may be referred chiefly to neighboring countries. But after the Captivity, especially under the oppressive rule of the Romans, and in consequence of almost unceasing wars of which the nearer Asia was the scene, the bands of robbers, aided by the multitude of hiding-places which the cavernous nature of the country afforded, became a formidable force against them from time to time (Am. xx, 6, 1), unless they preferred to tolerate them for tribute (ibid. xx, 11, 1). Sometimes these officers even increased the number of the robbers by accepting bribes to release prisoners (ibid. xx, 9, 5) or disarming them for other reasons (ibid. xx, 9, 3). The wilderness between the Jordan and the Jezreel, through which the highway led, and which, in great part, is a deep valley traversed by cliffs and shut in with walls of cavernous sandstone...
which we are familiar with it, of an irregular network of minute fibres of a clear horny substance, branching and anastomosing in every direction, so as to form a highly porous and elastic mass, the general form of which is that of a cup with thick walls, but not unfrequently rounded or ovate without any cavity. These fibres were during life clothed with a glair which possessed vitality, and were furnished with cilia, by whose movements currents were produced in the water which everywhere occupied the cavities of the mass, thus insuring oxygen for respiration and nutritive matter for increase. This particular species grows on rocks in deep water in the Levant, and especially in the seas that wash the Grecian isles, where, from remote antiquity to the present time, there has existed an active fishery for it. The inhabitants of many of the isles are dependent for a living on sponge-diving.

SPONGE, Holy, is a sponge used in the Greek Church to gather the various "portions" in the disk under the holy bread, and to cleanse the chalice in the sacrifice of the holy eucharist. It was used in memory of the Crucifixion, and was carefully wrapped in a linen cloth.

Sponsa Christi (bride of Christ) are the first words of a hymn for All-saints' day, an English version of which is as follows:

"Sponsa of Christ in arms contending
O'er each clime beneath the sun
Mix with prayers for help descending,
Notes of praise for triumphs won.
As the Church to-day rejoices
All her saints in one to join,
So from earth let all our voices
Rise in melody divine."

Sponsage, Token of, is that which is given and received by the witnesses or contracting parties in the case of espousals, as a token of such act or witnessing to such act. See Ryvo.

Sponsalia was the general name in the early Church for espousals or betrothing, consisting of a mutual contract between the parties concerning the future marriage. When the contract was made, it was customary for the man to bestow certain gifts upon the woman as earnings or pledges. The contract was usually confirmed also by a ring, a kiss, a dowry, a writing or instrument of dowry, and a sufficient number of witnesses to attest it. See Bingham, Christ. Antiq. bk. xxii, ch. iii, § 1 sq.

Sponsalitiae Donationes (espousal gifts) were given as earnings or pledges of future marriage. They were also called arva et pigmora, earnings and pledges of future marriage, because the giving and receiving of them was a confirmation of the contract, and an obligation on the parties to take each other as man and wife unless some reason gave them liberty to do otherwise. See Bingham, Christ. Antiq. bk. xxii, ch. iii, § 3. See BETHROTHAL.

Sponsel, Johann Ulrich, superintendent at Burgbernheim, in Baienroth, was born Dec. 13, 1712, at Muggendorf, and died Jan. 5, 1788. He wrote, Puerpera Theologica et exegetica (Coburg, 1752, pt. ii, 1756, pt. i) ;—Philologisch — thesauriae, Äbaltung über verschiedene Stellen der heiligen Schrift (Amphenach, 1761, pt. i) ;—Excurses Philologico-exegetica in Diversa Scriptura Locos (ibid., 1744) ;—Von der Gültigkeit der Bücher der Chronik und Esa (Schwaben, 1775) ;—Über die Verwirrung der Sprachen bei den babylonischen Thurm- bau (ibid., 1777) ;—Abhandlung über den Propheten Isaias (Nuremberg, 1770-80, 2 pts.), See Winer, Handbuch der theol. Literatur, ii, 786; Fürst, Bibl. Jud. iii, 576. (B. P.)

Sponsors. At an early period of the Church, certain persons were required to be present at the baptism of its members, to serve as witnesses of the due perform-
ance of the rite, and to become sureties for the fulfilment of the engagements and promises then made. There is no mention of sponsors in the New Testament, though there is mention of "baptismers" (Acts 2:38). The mention of them first occurs in Tertullian—for infants in the De Baptismo (c. 18) ; for adults, as is supposed, in the De Corona Militis (c. 8: "Inde suscepit lactis et mellis concordiam pragnatumus." See Suicer, s. v. διαβάσκονας). In the Jewish baptism of proselytes, two or three sponsors were present (see Lightfoot, On Matt. iii. 6). It is so improbable that the Jews should have borrowed such a custom from the Christians that the coincidence can hardly have arisen but from the Christians continuing the usages of the Jews.

I. Their Appellations.—These persons were called as sponsors, sponsors, especially when they responded for an infant. They were called also fidejussores, sureties (Augustine, Serm. 116, De Temp.). The title is borrowed from the Roman law. The Greek term διαβάσκονας corresponds to the Latin offereunt and successores, and refers to the assistance rendered to the baptized immediately before and after the ceremony. The appellation ἱππαρπαζοντες, testes, witnesses, which became a favorite in later times, was unknown to the ancient Church. The more modern terms compatrii, etc., godfathers and godmothers, are derived from the practice of early times, in which the parents, or in their absence the nearest relatives, took the child out of the baptismal water.

II. Origin of the Office.—This has been traced by some writers to the institutions of Judaism, and by others to those of the Roman civil law. Neither the Old nor the New Testament contains any allusion to the presence of witnesses at circumcision, nor is there any trace of sponsors or witnesses to be found in any of the narratives of baptism recorded in the New Testament. It is, however, easy to account for the presence of sponsors at baptism, if we refer to the customs of the Roman law. Baptism was early regarded in the light of a stipulation, covenant, or contract, and on all such matters the Roman jurisprudence was very exact and careful in its institutions. The leaders of the early Church, many of whom were conversant with Roman law, would doubtless endeavor to give solemnity and security to the sacred covenant in a way corresponding to that which they had been accustomed to observe in civil transactions. Perhaps the custom arose naturally from the practice of infant baptism, in one of whose ceremonies the witnesses of the rite might not be without some answer. Tradition says that the office was appointed by Hyginus, or Iginius, a Roman bishop, about the year 154. It was, however, in full operation in the fourth and fifth centuries.

III. Duties of Sponsor.—According to Bingham, there were three sorts of sponsors made use of in the primitive Church: (1.) For children who could not renounce or profess or answer for themselves. (2.) For such adult persons as, by reason of sickness or infirmity, were in the same condition with children—incapacitated to answer for themselves. (3.) For all adult persons in general. In times of persecution it was proper to have witnesses to the fact, in order to prevent apostasy. Two things were anciently required of sponsors as their proper duty in the case of children: first, to answer, in the names of their charge, to all interrogatories of their spiritual life for the future, and to take care, by good admonition and instruction, to have them well tilled, being parties to the covenant in which they were engaged (Augustine, Serm. 116, De Temp.). Bingham thinks that they were not obliged to give them their maintenance, this devolving naturally, upon the parents; and if orphans, or destitute, upon the Church.

IV. Qualification, Number, Marriage, and Restriction. (1.) It was a general rule that every sponsor must be himself a baptized person and in full communion with the Church. This excluded all heathen, all mere catechumens, reputed heretics, excommunicated persons, and penitents. (2.) Every sponsor was required to be of full age. No minors were admitted to this office, even though they had been baptized and confirmed. (3.) Every sponsor was supposed to be acquainted with the fundamental truths of Christianity, and to know the Creed, the Lord's Prayer, the Ten Commandments, and the leading outlines of Christian doctrine and morality. (4.) Monks and nuns were in early times eligible as sponsors, and were frequently chosen to act in that capacity; but in the 6th century this practice was prohibited. (5.) At first there was no law respecting the number of sponsors at baptism, although one sponsor was considered sufficient. In later times it became customary to have two sponsors—one male and one female. (6.) By the Council of Trent it was ordered that not only the names of the baptized, but also the names of the sponsors, should be registered in the books of the Church. The object was that men might know what persons were forbidden to marry by this spiritual relation. But anciently it had a much better use: that the Church might know who were sponsors, and that they might be held in mind of their duty by being entered upon record, which was a standing memorial of their obligations.

V. A law of Justinian (Cod. lib. v, tit. 4, De Nuptiis, leg. xxvi) forbids any man to marry a woman, whether she be slave or free, for whom he had been godfather at baptism when she was a child. The Council of Trent (can. 58) forbids the godfather not only to marry the infant, but the mother of the infant, for whom he answers; and orders them that have done so first to be separated, then to do the penance of fornicators. The prohibition was extended to more degrees in the following ages, and grew so extravagant under the Council of Trent thought it a matter worthy of their reformation. By their rules, however, this spiritual relation was extended to more degrees, forbidding marriage not only between the sponsors and their children, but also between the sponsors themselves; nor may the baptizer marry the baptized, nor the father or mother of the baptized, nor the sponsors of the spiritual relation that is contracted between them.

VII. The twenty-ninth canon of the Anglican Church makes it necessary for every child to have a godfather and godmother; and, in order to secure this benefit to all the infant members of the Church, it prohibits the parents assuming this office. The canon appears to argue in this way: No father or mother is a real godfather or godmother; it is quite true that they may stand at the font and take upon themselves the nominal...
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office, but the real godfather and the real godmother are the creators of time, custom, and natural feeling working within the precincts of the Church. They are essentially persons outside of the home circle, whose interest is engaged in the rising young Christian by assuming this relation to him. The parents themselves are already sponsors by the simple fact of being parents; so that, if you give the child only his parents for his sponsors, you give him nothing at all, because he has them already. The reason of having a godfather and godmother is that they are persons from without, who add friendly interest and attention to the parental one. According to Gilpin, "the Church demands the security of sponsors, who are intended, if the infant should be left an orphan or neglected by its parents, to see it properly instructed in the advantages promised and the conditions required" (Serm. xxxii, vol. iii, p. 259).

See Bingham, Christ. Antiq. bk. xi, ch. ix; Riddle, Christ. Antiq.; and the monographs cited by Volbeding, Index Program, p. 142. See Baptism.

Spoon ( spons, a hand, as elsewhere), a hollow dish or pan used as a censer for the Tabernacle and Temple (Exod. xxxv, 29; Num. iv. 7; viii, 14 sq.; 1 Kings vii, 50; 2 Kings xxv, 14; 2 Chron. xxiv, 14; Jer. iii, 18, 19). The Orientals generally eat with the fingers, and so have no occasion for knives, forks, etc. See Eating. Among the ancient Egyptians spoons were introduced when required for soup or other liquids; and perhaps even a knife was employed on some occasions, to facilitate the carving of a large joint, which is sometimes done in the East at the present day. The Egyptian spoons were of various forms and sizes. They were principally of ivory; bone, wood, or bronze, and other metals; and in some the handle terminated in a hook, by which, if required, they were suspended to a nail. Many were ornamented with the lotus flower; the handles of others were made to represent an animal or a human figure; some were of very arbitrary shape; and a smaller kind, of round form, probably intended for taking ointment out of a vase and transferring it to a shell or cup for immediate use, are occasionally discovered in the tombs (Wilkinson, Anc. Egypt. i, 183 sq.). See Dish.

SPOON, a vessel used both in preparing the chalice for the eucharist and for distributing the sacrament to the faithful generally, to the infant, and the sick. In the first case the bowl is perforated, in order that any impurities in the altar wine may be easily and simply removed; in the other the bowl is solid, and the handle usually made in the form of a cross. Many ancient examples exist. The spoon is likewise used in the ceremonies of a coronation.

SPOONER, ERASTUS CARTER, a Presbyterian minister, was born at Brandon, Vt., July 18, 1815. He graduated at Middlebury College in 1839, after which he entered the Union Theological Seminary, where he remained over two years, and engaged in teaching in Brandon; and before he could prepare for the ministry, which was his design, he was called away to a higher field of labor. He died in Brandon, Dec. 11, 1841. (W. P. S.)

Sport (some form of πράξις or πολέμιος, to laugh; but in Isa. vii, 4 τιμή, to mock; ιππόπαρος, 2 Pet. ii, 18). The various events incident to domestic life afforded the Jews occasions for festivity and recreation. Thus, Abraham made a great feast on the day Isaac was weaned (Gen. xxii, 8). Weddings were always seasons of rejoicing; so, also, were the seasons of sheep-shearing (1 Sam. xv, 86; 2 Sam. xiii, 23) and harvest home. To these may be added the birthdays of sovereigns (Gen. xi, 28; Mark vi, 21). Of most of these festivities music and dancing were the accompaniments (Lam. vi, 14). Children were anciently accustomed to play (see Plato, Leg. vii, 797) in the streets and squares (Zech. viii, 5; Matt. xi, 16; comp. Niebuhr, Trav. i, 171); but, with few exceptions (see Mishna, Chalim, xvii, 15; Edagoff, ii, 7), juvenile games are comparatively rare in the East (Orig. Cela. v, 42; Cosmas, Pera. 68).

Military sports and exercises appear to have been common in the earlier periods of the Jewish history (2 Sam. ii, 14). By these the Jewish youth were taught the use of the bow (1 Sam. xx, 30-35), or the hurling of stones from a sling with an unerring aim (Judg. xx, 16; 1 Chron. xii, 3). Jerome informs us that in his days (the 4th century) it was a common exercise throughout Judea for the young men who were ambitious to give proof of their strength to lift up round stones of enormous weight, some as high as their knees, others to their waist, shoulders, or head; while others placed them at the top of their heads with their hands erect and joined together. He further states that he saw at Athens an extremely heavy brazen sphere, or globe, which he vainly endeavored to lift; and that, on inquiring into its use, he was informed that no one was permitted to contend in the games until, by his lifting of this weight, it was ascertained who could match with him. From this exercise Jerome elucidates (ad loc.) a difficult passage in Zech. xii, 3, in which the prophet compares Jerusalem to a stone of great weight, which, being too heavy for those who attempted to lift it, falls back upon them and crushes them to pieces.

Among the great changes which were effected in the manners and customs of the Jews subsequently to the time of Alexander the Great, it may be reckoned the introduction of gymnastic sports and games, in imitation of those celebrated by

1. Ivory spoon, about four inches long, in the Berlin Museum. 2. Bronze spoon in Wilkinson's possession, eight inches in length. 3, 4. Bronze spoons, found by Mr. Burton at Thebes. 5. Of wood, in Mr. Salt's collection.
the Greeks, who, it is well known, were passionately fond of those exercises. These amusements they carried on with a zeal which some of the most capricious countries of the East; the inhabitants of which, in imitation of their masters, addicted themselves to the same diversions, and endeavored to distinguish themselves in the same exercises. The profligate high-priest Jason, in the reign of Antiochus Epiphanes, first introduced public games at Jerusalem, where he erected a gymnasium. (Macc. i. 38.) The exercise, however, was put up of youth in the fashions of the heathen' (2 Macc. iv. 9).

The avowed purpose of these athletic exercises was the strengthening of the body; but the real design went to the gradual exchange of Judaism for heathenism, the games themselves being closely connected with idolatry, sacrificed a deity of several pagan gods. The innovations of Jason were therefore extremely odious to the more pious part of the nation, and even his own adherents did not fully enter into all his views; yet the games proved a source of attraction and demoralization to many. Even the very priests, neglecting the duties of their sacred office, hastened to be partakers of these unlawful sports, and were ambitious of obtaining the prizes awarded to the victors. The restoration of divine worship, and of the observance of the Mosaic laws and institutions under the Maccabean princes, put an end to the spectacles. They were, however, revived by Herod, who, in order to ingratiate himself with the emperor Augustus (B.C. 7), built a temple at Jerusalem and a large amphitheater, without the city, in the plain; and who also erected similar edifices at Cesarea, and appointed games to be solemnized every fifth year, with great splendor, and amidst a vast concourse of spectators who were invited by proclamation from the neighboring countries. Josephus's narrative of these circumstances is not sufficiently minute to enable us to determine with accuracy all the exhibitions which took place on these occasions; but we may collect that they included wrestling, chariot-racing, music, and combats of wild beasts, which either fought with one another or with men who were under sentence of death (Ant. xv. 8, 1; xvi. 5, 1; xix. 7, 5; 2 War. 1, 21, 8; see Eichborn, De Ro Scenicis Judeor. in his Comment. [Gött. vol. i.]) The Talmud occasionally alludes to these spectacles (Sundh. iii. 3; Shabb. xxii. 2; see Ortho, Lex. Hebr. p. 398, 703; Wa- gesscull, De Juda Hebreor. [Nörth. 1897]).

Some of the scriptural passages deal with amusements and recreations, and have already noticed (see Hofmann, De Judaicis Memorabilis in N. T. Commentar. [Viteb. 1769]). See GAME; PRIZE, etc. We may here mention two others. From the amusement of children sitting in the marketplace and imitating the usages common at wedding feasts and at funerals, our Lord takes occasion to compare the Pharisæes to the sullen children who will be pleased with nothing which their companions can do, whether they play at weddings or funerals, since they could not be prevailed upon to attend either to the severe precepts and life of John the Baptist, or to the milder precepts and habits of Christ (Matt. xi. 16, 17). The imitation of this custom is said to have caused the death of St. Paul with love and truth. This example has furnished Paul with a strong metaphor, in which he cautions the Christians at Ephesus against the cheating sleight of men (Eph. iv. 14), whether unbelieving Jews, heathen philosophers, or false teachers in the Church itself, who corrupted the doctrines of the Gospel for worldly purposes, while they assumed the appearance of great distinctness and piety. See PRIEST.

Sports, Sportelle, Sportla (Lat. sportula; a basket), are fees paid to the clergy for service rendered. The allusion is probably to bringing the first fruits in a basket (sporta) (Deut. xxvi. 1-12); or paying the mode of paying the clergy being traced to a Roman practice. In the days of Roman freedom, clients were in the habit of paying respect to their patron by throning his atrium at an early hour, and escorting him to places of public resort when he went abroad. As an acknowledgment of these courtesies, the clergy received some of the first fruits of the vintage, called the evening meal. After the extinction of liberty, the presence of such guests, who had now lost all political importance, was soon regarded as an irksome restraint; while, at the same time, many of the noble and wealthy were unwilling to sacrifice the display of a numerous body of retainers. Hence the practice was introduced, under the protector of the Church, of giving a public repast, or entertainment for the time of the younger Pliny, the word was commonly employed to signify a gratuity, emolument, or gift of any kind. In Cyprian, the term fratera sportulantes occurs.

Sports, Book of, was a book or declaration drawn up by bishop Morton, in the reign of king James I, to encourage recreations and sports on the Lord's day. It was to be read in churches:

'"That for his good pople's recreacyion, his majesty's pleasure was, that, after the end of divine service, they should not be disturbed, letted, or discouraged from any lawful recreations; such as dancing, either of men or women; archery for men; leaping, vaulting, or any such harsenes recreations; nor having of May-pomes, Whitsamades, or such like seruices or oother sportes therewith used, so as the same may be had in due and convenient time, without impediment or let of divine service; and that women should have liberty to carry rushes to the Church for the decoring of it, according to their old custome: withab prohibiting all unlawful games to be used on Sundays only: as humaning, bull-bating, interfudes, and at all times (in the meaner sort of people prohibited) beeding.'

Two or three restraints were annexed to the declaration, which deserve the reader's notice:

(1) "No remount (i.e. papist) was to have the benefit of this declaration; (2) nor such as were not present at the whole of divine service; nor (3) such as did not keep to their own parish churches—that is, Puritans."

This declaration was ordered to be read in all the parish churches of Lancashire, which abounded with papists; and Wilson adds that it was has been read in all the churches of England, but that archbishop Abbot, being at Croxton, failed to find it was read. In the reign of king Charles I, Archbishop Laud put the king upon republishing this declaration, which was accordingly done. The court had their balls, masquerades, and plays on the Sunday evenings; while the youth of the country were at their morrice-dances, May-games, church and clerke ales, and all such kind of reveling. The king himself had no aversion to having his say havoc among the Puritans, as it was to be read in the churches. Many poor clergymen strained their consciences in submission to their superiors. Some, after publishing it, immediately read the fourth commandment to the people, "Remember the Sabath-day to keep it holy," adding, "This is the law of God, the other the injunction of man." Some put it upon their curates, while great numbers absolutely refused to comply; the consequence of which was that several clergymen were actually suspended for not reading it.

Sportulantes (Frateria) was a term applied: the clergy because of their sharing equally in the monastic obligations.

Spot is the rendering in the A. V. of בּוּשָׂ (boša, בושא, בוש; as used forevolved), either physical (Lev. xxi. 17 sq.; xxiii. 39; xxxiv. 19, 20, etc.; 2 Sam. xiv. 27; Cant. iv. 7) or moral (Deut. xxiii. 5; Job xi. 13; xxxii. 7; Prov. ix. 7); so στόχος, literally a breaker or rock in the sea (metaphor. Jude 12) or στόχος (mark, Epph. v. 27; 2 Pet. ii. 13); кёбакір, кёбакербэх, the variegated spots of the panther, or rather the stripes of
the tiger (Jer. xiii, 23); ἠθική, brightness, the whitish "bright spot" of incipient leprosy (Lev. xii, 2–39; xiv, 56); דֶּבָּה, surf; the scaly "freckled spot" of pronounced leprosy (xiii, 39); צָלְדָּה, tali, patched (as "spotted" sheep or goats, Gen. xxx, 32 sq.; or "divers-colored" garments, Ezek. xvi, 16). See Color.

Spotswood (or Spottiswood). John, a Scottish prelate, was born in the parish of Mid-Calder, Edinburg Co., in 1635, and was graduated from the Glascow University in his sixteenth year. When eighteen years old he succeeded his father as minister of Calder; and in 1601 attended Lodowick, duke of Lenox, as chaplain in his embassy to the court of France. In 1603 James I selected him to be one of the clergy to attend him to England, and the same year he was appointed titular archbishop of Glasgow and privy-councillor for Scotland. In 1610 he presided in the assembly at Glasgow; and the same year, upon the king's command, repaired to London upon ecclesiastical affairs. While there he, with Lamb and Hamilton, was consecrated bishop, in the chapel of London House, Oct. 21. Upon their return they conveyed the episcopal powers to their former titular brethren, and the Episcopal Church was once more settled in Scotland. Spotswood was in 1615 translated to St. Andrew's, and became prince of all Scotland. He continued in high esteem with James I during his whole reign; nor was he less regarded by Charles I, whom he crowned, 1625, in the abbey church of Holyrood House. In 1635 he was made chancellor of Scotland, which post he had not held for four years when the popular confusions obliged him to retire into England. He consented at the king's request to resign the office of chancellor, and received £2500 for the sacrifice he made. He went first to Newcassel, where he remained until he gained sufficient strength to travel to London, where he no sooner arrived than he had a relapse and died, Nov. 29, 1639. He was interred in Westminster Abbey. "A more generous, learned, and munificent prelate has seldom been called to rule in the Church; and his advice was at all times given for moderate measures, and for the sacrifice of anything but principle for peace." Spotswood was the author of a History of the Church of Scotland, from A.D. 203 to the End of the Reign of James VI (Lond. 1655, fol.). He also wrote a tract in defence of the ecclesiastical establishment in Scotland, entitled Refutatio Libelli de Regimine Ecclesiae Scoticae. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.; Hook, Eccles. Biog. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Spoudæi (Spουδαῖοι, seceders), was a name given by Eusebius (Eccles. Hist. vi, 11) and Epiphanius (Expos. Fid. p. 22) to ascetics, in reference to their diligence in fasting and prayer, and almsdeeds, etc.

Spouse (πρόνοια, kúlaith, crowned with the bridal chaplet; Cant. iv, 8; 9, 10, 11, 12; v, 1; Hos. iv, 13, 14; "bride"); Isa. xlix, 18; lx, 10; lxii, 5; Jer. ii, 32; vii, 94, etc.; Joel ii, 16; elsewhere "daughter-in-law." See Marriage.

Spout. The usual contrivance for throwing off the water from the roofs of medieval buildings was by means of a curved stone spout called a gargoyloge or gurgoyle. It is quite possible some were of lead, but none are found remaining of an earlier date than the 16th century.

Sprague, Benjamin F., a minister of the Methodist Episcopal Church, was a native of Spencer, Mass., and was converted when L. L. was a young man of age. In 1832 he united on trial with the Maine Conference, but was discontinued at the close of the year on account of ill-health. He spent several years in study, and acting as supply until 1839, when he was readmitted to conference and ordained elder. His labors were not confined to the close of the year 1839. Mr. Sprague was a man of positive character, cautious in his positions, firm and unyielding in their support. See Minutes of Annual Conferences, 1861, p. 122.

Sprague, William Buel, D.D., LL.D., an eminent Presbyterian minister, was born in Andover, Tolland Co., Conn., Oct. 16, 1795. He went to Yale College in 1811 and graduated in 1815. The year following he entered Princeton Seminary, and, after studying theology for two years, was licensed to preach by an association of ministers in the county of Tolland, convened at Andover, Aug. 29, 1818, and the next year as sole pastor. He was ordained and installed assistant pastor of the Congregational Church, West Springfield, Mass., Aug. 25, 1819. Here he labored with great assiduity and success for seven years, but was dismissed on charge July 1, 1829, having accepted a call to the Second Presbyterian Church in Albany, N.Y., where he was installed Aug. 26, 1829. At Albany he had a pastorate of forty years' duration, remarkable for the extraordinary steadiness and warmth of attachment existing throughout all that protracted period between himself and his large and intelligent congregation; and even more remarkable for the vast and varied labors performed by him. He has been well and truly described as an "illustrious man; a cultivated, elegant, voluminous, useful, and popular preacher; an indefatigable and successful pastor; an unselfish and devoted friend; loving, genial, pure, and noble; an Israelite, indeed, in whom there was no guile; one of the most childlike, unsophisticated, and charitable of men." While he never relaxed his pulpit and pastoral duties, his added literary labors were prodigious, and their fruits exceedingly great. He preached nearly two hundred sermons on special occasions, the most of which were published. He also produced a large number of biographies and other volumes on practical religious subjects. But the great literary work of his life was his Amens of the American Pulpit, undertaken when he was fifty-seven, and finished in seventeen years. It was a herculean task, but it was nobly accomplished, and by it he has placed all denominations represented in it under great obligations for the faithful manner in which it is executed. (See below.) To this comprehensive work we have been largely indebted in the compilation of this Cyclopedia. Dr. Sprague's extensive travels in Europe brought him into delightful association with many of the dignitaries of the Old World, and many eminent personages in religious and literary circles. He was on terms of intimacy and correspondence with a vast number of distinguished men, both in the Church and in the State, in our own land. At the age of seventy-four, on Dec. 20, 1869, he was released by the Presbytery of Albany, at his own request, from the pastoral charge of the Second Church in Albany, and retired to Flushing, L. I., where he passed his later years, which were a beautiful and serene evening to his industrious, laborious, and useful life. Here he enjoyed the sunshine of the divine favor, and looked on death's approaches with a strong and placid faith. No sore disease or fierce pains oppressed him, but gently and peacefully he passed away, May 7, 1876. Dr. Sprague's writings are as follows: Letters on Practical Subjects to a Daughter (1822, 12mo; 11th ed. of 1852).
Spreng, Jacques, a Flemish theologian, was born at Ypres about 1485 of parents in ordinary circumstances, who early devoted him to a religious life, and he accordingly set out as an Augustinian monk on a pilgrimage, which at length led him to Erfurt, and there he embraced Luther's views. He afterwards returned to his monasteries and became the author of a convent in Antwerp (hence his surname Prepositus). He was imprisoned for his faith, first at Brussel, and afterwards at Bruges (1522); but was rescued by a fellow- Franciscan, and escaped into Germany. On the recommendation of Henry of Zutphen, he was appointed pastor of Notre Dame at Bremen in 1554, and filled that position till his death, Jan. 30, 1562. In 1585 he assisted at a Freemasons' congress held in Cologne.

Sprenger, Jacob, a Dominican monk of Cologne, provincial of his order (A.D. 1495), and one of the two inquisitors-general appointed by Innocent VIII (1484) for the destruction of witches, which he declared were overrunning Germany. From confessions extorted on supplicatory rack of the rack of torture, he formed the most of a convent in Antwerp (hence his surname Prepositus). He was imprisoned for his faith, first at Brussel, and afterwards at Bruges (1522); but was rescued by a fellow- Franciscan, and escaped into Germany. On the recommendation of Henry of Zutphen, he was appointed pastor of Notre Dame at Bremen in 1554, and filled that position till his death, Jan. 30, 1562.

Sprig (Hindi, Urdu, Polišek, Evzek, xxii, 6, a branch, as elsewhere rendered; 2137, salsal, a shoot of a vine, Isa. xviii, 5).

Spriggs, Joseph, a minister of the Methodist Episcopal Church, South, was born in Lancaster County, Va., July 6, 1804, and united with the Church in 1824. He was licensed to preach in January, 1829, and was admitted into the Baltimore Conference in March of the same year. He was ordained deacon in 1830, and elder in 1832. When the Methodist Episcopal Church divided in 1844, he adhered to the Southern branch, and was admitted into the Virginia Conference. In 1869 he took a very prominent part in the relations between the two conferences, which were of the utmost importance in the restoration of the work of the ministry. He died at Yorktown, Va., Oct. 20, 1870, at the age of 66.

Spring. See Fountain; Season.
probation of God. He heard the recitations of the upper classes in Latin and Greek. Too severe application to study affected his health, and he was obliged to desist for a time. When his health was restored he re-entered Yale College and continued the course, graduating in 1863. In the fall of that year, Dr. Springer, then a secondary student, occurred in the college, and many of the students were the subjects of renewing grace. He was not brought under its influence to any great extent, and was so far from entertaining thoughts of the ministry that he determined on entering the legal profession. He according to his prophecy made his money feeling; and the success of the Garveys, in buying and selling Coke, Littleton, and Blackstone. Being reduced in finances to four dollars, he wrote to Mr. Moses Brown, a gentleman of great wealth in Newburyport, and one of the founders of Andover Seminary, who sent him a blank check to be filled at his discretion. Thus furnished, he went to Bermuda as teacher of the classics and mathematics. While there, in reply to a serious letter from his father, he wrote an analysis of his religious experience, stating that he was "vibrating between heaven and hell." Disgusted with the island, he returned home, and not long afterwards married, and returned to New Haven; but finding no opening for his law studies, he returned to Cambridge, and remained there more than a year at the head of a flourishing school. He was induced to leave from apprehensions of war between England and the United States. He had saved $8500, and was in somewhat easy circumstances. Continuing the study of the law, he passed a satisfactory examination, and was admitted to the bar at New Haven in December, 1880, and on April 24 succeeding he united with the Church under the pastorate of the Rev. Moses Stuart. At the Yale commencement he took his degree of A.M., and delivered an oration on "The Christian Patriot." On that day the Rev. John M. Mason preached his great sermon from the text "I saw the poor man flourishing," under which Mr. Springer was so deeply impressed that he formed the purpose of preaching that Gospel. Through the kindness of a lady who furnished the means, he was enabled to enter Andover Theological Seminary. Before leaving that institution, he received a call from the South Parish, and another from Park Street, Boston. On visiting New York, he preached for Dr. Romeyn in Cedar Street. He was then on his way to the General Assembly, which met in Philadelphia, and on his return he received a unanimous call from the Brick Church, New York, which he accepted, entering at once upon his duties. He was ordained and continued pastor of a united and powerful Church until old age and feebleness obliged him to retire from its active duties, but he was retained as pastor emeritus until the day of his death, Aug. 18, 1873. The sphere of Dr. Springer's labors covered a wide space both in the pulpit and in the press, and few men in any profession have made a more enduring mark upon the age. His reading, especially in the department of theology, was extensive. He was a Calvinist of the strongest type. He was decidedly opposed to what he called "spurious revivals," and to all sensational devices of evangelists. He was early identified with the cause of missions, and was connected with the organization of the American Bible Society through his father. He entered heartily into the discussion of the managers with the Baptists, and also into the discussions in regard to opening the meetings of the board with prayer. He was identified with the Sabbath-reform movement, and at the breaking-out of the Rebellion showed his loyalty and patriotism in his prayers and sermons and public addresses. Dr. Springer was the author of several works, among which are, The Bible Not of Man: — Obligations of the World to the Bible; and others, for which see Allibone, Dict. of Brit. and Amer. Authors, s. v. (W.P.S.)

Spring Samuel, Sen., D.D., a Congregational minister, was born at Northbridge, Mass., Feb. 27, 1746. He graduated at the College of New Jersey in 1771; was licensed to preach in 1774, and in the following year joined the army as chaplain, and marched under Col. Arnold in the disastrous expedition to Canada. In 1776 he left the army; and in 1777 was ordained over the Church at Northbridge, where he continued pastor until his death, March 4, 1819. Dr. Springer was a primary agent in establishing Andover Theological Seminary. His personal appearance, says Dr. Woods, "was marked with nobleness; his countenance was indicative of lofty intelligence and ancient, benevolent expression." He was a warm-hearted, good-natured, "Father of Peace," "Father of Christianity," and "Father of the Church at East Hampton." He had a very modest estimate of his scriptural and mental attainments. As a preacher, Dr. Springer was able and frequently eloquent. He published two Sermons in the American Preacher, vol. iv (1789)—A Letter addressed to the Rev. Solomon Aiken on the Subject of Two Fast-day Sermons (1809); and a number of occasional Sermons. See Sprague, Annals of the Amer. Pulpit, ii, 85.

Springer, Samuel, Jun., D.D., a Congregational minister, son of the preceding, was born at Newburyport, Mass., March 9, 1792. He received his preparatory education at Exeter Academy, entered Yale College, and was graduated therefrom in 1811. After his graduation he engaged in the trade and shipping business, and continued therein until 1819, when, feeling it his duty to prepare for the ministry of the gospel, he entered Andover Theological Seminary, and took the full course. He was ordained and installed pastor of the Church at Abington, Mass., Jan. 2, 1822, and remained until December, 1828, when he resigned. He was next installed over the North Church, Hartford, Conn., where he remained six years, and in 1833 installed over the Church at East Hartford, where he remained twenty-eight years. He finally became chaplain of the Insane Asylum, Hartford, and continued at that post seven years. He was director of the Connecticut Bible Society, and trustee of the Theological Institute of Connecticut. He died at Hartford, Dec. 18, 1877. (W.P.S.)

Springer, Elihu, a Methodist Episcopal minister, was born in Bond County, Ill., July 21, 1811. He was the subject of religious impression at an early age; united with the Methodist Episcopal Church in 1824; entered the Rock Spring Seminary, St. Clair Co., Ill., in 1827; was licensed as an exhorter May 29, 1832; received by the Illinois Conference on trial in September, 1838, and appointed to Carlinville Circuit, Sangamon district. The following were his subsequent appointments: in 1838, 1839, 1840, and 1842, Oplin; in 1843, 1844, and 1845, located, owing to feeble health; 1838, Somonauk Circuit; 1839, Bristol Circuit; 1840, ordained elder and reappointed to Bristol; 1841, Lockport; 1842, Joliet; 1843-44, St. Charles; 1845, Mineral Point; 1846, Hazle Green Circuit; 1847-50, presiding elder of Milwaukee district, Wisconsin Conference, where he died. Aug. 22, 1850. Mr. Springer was a man of strong intellectual development, well versed in theological subjects, and an able exponent of the truth. See Minutes of Annual Conference, iv, 611. (J. L. S.)

Springer, John M., a minister of the Methodist Episcopal Church, was born at Petersburg, Ill., Jan. 13, 1837. He was converted at the age of sixteen, but, fearful of the toils and sacrifices of the ministry, fell back, and eventually became an ardent worker, yielding to the influences of the Holy Spirit, and joined the Church Sept. 6. He was licensed to preach April 17, 1858, and admitted into the West Wisconsin Conference on the 29th of the same month. Being drafted into the army, he was appointed chaplain of the Third Regiment of Wisconsin Volunteer Cavalry, Feb. 25, 1863. Wounded in the battle of Resaca, Ga., May 15 of that year, and died on the 28th. See Minutes of Annual Conference, 1864, p. 186.

Springer, Moses, a minister of the Methodist
Episcopal Church, was converted in his eighteenth year, and in 1840 was admitted into full connection in the Maine hierarchy. He immediately located to take charge of the Maine Wesleyan Journal, which he continued to edit until it was united with the Zion's Herald. In 1859 he was admitted into the Minnesota Conference, and placed in a superannuated relation, which he sustained until his death, at Winchendon, Mass., Dec. 21, 1865. Mr. Sprague was a man of no great faith, but also of superannuated, and devoted to scientific studies, the last years of his life being spent in the National Observatory, Washington, D. C. See Minutes of Annual Conferences, 1866, p. 212.

Springers, the jumping sect among the Ingrais (a tribe belonging to the Tchadric branch of the Finns), which traces its origin to 1813. Proceeding from a religious excitement independent of the Church, they came to the conviction that every individual required the direct illumination of the Holy Spirit in order to his salvation. They also soon believed that they enjoyed this illumination, and ecstatic praying, singing, and crying, connected with clapping of hands and jumping at their meetings, gave evidence of being possessed by the Holy Ghost. The current illuminations, so-called, as compared with the relative also a special holiness, and this was sought not only in despising marriage, but also in abstaining from meat, beer, brandy, and tobacco. He who applied for admission into the sect was required to prove, nuda super nudum, before the eyes of the meeting that the old Apostles had displayed the same in him. The "holy love" which they placed in the stead of marriage also led here, as ever, to fleshly errors, and this was the reason why many of them, after the example of the Skopzi (q. v.), with whom they were probably connected, chose the much more certain means of contraception. Authors and chiefs of the sect were named, and were said to have been present at meetings, but the civil authorities were not able to get hold of them. The sect is now near its end. See Kurutz, Church History, ii, 406.

Springing, or Springer, the impast or point at which an arch unites with its support. The bottom stone of an arch, which lies immediately upon the impast, is sometimes called a springer or springing-stone. Also the bottom stone of the coping of a gable. See SKEW; VOUSSOIR.

Sprinkler. See ASPERGILLUM.

Sprinkling, as a form of baptism, took place immediately after a few centuries in the early Church, not from any established rule, but by common consent, and it has since been very generally practiced in all but the Greek and Baptist churches, which insist upon immersion. In its defense the following considerations are offered: (1) The primary signification of the word "baptize" (baptizo) cannot be of great importance, inasmuch as the rite itself is typical, and therefore derives its moment not from the literal import of the term, but from the significance and design of the ordinance. (2) Although no instance of sprinkling is expressly mentioned in the New Test., yet there are several occasions on which immersion was possible (Acts ii, 41; x, 47, 48; xvi, 33). (3) In cases of emergency, baptism by aspersio was allowed at a period of high antiquity, especially in the case of sick persons. See CLINIC BAPTISM. This form was also admitted when the baptismal font was too small for immersion, and generally, whenever considerations of convenience, health, or climate required (Walfred Strabo, De Rebus Eccles. c. 26; Gerhard, Loc. Theol, ix, 146). Aspersio did not become common in the Western or Latin Church until the 13th century, although it appears to have been introduced much earlier (Aquinas, Summa, quest. 66, art. 7). See Coleman, Christ. Antig. p. 270 sqq. See BAPTISM.

Sprout, James, D.D., a Presbyterian divine, was born at Scituate, Mass., April 11, 1722. He graduated at Yale College in 1741; was converted while in college; and having gone through the requisite course of preparation for the ministry, was licensed to preach, and ordained pastor of the Fourth Congregational Church in Guilford, Conn., Aug. 28, 1748. Here he labored with great zeal and success for about twenty-five years, when, in October, 1778, he became pastor of the church in Philadelphia of which Rev. Gilbert Tennent had been pastor. He continued sole pastor till 1787, when he was relieved from a portion of his labors by the settlement of Mr. (afterwards Dr.) Ashbel Green. In 1780 the College of New Jersey conferred upon him the degree of D.D. The year 1793 was signalized by the prevalence of yellow fever in Philadelphia to an appalling extent. The family of Dr. Sprout was almost annihilated by it; his own death took place on the 18th of November of the same year. He was a man of the learned languages, and had made deep researches into systematic, casuistic, and polemic divinity. In his personal religion he was truly eminent—his faith was built on the sure foundations of the Gospel, and it supported him in the most trying hour. In his last months he said, "All my expectations rest on the infinite grace of God, abounding through the finished righteousness of the Lord Jesus Christ." His only publication was a Sermon, preached on the death of Whitefield in October, 1770. See Sprague, Annals of the Amer. Pulpit, iii, 125; Allen, Biog. Dict. s. v.; Mass. Hist. Coll.; Assembly Miss. Mag. L. (J. L. S.)

Spry, William, a Methodist Episcopal minister, was born at York, Me., Feb. 25, 1806. He was converted in 1822; admitted on trial in the Philadelphia Conference in 1822, and appointed to Cecil Circuit; 1833, Salisbury Circuit; 1834, Elkon; 1835, on account of ill-health, supernumerary; 1836, Caroline Circuit; 1837-38, Dorchester Circuit; 1839-40, Lewiston; 1841, Easton, Talbot Co., Md.; and subsequently to Newburg, Brandywine, Seaford, Georgetown, and Accomack circuits, on the last of which he died, Nov. 29, 1847. Mr. Spry was an excellent preacher and a model pastor. He was one of the sweetest singers in Israel. See Minutes of Annual Conferences, iv, 204; Manship, Thirty Years in the Itineracy, p. 14-15.

Sprung. See Spring.

Spruckle, among the early Scots and Picts, was the name of a class of teasing spirits who appeared in the form of greas fistes, and led wanderers astray into swamps and moras.

Spur-money, a name for a fine levied by custom, on behalf of the choristers of certain old foundations (St. Paul's, Westminster, Lichfield, and Windsor), on persons entering the Church.

Spurstowe, William, a Nonconformist divine, was educated at St. Katharine Hall, Cambridge, of which he became a fellow. He was minister at Hampden, in Buckinghamshire, when the Rebellion broke out. He joined the rebel army as chaplain, and in 1649 became a member of the so-called Assembly of Divines, becoming at the same time pastor of Hackney. He was made master of St. Katharine Hall, but was turned out for refusing the engagement. He was obliged to give place to an orthodox clergyman at Hackney in 1662, and died in 1666. He was the author of a Treatise on the Promises:—The Spiritual Chemist:—The Wise of Sodom:—A Discourse:—and Sermons. He was also engaged in the attack on episcopacy under the name of Sinecymus. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Hook, Eccles. Biog. s. v.

Spy-Wednesday, an old name for the Wednesday in Holy Week, so called because of the work which Judas Iscariot carried on upon that day when he went forth to make preparation for the betrayal of his Master.

Squarcione, Francesco, an Italian painter, was born at Padua in 1394, and, after performing many
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tours in Greece and Italy, lived in the latter country in great affluence and distinction until his death, in 1474. From his very numerous school (he had one hundred and thirty-seven scholars), he was called the father and primo maestro of painters. The celebrated illustrated Books of Hours in the Church of the Minfericosa, which used to be commonly ascribed to Mantegna, is now by competent judges considered one of the commissions of Squarcione executed by his scholars.

Squar (32")

Squash

Squash, a fourth part, as often rendered, a side (as elsewhere), especially of a rectangle (Ezek. xiii, 16, 17). See SCULPTURE.

Squash Cap, a cap worn in England by Church clerks, the use of which began in the 15th century.

Squamation, one of the three kinds of tortoise commonly used by the Inquisition to extort confession. It consisted in tying back the arms of the victim by a cord, fastening weights to his feet, and drawing him up to the full height of the place by means of a pulley. He was then suddenly let down to within a short distance of the floor, and by the repeated shocks all his joints were dislocated. This torture was continued for an hour or longer, according to the pleasure of the inquisitors present and to what the strength of the sufferer seemed capable of enduring. See Barnum, Romanism as it is, p. 368.

Squier, Miles Powell, D.D., an eminent Presbyterian divine and educator, was born in Cornwall, VI, May 4, 1792. The family was of English origin, settling in Connecticut in the days of the Pilgrim fathers. He was trained with assiduous care, and at fourteen entered the academy at Middlebury, VI, where he pursued his classical studies; graduated with honor at Middlebury College in 1803, and at Theological Seminary, Mass., in 1814; was licensed to preach the same year, and immediately began his labors as a supply to the Congregational Church, Oxford, Mass.; thence he removed to Vergennes, Vt., where he remained till the spring of 1815, when he accepted an appointment of missionary to the western part of New York State. He was ordained May 3, 1816, by the Geneva Presbytery as pastor of the First Presbyterian Church in Buffalo, N.Y., which relation existed till 1824. In 1817 he was a commissioner to the General Assembly of the Presbyterian Church which met in Philadelphia; in 1825, after closing his pastorate in Buffalo, he spent a short time in agricultural pursuits for the benefit of his health; in 1826 he accepted the secretarieship of the Western agency of the American Home Missionary Society at Geneva, N.Y., in which work he spent eight years; in 1833 he was occupied in superintending the affairs of the Geneva Lyceum, which he had founded at the same time supplying the churches at Janius, Newark, Castleton, and West Fayette, N.Y., and in the winter of 1839-40 the Southwark Presbyterian Church in Philadelphia. In 1845 he was induced to visit Beloit, Wis., where it was proposed to establish a college, and he resolved to identify himself with it. In 1846 the charter was obtained, in 1847 the corner-stone was laid, and in 1849 he was elected professor of intellectual and moral philosophy, entering upon his duties in 1851. The subjects of his lectures at Beloit College were as follows: The Truth of Religion: — The Method and the Acquisition of Knowledge: — Mental and Moral Habits: — The Value of a Philosophical Mind: — The Value of Moral Sciences: — The Generic Properties of Mind: — Philosophy and its Uses: — and Elements of Moral Science. In August, 1861, he went to Europe to attend the Evangelical Alliance in Switzerland, and while abroad he received the attention due his high position as an eminent educator. He lectured in the college during the winter in 1862-3. For the reason of declining health he made arrangements for a successor, he retaining a place in the catalogue as emeritus pro-

Squinch, Canon's Ashby, Northamptonshire.
they have commonly been plastered over, or sometimes boarded at the two ends, in other cases filled up with bricks. In some instances they are small narrow arches by the side of the chancel-arch, extending from the ground to the height of ten or twelve feet, as at Minster.

Squad, Tong Church, Salop.

Squint, Haseley, Oxfordshire.

Squad, Mayor's Chapel, Bristol.

Squad, Crawley, Hampshire.
and those offered on certain days of every month. 2. Occasional, as those for a recently deceased relative, or on various domestic occasions, as the birth of a son, etc. 3. Voluntary, performed for a special object, such as the hope of religious merit, etc. The propriety and the observance of the Masses collectively are the dark fortnight (or period of the moon's wane), the day of the new moon, the summer and winter solstices, eclipses, etc. The presentation of the ball of food to the deceased and to his progenitors in both lives is the office of the nearest male relative, and is the test and title of his claim to the inheritance.

Sramanas (Sanskrit svami, performances of asceticism), a name given to the priests of Budha, who are monks as to their mode of living, but priests as to the world without. Their vows are in no case irrevocable. They seek their food by carrying the alms-bowl from door to door, and their chief employment is teaching the novices, or writing books upon the leaf of the talipot. See Hardy, Eastern Monachism.

Savakara or Srawakara (Sanscrit aru, to hear), a name of the disciples of Buddha, who, through the hearing of his doctrine and by practicing the four great Buddhistic truths, attained to the qualification of an Arhat, or Buddhist saint. From amongst the disciples eight are seen to be Mahamaharjas, or the great Srawakas. The Srawakas are entitled to the predicate Ayushmat, or one possessed of long life. This name is also given among the Nepalese to one of the four orders into which their priests are divided. See Hardy, Eastern Monachism.

Sriamsa, in Hindú mythology, is the lord of the vahiceros, which is his symbol; one of the twenty-four Budhas recognized by the Jains. He was a son of Vishnu and Vishna (the name given by them to Lakshmi, Vishnu’s consort).

Sripada, the name given to the worship of the impressions of Gotama’s foot. The legend is that on the third visit of the sage to Ceylon, in the eighth year after he obtained the Budhaship, he left an impression of his foot on the summit of the mountain usually known by the name of Adam’s Peak, 7420 feet above the sea, intended as a seal to declare that Lankā would be the inheritance of Budha. In the same journey he left other impressions of a similar kind in different parts of India. The footprint is said to be a superficial hollow five feet long and three-quarters of a foot wide; between two feet seven inches and two feet five inches wide. The summit of the peak is annually visited by great numbers. See Hardy, Eastern Monachism, p. 227.

Srudasaen, Srudaggiri, and Srudavarmen, in Hindú mythology, are three of the five sons born of Dronaveli, the wife of the five Pandus, to her husbands. The others were named Pridyudagen and Sruddagyan.

Seafarino Kagami, in Japanese mythology, is the mirror of knowledge which is placed before the prince of hell, and which serves to reveal to him in their true character all the sins of the persons who come into his presence.

Sangjai is the name of Buddha in Thibet, where the highest veneration is accorded him as the ruler of the present world-period. Three other Budhas have preceded Sangjai, and nine hundred and ninety-six are yet to follow. See BUDDHISM: LAMAISS, THIBET.

Soadadani, in Hindú mythology, is a king of Magadha, the middle kingdom of India and the principal scene of all its myths. Soadadani was married to Maha-maya, the virgin wife who was chosen by Sakyanuni, that, after he had entered her womb as a five-colored ray, he might be born of her, and who accordingly gave birth to the Buddha in the grove of Lombar through her right armpit. See BUDDHA.

Stabat Mater, or, better, the Mater Dolorosa, to distinguish it from the Mater Speciosa (q.v.), is the celebrated Passion hymn of Jacopone da Benedictis. Its proper name is Planetas Beatae Virginis, or Sequentia de Septem Dolubus B. Virginis, or De Conpasionis Beatae Virginis. This hymn has been endowed by universal consent as the most pathetic and touching of Latin Church lyrics, and inferior only to the Dies Irae (q.v.), which stands alone in its glory and overpowering effect. It was spread all over Europe by the Flagellants, or Brethren of the Cross (Cruciferares), and Cross-bearers (Cruciferos), “peinnitus which, in the 13th, 14th, and 15th centuries, went about in procession day and night, travelling everywhere, naked to the waist, with heads covered with a white cap or hood (whence they received, likewise, the appellation of Dealbatores), singing penitential psalms, and whipping themselves until the blood flowed. By their means it was that the knowledge of this hymn was first carried to almost every country in Europe.” Once sung in penitential processions, it gradually found a place in almost every breviary or missal. For “it breathes the spirit of profound repentance and glowing love, such as can be kindled only by long and intense contemplation of the mystery of the cross—the most amazing and affecting spectacle ever presented to the gaze of heaven and earth. The agony of Mary at the cross, and the sword which then pierced through her soul, according to the prophecy of Simon (Luke ii, 35), never found a more perfect expression. It surpasses in effect the Mater-Dolorosa of the greatest painters.” The key-note of the hymn is contained in the first two lines, and is suggested by the brief but pregnant sentence of John as found in the Latin version, “Stabat mater misera ejus” (xix, 25), which has given rise to some of the most magnificent works of art.

I. Text—In its received form it reads as follows:

Stabat mater dolorosa
Juixta crucem laceramos,
Dum pendentibus pectora
Cujus animam gementem,
Contristat ac dolorem,
Pertransiret gladius.

O quam tristis et afflicta
Pulchra illa benedicta
Mater unigenita
Quae mercebat et dolceb
Et tremebat, cuni videb
Nati ponne inclyt!

Quis est homo qui non fieret
Matrem Christi a sideret
In tanto supplicieta
Quis non posset contristari,
Piam matrem contemplari,
Dolentem cum Filio

Pro peccatis suae gentis
Vidit Jesum in tormentis
Et flagellum subditum
Vidit Numen dulci Nam
Morientem, et desolatum,
Dum emisit spiritum.

Pla mater, fons amoris
Me sentire vis doloris
Fac, ut tecum iaque
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaciam.

Sancta mater, istud agas,
Crucifixi fide pingua
Cuius munere valde,
Tu Nam vulneri,
Tarn dignati pro me pati
Pennis mune dividere.

Fac me vere tecum fere,
Crucifixo condoleare,
Donee ego vixer

Fac me vere tecum stare,
Meque tibi societate
In planctu desidero.

Various readings: *qua; 2 contristationem; 2 dum; 5 Christi matrem; 1 morubulo; *ea; **piecer; 2 tecum vere, recum pie; **et me tibi societare, ut te liberare, ut tibi me societare.
STABAT MATER

Virgo virginum preclara,
Mili tam non els amara,
Fac tenebras plangere;
Fac ut portem Christi mortam,
Passionis fac consortem,
Et nisi restituo recolere.

Fac me plagis vulnerari,
Cruci hac inebriari,
Ob ameniti Filii,
Infamatus est accensus,
Per te, Virgo, sim defensus,
In die judicii.

Fac me cruce custodi,
Necte Christi premuniri,
Confovera gratia.
Quando corpus morietur,
Et alia utime donetur,
Paradisi gloria.**

II. Authorship.—In the case of this hymn, as in that of the Dies Irae, it has been a matter of dispute who was the writer. The Stabat Mater has been variously ascribed to pope Innocent III, but without any proof; for though Ebert (in the Allgemeinen bibliographischen Lexi-
con, 1874) mentions this fact, yet he rejects the opinion as to the authorship of Innocent. The Florentine histori-
an Antonius tells us that, according to some, one of the Gregories was the author of the hymn; but we are not told whether it was Gregory IX, X, or XI. The Geno-
ese chancellor and historian Georgius Stella ascribes the hymn to pope John XXII (1316-1334), an opinion adopted by his successor Georgius Ignatius and Johann Georg Müller. Others have referred its paternity, contrary to all probability, to St. Bernard. Dismiss-
ing all these as conjectures unsupported by proof, it is now generally conceded, on the authority of Luke Wadding, the Irish historian of the Franciscan Order, and himself one of the number, that the author of this hymn is Giacomo da Todi, better known as Giacopone, or Jacopone. His proper name was Jacobus de Bene-
dictis, or Giacomo de' Benedetti, he being a descendant of the noble family of the Benedettis of Todi (Tuder, Tu-
dertum; hence he is also called Jacoponus Tuderintius, in Umbria, Italy. He successfully studied and prac-
ticed law; but was converted in consequence of the sud-
den death of his wife in a theatre, sold his goods for the benefit of the poor, and united himself to the Order of the Franciscans. This Order, founded by St. Francis of Assisi, was in the fervor of its first love, and carried away with the spirit of noblest enthusiasm for youth.

Its ruling idea and aim was the literal imitation of the poor and humble life of Christ. St. Francis died of the wounds of Christ, which are said to have impressed themselves on his hands and side through the plastic power of an imagination drunk with the contemplation and the practice of asceticism. Animated by the same spirit, Giacopone went to fanatic extremes in his zeal for ascetic holiness and spiritual martyrdom. He endeavored to stone, by self-sought tortures, for his own sins, and "to fill up that which is behind in the affictions of Christ," for the good of others. He was sub-
ject, as Wadding expressly states, to fits of insanity, leading him at one time to enter the public market-
place naked, with a saddle on his back and a bridle in his mouth, walking on all fours like a horse; and at an-
other, after anointing himself with oil and rolling him-
self in feathers of various colors, to make his appearance suddenly, in this unseemly and hideous guise, in the midst of a gay assembly gathered together at the house of his brother on the occasion of his daughter's mar-
rriage; and this, too, in disregard of previous precautionary entreaties of friends who, apprehensive, it seems, at the time they invited him, that he might be guilty of some crazy and irrational action, and begged him not to do anything to disturb the wedding festivities, but to behave as an ordinary citizen. "He was called Giac-
ycopone, or the Great Jacob, at first in derision, perhaps,
also, to distinguish him from the many Jacobs among the Franciscans. For the syllabic suffix one in Italian indicates greatness or elevation; as alberone, great tree, from albero, tree; portone, great door, from porta, door; salone, from sala, saloon" (Schaaff. For ten years he carried on these ascetic excesses; and when at the end of this time he desired to be received by the Minorites, and they hesitated on account of his reputed insanity, their scruples were overcome by reading his work On Contempt of the World, conceiving that it was impossible that an insane man could write so excellent a book. As a Minorite he was not willing to become a priest, but only a lay-brother. "Very severe against himself he was," says Wadding, "always full of desire to imitate Christ and suffer for him. In an ecstasy he imagined, as in a vision, that he saw him with his bodily eyes, and often he was seen sighing, sometimes weeping, sometimes singing, sometimes embracing trees, and claiming, 'O sweet Jesus! O gracious Jesus! O beloved Je-
sus!' Often he conversed with his Saviour, who call-
ed him dearest Jacob. Once when weeping loudly, on being asked the cause, he answered, 'Because Love is not loved.' That Jacopone was in deep earnest with his ascetic life is beyond all doubt. For determining the genuineness of love he gives these searching tests: "Al-
though I cannot know positively that I love, yet I have some good marks of it. Among others it is a sign of love to the history of good and evil. If the Lord does not and he does it not, and I love him, notwithstanding, more than before. If he does contrary to that which I seek for in my prayer, and I love him twofold more than before, it is a sign of right love. Of love to my neighbor I have this sign, namely, that when he injures me I love him not less than before. Did I love him less, it would prove that I had loved not him previously, but myself." On the subjugation of the senses he allegorizes in this wise: "A very beautiful virgin had five brothers, and all were very poor; and the virgin had a precious jewel of great worth. One of her brethren was a guitar-player, the second a painter, the third a cook, the fourth a space-dealer, the fifth a pimp; each desired the jewel. The first was willing to play, and so on; but she said, What shall I do when the music has ceased? In short, she remained firm and kept the jewel. At last a great king came, who was willing to make her his bride and give her estate out of his heart. She went to the virgin. She replied: How can I, O my beloved, to such grace refuse the stone? and so she gave it to him. It is plain that by the five brethren are meant the five senses; by the virgin, the soul; and by the precious jewel, the will. With such severe principles and severer ascetic life, Ja-
copone could not but be consumed in the corrup-
tions of his time in general, and especially the licentious manners, wickedness, and debaucheries of the priesthood, and the deeply sunken condition of the Church. He was especially severe on pope Boniface VIII, who pun-
ished him by excommunication and hard imprisonment.
Boniface, one day passing the cell where Jacopone was, asked mockingly, 'When will you come out?' He an-
swered, 'When you come in.' After the death of this bad pope, in 1303, Jacopone was set free, and closed his earthly pilgrimage at an advanced age, Dec. 25, 1306, and was buried at Todi. 'He died," says Wadding, "like a swan, having composed several hymns just be-
fore his death.' The inscription on his grave tells the story of his life:

"Ossa B. Jacoponl de Benedictis
Tudertini, Fr. Ordinis Minorum
Nove proprie Christum
Nova Mundum arte deinait.
Bt Celem rapuit.
In Domino
Die xxv Decembris, Anno MCCULXXXVI.

The year 1296 is not correct; hence Wadding calls this date a crassus error.

The Mater Dolorosa has furnished the text to some of the noblest musical compositions by Palestrina, Pergo-

Various readings: * jac; * parnem; * pliae to recolare; * cruce fac me have heart; * ier crucere; * famina urar ne (me urat) succenum; * gratia;
STABAT MATER

Iesi, Astorga, Haydn, Bellini, Rossini, Neukomm. That of Palestina is still annually performed in the Sienna Chapels during the Passion week. That of Pergolesi, the last and most celebrated of his works, has never been surpassed, if equalled, in the estimation of critics of Pergolesi’s compositions. Tieck, in his Phantastia (ed. 1812, ii, 384 sq.), expresses himself in the following manner: “The loveliness of sorrow in the depth of pain, this smiling in pain, this chivalric tenderness which touches the highest heaven, had to me never before risen so bright in the soul; I had to turn away to conceal my tears, especially at the place ‘Vidit suum dulcem Natum.’ How significant that the Amen, after all is concluded, still sounds and plays in itself, and, in tender emotion, can find no end, as if it were afraid to dry up the tears and would still fill itself with sobbing! The hymn itself is touching and profoundly penetrating. Surely the poet sang these rhymes, ‘Quem morebat et dolore musivadet, with a moved mind.’ It is a tradition that the great impression which the Stabat Mater of the young artist (Pergolesi) made on its first performance inflamed another musician with such furious envy that he stabbed the young man as he left the church. This tradition was long disproved; but as Pergolesi died at an early age, it may, as some one remarks, be permitted to the poet to refer to this story, and allow him to fall as a victim of his art and inspiration.

III. Translations.—Like the Dies Irae this hymn has challenged and defied the skill of the best translators and imitators. Thus Lisco mentions about eighty German translations and four Dutch. The earliest German translation is that by Herman of Salzburg (Moriae sternal in seculum spectat). Of other translators we mention L. Tieck, de la Motte Fouqué, A. L. Follen, Wessenberg, Daniel, Lisco, Königsfeld, A. Knapp, etc. Of English translations we mention that of E. Caswall, in Hymns and Poems, “At the cross her station keeping,” that of lord Lindsay, in The Seven Great Hymns of the Medieval Church (N. Y. 1860), p. 98:

“By the cross and vigil keeping, Stood the mournful mother weeping, While on it the Saviour hung.”

By Mant, in Ancient Hymns, p. 96:

“By the cross and vigil keeping, Stood the mother, doleful, weeping, Where her Sun extended hung.”

By Benedict, in Hymns of Hildegard, p. 65:

“WEEPING stood his mother, sighing By the cross where Jesus, dying, Hung aloft on Calvary.”

But the best translation is undoubtedly that of Dr. Coles, of Newark, N. J., which runs thus:

“Stood th’ afflicted mother weeping, Near the cross her station keeping, Where she hung her Son and Lord; Through whose spirit sympathizing, Sorrows and agonizing, Also the cruel sword passed.”

“OH! how mournful and distressed Was that favored and most blessed Mother of the Only Son! Trembling, grieving, bosom heaving, While perceiving, scarce believing, Pains of that Illustrious One.

Who the man who, called a brother, Would not weep saw he Christ’s mother In such deep distresses and wild? Who could not and tribute render Witnessing that mournful sight, Agonizing with her Child?

For his people’s sins atoning, Him she saw in torment groaning, Given to the scourge’s rod; Near her darling lying dying, Desolate, forsaken, crying, Yield his spirit up to God.”

STABAT MATER SPECIOSA

“Make me feel the sorrow’s power, That with thee I may bear it too, Tender mother, fount of love! Make my heart with love unceasing Beat for my Lord, the Christ, that pleasing I may be to him above.

Holy mother, this be granted, That the slain One’s wounds be planted Firmly in my heart to abide, Of him wounded, all astounded— Depths unbounded for me sounded, All the pens with me divide.

Make me weep with thee in union With the Cruel’d communion In his grief and suffering give Near the cross with tears falling I would join thee in thy wailing Here as long as I shall live.

Maid of maidens, all excellling! Be not bitter, me repelling, Make thou me a mourner too; Make me bear about Christ’s dying, Share his passion, shame defying, All his wounds in me renew.

Wound for wound be there created; With the cross intoxicated For thy Son’s dear sake, I pray May I be with pure affection, Virgin, have through thee protection In the solemn judgment-day.

Let me by the cross be warded, By the death of Christ be girded, Nourished by divine supplies, When the body death hath riven, Grant that to the soul be given Glories bright of Paradise.”

IV. Criticism.—As to the character of this hymn, Dr. Coles says: “No admiration of the lyric excellence of the Stabat Mater should be allowed to blind the reader to those objectionable features which must always suffice, as they have hitherto done, to exclude it from every hymnary of Protestant Christendom. For not only is Marking one of the objects of religious worship, but the incommunicable attributes of the Deity are freely ascribed to her. Her agency is invoked as if she were the third person of the Trinity, or had powers co-ordinate and equal. Plainly it is the province of the Holy Ghost, and not of any creature, to ‘work in us to will and to do;’ to effect spiritual changes; to ‘take of the things of Christ and show them unto us;’ and yet these are the very things which she herself is asked to accomplish for the suppliant.” True as this is, yet the remark of Dr. Schaff is worthy of consideration: “But we should make allowance for the irresistible influence of the spirit of the times, and not overlook the truth which underlies most every error of the Roman Church, and gives it such power over the pious feelings of her members.”

V. Literature.—On the author’s life, see Wadding, Annals Minorum seu Trium Ordinarum a S. Francisco Institutionis (2d ed. Rome, 1781, sq. [21 vols. in all]), iv, 407 sq.; v, 506 sq. The best monograph is still Lisco’s Stabat Mater (Berlin, 1843), to which may be added Dr. Coles’s Latin Hymns (N. Y. 1868), mainly based on Lisco’s work. Dr. Schaff published an article on the two Stabat Matres in the HOURS at Home for May, 1867, p. 50-58. There is also a collection of Dutch translations of this hymn, published in the Bel- wieg. Museum voor de Nederlandse Taal en Letterkunde en de Gechidensien der Vaderlanden, uitgegeven door J. F. Willems. Te Gent, by Gyselink (1839), pp. 443-472. See also Herzog, Real-Encyklop., xiv, 719-720; Theolog. Universal-Lexikon, s. v.; Daniel, Theaurama Hymnol, ii, 114; Ossazam, Les Poesies Francaises de ltalie au Treize siecle, p. 11, in a Chancay des Petres Fleurs de St. Francois, traduit d’Italien (Paris, 1852; Germ. transl., by N. H. Julius, Münster, 1854.) See Mater Dolorosa. (P. F.)

STABAT MATER SPECiosa must be distinguished from the Stabat Mater Dolorosa (q. v.). While the former sets forth the sorrows of the Virgin Mother at
the cross, the *Mater Speciosa* speaks of the joys of the Virgin at the manger. For five centuries the *Mater Speciosa* was forgotten, until A. F. Ozanam, in his *Poésies Franciscaines*, rescued it from oblivion and gave it once more to the world. Cardinal Diespecker, bishop of Breslau, made an admirable German translation of this Novitiate hymn, and the late Dr. John Mason Neale published the original Latin, with the first English translation, in August, 1866, a few days before his death.

I. Text.—The hymn itself runs thus:

**Stabat Mater speciosa**

*Stabat mater speciosa* 

*Juxta faciem gaudiosa* 

*Dam in tempore parvulius* 

*Culmis animam gaudentem* 

*Lababant aeternam ferveantem* 

*Petroniti jubilas.*

*O quam ieta et beata* 

*Pulit ilia immaculata* 

*Mater Unigeniti* 

*Quae gaudet et ridebat* 

*Exultat, cum videbat* 

*Nati partum ioceti.*

*Quis jam est qui non gauderet* 

*Christi matrem ali videt* 

*In tanto solatii.*

*Quis non posset collaterari* 

*Christum mater contemplator* 

*Laudem tempore Filii.*

*Pro pecatis suas gentis* 

*Christum videt cum jumentis* 

*Et algori subditum.*

*Vidit num dolcem Natum* 

*Vexatum, adoratum,* 

*Villi diverso.*

*Nato Christo in praepe* 

*Coeli cives cantui late* 

*Cunctum immenso gaudio.*

*Stabat senex cum puella* 

*Non cum verbo nec lingua* 

*Supplicatim cordibus.*

*Hic mater, fons amoris* 

*Me sentire victoris* 

*Fac ut tecum sentiat.*

*Fac ut ardeat cor meum* 

*In amatum Christum Deum.*

*Ut abis compleacum.*

*Sancto mater, iustus agas* 

*Prone introducit piae* 

*Cordi fixas valide.*

*Tui Nati ceno laps.*

*Jam dignati fano nasci* 

*Penas mecum divide.*

*Fac me vere conguaudere* 

*Jesus lio cohercere.*

*Donec ego vivero.*

*In me sistat ardor tu* 

*Puerino fac me totidem.*

*Sum in exilio.*

*Hunc arderem fac communem* 

*Me facias immemem.*

*Ab hoc desiderio.*

*Virgo virginum precarum* 

*Mati jan non sis aman* 

*Fac me parvum rapere.*

*Fac ut pulchrum faustum portem.*

*Quo nascenti visist mortem.*

*Volemus vitam tradere.*

*Fac me tecum satiari,* 

*Nate me inerari,* 

*Stans inter triplio.*

*Inflammatus et accensus* 

*Obstipescit omnem sensum* 

*Tali de commercio.*

*Omnem stabulum amantem* 

*Et pastores vigilantes* 

*Feroxantescit sociant.*

*Per virtutem Nati tui* 

*Ora ut electi sui.*

*Ad patriam veniant.*

*Fac me Nato cantodiri,* 

*Verbo Dei promunerit,* 

*Conservavi gratia.*

*Quando corpus mortetur,* 

*Fac ut dume donetur.*

*Tui Nati visio.*

II. Authorship.—As to the source of this hymn, both Ozanam and Dr. Neale ascribe it to Jacopone da Todi, the author of the *Stabat Mater Dolorosa*; while Dr. Schaff and Coles regard the *Mater Speciosa* as the work of some admiring imitator. Against the latter opinion it may be observed that the second edition of the Italian poems of Jacopone (*Laude di Fra Jacopone da Todi*), which appeared at Brescia in 1496, contains an appendix of seven poems, among which the late Dr. John Mason Neale published the original Latin, with the first English translation, in August, 1866, a few days before his death.

In the absence of authentic or contemporary evidence, this opinion is no more than a probable conjecture; but it is preferable to other conjectures. From the want of finish and the number of imperfect rhymes, Dr. Neale infers that the *Mater Speciosa* was composed first; but Dr. Schaff, and with him Dr. Coles, takes an opposite opinion. Says Dr. Schaff: "The *Mater Dolorosa* was evidently suggested by the Scripture scene as briefly stated by St. John in the first words of the poem (in the Vulgate version); and this, again, suggested the cradle-hymn as a counterpart. It is a parallelism of passion which runs from the beginning to the end. The *Mater Speciosa* is a Christmas hymn, and sings the overflowing joy of Mary at the cradle of the new-born Saviour. The *Mater Dolorosa* is a Good-Friday hymn, and sings the piercing agony of Mary at the cross of her divine-human Son. They breathe the same love to Christ, and the burning desire to become identified with Mary by sympathy in the intensity of her joy as in the intensity of her grief. They are the same in structure, and excel alike in the singularly touching music of language and the soft cadence that echoes the sentiment. Both consist of two parts, the first of which states the objective situation; the second identifies the author with the situation, and addresses the Virgin as an object of worship. Both bear the impress of their age and of the monastic order which probably gave them birth. They are Roman Catholic in that they fix the pious contemplation upon the mother first, and only through her upon the Son; while the Protestant looks first upon the Son, and worships him only. For this feature of Mariolatry they are, as a whole, unsuitable for an evangelical hymn-book, unless they be so changed as to place Christ in the foreground, and to address the prayer to him."
Ator Mater Speciosa 975


Stabell, Theodor, a German monk, was born in 1806 at Lack, in Carniola. At a very early age he joined the Order of the Benedictines, and labored from 1835 to 1887 as professor at the St. Stephen's Gymnasium of Augsburg, and from 1859 to 1861 at Salzburg. He died in the church of St. Peter at Salzburg, St. Fev. 6, 1861, after having completed his Biographies of the Saints. See Literarische Handzeichner, 1866, p. 81. (B. P.)

Stable is one (Ezek. xxv, 5) the rendering of מחש, a dwelling or habitation (as usually rendered); hence a pasture or resting-place for flocks or other animals. See STALL.

Stachys (Στάχυς, an ear of corn; occurs as a proper name in Gruter's Inscrip. 689 a), a Christian at Rome, saluted by Paul in the Epistle to the Romans (xvi. 9). A.D. 55. According to a tradition recorded by Nicephorus Callistus (H. E. viii, 6), he was appointed bishop of Byzantium by St. Andrew, held the office for ninety years, and was succeeded by Onesimus. He is also said by Hippolytus and Dorotheus to have been one of the seventy disciples.

Stake (יוֹדָשׁ, gadish, a heap (once a "tomb," Job xxii, 32), as of grain, Exod. xxii, 6; elsewhere "shock").

Stackhouse, Thomas, an English divine, was born in 1680. He was for some time minister of the English Church at Amsterdam, and afterwards successively curate at Richmond, Ealing, and Finchley. In 1728 he was presented to the vicarage of Benham-Valencia, alias Seeham, in Berkshire, where he died, Oct. 11, 1752. He wrote, The Miseries and Great Hardships of the Inferior Clergy in and about London (1722, 8vo);—Memoirs of Bishop Atterbury (1723, 8vo);—A Complete Body of Divinity (1729, fol.);—A Fair State of the Controversy between Mr. Woodward and his Adversaries, etc. (1730, 8vo);—A Defence of the Christian Religion from the Several Objections of Antiscripturists, etc. (1731, 8vo);—Reflections on the Nature and Property of Languages (1731, 8vo);—The Book-binder, Book-printer, and Book-seller: Confuted, etc. (1732, 8vo);—New History of the Discovery and Extirpation of the World to the Establishment of Christianity (1732, 2 vols. fol.);—New and Practical Exposition of the Creed (1747, fol.);—Vana Doctrina Eumolpuma (1747, 4to.);—Sermons, etc.

Stacto (Στάκτον, naiðph; Sept. στακτόν; Vulg. stacte), the name of one of the sweet spices which composed the holy incense (see Exod. xxxvi, 34): "And the Lord said unto Moses, Take unto thee sweet spices, stacte (naiðph), and onycha, and galbanum; these sweet spices with pure frankincense. Thou shalt make it a perfume after the art of the apothecary" (ver. 33). The Heb. word occurs once again (Job xxxvi, 27), where it is used to denote simply "a drop" of water. Naiðph has been variously translated—belamum, liquid styrax, benzoin, costus, mastick, bdellium. Celsius is of opinion that it means the purest form of myrrh, called stacte by the Greeks. See MON. He adds Pliny (xii, 35) as saying of the myrrh-trees, "Sudant stacte stacten dictam," and remarks, "Ebreis Στάκτον naiðph est stillare"—adding, as an argument, that if you do not translate it myrrh in this place, you will exclude myrrh altogether from the sacred perfume (Hierob. i, 529). But Rosennmuller says, "This, however, would not be suited for the preparation of the perfume, and it also has another Hebrew name, for it is called mirt deror. But the Greeks also called stakte a species of storax gum, which Dioscorides describes as transparent like a tear and resembling myrrh (see Pliny, xiii, 2; Athen. xv, 688; Dioscor. i, 73, 77). This agrees well with the Hebrew name" (Bibl. Rer. p. 164). The Sept. στακτόν (from στακτόν, "to drop") is
the exact translation of the Hebrew word. Now Dioscorides describes two kinds of στακριζ—one is the fresh gum of the myrrh-tree (Balsamodendron myrrha) mixed with water and squeezed out through a press (i, 74); the other kind, which he calls, from the manner in which it is prepared, σκωλητικής στόραξ, denotes the resin of the storax adulterated with wax and fat (i, 79).

The true stacte of the Greek writers points to the distillation from the myrrh-tree, of which, according to Theophrastus (Fr. iv, 29, ed. Schneider), both a natural and an artificial kind were known. Perhaps the nataph denotes the storax gum, but all that is positively known is that it signifies an odorous distillation from some plant. The Arabs apply the term netaf to a sweetmeat composed of sugar, flour, and butter, in equal parts, with the addition of aromatics (see Boden a Stapel Comment. ad Theop. p. 984; Hartmann, Hebræer, i, 307; vi, 110 sq.; Gesenius, Thesaur. p. 879; Tristram, Nat. Hist. of the Bible, p. 895). See AROMATING OIL; SPICE.

The storax (Styrax officinalis) is a native of Syria. With its leaves the poplar, downy underneath, and with sweet-scented snow-white flowers clustered on the extremities of the branches, it grows to a height of fifteen or twenty feet. The reddish-yellow gum-resin which exudes from the bark, and which is highly fragrant, contains benzoic and cinnamic acids. From the kindred plant, Styrax benzoin, a native of Borneo and Java, is obtained the benzoin or benjamin which the Hindoos burn in their temples—a circumstance strongly in favor of the hypothesis that the stacte of Exodus is a storax. See POPULAR.

Stacy, Aaron G., a minister of the Methodist Episcopal Church, South, was born near Morgantown, Burke Co., N. C., Nov. 15, 1822. He joined the Church Jan. 1, 1866, and professed conversion July 29, 1839. He was educated at Cokesbury, S. C., was licensed to preach September, 1844, and in 1847 entered the South Carolina Conference. He continued in the pastoral work until 1863, when he was elected president of the Davenport Female College, N. C. In 1873 he was transferred to the Texas Conference, and became president of the Austin Female College, where he died April 8, 1875. See Minutes of Annual Conferences of the M. E. Church, South, 1875, p. 200.

Stacy, James, a minister of the Methodist Episcopal Church, South, was born in Lincoln, N. C., Nov. 18, 1807, where he was converted September, 1822, licensed to preach July, 1829, and admitted into the South Carolina Conference in 1830. He gave the Church thirty-eight years of laborious and unremitting labor, one year of which he was the agent for Cokesbury School and Randolph Macon College. He was several times a member of the General Conference. His death took place May 28, 1868. See Minutes of Annual Conference of the M. E. Church, South, 1868, p. 213.

Stade (σταδίον), the proper designation of a term used in two senses in the Bible.

1. A "furlong," a Greek measure of distance universally current in the East from the time of Alexander the Great, and hence occasionally occurring in the Apocrypha (2 Macc. x, 16, 29; xi, 5; xii, 2, 17) and the New Testament (Luke xxiv, 13; John vi, 19; xi, 18, Rev. iv, 20; xxii, 16), but regularly in Josephus for the determination of the location of places. One (Olympic) stadium, as a measure, contained, according to Herodotus (ii, 140), 600 Greek feet, i.e., according to Pliny (ii, 26) comp. 222.2 meters or 671.5 English feet. 222.2 meters or 671.5 English feet, approximately, as appears, likewise, from the above passages of Luke, that 69 stadia were reckoned as 64 miles, and John (xi, 18) reckons 15 stadia as 12 of a mile. In the Talmud the stadium is called ḫan or ḧan, of which ḥan went to the Roman mile (Reland, Palet. p. 486). See METROLOGY.

2. A "race"-course in the public games (1 Cor. ix. 24; comp. Heb. xi, 1; in the Talmud, ד"ע, א בּוּרָא, A. B. Stara, i, 7), where the lists ( skbapq), whether armed or unarmed, was located, and which was generally not always; see Forbiger, ii, 51 sq. (225) places or 690 Greek feet long (see Potter, Gr. Antig. i, 902 sq.). Whoever first reached the goal (κλήτος) received from the arbiter (ἄρχων, ἀρχων, or ἀρχων), e.g., Nero, 53) the prize (σπανίον, 1 Cor. lori. cii. : Phil. iii, 14), namely, a crown (σταυροῦ, 1 Cor. ix. 25) of living twigs or leaves. Every important city of Greece and the Greek colonies of Asia Minor (also the Palestinian cities that contained many Greek inhabitants; Josephus, Life, § 17, 64) had its stadium, either separate or in connection with the gymnasia (Wachsmuth, Hellen. Athéris, ii, 678). See Lydii Ἀσιακός Στάδιον (Rotterd. 1857). See GAME.

Stadning. See STADINGER.

Stadler, Johann Evangelus, a Roman Catholic divine, was born Dec. 24, 1804, at Parkstetten, in the Upper Palatinate. He studied theology and Oriental languages at Landshut and Munich, and from 1823 until his death (Dec. 30, 1868) he occupied some of the highest positions in his Church. He wrote, Lexicon Missionale Hebraicum-Latinum et Chaldaicum-Biblicum (Munich, 1814; --De Blandina et Virg. V.T. et V.T. 1814). He also published correct editions of the Roman missal and breviary; but his main work is his Vollständiges Heiligenlexikon (Augsburg, 1858-66, vol. i-ii, continued by J. N. Ginal). See REGIMENTALCERACUS-LETIKON, s. v.; Literarischer Handwörterbuch, 1869, p. 129. First, 1855, ed. 1, 1866; SteinSchneider, Haniel, Handleb. F. P. vol. i-iii. (1853, F.)

Staff (usually מִקָּדֶשׁ, מְקָדֶשׁ, or בַּדָּשׁ, בַּדָּשׁ; denoting a stick). The use of rods and staffs was in various with the ancient Israelites as with us. Men and animals were goaded with them (Exod. xxii, 20; Deut. Sir. xxxiii, 27; Num. xxviii, 27; 1 Sam. xvii, 45; Sam. vii, 14; Prov. x, 13, 13, 24; Isa. ix, 3) see BIBL.
STAFF

TINADO]; fruit was beaten with them from the trees (Judg. vii, 11; Ruth ii, 17; Isa. xxxiii, 27), especially olives (p.v.). Old and infirm persons carried them as supports or for defence (Exod. xxi, 19; Deut. xxiii, 11; Gen. xxxix, 10; Exod. xii, 11; 2 Kings iv, 29; Matt. x, 10; Mark vi, 8). See WALK.

A baton, like a ring, was often a sign of rank (Gen. xxi, 18, 25; comp. Herod. i, 19; Bonomi, Viminac., p. 197); sometimes inscribed with the owner's name (Wilkinson, As. Engt. li, 647); and especially a badge of office (Exod. iv. 2 sq.; vii. 9 sq.; Num. xx, 8; xxi, 18; Judg. v, 14; 1 Sam. xiv, 27; 1 Sam. cx, 2; Mic. vii, 14). See SCEPTRE. The shepherd carried a staff, which he used not only as a support in climbing hills, but for the purpose of beating bushes and low brushwood in which the flocks strayed, and where snakes and other reptiles abounded. It may also have been used for correcting the shepherd-dogs and keeping them in subjection (Van Lennep, Biblo Lands, p. 188). See SHEPHERD.

In Heb. xi, 21 it is cited as an example of faith that the dying Jacob "worshipped [leaning] upon the top of his staff" (ταξινομήσας το ἐν δος τοῦ βασιλέα αὐτοῦ), a statement which Romanists have sometimes appealed to as sanctioning the worship of images, on the pretense that the patriarch's staff bore a carved head (after the Vulg. adoravit fustimum baculi sui). These words are simply quoted from the Sept. at Gen. xlviii, 17, where the Greek translator has mistaken ταξινομής, bed, for ταξινομήσας, staff, as is obvious from the parallel passage (xlix, 2). The phrase merely indicates a reverential posture such as David assumed (1 Kings i, 47). See Zebiich, De Jacobo ad Caput Scipionis Aduante (Ger. 1788). See JACOB.

STAFF, Pastoral, a symbol of episcopal authority, resembling a shepherd's crook, and pointed at the end as an emblem both of encouragement and correction. It was originally a simple walking-stick with a plain head or a cross-piece at the top. The Roman bishop used one with two curved heads. It was eventually wrought into very elaborate forms; but was, at length, generally discarded, except by the patriarch (q.v.) who retained it in its primitive form. The pope gave up the use of the staff in the middle of the 12th century, and cardinal-bishops no longer carry it. The early staffs were mostly made of cypress-wood, and afterwards of ivory, copper-gilt, crystal, and precious metals richly carved, jewelled, or enamelled. Between 1150 and 1280 the crook was often formed of a serpent (the old dragon), or contained St. Michael or the lion of Judah, and at a later period the prie de prayer before his patron saint. Beautiful crocketed work was also added to the exterior of the staffs. The French abbot's staff has its crook turned inward, to show that his jurisdiction extended only over his house, while the bishop's crook turned outward, to denote his external jurisdiction over his diocese. In the Penitentiary of Theodore and the Ordo Romanus the bishop gave the abbot his staff and sandals. The banner on the staff was originally a handkerchief. Fine specimens of staffs are preserved—those of Wyckham, of silver-gilt, enamelled, at New College; of Fox, at Corpus Christi College; of Laud, at St. John's College, Oxford; of Smith, of the 17th century, at York; of Wens and Trelawney, at Winchester. Others are to be seen in the British Museum, the Museum Clugny, at Chichester, and Hildesheim. See PASTORAL STAFF.

It was ordered by the first book of Edward VII, "whenver the bishop shall celebrate the holy communion in the church, or execute any other ministration, he shall have his pastoral staff in his hands, or else borne or holden by his chaplain." When, however, Dr. Matthew Parker was consecrated archbishop of Canterbury, in December, 1559, no pastoral staff was delivered to him. Its delivery was prescribed in the Ordinal of 1550, but not by that of 1552. From that time the staff has been generally disused, although the bishops of Oxford, Chichester, Rochester, Salisbury, Hereford, and some other colamnel prelates, have resumed its use. See CROZIER.

STAFF, Preceptor's. A staff for baton of office made of wood or precious metal, used by a preceptor (q.v.) to designate his rank and office, and also (q.v.) to enable him to beat time and keep time in sight of the whole choir. Of the preceptor's staff there are three kinds—(1) ornamented with a pommea of gold, like one preserved at Limburg—on-the-Lahn, and within memory at Rheims; (2) having a carving, like those of St. Gerone's and the Dom at Cologne—the latter has a staff of the 12th century, with the Adoration of the Magi added in the 14th century; (3) terminating in a Tau-shaped head, usually of boxwood, like St. Servais, of the 12th century, at Maastricht. Sometimes the staff was made of ivory, adorned with bands of silver, gilt-edged, with gems, and ending in a crystal ball. It was sometimes called serpentina, from a figure of the Virgin treading on a serpent, as at Paris. The slightly curved top of the "cross de St. Julienne" at Montreuil-sur-Mer, of the 11th century, marks the transition from the staff to that borne by a bishop. The chanter's baton of St. Denis, now in the Louvre, was carried by Napoleon I, and the French kings before him, at their coronation, as "the golden sceptre of Charlemagne," from a seated figure of the mon.
arch on the top: it is dated 1584. At Amiens the choristers carried little silver crosses, and the priest-chamber and chantry had staves with figures in a dome-like niche, but formerly used batons of silver of the Tournai shape, which in length descended to the hands of choristers and chantry staves, and certain consecutives on great festivals used the staves at Paris, Rouen, Angers, Lyons, Catania, Neti, Messina, and Syracuse. See PRECEDE.

Staffelstein, Paul (originally Nathan Abram), a convert from Judaism, was professor of Hebrew at Heidelberg in the 16th century. The programme in which the rector of the university invited the students to attend at his lectures is still preserved, and from the following passage we may judge as to the lectures Staffelstein was to deliver: "Idem hic auspiciis curat et ab narratione celebris dicti quod de mundi durantiae in domo Heliœ sonuisse traditur. Grammatica deinceps tractabit compendia ac praecepta et scriptura petitis exemplis illustrabat in consistente ad phrasin, quae multis a philologia lectionibus arcet, asseverati auditor possit vestuissimamque ilium paulatim amare theologiam." Staffelstein published, Tractat vom Messias (Heidelberg, 1660):—Aihortatio ad Judeos ac Opinionem de Messia Caraulani Diss., (ibid. 1660)—Refuta, sive demonstrationem Judaicae Factae (ibid. 1660);—Vortrag über die Weiheit der Ausleihung und Being an introduction to his lectures (ibid. 1551). See Kalkar, Israel und die Kirche, p. 88; Fürst, Bibl. Jud. iii, 377; Geiger, Das Studium der M. Sprache in Deutschland, p. 90. (B. P.)

Stafford Book. The, a book written to justify the exchange of the Lutheran for the Reformed faith by the margrave Ernest Frederick of Baden (died 1694), and printed in 1599 at the Castle of Stafford, a few miles to the north of Carlisle. It begins with a preface addressed to margrave George Frederick, and then proceeds to collate the Augustana as embodied in the Book of Concord with the original manuscript copy signed by the princes assembled in diet at Naumburg, Feb. 1, 1611. Next follows a careful comparison of the Lutheran catechism contained in the Book of Concord with the Wittenberg edition of 1570. The object of this review was to demonstrate that intentional alterations and falsifications had been made. A detailed criticism of the teachings of the Formula of Concord is given, with reference especially to Christology and the doctrine of the divinity of Christ's body in the sacrament, followed by an examination of the citations from ancient ecclesiastical writings contained in the appendix to the Book of Concord, and designed to show the general correspondence of doctrine between these different authorities. Every variation from the original, so discovered, is at once charged to willful dishonesty. The book concludes with the margrave's own confession of faith with reference to the doctrines de libero arbitrio, de providentia Dei, de praedestinatione, de persona Christi, of the sacraments generally, and of baptism and the Lord's supper particularly.

A response to the Stafford book was issued by the Württemberg theologians in the following year (1600); and a second work appeared in 1601 in defence of the Book of Concord. The Saxons also entered the lists against the "margrave's Calvinistic book." Two replies to the Württembergers were issued by the margrave in 1602. The controversy was, however, transferred to other hands by the margrave's death in 1604.

Stag. See Deer.

Stage, a step, floor, or story. The term is particularly applied to the stages or divisions of the set-offs of buttresses in Gothic architecture, and to the horizontal divisions of windows which are intersected by transoms.

Stage-playing. In the early Church, actors and stage-players were regarded as ineligible to membership. The canons forbade all such to be baptized except on condition that they first bade adieu to their arts. Should they return to them, they were excommunicated, and were not reconciled or received again to favor by any profane conversion (Conc. Elberis, can. 62; Conc. Carthag. 3, can. 35). They were finally condemned as so long as they continued to act. Gennadius cautions against ordaining any who had been actors or stage-players. In the time of Cyprian not only public actors, but private teachers and masters of this art, were debarred the communion of the Church. The same regulations prevail concerning actors, dramatists, managers, and all who had any concern in the exercise or management of such sports, and all frequenters of them. The reason assigned for such exclusion was that it was agreeable neither to the majesty of God nor the discipline of the Gospel that the modesty and honor of the Church should be defiled by entertainments and infamous a contagion." This indictment was none too severe, for we may add that "this kind of life was scandalous even among the wise and sober part of the heathen." Tertullian observes (De Spectac. c. 29) that they who professed these arts were noted with infamy, degraded, and denied many privileges, driven from court, from pleading, from the senate, from the magistracies, and deprived of the right to serve the gods or in the Roman city and commonwealth. See Bingham, Christ. Antig. bk. xi, ch. v, § 7; bk. xvi, ch. iv, § 10. See Theatre.

Stähelin, Johann Jacob, a Protestant divine, was born May 6, 1797, at Basle; studied theology at Tübingen from 1817 to 1821, and commenced lecturing as a privat docent at Basle in 1823. In 1828 he was made extraordinary professor of theology, in 1835 ordinary professor, and in 1842 he was honored with the appointment of such of divinity. He lectured on the Old Test. until his death, Aug. 27, 1875. He wrote, Kritische Untersuchungen über die Genesis (Basle, 1808):—Animalviere von quendam in Jacobi Vatciniom (ibid. 1827)—Kritisch Untersuchungen über den Pentateuch, die Bücher Jona, Richter, Stewar und der Könige (Berlin, 1842)—Die messianischen Weisungen des alteren Testaments und der Entstehung, etc. (ibid. 1847)—Spezielle Einleitung in die kanonischen Bücher des alten Testaments (Elberfeld, 1862). He also wrote different essays for the Studien und Kritiken and Zeitschrift der deutschen morgenl. Gesellschaft. See Fürst, Bibl. Jud. iii, 377; Zuchael. Bibl. Theol. ii, 125 sq.; Theolog. Universal-Lexik.-s. v. (B. P.)

Stahlschmidt, John Christian, a minister of the German Reformed Church, was born not far from Cologne, in the principality of Nassau-Siegen, March 3, 1740. In his nineteenth year he was brought to sympathize considerably with Pietistic separatists, which so displeased his father that he whipped him, extorting from him a promise that he would no more associate with them or read their books while under his care. He decided to leave home, and went to Amsterdam, in which city he had learned that the books of the Pietists were published. Disappointed at not finding his hopes realized in that city, he sailed for the East Indies, arriving at Batavia June 3, 1760, and from thence proceeded to China. Returning to Ajia, he went on to Japan, hoping to find congenial friends and employment there. Disappointed, he again went to sea, and came back to Amsterdam June 1, 1765. Led by the reading of Tersteegen's writings, Stahlschmidt visited him in August, 1766, and again in 1767, receiving much instruction and encouragement from him; he entered into business with an uncle, in which he continued till the autumn of 1769. He again (March, 1770) started out in search of employment, visiting Rotterdam, Helvoetluit, Harwich, and London, arriving in Philadel-phia, Pa., in August, 1770. Here he began to study under Dr. Weyenberg, and after some time became assistant to Dr. Hendel, of Tulpheckens. In 1777 he was
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STAIRS

STAINED (or Painted) Glass. Though often used as if they were synonymous, there is a broad distinction to be made. Stained glass is the substance of which has been stained or colored in the process of manufacture; while painted glass is that which, whether previously stained or colorless, has had a design painted upon it in colors, usually metallic oxides, combined with a vitreous vehicle or flux. The art of making colored glass was known to the Egyptians and Assyrians, and from them passed to the Greeks and Romans. The earliest reference to the use of stained-glass windows in Europe appears to be in a passage of Prudentius, about the middle of the 5th century; but a more distinct mention is made in the following century. Painted-glass windows are not spoken of for two or three centuries after the earliest examples discovered by Lasteyrie, are in the abbey of Tegernse, Bavaria, presented to the abbey by count Arnold in A.D. 999. Five other windows in the same abbey, painted by the monk Wernher, date between 1008 and 1001. At Hildesheim there are also some which are attributed to one Bruno, and to the years 1029-39. The earliest examples in France belong to the 12th century, the oldest being a representation of the funeral of the Virgin, in Angers Cathedral, of the first half of the century; the others are some medallion windows of a very remarkable character, placed in St. Denis by the abbe Sugir in the latter half of the century. There is, however, a small portion believed to be of the 11th century at Le Mans. The earliest known examples in Great Britain are of the end of the 12th century, as in the clear-story of Canterbury. It was in the latter part of the 12th and the 13th century that the art made its greatest advance; and, as decorative works, the windows of the 13th century are preferable to those of the 12th. The oldest English examples are in Canterbury and Salisbury cathedrals; but the finest are the magnificent five sister lancets (fifty feet high) of York Minster, and the great rose window of Lincoln Cathedral, in which the central Majesty (or Christ in Glory) is surrounded by fifteen containments containing the events of the life of Christ. The chief French examples—many of them of extraordinary grandeur and beauty—are in the cathedrals of Chartres, Bourges, Paris, Amiens, Soissons, Rouen, and Sens, and the Sainte Chapelle, Paris.

The painted glass of the 14th century was more vivid in color, broader in style, and the painting better executed; but it was less pure in conception, and less strictly subordinated to the general architectural effect. One of the best examples of English work of this period is the east window of Bristol Cathedral. Other characteristic examples occur at York Minster; Exeter Cathedral; the chapel of Merton College, Oxford; Tewkesbury Abbey Church; Norbury Church, Derbyshire; Lowick Church, Northamptonshire, etc.

In the 15th century a great change took place in glass-painting. The windows became still more individualized, and less dependent on the architecture. The subjects occupied a larger space, and were treated more as pictorial effects. The earlier examples of the art required very skilful manipulation is exhibited throughout. But the color is poor, white glass is chiefly employed, and the general effect is cold and comparatively feeble. Some of the examples—the earlier ones especially—are, however, very elaborate and impressive. Of this class is the magnificent east window of the choir of York Minster, which consists of no fewer than one hundred and sixteen compartments, each having a separate subject.

By the end of the 15th century Gothic architecture was everywhere dead or dying. The aim of glass-painters was to rivale the effects of oil-paintings; and windows were mere imitations of oil-pictures, the glass being treated as if it were a canvas or panel. Examples of this class are to be seen in the choir of King's College Chapel, Cambridge, 1527 and succeeding years; the great east window of St. Margaret's, Westminster; Fairford Church. In France there are numerous fine examples of 16th-century windows in the cathedrals of Bourges, Auxerre, Auch, Bourges, etc., the glass being treated as if it were a canvas or panel. From this time glass-painting fell more and more into disrepute, though windows continued to be painted, and some glass-painters, especially in France, acquired a certain celebrity. The renewal of the art was coincident with the revival of Gothic architecture. It has since been studied earnestly by archaeologists, and pursued zealously by a numerous body of practitioners. Hitherto, however, little original power has been exhibited in the designs; the object aimed at being mainly to produce faithful imitations of medieval glass, the style being of the 13th, 14th, or 15th century, according to the taste of the patron. There is a kind of ornamental glass, with its distinctive pattern, by which the glass is covered with a very fusible composition, either white or tinted, reduced to a powder. This powder is then removed from certain parts of the glass, according to the required pattern, and, after firing, produces on the glass a dull ground with a bright pattern. Another method of ornamenting glass, rather inappropriately called embossing, consists of a bright figure on a dull ground. This is etched with hydrofluoric acid.

The following are works to consult as to the history of the art: Gesammt, Geschichte der Glasmalerei in Deutschland und Niederlanden, Frankreich, England, etc. (Stuttgart, 1859, 5 vol.); Lasteyrie, Histoire de la Peinture sur Verre d'apres les Monumens en France (Paris, 1858-60, 2 vols. fol.); Warrington, History of Stained Glass from the Earliest Period of the Art to the Present Time (1848, 1 vol. fol.); Weale, Divers Works of Early Masters in Christian Decoration (1846-47, 2 vols. fol.). For authorities on the theory and practice of the art, consult the English Catalogues, Arts and Sciences, 8th ed., to which article we are indebted for most of the gloss information.

Stair (usually דלת, or מדרגות, an ascent; once מדרגות, Cant. ii, 14, a precipice, "steep place," Ezek. xxxviii, 20; מדרגות, a "winding stair" or staircase, 1 Kings vi, 8). The expression translated "on the top of the stairs" (2 Kings ix, 13) is one of the clue to which is lost. The word rendered "top" is גון, תַּלֶּה, i. e. a home, and the meaning appears to be that they placed Jehu on the substance, i. e. the very stairs themselves, if מדרגות be stairs, without any seat or chair below him. The stairs doubtless ran round the inside of the quadrangle of the house, as they do still, for instance, in the ruin called the house of Zachiæus at Jericho, and Jehu might have remained in the tower when the people formed the top or roof of the house. Thus he was conspicuous against the sky, while the captains were below him in the open quadrangle. The old versions throw little or no light on the passage; the Sept. simply repeats the Hebrew word, הרו תַּלֶּה פְּרַעַת יְהוֹ. Josephus speaking of the magnificence by general terms (Ant. ix, 6, 2). See Jour. Soc. Lit. 1859, p. 439.

Stairs. Respecting church-stairs a few facts may be noticed. At Tamworth, where the church was collegiate and parochial, there are double stairs to the tower for the use of the several ringers before the respective services. Two sets of stairs also lead to the upper chapel at Christchurch, Hants, probably for the accommodation of persons visiting the relics, one being for access
and the other for egress. At Barnack there is an octagonal early English staircase within the Prenorman tower, and at Whitchurch a similar wooden staircase of the 14th century. At Wolverhampton the pulpit stair winds round a pillar. There were usually three stairs to an altar. At Salisbury, on Palm-Sunday, the benefaction of palms was made on the third step; flowers and palms were presented on the altar for the clergy, and for others on the stairs only.

STAIRS, THE HOLY. See SCALA SANTA.

Stake (יוֹתֶּה, yathéh, a peg or nail [as often rendered], especially a tent-pin, Isa. xxxiii, 20; liv. 2). See TENT.

Stalens, Jean, a Belgian theologian, was born in Calcar (duchy of Cleves) in 1595, and, after having received licensure became curate at Rees in 1628; but being obliged to leave on account of zeal against the Reformed party, he entered the Congregation of the Oratory in 1657; and passed the rest of his life in the convent of Kevelaer (Guelde), where he died, Feb. 8, 1681. According to Paquot (Mémoires, vol. vii), he possessed a great memory, and much judgment as well as knowledge. He wrote several historical and ecclesiastical essays, some of which are mentioned in Hoefer, Nouv. Biog. Générale, s. v.

Stälin, Christoph Friedrich von, a German writer, was born Aug. 4, 1805, at Calo, in Württemberg, and studied theology, philology, and philosophy at Tübingen and Heidelberg. In 1825 he was appointed assistant to the Royal Library at Stuttgart, in 1826 sub-librarian, in 1829 librarian, in 1846 director of the library, and died Aug. 12, 1873. Stälin was one of the most learned and meritorious historians of Germany. He never occupied a professorial chair, but for a number of years had been a member of the Society for Early German History, originally superintending the editorship of the Monumenta Germaniae Historica, and was also a very useful member of the Munich Historical Commission. His Württembergische Geschichte (which was begun in 1841, but of which the first installment of vol. iv, containing the turbulent reign of duke Ulrich, the period of the Peasants' Rebellion, and the Reformation of the Church, was published in the year 1870) is universally acknowledged to be a perfect model of a provincial history (Ländegeschichte) in regard both of completeness and of methodical precision. The second portion of vol. iv has been left ready for press, but whether it has yet been published we do not know. See the Regensburger Conversations-Leckim, s. v. (B.P.)

Stalk (בעז, a tree or wood [as often]; hence the woody or fibrous part of the flax-stem, Josh. ii, 6; יָפָה, yaphá, a reed [as often]; hence the strawy stem of grain, Gen. xlii, 5, 22; יָפָה, yaphá, the stalk of the same, Hos. viii, 7). See PLANT.

Stall (עֵבֶּה, devebā, a stable for cattle, Amos vi, 4; Mal. iv, 2; "fat," 1 Sam. xxviii, 24; "fatted," Jer. xlv, 21; הָעֳִבֶּה, hayebā, or הָעֳִבְּה, hayebā, a crib, 2 Chron. xxxii, 38, or a span, 1 Kings iv, 26; 2 Chron. ix, 25; יָפָה, yaphā, a rack for fodder, Heb. iii, 17; פָּרֳָמִה, parāmā, Luke ii, 13, a manger, as elsewhere rendered; stalleth is פָּרֳָמה, parāmah, crammed, Prov. xv, 17; "fatted," 1 Kings iv, 23). Among the ancient Egyptians the stables for horses were in the centre of the village; but the farm-yard, where the cattle were kept, stood at some distance from the house, like the Roman rustica. It consisted of two parts—the sheds for housing the cattle, which stood at the upper end, and the yard, where rows of rings were fixed in order to tie them while feeding in the daytime (Wilkinson, Ancient Egypt, i, 30). See HORSE.

Stalls were ranges of seats placed in the choirs of churches or chapter-houses for the use of the clergy, for the religious in a monastery, or for canons. In the most ancient churches of the West, in the cathedrals and great minsters, the abbot or bishop sat at the head of the choir, behind the altar. Around him, on semi-circular benches of wood or stone, were ranged the canons. After the 13th century the seats of the clergy were placed in front of the sanctuary, on either side of what is now called the choir. In cathedrals and other large buildings they were enclosed at the back with panelling, and were surmounted by overhanging canopies of open tabernacle-work, which were often carried up to a great height, and enriched with numerous pinacles, crockets, pierced tracery, and other ornaments. Examples of stalls of this kind remain in most of the English cathedrals and in many other churches. In some cases two rows were used, the outer one only being surmounted by canopies. It was also raised a step or two higher than the other, as in Henry VII's Chapel, Westminster. In ordinary parish churches the stalls were without canopies, and frequently had no panelling at the back above the level of the elbows; but in many instances the walls over them were lined with wooden panels having a cornice above, corresponding with the screen under the rood-loft, of which a very good specimen remains at Etchingham, Sussex. When the Chancellor had sides behind the stalls, the backs were formed by the side screens, which were sometimes close and sometimes of open-work. The chief seat on the dais in a domestic hall was sometimes a stall, as in (the ruins of) the palace of the archbishop of Canterbury at Mayfield, Sussex, where it is of stone.
STAMMER

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STANCARISTS

Stamper, Jonathan, D.D., a minister of the Methodist Episcopal Church, was born in Madison County, Ky., April 27, 1791, and was converted at the age of nineteen. In 1811 he was employed on the Flemingsburg Circuit as junior preacher, and in 1812 was admitted on trial into the Western Conference. In 1841 he was transferred to the Illinois Conference, returning to Kentucky in 1844, where he was agent for the Transylvania University. In 1848 he was transferred to the St. Louis Conference, and again returned to Kentucky in 1849. He was supernumerated in 1858, and made Decatur, Ill., his home; but in 1858 he joined the Illinois Conference, and was stationed in his own town. In 1862 he was again supernumerated, and continued in that relation until his death, Feb. 26, 1864. He was a great preacher, and one of the finest pulpit orators of his day. See Minutes of Annual Conferences, 1864, p. 191.

Stanbury, Daniel, a minister of the Methodist Episcopal Church, was born in Baltimore, Md., in May, 1808. He was converted in early life, and licensed to preach when about twenty years of age. He entered the Wisconsin Conference in 1849, and continued to preach until disabled by paralysis in July, 1860. He lingered on until October of the same year, when he died in peace. See Minutes of Annual Conferences, 1861, p. 178.

Stancari (in Latin Stancarius), Francesco, a noted Italian theologian, was born in Mantua in 1501. After taking orders, he applied himself to the study of Hebrew with the most learned teachers of his time, and began to teach it at the Academy of Udine; but his leanings towards the Reformation becoming apparent, he was obliged to flee to Germany, and there began teaching the same language. Persecution followed him, however, and he was imprisoned as a heretic. Having gained his liberty through the intervention of certain noblemen, he took refuge in Poland with Nicholas Olesnicki, and in 1550 a church was built for him in Pinczew. After marrying, he spent a year in Königsberg as professor of Hebrew, but, becoming engaged in a violent dispute with Osianer (q. v.), was obliged to return to Poland, where he died, at Stobnica, Nov. 12, 1574. He was not only a theologian, but also a doctor of medicine. Besides several Biblical works, Stancari left a Grammaire Hebrique (Batat, 1549) — a treatise De Trinitate, etc. (ibid., 1547; Nouveaux Noms de Reformateurs, etc., 1547, 8vo). See Hoefer, Nouv. Bihg. Générale, s. u. See STANCARISTS.

Stancarists, the followers of Francesco Stancari (q. v.), who was brought into note by his controversies with Osianer, Buliliger, Melanchthon, and others of the Lutheran and Calvinistic reformers. Osianer and his followers had maintained peculiar views respecting the atonement of our Lord, alleging that it was not as the Father willed it, for that as the Son of God Christ was under obligation to keep the divine law on his own account; and, therefore, that he could not, by obeying the law, procure righteousness for others. The Stancarists went to the opposite extreme, and attributed the atonement to our Lord's human nature alone, excluding it altogether from his divine nature. Further, they maintained that the divine nature in its purity had no existence in Christ, and that he was only called God the Word metaphorically. They also held a theory that he had two natures—the one as mediator, the other as the author of mediation, and was, therefore, in one sense "sent," and in the other "one who sent." Another notion they held was that the holy eucharist was not the medium of any present gift of grace, but only the pledge, or omoios, of one to come. The heresy of the Stancarists was eventually absorbed by that of the Socinians.
Stanchion (old Fr. estançon), the upright iron bar between the mullions of a window, screen, etc.; they were frequently ornamented at the top with fleurs-de-lis, leaves, etc. The upright bars or railings around tombs may be called stanchions, and these were often very elaborately ornamented at the top. The name is also sometimes applied to the quarters or stalls of wooden partitions, and is used in the North of England for the stone mullions also.—Parker, Gloss. of Architect. n. v.

Warborough, Oxon.

Standard (נֵס, dîgel, prop. the banner; while בָּרֶס, nêš, was prop. the staff; but the terms are used somewhat indiscriminately). Standards and ensigns are to be regarded as efficient instruments for maintaining the ranks and files of bodies of troops; and in Numb. ii. 2 they are particularly noticed, the Israelites being not only enjoined to encamp "each by the standard of his tribe and the ensign of his father's house," but, as the sense evidently implies, in orders or lines. It is clear, when this verse is considered in connection with the religious, military, and battle pictures on Egyptian monuments, that the Hebrews had ensigns of at least three kinds, namely, (1) the great standards of the tribes (נֶשׁ of a single tribe, רְשֵׁי of three tribes together), serving as rallying-signs for marching, forming in battle array, and for encamping; (2) the divisional standards (מִשְׁפַּת, mishpa-châhâ) of clans; and (3) those of houses or families (יְדֵי, yâdâh, beth abôth), which after the occupation of the Promised Land may gradually have been applied more immediately to corps and companies, when the tribes, as such, no longer regularly took the field. That there were several standards may be inferred from the uniform practice of the East to this day; from their being useful in manoeuvres, as already explained, and as shown in the Egyptian paintings; and from being absolutely necessary; for had there been only one to each tribe, it would not have been sufficiently visible to crowds of people of all ages and both sexes, amounting in most cases to more than 100,000, exclusive of the encumbrance of their baggage. Whole bodies, therefore, each under the guidance of the particular clan ensign, knew how to follow the tribal standard; and the families offered the same convenience to the smaller divisions. It may be doubted whether these three were enough for the purpose; for if they were carried in the ranks of the armed bodies, it must have been difficult for the households to keep near them; and if they were with the crowd, the ranks must have had others to enable them to keep order, as we find that even in the Roman legions, thoroughly trained as they were, numerous vexillae were still held to be necessary. That there were others might be inferred (Isa. xiii. 2; Jer. lii. 27) from the circum-

Ancient Egyptian Standards.
likely to have been connected with religious than with military purposes, as they are found standing in front of an altar. The military banner appears to have been usually fixed on a long staff, and supported by a rest in front of the chariot, to which it was attached by a long rod or rope (Layard, Niniveh, ii, 267).

The early Greeks employed for a standard a piece of armor at the end of a spear; but Homer makes Agamemnon use a purple veil with which to rouse his men. The Athenians afterwards, in the natural progress which we observe in the history of ensigns, adopted the olive and the owl; and the other Greek nations also displayed the effigies of their tutelary gods, or their particular symbols, at the end of a spear. Some of them had simply the initial letter of their national name. The ancient Persian standard is variously described. It seems properly to have been a golden eagle at the end of a spear fixed upon a carriage. They also employed the figure of the sun, at least on great occasions, when the king was present with his forces. Quintus Curtius mentions the figure of the sun, enclosed in crystal, which made a most splendid appearance above the royal tent. We therefore presume it was the grand standard, particularly as even at this day, when Mohammedanism has eradicat most of the more peculiar usages of the Persians, the sun continues to partake with the lion the honor of appearing on the royal standard. Among the very ancient sculptures in Persia we discover specimens of other standards, as exhibited in our engraving. One sort consists of a staff terminating in a divided ring, and having below a transverse bar from which two enormous tassels are suspended. The other consists of five globular forms on a cross-bar. They were doubtless of

metal, and probably had some reference to the heavenly bodies, which were the ancient objects of worship in Persia. The proper royal standard of that country, however, for many centuries, until the Mohammedan conquest, was a blacksmith's leather apron, around which the Persians had at one time been rallied to a successful opposition against the odious tyranny of Zohak. Many national standards have arisen from similar emergencies, when any article which happened to be next at hand, being seized and lifted up as a rallying-point for the people, was afterwards, out of a sort of superstitious gratitude, adopted either as the common ensign or the sacred banner. Thus also originated the horse-tails of the modern Turks, and the bundles of hay
were ensigns intended to be placed upon the ends of spears. In the East the use of standards fixed upon
arms seems to have been long continued. We have ob-
served that this was a usage in ancient Persia, and at
a period long subsequent we find it existing among the
Saracens. Turpin, in his History of Chartemenye, men-
tions it as belonging to them. He says, "In the midst
of the tent was a wagon drawn by eight horses, upon
which was raised their red banner. Such was its in-
fluence that while the banner remained erect no one would
ever fly from the field" (Meyrick, Ancient Armor, i, 16). This custom was afterwards introduced into Europe, and
found its way to England in the reign of king Stephen;
after which the main standard was borne, sometimes at
least, on a carriage with four wheels. The main stand-
ard of Henry V at the battle of Agincourt was borne
thus upon a car, being too heavy to be carried other-
wise.

After this rapid glance at ancient standards, it re-
 mains to ask to which of all these classes of ensigns that
of the Hebrews approached the nearest. We readily
confess that we do not know; but the rabbinis, who pro-
fer to know everything, are very particular in their in-
formation on the subject. They leave out of view the
ensigns which distinguished the subdivisions of a tribe,
and confine their attention to the tribe-standards, and
in this it will be well to follow their example. They
by no means agree among themselves; but the view
which they most generally entertain is that of the
dimension given above, and is in accordance with the
prevailing notion among the Jewish interpreters. They
suppose that the standards were flags bearing figures
derived from the comparisons used by Jacob in his
final prophetic blessing on his sons. Thus they have
Judah represented by a lion; Dan by a serpent; Ben-
domin by a wolf, etc. But, as long since observed by
Sir Thomas Brown (Vulgar Errors, bk. v, ch. x), the
escutcheons of the tribes, as determined by these
ingenious triflers, do not in every instance correspond
with any possible interpretation of Jacob's prophecy,
nor with the analogous prophecy of Moses when about
to die. The latter Jews were of opinion that, with re-
spect to the four grand divisions, the standard of the
camp of Judah represented a lion, that of Reuben a
man, that of Joseph an ox, and that of Dan an eagle;
but this was under the conception that the appearances
in the cherubic vision of Ezekiel alluded to this division.
The Targumists, however, believe that the banners were
distinguished by their colors, the color for each tribe
being analogous to that of the precious stone for that
tribe in the breastplate of the high-priest, and that the
great standard of each of the four camps combined the
three colors of the tribes which composed it. They add
that the names of the tribes appeared on the standards,
together with a particular sentence from the law, and,
moreover, accompanied with appropriate representa-
tions, as of the lion for Judah, etc. Aben Ezra and
other rabbins agree with the Targumists in other re-
spects, but they insert other representations than the lat-
ter asem. Last of all, the Cabalists have an opinion that
the bearings of the twelve standards corresponded with
the months of the year and the signs of the zodiac—
the supposed characters of the latter being represented
thereon; and that the distinction of the great standards
were that they bore the cardinal signs of Aries, Cancer,
Libra, and Capricorn, and were also charged each with
one letter of the tetragrammaton, or quadrilateral name
of God. Thus much for Rabbinical interpretation. Most
modern expositors seem to incline to the opinion that
the ensigns were flags, distinguished by their colors or
by the name of the tribe to which each belonged. This
is certainly the case in itself, as long as a thing that can be
offered, unless the instances we have given from the early
practice of other nations lead to the conclusion
that flags were not the earliest, but the ultimate,
form which standards assumed. We have in most in-
stances seen them preceded by any object that would
serve as a distinguishing mark, such as leather aprons,
whips of hay, pieces of armor, and horse-tails; then
by metallic symbols and images, combined sometimes
with feathers, tassels, and fringes; and then plain or
figured flags of linen or silk. Besides, the interpretation we
have cited is founded on the hypothesis that all sculptu-
ure, painting, and other arts of design were forbidden
to the Hebrews; and as we are not quite prepared to
admit the existence of such a prohibition, we do not
feel absolutely bound, unless on its intrinsic probability,
to receive an explanation which takes it for granted
(Kritz, Pict. Bible, note at Num. ii, 2).

From the kind of service which each class of en-
sign was to render, we may assume that the tribal
standard (םנה"כ, דג"ל), at all times required to be dis-
inguishable "afar off," would be elevated on high poles
with conspicuously marked distinctions, and that there-
fore, although the mottoes ascribed to the twelve tribes,
and the symbolical efficacies applied to them, may or
may not have been adopted, something like the lofty
fabelliform signs of Egypt most likely constituted their
particular distinction; and this is the more probable,
as no fans or umbrellas were borne about the ark, and,
being royal, no chief, not even Moses himself, could
assume them; but a priest or Levite may have carried
that of each tribe in the form of a fan, as the distinc-
tion of highest dignity, and of service rendered to the
Lord. They may have had beneath them ריסת, or
shaws, of the particular color of the stone in the breast-
plate of the high-priest (although it must be observed
that that ornament is of later date than the standards);
and they may have been embellished with inscriptions
or with figures which (at a time when every Hebrew
knew that the animal forms and other objects constitut-
ated parts of written hieroglyphic inscriptions, and even
stood for sounds) could not be mistaken for idols—the
great lawgiver himself adopting efficacies when he shap-
ed his cherubim for the ark and bulls for the brazen sea.
In after-ages we find typical figures admitted in the ships
carved on the monuments of the Maccabees, being the
symbol of the tribe of Zebulon, and not even then pro-
bhibited, because ships were inanimate objects. As for
the "abomination of desolation," if by that term the
Roman eagle was really meant, it was with the Jews
more an expression of excited political feeling under
the form of religious zeal than of pure devotion, and
one of the many signs which preceded their national
doom.

There is reason to believe that the mishpachoth, or
with joining the Roman eagles to the state umbrella of Cleopatra.

Iterque signa (turpe!) militaria
Sol aspicit conspectum” (Horace, Epod, ix).

The ensign of the family or clan of the royal house then reigning, of the judge of Israel, or of the captain of the host was, no doubt, carried before the chief in power, although it does not appear that the Hebrew kings had, like the Pharaoh, four of them to mark their dignity; yet from analogy they may have had that number, since the practice was also known to the Parthian kings subsequently to the Byzantine emperors, and even to the Welsh princes. See Banner; Ensign; Flag.

In Daniel the symbols on several standards are perhaps referred to, as the Medo-Persian "ram with two horns;" the he-goat with one horn for Alexander; the goat with four horns for Alexander's successors; and the goat with the little horn for Antiochus Epiphanes (Dan. viii, 3-25; comp. vii, 8-27.) See Standard-Bearer.

Standard-Bearer. This name seems to have been applied formerly to (1) various articles of furniture which were too ponderous to be easily removed, as to large chests, or the massive candlesticks placed before altars in churches, etc.; (2) also the vertical poles of a scaffold, and the vertical iron bars in a window, or stanchions; (3) it was also applied to the ends of the oak benches in churches, and that is the common use of the term now. They were often very handsomely carved, sometimes having poppy-heads and sometimes without. A good illustration is taken from Dorchester; (4) large standard candlesticks placed before altars, e. g. "Two great standards of lauren to stand before the high altar of Jeu" (Lysons, Magna Britannia, i, 718). — Parker, Gloss. of Architect. s. v.

Standard-bearer (σηματοφόρος, means, one pine away, Isa. x, 18; but σωστοπανηγυρίζω, "lifted up as an ensign," Zech.}

Various Forms of Ancient Standards.


clan ensigns, and the δῆ, or tribal ensign, were, at least in the earlier ages, symbolical figures; and that the shekels ascribed to David, bearing an olive or citron branch, to Nehemiah with three lilies, to Herod Agrippa with three ears of corn, and to Trypho with a helmet and star, were so many types of families, which may all have been borne as sculptured figures, or, when the purism of later times demanded it, may have been painted upon tablets, like the supposed family or clan motto on the ensign of the Maccabees (יְרַעִית). The practice was equally common among the heathen Egyptians, Persians, and Greeks; and perhaps the figures of those actually used in Jerusalem are represented in the sculptured triumphal procession on the Arch of Titus, where the golden candlestick and other spoils of vanquished Judah are portrayed. A circumstance which confirms the meaning of the objects represented upon the Jewish shekels is that on the reverse of those of Herod Agrippa is seen another sovereign ensign of Asia—namely, the umbrella (chattah, chatuh, of India) always attending monarchs, and sculptured at Chehel Minar, and at Nakshi Bustan, where it marks the presence of the king. It is still the royal token through all the East and Islam Africa; and it appears that in the Macedonian era it was adopted by the Greco-Egyptian princes; for Antony is reproached.
As the Hebrews had banners of various kinds [see STANDARD], they must of course have had persons specially designed to carry them, although the particular bearer is not mentioned. Of such does not occur in the Bible. Among the ancient Egyptians the post of standard-bearer was at all times one of the greatest importance. He was an officer, and a man of approved valor, and in the Egyptian army he was sometimes distinguished by a peculiar badge suspended from his neck, which consisted of two lions, the heads of which faced in opposite directions (Wilkinson, Anc. Egypt, i. 342). Among the ancient Assyrians standard-bearers enjoyed a like distinguished rank, as is evident from their prominence on the sculptures (Bonomi, Vineea, p. 224 sq.). See ARMOR-BEARER.

Standards (Lat. consuetudines, co-standartes), an order of penitents in the primitive Church, so called from their having liberty (after the other penitents, energumens, and catechumens were dismissed) to stand with the faithful at the altar and join in the common prayers and see the oblation offered; but yet they might neither make their own oblations nor partake of the eucharist with the others. This the Council of Nice (can. 11) calls communicating with the people in prayers only, without the oblation; which, for the crime of simony, was to last for two years, after they had been three years bearers and seven years prostrators before. The Council of Ancya (can. 4) often uses the same phrase of communicating in prayers only, and communicating without the oblation; and in one canon (25) expressly styles this order of penitents συναρτήματοι, co-communicantes; they are named both in the Canons of Gregory Thaumaturgus (can. 11), and frequently in the canons of St. Basil. See Bingham, Christ, Antiq. bk. xviii. ch. 1, § 5.

Standing, as a posture of worship, was the general observance of the whole Church on the Lord's day, and the fifty days between Easter and Pentecost, in memory of our Lord's Resurrection and Descent at Pentecost. (Quast. et Responsa, ad Orthodox. qu. 115) says, "Forasmuch as we ought to remember both our fall by sin, and the grace of Christ, by which we rise again from our fall, therefore we pray kneeling six days, as a symbol of our fall by sin; but our not kneeling on the Lord's day is a symbol of the resurrection, whereby through the grace of Christ, we are delivered from our sin, and from death, which is mortified thereby." Psalmody, being esteemed a considerable part of devotion, was usually, if not always, performed standing. An exception was made in the monasteries of Egypt, the monks, by reason of fasting, being unable to stand all the time of their eleven psalms. Each one stood while reading, and at the last psalm they all stood up and repeated it alternately, adding the Gloria Patri at the end. At the reading of the Gospel it was ordered by pope Anastasius that all the people should stand up; and some of the Middle-age ritualists take notice of their saying, "Glory be to thee, O Lord," at the naming of it. Formerly those who had staves laid them down as a sign of submission to the Gospel; and the military orders, after the example of the Polish king Michael (1680), drew their swords. It was usual for the people also to listen to the preaching in this posture, although this was not universal. The eucharist was generally received standing, sometimes kneeling, but never sitting. See Bingham, Christ, Antiq. (see Index). See ATTITUDE.

Standing-cup, a cup with a bowl, stem, and foot, in contradistinction to a cup shaped like a modern tumbler. Many ancient examples of such exist in the plate belonging to the colleges of great universities.

Standing-light. See STANDARD.

Standing, a mediaval term for the inkbstand found in the scriptorium, monastery, and in the vestry or sacristy of a church.

Stanford, David, a minister of the Methodist Episcopal Church, South, was born in Pike County, O., Dec. 14, 1817. He united with the Methodist Episcopal Church in 1825; was licensed to preach July 10, 1841, and served as a pastor and preacher. In 1865 he entered the regular ministry of the Christian Union Church, afterwards in connection with the Methodist Episcopal Church, South. He died at his residence near Clay City, Clay Co., Ill., April 1, 1868. See Min. of Conf. of the M. E. Ch., South, 1868, p. 293.

Stanford, John, a Baptist minister, was born at Wandsworth, Surrey, England, Oct. 20, 1754. Early confirmed in the Church of England, he nevertheless engaged in the study of theology, and was ordained in 1781. He returned to New York in the following month and opened an academy there. In 1787 he accepted a call from the Church in Providence, R.I., and was shortly after called to the church of Brown University. He returned to New York in November, 1789, and resumed teaching. In 1794 he erected in Fair (now Fulton) Street a building to be used as an academy and lecture-room, and held services on each Sunday. A Church organization was the result, and he became its pastor; but his congregation becoming scattered and the organization was discontinued in August, 1808. In 1807 he set up as a supply for the Bethel Church in Broome Street. In March, 1808, he preached for the first time in the Almshouse, and in June, 1818, became its chaplain. His life until its close was devoted to degraded, fallen humanity. He labored in the State-prison Bridewell, the Magdalene Asylum, the Magdala Retreat, the Penitentiary, Lunatic Asylum, and other charitable institutions. He was honored with the degree of D.D. from Union College. His death took place Jan. 14, 1884. Dr. Stanford published, An Address on the Burial of the Orphan House, Philadelphia (1822)—On the Laying of a Corner-stone of the Orphan House, Greenich (1823)—Discourses (1824, 1825), and The Aged Christian's Companion (1829, 8vo). See Sprague, Annals of the Amer. Pulpit, vi. 274.
1704. He was also Tuesday lecturer at the Church of St. Lawrence, Jewry. At the convocation of the clergy in February, 1714, he was elected proctor, to which position he was twice re-elected. He died at Bath, March 18, 1728. In his will he left two hundred and fifty pounds to found an exhibition for a king's scholar of Canterbury school. He published a translation of Thomas à Kempis's De Imitatione Christi (1696, 8vo):—A translation of Charron's Treatise on Wisdom (1657, 8 vols. 8vo):—Meditations of the Emperor M. Aurelius Antoninus (1699, 4to):—Truth and Excellency of the Christian Religion Asserted, etc. (Boyle Lectures, 1706, 4to):—a fourth edition of Parson's Christian Directory (1716, 8vo):—a free version of St. Augustine's Meditations (1728, 8vo):—Grounds and Principles of the Christian Religion:—Sermons, etc. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Stanhope, Lady Hester, whose remarkable life in Mount Lebanon may be numbered among the most interesting romances of history, was born March 12, 1776. Her father was the celebrated lord Stanhope, and her mother a daughter of the great Earl of Chatham; consequently she was niece to William Pitt, in whose house she resided, acting as his private secretary and sharing in all his confidences. Biographers are silent on the causes which influenced her fate after the death of her uncle, but they were principally two: First, the disgust of her high nature for European society, created by her knowledge of the secrets of diplomacy and the hollow, deceitful life of all around her; and, secondly, the mystical influence which prevailed for about ten years at that period, and of which history takes little note. It is certain, however, that from 1794 to the death of Pitt startling announcements were continually made by private letters to the minister, and prophecies were actually fulfilled both in England and France. It is probable that these circumstances, exaggerated by her unstrained imagination and her longing for the free simplicity of nature, finally determined lady Stanhope to leave England. William Pitt having recommended his niece to the care of the nation, she received a pension of twelve hundred pounds per annum, with which, after his death, she commenced a life of great state in the East, and acquired immense influence over the Arabian population. Her manner of life and romantic style are well known; we will only add, therefore, that it is unfair to judge her character from the reports of English travellers, for she was one of those high-souled women who not only refused allegiance to the empty mannerisms she had cast off, but was well able to answer every fool who forced his way into her presence according to his folly. She never married, but adopted the habit of an Arabian cavalier, and under those bright skies rode and dwelt where she pleased, virtually queen of the deserts and mistresses of the ancient palaces of Zeno-bia. Her religion, which seems to have been sincere and profound, was compounded in about equal propor-

Stanhope's Grave.
Stanley, Julius A., a minister of the Methodist Episcopal Church, South, was born in Lagrange, Ga., in 1834. He received license to preach in Camden, Ark., in 1858, and was admitted into the travelling ministry. He was a superb preacher. He held the Little Rock Conference from 1867 until his death, Nov. 9, 1868. See Minutes of Annual Conferences of the M. E. Church, South, 1869, p. 372.  

Stanley, Thomas, an accomplished English scholar, son of Sir Thomas Stanley, of Laytonstone, Essex, was born in 1625. He graduated from Pembroke Hall, Cambridge. Having spent some time in the Netherlands, he took up his residence in the Middle Temple. He died at his lodgings, Suffolk Street, parish of St. Martin's-in-the-Fields, April 12, 1678. Mr. Stanley owed his reputation as a scholar principally to his History of Philosophy, containing the Lives, etc., of the Philosophers of Every Sect (1655, in parts; 1660, 1665, 1746, 4to). It was translated into Latin (1671). Among his manuscripts was A Critical Essay on the First-fruits and Tenths of the Spoil. See Chalmers, Biog. Dict. s.v.  

Stanley, William, an English divinity, was born at Hinckley, Leicestershire, in 1647, and was educated at St. John's College, Cambridge. In 1669 he was made a canon residuary of St. Paul's. In 1692 he was made archdeacon of London, and in 1706 dean of St. Alban's. He died in 1741. His Discourses, The Devotions of the Church of Rome Compared with those of the Church of England (London, 1685, 4to): —The Faith and Practice of a Church of England Man (1688, 8vo): —Essay on Theology (8vo): —Sermons (1692, 1708): and two tracts. See Hook, Eccles. Biog. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.  

Stanley, Frank, a minister of the Methodist Episcopal Church, South, was born at Newbern, N. C., March 31, 1807. He was licensed (1829) by the Supreme Court of his state to practice law, but, meeting with a change of heart, he felt it his duty to preach, and in 1831 was admitted into the Virginia Conference. Within its bounds he labored until October, 1861, when he died of apoplexy. See Minutes of Annual Conferences of the M. E. Church, South, 1862, p. 387.  

Stanbury, John T., a minister of the Methodist Episcopal Church, was born in Baltimore, Md., July 15, 1828, and joined the Church when about ten years of age. Not long after he removed to Dubuque, Ia.; but returned, and was admitted into the Baltimore Conference in 1856. In 1858 he became superintendent, and held that relation until his death, at Baltimore, Md., Jan. 26, 1873. See Minutes of Annual Conferences, 1873, p. 32.  

Stantes Laci, a name given in the early Church, to the laity who remained faithful to their vows. They helped to form the councils held to treat of the case of those who had lapsed into idolatry (Cyprian, Epist. 31). See Coleman, Ancient Christianity, p. 184.  

Stanton, Benjamin Franklin, a Presbyterian minister, was born at Stonington, Conn., Feb. 12, 1769. He graduated at Union College in 1811; studied theology for some months under the distinguished Hebrew

in Princeton Theological Seminary, 1815; was licensed by the Presbytery of New Brunswick in April, 1815; ordained and installed pastor of the Presbyterian Church in Hudson, N. Y., Nov. 19 of the same year; resided on account of ill-health, April 20, 1824; in 1825 became pastor of the Congregational Church in Bethlehem, Conn. In 1825, owing to continued and increasing ill-health, he again resigned his pastoral charge, removed to Virginia, and preached to the Hanover Church until 1842. After the death of Rev. John H. Rice, D.D., professor in the University of Virginia, he wrote a Memoir by his son, Arthur Penryhn Stanton, A.M. (1851, 8vo; 2d ed. 1862). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; English Cyclop. s.v.  

Stanzioni, Massimo, an Italian painter, was born at Naples in 1585. He was the pupil of Caracciolo, but afterwards became the imitator of the great Bolognese painters, especially Guido Reni. He was an excellent portrait-painter, and was also distinguished for his frescos. There are several excellent works of his in the Church of Certosa at Naples, especially the picture of St. Bruno Presenting the Rules of his Order to his Monks. In the same church is a picture of a dead Christ and the Maries, which, as it had somewhat darkened, Spagnoletto, through jealousy, persuaded the Carthusians to wash with a corrosive water, which completely spoiled it. Stanzioni would not restore it, preferring to leave it as a monument of Spagnoletto's meanness. Stanzioni died at Naples in 1666.  

Stapf, the name of two Roman Catholic theologians, viz.  


Stapfer, Johann Friedrich, brother of the preceding, was born in 1718 at Brugg, in the canton of Argovia; after studying theology and philosophy in Holland and Germany, he returned to Switzerland and became pastor of the important parish of Diesbach, where his vast knowledge rendered him very useful to a wide community. He died in 1778. The following are his works, which are largely tinged with the theories of Leibniz and Wolff: De Divinatione in Mysteriis Philosophiae Naturae (Zurich, 1741) — Institutiones Theologicae-poloniae (ibid. 1752) — Grundlagen der sakral Religion (ibid. 1746-54, 13 vols.) — Die christliche Moral (ibid. 1756-66, 6 vols.). See Herzog, Real-Encyklop. s. v.

Stapler, Philipp Albert, a nephew of both the foregoing, was born at Berne, Sept. 25, 1766. After studying at the Gymnasium, he was in 1792 appointed director of the steadily growing number of the Lower Germanic High-schools and in 1792, and during the stormy times that followed the French invasion (1798) he was a bulwark against the unhappier influences resulting in civil and religious life. He retired to privacy in 1804, and died after a long illness, March 27, 1840. Besides contributions to journalistic literature, he wrote a number of works on religion, philosophy, and morals, and all of these works, and geographical character, which are all enumerated in Herzog, Real-Encyklop. s. v.

Staphylus, in Grecian mythology, was — 1. A son of Bacchus and Ariadne, an Argonaut. 2. A shepherd of King Cnossus, to whom the latter taught the art of playing on the organ; and after he had dismembered a few of the organ pipes, he was turned into a grape. 3. A son of Bacchus and Erigone. The former assumed the form of a grape, which Erigone ate. She immediately realized that she was with child, and, in time, gave birth to a son, whom she named Staphylus (a grape).

Staphylus, Friedrich, a noted theologian of the middle of the 16th century, born at Osawbruck, in Westphalia, Aug. 17, 1512 (O. S.), and educated at Wittgenberg under Luther and Melanchthon, became known chiefly as an ambitious and equivocal character, and an active participant in the theological disputes of his time. He was, on the recommendation of Melanchthon, made professor of theology in 1546 at the newly founded University of Königsberg, and acquired some reputation as a lecturer; but he signalized himself more especially by his quarrels with Guimpheus (q. v.) and Osianer (q. v.). The former, who was the poorly paid rector of the Königsberg Gymnasium, had ventured to express the opinion that the theological professors might lecture more diligently in view of the general readiness they had received, and was in consequence made to suffer petty persecutions from the combined influence of the faculty, composed of Staphylus, Herzog, and Osianer, until they succeeded in having him formally deposed from his office, as a teacher of false doctrine, and publicly excommunicated, June 9, 1549. The last, though a foreigner and neither a master nor doctor of divinity, was called by duke Albert of Brandenburg to the first theological chair in the university; and the older professors, conceiving that their own claims were thus ignored, endeavored to bring about his dismissal. Osianer was, however, able to defeat their project, and Staphylus in 1553 was named a member of the Germanic. Finding Osianer still in favor on his return, he demanded his dismissal, which, somewhat to his surprise, was immediately granted; and thereupon he went over to the Roman Catholic Church, giving as his only reason the disagreements of Lutheran theologians and the dangers impending over Protestants. He became councillor to the bishop of Breslau, and aided in a reform of the clergy, afterwards rendering valuable services in other directions. He established a good school at Neisse, in Silesia. In 1554 he was made imperial councillor, in which capacity he participated in several religious conferences, and contributed much towards the advancement of the Roman Catholic Church of Austria. While retaining that dignity he was called to Bavaria and made curator of the University of Ingolstadt, whose faculty he improved by the appointing of a number of capable professors. His multifarious labors heightened his reputation to such a degree that he was regarded as the superior of Eck in scholarship and devotion to the Church, and was desired to obtain the doctorate of divinity, though he was a layman and married, and by a donation of a hundred gold crowns in money, accompanied with a polite letter of approval from pope Pius IV himself, to which the emperor Ferdinand added a patent of nobility and duke Albert of Bavaria an estate. He died of consumption, March 5, 1564, and was buried in the Franciscan church at Ingolstadt. The writings of Staphylus were collected by his son Frederick, and published in Latin in 1618 at Ingolstadt. A list of them is given in Koloth's Gelehrten-Lex. They include works of a polemical character, a Biography of Charles V., etc. — Dr. Diodorus Siculus in Latin, etc. See Nachrich von dem Leben und Schriften Staphylus, in Strobel's Miscellen (Nuremberg, 1778), 1 sq.; Hartknoch, Preussische Kirchen-Hist. (Franz. ad M. and Leips. 1686, 4to); Arnold (Gottfried), Kirchen- u. Ketzer-Hist. (Franz. ad M.), pt. ii, vol. xvi, ch. viii, xxviii sqq.; Salig, Gesch. d. Augs. Conferentia bis 1555 (Halle, 1847, 4to); Planeck, Gesch. d. Exeterer, Veränderung u. Bildung unseres protest. Lehrbegriffs bis zur Concordien-Formel (Leips. 1796, 8vo), IV, ii, 249 sq.

Stapledon, Walter, an English prelate, was born (according to Prince) at Anney, in the parish of Monkleg, near Great Torrington, Devonshire. Our knowledge of his history begins with his advancement to the bishopric in 1607, its installation which was accompanied by ceremonies of magnificent solemnity. He was chosen one of the privy council to Edward II, appointed lord-treasurer, and employed in embassies and other weighty affairs of State. In 1325 he accompanied the queen to France, in order to negotiate a peace, but her intention to depose her husband did not meet his approval, and he was early sacrificed in an early sacrifice. He was appointed, in 1326, guardian of the city of London during the king's absence in the West, and while he was taking measures to preserve the loyalty of the metropolis the populace attacked him, Oct. 15, and beheaded him, together with his brother Sir Richard Stapledon, near the north door of St. Paul's. By the order of the queen the body was afterwards removed, and interred in Exeter Cathedral. Exeter House was founded by him as a town residence for the bishops of the diocese. He also founded, in 1516, Exeter College, which was called by his name until 1494, when it was called Exeter Hall.

Staples, Allen, a Methodist Episcopal minister, was born at Cheshire, Mass., July 15, 1810. He was li-
censed to exhort in 1835, admitted on trial in the Michigan Conference in 1836, and was appointed to the Saline Circuit; 1837, Bean Creek mission; 1838, Marshall Circuit; 1839, ordained deacon and appointed to Grand Rapids mission; 1840, Lyons mission; 1841, superintendent; 1842, Albion Circuit; 1845, superannuated; 1844, ordained elder and appointed to Plymouth Circuit; 1845, Farmington Circuit; 1846, superannuated. He died Oct. 21, 1847. He was modest and unassuming; as a Christian, eminent; in his piety; more than in anything else. He was a man of great usefulness. His zeal for the salvation of men was proverbial. See Minutes of Annual Conferences, iv. 275.

Staples, John, a Congregational minister, was born at Taunton, Mass., in 1743. He graduated at the College of New Jersey in 1765, was ordained over the church in Westminster, Conn., in 1772, and continued pastor until his death, of putrid fever, Feb. 16, 1804. He was of moderate Calvinistic views, although disliking the views of Hopkins. See Cong. Quarterly, 1860, p. 26.

Stapleton, Thomas, a Roman Catholic clergyman, was born at Henfield, Sussex, England, in 1355. He was educated at Canterbury and Winchester, and then removed to New College, Oxford, where he obtained a pension in 1354. In that year, having been knighted, he married Mary, who was made prebendary of Chichester; but, on the accession of Elizabeth, left the kingdom, and settled at Louvain, where he distinguished himself by his controversial writings against Jewell, Horne, Whitaker, and other eminent divines of the English Church. He also visited Paris and Rome; but returned to Louvain, where he translated Bede's "Church History into English. He was made regius professor of divinity at Douay, and canon in the Church of st. Amoure. He became a Jesuit, but relinquished the order; and was appointed regius professor of divinity at Louvain, canon of St. Peter Nahi, bishop of Hildeberga in 1558. His chief works are, "Sta Thoma: seu Res Gestae S. Thoma Apost. S. Thoma Archbisp. Cant., et Thoma Mori:—Oraciones Funebrae (Antwerp, 1577)—"Oraciones Catecheticae (Ibid. 1598)—"Oraciones Academicae Miscellaneae (Ibid. 1600). His works were published collectively at Paris in 1620 (4 vols. fol.), to which is prefixed his life by Hollendon.

Star (סער, kokāb; אֶּשֶּר or dâsōn; but "seven stars" in Amos v, 8 is הַשָּׁם, kimāh, the "Plieades," as rendered in Job ix, 9; xxxvii, 8; and "day-star" in 2 Pet. i, 19 is υφίστατος, Venus in the morning). The ancient Israelites knew very little of the starry heavens, if we may judge from the indications of the Bible, which contains no trace of scientific astronomy. We find there only the ordinary observations of landmen (Amos v, 8), especially shepherds (Psa. viii, 9), for instance, such as would observe on open plains (see Von Hammer in the Fundgruben, i. 1 sq; ii. 235 sq). The patri- archs observed the stars (Gen. xxxvii, 9); and metaphors drawn from the stellar world, either with reference to the number of the stars (xxxi, 17: Exod. xxv. 6, etc.), or to the brightness (Num. xxiv. 17; Psal. xiv. 12; Rev. xii. 5), were early in frequent use (see Langerker, Daniel, p. 237 sq.). The sun and moon, of course, were readily distinguished from the other celestial luminaries (Gen. i, 16; Psa. cxxxvii, 7; Jer. xxxi, 5) on account of their superior size and brilliancy; and from the name as well as period of the latter (םל) the earliest form of monthly designation of time was taken. See MOON. The Phenicians, Babylonia, and Egyptians, that people whose level country as well as agricultural or naval interests, and especially the intense brilliancy of their sky by night (Hackett, Illust. of Script. p. 30), inclined them to an observation of the heavens, far surpassed the Hebrews in astronomical knowledge (see Dioec Sic. i, 50, 62, 81; ii, 31; Strabo, xvii, 8, 16; Macrobi. Sat. 1, 19); and the Egyptians were the first to ascertain the true length of the solar year (Herod. ii, 4). See YEAR. Under the name of stars the Hebrews comprehended all constellations, planets, and heavenly bodies, with the exception of the moon. No part of the visible creation exhibits the glory of the Creator more illustriously than the starry heavens (Psa. viii, 3; xiii, 1). The Psalmist, to exalt the power and omniscience of Jehovah, represents him as taking a survey of the stars as a king taking a review of his army, and knowing the name of every one of his soldiers (xxxvii, 4). Among the Hebrews stars were frequently employed as symbols of persons in eminent stations. Thus "the star out of Jacob" designates king David, the founder of the Hebrew dynasty, according to others the Messiah (Num. xxiv. 17; see Georgi, De Stella ex Jaco. Regiorum) (see Jean de la Chambre, Trib. de l'Astron. [Teb. 1776]). The patriarchs are called "stars" (Gen. xxxvii, 9); so also "stars" denote the princes, rulers, and nobles of the earth (Dan. viii, 10; Rev. vi. 18; viii, 10, 11; ix, 1, xii, 4). Christ is called the "Morning Star," as he introduced the light of the Gospel day, and made a fuller manifestation of the truths of God than the ancient prophets, whose predictions were now accomplished (xxxi, 16). In allusion to the above prophecy in Numbers, the infamous Jewish impostor Bar-cocba, or, as the Romans called him, Bar-cocheba (q. v.), who appeared in the reign of Hadrian, assumed the pompous title of "Son of Star," among the Jews, as if it was a title peculiar to the star out of Jacob; but this false Messiah was destroyed by the emperor's general, Julius Severus, with an almost incredible number of his deluded followers. Stars were likewise the symbols of a deity—"The star of your god Chion" (Amos v, 26). Probably the figure of a star was fixed on the head of the image of a false god. See CHIN.

The study of the stars very early in the East (as eventually in the West likewise, Caesar, Bell. Gall. vi, 21) led to star-worship (Ws. xiii, 2); in fact, the religion of the Egyptians, Chaldeans, Assyrians, and ancient Arabsians was nothing else than astrology (Michau, Abola Sarra, iv, 7), although at first this relation is not so apparent (see Wernsdorff, De Cultu Astrorum [Gedan. 1746]). Hence the Mosaic law sternlywarned the Israelites against this idolatry (Deut. iv, 19; xvii, 8); yet they set at length (in the Assyrian period) the sun and stars into their calendar (xv, 12; Jer. xxxi, 5; xxi, 16; Zeph. i, 5). The account given of it by Ma- monides is both curious and instructive. "In the days of Enos, the son of Seth, the son of Adam erred with great error, and their error was this: and the counsel of the wise men became brutish, and Enos himself was deceived by them. They said, the stars, who hath created these stars and spheres to govern the world, and hath set them on high, and imparted honor unto them, and they are ministers that minister before him, it is meet that men should laud and magnify and give them honor." So, in process of time, the glorious and fearful Name was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. . . . And the priests, and such like, thought there was no God, save the stars and spheres, for whose sake, and in whose likeness, they made their images; but as for the Rock Everlasting, there was no man that did acknowledge him or kept him, save a few persons in the world, as Enoch, Methuselah, Noah, Shem, and Heber; and in this way did the world walk and converse till that pillar of the world, Abraham our father, was born." See STAR—GAZER.

A brief allusion to a few modern discoveries respecting the stars will be proper to close the present chapter, especially their inconceivable extent. Astronomers tell us that the nearest of the fixed stars is distant from us twenty millions of miles; and to give us some idea of that mighty interval they tell us that a cannon-ball flying at the rate of five hundred miles an hour would not reach that star in less than four milli-
tion of that divine pre-arrangement whereby, in his deep humiliation among men, the child Jesus was honored and acknowledged by the Father as his beloved Son in whom he was well pleased. Thus the lowly shepherds who kept their nightly watch on the plains near Bethlehem, together with all that remained of the highest and freest portion of the partakers and the witnesses of the glory of him who was "born in the city of David, a Saviour which is Christ the Lord." Such is substantially the account which, until the earlier part of the present century, would have been given by orthodox divines of the star. Indeed, the Gothic learning of Christian divines have combined with the unfriendly daring of infidelity to cast difficulties on the particulars involved in this passage of Holy Writ. Much has been written by friends and enemies on the subject. The extreme rationalistic view is given by Strauss (Leben Jesu, 1, 249). See Jesu Ercuest.

2. Latterly, however, a very different opinion has gradually become prevalent upon the subject. The star has been displaced from the category of the supernatural, and has been referred to the ordinary astronomical phenomenon of a conjunction of the planets Jupiter and Saturn. The idea originated with Kepler, who, among his other brilliant speculations, was supposed that if he could identify a conjunction of the above-named planets with the Star of Bethlehem he would thereby be able to determine, on the basis of certainty, the very difficult and obscure point of the Annunciation. Kepler’s suggestion was worked out by Dr. Ideler of Berlin, and the results of his calculations, certainly do, on the first impression, seem to show a very specious accordance with the phenomena of the star in question. We purpose, then, in the first place, to state what celestial phenomena did occur with reference to the planets Jupiter and Saturn at a date assuredly not very distant from the time of our Saviour’s birth, and then, in the second place, to examine with the perspicacity and backing of our present day, whether the conditions required by the narrative in Matthew. (In this discussion we freely use the materials afforded in Smith’s Dict. of the Bible, with additions from other sources.)

In the month of May, B.C. 7, a conjunction of the planets Jupiter and Saturn occurred not far from the first point of Aries, the planets rising in Chaldea about three and a half hours before the sun. Kepler made his calculations and found that Jupiter and Saturn were in conjunction in the constellation Pisces (a fish is the astrological symbol of Judaea) in the latter half of the year 747, and were joined in the year 748. It appears that Jupiter and Saturn came together for the first time on May 20 in the twentieth degree of the constellation of the Fishes. Jupiter then passed by Saturn towards the north. About the middle of September they were, near midnight, both in opposition to the sun—Saturn in the thirteenth, Jupiter in the fifteenth degree—being distant from each other about a degree and a half. They then drew nearer. On Oct. 27 there was a second conjunction in the sixteenth degree, and on Nov. 12 there took place a third conjunction in the fifteenth degree of the same constellation. In the two last conjunctions the interval between the planets amounted to more than twice as great, so that to the unassisted eye the rays of the one planet were absorbed in those of the other, and the two bodies would appear as one. The two planets went past each other three times, came very near together, and showed themselves all night long for months in conjunction with each other, as if they would never separate again.

It is said that a well-known astronomer of that time supposed such a conjunction could not fail to excite the attention of men like the magi, and that in consequence partly of their knowledge of Balaam’s prophecy, and partly from the uneasy persuasion then said to be prevalent that some great one was to be born in the East, these magi commenced their journey to Jerusalem. Supposing them
at least seven months, the planets were observed to separate until the end of July, when, their motions becoming retrograde, they again came into con-
junction by the end of September. At that time there can be little doubt that they would present to astronomers, especially in so clear an atmosphere, a magnificent spec-
tacle. It was then at its most brilliant apparition, for it was at its nearest approach both to the sun and to the earth. Not far from it would be seen its duller and much less conspicuous companion, Saturn. This glori-
ous sight would have lasted for several days, when the planets again slowly separated, then came to a halt, when, by reasserting a direct motion, Jupiter again approached to a conjunction for the third time with Saturn just as the magi may be supposed to have entered the holy city. To complete the fascina-
tion of the tale, about an hour and a half after sunset the two planets might be seen from Jerusalem, hanging, as it were, in the meridian, and suspended over Bethle-
hem in the distance. These celestial phenomena thus described are, it will be seen, beyond the reach of ques-
tion, and at the first impression they assuredly appear to fulfill the conditions of the star of the magi.

The first circumstance which created a suspicion to the contrary arose from an exaggeration, unaccountable for any man having a claim to be ranked among as-
tronomers, on the part of Dr. Idolcr himself, who de-
scribed the two planets as wearing the appearance of one bright but diffused light to persons having weak eyes (5, 407). Not only is this imperfect eyesight in-
flicted upon the magi, but it is quite certain that had they possessed any remains of eyesight at all they could not have failed to see, not a single star, but two planets at the very considerable distance of double the moon’s apparent diameter. Had they been even twen-
ty times closer, the duplicity of the two stars must have been apparent; Saturn, moreover, rather confusing than adding to the brilliance of his companion. This forced blending of the two lights into one by Dr. Idolcr was still further improved by dean Alford in the first edition of his very valuable and suggestive Greek Test-
ament, who, indeed, restores ordinary sight to the magi, but represents the planets as forming a single star of surpassing brightness, although they were certainly at more than double the distance of the sun’s apparent diameter.

Exaggerations of this description induced the Rev. Charles Pritchard, honorable secretary of the Royal Astronomical Society (in the Memoirs of the Ro-
al Astronomical Society, vol. xxxv), to undertake the very arduous labor of calculating fresh ephemerides of the planets Jupiter and Saturn and of the sun from May to December, B.C. 7. The result was to confirm the fact of there being three conjunctions during the above period, though somewhat to modify the dates as-
gsigned to them by Dr. Idolcr. Similar results, also, have been obtained by Enecke, and a December conjunction has been confirmed by the astronomer royal. No celes-
tial phenomena, therefore, of ancient date are so cer-
tainly ascertained as the conjunctions in question.

We will now proceed to examine to what extent, or, as it will be seen, to how slight an extent, the De-
cember conjunction fulfills the conditions of the narra-
tive of Matthew. We can hardly avoid a feeling of regret at the dissipation of so fascinating an illusion; but we are in quest of the truth rather than of a picture,

however beautiful.

(a) We are profoundly ignorant of any system of
astrology as held by the magi in question; but sup-
posedly this was natural, and it did explain how incoincible that solely on the ground of astrological reasons men would be induced to undertake a seven months’ journey. As to the widely spread and preva-
 lent expectation of some powerful personage about to show himself in the East, the fact of its existence de-
 pends on the testimony of Tacitus, Suetonius, and Jo-

ning to Vespasian, in A.D. 69, which date was seventy-
five years, or two generations, after the conjunctions in question! The well-known and often-quoted words of Tacitus are, “eo ipso tempore;” of Suetonius, “eo tem-
po re;” of Vettius Valens, “vel sacrati venire;” all pointing to A.D. 69, and not to B.C. 7. Seeing, then, that these writers refer to no general uneasy expecta-
tion as prevailing in B.C. 7, it can have formed no re-
spons for the departure of the magi. Furthermore, it is quite certain that in the February of B.C. 66 (Pritchard, in Treaties on Christianity, vol. xxxv, p. 219), an eclipse of Jupiter and Saturn occurred in the constellation of Pisces, closer than the one on Dec.
4, B.C. 7. If, therefore, astrological reasons alone impelled the magi to journey to Jerusalem in the latter instance, similar considerations would have impelled their fathers to take the same journey fifty-nine years before.

(b) But even supposing the magi did undertake the journey at the time in question, it seems impossible that the conjunction of December, B.C. 7, can on any reasonable grounds be considered as fulfilling the con-
ditions in Matt. ii, 9. The circumstances are as follows:

On Dec. 4 the sun set at Jerusalem at 3 P.M. Suppos-
ing the magi to have then commenced their journey to Bethlehem, they would first see Jupiter and his bull and somewhat distant companion one and a half hour distant from the meridian in a south-east direction, and decidedly to the east of Bethlehem. By the time they came to Rachel’s tomb (see Robinson, Bibl. Res. ii, 500) the planets would be due south of the meridian, and no longer over the hill of Bethlehem (see the maps of Van de Velde and of Tobler), for that village (see Robinson, as above) bears from Rachel’s tomb S. 5° E. 18° declination. S. 18° E. The road then takes a turn to the east, and ascends the hill near to its west-
ern extremity; the planets, therefore, would now be on their right hand, and a little behind them: the “star,” therefore, ceased altogether to go “before them” as a guide. Arrived on the hill and in the village, it be-
came physically impossible for the star to stand over any house whatever close to them, seeing that it was now visible far away beyond the hill to the west, and far off in the heavens at an altitude of 57°. As they ad-
vanced, the star would of necessity recede, and under no circumstances could it be said to stand “over” (στε-
νών) any house, unless at the distance of miles from the place where they were. Thus the two heavenly bodies altogether fail to fulfill either of the conditions implied in the words: τοιαύτην αὐτήν ἔφελον ὑμῖν κ. wv, αὐτήν ὑπέρ τοῖς (see).

A star, if vertical, would appear to stand over any house or object to which a spectator might chance to be near; but a star at an altitude of 57° could appear to stand over no house or object in the immediate neigh-
borhood of the observer. It is scarcely necessary to add that if the magi had left the Jaffa Gate before sunset, they would not have seen the planets at the outset, and if they had left Jerusalem later, the “star” would have been a more useless guide than before. Thus the beautiful phantasm of Kepler and Idolcr which has fasci-
nated so many writers vanishes before the more per-
fect daylight of investigation, so far as it is concerned in an explanation of the guidance to Bethlehem. The ace-
tromonical phenomena, however, may have invited them in part to their visit to Judea.

Kepler’s ideas may be found in the essay De Jes-
Christi Servitoria Nostrl Vero Anno Nataiis, and more fully in De Vero Anno quo Æternas Les Faus 
Humanae Memoriam Mandavit, and the view was taken up and presented with approbation to the literary world by a learned prelate of the Lutheran Church, bishop Münter (Der Stera der Weltcn [Copen-
aug. 1827]). It also gained approval from the celebrated a-
stronomer Schubert, of Potsberg (Vermittelte Schrif-
ten [Stuttg. 1823]). The learned and accurate labe
STAR (Handb. der Chronologie, ii, 399 sq.) reviewed the entire subject and signified his agreement. Hase and De Wette, however, have stated objections. A recent writer of considerable merit, Wieseler (Chronolog. Synop. der 4 Evangelien [Hamb. 1843]), has applied this theory of Kepler's in conjunction with a discovery that he has made from some Chinese astronomical tablets which show that the comet of 750 a.comet appeared in the heavens and was visible for seventy days. Wieseler's opinion is that the conjunction of the planets excited and fixed the attention of the magi, but that their guiding-star was the comet. A modern writer of great ability (Dr. Wordsworth) has suggested the antithesis to Kepler's speculation regarding the star of the magi viz., that the star was visible to the magi alone. It is difficult to see what is gained or explained by the hypothesis. The song of the multitude of the heavenly host was published abroad in Bethlehem, the journey of the magi thither was no secret whispered in a corner. Why, then, should the heavenly light, standing as a beacon of glory over the place where the young child was, be concealed from all eyes but theirs, and form no part in that series of wonders which the Virgin Mother kept and pondered in her heart? A writer in the Journal of Soc. Lit. April, 1857, argues that the magi found the infant Christ at Nazareth, not at Bethlehem; but this is in opposition to the indications of the narrative. See Bethlehem.

The works which have been written on the subject are referred to by Welch, Biblioth. Theol. ii, 422 sq.; Thiers, Crit. Comment. ii, 350 sq.; Volbeding, Index Progrbmaturum, p. 14; Elsner, in the Symb. Liter. Brem. ii, 42 sq. Additional monographs on those there or above cited are the following: Reccardi, De Stella que Magia Apparuit (Regiom. 1756); Kepler, De Weisen aus Orient, in the Rintecl. Anzeig. 1700, p. 4; Sommell, De Stella Nati Regis Judaorum. (Lond. 1771); Velthuesen, Der Stern d. Weisen (Hamb. 1788); Thiers, Die Magier und die 730 Wolken, in der Arg. Theol. Weizen (Leips. 1847): Trench, Star of the Wise Men (Lond. 1830). See Magi.

STAR, GOLDEN, in the Greek Church, is an instrument used by the Greeks in the liturgy, and is a star of precious metal surmounted by a cross, which is placed on the paten to cover the host and support a veil from contact with the eucharist. It recalls the mystic star of the abbot of Hadersleben. At the Church it is a vessel for the exhibition of the host at the communion of the pope on Easter-day. One with twelve rays is used to cover the paten when carried by the cardinal-deacon to communicate the eucharist to the pope.

Stark, Johann August, a German Crypto-catholic, was born in 1741, at Schwerin, where his father was preacher, and studied theology at Göttingen, at the same time entering zealously the order of Freemasons there. After a visit of several years at St. Petersburg, he travelled, in 1765, over England, and finally went to Paris, but returned in 1768 to St. Petersburg. In 1769 he was appointed professor of Oriental languages at Königsberg, and for several years served as court-preacher and professor of Oriental studies in 1776. He afterwards fell into disrepute as unorthodox, in consequence of several publications (for which see Herzog, Renz-Knykelopf, &c.), and after becoming successively professor of philosophy at Münster (1777) and court-preacher at Darmstadt (1781), he finally adopted Roman Catholic associations, and died in 1816, with the apparatus for the celebration of the mass in his house.

Stark, Johann Friedrich, a German theologian, was born Oct. 10, 1809, at Hildesheim, studied theology at Giessen, was appointed in 1715 as pastor of Frankfort-on-the-Main, and died July 17, 1756. He is widely known through his Tüchtige Handbuch in gutem und biesen Tagen (Frankf. 1727; 48th ed. 1870) and Morgen- und Abendandachten von Christen auf alle Tuge im Jahre

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Stagarzer (starzer, starzer), an astronomical observer, for which the Chaldeans were famous. See Astronomy. In Dan. ii, 27; iv, 7; v, 7, 11, the professed astrologers or calculators of nativities (Gazeris, Chald. 222, 222, 'soothsayers') are named. (The term here rendered "astrologers," asthaksaphim, means conjecturers only.) Diodorus Siculus (ii, 30, 31) says of the Chaldeans, "They assert that the greatest attention is given to the five stars called planets, with which they name interpreters; so called because, while the other stars have a fixed path, they alone, by forming their own course, show what things will come to pass, thus interpreting to men the will of the gods; for to those who study them carefully they foretell events, partly by their rising, partly by their setting, and also by their course, and often they show heavy winds, at others rains, at others eves of human/ heathen misfortune, in the name of comets, eclipses of the sun, earthquakes, and, in general, anything extraordinary, has, in their opinion, an injurious or beneficial effect, not only on nations and countries, but kings and even common individuals; and they consider that those stars contribute very much of good or evil to the life of every individual." The result is, in consequence of the nature of these things, and of the study of the stars, they think they know accurately the events that befall mortals." Comets were, for the most part, considered heralds of evil tidings (Josephus, War, vi, 5, 5). The Orientals of the present day hold astrology in honor (Gazeris, p. 120), and stipendiary astrologers form a part of their court (Kämpfer, A. mus. p. 57, 82). See Astrology.

Stark, Andrew, L.L.D., a Presbyterian divine, was born in the parish of Slamanan, County of Stirling, Scotland, Aug. 3, 1791, of pious parents in easy circumstances. At a very early age Andrew manifested a love of study; he received his first instructions in Latin in his own parish school, but was soon transferred to the grammar-school at Stirling, and afterwards to the University of St. Andrews and to the University of Glasgow. In the beginning of 1805 he entered the University of Glasgow, which he attended for six successive winters, graduating in April, 1811, with the degree of A.M. After leaving the university he taught a public school near Falkirk with great success for upwards of two years. He pursued his theological studies at the seminary in Edinburgh, then under the superintendence of the Rev. Prof. Paxton. Upon leaving the seminary he went to London (Chelsea), where he engaged as a classical teacher in a boarding-school, under the Rev. Weeden Butler, a clergyman of the Church of England. Capt. Frederick Marryat, the distinguished novelist, was one of his pupils. Providential circumstances and careful reflection directed him to the ministry, and he was soon licensed by the Associate Presbytery of Edinburgh. His first sermon was preached Oct. 26, 1817, in the pulpit of his cousin, Rev. Dr. Stark, of Denny Loanhead; and it was a singular coincidence that he preached for the last time in his life in the same pulpit. His first settlement as pastor was over the congregation of South Shields, Sept. 16, 1818; but after a few months he resigned, and the Presbyterian reluctantly dissolved the pastoral relation, June 14, 1819. For a year he was employed as a private tutor in the family of Sir Frederick Vane. In June, 1820, he proceeded once more to London, and near the end of August embarked for New York, where he arrived Oct. 6. He came to this country without any fixed purpose as to employment, willing to teach or preach as Providence might seem to direct. For a year he preached occasionally, and superintended the studies of two or three boys, the sons of wealthy
gentlemen in the city of New York. Dr. Mason, who was then president of Dickinson College, proposed to him to become a professor in that institution, and he was not disinclined to listen to this proposal; but just at this time circumstances occurred which led him to devote himself to the ministry. He was united with the Associate Presbyterian Church (then in Nassau Street, afterwards in Grand Street, and now in Thirty-fourth Street) in the city of New York, which had lately lost its pastor, the Rev. Thomas Hamilton, invited Mr. Stark at first to become their stated supply, and soon to become their pastor; and he was installed in that capacity in the early part of May, 1823. Under his care the Church grew, by gradual and healthful accessions, and became distinguished for its stability. He was honored with the degree of LL.D. by the University of London about the year 1844 or 1845. Dr. Stark labored incessantly for the moral and spiritual welfare of his people; many sought his counsel and advice in their worldly affairs, and some who became wealthy attributed their success to his judicious advice and assistance. He secured both the respect and love of his people, who on many occasions manifested their high regard for him by the most delicate and kindly acts. Dr. Stark had naturally a good constitution, but it had been greatly impeded by the long and arduous exertions he made in London and the United States. At length he became so enfeebled that his physician urged him to make a visit to his native country, and accordingly he embarked for England July 3, 1849. Soon after his arrival in Scotland his symptoms became much more unfavorable, and he died Sept. 1, 1849, at a place near Edinburgh, in the house of his cousin, the Rev. Dr. Stark. His remains were brought to New York, and interred in Greenwood Cemetery. In person Dr. Stark was of medium height, and of symmetrical and graceful proportion; his high forehead and dark piercing eyes indicated a mind of more than ordinary power. In manner he was dignified and courteous, yet pleasing and affable. To a stranger he might seem distant and reserved, but those who knew him well and had his confidence found him frank and cordial. He never professed what he did not feel, and abhorred hypocrisy and sham in all their forms. As a scholar he had few superiors. In the classics, in history, theology, philosophy, and in general literature, he was competent to fill the chair of a professor. Such was his familiarity with Homer's Iliad that he was heard to say that if the last copy of it were lost from the world, he thought he could reproduce it without much difficulty. As a preacher he was not only popular and powerful, but full of the power of securing the attention of his hearers. He made most careful preparation; in early life he wrote out his sermons in full, and committed them to memory: but later he usually wrote very full outlines of his sermons, studying his subject with great care, rendering it both instructive and interesting. In expository preaching he had few equals. His correct learning and superior culture, his extensive and varied knowledge of literature, both ancient and modern, enabled him to illustrate and enforce the truths which he proclaimed with peculiar aptness, beauty, and power. His preaching was calculated to reach the very thoughts of his listeners, and was enlightening and stable Christians: his manner in the pulpit was solemn and impressive; his fervor and unction convinced every hearer that he magnified his office and felt what he uttered. As a pastor he was conscientiously faithful, and watched with tender care the flock over which God had placed him as overseer. He was prompt in all his engagements, and never failed to fulfill an appointment. He was more frequently seen in the homes of the poor than in the mansions of the rich; he formed his estimate of men not by their wealth or rank, but by their worth, and especially by their piety. The worthy pastor has left his mark in his pastorate, in the sympathies of a deeply feeling friend. He was generous, but unostentatious in his charities, keeping his benefactions a profound secret. His whole life, public and private, was in keeping with his high calling; he was a living epistle known and read of all men, a noble Christian gentleman, and a faithful ambassador for Christ. Dr. Stark was married May 8, 1828, to Ellen, daughter of John and Mary McKie, of New York. They had five children—three daughters and two sons. The eldest son, John M., was graduated at Union College in 1842, and, succeeding the Rev. Mr. Stark at the New York College of Physicians and Surgeons, and had the position of surgeon under the government in the late war of the Rebellion; the eldest daughter is married to the Rev. Andrew Shiland. Dr. Stark was an ornate and instructive writer, and, when he chose, wrought with his pen. Many of his sermons and much of his correspondence may be mentioned: Charitae Exercitationes Orationes et Sermones, a Metrical Version of the Psalms of David Defended, a Biography of Rev. James White, prefixed to the Sermons of the latter, A Lecture on Marriage, Remarks on a Pamphlet by the Associate Presbyterian of Albany, in a Letter to the Associate Congregation of Grand Street, A History of the Secession, published in the Associate Presbyterian Magazine, to which publication he contributed largely. (W. P. S.)

Stark, Heinrich Benedict, professor of Oriental languages at Leipzig, was born in 1672, and died July 18, 1727. He wrote, Greek Grammar, Latin Grammar, Hebraica ex Clariss. kuyus Lignum Luminantis, etc. (2d ed. Lips., 1706, and often; last ed. by Bosse, 1764);—Luz Accentuations HEBREVS (ibid. 1707);—Hebraismus Eklektus (ibid. 1710);—Hebraistische Schriften (ibid. 1714);—Apostolische Inschriften in PONT., etc., etc. (ibid. 1714). See Forst, Bibl. Jud., iii, 378; Winer, Handbuch der theol. Literatur, i, 115, 195, 240, 268; ii, 788; Steinschneider, Bibl. Himmdb., p. 135. (B. P.)

Stark, Jedediah Lathrop, a Dutch Reformed minister, was born at New London, Conn., March 6, 1738. He was a graduate of Brown University in the class of 1758. He spent two years in theological study, and in the autumn of 1820 was ordained pastor of the West Parish Church (Congregational) in Brattleborough, Vt., where he preached for fourteen years (1820-34), and then removed to Buell, N.Y., and was pastor of a Church in that place eight years (1834-42). In 1842 he accepted an invitation to become the minister of a Dutch Reformed Church in Mohawk, N.Y., where he remained sixteen years (1842-58). The last four years of his life he was unable to perform much ministerial service on account of ill-health. He died at Mohawk, N.Y., Oct. 16, 1862. (J. C. S.)

Stark, Mark Y., a Presbyterian minister, was born at Dunfermline, Scotland, Nov. 9, 1759. He was educated at the University of Edinburgh, and graduated in divinity in 1821, studied theology at the same university, was licensed by Glasgow Presbytery of the National Church of Scotland, and afterwards travelled on the Continent and extended his studies, attending lectures at the University of France as well as at Berlin. In 1838 he emigrated to Canada, and was soon after installed as pastor of the congregations at Ancaster and Dundas. He occupied the moderator's chair of the last synod held before the division of the Church in Canada, and of the first Free Church Synod in Kingston in 1844. In 1861, when the "union" of the churches of Canada was consummated, he was connected with his brethren in 1862, on account of infirm health, he resigned his charge, and died Jan. 24, 1865. See Wilson, Preb. Hist. Almanac, 1867, p. 483.

Starkie, Christoph, a German divine, was born March 21, 1884, at Freienwalde, and died Dec. 12, 1744, as pastor primarius at Driesen, in the Neumarck. He is best known by an edition of Synopsis Bibliothecae Literarum in Y. et N. Testamentum (1738-41, 9 vol., published at Berlin 1865-68). See Thol. Universel-Lex. s. v.; Först, Bibl. Jud., iii, 378; Winer, Handb. der theol. Literatur, i, 186; ii, 788. (B. P.)

Starkkoder, in Norse mythology, was a monstrous giant of Danish race who is said to have had eight
hands. He became celebrated throughout the world on account of his Titanic deeds, and lived to the age of 250 years.

Storobradzti is the official name of a numerous class of Russian dissenters who called themselves Storobraztsi. See Russian Sects, § 1, 4.

Starr, Charles, a minister of the Methodist Episcopal Church, was recommended and admitted into the Oneida Conference, September, 1834. He continued in the active ministry until his superannuation, about 1860. He afterward served as a delegate to the General Conference. Mr. Starr was a preacher of more than ordinary gifts, and very successful in winning souls to Christ. See Minutes of Annual Conferences, 1865, p. 69.

Starr, Frederick, a Presbyter, was born in Rochester, N. Y., Jan. 23, 1826. He was converted when ten years of age; graduated at Yale College in 1846, and at the Theological Seminary at Auburn, N. Y., in 1849. Early in 1850 he turned his steps westward, and, under Dr. Bullard, began his labors as a city missionary in St. Louis; was ordained and installed by Lexington Presbytery as pastor of the Church in Weston, Mo., Nov. 17, 1850. While in Weston the question of the Missouri Conflict began to be agitated. On a visit to Auburn he took occasion to lay the facts in his possession, on this question, before the Hon. Wm. H. Seward and afterwards before Horace Greeley, but these gentlemen regarded them "as idle tales." Mr. Greeley, however, admitted into the column of his paper (the Tribune) two articles which Mr. Starr wrote on this subject. In 1858 Starr wrote a pamphlet styled Letters for the People on the Present Crisis, which his father had privately printed, and mailed from New York to all the foremost men and newspaper of the country. The aspect of the political heavens was becoming day by day more and more threatening. The Missouri Compromise was repealed. May 25, 1854. The Platte County Self-defensive Association, composed chiefly of planters, was formed for the purpose of banishing from Weston and the whole surrounding country all the open and suspected friends of freedom. Another association was soon formed under the auspices of the state militia, which was upon deeds of violence. The elders of his Church now advised him to leave the city, and he and his family left for Rochester, N. Y., where he arrived in the spring of 1855. He now took charge of the interests of the Western Educational Society, and to him the Auburn Theological Institution delegated a very large share of its endowments and popularity. In June 1862, he resigned this agency and was installed as pastor of the Church of Penn Yan, N. Y.; in April 1865, he became pastor of the North Presbyterian Church, St. Louis, Mo. He died Jan. 8, 1867. Mr. Starr was characterized by the thorough conviction of principle and duty. He was generous, faithful, upright, and large-hearted. See Plumsley, Preb. Church, etc., p. 400; Wilson, Preb. Hist. Manzana, 1806, p. 227. (J. L. S.)

Starr, John Walcott, a Congregational minister, was born at Guilford, Conn., March 9, 1848. He graduated at Yale College in 1871, and at the New Haven Theological Seminary in 1873. Soon after graduation he engaged in missionary labor in the town of Stratton, and in the following year he was the first president of the Cross. He accepted an invitation from the Home Missionary Society of New Hampshire to preach in West Stewartstown. He was ordained to this work June 18, 1875. His labors were of a short period, and he was early called to his reward. Young, and his life full of promise of great usefulness to the Church, he was called to labor in a higher sphere. He died in 1875. (W. P. S.)

Starr, John Wesley (1), a minister of the Methodist Episcopal Church, South, was born in Wilkes County, Ga., Aug. 7, 1806, and associated himself with the Church when fourteen years of age. He was licensed to preach Sept. 17, 1830, and in 1833 was admitted into the Georgia Conference. In 1839 he was transferred to the Alabama Conference; superannuated in 1848; agent for the Oak Bowery Female Institute in 1849; in 1852 his superannuation was renewed, and he remained until his death, in Bibb County, Feb. 24, 1870. See Minutes of Annual Conferences of the M. E. Church, South, 1870, p. 438.

Starr, John Wesley (2), a minister of the Methodist Episcopal Church, South, was born in Henry County, Ga., Oct. 23, 1830, and was converted in 1841. He was educated at Oxford, Ga.; was admitted on trial into the Georgia Conference in 1852, and sent to Mobile, where he died within a year. See Minutes of Annual Conferences of the M. E. Church, South, 1853, p. 479.

Starr, William H., a minister of the Methodist Episcopal Church, South, was born in Edenton, N. C., May 7, 1798. He was converted when twenty-two, and was admitted into the Virginia Conference, January 10, 1824, and in 1841 he was a superannuated; active in 1845; chaplain of the Seaman's Institute from 1846 to 1848; and in 1850 became again a superannuaries. After serving as colporteur two months, he acted for three years as agent of the American Colonization Society; and then of the Virginia Colonization Society till the close of 1858. He was superannuaries with appointment from 1852 to 1864, when he became superannuaries, and held that relation until his death, near Murfreesboro, N. C., Feb. 14, 1867. See Minutes of Annual Conferences of the M. E. Church, South, 1867, p. 102.

Starr, Skyein, the Great Bear, which never sets, and is the emblem of the everlasting state of the Catholic Church (Rev. 1, 20).

State Mater, a Roman divinity to whom an image was dedicated in the forum, and whose rites consisted in the lighting of fires nightly before her image. She was regarded as a protectress against damage by fire, and was supposed to be either a wife of Vulcan or identical with the goddess Vesta.

State and Church. See Church and State.

Stater (στατηρ; Vulg. stater; A. V. "a piece of money;" margin, "stater"), a coin of frequent occurrence in the Greco-Roman period. See Money.

1. The term stater, from sterno, to stand, is held to signify a coin of a certain weight, but perhaps means a standard, though it is not restricted by the Greeks to a single denomination, but is applied to standards of gold, electrum, and silver. The gold staters were diachrons of the later Phoenician and the Attic talents, which, in this denomination, differ only about four grains troy. Of the former talent were the Doric staters, or Darics (στατηρίων Δαρικων, Δαρικος), the famous Persian gold pieces [see Daric], and those so called of Croesus (Χροσειος); of the latter, the stater of Athens. The electrum staters were coined by the Greek towns on the west coast of Asia Minor: the most famous were those of Cyzicus (στατηρίων Κυζικων, Κυζικος), which weigh about 248 grains. They are of gold and silver, mixed in the proportion, according to ancient authority—for we believe these rare coins have not been analyzed—of three parts of gold to one of silver (Pliny, Hist. Nat. xxxii, 4, 23). The gold was alone reckoned in the value, for it is said (Demosth. in Phurm. p. 914) that one of these coins was equal to 28 Athenian silver drachmas; while the Athenian gold stater, weighing about 132 grains, was equal (Xenop. Mem. 205: 20: 132: 28: 132: 4: 28: 4, or 2 of a Cyzicen stater). This stater was thus of 184 grains, and equivalent to a dinarion of the Aginian talent. The staters of Croesus, which were the oldest gold coins that came to Greece (Herod. i, 104), have about the same weight as
States, was the name given to the dominions formerly belonging to the see of Rome. These states occupied the central part of Italy, stretching across the peninsula in an oblique direction from the Mediterranean to the Adriatic, bounded south by Naples, and north by Tuscany, and the coast of the Adriatic, and the weight of Attic didrachms. Thus far the stater is always a didrachm. In silver, however, the term was in later times applied to the tetradrachm of Athens (Phos. s. v. Στρατιώ; Hesych. s. v. Πανεύξει λαμπροκιαί), and attempts have been made to prove that even in the time of the tetradrachm of Athens, the stater was already a didrachm (Thucyd. iii. 70, Dr. Arnold's note). The term stater was also applied to the gold tetradrachms (commonly called octodrachms) of the Ptolemies (Josephus, Ant. iii. 8, 2). There can therefore be no doubt that the name stater was applied to the standard denomination of both metals, and does not positively imply either a didrachm or a tetradrachm. See Dedarach. 2. In the New Test. the stater is once mentioned, in the narrative of the miracle of the sacred tribute-money. At Caperneum the receivers of the didrachms (ού τὰ δίδαρμα λαμπροκιαί) asked Peter whether his master paid the didrachms. The didrachm refers to the yearly tribute paid by every Hebrew into the treasury of the Temple. It has been supposed by some ancient and modern commentators that the civil tribute is here referred to; but by this explanation the force of our Lord's reason for freedom from the payment seems to be completely missed. The sum was half a shekel, called the mensa νόμος, which after the reign of Alexander was reduced to a half-shekel. The plain inference would therefore be that the receivers of sacred tribute took their name from the ordinary coin or weight of metal, the shekel, of which each person paid half. See SHEKEL. But it has been supposed that as the coined equivalent of this didrachm at the period of the evangelist was a tetradrachm, and the payment of each person was therefore a current didrachm [of account], the term here applies to single payments of didrachms. This opinion would appear to receive some support from the statement of Josephus, that Vespasian fixed a yearly tax of two drachms on the Jews instead of that they had formerly paid into the treasury of the Temple (War, vii. 6, 6). But this passage loses its force when we remember that the common current silver coin in Palestine at the time of Vespasian, and that in which the civil tribute was paid, was the denarius, the tribute-money, then equivalent to the debased Attic drachm. It seems also most unlikely that the use of the term drachm should have so remarkably changed in the interval between the date of the Sept. translation of the Pentateuch and that of the writing of Matthew's Gospel. To return to the narrative. Peter was commanded to take up a fish which should be found to contain a stater, which he was to pay to the collectors of tribute for our Lord and himself (Matt. xvi. 24-27). The stater must here mean a silver tetradrachm; and the only tetradrachms then current in Palestine were of the same weight as the Hebrew shekel. It is observable, in confirmation of the minute accuracy of the evangelist, that at this period the silver currency in Palestine consisted of Greek imperial tetradrachms, or staters, and Roman denarii of a quarter their value, didrachms having fallen into disuse. Had two didrachms been found by Peter, the receivers of tribute would scarcely have taken them; and, no doubt, the ordinary coin paid was that miraculously supplied. The tetradrachms of Syria and Phenicia during the 1st century were always of pure silver, but afterwards the coinage became greatly debased, though Antioch continued to strike tetradrachms to the 3d century, but they gradually depreciated. It was required (Poole, Hist. of Jev. Coinage, p. 240) that the tribute should be paid in full weight, and therefore the date of the gospel must be of a time when states of pure silver were current. See SILVER. Piece of.
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rights, and the French army besieged Rome, June 23, 1849, which surrendered unconditionally, July 3. The French took possession, and soon after proclaimed the authority of the pope; who, however, did not return till April 12, 1850. The people were disheartened, and one province after another emancipated itself from the papal sceptre, and united with the kingdom of Italy. The French soldiers left Rome Aug. 21, 1870, and king Victor Emmanuel took possession of the city, declaring it the capital of Italy, and thereby abolishing the temporal power of the pope. See TEMPORAL POWERS.

Statius, or Statilinus, a Roman divinity whose office it was to watch over children before they could walk and to give them the ability to stand. Sacrifices were offered to him when a child began to stand or run alone (Augustine, De Civ. Dei, iv, 21; Tertull. De Animal. 39; Varro, Ap. Nom. p. 526). See Smith, Dict. of Biog. and Mythol. s. v.; Vollmer, Wörterb. d. Mythol. s. v.

Statio, a word employed in ecclesiastical language to denote, 1. A certain fixed post or place, and especially an appointed place, in which prayer might be made, either publicly or privately (locus suceri, oratorium). 2. A standing posture at prayer. See STANDING. 3. Statio is also frequently employed by early writers as nearly equivalent to jejunium. See STATIONS.

Stationalis, Cruz, a cross or crucifix carried in religious processions, and serving as a kind of chief standard, or to denote a place of rendezvous or head-quarters.

Stationarii, Indulgences. Indulgences published at certain stations, and especially in the ecclesiastical stations.

Stationarii, one of the three classes of subdeacons, whose duties related chiefly to processions.

Stationarii Calix, the cup or chalice which is taken from one station to another where mass is to be celebrated or a sororitus suceri to be performed.

Stations of the Holy Cross, or the Holy Way of the Cross, consist, among Roman Catholics, of fourteen representations of the successive stages of our Lord's passion, or of his journey from the hall of Pilate to Calvary. See Vía Dolorosa. These are set up in regular order round the nave of a church or elsewhere, and visited successively, with meditation and prayer, at each station; the devotion being a substitute for an actual pilgrimage. Stations in a true sense are stations placed themselves. The fourteen stations of the cross represent—1. Jesus is condemned to death; 2. Jesus is made to bear his cross; 3. Jesus falls the first time under his cross; 4. Jesus meets his afflicted mother; 5. The Cyrenian helps Jesus to carry his cross; 6. Veronica wipes the face of Jesus; 7. Jesus falls the second time; 8. Jesus speaks to the women of Jerusalem; 9. Jesus falls the third time; 10. Jesus is stripped of his garments; 11. Jesus is nailed to the cross; 12. Jesus dies on the cross; 13. Jesus is taken down from the cross; 14. Jesus is placed in the sepulchre. See Barnum, Romants in 11, p. 306.

Stator, a Roman surname of Jupiter, given because he stayed the Romans in their flight before the Sabines. Romulus vowed to erect a temple in his honor, but contented himself with indicating the spot where it should stand. M. Attilius repeated that vow at a later day, and the senate thereupon caused the temple to be built in the tenth region (Livy, i. 12). See Anthon, Classical Dict. s. v.; Völkerk., d. Mythol., s. v.

Stattler, Benedict, a German Jesuit, was born Jan. 30, 1728, at Kitzing, in Lower Bavaria, studied at Niederaltaich and Munich, and entered in 1745 the Order of the Jesuits at Landsberg. In 1759 he received holy orders, lectured at Soleure and Innspruck on philosophy and theology, was appointed pastor at Innspruck in 1776, and in 1792 at Kenau. Having resigned his pastorate, he retired to Munich, where he died Aug. 21, 1797. Stattler has the merit of having shown the untenability of modern philosophy, especially that of Kant. He wrote, Wahre und allein hinreichende Reformation der katholischen Priesterstande (Ulm, 1791);—Demonstratio Catholica (placed on the Index) ;—Plan zu der allein möglichsten Vereinigung im Glauben der Protestantismen mit der kathol. Kirche und den Gerechten der Ungläubig- keit (Augsburg and Munich, 1791);—Tractatio Cosmologica de Viribus et Natura Corporum (Munich, 1783);—Philosophia Methodo Scientifica Propria Explanata (ibid. 1789-72);—Demonstratio Evangelica adversus Thesistas, etc. (ibid. 1770);—Ethos Christianus Universalis (Ingolstadt, 1772);—Comparatio Philosophiae (ibid. 1774);—De Locis Theologiae (Weissenburg, 1775);—Theologiae Theoreticae Tractatus VI (Munich, 1776);—Theol. Christ. Theorica (ibid. 1781, etc.);—Wahres Verkündigung von dem volken Ungreund der katholischen Philosophie und von dem aus ihrer Aufnahme in christlichen Schulen unfähig entstehenden äußersten Schaden für Moral und Religion, gegen zwei neue Vertheidiger (Landshut, 1794).

See Reichenbacher Conversations-Lexikon, s. v.; Theol. Universit.-Lexikon, s. v.; Werner, Geschichte der katholischen Literatur (Munich, 1866);—Furst, Bibl. Jurid. iii, 379; Winer, History of the modern literature, 3, 305, 316, 357, 384, 487; ii, 328, 788. (B. P.)

Statures. The ancient Christians did not approve of statues of wood or metal or stone to be used in churches. This is proved from the testimonies of Germanus, bishop of Constantineople (Ep. ad Thom., etc.), and Stephanus Bostrenensis, both cited in the Acts of the Second Council of Nice, which show that masses, images or statues were thought to look too much like idols even by that worst of councilists. Petavius answers the reference to the authority of Gregory Nazianzen (Ep. 49), that he speaks not of statues in temples, but of profane statues in other places. It is most certain, from the writings of Augustine (in Pas. cxxxvi) and Optatus (lib. ii), that there were no statues in that age in their churches or upon their altars, because they reckon both those to be mere heathenish customs. Cassander notes (Consul. de Imagin. p. 165) that till the time of the Sixth General Council the images of Christ were not usually in the figure of a man, but only symbolically represented under the type of a lamb; and so the Holy Ghost was represented under the type or symbol of a dove. That council forbade (Conc. Trull. c. 83) the picturing of Christ any more in the symbol of a lamb, and ordered that the Son of God should be drawn only in the likeness of man. The worship of images began, probably, in A.D. 1303, as we have been thought indecent to pay devotion to the picture of a lamb, before it was no longer seen in the Church. Statues are now among the prominent ornaments of Roman Catholic churches and chapels. See Bingham, Christ. Antiq. bk. viii, ch. vii, § 1. See Image-Worship; Sculpture, Christian.

Status Duplex, the old dogmatic mode of speaking of the twofold state in which the Lord accomplished his redemptive work. See Van Oosterzee, Christ. Dogmat., ii, 540.

Statute, Bloody, an act passed during that period of reaction against the Reformation in the mind of Henry VIII which lasted from 1538 to 1584. See Articles, Six.

Staudenmaier, Franz Anton, an eminent theologian of the Roman Catholic Church, was born Sept. 11, 1800, at Donzdorf, in Wurttemberg. He was consecrated to the Holy Priesthood in 1827, and in the next year was appointed as a teacher in the following year, when he became tutor in the theological seminary at Tübingen. In 1828 he was appointed to the chair of theology at Giesen, in consequence of the publication of a work by him on the History of Bishop's Elections (Tub. 1880), which had already been awarded a prize offered by the Tübinger University in 1825. He developed an uncommonly
was no less busy as a writer. In 1834 he founded, in conjunction with several of his colleagues, a journal bearing the name Jahrbiicher für Theologie u. christl. Kirchengeschichte. He was transferred in 1837 to the University of Freiburg, and in 1839 aided in founding another theological journal. Honors now began to pour in upon him; he became canon of the cathedral of the archdeaconry of Freiburg, a spiritual and then privy councilor to the grand-duke of Baden, and obtained a seat in the legislative assembly of Baden. His life was spent in a manner that secured him the highest distinction among the members of the University of Prague. Severe application had, however, destroyed his health and exhausted the strength of his mind. In 1855 he was obliged to apply for dismissal from his professorship, and on Jan. 19, 1856, he found his death in the canal at Freiburg. Staudenmaier ranks among the most eminent scholars of his Church, and may in some respects be brought into comparison even with Muhler (q. v.). His culture was universal, because he was convinced that theology has relations towards all sciences, being as it were their sun, from which they derive light, life, and beauty (comp. his essay Über das Wesen der Universität [Freib, 1852]). He lived in a world of ideas. Through protracted and zealous study of the old and new philosophies, of the fathers, the schoolmen, etc., he entered more fully into the realm of ideas which he regarded as the originals and the ground-forms of all existences. Several unfinished works show how profound were his inquiries in this field (comp. J. Scott, Erigena u. der Philosophie der Erkennung, 2 vols. [Frankfort, 1848]; Phänomenologie d. Christenthums, etc. [Giessen, 1840]; and Darstellung u. Kritik d. heil. Systema [Mayence, 1844]). It is evident, however, that Staudenmaier could in no case have solved the problem he had set himself, because he had no apprehension of the relation of the doctrine of the divine ideas to the world of nature. He did not even observe what, Erigena has to say upon this subject, and thoroughly misapprehended the principle upon which the system of Jacob Bohme (q. v.) rests. The broad comprehensiveness of his studies of doctrine was already apparent in his Enzykl. d. theol. Wissenschaften, etc. (Mayence, 1834);—Prologmatism. d. Geistesgaben, etc. (Tub., 1835);—und Geist d. gottl. Offenbarung. Upon these works followed his Christl. Dogmatik (1844-48). We have also to mention in connection the popular works Bilderschule für katholische Christen, in nine pamphlets (Carlshue, 1843-44);—und Geist d. Christenthums dargestellt in d. heil. Zeiten, Handlungen u. Kunst (Mayence, 1844);—und Geist d. Christenthums, etc. (ed. 1852). Staudenmaier's miscellaneous writings form an extensive group. They generally discuss questions of the time, and are pervaded by a liberal tone, though the author is utterly unable to appreciate Protestantism or its results.

Staedd, Karl Friedrich, theological professor at Göttingen, was born July 25, 1764, at Stuttgart. His father was councillor of state. He was educated in the Stuttgart gymnastum and the theological institution at Tübingen. In 1786 he became tutor to a number of pupils, whom he accompanied in journeys through France, England, and Switzerland, and in 1790 he was called to Göttingen. He was not specially brilliant as a professor, and his lectures, particularly in his later years, were not attractive. But he was a prolific writer and an indefatigable compiler. His doctrinal position is described by himself (Gesch. der Rationalismus u. Supernaturalismus [1825], p. 498) as involving a conception of religion based on naturalism and supernaturalism. In dogmatics, which he elaborated at several times—in 1801, 1809, and 1822—he did not regard the principles of the critical philosophy as adequate to the establishing of religion; and in ethics he also came to concede the superiority of the world of understanding. He probably furnished a larger number of works to the history of ethics than any other writer: Gesch. d. Sittenlehre Jesu seit d. Wiederaufleben d. Wissenschaften (1808);—Gesch. d. philosoph., hebräisch. u. christl. Moral (Hanover, 1806);—and Gesch. d. Moralphilosophie (ibid. 1827). He was transferred in 1837 to the University of Prague. Severe application had, however, destroyed his health and exhausted the strength of his mind. In 1855 he was obliged to apply for dismissal from his professorship, and on Jan. 19, 1856, he found his death in the canal at Freiburg. Staudenmaier ranks among the most eminent scholars of his Church, and may in some respects be brought into comparison even with Möhler (q. v.). His culture was universal, because he was convinced that theology has relations towards all sciences, being as it were their sun, from which they derive light, life, and beauty (comp. his essay Über das Wesen der Universität [Freib, 1852]). He lived in a world of ideas. Through protracted and zealous study of the old and new philosophies, of the fathers, the schoolmen, etc., he entered more fully into the realm of ideas which he regarded as the originals and the ground-forms of all existences. Several unfinished works show how profound were his inquiries in this field (comp. J. Scott, Erigena u. der Philosophie der Erkennung, 2 vols. [Frankfort, 1848]; Phänomenologie d. Christenthums, etc. [Giessen, 1840]; and Darstellung u. Kritik d. heil. Systema [Mayence, 1844]). It is evident, however, that Staudenmaier could in no case have solved the problem he had set himself, because he had no apprehension of the relation of the doctrine of the divine ideas to the world of nature. He did not even observe what, Erigena has to say upon this subject, and thoroughly misapprehended the principle upon which the system of Jacob Bohme (q. v.) rests. The broad comprehensiveness of his studies of doctrine was already apparent in his Enzykl. d. theol. Wissenschaften, etc. (Mayence, 1834);—Prologmatism. d. Geistesgaben, etc. (Tub., 1835);—und Geist d. gottl. Offenbarung. Upon these works followed his Christl. Dogmatik (1844-48). We have also to mention in connection the popular works Bilderschule für katholische Christen, in nine pamphlets (Carlshue, 1843-44);—und Geist d. Christenthums dargestellt in d. heil. Zeiten, Handlungen u. Kunst (Mayence, 1844);—und Geist d. Christenthums, etc. (ed. 1852). Staudenmaier's miscellaneous writings form an extensive group. They generally discuss questions of the time, and are pervaded by a liberal tone, though the author is utterly unable to appreciate Protestantism or its results.

Staughton, William D.D., a Baptist minister, was born at Coventry, Warwickshire, England, Jan. 4, 1770. He studied in the Baptist theological institution at Bristol, and emigrated to the United States in 1798, where he soon became pastor of the Baptist Church in Georgetown, S. C. Here he acquired great popularity, but the climate not agreeing with his health, he removed to New York in 1806. In 1807 he became principal of an academy at Bordentown, N. J., at the close of the next year removed to Burlington, where he kept a large and flourishing school for several years. He was made D.D. by the College of New Jersey in 1801. In 1805 he became pastor of the First Baptist Church in Philadelphia, and afterwards of the Namson Street Church. In 1826 he became president of the newly organized Columbus College, D. C., and in consequence removed to Washington in the fall of 1823. During a journey South, undertaken for the purpose of raising funds for that institution, he was led to resign its presidency, and, returning to Philadelphia, he preached for a while to the North Market Street congregation. He was chosen first president of the Baptist Literary and Theological Institution at George-town, Ky., which he accepted, but, during his journey there, he fell sick, and died Dec. 12, 1829. Dr. Staughton published a number of Discourses, Addresses, and Sermons. See Sprague, Arms of the Amer. Pulpit, v. 394; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Staupitz, Johann von, the genial patron and friend of Luther, was descended from an ancient noble family of Misinia, though the names of his parents and the date and place of his birth are not known. He became an Augustine monk, and studied theology at Tübingen where he was also prior of his convent and was made theological doctor. He was not attracted by scholasticism, but gave himself rather to the study of the Schriffs and the Scriptures. This conviction led him to object to a mission which he was to make to the founding of the university at Wittenberg, and in the prosecution of that work he journeyed to Rome to secure for the institution the papal privileges. In 1592 he became the dean of its theological faculty, and in 1598 he was made vicar-general of the Augustines for the province of Germany. In the character he introduced the reading aloud of the Holy Scriptures instead of Augustine's works at meal-time a
the monasteries under his supervision, and earnestly sought to promote their general prosperity. The duties of the latter office seriously impaired his efficiency as an academical instructor; but it is related that he was never hostile or antagonistic to the study and teaching of theology. Staufpitz discovered Luther during an inspection of the Convent of Erfurt, which the latter had entered in 1505, and not only obtained his release from the menial position to which he had been assigned, but gave him kindly spiritual counsel that guided his feet into the way of truth and delivered his mind from slavish and superstitious fears. See also THOMAS.-It was also through Staufpitz that Luther was called, in 1508, to fill the chair of dialectics and ethics at the Wittenberg University, and that he was induced to ascend the pulpit, and afterwards in 1512 to accept the doctor’s degree in theology. How great was the confidence placed by Staufpitz in his young friend appears from his appointing the latter his substitute in the inspection of forty convents, while himself absent in the Netherlands, in 1516, to collect relics for the new Church of All-Saints at Wittenberg. The sympathies of Staufpitz were necessarily with Luther when the latter began his reformatory work. He expressed his sentiments repeatedly, and did not hesitate to expose himself to great peril on behalf of the reformed movement. He furnished support when the latter appeared before the cardinal in October, 1518, at Augsburg. He was not, however, fitted to be himself a reformer. His disposition was quiet, tender, and contemplative rather than bold and heroic. He consequently drew back from Luther and his cause in 1521, and to a large extent his anti-Erasmianism and consent to be used against the Reformation. He spent the closing years of his life, beginning with 1519, at Salzburg, whither he had been attracted by the cunning of cardinal Matthew Lang. He became preacher to the cardinal in 1519, and soon afterwards passed from the Augustine into the Benedictine order of monks. In 1522 he was named Abbot of the convent, and took the name of John IV, and subsequently was made vicar and suffragan to the cardinal-archbishop Lang. He still, however, kept up his connection with Luther, and as late as 1519 invited the latter to take refuge with him, “ut simul vivamus moriamurque.” The Reformer, nevertheless, complained of neglect at the hands of Staufpitz, and was mortified that the latter should have declared his willingness to submit to the pope when charged with being Luther’s patron, and that he should have consented to become an abbot. Staufpitz retained his evangelical spirit to the end, and felt dissatisfied and oppressed in his new character, and he exercised circumspect influence by permitting his monks to read the works of Luther, brought with him on his first arrival. One of his successors caused the suspicious writings contained in the library of Staufpitz to be burned. Staufpitz died Dec. 29, 1524, and was buried at Salzburg. The literary remains of Staufpitz consist of ten Letters, collected by Grimm and published in Ilmen’s Zeitung für kath. Theol. 1837, ii. 65 sq., and a number of minor ascetical and miscellaneous works. His theology was Augustinian, Scriptural, and mystical; his tendency practical, though not profound; his entire personality noble, engaging, and dignified. His highest claim to notice must ever be that he assisted, and even encouraged his great disciple, until the latter had developed into fitness for the mighty work to which he was called of God. See Adam, Vita Stauflpii, in Vite Theologorum, 1st ed. p. 20; Grimm, ut sup.; Ulmann, Reformatorum vor der Reformation, vol. ii.; D’Aulnay, Reformation, vol. i. b. 10, c. ii. 10 sq.; De Wette, i., 25; Luther’s Werke, Walck’s ed. vol. xxii., passim.

Staufanastasia (Σταυροαναστασία), a Greek term for the crosses made of red and white ribbons which are attached for eight days to the dress of the newly baptized.

Stauronein (Σταυρονεῖν), a Greek word signifying either to crush or to make the sign of the cross.

Stauropoigeion (Σταυροποιεῖον), a name sometimes given to a bishop’s diocese, meaning the district wherein he had power to fix the cross within his own bounds for the building of churches. It may mean—1. The rule of the bishop, now in token of his patriarchal jurisdiction. 2. A church or convent where a cross has been so fixed and exempt from ordinary diocesan jurisdiction.

Stauropodori (Σταυροποδόροι), a Greek term for the six great dignitaries of the Oriental Church who wear a cross on their caps.

Staurophylax (Σταυροφύλαξ), the keeper of the sacred cross on the Church of the Resurrection at Jerusalem.

Stauropostokion (Σταυροποστόκιον), a Greek term for a hymn commemorating the Blessed Virgin at the cross, corresponding to the Latin Stabat Mater (q. v.).

Staves is properly the plural of staff, but it is used in the A. V. distinctively as the rendering of the plural of Heb. דשׁ, bad (literally part, and so occasionally rendered "branch," etc.), spoken of the bars or poles for carrying the sacred ark (Exod xxv. 23, 28—30, etc.; Num. iv. 5, 16—18; 1 Kings viii. 7, 8; 2 Chron. v. 8, 9); and of מָצַב, mazō, a staff or pole for bearing on the shoulder (1 Chron. xxv. 10), especially the ox-bow of a yoke ("band," Lev. xxvi. 13), and hence the "yoke" itself (q. v.). See STAFF.

Stay. This word is found in its antiquated sense in the Burial Service, but in no other part of the Prayer-book. It occurs in a passage quoted from Job xiv. 1, 2, concluding with "and never continueth in one stay." The word "stay" may be changed for "place" or "condition" without affecting the sense.

Stay-bar, or IRON. See STANCHION.

Stayned Cloths, an old name for altar-cloths of linen painted with Scripture or other appropriate subjects, commonly in use in the ancient Church of England.

St. Clair, Alanson, a Congregational minister, was born at Greene, Me., 1804. He was for twenty-five years active in the anti-slavery cause, and established and edited two papers devoted to it. He was ordained in June, 1844, and became acting pastor at Muskegon, Mich., for ten years, 1845 to 1855. From 1855 to 1868 at Newago; from 1868 to 1870 at Whitehall; from 1870 to 1873 at Shelby, and remained there without charge until called to his reward. He died Sept. 21, 1877. (W. F. S.)

St. Clair, John E., a minister of the Methodist Episcopal Church, South, was born in Virginia about 1857, and was a member of the St. Louis Conference, of which he became a superannuate in 1874. His last charge was Chouteau Avenue, St. Louis, Mo. He died near St. Louis, Oct. 29, 1874. See Minutes of Annual Conferences of the M. E. Church, South, 1875, p. 238.

Stead, Benjamin F., D.D., a Presbyterian divi-

vines, was born in Pittsburgh, Pa., Feb. 22, 1815. In early life his parents removed with him and five other children to Michigan, where he was left an orphan; but, by a remarkable series of providences, he was led to Brown University, R. I., and then to the New York University, where he graduated in 1841. He became a member of Dr. Skinner’s Church and had his attention directed to the ministry. He taught in private families and schools for a period and pursued the study of theology. He was ordained and installed pastor of the Bridesburg Church, Pa., Feb. 22, 1842, and remained
in that charge for ten years. In July, 1852, he was called to the pastorate of the Presbyterian Church of Astoria in the vicinity of New York, where he continued to labor with great fidelity and acceptability for twenty-five years, when death closed his service on earth.

His last hours were spent in unceasing prayer, and the ruling passion exhibited its strength. At times he was doing pastoral work—visiting his people, counsel-ling and comforting, explaining passages of Scripture, and even preaching with unction and power. His death, which occurred Feb. 15, 1879, was exceedingly peaceful and dignified. (W. P. S.)

Stead, Henry, a minister of the Methodist Episcopal Church, was born in England, April 10, 1774, and came to the United States June 10, 1802. In 1804 he joined the New York Conference, and continued a member thereof until its division in 1832, when his lot fell in the Troy Conference. In 1804 he is found on the superannuatory list, where he remained till June 5, 1839, when he took it up. He was returned as superannuated, passing to superannuated, and remaining such until his death, at Greenwich, Washington Co., N. Y., Oct. 18, 1854. See Minutes of Annual Conferences, 1855, p. 535.

Stead, William D., a Methodist Episcopal minister, was born in the parish of Brayton, Yorkshire, England, on Aug. 25, 1806. He emigrated to the United States when three years old, was converted in his nineteenth year, admitted on trial in the New York Conference in 1833, and appointed to Johnstown Circuit. He subsequently filled the following appointments: Lansingburg and Waterford, Sand Lake, Pittsford, New Lebanon, Greenfield, Groton, and East Troy. He died Dec. 6, 1834. He was characterized by great fidelity and sobriety: was a good preacher, remarkable for simplicity and ardor, and a most excellent pastor. See Minutes of Annual Conferences, iii, 582.

Stegall, Joy P., a minister of the Methodist Episcopal Church, South, was born in Jasper County, Ga., Dec. 4, 1807, and united with the Church when fifteen years of age. He emigrated to the United States when three years old, was converted in his nineteenth year, admitted on trial in the Georgia Conference in 1834, and continued in the active ministry till within two years of his death, April 9, 1848. See Minutes of Annual Conferences of the M. E. Church, South, 1849, p. 202.

Steal (στήλα), αίσθημα. The Mosaic law on the subject of stealing is contained in Exod. xxii, and consists of the following enactments:

1. He who stole and killed an ox or a sheep was to restore five oxen for the ox, and four sheep for the sheep.

2. If the stolen animal was found alive, the thief was to restore double.

3. If a man was found stealing in a dwelling-house at night and was killed in the act, the homicide was not held guilty of murder.

4. If the act was committed during daylight, the thief might not be killed, but was bound to make full restitution or be sold into slavery.

5. If money or goods deposited in a man's house were stolen therefrom, the thief, when detected, was to pay double; but if the owner could not be found, the master of the house was to be examined before the judges.

6. If an animal given in charge to a man to keep was stolen from him, i.e. through his negligence, he was to make restitution to the owner. See Oath.

There seems to be no reason to suppose that the law supposed by G. G. Simpson's time, as Michaelis supposes; the expression in Prov. vi, 30, 31 is that a thief detected in stealing should restore sevenfold, i.e. to the full amount, and for this purpose even give all the house of his house, and thus case of failure to be liable to servitude (Michaelis, Laws of Moses, § 284).

On the other hand, see Bertheau on Prov. vi; and Keil, Arch. Heb., § 154. Man-stealing was punishable with death (Exod. xxvi, 16; Deut. xxiv, 7). Invasion of right in land was strictly forbidden (xxxi, 17; Isa. v. 8; Mic. ii, 5). See Theft.

Stearns. See STEEVE.

Stearns, Charles, a Unitarian minister, was born at Leominster, Mass., July 19, 1758; entered Harvard University in 1779, and graduated in 1783. Immediately upon graduation he commenced to teach, and during 1780 and 1781 he was tutor at Cambridge. He was first employed to preach at Lincoln in October, 1780, over which Church he was installed Nov. 7, 1781. In 1792 he became principal of a high-school in Lincoln, which he conducted for ten years. He then commenced his studies, and was graduated in 1798 of the degree of D. from Harvard University. He died July 26, 1826. He published, The Ladies' Philosophy of Love (1797), a poem:—Dramatic Dialogues for the Use of Schools (1798):—Principles of Religion and Morality (1786; 2d ed. 1807):—Sermons (1792, 1806, 1815, 1821). See Sprague, Annals of the Amer. Pulpit, viii, 147.

Stearns, Josiah, a Congregational minister, was born at Billerica, Mass., Jan. 20, 1752, and graduated from Harvard University in 1771. He was ordained pastor of the Church in Epping, N. H., March 8, 1788. He adopted and earnestly advocated the principles of the Revolution, sending his elder sons into the army, and sacrificing most of his worldly interest in support of the government. He was the last of Mr. Stearns' family to graduate and to be a close and thorough student, and, although his slender means would not allow him to possess much of a library, he was favored with the use of books by friends. He died at Epping, July 25, 1788. Five of his occasional sermons were published. See Sprague, Annals of the Amer. Pulpit, 1757.

Stearns, Samuel, a Congregational minister, son of the preceding, was born at Epping, N. H., April 8, 1770. He fitted for college at Exeter Academy, entered Dartmouth in 1790, whence he removed in his junior year to Cambridge, and graduated at Harvard in 1794. He studied theology under Rev. Jonathan French, of Andover, and was ordained minister of the town of Bedford April 27, 1795. On Nov. 14, 1831, a vote was passed in town meeting to occupy the pulpit for a certain number of Sundays during the ensuing winter with Unitarian preachers. A new society was consequently formed under the name of the Unitarian Congregational Society, June 5, 1833; and Mr. Stearns became its first president. He died, however, in connection with his death, Dec. 26, 1834. He published six occasional Sermons and Discourses (1807—22), and an Address (1815). See Sprague, Annals of the Amer. Pulpit, i, 579.

Stearns, Samuel Horatio, a Congregational minister, son of the preceding, was born at Bedford, Mass., Sept. 12, 1801. In 1816 he entered Phillips Academy, Andover, where he underwent a change of heart, and made a public profession of religion in June, 1817. He entered Harvard College in 1819, from which he graduated in 1823. After leaving college, he became a teacher in Phillips Academy, where he remained until 1828, when he entered the Theological Seminary at Andover, leaving it in 1828. His health was in such a feeble condition that he would not consider himself a candidate for settlement until 1834, in which year, on April 16, he was ordained pastor of the Old South Church, Boston. After preaching for three Sabbaths, he was compelled to cease, and returned to Bedford. In June, 1825, he commenced to travel in pursuit of health, and so far recovered as to anticipate a resumption of labor among his people. But this was found to be too dangerous an experiment, and he sought a dismissal, which was granted him in February, 1826. He went abroad in the following June and died in Paris, July 15, 1837. His Life and Select Discourses were

Stearns, Silas, a Baptist minister, was born at Waltham, Mass., July 26, 1784. Although born of Unitarian parents, he was led to Christ by the preaching of Dr. Stillman, a Baptist preacher, by whom he was baptized in 1804. He pursued his studies under Rev. Dr. Baldwin, of Boston, and was licensed to preach Sept. 11, 1806. Soon after he gave up his trade, that of upholsterer, and applied himself wholly to preparation for the ministry. He was ordained an evangelist Oct. 22, 1807, and soon after began to labor in Bath, Me. A Church was the result, and was recognized Oct. 80, 1810. Mr. Stearns being installed as its pastor the same year. He suffered shipwreck he survived, and was installed on July 18, 1810. He was a man of warm affections, earnest in purpose, and diligent in labor. He published a Discourse (Dec. 31, 1816). See Sprague, Annals of the Amer. Pulpit, vi, 524.

Stearns, Timothy, a Presbyterian minister, was born at Billerica, Mass., Jan. 28, 1810. He was educated at Phillips Academy, Andover, Mass., graduated at Harvard College in 1833, and in the same year as teacher in the Female Seminary at Chelmsford, O., graduated at the Andover Theological Seminary, Mass., in 1837, was licensed by the Andover Congregational Association, removed to Athens, O., and was ordained and installed pastor of the Church at Worthington, O., where he labored nearly four years successfully. In 1842 he moved to Mount Pleasant, Iowa, and took charge of the Church at Kingston, Iowa, where his talents as a minister were fully displayed, and his zeal and energy blessed in the ingathering of many to the Church. In 1848 he induced his Church to erect in Kingston a Presbyterian academy as an Elenezer to God's goodness to the Church and the world, and two years afterwards their Church was built. In 1855, owing to impaired health, he removed to town, and took charge of the Church at Mount Pleasant, Iowa, Presbytery. The Church was weak, but God blessed his labors, and in 1857 the congregation dedicated one of the most complete and commodious houses of worship in that State. He died July 19, 1861. Mr. Stearns was an excellent preacher and an eminently faithful pastor. He was the author of a work on The Promises, and of several magazine articles. See Wilson, Preb. Hist. Al- manac, 1862, p. 119. (J. L. S.)

Stearns, William Augustus, D.D., LL.D., an eminent Congregational minister and educator, was born at Bedford, Mass., March 17, 1805. In his father's house industry and economy, study and piety, culture and industry, he loved the work of his hands. In 1823 he recited the Assembly's Shorter Catechism entire at one standing in the Church. At fourteen he committed to memory the entire Gospel of Luke in one week, working in the hay-field with the men during the day. In the necessary economy of the family, one Latin grammar had to do with both the older sons, thus in the afternoon when his brother was not using the book, William learned his first Latin lesson, and astonished his father at the recitation; but so great were his ex- citement and the strain on his nerves in accomplishing it that as soon as it was ended he fainted away. His father hastened away to send him to college for want of pecuniary means. At length he went to Septuagint Academy, where he remained three years and distin- guished himself as a scholar. During a revival in 1823, which occurred in his senior year, he was converted. This was the year in which the day of prayer for col- leges was first observed. Instead of joining his father's Church, he united with that in the seminary chapel. One of the sons had graduated at Harvard, and, not- withstanding the change which had come over its the- ological status, and as the college was only twelve miles from home, it was determined he should go there; be- sides, his father and grandfather were graduated there.

He entered Harvard in 1823 and was graduated in the class of 1827. He taught school every winter. So scanty were his means that at one time he was on the point of leaving the college, but the good president, Kirkland, relieved him from embarrassment. As to his standing in college, Edmund Quincy, one of his class- mates, writes, "His recitations were always perfect, and in Latin above all other subjects he was most elegant in every respect of any." After his graduation he occupied his time in teaching as principal of the Academy in Duxbury, Mass. He had no question about his profession. The ministry being hereditary in the family, it seemed to be a mat- ter of course that it should be his profession, and he accordingly entered Andover Theological Seminary in 1827. He was graduated Dec. 14, 1829, and in the same course was preached at Cambridgeport. He accepted a unanimous call to the First Evangelical Congrega- tional Church in Cambridgeport, and was installed Dec. 14, 1831. He entered upon his work with heartiness, and his labors were blessed, his Church was enlarged and its numbers increased, and in time one of the most beautiful of churches was erected. The number ad- mitted to the Church during his ministry was little less than five hundred. He took a deep interest in Harvard as one of its trustees. He was elected presi- dent of Amherst College, and was inaugurated Nov. 22, 1854. As one of the admirers of his administration, the growth and prosperity of the college gave ample evi- dence in bequests and donations amounting to $500,000, a doubling of the number of college edifices, all of the most costly and elegant construction. When president Stearns was inaugurated there were eleven professors and two hundred and one students, and at his death there were twenty-one professors and three hundred and thirty-eight students. Of upwards of two thou- sand alumni, more than half of them had graduated under his presidency. He was appointed a member of the Massachusetts Board of Education, which office he held for eight years. He was president of the Massa- chusetts Missionary Society for seventeen years, and in a great measure guided the councils of the American Board of Commissioners for Foreign Missions. Dr. Stearns died suddenly, June 8, 1876. As a preacher he usually wrote his sermons, which were at once doctrinal and practical, instructive, eloquent, and impressive. He was so direct in his style, that no word was lost. His strength lay not in his written, but in his spoken discourse, and particularly in his ex- ecutive capacity. He managed his business with rare discretion, and might have been rich had he not aimed at something higher. His great secret of success and usefulness did not lie in one faculty, but in a well-formed and well-balanced mind, the faith was unbounded in God, himself, and his fellow- men. He was not a book-maker, nor in the technical sense an author. The Life and Discourses of his eldest brother, Rev. S. H. Stearns, pastor of the Old South Church, Boston, was the largest volume he ever gave to the public. His writings consist of Essays on Infant Baptism and Infant Church Membership;—and Sermons on the death of president Taylor; on the position and mission of the Congregational Church; commemorative of Daniel Webster;—on slavery;—on educated manhood; national fast;—election sermon; a plea for the nation; and with numerous other subjects. (J. L. S.)

Stebbing, Henry (I.), an English divine, was successively rector of Rickinghall, Suffolk; preacher of Gray's Inn, London; and chancellor of the diocese of Salisbury. He was noted as a controversialist, being opposed to Hoadly in the Bangorian Controversy, and to Warburton's Divine Legation of Moses. He died in 1763. Among his works is a work in defense of the Christian religion. (Camb. 1727, fol.)—Defence of Dr. Clark's Evidences (Lond. 1731, 8vo)—Discourse on the Gospel Revelation (ibid. 1731, 8vo)—Brief Account of a Prayer, The Lord's Supper, etc. (ibid. 1739, 8vo)—Christiinity Justified upon Scripture Foundation (ibid. 1760, 8vo) —Sermons
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STEBBING, Henry (2), D.D., son of the preceding, was born at Kickinghall, Suffolk, in 1716; entered Catharine Hall, Cambridge, 1734; succeeded his father as preacher of Gray's Inn, 1739; and shortly after as chaplain in ordinary to the king. He received his degree of D.D. at Cambridge, 1776. He died at Gray's Inn, 1787. Gray's Inn was a truly learned and good man, and an indefatigable preacher. He wrote Sermons on Practical Subjects, published with an account of the author by his son (Lond. 3 vols. 8vo; vol. i and ii, 1788; vol. iii, 1790). See Darlington, Cyclop. Bibl., s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

STEBBINS, Dixon, a minister of the Methodist Episcopal Church, was a native of Willerham, Mass. Of his early life and conversion we are without information. He was received into the Providence Conference in 1842, and preached, with intervals of ill-health, until 1858, when he received a superannuated relation. He died at Hanson, Sept. 27, 1863. See Minutes of Annual Conference, 1863, p. 356.

STEBBINS, Lorenzo D., a minister of the Methodist Episcopal Church, was born Sept. 2, 1817. He was educated at Cazenovia Seminary, and graduated from the Wesleyan University, Middletown, Conn., in 1842. In 1844 he joined the Black River Conference; in 1853 became professor of mathematics to the New York Conference Seminary; in 1854 was appointed professor of Latin in the same seminary. At the close of the year he was transferred to the Troy Conference, and in 1866 to the New England Conference. In the spring of 1867 he removed to Central New York, where he remained until his death, Nov. 1, 1869. See Minutes of Annual Conference, 1870, p. 86.

STECK, John Michael, a Lutheran clergyman, was born at Germantown, Pa., Oct. 5, 1765. He studied theology under Dr. Helmuth, and was afterwards admitted a member of the Lutheran Synod of Pennysylvania. In 1790 he took charge of the Lutheran church in Newburgh, N. Y., in 1790 became pastor to the congregations in Bedford and Somerset counties, and in 1792 accepted a call from the congregations in Westmoreland County, making Greensburg his residence, where he died, July 14, 1830. He was an earnest, faithful, and successful minister. See Sprague, Annals of the Amer. Pulpit, vi, 148.

STECK, Michael John, a Lutheran clergyman, was born at Nolde, Pfalz, in Germany, on May 1, 1793, and studied at the Greensburg Academy. Soon after leaving the academy he began to study theology under his father, continuing it with Rev. Jacob Schnier, of Pittsburgh. He was licensed to preach by the Synod of Pennsylvania in 1816, and began his labors as temporary assistant to his father. He returned to the call from Laurens, O. S., under his duties Dec. 15, 1816. Here he labored with great acceptance in his own and other churches, besides making, by appointment of the synod, extensive missionary tours. In 1828 Mr. Steck removed to Greensburg as his father's assistant; and on the death of his father in 1830, succeeded to the sole pastorate, where he labored until his death, Sept. 1, 1848. An idea may be formed of the amount of his labors from the fact that he ministered regularly to eleven churches, besides preaching at three or four stations, some of which were distant thirty miles from his residence. See Sprague, Annals of the Amer. Pulpit, ix, 148.

Stedingers, a community of Friars who were settled in the vicinity of Bremen and Oldenburg at the beginning of the 19th century, and was noted for its defense of liberty and independence because they refused to render tithes to the Church. A certain priest became dissatisfied with the amount of the fees paid at confession by the wife of a prominent man, and when administering the sacrament he placed her money instead of the host in her mouth. Convinced that such a practice was highly improper, she carried it in her mouth to her home, where she discovered its nature. Her husband was indignant at the insult offered her, and reported the case to the superiors of the priest, but obtained only unworthy reproaches in reply. He therefore considered himself as having punished the offender, and took his life. The clergy now assumed the attitude of an injured party, and complained to archbishop Hertwig II of Bremen, who demanded the rendition of the murderer and the payment of an indemnity fine, and accompanied his demand with violent threats of punishment in case of refusal. As the action of the criminal had been already approved by the Stedingers, they refused obedience; and when the archbishop imposed increasingly heavy burdens, and even pronounced the ban over the country, they renounced the authority of himself and his chapter. Refused further tithes, and declared that they would not continue to be benefactors of the State, and that of the civil government (1904 sq.). The archbishop, having already in 1197 obtained the promise of pope Innocent III that a crusade should be inaugurated against the Stedingers if required for their subjection, now collected an army (1207) and marched against the rebels, but was repulsed with many losses and promises. He died in the following year, and his successors renewed the war, prosecuting it with varying success during forty years. A large army raised by archbishop Gerhard II was utterly defeated and its base of operations, the Castle of Schluter (Castrum Sluterorum), stormed in 1290. Enraged by the disaster, the bishop and his associates now called upon the world to combine for the destruction of the contumacious heretics, and did not hesitate to spread abroad the most contemptibly silly and impossible stories, which could only find credence in a superstitious and spiritually enslaved age. The pope was finally induced by the repeated appeals to pronounce the general ban of the Church over the unhappy community, and to cause a crusade against it to be preached. Forty thousand soldiers assembled at Bremen to avenge the injury sustained by the Church, and the most powerful ally of her enemies, duke Otto of Liineburg, was detached from their cause through papal influince and the fear of the imperial interdict. The Stedingers nevertheless prepared for resistance; and when the attack was made and irresistible numbers prevailed against them, four hundred of them laid down their lives in the conflict before the field was lost; and another perhaps more than three hundred were actually defeated, and its purposes of destroying the dikes of the river Weser and drowning out the population prevented. The prisoners taken by the crusaders were, however, numerous, and all miserably perished at the stake. The country was devastated with fire and sword, and rape and licentiousness were the tormenting motives of the army of the Church. A final battle, the Stedingers appeared under the leadership of Mathias (27 (?), 1234, near Altenesch. Eleven thousand Stedingers drove the mighty host of their adversaries before them, but, having lost their formation in the pursuit, were themselves taken in flank and rear by the cavalrty under the leadership of Half of them fell on the field, or were drowned in the subsequent battle, which was decided in the favor of the free Friars and became fully identified with them, and others submitted to the authority of the Church. Their country was divided between the
archbishop of Bremen and counts Otto II and Christian III of Oldenburg. The archiepiscopal Church in Bremen celebrated the bloody triumph with a procession, and ordained an annual day of commemoration, fixing on the fifth Sunday after Easter for that purpose, beside causing a chapel to be erected near the scene of the victory. The abbots Hermann of Corvey exhorted his joy by the erection of two other chapels in the same neighborhood. All the writers prior to the Reformation who mention this war condemn the Stedingers as heretics, and it was reserved for the days of Protestantism to vindicate the fame of these champions of liberty. On May 27, 1634, a simple but durable monument was dedicated to their memory on the spot where once stood one of the abbots of Corvey's chapels. See Monachi Chron. in A. Math. Anec. ii. 501; Chron. Rastadt. 


Stedman, Rowland, a Nonconformist minister, was born at Corston, Shropshire, in 1630. He was admitted commissary of Balliol College, Oxford, in 1647, and removed to University College in 1648, taking his degree of A.M. in 1655. He soon after became minister of Hanwell, Middlesex, and vicar of Ockingham, Berkshire, in 1660. In 1662 he was ejected for nonconformity, and afterwards became chaplain to Philip, lord Wharton. He died in 1673. Stedman wrote, The Mystical Union ofBelievers in Christ (London 1668, see below) -- Sermons (ibid. 1668, Rev. 1673).

Steel. In all cases where the word "steel" occurs in the A.V. that are rendered "copper" or "brass," the translators have always translated "brass" as the case with the cognate word sbenkoth, with the exception of Jer. xxv, 12 (A.V. "steel") and Ezra viii, 27 (A.V. "copper"). Whether the ancient Hebrews were acquainted with steel is not perfectly certain. It has been inferred from a passage in Jeremiah (xxv, 12) that the "iron from the north" there spoken of denoted a superior kind of metal, hardened in an unusual manner, like the steel obtained from the Chalybes of the Pontus, the ironsmiths of the ancient world. The making of iron hardened and tempered, as was practiced in Pontus, Lydia, and Laconia (Eustath. II, ii, 294, 6q, quoted in Müller, H. M. d. Arch. u. d. Kunst, 1807, 307, 412). Justin (xlix, 3, 8) mentions two rivers in Spain, the Bilidiles (the Sajo, or Xalon, a tributary of the Ebro) and the Chalybes, the water of which was used for hardening iron (comp. Pliny, xxxiv, 41), The same practice is attested for the Vulgar Latin (ob. li, 393) and Sophocles (Aj. 650). The Celts, according to Diodorus Siculus (v, 33), had a singular custom. They buried sheets of iron in the earth till the weak part, as Diodorus calls it, was consumed by rust, and what was hardest remained. This firmer portion was then converted into weapons of different kinds. The same practice is said by Beckmann (Hist. of Tur., ii, 328, ed. Bohn) to prevail in Japan. The last-mentioned writer is of opinion that the two methods of making steel, by fusion either from iron-stone or raw iron, and by cementation, the ancients were acquainted only with the former. See Copper.

There is, however, a word in Hebrew, palad, which occurs only in Nah. ii, 9 (4), and is there rendered "iron," but which must have signified steel or hardened iron, and refers to the flashing scythes of the Assyrian chariots. In Syriac and Arabic the cognate words poldo, paladul, paleul signify a kind of iron of excellent quality, and especially steel. See Metal.

Steel appears to have been known to the Egyptians. The steel was found in the tomb of Rameses III, says Wilkinson, are painted blue, the bronze red (Anc. Ep. ii, 154). See Iron.

Steel, Robert, D.D., a Presbyterian divine, was born in the vicinity of Londonderry, Ireland, Jan. 9, 1738. In early boyhood he came to the United States, pursued his preparatory studies in the Academy of Philadelphia, graduated at the College of New Jersey, at Princeton, N. J., and at the Associate Reformed Theological School; was ordained to the ministry at Philadelphia Presbytery, commenced his labors as a city missionary in that city and vicinity, and (Nov. 9, 1819) was ordained and installed pastor of the Presbyterian Church at Abington, Pa. This was his only charge, and here he performed faithfully and successfully his life-work. He died Sept. 2, 1826, respected by all as a good man, and a pre-eminently effective preacher. The Church was to him "all in all;" the cause of missions seemed to absorb all his interest; and the Sabbath-school cause, apparently, possessed his whole heart. See Wilson, Presb. Hist. Almanac, 1863, p. 207. (J. L. S.)

Steele, Allen, a minister of the Methodist Episcopal Church, was born at Salisbury, N. T., May 24, 1808. He was converted at the age of thirteen years, and studied for a while at Wilbraham, Mass., and then began to teach school in Western New York. In 1831 he was admitted into the Genesee Conference. He received appointments, among others, in Buffalo, Rochester, Troy, Albany, and New York. After nearly forty years of ministerial labor, he retired as a supernumerary to West Branch, N. Y., where he died, Jan. 14, 1890. At the time of his death he was a member of the Western New York Conference. He was a critical scholar, a sound theologian, and an eloquent and powerful preacher. See Minutes of Annual Conferences, 1873, p. 110.

Steele, Anne, a hymn-writer, usually called Mrs. Steele, although she really was never married, was born at Broughton, Hampshire, England, in 1716. Her father, the Rev. William Steele, was a Baptist minister in the place of her nativity. She developed early in life poetical talent, which showed itself in the composition of devotional hymns, many of which have been introduced into our collections of hymns. She united with her father's Church when she was fourteen years of age. A few years after this she became engaged to a young man named Evans. The day for the wedding was fixed, and her friends were assembled to witness the ceremony, when the sad intelligence was brought to the house that the expected bridegroom, having gone into the river to bathe, ventured beyond his depth, and was drowned. In 1750 two volumes of her poetry were published under the name of Theodosia. She died in 1778. Her collected Poems and Hymns, published in 1780, were edited by Dr. Caleb Evans. They were published also in Boston in 1808, and a new edition, edited by John Shepard, was published in 1853. See Christopher, Hymn-writers and their Hymns, p. 225; Buttersworth, Story of the Hymns, p. 58-60; Belcher, Historical Sketches of Hymns, p. 297-301. (J. C. S.)

Steele, David, a minister of the Methodist Episcopal Church, was born about 1791. When about eight-
War admitted on trial into the Baltimore Conference. He was ordained deacon and elder, and also received the privilege of preaching on the Eighth Circuit, and was licensed until 1847, when he took a superintendence relation. This relation was changed to superannuated in 1849, and was continued until his death, at Washington, D. C., May 4, 1852. See Minutes of Annual Conferences, 1853, p. 313.

Steele, Joel, a Methodist Episcopal minister, was born at Tolland, Conn., Aug. 14, 1782. Converted when twenty-two years of age, he entered the itinerancy in 1800, was made superintendent of local circuits; Lyndeborough Circuit; Bristol, Me.; Vershire, Vt.; Tolland, Conn.; Ashburnham, Mass.; New London, East Greenwich, Conn.; Barre, Mass.; Barnard, Vershire, Vt.; Wethersfield, Conn.; Unity, Me.; Willetfleed, Eastham, Sandwich, Saugus, Edgartown, Barnstable, Chatham, Truro, Weymouth, Mass.; and Barnard, Vershire, Vt. In 1815 he took a superannuated relation, and died Aug. 23, 1846—a father in Israel—having been forty years in the ministry. Mr. Steele possessed an amiable and humble spirit, a clear understanding, and his preaching was plain, manly, and deeply in earnest. See Minutes of Annual Conferences, iv, 116.

Steele, John (1), a minister of the Associate Reformed Church, was born in York County, Pa., Dec. 17, 1772, and received his collegiate education at Dickinson College, where he graduated in 1792. He studied theology under the Rev. John Young, of Greenscience, Pa., and was licensed by the First Associate Reformed Presbytery of Pennsylvania May 25, 1797, and ordained in August, 1798. He then went to Kentucky, where he labored for four congregations till 1806. Then he returned to the state where he was relieved of two. In 1817 he removed to Xenia, O., where he remained until October, 1836. He had just moved to Oxford, and had made some arrangements for his family, when he died suddenly, Jan. 11, 1837. He was an able, clear-headed theologian, well read in Church history, and versed in ecclesiastical affairs; and a man of long and able as clerk both of his presbytery and synod. See Sprague, Annals of the Amer. Pulpit, ix, 102.

Steele, John (2), a Presbyterian minister, was born at Bellefonte, Centre Co., Pa., Dec. 11, 1812. He received a careful parental training, joined the Church at the age of twenty-two, pursued his academic studies at Milan Academy, Huron Co., O.; graduated at Jefferson College, Pa., in 1842, and at the Theological Seminary at Allegheny City in 1845; was licensed to preach by the Presbytery of Blairsville, Ind., April 16, 1846; ordained by Lake Presbytery April 8, 1849; and in 1850 was installed pastor of the Church at Laporte County, Ind. In 1855 he labored at Macomb, MacDonough Co., Ill.; in 1866 he moved to Indiana, and labors at Newton, Ind.; in 1869 as a missionary to Pike's Peak, in company with several members of his church; was appointed chaplain of the 8th Regiment Iowa Volunteers Nov. 5, 1861, and died in that service Sept. 10, 1862. Mr. Steele was an able exponent of the doctrines of the Bible, faithful and self-sacrificing as an army chaplain, and mild, amiable, and social as a man. See Wilson, Presb. Hist. Almanac, 1864, p. 196. (J. L. S.)

Steele, Richard, a Nonconformist preacher, graduated at St. John's College, Cambridge. He became vicar of Hanmer, North Wales, and was ejected for nonconformity in 1662. He died in 1692. His works, which are commenced by Philip Henry, are:—Discourse of the Creation (London, 1675);—Discourse upon Unrighteousness (1670, 8vo);—Christian Husbandman's Calling (1670);—Tradescan's Calling (1684, 8vo);—Discourse of Old Age.—Discourse upon Untimeliness (1670, 8vo);—Sermons. See Darling, Cyclop. Bibl. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Steele, Robert A., a minister of the Methodist Church, converted in early life, and practiced medicine for several years. He was licensed in 1823 and was ordained as pastor of the Second Church at Alcovia, N. Y., in 1827. In 1830 he was appointed a missionary to the west, and in 1833 he was appointed to the mission to the Indians in the state of Ohio. He died in 1843.

Steeple (stepul), the tower of a church, etc., including any superstructure, such as a spire or lantern, standing upon it. In some districts small churches have the steeples not unfrequently of massive wooden framing, standing on the floor, and carried up some little distance above the roof; these are usually at the west end, parted off from the nave by a wooden partition, and called west towers, and Tetworth, Oxfordshire. See Belfry: Tower.

Stefani, Tommaso de', an Italian painter, was born at Naples about 1230. He painted the chapel of the Minutoli in the Duomo, mentioned by Boccaccio, with a series of frescos representing the passion of our Saviour. In the Society of St. Angelo at Nilo are the paintings of St. Michael and St. Andrew that are attributed to him. He died probably about 1310. He may be regarded as the earliest of the Neapolitan school. See Hoefer, Nouv. Bioq. Générale, s. v.

Stefani, Agostino, an Italian composer, was born at Castell-franco, government of Venice, about 1655. In his youth he was entered as a chorister at St. Mark's, Venice, where a German nobleman, pleased with him, obtained his discharge, took him into Bavaria, gave him a liberal education, and when he arrived at the proper age, got him ordained. He then took the title of Abate, by which he is now commonly known. His ecclesiastical compositions soon became numerous, and attracted the notice of Ernest, duke of Brunswick, who invited him to Hanover, and made him director of his chamber music. Stefani was also a statesman, and had a considerable share in the councils of Vienna and Ratisbon the scheme for erecting the duchy of Brunswick-Lüneburg into an electorate, for which service the elector assigned him a handsome pension, and pope Innocent XI gave him the bishopric of Spiga. He died at Frankfurt in 1790.

Stegger, Benjamin C., a minister of the Methodist Episcopal Church, South, was a native of Jasper County, Ga. He joined the Mississippi Conference about 1837, located after six or seven years' travel, and was readmitted into the Louisiana Conference in 1855. He died June 10, 1860. See Minutes of Annual Conference of the M. E. Church, South, 1860, p. 253.

Steger, Benedict Stephan, a Lutheran minister, was born at Nuremberg, April 9, 1867. He studied at Erlangen and Berlin. His first ministerial duties he performed in his native place. In 1885 he was appointed second preacher at Hof, and in 1893 he was called to his native place as third preacher of St. Egild in which he labored for thirty-three years. He died...

Steigman, Josua, a Lutheran divine, was born in 1588 at Sulzdorf, in Franconia. For ten years he attended the lectures at the Leipzig University, and on account of his great learning he was honored in 1617 with the degree of D.D. by the Wittenberg faculty. In 1621 he went to Rinteln as professor of the newly founded university there; but on account of the war he had to relinquish his position until 1625, when he returned and discharged his pastoral as well as academic duties until 1659. About this time the Benedictine monks returned to Rinteln, and Steigman’s position became very unpleasant. He was persecuted in every way, and the excitement which he had to undergo caused his death, Aug. 3, 1632. He is the author of the famous German hymn, _Ach, bleib mit deiner Gnade_ (English trans. _In Lyra Geru._ ii, 120: “Abide among us, O gracious Lord, in thy grace and in thy peace”). Besides this and other hymns, he also wrote _Phoebusianus_, _Eutychius_, _Spiritus Austerus_, _Etzlerius_, _Praetextatus_, _Trinitarianus_, _Cunctans Refutatio Errorum Photinosianorum_, _56 Disputationibus Brevarius Compendium_ (Rinteln, 1623; Frankfort, 1643). See *Theol. Universalis-Lezion*, s. v.; Koch, *Gesch. des deutschen Kirchenleidens*, iii, 128 sq.; viii, 148; Winer, *Handb. der theolog. Literatur*, i, 354; ii, 708. (B. P.)

Steiger, Carl Friedrich, a Reformed minister of Germany, was born in 1806 at Flawel, in Switzerland. In 1832 he was called to the pastorate at Brunnstadt, in 1838 to Balgach, and in 1841 to Watwyl, in Toggenburg, where he died, May 11, 1860. He published, _Kleine Wochenpredigten über das Christen Stimmung und der Welten_ (Zur. ed., 1852); —_Marias von Rothenburgs Reliquien_, _Wort und Weisung_, _Gedichte_, _Briefe_ (ibid. 1843); —_Das Gebetbuch der Bibel_ (ibid. 1847-53): —_Religiöse Gedichte_ (ibid. 1851). See Koch, _Gesch. des deutschen Kirchenleidens*, viii, 382 sq.; _Regensburger Conversations-Lezionken_, s. v.; Zuchold, *Bibl. Theolog.* i, 1201 sq. (B. P.)

Steiger, Wilhelm, a minister of the Reformed Church in Switzerland, was born in Aargau, Feb. 9, 1808, and in 1838 he became a pastor in which he remained until his death in 1868. He was at Benged at that time in the faculty, though the latter died only a year afterwards. Steiger then removed to Halle, and came under the controlling influence of Tholuck, through which his natural aversion to the prevalent rationalism was intensified. In 1828 he was only twenty years old, and was deemed not competent to earn his labors within his own denomination, being urged by the conviction that a lack of faithful preaching and pastoral care was largely responsible for the separation of many believing souls from the Church. In connection with Dr. Hahn, of Wittenberg, he conducted social meetings for spiritual edification, tutored students, and wrote the periodical _Bundesblat_ and other things an interesting history of the Momiers of Vaud for the Evangel. Kirchenzeitung at Berlin. He became associate editor of that journal in 1829, and devoted himself wholly to study and literary work. From this period date the pamphlet _Die Hollandische Streitsache_, etc., and the book _Kritik des Rationalismus in Wegwalters Dogmatik_ (Berlin, 1830). In 1832 he issued a valuable commentary on 1 Peter, dedicating the work to the theological committee of the Evangelical Association of Geneva, which had just called him to the exegetical chair of its theological institution. He entered on his new station at Easter, 1832. It is said that he was un- commonly successful in giving adequate expression to German ideas in the French language. After his death, one of his students published, from notes taken in the lecture-room, an *Introduct. Générale aux Livres du N. T.* (Geneva, Lausanne, and Paris, 1837). Two volumes (1833-34) of a journal started by him and Haverwick (q. v.) were issued, entitled _Mélanges de Théologie Reformée_, and in 1835 appeared his commentary on Colossians. In this work he included in the introduction only such information as was derived from sources other than the exposition of the epistle itself, and appended to the work a review of the exposition, in which he has compared it with the learned work of the French school. His work is built upon solid historical and philological foundations, and devotes especial attention to criticism of the text, despite its studied brevity. A hymn in honor of the Son of God, with which the preface concludes, affords evidence of the poetic endowment of the author, who left, in addition, a number of unprinted poems. He died Jan. 9, 1840, a widower and an infant son. See Hersog, *Reed-Enzyklop.* s. v.

Steinhofer, Maximilian Friedrich Christoph, an eminent minister in the Church of Wurttemberg, was born Jan. 16, 1706, at Owen, and graduated in theology at Tubingen in 1729. He supplemented his studies with a journey of observation among the churches of North Germany, and visited Hermuth, the seat of the Moravian Brotherhood. Mutual esteem resulted, and measures were proposed for obtaining Steinhofer as pastor to the community of Hermuth, but before any decision was reached he returned to Wurttemberg. Zinzendorf subsequently secured the release of the minister from his own charge for Hermuth; but the Saxony government interposed difficulties, and he accepted a call to Ebersdorf instead, where he filled the post of chaplain to the counts. The latter had previously organized the religious portion of their household into an _ecclesiola_ after the pattern of Spener, and to guide this organization and oversee the associated orphanage was to be his task. The society ultimately (August, 1745) effected an organization and adopted a constitution modelled after those of Hermuth, but was distinguished from the latter in doctrine and modes of expression, being more cautious, critical, and unqualifiedly scriptural. Steinhofer’s relations with Hermuth, however, were strongly influential, and in 1746 the Ebersdorf congregation united with the Moravian Brotherhood, while Steinhofer himself was ordained “coepiscopus for the Lutheran troops.” His service here was, however, brief, though varied. He married in 1747, and became inspector of a training school for a short time, after which he practiced as a lawyer and served for some time in various districts. The unsettled life to which he was condemned and the increasing fanaticism of the Brotherhood alienated him gradually from what had never been a thoroughly congenial home, and a brief visit to Wurttemberg threw him in the way of influences which he had long superseded. He now rejected all his previous teachings and modes of expression in current use at Hermuth. He thereupon quietly retired from his functions, and in time, after correspondence with Zinzendorf, laid down his offices, March 14, 1749, and returned to the Church of Wurttemberg. Four years were now spent in the sub-pastorate at Dottingen, whose fruit appeared in a collection of sermons, published in 1758. In this year he obtained the pariah of Zavelstein, in 1756 that of Ehnigen, and in 1759 he was made dean and preacher at Weinsberg, where he died, in peace, Feb. 11, 1761. Steinhofer was characterized by mildness of disposition, joined with heroic devotion to the truth. He studied the Bible to obtain a correct rendering of its meaning and for the enriching and developing of the Christian character. He differed from Bengel in not preferring apocalyptic studies, and from Oettinger in avoiding a theosophic tendency. He preferred the solid ground of Scripture to the position of any speculation whatever. He is said by his contemporaries to have been endowed with a peculiar sanctity which cannot be described. It was impossible to trifle in his presence, and yet impossible not to find pleasure there. He was an anointed one, who carried about him
those who knew him. His ministry was accordingly successful in the winning of souls. Steinheifer's writings have been in part published, and may be recommended to all who regard being imbued with the Scriptures as requisite for a right apprehension of the truth. They are, Tägliche Nahrung d. Glaubens n. d. Fp. an d. Hebräer (latest ed. 1853), with autobiography — Nach d. Fp. an d. Kolossar (1853) — Nach d. Leben Jesu (1854), eighty-three sermons; — Evangel. Glaubensgrund (1853—54) — Evangel. Glaubensgrund unter besonderer Berücksichtigung d. Leiden Jesu (1854) — Haushaltung d. dreieinigen Glaubens (1759) — Erklärung d. ersten Briefes Johannas (last ed. Hornburg, 1856) — Römer (Tub. 1851) — Christologie (Nuremberg, 1797; Tub. 1864), etc. See Knapp's sketch of Steinheifer's life in collection of Sermons (27) published by the Evangelical Brotherhood at Stuttgart; the autobiography mentioned above; an article in the Christenbote, 1892, and another in the Brüderbote, 1865—66; MS. sources in the archives of the Brotherhood, etc.

Steinkopf, Carl Friedrich Adolph, a German doctor of theology, was born at Ludwigsburg, Sept. 7, 1775, and studied theology at Tübingen. In 1801 he went to London and became a pastor of the Society Church, and placed himself in personal communication with the Religious Tract Society, of which he afterwards became one of the secretaries. When the British and Foreign Bible Society was founded, March 7, 1804, Dr. Steinkopf took a prominent and important part, and was unanimously appointed one of its secretaries, with special reference to the foreign department; but he also took his full share in its domestic deliberations and proceedings. He sustained this office till the year 1826, when he retired, because he would not take the position of the society regarding the Apocryphal books of the Old Testament. He died May 28, 1839. Steinkopf also published a number of sermons and different tracts, which are enumerated by Zuchold in his Bibliothek, ii. 1855. See also Theol. Universal-Lexikon, s. v.; Neue evangel. Kirchenzeitung, 1859, No. 32; but more especially the Memorial published in the Fifty-sixth Report (1860) of the British and Foreign Bible Society, p. 180 sq. (B. P.)

Steinemetz, Johann Adam, member of consistory, abbot of Bergen, and general superintendent of the duchy of Magdeburg, was born in 1639, and died June 10, 1763. He wrote, Ezete (di Trani) Commentarius in Josuam, etc., in Versio cum Notis Illustratum (Leips. 1712): — Das Buch der Weisheit, nach dem Grundtexte in griechischer Sprache mit philologischen und moralischen Anmerkungen (Magdeburg and Leips. 1747). See Fürst, Biblioth., ii. 389. See also Handbuch der theolog. Literatur, ii. 325, 360, 789. (B. P.)

Steins, Frederick, a Presbyterian minister, was born in Germany Nov. 18, 1805. He was educated at Mors, in Prussia, studied theology in the University of Bonn, and was licensed and ordained in the ministerium of Cologne in 1835, and for some years had the pastoral charge of a church near the Rhine. He afterwards emigrated to America, and entered the Duchy of York, New York, but while there developed a very pleasant acquaintance with some Presbyterian ministers of the Old School, and sought admission into their Church with the prospect, as he supposed, of greater usefulness. His field was a mission in the eastern part of New York City. He had a vast population of poor Germans among whom to work; and he labored faithfully, going from house to house through the streets where the poor dwelt, seeking the acquaintance of all, and distributing tracts, uttering words of comfort to the distressed and counsel to the indolent and ungodly. While thus employed in his master's service he died, Aug. 30, 1862. Mr. Steins was thoroughly trained in that line of work, and a kind and affectionate pastor. See Wilson, Preb. Hist. Almanac, 1868, p. 148. (J. L. S.)

Stellae, a mediaval term to describe a stem, stalk, or handle.

Stella, James, a French painter, was born at Lyons in 1896. At the age of twenty, being at Florence, he was assigned lodgings and a pension by Duke Cosimo de Medici, remaining there several years. He went to Rome, Milan, and finally to Paris, where Richelieu presented him to the king, who honored him with the Order of St. Michael and ordered several large paintings. He died in 1647. While at Paris he spent his winter evenings designing the Histories of the Holy Scriptures. He also painted the Holy Family, of which an engraving was made.

Stellos, in Greek mythology, was a youth whom Ceres changed into a larcis (Ovid, Metam. v. 461).

Stellonatius (from stello, a tarantula), a name applied in the time of the early Church to all imposture and fraud which has no special title in law — such as mortgaging property already engaged; changing wares which have been sold, or corrupting them; substituting baser metal for gold. The chief of these crimes were forgery, calumny, flattery, deceitfulness in trust, and deceitfulness in traffic. See Bingham, Christ. Antiq. bk. xvi. ch. xi, § 14.

Stenm (Sf.7), geza, the stump of a tree as cut down. "stock," Job xiv. 8; hence the trunk of a tree, whether old [ Isa. xi. 1] or just planted, "stock" [ xli. 24].

Stennett, Joseph, Sen., an English Baptist minister, was born at Abingdon in the year 1663. He showed remarkable intellectual ability in his youth, and made himself proficient in French, Italian, and Hebrew, and other Oriental languages by the time he was not far from twenty-one years of age. He was ordained March 4, 1690, and became pastor of a small church in Londes, with which he connected till his death. Such was the position he occupied in his denomination that the Baptists selected him to draw up the address which they presented to king William on his deliverance from a plot to assassinate him. He was also one of the committee of the Dissenters who drafted an address to the queen in 1706. It is a proof of the esteem in which he was held by the religious public that an eminent private said of him, If Mr. Stennett could be reconciled to the Church, he believed that few preachers in it would be thought above his merit. Mr. Stennett died July 21, 1718. His published works consist of a volume of poetry, three volumes of sermons, and some controversial writings, which were somewhat widely circulated in their day. (J. C. S.)

Stennett, Joseph, Jun., D.D., a Baptist minister in England, son of the preceding, was born in London Nov. 6, 1692. For some time he was minister of a Baptist Church in Abergavenny, Wales. In 1719 he became pastor of a Church in Exeter, where he remained.
eighteen years. He then went to London, and was pastor of the Church in Wild Street, Lincoln's Inn Fields, from 1737 to the close of his life. Dr. Stennett seems to have won the regard not only of his own Church, but of some of the cabinet ministers of George II., particularly of Arthur Onslow, Speaker of the House of Commons. He died at Warford Feb. 7, 1758. He published several Sermons and other pieces. His 'Cyclop. Bibliogr.' v. v.

Stennett, Samuel, D.D., an English Baptist minister, son of the preceding, was born at Exeter in 1727. Like his grandfather and father, he early exhibited rare intellectual abilities, making great proficiency in the classic and Oriental languages. Having entered the Christian ministry, he assisted his father for ten years, at whose death he was chosen his successor, and remained in that capacity until the Autumn of 1724, 24, 1795. Dr. Guild, in his 'Manning and Brown University,' says, 'Dr. Stennett was regarded as one of the most eminent ministers of his own denomination. His connections, too, with Protestant Dissenters generally, and with members of the Established Church, were large and respectable. One of his constant hearers was John Howard, whom Burke has so highly eulogized. George III., it is said, was on terms of intimacy with him, frequently calling at his house on Muswell Hill.' As a scholar and an author Dr. Stennett has no small repute. His works, edited by Rev. William Jones, were published in 1824 in three octavo volumes. ('J. C. S.'s)

Stenor, a Greekian warrior in the army against Troy, whose voice was louder than the combined voices of ninety other men. His name has accordingly furnished an adjective which, in common use, describes a voice of unusual volume. It is said that Juno assumed the form of Stenor in order to encourage the disheartened Greeks ('Iliad, v., 783 sq.); 'Juv. Sat. xiii., 112.'

Step or Stair. It may be convenient in this place to give the nomenclature of the different parts of a stair. The vertical surface is called the riser (or raiser), the horizontal surface the tread. If the edge have a moulding, it is called the nosing: this never appears in medi-

A step or a stair is an essential part of a building, and is usually designed to facilitate the ascent or descent of a flight. The number of steps is usually determined by the number of persons who use the stair. A flight of stairs is a series of steps leading from one floor to another. The tread of a step is the horizontal part that a person places their foot on. The riser is the vertical part that is lifted off the ground. The step and the stair are often used interchangeably.
throughout Saxony, insomuch that he had "stations" in every part, and held regular visitations among them. He also held correspondence and friendly relations with the dissenter of Württemberg and Baden, but severed his relations with the Moravian Brotherhood, whose members had been among the first to strengthen his hands in Dresden, and who denounced the friendship of the regular clergy to Seybenhaar. A youthful clergyman whom he had trained was blindly devoted to him, and his influence was felt in many parishes where the minister was not in harmony with his views. Disputes, and even open violence, broke out in many churches, and the government was ultimately induced to send a commission to Berlin and other places. The government's action, however, had been too late. Seybenhaar, who had been installed now entered a complaint against him, dated April 17, 1838, and supplemented July 5, 1838, in which the pastor was charged, first, with immodest and unchaste conduct (the specifications being too definite for performative role); second, with dishonest administration of the finances of his church; and, third, with frequent neglect of his official duties, especially with regard to Church, school, and the sick and dying; and these charges gave a more serious character to an investigation which had promised to result in his favor. Seybenhaar now gave the word to his followers to prepare for evangelization; but when getting ready he resumed his former nocturnal practices, and again came under police surveillance. At midnight of Oct. 27-28 he secretly, and without bidding adieu to his family, left the city and repaired to Bremen, where a body of his adherents had assembled to the number of 700 souls, including six clergymen, ten candidates, and four teachers. He sailed for America on Nov. 18. During the passage he was noticeably lonesome, idle, and arbitrary, though faint-hearted in moments of danger. Five days before the arrival at New Orleans he caused himself to be elected bishop, and before arriving at St. Louis he had a council of his adherents by which a body of adherents pledged themselves to be subject to him "in ecclesiastical, and also in communal, matters," only one person refusing to subscribe to its terms. His power had been established by the fact that he had obtained control of the emigration fund, amounting in the aggregate to about 125,000 thalers. He allowed more than two months to pass unimproved at St. Louis, to the great financial injury of the colony, while procuring the insignia of a bishop's office and leading a life of pleasure. In April, 1839, however, a portion of the colony, including the bishop, removed to Wittenberg, 18 miles from St. Louis, and had not been heard of or chased. On May 5 and afterwards a number of young girls revealed to pastor Lobor that Seybenhar had made improper advances to them while at sea and after the arrival, using as a cloak his sacred position and office. These statements were established by affidavits. Seybenhar was subsequently deposed of his rank, and was excommunicated and expelled the community. He went to Illinois, followed by his faithful concubine, and died in Randolph County, of that state, in February, 1846. His deceived followers experienced grave difficulties because of unfavorable outward circumstances, and the general internal dissatisfaction of his pastorate was not able at once to lay aside that tendency to hierarchal pretensions which they had imbibed from Seybenhar's example; but eventual prosperity came to them under the guidance of the Rev. O. H. Walther, pastor of the St. Louis congregation.

Stephan was evidently a chosen instrument of God, employed with exaltation and the charisms, which he employed for the blessing and abused to the misery of souls. He was of imposing physical stature, over six feet high, and possessed of rugged earnestness and intense determination. He was as shrill as he was bold. His early ministerial life was that of a hermit. Externally, he was a model of ascetic devotion, and his people excied his vanity, and opened the way to sin and immorality. In his latter days he was, no doubt, an abandoned hypocrite, who used his high positions for the gratification of his fleshly lusts. See Stephan, Predigten, two sermons delivered in the Church of St. John, in Dresden, on the day of commemorating the Reformation, and on the first Sunday in Advent, 1823 (Dürr, Dresden and Leipzig); id. Der christl. Glaube. Sermons in the year 1824 (Dresden, 1825, 2 pts.); Fischel, Glaubensbekenntnisse d. deutschen Pietisten, 1827 (Dresden, 1828); Die hymnen composed by the emigrating colony of Stephanists, in which exaggerated adulation of the pastor, Stephan, is intermixed with devotional sentiment; Franke, Two Sermons on Eph., iii, 14, 15, 6, delivered in the royal chapel at Dresden, 1838; Steinitz, Three Sermons on the Stephanists (Dresden, 1838); Siebenhaar, Discourses relating to the Stephanist Movement (Penig, 1839); Widenhain, A Sermon (ibid, 1839); Pleissner, Die kirch. Fanatiker im Muldenhalle (Altenburg, 1839), rationalistic; Warne, Der neue sächs. Auswanderer nach America (Leipsic, 1839), shallow, and not important; Schäfer u. A. Weber d. Stephanisten (Dresden, 1839), based on reports from Günther, a returned emigrant Stephanist; Fischer, Das falsche Martyrergut, etc. (Leipsic, 1839), the most complete presentation of the subject; Von Polenz, D. öffentl. Meinung u. d. Pastor Stephan (Dresden and Leipzig, 1840), the most important treatise for reaching a true estimate of Stephan; Vehse, D. Stephanische Anm. u. America, etc. (Dresden, 1840), held by returned members of the Stephanist colony to be the most accurate statement of the facts as they occurred; Walther, Sermon delivered before the Lutheran Congregation in St. Louis, Nov. 22, 1840;صيانة Stephan's Diet in regard to the case of Stephen and see Guericke, Handb. d. Kirchengesch. 3d ed. ii, 995, 1096 sq., and numerous articles in the periodicals of the time.

Stephanus (Στέφανος), a contraction for the colloquial Lat. Stephanus, "crowned"); a disciple at Corinth whose household Paul baptized (1 Cor. i, 16), being the first converted to Christianity in Achaia (xvi. 14). For these texts it would appear that Stephanus and his family, in the most exact sense, were "addicted themselves to the ministry of the saints," which some interpret of their having taken upon them the office and duty of deacons; but which seems to admit of a larger sense (without excluding this), namely, that all those who had been his excellent family ministered to the wants and promoted the comfort of their fellow-Christians, whether strangers or countrymen. As the household of Stephanus is mentioned in both texts, it has been supposed that Stephanus himself was dead when Paul wrote; but in ver. 17 it is said "I am glad of the coming of Stephanus."—Kitto. He was present with the apostle at Ephesus when he wrote his First Epistle to the Corinthians (A.D. 54), having gone thither either to consult him about matters of discipline connected with the Corinthian Church (Chrysost. Hom. 44, or on some charitable mission.

Stephan, Heinrich, a Protestant divine of Germany, born at Gmünder, April 1, 1761. He studied at Erlangen, and was made in 1784 member of consistory of Erlangen. He was appointed prebendary of the Church and school at Augsburg; in 1818 dean and pastor at Günzenhausen, was suspended in 1826, and died in 1850 at Gorkau, in Silesia. He wrote, Gedenken über Entstehung und Ausbildung eines Missions (Nuremberg, 1787); Grundräff der Staatsverzeichnisse, 1804 (Nuremberg, 1805); Die Staat und der Religions (4th ed. Nuremberg, 1819): Das allgemeine berechtig. Recht der protestantischen Kirche in Deutschland (Tü-
to be called away from their proper employment of extending the bonds of the Christian community, they told the same tale as the multitudes of the people men of their own number, in whose faith and integrity they might repose entire confidence, for the superintendence of everything connected with the relief of the poor. The proposal of the apostles met with the approval of the brethren, who proceeded at once with the choice of the new presiding number of individuals, among whom Stephen was first mentioned; hence the title of first deacon, or first of the deacons, is given to him by Ireneus (Iren. 1, 12). He is distinguished in Scripture as a man “full of faith and of the Holy Ghost” (Acts vi. 5). The newly elected individuals were brought to the apostles, who ordained them to their office by laying on of hands, with extraordinary zeal and success. The number of the disciples was greatly increased, and many priests were among the elect converts. In this work Stephen greatly distinguished himself by the miracles he performed before the people and by the arguments he advanced in support of the Christian cause. From his foreign descent and education, he was naturally led to address himself to the Hellenists; and in his disputations with Jews of the Synagogue of the Libertines and Cyrenians, etc. [see SYNAGOGUE; LIBERTINES], he brought forward views of the Christian scheme that could not be refuted by the bigots of the ancient faith.

3. The Martyrdom of Stephen.—Don’t make the mistake the apostles and the early Christian community had clung in their worship, not merely to the Holy Land and the Holy City, but to the holy place of the Temple. This local worship, with the Jewish customs belonging to it, Stephen now seems to have denounced. The actual words of the charge brought against him may have been false, as the sinister and malignant intention which they ascribed to him was undoubtedly false. “Blasphemous” (βδανυται), that is, calumnious, “words against Moses and against God” (Acts vi, 11) he is not likely to have used. But the overthrow of the Temple, the cessation of the Mosaic ritual, is no more than Paul preached openly, or than is implied in Stephen’s own speech, “against this holy place and the law”—“that Jesus of Nazareth shall destroy this place, and shall change the customs that Moses delivered us” (ver. 18, 14).

Benson (History of the First Planting of the Christian Religion) and others have considered the testimony of the witnesses against Stephen as false, and that we are not even to suppose that he had stated that Christ would change the customs which Moses delivered (Acts vi, 14), upon the ground of the improbability of more being revealed to Stephen than to the apostles, as to the abolition of the Levitical ceremonies. From the strain of the martyr’s speech, however, a different conclusion may be drawn. His words imply, in various passages, that external rites were not essential, and that true religion was not confined to the Temple service (vii, 8, 38, 44, etc.). There seems much plausibility in the conjecture of Neander (Planting and Training of the Christian Church, translated by Hyland, i, 56 sq.) that Stephen and the other deacons were less concerned with birth and education, were less under the influence of Jewish prejudices than the natives of Palestine, and may thus have been prepared to precede the apostles themselves in apprehending the liberty which the Gospel was to introduce. The statements of Stephen correspond in more than a particular with what was afterwards taught by Paul.

4. The Trial.—For such sayings he was arrested at the instigation of the Hellenistic Jews and brought before the Sanhedrin, where, as it would seem, the Pharisaic party had just before this time (Acts v, 34; vii, 51), gained an ascendency. As they were unable to withstand his powers of reasoning, their malice was excited; they suborned false witnesses against him as a blasphemer. The charge brought against him was, as we have seen, that he had spoken against the law and
sation was calculated to incite all parties in the Sanhedrin against him (comp. xxii, 22); and upon receiving it the predetermined purpose of the council was not to be made known. Stephen saw that he was to be the victim of the blind and malignant spirit which had been exhibited by the Jews in every period of their history. But his serenity was unshaken; his confidence in the goodness of his cause and in the promised support of his heavenly Master imparted a divine tranquillity to his soul, which was not shaken even by the most malignant rage and hate that was ever exhibited against him, the light that was within beamed forth upon his countenance, and "they saw his face as if it had been the face of an angel" (vi, 15).

For a moment, the account seems to imply, the judges of the Sanhedrin were awed at his presence. Then the high-priest that presided appealed to him (as Caiaphas had, in like manner, appealed in the great trial in the Gospels' history) to know his own sentiments on the accusations brought against him. To this Stephen replied in a speech which has every appearance of being faithfully reported. The peculiarities of the style, the variations from the Old Testament history, the abruptness which, by breaking off the argument, prevents us from easily doing it justice, are all indications of its being handed down to us substantially in its original form.

5. Stephen's Defence.—His speech is well deserving of the most diligent study, and the more it is understood the higher idea will it convey of the degree in which he possessed the qualities ascribed to him in the alabaster cylinder. Very different views have been taken of it by commentators. Upon the whole, we are inclined to follow that which is given by Neander in the work referred to. Even as a composition it is curious and interesting from the connection which may be discovered between the various parts, and from the unity given to the whole by the honesty and earnestness of the speaker. Without any formal statement of his object, Stephen obviously gives a confession of his faith, sets forth a true view of the import of his preaching in opposition to the false gloss that had been put upon it, maintains the justness of his cause, and shows how well founded were his denunciations against the imposters among the Jews.

The framework in which his defence is cast is a summary of the history of the Jewish Church. In this respect it has only one parallel in the New Testament, the eleventh chapter of the Epistle to the Hebrews—a likeness that is the more noticeable, as, in all probability, the immediate writer of that epistle was, like Stephen, a Hellenist.

In the facts which he selects from this history he is guided by two principles—at first more or less latent, but gradually becoming more and more apparent as he proceeds. The first is the endeavor to prove that, even in the previous Jewish history, the presence and favor of God had not been confined to the Holy Land or the Temple of Jerusalem. This he illustrates with a copiousness of detail which makes his speech a summary almost as much of sacred geography as of sacred history—the appearance of God to Abraham in "the Mount of the Lord's House" (Acts vii, 3); his succession to Moses at Mount Sinai (comp. xxii, 22); the dwelling of his seed in a strange land (ver. 6); the details of the stay in Egypt (ver. 8—13); the education of Moses in Egypt (ver. 20—22); his exile in Midian (ver. 29); the appearance in Sinai, with the declaration that his name was Jehovah (yəhôwâ) (ver. 30—33); the forty years in the wilderness (ver. 36—44); the long delay before the preparation for the Tabernacle of David (ver. 45); the proclamation of spiritual worship even after the building of the Temple (ver. 47—50).

The second principle of selection is based on the attempt to show that there was a tendency from the earliest times towards the same ungrateful and narrow political existence. And this rigid, suspicious disposition he contrasts with the freedom of the divine grace and of the human will, which were manifested in the exaltation of Abraham (Acts vii, 4), Joseph (ver. 10), and Moses (ver. 20), and in the jealousy and rebellion of the nation against those their greatest benefactors, as chiefly seen in the bitterness against Joseph (ver. 9) and Moses (ver. 27), and in the long neglect of true religious worship in the wilderness (ver. 39—43).

Both these two great principles that may almost be called critical principles. There is no allegorizing of the text, nor any forced constructions. Every passage quoted yields fairly the sense assigned to it.

Besides the direct illustration of a freedom from local restraints involved in the general argument, there is also an indirect illustration of the same doctrine, from his mode of treating the subject in detail. Many of his references to the Mosaic history differ from it either by variation or addition, apparently from traditional sources of information, e. g.:

1. The call of Abraham before the migration to Haran (Acts vii, 9), not, as according to Gen. xi, 31, before it.
2. The death of his father after the call (Acts vii, 4), not, as according to Gen. xi, 25, before it.
3. The seventy-five souls of Jacob's migration (Acts vii, 14), not, as according to Gen. xvi, 27, seventy.
4. The supreme loveliness (see avw'v 1er 16, 2, a Hebraic superlative) of Moses (Acts vii, 30), not simply, as according to Exod. xix, 9, the statement that "he was a goodly child."
5. His Egyptian education (Acts vii, 29) as contrasted with the silence on this point in Exod. iv, 10.
6. The personality of God with regard to a peculiar grace, "mighty in words and deeds" (Acts vii, 29, comp. Exod. ii, 10).

7. The distinct mention of the three periods of forty years (Acts vii, 33, 38, 40), of which only the last is specified in the Pentateuch.

8. The presence of Moses at the bush (Acts vii, 29), not mentioned in Exod. iii, 3.

9. The supplementing of the Mosaic narrative by the allusion to the history of the neglect of the true worship in the desert (Acts vii, 42, 43).
10. The intervention of the angels in the giving of the Law (Acts vii, 29), not mentioned in Exod. xii, 16.
11. The burial of the twelve patriarchs at Shechem (Acts vii, 16), not mentioned in Exod. i, 6. The burial of Joseph's bones alone is recorded (Josh. xxiv, 32).
12. The purchase of the tomb at Shechem by Abraham from the sons of Emmer (Acts vii, 16), not, as according to Gen. xxiii, 15, the purchase of the cave at Machpelah from Ephron the Hittite.

13. The tradition of Remphan from the Sept. of Armaï, 29, not found in the Hebrew.

The explanation and source of these variations must be sought under the different names to which they refer; but the general fact of their adoption by Stephen is significant as showing the freedom with which he handled the sacred history, and the comparative disregard of very accuracy by him in that historical section which regards his speech. "He had regard," as Jerome says, "to the meaning, not to the words." (See their reconciliantion in Wordsworth's New Testament, 1860, p. 65—69.)

6. His Condemnation and Martyrdom.—It would seem that, just at the close of his argument, Stephen saw a change in the aspect of his judges, as if for the first time they had caught the drift of his meaning. He broke off from his calm address, and turned suddenly upon them in an impassioned attack which shows that he saw what was in store for them. Those heads thrown back on their unbending necks, those eyes chased against any person, no matter how close to his patron, "Ye stiff-necked and uncircumcised in heart and ears ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets did your fathers persecute? ... the Just One: of whom ye are the betrayers and murderers." As he spoke they showed by their tears and their hearts (to use the strong language of the narrative) that they were being saved suddenly, and they kept grasping their set teeth against him, but still, though with difficulty, restraining themselves.
Ho, in this last crisis of his fate, turned his face upwards to the open sky, and as he gazed the vault of heaven seemed to him part asunder (έπονομασθεῖς), and the divine glory appeared through the reading of the heavenly veil—the Divine Presence, seated on a throne, and on the right hand the human form of “Jesus,” not, as in the usual representations, sitting in repose, but standing erect, as if to assist his suffering servant. Stephen spoke as if to himself, describing the glorious vision, in which he saw one of all the speakers and writers in the New Testament, except only Christ himself, use the expressive phrase, “the Son of man.”

As his judges heard the words, expressive of the divine exaltation of him whom they had sought so lately to destroy, they could forbear no longer. They broke into a loud yell; they clapped their hands to their ears, as if to prevent the entrance of any more blasphemous words; they flew as with one impulse upon him, and dragged him out of the city to the place of execution.

It has been questioned by what right the Sanhedrin proceeded to this act without the concurrence of the Roman government; but it is enough to reply that the whole transaction is one of violent excitement. On one occasion, even in our Lord’s life, the Jews had nearly stoned him even within the precincts of the Temple (John viii, 59). “Their vengeance in other cases was confined to those subordinate punishments which were left under their own jurisdiction: imprisonment, public scourging, and execrations” (Milman, Hist. of Latin Christianity, i. 400). See Conybeare and Howson, Life of St. Paul, i. 74. On this occasion, however, they determined for once to carry out the full penalties enjoined by the severe code of the Mosaic ritual. See Stoning. Any violator of the law was to be taken outside the gates, and there, as if for the sake of giving to each individual member of the community a sense of his responsibility in the transaction, he was to be crushed by stones, thrown at him by all the people. Those, however, were to take the lead in this wild and terrible act who had taken upon themselves the responsibility of denouncing him (Deut. xvii, 7; comp. John viii, 7). These were, in this instance, the witnesses who had reported or misreported the words of Stephen. They, according to the custom, for the sake of facility in their dreadful task, stripped themselves, as is the Eastern practice on commencing any violent exertion; and one of the prominent leaders in the transaction was deputed by custom to signify his assent (Acts xxii, 20) to the act by taking the clothes into his custody, and standing over them while the bloody work went on. The person who officiated on this occasion was a young man from Tarsus—one, probably, of the Cilician Hellenists who had disputed with Stephen. His name, as the narrative significantly adds, was Saul. Everything was now ready for the execution. It was outside the gates of Jerusalem. The earlier tradition fixed it at what is now called the Damascus gate. The later, which is the present tradition, fixed it at what is hence called St. Stephen’s gate, opening on the descent to the Mount of Olives; and in the red streaks of the white limestone rocks of the sloping hill used to be shown the marks of his blood, and on the first rise of Olivet, opposite, the eminence on which the Virgin and her mother supported him while they prayed. The sacred narrative fixes its attention only on two figures—that of Saul of Tarsus, already noticed, and that of Stephen himself.

As the first volley of stones burst upon him, he called upon the Master whose human form he had just seen in the heavens, and repeated almost the words with which he himself had given up his life on the cross, “O Lord Jesus, receive my spirit.”

Another crush of stones brought him on his knees. One loud piercing cry (καταραμένη μεγάλη φωνή)—answering to the loud shriek or yell with which his enemies had flown upon him—escaped his dying lips. Again clinging to the spirit of his Master’s words, he cried, “Lord, lay not this sin to their charge,” and instantly sank upon the ground; and, in the touching language of the narrator, who then uses for the first time the word afterwards applied to the departure of all Christians, but here the more remarkable from the bloody scenes in the midst of which the death took place—κοίμησάς, “fell asleep.”

It is remarkable that the history of Stephen’s trial and execution appears for the first time in the New Testament document so far as only two persons are mentioned by name as witnesses to the event. No reference to it occurs in the other Gospels. It is related in three other places: (1) in Josephus; (2) in Tacitus; and (3) in the Jewish historian, who was a contemporary of the Acts writers. It is probable that the history was written by a Christian who was with Stephen at the time of his death, and who later wrote the story to preserve the memory of the event and the name of the man who had so nobly maintained the faith of his fathers and died for it. This story is probably first drawn up on the occasion of the remarkable event which occurred in A.D. 415, under the name of the Invention and Translation of the Relics of St. Stephen. Successive visions of Gamaliel to Lucian, the parish priest of Caphar Gamala, on Dec. 3 and 18 in that year, revealed the spot where the martyr’s remains would be found. They were identified by a tablet bearing his name, Cheilet, and were carried in state to Jerusalem, amid various portents, and buried in the church on Mount Zion, the scene of so many
tion is celebrated in the Latin Church on Aug. 3, probably from the tradition of that day being the anniversary of the dedication of a chapel of St. Stephen at Ancona. The event is not without legend, but the event is mentioned in all the chief writers of the time. Parts of his remains were afterwards transported to different parts of the coast of the West—Minorca, Portugal, North Africa, Ancona, Constantinople—and in 460 what were still left at Jerusalem were translated by the empress Eudocia to a splendid church called by her name. On this magnificent edifice (Tillemont, St.-Étienne, art. 5-9, where all the authorities are quoted) Evodius, Bishop of Mylas, wrote a short treatise concerning the miracles performed by them; and Severus, a bishop of the island of Minorca, wrote a circular letter of the conversion of the Jews in that island and of the miracles wrought in that place by the relics which Orosius left there. These writings are contained in the works of Augustin, who gives the sanction of his authority to the incredible follies they record (De Civ. Dei, xxii, 8).

The exact date of Stephen's death is not given in the Scriptural history. But ecclesiastical tradition fixes it in the same year as the crucifixion, on Dec. 28, the day after Christmas-day. It is beautifully said by Augustin (in allusion to the juxtaposition of the two festivities) that men would not have had the courage to die for God, if God had not become man to die for them (Tillemont, St.-Étienne, art. 4).

L. The Life of Stephen. Typical Character.—The importance of his career may be briefly summed up under three heads:

1. He was the first great Christian ecclesiastic. The appointment of the "Seven," commonly (though not in the Bible) called deacons, formed the first direct institution of the nature of an organized Christian ministry, and of these Stephen was the head—"the deacon," as he is called in the Eastern Church—and in this capacity represented as the companion or precursor of Laurence, archdeacon of Rome in the Western Church. In this sense allusion is made to him in the Anglican Ordination of Deacons.

2. He is the first martyr—the protomartyr. To him the name "martyr" is first applied (Acts xxii, 20). He, first of the Christian Church, bore witness to the truth of his convictions by a violent and dreadful death. The veneration which has accrued to his name in consequence is a testimony of the Bible to the sacredness of truth, the nobility of sincerity, to the wickedness and the folly of persecution. It also contains the first germs of the reverence for the character and for the relics of martyrs, which afterwards grew to a height now recorded by all Christians as excessive. A beautiful hymn, by Reginald Heber, commemorates this side of Stephen's character.

3. He is the forerunner of Paul. So he was already regarded in ancient times. Πέλας ο ἐκκένωσαν is the expression used for him by Basil of Seleucia. But it is an aspect that has been much more forcibly drawn out in modern times. Not only was his martyrdom (in all probability) the first means of converting Paul—his prayer for his murderers not only was fulfilled in the conversion of Paul—the blood of the first martyr, the seed of the greatest apostle—the pang of remorse for his death, among the stings of conscience against which the apostle vainly wrested (Acts ix, 5); not only thus, but in his doctrine also, he was the antecedent, as, had he lived, he would have been the propagator, of the new phase of Christianity of which Paul became the main support. His denunciations of local worship, the stress which he lays on the spiritual side of the Jewish history, his freedom in treating that history, the very turns of expression that he uses, are all typical.


Archäol. Denkmäler i. 145; Rees, De Lapidestonio Stephani (1729); Ziegler, Acta Stephani (Vienne 1736); Walch, De Funeris Steph. (Jen. 1756); Schwartz, Martyrium Stephani (Vieus 1756); Baut, De Ostroam Steph. (Tubs 1789); Schmid, Dieck in St.-Étienne (Strasburg 1839); Bohn, Life of St. Stephen (Lond 1844); and other monographs cited by Volbeding, Index Pro grammatum, p. 74; and by Danz, Wörterb. s. v. "Apostelgesch." Nos. 56, 57.

Stephen I, pope from A.D. 233 to 257, was a native Roman, and is noteworthy because of his connection with the controversy respecting the administration of baptism by heretics. In Africa and the East such baptism was generally rejected, while at Rome the received heretics who had been baptized were received simply with laying-on of hands. The Eastern Church, and especially Cyprian of Carthage (q. v.), decided emphatically against the practice of Rome, and asserted that baptism, as a valid rite, cannot exist beyond the pale of the Church; to which Stephen replied that every baptism performed in the name of Jesus carries with it regenerating and sanctifying influence. The synods of Carthage, in 255 and 256, sanctioned the Eastern opinion, and forwarded notice of their decision to Rome. A dispute between Stephen and Cyprian was then inaugurated, which ended with Stephen's renouncing all connection with the African Church. Stephen found earnest opponents, also, in bishops Dionysius of Alexandria and Firmilian of Caesarea, the latter of whom emphatically resisted the claim of the Romish see to supremacy, and would have been stoned to death in the quarrel. The division between the churches continued down to Stephen's death, in 257. Tradition relates that he died a martyr under Valerian, condemned because he refused to sacrifice to idols. He is commemorated Aug. 2.

Stephen II, said to have been elected pope March 27, 752, and to have died three or four days afterwards, is not usually included in lists of the popes.

Stephen III, whose pontificate lasted from 752 to 757, is generally recorded as Stephen II. This pope was threatened by Astolph, king of the Lombards, who took the exarchate of Ravenna. Stephen thereupon appealed to Pepin the Short, king of the Franks for help, and offered in return an eternal reward and all the joys of Paradise, but threatened him with forfeiture of his lands if he should delay. Pepin was obliged to return to Italy (755), and the Lombards were restored to him the territories he had conquered, and then raised the pope to the patriarchate, and made him protector of the exarchate. This act first made the pope the secular head of a country and a people. Stephen, in return, anointed Pepin king. He died in 757, leaving a number of letters and canonical constitutions.

Stephen IV, pope from 768 to 772, was a Benedictine monk, and had been made cardinal-præses by Zachary. He condemned his rival pope Constantine, who had been a layman, as a usurper of the episcopal chair, and in 769 held a synod in the Lateran, which decreed that only a deacon or a priest could sit in the papal dignity. The same synod sanctioned the fresh of the worship of images, relics, and saints, which had been rejected by a synod at Constantinople and by the emperor Constantine Copronymus. This pope was troubled by the Lombards, and sought relief at the hands of Charles and Carloman, the Frankish kings. The persistent enmity of the Lombards suggested the advisability of preventing any alliance between them and the Franks, and Stephen was accordingly concerned.
to prevent the consummation of a proposed marriage of Charles with Desideria, daughter of the Lombard king. He did not, however, accomplish his purpose; but Charles separated from his wife when they had been married one year. Stephen died in 772.

Stephen V (IV), a Roman, created cardinal-deacon by pope Leo III, who was raised to the papal throne in A.D. 816, but reigned only a few months. He caused the discontented Roman population to swear allegiance to Louis the Pious as well as to himself, in order to bring them more completely into his power; and he crowned that monarch emperor. He died in 817.

Stephen VI (V) ascended the papal chair in 885. He negotiated with the emperor Basil of Constantinople and his son Leo for a restoration of the peace between the Greek and Roman churches which had been disturbed by Photius (q. v.). Stephen demanded that all clergy men consecrated by Photius should be deposed, and that those whom the latter had banished or excommunicated should be restored; and Leo conformed to the requirement. The pope was also able to maintain his position against Charles the Fat, who sought to depose him because he had not obtained secular confirmation. He crowned the duke Guido of Spoleto as emperor, and died in 891.

Stephen VII (VI), pope during a few months, in 896–897. On his attaining to the papal dignity he caused the body of his predecessor and personal enemy, Formosus (q. v.), to be exhumed and mummified, after which it was thrown into the Tiber. It is alleged that Formosus had, on some former occasion, prevented Stephen from becoming pope. The same partisan fury which enabled Stephen to vent his anger upon a deceased enemy brought about his own destruction. He was strangled to death in prison, and his action towards Formosus was condemned by a synod under John IX (898).

Stephen VIII (VII), pope from 899 to 891, belongs to the number of pontiffs who were governed by the notorious Theodora and Marozia. He is remarkable in no other respect.

Stephen IX (VIII), a German, and related to the emperor Otto the Great, was elevated to the papacy by the action of clergy and people in 995, and reigned until 992. He was totally unable to resist the shameless rule of abandoned women in the Church, and, like the other popes of that period, was simply the creature and plaything of a party.

Stephen X (IX), a creature of Hildebrand [see Gregory VII], was the son of duke Gotelom of Nether-Lorraine. His name was Frederick. Pope Leo IX appointed him cardinal-deacon and chancellor to his apostolic chair. In that capacity he accompanied cardinal Humbert as legate to Constantinople, and aided in preventing any reconciliation between the two churches (comp. Breviarium Commmunem, eorum quo Gessent Apostol, Sincto Rom., Nevia in Regia Urbe, etc., in Annual Eccles. auxt. Cass. Baronio [Col. Agrripp, 1809], IX, xix, 222; also Annuat. Eccles. ex vet. Tomis C. Bonum, Reduct, opera Hen., Spondoni [Monunt. 1618], p. 824). On his return he became a monk in the Convent of Monte-Casino, and was promoted to be abbot; and when Victor II died he ascended the papal chair, A.D. 1057, under the name of Stephen. Guided by Hildebrand, he opposed the immorality of the clergy, especially with respect to simony and concubinage. He appointed the famous Peter Damiani (q. v.), to be bishop of Ostia, and entered into negotiations with Agnes, mother of the emperor Henry IV, with a view to secure the expulsion of the Normans from Italy, and also to insure the election of bishop Gerard of Florence as his successor (who actually did follow him to the pontificate as Nicholas II). and, finally, he ordered that the election of a pope should be postponed until the return of Hildebrand from Germany, whether he had gone as a legate. He died in 1058.

Stephen de Bellaville, or de Borbone, was a Dominican monk at Lyons, and died in 1261. His great work, De Septem Donis Spiritus Sancti, is yet unpublished, though a portion referring to the Cathari and the Waldenses had been issued in D'Argentre, Collectio Judiciorum de Novis Erroribus, 1, 85 sq., and more fully in Quisit et Echard, Scriptores Ordinis Predicatorum, 1, 190 sq. It is found in manuscript in France, England, and Spain. Stephen had preached in his youth, at Valence, against the Cathari, and was afterwards a parish priest; he then had the opportunity to learn what were the teachings and customs of the sects found in Southern France. His report of such sects is among the most trustworthy sources of the history of heresies, though sometimes overdrawn. His statements respecting the Lyonnaise Vaudois and the Waldenses are mostly true, as they seem to indicate that these people had adopted some of the views held by the Brethren of the Free Spirit (q. v.).

Stephen of Tournay, born in 1135 at Orleans, France, abbot of the convent of St. Evertre at Orleans, and afterwards of St. Genevieve at Paris, was subsequently made bishop of Tourny, and died in 1203. He was very learned in canon law, but rather narrow in philosophical and theological studies. While he complained of the confusion existing with respect to science, of the ambition of scholars and their fondness for disputing on matters pertaining to the faith, he was yet unable to discover any remedy for the evils he deplored save the intervention of the papal authority. He hoped that in this way genuine and sound theological instruction might be secured, and that bounds might thus be set to the independence of the teachers. His principal work appears to have been a Summa de Decretis, only the preface of which is known. Two discourses and several letters from his pen are extant, which possess some importance as sources for the history of his time. The best edition is that of Molinet (Paris, 1675, 8vo).

Stephans, more correctly Stephen (Etienne), the family name of an illustrious succession of learned printers, of whom, however, we have here to notice specially only Konrert. He was the son of Henri Etienne (Henricus Stephanus), the printer of the Quindecim Psalmoterum de Feve de Estipolles (Paris, 1509–15), who died in 1510. Robert was born in Paris in 1501. Having received a learned education and become skilled in the classical languages and Hebrew, he devoted himself to the editing and issuing of carefully printed editions of learned works. In 1545 he issued, under the simple title of Biblii, an edition of the Vulgate, with a new Latin translation of the Bible, printed in parallel columns, and in a type of exquisite beauty. Explanatory notes were added in the margin; and as some of these gave offence to the doctors of the Sorbonne as savouring of the Reformed doctrines, Stephens thought prudent, on the death of his father, to remove to Geneva. Before leaving Paris, however, he had issued his edition of the Greek New Testament, first in a small folio, known as the O miniicna edition, from the first words of the preface (Paris, 1546–49), and afterwards in folio, with various readings from MSS. collated by his son Henry. At Geneva he printed an edition of the Greek text with the Vulg. rendering, and that of Erasmus, 1551. This edition presented the text for the first time in a form divided into verses. Two editions of the Hebrew Bible were also printed by him—one with the Commentary of Kimchi on the minor prophets, in 13 vols. 4to (Paris, 1593–49), another in 10 vols. 16mo (ibid. 1544–46). It is to him we owe the Thesaurus Lingue Latinae (4 vols. fol.), as to his son Henry the Thesaurus Ling. Graece is due—two

Stephens, Abednego, an Episcopal clergyman, was born at Centreville, Queen Anne Co., Md., July 24, 1812. When three years of his age his parents moved to Havre de Grace in that state, and from thence, in 1819, to Staunton, Va. In 1829 his father left him in charge of a farm, at which he worked until he entered college at the close of the session; wound up his father's business, and conducted the family to Columbia, Tenn. He was elected to the presidency of a male academy in that place, resigning to enter the University of Nashville in May, 1832, from which he graduated in October, 1833. On July 8, 1834, he was ordained by Bishop Meade. After graduation he accepted the tutorship of ancient languages in his alma mater, and was soon after made professor in the same department. He attended the General Theological Seminary in New York from October, 1836, to October, 1837, and upon his return was ordained deacon by bishop Ottey, Oct. 13, 1837, entering priest's orders soon after. He continued in his college professorship until 1839 he accepted a call to the presidency of Jefferson College, at Washington, Miss. His health failing, he spent the winter in Cuba; but, receiving no permanent relief, returned and settled at Nashville, where he died, Feb. 27, 1841. He stood in front of college and church pulpits; his sermons were characterized by depth and comprehension of thought, and by profound research and impassioned eloquence.” See Sprague, Annals of the Amer. Pulpit, v. 746.

Stephens, Daniel, D.D., an Episcopal clergyman, was born at Licking Creek, Bedford Co., Pa., in April, 1778. At the age of nineteen he joined the Baptist Church, and devoted his intention of devoting himself entirely to the ministry. Entering Jefferson College, Canonsburg, Pa., at the age of twenty-five, he was, after the first year, appointed tutor of ancient languages, and so industrious as to be able to study divinity during one session of his senior year and to graduate in 1805. He entered upon the vocation of teaching, studying divinity under Mr. (afterwards bishop) Kent. Deciding to enter the Episcopal Church, he was ordained deacon by bishop Cloggett in February, 1809. For this choice he was disinherited by his father. Upon his ordination he removed to Chestertown, and taught in Washington College, and preached acceptably. He was ordained priest by bishop Cloggett in Baltimore in 1810, and removed to Centreville, Queen Anne Co., where he had charge of an academy and two parishes. He remained there four years, and removed to Havre de Grace, where he preached four years, when he accepted a call to Staunton, Va., and continued there five years. After a short residence in Fincastle, Va., he accepted a call to St. Peter's Church, Columbia, Tenn., in 1829. Removing to Bolivar, Tenn., in 1833, he organized the parish of St. James. His wife died in 1847, and he consented to retire to the home of his son-in-law, Peter Miller, of Bolivar. He resigned his charge in 1849, and died Dec. 13, 1850. See Sprague, Annals of the Amer. Pulpit, v. 519.

Stephens, Jeremy, an English divine, was born at Bishop's Castle, Shropshire, in 1592, and entered Brasenose College, Oxford, in 1609. Taking his degrees in art in 1615, he was ordained deacon, and appointed chaplain of All-Souls' College. In May, 1616, he was admitted to priest's orders, and in 1621 was presented to the rectory of Northam, Northamptonshire, and in 1626 to that of Wotton, both by Charles I. He was made prebendary of Biggleswade, Lincoln, in 1641, but was deprived in 1644 of all his prebendaries, and imprisoned by the usurping powers. At the Restoration he was replaced in all his former livings, and had also a presentancy of the rectory of Tringham in Northamptonshire, and in January 9, 1665. He published, Nota in D. Cyprianum. De Unitate Ecclesiae (London, 1632, 8vo);--Nota in D. Cyprianum. De Iuno Patientie (ibid. 1633, 8vo);--Apology for the Ancient Right and Power of the Bishops to Sit and Vote in Parliament (ibid. 1660).--B. Gregorii Magni Episcopi Romani de Caru Pastorali Libere Aureus, etc., MSS. cum Romana editione collatis (ibid. 1629, 8vo). He was also editor of Spelman, On Tithes, and his apology for the treatise De non Teremandis Ecclesiis. See Chalmers, Bioi. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Stephens, William, an English clergyman, was a native of Devonshire, and graduated from Exeter College, Cambridge, in 1715. He was the first vicar of Brampton, and afterwards rector of St. Andrew's, in Plymouth. He died, much lamented, in 1736. He published four single Sermons (1717, 1719, 1722, 1724, each 8vo); and for his last work appeared (thirty-five) Sermons (Oxford, 1737, 2 vols. 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Stephens, William H., a Methodist Episcopal clergyman, was born in New York Dec. 18, 1804, converted in 1828, under the preaching of Rev. Charles Pitman; travelled Burlington and Bargaintown circuits, under the presiding elder, in 1829-30; was admitted on trial in 1831, and appointed to Cumberland and Cape May Circuit; in 1832, to Salem Circuit; and in 1833 was admitted into full connection, and appointed to Sedesborough Circuit, where he died the same year. He was a man of studious habits, good preaching abilities, ardent piety, and extensive usefulness. See Minutes of Annual Conferences, ii, 292.

Stephen's (St.) Day, a festival observed on Dec. 26 in honor of the protomartyr Stephen.

Stephenson, James White, D.D., a Presbyterian divine, was born in Augusta County, Va., in 1756. He was educated at Mt. Zion College, Wambourough, S. C.; principal, for three years, of a classical school near the old Waxhaw Church, in Lancaster District, S. C.; studied theology privately; was licensed by the Presbytery of South Carolina in 1789; ordained and installed pastor of the Bethel and Indiantown churches, in Williamsburg District, in 1796, March 8, 1808, with about twenty families, he migrated to Maury County, Tenn., jointly purchased a tract of land, and organized what was afterwards known as the "Frierson Settlement"—a Christian colony which long maintained an enviable reputation, particularly for its faithful private and public instruction of the blacks. His death was much regretted. He published two or three sermons. As a preacher he was solid and instructive. In 1815, South Carolina College conferred upon him the degree of D.D. See Sprague, Annals of the Amer. Pulpit, iii, 550; Allibone, Dict. of Brit. and Amer. Authors, s. V. (J. L. S.)

Stercoranists (from stercoro, to void as excrement). The grossly sensual conception of the presence of the Lord's body in the sacrament, according to which that body is eaten, digested, and evacuated like ordinary food, is of ancient standing, though not found in Orig- en, as some writers have assumed (e.g. Tournely. Cursus Theologicus, iii, 345), nor, perhaps, in Rhabanus Maurus, who, like the former, was charged with holding such views because of his connexion with the monasteries. The term stercorarum, c. 17 (e.g. by Gerbert, De Corp. et SANG. Domini, in Poz. Theosaur. Anecdot. Novicia, 1, i, 144). It certainly originated with a class of false teachers contemporary with or earlier than Rhabanus Maurus, whom Paschasius Radbert condemns, De Corp. et SANG. Domini, c. 20, where he remarks, with reference to monastic cryptography, "Frivolum est ergo in hoc mysterio cogitare de stercore, ne commiscetur in digestione alterius cibi." He does not, however, apply the term Stercoranists to his opponents. Cardinal Humbert is the first to so employ the word in his work directed against the monk Nicetas Peculiaris (1648), and the word "stercentism" [see AZYMITES] and the other characteristic doctrines of the Latin Church (see CANIS LETICI. ANT. III, i, 319, ed. Basnage); and from that time the word was frequently employed to designate the supporters of the grossly
realistic theory of the Lord's supper. It occurs now and then in the writings of the opponents of the Lutheran doctrine, particularly the realistic doctrine of Brentius and other Württembergers in the time of the Reformation. On the subject, see Pfaff, De Stercorariis Medii Ævi, etc. (Tübingen, 1750, 4to) and Schrock, Kirchengesch. xviii, 429-499.

Sterculius, Stercutius, or Sterculium, a Roman family invoked by husbandmen. The name is derived from sterca, manure, and is applied by some to Saturn, because he taught the use of manure in agricultural processes. Others give it to Picumnus, the son of Faunus, who is likewise credited with introducing improvements in agriculture (Macrobius, Sat. 1, 7, Serv. A. d. Nat. 7, Pliny, H. N. xvi, 9; August. De Civ. Dei, xviii, 15).

Sterling, John, a minister of the Methodist Episcopal Church, was born in Ireland in 1810, and emigrated to this country in early life. At the age of seventeen he united with the Church, and in 1844 was licensed to preach. He was received into the North Ohio Conference in 1847, and travelled six or seven years, when, because of ill health, he was called to the ministry. He was committed into the Central Ohio Conference, where he labored several years. His death occurred April 2, 1863. See Minutes of Annual Conferences, 1863, p. 168.

Stern (שֶׁרֶן), the hinder part of a ship (as the word is rendered in Mark iv, 38; Acts xxvii, 41), out of which the anchors were anciently fastened (ver. 29). See SHIP.

Stern, Hermann, a Jewish missionary, was born of Jewish parentage in 1794, at Teningen, in Bavaria. He visited the high-school in Bamberg to study as teacher. In his twenty-first year he received his first place as teacher in Hochberg. Endeavoring to conform in his religious instruction to the letter and spirit of the Holy Scriptures, he could not avoid alluding to the defectiveness and emptiness of the synagogue ceremonies as taught in the Talmud and in the Jewish code Shulchan Aruch. Complaint was made to the chief rabbi of the district, and for his own security Stern requested the government that the rabbi be required to superintend the religious instruction of his school. Mr. Bing, the chief rabbi, begged to be excuse to the governement in this instance. The government then demanded of the rabbi either to propose one of the existing compendiums as a text-book for schools, or else write one himself. The rabbi offered to do the latter. In the meantime Stern was sent by the government to the town of Heidenfeld, near Würzburg. Having spent some years at the latter place, he was removed from the government the new text-book of the Mosaic religion, which rabbi Alexander Behr, under the direction of the chief rabbi, had prepared. The one hundred and sixty pages of this book were entirely filled with ceremonial laws, and contained not a word, much less an exposition, of morality, of conscience, of virtue, of holiness, of the condition and destiny of man. Stern called the attention of the government to these deficiencies of the book, and promised to publish a better one. In 1829 he published his Die Confirmation der Israeliten, oder das Judenthum in seiner Grundlage, which was followed in 1835 by his larger work, Der Lebensbogen. Both these books continued to be standards in many schools, even after Stern had embraced Christianity. The preparation of these works led Stern to study the Bible and the Talmud more thoroughly, which brought him to the conviction that the expected Messiah had already come. His sentiments he made known to the Jews, who persecuted him as much as possible, as they could not agree with him. But Stern often said, "They ought to know it, and it is my duty that I tell them the truth quite decidedly; the Lord demands it from me." Sooner than he expected, the hour had come. In the year 1836 many theologians were as
Stern, Mendel Emanuel, a Jewish writer, was born at Presburg, in Hungary, in 1811, where the celebrated Talmudist rabbi Moses Sopher exercised an en-
during influence upon the pious disposition of the youth. At the age of twelve he was obliged to assist his father, then stricken with all the misfortunes of increasing blindness, in the duties of tuition at the Royal Jewish Normal School of his native place; and when fourteen years old he replaced his blind father in the arduous post of teacher. In 1838 he was employed as reader in the fa-
nous Oriental printing establishment of A. von Schmidt. He then tried his fortune as teacher in some country places, and in 1838 settled at Vienna, where henceforth he occupied himself exclusively with literary pursuits, and where he died, March 9, 1873. Of his numer-
ous works we mention the following: —

A Hebrew grammar (Vienna and Presburg, 1829, and often since): —
A metrical German translation of the book of Proverbs (Presburg, 1832): —
A German transla-
tion of the same book, with a Hebrew commentary (ibid. 1833): —
The Ethics of the Fathers, נאום (Vienna, 1840), in German metrical and rhymed lines: —
Liturgical Hymns on the Divine Unity, נאום מיר (ibid. 1840), also in German metrical and rhymed lines: —
The Prophet Ezekiel, with a German translation and a Hebrew commentary (ibid. 1842): —
The Ethical Medita-
tions of Bedaroch, נאום בֶּדֶרוֹך, with a German translation (ibid. 1847): —
The Star of Isaac, full of interesting matter, of which twenty-six parts were published (ibid. 1845–61): —
The Duties of the Heart of Bechai, with a German translation (ibid. 1856, 2d ed.): —
A Talmudical lexicon (ibid. 1863). See Fürst, Bibliotheca Judaica, i, 399–409; Steinschneider, Bibliographisches Handbuch, p. 137. (B. P.)

Stern, Siegmund, doctor of philosophy and preacher of the Jewish Reformed Synagogue at Berlin, and lately director of the philantropin at Frankfurt-on-the-Main (where he died, May 9, 1867), was the author of Ein Judenthum und der Jude im christlichen Staate (Berlin, 1845) —
Die Aufgabe des Judenthums und der Juden in der Gegenwart (ibid. 1845): —
Die Reli-
gion des Judenthums (ibid. 1846; 2d ed. 1848): —
Die gesetzmaßige Behandlung im Judenthum (ibid. 1845) —

April 22, 1892, at Mosbach, and died March 31, 1873, at Carlshaus, having for forty years been teacher and di-
rector of the evangelical seminary there. He wrote, Erfahrungen, Grundzüge und Grundsätze für bibel-
christlichen Religionsunterricht (Carlshaus, 1833): —
Geschichtlicher Sprachbuche der Wiederkehr der bib-
liischen Geschichten für christl. Schulen (ibid. 1844) —
Lehrbüchlein der christl. Glaubens nach der heil-
igen Schrift, (ibid. 1847): —
Büchlein des Evangelisten Johannes (Barmen, 1870; new ed. 1872): —

Sterne, John (1), a physician and ecclesiastical writer, was born at Ardbraccan, County of Meath, Ireland, in 1622. He was educated in the Col-
lege of Dublin, became a fellow, was elected because of his loyalty, but reinstated at the Restoration. He died in 1669. His writings are, Aphorisms of Felicitate (Dublin, 1654, 8vo; twice reprinted): —
De Morti Dis-
antia (ibid. 1656, 1655, 8vo): —
Annae Mediae, seu de Beatitudinum et Mortis (ibid. 1659, 8vo): —
Adulterii, Her-
bordii Disputationum de Concurrunt Erremus (ibid. 1656, 4to): —
De Electione et Reprobatione (ibid. 1662, 4to): —
to this is added Manudsactio ad Vitam Probo: —
De obiti-
natione, opus posthumum, pietat Christiano, Stoic, scholasticum more authent. published in 1672 by Mr. Dod-
well.

Sterne, John (2), an Irish prelate, son of the pre-
ceding, was educated in Trinity College, Dublin, and became successively vicar of Trim, chancellor and dean of St. Patrick's, bishop of Dromore in 1718, of Clogher in 1717, and vice-chancellor of the University of Dublin. He laid out immense sums on his episcopal palaces and on the College of Dublin, where he built the printing-
house and the great exhibition building. At the age of 74 (1745) he bequeathed £30,000 to public institutions. His only publications were, Tractatus de Viajum Infor-
morum (Dublin, 1697, 12mo): —
and Concio ad Clerum. See Chalmers, Biog. Dict. s. v.

Sterne, Laurence, an Anglican clergyman, was born at Clonmel, in the South of Ireland, Nov. 24, 1713. After moving from place to place with his family, he was educated at Cambridge, and became a priest. It is supposed that he remained till 1731. In the following year he was admitted to Jesus College, Cambridge, where he took the degree of A.B. in January, 1736, and that of A.M. in 1740. During this time he was ordained, and through his uncle, James Sterne, prebendary of Durham, obtained the living of Beaudesert. Afterwards he married, and through his wife he secured the living of Stillington. He resided for twenty years principally at Sutton. In 1726 he went to France, and in 1744 to Italy. Returning to England, he died at his lodgings in London March 18, 1768. He wrote, Sermons (London, 1740, 2 vols. of which there are many subsequent editions): —
The Life and Opinions of Tristram Shandy, Gentleman (York, 1759, 2 vols. 12mo): —
A Sentimental Journey through France and Italy (London, 1768, 2 vols. 12mo): —
Letters (ibid. 1775, 3 vols. 12mo). For information as to editions of these several works, many of which are strongly tinged with immoral sentiments, see Allibone, Dict. of Brit. and Amer. Authors, s. v.

Sterne, Richard, an English prelate, was born at Mansfield, Nottinghamshire, in 1596. He was ad-
mitted to Trinity College, Cambridge, in 1611, taking his degree of A.B. in 1614, and that of A.M. in 1618. In 1620 he removed to Benet College, and was elected fellow July 10, 1621. He proceeded B.D. the following year, and was incorporated in the same degree at Ox-
ford, 1627. Appointed one of the university preachers in 1626, he was selected as one of Dr. Love's opponents in the philosophical act, kept for the entertainment of the Spanish and Austrian ambassadors. In 1632 he was
STERNDOLL

came president of the college, and in March, 1833, master of Jesus College. He took the degree of D.D. in 1835. He was presented by his college to the rectory of Hareton, Cambridgeshire, in 1841, but did not possess the living till the summer of 1842. He had, however, been presented in 1834 to the living of Yevilton, Somerset County, through the favor of Laud, who caused him to attend him on the scaffold. He was seized by Cromwell, and ejected from all his preferments; but after some years was released, and permitted to retire to Steventon, Hertfordshire, where he supported himself till the Restoration by keeping a private school. Soon after he was appointed bishop of Carlisle, and was concerned in the Savoy Conference and in the revival of the Book of Common Prayer. On the decease of Dr. Frewen, he was made archbishop of York, which position he held till the time of his death, Jan. 18, 1688. Besides some Latin verses, he published, Comment on Ps. citii (Lond. 1649, 8vo);--Summa Logicae (1666, 8vo), published after his death; and was one of the assistants in the publication of the Polyglot. See Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générales, s. v.; Hoefer, Eccl. Biog. s. v.

STERNDOLL, Thomas, an English poet and psalmist, was born (according to Wood) in Hampshire, or as others say at Southampton (Hist. of Gloucestershire) affirms that he was born at Awre, twelve miles from Gloucester. He studied at Oxford, but not long enough to take any degree. The office of grooms of the robes to Henry VIII was secured to him, and he was continued in the same office by Edward VI. He died 1549. He versified the Psalms, which were first printed by Edward Whitchurch, 1549, with the title All such Psalms as Thomas Sterndoll, late Groom of the Kings Majestyes Robes, did in his Life-tyme Drawne into English Metre. He was succeeded in the translation by John Hopkins (fifty-eight psalms), William Whittingham (five psalms), Thomas Norris (twenty-seven psalms), Edward Wisdome (sixty-five psalms), and others. The complete version was entitled The Whole Book of Psalms, Collected into English Metre by T. Sterndoll, J. Hopkins, and others, etc. (printed in 1662, by John Day). Certain Chapters of the Psalms, etc., is ascribed to him, but the authenticity is doubted. For further particulars as to editions, etc., see Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v. See Psalmody.

STERDROP, in Grecian mythology, was—1. A Pleiad, the wife or mother of (Eunomaus (Apollod. iii, 10, 1) and daughter of Atlas (Paus. v, 10, 5). 2. Daughter of Pleuron and Xantippe, and sister of Agenor and Leipontes (Apollod. i, 7, 7). 3. Daughter of Cepheus of Tegea. Her father declined to join Hercules in the war against the Hippocoonides, because he feared an invasion of the Argives during his absence. Hercules thereupon gave to Sterope a brazen lock of Medusa's hair, which he himself obtained from Minerva. This displayed in the face of an advancing foe, would transform every warrior into stone. Centaurs and Giants was thus induced to join in the war in which he and his twenty sons lost their lives (Apollod. ii, 7, 3).

4. A daughter of Acastus, whose career is interwoven with the history of Peleus (Apollod. iii, 13, 3). 5. A daughter of Porthaimn, and mother of the Sirens (Apollod. i, 7, 10).

STERRY, John, a Baptist minister, was born in Providence, R. I., in 1760, and studied in Brown University, but did not take the full collegiate course. About 1790 he removed to Norwich, Conn., where he established himself as printer, author, and publisher. Mr. Sterry was converted soon after his removal to Norwich, and joined the Baptist Church there; and on Dec. 25, 1805, was received into the church, of which he served was very poor, in no year paying him a salary exceeding $100, so that he continued his mechanical

and literary pursuits. He died in Norwich Nov. 5, 1823. He published, with his brother Consider, The American Youth (1790, 8vo);—Arithmetic for the Use of Schools (1795) ; in conjunction with the Rev. Wm. Northrop, Divine Songs; and participated in the compilation of Epaphras Porter he edited and published The True Republic, a newspaper (June, 1804). See Sprague, Annals of the Amer. Pulpit, vi, 407.

STEUENO (in Latin Steucois and Eugbunialis), Agostino, a learned Italian, was born in 1496 at Gubbio (in Umbria), and admitted in 1513 into the congregation of the Canons of St. Saviour, where he left off his surname Guido. For a long time he gained a scanty livelihood by the sale of the Oriental manuscripts and antiquities; but in 1525 he was sent to Venice and put in charge of a rich library formed in the convent of St. Anthony of Castello. He afterwards became prior of his order at Gubbio, and in 1538 was made bishop of Chiasso, in Candidia; but soon returned to Rome, where in 1542 he was ordained Alessandro as prefect of the Vatican library. He there wrote many works on sacred antiquities and exegesis (for which see Hoefer, Nouv. Biog. Générales, s. v.), and finally died at Venice in 1549.

STEUDL, Johann Christian Friedrich, doctor and professor of theology at Tubingen, was born Oct. 25, 1779, at Esslingen, in Wurttemberg. He was received into the gymnasium at Stuttgart when in his sixteenth year, and thence began the study of Hebrew and laid the foundation for the Old-Test. studies of his later days. In 1797 he was admitted to the theological institution at Tubingen, where Storr's ten- dency was then represented by Flatt, Stusskind, and others. He afterwards served two years as vicar at Obereslingen, and then returned to Tubingen as tutor. Schur- ner's lectures on the Arabic language now stimulated Steudel to prepare himself to teach Oriental languages, and he availed himself, in 1800, of the aid of the government and of his own resources to undertake the study of Arabic and Persian at Paris under the direction of De Sacy, Langle, Chezy, etc. On his return in 1810 he was, however, at the summer following made deacon at Canstatt and Tubingen; but an academical career was opened for him by the opportunity of giving private tuition to backward students. In 1815 he became a member of the theological faculty, though he retained his position in the ministry. In 1823 he added the charge of the exorcist service in the town churches to his professorship in the seminary, and in 1826 he became senior of the faculty and first inspector. His lectures at first were confined to the books of the Bible, particularly of the Old Test.; after a time he included the Oriental languages in his course; and from 1826 he delivered regular lectures on dogmatics and apologetics. He was likewise a diligent and fruitful writer, though not in the field of Old-Test. literature where he was most at home. He preferred to write on systematic theology. A few academic essays, of which that of 1830, entitled Vete- rinare Testam. Libris Innot. Novi Testamenti ab Occulto Dis- tinctum, were the most important, and were printed in reviews and articles in Bengel's Archiv, and in the Tubi- niger Zeitschr. für Theologie (founded by him in 1828), constitute all that he published in his own special line of work. His lectures on Old-Test. theology were published after his death by Oehler, in 1840 (Berlin). His interest in systematic theology probably grew out of the importance attached to questions relating to theo- logical principles. In 1814 he wrote Ueber die Halb- barkeit d. Glaubens an geschichtliche, höhere Offenbarung Gottes. It was a matter of conscience with him not to ignore any important theological scheme, but rather to test it by the rule of unalterable truth; and he consequently fought his way from the beginning to the end of his career as a theologian. He broke a lance with nearly every prominent theologian of his time in the
nevertheless essentially a man of peace. He was un-
able to advance as rapidly as more recent thinkers,
because he believed that the new theology was not doing
justice to many features of the older supranaturalism;
but he fought every new departure fairly and in its
principles, so that he secured the respect of the better
class among his opponents, e. g. Schleiermacher, in
response to whom he wrote one of his best treatises
(Ueber das bei alleiniger Anerkennung des histor. Chr.
ft. sich für d. Bildung d. Glaubens ergebende Verfahrungen [Tüb. Zeit. 1820]). He had also gained the
approval of the latest prominent representative of the older Tü-
bingen school of which Storr was the head; but it is
evident from his writings that he occupied an in-
dependent relation to that school from the beginning,
and that he by no means ignored the progress of theologi-
cal science. He retained the one-sided idea of that
school concerning religion and revelation which defines
religion as an aggregation of "opinions," etc., but he
departed from the Storr method of demonstration, inas-
much as he taught that what the Bible reveals is sim-
ply a confirmation, completion, and rectification of man's
natural consciousness of the truth (comp. for Storr's view,
Storr's Dogmatik, § 15, note f.). Steudel was certainly
influenced to depart from the older supranaturalist view
by both F. H. Jacobi and Schleiermacher. (On the whole
subject, see his Glaubenlehre [1831]). In excesses
Steudel displayed the deficiencies of the Storr school;
but it is certain that his hermeneutical theory was bet-
ter fitted for his practical practice. His works contain
many sound arguments in support of the historicogram-
matical method of interpretation as against Kanne, Ols-
hausen, and Hegelstengel (see Behandlung d. Sprache
der heil. Schrift als eine Sprache d. Geistes [1822, etc.]).
He clearly recognized a historical progression in reve-
lation, and consequently different stages, and must be
accorded the praise of having furnished a sound contribu-
tions towards the development of Biblical theology.
(On this subject, comp. especially his articles entitled
Blicke in d. alttestamentl. Offenbarung, in the Tüb. Zeit-
schr., 1833, Nos. 1 and 2). Steudel also wrote on matters
pertaining to the practical interests of the Church, e. g.
ecclesiastical union, on which he published, in 1811, Ueber
Religionsvereinigung, in opposition to a proposed amal-
gamation of the Protestant and Roman churches; in
1816, Beitrag zur Kenntniss d. Geistes gewisser Vermittler
der Friedens; in 1822 he wrote against a proposed uni-
form union of the Reformed and Lutheran churches of
Wittenberg (Ueber d. Vereinigung beider evangel. Kirchen;
comp. also Ueber Rücksicht z. Lutheranen, in the Tüb.
Zeitschr., 1831, iii, 125 sq.). He had no confidence in
the value of experiments within the field of the Church,
and hence opposed their application (comp. Ueber Heil-
mittel für d. evangel. Kirche, in the Tüb. Zeitschr., 1833,
No. 1). His other writings were designed to promote in-
terest for the educational institutions of his country, etc.,
and need not be mentioned here. So forceful a charac-
ter as Steudel was not always favorably regarded by
his superiors, and he was frequently made aware of
the fact. But his principal troubles grew out of the hostili-
ty of the new tendency, which was becoming all-power-
ful at Tubingen during his later days. The new
school "could not pardon his inability to keep wholly
separate the scientific and the edifying" (Baur, in Klüpf-
elfs Gesch. d. Tüb. Universität, p. 417); and when he ventur-
ed, a few weeks after the appearance of the first vol-
ume of Straus's Leben Jesu, to issue a brief rejoinder,
in which he opposed to the tendency with which
Straus had pronounced sentence of death upon supra-
naturalism an equally confident testimony, "drawn from
the consciousness of a believer," to the vitality of su-
pranaturalism, he was smitten with the full force of the
anger of the enraged critic in the well-known tractate
Herr Dr. Steudel, oder d. Selbsttäuschungen d. versäumt
heiligenwerden. Unser Trierer, a master of depreciatory polesmics. Steudel responded quietly in
fort closed his public career. He was obliged by
physical ailments to submit to repeated and painful
surgical operations, and died Oct. 24, 1857. With
regard to his life and character, see the memorial
discourse by Dörner and the biographical sketch by
Dettinger, both published in the Tüb. Zeitschr., for
1838, No. 1. The latter article contains also a list of
Steudel's writings.

**Stevens, Benjamin, D.D.**, a Congregational
minister, was born at Andover in 1729, graduated at
Harvard College in 1740, and was ordained May 1, 1751.
He was pastor in Kittery, Me., where he labored until
his death the 18th of Jan. 1788. He published a few ser-
mons. See Sprague, Annals of the Amer. Pulpit, i.
484.

**Stevens, Dillon**, a minister of the Methodist
Episcopal Church, was born at Hancock, Mass., April 6,
1794. He was converted in his twenty-fifth year, and
in 1822 united with the New York Conference. When
the Troy Conference was set apart he became one of its
members, and continued to labor until 1846, when he
became supernumerary. He settled in Gloversville, N.
Y., where he continued to reside until his death.
Jan. 10, 1861. He was a man of sound judgment and
intellecual strength, well suited to educate the Church
both in the doctrines of the Gospel and in the practical
duties of Christian life. See Minutes of Annual Con-
ferences.

**Stevens, Isaac Collins**, a minister of the Meth-
odist Episcopal Church, was born in Fulton County,
Pa., Feb. 15, 1833, and was educated at Caseville Sem-
inary. He was converted in his eighteenth year; was
licensed to preach Aug. 6, 1855, and in 1857 was receiv-
ead on trial in the Baltimore Conference. He remained
with this connection until its dissolution, when he became
a member of the Eastern Annual Conference, and re-
mained until the formation of the Central Pennsylva-
nia Conference. He died Nov. 29, 1869. See Minutes of
Annual Conferences, 1870, p. 54.

**Stevens, Jacob**, a minister of the Methodist
Episcopal Church, was born at Epping, N. H., in 1849,
and was converted in early life. He joined the New
Hampshire Conference in 1866, and labored about
until (in 1848) he took a supernumerary relation. This
relation was changed in 1868 to effective, and he was
stationed at Fremont, retaining his home in Epping,
where he died in 1869. See Minutes of Annual Con-
ferences, 1869, p. 104.

**Stevens, Jedediah Dwight**, a Congregational
minister, was born at Hamilton, N. Y., March 23, 1799.
His early life was spent on the farm. After receiving a
preparatory education, he commenced the study of
theology with the Rev. Samuel J. Mills. He was mis-
sionary of the American Board of Commissioners for
Foreign Missions to the Stockbridge Indians from 1829
to 1833, and also to the Dakota Indians from 1833 to
1839. He was ordained an evangelist at Corriandville,
N. Y., Oct. 5, 1831, and in 1841 to the mission of a
pastor of the Church at Prairie du Chien, Wis. In
June, 1844, he was installed pastor of the Platteville
Church, Wis. He resigned this charge, and in 1846
was an evangelist in Grant County, and in Lafayette
County from 1847 to 1850; Greene County from 1850
to 1854; was acting pastor at Elk horn one year; Lafay-
ette from 1855 to 1859; Waterford from 1859 to 1862;
Callowell's Prairie from 1862 to 1864; Owen, Ill., from
1864 to 1866; Wauaus, Wis., in 1867. His last field of
labor. He died at Beloit, March 29, 1877. (W. P. N.)

**Stevens, Joseph B.**, a Presbyterian minister.
was born at Brookfield, Conn., Aug. 3, 1801. He
was educated at Bowdoin College, studied theology in
Bis-
gar, Me., was licensed by the Congregational Asso-
lilation of Maine and at the age of twenty years in
the state at large, when he was ordained over
the Second Congregational Church, Falmouth, Me., in 1826. In 1824 he removed to the South, to improve his health, and subsequently taught and preached at Brunswick, Ga., for two years and a half; at Darien two years; pastor of the Smyrna and Bethany churches, Newton County; supplied a church near Griffin one year, and Pachitta Church five years. He died May 9, 1860. Mr. Stevens was a good scholar and an earnest, practical preacher. See Wilson, Prep. Hist. Almanac, 1861, p. 177.

Stevens, Solomon, a Presbyterian minister, was born at Cavendish, Vt., Sept. 5, 1755. He graduated at Middlebury College, Vt., in 1811; studied theology at Auburn, N. Y.; was licensed and ordained by the Cayuga Presbytery about the year 1824. He labored for fifteen years in different places in Tompkins and Genesee counties, N.Y., where his labors were blessed with several revivals of religion. In 1840 he went to Ohio, spent some time in Cayahoga and Huron counties, and was installed at Newton Falls, Trumbull Co., in 1843; in 1850 he removed to Michigan, labored in several places in that state, and was installed pastor of the Church in Somerset, Hillsdale Co.; in 1859 he returned to Ohio, and preached for his former charge at Newton Falls until his death, June 7, 1861. See Wilson, Prep. Hist. Almanac, 1862, p. 197.

Stevens, Thomas, a Congregational minister, was born at Plainfield, Conn., in 1723. He was ordained over the Plainfield (Separate) Church in 1746. In 1755 he went as chaplain to the army, contracted a disease, and returned to die at his father's house, Nov. 15, 1755. He is reported to have been a clear and powerful preacher. Little is recorded of his life. See Cong. Quarterly, 1860, p. 376.

Stevens, William (1), a lay theologian, was born in the parish of St. Saviour, Southwark, England, March 2, 1732. He was engaged in the house of his father, but devoted much of his time to study, obtaining an intimate knowledge of the French language, and also a considerable acquaintance with the Latin, Greek, and Hebrew. He was well versed in the writings of the Church fathers, and quite familiar with all the orthodox writers of modern times. Such was the esteem in which he was held as a theologian that Dr. Douglass, bishop of Salisbury, said of him, "Here is a man who, though not a bishop, yet would have been thought worthy of that character in the first and purest ages of the Christian Church." He died in London, Feb. 6, 1807. He wrote, An Essay on the Nature and Constitution of the Christian Church; wherein are set forth the Form of its Government, the Extent of its Powers, and the Limits of our Obedience (anonymous, 1773); —Curious Observations on an Address to the Clergy, etc., by Mr. Wollaston:—Discourse on the English Constitution (1776); —Strictures on a Sermon entitled The Principles of the Revolution Indicated, by R. Watson (1776)—The Revolution Vindicated, etc., an answer to the Rev. R. Watson's accession sermon (1776)—A New and Faithful Translation of Letters from M. L'Abbé de —: A Review of the Revue of a New Preface to the Second Edition of Mr. Johnson's Life of Disraeli; and the Works of Mr. Jones, with his life (12 vols. 8vo.). The Memoirs of William Stevens, Esq., were printed for private distribution in 1812 (8vo.), and in 1815 for sale.

Stevens, William (2), a minister of the Methodist Episcopal Church, was born in Plymouth County, Mass., March 24, 1778. He was converted in his twentysixth year, and in 1804 he was received on trial and associated to Lamoine Beach Circuit in New Hampshire. In 1806 he was received into full connection in the New England Conference. He located in 1813, but in 1821 he was readmitted by the Ohio Conference. In 1845 he sustained a supernumerary relation, and became superannuated in 1846. He died in Bridgewater, Beaver Co., Pa., March 1, 1858. See Minutes of Annual Conferences, 1856, p. 114.

Stevenson, Edward, D.D., a minister of the Methodist Episcopal Church, South, was born in Mason County, Ky., about 1827. He attended the Kentucky Conference in 1829, and remained in it till its division in 1846, when he connected himself with the Louisville Conference. He was a member of the celebrated General Conference of 1844, and also a member of the convention which met in Louisville in 1845, and organized the Methodist Episcopal Church, South. In 1844 he was elected missionary secretary and assistant book-agent; to which latter office he was re-elected in 1850. In 1854 he was elected chief book-agent, and in 1858 accepted the presidency of the Russellville Female Collegiate Institute, which position he filled until the time of his death, July 6, 1864. See Minutes of Annual Conferences of the M. E. Ch., South, 1864, p. 482.

Stevenson, Joseph, a Presbyterian minister, was born near Harper's Ferry, Md., March 25, 1778. He graduated at Jefferson College, Canonsburg, Pa.; studied theology privately; was licensed by Washington Presbytery Oct. 15, 1808; ordained by the same presbytery in June, 1809; and installed pastor of the Two Ridges and Forks of Wheeling churches in West Virginia. He continued in that charge for fourteen years, during which time his earnest missionary spirit led him to make several excursions into the destitute West. In 1825 he asked for a dissolution of the pastoral relation, so that he might give his whole time to his new and more destitute field of labor. He fixed his home in Bellefontaine, Logan Co., O. In this and the adjoining counties he continued to labor for forty years, traversing for many years a missionary circuit of many miles, with thirteen preaching stations, at several of which he subsequently formed churches. He continued pastor of the Church in Bellefontaine until increasing infirmities led him to retire from active duties, seven years before his death, which occurred at his home, Feb. 24, 1865. Mr. Stevenson was a holy man. "Zeal characterized him, proved by much missionary work for the destitute of our own race and for the Indians, and by his active labor for Christ to the age of eighty-six." See Wilson, Prep. Hist. Almanac, 1866, p. 171. (J. L. S.)

Stevenson, Thomas, a Presbyterian minister, was born in Ireland in 1818. He was converted in his eighteenth year, studied in the high school of Rev. C. Allen, Strabane, Ireland, in 1837-39; then emigrated to America; graduated at Franklin College in September, 1842, and at the Western Theological Seminary, Allegheny, Pa., in 1845; was licensed by the Ohio Presbytery June 11, 1845; and was ordained as pastor of the Church in Montour, Pa., June 17, 1846. There he labored with great success until January, 1854, when he became pastor of the Second Presbyterian Church, Spruce Creek Valley, Pa., where he continued to preach the pure Gospel until he became chaplain of the 5th Regiment of Pennsylvania Volunteers. He continued in military life in the country's cause, enduring many hardships and privations, till his death, Feb. 10, 1867. See Wilson, Prep. Hist. Almanac, 1868, p. 146. (J. L. S.)

Stevenson, William, a minister of the Methodist Episcopal Church, South, was born in South Carolina, near a station called Ninety-six (on the then frontier), Oct. 4, 1768. He united with the Church June 1, 1800, and joined the itinerant ministry in 1811, going to South Arkansas in 1813, and soon after to Louisiana. The last recorded act by him was on July 24, 1870, holding at that time a supernumerary relation. At the close of that year he became superannuated, and held that relation until his death, March 5, 1857. See Minutes of Annual Conferences of the M. E. Ch. Church, South, 1856, p. 808.

Steward ("sword"; sat, usually rendered "prince;" ιερωπός, οἰκονόμος), one who manages the affairs or
Damascus did that of Abraham (Gen. xv, 2). Great confidence was reposed in those who held such an office, and hence Paul describes Christian ministers as the stewards of God over his Church and family (Titus i,7). Believers also are described as stewards of God’s gift and grace, to dispense the benefits of them to the world (1 Pet. iv. 10). Our Lord frequently uses the responsibility belonging to the office of a steward for the purpose of illustrating his reasoning. In the parable of the unjust steward, who defrauds his master by col- lapsing his balance (Luke xvi), the illustration is confined to the policy of the conduct pursued, and no inference can be drawn respecting its moral propriety. (On the proverbial dishonesty of modern Oriental wak- kils or agents of this kind, see Thomson, Land and Book, I, 517 sq.) The exhortation which follows is merely advice to manage worldly goods with such liberality and generosity as will promote the cause of true piety, Christian charity, and enlightened benevolence, and not to exercise the rights of property too harshly. See the monographs on this passage cited by Danz, Wörterb. s. v. “Lucas,” Nos. 76-78.

STEWARD, one who manages the domestic concerns of a family, religious house, or episcopal estate. Called also SENeschAL (q. v.).

1. Methodist Episcopal.—The number of stewards on each charge varies from three to nine. They are nomin- ated and in some cases elected by the church in regular order, and the Quarterly Conference has the right of affirmation or rejection. They hold office for one year, subject to reappointment, and by virtue of their office are members of the Quar- terly Conference. They should be “men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the business of their charge.” They are there- fore defined: “To take an exact account of all the money or other provision collected for the support of preachers . . . and apply the same as the Discipline directs; to make an accurate return of every expenditure of money, whether to the preacher, the sick, or the poor; to seek the needy and distressed in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them; to attend the quarterly meetings, and the leaders’ and stewards’ meetings; to give advice, if asked, in planning the circuit; to attend committees for the application of money to churches; to give counsel in matters of arbitration; to provide elements for the Lord’s supper; to write circular letters to the societies in the circuit to be more liberal, if need be; as also to let them know when occasion requires, the state of the temporal concerns at the last quarterly meeting.” One of them is the district steward, who represents his indi- vidual Church in the district stewards’ meeting; an- other the recording steward, who makes and preserves the records of the Church. The stewards are amenable to the Quarterly Conference, which has power to dismiss or change them. In the division of the labor between stewards and trustees, the former attend to all the cur- rent expenses of the Church for ministerial and benev- olent purposes; the latter to all the financial interests con- nected with the Church property. They have no right to incur any debt which is binding on the property of the Church; and hence it is their duty to complete their collections, and to meet their obligations annually.

2. English Wesleyan.—In this connection the office of steward embraces four departments, viz. circuit, soci- ety, poor, and chapel stewards. They are usually ap- pointed at the December quarterly meeting; the society and poor stewards at the first leaders’ meeting in Janu- ary. Their term of office ceases at the end of the year; but they are eligible for re-election for three years suc- cessively.

(1.) The duties of the circuit stewards are: 1. To ex- society stewards, and receive money raised for support of the ministry. 2. To pay each circuit preacher the allowance due him. 3. To meet all demands for house- rent, taxes, etc., and provide suitable furnished homes for the preachers. 4. To keep the accounts of the cir- cuit; to transmit each quarter to the district treasurer of the Children’s Fund whatever moneys may be due from the circuit to that fund, or to receive from him what the circuit is entitled to. 5. To attend, during the transaction of monetary business, the sittings of both the annual and district meetings. 6. To act as the official channel through which the communica- tions from the circuit are transmitted to the Confer- ence. 7. To audit, in conjunction with the superin- tendent minister, the accounts of all trust-estates in the circuit that are settled on the provisions of the Model Deed. 8. To take the initiative in the invitation of ministers for the ensuing year.

(2.) Duties of the Society Steward.—1. With the min- isters and leaders, to promote the spiritual and tempo- ral interests of the societies. 2. To attend the leaders’ and quarterly meetings, and receive and pay over mon- eys for support of ministers. 3. To provide for the taking of collections. 4. To attend to the supply of the pulpit, and prepare or sign notices intended for an- nouncement from the pulpit; to prepare for the sacra- ment of baptism, and, in case there is no poor-steward, the Lord’s supper and love-feasts. 5. To provide, when necessary, a suitable home for the preacher who offici- ates.

(3.) Duties of the Poor-Stewards.—1. To attend the leaders’ meetings, and pay out, as sanctioned by them, the poor-moneys. 2. To furnish the minister with the names of sick and poor persons. 3. To provide for the Lord’s supper and for love-feasts. 4. To keep an accurate account of all receipts and disbursements in reference to the poor. They are thus defined: “To take an exact account of all the money or other provision collected for the support of preachers . . . and apply the same as the Discipline directs; to make an accurate return of every expenditure of money, whether to the preacher, the sick, or the poor; to seek the needy and distressed in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them; to attend the quarterly meetings, and the leaders’ and stewards’ meetings; to give advice, if asked, in planning the circuit; to attend committees for the application of money to churches; to give counsel in matters of arbitration; to provide elements for the Lord’s supper; to write circular letters to the societies in the circuit to be more liberal, if need be; as also to let them know when occasion requires, the state of the temporal concerns at the last quarterly meeting.” One of them is the district steward, who represents his indi- vidual Church in the district stewards’ meeting; an- other the recording steward, who makes and preserves the records of the Church. The stewards are amenable to the Quarterly Conference, which has power to dismiss or change them. In the division of the labor between stewards and trustees, the former attend to all the cur- rent expenses of the Church for ministerial and benev- olent purposes; the latter to all the financial interests con- nected with the Church property. They have no right to incur any debt which is binding on the property of the Church; and hence it is their duty to complete their collections, and to meet their obligations annually.

(4.) Chapel Stewards are appointed by the trustees, in conjunction with the superintendent of the circuit, and on them devolves the general oversight of the chapel and furniture, its cleaning, warming, lighting, etc.; to direct the movements of the sexton and pay his salary, and attend meetings of the trustees. See Discipline of the M. E. Church; Simpson, Cyclop. of Methodism, s. v.

Stewart, Alexander, a minister of the Method- ist Episcopal Church, South, was born in Norfolk Coun- ty, Va., in April, 1810. At the age of sixteen he joined the Church, and was licensed to preach in 1836. He was admitted into the Virginia Conference in 1843; was ordained deacon in January, 1844; and was ordained elder in September, 1849. He moved from Virginia to Vermont in 1852, and remained there until 1858, when he became supernumerary, living in Prince George County, Va., till January, 1866, when he became stew- ard of the Wesleyan Female College, Murfreesborough, N. C. In 1867 he was supernumerary, but continued to hold the above position until his death. March 3, 1872. See Minutes of Annual Conference of the M. E. Church, South, 1872, p. 654.

Stewart, Archibald Sinclair, a Presbyterian minister, was born at Palatine, N. Y., May 3, 1823. At the age of fifteen he united with the Church at Johnstown, N. Y. In the fall of 1840 he removed with his parents to Wisconsin, and received his preparation for college at the Wartburg Academy. He entered Princ- ton College, from which he graduated in 1842. After graduation, he taught school at Nyack, on the Hudson, about a year and a half, and then entered Prince- ton Theological Seminary, and graduated therefrom in 1846. On Oct. 11 of the same year he was licensed to preach by the Presbytery of Milwaukee, and in the succeeding October was ordained an evangelist. Receiving a com- mission from the Board of Domestic Missions, he com- menced his labors at Port Washington, where he was successful in gathering and organizing a Church, and
Stewart, Dugald, an eminent philosopher and writer, was born in Edinburgh Nov. 22, 1753, and was the son of the professor of mathematics. He was educated at the high-school and university of his native city, and attended the lectures of Dr. Reid, of Glasgow. From Glasgow he was recalled, in his nineteenth year, to assist his father; on whose decease, in 1785, he succeeded to the professorship. He, however, exchanged it for the chair of moral philosophy, which he had filled in 1778, during the absence of Dr. Ferguson in America. In 1780 he began to receive pupils into his house, and many young noblemen and gentlemen who afterwards became celebrated imbued their knowledge under his roof. It was not till 1792 that he came forward as an author. He then published the first volume of the Philosophy of the Human Mind. He died June 11, 1828, after having long enjoyed the reputation of being one of the most amiable of men, and one of the ablest of modern philosophical writers. As a writer of the English language; as a public speaker; as an original, a profound, and a cautious thinker; as an exponent of truth; as an instructor of youth; as an elegant scholar; as an accomplished gentleman; in the exemplary discharge of the social duties; in uncompromising consistency and rectitude of principle; in unbending independence; in the warmth and tenderness of his domestic affections; in sincere and unostentatious piety; in the purity and innocence of his life—few have excelled him; and, take him for all in all, it will be difficult to find a man who, so to many of the perfections, has added so few of the imperfections, of human nature. Stewart's publishing followed: A Plea for the Human Mind (Edinb., 1793, 8vo);—Life and Writings of Wm. Robertson, D.D., (1801, 8vo);—Life and Writings of Thomas Reid, D.D. (Edinb., 1803, 8vo);—Philosophical Essays (1810, 4to);—Philosophy of the Active and Moral Powers of Man (Edinb., 1828. 2 vols. 8vo.). Most of his works have been translated into other languages, and passed through several editions. For a fuller account of them, see Alibone, Dict. of Brit. and Amer. Authors, s. v.

Stewart, Ephraim C., a minister of the Methodist Episcopal Church, was born in Tuscarora Valley, Juniata Co., Pa., Jan. 17, 1833. He studied law and was admitted to practice, but in 1850 he commenced teaching in Shreddel's Orphan School, Camp Hill, Pa. In 1871 he united with the Church, and was soon after licensed to preach. He was admitted into the Central Pennsylvania Conference in 1872, but after a few months was attacked by consumption, and died at his parents' home, March 8, 1873. See Minutes of Annual Conferences, 1874, p. 84.

Stewart, Franklin, a minister of the Methodist Episcopal Church, South, was born in Wayne County, Ga., Oct. 19, 1824. His conversion took place June 19, 1844, and he was licensed to preach Oct. 25, 1845. In 1846 he was received on trial into the Florida Conference, and in 1853 was appointed presiding elder in St. Mary's District. He died July 8, 1855. See Minutes of Annual Conferences of the M. E. Church, South, 1856, p. 897.

Stewart, George, an Associate Reformed minister, was born at Greenwich, Va., in 1792, and graduated from Dickinson College in 1805. In November of that year he became a member of the first class that entered the Associate Reformed Theological Seminary in New York, under the care of Dr. John M. Mason. In June, 1809, he was licensed to preach by the Presbytery of New York and Westchester, and was ordained pastor of the Reformed Church in Bloomingburg, Sullivan Co., in that state. He retained this relation till the close of his life, Sept. 20, 1818. For several years he was the principal teacher of an academy in Bloomingburg. Mr. Stewart had an excellent reputation as a preacher, his discourses being marked by a deeply evangelical tone, thoroughly logical in their construction, simple and chaste in style, and every way fitted to render intelligible and impressive the mind of the Spirit. See Sprague, Annales of the Amer. Pulpit, ix, 135.

Stewart, Henry Greene, a Baptist minister, was born at Clarendon, Vt., April 12, 1812, and was a graduate of Brown University in the class of 1839. He spent two years in theological study at the Newton Institution, and was ordained pastor of the Baptist Church at Cumberland Hill, R. I., where he remained nine years (1841-50). After having been pastor of the Baptist Church in Seekonk, Mass., two years, he entered the service of the American and Foreign Bible Society, and was one of its agents for eight years (1852-60). He was pastor of the Wayland Church, and, then, for two years, was an agent of the Freedmen's Bureau; for three years, the missionary of the Rhode Island State Convention; and for one year Indian agent in the employ of the United States government. He died in Nevada, July 27, 1871. (J. C. S.)

Stewart, Isaac Ingersoll, a minister of the Methodist Episcopal Church, was born near Absecon, N. J., Aug. 4, 1806. When twelve years of age he removed to the state of New York, and entered the New York City Church. He was licensed to preach in 1836, and in the same year entered the Illinois Conference. In 1857 he took a supernumerary relation; in 1858 he became effective; in 1862 supernumerary. In 1863 he was appointed chaplain to the United States Hospital, Keokuk, la., where he died, Aug. 15, 1874. See Minutes of Annual Conferences, 1864, p. 178.

Stewart, John (1), the apostle to the Wyandots, was a mulatto, with a mixture of Indian blood, and was born of free parents in Virginia. While yet a youth he removed to Ohio, where he was converted, and joined the Methodist Church. In 1814 he felt it to be his duty to preach, and to journey towards the North-west with that object in view. Acting upon this impression, he travelled until he came to the Wyandot Reservation at Upper Sandusky. Here he labored with considerable success, and in February, 1817, the revival broke out afresh. Stewart continued to work among them until the Wyandot nation became Christianized. In 1819 the Ohio Conference took charge of the mission, and Stewart returned to the white people until his death, in 1860. See Zion's Herald, Jan. 16, 1861.

Stewart, John (2), a minister of the Methodist Episcopal Church, was born in Sussex County, N. J., in 1795, went to Ohio in 1808, and joined the Church in 1815. He was received on trial in the Ohio Conference in 1817, and worked effectively within its bounds for forty years. He retired in 1858, and spent the remainder of his life in Illinois among his children. He died March 10, 1870. See Minutes of Annual Conferences, 1876, p. 132.

Stewart, Kenan Spencer, a minister of the Methodist Episcopal Church, South, was born in Craven County, N. C., June 9, 1848, and joined the Church in 1866. He received his license to preach in 1873, and was the same year admitted to the Memphis Conference, but was immediately transferred to the St. Louis Con-
paired, and he died at the residence of his father, Katherfeld Station, Gibson Co., Tenn., Aug. 5, 1875. See Minutes of Annual Conferences of the M. E. Church, South, 1875, p. 292.

Stewart, Thomas C., a Methodist Episcopal minister, was born in New Jersey in 1790, removed on trial in the Philadelphia Conference in 1830, and filled the following appointments: in 1830, Pemberton Circuit; in 1831, Bergen Neck Mission; in 1832-33, Freehold Circuit; in 1834-35, Tuckerton; in 1836, Crosswicks; in 1837-38, New Egypt; in 1839-40, Cumberland; in 1841-42, Salem; in 1845-46, Swedesborough; in 1847-48, Henry County. He lived in New Jersey all his ministerial work he was persevering, bold, and firm, and distinguished for a noble ambition of winning souls. See Minutes of Annual Conferences, iv, 217.

Steeni, a Dardan warrior in the siege of Troy. He was the son of Ithemenes, and was slain by Patroclus (Homer, II, xvi, 586).

Steenili, the name of two persons in Grecian mythology—(1) a daughter of Danaus (Apollo, ii, 5); (2) a daughter of Acacus, who became the wife of Memnonius, and by him the mother of the heroic Patroi (ibid, iii, 12, 8).

Stollenus, a name which occurs repeatedly in Grecian mythology. 1. A son of Capaneus and Eavdes, one of the Epigoni, and a famous hero. He participated in the Trojan war (Apollo, iii, 7, 2; Homer, II, vii, 564). 2. The father of Cometes and lover of Egeialia, the beautiful wife of Diomedes. He overcame the chastity of the otherwise virtuous woman by the aid of Venus herself, and eventually expelled her from his kingdom (Apollo, i, 80; Ovid, Iib, ii, 350; Homer, II, v, 412 sq.). 3. A son of Perseus and Andromeda, who became the father of Eurytheus, the deadly foe of Hecules. He was slain by Hylus, the son of Hercules (Homer, II, xix, 116; Apollo, ii, 4, 5, etc.; Hygin, Fab, 244). 4. A son of Actor and companion of Hercules in his expedition against the Amazons (Apollod, Rhod, ii, 911). 5. A son of Androgeus and grandson of Minos, who with his brother Aelaeus was taken away from Paros by Hercules, in punishment for the hostile surprise in which his followers suffered harm at the hands of the sons of Minos (Apollo, iii, 5, 9, etc.).

Sthenas, a surname of the Grecian Minerva at Tricon.

Sthenus, a surname of Zeus, under which he had an altar in a rock near Hermione, and under which Epeus worshipped a sword with which he intended to recognize his son Theonus (Pausan, ii, 92, 7; 34, 6).

Sthen, one of the Phorciides or Gorgons in Grecian mythology, a sister to Medusa.

Sthenoboea, also called Anteia, a personage in Grecian mythology represented as the wife of the Argive king Praetus, and the daughter of the Lycean king Iobates. She fell in love with Bellerophon, who rejected her advances, upon which she accused him to her husband of having made attempts upon her virtue, and caused him to be sent to Iobates, where he achieved the celebrated victories in which the legend associates him with the winged-horse Pegasi. Hearing of his success, Sthenoboea hanged herself (Apollod, iii, 3, 1 sq.; Pindar, Isthm, vi, 63 sq.; Homer, II, vi, 144 sq., etc.). See Antheon, Class, Dict. s. v. "Sthenoboea" and "Bellerophon;" Vollmer, Worterb. d. Mythol. s. v.

Sticharion (Στιχαριόν), a Greek term denoting a surplice or white garment used in divine service, which corresponds to the Latin alba (or alba simply) of the Western Church. See ALBA.

Stichius, a leader of the Athenians in the war against Troy, who was slain by Hector (Homer, II, xiii, 50; xv, 325).
stuck would contain either three or four lines. The squares were used for general subjects and for stanzas of four lines in poetry; the triatlonal ones being adapted to trials and to a peculiar kind of ancient metre called Tribun, or triplet, and Euglyn-Milegr, or the warrior's verse. Several sticks with writing upon them were united together in a kind of frame or table, in the way of the modern called Petti- men, or Escalator, and was so constructed that each stick might be turned for the facility of reading, the end of each running out alternately on both sides. A continuation, or different application, of the same practice was offered by the Runic egl (a corruption of log)

Early British Stick-book.

almanacs, the use of which has been preserved to a comparatively recent period, being described by Dr. Plot in his History of Staffordshire (1686) as still in common use in that county; some, of large size, being usually hung up at one side of the mantel-tree of the chimney, while others were smaller and carried in the pocket. Other examples of the use of notched or marked sticks for the purpose of records are the Reine Pole, still or lately used in the island of Portland for collecting the yearly rent paid to the sovereign as lord of the manor, and the spezials, or specials, in Italy, which still give name to the office of certain functionsaries in England known as the "tellers" (talliers) of the exchequer. See Rod; Staff; Walk.

Stiefel (or Stifell), Zasias, the head of a mystical sect which engaged much attention at the beginning of the 17th century, has already been partly treated of in this Cyclopædia in the art. Metm, Ezekieli, (q.v.). He was a native of Thuringia, a country of the most fertile of Germany, near Turingin, who was led away, through self-conceit and a fondness for curious speculations, into a fanatical mysticism which, in connection with Mith, his nephew, he endeavored to propagate. His followers soon became numerous among his own kindred and towns-people, and then innumerable, and he joined the imperialists, which put him into difficulties, and demonstrated in the hope of a peaceful settlement of the troubles he occasioned; and he frequently renounced his errors, but as constantly returned to them again. He eventually died in the faith, however, at Erfurt, Aug. 12, 1627. About a century later his memory was revived by Christian Thomasius, in the third part of his History of the Writings, u. Things of the Truth (1704), and by Gottfried Arnold, in his Kirchen- u. Ketzer-Histo- rie (1704), iv. 1-49. The over-tolerant spirit in which these authors had discussed Stiefel's heterodoxy occasioned a critique of Arnold's book by pastor Utte, of Langensaitz (Anmerkung über Arnold's Erzählung [1714].

Stiefel has, however, been almost entirely dropped out of sight by the literature of to-day. The mysticism of Stiefel was carried beyond all proper limits by his fondness for paradox; and his worst errors of statement grew out of his perversions of ordinary language. He called himself Christ, and declared himself to be Christ revealed anew, without intending to positively identify himself with Christ. He also claimed to the possession of divine attributes, for which he was rebuked by no less a personage than Jacob Böhme (see Wullen, Blättern aus J. Böhme's Mystik [Stuttgart and Tub. 1838], p. 31, 89; also Kirchenh. Anzugs aus allen Schriften J. Böhme's [Amst. 1718, 4to], p. 929 sq.); though upon other matters Böhme sympathized with Stiefel and excused his enthusiastic rantings (see Apology, Stiefel). Comp., in addition to works already referred to, the accusation against Stiefel entitled Agamuss-Stettin Stifelsiana, and Herzog, Reut. Ekdyskri, v. s., 5.

Stiefel (also Stiefel, Stifell, and Stifel), Michael, an arithmetician, Millenarian, and coadulator of Lutheran, was born at Mainz on April 14, 1496. He became a monk in the Augustinian convent of that town. In 1520 he went to Wittenberg, and was promoted to the degree of master and made preacher to count Mansfeld. While there he composed a hymn which reveals his intimate sympathy with the Reformational spirit (Wackerermann, Deutsche Kirchenlehrer, 1854, p. 320). On May 16, 1525, Luther recommended him to George of Tollen, in Upper Austria, as a "pious, learned, well-behaved, and industrious person" (De Wette, Briefe, ii, 677). A fine treatment of Psalm x by him excited a persecution against the evangelicals; and Stiefel was obliged to leave Austria in 1530 or 1537 and return to Wittenberg. Whereupon pressed for him the parish of Lochau (October, 1538), and married him to the widow of the late pastor (De Wette, ut sup. p. 394, 405). Soon afterwards (in 1532) Stiefel published a treatise on the numbers in Daniel, entitled Ein Rechen- büchlein vom End Christi, in which he fixed the last day and hour to be in 19, 1538, at 8 o'clock in the morning (see De Wette, iv, 462), with the result that the peasants neglected their labors and lost their harvests, but sued for damages when the prediction was not fulfilled. Stiefel was accordingly compelled to abandon his post; but received assistance in money, etc., from the elector, who also induced Luther to receive the misguided man, with his family, under his own roof for the purpose of imparting to him further instruction. In 1533 Stiefel was again a pastor, probably at Holzdorff, near Wittenberg; and while there he published his Arithmetica Integra, with preface by Melanchthon (Corp. ref. v, 6). In 1545 he issued an arithmetic in German; in 1546, the Rechenbuch von der welschen u. deutschen Praktik. The battle of Mühlbach involved the destruction of his village; and after a sojourn at Frankfort-on-the-Oder he settled in the pastorate at Haberstr, near Königsberg, Prussia, in 1552. In 1558 he published the Cours (algebra) Christoph Rudolph's. He was also engaged on the composition of the numbers in Daniel and the Apocalypse, and became the zealous opponent of Andreas Osiander. Soon afterwards he was pastor at Brück, and in that character attended the convention of Coswig in 1557 (Salig, Gesch. d. A. Corp. [Berlin, 1882]: 242); and in 1558 he was received into the Jewish religion at the Jews' Press, in which position he had temporarily filled ten years earlier. Here he was assailed by the Finnicists, but prevailed against them. He died, after having been made dean of the town Church, April 19, 1567. The scanty information to be obtained respecting this remarkable, and in many respects peculiar, theologian shows him to have been possessed of a lively fancy and of extraordinary ability in mathematics. It was because of these qualifications that he was astray on the chiliasm question. He apprehended the Bible poetically, and believed that his mathematical acquirements afforded the means for an exact computation of its numbers. It is to be observed, moreover, that he was no pessimist. He rejected the Reformation as being simply the beautiful dawning of the day of the Lord, the breaking of a day of salvation, and Luther as the angel of revelation with the everlasting Gospel (Rev. xiv); and he wrote against "Dr. Murn's false and invented hymn respecting the destruction of the Christi faith." His judgments regard Stiefel as one of the greatest arithmeticians of his time. Unlike most scholars of that class, he regarded arithmetick as being not simply the art of reckoning, but also the science of numbers. His ingenious comparisons of arithmetical and geometrical progressions might easily have led to the discovery of the
ders of Christoph Rudolph, and rendered meritorious service in extending the area of the study of algebra in Germany.

**RUDOLF EWALD**, an eminent German commentator, was born at Freiburg, March 17, 1800. He received a very inadequate preparatory training at the gymnasium of Neustettin, in Pomerania. In his sixteenth year he matriculated at Berlin with the intention of studying law. He soon, however, tired of that pursuit, and, after overcoming the reluctance of his father, he entered the University of Edinburgh, to which he had been enrolled among the students of theology in the winter term of 1816. The principal inspiration of his being, nevertheless, was not theology, but poetry and an enthusiasm for liberty. He exulted when permitted for the first time to enjoy the privileges of Berlin, and he spent entire days in roaming through fields and forests, alleging in defence of his conduct that to spend such days behind the study table evinced ingratitude towards the Giver of the breath of spring and the sun of summer. He also entered into correspondence with Jean Paul, and made that romantic author his model. Essays and pamphlets flowed from his pen, all giving evidence of a bold and spirited, but also of an expectant and yearning spirit. His *Krokodileier, Träume und Märchen*, and numerous attempts at poetry, belong to this period. In 1818 he removed to Halle, and at once entered into the *Burschenchaft*, becoming its head on Oct. 27; but the *Burschenchaft* being dissolved in February 1821, Halle, and a deep sense of sadness at home, returned to Berlin. During the interval, he had experienced a thorough conversion, and Christ had come to be the all-absorbing object of his life. His mind had been profoundly agitated by the death of a young girl belonging to the family, whom he fervently loved, and the event turned all the ardor of his passionate nature from aesthetics and nationality into the channel of religion. Having returned to Berlin, Stier came under the influence of an ascetical curieuse, which decided him to break with all his earlier literary career and to commit not only his plans for further labors, but even his copies of the German classics, to the fire. He gave himself wholly to the study of theology, but in a spirit which permitted him to depreciate his professors, e.g. Neander and Lütcke, as not sufficiently devoted, and as exalting themselves above the apostles whom they expounded. A copy of Von Meyer's exposition of the Bible, given him by Thuluck for the purpose of encouraging a persistent study of the Scriptures, caused a decided change in his views, however, and delivered him from his supercilious tendencies. April 2, 1821, Stier entered the Preachers' Seminary at Wittenberg, where Nitzsch, Schleusner and Heubner were in the faculty, and Krummacher, Thuluck, and Rothe among the students. Heubner, especially, contributed greatly towards the clarifying of Stier's theology and to the settling of his faith. He became indefatigable in Bible study, noting in a quarto Bible of several volumes everything that could in any way assist in the exposition, especially a list of selected parallel passages; and when the quarto proved inadequate, he substituted for it a folio which became a perfect treasure-house of Biblical learning. After having completed his studies, he taught a year in the Teachers' Seminary at Karaline, and then followed a call in 1824 to the Mission Institute at Bascle. Excessive application exhausted his strength and compelled him, after four years, to retire. He went to Wittenberg, which had become a second home to him in consequence of his marriage with a sister of Karl Immanuel Nitzsch, and lived in comparative seclusion until called in 1829 to be pastor at Frankleben, near Merseburg, where he spent ten years of fruitful study and official labor. His sermons attracted hearers from beyond the bounds of his own parish, and his pastoral care was regarded by all as that of a father to the prosperity of the entire parish. The impression made he was once declared to be a mystic by one of a company gathered at an inn, and that on the question being asked what kind of persons mystics were, the speaker replied that they were precisely the men whom they preached. From these labors Stier was transferred in 1838 to Wichlinghausen, in the Wupperthal. His physical strength proved unequal to the task of managing so large a parish (3500 souls), and his spirit chafed under the rigid presbyterian control exercised in the Klenian churches. He also desired to devote himself to theological writing, and in his last years had been a constant solace and help, died. He accordingly resigned his post in 1846, and retired once more to Wittenberg, where he spent three years in literary seclusion. Before his return the University of Bonn had conferred on him the honorary degree of doctor of divinity. His next position was the superintendentship of Schkeuditz, where he exercised a beneficial supervision over his diocesan, but was not popular as a preacher. Frequently only fifteen to twenty persons attended the services, even on festival days. His sermons were said to be dry and his personal bearing brusque and unsociable. A similar experience awaited him at Eisleben, where he was transferred to the same office in 1839. His "Bible hours," however, were highly esteemed by a limited circle of earnest Christians in either place. Stier was afflicted all his life with many and severe corporeal ailments, a chronic affection of the throat being the last; but his death was wholly unexpected when he fell from his horse while returning to town.

Stier was an intense and resolute character, and not naturally sympathetic. An unyielding and stern controversialist, his bearing intensified the opposition already excited against him in the ecclesiastical world by his earnest advocacy of the union of the Lutherans and Reformed churches and by his suspected leaning towards Pietism. As a theologian, he suffered from the lack of adequate preparation in early life. He threw himself into the study of the Scriptures while deficient in philosophical and theological, and even philological, training, and accordingly developed a prudish Bibliicism which fails to recognise the necessity for a development of Church doctrine beyond the formal limits of the Word. He was primarily a Biblical theologian, and his principal works are exegetical. His theory of the inspiration of the Scriptures is peculiar. He believed the Bible to convey the thoughts of the Holy Spirit, not those of the different writers; but the inspiration does not extend to that, but rather to those who lived as Jesus spoke. Not indeed in the letter of the *verba simplex*, but as mediated through the testimony of the evangelists and elevated into the Spirit. He accordingly denied any inaccuracies whatever in the general tenor of Scripture, and yet conceded the occurrence of inaccuracies in minor particulars. Matthew did not combine into a single discourse what the Lord uttered at different times, because the Holy Ghost could not guide and instruct him to record any untruth whatsoever for the Church; on the other hand he wrote: "Once only did Luke mistake by introducing a saying from another place (v. 45)." Thoroughly convinced that the Holy Ghost is *uctor primatus* of the Scriptures, he was not greatly concerned about the canonicity of its human authors. He could not, however, ignore history altogether. He was a mystic, but of the rational class which believes in harmonizing the internal testimony of the Spirit with the external witness of history. Following the older interpretation, he received the authenticity of the whole of Isaiah and of 2 Peter on internal grounds alone and without being disturbed by philological or other scientific reasons. In this instance the critical faculty was compelled to give place to his dependence on ecclesiastical tradition and the felt religious necessity of regarding the whole of the Bible as the regular work of God. Other defects to be noticed in his exegetical works are...
plot against him. Shortly after their return, the pope sent cardinals to England to press certain enormities and abuses of the English clergy. Stigand, believing himself to be the special mark aimed at, hid himself in Scotland with Alexander, bishop of Lincoln, and afterwards in the isle of Ely. Learning that a convocation had been called at Winchester, he went thither and be came known by the name of the Englishman.

In practical theologie he likewise rendered important services, notably in the publishing of his Protokalische Ke-

rytik and in his contributions to the literature of cæ-

chetica. Hymnology and liturgics also engaged his

attention, and his interest in them is attested by the

issue of several volumes in these departments. He
commented on the Psalter (to which he contributed the

first part of the commentary) and on the Vulgate

translations on the Epistle to the Hebrews, the Epistle

of James, the Epistle to the Ephesians, and the Epistle

of Jude; on the prophet Isaiah, and on the Reden Jesus.

All these form a mine of wealthy ideas for

preachers, and have been very widely circulated. The

last named was his principal work and was repub-

lished in four years, 1557, to which were added in

1539 Reden des Herrn vom Himmel her, and in 1860

Reden der Engel. These have been published com-

plete in an English dress (N. Y. 1864, 3 vols. 8vo).

Mention may also be made here of his co-operation in

the preparation of the last edition of Von Meyer’s Bi-

ble (1842), and of the subsequent edition of 1856 (Bibelfeld),

prepared wholly by himself, together with the

well-known Polyglott Bible, edited by himself and Thiele.

Further, of the essays in behalf of a revision of Luther’s

Bible, entitled Abteil und Neues in Deutscher Bibel (Basel,

1828); — Drei Luther’s Bibel unübersichtlich bleiben (Halle,

1842); — die deutsche Bibel (Stuttgart, 1863). (1861). In practical theologie, homiletics, hymnology, etc., Protokalische Kerytik (1830; 2d ed. 1841) — Evange-

lisch-predigten (2d ed. 1862) — Predigt-Predigten (2d ed.

1855) — Privat-Agendi (5th ed. 1863) — Luther’s Kutch-

schnitz als Grundlage des Conformenunterrichts (6th

ed. 1853.) — Zehn-pflichten zum Kutschnitz (1857, etc.)

— London 1830, and poetical volumes in 1841: — Ge-

sängbuchmacht (1838), a critique of modern

hymn-books. In support of the Union, to which he

was thoroughly devoted, he wrote, Heimathaus aus der

alten Kirche (1448) — Unauthentische Theesen (1855).

See a sketch of his life by his son in Neue evange-

lische Kirchenzüge (1863, No. 11 March 14), a char-

acterization of the author by Nitzsch, attached to the

5th edition of the Reden Jesus. See Lacroix, Life of

Robert Stier (N. Y. 1874).

Stigand, an English prelate, was chaplain to king

Edward the Confessor, and preferred by him first to the

bishopric of the East Saxons, at Helming; in 1043, and

afterwards to Winchester, in 1047. Seeing the king dis-

pleased with Robert, the archbishop, he thrust himself

into his room, and kept both Winchester and Canterbury

until a little time before his death, when he was forced

to begone them both. After William the Conqueror had

slain Harold in the field, all England yielded to him

except the Saxons. The English earls, Ealdred and

Egelsin, demanded their ancient liberties, which

William granted. But he conceived a dislike for Sti-

gand, and would not allow himself to be crowned by

him, but chose Alfred, archbishop of York. He took

Stigand to Normandy with him, fearing to leave him to

IX.—T YV
(q. v.), who, in 1224, had a vision of a seraph with six wings, between which appeared the image of a crucified one; and on recovering consciousness found himself marked with the wounds of crucifixion in his hands, feet, and side. Thus appeared though à Celano and Bonaventura, and, though disinherited by the Dominicans generally and denounced by the bishop of Olmitz, was honored with an attempted execution by the popes of that period—Gregory IX and Alexander IV, the latter claiming to have himself seen the marks of the wounds. Other instances of the number of eighty, occur in the traditions of the Romish Church, though the stigmatization in some of them is but partial; showing, e.g., only the marks of the crown of thorns or of the spear-thrust. The Capuchin nun Veronica Giuliani, who died in 1727 at Città di Castello, was cano-

ized as the last person who bore these marks, in 1831. But instances have occurred within our own time, which are attested by thousands of witnesses who speak from direct observation, among them persons deserving of belief. Anna Catharine Emmerich, a nun of Dulmen, experienced full stigmatization in her body, after long previous illness, in 1811. Her wounds became very painful in consequence of repeated examinations by the authorities; and she prayed that they might be closed, which accordingly came to pass in 1819, though the wounds were always red and emitted blood on Friday. The case of Maria von Mül, at Kallern, in Southern Tyrol, was similar. In 1833, when in her twenty-second year, and after previous illness, the stigmata appeared on her hands, which always bled on Wednesday and Friday. More than forty thousand visitors were attracted to Kallern by the fame of this case. Maria eventually retired into the Franciscan convent at Kal-

tern. Still other instances were those of Crescentia Steinklutsch at Tschermis, and of Maria Domenica Laz-

zari, of Capriani. The latter bore the marks of Christ's passion on her forehead, hands, feet, and side from 1834 until 1850, and endured from them the most terrible physical pain. A Protestant girl in Saxony, said to have been magnetized, is reported to have borne similar marks, though only for a time and during the progress of a severe sickness, in the course of which she apparently died on Good-Friday, 1829, and revived again on the following Easter-day.

Although many of the cases of stigmatization are not well attested, it is yet certain that cases have actually occurred; and it becomes important to account for them. The popes attributed the case of St. Francis directly to "the eternal and wonderful favours which were vouchsafed to him in Christ." A better explanation unquestionably is obtained when we reflect how many and strong are the formative powers of the soul which the imagination may control, and how remarkable are the results sometimes caused by the action of the imagination upon the body. Certain Roman Catholic writers, e.g. Jacobus de Voragine (13th century), Petrarch, Cornelius Agrippa, etc., ascribed the stigmatization of St. Francis to his glowing fancy; and the fact of an excited imagination usually connected with an enfeebled body—the effect of sickness or of religious mortifications—may be demonstrated in every instance of the phenomenon in question which has been properly authenticated. The question of the importance to be attached to such phenomena consequently becomes easy of solution. Stigmatization seems only to have occurred where the subject had earnestly and decisively turned away from the world and its pleasures, and had embraced the Saviour in the fervor of a glowing conscience. The phenomenon was, nevertheless, never confirmed by God. As a phenomenon, permitted rather than caused by him, it must be regarded rather as a negative than a positive effect of his divine working.


Stikeman, William, a minister of the Methodist Episcopal Church, was born at Port Richmond, Staten Island, N. Y., Aug. 9, 1848. He was converted in his sixteenth year, and was licensed to preach Jan. 31, 1866. He was ordained on trial by the Newark Conference in 1866, and ordained deacon in 1868. He was attacked by a pulmonary trouble and obliged to give up his charge in November of the same year, and died Feb. 10, 1869. See Minutes of Annual Confer-

ence, 1869, p. 57.

Stilbê, in Grecian mythology, was a daughter of Penes and Creusa, who was beloved of Apollo, and is said to have become by him the mother of Lapithus and Centaurus (Diod. Sic. iv, 69, etc.).

Stiles, Abel, a Congregational minister, uncle of the following, was born at Windsor, Conn., March 5, 1708, graduated at Yale College in 1728, was tutor for a year, and ordained at Woodstock in 1737, where he was pastor until his death, July 25, 1783. In 1760 a breach took place in the Church, Stiles and his adhe-

rents setting up worship in the northern part of the town. The town of North Haven was organized in 1766 by mutual reconciliation. See Cong. Quar. 1861, p. 350.

Stiles, Ezra, D.D., an eminent Congregational minister, was born at North Haven, Conn., Dec. 10, 1727. He graduated at Yale College in 1747, and was appointed tutor in 1749, licensed to preach in the same year, but in 1753 he was admitted to the bar in New Haven, and practiced law for two years. Having re-

ceived a call from Newport, R. I., he was ordained sav-

tor Oct. 22, 1755, where he continued a persevering stu-
dent and faithful pastor until 1777, when he was elected president of Yale College and professor of ecclesiastical history, upon the duties of which positions he entered in June, 1778, and remained until his death, May 12, 1796. He published, A Funeral Oration on Governor Law (1751), in Latin:— a Latin Oration on his in-
duction to his office as President (1778)—Account of the Settlement of Bristol (1785)—History of the Three Judges of Charles I (1785). See Sprague, Annals of the Amer. Pulpit, i, 470.

Still, Abraham, a minister of the Methodist Epis-

copal Church, was born in Duncombe County, N. C., Aug. 9, 1814. He was associated with the hospital at a set of seventeen, and was licensed to preach in 1817. He was ordained deacon in November, 1821, and elder in October, 1825. He travelled in Virginia and Tennessee until 1888, when he was transferred to Missouri. At the division of the Church in 1844 he adhered to the Church North, and travelled for six years in Missouri, Iowa, and Mississippi. In 1850 the Missouri Con-

ference sent him as missionary to the Shawnee Indians, among whom he labored until the mission was discon-

tinued. The first appointments to Kansas were made (1855) by the Missouri Conference, and Mr. Still was made presiding elder, which office he continued to hold after the Kansas and Nebraska Conference was orga-

nized in May, 1856. In 1860 he was made a superannu-

ate, but became effective in 1863, and again took a su-

perannuated relation. He died Dec. 31, 1867. See Minutes of Annual Conference, 1868, p. 72.

Still, Elijah, a minister of the Methodist Episcopal Church, was born in White County, Tenn., Sept. 4, 1815. He was admitted on trial in the Holston Conference in 1832, but in 1838 was granted a location in Clay and Bradley County. When the present Holston Confer-
ence was formed, in 1865, he was reinstated and labored very successfully. He died at his home in Bradley, April 12, 1875. See Minutes of Annual Conferences, 1875, p. 130.

Stilling, John, an English prelate, was born in 1543, and was the son of William Stilling, of Grantham, Lincolnshire. He was admitted to Christ's College, Cambridge, where he took his degrees. In 1570 he was Margaret professor at Cambridge, in 1571 he became rector at Hadleigh, County of Suffolk, and archdeacon of Sudbury, and in 1573 was collated to the vicarage of East Marden, in the same county. He was also archdeacon of St. John's in 1574, and of Trinity College in 1577. In 1588 he was chosen proctor of the convocation, and two years after was appointed to the see of Bath and Wells, in which he continued until his death, Feb. 26, 1607.

Stilling, John Kline, a minister of the Methodist Episcopal Church, was born at New Windsor, Orange Co., N. Y., April 16, 1813, and united with the Church at the age of fourteen. In 1840 he was admitted on trial in the New York Conference, superannuated in 1855, supernumerary in 1856, and in 1861 finally superannuated. He died at Middletown, N. Y., Feb. 3, 1876. He was a diligent, studious, faithful, and useful minister. See Minutes of Annual Conferences, 1877, p. 44.

Stilling, Jung, whose real name was Johann Hein- rath Jung, was a Dutch author who wrote books on law, books for edification, and as a theosophico-mystical apocalyp- tist. He was born at Grund, in Nassau-Siegen, Sept. 12, 1740. His early years were spent in poverty. A common village school afforded the earliest instruction he received; and his subsequent progress was constantly interrupted by the necessity of practicing his father's trade of tailoring. Down to his twenty-first year he studied, taught, and sewed, but never ceased to aspire. He became proficient in geography, mathematics, gno- monics, Greek, and Hebrew; and when he obtained the position of tutor and general manager in the household of the merchant Spanier, at Bade, he added to his acquire- ments a knowledge of economics, agriculture, and commercial science. At this time a Roman Catholic clergyman of the neighborhood made known to Stilling a secret cure for diseases of the eyes, thereby con- ferring on him a favor by which he profited to the end of his life. A successful cure opened Stilling's way into the higher walk of life; and his recommendation to whose daughter plighted her troth to him, and whose aid enabled him to obtain in Strasbourg the diploma of doctor of medicine in 1771. At Strasbourg he first met Goethe and Herder, and also Salzmann, his life-long correspondent; and their influence undoubtedly did much to enlarge his mental horizon and broaden his sympathies; but it is certain that he never ceased to respect the Pietists, whose influence had guided his early experiences, and that he never wholly separated from them. The earliest pages of his autobiography, which were written at Elberfeld soon after his marriage, and published by Goethe, afforded evidence of increasing independence of thought, and served to decide his position as a literary man. They did not, however, re- lieve him from debts which he had incurred, nor free him from numerous enemies whom his too lively im- agination and morbid sensitiveness had raised up; and he accordingly accepted the position of professor of finance and political economy in the newly established academy of Kaiserslautern, though the salary was only 600 florins. The transfer of the school to Heidelberg doubled his salary, his practice as an occult became steadily more profitable, and the expenses of his house- hold were more carefully managed after he married his second wife, Selma von Seekatz, in 1803. He was, however, until his transfer to Mar- burg that the pressure of financial troubles began to lighten. His circle of friends and influence now rapidly widened, and his books and medical practice en- grossed his time; as a consequence, his academical du-
Stillman, Stephen L., a minister of the Methodist Episcopal Church, was born April 15, 1735, at Burlington, Conn. He made a profession of religion at the age of twelve, but did not openly profess Christ until six years after, when he joined the Baptist Church. He united with the Methodist Episcopal Church in 1817, and was licensed as a local preacher, Feb. 5, 1822. He was received on trial into the New York Conference in 1823, ordained deacon in 1826, and elder in 1828. In 1841 he was transferred to the Troy Conference, and filled important stations until 1854, when he was left, at his own request, because of failing health, without an appointment. He settled in Bethlehem, near Albany, and in the following year was appointed chaplain of the Albany Bethel for Sailors and Boatsmen. In 1856 he again took an effective relation, and continued to receive appointments until, in 1865, he became supernumerary, and in 1867 was an appointed deacon. He died at his room at Washington Avenue (afterwards Trumansville), which he held at the time of his death, April 2, 1869. His best monument is the unwritten labor of his life. See Minutes of Annual Conferences, 1869, p. 116.

Stillman, Samuel, D.D., a Baptist minister, was born in Philadelphia, Pa., Feb. 27, 1737. He preached his first sermon Feb. 17, 1758, and was ordained at Charleston, S. C., as an evangelist, Feb. 26, 1759. He subsequently settled in James Island, near Charleston. Some eighteen months afterwards he removed to Bordentown, New Jersey, where he became pastor of the First Baptist Church of Boston, Mass., in January, 1765. He was made A.M. in 1761 by Harvard University, having also received this degree from the Philadelphia College some time previous. In 1764 his name appears in the first list of trustees of Brown University, and in 1769 he was elected fellow the following year. He was always willing to co-operate in all public efforts made for the good of his country or his race, and was at one time (in 1778) member of the Federal Convention for Boston. He labored unceasingly until his death, March 12, 1807. Dr. Stillman was the author of a large number of religious books, including some Discourses. A report of some of the former was published after his death (1808, 8vo). See Sprague, Annals of the Amer. Pulpi, vi. 71.
STIMSON

The churches of Mr. Stilwell gradually declined, and all traces of such an associated movement have long since passed away. See Simpson, *Cyclop. of Methodism*, s.v.

STIMSON, David, a minister of the Methodist Episcopal Church, was born at Hopkinton, Mass., Oct. 17, 1777. In 1803 he joined the New England Conference, was ordained deacon at Lynn in 1805, and elder in 1807. He was located from 1813 to 1825; but rendered effective service from then till 1836, when he became superannuated. He died at Charleston, Mo., Aug. 4, 1859. See *Minutes of Annual Conferences*, 1860, p. 161.

SINTIA, the name of Semea, according to the pronunciation of the Romans (Livy, xxxix, 12: Augustine, *De Civ. Ivi*, iv, 16; Ovid, *Fast.*, vi, 503.). Others take the name to designate a goddess who excites men to take all manner of bold enterprises (Augustine, *De Civ. Ivi*, iv, 11).

STEINLEY, Constantine, a minister of the Methodist Episcopal Church, was born in Wurttemberg, Germany, May 20, 1825. He was educated in the Roman Catholic Church, and was thoroughly acquainted with its institutions. He came to America, June 15, 1849, and in September, 1850, settled in Liberty, Mo. Here, in November, 1850, he united with the Methodist Episcopal Church, and in 1852 entered the itinerant ministry. He continued in active service until his death April 1, 1869. See *Minutes of Annual Conferences*, 1869, p. 261.

STINSON, Edward, a minister of the Methodist Episcopal Church, South, was born in Fayette County, Tenn., July 18, 1837. He united with the Church in 1845, was licensed to preach in 1852, and the same year joined the Memphis Conference. He died at his father's residence in Tippah County, Miss., Sept. 18, 1855. See *Minutes of Annual Conferences of the M. E. Church*, South, 1855, p. 600.

Stipend (stipendium) is settled pay for services, whether daily, monthly, or annual. Salary (q.v.), as the name implies, was originally money given for *sell*, and then money for general purposes. Stipend was the pay given to the Roman soldier, while emolument, as the word denotes, was the gift of a priest paid to him who owned the *sola*, or mill. In a state church, the stipend is secured by law; in non-established churches it depends on the equity and generosity of the Christian people. See Tithes; Tithes.

Stipendary, one who performs services for a settled compensation, whether by the day, month, or year.

Stipendary Priest is (1) a priest who officiates for a determined compensation, whether in a church, chapel, or elsewhere; (2) a priest who is appointed in certain foreign countries to make arrangements for the saying of masses for deceased persons.

Stiphæus was the name of a Centaur who was slain at the wedding of Pithouhis by the handsome Ceneus (Ovid, *Metam.*, xii, 459).

Stirita, in Greek mythology, was a surname of Ceres, derived from the word starch, in Phocis.

Stirim, Carl H., a German doctor of theology and member of consistory, was born Sept. 22, 1799, at Schornberg. His first ministerial duties he discharged at Unterweningen, but from 1836 he was court chaplain and member of consistory at Stuttgart, where he died, April 21, 1873. Stirim is best known as the author of *Apollo der Christenthums in Briefen für gebildete Leser* (Stuttgart, 2d ed. 1865), which has been widely circulated. He also published *Sermone und Essays*, contained in the *Machte der evangelischen Kirche* (Stuttgart, 1856, 319: Zuchold, *Bibl. Theol.*, 1278. (B. P.).

Stjernhjelm, Johan, a Swedish scholar and poet, was born in April, 1596. In his youth he assumed the name of Goran Life, and after studying in Upsala, he visited Germany, Italy, France, Holland, and England. In 1625 he was appointed instructor in the gymnasium of Westerla, from which he went to Stockholm, and occupied a similar position. Here he remained till 1630, when he became assessor of the Superior Court of Dorpat. The next year he was elevated to the nobility, taking the name of Stjernhjelm. In 1642 he was recalled to Stockholm as a member of the commission to revise the laws of Sweden, and in 1648 became vice-president of the Superior Court of Dorpat. The invasion of Livonia by the Russians in 1657 caused him to fly, and cost him the loss of his estates. In 1667 he was appointed first director of the College of Antiquities, which office he retained until his death, April 22, 1672. Stjernhjelm was a very prolific writer, producing from fifty to sixty distinct works in poetry, philology, philosophy, etc. In the freshness and independence of his religious thinking he was in advance of his age, and was therefore persecuted by his contemporaries. See *Meth. Quart. Rev.*, 1875, p. 563-579.

Stoï, (Στοία), a Greek term for a portico or cloister around the court (atrium) of an ancient church.

Stoe, a brazen tube, formed like a cow's horn, used in the Middle Ages as a speaking-trumpet on the tops of church-towers to assemble the faithful to worship, and to proclaim new morns, quarters, and ecclesiastical festivals. The marquis of Drogheda possesses a remarkable Irish specimen of the stoë.

Stock (in the sing.) is the rendering, in the A. V., of the following Heb. and Gr. words: 1. ὡδε, bál, lit. produce ("food"); Job xi, 20; hence the trunk of a tree ("stock"); Isa. xlv, 19; 2. στήμα, gēsa, the stump ("stock"); Job xix, 8 or trunk ("stem"); Isa. xi, 1; "stock," xii, 24 of a tree; 3. Ἐς, its (Jer. ii, 27; x, 8), a tree, or piece of wood, as elsewhere rendered; 4. ὑἄκηρ, ὑἄκηρ, a plant rooted up and then transplanted in a foreign soil (Lev. xxvii, 4): 5. γιγανταίoν (Acts xxi, 26; Phil. iii, 5), race, or kindred (as elsewhere rendered). A gazing-stock (Nah. iii, 6) is *nēm*, rōt, a night (variously rendered elsewhere).

STOCK, in ecclesiastical technology, is (1) a vessel containing a store or supply; (2) a vessel containing oils blessed for use in the Christian sacraments. See Oil-stock.

Stock, Christian, a celebrated scholar and Orientalist, was born in Hamburg, Germany, in 1672, became a professor at Jena in 1717, and died in 1758, with a very high reputation, especially for Oriental literature. The chief of his works are, *Disputationes de Pomis Hebraeorum Cuprum*; —eelnessa et Enextera Testamenti; —Claria Lingua Sancta Novi Testamenti. The last two, which are a Hebrew and a Greek lexicon, have been much approved, have gone through several editions, and have received improvements and additions.

Stock, Richard, an eminent Puritan divine, was born in the city of York, and was educated in St. John's College, Cambridge. He took his first degree in arts there, and in 1569 was passed A.M. at Oxford. Leaving the university, he became domestic chaplain, first to Sir Anthony Cope, of Ashby, Northampton, and then to lady Lauce, of Burton-on-the-Water, Gloucestershire. Soon afterwards he went to London and officiated as assistant to the vicar of All-Hallows, Breadstreet, for sixteen years, and succeeded him in that living. He died April 20, 1593. His works are, *Genre of Eev. 8vo*; —Sermon at the Funeral of John, Lord Harrington, etc. (1614, 8vo); —Stock of Divine Knowledge (Lond, 1641, 4to); —Truth's Champion, etc. —Commentary on the Prophecy of Malachi (edited by Torsell, 1641, 4to).

Stock, Simon, an English monk, who became general of the Carmelites, and is known as an ascetic writer.
Stockdale, Percival, an English clergyman and writer, was born at全产业链 of the scapular in honor of the Virgin Mary.

Stockdale, Percival, an English clergyman and writer, was born at全产业链 of the scapular in honor of the Virgin Mary. He was educated at Alnwick and Berwick, and afterwards (1743) entered the University of St. Andrew's, where he left to accept a sub-deacon in the army. Deciding to enter the ministry, he was ordained deacon at Michaelmas in 1749, and became one of Dr. Sharp's assistants in the curacy of Duke's Place, Aldgate. After this he fell into a rambling life, and in 1767 went to Italy and resided for two years in the town of Villafranca, where he, says his biographer, disposed himself on the ship Resolution, which he retained three years. He became curate of Hincworth, Hertfordshire, in 1780; and also took priest's orders. In 1789 lord-chancellor Thurlow presented him with the living of Lesbury, Northumberland, to which the duke of Northumberland added that of Long Houghton in the same county. He remained in the naval service, and many times interested an invitation to spend some time at Tangier, and in 1790 returned from the Mediterranean. He died at his vicarage, Sept. 11, 1811. The works of Mr. Stockdale were chiefly poetical; but he also wrote, Treatise on Education (1782, 8vo.—Sermons (1784, 1791, 8vo). See Althamiire's History of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.

Stockfeld, Johann, a missionary among the Jews, was born Dec. 14, 1766, at Marbeck, near Mörs, in Rheinisch Prussia. Having been duly prepared by his brother, he entered, in 1824, the Hebrew College at London, to fit himself the better for the work among the Jews. In the following year he was appointed missionary by the London Society, and labored most successfully in Holland, Rheinisch Prussia, Westphalia, and other places. In 1856 he was ordained, and settled first at Brussels, then at Cologne, and lastly at Kreuznach, where for twenty-eight years he was enabled to prosecute his chosen work among God's ancient people. Here he also established an auxiliary society in connection with that at Cologne, or the Rheinisch Jewish Missionary Society, in an effort to awaken interest in behalf of Israel. He had a monthly meeting in his own house, where pious Christians, both clergy and laymen, attended in numbers. Stockfeld died Dec. 17, 1869, after having most diligently labored as a missionary for more than forty-three years. See (London) Jewish Intell. Feb. 1869; Missionsblatt des rheinisch-westfälischen Vereins für Israel, Jan. and Feb. 1870. (B. P.)

Stockflett, Niels J. Christ., the apostle of the Laplanders, was born Jan. 11, 1875, at Frederickstad. He studied law at Copenhagen in 1803, entered the military, was appointed lieutenant in 1809, and after the battle of Schestad he was made captain. In 1825 he resigned his military position and betook himself to the study of the universities of Upsal and Christiania. In 1826 he was ordained, and then commenced studying the language of the Laplanders, thus laying the foundation for a popular Lappish literature. In 1839 he resigned his ministerial position, and traveled through Norway, Sweden, and Finland. He died at Standefjord, April 26, 1866. Besides a Primer, a Grammar, a Bible History, and Contributions to the Knowledge of the Lappish Language, he translated the New Testament for the Lapps, and thus immortalized his name. See the Regensburger Conversations-Lexicon, s. v.; Vahl, Lappernen op den lappiske Mission (Copenhagen, 1806); Piper, Evangel. Kirulunder, 1867, p. 213 sq. See QUANJIAN Version. (B. P.)

Stocking, a covering for the leg or foot. Bishops and prelates wear official stockings of cloth of gold or purple, which practice has been approved by local councils both in Italy and England.
mentioned in the accounts of the sufferings of the early Christian martyrs (see Newman, Callista, p. 383 sq., where, however, the ligumia of the Vulg. is confounded with the robber, or interior cell). See PUNISHMENT.

Stockton, Benjamin Brearley, a Presbyterian minister, was born at Hackettstown, N. J., Jan. 31, 1790. After a complete academic course, he graduated at Middlebury College, Vt., in 1809; studied theology in the Andover Theological Seminary, Mass.; and was licensed and ordained by Utica Presbytery in 1812. He labored in the following churches: Skeneateles, Palmyra, Pompey, Camillus, Le Ray, Montgomery, Brockport, Genesea, and Phelps, all in Western New York. He was a member of Rochester City Presbytery from its organization in 1828, when he was called to the City, N. J., and subsequently to Williamsburg, L. I., and became a member of Nassau Presbytery. Here he died, Jan. 10, 1861. Mr. Stockton was a man of excellent understanding, careful culture, and full of faith and the Holy Ghost." See Wilson, Presb. Hist. Almanac, 1862, p. 129.

Stockton, Joseph, a Presbyterian minister, was born near Chambersburg, Pa., Feb. 25, 1779; pursued his classical course at Canonsburg, where he was subsequently a teacher; studied theology privately; was licensed by the Presbytery of Ohio in June, 1799; and ordained and installed pastor of the churches of Meadville and Sugar Creek, June 24, 1801, where he continued till 1810, when he resigned. On leaving Meadville, he was called to the Western Mission of the Presbytery of Pittsburgh, which was afterwards merged in the "Western University of Pennsylvania." Here he preached as well as taught, and, among other important services which he rendered, founded the Presbyterian Church in Allegheny. From 1820 to 1829 his labors were equally divided between the churches of Sugar Creek and the Allegheny booked; but from 1829 till his death, Oct. 29, 1832, he preached the whole time at Pine Creek. Mr. Stockton was the author of the Western Spelling-book and the Western Calculator. See Sprague, Annals of the Amer. Pulpit, iv, 243, note. (J. L. N.)

Stockton, Thomas Hewlings, D.D., an eminent minister of the Methodist Protestant Church, was born at Mount Holly, N. J., June 4, 1808. When about eighteen years of age he was converted, and joined the Methodist Episcopal Church in Philadelphia. Soon after the Methodist Protestant Church was formed he united with it, and was placed on a circuit in 1829 by Rev. Nicholas Sneath. The following year he was stationed at Souderton, Pa., in 1833 in the same capacity; and in 1836 he was elected chaplain to Congress, which position he held for three successive sessions. He resided in Philadelphia from 1838 to 1847, and built the church edifice at the corner of Eleventh and Wood Streets. From 1847 to 1850 he lived in Cincinnati. While residing in that city he was elected president of Miami University, but declined. He resided in Baltimore from 1850 to 1856, and was pastor of St. John's Methodist Protestant Church. From 1856 to 1868 he was pastor of the Independent Church, Philadelphia, but retained his personal connection with the Methodist Protestant Church. He was again chaplain to Congress in 1862, and died Dec. 9, 1868. Dr. Stockton was a man of great purity of life, of intellectual power, and was remarkable for his wonderful eloquence. He published, Sermons for the People (Pitts, 1854, 12mo).—Stand up for Jesus, a Christian Ballad (Phila, 1858, 12mo).—The Christian World, Book and Journal, and Bible Times, periodicals, etc. See Simpson, Church of Methodism, v. r.

Stoddard, David Tappan, a Congregational minister and missionary, was born at Northampton, Mass., Dec. 2, 1818. At the age of ten he had made considerable progress in Latin and Greek. He was sent to the Round Hill Academy, Mass. He was early the subject of converting grace, and joined the Church, on the profession of his faith, after he had entered college. He first commenced the college course at Williams, and completed it at Yale, and took high rank as a scholar, especially in the physical sciences. He declined an invitation to go on an exploring expedition under command of Wilkes, because he considered himself consecrated to the work of the ministry. He graduated with honor in 1843, and entered immediately on the office of tutor in Marshall College, Pa. While he here he offered a professorship in Marietta College, O.; but he declined it, and entered the Theological Seminary at Andover. Before he had completed his course he was appointed tutor in Yale College, and he returned to his alma mater. In 1841 a revival occurred in the college, in which he was much interested. He was then called to New York City, N. J., and subsequently to Williamsburg, L. I., and became a member of Nassau Presbytery. Here he died, Jan. 10, 1861. Mr. Stockton was a man of excellent understanding, careful culture, and full of faith and the Holy Ghost." See Wilson, Presb. Hist. Almanac, 1862, p. 129.

Stoddard, Ira Childs, a Baptist minister, was born at Brattleborough, Vt., Jan. 25, 1792. In 1817 he was licensed to preach by the Baptist Church of Guildford. He was not ordained until 1827, when, on Sept.
26 of that year, he became the pastor of the Church in Eden, Erie Co., N.Y., where he remained eleven years, his ministry being greatly blessed. In 1836 he removed to Busti, Chautauqua Co., N.Y., where he was a pastor four years, and then removed to Greenfield. For some time he was a member of the Buffalo Statistical Society, and had brief pastorates in several places in the State of New York. He died in Busti,Jan. 12, 1878. See New York Examiner and Chronicle. (J. C. S.)

Stoddard, John E., a minister of the Methodist Episcopal Church, was born at Brookfield, Worcester Co., Mass., March 10, 1801. He removed, when five years of age, to Finickey, N. Y., was converted in 1829, and received a license to preach on Jan. 5, 1835. In 1839, he was employed by the presiding elder from August of that year until 1836, when he was received on trial into the Black River Conference. In 1843 he was, for lack of health, made supernumerary, and held that relation until his death, at Morristown, St. Lawrence Co., N.Y., Feb. 12, 1861. See Minutes of Annual Conferences, 1861, p. 102.

Stoddard, Solomon, a Congregational minister, was born in Boston, Mass., in 1643, and was graduated at Harvard College in 1662. He was afterwards appointed a fellow. His health being impaired, he went to Barbadoes as chaplain to governor Serle, and preached to the Dissenters on that island near two years. After his return, he began to preach at Northampton in 1665, received a certificate from the conference of July 4, 1670, and was constituted such Sept. 11, 1672. He continued in that place till his death, Feb. 11, 1729. His colleague, Mr. Edwards, succeeded him. Mr. Stoddard was a learned man, well versed in religious controversies, and himself an acute disputant. He engaged in a controversy with Increase Mather respecting the Lord’s supper, unfortunately maintaining that the sacrament was a converting ordinance, and that all baptized persons not scandalous in life may lawfully approach the table, though they know themselves to be unconverted or destitute of true religion. As a preacher his discourses were plain, experimental, searching, and argumentative. He was blessed with great success. He used to say that he had five harvests; and in these revivals there was a general cry, “What must I do to be saved?” He was so diligent in his studies that he left a considerable number of written sermons which he had never preached. From 1667 to 1674 he was librarian of the library of the University of Cambridge (being the first who ever held it). He published, besides several sermons, The Doctrine of Instituted Churches (London, 1700, 4to):—A Guide to Christ, or the Way of Directing Souls in the Way to Conversion (1714), compiled for young ministers:—A Treatise concerning Conversion of Sinners to God (London, 1719);—Answer to Cases of Conscience (1722):—Whether God is not Angry with the Country for Doing so Little towards the Conversion of the Indians (1723):—Safety of Appearing at the Judgment in the Righteousness of Christ. This last work was republished at Edinburgh (1723, 8vo), See Biblioth. Stodd. see Index, Vol. 5, Quart. Rev. Jan., 1859; New-Englander, Nov., 1858; North Amer. Rev., Jan., 1859.

Stoic Philosophy, the body of doctrine held and taught by the Stoics, or followers of Zeno. It was an offshoot from the school of Socrates, but the plant was very unlike the other shoots from the same root. It was thoroughly syncretistic; and its separate doctrines, often much disguised and internally distorted, may be readily traced to earlier systems. The philosophy was like Corinthian brass, the result of the fusion of many dissimilar materials, and unlike any that entered into its composition. The chiefs and advocates of the creed boasted of its marvellous symmetry and perfect organizing discipline, and its admirable orderliness; its pedagogical incredibilis erudito sermon. Quapro deos immortales! nonne mirari? Quid enim aut in natura, qui nihil est aptius, nihil descriptius, aut in operibus manufactum tam compositum tamque compactum et coagamentum invenerit potest? Quid posterius prius non convenit? Quod sequitur quod non respondeat superiori? Quid non sic aliud ex alioc nee sectatur, ut non simul litteram moveris, labeat omnia? Nec tamen nihilquam est, quod movet possidit (Cicero, De fin. iii. 74)." and "It was a "filled with bones." The Stoic philosophy was full of extravagances, incoherences, and contradictions, which were softened down or reconciled only by violent interpretations, and the constant exercise of dialectical legedism. Its opponents exposed its innumerable petit and grand larcenies. More dispassionate judges, like Plutarch, wrote treatises to exhibit its internal discrepancies. It was with good reason charged with gross absurdities, and was censured as a notable justification of the sneer. Osseus est taw kalovnikov philofov d'phofov (Athens, Delphi, xiii. 99). Nevertheless, the philosophy of the Stoics is sufficiently distinct and characteristic to merit the eminent and enduring ascendency which it enjoyed as one of the great Hellenic schools, and to invite definite appreciation as a philosophic creed. Philosophy, according to the Stoics, was the art and practice of virtue ("Philosophia studium virtutis est, quo maxime admiraturus est", and per se,长短, Seneca). According to the doctrine of the Stoics, it was stated that it might be practiced; it was practiced that it might be learned; it was the theory and rule of a wise and virtuous life. The essentially ethical character and the practical tendency of the philosophy were manifested from the outset. Aristo of Chios regarded nothing but the doctrine belonging to the main principle of philosophy, and ethics always constituted its main and determinant part. Morality was its aim, its "ratio essendi;" all the rest was its "ampla" or "cura supellex," its garniture or its scaffolding. For this everything was devised; to this everything converged; and to this all other things were fitted. Incoherencies were blanked, were disregarded, were masked, or were welcomed if they aided, or did not obstruct, the attainment of the main object. Extravagances and paradoxes were cordially entertained if they conduced to the main purpose. Some of the Stoic chiefs narrowed the range of speculation to the pursuit of virtue, and because of Zeno himself, Chrysippus, and Posidonius, embraced in their teachings the whole domain of knowledge; but always in subordination to the pursuit of virtue and the wisdom "whereunto all other things shall be added." Philosophy, according to the Stoics, should be—1. Practical; 2. In conformity with nature; 3. In conformity with the laws of nature. The "ius et norma naturae" ran through all the ramifications of Stoic doctrine. To be practical, philosophy must be rational; to be rational, it must be in perfect consonance with the constitution of man and with the process of the universe. The act of virtue must therefore rest on the knowledge of reason and of nature. This was a doctrine of inquiry insisted upon by all his disciples as by Carlyle, though in far other guise.

In agreement with these views, and also with those of previous philosophers, philosophy was divided by the Stoics into three parts: Physics, Ethics, and Logic; or, by Cleanthes, so into six: Logics, Rhetorics, Ethics, Politics; Physics and Theology. This is simply a binomial subdivision of the original tripartite distribution. The order of the parts was variously determined by different Stoic teachers. Logic came first with some, physics with others; but logic and physics were alike constituted mainly, if not solely, for the sake of ethics, in order to discern the character and attributes of the virtuous man. One order or another will be preferred, according to the point of view from which the whole system is regarded. If it is desirable to trace the genesis and the organic relations of the doctrine, ethics
should take precedence, as in the third book of Cicero's tractate De Finibus Bonorum et Malorum, where ethics occupy nearly the whole book, only two chapters out of the twenty-two being conceded to dialectics and physics. This order of exposition would be tedious and inconvenient on the present occasion, as the other parts of the speculation would have to be broken up and dispersed, in order to show their connection with the moral truths. If it is improper to establish the authority and obligation of the Stoic rule on the basis of pervading law, physics, as including the constitution of the universe, and theology should come first. This sequence is unfavorable to a condensed presentation of the philosophy, and throws logic out of connection with the other parts of the speculation. The order is to treat first of logic, next of physics, and lastly of ethics. The means of ascertaining and securing truth are thus first considered; then the order and constitution of universal nature, by which the duties of man are determined and his actions controlled; and, finally, the obligations imposed upon man by the laws of reason and the laws of existence.

1. Logic.—The Stoic logic consisted of three divisions: Rhetoric, or continuous exposition; Dialectics, or discontinuous speech, specially argumentation; "inter respondentem et interrogantem discissa" (Seneca, Epist. xiv, 1, 17); and, thirdly, the Criterium, or test of truth. The last of these divisions of the Stoic logic was held by the Stoics to be the most important of all.

1. Our information in regard to the Stoic rhetoric is limited, broken, and unsatisfactory. Rhetoric, in the Stoic plan, included topics which would now be considered foreign to the art, and would be relegated to grammar. It excluded orators which would seem to be essential members of this branch of discipline. To this head, apparently, belonged the fantastic etymologies which were so diligently and erroneously cultivated by the school.

2. Dialectics embraced expression and the means of expression—thoughts and words. It therefore approached as much which should be conceded to rhetoric; it gave great attention to the nature and contents of sentences, and thus advanced grammatical inquiry and grammatical precision. So far as reasoning was concerned, it borrowed the logic of Aristotle and amplified it, without adding anything to it of substantial value. Like Sir William Hamilton, it introduced needless refinements, inappropriately induced by the wish of their approval exclusively to the hypothetical syllogism; habitually practiced ratiocination by captious questions and evasive answers; elaborated the doctrine of fallacies, and were frequently entangled in their own toils; invented manifold and bewildering distinctions, according to their fancy, and, in general, the soundness of them, exercised themselves in continual disputation. Hence they were reproached with wire-drawn and briery argumentation: "subtle vel epinomos potius disserendi genus" (Cicero, De Fin., i, 8). They thus merit the denunciation and the ridicule both of enemies and friends.

3. The Stoic doctrine on the Criterium is a notable part of the general theory, and is closely associated with the whole system. It is the basis on which the theory rests, and by which its validity is upheld. It cannot be examined here in its development and details. The Stoic philosophers were harassed, as other philosophers have been, with the fundamental necessity of establishing some ground of assurance for truth—a πρῶτος στόχος for reason to work on. They approximated to Locke in regarding all knowledge as deductible from perceptions and concepts, which are analogous to, but not identical with, the sensation and reflection of the English philosopher. They agreed with Descartes in mistaking position of conviction for certainty of truth. They also attached much weight to common notions—κοινά ἴδια— which are not innate ideas, but impressions and judgments in which all men intuitively agree. The reception of impressions and the formation of concepts were purely material and mechanical processes. The former were at first represented as produced by the actual imposition of a stamp, or die, upon the sensibility. Chrysippus recognized that this view was untenable, as each successive impression would thus blur or blot out its predecessors, and memory would be rendered inconceivable. He substituted the rational alteration of the experienced substance for mere press-work—ἀλλαγήν for ἀβαδίαν, and thereby brought the doctrine of the other cumbrotists into harmony with the later and more refined forms of nature. The Stoics were Nominalists after the order of the Cynics, for so many of their names have been identical with the Cynic philosophy (Cicero, De Off., iii, 8). Perception was simply a fantsaye, an appearance, a mental alteration. But a fantasy was distinguished from a phantasm, or apparition, which was a mental delusion. A true perception was apprehended by the apprehension of the apprehensive faculty or nous καθήκοντας ἐν ὑπόπτῳ causae, quia virtus est dormitiva. This position is a partial or qualified anticipations of Descartes. The invalidity and the fallibility of the καταληκτικὴ φαντασία are pleasingly illustrated by an anecdote told of Socrates at the court of Ptolemy, in Alexandria (Athenaeus, Deipn., viii, 4). A joke, it is true, is not an argument. It followed, however, the sector of the Stoics in the matter of notions and assured convictions were necessarily true: "All that exists takes value from opinion." Much of the ethical paradox of the Stoics proceeds from this false point of departure. It was a very rude and unsafe criterion of knowledge, and sanctioned the acceptance of whatever might be confidently believed and audaciously asserted. A justification of it from the Stoic point of view may be found in the Stoic physics. If the individual reason is only an effluence from the universal reason; if all things, and therefore all impressions, are necessarily determined by unerring law, the fantasy which is obscured by no doubt or indistinctness must be in accord with the universal reason, and must, consequently, be true. This is Spinozism, or strangely resembles it. To aid in the analysis of perceptions and thought, the Stoics devised a system of Categories, diverse in principle as in designation from the Categories of Aristotle, but consonant with their physics and metaphysical views. Indeed, it may be maintained, that the conception was Being, for which was afterwards substituted Something or Anything. Under this, in regular gradation, were arranged—1. Substance; 2. Property; 3. Variety; 4. Variety of Relation. The deviation from Aristotle proceeded from the necessities of the Stoic physics, which, in them, exercised only one real being or entity; but, unlike Spinoza, made that one substance matter. We are thus introduced to the Stoic physics.

1. Physics.—Like other ancient philosophers, but with greater propriety, the Stoics included theology in the philosophy of nature. They usually divided this branch of speculation into three heads: Concerning the Universe; Concerning Elements; Concerning Causes. They assumed two principles, as Plato had done: ἄρχαὶ Ἀθρόι καὶ ὕθεος, ὑπὸ Πλάτωνος (Aristocles, ap. Euseb. P. F. xvi, 14): but in a very different sense. With Plato these principles had been distinct in character and essential nature, and, indeed, they were the same in both. They were confounded, coalescent, and virtually identical. Thus rigid materialism supplanted Platonic idealism, and the universe was filled with animated material entities, and with their constant transformations. The tendency of modern science seems to be in the direction of similar views. Pythagoras, Heracles, from whom Xeno borrowed so largely, he bore on essential the dogma of the eternity and imperishability of matter; and also the four elements generated by the separation and differentiation of unqualified substance (ἀπόφασιν Ἐλαχί), and admitting indefinite combinations and transmuta-
tions. The elements themselves and all resulting prod-
occts were enveloped and interpenetrated by a subtle,
electric fluid which at the same time filled them all,
throughout all their changes and determined their char-
acter and actions. This ether was the determining
cause, the efficient force, in everything. All things were
moulded, guided, governed, by its impregnating and sus-
taining flame; everything was informed and animated by
it. Stars, planets, sun, moon, earth, comets—as all
other things—were vitalized by it; and through all
tings moved the anima mundi, the soul of the universe.

"Namque canon tacita naturae mentem pollentem; 
Infusuumque demum calo, terresiaque, fretoque, 
Hostiumque praestans moderantium foedereum, 
Et rationes agi mota; sum spiritus unus
Per cu byas habiet partes, cuique irgret orbeum, 
Omnis pervolitans, corpusque animale figurat." 
(Manil. Astron. ii, 60-65.)

The Stoics differed among themselves in regard to the
location of this all-pervading fire (πῦρ ῥηγνων). Some
placed it in the centre of the earth, Cleannthes in the
sun, but most assigned it to the highest atmosphere, or
"extra flammanita monia mundi." Dr. Carpenter, as
president of the British Association, at the Brighton
meeting, declared unphilosophically the representation of
the forces of nature as self-sustaining and self-operative.
The inconsistency was felt or disregarded by the Sto-
ics, as they did not distinguish their being and the
world; the universe and all its members were framed out of undis-
gusted and indiscriminate matter by the motion of the
etheral fire which was distributed throughout all things.
The light and life of the stars were supposed to be fed
from the vapors and exhalations rising from the earth.
These must be consumed in the long lapse of countless
years. The universe would in turn become desiccated,
and be consumed by the fiery currents within it and
around it. A general conflagration will therefore wind
up the varied drama of creation, when "the heavens
shall pass away with a great noise, and the elements
shall melt with fervent heat; then the heavens shall be
consumed with fire; and the works that are therein shall be
burned up." This total combustion shall be followed by the gradual renewal
of all things. The process of evolution will recommence;
there shall be "a new heavens and a new earth." A
complete anacatastasis shall occur, to be succeeded by
another total incendescence. This destruction of the
world by fire was derived from Heraclitus. Other Sto-
ics added to it, or substituted for it, destruction by flood.
There were Neptunians and Vulcanians in the sect.
Some of the fraternity rejected the hypothesis altogether.
It will be observed in what a remarkable manner the
Stoics have anticipated the modern theories in the
theory of the spontaneous consumption of the worlds by
fire, and their reproduction by cooling, coalescence, divi-
sion, and recomposition of parts.

Although a nominal distinction is always made by
Zeno and his followers between matter and God, and is
specially insisted on by Boethus, who does not admit
the world to be a huge animal, yet, as God is material
—only "a finer air"—as he is the creative and fiery ether which fashions, regulates, and dwells in all, it is
impossible to establish any real division between the
Divinity and the material universe. It is not merely,
as Autolycus says, that "all things are from Jove, in
Jove, and converge to Jove," but all things are Jove,
and Jove is all things. The Stoic identification of God
with the universe was manifest to the ancients:

"As mihi tam presens ratio non alla videtur
Quaque patens mundi divini nuncupatur Deus" 
(Manil. Astron. i, 490-492.)
The fiery ether constituted the Divinity of Heraclitus
before being adopted as the God and soul of the uni-
verse by Zeno. Throughout the whole range of being,
in its highest and its lowest spheres, there is an in-
conceivable mixture of the divine and the material—
the mixed nature of the divine and the material
being sustained. This supreme God is no independent
or autonomous ruler. He is all-wise not of his own wis-
don; almighty from no power of his own. He acts
like Spinoza, God, not of his own will, but from the
necessity of his nature; and is obedient to the law
which he seems to impose, for that law is only the pro-
cess of his inevitable developments (Seneca, Diotyl. i, 5, 86.)
This Divinity is more shadowy than the Nouveau Grand Étre Suprême of Comte, though infinitely more
expansive. He is simply the chain of natural phe-

omena: "irrevocabiles humana pariter ac divina curas vehit" 
(Seneca, Diotyl. i, 5, 86.) An absolute fatalism evidently results from this con-
ception of the Divinity—a fatalism not of actions pre-
determined, but of eventualities necessitated. It is fa-
talism a posteriori, or an inverted fatalism. As all pos-
sibilities are realized and the being universal is
necessary in order, and are simultaneously contained
in the totality of his essence, their complexion and mani-
festation are foreknown to the Divinity, which, under
this aspect, is named Providence. The Stoic doctrine
here marches closely by the side of Spinozism. It is
somewhat strange that we who should be the "Pro-
vidence" to Stoic invention. From the conceptions just
explained proceeds the Stoic fate—ἡ ἐμαρτυρία—which envelops all issues in its toils, and determines the end
from the beginning. It follows, as with Heraclitus,
that law is universal and all-controlling, and that noth-
ing can evade it. All being is not only woven into the
law, but the law is woven into all being; the things
are alike ineffectual to break, to change, to retard, or
to advance it.

"The Author of the world's great plan
The same result will draw
Philosophical life, however mean
May keep or break his law."

The Divinity is dispersed, rather than divided, among
many secondary gods—"ignobilis deorum turba"—but
still retains the totality of its own essence. It is the
same God always under many names: ζεύς πατέρο-
μος, in the Hymn of Cleannthes; "Jehovah, Jove, or
Lord," in the Olives of S. Paul. It is regarded as due to accommodation to the contempor-
polluteh, 3. It is assuredly a natural de
development of the general scheme. The Divinity is in all
things, and everything is divine; but it dwells with
greater fulness and evidence in some of its incorpora-
tions than in others. Where its presence is ample,
its manifestation may be most fittingly recognized.
The stars have their indwelling and presiding deities,
as with Plato and others of the older philosophers. As
everything is necessitated, "the stars in their courses"
are subject to law. And as all the concomitants of
the present life change concurrently under the law, and submission to each other by the bonds of the law, astrology ("con-
scia fati sidera") and all forms of divination are worthy
credit. Such indications as they afford are compe-
prehended and interpreted either by natural intuition,
through a larger participation in the universal reason
and a dim sympathy with its pulsations, or by obser-
vation of coincidences and acquired skill. It is "from
the declaration of Nostredamus in respect to his own
pretensions. The descent of the divine is not, how-
ever, restricted to secondary gods and to their starry
thrones. It attends the life of the whole in all its mem-
bres and in all its motions, and it accompanies and the pro-
gress of the universal reason throughout all its infini-
tude wanderings. Man is himself divine. His soul is
a "vital spark of heavenly flame"—"particula celestis
aerial." It is a spherical flame proceeding from the
fiery ethereal sphere. In every one dwells a genius,
but the angel, or the god, is only good. "Homo
vir sine deo mero est" (Seneca, Epist. xii, 2.1)
With all these gradations, the unity of the Deity and the
unity of the universe remain unimpaired. There is only one existence, the "causa causarum, causa universalis,
animae mundi, mundus"—heat, which was not merely
"a mode of production of the spring, the sub-
stance, of all motion and of all change" (De Aut-
deo, ii, 9, 24.) The soul and the life of man, two po-

tencies united in one force, are themselves material. It is a "ferry particle."

"Ignis est ollis rigor et cælestis origo."

It is an efflux of the divine ether, as its reason is the procedure of the universal reason. It goes through its career, accompanying and animating the other matter with which it is conjoined. When its native ardor is chilled by time or consumed by action or subdued by circumstances, its corporeal alloy becomes decomposed, and it is exhaled into the circumambient air. Its subsequent history was variously conceived by different teachers of the school. Some maintained its immortality; others denied it (Cicero, Tusc. Disp. i, 31, 77). Some held that its absorption into the general body of the Divinity was immediate and universal. Others believed that such immediate return to its source was limited to the gods of the perfect, and that other souls passed through an elevated purgatory and were "purified so as by fire." Others, again, held that the spirits of the blessed dwell in the stars, and surveyed from those lofty seats the scenes of their terrestrial experiences, awaiting the grand consummation, when they, with all the worlds around them, should be reunited to the univestis. Thus they asserted the doctrine that the souls of Stoic sages were swallowed up in the ocean of Divinity; and that the rest rotted with their "tinements of clay" in "cold obstruction's apathy." Every possible variety of opinion was entertained. Seneca's views, as on most of the tenets of the creed, are largely eclectic and synthetical. They are modifications of the Stoic doctrine and are impregnated with Platonism. They are always rhetorical, and usually careless of philosophical consistency.

Of course, under the reign of fate and of absolute law, the freedom of the will must be denied. A delusive freedom of the will was, however, imagined; and the will was supposed capable of self-determination by voluntary acquiescence in the necessity to which it was subjected. Freedom was entire submission to the law of nature and the compulsion of fate. Such, too, was the freedom of the Divinity: "semper par, semel just." It was the same sort of freedom which is conceded to the will by Spinoza; but it is sufficient as an apparent and precarious basis for the Stoic resolution. If there is no freedom of will or of action, and if everything proceeds from intrinsic necessity and is controlled by fate, evil can have no positive or real existence. Physical evil is, with Zeno, the incompleteness or imperfection which is requisite to the perfection of the whole. Moral evil was admitted as a necessary part of good, and as a consequence of the inharmonious admixture of constituents in humanity. But it was maintained that there was no evil for the virtuous; that "all things work together for good to them that love God," and that the good and wise man is wholly impeccable.

III. Ethics. From the nature of man and the nature of evil, the transition is immediate to the domain of morals, which is occupied with the proprieties (πάθα καταστάσεως) of human conduct. This part of the doctrine constitutes the essence of the Stoic scheme. It was prosecuted by the sect, in theory and practice, with every greater earnestness than by their Cyrenaic predecessors, of whom it was said:

"Το θέμα ήταν πάντα οινομα διόκτενος καταστάσεως."

For this branch all the rest of the elaborate Stoic system was devised. Nevertheless, it was treated with much diversity by different leaders of the school. The divisions of the subject were numerous and varying; often painfully minute, and frequently irreconcilable with each other. There was looseness of distribution, as elsewhere in the Stoic system, and needless refinement in the intricate distinction of moral subdivisions. We are expressly told, as might easily have been conjectured, that the subject was more simply treated by Zeno than by Chrysippus and the followers and imitators of Chrysippus. The leading topics, and these alone can claim our attention here, are essentially the same. They are the "sumnum bonum," or highest good; the Stoic theory of life (πράσινο); the regulation of the passions; and the ordering of the life. The highest good, with which the ultimate aim of life connects itself, is true happiness and its prosecution. Herillus made this scope or end knowledge, deviating in this regard from the general opinion of his sect (Cicero, De Fin. v, 25). Happiness can be attained solely by conformity to the nature of things; and under the wise and willing obedience to the operations of universal law. Happiness is inevitable; but the wise and good man yields it with full consent; the fool and the knave vainly resist it ("Μελιος est ire quam ferri"). Law is equivalent to good, and good to law. The good, the useful, and the proper are necessarily identical. All things are good that tend to the attainment of the supreme good; all things are evil that oppose or obstruct its attainment. There are only two contrasts, "bonum et turpe;" all good things are equally good. There is no distinction of things evil; all are equally bad. He who violates one titlle of the law violates the whole law. The only opposition is between the good and the bad. But the manifesting unifornity, this hard antagonism, could not be manifest in the practical experiences of life. A system of accommodations was demanded. An intermediate term was accordingly introduced. A large class of accidents and actions—health, wealth, strength, honor, station, influence, etc.—was placed under the wide head of things indifferent (αδιάφορα). This relaxation was greatly advanced by his pupil, Aristotle, and the school. Things indifferent might become either good or evil, according to the use which might be made of them, or the service which they might be apt at any time to render. Whenever they were instrumentalities for the attainment of the "sumnum bonum," they were good; when they prevented or impeded its attainment, they were bad. When they did neither, they remained colorless and neutral. There were many distinctions, subdistinctions, and quasi-distinctions in regard to indifferent things which must be passed over. There was manifold, but not very important, diversity of opinion in regard to things indifferent. Ingenious efforts were continually made to divide.

A hair 'twixt south and south-west side."

The Stoic austerity and cavilliation, the Stoic legende-main with words and principles, and the infinitesimal diversifications of the sect were not particularly numerous than in the department of ethics. The Stoic school furnishes a singular anticipation of theological casuistry. Its acute but misapplied distinctions and contradistinctions find a counterpart in the controversies between the Franciscans and the Pratricelli about the interpretation of the Mendicant vow of absolute poverty. Happiness, the great aim of life, can be hopefully pursued only by the constant observance of the laws of nature: "convenienter naturae vivere" (Cicero, De Fin. iii, 7, 26). This is virtue, conformity to law—

the law of human nature and the law of the universe. It is also the law which God is himself under the law. It is from this conception of the highest and universal obligation of law that is derived the Stoic idea of a "state of nature" and of the natural equality of all men. The latter dogma was, indeed, pressed upon the acceptance of Zeno and of the later Stoics by the cosmopolitan tendencies of the times, and by the predominant estimation and consideration of the moral character of men. It was pressed to an extreme which was singularly at variance with the prejudices of antiquity. The language of Paul on the subject of the claims of slaves is scarcely as strong as that of Seneca: "Servi sunt. Immo homines. Servi sunt. Immo conscius servitutis." Immo humiles amici. Servi sunt. Immo conservi. Si cogitamini, servus sumus; in uteroque licerei fortune" (Epist. v, 47, 1, et vide §§ 10, 11, 15).
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The accordance with law, the observance of those propensities which are consonant with nature, cannot be considered as complete except from all perturbations and without habitual self-restraint. We are misled by inconsiderate and unregulated impulses which generate passions that blind us to our duties, and "Now melt into sorrow, now madden to crime."

No one is free from such impulses. The vice comes from yielding to them. They are checked and suppressed when reason acts coolly and with assured judgment, and when disciplined habits of thought and feeling have been firmly established. Impulses are rational or irrational according as they are consonant with the dictates of nature or at variance with them. The irrational impulses produce four classes of emotion, springing from defects of imagination and disordered fantasies. These emotions are pleasure, desire, care, fear. Such emotions are mischievous in their tendency and injurious in themselves. Hence, serene feelings, εὐτροφία, were placed in opposition to παθή, or passions. The undisturbed flow of passive and impasive sentiment was termed εὐποια, and was indispensable to happiness.

It must be manifest that the Stoic fatalism, the absolute and unintermittent reign of physical and moral law, the negation of all freedom of the will, render the pursuit of virtue and of happiness an illusion. Thoughts, passions, actions, consequences, are all necessitated. The wise man has only to submit. Such inconstancies are characteristic of the Stoic doctrine. But the doctrine must be received as it has been delivered; for it is alone in the estimation of the sect, and out of the sect there is no assurance of happiness. Moreover, man is a reasoning, yet by no means a reasonable, animal. It would be a bad thing for the world if man were influenced to pursue the right course by no arguments except those that are valid. The imperfections of the Stoic creed did not prevent its exercising a very potent and a very wholesome influence upon the morality of the world.

The man who upholds and practices the Stoic doctrine, who suppresses all earnest feeling and acts in accordance with reason, with nature, and with law, is virtuous, wise, and happy. To him "no evil thing can come." The requirements, it was recognized, transcended the measure of human capacities; for the universal depravity of man is a Stoic tenet, and one which is necessary to the Stoic philosophy. In the experience of life it is necessary to divide the Stoic community, theoreti
cal and actual, into two classes—the proficient and the progressive, the saints and the seekers. In like manner actions are divided into perfect, κατασκευασμένη, and meet, καθάρσισ—s a division proposed probably by Zeno himself (Diog. Laert. vii. 22). The wise man is admitted by the Stoics to be, like the "summos orator" of Cicero, a dream—an ideal:

"A faultless monster which the world ne'er saw."

To this ideal the genuine Stoic will approximate more or less closely. So far as he approaches it, he will be wise, prudent, virtuous, happy; superior to the accidents of fortune; regardless of the advantages or calamities of life. He may be crushed, but he will not be cast down from his pedestal, but not overcome; dishonored, yet without shame; tortured, yet suffering no evil; mangled, but whole in spirit; in every chance and change, self-centred, self-poised, serene, the same. He will always present a steady and unconquered front—

"Invicta devictum mitem Catenum" (Seneca, passim, v. Index; Cicero, De Fin. iii. 7, 26; Plu-
tarch, Compend. Lib. Deip. etc.; Brucker, Hist. Crit. Phil. i. 399). When troubles increase beyond remedy, when reasonable hope is extinct; when life offers no prospect of better, his condition, his fate, even when weary of existence, the Stoic holds in his own hands the immediate means of redress and escape.

A voluntary death, a dignified suicide, a prompt return to the all-receiving bosom of the universe, puts an end to vain struggles, to insurmountable difficulties, or to the faintness of the flesh (Cicero, De Fin. iii. 18, 90, 61).

Long as this notice has been, there has not been space to enter into the interminable details and developments of the sect. In a word, the Stoics divide the universe into a cosmic pantheism as a religion, especially in the practical aspects of theology or morality; its quaint agreement with much of the language and some of the dogmas of Christianity, can scarcely be overlooked, and merit most serious consideration. They have attracted the regards of many vapid inquirers. The mental divergence between the Divine Plan and the human state, the fatalistic universe separates Stoicism completely from all revealed religion, and brings it, on several sides, into communion with Spinozism; on others, with the material evolution of much recent science. With all its syncrasism, its verbal trickeries, its discords, and its excesses, it was certainly a very significant product of Greek speculation and aspiration. While renouncing human sympathies, it enlarged the narrow sentiment of civic nationality into a sense of universal humanity. It made the whole world one (Cicero, De Fin. iii. 14, 62, 63), and converted friendship from an indulgence into a duty. It extended the conception of law and of moral obligations, and rendered them imperative upon societies and individuals. It checked, reproved, and turned back the growing demoralization of the ancient community; and it was, probably, an efficacious agency in preparing the pagan world for the gradual but rapid acceptance of Christianity.

IV. Literature.—It is unnecessary to refer to the classic authorities and the historians of philosophy. It will suffice to specify, Lipsius, Manuscipt ad Stoic. Phil. (Antw. 1604); Gataker, De Disciplina Stoica (Canterb. 1653); Menagii Obs. ap. Diog. Laert. (Amst. 1692), vol. i. Tischendorf, Führer durch die Antike (3 vols. 1793); Ravaisson, Essai sur le Stoïcisme (Paris, 1856); Id. de la Morale des Stoïques (ibid. 1857); Dourfou, Du Stoïcisme et du Christianisme (ibid. 1863); Mouillet, Le Stoïcisme à Rome (ibid. 1865); Zeller, The Stoics, Epicureans, and Skeptics (Lond. 1870); Wegesnheider, Ethica Stoicorum Recenti Fund. (Hamb. 1797); Scicoppius, Elementa Stoic. Phil. Mor. (Mayence, 1608); Liliæ De Stoic. Phil. Mor. (Altona, 1800); Meyer, Stoic. Doct. Eth. cum Chr. Comparatu (Gotting. 1825); Munding, Die Grundzüge der stoisch. Mor. (Rotterd. 1846); Heintze, Stoic. de Juxtagellae Doctrina (Wittenb. 1861); Id. Stoicorum Praelectiones (2 vols. 1865, 282); Hare, An Essay on Epicurean and Stoic Doctrina (Nuremb. 1859); Thomasius, De Stoico, Med. di Euxinione (Leips. 1672); Sonntag, De Pelagianismo Stoico (Jena, 1700); Zimmermann, Que Ruito Phil. Stoic. et Rel. Rom. (Erlangen, 1868); Laffereire, Mem. sur l'influence du Stoïcisme sur la Doctrine des Juristes Romains. (Paris, 1860); Winter, Stoicorum Parmenianae (Wittenb. 1863); The Ancient Stoics, in Oxford Essays (1865); Toullotte, Hist. de la Phil. des Emp. depuis César (Paris, 1892). See Stoics. (G. F. H.)

STOICISM AND CHRISTIANITY. The Stoics and Epicureans, who are mentioned together in Acts xvii. 18, represent the two opposite schools of practical philosophy which survived the fall of higher speculation in Greece. See PHILOSOPHY, GREEK.

1. Biblical Connection.—The principles of these sects require notice under this head only in so far as they are related to the teaching of the apostle, who, we are told, was regarded .as theouched-forth of spiritual gifts, because he preached to them Jesus and the resurrection. The doctrine of the resurrection of the body, or even of the immortality of the soul, would indeed be fundamentally at variance both with the materialism of the Epicureans and with the pantheism of the Stoics.

The idea of the resurrection of the body, or even, by other substances, a body composed of atoms, naturally concluded that it was resolved by death into its constituent ele-
STOICISM

De l’It. Beata, 112: "Laudant enim (Epicurei) ea quibuscumque bene Cebes et viro gloriamur," Phil. iii, 19: "Quorum... gloria in confutare eorum." Ind. i, 15: "In regno salutis annos: Deo parere libertas est." Epict. Dēm. ii, 17, 22: "Iviē mānīn Dēi Sēla ὡ ἢ τοῦ ζωῆς..." Anton. vii, 74: "mū inūs kūmē ψυχομενον εκ ψυχῆς." But the morality of Stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one looks for consolation in the issue of fate, the other in Providence; the one is limited by periods of cosmic ruin, the other is consummated in a personal resurrection (Acts xvii, 18). But in spite of the fundamental error of Stoicism, which lies in a supreme egoism (Seneca, De Vit. Beata, § 8: "Incorruptus vir sit externis et insuperabiles miratorque tantum sui, idem animo atque in utrumque paratus artifex vitae"), the teaching of this school gave a wide currency to the noble doctrines of the Fatherhood of God (Cleanses, Hymn, 31-38; comp. Acts xvi, 28), the common bonds of mankind (Anton. iv, 4), the sovereignty of the soul. Nor is it to be forgotten that the earlier Stoics were very closely connected with the East, from which much of the form, if not of the substance, of their doctrine, had been derived. Zeno himself was a native of Cithium, one of the oldest Phoenician settlements. See CHRIStian. His successor, Chrysippus, came from Soli or Tarus; and Tarus is mentioned as the birthplace of a second Zeno and Antipater. Diogenes came from Seleucia in Babylonia; Apamea in Syria was the birthplace of Epicurus from the Phrygian Hierapolis (comp. Sir A. Grant, The Ancient Stoics, in Oxford Essays [1858], p. 82).

3. Literature.—The chief ancient authorities for the opinions of the Stoics are, Diog. Laert. vii; Cicero, De Fin.; Plutarch, De Stoic. Repugn.; De Plac. Philos. adv. Stoic.; Sextus Empiricus; and the remains of Seneca, Epistulae Morales, Epistulae Moralia. The first four books of the Meditations of M. Aurelius, has traced out with the greatest care the parallels which they offer to Christian doctrine. See also Walch, De Stoicorum cum Paulo Diatessaron (Jena, 1759); Zeller, The Stoics, Epicureans, and Skeptics (transl. from the German by Beichel, Lond, 1870). See also STOIC PHILOSOPHY.

STOICISM (στοικία), Acts xvii, 18), a notable and well-known Greco-Roman philosophy, was, if anything, the most influential and important of the schools after Socrates, entitled to claim descent from Socrates. The contents of the Stoics with the other Socratic schools, and especially with the Epicureans, who devoted most widely from Socratic teachings, filled a large space in the intellectual history of Greece after the loss of Greek independence. The antagonism was continued under the declining Roman Republic and under the earlier Empire. During the reign of the Caesars, Stoicism became no more prominent than it had been before, and assumed the complexion of a political opposition and of republican aspirations or regrets. It lengthened the imperial throne in the person of Marcus Aurelius, and thenceforward gradually faded away into neglect and insignificance, being completely eclipsed by the Neo-Platonic school when not supplanted by Christianity. Simplicius, writing in the reign of Justinian, remarks that the systematic instruction, or school tradition, and nearly all the writings of the Stoics had vanished. Yet if the etrusc Cassius be considered the statesman with the emperor Marcus Aurelius, the Stoic doctrine had maintained a vigorous existence, and had exercised a wide dominion over the minds of men, for nearly half a millennium. It had been distinguished during its long duration, not only by numerous names eminent in the chronicle of speculation, but more essentially by the character of many persons prominent in public life, such as Blosius, Cato, Brutus, Seneca, and Marcus Aurelius. The better part of Roman society, in both the republican and the imperial age, was profoundly impressed with Stoic doctrine and Stoic discipline. It attained that evidence...
Stoicism produced its Roman poets in Manlius, in Lucan, and in Persius. It promoted the morals of the Roman world through the Offices of Cicero, the writings of Seneca, the Oedipus of Epictetus, and the letters of Epictetus to a disciple of the young Antonine. It suggested to Roman jurists the conception of general and systematic law. It furnished principles, axioms, theories, and tendencies to the renovated Roman law, and largely affected its scientific development. Through the agency of the Roman law it has penetrated into every part of the world. Whether this doctrine is called "law of the state", or the "state of nature" is proclaimed, or the dogma is alleged that "all men are born free and equal," Stoic Fantasies are revived, without their origin, their import, their application, or their restrictions being suspected. The philosophy of the Stoics, eo nomine, disappeared with the growth and ascendency of Christianity; but the influences of Stoicism survived, in changed guise; its spirit and its terms reappear in Christian theology, and continue to operate on the minds of men even in the present times. There has never been an age, since the Antonines, when Stoic doctrines and Stoic sentiments and Stoic austerities have not claimed, with altered face, but with the ancient arrogance, the admiration and adhesion of the world. It is not a little singular, too, that in this closing 19th century, even the most extravagant dogmas of the visionaries of the Porch find a counterpart in the scientific fantasies of Huxley, and in the cosmical reveries of Helmholtz and his fraternity. The modern fever, the long protracted skins, the enervating influence, the recent though partial revival, of Stoicism can be accounted for only by recognising its peculiar consonance with the characteristics of the times when it appeared; its adaptation to the needs or appen- tancies of subsequent generations; its agreement with the healthy tendencies or the morbid aspirations of the human heart; and the recurrence, in our day, of social and intellectual conditions analogous to those which en- gendered or favored the speculations of Zeno and his followers.

1. Origin and Development.—1. The sect of the Stoics was founded at Athens by Zeno of Citium, in Cyprus, a town which was, in part at least, of Phoenician origin. Zeno himself has been, at times, suspected of having had Asiatic blood in his veins. The institution of the new heresy must be assigned to the close of the 4th century before Christ, or to the beginning of the 3d. There is such a total absence of contemporary information, such a dearth of authentic testimony, and so many discrepancies, when we regard dates, events, and incidents cannot be reported with exactness or with confidence. According to certain tradi- tions, the father of Zeno was a merchant engaged in a regular and lucrative course of trade with Athens, who was in the habit of bringing back from that city the writings of eminent Athenians and other Greeks for the instruction and edification of his son, whose studious inclinations had been early manifested. The son was, in the course of time, sent to Athens in charge of a cargo of merchandise. Having arrived in that still brilliant city, either after a prosperous voyage or after a shipwreck, he fell in with a copy of Xenophon's Memorabilia, and was fascinated with the delineation of Socrates and of the Socratic disputations. He determined to devote himself exclusively to the pursuit of philosophy; and of Citium, of Cyprus, and of his father nothing more is heard. Disposing of what property remained in his hands, whether much or nothing, and either distributing the remainder among his friends or retaining it himself, he set out for the traditions vary and are altogether inconsistent—he attached himself at first to the Theban Crates, the chief of the Cynic school at that time. He was re- pelled, however, by the coarseness, vulgarity, filthy hab- its, and arrogant ignorance of the Cynic tribe; and for

The restoration of political and social health to his city and to his fellow-citizens was his chief aim. The same purpose may be discerned throughout the writings of of Stilpo the Megarian, and also of Diodorus the dia-lectician. He attended through a whole decennium, it is said, the instructions of Xenocrates, then the schol- arch of the Academy, and afterwards those of his suc- cessor, Polemo. It is difficult to find time in Zeno's life for this prolonged education. Yet the amount of truth in- volve the amount of truth contained in such reports. The variety of instructors assigned to Zeno, and his os- cillations between different schools, may be only a con- jectural and retrospectively interpretative of the composite character and frequent inconsistencies of his doctrine. A pretty amount of the old has been retained, first in a more simple and intensified range of knowledge. Having asked the oracle how he should secure the best mode of life, he was told to become of the same color with the dead. Hereupon he devoted himself to the perusal of the older authors. The wide range of sources whence he borrowed his scheme of philosophy may be implied in the title. His doctrine was compounded from materials derived from many schools. "Stoic fures" was a jesting re- proach in antiquity that acquired the currency of a proverb (Cicero, De Fin.). The sect was certainly an offshoot from the Socratie school. It took much from previous systems. It always retained a close affinity with the Cynics, and at times, in particular persons, was almost identified with them. Its logic it received from the Peripatetics, extending it into many bewilder- ing refinements. Its cautious and incessant disputation, its dry argumentation, its nugatory hair-splitting, its "ratio culcusa" and "inipie", and "verborea conserva- tiones," with all the other subtleties of "subtle vel opes- simi" [Cicero, De Fin. iii. 113], it borrowed from the Megarian. From them, and particu- larly from Stilpo, it received its exclusive consideration and estimation of virtue. Its physical principles it took partly from Pythagoras and largely from Heraclitus, who communicated to it the belief in the ultimate con- duction of the world and other characteristic topics. This diversity of obligation, and the strange syncretism which proceeded from it, direct attention to the general character of the Stoic innovation, and to its peculiar re- lations to the political, social, and intellectual condition of the age in which it transpired.

In the full tide of modern progress and of vigorous civilization, it is difficult to form an accurate and ade- quate conception of the disdain, despondency, and hope- lessness which overwhelm with gloom the minds of eager, active, and intelligent men when the course of political development is suddenly arrested and crushed beneath the rule coercion of military power and alien power. In a condition where the Greeks left after the amazing victories of Alexander the Great and the establishment of Macedonian domination or Macedonian influence. The memory of political independence and of free political action became a vain regret. The hope of renovated liberty was a tormenting dream, and most of us have rapidly elided away with the constant repetition of disheartening experiences. Political dejection, polit- ical indifference, or political servility was substituted for the violent but earnest and inspiring conflict of parties in a free state. At the same time, the vast extension of Hellenic domination over new lands, strange people, and ancient civilizations crossed curiosity, introduced the knowledge of foreign habits of thought, and brought Asiatic tradition and Asiatic speculation within the sphere of Greek intelligence. Coincidently with these potent agencies of intellectual change the splendid sys- tems of the great chiefs of the Socratic school reached a sudden and complete cessation, the world and other characteristic traits of political life and public morals by investigating the foundations of truth, discovering a basis for knowl- edge, and thus securing the rectification of principles.
his brilliant disciple, Plato, as the \textit{Republic} and the \textit{Laws} may sufficiently attest. \textit{See Plato; Socrates.} A like design, but with broader views and with less regard to particular applications, may be ascribed to Aristotle; though his alien nativity, his restless pursuit of all knowledge, his marvellous comprehension and systematization, may disguise the tendency, and may have disguised it even to himself. Still, the moral bearing and the political direction of the inquiries of Socrates, Plato, and Aristotle can hardly be missapprehended. It is a curious confirmation of this prevailing direction of thoughts that Zeno’s first work, composed before his separation from the number of his master’s students, is \textit{Stoic Schools}. This was, perhaps, the last marked manifestation of the spirit of an age that had passed away. It should be noted, too, that ethics, as such, had constituted a large part of the meditations of Socrates, Plato, and Aristotle, and had been prominent in secondary schools. The reformation of morals had been the immediate design of Socrates, and the impulse communicated by him had not ceased to operate. Indeed, the necessity for moral reform had greatly increased since Socrates urged the Athenians to a just and pure life. The crimes, the treacheries, the frauds, the greed, the selfishness, the rapacity, and the sensuality of the Greeks had been much increased by the tribulations of the Peloponnesian war and Critias; they had assumed larger proportions and greater disregard of restraint. The plundering triumphs of Alexander; the sack, spoliation, or oppression of cities; the acquisition of thrones, principalities, dominions, powers, and fortunes by the companions and followers of Alexander, raised the hopes of the enterprising and lowered their principles. If, in the days of Socrates, the reformation of knowledge was requisite for the reform of the State, after the Macedonian supremacy there was scarcely any State to be reformed. The reformation must, therefore, be restricted to private morals and to private life in order to redeem society or to insure individual improvement. Even this tendency had been already exhibited. The spirit of the approaching age is always anticipated, for “coming events cast their shadows before.” Aristippus, the pupil of Socrates, preceded Epicurus in presenting pleasure as the object of life; the Megarians gave nearly all their solicitude to ethical precepts and practices; and Antithenes, the founder of the Cynics, was before Zeno in proclaiming indifference to worldly honors, worldly cares, and every indulgence to be the essence and substance of wisdom. In the confusion or cessation of political life, in the crash of the brilliant organizations of the past, in the growth of a new spiritual heathenism, the case or dignity of individual existence naturally engaged the attention of innocent natures and of original and inquiring minds. Earlier speculations might be continued—expanded rather than advanced; but the yearning anxiety of the time, and the “regnum futuri,” centred in the individual, and sought escape both from political domination and social corruption. The need of moral satisfaction and of spiritual solace was, of course, augmented by the decay of effectual belief in the creed of polytheism.

Such was the condition of the Hellene world when Zeno and Epicurus almost simultaneously appeared with antagonistic schemes, as with diverse temperaments, to institute new systems of philosophy, which long rivelled the Academies and Peripatetics, and divided the mass of intelligent and dissatisfied men between their contending schools.

It would be very instructive to investigate the manner in which new schools of philosophy established themselves. The advantage and the disadvantage of the time and the inquiry are widely scattered, and they are neither abundant nor distinct. The process seems to have been both irregular and fortuitous. It bore much resemblance to the institution of new religious orders in the Middle Ages; to the gathering of vast congregations of disciples by illustrious schoolmen; and to the generation of new sects and separatist churches in our time. An ardent or ambitious student, earnest in the pursuit of truth, or consumed with the desire of notoriety, full of self-confidence, and stubborn in his convictions, finds himself at variance, on some points of greater or lesser importance, with the teachers whom he has long attended; or is taken into the fold of some like Laocoon, and has been deceived at last. He ventilates his doubts; he discusses his differences; he argues, he extends, he corroborates, he systematizes his opposition; he draws around him others who have experienced the like dubitations, or who catch the same infection from his own vehemence; and, as the number of his adherents acolytes increase, the desire and the demand for fuller and more original and more pronounced assertions of differences, and for the consolidation of the dissidents into active forces, and provoke the establishment of a new congregation. A place of meeting and of formal instruction is sought out, and the groves of Academicians, the shady walks near Athens, an open colonnade, a pleasant and retired garden, a retreat in the mountains, forests, or meadows, or a new meeting-house, give “local habitation and a name” to a school of philosophy, a monastic order, or a modern sect. That Zeno, during his long peregrination through the existing heresies, was speedily led to contemplate the institution of a new school is not only what the institution is attributed to Polemo: “It does not escape my notice, Zeno, that you, in your Phoenician garb, are gliding through the gates of others’ gardens and stealing their doctrines” (Diog. Laert. vii. 25).

By whatever motives induced, or by whatever circumstances favored, Zeno established a new school at Athens. At what time this occurred cannot be definitely ascertained. According to some accounts, he was thirty years of age when he reached Athens, and attended philosophers of high repute for twenty years. But the chronology of his life is uncertain and confused. The beginning of the 3rd century before Christ may be taken as the approximate date of the foundation of his school. This school maintained itself successfully against older and later competitors. It ministered to a latent and growing want. The character and bearing of the teacher gave weight to his doctrine and secured respect. He devoted himself and his instructions, with earnest assiduity, to the inculcation of individual morality and personal purity. Retaining the Cynic aim and the Cynic abstemiousness and self-sufficiency, he divested Cynicism of its coarser, more ignorant, and more offensive characteristics. He taught his hearers to seek contentment and satisfaction in conscious rectitude of thought, feeling, and conduct; to recognise toil and to deny toil as the appropriate and necessary duty; to contend indulgences; to resist temptations; to endure with serene disregard the accidents of life; and to maintain the same unswerving equanimity in adverse and in prosperous fortune. Whatever opinion may be entertained in regard to the invalidity of his theories or the hypocrisy of members of his sect in later days, he rendered an important service to his own and to subsequent generations by winning men from the abounding infamies of the time, and guiding them to the pursuit of honesty, integrity, justice, unsellosity, and personal propriety of sentiment and action. During his extended career as a teacher he earned the cordial regard of his fellow-citizens (or rather of his fellow-inhabitants of the same city, for he refused Athenian citizenship) and of his contemporaries. Antigonus, king of Macedon, attended his lectures, and invited him to his court; Zeno excused himself on account of his age, but sent two of his disciples to represent him. Another pupil, Sapphus, is illustrated by an anecdote which an Athenian historian related. The Athenians honored him with a panegyric, a golden crown, a statue, and a public tomb: “because he had exercised his vocation in Athens as a philosopher for many years, demeaning himself as a truly good man in all the offices of life; because he had trained to virtue and sobriety the youth who had resorted to him for in-
2. The disciples of Zeno were at first called *Zenomai,* after the master. They received the name of *Stoics* from the painted porch (*stoa poteia*) at the northwestern angle of the Agora, in which they were accustomed to assemble for instruction.

The numerous changes in the Stoic doctrine, and, still more, the variations and oscillations in the exposition of that doctrine, readily explain the disappearance of the works of Zeno and of the other chief exponents of the school. These changes were themselves due to the imperfections and inconsistencies in the system which resulted from its systole (system) and diastole (dissolution), and from the partial dissent and frequent recantations, and repeated attempts at systematization. Its very defects, however, rendered it pliant, and easy of adaptation to the changing sentiments and the altering needs of successive generations, and thus maintained its vitality and increased its adaptability to dissimilar ages and circumstances. Aristocles, another of the pupils of Zeno, manifested Cynic proclivities. He did not accord with the wider range of his master's expositions, and deviated widely from his teachings. Herillus of Carthage, another pupil, approximated more closely to Plato and to the Peripatetics, and subordinated the acquisition of virtue to the attainment of knowledge which should lead to virtue. Cleanthes, another disciple, and the immediate successor of Zeno in the direction of the Stoic school, differed from the founder in many important respects. The pupil and successor of Cleanthes, Chrysippus of Soli, modified, harmonized, enlarged, and reorganized the doctrine of the Porch to such an extent that the saying became proverbial.

*Εἰ μὴ τὰς ἡμᾶς ψυχὰς, ἐνὶ ἐν τοῖς (unless Chrysippus had lived, there would have been no Stoic school). He treated all the departments of philosophy, and treated them with fulness, ingenuity, and minuteness. To Stoic dialectics, however, he rendered such signal services as to suggest the eulogistic remark, *εἰ πάρα τοίς ἐν ψυχήποις ὄλη ἐν τοῖς ἀλληλομορφιᾶσιν* (if the gods had any art of dialectics, it could be no other than that of Chrysippus). In consequence of the completion and reintegration of Stoicism by Chrysippus, the phrase *Chrysippus gymnasium* is employed by Juvenal to designate the Stoic system. Aristocles of Chios had confined philosophy to ethics, and Panaitius of Rhodes, near the close of the 2d century B.C., gave his chief attention to this branch, and furnished the substance of the celebrated treatise of Cicero *De Officiis.* Poseidonius, the pupil of Panaitius, and his successor in the Rhodian school, was distinguished for the variety of his knowledge and for the extent of his information. The citations of Athenaeus manifest the wide range of his intelligent curiosity. His collections and researches in natural history and other departments of natural science supplied Seneca with materials for his *Natural Questions,* one of the most curious of the surviving treasures of antiquity. Poseidonius numbered many eminent
Cynicism. Yet, with all its fluctuations, it became more influential than ever in regulating moral conduct, or, at least, moral professions, and in determining moral sentiments. With the progress of time and the enlargement of social relations and conditions, it became more of a religion than of a philosophical theory. Its teachers became preachers; its instructions resembled homilies; its assemblies were like congregations of religious worshippers. Throughout its whole duration, unity of spirit and consistency of moral tone were more regarded than uniformity of doctrine. Such unity and consistency, while the philosophic doctrine became lacier in details, became more rigorous in its professed discipline. It was thus able to offer itself as a pagan competitor to the rising Christianity. With the growth of the new religion it gradually waned, its discrepancies, discord, and intestine controversies destroyed its authority by dividing its followers. Its extravagances and absurdities, and its want of any tenable philosophic basis, rendered it impotent in conflict with the new revelation. In its later period it borrowed much, undoubtedly, from Christian teachings; but it borrowed in vain. It was “impar congresus Achilli.” The very consanguinity of its teachings with Christian precepts was fatal to it in the contest which had so long demonstrated the victory of its rival. Yet whatever changes it underwent in its successive developments, it retained throughout its well-marked character as an authoritative scheme of ethics. The Stoics may, accordingly, be regarded as the precursors of the Christian faith in the department of practical morals, and as having prepared the path and made smooth the way for the progress and reception of its heavenly successor.

II. Later Teachers.—The regular “catena Stoicorum” extended only from Zeno to Jason, a period of two centuries and a half. Zeno was said to have guided his school for fifty-eight years. Among the numerous pupils of those long years are specified Cleaneus of Assos, in the Troad; Ario of Chios; Herillus of Carthage; Perseus of Citiu, a slave of Zeno; Aratus of Soli; Dionysius of Heraclea, in Pontus; and Socrates of Bosporus. Clearness was the immediate successor of the founder, and retained many of his fellow-disciples in the school. A very beautiful and most characterizable hymn, addressed by him to Jove “of many names,” has been preserved, and is our most valuable relic of early Stoicism.

2. Chrysippus of Soli (B.C. 290-206), the reformer and renovator of the Stoic creed, succeeded Cleaneus. He was singularly perspicacious and of indefatigable industry. The works which he composed are said to have numbered seven hundred and fifty. Among his more noted disciples were his nephew Aristocreon, Teles, Eratosthenes, and Boethus.

3. Zeno of Tyrus.

4. Diogenes of Alaces.

5. Antistitus of Tenea, among whose pupils was Blosius of Cumae, the teacher and friend of Tiberius Gracchan.

6. Pananius of Rhodes succeeded him, and died before A.C. 111. He had several noble Romans among his hearers, including Scipio Africanus, according to the declaration of Cicero.

7. Posidiumus of Apamia (B.C. 135-51) succeeded his preceptor Pananius, and was the last illustration of the formal Stoic school. He taught at Rhodes, where his lectures were attended by Pompey and many other eminent Romans of that day. By their persuasions he was induced to remove to Rome at a very advanced age. He lived to the age of ninety, which he regarded as sufficient for the accomplishment of his great design.

8. Jason, his grandson, the last of the Stoic succession, with whom the history of the school, as such, closes; and with whom, likewise, Zeller’s account of the Stoics proper terminates.

III. For the doctrine of the Stoics, see Stoic Philosophy.

IV. Literature.—To the works mentioned under this IX. C. V...
In 1790 he consummated a second marriage (with Sophia, countess von Rettern), and soon afterwards undertook a trip to Italy, which led him to Münster andexposed him to the influences that determined him to goover to the Church of Rome. He found at Münster atype of Catholicism in which the Christian element wasprominent and the Roman element not unpleasantlynoticeable. Princess Gallitzin was its leading repre-resentative, and the principal agent in persuadinghim to make the desired transfer. The journeycontinued to Rome, where he was profoundly stirredwhile witnessing the celebration of the mass by popePius VI, and filled with admiration for the pontiff onbeing admitted to an audience. He met the brothersDronze, who had been recommended to him by thepapal nuncio, and who adored Rome and the Church,and endeavored to persuade him in this direction. Hewent to Eutin, and entered on the performance of his duties as president of the government in the spring of 1795. The Münster coterie were from this period in regular communication withhim, while his Protestant friends of former days weregraddually alienated. In 1798 he notified the govern-ment that he intended to resign his offices, and inthe same year he visited the Moravian community, tofind, if he could, among them the peace and rest forwhich his soul longed; but he at the same time sub-mitted the resignation of which he was dispossessed by the exiled bishop of Boulogne, and received a reply in consonance with his desires. The transition to the Church of Rome was made on June 1, 1800, in theprivate chapel of princess Gallitzin. The reasons whichdetermined Stolberg's action may be reduced to three:1. A bald, cold, unsatisfying rationalism was in control of the evangelical churches. The formal principle of Protestantism, submission to the Bible, was loudly pro-claimed, but the demands of reason allowed very few scriptural truths to stand. So emotional a nature as Stolberg's could never rest content with such a state of affairs. 2. Stolberg lacked the keen intellect and resolute which might have fitted him to find and ap-ple the remedy for the evils which he saw, as his highstation would have enabled him to do. He was simplya man of feeling, and, in addition, a weakling who could enduralot of controversy, though it might assume nogreater proportions than an adverse discussion of his taste for Rome and the principal agent in persuadinghim to make the desired transfer. The Münster Catholicsdrew their inspiration from the Bible and the Christian mys-tics, and made the person of Christ the centre of their religious life. On Sept. 28, 1800, Stolberg, having re-signed his official position, removed from Eutin to Mün-stermine, and met every literary action with some at-tention to the classics, but devoting himself more es-sentially to religious work. In 1808 he published Au-gustine's De Vera Religione and De Moribus Eccl. Catho licis in German, and also composed the inscription which was placed on the stone over the grave of Klop-stock (q. v.), who had been the friend of his youth. Stimulated by C. A. Dronze (q. v.), he began a Geschich-te der Religion Jesu Christi, of which fourteen volumesappeared between 1806 and 1818. His patriotism in these later days was as evident as it had been in his youth. The freedom of his expressions led to his be-ing placed under surveillance by the French invaders in 1813, and when the German revolution took place in1813 he gave four sos to the army, and composed a number of patriotic hymns. But his day was almostover. The labor required for his history was exhaustinghim. He turned his attention wholly upon the Scriptures, and wrote two edifying volumes entitled Be-teufelder in der heiligen Schrift, a life of Vincent de Paul, and a work styled Biicher der Liebe, with which he closed his life. He died Dec. 5, 1819, call-ing with his dying breath on the "Mother of God," and placing confidence in the intercession of saints, but, after all, drinking in comfort and strength from the solidpromises of the Scriptures. This, indeed, was the per-sonal and particular of Gallitzin, that it was in themain, not Roman, but scriptural. His last words were"Blessed be Jesus Christ." See Nicolov, F. L. Giusaffa Stolberg (Mayence, 1846); Von Bippen, Eutiner Skizzen, etc. (Weimar, 1859); Goethe, Wahrheit und Dichtung, xviii; Voss, in Paulus's Sophronismus. Wie ward Fr. Stolberg ein Unfähiger (Frankfurt a. Main, 1849); Stolberg, Kurze Abfertigung, etc. (Hamb. 1890); Kater-kamp, Leben der Fürstin Anna von Gallitzin (2d ed. Münster, 1899); Schott, Voss u. Stolberg, etc. (Stuttgart,1850); Gesammelte Werke der Brüder Stolberg (Hamb. 1825 sq., 20 vols.).

Stole (στόλα), a Greek term for (1) a vestment or garment; (2) a vestment reaching to the feet, and worn by bishops and priests. This garment was originally of white linen, but so early as the beginning of the 7th century some of the younger clergy of Spain had taken to "colored oraria" decked with gold, and were not even content with one only. See Marriott, Vestiarium Christianum, p. 215.

In more recent times the stole is a narrow band of silk or stuff, fringed at the ends, and worn by bishops and priests. This garment was originally of white linen, but so early as the beginning of the 7th century some of the younger clergy of Spain had taken to "colored oraria" decked with gold, and were not even content with one only. See Marriott, Vestiarium Christianum, p. 215.

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Stole, the Latin name of a garment or vestment used by bishops and priests in the Church. It is worn over the shoulder and is fastened at the back. It is made of silk or wool and is usually fringed at the ends. The stole is a symbol of authority and is used in the administration of sacraments. It is also worn by priests at Mass and during the liturgy. In the Eastern Church, the stole is called orarion, or epitrachelion, and is a long strip of silk or wool that is worn over the shoulder and is not fastened at the back. The stole is a symbol of jurisdiction, and in that sense it is currenly worn by the pope, even when not officiating. The stole is also a custom in Italy, which is customary as to jurisdiction, of the parish priest, after he has administered extreme unction, leaving the stole upon the deceased, not to be removed until the death or recovery of the patient.

The stole of the Eastern priests, called orarion, or epitrachelion, is merely a long strip of silk or wool more than double the width of a Western stole, and with a hole in the middle of the upper part, through which the celebrant puts his head. It has an embroidered band down the middle.

In the Reformed Church the stole is still used under the slightly changed form of the scar (q. v.). Until within the last few years the use of the stole or scar was confined in the Reformed Church of England to bishops, chaplains of the nobility, members of chapters, and graduates in divinity: of late, however, it has been generally worn by the London clergy, though with what authority is not clear. See ORNAMENTS, ECCLESIA STICAL.

Stolzein (στολζειν), a Greek term signifying "to put the chrim robe on a person."

Stomacher (στόμαχος), some article of female attire (Isa. iii, 24), the character of which is mere matter of conjecture. The Sept. describes it as a variegated tunic (χειμώνιον μεσοφόροςος): the Vulg. as a species of girdle (fascia pectoralis). The word is evidently a compound, but its elements are uncertain. Genesis (Theeaur. p. 1187) derives it from στο*.
STOMION

with very much the same sense as in the Sept; Saal-
schutz (Archäol. i, 30) from ἀναγκῇ, with the sense of "undisguised lust," as applied to some particular kind of dress. The latest explanation (approved by Furst and Mahlaun) is that of Dietrich (Sem. Wörterb. p. 290) from the Chal. עונן, fine linoes (עונן, overgar-
ment), with the noun-ending  photoshop (as in בָּשָׂךְ). See ATTIK.

Stomion πολύς αδάων (Xτόμιον πολύων ἄδονος) is the beginning of a hymn attributed to Clement of Alexandria, and is found at the close of his Pedagogue. It is the oldest Christian hymn extant, and is a sublime but somewhat turgid song of praise to the Logos, as the divine educator and leader of the "human race."

The title of the hymn is Γάμος τοῦ Σωτήρος Χριστοῦ, i. e. "Hymn of the Saviour Christ," and it addresses Christ as the leader of the youth, that "he himself may gather them to praise him" (ver. 1-8); then as the shep-
herd and king of the saints, that he "may guide his sheep and rule over them" (ver. 9-22); and, finally, as the Eternal Word, whose footsteps lead to heaven (ver. 29-58). The first part runs thus in the original Greek:

There are three English translations of this hymn: one by W. Wilson, in the Ante-Nicene Christian Library, vol. iv; Clement of Alexandria, i, 343 sq.:

"Bride of colts untamed,
Over our wills presiding,
Wing of unwandering birth,
Our flight securely guiding.
Rock against an adverse shock,
Shepherd with wisdom tending
Lambs of the royal flock;"

a second by Mrs. Charles, in the Christian Life in Song, p. 44 sq.:

"Mouth of babes who cannot speak,
Wing of nestlings who cannot fly," etc.;

and a third by Saville, found in the Lyra Sacra (Lond. 1865), p. 6, and adopted by Schaff in Christ in Song, p. 675:

For the German translations, as well as for the literature on this hymn, see the very learned article on the contents and structure of this hymn by Prof. Piper, in his Evangel. Kalender for 1868, p. 17-39. (B. F.)

STONE

(usually ὕβρις, den; but occasionally ὕβρις, ὕβρια, both of which are rather a rock; ἀλχαρίς, sometimes πέτρος or ψάριον.) In such rocky countries as Mount Sinai and Syria, stones were naturally of very

frequent reference in Biblical language. See ROCK.

The kinds of ordinary stone mentioned by ancient and modern writers as found in Palestine (q. v.) are chiefly limestone ( Isa. xxiii. 9) especially marble (q. v.) and sandstone; occasionally basalt (Josephus, Ant. viii. 7, 4), flint, and firestone (2 Macc. x. 3). (See Wagner, De Lapidibus Judaeis [Ital. 1724]). See MINERAL.

The uses to which stones were applied in ancient Palestine were very various.

1. They were used for the ordinary purposes of building, and in this respect the most noticeable point is the very large size to which they occasionally run (Mark xiii. 1). Robinson gives the dimensions of one as 24 feet long by 6 feet broad and 3 feet high (Rex. i, 233; see also p. 284, note). See QUARRY. For most public edifices hewn stones were used. An exception was made in regard to altars, which were to be built of unhewn stone (Exod. xx. 25; Deut. xxvii. 5; Josh. vii.

31), probably as being in a more natural state. The Phoenicians were particularly famous for their skill in hewing stone (2 Sam. v. 11; 1 Kings v. 19). Stones were selected of certain colors in order to form orna-
mental string-courses. In 1 Chron. xxix. 2 we find enumerated "onyx stones and stones to be set, glistering stones (lit. stones of gee-patul), and of divers colors (i. e. streaked with veins), and, all manner of precious stones, and marble stones" (comp. 2 Chron. iii. 6). They were also employed for pavements (2 Kings vi. 17; comp. Esth. i. 6).

2. Large stones were used for closing the entrances of caves (Josh. x. 18; Dan. vii. 17), sepulchres (Matt. xxvii. 60; John xi. 38; xx. 1), and springs (Gen. xxix. 2).

3. Flint-stones (נָכַר or נָכָר) occasionally served the purpose of a knife, particularly for circumcision and similar objects (Exod. iv. 25; Josh. v. 2; comp. Herod. ii. 86; Plutarch, Niches, 18; Catull. Carmina, lix. 5). See NIPHA.

4. Stones were further used as a munition of war for sling-shots (1 Sam. xvii. 40; 49), catapults (2 Chron. xxvi. 14), and bows (Wis. v. 22; comp. 1 Macc. vi. 53). Also as boundary marks (Deut. xix. 14; xxvii. 17; Job xxiv. 2; Prov. xxiii. 28; xxviii. 10): such were probably the stone of Bohan (Josh. xv. 6; xviii. 17), the stone of Abel (1 Sam. vi. 15, 18), the stone Ezol (xx. 19), the great stone by Gibeon (2 Sam. xx. 8), and the stone Zooleth (1 Kings i. 9). Finally as weights for scales (Deut. xxv. 13; Prov. xvi. 11); and for mills (2 Sam. x. 21).

5. Large stones were set up to commemorate any remarkable events, as by Jacob at Bethel after his interview with Jehovah (Gen. xxviii. 18; xxxv. 14), and again when he made the covenant with Laban (xxxii. 45): by Joshua after the passage of the Jordan (Josh. iv. 9); and by Samuel in token of his victory over the Philistines (1 Sam. vii. 12). See PILLAR. Similarly the Egyptian monarchs erected their stèle at the farthest point they reached (Herod. ii. 106). Such stones were occasionally consecrated by anointing, as instanced in the stone erected at Bethel (Gen. xxviii. 18). A simi-
lar practice existed in heathen countries, both in Asia and in Europe (see De Sanclay, Dead Sen. ii, 51, 52; Hackett, Illustra. of Script. p. 102; More, Pillar Stones of Scotland [Edinb. 1865]). See ALTAR. By a singular coincidence these stones were described in Phoenicia by a name very similar to Bethel, viz. betulja (Barto-
lija), whence it has been surmised that the heathen name was derived from the scriptural one, or vice versa (Kalisch, Comm. in Gen. loc. cit.). But neither are the names actually identical, nor are the associations of a kindred nature; the betulja were meteoric stones, and derived their sanctity from the belief that they had fallen from heaven, whereas the stone at Bethel was simply commemorative. See BETHEL. The only point of resemblance between the two consists in the custom of anointing—the anointed stones (λιτοῖς ψυχροῖς, Clem.

Druisdal Stone of Persia.
Alex. Strom. vii, 302), which are frequently mentioned by ancient writers as objects of divine honor (Arnob. Adv. Gent., i, 39; Euseb. Prep. Evang., i, 10, 18; Pliny, xxxvii, 51; Theophr. Char. 17; Pausan., x, 24, 5; see Belermann, "Steine zu salben" [Erf. 1793]), being probably aerolites.

6. That the worship of stones prevailed among the heathen nations surrounding Palestine (see Biedermann, De Lapidum Cultu [Friib. 1749]; Hölling, De Batyl- lus Vett. [Gron. 1715]; Falcone, in the "Mémoires de l'acad. des Inscr., vi, 513 sq. [see Stone-Worship], and was borrowed from them by apostate Israelites, appears from Isa. lvii, 6, according to the ordinary rendering of the passage; but the original (יהיה לולע לע) admits of another sense—"in the smooth (clear of wood) places of the valley"—and no reliance can be placed on a peculiar term introduced partly for the sake of alliteration. The "amon makshith (המון מקשית), noticed in Lev. xxvi, 1 (A.V. "image of stone"), has again been identified with the beriyah, the doubtful term makshith (comp. Numb. xxxvii, 52, "picture," Ezek. viii, 12, "image") being supposed to refer to devices engraved on the stone. See Idol.

7. Heaps of stones were piled up on various occasions as in token of a treaty (Gen. xxxvi, 46), in which case a certain amount of sanctity probably attached to them (Homer, Od. xvi, 471); or over the grave of some notorious offender (Josh. vii, 26; viii, 29; 2 Sam. xviii, 17); see Propert. iv, 5, 75, for a similar custom among the Romans. See Galleri. The size of some of these heaps becomes very great from the custom prevalent among the Arabs that each passer-by adds a stone. Burckhardt mentions one near Damascus 20 feet long, 2 feet high, and 3 feet broad (Syria, p. 46). A reference to this practice is supposed by Gesenius to be contained in Prov. xxvi, 8, which he renders "as a bag of gems in a heap of stones" (Thee., p. 1263). The Vulgate has a curious version of this passage: "Sicut qui mittit lapidem in acervum Mercurii."

8. The "white stone" (q.v.) noticed in Rev. ii, 17 has been variously regarded as referring to the pebble of aquilus used in the Greek courts (Ovid, Met. v, 41); to the lot cast in elections in Greece; to both these combined, the white conveying the notion of acquittal, the stone that of election (Bengel, Gnom.); to the stones in the high-priest's breastplate (Zullig); to the tickets presented to the victors at the public games, securing them maintenance at the public expense (Hammard); or, lastly, to the custom of writing on stones (Alföhr, ad loc.). (See the monographs on this subject, in Latin, by Majus [Glas. 1706] and Dresig [Lips. 1751]).

9. The use of stones for tablets is alluded to in Exod. xxiv, 12 and Josh. viii, 32; and to this we may add the guide—stones to the cities of refuge (Alföhr, ad loc.).

10. Stones for striking fire are mentioned in 2 Macc. x, 5.

11. Stones were prejudicial to the operations of husbandry; hence the custom of spilling an enemy's field by throwing quantities of stones upon it (2 Kings iii, 19, 25), and, again, the necessity of gathering stones previous to cultivation (Isa. v, 2). Allusion is made to both these practices in Eccles. iii, 5 ("a time to cast away stones, and a time to gather stones").

12. The notice in Zech. xii of the "burdensome stone" is referred by Jerome to the custom of lifting stones as an exercise of strength, which he describes as being practiced in Judea in his day (comp. Ecles. vii, 21); but it may equally well be explained of a large corner-stone as a symbol of strength (Isa. vii, 16).

13. Stones are used metaphorically to denote hardness or insensibility (1 Sam. xvi, 37; Ezek. xi, 19; xxxvi, 26, as well as firmness or strength, as in Gen. xlix, 24, where "the stone of Israel" is equivalent to "the rock of Israel" (2 Sam. xxii, 3; Isa. xxx, 29). The members of the Church are called "living stones," as "contributing to that living temple in which Christ, himself, a living stone," is the chief or head of the corner (Eph. ii, 20–22; 1 Pet. ii, 4–8). See Corner-stone.

STONE OF DEDICATION. An original stone, inscribed with the date of dedication, 1192, remains at Clee Church, Lincolnshire.

Stone, Cornelius, a minister of the Methodist Episcopal Church, was born at Jay, N.Y., and after a thorough collegiate and theological education, joined the Maine Conference in 1841. In 1858 his declining health compelled him to abandon the work of the ministry and retire to his paternal homestead. He twice represented his district in the State Legislature. He died at Jay, April 5, 1866. Mr. Stone was highly esteemed as a faithful minister and able and discreet legislator. See Minutes of Annual Conferences, 1865, p. 106.

Stone, Frank, an English artist, was born at Manchester in 1800. He settled in London, and in 1831 was elected an associate of the Royal Academy. Among his religious paintings, Christ and the Woman of Samaria is much admired.

Stone, Isaac, a Methodist Episcopal minister, was born at Hooisach, Kesseler Co., N.Y., March 26, 1817.
He was converted in 1816, admitted on trial as a traveling preacher in 1822, and filled successively the following circuits and stations: Herkimer, Westmoreland, Canajoharie, Otsego, Black River, Stockbridge, Westmoreland, Rome, Verona, and Lowville, N.Y. In 1836 he was made presiding elder of Oswego District; in 1840-47 he supplied Fulton, Weedsport, Potdam, and Watertown stations; in 1847 he was made presiding elder of Adams District; in 1848 supernumerated, after which he was seldom able to preach. He died Sept. 10, 1850. He was distinguished for the depth and genuineness of his humility; he was also a man of great kindness, which was manifested in all his public ministrations and private intercourse with his fellow-men. See Minutes of Annual Conferences, iv. 616. (J. L. S.)

Stone, John S., a Presbyterian minister, was born at Madrid, St. Lawrence Co., N.Y., in November, 1823. He enjoyed the training and counsel of earnest, devoted Christian parents, spent the most of the early part of his life in teaching, studied theology privately, was duly licensed by the St. Lawrence Association in 1852, commenced his labors at Redfield, N.Y., and was ordained by a Congregational Council in 1854. In June, 1860, he became pastor of the church at Au Sable Forks, N.Y., which post he filled with marked fidelity, until he was constrained to enter the service of the United States, and received a captain's commission in 1862. He was killed in his first battle, May 16, 1864. See Wilson, Presb. Hist. Almanac, 1866, p. 225.

Stone, Joseph, a Methodist Episcopal minister, was born in England about the year 1742. He emigrated to America early in life, was admitted into the itinerancy in 1796, and appointed to Montgomery Circuit, in 1797-98 to Federal, in 1799 to Fairfak, in 1800-1 to Frederick, in 1802 to Huntington, in 1803 to Carlisle, in 1804 to Alleghany, in 1805 to Frederick, in 1806 to Winchester, in 1807-8 to Fairfak, in 1809 to Berkley, in 1810 to Loudon, York, and in 1811 the Conference granted him a supernumerated relation, in which he was retained until death, Oct. 7, 1818. He was a plain, zealous, and useful minister of the Gospel. See Minutes of Annual Conferences, i. 324; Stevens, Hist. of the M. E. Church, iv. 244; Bangs, Hist. of the M. E. Church, iii. 96.

Stone, R. W., a minister of the Methodist Episcopal Church, was born in Westmoreland, Conn., 1846. He first united with the Baptist Church in 1869, but joined the Methodists the same year. He was soon after licensed to preach, and was admitted to the Louisville Conference in 1869, but died in Allen County, Ky., Feb. 24, 1873. See Minutes of Annual Conferences of the M. E. Ch., South, 1873, p. 866.

Stone, Samuel, a Congregational minister, was born at Hertford, England, and was educated at Emmanuel College, Cambridge. He then studied divinity under the instruction of Rev. Richard Blackerby. Being a Non-conformist, he resolved to seek the more congenial atmosphere of New England, and arrived in America Sept. 4, 1633. On Oct. 11 following a Church was organized at Newtown, Conn., of which he was ordained teacher, Mr. Hosken being ordained pastor. In June, 1636, nearly the whole Church, including pastor and teacher, removed to Hartford, where Mr. Stone labored with Mr. Hooker for fourteen years, and then became sole pastor. This position he retained until his death, July 26, 1663. The latter part of his ministry was embittered by a violent controversy in the Church, originating in a dispute on some ecclesiastical topic between himself and a Mr. Godwin, a ruling elder. The origin of the misunderstanding is unknown. Mr. Stone published a Discourse on theLogical Notion of a Congregational Church (Lond. 1652); and left in MS. a work against Antinomianism, and a body of divinity. See Sprague, Annals of the Amer. Pulpit, i. 97.

Stone, Timothy, a Congregational minister, was born July 23 (O. S.), 1742, and entered Yale College in 1759, from which he graduated in due course. After his graduation he taught school in North Branford, studied theology under Rev. Mr. Brinsmade, of Judea (new Washington), Conn., and was licensed to preach by the New Haven Association, Sept. 24, 1765. He preached for some time in Hanover, and was then settled at Groton, Conn., Sept. 30, 1767; and while there discontinued the use of the "Half-way Covenant," i.e. of admitting to baptism the children of parents who professed a belief in Christianity, and were not immoral in their lives, though they did not partake of the ordinance of the supper. About the year 1780 he preached the Comenc of Cerreus at Yale. He died May 12, 1797. The following is a list of Mr. Stone's publications: A Sermon on Self-anemos (1778)---Sermon on the Death of Madam Faith Trumbull (1780)--- Election Sermon (1792)-- and Ordination Sermon (1794). See Sprague, Annals of the Amer. Pulpit, v. 681.

Stone, William Murray, D.D., an Episcopal clergyman, was born in Somerset County, Md., June 1, 1779, and graduated from Washington College, Kent Co., Md. He studied divinity under Rev. George Dar. sheil, Baltimore; was ordained deacon by bishop Claggert, May 17, 1802; and priest, by the same prelate, Dec. 27, 1803. Soon after his ordination as deacon he was called to the rectorship of Stepney Parish, where he remained until, in 1829, he removed to Chester Parish. He was chosen bishop of Maryland June 1, 1850; and consecrated Oct. 21. He died Feb. 26, 1837. The honorary degree of D.D. was conferred upon him by Columbia College in 1830. He published, A Charge (1851):--Pastoral Letter (1853)--and A Sermon (1855). See Sprague, Annals of the Amer. Pulpit, v. 484.

Stone, William Rodman, a minister of the Methodist Episcopal Church, was born in Portmouth, N.H., July 25, 1798, but removed in childhood, with his parents, to Boston. In his twenty-second year he united with the Church; and in June, 1825, joined the New England Conference on probation. He served in the regular pastorate until 1854, when he was appointed city missionary in Cambridge, and two years after the chancery of the Middlesex County House of Correction was added to his labors. In these fields of labor he continued until the infirmities of age confined him to his home. He died at Cambridge, June 27, 1875. See Minutes of Annual Conferences, 1876, p. 69.

Stonehenge (Sax. Stanhengest, hanging stones), a very remarkable structure, composed of large artificially raised monoliths, situated on Salisbury Plain, two miles from Amesbury, in Wilshire. Its neighborhood abounds in sepulchral tumuli, in many of which ancient British remains have been found. The fabric of Stonehenge was comparatively entire in the early part of this century, but it is now very much defaced. When entire, it consisted of two concentric circles, enclosing two ellipses, the whole surrounded by a double mound and ditch circular in form. Outside of the boundary was a small lake of stones, and the approach was by an avenue from the north-east, bounded on each side by a mound or ditch. The outer circle consisted of thirty blocks of sandstone, fixed upright at intervals of three and a half feet, and connected at the top by a continu-
ous series of imposts, sixteen feet from the ground. The blocks were all square and rough-hewn, dovetailed to each other, and fitted, by mortise-holes in their underside, to knobs in the uprights. About nine feet within this peristyle was the inner circle, composed of thirty unhewn granite pillars, from five to six feet in height. The grandest part of Stonehenge was the ellipse inside the circle, formed of ten or twelve blocks of sandstone, from sixteen to twenty-two feet in height, arranged in pairs, each pair separate, and furnished with an impost, so as to form five or six trioliths. Within these trioliths was the circle composed of nineteen uprights of granite, similar in size to those of the inner circle; and in the cell thus formed was the so-called altar, a large slab of blue marble. There has been much speculation regarding the origin and purpose of Stonehenge, which are still involved in much obscurity. In modern times the most prevalent opinion has been that, in common with other similar structures elsewhere, it was a temple for Druidical worship; but this belief has been somewhat shaken by the discovery of the sepulchral character of many other monuments which had been presumed to be Druidical. The circular form has also suggested the idea of a connection with the worship of the Sun, and stones have been used for the religious rites of various successive races and creeds; and also as a court of justice or battle-ring for judicial combats.

Stonehouse, James, Sir, an English baronet and clergyman, was born near Abingdon, Berkshire, July 20, 1716. He succeeded to the title of baronet late in life, by the death of his relative, Sir James Stonehouse. Educated at Winchester School, he entered St. John's College, Oxford, where he took his master's degree in 1739, and his degrees in medicine 1742 and 1745. After several more years devoted to the study of medicine at home and abroad, he settled in Northampton, where he had a very extensive practice. After practicing for twenty years, he left his profession, with the consent of entering the ministry. He was ordained deacon and priest in two successive weeks, by special favor of the bishop of Hereford; and in 1764 was presented to the living of Little Cheverell, and in 1779 to that of Great Cheverell. He died at Bristol-Well's, Dec. 8, 1790. Having imbued infidel notions from Dr. Nichols, one of his instructors, he wrote a keen pamphlet against revealed religion, the third edition of which, however, he burned. Greatly regretting his former acts of opposition, he devoted himself to his work as minister, and also wrote several tracts: Considerations on Some Particular Sins, and on the Mosaic Code, Ethically and Spiritually;—St. Paul's Exhortation and Motive to Support the Weak or Sick Poor;—A Short Explanation of the Scripture of the Lord's Supper, etc.;—Hints to a Curate for the Management of a Parish:—A Serious Address to the Parishioners of Great Cheverell.

Stones, Cut, Hewn, or Squared. See Mason.

STONES, Precious. The reader is referred to the separate articles, such as Agate, Carbuncle, Sardonyx, etc., for the formation and use of these stones by the ancients. It is possible to obtain on the various gems mentioned in the Bible. The identification of many of the Hebrew names of precious stones is a task of considerable difficulty. Sometimes we have no further clue to aid us in the determination of a name than the mere derivation of the word, which derivation is always too vague to be of any assistance. Very rarely does it occur that the identity of such a name is common to many precious stones. As far, however, as regards the stones of the high-priest's breastplate, it must be remembered that the authority of Josephus, who had frequent opportunities of seeing it worn, is preferred to any other. The Vulg. agrees with his mentioning of twelve stones of precious metal, whereas the LXX was still to be inspected in the Temple of Concord; hence this agreement of the two is of great weight. The Sept., Vulg., and Josephus are all agreed as to the names of the stones; there is, however, some little difference as to their relative positions in the breastplate: thus the tarsis, which, according to Josephus, occupies the second place in the third row, is by the Sept. and Vulg. put in the third place. A similar transposition occurs respecting the second row. The names of the stones in the third row. The modern Arabic names of the more usual gems, which have probably remained fixed the last two thousand years, afford us also some approximations to the Hebrew nomenclature; still, as intimated above, there is much that can only be regarded as conjecture in attempts at identification. Precious stones are frequently alluded to in the Holy Scriptures; they were known and very highly valued in the earliest times. The onyx stone, fine specimens of which are still of great value, is expressly mentioned by Moses as being found in the land of Havilah. The sard and sardonyx, the amethyst or rose-quartz, with many agates and other varieties of quartz, were doubtless the best known and most readily procured. "Onyx stones, and stones to be set, glistening stones and of divers colors, and all manner of precious stones," were among the articles collected by David for the Temple (1 Chron. xxii. 2). The Tyrians traded in precious stones and pearls (Ezek. xxv. 12). The robes of their king were covered with the most brilliant gems. The merchants of Sheba and Ramah in South Arabia, and doubtless India and Ceylon, supplied the markets of Tyre with various precious stones.

The art of engraving on precious stones was known from the earliest periods of antiquity. Sir W. Dugdale says (Anc. Egypt. [Lond. 1854], ii. 67), "The Israelites learned the art of cutting and engraving stones from the Egyptians." There can be no doubt that they did learn much of the art from this skilful nation, but it is probable that it was known to them long before their sojourn in Egypt; for we read in Gen. xxxviii. 18, that when Tamar desired a pledge Judah gave her his signet, which we may safely conclude was engraved with some device. The twelve stones of the breastplate were engraved each one with the name of one of the tribes (Exod. xxviii. 17-21). The two onyx (or sardonyx) stones which formed the high priest's shoulders pieces were engraved with the names of the twelve tribes—six on one stone and six on the other—"with the work of an engraver in stone like the engraving of a signet." See also Exod. xxviii. 36, "like the engravings of a signet." It is an undecided question whether the diamond was known to the early nations of antiquity. The A. V. gives it as the rendering of the Heb. Yahu dolon, (2 Sam. 22:2), but it is probable that the jasper is intended. G. Wilkinson is of opinion that the ancient Egyptians were acquainted with the diamond, and used it for engraving (ii. 67). Beckmann, on the other hand, maintains that the use of the diamond was unknown even to the Greeks and Romans: "I must confess that I have found no proofs that the ancient cut glass with a diamond" (Hist. of Inventions, ii. 97, Bohn's ed.). The substance used for polishing precious stones by the Hebrews and Egyptians was emery powder or the emery stone (ἀμέθυστον), which was inferior only to the diamond in hardness. See ALMANT. There is no proof that the diamond was known to the ancient Orientals, and it certainly must be banished from the list of engraved stones which made the sacerdotal breastplate; for the diamond can be cut only by abrasion with its own powder, or by friction with another diamond; and this, even in the hands of a well-practised artist, is a work of most patient labor and of considerable difficulty; and it is not likely that the Hebrews, or any other Oriental people, were able to engrave a name upon a diamond as upon a signet ring. Again, Josephus speaks of twelve stones of the breastplate; and the twelve stones of the breastplate were of great size and extraordinary beauty. We have no means of ascertaining their size; probably they were nearly an inch
STONE-SQUARER 1047 STONING

square: at any rate, a diamond only half that size, with
the five letters of ḱlḥ (Zebulon) engraved on it—
for, as he was the sixth son of Jacob (Gen. xxx, 29),
his name would occupy the third place in the second
row—in quite out of the question, and cannot possibly
be the Yahalom of the breastplate.

Perhaps the stone called "ligure" by the A. V. has
been the subject of more discussion than any other of
the precious stones mentioned in the Bible. In our ar-
ticle on that subject we were of opinion that the stone
denoted was probably tourmaline. We objected to the
"hyacinth stone" representing the lycernum of the an-
cients, because of its not possessing attractive powers
in any marked degree, as we supposed and had been in-
formed by a well-known jeweller. It appears, how-
ever, from a communication recently made by Mr. King,
that the hyacinth (zircon) is highly electric when rubbed.
He states he is practically convinced of this fact, although he allows that highly electric
powers are not usually attributed to it by mineralo-
gists. Mr. King asserts that our hyacinth (zirio), was greatly used for engraving on by Greeks,
Romans, and Persians, and that numerous intaglios in
it exist of the age of Theophrastus. The ancient hy-
cynthius was our sapphire, as Solinus states.

Precious stones are used in Scripture in a figurative
sense to signify value, beauty, durability, etc., in those
objects with which they are compared (see Cant. v, 14;
Isa. iv, 11, 12; Lam. iv, 7; Rev. iv, 5; xxi, 10-21). As
to the precious stones in the breastplate of the high-
priest, see Josephus, Ant. iii, 7, 5; Epiphanius, Papi-
tou ἱερομονάχου τῶν ἱερων ἑτῶν τῆς ἱερείας ἐν τῷ συγκροτο-
μένῳ ἐν τῷ τάφῳ Ἡρῴου (Cologne, 1682), ii, 225-
232: this treatise has been edited separately by Ges-
ner [Cont.], De Monni Berurum Fossilium, etc. (Tiguri,
1560), and by Hiler, the author of the Hieroglyphicon,
in his Syntagma Hennaeicum (Tbinga, 1711), p. 81;
Braun, Die Vindex Saccardorum Herbarum (Amstel-
1680; 2d ed. 1698), lib. ii, c. 7 and 8; Bellermann, Die
Urim und Thummim die ältesten Gemenen (Berlin, 1824);
Kossmithler, The Mineralogy of the Bible, in Biblical Cabi-

Stone-squarer. See GIRLITE.

Stone-worship. One of the earliest modes of
commemorating any remarkable event was to erect a
pillar of stone or to set up heaps of stone. These in
course of time came to be looked upon as sacred, and
even to be worshipped. The stone which Jacob anoint-
ed and set up at Bethel is the first instance on record
of a consecrated pillar, and Vossius alleges that, at an
after-period, it became an object of worship, and was
conveyed by the Jews to Jerusalem, where it remained
even after the city was destroyed by Titus. According
to Bochart, the Phcenicians worshipped Jacob's pillar;
but whether this was the case or not, we know,
on the authority of Sanchoniatho, that they had their
own bezaloth, or anointed stones, to which they paid div-
vine honors. These, in all probability, were erratics,
or meteoric stones, as indeed appears to be indicated in
the fact that Sanchoniatho traces their origin to Ur-
ana, or the heavens. Eusebius goes so far as to allege
that these stones were believed to have souls, and, ac-
cordingly, they were consulted in cases of emergency,
as being the exponents to the will of Deity. Herodian
refers to the use of this kind as being consecrated to
the sun under the name of Helios-thalus, and pre-
served in a temple sacred to him in Syria, "where," he
says, "there stands not any image made with hands,
as among the Greeks and Romans, to represent the
god, but there is a very large stone, round at the
bottom, and terminating in a point, of a conical form,
and covered with a very rich color, which they say "comes
from Jupiter." Sacred stones have frequently been
worshipped by heathen nations, the Druids, etc., and
traces of the practice are even yet to be found. See
Stone.

Stoning (ḇās, ḱrb) [Talmudic, הפלס'; λυξίων, λυξίων], as a mode of capital punishment, was or-
dained by the Mosaic law (see the Mishna, Sanhed-
ri, vii, viii) for the following classes of criminals: 1. All
who trespassed against the honor of Jehovah (Lev.
x, 20, 21; Deut. xvii, 2 sq.), and entertain to idolatry
(xiii, 6 sq.), or libelous speakers (Lev. xxiv, 16 sq.), who
were put to death (Lev. xxi, 10 sq.); Acts vi, 13; viii,
56 sq.), Sabbath-
brokers (Num. xv, 32 sq.), fortune-tellers and sooth-
sayers (Lev. xx, 27); a false prophet (Deut. xiii, 6); a
sworn enemy who did not carry out his oath (Lev.
xxii, 28 sq.), and one who son of a beast, who had shared in any assured thing (Josh. xii, 25), as
Accursed. 2. Notoriously and incorrigibly disobedient
sons (Deut. xxxi, 18 sq.). 3. Brides whose tokens of virginity were wanting (xxii, 20 sq.); and so
an affianced woman who had complied with a seducer,
together with the seducer himself (ver. 23 sq.). Ac-
cording to Jewish criminal procedure (Mishna, Sanhed-
ri, vii, 4), the same penalty was incurred by those
who cursed their parents, or had sexual connection
with their mother (or step-mother), or daughter-in-law,
or with a beast. In the Mosaic statute these last crimes
are classed together (Lev. xx, 9 sq.), but no special
mode of execution is prescribed; the connection, how-
ever, seems to point to stoning (comp. Ezek. xvi, 40;
xxiii, 47; John viii, 5). Finally, Moses enacted this
punishment in one case for an animal, namely, one that
had been the means of destroying a human life (Exod.
xxii, 28 sq.); the same is presumable in Lev. xvi, 15 sq.
See Law.

The process of stoning is nowhere described in the
Bible; it only appears that the place of execution was
outside the city (Lev. xxiv, 14; Numb. xv, 36; 1 Kings
xxi, 10, 13; Acts vii, 56; comp. Mishna, Sanhedri,
v, i, sq.); and that the witnesses threw the first stone upon
the culprit (Deut. vii, 7; Acts vii, 57 sq.), in order to do
which they divested themselves of their outer garments
so as to free the user of their hands (loc. cit.). The
Talmudists give greater details as to the execution
(Mishna, Sanhedri, vi, 3, 4; comp. Winet, Chrestom.
Talm, p. 1 sq.; Ohlo, Lex. Rab., p. 361 sqq.). According
to them, the offender, if of the male sex, was wholly
dressed in clothing down to the private parts, and
if of the female sex, both before and behind; and then,
after being raised upon a scaffold twice as high as a
man, was thrown down backwards by one of the wit-
nesses. If he was thereby killed, the penalty thus ful-
filled upon him was calledRibh, impulsta; but if he
survived this shock, it became the duty of the other
witness to cast a large stone (see Lightfoot, Hor. Heb.
p. 420) upon the criminal's heart; and if this were not
fatal, the bystanders were to fall to stones. According
to some rabbins (as Maimonides), the condemned
man was treated to a bitter draught (wine mingled with
myrrh or gail), in order to stupefy him. See Cutre-
fixion. How much of these details is of ancient or-
igin it is impossible to determine. The precipitation

Druidical Rocking-stone.
of the culprit may have arisen from a false interpretation of Exodus xix, 13 (see B. Michaelis, in Pott's Sylloge, i. 186): but this is improbable, and the allegations against this Talmudical mode of lapsed (Helmi Dissert. p. 145 sq. ; Carpoz, Appar. Crit. p. 584) are without any foundation. Among the Jews, as among a mob (a very old practice, Exodus viii. 26; xvii. 4), in order to avenge itself on the spot upon such as had excited popular ill-will (1 Sam. xxxiii. 6; 2 Chron. xxiv. 21; 2 Macc. i. 16; Matt. xxvi. 35; Luke xxx. 6; John x. 31 sq.; xi. 8; Acts v. 26; 2 Cor. xi. 25; Josephus, Ant. xiv. 5. 1; xvii. 10, 5; War, ii. 1, 8; 19, 5; Life, 15, 59), even among the Jewish [and heathen] populace in foreign cities (Acts xiv. 5, 19). It was likewise resorted to by the Greek rabble (Herod. i. 5; Thucyd. v. 60; Pausan. viii. 5, 8; Elikan. Var. Hist. v. 19; Curtius, vii. 2, 1; see Wachsmuth, Hellen. Alterth. ii. 730 sq.), although the legitimate practice of stoning occurs among the Greeks, i.e. Macedonians (Curtius, vi. 11, 38; Schol. ad Eurip. Orest. p. 482); so among the Spaniards (Strabo, iii. 155) and Persians (Ctesias, Fragm. c. 45, 50); even the provincial officials used this punishment (against the Jews) (Plutarch, Opp. ii. 542). B. Michaelis introduces an example among the Germans in the Middle Ages (De Judaica Persica Copiti § 6). See, generally, Carpoz, Appar. Crit. p. 583 sq.; Selden, Justin. Nat. et Gent. p. 534 sq.; Ring, De Lapidatione Hebraeor. (Preface 1716). See PUNISHMENT.

Stool, in an ecclesiastical sense, is a seat for acolytes, servers, and attendant clerks in the services of the Church.

Stool of Repentance, an elevated seat in a Scottish Church, on which persons were formerly compelled to sit as a punishment for having committed certain of the deadly sins.

Stools, an old form of stool (q. v.).

Stools. The word thus rendered in the A. V. at Exodus i. 16 (כָּפֶרֶץ, ombridgin) is the dual of כָּפֶר, eben, usually thought to be equivalent to כָּפֶר, eben, a stone, and in this form only occurs there and in Jer. xviii. 3. In the latter passage it undeniably means a potter's wheel [see Potter]; but what it denotes in the former, or how to reconcile with the use of the word in the latter text any interpretation which can be assigned to it in Exodus is an example among the Germans in the Middle Ages (De Judaica Persica Copiti § 6). See, generally, Carpoz, Appar. Crit. p. 583 sq.; Selden, Justin. Nat. et Gent. p. 534 sq.; Ring, De Lapidatione Hebraeor. (Preface 1716). See PUNISHMENT.

Storn, in an ecclesiastical sense, is a seat for acolytes, servers, and attendant clerks in the services of the Church.

Stool of Repentance, an elevated seat in a Scottish Church, on which persons were formerly compelled to sit as a punishment for having committed certain of the deadly sins.

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Stolz, or Stoppe. See Stool.

Stopford, William K., a minister of the Methodist Episcopal Church, was born in Dublin, Ireland, July 9, 1809. At the age of ten years he gave evidence of conversion. He came to the United States about 1827, and in 1833 was received on trial into the New York East Conference. He occupied very many important appointments, and labored in them faithfully and with success. He died June 25, 1852. See Minutes of Annual Conference, 1853, p. 211.

Storax occurs only in Esclusa. xxiv. 15, as a rendering of σταρις, state: "I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odor like the best myrrh, as galbanum, and onyx, and sweet storax, and the name of frankincense, and of cinnamon." In Gen. xxvii. 25, Aquila renders τέσσερις, "spicery," by στιπακ, as also in xiii. 11, where he followed by the Vulgate. Sweet storax is mentioned by various Greek writers, from the time of Hippocrates to that of Dioscorides. Several kinds of it were known, varying chiefly in the form in which it was obtained or the degree of adulteration to which it had been subjected. Most methods of obtaining it are obtained by incisions made in the bark of the tree called storax officinale by botanists. This tree is a native of Greece, Asia Minor, Syria, and Palestine, and is about twenty feet high, with leaves like those of the quince, and flowers somewhat resembling those of the rose. The storax exudes from the cambium, and is obtained as an incense and for its medical properties. It consists chiefly of resin, a volatile oil, and some benzoic acid. It has a grateful balsamic odor, which no doubt made it valued in ancient times. See SPIR.

Storch, Nicholas, founder of the religious doctrines of the Anabaptists (q. v.), was born at Stolberg, Saxony, about 1490. He was therefore a young man when he commenced preaching the doctrines of the Reformation. He went much farther than Luther in proscribing ancient authorities, for he denounced all external documents and traditions whatever, and, accepting no book but the Bible, he taught his disciples to renounce the study of literature and theology, and, to the praise of God to enlighten their understandings. He insisted, also, on the necessity of rebaptism when that ceremony had been performed in infancy, on the principle that it was an act of faith and could not otherwise be valid. Neither Calvin nor Luther could tolerate these doctrines, and Storch and his followers became more and more disliked, and they became more and more more hateful, and to the princes of Germany when political ends and the doctrine of the community of goods were associated with them. For years previous the poor half-starved and half-naked serfs of Germany had been accustomed to assemble in great numbers, and, with "Bread and Cheese" inscribed on their
banners, had threatened the complete overthrow of the existing state of society. Storch gained many proselytes in Swabia, Thuringia, etc., which fact led to much bloodshed; and at length the elector of Saxony, at the pressing instance of Luther, banished their spiritual guide, in addition to executing their political, in the person of Münzer, in 1525. Storch was a man of the most amiable disposition; but the Baptists of the present day deny all connection with his party, to avoid the odium belonging to these scenes of turbulence. He died in his retreat at Munich in 1530.

Storchenauf, Sigmund, a German Jesuit, was born in 1731 at Hollenburg. In 1747 he joined the Society of Jesus, lectured at the University of Vienna on philosophy, and suffered himself to be sometimes influenced by the principles of modern philosophy. When his order was abolished he retired to Klagenfurt, where he died in 1737. He wrote, Institutiones Logicae et Metaphysicae (Vienna, 1769-71):—Philosophy of Religion (Angb. 1773-81, 7 vols.). See Regensburger Conversations-Lezikon, n.s. (B. P.)

Store. See Deposit.

Store-city (טִיָּבָס), ir mishkenot, city of magazines, 1 Kings ix, 19; 2 Chron. viii, 4, 6, xv, 4, xvii, 12; "treasure-city," Exod. i, 11; "store-house," 2 Chron. xxxii, 28, a place of deposit, or entrepot, for merchandise. See Store-house.

Store-house (טִיָּבָס), otzar, 1 Chron. xxvii, 25; Ps. xxxiii, 7, 8; Mal. iii, io, a treasury, as elsewhere usually rendered; נֵס, nasim, a receptacle for provisions, Deut. xxviii, 8; "barn," Prov. iii, 10; the modern ma'arabut, usually underground in the East; נֹחַ, nacham, ma'arabot. Jer. i, 26; a granary; מִשְׁקָנָה, mishkenoth, a magazine, Exod. i, 11; 2 Kings xxxii, 26; elsewhere "store-city." נָטַנְו, natanot, Luke xii, 24, Exod. xxix, 12; elsewhere "closed.

According to Gen. xli, 48, 49, Joseph built store-houses in Egypt, in which he laid up the superabundance of corn against the years of dearth. From the monuments we learn that such store-houses were common. The form of one of those ancient granaries is exhibited in a painting of the tomb of Rotei at Beni-Hassan. It consists of a double range of structures resembling ovens, built of brick, with an opening at the top and a shutter in the side. A flight of stairs gives access to the top of these receptacles, into which the grain, measured and noted, is poured till they are full. The mode of emptying them was to open the shutter in the side. See Granary.

Stork (טִיָּבָס), chasidah; translated indifferently by the Sept. ἀσίφα, τιφή, ἄρπαος, πλακεύω: Vulg. herodio, herodotea, milius; L. V. "stork," except in Job xxxix, 13, where it is translated "wing" [*stork" in the marg.] but there is some question as to the correct reading in this passage. See Storch. In the following account we present the ancient and the modern information.

I. Identification of the Scriptural Allusions.—The Sept. does not seem to have recognised the stork under the Hebrew term הַרְסָפָה, otherwise it could scarcely have missed the obvious rendering of πλακεύς, or have adopted in two instances the phonetic representation of the original ασίφα (whence, no doubt, Hesych. ἄσφη, ἄ-σφη ὀνυχίων). It is singular that a bird so conspicuous and familiar as the stork must have been both in Egypt and Palestine should have escaped notice by the Sept., but there can be no doubt of the correctness of the rendering of the A. V. The Hebrew term is derived from the root הָרֵס, whence הָרֵס הָרֵס, "kindness," from the material and dital affection of which this bird has been in all ages the type.

There are two kinds of stork, the Ciconia alba and the C. nigra. In Egypt the two species collectively are called ʾasr, the white, more particularly, belarty; in Arabic saqâz, saqâz (v), abukhist, hekek, heyegy, and haji ilaggy, the three last mentioned expressing the peculiar cluster which storks make with their tails, and haji, or pilgrim, denoting their migratory habits. This quality several of the Western names likewise indicate, while our word stork, albeit the Greek στοργη implies natural affection, is an appellation which extends to the Icelandic, Danish, Swedish, German, Hungarian, Latin, and Walachian in languages, and is presumed to have been stor egoi, i.e. migrating herons, with which the Greek agrees in sound but has no affinity of meaning, though it corroborates the interpretation of chasidah in the Hebrew, similarly implying affection, piety, mercy, and gratitude. This name results from a belief, general through all ancient Asia, in the attachment of these birds to each other; of the young towards the old, and of the parents towards their young. But the latter part of this opinion is alone verified by the moderns, in cases where the mother bird has perished while endeavours to save her progeny. This occurred in the great fire at Delft, and more recently at the battle of Friedland, where, a fir-tree with a stork's nest in it being set on fire by a howitzer-shell, the female made repeated efforts to extricate her young, and, at length, as in the other case, was seen to sink in the flames. Without, therefore, admitting the exaggerated reports or the popular opinions of the East respecting the stork, enough is shown to justify the identification of chasidah with that bird, notwithstanding that some learned commentators have referred the word toeron, and to several other birds, though none upon investigation are found to be of the same degree the qualities which are ascribed to the species in Lev. xi, 19; Deut. xiv, 18; Job xxxix, 13; Ps. civ, 17; Jer. viii, 7; Zech. v, 9.

Aspet, the Russian (? name of the stork according to Merrick, does not appear to be related to the Hebrew, unless it could be shown that the Estonian aspet, or aigro, applied to the same bird, and the old Teutonic aigel, Da- niel aegel, Italian aigolo, are denominations of the same bird, and not primitive appellatives in the great northern family of languages, which, it must be confessed, are not solitary examples in vocabularies so remote from each other. Of the smaller-sized, more solitary, black stork, no mention need be made in this place, because it is evidently not the bird referred to in the sacred writers.

II. Description and Habits.—1. Generally. — Storks are about a foot less in height than the crane, measuring only three feet six inches from the tip of the bill to the end of the toes, and nearly the same to the end of
2. Distinctively.—The white stork (Ciconia alba, L.) is one of the largest and most conspicuous of land birds. Standing nearly four feet high, the jet black of its wings and its bright-red beak and legs contrasting finely with the pure white of its plumage (Zech. v. 9, "They had wings like the wings of a stork"). It is placed by nat-uralists near the heron tribe, with which it has some affinity, forming a connecting-link between it and the spoonbills and ibises, like all of which, the stork feeds on fish and reptiles, especially on the latter. In the neighborhood of man it readily devours all kinds of offal and garbage. For this reason, doubtless, it is placed in the list of uncivil birds by the Mosaic law (Lev. xi. 19; Deut. xiv, 18). The range of the white stork extends over the whole of Europe, except the British isles, where it is now only a rare visitant, and over Northern Africa and Asia, as far as at least Birmah.

The black stork (Ciconia nigra, L.), though less abundant in places, is scarcely less widely distributed, but has a more easterly range than its congeners. Both species are very numerous in Palestine—the white stork being universally distributed, generally in pairs. From the whole country; the black stork living in large flocks, after the fashion of herons, in the more secluded and marshy districts. Tristram met with a flock of upwards of fifty black storks feeding near the west shore of the Dead Sea. They are still more abundant by the Sea of Galilee, where also the white stork is so numerous as to be gregarious, and in the swamps round the waters of Merom.

3. Social Character and Traditional References.—While the black stork is never found about buildings, but prefers marshy places in forests, and breeds on the tops of the loftiest trees, where it builds up its nest far from the haunts of man, the white stork attaches itself to him, and for the service which it renders in the destruction of reptiles and the removal of offal has been repaid from the earliest times by protection and reverence. This is especially the case in the countries where it breeds. In the streets of towns in Holland, in the villages of Denmark, and in the bazaars of Syria and Tunis it may be seen strolling gravely among the crowd, and woe betide the stranger either in Holland or in Palestine who should dare to molest it. The claim of the stork to protection seems to have been equally recognised by the ancients. Sempr. Rufus, who first ventured to bring young storks to table, gained the
following epigram, on the failure of his candidature for
the priesthood:

"Quamquam est duobus elegantior Plaucis
Suffragiorum puncta non tuit septem.
Cicinnariam populus utus est mortem.
"

Horace contemptuously alludes to the same sacrilege in
the lines

"Tutique cecum nidis,
Donec vos auctor docet praeclarius" (Sat. ii. 2. 49).

Pliny (Hist. Nat. x. 21) tells us that in Thessaly it was
a capital crime to kill a stork, and that they were
thus valued equally with human life in consequence of
their warfare against serpents. They were not less
honored in Egypt. It is said that at Fes, in Morocco,
there is still a place set apart for the feeding and
nursing sick cranes and storks, and of burying them
when dead. The Marocains hold that storks are
human beings in that form from some distant islands
(see note to Brown's Pseud. Epid. iii. 27. 5).

The Turks in Syria point to the stork as a true follower of
Islam, from the preference he always shows for the
Turkish and Arab over the Christian quarters. For
this undoubted fact, however, there may be two other
reasons—the greater amount of offal to be found about
the Moslem houses, and the persecutions suffered from
the sceptical Greeks, who rob the nests, and show none
of the gentle consideration towards the lower animals
which often redeems the Turkish character. Strick-
land (Mem. and Papers, ii. 227) states that it is said to
have quite deserted Greece since the expulsion of its
Mohammedan protectors. The observations of travel-
ers corroborate this remark. Similarly the rooks were
said to be so attached to the old regime that most of
them left France at the Revolution—a true statement,
and accounted for by the clearing of most of the fine
old timber which used to surround the chateaux of the
noblesse.

As already noted, the derivation of τουρτά points to the
parental and filial attachment of which the stork
seems to have been a type among the Hebrews no less
than the Greeks and Romans. It was believed that
the young repaid the care of their parents by attaching
themselves to them for life, and tending them in old
age. Hence it was commonly called among the Latin
"turta pin." (See Lattourens, in Petronius Arbiter; Aris-
totle, Hist. Anim. ix. 14; and Pliny, Hist. Nat. x. 32.)

Pliny also notices their habit of always returning to
the same nest. Probably there is no foundation for the
notion that the stork so far differs from other birds as
to recognise its parents after it has become mature;
but of the fact of these birds returning year after year
to the same spot there is no question. Unless when
molested by man, storks' nests all over the world are
rebuilt, or rather repaired, for generations on the same
site, and in Holland the same individuals have been
recognized for many years. That the parental attac-
achment of the stork is very strong has been proved on
many occasions. The above-mentioned tale of the
storks at the burning of the town of Helles has often been
repeated, and seems corroborated by unquestionable evi-
dence. The name of the bird itself, as we have seen, is
expressive of the same fact. Its watchfulness over its
young is unremitting, and often shown in a somewhat
droll manner. Tristram was once in camp near an old
ruined tower in the plain of Zama, south of the Atlas,
where a pair of storks had their nest. The four young
might often be seen from a little distance, surveying
the prospect from their lonely height; but whenever
any of the human party happened to stroll near the
tower, one of the old storks, invisible before, would
instantly appear, and, lighting on the nest, put its foot
gently on the necks of all the young, so as to hold
them down out of sight till the stranger had passed,
snapping its bill meanwhile, and assuming a grotesque
air of indifference and unconsciousness of there being
anything under its charge.

Few migratory birds are more punctual to the time
of their reappearance than the white stork, or, at least,
from its familiarity and conspicuousness, its migrations
have been more accurately noted. "The stork in the
heaven knoweth her appointed times" (see Virgil,
Georg. ii. 315, and Petron. Sat.). Pliny states that it
is rarely seen in Asia Minor after the middle of August.
This is probably a slight error, as the ordinary date of
its arrival in Holland is the second week in April, and
it remains until October. In Denmark Judge Boie
noted its arrival from 1820 to 1847. The earliest date
was March 26, and the latest April 12 (Kjerbolting,
Danmarks Fugle, p. 262). In Palestine it has been ob-
served to arrive on March 22. Immense flocks of storks
may be seen on the lanks of the Upper Nile during
winter, and some few farther west, in the Sahara; but
it does not appear to migrate very far south, unless,
indeed, the birds that are seen at the Cape of Good
Hope in December be the same which visit Europe.

The stork has no note, and the only sound it emits
is that caused by the sudden snapping of its long man-
dibles, well expressed by the epithet "crotalistrria" in
Petron. (quae crotalistrriae, to rattle the castanets). From
the absence of voice probably arose the error alluded to
by Pliny, "Sunt qui ciconiis non inesse linguis confirm.

Some unnecessary difficulty has been raised respect-
ing the expression in Ps. civ. 17, "As for the stork, the
first trees are her house." In the West of Europe the
home of the stork is connected with the dwellings of
man; and in the East, as the eagle is mentally asso-
ciated with the most sublime scenes in nature, so, to
the traveller at least, is the stork with the ruins of man's
noblest works. Amid the desolation of his fallen cities
throughout Eastern Europe and the classic portions of
Asia and Africa, we are sure to meet with them surmount-
ing his temples, his theatres, or baths. It is the same in
Palestine. A pair of storks have possession of the only
tall piece of ruin in the plain of Jericho; they are the
only tenants of the noble tower of Richard Cœur-de-Lion
at Lydda; and they gaze on the plain of Sharon from
the lofty tower of Ramleh (the ancient Arimathen). So
they have a pillar at Tiberias, and a corner of a ruin
at Nebi Moussach. And no doubt in ancient times the
sentry shared the watch-tower of Samaria or of Jezreel
with the cherished storks. But the instinct of the stork
seems to be to select the loftiest and most conspicuous
spot he can find where his huge nest may be supported;
and whenever he can combine this taste with his in-
istinct for the society of man, he naturally selects a
tower or a roof. In lands of ruins, which from their

Stork's Nest.
The black stork, no less common in Palestine, has never relinquished its natural habit of building upon trees. This species, in the north-eastern portion of the land, is the most abundant of the two (Harmer’s Obs. iii. 323). Of either, however, the expression may be taken literally that "the stork-trees are a dwelling for the stork."
College in 1756, and was tutor in 1761–62; was installed at Southold, L. L., in 1763; was absent from his parish from 1776 to 1782 on account of the war, being chaplain to the Revolutionary army for a part of the time. He was dismissed in 1787, and settled on the paternal estate at Mansfield, at the same time acting as pastor of the church. He died Oct. 9, 1799. His grandson is Rev. R. S. Storrs, D.D., of Braintree, Mass., and his great-grandson is the eloquent divine of the same name in Brooklyn, N.Y. See Cong. Quarterly, 1861, p. 265.

Storrs, Richard Salter, a Congregational minister, was born at Mansfield, Conn., Aug. 30, 1763, and at the age of thirteen went to live with Rev. Dr. Salter, who was his education. He entered Yale College in 1779 and graduated in 1783. After studying theology two years under Dr. Salter, he was licensed to preach, and on Dec. 7, 1785, was ordained pastor of the Church in Longmeadow, Conn. Here he continued his pastorate until his death, Oct. 3, 1819. He was the father of Rev. Richard and Charles Backus Storrs. He published a Sermon at the Installation of Rev. Stephen Williams (1800). See Sprague, Annuals of the Amer. Pulpit, ii, 257.

Story appears in the A. V. at 2 Chron. xiii. 22; xxiv, 27, as a rendering of דְּלֶ֖שׁ, meddāsh (q. v.), a commentary, or historical statement (comp. "Cesar's commentaries"). See History; Tale. In Amos ix, 6 it is the translation of פְּלֶ֖שׁ, maalith, a step, as often rendered. See Degree; Stair. In Gen. vi. 16; Ezek. xii, 16: xiii, 3, the word has been supplied by the translators in the sense of the successive floors of a building. See Ark; Temple.

STORY (or Stony), one of the divisions of a building in the vertical direction: the space between two contiguous floors, or between two contiguous entablatures or other architectural dividing-lines that indicate floors or separations of the building. In English medieval documents it is often Latinized into historia. In domestic and palatial architecture the stories are thus enumerated from the lowest upward: basement, or underground story; ground-story, or ground-floor, at about the level of the ground; first story, usually the principal floor or story. Then follow second, third, and so on, the upper being the garreta. Entre-sols, or half floors, are considered as intermediate stories not interfering with the enumeration of the principal ones. The word is applied also to a window where the lights appear above the other, as a "strored window."

Story, cyrus, a minister of the Methodist Episcopal Church, was born at Ipswich, Mass., Nov. 4, 1773, and removed to New Hampshire, and subsequently to Middletown, Wyoming Co., N. Y. In 1818 he was received into the Genesee Conference, but located about 1835. He settled at Liberty, Steuben Co., N. Y., and after a residence of seventeen years he removed to Thurston in the same county, where he lived until his death, Dec. 15, 1864. Mr. Story was an able preacher, and a man of great integrity and unimportunity. See Minutes of Annual Conferences, 1863, p. 240.

Stössel, Johann, a German theologian who was largely implicated in the disputes of the second half of the 16th century, was born June 23, 1524, at Kitzingen, in Franconia, educated in philosophy and theology at Wittenberg, and became master in 1549. During the ensuing interminable disputes, and in other connected events, he was held in opposition to those of Wittenberg, and was, on that account, called to be court preacher at Weimar. In that capacity he assisted in the reformation of Duralch in 1556, and made himself conspicuous as the advocate of an extreme orthodoxy, and in the following year he attended the colloquy at Worms, where he came into antagonism with Melanthon. Somewhat later he was made superintendent at Heldberg, and in 1558 he took part in the preparation of the noted Confutation, defending it against the objections of Strigel (q. v.) in a manner which characterizes an unquelled adherent of Franciscanism. In 1560 he accompanied his prince to the Heidelberg Disputation. His next dispute was with the Franciscans of Jena, his form of friendship having been suspended when, in 1561, the consistory of Weimar was erected and Stössel became one of its assessors; and when he soon afterwards was made superintendent at Jena and professor of theology, and when, acting in obedience to superior authority, he closed the pulpits against the Franciscans and peaceably submitted with their opponents, the rupture became complete. The quarrel ended in a victory for Stössel and in the utter overthrow of his antagonists. In 1562 he received the difficult appointment of mediator between the Franciscan clergy and Strigel, and in that capacity issued a Superdeclaratio in response to Strigel's Declaratio. The result was not favorable, however; numerous depositions followed and Strigel resigned from the university, leaving Stössel alone in the theological faculty until Selnecker and others came to reinforce him. An interval of peace now followed, during which he was made a doctor of divinity, being the first theologian of Jena to receive the degree (July 23, 1564). In 1566 he became a new sovereign recalled the Franciscans, and the latter at once issued a confutation of Stössel's Superdeclaratatio: all ministers who had subscribed to the latter were compelled to resign their pulpits. Stössel was called by Charles Augustus, the elector of Saxony, to be superintendent in Jena, and ultimately became the confessor of that prince. He used his influence in that position to win the elector to the support of the Crypto-Calvinists, with whom he had established friendly relations, but became involved in their misfortunes, and was imprisoned at Senftenberg, where he died on Reminiscere Sunday, 1576. His wife died at the same time, and a similar lot befell the remainder of his family. See Loesch, Hist. Mot. iii, 167 sq.; Planch, Gesch. d. prot. Lehrebrüders, v, 613 sq.; Salig, Gesch. d. Aug. Conf. iii, 14 sq.; Acta Disputat. Vimar. 1561, p. 251 sq.; Hospinian, Hist. Sacrum, ii, 266 sq.; Miller, Staats-Cabinet, i, 153 sq.; Schweitzer, Central-Origenen, i, 467 sq.

Stoup. See HOT-WATER STOCK or SToup.

Stout, Edward, a minister of the Methodist Episcopal Church, was born in Georgetown in 1838, and removed to New Mills Circuit, N. J.; and in 1841 he was received on trial into the Philadelphia Conference. After the New Jersey Conference was constituted he became one of its members. In 1846 he was made supernumerary, and settled in Haldonfield, N. J., where he died, Nov. 8, 1859. See Minutes of Annual Conferences, 1860, p. 88.

Stover, Emuell, a minister of the Methodist Episcopal Church, was born at Pittstown, N. Y., May 15, 1815, and professed conversion Nov. 10, 1831. In 1837 he went to Ohio and engaged in business, but in 1838 became a local preacher. He joined the Troy Conference in 1841, and labored in it without intermission for over thirty years. His appointments were made in Delaware, Mass., Bennington, Vt.; Brunswick, Petersburgh, Argyle, Plattsburgh, Union Village, Cohoes, Waterford, N. Y.; Cambridge twice; two churches in Albany, two in Troy, and two in West Troy. In almost every appointment Mr. Stover labored the full constitutional term. Successful revivals constituted the rule wherever he was stationed, and in a majority of the above-named appointments converts were counted by the hundred. In 1871 he was supernumerary, and settled in Saratoga; but he died soon after of typhoid pneumonia. Mr. Stover was a very able and successful minister. See Minutes of Annual Conferences, 1872, p. 42.

Stow, John, D.D., a distinguished minister of the Baptist denomination, was born at Croyden, N. H., June
straitened circumstances, in consequence of the death of his father, but he would not abandon his cherished hopes of obtaining a liberal education. Providence opened the way for him to prosecute his studies, and after due preparation he became a member of Columbia College, Washington, D. C., and graduated with the highest honors of his class in 1825. Having had the ministry in view during both his academic and college course, after his study, he directed his attention to the investigation of theological subjects, and therefore did not seek for special preparation for his life-work by connecting himself with any theological institution. He remained for a time in Washington after his graduation, and then accepted a call to become the pastor of the Baptist Church in Portsmouth, N. H., his ambition having previously existed. This station lasted for a little more than five years in Portsmouth was eminently successful, and added so much to his reputation that he was called to the pastorate of the Second Baptist, known as the Baldwin Place, Church, in Boston, where he was installed as pastor, Nov. 15, 1832. At once he took his place among the most eloquent and successful clergyman in a city which has always had a ministry than which none perhaps in the country has stood higher in rank and influence. The pastorate of Dr. Stow at the Baldwin Place Church covered a period of nearly sixteen years. The record of his work during this time, of course omitting innumerable details, must be brief. He has delivered and sixty-six sermons, made thirteen thousand four hundred and thirty-four pastoral visits, baptized six hundred and fifty-five, attended seven hundred and fifteen funerals, and solemnized five hundred and seventy-eight marriages. During this period I have travelled over twenty-five thousand miles. In these travels was included an extended tour in Europe, commenced by his departure from Boston, Dec. 1, 1840, and ended by his return June 16 following. Soon after his resignation of the pastorate of the Baldwin Place Church, Dr. Stow received invitations from several important churches of his denomination to become their minister. He decided to accept the call of the Rowe Street Church in Boston, and entered upon his duties Oct. 19, 1848. The same success followed him in his new field of labor which had been granted to him at Baldwin Place. His second pastorate in Boston covered a period of not far from nineteen years. Nearly thirty-five years of almost ceaseless pastoral and ministerial work were thus devoted to the two churches which he so faithfully served in Boston. It is not easy to estimate the good accomplished by a ministry so long continued, or make a correct inventory of the long train of holy influences set in motion by years of consecration to the work of benefiting the souls of men, such as Dr. Stow’s as a minister of Jesus Christ. Dr. Stow did not confine his labors simply to his strict professional calling. He touched life on many sides. In all good causes he took a positive and most lively interest. The institutions of learning in his own denomination, the different societies formed for missionary purposes, both at home and abroad, various benevolent organizations formed in the city of Boston, these and kindred enterprises found in him an ever-faithful friend and supporter. He was known also as an author, having published several works of a practical religious character which were well received at the time of their publication. [See below.] (J. Stowe, John Murdock, a Congregational minister, was born at Hubbardston, Mass., Sept. 7, 1824. He received his preparatory education in the common schools of his native town. He was a delicate youth, but a diligent and faithful student, and subsequently a successful teacher in these schools. He served as one of the commissioners of the Board of Education for several years. He was led to consider the question of preparation for the ministry, and shaped his studies accordingly. He completed the course, was ordained and installed pastor of the Walpole (N. H.) Congregational Church, Jan. 31, 1855. After serving this church for a successful nine years, his health failed, and he deemed it necessary to seek a new field. His relations as pastor was dissolved in 1865. He served the Church at Sullivan, N. H., as a stated supply for a period of seven years. In 1870 he was called to the pastorate of the Church in his native town, and was duly installed. In 1877 he retired from the active ministry because of physical injuries from which he never recovered. When death came, May 9, 1877, it was sudden, but it found him prepared for his change. He was a man of solid, substantial qualities, of deep and unaffected piety. His sermons were wrought out carefully and of Biblical philosophy, and his entertaining minstrelies were famous. He was loved and honored by his ministerial brethren and the Church at large; a man of the people, a faithful and successful pastor, and thoroughly devoted to his work. (W. P. S.) Strabo (of Strabo, i.e. the squinter) is the home- ly apppellative under which a not unimportant theologian belonging to the former half of the 9th century is usually mentioned in history. His real name was Walafried (Walafrius). He was born probably at the close of the reign of Charlemagne, and in the Upper Rhine country (though some writers call him an Anglo-Saxon); and was educated, according to some authorities, at St. Gall under Charlemagne, or at Grimuald, and, according to others, at Reichenau, under Tato, but, at all events, in the end of his course at Fulda, under Rhabanus Maurus. Afterwards he became dean of the convent at St. Gall, and in 842 abbot of the Benedictine convent at Reichenau, on an island in Lake Constance, where he is reported to have lived the remainder of his life. Trittenheim (q. v.) makes him to have been also president of the school in the Convent of Hirschfeld. Strabo died while engaged in a diplomatic mission to the court of Charles the Bald. July 17, 849. For a view of the uncertainties in which our knowledge of this monk is involved, see the larger bibliographical collections, e.g. those of Oudin, D. Celtier, the Historia Literaria de France (tom. v.), and Fabricii Bibli. Latina Medii Aevii. Older sources are given in those works. Walafried’s writings usually offer nothing of historical interest to the student. We note, first, his Latin poems relating generally to Church festivals, i.e. to apostles and martyrs. One of his most celebrated poems describes the author’s garden. These poems have been collected in Canisios Lionesis Antiqui, vi (or ii, 2, new ed.). The historical poems are also found in the Bollandists and in patristical collections. A prose life of St. Gall by Strabo is printed in Goldasti Script. Rerum Alumn., tom. i., and Mabillon, Acta Patr., N. Ser., II (comp. Ermenreich of Reichenau, in Oudin, ii, 78. Greater importance attaches to a little compendium of Christian archaeology, entitled De Esordio et Inveniencia Rerum Ecclesiasticarum (in Hirtorp, Script. de-script. Divinae [Cologne, 1568], and elsewhere). It treats of ecclesiastical usages, buildings, altars, prayers, liturgical images, sacraments, in thirty-one chapters, and in a scholarly and judicious manner. In the matter of image-worship, a position midway between superstition and iconoclasm is assumed; and on the Lord’s supper the statement is made that bread and wine afforded the most adequate symbols to indicate in a symbolic manner the blood and body of Christ, departing from the transubstantiation doctrine of the contemporary Rabind. The fame of Walafried rests principally, however, on the great exegetical compilation (of which he was mainly, if not exclusively, the author), which constituted the principal source of Biblical learning for the Western Church during nearly five hundred years. It bore the title of Glossa Ordinaria, and rapidly became authoritative in matters of interpretation. Numerous
editions were published down to the 17th century, all of which are mentioned in the art. "Walfrid" in the *Hist. Lit. de France*, and in Busse’s *Grundrisse d. christl. Literatur*, § 583. The work was generally printed in connection with Nicholas de Lyra (q. v.), and a scholion interpolated between the lines of the text by the hand of Anselm of Laon in the 12th century. Walfrid’s *Notes* contain the kernel of the older patristic exegesis in considerable perfection. In the 16th century the report was current that Charlemagne had caused the Bible to be rendered into German, and Flaccus, in the preface to his edition of Offrid, speaks of three doctors who performed the work—Rhabanus, Haymo of Halberstadt, and Walfrid; but the story is without support of any kind. See Herzog, *Real-Encyklop., s. v.*

**Strada, Famiano**, a learned Jesuit, was born in Rome in 1572, and entered the Society of Jesus in 1591. His ordinary residence was in the Roman College, where he taught rhetoric, and where he died in 1649. He was the author of *Prolusiones Academicae* (Cologne, 1617, 8vo; reprinted at Oxford in 1631), by far his best work: *De Bello Belgico* (Rome, 1640-47, 2 vols. fol.).

**Strafmichgott-Bibel** is the name of a German Bible translation prepared by Johann Fischer (Herborn, 1602-4, 4 vols.). This translation, the first which was made by a member of the Reformed Church into the German language, though complete, is very deficient, and bears its name (Strafmichgott-Bibel) from its translation of Mark viii, 12: "Wann diesem Geschlechte ein Zeichen würd gegeben werden, so strafe mich Gott." The translation closely follows the Latin version of Junius and Tremellius and the Latinizings. For a time this version was used in Berne and other places. See *Theol. Universit.-Lexikon, s. v.* (B. P.)


**Straight Street** (στεμμη νεασία), one of the ancient thoroughfares of Damascus, on which was situated the house of Judas, where Paul was visited by Ananias (Acts ix, 11). It still subsists as a narrow lane, which runs away westward from the Bab es-Sharuki, or East Gate, as far as the eye can follow it among the confused labyrinth of buildings. It retains the same name in an Arabic form, *Dhr. el-Mustakim*. It is not quite straight now, nor is its architecture peculiarly imposing, yet there cannot be a doubt of its identity. In the Roman age, and down to the time of the Mohammedan conquest, a noble street extended in a straight line from this gate westward through the city. It was divided by Christian colonnades into three avenues, opposite and corresponding to the three portals. The visitor may still trace the remains of these colonnades. Whenever excavations are made in the line, bases of columns are found in situ, and fragments of shafts lying under accumulated rubbish. This street was like those still seen in Palmyra and Jerash. Its length was an English mile, and its breadth about 100 feet. See Porter, *Handb. für Palestine*, p. 451; Bödeker, *Palestine*, p. 490. See *Damascus*.

**Strain at.** The A. V. of 1611 renders Matt. xxiii, 24, "Ye blind guides! which strain at a gnat, and swallow a camel." There can be little doubt, as Dean Trench has supposed, that this line follows a printer’s error, and that the true reading is "strain through a strainer (στεμμὴν ἀπήρ)." *Strain out* is the reading of Tyn- daile’s (1559), Cranmer’s (1559), the Bishops’ (1568) the Textus Receptus (1557) Bible, and "strain at," which is neither correct nor intelligible, could only have crept into our A. V., and been allowed to remain there, by an oversight. Dean Trench gives an interesting illustration of the passage from a private letter written to him by a recent traveller in North Africa, who says: "In a ride from Tangier to Tetuan, I observed that a Moorish soldier who accompanied me, when he drank, always unfolded the end of his turban and placed it over the mouth of his bottle, drinking through the muslin, to strain out the yufts, whose larve swarm in the water of that country" (*In the Auth. Ver. of the X. T.*, p. 172, 173). If one might conjecture the cause which led, even erroneously, to the substitution of *at* for *out*, it is perhaps to be found in the marginal note of the Geneva Version, which explains the verse thus: "Ye stay at that which is nothing, and let pass that which is of greater importance." There is a monograph on the passage itself by Ro-
Among the ancient Egyptians wine was kept in open vessels, as appears from the ladles used for serving it out; and hence small coalsiders were necessary for freeing it from the insects which it attracted. Such strainers of bronze have been found at Thebes, about five inches in diameter (Wilkinson, Anc. Egypt. ii. 21, 1774).

Strain, Joas, a Presbyterian minister, was graduated from the College of New Jersey (Princeton) in 1757. It is not known under whom he studied theology. He was licensed to preach by the Presbytery of Newcastle, Pa., May 29, 1759, and ordained sina titulu by the same presbytery in 1761. He settled as pastor of the churches of Chanceford and Slate Ridge, York Co., Pa., in 1762. He died May 21, 1774.

He was a preacher of uncommon power and success.”


Strange, John, a Methodist Episcopal minister, was born in Virginia Nov. 15, 1789, embraced religion when quite young, and was admitted on trial in the Ohio Conference in 1811, where he labored thirteen years with great fidelity, acceptance, and usefulness. The rest of his life was spent in Indiana. He died Dec. 2, 1832. Traditions of his eloquence and usefulness are rife through all Ohio. “He was,” says a fellow-laborer, “one of the brightest lights of the American pulpit in the valley of the Mississippi in the early part of the present century. He was formed by nature to be eloquent... There were times when his audience was increased by the applause from the seats, and sometimes they were raised en masse from their seats.”

See Minutes of Annual Conferences, ii, 276; Stevens, Hist. of the M. E. Church, iv, 383–385; Sprague, Annals of the Amer. Pulpit, vii, 505–511. (J. L. S.)

Strange, John R., a minister of the Methodist Episcopal Church, South, was born in Washington County, Ky., Jan. 14, 1838. He united with the Church in 1859. He served the Conference during the first half of the same year was received into the Louisville Conference. He was made a supernumerary in 1863, and was located at his own request in 1865. He engaged in the practice of law until 1871, when he was readmitted to the Louisville Conference. He was again made supernumerary in 1874, and died at Garnettville, Ky., Jan. 29, 1875. His discourse, “Strange was a man of more than ordinary intellectual power, and his conception of doctrinal truth was comprehensive and accurate.”

See Minutes of Annual Conferences of the M. E. Ch., South, 1875, p. 228.

Strange, Robert, Sir, an English engraver, was born at Pomona, in the Orkneys, July 14, 1721, of an ancient family, and, after many travels and adventures in Europe, established himself as a historian and artist in London, where he died, July 5, 1792. Besides many secular and classical subjects, he engraved several of the saints, remarkable for their sweetness, but lacking vigor. He left a list of them (Catalogue, etc. [Lond. 1793]).


Stranger (prop. “γερ,” or “ιπποτής,” toshab). These two Hebr. terms appear to describe, not two different classes of strangers, but the stranger under two different aspects—γερ rather implying his foreign origin, or the fact of his having turned aside to abide with another people, toshab implying his permanent residence in the land of his adoption. Winer (Realb. s. v. “Freimodie”) regards the latter as equivalent to hirling. John (Archæol. i. 11, § 181) explains toshab of one who, whether Hebrew or foreigner, was destined to be a home. We have no evidence for either of these opinions. In the Sept., these terms are most frequently rendered by παράκοιτος, the Alexandrian substitute for the classical μισθοκάτως. Sometimes παραξόνσιος is used, and in two passages (Exod. xii. 19; Isa. xiv. 1) γιοσαρ, as representing the Chaldean form of the word γερ. “A stranger,” in the technical limits of the promised land. He was distinct from the proper “foreigner” (παράκοιτος, nakor), inasmuch as the latter still belonged to another country, and would only visit Palestine as a traveller; he was still more distinct from the “nationals” (παράκοιτος, goyim, usually rendered “heathen”), or non-Israelitish peoples, who held no relationship with the chosen people of God. The term answers most nearly to the Greek μισθοκάτως, and may be compared with our expression “naturalized foreigner,” in so far as this implies a certain political status in the country where the foreigner resides; it is opposed to one “born in the land” (παράκοιτος, erabth), or, as the Chaldean may render, “nativized,” in the same way that the naturalized foreigner is opposed to a native. The terms applied to the “stranger” have special reference to the fact of his residing in the land. See Foreigner. The existence of such a class of persons among the Israelites is easily accounted for: the “mixed multitude” that accompanied them out of Egypt (Exod. xii. 38) formed one element; the Canaanitish population, which was never wholly extirpated from their native soil, formed another and still a more important one; captives taken in war formed a third; fugitives, hired servants, merchants, etc., formed a fourth. The number from these various sources must have been at all times very considerable; the census of them in Solomon’s time gave a return of 153,600 males (2 Chron. ii, 17), which was equal to about a tenth of the whole population. The enactments of the Mosaic law, which regulated the political and social position of resident strangers, were conceived in a spirit of great liberality. With the exception of the Moabites and Ammonites (Deut. xxiii, 3), all nations were admissible to the rights of citizenship under certain conditions. It would appear, indeed, to be a consequence of the prohibition of intermarriage with the Canaanites, that they would have excluded from the rights of citizenship; but the Rabbinical view that this exclusion was superseded in the case of proselytes seems highly probable, as we find Doeg the Edomite (1 Sam. xxii, 7; xxii, 9), Uriah the Hittite (2 Sam. xi, 6), and Araunah the Jebusite (xxiv, 18) enjoying, to all appearance, the full rights of citizenship. Whether a stranger could ever become legally a land-owner is a question about which there may be doubt. Theoretically the whole of the soil was portioned out among the twelve tribes; and Ezekiel notices it as a peculiarity of the division which he witnessed in vision that the strangers were to share the inheritance with the Israelites, and should thus become as those “born in the country” (Ezek. xlvii, 22). Indeed, the term “stranger” is more than once applied in a pointed manner to signify one who was not a land-owner (Gen. xxxiii, 4; Lev. xxv, 25); while, on the other hand, erabth (A.V. “born in the land”) may have reference to the possession of the soil, as it is borrowed from the image of a tree not transplanted, and so occupying its native soil. The Israelites, however, never succeeded in obtaining possession of the whole, and it is possible that the Canaanith occupants may in course of time have been recognised as “strangers,” and had the right of retaining their land conceded to them. There was of course nothing to prevent a Canaanite from becoming the mortgagee in possession of a plot, but this would not constitute him a proper landowner, inasmuch as he would lose all interest in the property when the year of jubilee came round. That they possessed land in one of these two capacities is clear from the case of Araunah above cited. The stranger appears to have been eligible to all civil offices, that of king excepted (Deut. xvii, 15). In regard to religion, it was absolutely necessary that the stranger should not infringe any of the fundamental laws of the Israelites: he was forbidden to blaspheme the name of Jehovah (Lev. xxiv, 14), to work on the Sabbath (Exod. xxv, xxvi, xxvii, xlii, xliii).
was manifested. See Proselyte. The term "stranger" (πρόσκειται) is generally used in the New Test. in the general sense of foreigner, and occasionally in its more technical sense as opposed to a citizen (Eph. ii, 19). See Hospitality. For the מְאָנָא, zardah, or "strange woman," see Harlot.

Strangers, Communion of (Lat. communio peregrinus), a punishment to which contumacious clergy were subjected in the early Church. It is mentioned in the Amaulis of the Council of Riez (A.D. 439), of Agde (A.D. 506), and of Lerida (A.D. 539). There has been much discussion as to the nature of the punishment. It was first found that it actually amounted as a full communion, and was given in regard to the use of prohibited food to an uncircumcised stranger; for on this ground alone can we harmonize the statements in Deut. xiv, 21 and Lev. xvii, 10, 15. Assuming, however, that the stranger was circumcised, no distinction existed in regard to legal rights between the stranger and the Israelite. "One law" for both classes is a principle affirmed in respect to religious observances (Exod. xii, 49; Numb. xvi, 16) and to legal proceedings (Lev. xxii, 22, and the judges are strictly warned against any partiality in their decisions (Deut. i, 16; xxiv, 17, 18). The Israelite is also enjoined to treat him as a brother (Lev. xix, 34; Deut. x, 19), and to assist him in every case, even in the case of his own state in the land of Egypt. Such precepts were needed in order to counteract the natural tendency to treat persons in the position of strangers with rigor. For, though there was the possibility of a stranger acquiring wealth and becoming the owner of Hebrew slaves (Lev. xxv, 47), yet his normal state was one of poverty, as implied in the numerous passages where he is coupled with the fatherless and the widow (e.g. Exod. xxii, 21, 23; Deut. x, 18; xxiv, 17), and in the special directions respecting his having a share in the feasts that accompanied certain religious festivals (xvi, 11, 14; xxvi, 11), in the leasing of the corn-field, the vineyard, and the olive-yard (Lev. xix, 10; xxiii, 22; Deut. xxiv, 20), in the produce of the triennial tithe (xvii, 28, 29), in the forgotten sheaf (xxix, 19), and in the spontaneous production of the soil in the sabbatical year (Lev. xxv, 6). It also appears that the "stranger" formed the class whence the hirelings were selected (Exod. xii, 45; Lev. xxii, 10; xxxii, 6, 40). Such laborers were engaged either by the day (xix, 13; Deut. xxix, 15) or by the year (Lev. xxviii, 53), and appear to have been considerably treated, for the condition of the Hebrew slave is favorably compared with that of the hired servant and the sojourner in contrast with the "stranger". A few unfortunate class of strangers, probably captives in war or for debt, were reduced to slavery, and were subject to be bought and sold (ver. 45), as well as to be put to task-work, as was the case with the Gibeonites (Josh. ix, 21) and with those whom Solomon employed in the building of the Temple (2 Chron. ii, 18). The laws by which the Mosaic regulations respecting strangers presents a strong contrast to the rigid exclusiveness of the Jews at the commencement of the Christian era. The growth of this spirit dates from the time of the Babylonian captivity, and originated partly in the outrages which the Jews suffered at the hands of foreigners, and partly through the influence of certain sects, such as the Samaritans, by constant admixture with foreigners: the latter motive appears to have dictated the stringent measures adopted by Nchemiah (Neh. vi, 2; xiii, 8). Our Lord condemns this exclusive spirit in the parable of the good Samaritan, where he defines the term "neighbor" in a sense new to his hearers (Luke x, 36). It should be observed, however, that the proselyte (πρόσκειται) in the Sept. = ἡμις in Exod. xii, 19; xx, 10; xxii, 21; xiii, 9) of the New Test. is the true representative of the stranger of the Old Test., and towards this class a cordial feeling IX.—X. x x •
earlier bishop of Winchester, was born at Stratford, Warwickshire, England. He was raised to the archbishopsric in 1333, and died in 1348. He was arraigned on a charge of high-treason in the malversation of subsidies levied for the French war. The archbishop fled from Lambeth, and at Canterbury excommunicated his accusers, the king's councillors. He returned to Lon-
don, shrouding himself under the privileges of Parliament, was forced to submit to an investigation before a jury of his peers, and the quarrel was settled by an amicable intervention. Stratford was a very charitable man and a lenient governor. See Collier, Eccles. Hist. iii., 63-107.

Stratford, Nicholas, a learned English prelate, was born at Hemel-Hempstead, in Hertfordshire, in 1636, and admitted into Trinity College, Oxford, in June 1655. He graduated A.B. in 1656 he became fellow and master of arts. After taking orders, he was made warden of Manchester College, Lancashire. He was in 1670 made prebendary of Leicester St. Margaret, Church of Lincoln; in 1673 dean of St. Asaph, at which time he took his degree of D.D., and was appointed chaplain in ordinary to the king. In 1683 he was presented to the rectory of St. Mary's, Aldermanbury, London, and in the following year resigned his wardenship. He was consecrated bishop of Chester in 1689, holding that office until his death, Feb. 12, 1707. Besides some occasional Sermons, he published, A Discourse concerning the Necessity of Reforming with respect to the Errors, etc., of the Church of Rome (London, 1706; 4to; 2d pt. fol.);—Discourse on the Pope's Supremacy (ibid. 1688, 4to)—The People's Right to Read the Holy Scriptures Asserted (ibid. 1688, 4to)—The Lay Christian's Obligation to Read the Holy Scriptures (ibid. 1688-89, 4to).—Examination of Bellarmine's Fourteenth Note concerning the Unhappy End of the Church's Enemies.

Stratius, in Grecian mythology, was a son of Clymen- thus. The latter having been slain by a Thbean, Erginius, his successor, imposed on the Thbeans an annual tribute of a hundred bullock's in punishment. After twenty years, the messengers who were despatched to demand the tribute were sent back by Hercules empty, and with the loss of their hands and noses. Among them was Stratius, who died of his wounds (Pausan. ix. 37, 1).

Stratoblmata, in Grecian mythology, was one of the sons of ELECTRYON, all of whom fell in a contest fought with the Pterelaids about their father's herds (Apollod. ii. 4, 5).

Stratonice was the name of several persons in Grecian mythology. 1. A daughter of PLEUROS and XANHIPPE, and sister to Sterope (q. v.) and Leopontes (Apollod. i. 7, 7). 2. A daughter of king Theusius, and by Hercules the mother of Atromus (ibid. ii. 7, 3).

Stratten, John B., a minister of the Methodist Episcopal Church, was born at Stratford, Conn., in 1785. He was admitted on trial into the New York Conference in 1811. At the formation of the Troy Conference in 1832, he became one of its members, but the next year was transferred to the New York Conference, in 1834 to the New York Conference, and in 1857 to the Troy Conference. In 1861 he took a superannuated relation, and made his home in Jonesville, N. Y., where he died June 20, 1866. See Minutes of Annual Conferences of the M. E. Church, 1864, p. 99.

Stratton, Daniel, a Presbyterian minister, was born at Bridgeport, N. J., Sept. 28, 1814. He made a profession of religion in early life, received his academic training in the Lawrenceville High-school, N. J., and graduated at Princeton College in 1833. He studied theology three years in Princeton Theological Seminary, and completed his course in Union Theological Seminary, Prince Edward Co., Va., in 1837. On April 13, 1887, he was licensed by the West Hanover Presbytery, and soon after his licensure started to a Southern field of labor, his steps being directed to Newbern, N. C., where he was ordained and installed by the Orange Presbytery, and where for fifteen years he faithfully preached the Gospel, while with a holy example he illustrated its power. In 1862 he accepted a call to the Church of the Holy Cross, Richmond, Va., where he continued to labor among this people. He died Aug. 24, 1866. Mr. Stratton's power as a preacher consisted in appealing to the affections of his hearers. His ministry was pre-eminently a ministry of love. Again and again were strangers heard to say, "That man fills my idea of St. John." Though greatly successful as a preacher, he had no great influence for the faith among the people as a pastor and in social life. In the sick-chamber or the house of mourning he had no superiors, but few equals. See Wilson, Preb. Hist. Almanac, 1867, p. 300, (J. L. S.)

Stratton, Isaiah, a Baptist minister, was born at Salem, N. J., Oct. 25, 1782. He became a member of the Second Baptist Church in Philadelphia, Aug. 14, 1809, and was licensed by that Church to preach Feb. 12, 1812. He spent some time in preaching in Phila-
delphia and its vicinity. His ordination took place Feb. 20, 1814, when he became pastor of the Church at New Mills, N. J., now known as the Pemberton Church. He did not long survive his ordination, his death oc-
curring June 7, 1816. He was a young minister of great promise. See The Missionary Jubilee, p. 118. (G. S. S.)

Strachan, E. H. P., a Lutheran divine of Germany, was born Feb. 21, 1832, at Wittenberg. When fourteen years of age he attended the lectures at the university of his native place. From 1849 to 1851 he at-
tended the lectures at Leipzig, and after his return to his place of birth he was made magister, and in 1853 he was appointed adjunct to the philosophical faculty. He soon advanced, and in 1856 he was honored with the degree of Dr., and in 1864 he was appointed to the chair of Church history. In 1869 he was called to Dan-
zic, but, on account of his controversies with the Cal-
vins and Paepists, he accepted in 1875 a call to Ham-
borg. On his way thither he was made a prisoner and brought to Colberg. After his release, he started again for Hamburg, but was again imprisoned at the order of Frederick William of Brandenburg, because of his ven-
iment preaching against the Calvinists, and was brought to Kistlin, where he remained three years. In 1877 he was released through the mediation of the mediating agents of Dantzic, and died Dec. 13, 1882. He wrote, Dissertatio de Anno Ebrocorum Ecclesiasticus (Wittenberg, 1661).—Dissertatio de Compuo Talmudico-Hebraico (ibid. 1661).—Dissertatio de Compuo Julio-Constantiniano (ibid. 1662).—De Pensalientia Nicheritaria (ibid. 1664).—and especially Brestorium Chronicorum, translated into English by Richard Sault (last ed. 1744). See Koch, Gesch. des deutschen Kirchengestzes, iii. 407 sqq.; Jäcker, Allgem. Gelehrten-Lezexikon, s. v.; Fürst, Bib. Jud. iii. 392 sqq. (B. P.)

Straughan, Samuel L., a Baptist minister, was born in Northumberland County, Va., July 30, 1783, and at the age of about twelve years became a clerk in his uncle's store, where he continued until his nineteen years. He was ordained April 7, 1806. He was elected April 7, 1806, president of the Association March 20, 1806, and on the same day took charge of the Wicomico Church, soon taking rank among the first Baptist preachers of Virginia. In 1807 he took charge of the Morattico Church, which he held until his death. In 1814 he was appointed by the Missionary Society of Richmond to travel in Maryland, and continued to make visits into that state for a number of years. He died June 9, 1821. Mr. Straughan published nothing except three Circular Letters (1812, 1817, 1819). See Sprague, Annals of the Amer. Pulp., vii. 514.
straud, in Norse mythology, was one of the rivers of hell.

straulna. See Russian Sects.

straus, David Friedrich, a notorious German theologian, was born in Ludwigsburg, in Württemberg, Jan. 27, 1808. He was educated at Blaubeuren and Tubingen; in 1830 he was appointed a curate, and in 1831 professor's assistant in the seminar at Maulbronn; after which he proceeded to Berlin to study the Hegelian philosophy and to be under the influence of this system. He became under-teacher in the Theological Institute at Tubingen, and delivered lectures on philosophy in the university. While acting in this capacity, he wrote his great work, \textit{Das Leben Jesu}, which occasioned his dismissal from his situation. He accepted the position of teacher in the Lyceum at Ludwigsburg, which he resigned in 1836 to become private tutor at Stuttgart. While there he prepared a reply to his opponents in his \textit{Streitschriften} (1847), and in his \textit{Zwei friedliche Blätter} he sought to place his case in the most favorable point of view. He was appointed, by the Council of Education of Zurich, professor of divinity and of Church history in the university, February, 1839, but the appointment gave such dissatisfaction that Strauss was dismissed from office, with a pension, however, of a thousand francs. In 1848 he was an unsuccessful candidate for the Frankfort Parliament, but was elected to the Diet at Stuttgart, from which he withdrew in December on account of the unpopularity of his political conduct. After living for some years in Darmstadt, he returned in 1852 to his native town, where he died of cancer, Feb. 9, 1874, and was buried, by his own direction, without any church service. Strauss was unhappy in his domestic life. In 1841 he married a formerly beautiful and celebrated actress, Agnes Scheber, who admired his talents; but for five years of unhappy living together, the fruit of which was a daughter, they separated by mutual consent. Besides the above productions, Strauss published an attempt to resolve theology as a whole into philosophy (\textit{Christ. Glaubenslehre} [Tüb, 1840, 2 vols.]), and later devoted himself to romantic, political, and general literature, with occasional articles on theology, for which see Zachold, \textit{Bibl. Theol. s. v.}

The early training of Strauss, in the light of which the genesis of his principal work must be explained, is described by the author himself in the art. \textit{Justinus Kerper} in the \textit{Itih. Jahrb.} 1858, No. 7. It was largely filled by instruction through immediate relations with Strauss with respect to the credibility of the Gospel, especially in the historical question; and Strauss had come to the conclusion that the fact of the resurrection of Jesus Christ had long been recognized by the earliest disciples; and they were confirmed by the reading of Hegel's writings, of whose influence over him he remarks that they had freed him from certain religious and philosophical prejudices.

He now felt himself called to undertake a philosophical task which neither Hegel himself nor any of his followers had attempted to perform, namely, to carry forward the theological question by the methods adopted by Schleiermacher, in the dialectical spirit, the exercise of which resulted in urging him beyond the limits of the accepted faith. Under the teaching of Baur, sporadic doubts had risen in the mind of Strauss with respect to the credibility of the Gospel, especially in the historical question; and Strauss had come to the conclusion that the fact of the resurrection of Jesus Christ had long been recognized by the earliest disciples; and they were confirmed by the reading of Hegel's writings, of whose influence over him he remarks that they had freed him from certain religious and philosophical prejudices.

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would be guided. These were an inviable annihilation of nature in all that comes to pass, and a consequent im-
possibility that supernatural facts should occur in the
course of history. In the progress of his inquiry, he
shows from Spinoza that the laws of nature are simply
the laws under which the course of the universe is con-
ducted and that a miracle therefore involves a contradiction in
the Deity. He asserts, against Nitzsch, that the dis-
tinction between a higher and a lower nature is without
meaning, "since the higher nature is still nature." The
miraculous history of the Redeemer is reduced to a nar-
ration of natural events. Jesus, a pious Jew, was at-
tended in the midst of the Barrabas by the utter
confession of his sin, and was baptized into Him who was to
come. Subsequently he attained to the consciousness
that he was himself the promised Messiah, and through
the energetic assertion of that consciousness, his high
moral principles, and his bearing, impressed many
people favorably, especially among the lower classes,
gathered about him a number of enthusiastic ad-
herents; but having incurred the hatred of the Pharisee-
sees, he fell before their hostility, and ended his life on
the cross. The miracles with which this simple history
was embellished in the Church had their origin in the
fancy of his devoted disciples, and came in time to be
received as facts. A conclusion was appended to the
book, in which the author endeavored to replace the
historical with an ideal Jesus. He advanced the idea
that the God-man finds his actualization, not in the
individual, but in the human race as a whole. Later pub-
llications showed that under the force of adverse crit-
cisms the author had modified his views so far as to re-
gard the life of Jesus as extraordinary and Jesus him-
self as a religious genius, endowed with power to con-
trol the minds of men, and perhaps with powers of phy-
ical healing; and the concessions were carried so far (in pt.
ii of Vergängliches und Bleibendes) as to compel the recog-
nition in Jesus of the highest "that can be known or thought in religious things," and the acknowl-
agement that without him present in the mind no complete
piety is possible, "so that the substance of Christianity is
in him preserved to us." The earlier position was,
however, eventually reasserted by Strauss. In the pref-
ace to Studien and Charakteristiken, written in August,
1830, he recalls the opinion he had expressed in favor
of the authenticity of the Gospel of St. John, and in
the 4th edition of the Leben Jesu he expresses regret at
having nicknamed his sword, and returns to the negations
of the 1st edition. Strauss had been charged with
having given too little attention to the authenticity of
the Gospel of St. John, finding in his work no reposi-
tion, but when Baur's tendency-theory was published, he
expressed entire assent to its principles. It would seem
that in this utterance he had not only hacked, but
broken into pieces, his sword; for the tendency-criticism
has no place for the mystical theory: the "primitive
idea of Christianity in historical garb" cannot be har-
momized with "legend invented without purpose." This,
however, did not hinder him, when celebrating the twen-
ty-fifth anniversary of the issue of his Leben Jesu, from
expressing the opinion that the teachings of the book
had been absorbed into the culture of the day and into
the veins of science. He asserts, moreover, that during
these years not a single line has been written on the
topics of which it treats in which its influence may not
be seen. Such an illusion respecting the state of the
Church and of theological science can be explained only
in view of the "isolated life" to which he was, as he
explained, confined. The speculations of the book
have passed, as Griesbach has maintained, into the "foreground of history"; and in but narrow circles in other lands can their influence be observed. Of responses to Strauss we notice
Ullmann, Historisch oder Mythisch? (1838); id. Noch ein
Wort über d. Personen Christi, etc., in Stud. u. Krit. 1838;
Tholuck, Glaubwürdigkeit d. evang. Geschichte (2d ed.
1838); Hug, Geschichten ü. d. Leben Jesu von Strauss
der, Leben Jesu, 1837 (English, N. Y. 1848).—Herzog,
Real-Encyklop. s. v. SEE MYTHICAL THEORY.

Strauss, Gerhard Friedrich Abraham, a
German writer, was born Sept. 24, 1786, at Iserlohn.
He studied at Halle and Heidelberg, and after having
served as pastor in different places, he was called in
1822, as court preacher, to the cathedral in Berlin, where
he died Feb. 15, 1851. Strauss and his father were both
as pastor, preacher, and author. Of his many writings,
we mention, Glockentöne, oder Erinnerungen aus dem
Leben eines jungen Gelehrten (7th ed. Leipsic, 1840. 3
vols.):—Die Tugde im Jordan (Elberfeld, 1822);—
Krona Waldführer nach Jerusalem (ibid. 1820-28, 4 vols.;
Engl. trans. 1825.);—Das große Handbuch im unsterblichen
Jahr in seinen Zusammenhange (Berlin, 1869) ;—A bending
Glockentöne, Erinnerungen eines alten Gelehrten aus
seinem Leben (ibid. 1868). Besides these works, there
are a large number of published sermons, preached on
different occasions and subjects. See Theol., Christ.
Unser-Leben, s. v.; Regensburger Conversations-Lehrbuch,
S. v.; Zuchold, Bibl. Theol. ii, 1283-87; Winer, Hand-
buch der theolog. Literatur (see Index). (B. F. )

Straw (טב), tēbôn [once "stubble", Job xxii. 18;
once "chaff", Jer. xxiii. 28; once the cognate תבון,
mītnēb, Is. xxv. 10; Sept. ἄγωνον; Vulg. pælo].
Both wheat and barley straw were used by the ancient
Hebrews chiefly as fodder for their horses, cattle, and
Camels (Gen. xxiv. 25; 1 Kings iv. 28; Is. xxi. 7; Lxx.
25). The straw was probably often chopped and mixed
with barley, beans, etc., for provender (see Harper, Obs.
London. 1727.); ibid. 292, 429; Wilkinson, Ancient Egypt
[ibid. 1854. i, 48]. There is no Intimation that straw
was used for litter; Harper thinks it was not so em-
ployed. The litter the people now use in those coun-
tries is the animal's dung, dried in the sun and bruised
between their hands, which they heap up again in the
morning, and sprinkling it in the summer with fresh water
keep it from corrupting (Harmer, Obs. p. 424). Straw
was employed by the Egyptians for making bricks (Exod.
v. 17, 16); it was chopped up and mixed with the clay
to make them more compact and to prevent their cracking
(Willkinson, Ancient Egypt, ii, 194). See Buck. The
ancient Egyptians resorted their corn close to the ear
and afterwards cut the straw close to the ground (ibid. p. 194)
and laid it by. This was the straw that Pharaoh re-
fused to give to the Israelites, who were therefore com-
pelled to gather "stubble" (טבון, kash), instead, a materi-
ally of considerable difficulty, seeing that the straw itself
had been cut off near to the ground. The stubble (קשת
frequently alluded to in the Scriptures may denote
either the short standing straw meadow, or the corn
which was cut off short (hence the allusions in Is. v.
24; Joel ii. 5), or the small fragments which would be left
behind after the reaping (hence the expression "as the
kash before the wind" [Ps. lxx. 9, 13; Is. xii. 2; Jer.
xxiii. 24]). See AGRICULTURE.

Straw Day, a term used in many parts of England
to designate St. Stephen's Day, because on that day straw
was anciently blessed.

Strawbridge, Robert, an early local preacher
of the Methodist Episcopal Church, was born at Drummer's
Nave, near Carrick-on-Shannon, County of Leitrim, Ire-
land, and came to the United States some time between
1760 and 1765, settling on Sam's Creek, Frederick Co.,
Md. He began to preach in his own house, and in 1787
was joined in his labors by Robert Williams, and in the
year following by John King. In 1775 his name ap-
ppears on the Minutes as the "first one who associated
under Mr. Ashbury, but there is no evidence that he con-
tinued in the work. In 1775 his name again appears as second
preacher on Frederick Circuit, but he did not seem to
have had much regard for Church order, and clerned
the right to administer the ordinances of baptism and
the Lord's supper. In 1776 he moved his family to the
farm of captain Bridgely, who presented to him the use of it during life. He took charge of the society at Sam's Creek, and at Bush Forest, Hartford Co., and continued to be their preacher for five years. He died in the summer of 1781. See Sprague, Annales of the Amer. Pulpit, vii, 3; Simpson, Cyclop. of Methodism, s. v.

**Stream** is the rendering in the A. V. of the following words in the original. See TOPOGRAPHICAL TERRA.

1. **אָפָּה** (Job vi, 15; Ps. cxxxvi, 4; “brook”—rivers. xiii, 1 [2]; “channel.” 2 Sam. xxii, 16; Ps. xvi, 15 [16]; Isa. viii, 7; elsewhere “river”), properly denotes a violent torrent, sweeping through a mountain gorge, like a pipe. It occurs only in the poetical books, and is derived from a root **אָפָּה** (siphon), signifying “to be strong.” See **Channel**.

2. **גֶּשֶּׁה** (Num. xxi, 15), literally an outpouring, is a place where the torrents from the mountains flow down into the valleys and plains, i.e. a ravine. See **Valley**.

3. **ניֹֻּה** (Isa. xxxiii, 21; “brook”), xix, 6, 7, 8, xxiii, 3, 10; “flood,” Jer. xlv, 78; Amos viii, 8, 9; elsewhere “river”), is an Egyptian word, generally applied to the Nile, or to the *canals* by which Egypt was watered. The only exceptions to this usage are found in Dan. xii, 5, 6, 7. See **Nile**.

4. **גַּרְבַּל** (Isa. xxx, 25; “course,” xlv, 4), denotes strictly a delaying rain; hence an overflowing river. See **Flood**.

5. **כִּזְרָא** (Ps. lxxxvii, 16; Cant. iv, 15; “flood.” Exod. xv, 8; Ps. lxxxvii, 44; Isa. xlv, 3; elsewhere “running” or “flowing” water), signifies a trickling rill, and is hardly a determinative at all.

6. **נַחַל** (Ps. lxxxvii, 20; Isa. xi, 15; xxvi, 12; xxx, 28, 33; xxxiv, 9; xxxiv, 6; xxxvi, 6; lxvi, 12; Amos vi, 24; elsewhere “river,” “brook,” or “valley,” occasionally “flood”), is a term applied both to the dry torrent-beds (Num. xxii, 12; Judg. xvi, 4) and to the torrent itself (1 Kings xvii, 3). It corresponds with the Greek χαλαῖον, the Italian fiume, and the Indian नालिका. See **Valley**.

7. **נַחָלָה** (only found in Ps. cxxiv, 4), is merely the fem. of the preceding. See **Brook**.

8. **כֶּלֶג** (Ps. xlii, 4 [3]; elsewhere “river” or “water”), denotes an artificial rivulet or channel for watering land. See **Irrigation**.

9. Chaldee. **כִּזֶּרֶב** (Dan. vii, 10; elsewhere “river”), corresponds to the Heb. יִנָּר, nahr, which designates a perennial current of water, and is the most regular term. See **River**.

10. **בֵּרְאוֹג** (Luke vi, 48, 49; elsewhere usually “river,” sometimes “flood” or “water”) is the proper Greek word for a river of any kind. See **Water**.

**Stream of Egypt** (כנָרָלֶק הָבַע, נַחַל מִשְׁרִיר, Sept. *Paroecopa* [pl.]; Vulg. torrentes Egypti) occurs once in the A. V. instead of “the river of Egypt,” apparently to avoid tautology (Isa. xxvii, 12). The best translation of this doubtful name, for it expresses the sense of the Hebrew while retaining the vogue it has, so long as we cannot decide whether it is applied to the Pelusian branch of the Nile or the stream of the Wady el-Arish. See **Nile**; **River of Egypt**.

**Streaneshalb**. **Synod of**. See **Whitby, Council of**.

**Streater**. Robert, an English painter, was born in 1624. Upon the restoration of Charles II he was made the king's sergeant-painter, and was greatly prized by him. He died in 1680. His principal works are in the Theatre of Oxford and the Chapel at All-Souls' College: The Battle of the Greeks with the Goths is at Sir Robert Clayton's, and Moses and Aaron in St. Michael's Church, Cornhill.

**Street** (יוֹרֵחַ, chayah, properly out of doors; בָּהַל, bahal, chayah, properly a wide place; נֲשָׂא, shak, shak, properly an alley; נָהָר, a broad place; רֶפֶס, a passage). The streets of a modern Oriental town present a great contrast to those with which we are familiar, being generally narrow, tortuous, and gloomy, even in the best towns, such as Cairo (Lane, i, 25), Damascus (Porter, i, 30), and Aleppo (Russell, i, 14). Their character is mainly fixed by the climate and the style of architecture, the narrowness being due to the extreme heat, and the gloominess to the close and unbroken covering of the most part, into the inner court. As these same influences existed in ancient times, we should be inclined to think that the streets were much of the same character as at present. The opposite opinion has, indeed, been maintained on account of the Hebrew term **rechob**, frequently applied to streets and properly meaning a wide place. The specific signification of this term, however, is rather a court-yard or square. It is applied in this sense to the broad open space adjacent to the gate of a town, where public business was transacted (Deut. xiii, 16), and, again, to the court before the Temple (Ezra x, 5) or before a palace (Ezra ix, 0). Its application to a street may point to the convenient abuts of an al fresco, a sort of market or promenade. The term **rechob** means a street of sufficient **autic** width of the main street, or it may perhaps convey the idea of public/community rather than of width, a sense well adapted to the passages in which it occurs (e.g. Gen. xix, 2; Judg. xix, 15; 2 Sam. xxii, 12). The street called **Straight** (q. v.) in Damascus (Acts ix, 11) was an exception to the rule of narrowness; it was a noble thoroughfare, one hundred feet wide, divided in the Roman age by colonnades into three avenues—the central one for foot passengers, the side passages for vehicles and horsemen going in different directions (Porter, i, 47). The shops and warehouses were probably collected together into bazaars in ancient times as in modern times. We read of the barker's bazaar (Jer. xxxvii, 21), and of the wool, brazier, and clothes bazaar (ayyopot) in Jerusalem (Josephus, War, v, 8, 1), and perhaps the agreement between Benhadad and Ahab that the latter should make streets in Damascus (1 Kings xx, 94) was in reference rather to bazaars (the term chayas here used being the same as in Gen. xx, 11, 21), and the building of a street the establishment of a *jus commercii.* A lively description of the bazaars at Damascus is furnished us by Porter (i, 58-60). The broad and narrow streets are distinguished under the terms **rechob** and **chayas** in the following passages, though the point is frequently lost in the A. V. by rendering the term **abrech** in Gen. xiv, 8; Prov. vi, 16; vii, 12; xxii, 13; Jer. v, 1; ix, 21; Amos v, 16; Nahum, ii, 4. The same distinction is apparently expressed by the terms **rechob** and **shak** in Cant. iii, 2, and by **παρικαὶ** and **μυῖα** in Luke xiv, 21; but the etymological sense of **shak** points rather to a place of concourse, such as a market-place, while **myia** is applied to the **Straight** street of Damascus (Acts ix, 11), and is also used in reference to the Pharisees (Matt. vii, 2) as a place of the greatest publicity; it is therefore doubtful whether the contrast can be sustained. Josephus describes the alleys of Jerusalem under the term **στερματος** (War, v, 8). The term **shak** occurs elsewhere only in Jer. xvi, xxxix, xlii, 4. The word **shak**, already noticed, applies generally to that which is outside the residence (as in Prov. vii, 12, A. V. “she is without”), and hence to other places than streets, as to a pasture-ground (Job xiii, 17, where the A. V. requires emendation). That streets occasionally had names appears from Jer. xxxxi, 18; Acts xi, 11, but they were generally understood may be inferred from the notices of the pavement laid by Herod the Great at Antiocchio (Josephus, Ant. xvi, 5, 3) and by Herod Agrippa II at Jerusalem (Phil. xx, 9, 7). Hence pavement forms one of the peculiar features of the ideal Jerusalem (Tob. xiii, 17; Rev. xxxi, 21). Each street and bazaar in a
Street, Thomas, D.D., a Presbyterian minister, was born in 1823. After passing through the usual course of study, literary and theological, he was admitted to the ministry. In 1854 he accepted a call to the pastorate of the Presbyterian Church of Green Hill, Philadelphia, where he remained six years, preaching with great acceptance and success. In 1860 he accepted a call to the pastorate of the Presbyterian Church at York, Pa., where he continued four years, and resigned to accept a call from the North Presbyterian Church of New York city. He remained in this position until 1873, when he was called to the pastorate of the Church in Cortland, N.Y., and continued until released by death, suddenly, in the ears, on his way from Cortland to Syracuse; Oct. 15, 1878. (W.P.S.)

Street, Christian, a Lutheran minister, was born in New Jersey June 7, 1749, and graduated at the College of Pennsylvania in 1768. He pursued his theological course under Dr. H. M. Mühlenberg, and was licensed to preach by the Synod of Pennsylvania in 1769, in the same year taking charge of the Church in Easton, Pa., where he continued for ten years. He served as chaplain of the 3d Virginia Regiment in the Revolutionary war, and was subsequently settled over a Church in Charleston, S.C. In July, 1782, he took charge of New Hanover, Pa., but in July, 1785, assumed the pastorate of a Church in Winter, Va., his field of operations extending for more than fifty miles. He died March 10, 1812, honored and reverenced by the whole community. See Sprague, Annals of the Amer. Pulpit, ix, 48.

Street, Lawrence, a Presbyterian minister, was born in Washington County, Pa., in 1820. He received careful parental and religious training; graduated at Jefferson College, Pa., in 1843; studied theology privately under the Rev. Nathaniel West, D.D.; was licensed by the Presbytery of Erie June 29, 1838, and ordained by the same presbytery in June, 1839, as pastor of Watsburgh Church, Pa. He subsequently became pastor of Sunville and Fairfield churches, and died Aug. 5, 1858. Mr. Streit was a faithful and devoted servant of Christ. See Wilson, Pref. Hist. Almanac, 1890, p. 122 (J. L. S.)

Strickland, Isaac L. G., a Methodist Episcopal minister, was born in 1809, admitted on trial into the Tennessee Conference in 1834, and into full connection in 1836. He was transferred to the Texas Mission, Mississippi Conference, in October, 1838, and appointed to Montgomery Circuit; and in March, 1839, to Brazoria Circuit, where he died, July 2, 1839. He was an excellent preacher, animated by a spirit of unwavering and self-sacrificing devotion to the cause of the Redeemer. See Minutes of Annual Conference, iii, 58.

Strickland, John, a minister of the Methodist Episcopal Church, South, was admitted into the Georgia Conference Jan. 10, 1850. In the civil war he was chaplain to the 40th Georgia Regiment, and on his way home contracted the illness of which he died. See Minutes of Annual Conference of the M.E. Church, South, 1863, p. 453.

Strife. In the early Church it was considered a privilege to make oblations to the Church, and a sort of lesser excommunion to be debarred from doing so. The officers would not receive the offerings of persons that were at enmity or variance with their brethren, neither at the altar nor in the treasury. This custom was grounded upon the rule of our Lord (Matt. x. 23). Further, all open enmity and quarrelling, strife, envy, and contention, were punished with excommunication, as tendencies towards, and lower degrees of, murder. See Bingham, Christ. Antiq. bk. xvi. ch. x. § 17.

Strigel, Victorin, a Melanchozian Lutheran and professor at Jenas, was born Dec. 26, 1514. He studied philosophy and theology at Freiburg and Wittenberg, and in 1544 began to lecture in those departments. The Smalcald war interrupted his career at Wittenberg, and he drifted about in consequence to Magdeburg to Königsberg, and to Erfurt, where he renewed his professorial labors, though not regularly appointed to a chair. A settlement for him was obtained when the Ernestine gymnasium at Jenas was founded and Melanchozian refused to connect himself with its faculty, upon which Strigel was invited to take the vacant position. He arrived at Jenas March 3, 1548, with twenty students, and gave himself earnestly to the work of promoting the growth and prosperity of the institution, whose first rector he became. In this work he was assist ed by Strigel, Schneip, Justus Jonas (q. v.), and others with whom he labored in entire harmony; but when
Flaccius (q.v.) arrived in 1557, a period of disturbance was introduced. The Flaccianists urged duke John Frederic II to promulgate a confession of faith which should at the same time be a confutation of all errors, and the duke committed the preparation of the document to Strigel, Schnepf, and superintendent Hügel, all of whom protested against its promulgation as unnecessary. Strigel was never at the faculty rather than engage in the work asked at his hands, and finally declared openly that he adhered to the teaching of Melancthon's Loci of 1544. When the Flaccian Confutation of 1559 was issued and was given almost symbolical authority in the churches of Ernestine Saxony, Strigel repudiated it and declared that he could not accept the confutation as binding authority. The duke thereupon caused both him and Hügel to be seized by armed men on the night of March 25, and imprisoned until August, when, after endeavors to force him to a change of views by means of disputations with Flaccius and of threatenings, he was liberated in deference to the intercession of the university, the most prominent evangelical princes, and even the emperor; but he was ordered to remain quiet and not depart from Jena until he should have made satisfactory reply to the questions on which his views were required, a sentence which became the more easy to fulfill when both had been allowed to take back more or less freedom of release from prison. The brutal treatment he had undergone excited general indignation, and the duke was forced to yield so far as to appoint a colloquy between Strigel and Flaccius, which began Aug. 2, 1560, at Weimar. Five points of doctrine were to be discussed, but only the first, concerning the relation of the human will to divine grace in the work of conversion, was taken up. Strigel advocated, as always, the synergistic view, and pressed his arguments with such force and skill that Flaccius allowed himself to be drawn into the assertion that original sin is the very substance of man in his natural state. After this colloquy the temper of the court began to change; and when the Flaccianus persisted in pressing for a condemnation of Strigel despite an intention that the duke desired peace, the extreme measure was taken of depriving Flaccius of his professorship and expelling him with his followers from the university. Strigel, on the other hand, was rehabilitated in his chair; a declaration was issued and a visitation of the churches was ordered to pacify and unite their members. The plan encountered strong opposition, however, and Strigel, to avoid further controversy, undertook a journey to Leipsic in the autumn of 1562, and then refused to return, though urged to come back by a deputation from Jena. The elector permitted him to continue his labors at Leipsic and at the field of his future labors. He chose Leipsic. In March, 1563, he began to lecture on philosophy and theology, and in connection with his general duties he prepared a commentary on the Psalms, in which his synergistic views were clearly expressed. Theodium theologorum pursued him into this refuge also, and in February, 1567, the rector closed his lecture-room and forbade the further exercise of his professorship. Appeal to the elector produced no result, and he once more sought a place where he might rest in peace. He went first to Amberg and then to Heidelberg, where he became professor of ethics, and engaged in teaching with his usual success and acceptability; but he soon afterwards died, on June 26, 1569. He ranks among the most gifted of Melancthon's pupils, and among the influential men of his time with respect both to his academic and ecclesiastical position and to his literary activity. Strigel's works include philological studies (Forbietrian philology (John the Dialectic), and theology. We mention, Hypommemata in Omnes Libros N. T., etc. (Lips. 2 pts. 8vo) — Loci Theologici, etc. (Neustadt, 4 pts. with appendix, edited by Pezel, 1581-84). Hypomn. in Epistom. Philosophicæ Moralis F. Melancthon. (also by Pezel, ibid. 1582). Strigel included much compulsion in his works, though himself a clear and strong thinker. He possessed an extraordinary memory, and followed the principle of a common ownership in literary property; but he made no secrets of his method, and desired others to draw from him in a similar way. In other respects he was a worthy character, if a passionate and ambitious nature be left out of the account. See Adam, "Lice Theol. p. 417 sqq.;" Bayle, Diet. k. v.; Ernemann, De Strigeliamismo (Jena, 1658; Hanover, 1675, 4to); Merz, Hist. Vite et Controrera, F. Strigliii (Tib., 1782); Otto, "De Strig, Liberiosis Mentis in Eccl. Luth. Vindiciae (Jena, 1843).

Strigolika. See Russian Sects.

Strigonia (or Gran, in Hungary), the Council of, was held in 1114 by Lawrence, the archbishop. Sixty-five canons were published.

2. Orders that the epistle and gospel be explained every Sunday to the people in large churches; in small parishes the Creed and the Lord's Prayer.
3. Orders that in all large churches there shall be clerks of every degree.
4. Orders that the people shall come to the sacraments of penance and the holy eucharist at Easter and Christmas; the clerks at all the great festivals.
5. Orders that ignorant priests shall be deposed.
6. Enacts a penalty for not calling in the priest in time of danger of death: In place of death, the penalty to be enforced against the wife or relations of the deceased; or, if he resist, against his agent and two of the old persons of the place in which he lived.
7. Forbids to raise to the episcopal a married man, unless with permission from a council.
8. Forbids bishops and priests to keep slaves.
9. Forbids to consecrate a church which is not endowed.
10. Forbids to ordain a cleric without a title.
11. Directs that the bishop shall regulate the nourishment and manner of life to be observed by canons, according to their rule.
12. Declares that the children of persons who have voluntarily embraced a canonical life may not lay claim to their property without their consent.
13. Forbids deacons and priests to marry after ordination.
14. Directs that abbeys shall be seldom absent from their houses, and that they shall stay for at least six weeks, and after notice given to the bishop.
15. Forbids abbeys to use the episcopal ornaments, and denies to them the power of preaching, hearing confessions, and baptizing.
16. Forbids to confer holy orders upon monks.
17. Directs that nothing be said or sung in church but what has been ordered in synod.
20. Relate to the same vice among the laymen.
21. Directs that in every city the bishop shall have two houses for the incarceration of penitents.
22. Directs that a woman thrice deserting her husband shall, if noble, be put to penance, without any hope of ever being restored to him; if a woman of low degree, sold as a slave. Also orders that a husband slandering his wife, by accusing her of adultery, shall suffer the same punishment. Orders the same penalties against a husband deserting his wife from motives of hatred and avarice, and gives liberty to the wife in such case to marry another.
23. Deposes any cleric marrying a second time, or marrying a widow or divorced woman.
24. Appears to allow of priests who have married twice exercising their office, if their wives consent to separate from them.
25. Forbids clerks to keep taverns, or to practice usury: deposes those who drink at taverns without sufficient cause.

See Mansi, Supp. vol. ii, Coll. 283, etc.

String (or String-course), a projecting horizon...

Lincoln Cathedral, cir. 1229.
Stringed Instrument is the rendering, in the A.V., of two Heb. words: 1. נְגִיָּד, negidáh (Hab. iii, 19), which likewise denotes the music of such an instrument (and so rendered in Lam. v, 14), or a “song” adapted to such an accompaniment (and so rendered in the titles of many psalms), or in derision (Job xxx, 9; Lam. iii, 14). See NEGINAH. 2. יַגְיַל, minni (only found in the plnr., Psa. cl. 4; “whereby,” xlv. 8 (9)), which is of uncertain derivation and signification, but probably denotes the chord of some musical instrument. The Hebrews had various stringed instruments, chiefly or exclusively of the harp or guitar form; and similar ones have always prevailed in the East, if we may judge from the specimens exhibited on the Egyptian and Assyrian monuments. See MUSICAL INSTRUMENTS.

Stringfield, James King, a minister of the Methodist Episcopal Church, South, was born in Nashville, Tenn., March 27, 1839. After receiving a liberal education, he was licensed to preach in June, 1856, and admitted on trial into the Holston Conference in October, 1858. In 1862 he became chaplain in the Confederate army, and in 1869 was appointed professor at Asheville, N. C. His labors there were very brief, as he died suddenly of inflammation of the brain, June 2, 1870. See Minutes of Annual Conferences of the M. E. Church, South, 1870, p. 410.

Stringfield, Thomas, a minister of the Methodist Episcopal Church, South, was born in Kentucky in 1796. He embraced religion when only eight years of age, and in his twelfth year removed to Alabama. In the War of 1812 he became a soldier under Gen. Jackson, and maintained his Christian character throughout. He joined the Tennessee Conference Nov. 10, 1816, and when the Holston Conference was set off he became a member of it. In 1825-26 the Gallagher controversy was at its zenith, and Mr. Stringfield felt called upon to defend Methodism against the caricatures and slanders of its enemies, which he did at the expense of great labor and of thousands of dollars. In 1828 he obtained leave to be without an appointment, owing to feeble health. From 1829 to 1832 he was agent for the Holston Conference Seminary, and in 1836 was elected

Strimelites (στριμηλίται, micaceolites) is the most important work of Clement (q. v.) of Alexandria, of which the full title is Gnostic Dissertations concerning the True Philosophy. This work is designed to show, in opposition to the Gnostics, that Christians had their secret and deep mysteries, and were, in fact, the only people who deserve the name of Gnostics, as being alone truly learned on these subjects. For a full analysis of the work, see Biddle, Christ. Antig., p. 97-107.

Strong, Cyprian, D.D., a Congregational minister, was born at Farmington, Conn., May 26, 1744. He graduated at Yale College, 1763, entered the ministry Oct. 7, 1766, and was ordained, Aug. 19, 1767, pastor in Portland, Conn., where he remained until his death, in 1811. He published, A Discourse on Acts ii, 42, in which the Practice of Giving Things Commonly Examined (1780); - Animadversions on the Substance of Two Sermons Preached at Stepney by John Lewis, A.M., entitled "Christian Forbearance to Wrink Consolacies a Duty of the Gospel," etc. (1789); — An Inquiry wherein the End and Design of Baptism, etc., are Particularly Considered and Illustrated (1786); — A Second Inquiry into the Nature and Design of Christian Baptism (1786); and several occasional Sermons. See Sprague, Annals of the Amer. Pulpit, i. 651.

Strong, John D., a Presbyterian minister, was born at Rockaway, N. J., Jan. 26, 1821. He prepared for college at Millville Academy, N. J., graduated at Williams College, Mass., in 1846, and at Auburn Theological Seminary, N. Y., in 1851; was licensed by Cayuga Presbytery in 1856, and in 1858, leaving the seminary he went out West and preached at Fort Madison, la. He afterwards became pastor successively of the Stone Church, Iowa City, Springfield, la.; Fairplay,
James town, Lowville, and Leeds, Wis. He died May 14, 1859. During his ministry two churches were organized under his care, and many revival seasons were granted in answer to his prayers and labors. See Wilson, Pref. Hist. Almanac, 1860, p. 122. (J. L. S.)

Strong, Jonathan, D.D., a Congregational minister, was born at Bolton, Conn., Sept. 4, 1764. He graduated at Dartmouth College in 1786, and was ordained, July 20, 1787, in the church of Mass., where he remained until his death, Nov. 9, 1814. He published, An Oration on the Fourth of July (1810):— several occasional Sermons:— Besides articles in the Panoplist and other magazines. See Sprague, Annals of the Amer. Pulpit, ii, 275.

Strong, Nathan, D.D., a Congregational minister, was born at Coventry, Conn., Oct. 16, 1748. He graduated at Yale College in 1768, was ordained, June 17, 1772, and was ordained, Jan. 5, 1778, pastor of the First Church, Hartford, where he remained until the close of life, Dec. 25, 1816. He published, The Doctrine of Eternal Misery Consistent with the Infinite Benevolence of God (1796):— Two volumes of Sermons (1798, 1800). In 1799 he was the author of the Hartford Selection of Hymns, a number of them written by himself; and in 1800 he was the originator of the Connecticut Evangelical Magazine. A number of occasional Sermons were also published by him. See Sprague, Annals of the Amer. Pulpit, ii, 34.

Strong, Paschal Nelson, a minister of the (Dutch) Reformed Church, was born at Setauket, L. I., in 1798, graduated in 1819. Dr. Strong was the first ruling elder in the church of Northampton, Mass., who came to this country in 1830. At thirteen years of age he entered Columbia College, and graduated with the highest honors in 1810. He studied theology with Dr. J. M. Mason, and was licensed in 1815 by the Presbytery of New York. He and his classmate, Rev. John Knox, were immediately called by the presbytery to be pastors of the Church in New York, with Drs. Kuyper and Milledoler, and were ordained and installed together by the Classis of New York, July 14, 1816. His ministry was brief, but brilliant, popular, and powerful. He was an eloquent preacher, a fine classical and exegetical scholar, evangelical in sentiment, and characterized by deep personal piety and faithful pastoral service. A pulmonary disease, for which an ocean voyage and a visit to the West Indies brought no relief, ended his days, April 7, 1825, in the island of St. Croix, where his grave and monument still are. His death was peaceful and happy. His publication was a sermon, which attracted much attention at the time, preached Nov. 17, 1822, after the yellow fever of that year in New York, and entitled The Penitence a Punishment for Public Sin. He possessed fine executive talents, and it was chiefly through him that the Board of Domestic Missions of the Reformed Church was organized. See Life of Dr. Livingston, p. 399, 400; Sprague, Annals of the Amer. Pulpit, IX, ii, 191; Corwin, Manual of the Ref. Ch. p. 224. (W. J. R. T.)

Strong, Thomas M., D.D., a (Dutch) Reformed minister, and brother of Rev. Paschal N. Strong, was born at Cooperstown, N. Y., in 1797, graduated at Columbia College in 1816, received his theological education under Dr. J. M. Mason and at Princeton Seminary, and settled in 1819 in the Presbyterian Church in Norfolk, Va. Thence he removed to the Associate Reformed churches of Chamburgh and Shippensburgh, Pa., 1821-22. In 1822 he accepted the call of the Reformed Church of Flatbush, L. I., where he remained until his death in 1861. Sehem does God give to the church are more finely rounded and exalted character. "Resolve, without arrogance; modest, without timidity: positive in his convictions, without pride of will; persevering, without pretension; diligent, without ostentation of intentions; firm, without obstinacy; tena-
Strophus, an epitaph applied in Greek mythology to Mercury in the character of porter ( Aristoph. Plutus, 1153).

Strophus, the name of several persons in Greek mythology. 1. The father of Scamander (Hom. Il. v. 49). 2. A son of Crisus, king of Phoecia and father of Pytheas (Paus. ii. 25. 8; Euth., Oros. 38. 29; Pausan. ii. 29. 4). 3. A son of Pylades and Electra (Pausan. ii. 16. 7).

Stroth, Friedrich Andreas, a German scholar, was born at Tribsees, in Pomerania, March 5, 1750. For some time he was director of the gymnasium at Coburg, and died June 28, 1785, at Lauchstädt. He wrote, Dissertatio de Codice Alexandrino (Halle, 1771) — Progr. comm. eod. Lectiones nominata Codicis Graeci V. T. Echlebat, qui Venetia in Bibliotheca S. Marci Asservatur (ibid. 1775) — Symbola Critica ad illustrandum et Emendandum Alexandrinorum Interpretum Versionem ex Justino Martyre aliisque Patribus Eclecticae Collecte, reprinted in Eichhorn’s Repertorium der mehrmals in bibliotheken iii. 513; vi. 124, 183; xiii. 158, 168, 188 (Leips. 1778-83). — Index Criticus Omnium Codiciv Versionis Alexandrino Manuscriptorum (ibid.), v. 92, 134; vii. 177, 205; xi. 45, 72. See Winer, Handbuch der theolog. Literatur, ii. 794; Flurl., Bibl. Jud. iii. 384. (B. F.)

Stroud, Aea B., a Methodist Episcopal minister, was born April 11, 1807. He was converted in 1823, admitted on trial by the Ohio Conference in 1824, and appointed to serve the Kankakee Circuit. The following appointments were filled by him: Letart Falls Circuit, Charleston Circuit, Parkersburg and Athens circuits, New Haven, Eaton, Franklin, Monroe, Urbana, South Charleston,-reply, Cincinnati Mission, and Milford Circuit, where he died, Sept. 28, 1848. He was a faithful preacher and a most self-sacrificing pastor. See Minutes of Annual Conferences, iv. 386.

Stroud, Thomas D., a minister of the Methodist Episcopal Church, South, was received on trial in the Memphis Conference in 1840. In 1841 he was transferred to the Arkansas Conference, and continued to labor until a few days previous to his death, November 1844. See Minutes of Annual Conferences of the M. E. Church, South, 1845, p. 28.

Strout, George D., a minister of the Methodist Episcopal Church, was born at Cape Elizabeth, Me., Jan. 24, 1820, and united with the Church April 24, 1820. He was licensed as a local preacher in September, 1827, and was admitted into the Maine Conference in 1830. He was ordained deacon in 1832, and elder in 1834. His ministry was spent in the Maine and East Maine conferences, and lasted until closed by death, at Pittston, Oct. 22, 1868. See Minutes of Annual Conferences, 1869, p. 145.

Strout, Joseph C., a minister of the Methodist Episcopal Church, was born at Cornish, Me., in 1833. In 1846 he was converted, and united with the Church. He was educated in the East Maine Conference Seminary, at Buckport, and entered the Maine Conference in 1857. His ministry was very successful, but brief, as he died Jan. 25, 1862. See Minutes of Annual Conferences, 1862, p. 116.

Strout, Oran, a minister of the Methodist Episcopal Church, was born at North Poland, Me., Oct. 19, 1841, and united with the Church when nineteen. He was admitted to the East Maine Conference in 1863, and superannuated in 1892. He died at Searsport, Feb. 28, 1892. See Minutes of Annual Conferences, 1874, p. 67.

Strozzi, Bernardo, called Capaccino, an Italian painter, was born at Genoa in 1581, and studied under Pietro Sorri, but at the age of seventeen he entered which are enumerated in Hoefer, Nouv. Biog. Gén. s. v.

Strozzi, Lorenza, an Italian nun, was born at Capalia, near Florence, March 6, 1514, and brought up in the monastery of St. Nicholas del Prato, where she took the Dominican habit and devoted herself to religious duties, teaching, and music. She composed hymns and Latin psalms for all the festivals (Flor. 1588, 8vo), which were long used in all the services, and were translated into French by Pavillon and set to music by Mauduit. She died Sept. 10, 1591.

Struensee, Adam, a German theologian, was born Sept. 8, 1708, at Neurippin, in Brandenburg, of a wealthy family, and early began the study of theology with a circle of young companions, who styled their meetings colloquia biblica. Although warmly attached to the Moravian count Zinzendorf, he refused to join that community. In 1730 he was made chaplain of the countess Sayn-Wittgenstein, who resided at Berleburg, and after 1732 was pastor of several churches in Halle, and also occupied a chair of theology there. In 1734 he became provost of the Church of Altona; and in 1761 ecclesiastical superintendent of the duchies of Sleswig and Holstein. He died at Rendsburg, June 20, 1791. During all his life, Struensee was characterized by an enlightened piety and a most exemplary and amiable deportment. He wrote, Betrachtungen über Samson und Patez Saige Evangelius (Halle, 1747-48, 1758, 8 vols.); — Sammlung erbbter Schriften, ed. (ibid. 1759-65, 3 vols.); — Gedächtnissreden (ibid. 1756); — Predigten (Altona, 1758-60, 3 vols.); — Theologische Moral (Flenburg, 1765); — Theologische Abhandlung (Altona, 1765) — Bibliischer Unterricht (Halle, 1768).

Strut (or Struttng-piece). In carpentry, any piece that keeps two other things from approaching, and is, therefore, itself in a state of compression; in contradistinction to a strut, which keeps the two pieces apart to which its extremities are attached from receding, and is, therefore, in a state of tension. — Parker, Gloss. of Arch. s. v.

Struthers, Gavvin, D.D., a Presbyterian divine, was born in 1790. He was educated at the University of Glasgow, Scotland, and after studying divinity was called to the Anderson Relief Church, Glasgow, and was ordained in 1817. He was mainly instrumental in bringing about the union between the United Secession and the Relief Church, and was the author of the address read from all the pulpits of both denominations at its consummation; also author of Memoirs of American Missionaries (1816) — History of the Relief Church; — and an Essay on Christian Union, D. Struthers, and others, thinkers, wrote is published July 1856. See Wilson, Preb. Hist. Almanac, 1869, p. 272. Allibone, Dict. of Brit. and Amer. Authors, s. v. (J. L. N.)

Styrkier, Isaac P., a missionary of the (Dutch) Reformed Church to Borneo, was born at Harlingen, N. J., Nov. 27, 1811, and was brought up to mechanical labor, until God turned him aside to prepare for the Gospel ministry. He began his studies late in life, graduated at Rutgers College in 1837, and in 1838 he was graduated of the Dutch government, and almost before the real beginning of his missionary work. He was a man of fervid piety, zealously earnest in the Christian life, and thoroughly devoted to the cause of Christ among the pagans. The mission to which he belonged, after years of patient struggles, was abandoned in 1849. Mr. Styrkier was unmarried. See Corwin, Journal of the Rev. Church, p. 796. (W. J. T.)
A Scriptural View of the Wine Question (1848); —
Sermons (1810–46). He was also a large contributor to the Biblical Repository and the Bibliotheca Sacra.
A monument has been erected to his memory at Andover, on which he is styled "the father of Biblical science in his native country." See Sprague, Annals of the American Pulpit, ii, 475; Park, Funeral Discourse (1852); Meth. Quart. Rev. April, 1852; Christian Reviews, April, 1852; Journ. of Soc. Lit. Jan. 1853.

Stubb is the rendering in the A. V. of two Heb. and one Gr. word: 1. Usually ὄμη, kosh (which is invariably so rendered), so called from its dryness, which denotes the dry halm of grain, partly as left standing in the fields (Exod. v, 12), and then sometimes burned over (xv, 7; fava, v, 24; xlii, 14; Joel ii, 5; Nah, i, 10; Obad, 18), and partly as broken up into chaff by treading out the grain, and so separated from the ears (Job xiii, 25; xli, 20 [28]; Psa. xlviii, 24; Isa. xi, 24; xli, 2; Jer. xiii, 24). See Chaff. 2. Once ἔντεν, tiben (Job xxxi, 18), properly struvæ, as used for provender. See Straw. 3. Once καλάμυς (1 Cor. iii, 12), which denotes in general the stalk of grain after the ears are removed (Xenoph. Ver. v, 18; Sept. for πῦρ, Exod. xv, 7; Joel ii, 5). In Egypt the reapers only cut off the ears of the corn with the sickle, leaving the straw, which they deemed worthless, to rot on the ground. Hence when the cruel Pharaoh commanded the Hebrew brickmakers to gather straw, himself, for the construction of the vast Egyptian tyranny, he did not, as some have supposed, ordain a physical impossibility. See Brick.

Stubs, Aaron J., a minister of the Methodist Episcopal Church, was born in Butler County, O., March 13, 1830, and was converted and joined the Church in 1849. He was admitted on trial into the Central Ohio Conference in September, 1857. In April, 1864, he was elected chaplain of the 329th Regiment of Ohio Volunteers. He lost his health while in the army, was supernumerated at the Conference of 1864, and settled at Patterson, Hardin Co., O., where he died, June 14, 1865. His labors were very acceptable and useful. See Minutes of Annual Conferences, 1865, p. 142.

Studdiford, Peter, a (Dutch) Reformed minister, was born in New York city in 1763, graduated from Columbia College in 1766, and studied theology with Dr. John H. Livingston. He was licensed by the Synod of the Reformed Dutch Church in 1787, and settled that year at Readington, N. J., having Belminster as an associate Church until 1800, and then ministered at Readington alone until his death, Nov. 30, 1826. In 1812 he was appointed professor of Hebrew by the General Synod. In 1824 he was appointed a man of large views, much learning, and intense devotion to his ministerial work. He had a great reputation as an exterminator preacher, sometimes transfiguring himself when called upon in an emergency, and always on these occasions speaking with elaborate finish and great force. He was noted as a patriotic citizen, a faithful pastor, and a Christian of deep personal piety and of catholic sentiments. See Corwin, Manual of the Ref. Church, p. 229. (W. J. R. T.)

Studdiford, Peter O., D.D., a Presbyterian divine, son of the preceding, was born at Readington, N. J., Jan. 11, 1779. He early made a profession of religion, pursued his preparatory studies at the Academy at Baskingridge, N. J., and subsequently at Somerville. In 1816 he graduated with the highest honor at Rutgers College. New Brunswick, was occupied three years in teaching, and graduated at the Theological Seminary at Princeton in 1821. He was licensed by the New Brunswick Presbytery April 27, 1819, ordained as an evangelist by the same presbytery Nov. 28, 1821, and on Dec. 2, 1821, commenced his labors at Lambertville, N. J., of the Lambertville and Solebury churches, which relation existed most happily for a period of forty-five years. He died June 5, 1866. Dr. Studdiford was a sound and able theologian, a judicious and most instructive preacher, and admirably fitted and successful as an educator. See Wilson, Presb. Hist. Almanac, 1867, p. 204. (J. L. S.)

Student, in Slavic mythology, is the lake in the glory recesses of the mighty beech-wood on the island of Rügen, whose waters were used to wash the wheels of the wagon in which the goddess Nerthus had passed through the island. The slaves who performed that labor were immediately drowned. The lake swarmed with fishes, but none were allowed to be taken from it because they belonged to the goddess. Even to approach the lake was a capital offence.

Studies of the Clergy. In the early Church, the clergy were obliged to lead studious lives, and no pleasures were allowed as just apologies for the contrary. Their chief studies were to be the Holy Scriptures, to which special attention was demanded, and the approved writers and canons of the Church. Other books were to be sparsely and cautiously used. Heretical works were to be read only upon necessity to confute them or caution others against them. Beyond this, there was no obligation on them to read human learning; nor was there an absolute prohibition of it. Where such study could be made to minister to divinity, it was not only allowed, but encouraged, and the study of such learning rightly applied did very great service to religion in the primitive ages of the Church. See Bingham, Christ. Antiq. bk. vi, ch. iii, § 1 sq.

Studite, a name given to a branch of the ACMENIACI (q. v.). One Studites, a nobleman of Rome, renounced the world, and became one of their order, erecting a large monastery for himself, which was called Studium, and the monks Studite. In a short time they lost their credit by joining the Nestorians.

Studitès, Simeon, is said to have been a monk in the famous monastery of Studium in Constantinople (see Müller, Stud. Comob. Constant. et Monum. Byzant. Illustratum Diss. [Lips. 1721]), and is credited with the composition of a series of hymns of praise (see Allatius, De Sym. Scripta Distribra [Paris. 1664], p. 20).


Studites, Theodore, a violent opponent of the iconoclasts in the early Church, was born in Constantinople, A.D. 759, entered the Convent of Studium in 784, and made its abbot, or archimandrite, in 794. He soon came into conflict with the emperor Constantine Copronymus—a violent iconoclast, who had separated from his consort and was about to marry Teddy—or—and denounced the ban against him, besides severing his relations with the patriarch Tarasius, because the latter would not proceed energetically against the emperor. Constantine thereupon banished him to Thessalonica. When image-worship was restored, Theodore was recalled and received into favor; but he became involved in fresh troubles, this time with the emperor Nicephorus, who caused him to be imprisoned and transposed to an island near Constantinople, where he remained until reinstated in his office by Michael Rangabe. When Leo the Armenian renewed the attack on image-worship (813), Studites at once rose against him with his accustomed zeal; the emperor caused him to be warned, but without result, and then called a synod at Constantinople which prohibited iconolatry (815), after which he took energetic measures for its repression.
rection of a submission of national difficulties to arbitration rather than to the sword are well known. He promoted and arranged, in conjunction with like spirits with himself, the peace congresses which were held annually from 1848 to 1852 at Brussels, Paris, Frankfort, London, and Edinburgh. The influence of these public gatherings of the friends of peace was widely extended and of the most beneficial character. In labors like these Joseph Sturge devoted the busy years of a life which was spent in the three decades and ten days. He died in Birmingham, England, May 14, 1859. See *Memoir*, by Tract Association of Friends (Philadelphia). (J. C. S.)

**Sturges, Alfred Gallatin, a Methodist Episcopal minister,** was born at Uniontown, Pa., March 11, 1813. He experienced religion in 1829, was licensed to exhort and subsequently to preach in 1832, admitted on trial in the Pittsburg Conference in 1833, and appointed to Susquehanna Circuit, Warren District. In 1834 he was appointed to Salem Circuit; in 1835 was admitted into full connection, and appointed to Erie station; in 1836, to Hudson Circuit; in 1837, to Painesville Circuit; in 1838-9, to Ravenna Circuit; in 1840-41, to Warren; in 1842, to Poland Circuit; in 1843, to Youngstown; in 1844, to Meadville, where, on account of ill-health, he was compelled to desist from labor. He died Nov. 4, 1845. Mr. Sturges possessed talents of a superior order as a minister. The high estimate in which he was held may be seen from the fact that for six years in succession he was elected to the responsible office of conference secretary. See *Minutes of Annual Conferences*, iv. 58. (J. L. S.)

**Sturm, Christoph Christian,** was born at Augsburg, Jan. 25, 1740, and studied at Jena and Halle. From Halle, where he preached first, he was called to Magdeburg, where he finally became the pastor primarius of St. Peter's. He died at Hamburg, Aug. 26, 1786. Sturm is the author of a number of devotional books and hymns. One of his hymnals, *Hymnus symphonia*, has been translated into English by N. L. F., in the *Monthly Religious Magazine*, 1805, xxxii, 202: "Christ is risen, Christ is risen." One of his works has been translated into most of the European languages, and is known in English under the title of *Reflections on the Works of God* (often printed). For others, see *Herzog, Real-Encyclop.* s. v.; Hoefer, *Nachr. Bieg, Göttingen*, s. v.; *See also in Handbook der theolog. Literatur (index); Zuchhold, Bibl. Theol. ii, 1292; Theolog. Universal-Lexikon, s. v.; Koch, Gesch. d. deutschen Kirchenleides, vi, 357 sq.; Regensburger Conversations-Lexikon, s. v.; Federsper, Sturm's Leben und Charakter (Hamburg, 1786). (B. F.)

**Sturm of Fulda,** a disciple of Boniface, and first abbot of Fulda, belonged to a noble family living in the province of Naumburg, and was born A.D. 719. His parents, influenced by Boniface, devoted their son to the Church, and placed him under the care of that missionary. He now travelled with his preceptor for a time, and then retired into the Monastery of Fritzlar, to engage in scientific study of the Holy Scriptures and the Church fathers. In 733 he became bishop of Fritzlar, and at once began to engage in missionary labors among the surrounding heathen communities. His leading purpose was the dissemination of Gospel truth and the introduction of the Christian worship; but he was also earnest in the cultivation of a higher morality among his hearers. After three years of ministry in Fritzlar, however, he felt himself constrained to enter upon a life of greater austerity. Boniface approved of his design, and directed him, for its realization, as well as for the accomplishment of an intention of his own to found a large monastery beyond the reach of danger through incursions of the Saxons, to explore the country for a suitable site on which to erect a religious establishment. Accompanied by two associates, Sturm entered the unknown wilderness, and in three days found a place which seemed to offer every requisite except the assurance of quiet, as it was situated too near the territories of the hostile Saxons to justify the hope that it would remain undisturbed. There he set about the erection of a small cell in which he was to be the first abbot. The church of Boniface, founded there the Monastery of Hersfeld (768); but, by the advice of Boniface, a safer place was to be sought. Sturm now ventured into the forest alone, braving its wild beasts and its hordes of heathen, until he reached the spot where Fulda now stands, and there he set about the erection of a larger cell and temple. He returned to Hersfeld, and formed a plan for the erection of the convent; and Boniface repaired to the emperor Carloman to procure a donation of the land. At the beginning of 744, Sturm, accompanied by nine monks, took solemn possession of the locality, and rapidly pushed forward the building and arrangement of the proposed establishment. It was completed, in the course of a year, on the stream on which it stood, and received Sturm as its abbot. The number of monks rapidly increased, and it became necessary to arrange the plan of their government and of their ordinary life according to some strict system; and to this end a commission, to which Sturm belonged, was sent to Italy to study the methods in vogue among the Benedictines of that land. The Convent of Monte-Casino seemed to them to afford lessons in administration of especial value. They returned after having been absent a year, Sturm being detained on the journey by a severe illness at Kitzingen, on the Main: and after their return the new discipline which was introduced in all its strictness. Some of the brethren prayed, studied, or taught, while others were employed in the fields and gardens. The results of their industry, joined with the donations of wealthy patrons, greatly enriched the convent, extended its fame, and heightened the reputation of its abbot. When Lullus succeeded Boniface as archbishop, this peaceful state was rudely disturbed. Sturm demanded that the body of Boniface should be interred at Fulda, as Boniface himself had desired; but the clergy of Mayence, headed by Lullus, refused consent, and procured an order from king Pepin for the interment of the remains at Mayence. Lullus finally yielded. Another cause of trouble lay in the archbishop's assumption of the rights of ownership over the monastery, and of consequent supervision of its temporalities, which Sturm regarded as an invasion of his privileges. At the same time, three monks, who were dissatisfied with the strictness of Sturm's rule, charged him with treason against the king, and secured his removal from the court. Lullus, in the consciousness of his innocence, refused to defend himself, the anger of Pepin caused his banishment to the Monastery of Jumedia (now Jumieges), near Rouen. Lullus now endeavored to establish himself in the possession of Fulda; but as the monks drove away a priest whom he had appointed abbot, he gave way, and allowed them to choose for themselves. They selected Prezzold, a devoted adherent of Sturm, who at once began to labor for the pardon of his former superior; and, as other monasteries used their influence in the same direction, the end was attained. Sturm was recalled to court and reconciled to the king; and when Prezzold and his brothers of Fulda petitioned for Sturm's restoration to the monastery, the king consented, and, in addition, removed the monastery from under the jurisdiction of Lullus (762). A quiet era now began in the life of Sturm, which continued until his death. He grew in the royal favor constantly, and by his practical and genuine piety, and his benevolence, he secured the material welfare of his neighborhood. In the beginning of Charlemagne's reign he was employed to preserve peace between the king and the powerful duke Tassilo of Bavaria, and was completely successful. A wiser sphere opened before him when Charlemagne made war on the Saxons, and it was his duty to appoint other clergy to accompany the army in order to convert the conquered heathen. Sturm was especially prominent in this work, and achieved some real successes as
Sturz, Friedrich Wilhelm, a German scholar, was born May 14, 1762, at Erlsbach, near Freiburg. He studied theology and philosophy at Leipsic, and was professor of theology at Gera. In 1803 he was called to Grimma as rector of the academy, retired from his office in 1823, and died May 20, 1832. He wrote, De Dialecto Alexandrina Ratione simul Habita Version. Libr. Vet. Test. Grsec. (Lips. 1786)—De Dialecto Macedonica et Alexandrina (ibid. 1808)—De Dialecto Alexandrina (Gera, 1788-94, diss. 1-iv.)—Circumcision a Barbaris Gentibus ad Judaeos Translatia (Ibid. 1791); and edited Zonarum Censorum Sacrorum T. (Grimma, 1818)."

Stutzon, Nelson, a minister of the Methodist Episcopal Church, was born at Monson, Mass., Sept. 20, 1829, and was converted when about nineteen. He was educated at Williamsburg, graduated from college in 1858, and joined the New England Conference in 1859. In 1869 he spent three months in Europe to recruit his health, but it continued to decline until he died, April 16, 1871, at Springfield, Mass. Mr. Stutzon was a man of many rare and valuable qualities. See Minutes of Annual Conferences, 1872, p. 48.

Stuttgart, Synod of, held in the year 1559. It was convened by duke Christopher of Wurttemberg, with the purpose of bestowing a formal sanction on the Lutheran doctrine of the Lord's supper, which had been previously recognized, but was threatened by divisions in the churches of the duchy itself, and by the overthrow of the Lutheran confession in the adjoining palatinate. It was composed of the four general superintendents and the spiritual and lay members of the consistory, together with the rector, dean, and professors of the theological faculty of Tubingen. On Dec. 19 it adopted the formulary issued in the following year, under the title Confessio et Doctrina Theologorum et Ministeriorum Verbi Divini in Ducatu Wurttembergh, de Vera Præsentia Corporis et Sangniestis Iesu Christi in Cena Dominiuco. It begins with an exposition based on Eph. iv., 14, and proceeds to declare, on the alleged basis of the Scriptures and the Augsburg Confession—1. That in the sacrament the real body and blood of Christ are given and received with the bread and wine, in virtue of the word or institution of Christ; 2. That the substance of the bread and wine is not changed; nor do they simply serve as types, but the actual substance of Christ's body and blood is given with the unchanged substance of bread and wine; 3. That the union of these substances is sacramental, so that no sacrament exists when the bread and wine are not used; 4. The objection against the ubiquity of Christ's body based on his ascension to heaven is removed by the doctrine of Paul, that the Lord "ascended up far above all heavens, that he might fill all things" (Eph. iv., 10). 5. Not only the faithful and worthy, but also the unworthy, partake of the Lord's body and blood in the sacrament; the latter, however, to their destruction, etc. The Confession of Stuttgart has been regarded by Planch and Gieseler as the first formulating of the doctrine of the ubiquity of the body of Christ; but the fundamental principle of the whole doctrine of Luther respecting the Lord's supper was the ubiquity. It became the leading spirit in the Stuttgart Synod, had expressed the opinion that Christ's human nature participates in all respects in the glory of the Father, in his larger Catechism of the year 1551, Calvin complains of the "Ubiquists" of Wurttemberg in a letter to J. Andreae, dated 1556. It remains to be added that Lutherans received the decisions of this synod with much hesitation, but on objectionable expressions involved in them, e.g. that the blessing of the sacred Holy Spirit; that the blessing of the sacrament is not dependent on the will of the communicant; that the blessing of the sacrament is conditioned solely on the worth of the exalted God-man, etc. In the event, a reaction took place in the Wurttemberg churches which opened the way for a more rational, Melanchthonian view. See Pfaff, Acta et Scripta Publ. Eccl. Wirt. (1720); Plank, Gesch. d. protest. Lehrbegriffe, vol. vi.; Hepp, Gesch. d. deutschen Prof. vol. i. See MELANCTHON; UBICITY.

Stygius, in Greco-roman mythology, a surname of Plato.

Style, Old and New. See Calendar.

Stylites (στυλίτης) or pillar saints, a class of anchorites who took up their abode on lofty pillars, where the limited space forbade their sitting or lying down, and obliged them to stand continually (hence staustrati), protected only by a lattice-work or board railing, or by a wall, from falling, and exposed to the open sky by day and night, in both summer and winter. See PILLAR SAINTS.

The founder of this class of Christian fakirs was Simon, called the Syriac, or the elder, who lived in the 6th century, under the reign of Theodosius II (408-450) and his successors. He was a native of Sinai, or Sessa, in Northern Syria, on Mount Amanus, and was of Christian parentage. He was born in 390 or 391, and in childhood watched his father's flocks in the solitude of his native mountain region. At the age of thirteen he entered the way of asceticism, and acquired spiritual impressions which led to his adoption of a monastic life. He spent two years in a convent near his home, and ten more in St. Eusebius's convent, near Tel-edes, and in the latter place especially excelled all his associates in the rigorous harshness of his ascetical practices. After a time he removed to Tel-Necsa, Tel-Nessa (Tel-mar) or Tel-Aviv, near Antioch, and spent his abode in a hut on the side of a mountain. While there he fasted forty days, absolutely without partaking of food, in imitation of Moses and Elijah; and not only did this practice become his regular custom during the fasts of Lent, but he added to it the notion of spending the entire period standing on his feet, for which purpose he caused himself to be bound to an upright stake. After spending three years in this habit, he caused himself to be surrounded with a wall (μισπία, claustrum) and had himself fastened to a rock by a chain twenty cubits long. By this time the fame of his extraordinary piety had spread abroad, and multitudes of people took upon him, and quarrelled to touch his clothing, which induced him to erect a pillar within his mandira, which he mounted, and upon which he supported himself by being bound up to an upright post (about 420). Soon that support became unnecessary, and he was able to obtain what rest he required by holding fast to the lattice with which he was surrounded. The first pillar was only six or seven cubits high; but he caused its height to be repeatedly increased, so that it was at last thirty-six cubits high; and at this altitude he spent the last thirty years of his life, from 429. The monks of the adjoining desert sought to test him by ordering him to descend from his pillar; but as he declared his immediate readiness to obey, they desisted, and acknowledged a divine call to the course of life he had adopted in his case. From sunet until the ninth hour of the next day he was engaged in devotional exercises; after that he was accessible to all except women. Not even his own mother was permitted near him. He dispensed with preaching, prophesied, wrought miracles by the power of his prayers, and interfered in the affairs of the Church generally: e.g. when Theodosius II decreed the restoration of synagogues which the Christians had taken from the Jews of Antioch. Simon wrote a threatening letter, which induced the recall, the edict already issued by the emperor, and the advice of Simeon with respect to the Monophysite troubles.